

Adam Mickiewicz University
Faculty of Modern Languages and Literature
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**Nikolay Nevskiy's Miyakoan dictionary:
reconstruction from the manuscript
and its ethnolinguistic analysis**

Studies on the manuscript

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of Doctor of Philosophy
of the Adam Mickiewicz University
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A disc containing the digital version of the transcript of Nevskiy 2005, *Nikolay Nevskiy's Miyakoan dictionary: The reconstructed dictionary*, has been appended to the printed version of the present thesis. In the digital version of the thesis, the transcript has been incorporated as the final part of the thesis file.

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Streszczenie pracy w jęz. polskim (max 1400 znaków)	<p>Dysertacja poświęcona jest rekonstrukcji oraz analizie rękopiśmiennych notatek leksykograficznych z lat dwudziestych XX wieku autorstwa rosyjskiego orientalisty Nikołaja Newskiego – niżej: „Materiały”.</p> <p>„Materiały” są nieukończonym, pozostawionym na roboczym etapie szkicem wielojęzycznego (miyako-japońsko-rosyjskiego) słownika języka miyako, poważnie zagrożonego języka z rodziny japońskiej, rodzimego dla wysp Miyako w subarchipelagu Sakishima archipelagu Ryukyu. Źródło to jest kluczowe dla dokumentacji i rewitalizacji języka miyako, a w szerszej perspektywie – dla badań nad całą rodziną japońską. Projekt autorki był pierwszym od czasu powstania „Materiałów” systematycznym i skutecznym wysiłkiem dążącym do akademickiej publikacji słownika Newskiego.</p> <p>Jedną część dysertacji, <i>The reconstructed dictionary</i>, stanowi zasadniczo wierne odtworzenie „Materiałów”, przy sporadycznych interwencjach redakcyjnych mających na celu poprawienie czytelności i spójności źródła. Druga część, <i>Studies on the manuscript</i>, składa się z trzech</p>

	<p>rozdziałów, czterech indeksów oraz pięciu dodatków. Rozdział pierwszy dotyczy tła powstania „Materiałów” oraz ich leksykograficznej zawartości. Rozdział drugi zawiera autorski opis języka miyako z lat dwudziestych oparty na materiale zrekonstruowanym ze słownika Newskiego. Rozdział trzeci ma za zadanie ustalić rangę „Materiałów” na tle ryukiuanistycznego dorobku naukowego oraz wartość tkwiącą w ich rekonstrukcji, opracowywaniu i przyszłej publikacji. Dysertacja zawiera także stworzony w oparciu o „Materiały” mini-słownik miyako-angielski.</p>
<p>Streszczenie pracy w jęz. angielskim (max 1400 znaków)</p>	<p>The present dissertation is devoted to the reconstruction of handwritten lexicographic notes compiled in 1920s by a Russian orientalist Nikolay Nevskiy, henceforth the <i>Materials</i>. The <i>Materials</i> are an unfinished draft of a trilingual dictionary of Miyakoan, a seriously endangered minority language native to the Miyako islands in the Sakishima subarchipelago in the Ryukyus, Japan. This draft is a source of paramount importance to the documentation and revitalization of Miyakoan and, by extension, to the study of Japonic languages in general. This author’s Ph.D. project has been the first systematic and successful attempt at an academic publication of Nevskiy’s dictionary. One part of the dissertation, entitled <i>The reconstructed dictionary</i>, is essentially a faithful reconstruction of the <i>Materials</i> minimally edited for legibility, consistency and an overall user-friendliness. The other part, <i>Studies on the manuscript</i>, consists of three chapters, four indices and five appendices. Chapter One discusses the background of the <i>Materials</i> and their lexicographic content. Chapter Two involves an original description of Miyakoan from the 1920s based on the data recovered from Nevskiy’s dictionary. Chapter Three aims at establishing the merit of the <i>Materials</i> against the background of other achievements in Ryukyuan linguistics, as well as the value of the reconstruction, editing and future publishing of the source. A Miyakoan-English wordlist based on the <i>Materials</i> has also been appended to the dissertation. In all likelihood, it is the first Miyakoan-English lexicographic source to have ever been published.</p>

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miejsowość i data

podpis

* niewłaściwe skreślić

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Author's note

The present thesis is devoted to the study of an unfinished manuscript draft of a Miyakoan-Japanese-Russian dictionary by a Russian Orientalist, linguist and ethnographer Nikolay A. Nevskiy. The draft in question was being compiled since late 1921 or 1922 for a period approximated at about 10 years (see also 1.1.3.). What is considered its final version is currently stored at the Institute of Oriental Manuscripts of the Russian Academy of Sciences (Sankt Petersburg), entitled *Materyaly dlya izucheniya govora ostrovov Miyako* (Матерьялы для изучения говора островов Мияко) ‘Materials for the study of the language of the Miyako islands’. Borrowing this Russian title, the manuscript draft will be referred to throughout the present work henceforth in an abbreviated way as the *Materials* (cf. also Abbreviations).

The *Materials* were left by their author at a stage when almost all entries had been arranged alphabetically and most of them had been supplied with metalanguage explanations, usage examples and ample references. To a limited extent, this allows for the source to be used as a dictionary even as it is. Nevertheless, the draft character of the source makes it extremely difficult to use in its original manuscript form, with large fragments either difficult to decipher or even illegible, and even larger portions appearing incomprehensible at first glance due to Nevskiy's idiosyncratic manner of writing, which was a result of himself intended as the only target reader of his work at that stage. This “idiosyncratic manner” means, among others, mixing multiple metalanguages in entry word explanations, an abundant usage of not readily understandable and not explained abbreviations and labels, or a phonetic transcription system with non-standard usage of a number of symbols.

The purpose of this dissertation is to change the current, virtually unusable status of the *Materials*, as well as mark what hopefully will become the first phase of a larger editorial project that will eventually lead to a long overdue publication of Nevskiy's Miyakoan dictionary.

The present thesis consists of two parts. One part, subtitled *The reconstructed dictionary*, involves a typographical rendering of the *Materials*, and to be exact, the two-volume not-for-sale facsimile edition titled *Miyako hōgen nōto* ‘notes on Miyakoan dialects’, which was released in former Hirara (currently Miyakojima City) in 2005, and which this author was fortunate enough to gain full access to, owing to the benevolence of numerous people encountered along her research way. This transcript is a verified, corrected and updated version of what was released as a preprint in Nevskiy 2013. The transcript in question has been equipped with tables explaining the meaning of abbreviations profusely used by Nevskiy in the *Materials*, as well as the assumed sound value of non-standard and/or obsolete phonetic symbols as applied by Nevskiy.

The present part, subtitled *Studies on the manuscript*, has been devoted to an explanation of and commentary to the source in question and its contents with a special focus placed on the fact that this is the oldest and one of the most comprehensive to date sources on Miyakoan, a minority language which has become severely endangered over the course of decades that separate a modern student from Nevskiy. The contents have been divided into three chapters.

Chapter 1 introduces the source from the following angles: its place among its author's overall research achievements as well as specifically among his Miyakoan/Ryukyuan studies; the exact time, places, and reasons why it was compiled; its structure and contents; written sources it has been based on, or that have been cited within it; the informants who contributed to the language material recorded in the draft.

Chapter 2 is fully concerned with Miyakoan and presents an attempt at a grammatical outline exclusively based on the data recoverable from the *Materials*. It also addresses the questions of language attrition and endangerment of Miyakoan, and it discusses Japanese naming conventions for language classification units (essentially *-go* for 'language' and *hōgen* for 'dialect', see 2.1.1.) in an attempt to clarify the actual meaning and implications of the commonly used labels.

Chapter 3 puts the *Materials* in a perspective of its relevance as a source on an endangered, underdocumented language by comparing it to the previous studies on Miyakoan and other Ryukyuan languages, as well as indicating how the source could be applied in the study of Miyakoan lexicon, semantics and short, fixed textual forms (such as proverbs and riddles). It is also an attempt to underscore the significance which a study of the *Materials* and their subsequent release is expected to have on Miyakoan locals and students of Miyakoan alike.

The References section lists printed and online sources separately; only those works that do not have a printout version at all, however, have been listed as "online sources" – therefore, for instance open-access scans of old lexicographic material have been grouped together with other paper sources. References from works in languages other than English include a translation of the title; in case the source language uses a different script than Latin (usually Japanese or Cyrillic), the original notation is provided alongside a transliteration of bibliographic data.

Apart from the three chapters, the present part of the thesis is composed of a list of abbreviations (which are mostly the abbreviations used for glossing in Chapter 2) and symbols, as well as a list of tables and figures, both preceding Chapter 1. A number of indexes: geographical, personal, subject, and example expressions in their original MHN notation, follow the References. The first three indexes involve original Japanese notation of Japanese terms which have been indexed.

The present part also contains five appendices. Appendix 1 is a list of unpublished Nevskiy-related materials that this author accessed via the Tenri

University Library in October 2014, which have been referred to within the dissertation. Appendix 2 lists and explains lexical labels used by Nevskiy in MHN to indicate the metadata of recorded vocabulary items. Appendix 3 presents obsolete and non-standard phonetic symbols found in MHN, contrasting them with modern IPA notation. Appendix 4 is a map of the Miyako islands with places relevant to Nevskiy's study and the *Materials* marked. Appendix 5 contains a Miyakoan-English index of entry words. The index includes the information on the original volume and page numbers from the MHN edition, as well as the region and lexical category of the entry words. This index has been released earlier as an electronic preprint (Jarosz 2014).

The final component of the thesis is a summary in Polish.

The transcript is based on the MHN edition and not the Sankt Petersburg manuscript. As such, it lacks a number of features present in the original manuscript. The most important difference is the pages missing from the MHN edition: it counts 1,177 pages altogether (670 for the first volume and 507 for the second), while the original has 596 leaves, which doubled give the figure of 1,192 pages. It means that the MHN lacks 15 pages of the original *Materials*. This shortcoming is explained by the fact that the microfilm with the source presented by the Institute of Oriental Manuscripts of the Russian Academy of Science to the Waseda University Library in 1991, which became the base for the MHN edition in 2005, did not include the cover pages of the notebooks in which Nevskiy had written his draft, even though those covers did have some notes written upon them¹. Furthermore, large parts of the MHN are illegible or extremely difficult to decipher not because of Nevskiy's rushed handwriting (even though such instances also do occur, they are by far rarer), but due to the poor copy quality of the facsimile. Those parts of the facsimile that by no means could be deciphered nor even approximated have been indicated in the transcript with a series of question marks: <???.>.

For the purpose of this work, this author's modifications of the source material have been kept at a minimal level. These modifications included putting together discontinuous entries, removing and merging duplicate entries (always indicated in a footnote, unless the duplicate entries appeared on the same page – in which case they were treated as discontinuous entries rather than duplicate ones), and inserting clearly displaced entries where they should belong according to the alphabetical order applied by Nevskiy himself (the original MHN pages of all entry words can be verified with the help of the index in Appendix). The layout of the entries has also been modified to make it more uniform. For example, the references and related vocabulary section (cf. 1.2.1.) of each entry has been consistently put into square brackets <[]>. On the other hand, Nevskiy's original writing conventions, including contemporary

¹ These details concerning the *Materials* as preserved in Sankt Petersburg have been reported to this author by Mr. Vyacheslav Zaytsev of the Institute of Oriental Manuscripts..

orthographic conventions, non-standard symbols, abbreviations and all possible idiosyncracies have been retained.

For length marking, Nevskiy occasionally used a symbol which resembled the upper half of a colon, < · >. As it has been impossible to determine in every single instance whether it was in fact a half-visible length-marking colon <: >, IPA triangular colon <: >, or rather a consciously used marker of half-length, IPA < · >, it was decided to uniformly treat all the instances of < · > as a long sound marker, <: >. This simplification may have resulted in certain transcriptional inadequacies, which cannot be verified unless the transcription is compared with a fully legible version of the *Materials* manuscript.

In volume two, short Miyakoan citations – meaning single words or utterance examples, as opposed to larger fragments such as complete entries – from the *Materials* in Nevskiy’s original transcription have been inserted in angle brackets < >, except for the instances of citing an entry word, in which case the word has been rendered in **boldface**, following the notational conventions from the transcript volume applied in the present dissertation. In general, angle brackets < > have been used to indicate the way a linguistic form is represented graphemically, as opposed to its [phonetic], /phonological/or *morpho-phonological* representation.

Larger fragments of MHN have been cited like any other longer citation, i.e. without using brackets or inverted commas, on both sides separated by blank lines from the text of the dissertation. Miyakoan words and utterances based on the *Materials*, but transliterated phonologically or morphophonologically to modern IPA symbols according to the results of analyses conducted in sections 2.2. and 2.3., have been presented in *italics* – apart from the examples used for glossing, in which the Miyakoan material appears in plain script, but without angle brackets. Japanese words have been rendered into Roman characters using the Hepburn transliteration system. Russian has been transliterated following the rules of United States Government (USG) transliteration system. It is for this reason that in present thesis the name of the author of the *Materials* has been transliterated as <Nevskiy>, even though the more popular transliteration in English texts appears to be <Nevsky> (cf. for instance Baksheev and Shchepkin 2013)². For Chinese, the *pin-yin* transliteration system has been applied.

Single words or phrases in languages other than English have been introduced into the present text in *italics*. Their metalanguage translation has been provided in single inverted commas ‘’. Sporadically, italics have been used also to highlight a fragment of text in English. For expressions in Japanese or Chinese which have not been listed in the geographical, personal or subject indexes, the original notation in Chinese characters and/or *kana* syllabaries has been provided directly in the text.

² Other encounterable ways to transliterate Nevskiy’s name include a Japanese-inspired <Nevskii> (cf. Tangiku 2013).

Japanese names that have been considered as frequently occurring, therefore recognizable and well-adapted in English (especially place names such as “Tokyo”, “Ryukyu”, “Kyushu”) have been written according to English spelling rules and not as a Japanese transliteration (therefore <Ryukyu> and not <Ryūkyū>, <Kyoto> and not <Kyōto>, etc.). Personal names have all been written in accordance with the “Western” convention, whereby the family name comes second, as in Kunio Yanagita (and not “Yanagita Kunio”), Kempu Uiuntin (and not “Uiuntin Kempu”), etc.

This author has taken intuitive liberties in morphophonological representations of transliterated texts in Miyakoan and Japanese alike. The most consistently applied rule is that of case marking morphemes being adjoined to the host nominals with a hyphen (exception being Miyakoan nominals marked for topic *-ja* or accusative *-ju/-juba* in those instances when a phonological fusion of the stem and the marker occurs, as in *mizi* ‘water’ < *mizza* ‘water.TOP’, or *in* ‘a dog’ < *innu* ‘a dog.ACC’). Compound words consisting of several lexical morphemes have also been generally represented with a hyphen separating the morphemes. Hyphens have also been widely used for adjoining other bound morphemes, such as clitics, to their hosts.

Citations originally in languages other than English (usually Japanese and Russian), unless otherwise stated, have been translated into English by this author. Citations from the *Materials*, like the transcript, follow the original way in which Nevskiy wrote the respective fragments, without inserting editorial alternations such as updating the orthography of the fragments. Translations of citations of larger fragments from the *Materials* have been introduced in the line directly below the cited fragment, preceded by an asterisk <*>.

Elsewhere, when followed by a non-italicized Japonic form, an asterisk indicates a reconstructed proto-language form. A question mark followed by a non-italicized form implies a non-attested or asystemic form.

In the present thesis, Miyakoan is considered a language distinct from both Japanese and other Ryukyuan ethnolects due to the factors of utter unintelligibility with the ethnolects in question, the genetic distance counting at least 1,400 years from the Proto-Japonic split (see 2.1.3.), and the relative geographic isolation of the Miyako island cluster from other parts of Ryukyu Archipelago, let alone mainland Japan, which had lasted for centuries and was alleviated only in the second half of the twentieth century. The thesis is not intended to become a contribution to a never-ending (para)linguistic discussion of how a “language” and a “dialect” should be defined. In referring to sub-varieties of non-standardized languages, such as Miyakoan or any other Ryukyuan language, the term “dialect” has been avoided altogether. The most generic term to refer to any region-based verbal system of communication, without specifying the status of the system in question as a “major” or “minor” linguistic classification unit, has been “ethnolect”, following the example of Majewicz 1989. “Regiolect”, a term which can be interpreted as synonymical

with “ethnolect” while putting a stronger emphasis on the limited area range of the given communication system, has been used in the present volume with an intention to indicate sub-varieties of non-standardized languages – in other words, it replaces the term “dialect” in instances such as *Hirara regiolect of Miyakoan*, rather than *Hirara dialect of Miyakoan*. The term “variety” is more general than “regiolect” or “dialect”, as it may refer not only to regional, but also to register or sociolect diversification of a major classification unit – a language.

Abbreviations

1	first person	LIM	limitative
2	second person	<i>Materials</i>	<i>Materyaly dlya</i>
3	third person		<i>izucheniya govora</i>
ABL	ablative		<i>ostrovov Miyako</i>
ACC	accusative		(unpublished)
ADVR	adverbializer	MED	medial
APRX	approximation	MES	mesial
ASM	assumptive	MHN	<i>Miyako hōgen nōto</i>
BEN	benefactive		(Nevskiy 2005)
CAUS	causative	MOD	modestive
CMP	comparative	MV	Miyakoan
COM	commitative	NEG	negative
CON	conative	NINT	negative intentional
COND	conditional	NMN	nominalizer
COP	copula	NOM	nominative
DAT	dative	NPST	non-past
DED	deductive	OBG	obligative
DES	desiderative	OJ	Old Japanese
DIM	diminutive	OPT	optative
DIR	directive	PERF	perfect
DIS	distal	PJ	Proto-Japanese/Proto-
DUB	dubitative		Japonic
DUR	durative	PL	plural
EMJ	Early Middle Japanese	POT	potential
EMP	emphatic	PR	Proto-Ryukyuan
EXH	exhortative	PREC	precative
FCOP	focus copula	PROG	progressive
FOC	focus	PROH	prohibitive
FREQ	frequentative	PROV	provisional
GEN	genitive	PROX	proximal
GER	gerund	PRS	prospective
HON	honorific	PST	past
HOR	hortative	PSV	passive
HRS	hearsay	QUOT	quotative
IMP	imperative	REP	reported
INC	inclusive	RLS	<i>realis</i>
INT	interrogative	SG	singular
IR	information structure-	SIM	similitive
	related	TOP	topic
IRR	<i>irrealis</i>	UNC	uncertainty
JP	Japanese	VOC	vocative

VRB

verbalizer

< >

graphemic
representation of a
linguistic form

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1. The background and contents of the *Materials for the Study of the Language of the Miyako Islands*

1.1. An introduction to the *Materials*

1.1.1. Nikolay Nevskiy: the profile

This author has conducted no original research on Nevskiy's life and academic achievements outside his Miyako studies. Therefore, the content of section 1.1.1. is mostly a Miyako-oriented synthesis of larger works dedicated to Nevskiy's biography. The key sources an interested reader can refer to include: Nevskiy and Oka 1971 (especially biographical chapters on Nevskiy by Katō:261-355); Gromkovskaya's biographical chapter in Nevskiy 1978:162-189; Gromkovskaya and Kychanov 1978; Ikuta 2003; Katō 2011; Jarosz and Majewicz 2015.

Nikolay Aleksandrovich Nevskiy was born in February 1882, in Yaroslavl on the Volga (the administrative center of today's Yaroslavl *oblast*). He perished in November 1937 in Stalinist purges, sharing the fate of many eminent Orient studies specialists of the time, including Yevgeny Polivanov (Ikuta 2003:20), a key figure in Russian Japanese studies, who also contributed to early Ryukyuan studies (cf 1.1.2.).

Orphaned at a very young age, Nevskiy was brought up in Rybinsk (nearby home Yaroslavl) by his grandparents, and then by his aunt. He first came in touch with Oriental languages as a teenage boy, when he started to learn Tatar. In 1914, he graduated from the Sankt Petersburg Imperial University, Faculty of Oriental Languages, Department of Chinese and Japanese. His major was Chinese and Japanese philology, and he wrote his diploma thesis on the poetry of the eighth-century poet by Li Bo. Subsequently, Nevskiy began his academic work.

It was in Japan that Nevskiy spent the longest and most prolific period of his life as an academic. His stay there lasted fourteen years, from 1915³ to 1929. Chronologically speaking, he lived in Tokyo (1915-1919), Otaru (1919-1922) and Osaka (1922-1929). The shifts in Nevskiy's major research interests roughly matched the respective periods of residence in different academic centers. While in Tokyo, he engaged in the research of Japanese folk traditions related to Shinto and shamanism (focusing his studies on the Tōhoku region, and specifically the cult of the diety called *Oshira-sama*); his residence in Otaru largely coincided with the research of Ainu folklore, language and oral literature; staying in Osaka he studied the Miyako language, oral literature and ethnography, and Tsou, Austronesian language of an indigenous people of Taiwan (which at that time remained under the rule of the Japanese Empire).

³ Excluding his first, short-term visit in the summer of 1913, cf. also 1.1.1.1.

Upon his return to the USSR, Nevskiy devoted himself to a groundbreaking study of the long-extinct Tangut language from the Tibeto-Burman family. He succeeded in deciphering the highly complicated, Chinese-character-inspired and by then largely unintelligible script of the medieval Xixia kingdom, the homeland of Tangut speakers. For his work on the Tangut language and writing system, Nevskiy was awarded posthumously with Lenin Prize, the highest academic award of the former Soviet Union. As the award as a rule was said not to be awarded to the deceased (Ikuta 2003:35), it makes the recognition of Nevskiy's work with Tangut all the more remarkable.

Nevskiy was a very prolific and dedicated scholar, remembered by his colleagues and informants alike as one truly open-minded and able to grasp the cultures and languages of the subjects of his study almost intuitively. He was also a brilliant multilingual speaker, reportedly having mastered as many as sixteen Asiatic languages (apart from Japanese including Tibetan, Mongolian, Manchu, Pali, Korean and Giliak), as well as English, German, French and Latin (Kanna 2008:167). He acquired his first Orient languages as early as in the times of his Rybinsk gymnasium (post-1900), when he learned Tatar from a local family of native speakers, as well as mastered Arabic alphabet through self-study (Katō 2011:18).

Nevskiy's blossoming academic career was strangled too soon as in 1937 he was arrested (on the fake accusations of being a Japanese spy), and then murdered, along with his (second⁴) Japanese wife Isoko Mantani, by the political NKVD police. Because of this tragic and untimely end that befell upon him, many of his research initiatives were left unfinished, some only at an early stage of preparation. His lexicographic Miyakoan *Materials* are one example of this kind of fate: while Nevskiy must have had in his plans a future publication of a Miyakoan dictionary supplemented by grammar description (the grammar volume has never been found⁵, cf. Baksheev 2013:230), the actual materials left by him resemble more of tentatively edited lexicographic field notes, intended mainly for the private use of the author himself, rather than a dictionary ready to be used by anyone else.

Moreover, while most of Nevskiy's key academic achievements he had not published himself have eventually been posthumously edited and released (including works on Tangut: Nevskiy 1960, Ainu: Nevskiy 1972, Nevskiy 1991, Miyakoan songs and folklore: Nevskiy and Oka 1971, Nevskiy 1978, Nevskiy 1996), the Miyakoan dictionary draft remained his only major research result to have never been edited and distributed to a broader public – until the present thesis project.

⁴ About Nevskiy's first, non-legalized marriage with a Japanese woman, see Ikuta 2003:14 and forward.

⁵ According to Katō (Katō 2011:120), "in Nevskiy's Archive [in Tenri University Library] there has been preserved a notebook with a Ryukyuan grammar whose date of compilation is unclear". As this author could not verify the source mentioned by Katō, it remains an open question whether it can be identified to any extent with the grammar volume of the *Materials*.

1.1.1.1. An overview of Nevskiy's academic activity

A year before his graduation from the Imperial University, in 1913, Nevskiy undertook his first journey to Japan. His chief destination was Tokyo, where he spent about two months in order to study Japanese literature. However, apparently his Japanese language skills were not yet proficient enough to allow for him to fully appreciate his stay – or rather, archaic literary Japanese he had been taught at the university turned out useless when attempting to communicate with actual living Japanese speakers (Katō 2011:46).

It was not until 1915 that Nevskiy had his chance of a long-term stay in Japan. That year, the Imperial University awarded Nevskiy with a scholarship in Tokyo. The scholarship had been initially scheduled for two years.

As mentioned before (1.1.1.), Nevskiy's primary interest during his Tokyo residence were the Shinto studies, which also included philological research of the ancient *norito* prayers. Furthermore, he carried out a large part of his Shinto research when already living in Otaru, in years 1919-1920. Nevskiy's goal for the study of this field was to define the ways in which the genuine (i.e. unmodified by any ruling class policies) shintoic traditions still continued to live on in the early twentieth century Japanese society. He set off to achieve this goal by studying Japan's traditional beliefs and folklore in their possibly rustic form, rather than heavily influenced by the external (Chinese or Buddhist) philosophy or the central court culture. Such research was only made possible in remote, hardly accessible corners of Japan, meaning for instance small, relatively isolated villages of the northern and eastern Honshu areas. And indeed, Nevskiy undertook numerous ventures to distant locations such as Atera and Mochikata (Ibaraki Prefecture) in 1916 (Katō 2011:72) or Kitakabeya (Fukushima Prefecture), Sanuma (Miyagi Prefecture) and Tōno (Iwate Prefecture) in 1920 (ibid.,105-107). These studies of early/native Japanese beliefs and ethnography of Japanese province had been directly inspired by Nevskiy's extensive and frequent contact with Japanese intellectuals, most specifically pioneering ethnographers Kunio Yanagita and Shinobu Orikuchi. Especially the study of the Tōhoku region (north-eastern Honshu) cult of the *Oshira-sama* deity had been recommended specifically to him by Yanagita. Yanagita was extremely satisfied with results that Nevskiy produced in a field that he himself was genuinely interested in. He valued Nevskiy's work on the *Oshira-sama* cult enough to count it as one of Nevskiy's "three great works that he contributed for the sake of Japan, or maybe rather for the sake of the whole academic world" (Ikuta 2003:67; on Yanagita's influence on Nevskiy see 1.1.2.).

1917 was supposed to be the year of Nevskiy's return to his homeland Russia. However, the outbreak of the October Revolution, followed by a dangerously unstable state of internal affairs in Russia, forced him to modify his plans.

Concerned about his safety, Nevskiy's friends and teachers at the Sankt Petersburg Imperial University also encouraged him that he should continue his stay in Japan. Thus, Nevskiy eventually decided to remain in Japan, in spite of the difficulties that came along with the cessation of his scholarship. No more a student now, Nevskiy had to look for employment in order to provide for himself. For about a year he worked in a Tokyo company called Meiroichi Co. (*Meiroichi Shōkai* 明露壹商会). In 1919, he moved to Hokkaido, where he took up a post as a Russian language teacher at the Otaru College of Commerce (*Otaru Kōtō Shōgyō Gakkō* 小樽高等商業学校)⁶.

The move to Otaru facilitated the development of his interest in the Ainu studies. Essentially, he wanted to study the very rich oral literature of the Ainu and the folklore that underlay it. He made attempts to translate numerous Ainu *yukara* (oral epic poetry) into Japanese and/or Russian, owing to which he also had to enhance his comprehension and knowledge of the Ainu language itself. He was instructed in Ainu language and research by Kyōsuke Kindaichi (Ikuta 2003:15, Katō 2011:121-123), the father of Ainu studies in Japan.

In 1922, Nevskiy changed his residence once again: he moved to Osaka, where he was employed as a teacher of Russian in the newly founded Osaka University of Foreign Studies (*Ōsaka Gaikokugo Daigaku* 大阪外国語大学). There he continued his Ainu studies. However, his scholarly curiosity gradually began to shift towards the southern periphery of the Japanese Archipelago, i.e. towards the Ryukyus, and specifically to the Miyako islands.

During the New Year's holiday of 1921/1922 in Tokyo, Nevskiy met Kimpu Uintin/Uiuntin⁷ (who later took on a japanized name of Kempu Inamura), a Miyako-born college student. As a native speaker of the language, Uintin became Nevskiy's first Miyakoan informant. He taught Nevskiy the spoken language as well as some traditional songs (for details see 1.1.2., 1.1.3., 1.3.2.1.). Even though Nevskiy had already been interested in the Ryukyuan languages before his encounter with Uintin, believing them (along with the Ainu language and the Austronesian indigenous languages of Taiwan) to hold the key to the linguistic past of the Japanese islands, Uintin provided him with a genuine source material to work with. It was an obvious step forward in preparations for Nevskiy's first fieldwork trip to the Miyako islands in the summer of 1922.

Nevskiy visited the Miyakos three times – in 1922, 1926 and 1928. His purpose was to record and make in-depth analysis of the abundant oral literature of the Miyakos (especially the epic songs known as *a:gu*), combined with more general linguistic and ethnographic studies of the area. He managed to accumulate a lot of song material. He also translated many of the songs into

⁶ The school still exists under the name of Otaru University of Commerce, Japanese *Otaru Shōka Daigaku* 小樽商科大学.

⁷ There are two versions of Inamura's Miyakoan family name. Japanese publications, for example Katō 2011, use a form "Uintin", written in *katakana* syllabary. Nevskiy himself, in the *Materials* or in Nevskiy 1978, referred to Inamura as "Uiuntin", in Roman characters. Henceforth both forms will be used interchangeably.

standard Japanese, Russian or both, at the same time providing some detailed commentaries concerning their language, meaning and context. Nevskiy also collected a significant number of other specimens of the Miyako oral tradition, such as proverbs, riddles, legends, or explanations of customs and superstitions.

Nevskiy used the Miyakoan language material that he had gathered for the purpose of ethnographic studies, and the other way round – he studied Miyakoan traditions, beliefs and ways of life in such a way that helped him document and understand the islanders' language. Already in the 1920s he published several papers in Japanese concerning Miyakoan songs, traditions and language; he published some more in Russian upon his return to the Soviet Union, but most of his Miyako-related research results were only disclosed decades after his death (for a complete list and descriptions of all of them, see 1.1.2.).

It was also in the 1920s that Nevskiy got interested in the Tangut language and writing system, the study of which likely remains his most recognizable academic contribution to date. He came into touch with Tangut studies in 1925, when he set out to Beijing in order to meet his former Petersburg professor of Chinese studies, Alexey Ivanov. Ivanov had presented him with Tangut materials which Nevskiy was to use in the years to come in his fervent research. It was as early as in 1926, a year that coincided with Nevskiy's second journey to the Miyako islands, that Nevskiy's work on Tangut bore its first fruits in form of the publication *A brief manual of the Si-hia characters with tibetan [sic!] transcriptions*⁸.

As Nevskiy got more and more engaged in the study of Tangut, he began to consider a permanent return to Russia – which in the meantime had turned into the Soviet Union – in order to gain access to the world's greatest collection of Tangut-related sources stored at the Asiatic Museum in Leningrad (this collection had been brought into Sankt Petersburg by a cutting-edge Tibet expedition commanded by an explorer Pyotr Kozlov in 1908; cf. Nevskiy and Oka 1971:326, 335). Before Nevskiy ultimately made the decision to leave Japan, however, he had taken up yet another research interest: the language of the Tsou, a Taiwan's aboriginal mountainous people. His 1927 excursion to the island was a part of a larger Japanese research program devoted to the unwritten languages of Taiwan. Nevskiy's goal was to describe the structure of the language as well as to gather and record the oral tradition (stories and legends) of the Tsou tribe. The results of this study were published in 1935 in Russian under the title of *Materyaly po govoram yazyka Tsou* (Матерялы по говорам языка Цой 'Materials on the Tsou language')⁹. Simultaneously, Nevskiy continued to work on a trilingual Tangut-Chinese-Russian dictionary.

Nevskiy finally returned to his utterly altered home country in the autumn of 1929. He took a post of a Japanese studies lecturer at his former university, in

⁸ For the bibliographic data of the paper consult Nevskiy and Oka 1971:357.

⁹ A Chinese translation of this work, entitled *Taiwan Zouzu Yudian* 台灣鄒族語典 'dictionary of Taiwanese Tsou language', was published in Taiwan in 1993.

the meantime renamed as Leningrad State University. Into the next decade Nevskiy would mostly continue his study of the Tangut language and script. He also pursued his Miyakoan research, if less systematically than in 1920s, which produced a number of papers and paper drafts, and most likely also the final version of the *Materials* as available today (cf. 1.1.2., 1.1.3.).

Nevskiy's academic plans included a yet another, fourth trip to the Miyako islands. He made a formal request for a permission of departure to the Soviet government in 1932 (Kanna 2008:157-158). His intentions were to collect new materials for the research of Miyakoan as well as to look for the answers to the so far unresolved questions concerning the language, and furthermore, to create a Miyako studies resource centre in Leningrad and expand the research so that it included all Ryukyuan ethnolects. Nevskiy's intention was thus contributing to the development of Ryukyuan studies in the USSR rather than focusing only on pursuing his own personal research interests.

Nevertheless, Nevskiy's request was declined. Moreover, it presumably had served as one of the excuses to build up the accusation of Nevskiy and his wife acting as Japanese spies (Kanna 2008:158). In October 1937, five years after his unsuccessful Miyako expedition permission request, the Nevskiy couple were arrested, found guilty in a torturous interrogation, and executed by firing squad on November 24 (Ikuta 2003:20-21). The truth about the couple's doom had been hidden from the public for decades, with the official government version claiming Nevskiy and his spouse to have been imprisoned at a Siberia labor camp to repent their "crimes", and that Nevskiy died there from myocarditis in 1945 (*ibid.*, 21).

As the Khrushchev Thaw spread across the Soviet world after Stalin's death, Nevskiy's reputation was also restored, and his achievements would gradually be rescued from oblivion. Consequently, the two-volume publication entitled *Tangutskaya filologiya* (Тангутская филология) 'Tangut philology' (1960), which included the monumental multilingual (chiefly Tangut-Chinese-Russian, but also with some traces of English, Tibetan and other languages, in a typical Nevskiy's multilingual memo style) manuscript dictionary of Tangut as well as several other minor studies in Tangut, was awarded the Lenin Prize in 1962 for academic achievement.

In his approach to the multiple subjects of study he would take on, Nevskiy remained a faithful student of Lev Sternberg (1861-1927). Sternberg was an eminent ethnographer and anthropologist specializing in the North-East Asia and Paleoasiatic studies, especially the people of Nivkh (Gilyak/G(h)ilyak), Ainu, and Uilta (Orok/Oroch). Throughout his research career, Nevskiy considered Sternberg his scholarly role model and one of the most trusted friends. Sternberg's methodology and approach to ethnographic research continued to influence Nevskiy deeply all the way through his scholarly life.

Sternberg emphasized the role of ethnography as an indivisible link in the chain of the social sciences. He promoted a methodological approach called by

him “ethnographic linguistics”¹⁰ which assumed the mutually inseparable relationship of ethnography and linguistics. According to this approach, an ethnographer cannot conduct any satisfying field research before acquiring a thorough knowledge of the native language of the community or people they are studying (the proficiency has to be sufficient to enable the researcher to collect the data – oral literature, legends, traditions etc. – in the native language of the given community, without any assistance of a bilingual intermediary). Nevskiy clearly applied his teacher’s “ethnographic linguistics” method towards every people and every language that he studied. His Miyako studies are typical of this method, which is visible in the way Nevskiy approached his informants, took his notes and made his observations. He conducted the research of the Miyako folklore parallelly with recording and studying Miyakoan ethnolcts, since he perceived both to be two sides of the same coin.

1.1.2. Details on Nevskiy’s research on the Ryukyus and Miyako

The reasons why it was the Miyako islands that Nevskiy chose for his research destination in early nineteen-twenties still remains an object of interest and discussion among Nevskiy’s biographers. Why was it specifically Miyako, of all possible places in the area of the former Ryukyu Kingdom, that attracted Nevskiy’s attention?

As explained in 1.1.1., Nevskiy came to Japan in 1915 with the purpose of studying Shinto, and more precisely, the local religious traditions preferably ancient and uninfluenced by whatever state-level religions and philosophies might have imposed upon the vernacular beliefs. It can be assumed that he was trying to reconstruct some of the earliest and most basic elements of Japanese worldviews and beliefs in order to be able to link them with similar elements recurring in other ethnicities (Asiatic, Pacific, North American), and to look for the clues to answer the persistent question of who the Japanese were and where they had come from. If studying Japanese ethnogenesis was a whole research chain to Nevskiy, then his Miyakoan research can be thought of as a link in that chain, and so can his Ainu or Taiwanese Tsou studies, too.

It is often pointed out (as in throughout *Nefusukii seitan hyakunijūnen kinen shimpojiumu jikkō iinkai* 2012) that Nevskiy remained under a strong influence of his mentor Yanagita, and their acquaintanceship can be considered to have largely shaped Nevskiy’s research interests during his stay in Japan (cf. 1.1.1.1.).

In fact, Yanagita himself was in a friendly relationship with Fuyū Iha, the Okinawa-born father of the Ryukyuan linguistic and ethnographic studies, and likely also with other Ryukyuan scholars; he is known as a great propagator of

¹⁰ Japanese *minzokugakuteki gengogaku* 民族学的言語学, cf. Nevskiy 1998: 359.

Ryukyuan cultural heritage. A pioneering Japanese ethnographer, Yanagita held the value of Ryukyuan culture in high esteem. He was also one of the first mainlanders who brought Japan's attention to the southern islands and credited their inhabitants with maintaining ancient beliefs and traditions. Two generations into Japanese annexation of 1879, Ryukyuans were perceived by their mainland peers as uncivilized destitute people and as citizens of a second category (Smits 2006). That a respected scholar such as Yanagita appreciated the region must have contributed significantly to improving the image of the Ryukyus in the rest of Japan.

Yanagita himself set out on at least one quasi-research trip to the Ryukyus, in 1921 (its results were published in a 1925 book *Kainan Shōki* 'memos from the southern seas' – see 1.3.1.). During that trip he also stopped by the Miyako islands, but this specific part of Yanagita's journey did not produce any scholarly significant result known to this author.

Considering Yanagita's fascination with the Ryukyus, it must have been the case that he played an important role in sending Nevskiy there. It remains unclear whether Yanagita recommended Nevskiy to conduct his research specifically on Miyakos, or whether they only discussed the Ryukyus in general. Reportedly (Tanaka 2013:218), in a communication in 1925 Yanagita referred to the Miyakos as an "land untouched by research". This implies that Yanagita was indeed aware of how little was known about this particular island group at that time, and therefore, how attractive to a prospective student they should be. It can be assumed that Yanagita might have directly referred Nevskiy to the Miyakos exactly because it was such an understudied area.

Whether this assumption is true or not, Nevskiy did consult his Miyakoan research with him as can be seen from their mutual correspondence, such as a 1922 letter from before Nevskiy's first Miyakoan expedition. In this letter, Nevskiy explained the trials and tribulations he had encountered when trying to study Miyakoan, which resulted essentially from the complex Miyakoan inflection patterns (Nevskiy and Oka 1971:302-303). Other sources also confirm that in 1921 and 1922 the two talked a lot about Nevskiy's upcoming research: Yanagita was said to be "extremely happy" that Nevskiy took lessons of Miyakoan from a native speaker and he mentioned that in case Nevskiy's research results proved satisfactory, he would try to have it published in *Kyōto Daigaku Kiyō* (a Kyoto University journal); they also talked about Miyako in April 1922, prior to Nevskiy's journey there, which implies that Yanagita might have had a crucial role in helping Nevskiy specify his research plans and priorities; Nevskiy sent Yanagita a letter directly from the fieldwork in August 1922, briefing on his research advancements (Mogi 2007:89).

Various documents confirm that Nevskiy was interested in Ryukyuan studies since his early years in Japan, as is evident from his correspondence particularly with Kanjun Higashionna, an Okinawan historian. From these letters it is clear that Nevskiy was introduced to and even received a lot of Ryukyu-related

publications from Higashionna, as well as shared Ryukyu-related knowledge and ideas.

In a letter from March 1919 (Nevskiy and Oka 1971:176-177), Nevskiy discussed the medieval Ryukyu Kingdom song collection *Omorosōshi* (cf. 1.3.1.3.1.), expressing his views about a stylistic trope called the parallel phrase (Japanese *taiku*) as well as etymology of various words appearing in the *Omorosōshi*. He also mentioned a collection of children's songs from Yaeyama (*Yaeyama dōyōshū*) which his addressee had sent him before, and he shared many questions and comments concerning linguistics, religion studies and ethnography. Later that year, in October, Nevskiy reportedly asked Higashionna to give him a course in an eighteenth-century dictionary of the *Omorosōshi* language, *Konkō Kenshū* (Tanaka 2013:217; about *Konkō Kenshū* cf. 1.3.1.2.2.). These letters to Higashionna unambiguously indicate Nevskiy's interest in old Okinawan language and literature: by 1919, he had been studying (most likely self-study) the *Omorosōshi* and he was at least aware of the existence of the *Konkō Kenshū*. According to Tanaka (ibid.), Nevskiy first came across the *Konkō Kenshū* when it was published as an appendix to the second edition of Iha's *Ko-Ryūkyū* 'ancient Ryukyu' (1916, cf. 1.3.1.1.8.; cf. Iha 2000).

In another letter to Higashionna (Ikuta 2003:179-180), Nevskiy confirmed the receipt of *Ryūkyū jimmei-kō* ('a description of Ryukyuan personal names'), authored by Higashionna himself. He also asked numerous questions concerning a *kumiodori* play¹¹ *Timiji-nu in*, Japanese *Temizu-no en* 手水の縁 'karma of the handwashing water', revealing his intention to translate the play into Russian and thus introduce the *kumiodori*, and Ryukyuan literature in general, to his home country. This is an important hint to underscore the observation that it was not just Miyako that Nevskiy was interested in: he set off from a more general interest in the Ryukyus and specifically old Okinawan language and literature, and only then his initial focus may have shifted towards Miyako. It can be observed that while the date of this letter (apart from "10 March" on the envelope, without an indication of the year) is not determined, since Nevskiy mentioned his "brief visit in Tokyo for the spring holiday [i.e. the New Year]" during which he was "too busy to stop by" Higashionna's place, the said Nevskiy's stay in Tokyo could be perhaps identified with his 1921/22 visit during which he undertook a one-week intensive course in Miyakoan from Uintin (cf. 1.1.1.1.), a likely reason for Nevskiy's hectic schedule. If this assumption is correct, then the letter must be dated at March 10, 1922.

Nevskiy's interest in Okinawan studies is further reflected in the findings from Nevskiy's archive in the Tenri University Library. None of the works listed below the stubs of which were found in the Tenri materials have ever been completed or published.

¹¹ *Kumiodori* (Okinawan *kumiwudui*) is an Okinawan genre of musical theatrical play, invented in early eighteenth century by Chōkun Tamagusuku 玉城朝薫 (Nishioka 2013-a:78).

1.1.2-a. Nevskiy’s research on the *Omorosōshi*. There is a Russian translation of song 5 from book I, and a Russian translation of the original introduction to the song 17 from volume XIII (the song itself has not been translated). There is also a mixed heading in Russian and Okinawan usage of Chinese characters: *Pesn vyprevayushchaya gosudara* (Песнь выпевающая государя) 尚巴志 (世島眞物) ‘a song praising the lord Shō Hashi’ of a song not identified by its song or volume number, followed by a short unprocessed fragment of the song.

An especially notable item of Nevskiy’s *Omorosōshi* studies preserved in Tenri is the Okinawan-Russian (fragmentarily Okinawan-Japanese) glossary of the *Omorosōshi* language. Most entries only include a simple translation equivalent, but some involve broader explanations of the entry concept. The entries are arranged according to the Japanese *gojūon* syllabic order and are written in either *katakana* syllabary or in Chinese characters with *katakana* readings provided. There are neither phonetic nor phonological renditions of Okinawan entry words, apart from the three following exceptions.

pira	списк, подбеле
wa	Я, мой
wami	(我身) Я

1.1.2-b. A glossary of 116 *utaki* (‘shrine’) names from central and southern Okinawan areas. The entries are structured in the following way: the name of the shrine in Chinese characters – its phonetic rendition written with the Nevskiy-style IPA symbols explained in 1.2.2. – location of the shrine (in Russian) – the worshipped deity (in Chinese characters, sometimes also rendered phonetically). The glossary was divided into the following geographic sections (Russian *okrug* округ ‘area’ or *uyezd* уезд ‘province’):

- Southern Shuri (6 shrines listed);
- Western Shuri (5 shrines);
- Mawashi (33);
- Timigusuku (in Japanese possibly Tomigusuku) (22);
- Uruku (in Japanese Oroku) (16);
- Kanigusuku (in Japanese Kanegusuku) (11);
- unclassified (13).

1.1.2-c. Translation and analysis of the dictionary *Konkō Kenshū*, which can be considered to be a fragmentary *Konkō Kenshū* glossary, in which an entry word in its original *hiragana* notation is followed by a phonological rendition, an optional Japanese translation (which mostly looks like a direct quote from the original Okinawan-Japanese source), ad a, sometimes missing, translation and/or explanation of the meaning in Russian. At times there are also usage examples provided from the *Konkō Kenshū*. Several entries include references to the

contemporary ethnolects, most typically Shuri, Naha and Japanese, in a manner very similar to that encountered in the *Materials* (see 1.2.2.).

Nevskiy's glossary follows the original division of *Konkō Kenshū* into thematic sections:

- 4 entries from Chapter 1 (thus labeled by Nevskiy; the same applies below), untitled, possibly some entries are missing, since this section has no heading;
- 13 entries from Chapter 2, "Gods" (Russian *bogi* боги);
- 45 entries from Chapter 3, "People" (Russian *lyudi* люди);
- 20 entries from Chapter 4, untitled, but possibly representing the climate-weather chapter from the dictionary.

From among the three works mentioned above, the *Omorosōshi* glossing appears to be the earliest and it might reflect the stage in Nevskiy's Ryukyuan studies explained in his 1919 letters to Higashionna. On the other hand, *Konkō Kenshū* and *utaki* glossaries have been found in notebooks labeled in Russian as *Materyaly dlya budushchikh rabot* Матерялы для будущих работ, or 'materials for future works'. It seems like Nevskiy may have had more far-fetched plans concerning his Ryukyuan research also after he came back from the Miyakos. While his focus remained on the Miyakos, he still retained a broader outlook which involved studying old Okinawan language and religion of the central part of the former Ryukyu Kingdom.

A number of combined factors can be taken into consideration in looking for reasons on Nevskiy's focus on Miyako. Tanaka 2013 suggests one of them, namely the influence of Polivanov 1914, based in fact on Wirth 1900¹². In this early comparative Japanese-Ryukyuan paper, Polivanov analyzed and presented several examples from Miyakoan, drawing readers' attention to the ethnolect's archaic features such as the retention of proto-language /p/, which in Japanese had been lost since the Late Middle Japanese period (thirteenth century onwards). This work clearly inspired Nevskiy both in terms of his interest in comparative Japanese-Ryukyuan linguistics as well as his approach to technical aspects of his research, such as transcription (cf. 1.2.1.).

Nevskiy carried on his interest in Japonic and Old Japanese /p/ into 1930s, when he undertook a major (unfortunately, terminated by Nevskiy's death) research in historical Japanese/Japonic linguistics. An unfinished paper titled precisely *O foneme p* (О фонеме p) 'about the phoneme /p/', unpublished during Nevskiy's life and approximated to have been written in mid-thirties (Nevskiy 1996:396, cf. also 1.1.2-f.), contains Nevskiy's presentation of forms and traces of the phoneme in question in the form of an overview of multiple Japonic

¹² Wirth did not conduct his fieldwork in the Miyako islands, either. He visited Shuri, the capital of the former Ryukyu Kingdom, in 1897, and he collected some vocabulary items from Miyako-born students of Shuri schools. He also collected some Yaeyama vocabulary in the same manner. Also, Wirth was not a japanologist and he did not speak Japanese, so his work on Ryukyuan varieties had a very limited range and never broke through to the academic mainstream (Tanaka 2013). See 3.1 for more specific information about Wirth's work.

ethnolects and various distribution patterns observable in those ethnolects. In this paper, Nevskiy used at large his examples from Miyakoan, most of which are identifiable exactly with parallel data from the *Materials* (even though not every single example could be detected in the MHN edition), as well as from other Ryukyuan ethnolects and, which is rarely emphasized at least in Japanese literature, Nevskiy's own dialectological research in eastern Japan, and namely with data on the Ibaraki dialect. It is also in this paper that Nevskiy stated explicitly that:

The largest percentage of retention of word-initial *p can be observed in numerous varieties of the Ryukyuan archipelago, and namely in Kunʻan [Kunigami] province (in the northern part of the Okinawa main island) (and especially in settlements Nagu [Nago], Na:ćíʻin [Nakijin] and Mutubu [Motobu]) and in Miyako and Yaeyama islands (Nevskiy 1996:400, modern Japanese place names in square brackets supplemented by Jarosz).

It is difficult to say if Nevskiy had always had in mind a large-scale comparative study of Japonic ethnolects as his conscious research objective. What is certain is that he never missed a chance to take records of any variety whose native speakers he might have come across, including those varieties that he did not study for the purpose of ethnographic or any other research¹³. While Nevskiy's primary research goal of shedding some light upon the roots of the Japanese and Japaneseness is usually discussed in terms of ethnographic studies, Nevskiy may have considered comparative and historical language studies an equally important component of his academic endeavor.

The unusual archaic features of Miyakoan, including the retention of proto-language /p/, sound convincing enough as a factor that appealed to Nevskiy as an area of study worth consideration. Nevertheless, as Nevskiy himself stated in the paper on the phoneme /p/, the retention of /p/ is not a characteristic limited to Miyakoan: it is shared by the ethnolects of another language from the Sakishima subgroup, Yaeyama, as well as by a number of northern Okinawan regiolects.

The answer to the question why Nevskiy chose Miyako instead of Yaeyama can be looked for in Nevskiy's acquaintanceship with Tōsō Miyara, an Ishigaki¹⁴-born linguist conducting research on his own home regiolects. Nevskiy and Miyara first met on March 31, 1921 at an academics meeting in a private house of Orikuchi, and they were introduced to each other by Yanagita. Since the meeting took place right after Yanagita had returned from his 1921 Ryukyuan journey, the introduction cannot have been accidental: it can be imagined that Yanagita, freshly inspired by his Ryukyuan discoveries and encounters, could not wait to introduce Miyara to Nevskiy, excited at the

¹³ About Nevskiy's documentation of Japonic ethnolects other than Miyakoan in the *Materials* cf. 1.2.3.

¹⁴ Ishigaki is the biggest and most populated island in the Yaeyama group.

possibilities that the study of little-known Sakishima islands could open up to his trusted student.

Miyara and Nevskiy decided to have a follow-up meeting a few days later, when they discussed linguistic matters since early morning until late in the evening (Shimoji 2012:68-69). Later that year, Nevskiy engaged in an energetic search for a Miyako-born person in mainland Japan who could teach him some Miyakoan; in late 1921 he first undertook a quick course in Miyakoan with Uintin (cf. 1.1.1.1.), and in the summer of 1922 he was already out on his first trip to the Miyakos¹⁵. Within this course of events, Miyara's influence seems self-evident. It is easy to imagine that Miyara must have talked a lot about his home Sakishima sub-archipelago, giving Nevskiy firsthand information on both his native Yaeyama and the neighboring Miyako; his account of the language and culture of his home islands must have attracted Nevskiy a lot. Furthermore, Miyara could have made a statement along the lines of "I am doing a linguistic research on Yaeyama, but so far there has been nobody to study the language of Miyako", which can be imagined to have compelled Nevskiy to fill the void and result in a huge inspiration to pursue the Miyakoan research¹⁶.

Nevskiy's encounter with Miyara can be assumed to have been the one event that tipped the balance toward his Miyakoan research. He had been interested in the Ryukyus before, since as early as about 1917, and he had been familiar with Polivanov's comparative research on Japonic varieties for about as long. These two facts can be considered a strong supporting incentive, but judging from the timeline, it should have been those long conversations with Miyara – perhaps the first Sakishima-born person that Nevskiy had ever met, and a linguist at that – that gave Nevskiy a push to arrange his research plan and set his Miyakoan studies in motion. This push was definitely also endorsed by Yanagita, apparently enthusiastic about the idea of Nevskiy using his talent and competence for exploring research territories so far uncharted even by the Japanese. At the same time, Nevskiy and Miyara probably decided on their division of research areas, with Nevskiy "claiming" Miyako and Miyara taking charge of Yaeyama¹⁷. For more details on Miyara's influence directly observable in the *Materials*, cf. 1.3.1.1.2.

To this author's knowledge, no Nevskiy's work concerning any Ryukyuan area other than Miyako has ever been published. Miyako was also the only place

¹⁵ Miyako islands at that time were a location truly remote and time-consuming to reach, a place nobody would venture to without a good reason.

¹⁶ The reason why Nevskiy chose Miyako over Kunigami could be guessed as any or all of the following: there were other academics, such as Iha, to study the language of the area; Kunigami is a part of the mainland Okinawa, i.e. an area presumably easier to access than the distant Sakishima islands, however remote from the perspective of inland accessibility, so Nevskiy may not have expected the language and the culture of the area to be as "archaic" and "preserved" as Miyakoan; finally, perhaps simply nobody had talked to Nevskiy about Kunigami before like Miyara had about Sakishima, and so nothing really gave him an incentive to develop a special interest in the region.

¹⁷ Such conclusions are also implied in *Nefusukii seitan hyakunijūnen kinen shimpojūmu jikkō iinkai* 2012:49-67, Shimoji 2012, Tanaka 2004.

in the Ryukyus that Nevskiy actually visited for the purpose of fieldwork (he did make short stopovers at the harbors in Nase in Amami and Naha in Okinawa due to the route of the ship, cf. Shimoji 2012:70-71). It is therefore natural that when presenting Nevskiy's biggest academic achievements, "research on Miyako" rather than "research on the Ryukyus" is mentioned. One needs to emphasize, however, that the major part of Nevskiy's Miyakoan research results have never been published, or never even been completed, for that matter. Nevskiy's *Materials*, the subject of this work, are perhaps the best example of such incomplete work that could only see the light of day due to a facsimile publication (the MHN) in 2005. Only a very small part of Nevskiy's Miyakoan research results was published during Nevskiy's lifetime, which explains why he could not influence Ryukyuan studies to the extent his work was capable of.

The following list, divided into three thematic sections: ethnography, folk literature, linguistics, provides information on which of Nevskiy's Miyako-related works have ever been published; it is also underscored if a publication outside the linguistics section contains any specific linguistic data.

1.1.2-d. Ethnography. This branch is quantitatively best represented among Nevskiy's Miyakoan publications; this, along with the fact that a significant number of the works mentioned below had been released during Nevskiy's short lifetime, might explain why Nevskiy's achievements concerning Miyakoan ethnography appear to be best known among Nevskiy's accomplishments in Miyakoan research.

The following papers were written and published in Japanese, and then reprinted in Nevskiy and Oka 1971. All details on the first publications here as well as 1.1.2-e. and 1.1.2-f. follow data from Nevskiy and Oka 1971:259.

Bijin-no umarenu wake 'why there are no beautiful women born anymore' (Nevskiy and Oka 1971:32-34). First published in the journal *Minzoku* 2-2 in 1927. A brief account of a legend told to Nevskiy by one of his informants, Kōnin Kiyomura (1.3.2.6.). The account is in Japanese only, but it is not impossible that a so far undisclosed original Miyakoan version had been recorded first. Furthermore, the paper was translated and published into Russian many years after Nevskiy's death (Nevskiy 1996:280-281).

Miyakojima kodomo yūgi shiryō 'materials on the games of children from the Miyako island' (Nevskiy and Oka 1971:76-93). First published in the journal *Minzoku* 2-4 in 1927. Nevskiy gave a detailed account of how Miyakoan children traditionally entertained themselves, introducing games enjoyed by boys or girls, their rules, necessary tools and favorite occasions to play a given game, as well as songs sung during or as a part of the game. All songs have been provided in their original Miyakoan version, which makes the paper valuable also from the linguistic perspective.

Tsuki-to fushi 'the moon and immortality' (Nevskiy and Oka 1971:3-19). First published in the journal *Minzoku* 3-2 and 3-4 in 1928. The paper consists of two

parts and is not complete. Centering his observations on a Miyakoan legend about the moon, snakes and rebirth water, Nevskiy compared this Miyakoan motif with similar legends and beliefs found worldwide. The paper contains valuable fragments in Ryukyuan languages: a children's song *Akana*: in Okinawan and two different Miyakoan stories (one in Hirara and one in Tarama regiolect) of a similar content about how people lost to snakes in the chase for rebirth water sent to the Earth by the Moon, which also indirectly implies the origins of an important festival *εitsi* <šicī>. The paper's original version was reportedly in Russian, as published in 1996 (Nevskiy 1996:265-279).

Miyakojima-no kekkon-to sairei 'wedding and festivals on the Miyako island'. Published in the journal *Chikyū* 1-3 in 1924. Unlike the three contributions mentioned above, it has never been reprinted. The paper is authored by Nevskiy, but is not a direct result of his writing. Instead, it is a summarized transcript of a lecture that Nevskiy gave in February 1923 (i.e. not long since he came back from his first journey to Miyako) at Kyoto University. The transcript was prepared by Takuji Ogawa. The paper explained traditions concerning matchmaking and wedding, and introduces an Irabu festival *kamsiuri* <kamsiuri>¹⁸. Both these components also present in Nevskiy's lexicographic notes, although not all of them can be found in the MHN (see also 1.1.3.).

On the other hand, the following publication entitled *Lecheniye bolezney [na Miyako]* (Лечение болезней [на Мияко]) 'curing diseases [on Miyako]' was written and published in Russian only posthumously (Nevskiy 1996:285-290). The paper date is estimated at around 1929 after Nevskiy's return from Japan to the USSR (ibid., 285). It also has a Japanese translation and commentary (Tanaka 2006). The paper contains many native Miyakoan words and expressions clearly on par with what can be found in the *Materials* (see 1.2.5.). Moreover, information on folk medicine and beliefs related to various diseases contained in the *Materials* is also reflected in this paper. It is a good example of how Nevskiy used the contents of the work-in-progress *Materials* for his own reference in different projects.

1.1.2-e. Folk literature. This area of Nevskiy's research is often referred to simply as "folklore" (compare for example the title of the major publication from this group). Here, the labeling "folk literature" has been chosen to emphasize the importance of local song and storytelling traditions which always lay at the center of these "folklore" studies by Nevskiy.

The papers cited below were written and published in Japanese, in Nevskiy and Oka 1971. Unlike parallel papers from the ethnography branch, not all of Nevskiy's contributions to this category had been published prior to Nevskiy and Oka 1971; some of them had been found as notes or article stubs in the

¹⁸ Note that since it was not Nevskiy who physically wrote the paper, all the Miyakoan terms and expressions appear in *katakana* syllabary, and therefore they may not always be accurate: for example, the said *kamsiuri* is rendered in *katakana* as *kamushūri* <カムシュウリ> (Nevskiy 1924:261).

Tenri University Library and prepared for release by the editor. (All details on the first publications, if applicable, follow data from Nevskiy and Oka 1971:259.)

Ayago-no kenkyū ‘research on traditional Miyakoan *ajagu* songs’. First published in journal *Minzoku* 1-3 in 1926. Reprinted in Nevskiy and Oka 1971:43-60. The paper focused exclusively on an epic song titled <pstujum’a a:gu> (modernized morphophonological transliteration *psu-jumja a:gu*) ‘a song about a certain wife’, which Nevskiy had heard from five Shimajiri women during his first Miyakoan journey. The paper contains phonetic transcription and Japanese translation of the song, but the major part of the contents consists of the detailed footnotes explaining the lexical and grammatical characteristics of the song on an almost word-to-word basis. The style of those footnotes bears significant resemblance to entry explanations in the *Materials* (cf. 1.1.3. for details).

Ayago-no kenkyū nihen ‘research on traditional Miyakoan *ajagu* songs, part 2’. First published in journal *Minzoku* in 1927 2-1. Reprinted in Nevskiy and Oka 1971:61-75. A continuation of the previous paper, there are two songs discussed in this one. One is *Kana hama hashibashi tsumi-no ayago* ‘a song about piling the bridges over the Kana beach’ (title originally in Japanese), which had been collected and transcribed in *hiragana* syllabary by Risaburō Tajima (cf. 1.3.1.1.1.) and published by Yanagita in 1925 in *Minzoku* 1-1 (Nevskiy and Oka 1971:61). Nevskiy translated Tajima’s version into Japanese and provided a handful of lexical footnotes and commentaries along with some phonetic (alphabetic) guidance on how to pronounce the *hiragana* spelling of Miyakoan. The other song, *Nema-no shu-ga ayago* ‘a song about the lord of Nema’ (title originally in Japanese), was recorded by Nevskiy. Like in the previous paper, Nevskiy supplied the song’s phonetic transcription, Japanese translation, and linguistically relevant footnotes (even though there were definitely fewer of them than in case of the earlier 1926 paper).

Karimata-no... ‘... from Karimata’. A draft preserved in Tenri University Library, first published in Nevskiy and Oka 1971:100-105. It is simply a full Japanese translation of a popular Miyakoan song recorded in a few different versions by Nevskiy and earlier by Tajima (1.3.1.1.1.). The translation is of Tajima’s *hiragana* notation of the song. Tajima’s title was *Karimata-no isamega* 狩俣のいさめが, *isamega* being a feminine name; in the *Materials*, Nevskiy presented the name *isamega* as *isamiga*, in accordance with Miyakoan phonetics. Therefore, if the draft had been completed, it can be estimated that its title would have been *Karimata-no isamiga* ‘Isamiga from Karimata’.

Mame-ga hana-no ayago ta ‘a song about bean flowers and others’. A yet another draft preserved in Tenri University Library, first published in Nevskiy and Oka 1971:106-115. Apart from (at least partial) Japanese translations of three more songs by Tajima (the draft reportedly also featured Nevskiy’s phonetic renditions of specific words and expressions in the original text, which

remains in agreement with observations presented in 1.3.1.1.1), there are also some (early?) versions of translations of the songs recorded by Nevskiy himself, the originals and modified translations of which can be found elsewhere (Nevskiy 1978, Nevskiy 1998). Tajima's originals can be found in Moromi et al. 2008: 212-213 (*Mame-ga hana*), 224-225 (*Nanamine*, Miyakoan *Nanammi*)¹⁹.

A major publication of 1978 in Russian has to be listed in this category, namely *Folklor ostrovov Miyako* (Фольклор островов Мияко) 'folklore of the Miyako islands'. It contains a collection of Miyakoan oral literature from Nevskiy's unpublished drafts preserved at the St. Petersburg archive of the Institute of Oriental Manuscripts. The contents were typed, collected and arranged by Lidia Gromkovskaya, a Russian student of Japanese literature who had previously also conducted similar editorial work with Nevskiy's unpublished research on Ainu (released as Nevskiy 1972). The book in question included twenty seven epic and ritual songs (some of them in multiple variants), twenty nine *to:gani/taugani* (improvised songs), thirty seven riddles, twenty eight proverbs, thirty four "superstitions" (folk beliefs concerning cause-and-effect circumstances) and six stories. It is worth emphasizing that the riddles section contains also nine riddles from Ishigaki island (Yaeyama group) and eight riddles from Nakijin (Motobu Peninsula, northern Okinawa), which is possibly the only published evidence – apart from the *Materials* – that Nevskiy conducted his own fieldwork with speakers of Ryukyuan varieties other than Miyakoan.

Pieces of folk literature in *Folklor ostrovov Miyako* usually consist of both their original Miyakoan version (written in either of two different systems of phonetic transcription used by Nevskiy, wherein one is essentially the same as that applied in the *Materials* and another is a peculiar mixture of IPA and Cyrillic) and a Russian translation, although unbalanced items can also be encountered. Some of them may contain only partial or incomplete translation, while other may have only the translation without the original Miyakoan version supplied (such is the case with stories). A Japanese edition of the book, released in 1998 as *Miyako-no fōkuroa* 'Miyakoan folklore' (Nevskiy 1998), solved the former problem by providing a new and complete Japanese translation to every single piece, apart from simply translating Nevskiy's Russian into Japanese. The 1998 edition was prepared by present day specialists on Miyako language and songs, i.e. people competent to give their own direct insights to Miyakoan texts recorded by Nevskiy; it also contains a *hiragana* transliteration of all Miyakoan text²⁰, with regard for a Japanese reader.

Similarly the *Ayago-no kenkyū* papers discussed above, a number of songs in *Folklor ostrovov Miyako* contain detailed lexical footnotes and commentaries. Also, many of the pieces are followed by a brief note by Nevskiy on when exactly, where and from whom he recorded the piece in question, which gives

¹⁹ One of the songs has not been identified.

²⁰ Katakana syllabary was used to indicate rhythmical interjections (Japanese *hayashi* 囃子).

information extremely valuable when reconstructing the process of Nevskiy's Miyakoan fieldwork (1.1.3.) as well as identifying the informants who contributed to the creation of the *Materials* (1.3.2.).

1.1.2-f. Linguistics. Implausible as it may seem, it appears that very few works concerning strictly Miyakoan linguistics were actually published during Nevskiy's life. The three papers presented here that had been published while Nevskiy was still alive all could as well be assigned to the "ethnography" or "folk literature" subgroups. However, it was decided to include all three in this category because of their distinctive focus on linguistics.

Ryūkyū-no mukashi-banashi "Ōuzura-no hanashi"-no hatsuon tensha 'phonetic transcription of *Quail Story*, a Ryukyuan fairytale'. First published in the volume *Onsei-no kenkyū* 'studies on phonetics' in 1927 (Nevskiy and Oka 1971:259). Reprinted in Nevskiy and Oka 1971:94-99. The paper is essentially exactly what the title says: a phonetic rendition of a story in the Sarahama (Ikema) regiolect of Miyakoan, followed by its Japanese translation. The transcription is narrow, involving such features as vowel devoicing or extra-short vowels. Unlike Nevskiy's published works on Miyakoan folk songs, this paper contains no commentary on the general content of the story nor footnotes concerning any single words or expressions. The paper begins with a very brief introduction on phonetic symbols applied by Nevskiy and how they should be interpreted in acoustic or articulatory terms. Taking into account this aspect as well as the fact that the paper was published in a specialist volume on phonetics, it should be assumed that it had been written with a phonetic study in mind. Therefore it might be best to consider the paper a representative of Nevskiy's purely linguistic research concerning Miyako.

Predstavleniye o raduge kak o nebesnoy zhmeye (Представление о радуге как о небесной змее) 'the vision of rainbow as a heavenly snake'. First published in 1934 in a festschrift devoted to Sergey Oldenburg. Reprinted in 1996 *St. Petersburg Journal of Oriental Studies* (Nevskiy 1996:412-421). The contents of the paper, however, date as far back as 1922 and Nevskiy's lectures in Japanese for Japanese audience in Tokyo and Osaka (Nevskiy 1996:421). While the paper contains a lot of ethnographic data, it is essentially classified as an article in linguistics, as it revolves around etymological background of Japonic words meaning 'rainbow' and 'snake' (or a specific 'species of snake'). By the discussion of etymology, sound correspondences and sound alternations of the lexical items in question, Nevskiy carried across his point that pieces of vocabulary meaning 'rainbow' in multiple regions of Japan could be ultimately derived from a word indicating a 'snake' or 'being snake-like'. Miyakoan words for 'rainbow' and 'snake' were given a prominent place in the discussion, which Nevskiy opened with the Hirara word for 'rainbow', *timbav*, due to its etymological transparency (it is simply juxtaposed lexemes for 'heaven', *tin*, and 'snake', *pav*). The contents of the paper do border with ethnographic research,

as Nevskiy recalls examples of identifying rainbow with a snake in folk beliefs across the world, claiming for the notion to be rather universal. (About the development of the paper as well as its previous Japanese version consult Tanaka 2004.)

An unfinished paper discussed in more details earlier in this section, *O foneme p* (О фонеме p) ‘about the phoneme /p/’, was written in Russian and published for the first time, like a few other papers on this list, in Nevskiy 1996 (396-402). In a fashion similar to *Predstavleniye o raduge kak o nebesnoy zhmeye*, the paper did not discuss Miyakoan exclusively: its purpose was rather to present an overview of the phonological feature in question throughout Japanese regions and centuries. Still, the paper used Miyakoan examples abundantly to prove Nevskiy’s point about the archaic feature which the retention of the voiceless bilabial plosive is, or about the traces of word-medial *p in contemporary Miyakoan ethnolects.

Obshchiye svedeniya o geograficheskom polozhenii, ofitsialnom statuse i yazyke Miyako (Общие сведения о географическом положении, официальном статусе и языке Мияко) ‘general information about geographic location, official status and the language of Miyako’. Another paper, or should one say a note, published posthumously, once again in Nevskiy 1996 (282-284). The title may be misleading: the paper in general informs about the language, and the “general information” part (localization, transport, history) served as a background for introducing the language specifics. However short, this work contains extremely valuable observations on how the Taishō-era Miyakoan was perceived both by speakers and outsiders, to what degree it differed from, and was unintelligible with, other Japonic ethnolects, or what were the attitudes towards both local language and Japanese displayed by Miyako people of different generations. The contents of this paper will be addressed specifically in section 2.1.2. For now, it needs to be stated that these may have been the first sociolinguistic observations concerning Miyakoan to have ever been written down.

Osnovnye polozheniya k dokladu ‘Fonetika Miyako v yaponno-ryukyuskoj foneticheskoy sisteme’ (Основные положения к докладу ‘Фонетика Мияко в японо-рюкюской фонетической системе’) ‘main theses for the lecture *Miyakoan phonetics within Japano-Ryukyuan phonetic system*’ is precisely not a paper, but an outline for a lecture that Nevskiy supposedly conducted sometime in the last years of his life. This item also made its way into Nevskiy 1996 (431-433). In spite of its concise size, it may be the only existing proof of the depth, advancement and systematization of Nevskiy’s phonetic and phonological research of Miyakoan and other Japonic ethnolects. While *O foneme p* presents a detailed perspective on one narrow subject, this outline shows Nevskiy’s broad insight into Japonic sound systems in both synchronic and historical perspective, addressing the issues of sound change, vowel mergers, morphophonological

alternations, and some others²¹. At the time he gave the lecture, Nevskiy's study of the topic must have been advanced and comprehensive, and it is indeed unfortunate that none of these results were published in a more adequate way.

Furthermore, the following description of Nevskiy's Miyako-related linguistic works stored as article stubs at the St. Petersburg Institute of Oriental Manuscripts unambiguously indicates the enormous potential of Nevskiy's unfinished Miyakoan studies.

[Apart from the *Materials*] Preserved were materials for a Ryukyuan-Russian dictionary (on vocabulary cards), transcripts of texts in various dialects, as well as dispersed articles and notes, mainly on Miyakoan phonetics: about the diphthong /ai/, about the phoneme /k/, about apical vowels. There are also the texts on grammatical and lexical topics: about the verb 'to be', about numerals, about verb inflection paradigms. All these are drafts (Alpatov 1996:386).

It is not unconceivable that the drafts mentioned by Alpatov in the fragment above were in fact proto-versions of the undiscovered grammar volume of the *Materials* (cf. 1.1.1. and Baksheev 2013:230).

As it turns out, the *Materials* are not the only Nevskiy's lexicographic source concerning Miyakoan that so far has been released to wider audience outside library archives. In 2007, a Sawada-Irabu wordlist in *katakana* was published by Seijō University under the title *Nefusukii Miyako-gun Irabu-son goshū* 'a collection of words from Irabu village in the Miyako group by Nevskiy' (Nevskiy 2007). This most interesting work contains a facsimile written on Japanese manuscript paper. The handwriting visible in the facsimile is not that of Nevskiy: what is written on the manuscript paper was created by Yanagita and his students, who after Nevskiy's death had managed to temporarily gain access to this material, rewrite it and rearrange the entries thematically instead of only syllabically (*gojūon* order). Original Nevskiy's material is currently stored at Nevskiy's archive in Tenri University Library and remains inaccessible to the public (Mogi 2007:92-96).

The entries are in *katakana* syllabary with Miyakoan orthographic conventions as seen for example in Tajima's works (1.3.1.1.1.). This significantly diminishes their phonetic and phonological legibility and reliability. At the same time it also implies that it might have been a kind of work prepared with mainland non-linguist academics, such as Yanagita, intended as target readers. The lexicon represents the ethnolect of Sawada village on the Irabu island, and a few Sawada entries in the *Materials* share the same *katakana* manner of transcription; some of such *Materials* entries are backed up with a "regular" phonetic transcription, but others are not.

²¹ For instance, it appears that Nevskiy in his final years did analyze the problematic "central-like" vowel of Miyakoan as the *apical vowel*, which is the term currently widely used in the Ryukyuan studies. See also 2.3.

The list below presents thematic sections in the lexicon implemented by Yanagita, as well as the number of entries in every section:

- body parts (68);
- kinship terms (22);
- clothing (15);
- food (27);
- housing (16);
- furniture (33);
- animals (24);
- plants (30);
- minerals (15);
- miscellaneous (65).

The total number of entries in the wordlist counts 365. Furthermore, the facsimile also includes a proverbs section, which contains eleven proverbs along with their literal Japanese translation and an interpretation in Japanese.

To make the list of Nevskiy's linguistic works complete, it would not be out of place to mention the two releases of the *Materials* of limited distribution, namely Nevskiy 2005 and Nevskiy 2013/Jarosz 2013 (cf. Author's note).

The most accurate way to summarize the character of Nevskiy's Miyakoan studies should be to emphasize how the three research fields described above intertwined and influenced one another. Nevskiy did not set out to Miyako islands to study their culture, folk literature and language separately: he treated them holistically, as parts of a larger unified picture. At the core of most Nevskiy's Miyakoan research lay the oral traditions: songs, stories, proverbs, etc., which Nevskiy recorded, and conducted further analysis of, from both ethnographic and linguistic angles. This is the reason why so many of Nevskiy's works on ethnography set traditional Miyakoan texts as their starting point, featuring the results of Nevskiy's linguistic research (phonetic transcription, Japanese or Russian translations) and at times also purely linguistic information (such as etymologies of relevant words). This strikes as a living reflection of Nevskiy's academic master, i.e. Sternberg's philosophy of "ethnographic linguistics" (1.1.1.1.) which commanded never to keep the study of language and culture of any given ethnic group apart.

Consequently, also the division into three discreet fields proposed above has a purely practical purpose of indicating which branches of Miyakoan studies are represented in what numbers by Nevskiy's publications. It is important to remain aware that most of these publications are of trans-disciplinary nature. The *Materials* are one example of such publications.

1.1.3. *Materials for the Study of the Language of the Miyako Islands: the when, the where, the what*

The version of the *Materials* stored in the St. Petersburg Institute of Oriental Manuscripts are presumed to be the final outcome of an about decade long lexicographic arranging and editing work conducted by Nevskiy. That is not to say that the final available version is a complete dictionary. It only means that, to the present day state of knowledge on the matter, it is the latest version of the lexicographic notes in question that Nevskiy introduced any updates and corrections into. In this section, an attempt will be made to determine *when* the *Materials* were created, the ethnolects from *where* in the Miyakos they were based on, and *what* kind of project they had been planned for, taking into account the accessible information on different versions of Nevskiy's lexicographic Miyakoan studies.

At this moment it is impossible to indicate any definite starting point and endpoint regarding the compilation of the *Materials*. It might be natural to assume that the process began in 1922, during or shortly after Nevskiy had come back from the first journey to the islands. There are quite a few details which reveal unequivocally that indeed, the work on the *Materials* cannot have begun any later and that the *Materials* rely on the data Nevskiy collected during his first Miyakoan visit. These details include:

- the fact that many entry words and examples from the *Materials* are identical with Nevskiy's 1922 records of Miyakoan oral literature as published in Nevskiy 1978 (for the exact data shared between both sources see 1.2.5.);
- the fact that information included in the 1924 paper *Miyakojima-no kekkon-to sairei* (cf. 1.1.2d.), based on a lecture that Nevskiy delivered at Kyoto University as early as February 16, 1923, matches exactly what can be found in the early lexicographic notes preserved in Tenri University Library;
- most decisively, a letter to a befriended ethnographer Seiichi Takagi written on August 20 1923, in which Nevskiy mentioned "I have been creating a dictionary of Miyako islands [language] which I visited last year" (Mogi 2007:91).

The last piece of information is especially valuable for two other reasons: first, because it indicates that in 1923 Nevskiy was already involved in conscious processing of his fieldwork material into lexicographic output, and second, because Nevskiy explicitly used the word "dictionary" (Japanese *jibiki* 字引), which proves that it was Nevskiy's intention since his early Miyakoan research days to compile a dictionary.

At this point, however, another question emerges. Was it really only 1922 and his first Miyakoan trip that Nevskiy began to record the material for his

dictionary? As mentioned, Nevskiy had been taught Miyakoan by a native speaker Uintin before they set out together for Miyako in 1922. They spent about a week in Tokyo in late December 1921 and early January 1922, and it was on that occasion that Nevskiy complained in his letter to Yanagita about the difficulties in learning Miyakoan, as mentioned in 1.1.2. Then Uintin was invited by Nevskiy to his Osaka house where they studied Miyakoan for one more week directly before their journey to the islands (Katō 2011:131-132), during which Uintin was to fulfill the role of Nevskiy's guide at least in the beginning.

It would be unlikely for the meticulous researcher that Nevskiy was to ignore as lexicographic material everyday Miyakoan that he had learnt from a native speaker, especially if one assumes that Nevskiy had been planning to create a Miyakoan dictionary all along. And indeed, while no entry nor example utterance in the *Materials* contain any indication as to when exactly they were collected, the content of some utterances seems to suggest that these examples were taken down during Nevskiy's lessons with Uintin. Such an example can be found in 1.1.3-a. below. This sentence could be personally attributed to Uintin during the Tokyo classes; he was a student in Tokyo while his family still lived in Miyako, and he might have produced such a sentence in Japanese, with Nevskiy subsequently asking him to translate it into Miyakoan.

1.1.3-a.

<ujo: to:k'o:ŋkai utumo:ši umi:ki: ba:ja: 親を東京にお伴して御覧に入れたいな>

ujo: to:kjo:-nkai utumo:ε-i umi:ki:-ba:=ja:
 parents.TOP Tokyo-DIR accompany-MED meet.MOD-COND=EMP

'If only I could invite my parents over to Tokyo so that they could meet you!'

Also, during their Tokyo course Uintin taught Nevskiy his first Miyakoan song ever, which was one of the versions of <ni:manu:šu:> *Ni:ma-nu šu:* 'the lord from Ni:ma' recorded in Nevskiy 1978 (5-18, 101-112). The date of recording indicated by Nevskiy is January 3, 1922 (ibid.,17). This notification confirms that Nevskiy did use the early data gathered from Uintin in his later research on Miyako and Miyakoan.

Consequently, taking into consideration these factors, the assumption is that Nevskiy began his work on the *Materials* even before his actual visit to the islands, and it was likely as early as the final days of 1921.

It is equally difficult to establish when exactly Nevskiy ultimately suspended his dictionary project. On the one hand, it is clear that he was not able to implement any new lexical material since his last visit in the Miyakos in 1928; on the other hand, he may have worked on the dictionary in terms of ordering and editing until his own final days, multiple different tasks that he was involved

in since his return to the USSR notwithstanding. The fact that in 1930s Nevskiy took on the research on historical and comparative Japanese linguistics appears to have been linked with Nevskiy's Miyakoan dictionary and grammar compilation projects, so it is possible that Nevskiy kept expanding and improving his *Materials* along with the progress in his historical linguistics research.

This hypothesis is supported by the fact that Nevskiy did plan to visit Miyako for the fourth time after he had left Japan (cf. 1.1.1.1.). Nevskiy's request to the USSR Academy of Science was declined, but the application document proves that he did not withdraw from his Miyakoan-centered project even after his return to the homeland. It is also known that Nevskiy continued with his research of Miyakoan back in the USSR, focusing especially on Miyakoan phonetics, and that these studies had gained intensity during the Nevskiy's last years (Alpatov 1996:386). While the fact that Nevskiy carried on with his Miyakoan research into late 1930s does not automatically imply that it involved updating and rearranging of the *Materials*, it certainly does not rule out that possibility, either.

As for the exact dates recoverable internally in the *Materials*, the newest source that Nevskiy quoted is a 1927 publication *Über Knotenschriften und ähnliche Knotenschnüre der Riukiu-Inseln* by Edmund Simon (quotation in the entry **bara-ʒaŋ**; cf. 1.3.1.1.6.). This establishes the earliest date at which the last update of the *Materials* could have been conducted at 1927. Naturally, the possibility that Nevskiy did not introduce any new data to the dictionary draft after he had come back from the third Miyako trip in 1928 is extremely low. With the current state of available knowledge about Nevskiy's third trip (which is close to null) and the traces it could have possibly left in the *Materials*, however, no modifications from 1928 or later can be demonstrated.

It also should not be overlooked that one of the sources used most prominently in the *Materials*, *Saihō nantō goikō* or Miyara 1980 (details in 1.3.1.1.2.), was only published in May 1926. Consequently, a large load of the *Materials* content, which includes entry words cited from Miyara and bulks of synonyms from other Ryukyuan ethnolects that were provided also by Miyara, cannot have been created prior to 1926. This date coincides with Nevskiy's second journey to the islands. It can be therefore hypothesized that the decisive period for the creation of the *Materials* in the form that they are known by today fell around Nevskiy's second and third Miyako journey, that is the year range of 1926-1928.

To sum up the *when* part, the *Materials* had been created since 1922 at the latest, but the compilation might also have begun at the end of 1921 – and the active editorial process lasted until 1927 at the earliest, with an extremely high likelihood that some modifications and updates on Nevskiy's part continued way into 1930s. As will be explained below, it is assumed that specifically the research of the southern Miyako main island ethnolects (among which especially

the Uechi variety is abundantly represented in the *Materials*) was conducted in 1928, and naturally its results must have been incorporated into the *Materials* only after the summer of 1928.

One is rather blessed with a range of information concerning the *where* of the *Materials*. As it was observed in 1.1.2., Nevskiy's fieldwork route in the Miyakos can be traced in some detail thanks to Nevskiy's memos which accompany the songs recorded in Nevskiy 1978 (and its Japanese edition, Nevskiy 1998). The most detailed itinerary can be reconstructed for Nevskiy's first visit to the islands, which happens to be also the best documented of the three Miyakoan trips.

Nevskiy arrived at the Miyakos most likely in early August 1922 (he set out for the Hirara port on July 25, after a five-day long stopover in Naha; cf. Katō 2011:132-133). He left the islands no later than August 17. According to the information on places Nevskiy visited and the time which he spent there, retrievable mostly from Nevskiy 1978, Nevskiy's 1922 journey can roughly be divided into the following phases²²:

(1) **Hirara** 1, from the beginning until August 5 (as identified from a fragment of Nevskiy's diary in Katō 2011:134). On August 2, Nevskiy recorded another version of <ni:manuśu:> *Ni:ma-nu eu:* from an elder known under the name Fugashū <Fuga-śu:>. On August 3, Nevskiy collected a handful of *to:gani* improvised songs, recorded in Nevskiy 1978 under the Latin numbers III, V, VII, VIII, IX, XXIII, XXIV, from Chōryō Motomura;

(2) **Irabu**, from August 6 until no sooner than August 8. Katō 2011:134-142 contains a detailed description of Nevskiy's visit to the Irabu island. With one exception, all Irabu songs from Nevskiy 1978 were recorded on August 6. Combining the data from Katō with Nevskiy's memos, it can be assumed that the vast majority of August 6 songs were collected in the settlement of Kulinaka, where the office of local authorities was located. Such songs include: <nagapsīda> *Nagapsda*, a Nagahama song recorded from the village people there; <m'a:ku-tumazga ajagu> *Mja:ku tumaz-ga ajagu*, a song recorded from two men, an elder and a youth, from Nakachi; <tamafudzitsi> *Tama fuzitsi*, a song recorded from a Kulinaka inhabitant; and finally, improvised songs *taugani* marked in Nevskiy 1978 by numbers I, II, IV, from a Nagahama inhabitant known by his family name Kachinupana (japanized Kakinohana), and the *taugani* XXVI from a man called Murayoshi. Afterward, Nevskiy was accompanied by the Irabu administrative officers to Sawada where the mayor of the Irabu village, Kanto Kulinaka (1.3.2.2.) lived. There Nevskiy recorded the song <nanammi a:gu> *Nanammi a:gu* from a 72-year old lady, and most likely also a lullaby. Finally, on August 8 he recorded the song <hai junu-kanasi> *Hai junu kanasi* from an elder in Sarahama;

²² More details on the informants, if they are considered instrumental also in terms of their contribution to the *Materials*, can be found in 1.3.2.

(3) **Miyako main island**, since no later than August 11 until August 14. On August 11, Nevskiy recorded another song in Hirara, <simammi> *Simammi* from an elder Kamazō Itukazu. Then he moved on to the north to visit the places outside the urban center of Miyako main island. On August 13, he set out to the northern edge of the island, recording a yet another variant of <ni:manuśu:> *Ni:ma-nu ɛu:* from Kichizō Karimata in Karimata, and a song <pstujum'a a:gu> *Pstu-jumja a:gu* from a 40-year old woman in Shimajiri (this song was later published in Nevskiy's 1926 paper *Ayago-no kenkyū*, see 1.1.2-e.). On August 14, one more version of <ni:manuśu:> *Ni:ma-nu ɛu:* was recorded in Nishihara, a Miyakoan settlement of re-settlers from Ikema, from Keikō Motomura. Nevskiy also visited a neighboring village of Ōura to record the song <kammu nag'a:gu> *Kammu nagja:gu* from an elder unknown by the name;

(4) **Tarama**. An outer island located as many as sixty kilometers to the southwest from Miyako main island, it was visited by Nevskiy on August 15 and 16. His main informant was apparently Shunkō Kakinohana (cf. 1.3.2.4.) who taught Nevskiy two songs: <s'o:gacīnu ɛ:gu> *Sjo:gatsi-nu e:gu* on August 15, and <kamnatadurunu ɛ:gu> *Kamnataduru-nu e:gu* on August 16. On August 15, a song titled <bunagamaga ɛ:gu> *Bunagama-ga e:gu*, was also recorded from a yet another Kakinohana, Shun'yō Kakinohana, described by Nevskiy as a “fifty-year old man”.

There are accounts left stating that Nevskiy's visits to the more remote islands of the cluster, Irabu (Katō 2011:136-140) and Tarama (Kanna 2008:155), were perceived as quite an event by the locals and Nevskiy attracted a lot of attention. Simply a visit of a white man to the distant southern islands would have been enough to stir a lot of emotions in Miyakoans, but Nevskiy was a unique white man speaking proficient Japanese who had no difficulties in reproducing words and expressions in the local languages. His visit was an event that remained in the locals' memories for decades.

It appears that Nevskiy returned to mainland Japan directly from Tarama, with no more research stopovers in Miyako main island. On August 21, he was already in Shuri (Okinawa main island), busy taking notes from people he met there. Thus, another stage of Nevskiy's first visit in the Miyako, albeit outside Miyako, can be added:

5) **Shuri**, on August 21. On that day Nevskiy recorded *taugani* with numbers VI and XXV from a Sawada-born person named Kanritsu Kuninaka²³. It was also then that Nevskiy recorded his nine Yaeyama riddles (see 1.1.2-e.) from an Ishigaki-born couple, Jun Urazaki and his wife. It is not explicit, but it appears very likely that Nevskiy might have recorded his Nakijin riddles around that day, too.

Very little is known about Nevskiy's two later visits in Miyako. Unlike in the case of 1922 journey, establishing the exact time and places of Nevskiy's stay is

²³ It must have been quite a coincidence for Nevskiy to meet in the biggest urban centre of Okinawa Prefecture someone from a tiny settlement on a small island he had just visited and left.

not possible. It is also striking how large is the percentage of materials published in Nevskiy 1978 which had been collected in 1922 compared to later years. This could be an indication that the most of Nevskiy's Miyakoan data recording activity indeed had been completed in 1922, while the fieldwork completed in the years to follow played basically the role of supplement and correction. However, this assumption is undermined by a statement by Nevskiy himself from a letter to Yanagita, apparently written while on a ship back to the mainland (see below), dated August 18, 1926.

This time again I only strolled only through Miyako. I think that I have managed to gather more of the local customs and folklore than I did the last time. I have also recorded a few long epic songs (almost complete) in my notebook (Mogi 2007:89).

With Nevskiy evaluating his results of the second journey so highly, it does not seem possible that the disproportion of his recorded material between the first and second visit should be so remarkable. A more likely explanation is that not all of Nevskiy's records from the second journey have been discovered and published. If the world is lucky, these records can still be undisclosed from wherever they have been stored²⁴.

In the summer of 1925, Nevskiy received and transcribed his last version of the omnipresent <ni:manúsu:> *Ni:ma-nu su:* song from a Sarahama-born Yokohama teacher, Katsuko Maedomari (the same person who told him the "Quail Story" published in 1926, cf. 1.1.2-f., 1.2.5. and 1.3.2.7.). This fact proves that Nevskiy did not limit his study of Miyakoan only to his own Miyakoan fieldworks; he kept in touch with Miyakoan native speakers he had become acquainted with and relied on them in his Miyakoan research so that it would not be dormant even in times when he could not set out to the islands personally.

The following is known about Nevskiy's 1926 Miyako stay, which again took place in August (Nevskiy was on his way back to Naha on August 17 and his stay can be approximated at slightly more than two weeks; cf. Shimoji 2012:72):

(1) he recorded some stories from Ikema inhabitants (it is unclear if he met Ikema speakers on the Miyako main island or if he ventured to Ikema himself);

(2) on August 7, he was in Hirara and he heard from Kiyomura (1.3.2.6.) the story later published in 1927 under a Japanese title as *Bijin-no umarenu wake* 'why there are no beautiful women born anymore' (1.1.2-d.);

(3) the exact dates of his Hirara stay are unknown, but he also devoted that time to collecting children's play songs from Kiyomura and Shun'ei Tanaka

²⁴ This author's bet is that if these records do exist somewhere, it must be the Tenri University Library. Some of the sources in the Tenri archive of Nevskiy have an "in conservation" status and cannot be accessed by the public. On the other hand, if there had been any more songs in the St. Petersburg Institute of Oriental Manuscripts, they would probably have been published by Gromkovskaya in Nevskiy 1978, too.

(1.3.2.8.), the results of which were published in a 1927 paper *Miyakojima kodomo yūgi shiryō* (see also 1.1.2-d.);

(4) in September 1926, when he was back in Osaka, he received by mail a set of folk tradition materials from Taichō Kakinohana, a headmaster of a girls' school in Hirara. Among the materials there was a song called <upuju:painu ajagu> *Upu ju:pai-nu ajagu*, which Nevskiy transcribed phonetically and translated, and which was later to be published in Nevskiy 1978.

Still fewer details are known about Nevskiy's last visit in the islands in 1928. The few certain facts have been summarized below.

During the 1928 stay, Nevskiy collected several versions of the song <ssutuznu a:gu> *Ssu tuz-nu a:gu* from Tanaka, who had probably been born in the southern part of Miyako main island, perhaps the Shimoji village. On August 16, Nevskiy recorded all the pieces named "superstitions" in Nevskiy 1978 from Takeo Shimamura, an inhabitant of Nobarugoshi, a settlement adjacent to Hirara (which so far remains is the only detail of Nevskiy's language-related fieldwork in 1928 known by its exact time and, to some extent, place). Also, a comparison of these two documents (the superstitions and a large lexical commentary to the song, both published in Nevskiy 1978) with the *Materials* implies that Nevskiy might not have made it during his lifetime to fully incorporate those results of his last Miyakoan journey into the *Materials*.

To summarize the presentation of Nevskiy's route outlined above, the following conclusions may be drawn:

(0) during all his stays, Nevskiy conducted his fieldwork on the Miyako main island, most likely in all cases focusing on Hirara (even though for the last journey this assumption cannot be confirmed);

(1) in 1922, Nevskiy also set out to Irabu and Tarama. Moreover, he spent a few days doing research on Miyako main island, but outside Hirara, and specifically to the north of the island (the villages of Karimata, Shimajiri, Nishihara, Ōura);

(2) in 1926, Nevskiy directed his research at the Ikema island, which is located just north of Miyako main island. He also visited the Nozaki village; it was on the way to Nozaki that he heard the *Bijin-no umarenu wake* story (Katō 2011:151). Given that in 1922 he apparently had only spent about a day in the northernmost part of Miyako main island (Karimata, Shimajiri), and that in the *Materials* there is a lot of detailed information on the religious life of those northern settlements (most notably *ujagam*, or the parent-god festival, see also 1.2.4.), one might postulate a hypothesis that it was during the second stay that he conducted a more focused study of this area;

(3) in 1928, Nevskiy apparently visited the settlement of Nobarugoshi, which is located in the central part of the main island, south of Hirara. If the assumption that Tanaka came from Shimoji village is correct, it would indicate with a very high degree of likelihood that it was in 1928 that Nevskiy conducted his research of the southern part of Miyako main island. He certainly needed at

least a few days of research focused only on that area, given the amount of data with which it is represented in the *Materials* (especially Uechi with its numerous riddles, entry words and even fragments of a fairy tale, about which more has been written in 1.2.5.), and there is no indication that he was able to conduct the research of that area prior to 1928 (in 1922, his schedule was too tight, and in 1926, nothing suggests that he reached any further south than Nozaki).

The *Materials* as found in the MHN version are not the only and not all lexicographic notes on Miyakoan that Nevskiy had ever made. The last part of this section will be devoted to those other traces of lexicographic records scattered over Nevskiy's papers and notebooks

Starting with the published material, Nevskiy's papers *Ayago-no kenkyū* from 1926 and 1927 (1.1.2-e.) include detailed lexical footnotes which explain (in Japanese) the meaning of the words in question. The explanations are often accompanied by etymological analyses, grammatical information or related words in different Miyakoan regiolects. The footnotes are never identical with entries in the *Materials*, so it is not a case of an exact transfer of one source to another. The content of most of the footnotes, however, is reflected in some way in the *Materials*. Many of the footnoted words are at the same time entry words of the *Materials*. Nevskiy might have based the footnotes on the same lexicographic cards that later would serve as the source for the *Materials*, and for some reason not all of the information that can be retrieved from the *Ayago-no kenkyū* had made its way into the final available version of the *Materials*.

The situation is quite different for the works collected in Nevskiy 1978. Here, too, four songs have rather detailed lexical footnotes, this time in Russian (Nevskiy 1978:22-25, 30-33, 34-36, 38). These footnotes do not seem to have much relationship with the *Materials*. Some of them naturally do match entry words as found in the *Materials*, but the content of the footnotes is usually more detailed and contains information which is lacking from the *Materials*. This implies that Nevskiy must have supplied the data in the footnotes more or less independently from the *Materials*.

Among the so far unpublished works, there is the presumed partial prototype of the *Materials* which can be found in Nevskiy's notebook from the Tenri University Library archive. The notes in that notebook have a structure identical to the *Materials*, and many of the entries can indeed be found in the *Materials* as available in MHN. Some of the entries were crossed out by Nevskiy, which probably indicated that he either had already transferred the entry in question into a more up-to-date version of the *Materials*, or that he had considered the entry invalid²⁵. Also, some entries not applied in the *Materials* include inflected word forms which Nevskiy ultimately decided not to include as entry words. He had thus rather consistently got rid of *realis* mood non-past verb forms, which are abundant in the Tenri notebook as basic verb forms; apparently over time

²⁵ Or simply omitted them by accident.

Nevskiy correctly decided that *realis* forms are marked and thus less suited for an entry word form than simple declarative non-past forms.

Nevertheless, in the Tenri notebook there are also some extended and detailed entries with plenty of extralinguistic information (mostly concerning religious life, such as festivals) that had not been crossed out, but neither had they been transferred into the *Materials*, where they are clearly lacking (such as the entry on a major Irabu festival, **kamsiuri kamsi nu:z**). It could only be by accident that such entries did not make their way into the *Materials* (it seems that upon his return to the USSR Nevskiy left behind some working material in Japan that he did not mean to discard; his own words from Nevskiy 1978:18 confirm it).

Furthermore, Nevskiy also apparently planned to publish a Miyako-English variant of the *Materials*, stored in the Tenri University Library under the title of *A material to study dialect of Miyako islands (sic!)*. One file in the Tenri Library includes single pages with the structure, layout and content of the *Materials* exactly maintained, with originally Russian parts replaced by English. An interesting feature of this version lacking from the original *Materials* is an indication of lexical category which accompanies each entry word. While it is difficult to establish whether the fact that there are only a couple of pages of that English version available means that Nevskiy actually prepared only translations of those random pages, or whether it rather hints that there had been more of the English version ready, but the remaining pages were subsequently lost. One thing that can be specified for certain is that Nevskiy had had his final *Materials* layout ready by the time he left Japan in 1929 – otherwise he could not have left behind in Japan an English version mirroring that layout.

A different notebook preserved in Tenri contains a yet another version of Miyako-English dictionary draft, which covers entry words with initials from <a> to <f>. It is estimated that entries for each initial amount to no more than one third of the number of entries that ultimately made their way into the *Materials*. The contents of the draft mostly match that of the *Materials*; however, the layout does not. This version, too, generally uses English as a metalanguage in place of Russian; nevertheless, it is worth observing that also in this notebook more detailed explanations remain in Russian, and they are apparently exactly the same as their *Materials* equivalents.

Like the *Materials*, lexical categorization of entry words is absent from this version. Lexical labels and reference/related vocabulary sections (see 1.2.1. and 1.2.2.) appear to be an earlier stage of what was eventually used in the *Materials*. An important characteristic of this draft is that it contains relatively few examples, which makes it resemble a wordlist rather than a dictionary. The entries were arranged alphabetically but the order is often disrupted, which reveals the early stage at which this particular work must have been abandoned by Nevskiy. There can also be seen some minor differences in notation of entry words between this draft and the *Materials*: for example, a *Materials* entry **afuk^si** ‘jawning’ (with two devoiced vowels) in the draft in question is written as

afk^{si}. With the number of entries significantly smaller than in the *Materials* under relevant initial letters, some entries from the *Materials* are obviously missing here. On the other hand, others are conversely missing in the *Materials*.

It is not clear at this point how many dictionary drafts and “alternative versions” of his *Materials* Nevskiy had attempted to make and it may never be possible to determine. However many versions of the intended Miyakoan dictionary-to-be may have existed, they all lost the chance of ever being completed the moment Nevskiy returned to the Soviet Union, leaving them behind in Japan. Once in USSR, Nevskiy could not conduct any more documentation-based research on Miyakoan – he was left with editing and processing the material that he had already had at his disposal. It is only natural to assume that this was exactly what Nevskiy did with the *Materials* in 1930s, merging and rearranging the contents until the final shape of the work, one that was to ultimately be stored at the Institute of Oriental Manuscripts, had been reached. With Nevskiy’s declined 1932 plans of another visit to the islands, a convincing interpretation would be that Nevskiy had been hoping to finalize his work on a Miyakoan dictionary with the results of his new fieldwork; when the authorities had refused to let Nevskiy go, he might have decided to suspend his work on the dictionary, postponing it until better times for his academic and personal freedom came and the fourth visit to the islands could be realized. This is believed to be a feasible explanation as to why an over decade-long lexicographic effort ultimately never arrived at its completion.

1.2. Contents of the *Materials*: description and analysis

1.2.1. Overview of the dictionary structure

The *Materials* as discussed here are essentially a list of words and expressions collected by Nevskiy during his visits to the Miyako islands. The source contains 5,829 entry words in multiple Miyakoan regiolects, most of them followed by a translation or explanation in either Russian or standard Japanese, or both of these languages. Entry words had been arranged in accordance with the Latin alphabetic order, with some inconsistencies which partially resulted from the still sketchy character of this version of the dictionary draft, and partially from idiosyncratic choices made by Nevskiy. Among the most important manifestations of the latter one should include:

- the position of the letter <c> encoding the phoneme /ts/; instead of an expected position number three in the order, Nevskiy placed it as the fifth last letter, after <t> and before <u>, a move inspired by the Cyrillic alphabet order of Nevskiy's native language, but not explainable by the Cyrillic order alone (in Cyrillic, the letter <ц> /ts/ precedes the letter <т> /t/);
- the graphemic differentiation between two allophones of the phoneme /z/: the "regular", syllable-onset [z] is represented by the Cyrillic letter <з> and placed between <d> and <f>, while the moraic/syllabic [z̤] is represented by the "default" Latin <z> and like Latin <z> placed at the very end of the order.

Furthermore, entries with an initial <η>, a letter absent from the standard Latin alphabet inventory, have been arranged under a separate heading which follows the <n>-initial entries and precedes the <o>-initial ones.

In what can be called an ideal MHN entry structure, an entry word is followed by what is henceforth called *lexical labels*, specifying the word's region of origin or its register. The labels precede an *explanation* of the entry word (or words, in case the entry includes phonetic variants of the word in question) in one or more of the dictionary's meta-languages: Japanese, Russian or (rarely) English. Some entries include *example utterances*, which be translated in one or two meta-languages, or remain untranslated. If applicable, the entry may also refer the reader to the *synonyms* of the word in question, or other *related entries* to be found elsewhere in the dictionary. Finally, a section of *references/related vocabulary* is usually provided. This last section may include an etymology proposal for the entry word, a list of synonyms and likely cognates (or donor forms in case of borrowings), or relevant citations from various sources. The presented order of entry constituents is not always linear.

In reality, however, rather few entries involved all the formal characteristics presented above. Most of the entries are a rather random composition of any of these characteristics, one apparently not motivated in any way by the semantics

of the entry word, or by its lexical category. In extreme cases, an entry consist in the entry word alone, or the entry word and a lexical label only. Such instances might indicate a tentative blank in Nevskiy's knowledge at the time of creating the *Materials*, one which he intended to supplement later – or, much more prosaically, that remaining part of explanation of the entry in question did exist, only it turned out invisible in the MHN version due to the poor copy quality (if, for example, Nevskiy used a pencil to write that particular entry).

Most entry words are believed to result directly from Nevskiy's original research, i.e. to have been collected in his own interviews with Miyakoan informants (cf. 1.1.3. and 1.3.2.). Nevertheless, a few hundred entries are quotations from contemporary works authored by other students of Ryukyuan, and namely the song collection *Miyakojima-no uta* by Risaburō Tajima (about 140 entries, cf. 1.3.1.1.1.) and a lexical list of data from various regions of southern Japan *Saihō Nantō Goikō* by Tōsō Miyara (about 110 entries, cf. 1.3.1.1.2.). In such instances, Nevskiy indicated the source of the entry by a handful of labels, usually bracketed ones, such as <(Tajima)>, <(田島)>, <(宮)> or <(ミヤ)>. Also in such instances, however, Nevskiy added his insight into the quoted entries rather than simply copying them from the source material, for example by presenting his own phonetic rendition of the words or expressions in question.

As for the words and expressions recorded in the reference section of the entries, they are of varying origins: some of them, among them almost all Miyakoan words, come from Nevskiy's original research, others, again, are quotations from a range of sources such as dictionaries or poetry compilations (for details cf. 1.2.3. and 1.3.1.).

The *Materials* are not a dictionary in a ready-to-use form. On the one hand, the entries generally follow an established alphabetic order, and the regularity of the structure of the entries reveal that the source was being compiled consciously, in accordance with some kind of vision of an intended publication. On the other hand, the following features reveal the still rough and work-in-progress character of the *Materials*:

- a large number of duplicate entries, some of which appearing right beside each other, while others separated by dozens of pages;
- an even larger number of entry words and example utterances left untranslated into any metalanguage (see below in 1.2.2.);
- a premature lexical analysis of the language material, resulting in entries of inflected word forms on the one hand (such as **ur'a**: 'this.TOP', instead of exemplifying with <ur'a:> the basic entry **uri** 'this (mesial)'), and entries of juxtaposed lexemes the meaning of which does not appear unpredictable or conventional enough to consider them a compound or an idiom;
- a sketchy character of many entry word explanations which often use a peculiar mixture of Russian, Japanese and Miyakoan, with Japanese at

times transcribed out of the blue in Latin or Cyrillic characters, indicating that at this stage of work Nevskiy still intended to use the *Materials* as his personal reference and not for the use to an external reader;

- notational chaos, as in when an entry continuity is interrupted by other entries, or when an additional explanation to a particular entry is randomly “squeezed” onto the same or adjacent page without maintaining the linear continuity of the entry (in many instances a proper identification and organisation of such a convoluted entry is impossible until a good command of both the subject matter and Nevskiy’s notational practices have been achieved);
- redundant records of some entry words, as in the instances when a vocabulary item from a certain regiolect appears both as an independent entry word and as a reference in the related vocabulary section elsewhere;
- “margin notes” by Nevskiy himself concerning the progress of the work or the tasks to do and of a clearly private nature, such as the memory-aiding remark “look for the word すざ聳 [in *Konkō Kenshū*]” in the entry **sīza/suɯza/suɯza**.

1.2.2. Languages and metalanguages

The language of entry words is Miyakoan. That is to say, the entry words always represent at least one of the local ethnolects spoken on one of the seven inhabited islands of the Miyako group.

Almost all entry words have been written phonetically, with a varying degree of precision: some words include detailed representations of non-phonological devoicing, aspiration or nasalization, while others may ignore even relevant phonological features such as vowel length²⁶. The system that Nevskiy used for recording vocabulary items may be called the Nevskiy-style IPA, one generally consistent with the IPA guidelines, but with some idiosyncracies as well as adjustments devised specifically for the purpose of writing Miyakoan.

Assuming that Nevskiy did the major part of his work on the *Materials* in late 1920s (1.1.3.), the IPA chart he based his work on must have been the version from 1912. He combined the usage of the IPA with transcription practices developed in the turn-of-the-century Russian school of Japanese linguistics: he closely followed the conventions applied by Polivanov 1914, many of which conventions in turn had been proposed by the linguist Lev Shcherba in 1911 (Polivanov 1914:128). The most important common points in Nevskiy’s and

²⁶ One needs to admit, however, that the lengthening symbol <: > can easily be distorted or lost altogether due to a poor quality of print, so the fact that sound lengthening for some words in MHN is inconsistent may be attributed to an actual illegibility of <: >. Moreover, in words that have two or more syllables, the lengthening of the final vowel sometimes is optional, which might have also contributed to the fact that for some word forms Nevskiy now included the lengthening symbol, now he did not.

Polivanov's notation systems different from the contemporary IPA standards are as follows:

(1) the symbol <ϕ> was used to represent the voiceless bilabial fricative, while the recommended symbol for that sound was <F> according to 1912 IPA guidelines (Passy and Jones 1912:10);

(2) the letter <c>, which represented the voiceless alveolar affricate /ts/, was not the standard representation of this sound in the IPA system. As it does today, in 1912 <c> encoded the voiceless palatal stop. Both Russians' choice to represent the alveolar affricate by <c> may have been inspired by some transliteration systems of Cyrillic into Latin alphabet, where the Cyrillic letter <ц> /ts/ is presented as <c>. Furthermore, in Nevskiy's transcription system consonantal digraphs typically represented long or geminated consonants (see below). Therefore, apparently Nevskiy decided to use the symbol <c> familiar from some Russian transliteration systems to avoid confusion and inconsistency;

(3) alveolo-palatal consonants – in other words, those for which palatalization was not a secondary feature, but a matter of primary articulation – were marked with a diacritic identical with acute accent mark <'>. Thus, /ɕ/ has been represented as <ś>, /ʑ/ as <ǰ>, and /tɕ/ as <č>. The tradition of writing alveolo-palatals with the acute accent mark in some Slavonic orthographies may have influenced Nevskiy and Polivanov in this respect, as it allowed them to express a meaningful articulatory distinction between palatalized, cf. (5) below, and genuinely palatal consonants, which the early twentieth-century IPA apparently had no sufficient tools to differentiate between yet.

Furthermore, Nevskiy's transcription displayed a number of aberrations from the 1912 IPA rules which had not been discussed by Polivanov:

4) as mentioned in 1.2.1., Nevskiy differentiated between the syllable onset <3> and moraic <z> realizations of /z/. This distinction was maintained also in compound symbols based on these two letters, and namely in representations of palatalized equivalents of the sounds they represented: <ǰ> for the onset palatalized voiced alveolo-palatal fricative, and <ž> for its moraic counterpart;

(5) among secondary features, as regards palatalization, IPA recommended marking it by a dot above the consonant symbol in question. Nevskiy, however, used a curly apostrophe pointing to the left <'>. This might be another feature influenced by Cyrillic transliteration systems, in most of which the palatalization symbol <ь> is rendered as an apostrophe.

(6) the curly apostrophe <'> that Nevskiy used to indicate palatalization had already been recommended by the IPA as a symbol indicating glottalization ("consonants formed with simultaneous glottal closure", Passy and Jones 1912:13). Conversely, glottalization in the *Materials* was indicated by an apostrophe pointing to an opposite direction: <'>. It may have likely represented glottalization in some ethnolects (such as Northern Ryukyuan ethnolects), but aspiration in other (for example Hateruma, Kohama or Aragusuku ethnolects of Yaeyaman, or as a phonetic feature of several Sawada-Irabu stops);

(7) to represent long consonants, Nevskiy used either the “colon” dots <: > or simply doubled the letter which encoded the consonant in question. (In this way he may have differentiated between what he considered “genuinely” long consonants and geminates, but the possibility that the distinction was rather random also cannot be excluded.) There were four instances where this rule was not followed, all referring to the alveolar affricate or fricative series, in which case heterogeneous digraphs were used: /ts:/ was represented as <tc> rather than <cc>, /tɕ:/ as <tć> and not <ćć>, and the onset /z:/ (short <3>) as /d3/ or /3z/. The reason behind this solution could be attributed to the Hepburn system of Japanese-Latin transliteration, in which /tɕ:/ is reproduced as <tch> rather than an expected <cch>, and /ts:/ is presented as <tts>;

Naturally, many of IPA-recommended symbols which Nevskiy did apply have become obsolete over the course of the century. The most frequent now-obsolete of the *Materials* include the following symbols:

(1) <î> for the high central vowel, present-day <i>. A different matter is that this “central-like” sounding vowel of Miyakoan, analyzed by Nevskiy as a central, in fact is front and articulated with the tip of the tongue shifted upwards to the alveolar rim, due to which circumstances it is popularly referred to as the “apical vowel” in Ryukyuan linguistics (see also 2.2.). Nevskiy probably did not have appropriate tools at his disposal to empirically observe all the relevant articulatory whereabouts of the apical vowel, and even if he had (cf. 1.1.2-f.), he still would have no means to accurately represent the sound using the IPA symbol inventory²⁷;

(2) grave and acute accent symbols were used rather extensively above vowels. Assuming that Nevskiy followed IPA directions in this respect, the grave accent mark <` > indicated “lax”, and the acute accent mark <˘ > “tense” vowels. The features of laxness and tenseness are usually not discussed in Ryukyuan linguistics. One might therefore assume that Nevskiy used these markings to indicate a shift of the position of a vowel on the vowel grid compared to the sound value of the unmodified letter. In most cases, the acute mark <˘ > is estimated to indicate a higher tongue position than in the basic sound, and the grave mark <` >, conversely, a lower tongue position.

For a complete inventory of obsolete and non-standard symbols that can be encountered in the *Materials*, refer to Table A-4 in Appendix 3.

A small number of entries have been written in the *katakana* syllabary, without any accompanying phonetic transcription. As all these entries appear to represent the Sawada-Irabu variety of Miyakoan, they can be estimated to have been excerpted from a separate *katakana* wordlist of Sawada-Irabu which Nevskiy shared with his mentor Yanagita, i.e. Nevskiy 2007 (cf. 1.1.2-f.).

²⁷ The situation still has not changed in this respect, and Miyakoan apical vowel is usually represented by the nonstandard symbol <ɨ>, proposed in Sakiyama 1963:120 alongside the first Japanese description of the vowel under consideration as apical instead of central..

In the section of references and related vocabulary, a large number of regiolects and language varieties appear throughout the *Materials*. The variety a given related word belonged to, again, was most often indicated by the usage of bracketed lexical labels. Unless the word in question was equipped with a different gloss, it should be understood as sharing the meaning with the entry word.

The following languages appeared in some form in the related vocabulary section of Nevskiy's dictionary:

- Amami (as local languages);
- Kunigami (as local languages);
- Okinawan (as local languages or as old kingdom Okinawan from historical sources);
- Miyakoan (as local languages, also modified for the register, for example song language or everyday language);
- Yaeyama (as local languages);
- Yonaguni;
- Japanese (as standard Japanese, as dialects, or as older forms such as Old or Early Middle Japanese);
- Ainu;
- Chinese;
- Sanskrit.

The quantities in which these languages were represented in the *Materials* varied from language to language, with the highest scores (apart from Miyakoan) for standard Japanese, Okinawan and Yaeyama, ranging to just a handful of Ainu and Chinese expressions and only two examples of Sanskrit as a loan source, one for a word related to religious life (**dab^zi** 'funeral', Sanskrit <jhāpeta> 'cremation') and one for a name of a plant (**p'ibacī** 'pepper', Sanskrit <pippalī>).

As mentioned in 1.2.1., the main metalanguages of the dictionary are Japanese and Russian. They were clearly not used in a symmetrical way, although indeed many entries contain explanations in Japanese and Russian of roughly the same contents. Some entries had only a Japanese explanation while lacking the Russian one, or the other way round; in other instances, the Russian explanation differed from Japanese by contributing different information. The proportions of usage of both languages within a single entry also varied: sometimes a detailed description in Japanese was followed by a simple sentence or even a single word in Russian, or vice versa.

Nevskiy created his *Materials* back in the times when both Japanese and Russian had not yet undergone their major orthography reforms. In case of Japanese, this fact is proved by the presence of obsolete, mainly unsimplified, forms of Chinese characters (first reformed by the government list *Tōyō Kanji* 'Chinese characters for practical use' in 1946), an obsolete, so-called historical usage of *kana* syllabaries (*rekishiteki kanazukai*) characterized by an

overrepresentation of some modern Japanese sound features and underrepresentation of others (also abolished in 1946 and replaced by the government notice on modern usage of syllabaries, or *gendai kanazukai*), as well as a significant load of fossilized classical Japanese inflection and syntax which was still widely used in Nevskiy's times in the written register. As for Russian, the *Materials* were compiled during the first years after the October Revolution-related great orthography reform of 1917-18. Nevskiy's spelling was essentially in keeping with the new standard. Nevertheless, as the new rules were really a fresh matter at the time, it seems natural that away from Russia and with limited access to new Russian texts spelt according to updated rules, Nevskiy did not yet have a perfect command of the reformed notation. Therefore, some of the spelling encountered in the *Materials* retains the pre-revolution rules or reflects hybrid forms of the two systems (for instance, Nevskiy did not use the letter <ë>, and he wrote the word for 'devil' as <чорт> *chort*, which is <чортъ> *chort* in the old orthography and <чёрт> *chyort* in the new system. Nevskiy also wrote 'to go' as <итти> *itti* instead of the modern <идти> *idti*).

A peculiar property of Japanese texts is that they may appear written with the use of certain non-standard writing systems. In some instances Nevskiy would write his Japanese texts in Latin (IPA) alphabet, for no clear reason discovered as of yet; in other, he would insert Japanese words in Cyrillic transliteration. Examples of both cases have been presented below (transliterated Japanese fragments underscored by this author).

bo:zïvvagama (Ps) お化の一種 deru tokoro kimatte iru, kodomowo iroirono çidoi meni awaseru, в конце концов превращается в stufkaži

mm'uy (Ps) жидкое пюре из сацумаимо.

Multilingual hybrid texts in the body of the entry, such as the one above, are not a rarity. The type of hybrid that appears most often is a Russian or Japanese text with single Miyakoan words implemented into the explanation (such an example can be seen above with the word <stufkaži>). In such instances, one needs to consult the *Materials* further to establish the meaning of the Miyakoan word in question so as to understand the meaning of the entry word correctly. From this perspective one could also say that Miyakoan as well is partially one of the meta-languages of the dictionary.

English is a language that appears in the metatext only incidentally. If it is used to explain the meaning of entry words, the glosses are short and usually do not exceed a single word or expression, as in the example below:

tuzmi: (Sarah) (醫) 鳥目 night blindness, nyctalopia; как лекарство употребляют свиную печонку wa:nciṁu

As it is clear from Nevskiy's research notebooks stored in the Tenri Library, he was planning to create a simplified form of his dictionary with Russian metatext replaced by English (cf. 1.1.3.). These English explanations are usually short and much simpler than their Russian equivalents, but it seems that Nevskiy decided to incorporate some of them in what we know today as the final version of the *Materials*. The above example is also a good instance of a hybrid meta-text in the body of the entry, with Japanese and English amounting to roughly the same contents, although Japanese text also specifies the genre of information ('medical'), with Russian supplementing a different kind of information (folk medicine methods to cure the disorder in question), and the medicine itself referred to also by its Miyakoan name. A unified English entry might look like this author's translation below:

***tuzmi:** (Sarahama) (medical) night blindness, nyctalopia; as a medicine they use pig's liver.

English also appears in the related vocabulary section in the form of few quotations from originally English sources. An example citation from Chamberlain 1895 (cf. 1.3.1.1.12.) can be seen in the entry below:

a:mma (Ps) 乳母。お守姉し(?) Нянька, кормилица
[(Rk) amma: "mother, - so called by the lower classes, who also apply the term to a man's mistress. The upper classes sometimes use it in the sense of nurse" (Cm. Chamberlain)
(Ya) amma „мать” (Ya) amma お守姉].

As a rule, Nevskiy did not translate into Russian or Japanese those quotations which appeared in the related vocabulary section – they were included in the *Materials* in their original language version. Apart from English, a user of the *Materials* can thus encounter citations directly in Chinese, and namely fragments of old dictionaries written in Japanese-glossed Chinese (*kambun*), such as *Wamyōsho* (cf. 1.3.1.2.).

1.2.3. Regiolect and register coverage

Miyakoan lexicon recorded by Nevskiy comprises twenty seven ethnolects from different regions. Apart from specific regiolects, Nevskiy also used the label <(Com)> "common" to indicate words (or other meaningful units, such as

affixes) assumed to be shared throughout all the islands. The number of entry words marked as “common” is estimated at 246.

The list below presents the specific distribution of regiolects in the *Materials* island by island. The number in brackets indicates the estimated number of entries attributed to a specific regiolect.

Miyako main island: Hirara (3,239), Karimata (107), Shimajiri (54), Ōura (8), Nishihara (26), Uechi (201), Shimoji (19), Nobaru (25), Nozaki (16), Nobarugoshi (8), Higashi Nakasone (3), Bora (7), Gusukube (1), Yonaha (16)

Irabu: Sawada (1,466), Sarahama (432), Kuninaka (25), Irabu the settlement (85), Irabu the island (5), Irabu-Nakachi (19), Nagahama (18)

Ikema (89)

Kurima (23)

Tarama, including Nakasuji (338)

Minna (36)

The only island in the group Nevskiy collected no records on is the Ōgami island. Furthermore, 147 entries are not marked by any region label, even though in some instances the regiolect is implied by the explanation part of the entry itself (for example if **kamnujurazza** is defined as ‘a place on the way from Hirara to Ōura’, it appears unlikely that it could be a word in any regiolect other than either Hirara or Ōura, with Hirara being a stronger candidate given its overwhelming presence in the *Materials*). Those entries the regiolect of which could be traced in spite of a lack of an explicit region labeling have been included into the regiolect figures introduced above.

As for non-Miyakoan living languages of the dictionary, such other Ryukyuan ethnolects or Ainu, it can be assumed that at least a part of records which do not refer to any different source are a result of Nevskiy’s own fieldwork or interviews. Moreover, citations of Miyara’s *Saihō Nantō Goikō* can be recognized without an explicit marking that Miyara was the source of the vocabulary referred to due to Nevskiy using exactly the same *katakana* lexical (region) labels as Miyara had in the aforementioned work (see also 1.3.1.1.2.).

As no indication exists of Nevskiy ever conducting any specific fieldwork in the Ryukyus outside Miyako, it can be estimated that other Ryukyuan ethnolects that were recorded in the *Materials* come from interview memos gathered by Nevskiy from his Ryukyuan co-passengers during the long sea trip to the Miyako island, with stopovers in Amami or Okinawa, and also Kagoshima in Kyushu (where Nevskiy could have talked to informants speaking Kyushu dialects). It may also have been the case that he met some of his informants in mainland Japan, the way it happened with his first Miyako speaker and teacher Uintin .

The list below contains all the Ryukyuan and Japanese regiolects covered in the *Materials* with at least one reference word, regardless whether the records were a citation or a result of Nevskiy’s original research (which in many instances still cannot be determined as of the present point of study).

Amami: Amami Ōshima, including Koniya, Nase, Yamato, Isu, Kasari, Kominato, Sumiyō, Setsuko, Tekebu, Higashikata, Nishikata; Kakeroma, including Saneku, Hyō, Osai and Setake; Tokunoshima.

Kunigami: Kikai island, Okinoerabu island; Yoron island; Ie island; Izena island; northern part of the Okinawa main island, i.e. the Yambaru region (Kunigami in the narrow meaning), including Kin, Haneji, Kunigami, Motobu, Nakijin, Nago, Ōgimi, Onna, Aha, Oku, Yara.

Okinawa: central and southern part of the Okinawa main island, including Aniya, Itoman, the Kume village, Koja, Naha, Shuri, Kadena, Jitchaku; Kume island.

Yaeyama: Aragusuku island, including Kamiji and Shimoji; Hateruma island; Hatoma island; Iriomote island, including Komi; Kuro island; Kohama island; Taketomi island; Ishigaki island, including Hirae, Shiraho, Maezato.

Yonaguni: Yonaguni.

Some of Ryukyuan languages, apart from region-specific vocabulary, display also such labeling which suggests that the given piece of vocabulary is common to the whole area of the island group in question, the way the label <(Com)> is thought to work for Miyakoan. These labels are <(Rk)> for central-southern Okinawan and <(Ya)> for Yaeyama.

Japanese: Hokkaido; Tōhoku area, including Aomori, Hirasaki, Iwate, Tsugaru, Miyagi, Mutsu, Shinshū (including Otari), Shōnai, Nan'yō-Takayama, Iwaki, Kōriyama; Hokuriku area, including Iwafune, Kanazawa, Noto, Sado, Toyama; Kantō area, including Ashikaga, Awa-Bōshū, Kazusa, Kōzuke, Tokyo; Kansai and Tōkai area, including Ise, Kii Peninsula, Kobe, Kyoto, Osaka, Shizuoka, Shūchi; Chūgoku area, including Hiroshima, Kurahashi island, Iwami, Izumo, Shimane; Shikoku area, including Hata district, Ibuki and Ōmi islands; Kyushu, including Arikawa, Bungo, Fukuoka, Gotō islands with Fukue, Miiraku and Uonome, Hamanoura, Higo, Hioki, Hiyoshi, Hizen, Hyūga, Ikino island, Kagoshima, Minami Matsuura, Miyazaki (with Nishi Usuki), Nangū-Kōyama, Ōita, Ōsumi islands, Saga, Satsuma, Tanega island, Yaku island.

Apart from the regiolect, the vocabulary of the *Materials* was also specified for the register. The specification primarily reflected if the item in question was in a general everyday use or if its domain was limited to the language of traditional Miyakoan songs. In order to indicate an exclusively song (“poetry”) usage of the given piece of vocabulary, Nevskiy used the label <(poet)> or, rarely, its Cyrillic variant <(поэтич)>. In some instances, a word from the song domain would be contrasted with its spoken language equivalent (usually in the related vocabulary section), marked with a Cyrillic label <(пазр)>.

An analysis of the way Nevskiy incorporated Tajima’s Miyakoan songs collection into his own dictionary (1.3.1.1.1.) allows to infer that Nevskiy built his “poetry” entries by singling out specific words from specific songs and inserting them into the *Materials* as entries. In other words, it was enough for a word to appear in only one song and just once to be incorporated into the

Materials as a lexical item, which possibly does not exclude the usage of the word in question in the everyday language. The general poetry label is usually combined with an additional region tag so that it is clear which region exactly the song containing a given expression came from.

The following statistics reveal the regions from which song language was recorded by Nevskiy in his dictionary, as well as the number of entries attributed to the given region. The total figure of song vocabulary entries labeled as such is 194.

Hirara (78), Karimata (27), Tarama (20), Nishihara (7), Irabu the settlement (3), Shimajiri (5), Sawada (9), Sarahama (3), Nagahama (1), Ikema (3), common-unspecified (38)²⁸.

It can be observed that the majority of regions from which local language varieties found their way into the *Materials* at all – in other words, most of those regiolects speakers of which Nevskiy had had the occasion to interview (1.1.3.) – also have at least one entry from their song language included in the dictionary. (More “poetry language” items can also be found in the related vocabulary sections of multiple entries.) This fact can be thought of as unambiguously proving Miyakoan traditional songs as Nevskiy’s primary research objective: no matter how short time he could spend with informants from a given area or how few items from the area he could collect, he would not miss the opportunity to record a song from the area.

Moreover, it is necessary to observe that within the present version of the *Materials*, Nevskiy was not overly consistent in indicating which entry words came from the poetry language, or were sourced in a song, and which did not. This can be testified among others in two songs from Tarama, <adaŋja:nu aži jo:> (Nevskiy 1998:218-224) and <bunagamaga ε:gu> (Nevskiy 1998:224-227), which are considered to have been the source of the following entries unmarked for the “poetry” label: **adaŋja**: **adaŋŋa**., **adalma**, **ksiksï-vvè:m**, **bunagu-aži**, **midum-aži**.

Relying on the data from Nevskiy’s Miyako routes as established in 1.1.3., one can discover the following chronological layers of Miyakoan vocabulary in the *Materials*:

- vocabulary from Irabu (Sawada and other areas) and Tarama must be based chiefly on the records from Nevskiy’s 1922 visit, since it is very unlikely that he visited these two islands in later years, and only could Nevskiy have broadened his Irabu records if he maintained his contacts with Irabu or Tarama locals, such as Kuninaka (1.3.2.2.), per mail;

²⁸ The figure includes entries which were only labeled as <(Tajima)>, even though the origin regions of specific Tajima vocabulary in most cases is considered to be recoverable. Nevskiy’s research of Tajima’s work included establishing the regions from which Tajima recorded his songs; however, he did not always consistently mark Tajima’s regions in the actual entries of the *Materials*. See also 1.3.1.1.1.

- northern Miyako main island regiolects, such as Karimata, Shimajiri, and much less documented Nishihara and Ōura, were also recorded mainly in 1922;
- in spite of the fact that Sarahama is a settlement on Irabu, vocabulary from Sarahama presents a newer layer due to the fact that Nevskiy befriended a Sarahama native, Maedomari (1.3.2.7.), who supplied him with Sarahama resources until no sooner than 1925;
- Ikema and Nozaki records are thought to be a result of Nevskiy's 1926 stay;
- regiolects from the southern part of Miyako main island, including Uechi, Shimoji, Yonaha, Bora and other, possibly as well as the island of Kurima, are considered to reflect the 1928 visit;
- Nevskiy stayed in Hirara during all three Miyako visits, so the Hirara items in the *Materials* can be dated at any period of his Miyakoan research.

Vocabulary items of the *Materials*, both entries and related/reference vocabulary, were also sometimes modified for other properties, for example sociolinguistic (such as language of the commoners, nobility, youth-child language, province or literary language) or diachronic (archaic or modern). For a complete list of lexical labels as found in the MHN edition cf. Table A-2. in Appendix 2.

1.2.4. Lexical categories and semantic types of the entries

The smallest entry unit in the *Materials* is a morpheme, and not a lexeme or even a word. This is another manifestation of the fact that the *Materials* do not represent a final form of a dictionary, but only reflect a stage of a not yet completed lexical analysis of the available data. Therefore, the term “entry word”, which will be used here to refer to the linguistic content of the bold-faced left-sided head part of the entry, is symbolic rather than literal.

A natural consequence of the above fact is that not all entries present independent words: there are also affixes and clitics merged within the set. On the other hand, entries consisting of complete phrases are also common, even though there is no certainty if all such entry expressions really can be regarded as single lexical units (compounds) whose parts taken separately do not predictably amount to the meaning recorded in the entry.

Table 1.2.4. below lists both bound and independent lexical categories that have been found in the *Materials*, as well as the total number of entries approximated for each category. (For a classification and definitions of Miyakoan lexical categories, refer to 2.3.2.)

Table 1.2.4. *Lexical categories in Nevskiy's dictionary*

category	number of entries
adjectives	166
adverbs	51
mimetics	9
interjections	41
nominals, including:	2,365
interrogatives	18
nouns	1,955
pronouns	42
numerals	107
other nominals	243
verbs	697
affixes, including	186
prefixes	9
suffixes	177
clitics	29

Content entries (as opposed to bound morpheme entries) can be classified into a couple of thematic groups. These groups will be henceforth called semantic classes. Semantic classes are not categories in the strict sense, because in case of specific entries some of the types may overlap (for example, an entry about an edible plant may be classified as both “plant” and “food”). The following listing is not comprehensive, but it hopefully includes all of the most prominent semantic fields of Nevskiy's dictionary and consequently turns out helpful in summarizing the character of his lexicographic work.

Administration and government. This type of entries relies almost entirely on information from Kuninaka, the mayor of Irabu village and one of Nevskiy's main informants, himself interested in the language and history of the Irabu island (1.3.2.2.). Virtually all of these entries are semantically related to the Sawada settlement. Consequently, they almost always represent the Sawada regiolect (although some of this vocabulary is also shared by other regiolects, such as Irabu the settlement or Hirara). They contain information about pre-Japanese administration in Irabu (and, by extension, in Miyako islands in general); in other words, they reflect the formal governing structures imposed by the Ryukyu Kingdom on a faraway province like the Miyakos.

A major characteristic of these entries is that all of them have their explanations in Japanese. It is likely that Nevskiy created them from his notes that he had taken while interviewing Kuninaka. There is, however, also a different possibility – namely that these entries were in fact rewritten by Nevskiy from Kuninaka's own notes on the subject in question. Two major

indications posit the latter possibility as probable: first, the language of these entries is that of the conservative Classical Japanese and it deviates from a more modern writing style used by Nevskiy elsewhere, and second, Nevskiy almost never marked explicitly informants who had given him any particular data in the *Materials*, but he did consistently mark which entries were cited from Kuninaka, a treatment he would only give to written sources (in a fashion similar to the citations from Tajima or Miyara). Moreover, in a different source Nevskiy himself confirmed that he did receive from Kuninaka notes on the history of Irabu and Miyako (Nevskiy 1978:22), which hypothetically might be identified with the source for the *Materials* entries attributed to Kuninaka from this and other semantic classes.

If the assumption that Nevskiy rewrote entries from this class (as well as other entries labeled as “Kuninaka”) is correct, Nevskiy would still have to consult their content with Kuninaka directly to establish an accurate phonetic form of the entry words as well as Miyakoan terms that would appear in the entry body. Moreover, some of the entries boast detailed translations of the Japanese content into Russian, too; others do not feature any Russian part at all.

Content-wise, administrative entries can be divided into the following major subclasses:

(a) names of the official government posts. Information in the entry body includes the content of given officials’ work and their responsibilities, their rank in the hierarchy of officials, their annual income, their number (if there was more than one for the given post), their background (warrior class or commoners), and other miscellaneous knowledge.

mizasi

(Ps) (Irav) (Sa) 目差。與人ヲ補佐スル吏員ニシテ、銀髮差ヲ用ヒズ、常ニ番所本家ノ一番座ト二番座ノ間ニ坐シテ、其ノ勤務振ハ畧々與人ニ似タリ。給料一ヶ年粟二十俵〔（國仲）〕。Прежний официальный чин, помощник *jun’cu* (См); но серебряной шпильки (в причёску) не употреблял. Обычно находился в главном здании местного правления и сидел по середине между „первой” и „второй” комнатами. Его функции в общем были сходны с *jun’cu*. Его годичный паёк состоял из двадцати кулей проса [(Kuninaka)].

*(Hirara) (Irabu) (Sawada) *Mezashi*. An official who assisted *jun’cu* (cf.). He did not wear a silver hairpin. He always resided in the main building of the local authorities office (*ban’zu*) between the first and second chamber. His responsibilities more or less resembled those of a *jun’cu*. His annual pay counted twenty sacks of millet [Kuninaka];

(b) information concerning the tax system. This subclass mainly includes data on the types of tax assigned to specific groups, as well as customs and rituals related to tax collection.

ginanŋu (Sa) 下男女 四十六才ヨリ五十才迄八ノ此ヲ以テ上納ス

*(Sawada) *Genannyō* (“lower men and women”). People between the age of 46 and 50 pay as a tax eight of it.

kù:fu (Irav) (Sa) 貢布。平民女ノ納ムルモノヲ二十升(*pataim*) トモ御用布(*gujò:fu*) トモイヒ、緋、立縞、白ノ三種ニ分チタリ。士族女ノ納ムルモノヲ叶(*kana:z*) ト称シ、上布、中布、下布ノ三種類ナリ[(國仲)]

*(Irabu) (Sawada) *Kōfu* (“tribute textiles”). Textiles paid by commoner women are also called *pataim* or *gujò:fu* and there are three types of them: *bulzìn*, *tatisizizìn* and *ssu*. Textiles paid by warrior class women are called *kana:z* and there are also three types of them: *zo:fu*, *cu:fu* [?] and *gifu* [?]²⁹ [Kuninaka];

(c) administration buildings, including descriptions of their look and function. Some of them overlap with the tax system information.

banzù (Sa) 番所。bumm'a: トモ云フ。里ノ中央ニアリテ、字佐和田ヲ治メル公署ナリ、其ノ面積壺千三百拾五坪ニシテ其ノ中ニ左ノ建物アリキ [イ] 本家 (*uikaja:*) [ロ] *upuzzaja:* [ハ] *nagaja:* [ニ] *ažza:* [ホ] *takaraja* (? *ta:raja:*) [へ] *pułła:* [(Kuninaka)]

*(Sawada) *Banjo* (“guarding place”). Also called *bumm'a:*. It stood in the centre of the village. It was the public office where the authorities governing the Sawada settlement resided. Its area counted 1315 *tsubo* [about 4339,5 square meters], and it included the following buildings: *punka* (or *uikaja:*), *upuzzaja:*, *nagaja:*, *ažza:*, *takaraja* (or perhaps *ta:raja:*) and *pułła:* [Kuninaka].

ažza: (Sa) 藍屋。番所ノ中ノ建築。総藍屋。総ヲ染ムル所ニシテ大染(*uk'uzùmi*)、中染(*nakazùmi*)、小染(*sùmi-gama*) 詰メタリ。位置ハ番所(*banzù*)ノ西隅ニテ東向ナリキ。[(國仲)] Красильня. Место, где окрашивались нитки для полотна, шедшего в качестве податей рюкюскому правительству; состояло из трех частей *uk'uzùmi*

²⁹ Readings of the Chinese characters used in the names of textile types have been consulted with relevant entries in the *Materials*. Due to the lack of appropriate data in the dictionary, sound values of <中布> and <下布> could only be approximated, and the reconstructions are not certain.

(„крупная окраса”), *naказùmi* („средняя окраска”) и *sùmi-gama* („мелкая окраска”). Красильня находилась в западном углу местного правления (*banzù*) и была обращена на восток [(Kuninaka)]

*(Sawada) *Aiya* (“dyeing house”). A building inside the *banjo*. A place where tax textiles for the Ryukyuan authorities were splash-dyed in indigo. It consisted of three parts: *uk'uzùmi* (“big dyeing”), *naказùmi* (“medium dyeing”) and *sùmi-gama* (“tiny dyeing”). It was located in the western corner of the *banjo* and faced the east;

(d) miscellaneous. This subclass includes pieces of information otherwise difficult to classify, such as regular events in the administrative life of the Sawada settlement, administrative division of the settlement, or the law and punishment system.

aratami

(Sa) 改

在番所藏元ヨリ官吏出張シ来リテ士族ヲ全部番所ニ集メ團系（戸籍）ト對照シテ若シ妾腹平民腹ヲ凶係ニ仕次（記載）ギテ士族ニナセルヲ發見するトキハ直ニ平民ニ編入セシ此ノ士族ヨリ平民ニナルヲ系落(*ki:uti*)ト称シタリ [(國仲)]

„Исправление”

Прежде из главного управления в *Psara* (так наз. *kuramutu*) являлся иногда чиновник на о. *Iragu*, для проверки семейных списков (*zu:ki:*) благородного класса. Для этой цели все представители последнего приглашались в местное правление (так наз. *banzù* или *bumm'a*). Если оказывалось, что в списки занесены дети от любовниц или прижитые с женщиной из просто сословия, то они тотчас же вычеркивались из списков и причислялись к простому сословию. Этим лиц, переведённых из благородного сословия в простое называли *ki:uti*, „выпавшие из (родословной) мении” [(Kuninaka)]

См. *aratamiz*

*(Sawada) “Correction”. An official from the main administrative office in *Hirara* (the so-called *kuramutu*) would come every once in a while [to Sawada] to inspect the register (*zu:ki:*) of the noble class families. For this purpose, all members of the noble class would come to the local authorities office (called *banzù* or *bumm'a*). If it was discovered that children of a nobleman’s mistress or born to a commoner mother had been registered as noble class, those children would be deleted from the register and degraded to the class of commoners.

Such degraded people were called *ki:uti*, “the disinherited” [Kuninaka]. Cf. *aratamiz*.

Animals. Entries which belong to this class most often describe birds, fishes, insects or shellfishes, although different content (such as words for mammals, especially domestic ones, reptiles, amphibians) is also relatively frequent. A lot of entries are not very specific, indicating only that the entry word refers to “a species of (bird, fish, shellfish etc.)”, at times followed by a very simple description or by a comparison to a species the potential reader is expected to be more familiar with. Nevertheless, those names that are transparent etymologically often offer various suggestions about the appearance, habitat or behavior of a given species; see also 3.3.3.

baso:duz (Ui) 芭蕉鳥 (鳥ノ一種) Букв. „банановая птица”;
название птицы.

*(Uechi) Literally “banana bird”. A species of bird.

mabuju (Sa) 海魚ノ一種

*(Sawada) A species of sea fish.

kamta-ma:śa (Ps) птичка с хохолком

*(Hirara) A bird with a tuft.

atahfu (Ps) (Sarah) 平良デハ此ハ鶺鴒ノ様ナ鳥ノ名デアルト云フ
ガ佐良濱デハ之ヲたらふく (食く) トカノ意味ニ使用
スル。В Psara говорят, что это птица, питающаяся рыбой
в роде корморана, а в Sarahama данное слово
употребляется в смысле (есть) до отвалу, сыто, вплотную

*(Hirara) (Sarahama) In Hirara it is a name of a bird which resembles a cormorant, but in Sarahama it is used in the sense of eating until one is full, to one’s heart content.

There are entries in which a direct equivalent of the species name in Japanese or Russian is included without further details provided, cf.:

gissa (Ps) (Sarah) 虱子。蟻。Гнида, яички вшей.

*(Hirara) (Sarahama) A nit, louse eggs;

nika (Ta) 猫

*(Tarama) A cat.

Individual entries, apart from identifying the species as described above, also contain a brief description of the value of a given animal to Miyakoan society, such as “it is used as a food” or “it serves as a medicine against some disease”.

nabi-ga:sï (Ps) 蟬の一種。最も大きい奴 идет в пищу
*(Hirara) A species of cicada, the biggest one. Used as food.

Some entries about animals, however, can be very comprehensive. This pertains especially to domestic animals, or other species the presence of which was likely to be very prominent in everyday life of the community. Many beliefs, customs and myths could have been associated with such animals, and in such cases Nevskiy the ethnographer was particularly interested. These interests are reflected in entries such as the one below for the word *in* ‘dog’. The entry is also an example of providing information on the utilitarian value of the animal in question to the community, as stated in the last sentence of the entry: “dog meat is usually eaten in case of syphilis”.

iq (Com) 犬。此ノ詞ヲ時々悪口トシテ使フ Собака (иногда употребляется, как ругательство)
В (Ui) говорят, что старые собаки становятся оборотнями и одевают напр. раковины рака отшельника (*amamgu*) в качестве обуви.
В (Ui) говорят, что если собаку воспитывать три дня она будет верна хозяину три месяца, а когда, если её воспитывать три месяца будет дома только три года
Собачье мясо принято есть при сифилисе (*naban'a*)

*(common) A dog. This word is sometimes used as a swearword.

In (Uechi) they say that old dogs become werewolves and that they wear for example shells of the hermit (*ammaqu*) crab as their shoes.

In (Uechi) they say that if you train a dog for three days it will be loyal to you for three months, and if you train it for three months it will stay home only for three years.

Dog meat is customarily eaten as a medicine for syphilis (*naban'a*)

It should also be observed that, unlike plant entries, animal entries very rarely include a systematic Latin name of the species in question. Apparently, Nevskiy’s research of animal species was not as detailed as that of the plants, or maybe it had not yet reached this level of advancement before Nevskiy was forced to interrupt his Miyakoan studies.

Architecture. These are the entries that explain the form and function of various types of buildings, often household buildings, or of the rooms inside them. Some entries also refer to specific items constituting a building, such as

pillars, doors or fragments of a roof. Entries of this class also often heavily on Kuninaka's reports (see "Administration and government" above), although the entry word needs not necessarily represent the Sawada variety. Cf.:

asagi (Ps) (Sa) (Sarah) 離座敷。to:vva/tauvva (台所) ノ前面ニ本家(puŋka)ニ向ハセ二間半ニ二間ノ建築ヲイフ。あさぎハ上流ノ住家ニアルノミ, 中流以下ハ大抵あさぎ建テズ。あさぎノ半分ハ土間ニテ、ソコニ^{ヤマト}天和御竈トテ酒ヲ作ル為メ大キナ竈アリ。他ノ半分ニ床ヲカケ (之ヲ asaginu jukani トイフ)、二男以下ノ夫婦ノ住ム所アリ。大抵上流の家にあるのみ。

Отдельная постройка при доме, находящаяся против to:vva/tauvva (кухня) и обращённая входом к главному зданию дома (puŋka) [преимущ. на восток]. В длину она имеет обыкновенно футов 9 и в ширину 6. Имеются только у зажиточных семей.

Пол в asagi земляной, здесь находится jamatu-ukama (большой глиняный очаг для варки вина). В одной половине asagi сделано нечто в роде нар, иногда покрытых циновками (эти нары называют в (Sa) asaginu jukani); здесь живут женатые вторые и третьи сыновья до выделения.

Имеется только в зажиточных домах.

*(Hirara) (Sawada) (Sarahama) A separate accommodation building. It is 9 feet long and 6 feet wide, located opposite the kitchen (to:vva/tauvva). Its entrance door faces the main building of the household (puŋka). Asagi is found in the houses of rich families only. A half of the asagi floor is bare earth. It is there that jamatu-ukama, a large kettle for brewing wine, is placed. The other half has got a floor, something like plank beds (in Sawada called asaginu jukani), sometimes covered with mats; it serves as the living place for the families of the second and younger sons;

icibanza (Com) 一番座。座敷 Комната номер первый, лучшая комната в доме, где принимают гостей. Это комната хозяина дома, на о. Irabu женщины в эту комнату обычно не ходят.

*(common) "The chamber number one". The best chamber of the household, where the guests of the house are received. This room belongs to the head of the household. On the Irabu island, women usually do not enter this chamber;

naka-basī: (Ps) 室ト室ノ間ニアル襖 Скользящие (в пазах) двери между комнатами

*(Hirara) Sliding door between two rooms;

muja-bara (Sa) 母屋柱。並建屋(namtaciĵa:)ノ中ノ柱 [(國仲)]
Центральный столб в постройках, называемых *namtaciĵa*:

*(Sawada) “Central building pillar”. Central pillars in a type of buildings called *namtaciĵa*: [Kuninaka].

nam-taciĵa: (Sa) 並建屋。三間ニ二間半以上ノ家屋ヲイフ。中ニ三本以上ノ中柱立ち二間以上ノ室ヲ設ケタリ。 *muja-taciĵa*: トモイヒキ[(國仲)] Название дома имеющего в длину 3 *ken*'a (18 футов) и в ширину не меньше 2 ½ *ken*'ов (= 15 футов); в центре стоит три (или больше) столба; в доме одна комната около 2 кв. *ken*'ов. Такие дома называются еще *muja-taciĵa*: [(Kuninaka)]

*(Sawada) A house type that is 3 *ken* (18 feet) long and 2,5 *ken* (15 feet) wide. It has three or more pillars in the centre. It has one chamber which is about two square *ken* large. Such houses were also known under the name of *muja-taciĵa*: [Kuninaka].

Body parts. As this class usually relies on simple equivalency between lexemes meaning specific body parts in Miyakoan and (mostly) Japanese, they rarely contain any additional information apart from naming entry words in Japanese and/or Russian. The *Materials* include not only names of external body parts, but also of internal organs, some of which reflect inherited Japonic vocabulary (and not Sino-Japanese compounds, as is usually the case with contemporary Japanese). Cf.:

kara-sĭni (Sa) 脛 Ляжка, голень, берце
*(Sawada) A calf, the shin;

fuku (Ps) (Sa) 肺臟 Лёгкое, лёгкие
*(Hirara) (Sawada) Lungs;

kuvva (Ps) (Sa) 腓 Икра (ноги)
*(Hirara) (Sawada) A calf (of the leg).

Customs. A large class with usually extensive explanations. Here the tendency is reverse when compared to, for instance, administration entry class, in that explanations in Japanese and Russian are either symmetrical, or sometimes even Russian is the only metalanguage of such an entry. This can be attributed to the fact that for this type Nevskiy's sources of information were more diverse than just Kuninaka (even though Kuninaka's was cited here, too).

Entries about customs can be divided into the following subclasses:

(a) repetitive customs, understood as a part of the calendar of Miyako communities, for example repeated annually on occasion of certain special days, e.g.:

nintu: (Ps)

nintu:ugam (Ps) (Nubari) 「年頭」ノ意。年始廻り。Обхождение родственников и знакомых с поздравлением в первый день Нового Года

*(Hirara) (Nobaru) Means “beginning of the year”. A greeting tour over one’s relatives and friends on the first day of the new year;

b) event-related customs, such as those concerned with certain predictable elements of human life: pregnancy or delivery, growing-up, marriage, building of a house, death and funeral, e.g.:

ara-idasī (Sarah) ^{ソトダシ}外 出ノ意。若者ガ好キナ女トともがら家 (tuṅkaraja:)ニテ始メテ一緒ニ寝ルト、翌日若者ノ友達等ガ事實ヲ村民ニ知ラセ歩ク。之ヲ araidasīト云ウ。ソレガ有ツテカラ其ノ若キ男女ガ公ニ夫婦トシテ認メラル。Букв. „вынесение наружу”. Оповещение жителей деревни товарищами молодого человека о том, что последний провёл ночь вместе с такой-то девушкой в tuṅkaraja: . После этого оповещения молодые люди официально признаются мужем и женой

*(Sarahama) Means “coming out”. When a young man spends a night with his beloved woman for the first time at a “house of friends” (tuṅkaraja:), the next day his friends walk around the village announcing this fact to the people. This is called araidasī. Since this event, the young couple is recognized as a marriage.

ffanasikani (Sarah) 難産 При тяжолых родах муж вытаскивает забитые гвозди

*(Sarahama) If the labor is difficult, the husband pulls out nails;

c) special occasion customs, reflecting the society’s beliefs and attitudes concerning unpredictable events, such as an illness or a deed considered immoral committed by a community member, e.g.:

mukumucī (Ps) Обычай деревень mm’a:ṽn, arazatu, tumuz и Uruka; носить молодых людей (вступивших в незаконную связь) раздетыми по деревне.

*(Hirara) A custom in villages Mm'a:ɣn [Miyaguni], Arazatu [Arazato], Tumuz [Tomori] and Uruka. Young people who have been caught in an extramarital affair are carried naked over the village.

Festivals and religious events. These are usually detailed, if not quite systematic, entries which may include information concerning which *utaki* (shrine) the event in question is related to, which god (gods) are worshiped or which events are commemorated during the festivity, what time of the year the event is conducted, and what rituals accompany it. An important source of information about Miyako religious events are also those entries which explain specific stages of a particular festival or of Miyako festivals in general, such as special rituals or clothes worn by the priestesses conducting the festival. Cf.:

ʒu:rukunicĭ (Irav) (Sa) 十六日。陰曆正月十六日ノ祭。此ノ祭ヲ又 *ju:z* (祝ヒ) トモ云フ Букв. „шестнадцатый день”, „шестнадцатое число”. Название праздника, бывающего 16-го числа первого месяца (по лунному календарю). Этот праздник иначе называется еще *ju:z* („чествование”).

*(Irabu) (Sawada) Literally “the sixteenth day”. The festival of the sixteenth day of the first month of the lunar calendar. It is also called *ju:z* (“celebration”);

kaĭru-gama (Sarah) Во время этого праздника „боги” обходят все дома (которые на это время запираются) и кричат *jamagu:idaſi* „выдайте злодеев” отправляются на край деревни где как бы сбрасывают с обрыва этих злодеев.

*(Sarahama) During this festival the “gods” go around all houses (which during this time are locked) and scream <*jamagu:idaſi*> “give away the thieves”. They proceed to the edge of the village, where they pretend they throw those “thieves” from a cliff;

kammu-tumusĭ (Sa) 神ヲ御共スル。神ヲ招待スル。神ヲ祭ル

*(Sawada) To accompany the gods. To invite the gods. To celebrate the gods;

kamsĭbagi: (Irav-Nakaci) Ползучий кустарник с мелкими белыми цветами; из него *kamsĭ* (См) делают себе короны.

*(Irabu-Nakachi) A bush vine with small white flowers which *kamsĭ* priestesses (cf.) make their garlands from.

Quite notably, entries indicating names of some of the most important festivals, such as **ujagam** or **ſici**, involve only a very simple definition or even less than that, and are followed by a significant blank space. It appears that Nevskiy had detailed descriptions of these festivals, most likely in Russian,

recorded somewhere else (cf. 1.1.3.), but he did not managed to transfer them into the *Materials*. A lot of information about such festivals, and other festivals as well (some not even mentioned in a separate entry) can be recovered from entries dedicated to their particular elements, which are scattered all over the dictionary. Cf.:

kaŋ-ksi-pada (Sīmazī) 神着ル服ノ意。親神(ujagam)祭ノ時、神ノ役ヲツトメル女達ノ着ル白衣。Белая одежда, носимая женщинами исполнительницами роли богов во время праздника ujagam

*(Shimajiri) Means “clothes which the god wears”. White outfit worn by the women who play the role of gods during the parent-god (*ujagam*) festival;

kan-nauz (Kazm) (Sīmazī) 神直ホリ
В деревне Sīmazī так называют возвращение женщин-богов к себе домой (во время праздника ujagam), а в дер. Kazmata – отправление их с горы на поклонение храмам (*mutu*)

*(Karimata) (Shimajiri) “Turning into gods”/“Turning back from gods”

In the Shimajiri village this term refers to the god-women returning to their homes (during the *ujagam* festival), and in the Karimata village – to sending them down from the mountain and making them pay homage to the shrines (*mutu*);

mižīnuui (Iraŋ) (Sa) Вода (якобы для мытья рук) подносимая в kamtana во время śśigacī

*(Iraŋ) (Sawada) Water (reportedly for washing hands) placed in the *kamtana* altar during *śśigacī* [festival].

Foods and drinks. This type often describes Miyakoan dishes from the angle of what their ingredients are, how they are prepared, or at what times and for what purpose (religious, medical) they are eaten. In the drinks subtype, entries about alcoholic beverages (referred to by Nevskiy uniformly as “wine”) prevail, sometimes also with the description of the process of making the alcohol in question. Cf.:

mna-mssī

nna-mssī (Sa) 空味噌汁。實ナキ味噌汁。

*(Sawada) An “empty *miso* soup”. Fermented soyabean soup without any solid food in it;

namasī (Sa) (Sarah) 刺身ヲ云フ

tamab^zi, baba, iravcī, mabuju 等ヲ用[(國仲)] Сырая рыба, порезанная ломтиками; для этой цели употребляют рыбу tamab^zi, baba, iravcī, mabuju и пр.

*(Sawada) (Sarahama) The word means *sashimi*, raw fish cut in pieces. For this dish, fish and shellfish species such as *tamab^zi*, *baba*, *iravcī*, *mabuju* and other are used;

pambij (Sa) 半平。油揚。小麥ノ粉甘藷ノ澱粉等ヲ用ヒ、油ヲ入レテ揚ゲタルモノ。天麩羅 [(國仲)] Зелень, рыба или мясо обваленные в пшеничной и картофельной (из сладкого картофеля) муке и поджаренные в масле [(Kuninaka)]

*(Sawada) *Hampen*. Deep-fried food. A dish that contains vegetables, fish or meat covered in wheat flour or sweet potato starch and then deep-fried in oil. *Tempura*;

ama-gasī (Sa) 大麥ノ粥ニ糶ヲ混シテ釀シタル飲料物 Густой сладковатой напиток с незначительным содержанием алкоголя, получаемый от заквашивания дрожжами жидкой ячменной кашицы.

*(Sawada) A thick, slightly sweet beverage with some alcohol content. It is produced by fermenting watery rice gruel with yeast;

ŋ-k^si (Ps) 神酒 (ミキ)。粟麥ノ粉ヲ粥ニ炊キ女ノ齒ニテ嚙ミ之ヲ甕ニ入レテ (蒸シテ) 醱酵セシメタルモノナリ。製造セシ日ヨリ三日目カ四日目ニ呑ミ始ム [(國仲)] (七日目ニナルトモウ過ギマス)

*(Hirara) Sacred wine (*miki*). First, millet and barley flour is boiled. Then women chew it and spit it to a jar. Then they steam and ferment it. People start to drink it on the third or fourth day after production [Kuninaka]. (On the seventh day it is no good anymore).

Food entries may also, rather obviously, overlap with plant entries.

Human proper names. This class includes masculine, feminine and unisex names. The entries often imply that a name that has a solely masculine usage in one area can be given to both sexes in another. Moreover, the names usually have their etymology or meaning explained (and even if not, the meaning is often transparent enough), which allows for some onomastics insights, such as what concepts were considered fortunate enough so as to express them in a name given to one's child, or what concepts were associated with notions of masculinity or femininity.

The entry body sometimes contains further specifications, such as the limitation of the name in question to children (implying that following the coming-of-age the young man would be given a different name) or to warrior class. Cf.:

kamadu (Ps) 竈ノ意。女ノ名。 Женское имя (букв. „очаг”, „печка”)
(Sa) 男女ノ名

*(Hirara) Means ‘a cooking stove’. A feminine name. (Sawada) A unisex name;

kani (Ps) 男子ノ名
(Sa) 男女ノ名

*(Hirara) A masculine name. (Sawada) A unisex name;

macigani (Ta) 士族男子の童名の一様

*(Tarama) One of the masculine children names in the warrior class.

In special instances, an entry would contain more elaborate information on the usage or distribution of the name in question. Cf.:

miga (Com) 美嘉 (女ノ名)。非常ニ多イ名デアルカラ歌ニハ能ク女ヲ云フ意味モ使ヒ、又女ガ自分ノ事ヲ云フニモ此ノ語ヲ使用スル。 Мига (женское имя). Так как это самое распространённое имя, то в поэзии оно употребляется, как нарицательное имя женщины, а также женщины (в поэзии) употребляют его, как личное местоимение первого лица.

*(common) *Miga* (a feminine name). Because it is an extremely common name, in songs it often simply means “a woman”. Song heroines may also use this word as a first person pronoun.

Illnesses. Some of the entries referring to an illness only have a Japanese and/or Russian translation equivalent. Others may be more elaborate and inform about folk medicine methods of curing the disease in question, or explain customs or beliefs associated with the healing process, or with the disease itself. Cf.:

bu(:)zzaki-jam (Ps) 震焼病ノ意。風土病。マラリア。 Малярия

*(Hirara) Means “an illness with shivering and fever”. Malaria;

śó:biŋ-kuzuri (Ps) 「小便クツレ」ノ義。痲病。痲疾。 Гоноррея, трипер.

В Psara отвар из листьев *biwa* (*Eriobotrya japonica*, Lindl), сахарных леденцов и китайского чаю считается лучшим средством от этой болезни

*(Hirara) Means “collapse of urine”. Gonorrhoea. In Hirara, a brewery from *biwa* (*Eriobotrya japonica*, Lindl) leaves, sugar candies and Chinese tea is considered the best medicine against this illness;

kazi-ataz-zam (Ps) 風當病の義。obakeni atte 高熱を起して死する病。
shinzōmaçino 一種

*(Hirara) Means “illness of exposure to the wind”. An illness when having met a demon you develop high fever and then die. It is a sort of heart paralysis;

z-gasa (Ps) 麻疹。Корь
Когда ребёнок заболевает корью, то соседи нарочно посылают своих детей в такой дом, чтобы поскорее заразить и их. Больному отводят спокойную комнату позади дома, не дают ничего житного и масляного, а в качестве лекарства дают отвар из *zib'ira* (род лука), называемый *zibira-ju*:. Для развлечения ребёнка родители играют на каком-л. музыкальном инструменте

*(Hirara) Measels.

When a child is down with measles, the neighbors deliberately send their children to such a house so that they too contract the disease soon. The ill child is moved to a quiet room to the rear of the house. The child gets no corn or fatty foods to eat, and as a medicine it is served a soup made of the *zib'ira* plant (a kind of leek), called *zibira-ju*:. To entertain the child, the parents play some musical instrument.

Kinship terms. A large number of kinship and in-law affinity terms recorded in the *Materials* allows for a rather detailed reconstruction of the kin reference system in Miyakoan (for an attempt of such reconstruction see 3.2.). There are many entries referring to the blood relationship in a vertical line (ranging from great-grandparents to great-grandchildren), in a horizontal line (cousins, distant cousins, children of distant cousins), as well as the in-laws. The entries also specify if a given word is used as an appellative. Some entries account for regional differences in the usage of a given word, or for semantic transfers of an initially kinship-only term expanding its meaning to indicate a more general concept. Cf.:

mata-mmaga (Ps) 曾孫 Правнук

*(Hirara) Great-grandchild;

bubapa: (Ps) сестра деда или бабушки
*(Hirara) A sister of one's grandfather or grandmother;

buzā (Ps) (Sa) 1. 伯父、叔父 (姪甥ヨリノ称呼) 2. 三十才以上ノ男子 1. Дядя, - так его зовут племянники и племянницы 2. Обращение к мужчинам (свыше) 30 лет.
*(Hirara) (Sawada) 1. An uncle (as called by his nephews and nieces) 2. A man in his thirties (or older);

ja'i (Ps) 相嫁
*(Hirara) The wife of a husband's brother.

Plants. It is a very large and diverse class. Content-wise, most of the plant entries refer to trees, grasses, vegetables or crops. Structurally, some of the entries are very basic – like in the animal entries, they only contain the information that the term under consideration refers to a “a species of (tree, grass, flower etc.)”. Compared to the animal entries, however, many more entries can be rather, or even very, elaborate, including the data on where the given plant grows, if it is wild or cultivated, if it has any subspecies and how they differ, or how it is used in Miyakoan communities: if it is eaten, fed to the farm animals, used as a medicine, as a raw material for making textiles, various tools or items (such as ropes or plates), or in carpentry and house building, or as an ornament.

A very notable feature of the majority of plant entries is that they are provided their systematic Latin names (even if a few of them were marked with a question mark). This fact, combined with Nevskiy's draft of a lexicon of Japanese plants (as described in 1.3.1.), shows that Nevskiy did some extensive systematic research on Miyakoan flora, perhaps with the goal of a research result independent of the *Materials*. Cf.:

kaugi: (Sīmazī) 木ノ名
*(Shimajiri) A species of tree;

kuba (Com) 蒲葵 Название пальмового дерева – *Livistona chinensis*, R. Br. (Арековая пальма). В Psara это дерево возле домов (в садах) избегают садить, хотя в других местах и садят. В (Ui) говорят, что если такая kuba возле дома засохнет, то обязательно умрет кто-н из семьи. (В Psara хозяин дома)
ù:kuba, mizikuba, isikuba ノ三種アリ。mizikuba ヲ美シトス其ノ葉ハ釣瓶又ハ團扇ノ原料トナル

*(common) Chinese fountain palm. Name of a palm tree – *Livistona chinensis*, R. Br. In Hirara they avoid planting this tree around houses (in orchards). In (Uechi) they say that if such a *kuba* tree planted by the house withers, then definitely somebody from that house is going to die. (In Hirara it is the master of the house).

There are three subspecies: *ù:kuba*, *mizikuba*, *isikuba*. *Mizikuba* is considered beautiful and so its leaves are used as the material for making fishing bottles and fans;

dumtagi: (Ps) サキシマハマボウ (樹ノ名)。佐和田ニテハ之ヲ *uk'umbugi*: 又ハ *tamab^zilgi*: トモ称ス。堅材トシテ貴重セラル [(國仲)] Дерево с листьями напоминающими сирень; довольно крупные белые цветы в виде торчащих кверху колокольцов, которые при увядании принимают красную окраску. На о. Irag в Sāda это дерево называют еще *uk'umbugi*: или *tamab^zilgi*:. Дерево ценится как крепкий строительный материал. *Thespesia populnea*, Corr.

*(Hirara) Sakishima Hibiscus (name of a tree). In Sawada on the Irabu island it is called *uk'umbugi*: or *tamab^zilgi*:. Its leaves resemble lilac. It has variously patterned white bell-shaped flowers sticking towards the top; when they wither, they turn red. It is considered a valuable building material. *Thespesia populnea*, Corr;

aù-tabakù (Sa) 生萁 Букв. „зелёный табак”. Табачное растение на корню
耳ノ痛ムトキ生萁ノ注ヲ注入スル習慣アリ Когда болят уши принято в них пускать несколько капель табачного соку

*(Sawada) Literally “green tobacco”. A tobacco-like plant growing on roots. There is a custom of pouring droplets of juice of this tobacco into ears when they hurt.

Place names. The contents of this class range from local names of whole islands (Irabu, Ikema etc.), through bigger and smaller administrative units (town, village, “major settlement” – *ōaza*, “minor settlement” – *koaza*; observe that here the term “administrative unit” usually refers to Japanese Empire administration, and not Ryukyu Kingdom), to non-administrative topographic points, such as hills, valleys or “places” otherwise unspecified. Not all of the entry words have Japanese equivalents (it is disputable if this should indicate that these objects had in fact no Japanese name at all, especially in case of administrative units).

An overview of the entries of this class shows that Nevskiy centered his topographic studies mainly around the so-called *guka* ‘five places’ (Nevskiy’s <gūka>), the urban centre of the Taishō-era Hirara town, constituted by the following settlements: Nishizato (Nishihara), Shimosato, Nikawadori, Higashi Nakasone and Nishi Nakasone (Saigazoku 2002:118). One can assume that a majority of the entries might be considered as place names for smaller units (minor settlements) within one of the major settlements mentioned above, and especially Higashi Nakasone, Nishi Nakasone or Shimosato. Cf.:

ju:razi: (Ps) 地名
由良瀬。平良町東仲宗根の小字 Название места в Psara
*(Hirara) A place name. *Yuraze*. A minor settlement in Higashi Nakasone, Hirara Town;

irav (Com) 伊良部 1. 島ノ名
2. 伊良部島ニ在ル村ノ名
3. 伊良部村ノ大字ノ一ツ
*(common) Irabu 1. Name of an island. 2. Name of a village on the Irabu island.
3. Name of a major settlement within the Irabu village;

pai-nu-gūka (Sa) (Irav) 南ノ五ヶ村。伊良部島伊良部村ノ五ツノ大字ノ總名。1. 伊良部 (*irav*)、2. 仲地 (*nakaci*)、
3. 國仲 (*fūmnaka*)、4. 長濱 (*nagahama/naga:ma*)、
5. 佐和田 (*sa:da*) 即チ是ナリ。
*(Sawada) (Irabu) Five Villages in the South. A collective name for the five major settlements of the Irabu village on the Irabu island. They consist of:
1. Irabu (*Irav*), 2. Nakachi (*Nakaci*), 3. Kuninaka (*Fūmnaka*), 4. Nagahama (*Nagahama/Naga:ma*), 5. Sawada (*Sa:da*);

muzk^si (Ik) Одна из возвышенностей на о. Ikima
*(Ikema) One of the hills on the Ikema island.

Shrine names. Most entries referring to Miyakoan shrines (*utaki*) are not very elaborate, but at least they indicate their names in Chinese characters and their location (usually indicating the vicinity of a specific settlement or village). More detailed information may include the god worshiped in the shrine in question or the annual festival (celebration, prayer) related to the shrine. The number of entries that have a shrine name as the entry word are as of now estimated at over 20. Additional information about particular shrines can be found in entries about religious rituals, such as prayers or festivals. Cf.:

funadati-utaki (Ps) Название *utaki* в Psara

*(Hirara) Name of an *utaki* in Hirara;

aragusūku utaki (Kaz) 新城御嶽。狩俣村ニ在リ。祭神ハ女神ナリ、名ハ白鳥舞鳥司ト云ウ。Название храма в деревне Kazmata, чествуется богиня *Ssutuznu-maituznu cīkasa*

*(Karimata) Aragusuku Utaki. It is located in the Karimata village. It worships a goddess known under the name of *Ssutuznu-maituznu cīkasa*;

mutu-zīma 「本島」ノ意。島尻村ニテハ御嶽(mutu)八ヶ所ノアル土地（海岸ニアリ）ヲ云フ。В деревне Sīmazī так называют то место (расположенное на морском берегу), где находится восемь храмов (mutu) деревни.

*Means “the origin island”. This is how they call the place by the seashore where eight shrines (*mutu*) of the village are located;

tunugaja: (Ik) 殿が家の義か。Назв. utaki на о. Ikema, где чествуется *jamatupstu*, который *nagarete kita*. Нама, куда его прибило наз. *jamatubama*

*(Ikema) Possibly means “house of the lord”. A name of an *utaki* on the Ikema island where they worship *jamatupstu* [a Japanese man] who [survived a shipwreck and] drifted to the island. The beach where he landed carries now the name *jamatubama* [Japanese beach];

isu-gam-nigaz (Sa) 磯神願。（字人民團躰ヲ以テ行ヒシ祈禱）*baśinukam-nigaz* トモ云ヒタリ。豚ヲ屠リ濱邊又ハ黒濱御嶽ニ祈リシナリ〔（國仲）〕Моление к богу моря (одно из групповых молений совершавшихся целым селением). Иначе называется еще *baśinukam-nigaz*. Закалывали свинью и молились богу на берегу моря или в храме *Ffubama-utaki*〔（國仲）〕.

*(Sawada) The prayer to the god of the reef. (One of the main prayers that were conducted by the whole community of the settlement). It is also called *baśinukam-nigaz*. They would slay a pig and pray by the seaside as well as in the shrine *Ffubama-utaki* [(Kuninaka)].

Supernatural world. This class refers to various metaphysical, but not godlike creatures in the existence of which Miyakoans believed. Entries of this class describe either such creatures themselves (usually they are demons or bad-natured spirits) or the phenomena caused by them, such as illnesses. The entry is usually more elaborate in Russian than in Japanese (unless the source of the information is Kuninaka). Entries about karma/cause-and-effect beliefs could

also be considered as representatives of this type, even if they overlap with other classes, such as customs or illnesses. Cf.:

katapag^ʹi-pinza (Ps) 片股山羊。 Одноногая коза, бросается на закукры к человеку и лижет его лицо. Если обернуться, превращается в вихрь и роняет человека, последний заболевает горячкой, иногда кончатся смертью

*(Hirara) The odd-legged goat. A one-legged goat³⁰ that throws itself on a person's arms and licks their face. If the man turns around, the goat turns into a gust and hurts them. Then they come down with fever that may end up with their death;

p^ʹitu-yci-banasī (Sa) 「人口放」ノ意。善事悪事ト関セズ世人ニ噂セラ
ル時ハ其ノ噂ガ禍神トナリテ崇ヲナストノ迷信ヨリ八
カド(ja:kadu)ノ日ノ中宵頃晩飯ノ初、酒五酌バカリ「七
波ガ花」(nananamgapana)白砂等ノ道ノ四ツ角ニ持出デ
呪ヒナガラ禍神ヲ追放スナリ。主婦之ヲ行フ例ニシテ
「八カド」トハ子ノ年ニ生レタル人ナラバ未ノ日ヲイ
フ、「七波ガ花」トハ海ニ行キテ波ノ上面ヲ七面波取
リタルモノナリ[(國仲)]

*(Sawada) Means “releasing people’s talking”. There is a superstition that when people gossip about you, no matter if it concerns good or bad things, the gossiping will become an evil god and backlash against you. Therefore, in the middle of the evening of the *ja:kadu* day, at the beginning of supper people carry five cups of wine, “flowers of seven waves” (*nananamgapana*), white sand and other items into four directions of the road and while chanting curses they expel the evil god. This custom is conducted by the housewives. *Ja:kadu* means the day of Sheep for the people born in the year of Rat. *Nananamgapana* means the thing that has been collected when one goes to the sea and collects the surface of seven waves [(Kuninaka)].

Textiles and clothes. Most entries of this class pertain to the process of tax textile production in Sawada on Irabu, and therefore, identically to “administration and government” entries, they rely on Kuninaka’s descriptions. The disproportion between detailed and broad Japanese explanations and their scarce or nonexistent Russian equivalents is even greater than in the case of the latter, discussed above.

³⁰ The Russian part of the entry says “one-legged”, but it might be a lapse on Nevskiy’s part – the *kata* morpheme, ‘one side’, should indicate that the goat in question has only one leg on the one side and two on the other, that is to say that it is a three-legged creature. Nevertheless, the unlikely possibility that Nevskiy actually meant that the goat in question was one-legged cannot be excluded, which opinion has been reflected in the translation above.

A striking characteristic of this type is the very intricate description of the weaving loom, divided into dozens of entries explaining how specific parts of the Ryukyu Kingdom period looms worked. If put together, these entries could likely amount to a complete picture of the mechanism of a loom used in Miyako, or Sakishima in general, in the nineteenth century and earlier. These pieces of information are therefore highly specialist and could possibly be regarded as unique. Cf.:

bʔigi:ca (Sa) Часть ткац. станк. 座ル板ノ意。機織女の腰ヲ掛ケル板

*(Sawada) A part of the weaving loom. Means “a sitting board”. A board where the (female) weaver is sitting.

Apart from the textile-making tools, entries of this type may also refer to the produced materials themselves, informing about the types of output cloths (patterns, color, quality etc.). Cf.:

masigita:ja (Sa) 衣類ノ模様。碁盤縞ノ大ナルモノ。畑ノ枚ノ形ト云フ意 [(國仲)]

*(Sawada) A pattern on cloths. A large check pattern. The word means “the shape of a field stick”³¹ [(Kuninaka)];

muzi (Sa) 無地 (衣類ノ模様) Одноцветная материя без рисунка.

*(Sawada) A one-colored cloth with no pattern.

Finally, several entries are devoted to traditional Miyako clothes; these are not necessarily related to Sawada regiolect. Apart from providing a rough metalanguage equivalent of the given item, the entries may describe its fabric and shape, indicate on which occasions it was worn (some may have had a rather specialized use, for example clothes which the deceased were dressed in during the funeral), or specify if it was a commoners or a warrior class wear. Cf.:

bata-ʔzi (Ps) 綿入 襤袍 Ватная одежда

*(Hirara) Wadded clothes;

bafusi-ziŋ (Sa) 耕耘用ノ作業服、裾ハ漸ク膝迄届ク。短衣。
Короткая рабочая одежда до колен для работ в поле.

*(Sawada) A working outfit reaching down to one’s knees, worn during work in the field;

³¹ The actual entry **masigita** was explained by Nevskiy as meaning ‘stone fence’.

kam-pani (Sa) (Sarah) 神羽。死人ニ着セル短イ白無垢。
„Божественные крылья” – белая короткая одежда, в
которую облачают покойников.

*(Sawada) (Sarahama) “God’s wings”. A short unpatterned white outfit in
which a deceased person is dressed.

Theonyms. There are about fifty entries that can be classified as theonyms.
Again, like in case of shrine entries, most of them are rather poor in additional
information. They are more resembling plain listing of gods, matched
frequently, but not always, with the gods’ domains (such as “the god of rain” or
“the goddess of luck in fishing”). Less frequent instances of extra data include
specifications as to which shrine the god is worshipped in (a valuable
contribution to the shrine database recorded in the *Materials*) or what
mythological story is related to them. Cf.:

mizīnukam (Irav) (Sa) 水ノ神

*(Irabu) (Sawada) The god of water;

makugama (Ps) богиня покровительница азоте, ей есть utaki в Psara.
tinnu makugama, na:ri makugama azzuminu kunzuminu
manusi

*(Hirara) The patron goddess of indigo dyeing. There is an *utaki* shrine devoted
to her in Hirara

[Extract from a prayer: “the heavenly Makugama, the earthy Makugama, the
true mistress of indigo dyeing, of purple dyeing”];

amarišīnukam (Ps. мифол) Мифолог. бог дождя, сошел в мир вместе с
Kuicīnu Kuitama и страшным ливнем и громом
уничтожил непокорных демонов

*(Hirara mythology) Mythological god of rain. He came down together with
Kuicīnu and Kuitama, and he destroyed rebellious demons with a terrible
downpour and thunder.

Tools. This very broad class can be further divided into a number of
subclasses, from among which the following four will be exemplified below:
farming tools, kitchen tools (including plates and dishes), carpenter tools,
furniture. Tools used in textile production, which naturally overlap with the
textiles and clothes class, also constitute a significant subset of this class and
therefore also deserve mentioning.

(a) Descriptions of farming tools are usually in Japanese, sometimes
translated into Russian. They explain both the form and the function of the given

item, rather than simply giving the closest translation equivalent referring to a similar tool in mainland Japan. Cf.:

ffaci (Ps) (Sa) 鍬。水田ヲ耕スニ用フタリ Мотыка; употребляется для обработки водяных полей.

*(Hirara) (Sawada) A hoe. It is used for plowing paddy fields;

naga-vca (Sa) 農具ノ名。長嘴ト書ク。石ヲ堀起スニ用ヒタリ [(國仲)] Название земледельческого орудия. Пишется 長嘴 (длинный клюв), употребляется для извлечения из земли камней [(Kuninaka)]. Кирка.

*(Sawada) A farming tool. It is written [= its etymology is] “a long beak”. It is used for digging out stones from the ground [(Kuninaka)]. A pickaxe.

(b) Kitchen tools. This subtype consists of descriptions of dishes and utensils, with a particular focus on the Sawada regiolect: here, again, Kuninaka was the main source of Nevskiy’s knowledge. Analogically to textile entries, the number of these entries and details they include allow to a certain extent for a reconstruction of the picture of how the people of Sawada prepared and ate their meals. Cf.:

naka-nabi (Sa) 中鍋。家族少ナイ家ニ甘藷ヲ煮スルニ用フ。[(國仲)] Котелок средних размеров; в семьях, где мало членов, употребляется для варенья сладкого картофеля.

*(Sawada) Medium kettle. It is used for boiling sweet potatoes in families with a small number of members. [(Kuninaka)];

saki-bak’asi (Sa) 酒壺ノ意。八合入ヲ一バカス、四合入ヲ五合バカス、一升以上入ルヲ大バカスト称ヘタリ [(國仲)] Сосуд для вина. Сосуд вместимостью в 8 gō наз. p^situ-bak’asi, вместимостью в 4 gō – gugù:bak’asi, а вместимостью в 1 shō и больше – uk’ubak’asi

*(Sawada) Means “wine jar”. An eight-gō-volume jar is called p^situ-bak’asi, a four-gō-volume jar gugù:bak’asi, and a one-shō and bigger jars: uk’ubak’asi.

Within this subtype it is not rare for the entries relying on Kuninaka’s information to refer to a region other than Sawada, cf.:

kaisik’i (Ps) 小皿。貝殻、木葉トヲ用ヒテ肴ヲ盛りテ配合ハス [(國仲)] 貝敷ノ意カ。Букв. „раковина подстилка”. Маленькие тарелочки раковины и листья деревьев,

употребляемые в качестве тарелочек для закусок [(Kuninaka)].

*(Hirara) A small plate. It is made of shellfish shells and tree leaves, and used for serving wine snacks. Literally it could mean “shell pad”.

(c) Carpenter tool entries are often relatively simple one-to-one translation equivalents, which fact could indicate that Miyako technology used in carpentry was not that different from mainland Japan. A part of these entries, however, is somewhat more complex; moreover, some regular tools, such as the hammer, are distinguished by the fact that there seem to be many different sorts of them. Cf.:

banzō:gani (Ps) 番匠尺。曲尺 Плотничий наугольник

*(Hirara) A carpenter’s square;

na: (Ps) (Sa) (Ta. poet) 1. 繩 2. 墨繩 (大工用) 墨壺ノ一方ニ捲置キテ材木ニ墨ヲ打ツニ用フ [(國仲)] 1. Веревка 2. Плотничья веревка, намотанная на катушку, находящуюся в сосуде с тушью; употребляется для намечания на доске или бревне места, по которому нужно пилить или тесать [(Kuninaka)]

*(Hirara) (Sawada) (Tarama poetry) 1. A rope. 2. Carpenter’s ink rope. Its one edge is knotted and dipped in an ink pot, so that it can be used for marking boards or logs where they should be sawed or chopped [(Kuninaka)];

aja-zīcī (Sa) 綾槌ノ意カ。鑿ノ頭ヲ打ツニ用ユル木槌。

Деревянный молоток, употребляемый, чтобы бить по долоту.

*(Sawada) Could mean “an adorned (beautiful) hammer”. A wooden hammer used for striking the head of a file;

kana-zīcī (Ps) 金槌 Металлич. молоток

*(Hirara) A metal hammer.

d) The subclass of furniture may not seem very numerous when compared to previous subclasses. Nevertheless, those entries that actually were recorded in the *Materials* provide noteworthy insights into what a Miyako household of the Taishō era may have looked like, usually featuring details on what the given piece looked like, what other piece better known in Russian or Japanese it resembled, or what was its function. The types of furniture that are assumed to have been recorded in the *Materials* in largest quantities are chests and tables. Cf.:

pam-bicī-gai (Ps poet) (Irav poet) 衣類ヲ入レル、櫃ナリト云フ。-gai ハ伊良部仲地等ニテ今マデ-gama (diminutive suffix) ト同様ニ使用スト。Данное слово, как говорят означает ящик (сундук) для хранения одежды. -gai будто бы уменьшительный (ласкательный) суффикс, равносильный -gama, который до сих пор можно слышать в Irav-Nakaci

*(Hirara poetry) (Irabu poetry) A chest for clothes. Reportedly, -gai is a diminutive suffix which even now is still used as a synonym of -gama in Irabu-Nakachi;

sizil-buta

スズリブタ (Sa) 木製ニシテ小ナル膳ノ如キモノ。酒ノ肴ヲ盛ル [(國仲)]

*(Sawada) A small wooden table. Used for serving wine snacks. [Kuninaka];

usici

(Sa) 折敷。粗製ノ膳ノ四隅ニ一寸角位木製ノ脚ヲ附ケタルモノ

*(Sawada) “Folded pad”. A primitive table on whose each corner a one-sun long rectangular wooden leg has been attached.

Wells. Taishō-era Miyako islands had not yet have any water service installed, so wells – or rather natural springs, often located slightly underground or in caves – were a priceless water provider, access to which had a serious influence on the people’s quality of life. Entries dedicated to wells are not very complex, as Nevskiy did not provide any detailed descriptions of wells (such as their type, or the quality of water, or who used it) he recorded as separate entries. Nevertheless, the *Materials* still remain a noteworthy listing of this important aspect of the pre-modernized Miyako life. A few entries do include at least some characteristics of the well in question, most often the etymology of the name, or where it was located. Even if the localization is not indicated, it can be approximated from the region label attributed to the entry. Cf.:

nagas’i-ga: (Ta) 「長生河」ノ意。井戸ノ名 „Река (колодец) долгоденствия” – название колодца.

*(Tarama) Means “the river (well) of longevity”. A name of a well;

ažza:ga: (Ps) 藍屋川ノ意カ。平良村字西里ニ在ル井戸ノ名。水ハ塩カラシ。Название колодца с солёной водой, находящегося в слободе Niszatu в Psara.

*(Hirara) Could mean “the river (well) of the indigo room”. The name of a well in the Nishizato settlement of the Hirara village. Its water is salty;

muzka:ga: (Ps) 森河井 Название одного из колодцев (очень глубоко под землей) в Psara, находится в слободе agazganisatu.

*(Hirara) “The well of a forest river”. The name of a well (located very deep underground) in Hirara, in the settlement of Agazganisatu [=Higashi Nakasone].

1.2.5. Typology of examples

While example utterances constitute a prominent part of Nevskiy’s *Materials* and can be highly informative concerning the meaning, pragmatics and morphosyntactic behavior of the words in question, they are also an element that was not used very consistently by Nevskiy and therefore they are difficult to be described in any definite terms.

To begin with the number, example utterances in the source are estimated at slightly below 2,000. An attempt to indicate a more precise number would be ineffective because quite a lot of these examples are repetitive: they may appear within different entries, sometimes in exactly the same form and sometimes as shortened or expanded versions of the same utterance.

Examples not necessarily are complete sentences. They may break off in the middle where a clause (or even phrase) relevant to the particular entry is finished, and likewise they may lack the beginning clause (clauses); sometimes the example is simply a phrase or an inflected word. These circumstances can be thought of as a yet another result of the fact that the *Materials* were still a draft primarily for the use of their author’s research and study rather than a ready-to-be-published manuscript (a fact which is illustrated even more vividly by the following observation: many examples in the original *Materials* are dislocated and recorded within a nearby entry rather than the entry containing the actual word the usage of which the example refers to). In different instances, an example may consist of an extended text (especially when fragments of songs are quoted – see below) rather than a single sentence. Consequently, it appears more adequate to use the term “example utterance” to refer to Nevskiy’s examples in the *Materials*, rather than “example sentence”.

Only a part of examples were translated into Japanese, Russian or both. (In extremely rare cases, an English translation may appear, too). There seem to be considerably fewer translations of examples than there are for entry words. The group with an estimated lowest percentage of metalanguage translations is quotations from songs or stories (see below). Because this particular group of examples was sourced in Nevskiy’s recordings of Miyakoan oral literature independent of the *Materials* (one can estimate that it was such recordings that became the source for Nevskiy 1978, see also 1.1.2-e.), rewriting a translation of

these fragments into the *Materials* would have been indeed redundant, at least at that stage of dictionary preparation. Given Nevskiy's multiple other research interests and occupations at the time he created the *Materials* and the fact that the *Materials* were not a publishing manuscript yet, one can imagine that Nevskiy consciously chose not to waste his time on reproducing something that he had already done. Nevertheless, when a twenty-first century reader comes across the *Materials* as they are right now, they are left with a multitude of bare Miyakoan utterances, with no translation and no direct meaning cues. Fortunately, the meaning of most of those utterances can be uncovered either word by word by using the lexical information dispersed elsewhere in the *Materials*, with the support of an analysis of the system of the recorded language, or by identifying the utterances with what has been translated and published in different other by Nevskiy (mainly these in Nevskiy and Oka 1971 and Nevskiy 1978).

Also like entry words, example utterances make use of the region tags. Some of the example utterances have been specifically labeled for their region of origin. The labels are identical with those used for entry words. If there is no label for an utterance, the regiolect usually can be identified with the region of the entry word in question. In the case such identification cannot be executed because the entry word has more than one region label, or is labeled as "common", or possibly not labeled at all, the hints on the origin region of the utterance can be looked for in its own linguistic material, such as vocabulary, sounds, word forms or inflections specific to a given origin. Usually it is safe to assume that an example reflects the Hirara regiolect, the best represented Miyakoan ethnolects of the *Materials*, unless it reveals phonetic or morphological characteristics that disproves such an assumption.

It is worth observing that the inventory of region labels used for examples is significantly smaller than that of entry words. That is to say, the scope of Nevskiy's research was broader for single word forms than for more complex linguistic structures, such as clauses or sentences. Furthermore, some of specific region tags concerning example utterances have appeared in the *Materials* only in very scarce instances. The conclusion appears as self-explanatory: Nevskiy spent limited time in the Miyakos and he certainly wanted to use that time to the fullest. Simple interviews which included naming or translating items or concepts could be conducted within any limited time span, but research targeted at longer natural speech rather than abstract single words required more time and a more detailed analysis of the system of a given regiolect. Therefore, the latter kind of fieldwork can be imagined to have been conducted by Nevskiy only in those places he could spend enough time in order to both prepare for and conduct such work.

The following labels have been used by Nevskiy to mark the examples for their region, the content of brackets to the right specifying the island of the region in question:

- (Ps) = Hirara (Miyako main island);
- (Ui) = Uechi (Miyako main island);
- (Kaz) = Karimata (Miyako main island);
- (Sĩmazĩ) = Shimajiri (Miyako main island);
- (Sĩmuzĩ) = Shimoji (Miyako main island);
- (Nĩsib) = Nishihara (Miyako main island);
- (Sa) = Sawada (Irabu);
- (Sarah) = Sarahama (Irabu);
- (Irav) = Irabu the settlement (Irabu);
- (Irav-Nakaci) = Irabu-Nakachi (Irabu);
- (Nag) = Nagahama (Irabu);
- (Ta) = Tarama;
- (Ff) = Kurima

Example utterances can most generally be divided into two categories: spontaneous (or “everyday”) speaking situations and fiction. The first category apparently consists of expressions that Nevskiy recorded from his conversations with Miyakoan informants. It can be further divided into the following groups: conventional expressions, outtakes from a broader context, fixed sayings. The first two groups may also overlap and come together in longer utterances.

1.2.5-a. Conventional expressions refer to predictable in a given context, pragmatically expected utterances such as greetings, request-making, apologies, expressions of gratitude, as well as responses to such utterances. Cf.:

1.2.5-a-a. <30:kar'i umma 御健康デ居るかい 【面會の時の挨拶】 >

zo: kari u-m-ma
good health be-RLS.NPST-INT
'How do you do?', lit. 'Are you in good health?';

1.2.5-a-b. <kunu saksa guburi:ja ši: (Ps) 先日は御無礼致しました>

ku-nu sakss-a guburi:-ja ɛ-i:
this-GEN before-TOP impoliteness-TOP do-MED
'I beg you pardon for my impoliteness the other day...';

1.2.5-a-c. <šak^{sĩ}i nari: va:ri: (Ta) après vous>

ɛaks nar-i:-va:r-i:
front become-MED-HON-IMP
'After you/You first' (lit. 'You become first'; Tarama).

1.2.5-b. Extracts from a broader context refer to those utterances that seem to represent a specific speech situation, most likely a dialogue, intertwined with

specific events and specific speaker attitudes, as opposed to purely conventional examples in 1.2.5-a. above. Cf.:

1.2.5-b-a. <sak'u:ba sikaŋ (Ps) 酒は好かぬ>

sakj-u:ba sik-an
sake-ACC.TOP like-NEG.NPST
'Alcohol I don't like' (Hirara);

1.2.5-b-b. <kunu saksa kari:na munu fi:samai: du:du pukarassa: sú:z 先日は結構なものを下さつて随分有難く存じて居ります>

ku-nu sakss-a kari:na munu: fi:-samai: du:du pukarass-a: ɕ-u:z
this-GEN lately-TOP wonderful thing.ACC give-HON.MED quite gratitude-TOP do-PROG.NPST
'I am very grateful about that last occasion, when you kindly gave me something wonderful'.

1.2.5-c. Fixed sayings are the utterances of a permanent, not alterable set of elements, which if put together are to be interpreted in a slightly different way than the basic meaning of each of these elements would imply. Typical representatives of this group are proverbs and riddles; both these subgroups are discussed in more detail in 3.3.1. and 3.3.2., including the comparison of proverbs and riddles recorded in the *Materials* against those collected and published in Nevskiy 1978. Cf.:

1.2.5-c-a. <m'u:tu-ra jadujummuba inna cīm fa:ŋ 夫婦喧嘩ハ犬モ喰ハナイ „ссора супругов даже собаки не едят” (Ps. пословица = „милые бранятся только тешится”)>

mju:tura jadujumm-uba inn-a=tsim fa:-n
spouses domestic fight-ACC.TOP dog-TOP=even eat-NEG.NPST
'A domestic fight between spouses is something that not even a dog would eat' (Hirara proverb, cf. 3.3.1.15.);

1.2.5-c-b. <upugassa fta:tca: no:ga (Ps) 大葉は何 (tintu zī 天と地)>

upu gassa fta:-ttsa: no:-ga
big leave two-TOP what-FOC
'What is it that has two big leaves?' (answer: 'the sky and the earth'; Hirara, cf. 3.3.2.14.).

The category of fiction is supplied from Nevskiy's records of Miyakoan oral literature. A most general subdivision of this category could be into songs

and stories. Songs can be further divided into genres (epic songs, ritual-prayer songs³²), but the genre of a particular fragment can be difficult to tell just by the way it appears in the *Materials*³³. Also, some of the song quotations actually come from Tajima's records (see 1.3.1.1.1.). The original song which the utterance comes from usually is not indicated, especially if it does not come from Tajima's collection. Moreover, it is not always indicated in the case of Tajima, either. Therefore, the only way to find out the sources for a definite majority of fiction examples is to compare every example manually, piece by piece, with other Nevskiy's works on the Miyakos and Miyakoan, and specifically Nevskiy 1978 (or Nevskiy 1998) and Nevskiy and Oka 1971.

1.2.5-d. The label of "stories" refers to heterogeneous genres such as fairy-tales, legends or myths, which all have in common two features: they are not versified (therefore they can be considered "prose", as opposed to the "poetry" of the songs) and they have a plot. They are often origin stories of some sort (origins of a species, origins of death, origins of a clan) and may or may not incorporate elements of the supernatural.

Excerpts from the following stories have been detected in the *Materials*. Miyakoan titles, if available, have been transliterated into the modern phonological notation. Unless a story was printed in Nevskiy and Oka 1971, it does not have an original Japanese translation by Nevskiy – in other words, all Japanese translations from Nevskiy 1998 are a result of the team work Japanese translation.

1.2.5-d-a. *Uhu-uzza-nu jugataz*, or "The Quail Story", from Sarahama on Irabu, is an origin story of quails and possibly field birds in general (Nevskiy and Oka 1971:94-99, cf. 1.1.2-f.; see also Jarosz 2014-a for a detailed analysis of this record by Nevskiy). It is the only representative of the story genre known to this author that has a complete Miyakoan version.

Among stories recorded by Nevskiy known to have been preserved in Miyakoan, this also is the only one for which the storyteller's name is known. It was Katsuko Maedomari, a Sarahama-born teacher from Yokohama, whom Nevskiy called "his great friend" (Nevskiy 1978:17; for more on Maedomari see 3.1.2.7.). According to one source (Uehara 2012:12), this story was recorded during Nevskiy's second research trip in 1926. The grounds for this dating are not clear, however, as there is no indication of Nevskiy visiting Irabu in 1926 (see 1.1.3.). This author believes that since Nevskiy and Maedomari were befriended, and since Maedomari lived in mainland Japan, Nevskiy did not necessarily have to venture to Miyakos to meet Maedomari and collect materials from her there. In fact, Nevskiy explicitly mentioned that in 1925 Maedomari *brought him* a version of a song she had collected for him during her visit in the home island; therefore, unless one assumes that the two met once more prior to

³² Cf. the classification in Hokama and Shinzato 1972:333-347.

³³ Besides, research of Miyakoan songs in order to identify genres of specific songs exceeds the scope of this work.

the release of the paper in 1927 (which does not seem likely), it is natural to conclude that this particular story was also recorded in 1925, somewhere in mainland Japan and not in Miyako.

Notations in both *Materials* and the full printed version are phonetic, but slight differences between the two versions can be observed. For instance, the 1927 version presents the moraic realization of /z/ as the voiced dental fricative [ð], an interpretation to be found nowhere else in Nevskiy's works. It is estimated that the *Materials* version might be the newer one, including some new interpretations and analyses, as Nevskiy carried on with his Miyakoan research also after the paper had been published in 1927.

Cf. an example from the *Materials*:

<baga haninu mu:z k'a:
uda baninu mu:z k'a:>

ba-ga hani-nu mu:z-kja:
1SG-GEN wings-NOM burn.NPST-until
uda bani-nu mu:z-kja:
thick wings-NOM burn.NPST-until
'Until my wings, thick wings burn...'

1.2.5-d-b. *Mtabaru Tujumja*, Japanese *Mutabaru-Tuyumya-ni tsuite*, "About Mtabaru Tujumja", from Nakasuji on Tarama. It is a legend about a historical warlord from Tarama, and specifically on how special and gifted he was also as a child. The Russian translation of the story (fragments of which match those in the *Materials*) can be found in Nevskiy 1978:88, and Japanese in Nevskiy 1998:330-331. Cf.:

<mtabaru-tujum'a:nu jarabina:-juba uduru-gama-ti-du ꜜ 土原豊宮ノ童名ヲ
バ小おどろトゾ言フ。Детское имя Mtabaru-tujum'a было „маленький
Uduru”>

mtabaru tujumja:-nu jarabi-na:-juba uduru-gama=ti-du z:
Mtabaru Tujumja:-GEN child-name-ACC.TOP Uduru-DIM=QUOT-FOC say.NPST
'Mtabaru Tujumja.'s childhood name was Little Uduru'.

<pama-gami ks-kè:du unu zzo: mmè: nè:n-nal-tal (Ta) 濱マデ來ル間ニソノ
魚ハモウナクナツテシマツタ „Пока он дошел до берега (морского) та
рыба уже вся вышла”>

pama-gami ks-ke:-du u-nu zzo: mme: ne:n nal-tal
shore-LIM come-while-FOC that-GEN fish.TOP already be.NEG become-PST
'While he was getting to the shore, all the fish had already disappeared'
(Tarama).

1.2.5-d-c. Japanese *Akuma-ni tsuite*, “About a demon”, from Uechi. It is a story about a disobedient boy who found himself in trouble with a demon, but eventually defeated the monster. A Russian translation of this story can be found in Nevskiy 1978:89-90, and Japanese in Nevskiy 1998:331-333. The translation itself does not include information on the region from which the story comes from: it can only be recovered from the data available elsewhere in the *Materials*. Cf.:

<unu um-mai nn'a umo:bataz kani umaciŋŋakari uma-ŋ sɪntaz ɛa ソノ鬼モモウソコヲ渡ル事が出来ナイデ火ニ焼カレテソコニ死ンダテフ Тот чорт тоже не будучи в состоянии уже преправиться через то место, обожжѣнный огнѣм там, как говорят, умер.>

u-nu um-mai nnja umo: bataz-kani
 that-GEN demon-INC anymore there.ACC cross-be unable
 umatsi-n jak-ari uma-n sin-taz-tea
 fire-DAT burn-PSV.MED there-DAT die-PST-HRS
 ‘As they say, even that demon couldn’t cross that place anymore, so he was burnt by the flames and died’.

1.2.5-d-d. Japanese *Kanemochi-to bimbōnin-ni tsuite*, “About the rich and the poor”, from Minna (according to Nevskiy 1978) or from Sawada (according to the *Materials*). A somewhat universal story about how a ragged beggar seeks for mercy in the house of the rich as well as the poor, obviously receiving a much warmer welcome with the latter, to finally reveal himself as a god in disguise to reward the kind-hearted people. Translations, again, can be found in Nevskiy 1978:90-91, and Nevskiy 1998:333-334. Cf.:

<ŋk'a:ndu ɕira aga:ŋŋa:nna ujaki-kinai-nu i:ŋŋa'a:nna kibaŋ-kinai-nu atal-ca (Sa) 昔ハネ東ノ家ニハ富豪ノ家内、西ノ家ニハ貧乏ノ家内ガアツタトサ。 „Давним давно жили были в восточном доме богатая семья, а в западном доме бедная семья.”>

ŋkja:n-du hira aga:n=ja-nn-a ujaki kinai-nu
 long ago-FOC see eastern=house-DAT-TOP rich family-NOM
 i:n=ja:-nn-a kiban kinai-nu a-tal-tsa
 western=house-DAT-TOP poor family-NOM be-PST-HRS
 ‘A long, long time ago, you see, there lived a rich family in the house to the east and a poor family in the house to the west’ (Sawada).

1.2.5-d-e. In the second part of his 1928 paper *Tsuki-to fushi* (see 1.1.2-d.), Nevskiy provided a Japanese translation of a legend told to him by Kiyomura (reprint in Nevskiy and Oka 1971:11-12); in the said paper Nevskiy gave the story a heading of *Tsuki-no Akaryazagama-no hanashi* ‘about Akarjazzagama from the moon’. It was a legend about the origins of mortality and how the water

of rebirth had been stolen from the mankind by a snake. Nevskiy 1978:91, and consequently also Nevskiy 1998:334, contain only two short fragments of clearly the same Kiyomura story in Russian and Japanese respectively. Much larger portions of the legend in its original Miyakoan version can be restored from the *Materials*, including the two examples presented below.

Two short stories related to this myth, one told by Tomimori (1.3.2.3.) and one by Kakinohana (1.3.2.4.), both noted down in 1922, were published in their original Miyakoan transcription in Nevskiy's 1928 *Tsuki-to fushi* (Nevskiy and Oka 1971:13-15). No examples from these two stories, however, could be found in the *Materials*.

Cf.:

<akar'azzagamo: kunu upuzi:ŋkai cika:samataz no:kam>

akarjazza-gamo: ku-nu upu zi:-nkai tsika:-sama-taz=no:kam

Akarjazza-DIM.TOP this-GEN big earth-DIR send-HON-PST=REP

'It is said that she graciously sent Akarjazza to this Earth';

<ninginnu purimunuja sinimidzu amin'a:nniba sin'a:pizpiz uzsuga>

ningin-nu puri munu-ja sini-mizz-u ami-nja:nniba

people-GEN stupid creature-TOP rebirth-water-ACC bathe-NEG.PROV

sinj-a:-piz-piz uz-suga

die.MED-TOP-go be.NPST-but

'Because foolish people did not bathe in the rebirth water, they go on dying (they are still mortal) until this very day...'

As of now, and basing the reconstruction of Nevskiy's notes on the MHN edition, it appears that it would not be possible to reconstruct any of the stories in their complete shape by just putting together the separate excerpts scattered all over the *Materials*. On the other hand, the fact that these excerpts, both entry words and examples, do exist, as do the Russian translations of a couple of stories which Gromkovskaya organized in the 1978 volume, implies that Nevskiy must have had recorded somewhere complete Miyakoan versions of all these stories. It is a matter of a future investigation to find out whether these originals have been lost forever or if they are still recoverable from the archives.

Apart from the stories mentioned in 1.2.5-d-a-e, throughout the *Materials* there have been found some excerpts not yet identified as any particular story. The complete versions of such unidentified stories, be it in Japanese, Russian or original, as of yet have not been found. Like in the case of the previous stories with their Russian and/or Japanese translations available, the assumption is that their original Miyakoan versions must have been recorded and could still exist somewhere.

A few examples of such excerpts of not yet identified stories have been listed below (naturally it is impossible to establish if all these excerpts represent different stories or if some of them come from a single piece):

2.1.5-d-f. <patakinu adzan kamigama uc̄ikiuti: 畠ノ脇ニ小甕ヲ置イテ „Положив горшочек рядом с полем (невдалеке от поля)”...>

pataki-nu azza-n kami-gama utsik-i-uti:
field-GEN sideway-DAT pot-DIM put-MED-GER³⁴
'Having put the little pot on the side of the field, they...';

2.1.5-d-g. <(Ps) tin̄kara agata mc̄i tāci>

tin-kara agata mtsi tate-i
heaven-ABL far away road stand-MED
'There appeared a long road from heaven and...' (Hirara).

1.2.5-e. *Ritual songs* are a collective label assigned here to all songs which include thanksgiving or prayer content toward the gods, such as pleading for good fortune or rich crops. Such songs have been defined in opposition to epic songs with a storyline, as well as lyrical songs focusing on the character's emotions and displaying a subjective perspective³⁵. Ritual songs used as the source for the *Materials* have been identified as the following pieces from different Nevskiy's publications. Pointed brackets indicate Nevskiy's original title in Miyakoan, italics indicate a modernized morphophonological transliteration of that title.

1.2.5-e-a. <nagaps̄ida (sa:da nagamc̄i)> *Naga-psda (Sa:da naga-mtsi)*. "Long shore (long journey to Sawada)" (Nevskiy 1978:51-52, 128-129, Nevskiy 1998:172-178). Cf. an example:

<(Sa) atinu pukaraśanna ju 餘リノ有難サニハヨ
duc̄inu pukaraśanna ju 非常ナ有難サニハヨ
„В чрезвычайной благодарности,
В необыкновенной благодарности” >

ati-nu pukaraśa-nn-a ju
too much-GEN gratitude-DAT-TOP hey
'From too much gratitude, hey'
dutsi-nu pukaraśa-nn-a ju

³⁴ Interpretation of the morpheme uncertain.

³⁵ This genre division follows Hokama and Shinzato 1972. Nevskiy did not classify the songs that he had recorded into systematic genres (he differentiated between *to:gani*, the improvised toast-raising songs, and *a:gu*, which basically stood for everything else), and neither did the editors of Nevskiy's posthumous volumes. Consequently, the classification of specific songs under one genre or another as applied in this dissertation has merely been this author's postulate, and not a result of particulate research supported by literature on the subject.

enormous-GEN gratitude-DAT-TOP hey
'From enormous gratitude, hey'.

1.2.5-e-b. <tarama ju:nu nauraba> *Tarama ju:-nu nauraba*. "When there is a rich harvest year in Tarama" (Nevskiy 1978:37-39, 118-119, Nevskiy 1998:118-126). Cf.:

<(Ta) usamitinu nukulla 納メテノ残りハ
ujasitinu amalla 差上ゲテノ余リハ
„А остатки от сданного
Излишки от поднесённого”>

usam-iti-nu nukull-a
collect-GER-NOM rest-TOP
ujasi-ti-nu amall-a
offer-GER-NOM too much-TOP
'What is left of what has been collected, the leftovers of what we have offered...' (Tarama).

1.2.5-e-c. <Kammu nag'a:gu> *Kammu nagja:gu (nagi a:gu)*. "A song begging for the mercy of god" (Nevskiy 1978:77, 151, Nevskiy 1998:264-265). Cf.:

<tasiki- fi:sama:z- nu ukagin-du (Upura) 助ケテ 下サル (コト) ノ オ
蔭ニゾ „По милости того, что ты нас изволишь спать...">³⁶

tasik-i-fi:-sama:z-nu ukagi-n-du
rescue-MED-BEN-HON-GEN graciousness-DAT-FOC
'Thanks to me being graciously saved...' (Ōura).

1.2.5-e-d. <hai junu-kanasi> *Hai junu-kanasi*. "Hey, god of good harvest!" (Nevskiy 1978:47-50, 126-127, Nevskiy 1998:158-171). Cf.:

<ibigan-na sidi-du-si
isaugam-mai sidi-du-si
augam-mai sidi-du-si
utuza-nu kam-mai sidi-du-si
ba:k'a-ga sidiŋ áa: n'a:ŋ
utuza-nu sidiŋ áa: n'a:ŋ (Sarah)
蝦蟹は若返リシマス
イサウ蟹モ若返リシマス
青蟹モ若返リシマス
親類ノ蟹モ若返リシマス
我等ガ若返リシナイト (云フ事) ハナイ

³⁶ Nevskiy1978 says <fasiki> instead of <tasiki>, a likely misinterpretation of Nevskiy's handwriting on Gromkovskaya's part.

親類ガ若返リシナイト (云フ事) ハナイ

„Рак-краб возрождается
И isau-краб возрождается
И синий краб возрождается
И родственные крабы возрождаются;
У нас невозрождения не бывает,
У родни невозрождения не бывает”>

ibz-gann-a sidi-du-si

shrimp-crab-TOP be reborn.MED-FOC-do.NPST

‘Shrimp-crabs, they are reborn too’

isau-gam-mai sidi-du-si

isau-crab-INC be reborn.MED-FOC-do.NPST

‘Isau crabs, they are reborn too’

au gam-mai sidi-du-si

green crab-INC be reborn.MED-FOC-do.NPST

‘Green crabs, they are reborn too’

utudza-nu kam-mai sidi-du-si

brothers-GEN crab-INC be reborn.MED-FOC-do.NPST

‘Crab brothers, they are reborn too’

ba:-kja-ga sidi-n=tea: nja:n

1-PL-NOM be reborn-NEG.NPST=QUOT.TOP be.NEG.NPST

‘It will not be that we will not be reborn’

utudza-nu sidi-n=tea: nja:n

brothers-NOM be reborn-NEG.NPST=QUOT.TOP be.NEG.NPST

‘It will not be that our brothers will not be reborn’ (Sarahama).

1.2.5-e-e. <a:maksīnu a:gu> *A: maks-nu a:gu*. “The millet-sowing song.”
(Nevskiy 1978:61-62, 136-137, Nevskiy 1998:206-217). Cf.:

<zu:gaci maci awa-nu du³⁷ (Sa)

十月 蒔ク粟ガ(ゾ) Просо что мы сеем в десятом месяце>

zu:-gatsi matsi awa-nu-du

ten-month sow.NPST millet-NOM-FOC

‘The millet we sow in tenth month’ (Sawada).

1.2.5-e-f. <s’o:gacīnu ε:gu> *εo:gatsi-nu ε:gu*. “The New Year song” (Nevskiy 1978:39-40, 120, Nevskiy 1998:128-133).

The following fragment comes from variant two of the song as included in Nevskiy 1978 edition (Nevskiy 1978:120). There are several transcription discrepancies between Nevskiy 1978 and the *Materials* throughout. Cf.:

<uruzīm-nu tau-gama daki jo ho:i

³⁷ In versions published in Nevskiy 1978 the word in this line is *kumi* ‘corn’ and not *awa* ‘millet’; *awa* appears in the preceding, parallel line.

bakana(ju)cī-nu jubu daki jo:
bakagairi va:rada ju jo ho:i
sīdika(ju)iri va:rada ju jo:>

uruzim-nu taugama=daki jo ho:i
spring-GEN taugama=like hey hey
bakana(ju)tsī-nu jubu=daki jo:
early (hey) summer-GEN jubu=like hey
bakagair-i-va:-rada ju jo ho:i
rejuvenate-MED-HON-EXH hey hey
sīdika(ju)ir-i-va:-rada ju jo:
be reborn (hey)-MED-HON-EXH hey
'Hey hey, like the *taugama* plant in the spring
Hey, like the *jubu* plant in the early summer
Hey hey, go on and rejuvenate,
Hey, go on and be reborn!' (Tarama).

1.2.5-f. *Epic songs* are the representative genre of Miyakoan oral literature: their epicness is their distinctive characteristic in Japonic oral traditions and many of them are considered to be hundreds years old (cf. Uemura 2003:19). They tell stories about a hero or heroine (if the protagonist is a man, he usually is indeed some kind of historical or legendary hero; if it is a woman, she is often a poor commoner girl and her fate illustrates the sorrow and distress of a Miyako woman's life), and they represent a genre which ceased its development in mainland Japan by about tenth century. Epic songs are associated with Miyakoan oral traditions so strongly that the name for the genre, *a:gu*, is often used to refer to Miyakoan songs in general (see Hokama and Shinzato 1972:333). Nevskiy shared this practice, labeling as *a:gu* epic and ritual-prayer songs alike.

The following *a:gu* fragments in the narrow 'epic song' meaning of the term have been identified in the *Materials*. Pointed brackets indicate Nevskiy's original title in Miyakoan, italics indicate a modernized phonological transliteration of that title.

1.2.5-f-a. <Pstujum'a a:gu> *Pstu-jumja a:gu*. "A song about a certain wife." (Nevskiy 1978:43-44, 122-124, Nevskiy 1998:146-153). Cf. an example:

<ssubama kagibama-ga ui-n
ssutu:z buturaba
ban-ću:mui naru-ću:mui
tuŋgara (Sīmazī)
白濱 美濱ガ上ニ
白鳥踊ラバ (舞ハバ)
我ト思へ、 (我) 自分ト思へ
トモダチ

„Над белым взморьем, красивым взморьем,
 Если закружится птица белая
 Думай, что я это, считай, что я это,
 Подруженька!”>

ssu bama kagi bama-ga ui-n ssu tu:z butur-aba
 white beach beautiful beach-GEN above-DAT white bird soar-COND
 ban=tɕu umu-i naru=tɕu umu-i tungara
 1SG=QUOT think-MED oneself=QUOT think-MED girlfriend

“If a white bird soars over a beautiful white beach, then think that this is me myself, my girlfriend” (Shimajiri).

1.2.5-f-b. <kamnatanadurunu ε:gu> *Kamnatanaduru-nu ε:gu* “The song about Kamnatanaduru” (Nevskiy 1978:58-60, 131-133, Nevskiy 1998:192-205). Cf.:

<(Ta) agata ikiuriba 向へ行ツテシマツタカラ
 tujusa ikiuriba 遠方へ行ツテシマツタカラ
 Так как вдаль ушла,
 Далеко ушла...>

agata ik-i-ur-iba
 distance go-MED-PROG-PROV
 tuju-sa ik-i-ur-iba
 far away-NMN go-MED-PROG-PROV
 ‘When she had gone so far away,
 When she had gone such a long way...’ (Tarama).

1.2.5-f-c. <Ni:manuśu:> *Ni:ma-nu εu.* “The lord of Ni:ma.” (Nevskiy 1978:5-15, 101-112, Nevskiy 1998:24-57.)

The following fragment comes from variant three of the song (Nevskiy 1998:48-60):

<aja-dumu-nu sīta-kara
 śīru-dumu-nu sīta-kara
 naha-minatu-gam’u:kura
 ujaminatu-gam’u:kura
 綾鱸ノ下カラ
 白鱸ノ下カラ
 那覇港マデ送ラム
 親港マデ送ラム
 Из-под прекрасной кормы
 Из-под белой кормы
 Провожу (я тебя) до гавани Нафа
 Провожу (я тебя) до матери всех гаваней.>

aja dumu-nu sita-kara
 patterned stern-GEN under-ABL
 ɛiru dumu-nu sita-kara
 white stern-GEN under-ABL
 naha minatu-gami u:kur-a
 Naha harbor-LIM send-IRR
 uja minatu-gami u:kur-a
 parent harbor-LIM send-IRR
 ‘From underneath the patterned stern,
 from underneath the white stern,
 I will send you to the Naha harbor,
 I will send you to our parent harbor’.

1.2.5-f-d. *Gospodin chetyrekh sel* (Господин четырех сел) or <jōsɯmanoçō>³⁸, *Yusima-nu ɛu*: “The lord of four settlements” (Nevskiy 1978:67-68, 141-143, Nevskiy 1998:228-239). One of the songs that appear most frequently in the *Materials*. This one is a version recorded by Nevskiy and it is different from the version of the same song from Tajima’s collection, which is also cited often in the *Materials* (see 1.3.1.1.1.). Cf.:

<jaimatab^zi sɯmunutab^zi ukiru ju 八重山旅 下ノ旅ヲ 受ケロ
 (ヨ) „Прими (на себя) путешествие в Яэяма, путешествие вниз!”>

jaima-tabz simu-nu tabz uki-ru ju
 Yaeyama-journey downwards-GEN journey take on-IMP hey
 ‘Now, take on the journey to the Yaeyama, the journey to the south’
 (Karimata).

1.2.5-f-e. *Kisamiga iz Kalmata* (Кисамига из Кальмата) or <kaɭmatanō kɯsamiɣa>, *Kalmata-nu Kisamiga* “Kisamiga from Kalmata” (Nevskiy 1978:74-75, 144-147, Nevskiy 1998:241-258). Again, like in the case 1.2.5-f-d, this song is a different version of a song recorded before by Tajima in his *Miyakojima-no uta* (Moromi et al. 2008) collection. Tajima’s title was *Karimata-nu isamiga*. Cf.:

<ssantu:z gacina
 gisasangzi gacina (Kaz)
 虱 (ヲ) 取リナガラ
 蟻 (ヲ) 抜キナガラ
 „Выбирая вшей,
 Удаляя гнид”>

³⁸ The original transcription title by Nevskiy is difficult to reproduce here, because in this song, as well as in a handful of others in Gromkovskaya’s 1978 edition, instead of Latin alphabet-based phonetic symbols Nevskiy applied a peculiar notation system, essentially Cyrillic, but with a lot of idiosyncracies likely inspired by the IPA notation system. The title here has therefore been approximated rather than retyped from Nevskiy 1978. The same applies to the song 6-e.

ssan tu:z-gatsina
 louse take.NPST-while
 gisa sangz-gatsina
 nit remove.NPST-while
 ‘While taking the lice,
 While removing the nits’ (Karimata).

1.2.5-f-f. *Kana-pama pasibasi tsim-nu a:gu* (title reconstructed from a Miyakoan usage of *kanji-kana-majiribun*, i.e. mixed Chinese characters and Japanese syllabary), Japanese *Kana-hama hashi-bashi tsumi-no ayago*. This song had not been personally recorded by Nevskiy. It was first published in a 1925 *Minzoku* journal paper by Yanagita (1.1.2-e.). In turn, Yanagita’s source had been Tajima’s song collection presented to Yanagita by Iha. In other words, the song can be ultimately traced back to Tajima. Nevskiy published a Japanese translation of the song with a number of detailed commentaries, in *Ayago-no kenkyū Ni-hen* (cf. 1.1.2-e.; Nevskiy’s translation can be found in Nevskiy and Oka 1971:60-66; Tajima’s original can be verified at Moromi et al. 2008:184-185).

Fragments of the song included in the *Materials* contain phonetic notations of whole phrases (and not just specific vocabulary items), a characteristic lacking from the original Tajima recording (and Yanagita’s paper). Cf.:

<下地皆田ノ上皆おこない
 simuzi mna ta:nuwi mna uguna:i
 下地 全部 田ノ上 全部 集メ (テ) „Всю (деревню) Simuzi, всю (деревню) Tanuwi собрал”>

simuzi mna ta:nuvi³⁹ mna uguna:i
 Shimoji everyone up the field everyone gather-MED
 ‘Everyone from Shimoji, everyone from up the field came together and...’

1.2.5-g. *Lyrical songs* as understood here is a broad label that could actually be equated to “any song that is neither ritual nor epic”. This heterogeneous genre includes the improvised short *to:gani* (or *taugani*) songs as well as lullabies and children’s play songs.

The *Materials* traces of the songs of this genre identified in Nevskiy’s works published to date include the following pieces.

1.2.5-g-a. A lullaby, labeled simply as <ffamuz-a:gu> *Ffamuz a:gu*, ‘a song for putting a child to sleep’. The fragment below comes from the song’s variant two as found in previous publications (Nevskiy 1978:34-36, 118, Nevskiy 1998:114-115). Cf.:

<suza-nu mut^ea: upubira juijui

³⁹ A synonymical expression referring to the Shimoji village.

ani-nu mut^εa: pambicġgai juijui hui

兄ノ分ハ大

姉ノ分ハ>

suza-nu mutj-:a upu bira juijui

older brother-GEN having-TOP big spatula la la la

ani-nu mutj-a: pambitsigai juijui hui

older sister-GEN having-TOP clothes chest la la la na na

‘What your big brother has is a big spatula (la la la)

What your big sister has is a chest for clothes (la la la na na)’ (Irabu).

1.2.5-g-b. *Taugani* (improvised song) I-1 and its slightly modified version in *Taugani XXII*, the latter originally found in Ankō Majikina’s song collection⁴⁰. What is special about this particular example is that it was quoted not as a fragment, but in its entirety, in the entry **usuz** ‘to protect a fledgling after it has hatched’ (Nevskiy 1978:79, 85, 152, 157, Nevskiy 1998: 270-271, and 286-287). Cf.:

<(Sa) sġtumutinu tul dakijù: akiċarugamanu tul dakijù:

utazkagi usuzkagi bantiga uja (n3 taugani)

歌ひよい 保護しよい 我等の親>

situmuti-nu tul=daki ju:

dawn-GEN bird=like hey

akitearu-gama-nu tul=daki ju:

early morning-DIM-GEN bird=like hey

utaz-kagi usuz-kagi ban-ti-ga uja

sing.NPST-well protect a fledgling.NPST-well 1-PL-GEN father

‘Like a bird at dawn, hey,

like a bird in the early morning, hey,

our father sings well and keeps us warm well’ (Sawada).

1.2.5-g-c. *Taugani* I-2, repeated in *Taugani XX* as another work originally from Majikina’s collection (Nevskiy 1978:79, 152, and 84, 156, Nevskiy 1998:270-271, and 286-287). Cf.:

<(Sa) tinġkamma takab’u:ti ja:nukamma nigaju:ti 天神ヲ 尊ンデ 家ノ神ニ
願ツテ>

tin kamm-a takabj-u:ti

sky god-TOP worship.MED-GER⁴¹

⁴⁰ “Majikina’s collection” likely refers to a 1907 compilation of Sakishima songs, *Miyako-Yaeyama-no uta* 宮古・八重山の歌 ‘songs from Miyako and Yaeyama’, a work not published in print and of similar character as Tajima’s *Miyakojima-no uta* (1.3.1.1.1.). Since there are no traces of Majikina’s work cited or otherwise applied in the *Materials* (i.e. Nevskiy’s only references to Majikina’s *taugani* can be found in Nevskiy 1978), a discussion of of this work exceeds the scope of this dissertation. Cf. DOC 11.

⁴¹ Interpretation of the morpheme uncertain.

ja:-nu kamm-a nigaj-u:ti
 house-GEN god-TOP pray.MED-GER
 ‘Let’s worship the god of the sky,
 Let’s pray to the god of the house’ (Sawada).

1.2.5-g-d. *Taugani* I-3a, sung on the occasion of the birth of a baby (Nevskiy 1978:80, Nevskiy 1998:270-272). The song is repeated with minor differences as the *Taugani* XXI, a version rendered from Majikina’s collection (Nevskiy 1978:84, 155, Nevskiy 1998:288-289). There are minor differences in transcription between Nevskiy 1978 and the *Materials*. Cf.:

<k’u:nu jo:zza kuganiba:nu jo:z 今日の祝は黄金葉の祝(из песни по случаю чествования родов)>

kju:-nu jo:zz-a kugani-ba:-nu jo:z
 today-GEN celebration-TOP golden-leaf-GEN celebration
 ‘Today’s celebration is the celebration of golden leaves’ (Nagahama).

1.2.5-g-e. *Taugani* I-3b, also repeated from Majikina’s collection as *Taugani* XXII. According to Nevskiy’s footnote, *Taugani* XXI is a celebration host’s welcoming song to his guests, and *Taugani* XXII is a response of the guests (Nevskiy 1978:79, 152, and 85, 157, Nevskiy 1998:272-273, and 288-289). Cf.:

<ni:ja p̣ʰitici sura:mumu-su matagari: fi:samaçi (Sa) 根ハーツ (ニシテ) 枝ハ百本 (ニ) マタガツテ下サイ „От одного корня раскиньтесь на тысячу ветвей”>

ni:-ja pstitsi sur-a: mumusu matagari:-fi:-sama-tei
 root-TOP one branch.TOP hundred spread-BEN-HON-IMP
 ‘From this one root please grow into a hundred branches!’ (Sawada).

1.2.5-g-f. *Taugani* II (Nevskiy 1978:79-80, 152, Nevskiy 1998:272-273). Cf.:

<nacī fuju kawaraŋ 夏冬変ラヌ
 ni:nu pa-nu pusi-gama-jù: 子ノ方ノ小星ヨ „Летом, зимой неизменна – звёздочка севера”>

natsi fuju kavar-an
 summer winter change-NEG.NPST
 ni:-nu-pa-nu pusi-gama=ju:
 Rat-GEN-direction-GEN star-DIM=EMP
 ‘Oh, be it summer, be it winter you stay the same
 Dear Northern Star [lit. the star of the direction of the Rat]’(Nagahama).

1.2.5-g-g. *Taugani* III, sung mostly on the occasion of a wedding (see Motonaga 2012: 28-30; Nevskiy 1978:80, 152-153, Nevskiy 1998:272-273). Cf.:

<vva-tu ban-tu-ja sīniūsiz-k'a-gami mavk'a-duri joi>

vva-tu ban-tu-ja sīniueiz-kja-gami mavkja=dur-i joi
2SG-COM 1SG-COM-TOP perish.NPST-until-LIM togetherness=FCOP-IMP hey
'Me and you, let's remain a couple until the end of our days, hey' (Hirara).

1.2.5-g-h. *Taugani* IV, a variation on themes which appear in *taugani* I-3a (Nevskiy 1978:80, 153, Nevskiy 1998:274-275). Cf.:

<vvatu bantu-mai 汝ト我トモ
gukurakunu sīma-gami 極樂ノ島マデ
p^situmi-du jaλλù: 一所デアルヨ>

vva-tu ban-tu-mai gukuraku-nu sima-gami pstumi-du=jallju:
2SG-COM 1SG-COM-INC paradise-GEN land-LIM together-FOC=COP.EMP
'You and me will be together until the Pure Land' (Nagahama).

1.2.5-g-i. *Taugani* VII (Nevskiy 1978:81,153-154, Nevskiy 1998:276-277). Cf.:

<ukusadi jar'a: 起ステアラウ „вероятно разбудит (букв. поднимет)”>

ukus-adi=jarj-a:
wake up-OPT=COP.MED-TOP
'(S)he would wake you up' (Hirara).

1.2.5-g-j. *Taugani* IX (Nevskiy 1978:81-82, 154, Nevskiy 1998:278-279). Cf.:

<k^siŋŋar'a:du una-ga k^siŋ
sudi jar'a:du una-ga sudi jo:i
着物ニアツテハ已 (各々) ガ着物
袖ニアツテハ已ガ袖ヨ
„Что касается одежды, то одежда своя (у каждого)
Что касается рукавов, то рукава свои (у каждого)”>

ksin=jarj-a:-du una-ga ksn
clothes=COP.MED-TOP-FOC oneself-GEN clothes
sudi=jarj-a:-du una-ga sudi jo:i
sleeve=COP.MED-TOP-FOC oneself-GEN sleeve hey
'When it comes to clothes, they belong to either (of us).
When it comes to sleeves, they belong to either (of us)' (Hirara).

1.2.5-g-k. A handful of songs sung by children when playing/throwing a ball, presented in the paper *Miyakojima kodomo yūgi shiryō* (Nevskiy and Oka 1971:76-93, see also 1.1.2-e.). Nevskiy collected those songs in Hirara during

his second visit to the islands in 1926 from Kiyomura, or processed them from materials collected by Shun'ei Tanaka (1.1.3., 1.3.2.8.). Cf.:

<akafunari ma:ri ku:> (Nevskiy and Oka 1971:81-82)

aka-fu nar-i ma:r-i-k-u:

red-ADVR become-MED spin-MED-come.IMP

'Turn red and come spinning to me!';

<utugagamo:ba kagunna nu:ši> (Nevskiy and Oka 1971:82)

utuga-gamo:ba kagu-nn-a nu:ε-i

youngest sibling-DIM.ACC.TOP basket-DAT-TOP put in-MED

'We'll put your baby brother/baby sister in a basket and...'

1.2.5-g-l. A song sung by boys to prevent strong rain and wind when flying a kite. Like 1.2.5-g-k., the song was included in *Miyakojima kodomo yūgi shiryō*, and in the *Materials* it can be read in one place in its entirety. (Nevskiy and Oka 1971:76-93). Cf.:

<ami:jo:nu kašijo:nu ja:maṅkaimai taramaṅkaimai nagaripiri: nagaripiri:>

ami=jo:nu kazi=jo:nu ja:ma-nkai-mai

rain=EMP wind=EMP Yaeyama-DIR-INC

tarama-nkai-mai nagaripir-i: nagaripir-i:

Tarama-DIR-INC run away-IMP run away-IMP

'You rain, you wind, run away to Yaeyama too, and to Tarama too, run away'.

1.2.5-g-m. An opposite to 1.2.5-g-l., a song sung by boys when flying a kite to summon the wind. It is another song featured as a whole in the *Materials*, and also attested in *Miyakojima kodomo yūgi shiryō* (Nevskiy and Oka 1971:76-93). Cf.:

<kaza ago:i

ja:manu paikatakara

ma:riku: ma:riku:>

kaza-ago:i

wind-friend.VOC

ja:ma-nu pai kata-kara

Yaeyama-GEN southern side-ABL

ma:r-i-k-u: ma:r-i-k-u:

spin-MED-come-IMP spin-MED-come-IMP

'Wind, my friend

Come spinning, come spinning

From the southern side of Yaeyama!'

1.2.5-g-n. The final one from the “child-play songs” collection in *Miyakojima kodomo yūgi shiryō*, this time it is a fragment of a song (or rather an “enchantment”, as Nevskiy called it, a song with a lot of focus on the sound forms) sung by one girl when swinging on a swing with her friends (Nevskiy and Oka 1971:76-93). Cf.:

<agutaga ju:sa: ꞎꞎ’uv duruduru a:juv duruduru k’śsiutiru k’śsiutiru>

agu-ta-ga ju:sa:
 friend-PL-GEN swing
 ꞎꞎ-juv duru-duru
 potato=gruel buzz-buzz
 a:-juv duru-duru
 millet=gruel buzz-buzz
 kee-i uti-ru kee-i uti-ru
 tear-MED fall-IMP tear-MED fall-IMP
 ‘Our friends’ swing,
 may it buzz like a potato gruel,
 may it buzz like a millet gruel,
 tear apart and fall down, tear apart and fall down!’

Like in case of stories, in the *Materials* there are many song examples, or apparent song examples, which could not be found in any previously existing published materials containing the results of Nevskiy’s research on Miyakoan folklore. The number of songs included in the available publications, however, is markedly larger than that of stories; therefore, the possibility that in this discussion some examples which actually do make a match with a song from either Nevskiy and Oka 1971 or Nevskiy 1978 have been missed is significantly high.

Nevertheless, there is at least one piece that definitely cannot be found in either of the aforementioned sources. It is a lullaby, examples from which were labeled by Nevskiy as <из колыб. песни> ‘from a lullaby’. Since these examples are scattered and not arranged linearly, it is difficult to tell if there is just one lullaby in question or more of them; chances are that it is a single lullaby, and even if not, all examples labeled like that by Nevskiy represent the Sawada-Irabu ethnolect. One example with this label is in 1.2.5-g-o. below:

1.2.5-g-o. <(Sa) nafunajo:nu baŋga utujo:hui не плач мой братец бай-бай (из колыб. песни)>

nafu-na jo:nu ban-ga utu jo:hui
 cry-PROH la la 1SG-GEN younger sibling la la
 ‘La la la, don’t you cry, la la la, my baby brother’ (Sawada).

1.2.5-g-p. A paper published post-humously, titled *Lechenie bolezney [na Miyako]* (Nevskiy 1996:285-290, cf. 1.1.2-d.), involved Miyakoan chanting

formulas uttered to cure various diseases. Fragments of these chants can also be found in the *Materials*, some of them even explicitly marked as coming from a magic chant. Cf.:

<(Ta) ngadi: горькая рука (из заклинания)>

<(Ta) kara-di: горькая рука (из заклинания)>

nga-di:

bitter-hand

kara-di:

spicy-hand

‘bitter hand, spicy hand’ (from a magic chant).

1.2.5-g-r. The chant below against stomach ache was fully included in the *Materials* in the entry **agai**):

<(Ui) a:gaitandi jo:nu

batanudu ja:ŋ

ku:su fa:i

masari:du ja:ŋ

tu:nakùà fa:i

nùazdu s̄i:

gak^{si}ibataga:ma>

a:gai tandi jo:nu

oh ouch hey

bata-nu-du ja:n

stomach-NOM-FOC hurt.NPST

ku:su: fa:-i

mustard.ACC eat-IMP

masari:-du ja:n

more-FOC hurt.NPST

tu:naku-a fa:-i

egg-TOP eat-IMP

nuaz-du ssi:

heal.NPST-FOC do.NPST

gaks-bata-ga:ma

devil-stomach-DIM

‘Ouch, oh my,

Your stomach hurts,

eat mustard.

It hurts more,

eat eggs.

Now it is healed,

the little devil, the stomach’ (Uechi).

Furthermore, one of the examples is explained by Nevskiy as the title of an epic song from Ikema, of which currently it is known nothing apart from this title (and that since the song is from Ikema, it could be recorded by Nevskiy during his second trip to the Miyakos – see 1.1.3.). The example is found in the entry **mahai** ‘the land straight to the south’, and its form is <mahai nasī migagama>, which could be translated as ‘little girl born in the land straight to the south’.

To sum up, example utterances of the *Materials* constitute a researchable field in its own right. Examples from Miyakoan oral traditions cannot be examined in isolation from other publications by Nevskiy. While many examples cannot be understood within the scope of the *Materials* alone and they need a translation and/or a context from different Nevskiy’s works to be comprehended, it is of equal importance that the *Materials* contain fragments of Miyakoan stories and songs that cannot be identified elsewhere, thus remaining the only existing, if only fragmentary, record of the songs and stories in question.

1.3. Sources and informants

1.3.1. Sources

In this section, sources which Nevskiy explicitly quoted in the *Materials*, be it in the entry word definition or in the reference and related vocabulary section (1.2.1.), will be presented. A short description of every source will be followed by an exemplification of how Nevskiy applied it to his work, as well as an indication of the most likely edition of the material in question to have been used by Nevskiy – unless Nevskiy himself already gave bibliographical data about the given work sufficient not to leave any doubt about its publication whereabouts.

This author's overall impression is that sources cited in the *Materials* reveal Nevskiy's thorough education as a specialist in Japanese studies. Among sources listed in this section, the following four that be considered prevailing for the compilation of the *Materials*: Tajima's *Miyakojima-no uta* concerning Miyakoan (1.3.1.1.1), *Omorosōshi* (1.3.1.3.1.) and *Konkō Kenshū* (1.3.1.2.2.) serving as the materials for studying old Ryukyuan ethnolects (especially Okinawan), and Miyara's *Saihō Nantō Goikō* as a lexical overview of Ryukyuan and southern Kyushu ethnolects (1.3.1.1.2.). Apart from these four sources, however, Nevskiy also proved a remarkable awareness of historical Japanese lexicography, resorting to multiple sources from different periods to provide the most complete background possible for his Japonic studies: from Old and Early Middle Japanese (*Wamyōshō*, *Ruiju Myōgishō*, *Iroha Jiruishō*), through Late Middle Japanese (*Setchōshū*), into Early Modern Japanese of the Edo period, involving sources on dialectal diversity of mainland Japanese (*Butsurui Shōko*, *Rigen Shūran*), contemporary sources on dialects (*Sado Hōgenshū*) and modern dictionaries encompassing all periods of Japanese development (*Wakun-no shiori*). In his references, Nevskiy also did not neglect contemporary research results on Ryukyuan, and not only in the field of linguistics (Chamberlain 1895, 1916 edition of Iha 2000, *Nantō Yaegaki*), but also more general Ryukyuan studies (Yamuro 1915, Simon 1927). He was also familiar with the early modern reference work about the Ryukyus, *Chūzan Denshinroku* written in Chinese (Jo Hōkō 1982).

It is believed that Nevskiy achieved his competence in Japanese and Ryukyuan studies, supported by his fluency in navigating the resources available in his fields of interest, due to his extraordinary language skills. He felt comfortable reading Japanese, Chinese, and even Ryukyuan of all periods, all writing styles, in any notation available. Of European languages, the *Materials* show he could read proficiently English and German. Huge amounts of knowledge provided by the *Materials* are therefore supported by a carefully prepared digest of subject literature available at the time, making the *Materials* a highly reliable work produced by an irreplaceable mind.

Unless mentioned otherwise, basic information on respective sources discussed below have been based on a compilation of data from the following sources: Buritannika 2007; Hyakka Jiten Maipedia 2007; Shimmura 2008; DOC 2.; DOC 4.

1.3.1.1. Sources contemporary to Nevskiy (post-Ryukyuan annexation to Japan)

1.3.1.1.1. Risaburō Tajima, *Miyakojima-no uta* (1897)

Tajima was the single most important figure in the earliest research of traditional Miyakoan songs, the *a:gu* or *ajagu* (Japanese *ayago*; see also 1.2.5.). He was a full-time teacher at a gymnasium in Okinawa. Iha called him his “beloved teacher” and a “pioneer of research on the Ryukyus”. It was also through Iha that Nevskiy got acquainted with Tajima’s unpublished, handwritten work on Miyakoan songs (Tanaka 2006:180).

Nevskiy quoted Tajima abundantly in the *Materials*: there are about 140 entry words thought to be word forms cited from Tajima – even if no particular source data such as title or year of publication were indicated. At times, however, Nevskiy explicitly referred to particular songs recorded by Tajima, such as <Yushimanoshu> or <Manuyu>.

As it appears, the Tajima source which Nevskiy quoted in the *Materials* were handwritten notebooks entitled *Miyakojima-no uta* (‘songs from the Miyako islands’). They were produced during Tajima’s thirty-day long stay in the Miyakos in 1897 (Tanaka 2006:180). The work originally had two volumes and stored 147 songs (among which eleven were from Yaeyama, leaving 136 Miyakoan songs in the source). The songs have been written in a mixed *kanji-hiragana* notation, which makes decoding their original Miyakoan sound difficult. On the other hand, the fact that Tajima was aware of the need apply extra characters for at least at least some sounds not existing in standard Japanese, for instance using the bilabial plosive series diacritic *maru* <°> to represent /s/ and /z/ in moraic or syllabic position (cf. ㄆ ㄗ °, transliteration of syllabograms without the diacritic <nari>, for *naz* ‘to become’), is worth noticing. Furthermore, none of the songs has been translated into standard Japanese – only several, apparently arbitrarily chosen, expressions have been explained in the form of glosses. At times a vocabulary item may have been provided with an expanded commentary independent of a gloss – as a consequence, some items were commented by Tajima, but not translated as such.

Rather than simply rewriting Tajima’s data into the *Materials*, Nevskiy conducted his own research based on Tajima’s collection. Whenever he quoted a word or expression from Tajima, he retranscribed it into his own phonetic notation (cf. 1.2.2.). He sometimes also indicated the regiolect for certain

expressions even if Tajima did not label the songs with any particular area tag (cf. **arakin-nu** labeled as “Hirara poetry” etc.). The material that follows includes approximately all such phonetic retransliterations of Tajima’s syllabary- or *kanji*-transcribed words. It also provides a comparative analysis of glosses for respective expressions provided by both Tajima and Nevskiy, often to the conclusion that Nevskiy identified more meanings of the words recorded by Tajima than Tajima himself. All discrepancies of glossing and commentaries have been taken account of; where Nevskiy’s gloss is identical with Tajima’s, only Tajima’s gloss is cited.

Song № 9. *Ikema Maezato ryōson goyōfu jōnō-no ayago*⁴² ‘A song about offering tax textiles in two villages Ikema and Maezato’ (Moromi et al. 2008:192-196).

あらきんの, no gloss, Nevskiy **arakin-nu**, no direct gloss, only a remark that it is a parallel phrase with < pazimitinu > ‘the first of’

地頭 ‘feudal landowner’, no reading/sound approximation available, Nevskiy **zītu** ‘feudal landowner’

Song № 10. *Yoshima-no shu* ‘the lord of four settlements’ (Moromi et al. 2008:196-200).

まり°のあら, gloss only for まり° 米 ‘rice’, Nevskiy <ma:znuara>, gloss 新米 ‘new rice’

こめ, no gloss, Nevskiy **kumi** ‘rice’

ぱたぱら, gloss 二十原, Nevskiy <pata-para> ‘twenty fields’ (simply a transliteration; he also quoted Tajima’s explanation of the term)

やてから, gloss シテカラ ‘having done X’, Nevskiy **jatikara** ‘having done X’

そゝり°, no gloss and no commentary, Nevskiy **ssuz** ‘parallel phrase with <irab^zi>’ (Tajima いらび), no direct gloss

しんど, no gloss and no commentary whatsoever, Nevskiy **śindu** ‘sailor, a ferryman’ (both Russian and Japanese glossing here, proving that Nevskiy’s research of this source exceeded the scope of what he could find in *Miyakojima-no uta* alone)

あら舟, gloss 新船, Nevskiy **arafuni, arauni** ‘a new ship’

きづろめや, no gloss, Nevskiy **kizurum’a**: (entry word marked for topic, exactly the way it appears in the song), no gloss, just explanation that the word is a parallel phrase of **arafuni**

さらめかし, gloss 明瞭に ‘clearly, visibly’, Nevskiy **saramikaśi**

⁴² Tajima’s titles have been transliterated for their direct Japanese sound values, even though many titles look clearly Miyakoan, like this one. It would be one of future research tasks to retranscribe Tajima’s songs and their titles, into a phonological notation.

ふつめかし, gloss 今ハナシ ‘the talk now’, Nevskiy **fucimikasi**, no gloss, just information that <fucimikasi> is a parallel phrase of <saramikasi>⁴³

ういでたる, gloss 生ヒ出タル ‘to grow (and appear)’, Nevskiy **uidiz**

ぬぎでたる, gloss 聳出タル ‘to rise (and appear)’, Nevskiy **nugidiz**

まばきい, gloss 真直ノ木ノコト ‘about a tree straight as an arrow’, Nevskiy **mapaki**: ‘a tree straight as an arrow’

ならふいふき, gloss 木ノ名 ‘name of a tree’, Nevskiy **narapuifuki**:

よしぎやふ, gloss only for ぎやふ 細工 ‘craftsman’, Nevskiy, no gloss

なみぎやふ, gloss only for ぎやふ 細工 ‘craftsman’, Nevskiy, no gloss, only information that it is a parallel phrase to **jusizajafu** (whole compound could possibly mean ‘the craftsman of waves’)

荒と, gloss アラ砥 ‘coarse ink stone’, Nevskiy **ara-tu**

なぐと, gloss 和砥 ‘soft ink stone’, Nevskiy **nagu-tu**

あらし, gloss トグコト ‘grinding, sharpening’, Nevskiy **arasi** ‘to grind, to sharpen’

すそびだ, gloss only for すそ 白 ‘white’, Nevskiy **ssu-p^hida** ‘white beach’

Song № 11. *Nema-no shu-no ayako* ね間の主のあやこ ‘a song about the lord of Nema’ (Moromi et al. 2008: 200-202).

あい, gloss 間, Nevskiy **ai** (strictly speaking, it may therefore be considered simply a transliteration, not a phonological rendition of Tajima’s notation)

ばらうさぎ, gloss 藁 ‘straw’ for ばら and オシアゲ ‘lifting up’ for うさぎ, Nevskiy **bara-usagi**, Tajima’s explanation quoted as the definition

ウサギカブリ, explained as ‘a piece of cloth worn as a headband’, Nevskiy **usagi-kaburi** (again, simply a transliteration of Tajima’s syllabic notation; Tajima also quoted in the definition of the entry word)

Song № 13. *Tōjin torai-no ayako* ‘a song about the arrival of the Chinese’ (Moromi et al. 2008:203-206).

所, reading トコロ, Nevskiy **tukuru**; in place of a gloss an expanded definition had been provided by Tajima, which Nevskiy quoted; in his citation, Nevskiy replaced a prayer name originally written in katakana, ヤシキヌシトコロヌシガナシ, with his own phonetic rendition of the phrase, <jasik^hinusi tukuru-nusi ganasi>

ハイ, gloss 栄 (ハエ) ‘glory, splendor’, Nevskiy **pai**; three distinct nuances of the meaning described by Tajima were quoted by Nevskiy and also translated into Russian (lexical labels for this entry specify it for Hirara, Sawada and

⁴³ There is a difference in how Nevskiy interprets Tajima’s *hiragana* <shi> <し> character in the two entries: it is <ši> in **saramikasi**, but <si> in **fucimikasi**. It is likely that the latter could be regarded as an error, since <し> is a palatalized sound and Nevskiy regularly processed it as <ši>. Another possibility is that he may have found in his own studies that for these two words the sequences /si/ and /ei/ could alter.

Tarama, and there is no mentioning of the word being limited to the song language alone)

footnote remark about a Hirara expression ニヤダナヲレバ, with an explanation ナシニヲレバ ‘if there exist none/if it does not exist’, Nevskiy **n’a:dana uriba** ‘if there exist none/if it does not exist’

Song № 14. *Yoshima-no oyabashitsumi ayako* ‘a song about building the Parent Bridge of the four settlements’ (Moromi et al. 2008:206-207).

おやけ, no direct gloss, an explanation that “today it is used in the sense of ‘to finish’”, Nevskiy **ujagi**, definition of the word quoted from Tajima

Song № 16. *Karimata-no isamega* 狩俣のいさめが ‘Isamega from Karimata’ (Moromi et al. 2008:208-210).

そうつつ, no gloss, Nevskiy **suyci**, Tajima’s explanation quoted as the entry word definition

そうびやアリ or そうびやアリ, no gloss, Nevskiy **su:b’ari**, Tajima’s explanation quoted as the entry word definition

やあら, gloss ヤオラ ‘suddenly’, Nevskiy **ja:ra** ‘I’, Tajima’s translation given in brackets, likely indicating it thus as an alternative interpretation

いそ, gloss 海の磯 ‘a rocky sea shore’, Nevskiy **isu**; Nevskiy also quoted Tajima’s spacious description of the word usage and of related words, again retranscribing all Miyakoan expressions according to his own phonetic notation rules (イソパギ<isu-pagi>, イソフサリ°<isu-fusaz>, モノ<munu>, パギ<pagi>, イ[ム] (ン) フサリ°モノ<im-fusaz-munu>, ヤマフサリ°モノ<jama-fusaz-munu>)

ぞオ (ぞオよが), gloss 沖ノカテモノ ‘food from the open sea’, Nevskiy **zu/su**; Tajima’s explanation quoted as a definition (here Nevskiy did not indicate overtly that the entry word was a quotation from Tajima, although it may be the case that the reference is invisible due to the poor print quality of MHN)

んげ, gloss 販ル ‘to come back’, Nevskiy **ngi:z** ‘to come back’, quoting Tajima’s explanation of the usage of the word along with examples phonetically retranscribed (ヤーンカインギヨ as <ja:ŋkai ŋgo:>)

とりんげ, gloss only for んげ 販ル ‘to come back’, Nevskiy **turi-ŋgiz** ‘to take and come back’

とりぴら, gloss only for ぴら 去ル ‘to go away’, Nevskiy **turi-piz** ‘to take and go away’

ぞりぶつ, gloss ネンゴロ男 ‘a male lover’, Nevskiy **zuributu** (apart from Tajima’s translation he also gave a few synonyms he had found himself, as well as an etymology proposal)

すたおりや, gloss 密通シテキル男 ‘a man secretly dated by a woman’, Nevskiy **sītaur’a**

くみり°びい, gloss 子ヲ作ツタヒト ‘the man who made the child’, Nevskiy **umizbi**: ‘the man who made the child, the father’

びきッわ, gloss 男ノ子 ‘a boy’, Nevskiy **bik’a**: /**bikir’a**: (it remains unclear if the contracted form **bik’a**: is a possible alternative pronunciation of this word in this particular song or if Nevskiy encountered this pronunciation someplace else; in fact, Tajima’s syllabic notation of the word unambiguously implies that it should be rather interpreted as *bikivva*, which also is an entry word in the *Materials*, but Nevskiy did not relate it with Tajima’s work)

さむらッわ, gloss 男ノ子 ‘a boy’, Nevskiy **samura-vva** (another retranscription is <samurafa:> in the entry **bik’a**:/**bikir’a**:)

Song № 18. *Mamegahana* まめがはな ‘bean flowers’ (Moromi et al. 2008:212-213).

てがなり°ざ, gloss 手伝者 ‘a helper’, Nevskiy **tiganaz** ‘to help’ and ‘a helper’ (Nevskiy did not include in the entry the actual derivative with the agentive suffix *-za*)

あさんかい こいり°ぜさまち, gloss for あさ父 ‘father’ and for こいり°ぜさまち ‘no choice but to beg’, Nevskiy <asa-ŋkai kui-źzi-samači>, Japanese translation 父に乞入シテ下サイ ‘please beg your father’; also a separate entry **kui-źziz** ‘to beg’

くま (くまむぬ) , gloss くま ‘small, fine’, Nevskiy <kuma-munu>, gloss 細物 ‘a small thing’

Song № 20. *Mamoya* まもや ‘(a woman called) Mamuja’⁴⁴ (Moromi et al. 2008:214-215).

fragment にすの いむ^んの ぱなたんかい さがりうて にやんねば, no gloss and no commentary, Nevskiy <nisīnu imnu panata-ŋkai sagari-uti n’a:nriba> in the entry **saga:z** ‘to go down, to withdraw’, no translation

Song № 23. *Awamaki-no āgo* ‘a millet-sowing song’ (Moromi et al. 2008:217-218).

ばり°, gloss 割 ‘breaking/to break’, Nevskiy **ba:z**, quoting Tajima’s definition of the meaning as one of the possible senses of the verb and translating the definition into Russian

ム (ン) キ°, gloss 神酒 ‘wine of the gods’, Nevskiy **ŋ-k’i**, also quoting Tajima’s spacious explanation of the production process

⁴⁴ Translation according to entry **mamuja** in the *Materials*.

よなおオす and ヨノーシノサラ也, no direct gloss, Nevskiy **junausi** and **junausinusara**, Tajima's explanation quoted as a definition, translated into Russian and further supplemented by Nevskiy's own explanation

なかざら, gloss ヨノーシノ小ナルモノ也, Nevskiy **nakazara**, Tajima's explanation quoted as a definition (ヨノーシ retranscribed phonetically as <junausi>)

となり°, gloss 隣 'neighboring, adjacent', Nevskiy **tunaz**

やさと, no gloss, Nevskiy **jasatu** 'your village', presented as a parallel expression of 隣 'neighbouring' (Tajima となり°)

Song № 25. *Funakogi uta (Ikema-jima)* 'a rowing boat song (from Ikema)' (Moromi et al. 2008:219).

あぱりや, gloss 名高キ人 'a famous person', Nevskiy **apar'aga**

むさずもの, gloss 漁ヲ能クスルモノ 'a person who is good at fishing (sea-hunting)', Nevskiy **msaz** 'a person who has a way with beach'

たつよりやア, gloss 立寄 'stopping by', Nevskiy **tacijuz** 'to stop by'

Song № 26. *Koigusuku (Shimajiri-no)* 'castle of love (from Shimajiri)' (Moromi et al. 2008:219-221).

よぼしやに, gloss アパラギ姉 'beautiful young woman', Nevskiy **jubušani** 'beautiful young woman'

さかしをり, gloss 咲 'blooming', Nevskiy **sakasi** 'to make [flowers] bloom'

おとしゆれ, gloss 落シオキ 'having dropped', Nevskiy **utusī** 'to drop'

ぱなそめ, no gloss and no commentary, Nevskiy **panasumi** 'a handkerchief' (Nevskiy apparently considered <panasumi> to be of the same meaning as its parallel phrase <tisasi>, glossed by Tajima as 'a handkerchief')

まざう, gloss 門 'gate', Nevskiy **mazau** 'a true gate' (meaningful unit analysis supplemented in the form of Chinese character notation: 眞門)

まびやう, gloss only for びやう門 'gate', Nevskiy **ma-p'au** 'a true gate', followed by a question mark

さとぬす, gloss 里之子 'child of the village', Nevskiy **satunusi** 'child of the village' (morphemes *satu* 'village' + *nusi* 'the ruler'), additional information that it was one of the ranks in the Ryukyu Kingdom class system

おみさと, gloss 思里 'beloved village', Nevskiy **umizatu** 'beloved village' (since this is a parallel phrase with **satunusi**, it may very likely refer to the same feudal rank as **satunusi** itself)

phrase たばこ ふけ, gloss for たばこ 煙草 'tobacco', Nevskiy <tabaku fuki> 'smoke tobacco!' in the entry **fuk'i** 'to smoke, to blow'

けぶしや, no gloss, Nevskiy **kiyša** 'tobacco' (Nevskiy considered the word to be of the same meaning as the parallel phrase <tabaku>)

phrase 吹きや みいんよ たばころ よびや みをん けぶしやろ,
gloss ‘tobacco as good as you have never tried before’, Nevskiy inserted its
phonetic rendition in the entry **kiyša** ‘tobacco’: <fukija mi:ŋ ju tabaku ru jubija
mi:ŋ kiyša ru>, no translation

おざけ, gloss 御酒 ‘wine (honorific)’, Nevskiy **uzaki** ‘wine (honorific)’

まざけ, gloss 真酒 ‘true wine’, Nevskiy **mazaki** ‘true wine’

phrase のみや みいん 御酒の ふあいや みいん 真酒の, no gloss,
Nevskiy inserted its phonetic retranscription in the entry **nu** (yes-no
interrogative focus marker): <numi ja mi:ŋ uzaki nu fa:i ja mi:ŋ mazaki nu>, no
translation

よどせ, gloss 滞留セ ‘stop (right there), remain (right there)’, Nevskiy
judusi ‘to stop, to remain at one place’

Song № 27. *Utsunēma-no Kana-gama* ‘sweet Kana from Inner Nēma’
(Moromi et al. 2008:219-221).

ピヤル^oマ, gloss 蟹ノ名 ‘name of a crab’, Nevskiy **p’a:zma**, plus a
quotation and Russian translation of Tajima’s background explanation of the
word, apart from Nevskiy’s own definition (he also included a contracted
version of the word, **p’a:z**, as a separate entry, and identified it with a few
synonyms from different Miyakoan regions)

Song № 28. *Nzazone* むざぞね ‘Nzazone [place name]’ (Moromi et al.
2008:222-224).

スムサ, no direct gloss, instead a broader explanation of the meaning,
Nevskiy **sim-sa** ‘hard, painful’, Tajima’s explanation quoted to supplement the
definition

イタサ, not directly in the song – a part of the スムサ commentary
explanation, no gloss, Nevskiy **itasa** ‘hurt’

Song № 32. *Yamagasuki (shōgatsu-no iwaiuta)* ‘Yamagasuki tree (a New
Year’s celebration song)’ (Moromi et al. 2008:226).

山がすき, gloss カスキ 木ノ名 ‘name of a tree’ and a further explanation,
Nevskiy **kasik’i** ‘name of a tree’, Tajima’s explanation quoted as a definition

Song № 34. *Gisayama-ga āgo (Ōura)* ぎさやまがあーご (大浦) ‘a song
about Gisayama (from Ōura)’ (Moromi et al. 2008:226-228).

ちよらまり, gloss 清ラ生リ ‘born clean/pure’, Nevskiy **čura** ‘clean, pure’

なまり, gloss 止レ ‘stop [it]’, Nevskiy **namaz** ‘to stop’

ふたいふぎ^o, gloss 二重襟 ‘double collar’, Nevskiy **futai fug’i**

たな, gloss 木 ‘tree’, part of the commentary quoted as an entry word
explanation in the entry **tana-p’ik’i** ‘to pull the tree logs meant to be used while

building a ship’, and another part quoted in a similar fashion in the entry **tana-juka** ‘a place the floor of which has been built from the boards of an old ship’

ばす (やまばす), no direct gloss, explanation that “the area right outside a forest is called *basu*”, Nevskiy **pasī** ‘the edge’, Tajima’s explanation quoted as a part of the entry word explanation

Song № 35. *Takedon-no gozegama* ‘a charming lady from Takedon’ (Moromi et al. 2008:229).

とよむま, no gloss, Nevskiy <**na:tuz** [...] = *tujum*>, indicating that <*tujum*> should mean ‘to be famous’ (see below)

なとり°ぎ, gloss 名高ノハ ‘the famous one’, Nevskiy **na:tuz** ‘to be famous’ (Russian translation only)

Song № 37. *Agaz kanemoz kagosu (Karimata-nite)* ‘By the other side of eastern river, river Nemoz (in Karimata)’ (Moromi et al. 2008:230-232).

phrase なりや まり°ば おんさくば んきやげ, glosses なりや 自分ノ ‘one’s own’ まり°飯 ‘rice, meal’ おんさく サケ ‘wine, alcohol’, Nevskiy <*nar’a mazba m’a:ri umsaguba m’a:ri ju*>⁴⁵ in the entry **ma:z** ‘rice’, no translation; also <*nar’a mazba unsakuba ŋk’agi*> in the entry **nara/na** ‘oneself’, no translation

おいしやう, gloss 衣裳 ‘outfit’, Nevskiy **uišau/uišo**: ‘a reverend outfit’ (with a honorific prefix)

phrase なら き°んば おいしやうば とりかけ, glosses なら 自分ノ ‘one’s own’ おいしやう 衣裳 ‘outfit’, Nevskiy <*nara k’imba uišauba turikaki*> in the entry **nara/na** ‘oneself’, no translation

phrase くすうらの かたんな つき°の かた てらせ まいうらの かたんな てだの かた てらせ, glosses かた方 ‘a person, a form’ and 絵 ‘a picture’ せし也 ‘to do (medial)’, Nevskiy <*kusiūra-nu kata-nna cīksīnukata tiraši mai ūra katanna tida nu kata tiraši*> in the entry **kata** ‘a picture’, no translation

ずがきであアば ぬゝぞがき かけて, glosses ずがき 尻掛ケ ‘tail harness for horses’ であアば トイハゞ ‘if we talk about...’, Nevskiy <*zugaki d^εa:ba nunu-zugakikakiti*> in the entry **zu:gaki** ‘tail harness for horses’, no translation, interpretation of <*d^εa:ba*> suggested as ‘a propos of’ with a question mark

ぱるび, gloss 腹帯 ‘belly band’, Nevskiy **parub’i**

おほそぽぎ°, gloss 大帯 ‘big sash’, Nevskiy **upusipug’i**

⁴⁵ It is not certain where the elements <*m’a:ri ju*> came from; if they did appear in the same song (which at least <*m’a:ri*> did), they were discontinuous with the previous part of the phrase in question.

phrase なら のおま くゝるぎや いたし, gloss only for くゝるぎや, 黒毛ノ ‘black-haired’, Nevskiy <nara nu:ma kurug’a: idaši>, translation ‘one’s own horse shows black hair’

ふつつあ, gloss 轡 ‘a horse bit’, Nevskiy **futca**

うかり ぴやらし, glosses separately 乗り ‘to ride (medial)’ and 走ス ‘to hasten’, Nevskiy <ukari: p’arasī> ‘to ride and hasten’

よオにゆう, gloss ‘something related to the *koicha* dance’ plus a further explanation of various meanings of the word; Nevskiy **ju:ni** ‘an alternative name of the <kuića:> dance’, Tajima’s explanation quoted as an extension of the entry definition

よどめ, gloss ナイ ‘not exist’, Nevskiy **judum** ‘to end, to be over’

Song № 38. *Kantsubara* 川満ばら ‘the Kantsu village’ (Moromi et al. 2008:233).

あさになら or アサニガラモノ, gloss 朝早く起キルモノ ‘someone who wakes up early’, Nevskiy **asanigara(munu)**

ゆうになら or ユウニガラモノ, gloss 夜オソクマデ起キル ‘someone who stays up late’, Nevskiy **ju:nigara(munu)**

おややア, gloss 番所 ‘headquarters of local authorities’, Nevskiy **uja-ja:**

Song № 47. Untitled (Moromi et al. 2008:244)

Explanation of the song meaning and usage placed by the heading of the song, which could be interpreted as the explanation of the whole genre of songs known as *to:gani* or *taugani*, Tajima たうがね *taugane*, was cited in the *Materials* in the entry **to:gani** as a definition of the genre.

めざすのおや, gloss 目差の親 ‘the reverend *mesashi* official’, plus further explanation of the constituents of the phrase; Nevskiy quoted this entire explanation in the entry **uja** ‘secretary (honorific)’ (there are minor differences between the contents of the explanation in the *Materials* and in the Moromi et al. 2008 transcript)

Song № 51. Untitled (Moromi et al. 2008:245).

あご, explained as ‘one’s peer’, Nevskiy **agu**; the same entry also involves a quotation from the commentary to this song in which 松 (Japanese reading *matsu*) was retranscribed as <maci> and 松アゴ as <maci-agu>

Song № 52. Untitled (Moromi et al. 2008:246).

あおそ, gloss 青潮 ‘blue tide’, Nevskiy **au-su** <=o:su> ‘blue tide’

Song № 53. Untitled (Moromi et al. 2008:246).

おかう, gloss 御香 ‘incense’, Nevskiy **ukau = uko:** ‘incense’

Song № 60. Untitled (Moromi et al. 2008:248-249).

ぶりな[む] (ん) , gloss 折浪 ‘breaking waves’ and 打クダカレル波 ‘smashing waves’, Nevskiy **huri-nam** ‘breaking waves, smashing waves’

Song № 64. Untitled (Moromi et al. 2008:250).

From a footnote commentary おふめ, gloss 大目 ‘big eyes’, Nevskiy **upu-mi:**, plus an example <upu-mi:naz> with an explanation quoted from Tajima

Song № 70. Untitled (Moromi et al. 2008:251).

とんがら, no direct gloss, a usage explanation and synonyms instead, Nevskiy **tungara** ‘a girlfriend (used by commoners)’, Tajima’s explanation partially quoted in the entry definition

おやげられ, gloss 止メラレ ‘to be stopped (medial)’, Nevskiy **ujagirariz** ‘to be stopped’

Song № 73. Untitled, from Ikema (Moromi et al. 2008:252).

び°ざ°, an explanation instead of a direct gloss, Nevskiy **bzza:**, Tajima’s explanation quoted as a definition of the entry word

Song № 76. Untitled, from Ikema (Moromi et al. 2008:253).

みやアらびぶり, gloss only for ぶり ホレ ‘to be love-struck’, Nevskiy <m’a:rabi-buri> ‘to be crazy about a woman’ (in Russian) in the entry **m’a:rabi** ‘a virgin/a prostitute’

Song № 81. Untitled (Moromi et al. 2008:254-255).

わあら, gloss 東 ‘east’, Nevskiy **wa:ra** ‘the top, the front, the windward side’, Tajima’s explanation quoted as an extension to the entry definition

Song №. 82. Untitled (Moromi et al. 2008:255).

あまぐり, glossed with a phrase 雨の降らんとして雲のくろくなることを云ふ ‘black clouds at a time when it is about to rain’, Nevskiy **amagur’a:** (Tajima glossed the uninflected root form, while Nevskiy used for as the word the form as it was in the song, i.e. one marked for topic)

Furthermore, also in the entry **amagur’a:** Nevskiy included a complete phonological retranscription of the song in question, along with his own Japanese translation of the lyrics:

<tarama maidumaini 多良間の前泊に
sagatiru amagur’a sú:ri 下り居る黒雲シューリ
amagur’a arañ 黒雲ではない
ujammaga mi:nu nada jo 奥様の目の涙よ>

Song № 85. Untitled (Moromi et al. 2008:256).

まともん, gloss 立派ニ ‘marvelously’, Nevskiy **matumu-n**

まぐれんどつき°, gloss ‘not sure (undecided) if it is here or there’, Nevskiy **magurindu**, Tajima’s gloss quoted as a definition

Song № 87. *Hachi-kugatsu koro teinōbutsu-nado-o osame-owarite ato tsunabiki ariki shōbu sumite ato tagai-ni makeji kogoro-kara shōjō-domo-ga tebyōshi-o uchite nonoshiriau koto-wa (nengoro-uta)* ‘How young girls provoke each other clapping their hands and not wanting to lose in eighth and ninth month, after the established tax goods have been collected and the contest of rope pulling has ended (friendly song)’ (Moromi et al. 2008:256-257).

うまもの, gloss 美味イモノカ ‘(possibly) something delicious’, Nevskiy **mma-munu** ‘something delicious’

Song № 88, untitled (Moromi et al. 2008:257-258).

おいた, gloss おい 其 ‘that’, た 達 plural suffix, Nevskiy **uita**: ‘those’

かいた, gloss かい 彼 ‘he/she’, た 達 plural suffix, Nevskiy **kai-ta** ‘they’ (also in Russian)

あらり°だま, gloss 洗ヒ玉ヨ (清浄ゾト也) ‘oh, pure orb (jewel)’, Nevskiy **araz-dama**, simplified Tajima’s gloss quoted as the entry word explanation

Song № 90. Untitled (Moromi et al. 2008:258).

ああし, gloss 小魚ノ名 ‘name of a small fish’, Nevskiy **a:ši**

がき°しやまご, gloss 餓鬼奴 ‘cheating brat, nasty little brat’, Nevskiy **gakśsamagu**

Song № 92. Untitled (Moromi et al. 2008:258-259).

あな (あなつぼがま) , glossed as 穴 ‘hole’, Nevskiy **ana-cibu**

バダ, from a commentary (i.e. not directly in the song), gloss 谷 ‘a valley’, Nevskiy **bada** ‘a valley’

Song № 103. Untitled (Moromi et al. 2008:262).

おやぶと, no gloss, Nevskiy **ujabutu** Tajima’s explanation quoted in the entry

Song № 142. *Ffamož āgo* ‘a lullaby’ (Moromi et al. 2008:275-276).

モリ, gloss 守 ‘protecting’, and あね, gloss 姉 ‘older sister’, put together by Nevskiy to form an entry **mur’a:ni** ‘a babysitter’

Song № 145. Untitled (Moromi et al. 2008:277-278).

墨上手, reading す [む] (ん) どうづ ‘good with ink’, Nevskiy <simdu:ci>

算 (さん) 上手 ‘good at arithmetics’, Nevskiy <san-du:ci>

布 (ぬゝ) 上手 ‘good with cloths’, Nevskiy <nunu du:ci>

飛白 (ぶず°) 上手 ‘good at making patterned clothes’, Nevskiy <buz du:ci>

Song № 146. Untitled (Moromi et al 2008:278-279).

the first line is 東里真中, attributed reading あがり°ざと [む] (ん) なか, Nevskiy **agazzatu mnaka**⁴⁶

いび, gloss 植 ‘planting’, Nevskiy **ibi:z** ‘to plant’, Tajima’s explanation quoted in the entry

ふにりやだま, gloss 九年母だま ‘mandarin orange’, Nevskiy **funir’a:-dama** ‘mandarin orange fruit’, plus a broad quotation of Tajima’s explanation in the entry

Finally, Nevskiy also recorded himself his own version or versions the following songs earlier collected by Tajima⁴⁷: *Yusima-nu eu*: ‘the lord of four settlements’ (Tajima’s song № 10), *Ni:ma-nu eu*: ‘the lord of Ni:ma’ (Tajima’s song № 11), *Kazmata-nu Isamiga* (Tajima’s song № 16), *A: maks-nu a:gu* ‘the millet-sowing song’ (Tajima’s song № 23), *Agazga:nimuzga: gusi* (Tajima’s song № 37), *Ka:mtsi-bara* (Tajima’s song № 38). Rather not incidentally, these are also the songs Tajima’s versions of which Nevskiy appears to have studied most thoroughly. All Nevskiy’s versions can be found in Nevskiy 1978 and Nevskiy 1998.

1.3.1.1.2. Tōsō Miyara, *Wa-ga kodaigo-to ryūkyūgo-to-no hikaku* (1924) and *Saihō Nantō Goikō* (1926)

Miyara was an Ishigaki-born linguist, known best for the results of research of his own native Yaeyaman language. For his relationship with Nevskiy and his direct influence on Nevskiy’s research, see 1.1.2.

Nevskiy cited Miyara extensively, both explicitly – usually indicating a Miyara reference by the first character from Miyara’s family name in round brackets, <(宮)> – and implicitly. The real number of entries which cite Miyara in the reference and related vocabulary sections is unknown, but estimated to be many times higher than the thus labeled c.a. 110 (1.2.1.).

⁴⁶ In the same entry Nevskiy also quoted Tajima’s explanation concerning the song and also translated a part of the explanation into Russian.

⁴⁷ Here, Nevskiy’s titles have been transliterated into a modern morphophonological notation.

The main source of the *Materials* citations from Miyara is the wordlist *Saihō Nantō Goikō* (‘a manuscript wordlist from a Southern Islands fieldwork’, later released as Miyara 1980). Miyara conducted the fieldwork during the years 1924-25, and he covered the area from the southern edge of Kyushu all the way southward to Yonaguni. He collected the data from about eighty settlements and over five hundred informants (Miyara 1980:3). The vocabulary is arranged thematically and applies an IPA-based transcription (one very close to what Nevskiy applied in the *Materials*, so a mutual influence between the two authors cannot be excluded; Miyara could also have been directly inspired by Polivanov 1914).

The following are the characteristic *katakana* region labels that Nevskiy borrowed from Miyara. The presence of such labels automatically indicates that a given item is cited from Miyara 1980. Place name and island group the place in question belongs to have been explained in brackets.

- アラ (Aragusuku-Kamiji, Yaeyama);
- アラ下 (Aragusuku-Shimoji, Yaeyama);
- イエ (Ie, Okinawa);
- イシ (Ishigaki, Yaeyama), including イシの青 ‘young people in Ishigaki’;
- イス (Isu, Amami);
- イセ (Izena, Okinawa);
- イト (Itoman, Okinawa);
- イリ (Iriomote, Yaeyama);
- エラ (Okinoerabu, Amami);
- オセ (Osai, Amami);
- カゴ (Kagoshima in Kyushu);
- カサ (Tekebu settlement in Kasari, Amami);
- カテ (Kadena, Okinawa);
- キカ (Kikai, Amami);
- キン (Kin, Okinawa);
- クロ (Kuro, Yaeyama);
- コニ (Koniya, Amami);
- コミナ (Kominato, Amami);
- サネ (Saneku, Amami);
- ジツ (Jitchaku, Okinawa);
- シユ (Shuri, Okinawa);
- スミ (Sumiyō, Amami);
- セタ (Setake, Amami);
- タネ (Tanega island);
- トク (Tokuno, Amami);
- ナゴ (Nago, Okinawa);

- ナセ (Naze, Amami);
- ナハ (Naha, Okinawa);
- ニシカ (Nishikata, Amami);
- ハテ (Hateruma, Yaeyama);
- ヒオ (Hioki in Kyushu);
- ヒヨ (Hyō, Amami);
- ヒラ (Hirae, Yaeyama);
- マエ (Maezato, Yaeyama);
- ミヤ (Hirara, Miyako);
- ヤマト (Yamato, Amami);
- ヤラ (Yara, Okinawa);
- ヨナ (Sonai, Yonaguni);
- ヨロ (Yoron, Amami).

One can observe that the only area of Miyako visited by Miyara in his fieldwork was Hirara. It appears as a confirmation of specialty division negotiated by both young researchers (see 1.1.2., also Tanaka 2004): Miyara “left out” Miyako for Nevskiy, himself focusing mostly on Yaeyama, but also devoting a lot of attention to the remaining regions of the Ryukyus.

Saihō Nantō Goikō was published in Tokyo in only fifty copies in 1926 (due to a high demand for the source, another fifty copies were printed afterward, cf. Miyara 1980:401). The release coincided with the year of Nevskiy’s second Miyakoan trip. Given that Nevskiy apparently was among those few who were lucky enough to get their own copies, he must have been in close professional contact with Miyara at least until that time. Nevskiy’s access to the source might also have been facilitated by his and Miyara’s mutual friend and mentor Yanagita, who was also mentioned by Miyara in his acknowledgements concerning the work in question (Miyara 1980:3).

It appears that in case of Miyakoan items, even where Nevskiy admitted a quote from Miyara, he still adjusted the cited vocabulary so that it would fit his own ideas of Miyakoan phonetic system. For example, a Hirara verb meaning ‘to move’, Miyara <ujukim> (Miyara 1980:348), was reanalyzed both phonetically and grammatically by Nevskiy as **ujuk^si** and only then inserted as an entry in the *Materials*. Some entries were still quoted exactly as they were recorded by Miyara, such as **gusik’a** ‘piggy-backing, carrying someone piggy-back’ (Miyara 1980:289).

Another Miyara’s work overtly quoted by Nevskiy was *Wa-ga kodaigo-to ryūkyūgo-to-no hikaku* ‘my comparison of Old Japanese and Ryukyuan’, first published in the September 1924 issue of the journal *Shigaku* (Miyara 1982:195). As most of the local language material was in *katakana*, Nevskiy retranscribed it in his own phonetic notation, according to his own perceptions of the regiolects in question (therefore Miyara <アガン>, meaning ‘sweet

potato’ in Hateruma-Yaeyaman, was quoted by Nevskiy as <agaŋ> and Yonagunian <ウンティー>, meaning also ‘sweet potato’, as <uŋ-ti:>). There is also a sound possibility of more indirect references to this paper in the *Materials*; for example, in the entry **auda** ‘a carrier for fertilizers’ Nevskiy provided information which largely reflected Miyara’s observations on the origins and writing conventions of the probable Japanese cognate of the word (Miyara 1982:183). In the same entry, Nevskiy also provided at large cognate/synonyms information from the *Saihō Nantō Goikō* (Miyara 1980:292).

1.3.1.1.3. Kunio Yanagita, *Kainan Shōki* (1925)

The only work by Yanagita overtly referenced in the *Materials* was the *Kainan Shōki* ‘memos from the southern seas’, a memorandum of Yanagita’s 1921 journey to the Nansei Archipelago, Miyako islands included. *Kainan Shōki* were published in 1925 by Daiokayama Shoten and dedicated to Basill Chamberlain, a pioneer researcher of Okinawan as the “sister language” of Japanese (on Chamberlain and his work cf. 3.1. and 1.3.1.1.12.). As Yanagita himself claimed, the publication was not intended as an academic work (Yanagita 1925:7). Nevertheless, Nevskiy apparently found Yanagita’s observations and estimations concerning etymology of particular words useful. He specifically quoted *Kainan Shōki* in two entries: **kuba** ‘Livstona Chinensis tree’ and **kuba-gasa** ‘a hat made of Livstona Chinensis leaves’.

1.3.1.1.4. Ki’ichi Yamuro, *Ryūkyū korai-no sūgaku-to ketsujō oyobi kihyō moji* (1915)

As the title ‘traditional Ryukyuan mathematics, knot letters and pictograms’ itself explains, this publication is a source on old Ryukyuan means of counting as well as encoding simple messages using ropes (Okinawa main island, Miyako, Yaeyama) and pictograph-like characters (Yonaguni, Yaeyama, Naha). Nevskiy did not exactly cite this particular publication, but he mentioned its existence, perhaps as a sort of a future reference, in the entry **bara-zaŋ** ‘counting techniques used by Miyakoan commoners’. A fragment explaining the <bara-zaŋ> (*barazan*) can be found in Yamuro 1915:36-39.

1.3.1.1.5. Shōken Okuzato, *Ryūkyūjin-no mita Kojiki-to Man’yō* (1926)

A book published in 1926, it contains comparative data on contemporary Ryukyuan vocabulary and Old Japanese as reconstructed from two key eight-century sources: the 712 CE chronicle *Kojiki* (1.3.1.3.2) and the poetic anthology *Man’yōshū* (1.3.1.3.4). It also contains an overview of Ryukyuan

genetic affiliation, phonological system, phonological changes as compared to mainland Japanese (including an early observation of Ryukyuan minimality constraint, cf. Okuzato 1926:29) and classification of lexical categories. Nevskiy quoted this source overtly in the entry **ni:bici** ‘wedding, marriage’ to explain its etymology and mainland Okinawan origins, as well as in the entry **tanasi** ‘celebration outfit worn by women of the higher class’, again to explain the way the word in question was related to old Ryukyuan vocabulary.

1.3.1.1.6. Edmund Simon, *Über Knotenschriften und ähnliche Knotenschnüre der Riukiu-Inseln* (1927) and possibly *Beiträge zur Kenntniss der Riukiu-Inseln* (1914).

Edmund Simon was a German academic who undertook a journey to the Ryukyus in 1910 to study the economy of the islands. That journey became an incentive for him to pursue a full-fledged study of various topics related to the Ryukyus (Simon 1914:IX), generally involving geographic and ethnographic studies. He used Chinese and Japanese sources as references, intending to focus especially on those that had been barely or not at all used in earlier studies (Simon 1914:IX). Iha called Simon “the only German student of the southern islands [= the Ryukyus]” (Tanaka 2007:57).

Beiträge zur Kenntniss der Riukiu-Inseln ‘contributions to Ryukyuan studies’ of 1914 is a rare source in an European (in this case German) language explaining the basics of Ryukyuan studies according to the above-mentioned fields. It contains, among others, a short chapter on the Sakishima area administration and population (Simon 1914:69-73). There may be some mistakes in place names transcription (“Erabu” for Irabu, “Kuruma” for Kurima or “Shimochi” for Shimoji), but it still is a valuable source about the early twentieth-century Miyako, describing for instance general demographics of the period (such as that Irabu had at the time of Simon’s visit a population of 6,370 inhabitants, Tarama – 3,340, and Ikema – 880).

Nevskiy did not quote Simon 1914 overtly, but it seems unlikely that he would not have come across this source at some point in order to gain some introductory knowledge on Ryukyuan matters written in a non-Japanese source, especially as he was familiar with another work by Simon.

What Nevskiy did refer to overtly was Simon’s paper from 1927, titled *Über Knotenschriften und ähnliche Knotenschnüre der Riukiu-Inseln* ‘about knot letters and similar knotted ropes in the Ryukyu Islands’. Like in the case of Yamuro’s 1915, Nevskiy mentioned this work as a reference, while he did not cite it, in the entry **bara-3aŋ**. Unlike Yamuro, for Simon Nevskiy quoted complete bibliographic data; Simon 1927 is the latest publication referred to by Nevskiy in the *Materials*, i.e. precisely the publication due to which one can be

certain that Nevskiy did not suspend his work on the *Materials* prior to that year (1.1.3.).

1.3.1.1.7. Herbert A. Giles, *Chinese-English dictionary* (1912)

The second edition of a dictionary by an eminent sinologist, perhaps best known as the co-author of the popular transliteration system of Chinese referred to as Wade-Giles. Nevskiy cited Giles 1912 in the reference/related vocabulary section of the entry **har'u:seŋ** ‘a type of boat’.

1.3.1.1.8. Fuyū Iha. Possibly *Ko-Ryūkyū* (1911/1916)

As his popular title of the ‘grandfather/ancestor of Ryukyuan studies’ (Tanaka 2007:53) implies, Iha was a very prolific researcher of the Ryukyus, especially the central and southern Okinawa area, contributing pioneering work to linguistics and ethnography. Nevskiy profited from his acquaintanceship with Iha (1.1.2.) by having Iha provide him valuable materials for his own studies, such as Tajima’s *Miyakojima-no uta* (1.3.1.1.1.) manuscript. Iha himself was involved in a study of Tajima’s records, and he published a few papers in which he explained the background of a number of Tajima’s songs as well as provided their Japanese translations and slightly revised versions of Tajima’s texts (as in Iha 2000:273-284, 304-311, 312-317, 318-322; it appears that Iha conducted most of his Tajima research simultaneously with Nevskiy).

It is also known that Nevskiy used for his own studies Iha’s 1911 work *Ko-Ryūkyū* ‘ancient Ryukyus’, and precisely its 1916 edition which included the dictionary of Old Okinawan, *Konkō Kenshū* (Tanaka 2013:217; cf. 1.3.1.2.2.). It is therefore undeniable that Iha’s work and his friendship had significant influence on Nevskiy’s Ryukyuan studies.

In the *Materials*, Iha was cited once and in a vague way in the entry **maśa** ‘bush warbler’.

A kind of bush warbler. A general name for small birds (in the settlement Agaznakazuni they say <maśa>). (According to Iha, in old Naha they used to say <maśico:śa>) (Nevskiy 2013:367).

No more information on the source cited was provided: the work, the year and the page all remain unknown. Given that the reference involves “old Naha”, i.e. the language from the past, and that no other work by Iha is known by its title to have been used by Nevskiy, it appears best to assume that this citation comes from *Ko-Ryūkyū* as well.

1.3.1.1.9. Shinobu Origuchi, *Man'yōshū jiten* (1919)

One of Nevskiy's closest Japanese friends, ethnographer Orikuchi was also a specialist in Old Japanese literature, and particularly in the oldest preserved anthology of poetry, the *Man'yōshū* from the late eighth century (1.3.1.3.4.). From the early period of Nevskiy's stay in Japan, Orikuchi was Nevskiy's instructor in the *Man'yōshū* (Tanaka 2007:51).

Nevskiy quoted Orikuchi in the *Materials* once, in the entry **am** 'female shaman'. Like in the the case of Iha, no overt indication of the source, apart from the author, was given. Nevertheless, the content of reference – lexemes related to **am** found in the *Man'yōshū* – implies that the source in question was Orikuchi's *Man'yōshū jiten* 'lexicon of *Man'yōshū*'.

am (archaic Hirara) An old name for female shamans. It is likely that just like imo, omo, amo (in eastern dialects) of the *Man'yōshū*, this word was initially used to indicate 'a woman' in a slightly affectionate way. Cp. Orikuchi Shinobu (Nevskiy 2013:82).

This assumption is indeed confirmed by the matching information from Orikuchi 1996:41, 70, 463. That Nevskiy was familiar with this particular work by Origuchi is evidenced by Tanaka's research: "Nevskiy cited Orikuchi's *Man'yōshū jiten* (1919) also in other papers [apart from *O foneme p*, cf. 1.1.2-f.]" (2007:51).

1.3.1.1.10. Izuru Shimmura, *Namban sarasa* (1924)

Shimmura was a linguist, particularly lexicographer, perhaps best known as the compiler of *Kōjien*, a very popular and highly valued dictionary of the Japanese language. He was especially interested in the research of the language of Japanese Christians (*kirishitan*) in a diachronic perspective. *Namban sarasa* 'Western chintz' is a collection of thirty-six essays explaining the etymology and origins of Western loanwords in Japanese, or words coined specifically to represent Western concepts or inventions.

Nevskiy cited *Namban sarasa* once, as a fragment in the reference section of the entry **ngi** '*Pandanus tectorius* tree' which described an old Japanese name for 'rosary', *ige*. Quite unusually for the *Materials*, Nevskiy indicated the author, the title of the work, and even the page of the cited fragment (263).

1.3.1.1.11. Berthold Laufer, *Sino-Iranica. Chinese contribution to the history of civilization in ancient Iran, with special reference to the history of cultivated plants and products* (1919)

Laufer was a German anthropologist and historical geographer who specialized in Oriental studies, especially sinology. Nevskiy quoted Laufer in the reference and related vocabulary section of the entry **kudaŋ-so**: ‘beet, *Beta vulgaris*’, however, without indicating the exact work, the year, nor the extent to which the reference section of that particular entry relied on the citation from Laufer. Upon identifying the citation with Laufer 1919, it turned out that all of the rather extensive reference section of the entry in question, apart from the Sawada and Japanese equivalents of the Hirara entry word, were a digest of Laufer 1919:399-400 (i.e. paragraphs devoted to the species *Beta vulgaris*).

1.3.1.1.12. Basil Hall Chamberlain, *Essay in aid of a grammar and a dictionary of the Luchuan language* (1895)

One of the most influential figures of early Ryukyuan studies, Chamberlain was an English japanologist, among other things famous for his contribution to the movement of creating a new written standard of Japanese by unifying the written and spoken registers, so-called *gembun itchi* (言文一致 ‘agreement of speech and writing’), in the late nineteenth century (Lee 2010: 43-45). He began his research on Ryukyuan languages – on Shuri-Okinawan, to be precise – in 1893 during his first visit to Okinawa. *Essay in aid of a grammar and a dictionary of the Luchuan language* (Chamberlain 1985) was released two years later as a large supplement to an English-language periodical titled *Transactions of the Asiatic Society of Japan*. Chamberlain’s work contained a rather extensive systemic description of Shuri-Okinawan, including phonology, morphology classified according to lexical categories, and syntax, each section juxtaposed with respective data from mainland Japanese, to provide thus the first academic evidence that Okinawan and Japanese are in fact two different but closely related “sister languages” (Chamberlain 1895:3 and elsewhere throughout the publication). While at the time it was a confirmation of the thus far uncertain genetic relationship of Japanese and Ryukyuan, over a century later it would become a flag of Ryukyuan revitalization movement, searching justification for considering Ryukyuan independent “sister” languages rather than “Japanese dialects” in that it inherited a line of thought dating as far back as Chamberlain’s pioneering study (as in for instance Miyara 2010:12, Arakaki 2013:15). Attention should be paid that when Chamberlain used the term “Ryukyuan” (actually it was “Luchuan”), he was very specific that he only meant the language of Okinawa (including northern Okinawa and adjacent islands), and he did not include Miyakoan or other Sakishima ethnolects in his concept of

“Ryukyuan”. Here is how he perceived the Sakishima ethnolect group with respect to the Japanese-Okinawan family tree he had just presented in his book:

To these should be added the languages, ancient and modern, of Miyako-jima and the other islands between Great Luchu and Formosa. These little-known islands preserved their independence down to the fourteenth century, and their speech is said to diverge as markedly from Luchuan as Luchuan does from Japanese (Chamberlain 1895:3).

One of the many valuable aspects of Chamberlain 1895 is an Okinawan-English vocabulary list, or rather a mini-dictionary of an approximated well over a thousand entry words. Most of its entries include also Japanese cognates identified by Chamberlain, as well as Chinese source words in the instances when a given item had been recognized as a loanword. Chamberlain’s explanation of the word <amma:> ‘mother’ (Chamberlain 1895:190) from this wordlist was incorporated by Nevskiy in the entry **a:mma** ‘a wetnurse’.

1.3.1.1.13. Seiki Yamauchi, *Nantō Yaegaki* (the last decade of nineteenth century)

An unfinished lexical list of Shuri-Okinawan with entries in *katakana* and Japanese explanations, compiled by Seiki Yamauchi, a courtier of the last Ryukyuan king, Shō Tai. Created around Sino-Japanese war (1894-1895), reportedly it included plenty of archaic vocabulary, as well as some pieces of literature in Okinawan such as *ryūka* songs and stage play scripts (Iha 1934:6).

This author could not reach the original edition of *Nantō Yaegaki* (apparently it was released in a journal titled *Hōgen* in 1934 with Iha’s footnotes, under the title *Nantō Yaegaki – Meiji shonen-no Ryūkyū goi* ‘eightfold wall of the Southern Islands – Ryukyuan vocabulary from the early Meiji period’), so the content of the *Materials* could not be compared against the original source. Nevertheless, since *Nantō Yaegaki* ‘eightfold wall of the Southern Islands’ was printed five years after Nevskiy’s return to the USSR, it is clear that Nevskiy again had to rely on his own research on the manuscript in using the source. It is very likely that he had the access to a manuscript copy of *Nantō Yaegaki* owing, again, to Iha, for whom the source was among his many research interests.

There are fifteen references to this source in the reference and related vocabulary sections of the *Materials* entries. The references are formally heterogeneous: some only contain a word retranscribed phonetically from the original *katakana* notation, others also include the complete original Japanese definition, and yet others may include both original *katakana* and Nevskiy’s phonetic notation, plus a citation of the complete original definition (cf. the

entry **ba:ki** ‘a basket without lid’). Still different entries may not include a phonetic notation altogether (like one in the entry **iddama** ‘a curse’).

One of Nevskiy’s notebooks stored at the Tenri University Library archive reveals fragments of an untitled dictionary which has been identified as *Nantō Yaegaki*. Nevskiy rewrote entry words with initial /i/, /ro/ and /ha/ (*katakana* イ, ロ, ハ, including diacritics), which at the same time indicates an *iroha*-order arrangement of the lexicon’s entries. These memos also imply at why Nevskiy only used the source to a limited extent – it appears that he had not had the time to take notes of more than just the three initials mentioned above before he had to return the manuscript copy allegedly made accessible to him by Iha.

1.3.1.1.14. Motomu Yada, *Sado Hōgenshū* (1909)

A collection of dialecticisms from the Sado area (former Sado Province, today a part of Niigata Prefecture). The entries have been arranged grammatically into the following sections: tense-inflected (*yōgen* 用言), non-tense-inflected (*taigen* 体言), predicate modifiers (*fukushi* 副詞) and other/not classified otherwise (*zatsuji* 雑詞). Vocabulary representing categories not inflected for tense, essentially nouns, has been arranged thematically. The collection also includes chapters on conventional greetings, person-referring vocabulary (“pronouns”) and local foods.

Some entries in *Sado Hōgenshū* contain an overview of synonyms and possible cognates of the word in question to be found elsewhere in Japan, and this is the kind of information that Nevskiy used in the *Materials*. *Sado Hōgenshū* originally had its entries in the *hiragana* syllabary; on most occasions Nevskiy transliterated them using the Hepburn romanisation system. He overtly quoted *Sado Hōgenshū* in the entries **ira** ‘medusa’, and **pabi:z** ‘butterfly’ (Yada 1909:49). It appears, however, that most of his references to the Sado dialect come from Yada 1909 even where there is no explicit citation. Such references include, among others, <akuto> ‘heel’ in the entry **adu** ‘heel’ (ibid., 24), <sampa> ‘a kind of boat’ in the entry **sabani** ‘canoe-like boat’ (ibid., 58), <śoro> in the entry **suru** ‘*Trachycarpus excelsa* Makino tree’ (ibid., 53), <obotai> for the entry **iḃ** ‘heavy’ (ibid., 87). Nevskiy also incorporated the cognate and distribution information about the word meaning ‘dragonfly’ (ibid., 47) to his entry **bi:z** with the same meaning. Therefore, Yada 1909 seems to have been a crucial source of information on mainland Japanese dialects to Nevskiy.

1.3.1.2. Older lexicographic sources (pre-annexation period)

1.3.1.2.1. Gozen Koshigaya, *Butsurui Shōko* (1775)

One of the lexicographic sources that had been most extensively used by Nevskiy when compiling the *Materials*, *Butsurui Shōko* is a five-volume all-Japan dialect dictionary. It lists about 4,000 dialecticisms presented as regional equivalents of about 550 contemporary Edo (modern Tokyo) words. The entries have been arranged thematically, and the collected data has been validated by quotations from older literature. The author, Gozen Koshigaya, was a Kantō area (Musashi) born *haiku* poet.

Butsurui Shōko is possibly the one dictionary of mainland Japanese that is quantitatively most frequently present in the *Materials*. One can imagine that it was not without significance that Nevskiy's mentor Yanagita appreciated *Butsurui Shōko* much (Koshigaya 1986:195) and possibly found there a lot of inspiration for his own dialect studies. Nevskiy contrasted the *Butsurui Shōko* entries with those Miyakoan words that occurred to him as likely cognates, such as **go:ra** 'bitter melon' versus a reported Nagasaki equivalent *gōri*. Unlike Ryukyuan sources such as *Omorosōshi* or *Konkō Kenshū*, however, here Nevskiy did not attempt to reconstruct his own phonetically retranscribed versions of eighteenth-century Japanese dialecticisms – he only quoted the relevant fragments of the original dictionary instead, leaving the source's original *hiragana* notation of dialecticisms. This seems an important clue implying Nevskiy's research interests and academic fortes as he himself defined them: he was interested in and felt up to estimate phonetic forms of pre-modern and early modern Ryukyuan words, but not so with early modern regional Japanese vocabulary⁴⁸.

On the other hand, it has been observed that whenever Nevskiy referred to *Butsurui Shōko* not as a lexical label, but as a loose reference (using for example the Russian term “См.” – ‘compare’, ‘see also’), he did not specifically quote the contents of the dictionary, but instead he referred himself or the potential reader of the *Materials* to *Butsurui Shōko* to encourage a comparison of the *Butsurui Shōko* content with what Nevskiy had recorded in the *Materials* in a specific entry. This is evident for example in the entry **m3u-sa**, where after a list of mainland dialectal equivalents and possible cognates of the entry word, Nevskiy wrote <См. Butsuruishōkō>. This reference is identifiable with the *Butsurui Shōko* entry かはまい *kahai* 'dear, lovely' (Koshigaya 1986:159-160), but the contents of the fragment referred to are different yet from the words collected by Nevskiy.

⁴⁸ Nevertheless, Nevskiy did conduct simple transliterations of *Butsurui Shōko* vocabulary notations, like in the instance <にこひしい(niisii)> in the entry **miz** (cf. Koshigaya 1986:170).

Furthermore, Nevskiy incorporated in the *Materials* Russian translations of specific fragments, like the one below in the reference section of the entry **cǐgusǐ** ‘knee’ (Koshigaya 1986:43), cf.:

物類称呼卷ノ一ニ曰ク、ひざ○豊州ニテつぶしトイフ．．．薩摩ニテひざつぶしト云。云々。Колено. В Butsuri-shōko (кн. 1) читаем: <<çiza (колено) – в Вуѝш: говорят сшбушǐ... в Сасшма говорят çiza-сшбушǐ...>>

*A knee. In *Butsuri Shōko* (vol. 1) we read: “hiza (a knee): in Bujū they say *tsubushi*, and in Satsuma *hiza-tsubushi*”.

1.3.1.2.2. *Konkō Kenshū* (1711)

Konkō Kenshū is the oldest dictionary of (central-southern) Okinawan language, and at the same time the oldest dictionary of any Ryukyuan ethnolect ever. It was compiled on the order of King Shō Tei. According to the foreword, the dictionary consists of words of the court language and the holy songs *omoro* as remembered by an elderly woman who had lived through the reign of as many as three kings: Shō Ken, Shō Shitsu and Shō Tei. The comparison with Japanese translations of the entry words and contemporary Japanese language sources, however, apparently indicates that the dictionary also contains some newer vocabulary, including Japanese loanwords (Hokama 1970:7).

The dictionary originally consisted of two volumes and has explanations in Japanese accompanying its Okinawan entries. Like most dictionaries of the pre-modern period in the Chinese civilization sphere, it has been arranged thematically. The precise number of entries is difficult to indicate as it varies from version to version, but the figure falls within the range of 1,000-1,100 (*ibid.*, 8). Unlike the *Omorosōshi* (1.3.1.3.1.), the compilers of *Konkō Kenshū* consistently marked consonant voicing, which can be thought of as a reflection of new tendencies in sound representation occurring at the time in Japan. Nevertheless, for some words Nevskiy still arbitrarily introduced his own voicing marking where he found the originally unmarked voicing plausible. Cf. for example Hokama 1970:448 and the *Materials* entry **jadu** ‘door’ or ‘sliding shutters’ or ‘a place to spend the night’. The same applies to interpreting /u/ as /i/ after non-palatal sibilants, cf. *ibid.*, 480 and the *Materials* entry **jarasǐ** ‘to give’.

In all likelihood, for his *Konkō Kenshū* references Nevskiy used the 1916 edition by Iha, the first ever font-transcribed edition of the dictionary (as suggested by Tanaka 2013:217). In turn, as the basis of his own work Iha used a 1895 manuscript copy presented to him by the author of the copy, Tajima. Nevskiy did not indicate explicitly that it was Iha’s version that he used, but – apart from the fact that it would be logical for him to apply the newest available research in his studies – there are some commentaries in the *Materials*

concerning the *Konkō Kenshū* vocabulary that resemble those of Iha’s (cf. Hokama 1970:464 and the *Materials* entry **bzza**: ‘millet that has withered’). Moreover, the *hiragana* notation cited by Nevskiy is consistent with Iha’s with respect to the usage of voicing diacritics – they are present in both Nevskiy’s and Iha’s notation where they might be absent from other pre-print copies of *Konkō Kenshū*; the same applies to the usage of Chinese characters (they agree in Iha and Nevskiy’s versions). Other than that, Nevskiy often quoted extended fragments of entry explanations from the original *Konkō Kenshū* (cf. for example Hokama 1970:127 and the *Materials* entry **di:(s)** ‘now!, hey, come on’).

Again, like in the case of *Omorosōshi*, Nevskiy expanded the original *hiragana* notation from the dictionary with his own phonetic rendition of the quoted words. One needs to note, however, that “his own” might also mean a result of comparing the *Konkō Kenshū* with modern research on Ryukyuan languages conducted by someone else (“someone else” in this context essentially meaning Iha). Examples of Nevskiy’s insight into the phonetic structure of the *Konkō Kenshū* vocabulary include, among others, the following instances:

- Nevskiy interpreted mid-open nucleus syllabograms as raised where the raising had been found relevant, cf. <wutti:> for をつてい *wotsutei* ‘two years ago’ in the entry **bututuz** with the same meaning (one can observe that Hokama gives an almost identical *katakana* rendition of the modern form of this word, namely ウツティー *uttii*; cf. Hokama 1970:485);
- when a sequence of syllabograms represented linearly a consonant-initial syllable with /i/ as the nucleus and then a syllable with an initial /j/, a sequence would be contracted into a palatalized consonant from the first syllable with the nucleus of the second syllable, as in <di:ik’a> for でいいきや ‘let’s go!’ in the entry **di:(s)** ‘now, come on!’⁴⁹;
- the syllabogram for /mu/ was consistently interpreted as [ŋk] in the case of words with an initial <mu> preceding a velar stop, cf. むきやび ‘paper’ (ibid., 475) as <ŋk’abi> in the entry **kab’i** ‘paper’;
- similarly, an initial syllabogram for /mu/ was interpreted as the velar nasal in different environments, for example before voiceless alveolar fricative /s/ or alveolo-palatal affricate /tɕ/, cf. むちへづくり ‘a container for sacred wine’ (ibid., 59) as <n̄ci:zuukuuri> in the entry **ŋ-k’i** ‘sacred wine’, むさじ ‘a headband (honorific or aesthetic)’ (ibid., 63) as <ŋ-saʒi> in the entry **saʒi** ‘men’s headband’;

⁴⁹ One can observe that such underrepresentation of palatalized consonants was not solely a problem of notation of Okinawan – in Japanese, palatalized consonants would be represented in the same fashion until as late as the syllabic orthography reform of 1946. The same applies to the notation of long consonants – they would also be represented by a normal size syllabogram for /tsu/, and not the lower index, until 1946.

- when two syllabograms with a nasal onset value (/m/ or /n/) were lined up consecutively, Nevskiy would contract them as a long nasal consonant, cf. こかむにやい (ibid., 70) as <kuuga-nn'ai> 'hen's egg' in the entry **ku:ga** 'egg, hen's egg';

- as Nevskiy was apparently not always sure how to interpret certain questionable instances, he sometimes gave alternative suggestions, cf. むざ (ibid., 92) as <muza> and <nza> 'a servant' in the entry **buza** 'uncle, a man in his thirties';

- Nevskiy's interpretations sometimes went as far as recognizing flap deletion mechanisms (see also 2.2.), as in おめけり (ibid., 50) as <umikiji> 'male siblings (as referred to by a female)' in the entry **biki-z** 'a man, a brother (as called by his sisters)'

- Nevskiy would also indicate labialization in sequences when a syllabogram for /ku/or /gu/ were followed by a syllabogram for /wa/, cf. おんぐわ (ibid., 422) <uŋ-gwa> 'a storehouse (honorific or aesthetic)' in the entry **kura** 'a storehouse';

- there are also instances of complete sentences from the original source transliterated into the Nevskiy-style Okinawan notation, as in 北京お主日やすまにそなれよか 七ツ星下の北京ちよしま (ibid., 129) transformed into <ɸikiŋ ušutidaja zumani onubu sunarijuga nanacibuši šitanu ɸikin ću šima> in the entry **šima** 'where'.

Several explanatory fragments of the *Konkō Kenshū* were also translated into Russian, like the one below (original not included in the *Materials*; in different places, the original *Konkō Kenshū* explanations have been incorporated in the *Materials*, like ibid., 114 in the entry **paraūzi**):

くそくはい 童子の嚏 時まじなふ詞 和詞にくさめぐさめといふ徒然草に兒のはなひる時如此ましなはねは其兒に害有と乳母などの云ならはすと云也 (ibid., 131).

Nevskiy included his translation of the above fragment in the entry **kusik'a** 'to sneeze'. The translation again involved Nevskiy's own phonetic retranscription of the Okinawan entry word (with two possible sound forms indicated), cf.:

くそくはひ (kusukuwai/kusukuɸai) Заклинательное выражение произносимое при чихании детей. По-японски говорят kusame-kusame. В Tsuredzuregusa сказано, когда ребенок чихает, если так не говорить, то с ребёнком, как утверждают няньки, случается несчастье” (Nevskiy 2005a:424)

*A spell-like phrase uttered when a child sneezes. In Japanese they say *kusame-kusame*. In *Tsurezuregusa*⁵⁰ it is written that according to nurses, if you do not say that when a child sneezes, it will inflict harm upon the child.

Generally, it appears that virtually all remarks in Russian following a word or expression quoted from the *Konkō Keshū* are in fact either a direct translation of the original eighteenth-century Japanese explanation of the word in question or a summary of that explanation (and not for example a synthesis of information on the given word gathered from different sources). An exception is observed for the synonyms あすたべ <asi-ta-bi> and よあすたべ (no phonetic retranscription) ‘members of the higher council’ in the entry **a-sa** ‘father’, the definition for which Nevskiy clearly supplied from a different source (cf. *ibid.*, 49-50)

1.3.1.2.3. Kotosuga Tanikawa, *Wakun-no shiori* (second half of the eighteenth century)

A huge monolingual dictionary of the Japanese language which comprises as many as 93 volumes released over the course of almost thirty years (1777-1805). It includes vocabulary from Old Japanese and Early Middle Japanese arranged according to the *gojūon* syllabic order, as well as contemporary spoken language and dialecticisms; entries are equipped with examples and citations from written sources. *Wakun-no shiori* is considered the first modern-style dictionary of Japanese, one that influenced deeply Japanese dictionaries of the Meiji era (Buritannika 2007).

Nevskiy would cite *Wakun-no shiori* either in the references and related vocabulary section or in the entry word definition (like in case of **ps'i**: ‘reef’). Altogether, there are seven citations from this source in the *Materials*.

1.3.1.3.4. Minamoto-no Shitagō, *Wamyō Ruijushō* (tenth century)

Also known as *Wamyōshō*, which is the name it is referred to in the *Materials*. Compiled in the first half of tenth century by Minamoto-no Shitagō, it is one of the oldest dictionaries of Chinese-origin vocabulary to have been produced in Japan and exerted a huge influence on the shape of later dictionaries, many of which have also been used by Nevskiy (such as *Ruiju Myōgishō*, *Iroha Jiruishō* or *Setchōshū*, see respectively 1.3.1.2.6.-8.). There exist two versions of *Wamyōshō*: a ten-volume one and a twenty-volume one. The entries are arranged thematically. They include character readings (provided by

⁵⁰ A fourteenth-century two-volume collection of essays by the monk Kenkō; a renowned representative of the genre *zuihitsu* (essays).

phonetically used characters or the *fanqie* technique) and are explained in *kambun* (Chinese text containing specific clues on how to interpret it as if it was in Japanese). Native Japanese equivalents of the Chinese entries are also introduced using the *man'yōgana* syllabic script to represent their phonological value. The dictionary also quotes older sources (for example chronicles such as *Nihon Shoki* from 720, cf. 1.3.1.3.3.) on which its data has been based.

Comparing to most other pre-modern Japanese dictionaries mentioned as citations in the *Materials*, Nevskiy quoted *Wamyōshō* more frequently – the number of citations is estimated at slightly below twenty. Whenever a citation from *Wamyōshō* appears in the reference section of a *Materials* entry, it is always in its original *kambun* notation, yet again proving Nevskiy's diverse philological and linguistic skills.

1.3.1.2.5. Ekisai Kariya, *Senchū Wamyō Ruijūshō* (1827)

A late Edo period commentary edition of Shitagō's *Wamyō Ruijūshō* (1.3.1.2.4.). Also a *kambun*-only text, within ten volumes it comprises entry words from *Wamyōshō*, bringing to each of them citations and comparisons from old written sources. It was published only in 1883 and it was likely the edition from that year that Nevskiy used in his *Materials* references.

Nevskiy cited *Senchū Wamyō Ruijūshō* just once, in the reference section in the entry **cīgusī** 'knees', accompanying also a reference from *Wamyōshō* itself. Noteworthy characteristics of the citation include the fact that Nevskiy indicated the volume and page of his citation source, as well as the heterogeneous nature of the citation with original text mixed with translated fragments in Russian.

1.3.1.2.6. *Ruiju Myōgisho*⁵¹ (date and author unknown, not before late eleventh century)

Also known as *Myōgishō*, *Sambō Ruijūshō* and under many other names (cf. Masamune 1981:5-6). A dictionary of Chinese-origin vocabulary in Japanese usage. Like *Wamyōshō*, it belongs to the dictionary type called in Japanese *kanwa-jiten*, lit. 'Chinese-Japanese dictionary'. Its exact compilation date is unknown; it can be estimated to have been created at the overturn of eleventh and twelfth century, and no sooner than the year 1081 (cf. Masamune 1981:36). It contains over thirty thousand Chinese characters arranged according to their form, and over forty thousand native Japanese lexical equivalents ("readings") to explain their meanings. It is thus a source of prime importance to the study of the history of Japanese language and writing system.

⁵¹ The dictionary is usually referred to as *Ruijū Myōgishō*, with the long /u/vowel, but this lengthening is apparently incorrect, cf. Masamune 1981:3. Note that Nevskiy referred to the dictionary omitting the lengthening, i.e. as <Ruijūmeigishō>.

Nevskiy overtly referred to *Ruijū Myōgisho* once, in the entry **kausa** ‘the itch scabies’. It appears that the first complete, academically revised edition of the dictionary was published only in 1931, meaning after Nevskiy’s return to the USSR. This indicates that also for his work with *Ruijū Myōgisho* Nevskiy used one of available copies of the manuscript, at the same time probably resorting to the papers about *Ruijū Myōgisho* studies, which apparently were rather frequent in the late Shōwa and the Taishō era (Masamune 1981:39).

1.3.1.2.7. Tachibana-no Tadakane, *Iroha Jiruishō* (twelfth or thirteenth century)

Throughout all of the *Materials*, only once did Nevskiy use the label <Iroha³irui³shō>, which should be interpreted as *Iroha Jiruishō*. Interestingly, there are two Early Middle Japanese sources with this name. They differ only by their Chinese characters notation: the late twelfth-century one is 色葉字類抄, while the early thirteenth-century one is 伊呂波字類抄. The earlier version consists of two or three volumes (depending on the copy), while the later, inspired by and based on the twelfth-century *Iroha Jiruishō*, comprises ten volumes. Both are dictionaries of the Japanese language, with entries arranged according to the *iroha* syllabic order, and entries listed under each syllable further arranged thematically (themes are the same for every syllable throughout the dictionary).

Nevskiy quoted *Iroha Jiruishō* for just one reference: <三從兄弟 mata-itoko> in the entry **mata-icufu** ‘a secondary cousin, a child of one’s parent’s cousin’. Since this entry can be found in both twelfth and thirteenth-century versions of the dictionary, it is not clear which of them Nevskiy actually referred to; it cannot be excluded that he might have used both.

1.3.1.2.8. *Setchōshū* (fifteenth century, author unknown)

Another possible reading is *Setsuyōshū*. A fifteenth-century dictionary of the Japanese language. Like in the case of *Iroha Jiruishō*, the entries have been arranged according to the *iroha* syllabic order, and entry words with the same initial syllable arranged thematically. Entries include the *kanji* notation of the entry words, and sometimes also their semantic or etymological explanation. The dictionary apparently gained popularity as a user-friendly tool for checking the prescriptive *kanji* notation of Japanese words. For this reason it became a model for many later dictionaries of a similar type into the Edo period (seventeenth century onwards), and even the name *Setchōshū* started to be used as a synonym of an *iroha*-arranged dictionary.

For his studies, Nevskiy could have used a 1926 revised *Setchōshū* edition. He referred to the vocabulary recorded in this source twice: as <jururi> in the entry **jùrùì** ‘*irori*, fireplace sunken in the floor’ (Yosano et al. 1926:152) and as <megawara> in the entry **mi:ga:ra** ‘concave tile’ (ibid., 159).

1.3.1.2.9. Zensai Ōta, *Rigen Shūran* (early nineteenth century)

A twenty-six volume dictionary of spoken language and dialecticisms of the Edo period with entries arranged syllabically according to the *gojūon* order. After a major editorial review by Mikaki Kondo and Yorikuni Inoue, it was published in three volumes in the years 1899-1900, under a slightly altered title *Zōho Rigen Shūran* ‘revised *Rigen Shūran*’. That revised version was likely used by Nevskiy, as implied by the bracketed character for *zō* 増 ‘addition’ supplementing some of the *Rigen Shūran* references in the *Materials*.

There are five citations from *Rigen Shūran* throughout the *Materials*, all in the references and related vocabulary sections of the entries. Nevskiy supplied the cited lexemes with their *Rigen Shūran* lexical definitions, in some instances also quoting original examples from the literature.

1.3.1.3. Non-lexicographic pre-annexation sources

1.3.1.3.1. *Omorosōshi* (sixteenth/seventeenth century)

Omorosōshi is a twenty-two volume collection of 1,553 Ryukyuan songs, called the *omoro*. *Omorosōshi* were compiled at the order of Ryukyuan kings: volume 1 in 1531, volume 2 in 1613, the remaining volumes in 1623. Most of the songs in the collection had a kind of ritual or ceremonial function and they were sung during religious events, but there are also records of songs of sailors praying for a safe sea journey. Some volumes contain also regional *omoro*, i.e. songs from areas different than Shuri (central royal Okinawan). Volumes 2, 15 and 16 include songs from the Nakagami area, volumes 18-20 from the Shimajiri area, and volume 21 has songs from the Kume island.

Omorosōshi have been written with Japanese syllabary *hiragana* at times mixed with Chinese characters. They are considered to be in fact much older than their respective years of compilation would indicate (Torigoe 1968:3).

In the *Materials*, Nevskiy often referred to the *Omorosōshi* by quoting specific expressions in their original syllabary and providing his own phonetic retranscription, i.e. the reconstruction of the sound of the expression in question. Retranscription rules are largely similar to those observable in Nevskiy’s renditions of the *Konkō Kenshū* dictionary (cf. 1.3.1.2.2.).

In Nevskiy’s times a complete edition of *Omorosōshi*, one with Japanese translations and extensive commentary, was not yet available. In 1925, an

abridged school edition by Iha was published, but it did not contain these particular songs that Nevskiy used as his references. Considering Nevskiy's personal acquaintanceship with Iha, however, it seems likely that Iha might have shared with Nevskiy his own copy of the complete *Omorosōshi*, which in turn he himself received from the creator of the copy, Tajima. The copy apparently was created in 1895 (Torigoe 1968:17), and tentatively it is assumed Nevskiy used it for his *Omorosōshi* studies.

Telling from the fact that Nevskiy used an unedited, comment-less version of the *Omorosōshi*, as well as provided his own phonological retranscriptions of the *Omorosōshi*-transcribed Ryukyuan words (for example, he consistently transliterated short mid-vowels as their raised counterparts, or the /h/-initial syllabograms as /ϕ/-initial), it seems obvious that he was engaged in his own research of the material rather than relied on Ryukyuan literature and language history specialists such as Iha only (even if the possibility of Nevskiy consulting Iha about specific songs or expressions be rather high). This is further confirmed by the fact that in some cases Nevskiy indicated his uncertainty of, for example, the actual phonological form of the expression under consideration, like in the entry **icu**: 'a thread', where he quoted *Omorosōshi* in the following manner: "(Omorosō, X, 4) ておのいと (ó:nuitu ?) ШОЛКОВЫЕ НИТИ [silk threads]". In other words, he was unsure of how to interpret the ておのいと *teonoito* part phonologically⁵² (see also 1.1.2-a. for more indications that the *Omorosōshi* constituted in fact a separate research interest for Nevskiy).

To give an instance of Nevskiy's original phonological interpretation ideas, he apparently retranscribed some consonants as voiced when he found the voicing plausible telling from the contemporary language research material that he had gathered, even though the *Omorosōshi*-style *hiragana* does not mark the voicing on the syllables. Therefore,

- *Omorosōshi* おれつも *oretsumo* 'early summertime' (Torigoe 1968-b:648) in Nevskiy's version became <おれづも> and <urizimu> because of the voiced alveolar fricative in the alleged cognate of the entry word **uruzim** 'spring';

- under the same entry, an identical interpretation was implemented for *Omorosōshi* おれつむ *oretsumu*, Nevskiy's version <おれづむ> *orezumu* (Torigoe 1968-c:225);

- under the entry **yci** 'a whip, a lash', *Omorosōshi* ふち *fuchi* in Nevskiy's version became <buçi> (Torigoe 1968-c:216; one can observe Nevskiy's indirect suggestion of a correspondence between Miyakoan /v/ and Okinawan /bu/);

- in the entry **ap'ara-gi** 'beautiful (person)', *Omorosōshi* あはれ *ahare* (likely /aware/) (Torigoe 1968-b:676) was interpreted by Nevskiy as <aϕari>;

⁵² Torigoe 1968-a:545 gives a phonological interpretation with the one-mora /teo/, one which Nevskiy probably would not agree with.

- for the entry **b'o:ɸ** ‘folding screen’, with the *Omorosōshi* version みやう *miyaufu* (Torigoe 1968-a:486), Nevskiy gave alternative renditions, <m'auɸu/m'o:bu>, showing his lack of certainty as to whether at the time the song in question was recorded the central Okinawan language still had the diphthong /au/ or if it had already merged into today's long vowel /o:/, which in turn indicates his deep awareness of the phonological processes that took place in the historical development of Ryukyuan languages.

Furthermore, Nevskiy's interventions into phonological interpretation of *Omorosōshi* syllabic notation went beyond the voiced-voiceless consonant oppositions:

- some of the vowel lengthening instances were an original interpretation by Nevskiy, as in うきはわ (Torigoe 1968-c:517), Nevskiy うきはあ <ukiɸa:> ‘grandmother’, or となか (Torigoe 1968-b:605) ‘a strait’, Nevskiy <となか> but <tu:naka>;

- for the entry **sīdi-mizī** ‘water of rebirth’, an original *Omorosōshi* すてみ つ *sutemitsu* (Torigoe 1968-a:292) became Nevskiy's <すでみづ> <sidi-mizi>, meaning that Nevskiy not only interpreted the consonants unmarked for voicing as voiced, but also the back close vowel /u/ represented in the first syllabogram as /i/ – he might have assumed that the *Omorosōshi* scribes did not differentiate between the back close vowel /u/ and the front close vowel /i/ in environments where the latter did not palatalize the preceding sibilants⁵³ (another example of Nevskiy interpreting the syllabogram <su> as /si/ is in the entry **sīkama**, where original すかま ‘daytime’ (?) became <sikama>, cf. Torigoe 1968-b:466; in a different instance, syllabogram <tsu> of てつと was rendered as /zi/, <tizitu>, in the entry **cītu** ‘a gift’, cf. Torigoe 1968-c:77).

As a total, it is estimated that there are almost sixty vocabulary items in the *Materials* cited from the *Omorosōshi* songs. It is not to say that all these items are to be interpreted as representatives of old Shuri ethnolect, since a part of them come from the “regional volumes” and may accordingly represent Nakagami, Shimajiri and Kume ethnolects.

1.3.1.3.2. Norinaga Motoori, *Kojiki-den* (1764-1798)

A forty-four volume large *opus magnum* of Norinaga Motoori, one of the founders and a reknowned representative of an early modern (Edo period) research trend called *kokugaku* or ‘native studies’, i.e. the study of all things perceived as natively Japanese as opposed to things Chinese or Chinese-

⁵³ This assumption was justified, given for instance the *kana* notation of Miyakoan words in Tajima's works, where syllables /si/, /zi/ and /tsi/ have been consequently underrepresented by using the same syllabograms as for the syllables /su/, /zu/ and /tsu/.

influenced. *Kojiki-den* is a commentary to the three-volume *Kojiki*, the oldest preserved Japanese chronicle with its compilation is dated at 712.

The first volume of *Kojiki-den* presents an outline of Motoori's research of *Kojiki*; volume two includes an analysis of the *Kojiki* foreword and genealogy of characters appearing in *Kojiki*. All the other volumes are basically a transliteration, amply supplemented with comments, of the idiosyncratic *Kojiki* script⁵⁴ into the classical Japanese notation; one could probably even risk a statement that *Kojiki-den* is a translation of the *Kojiki* language into Classical Japanese.

Nevskiy inserted one expanded quotation from *Kojiki-den* into the *Materials* into the reference and related vocabulary section of the entry **pudal-gù**: 'bottle gourd fruits used as a carry-on drinking cup'; he identified phonologically a possible Old Japanese cognate as <hodari>, and cited Motoori's commentary within a Russian metatext. He also included a rare reference to the exact volume and page number of his citation.

1.3.1.3.3. *Nihon Shoki* (720)

The second oldest preserved Japanese chronicle. It spans over thirty volumes, among which the first two are devoted solely to mythology and the remaining twenty-eight explain history from the mythological times to the reign of the empress Jitō at the end of seventh century, meaning that its time range is about seventy years longer than that of *Kojiki*. Unlike *Kojiki*, *Nihon Shoki* was written consistently in Chinese (*kambun*). It is also considered a much more reliable historical source than *Kojiki*, with detailed and objective relations of non-mythological, consistently dated events.

Nevskiy cited *Nihon Shoki* once, in the reference and related vocabulary section of the entry **kavsī** 'a round pad made of leaves used by women when carrying heavy luggage on their heads', providing a quotation from the source in the original *kambun* version.

1.3.1.3.4. *Man'yōshū* (late eighth century)

The first, or earliest preserved, poetry compilation of Japan. It includes 4,536 poetical creations (songs) spanning over twenty volumes, with specific pieces dated in the broad range from mid-fifth century to the year 759 (Takagi et al. 1957:11). The songs are written with Chinese characters, but often used phonetically rather than, or alongside, their semantic use (this style of notation is called *man'yōgana* 'syllabary like in *Man'yōshū*' and it is considered a direct

⁵⁴ A mixture of Chinese characters used for their semantic value only and following Classical Chinese syntactic rules, Chinese characters used for their semantic value only and following slightly japonized syntactic rules, and Chinese characters used for their phonetic value only in a not yet standardized way.

predecessor of Japanese syllabaries which began to crystallize from the ninth century). *Man'yōshū* is reknown as the only poetry volume in the history of Japan which still involved long epic songs, resembling of Miyakoan *a:gu* (1.2.5., 1.3.1.1.1.); in later compilations, such as the early tenth-century *Kokin Wakashū*, the songs evolved exclusively into a short lyrical form *tanka*. The songs mostly reflect the language of what would be called today the Kansai area, i.e. western Japanese; nevertheless, there is also a group of songs called *azuma-uta* which represent the eastern varieties of old mainland Japanese, bringing extremely valuable insights to the study of regional diversification of Old Japanese.

As an academic interested in Japanese beginnings and oldest Japanese beliefs and traditions, Nevskiy was an avid student of *Man'yōshū*. He received instruction in the source from a befriended *Man'yōshū* specialist, Orikuchi (cf. 1.3.1.1.9.). In the *Materials*, Nevskiy consulted *Man'yōshū* to enrich his entries (as usual, mostly in the reference and related vocabulary section) for about five times.

1.3.1.3.5. Sei Shōnagon, *Makura-no sōshi* (late tenth century)

Also known under its English title *The Pillow Book*, *Makura-no sōshi* is one of the most valued literary documents of Early Middle Japanese, and one of the most influential works in the whole history of Japanese literature. Written in the *hiragana* syllabary, it is a non-fiction collection of essays, anecdotes and impressions concerning the life of the Heian court as seen through the eyes of a perceptive insider. The authorship is attributed to a woman known under a pseudonym of Sei Shōnagon (real name unknown), who in the years 993-1000 served as the lady-in-waiting of the empress Sadako (Teishi), wife of the emperor Ichijō.

Nevskiy cited this work in the *Materials* once, in the reference section of the entry **usīcī** ‘a plain short table with four square wooden legs’, having retranscribed the cited word as <wośiki>.

1.3.1.3.6. Tachibana-no Narisue, *Kokon Chomonjū* (1254)

A collection of folk tales compiled in the early Kamakura period which contains also stories from earlier collections, such as *Konjaku Monogatari* or *Uji Shūi Monogatari*. Nevskiy did not quote it directly – the title along with a single lexeme from the contents appeared in a larger quote from the *Rigen Shūran* dictionary instead (in the entry **tanasi**), which implies that he may not even have used *Kokon Chomonjū* as his original source.

1.3.1.3.7. Ise Sadatake, *Teijō Zakki* (1763-1784)

A sixteen-volume collection of essays on traditions of the past and old literature written by a warrior class member with the intention to provide an introduction to the past matters for the posterity. Again, like in the case of *Kokon Chomonjū*, the name *Teijō Zakki* appeared in the *Materials* only inside a quotation from *Rigen Shūran*, which may indicate that Nevskiy did not conduct any direct research on *Teijō Zakki*.

1.3.1.3.8. Goshirakawa emperor, *Ryōjin Hishō* (by 1179)

A poetry collection from the late Heian period, dated at no later than 1179. It focused on the genre called *imayō* or *imayō-uta*. Originally it supposedly comprised as many as twenty volumes, a set of ten with the poems and the other ten with traditions and background stories related to the creation of the poems. Only two volumes with about 570 poems recorded survived until the modern era.

Nevskiy cited it once as an Old (actually Early Middle) Japanese reference in the entry **jarabi-na**: ‘child name’ (quote <warawana>).

1.3.1.3.9. Dōyū Kurokawa, *Yōshū fushi* (1686)

An all-*kambun* ten-volume guide through the seventeenth-century Kyoto. Its author was a Confucianist doctor who served the Asano family. When he retired from the post, he devoted himself to the study of the Kyoto area, specifically its geography and history, presenting his study results in the book in question. Each volume comprises a different Kyoto-area related topic among which the volume on the local products (*miyage-mon* 土産門) with its descriptions of local trade and lifestyle is especially valued, considered unique when compared to other sources of the period (cf. Buritanika 2007). It is perhaps no coincidence that it was precisely this chapter that Nevskiy referred to in the *Materials*.

The quotation from *Yōshū fushi* in the *Materials* is one of the rare instances where Nevskiy gave almost complete bibliographic data of the quoted source, including the page, volume, year and place of publication, and even the series in which the publication was issued. From these data one finds that Nevskiy used a 1916 edition of *Yōshū fushi* from a series called *Kyōto sōsho* 京都叢書 ‘a series of writings on Kyoto’. As the part he quoted and subsequently translated into Russian (in the references of the entry **nab’a:ra**: ‘*Luffa cylindrica*’) is in *kambun*, it is clear that he worked with the original text and not its Japanese translation (had such had been available at that time at all), which is not very surprising given that all through the *Materials* he also quoted and referred to

other *kambun*-only sources.

1.3.1.3.10. Jo Hōkō, *Chūzan Denshinroku* (1721)

A book on the eighteenth-century Ryukyu Kingdom, written by Jo Hōkō (Chinese Xu Baoguang), a Chinese emissary from the Minhou county in Fujian province. Jo Hōkō had been sent to the Ryukyus on behalf of the Qing emperor to pass on the investiture to Shō Kei as the China-acknowledged Ryukyuan king in a ritual called in Japanese *sakuhō*. The envoy subsequently spent about eight months in the kingdom, taking that time to collect information about the Ryukyus from the Ryukyu king and his court; he also traveled with Ryukyuan guides-interpreters across the country to observe the lifestyle and traditions of the local people. The contents of the book therefore include detailed descriptions of Ryukyus at the peak of their court culture, as well as information on the kingdom's history (profiles of the previous kings) and geography. There is also a short note on Miyako islands, called by the author "the seven southern islands". Cf. Jo Hōkō 1982:212-213. The book apparently has no parallel in the field of Ryukyuan studies, with no other pre-modern source being as detailed and accurate in depicting the court and the kingdom; it remains one of the most influential sources for Ryukyuan studies specialists (Jo Hōkō 1982:2-3).

The part of *Chūzan Denshinroku* that Nevskiy was most interested in as far as the *Materials* were concerned should have been the Ryukyuan lexical list from volume six (Jo Hōkō 1982:377-386). Indeed, *Chūzan Denshinroku* was quoted in the entry **upuzi** 'grandfather, grandpa'. There, Nevskiy referred to a *Chūzan Denshinroku* rendition of the word of the same meaning, <五虎之> (Jo Hōkō 1982:381), and interpreted it as <уфүзи>.

From the preface by the translator-commentator of the Japanese edition of *Chūzan Denshinroku* one learns the first Japanese edition of Jo Hōkō's book was only issued after 1939 (Jo Hōkō 1982:3), meaning that it was only available after Nevskiy's death. This allows for a recognition that in his work Nevskiy used the original Chinese version of the source, a yet another evidence of his superb competence as an Oriental philologist.

1.3.2. Informants

The following list of people includes Miyakoan informants mentioned by their name in the *Materials*, or those who are for other reasons thought of as contributors to the *Materials*. Many of these people were also referred to in Nevskiy's writings on Miyakoan folklore and culture (found in Nevskiy and Oka 1971 or Nevskiy 1978).

A characteristic which may be considered striking when analysing and comparing information on Nevskiy's informants selected is that he tended to choose people who themselves were engaged in recording their local folklore

and traditions. Some of them, like Kuninaka, Tomimori or Kiyomura, had their own research results published at some point of time; others, such as Tanaka or Maedomari, would devote their spare time to the collection of Miyakoan folklore. Apparently, Nevskiy deliberately looked for such people who were conscious of the cultural value of their home islands, thus ensuring that they would be prepared both intellectually and emotionally for an exchange with an outside researcher, profitable to both parties.

1.3.2.1. Kempu Uintin (name transliterated by Nevskiy as Kimpu Uiuntin; later changed his name to Kempu Inamura)

Two years Nevskiy's junior, Uintin was Nevskiy's first teacher of Miyakoan. They met in Tokyo in the last days of 1921. At that time Uintin was a student of a teachers college in Tokyo. It was then that he conducted private classes in Miyakoan for Nevskiy for about a week. They had a follow-up course in July 1922 directly before their journey to Miyako, for which they set out together, as Uintin happened to be on his way back home for the summer vacation. In Miyako, Uintin introduced Nevskiy to Miyakoan intellectuals who subsequently became Nevskiy's informants, including Tomimori, cf. 1.3.2.3. (Katō 2011:133). It appears, however, that after 1922, Uintin and Nevskiy never met again.

Explicit mentioning in the *Materials*:

mazimunu

ffamur'a:

(Ps) (Ta) 「化物ノ子守」ノ意。虫ノ名。上運天賢敷君ノ話ニ依ルト此ノ語ハ平良ニテ蝶々ノ意味ニ使用サレル。徳山清定ノ話ニテハ多良間ニテ此ノ虫ハ蝶々デハナクシテ瓢蟲 (テントウムシ) (Coccinella)ノ一種ダト。Букв. „нянька оборотня”, название насекомого. По словам Uiuntin Kimpu в Псара выше названным словом обозначают бабочку; по словам же г. Tukuajama Śi:ti: на о. Tarama этим словом называется маленькое круглое насекомое с твердыми крыльями красного цвета, на которых имеются черные точки („божья коровка”?)

*(Hirara) (Tarama) Means “a demon's babysitter”. The name of an insect. According to Uiuntin Kimpu [Uintin Kempu], this name is used in Hirara to refer to a butterfly. According to Shiiti Tukuyama [Seitei Tokuyama], on Tarama it does not refer to butterflies, but to tiny round insects with thick black-dotted red wings (a subspecies of ladybird?).

Other traces of contribution: several of the example utterances could be attributed to Uintin (see 1.1.3.). Also, Uintin sung to Nevskiy one of the versions of <ni:manúsu:> (Nevskiy 1978:5-18, 101-112, Nevskiy 1998:24-57, cf. 1.2.5-f-c.), words and expressions extracted from which can be found in the *Materials* as entry words, like the one below:

sauśéŋ (Ps. poet) 早船
* (Hirara poetry) “early ship”⁵⁵

1.3.2.2. Kanto Kuninaka (Nevskiy transliterated his name in Miyakoan style as Kwanto)

At the time of Nevskiy’s first arrival to the islands, Kuninaka was the mayor of the Irabu village. In fact, he was the first mayor of the village ever, and one remembered with much gratitude by the inhabitants of the island (Katō 2012:140); he remained at the post for 18 years (Ikuta 2003:87). He was also engaged in his own research of the local culture and traditions. In 1941, in journal *Hōgen* 2-4 (reprinted in 1971, cf. Kuninaka 1941), he published a paper titled *Jinrin-ni kan-suru Miyako hōgen* ‘Miyako dialect vocabulary referring to people’. It contains a list of 75 vocabulary items in *katakana* syllabary, mostly kinship terms, usually with expanded explanations on the meaning, etymologies, regional and sociolectal distribution, and Okinawan and Japanese cognates of the respective items. Many words from Kuninaka’s list, transcribed phonetically, have been attested in the *Materials*, which implies the possibility of Kuninaka being the informant who taught Nevskiy those words.

Nevskiy met Kuninaka on the first day of his Irabu visit (August 5, 1922), in Kuninaka’s private house in the Sawada settlement. The objective of Nevskiy’s excursion to Irabu was to study the local archaic language, so Kuninaka introduced him to elderly people of the village and facilitated recording old *taugani* and *a:gu* songs. Kuninaka also gave Nevskiy significant amount of information about Miyakoan (especially Irabu) culture and history, describing in details, among others, the Ryukyu Kingdom period administration and tax system, or tools used for everyday activities such as cooking or weaving (see 1.2.4.). Kuninaka’s knowledge used in the *Materials* came not only from that direct contact: Nevskiy himself mentioned that he received also written data from Kuninaka, namely a lexicon, presumably in Japanese, with *katakana* Irabu-Miyakoan words recorded, including also terms related to Irabu and Miyako history (Nevskiy 1978:22).

Explicit mentioning in the *Materials*: it is estimated that almost 400 entries include in their definitions the label <(Kuninaka)> and/or < (國仲) > (on their

⁵⁵ The definition part of the entry explains the etymology of the word, and not its meaning. The word refers to ships which set out every spring to Shuri (the capital of the Kingdom), carrying tax goods onboard.

semantics see 1.2.4.). It is clear that Kuninaka was a major contributor to the *Materials* in their present shape. Information from no other Miyakoan local was admitted in such amount and with such consistence. As Nevskiy paid much more attention to indicating written sources for his data rather than oral ones, it might be logical to infer that whatever is labeled as “Kuninaka” in the *Materials* in fact could be traced back not to direct conversations between Nevskiy and Kuninaka, but rather to that enigmatic lexicon handed to Nevskiy by Kuninaka, which Nevskiy apparently incorporated into the *Materials* while giving Kuninaka a reference credit. It also seems logical that if Nevskiy indeed spent only two days on Irabu, it could not have been possible for him to record as many as 400 words with very broad and specialist explanations from Kuninaka, especially if one takes into account that Kuninaka’s relations were not the only interest to Nevskiy during his Irabu stay.

Some of the entries which quote Kuninaka, however, clearly are a result of direct conversation. This is confirmed with a record by Kuninaka’s grandson as found in Katō 2011, describing how Kuninaka and his secretary taught Nevskiy Miyakoan on their way from Sawada to Sarahama on August 6. The record includes words identifiable in the *Materials* as **pi(d)zi-mnuz** ‘dried sweet potato ball’ and **blbl** ‘inedible potato’ (Katō 2011:139-140). The latter entry does not cite Kuninaka at all, thus supporting the hypothesis that whenever Nevskiy did indicate the source of a vocabulary item, in all likelihood it was a written source.

1.3.2.3. Kantaku Tomimori (Nevskiy transliterated his name as Kwantaku)

Tomimori came from Hirara. He was a Miyakoan educator and historian who contributed to the development of Miyakoan studies by writing *Kyōdoshi* 郷土史 ‘history of our homeland’ in 1910 (Motonaga 2012:68). Nevskiy was introduced to him by Uintin right after he first arrived at the islands in 1922.

Explicit mentioning in the *Materials*:

baka-mizī

(Ps) (Ta) 若水。變若水。節祭(šicī)ノ日ニ朝早ク井戸カラ水ヲ汲ンデ來テ家内中之ヲ浴ビル習慣ガアル。サウスレバ若クナルト信ゼラレテキル所カラ此ノ水ヲ若水ト名ヅク。此ノ若水ニ就テ、次ノ傳説ガアル。「^{シツ}節ノ夜ニハ人ガ蛇ヨリ先ニ若水ヲ浴ビテ居ツタカラ人ハ若ガヘリシタガ蛇ハ若ガヘラズニ居ツタ、處ハ或年人ガ蛇ニ負ケテ、若水ヲ浴ビテモ蛇ハ若ガヘリシ、人ハ若ガヘラズ様ニナツタトサ」(平良村ノ富盛寛卓氏ノ話)。 [...]

Молодая вода. „Живая вода”. Так называют воду принесённую с колодца рано утром в день праздника *śicī* (См), которой обливаются вся семья в надежде, хотя немного, да помолодеть. Относительно этой „живой воды” существует следующее предание: „Т. К. в ночь на праздник *śicī* люди обливались „молодой водой” раньше змеей, то люди молодели, а змеи не молодели. Однако однажды люди были опережены змеей. Хотя они и обливались, но змеи стали молодеть, а люди перестали молодеть” (Переведено со слов г. Tomimori Kwantaku из деревни Psara). [...]

* (Hirara) (Tarama) Young water. Rejuvenation water (*aqua vitae*). There is a custom on the day of the festival <*śicī*> when early in the morning people draw water from a well and bring it to their houses where all members of the family bathe in it, hoping the water would make them young again, even just a little bit. Therefore, this water is called the “young water”. There exists the following legend about the young water. “On the night of <*śicī*> people would bathe in the young water before snakes did, so people would rejuvenate. One year, however, people lost to snakes and since then even if people bathe in the young water it is snakes that rejuvenate and not the people.” (Translated from a story by Mr. Kwantaku Tomimori of Hirara).

Other traces of contribution: a complete version of Tomimori’s “young water” story, also in Miyakoan (absent in the *Materials*), can be read in Nevskiy’s 1928 text *Tsuki-to fushi* (cf. 1.1.2-d., 1.2.5-d-e.; Nevskiy and Oka 1971:3-19). It may have become a source for some of the entries, such as **baka-gaiz** ‘to rejuvenate’ or **maki:z** ‘to lose’. The entry **tanta** below is distinct in that it cites Tomimori outside the “young water” context, cf.:

tanta (Ps) (Sarah) По словам г. Tomimori Kwantaku – tanta тоже что и atahfu – речная рыба⁵⁶ в роде кormорана, питающаяся рыбой. В Sarahama мне говорили рыбаки, что tanta это название большой птицы в роде орла питающейся даже крупной рыбой.

*(Hirara) (Sarahama) According to Mr. Kwantaku Tomimori, <tanta> means the same as <atahfu>: a river bird resembling a cormorant which feeds on the fish. Fishermen in Sarahama told me that <tanta> was a name of a large bird resembling an eagle which fed on even huge fishes.

⁵⁶ The text reads *рыба* ‘fish’, but it should be *птица* ‘bird’ instead (comment courtesy of Yevgeniy S. Baksheev.)

1.3.2.4. Shunkō Kakinohana

Kakinohana came from Tarama and, as is the case with Nevskiy's 1922 Tarama trip in general, little is known about him. As seems clear from the information incorporated in Nevskiy 1978, Kakinohana was Nevskiy's essential Tarama-ethnolect informant during Nevskiy's stay in Tarama on August 15-16 1922 (see also 1.1.3.). In his *Tsuki-to fushi* (Nevskiy and Oka 1971:14, cf. 1.1.2-d.), Nevskiy described Kakinohana as a "young man" from whom he heard another version, alongside Tomimori's, of the "young water" story.

Explicit mentioning in the *Materials*:

baka-mizī

(Ps) (Ta) 若水。變若水。節祭(śicī)ノ日ニ朝早く井戸カラ水ヲ汲ンデ來テ家内中之ヲ浴ビル習慣ガアル。サウスレバ若クナルト信ゼラレテキル所カラ此ノ水ヲ若水ト名ヅク。[...] 多良間モ同様ノ話ガアル、即チ極昔ノ時ニハ人間ガ死ヌトイフ事ハナカツタ。ナゼナラバ毎年節ノ夜ニ天カラ若水ガ落ちテ、人間ガ他ノ動物ヨリモ先ニ之ヲ浴ビテキタカラデハソノ水ヲ浴ビルト古キ皮膚ガ脱レテ人ガマタ若クナツテキタ。處ガ或年蛇ガ人ヨリモ先ニ若水ヘ入浴シタ。人間ガ來タ時、水ガキタナクナツテキタ。ソレヲ見タ人間ガ入浴セズニ只手ト足ヲ洗ツタ。其後ハ蛇ガ脱皮シテ若ガヘリ、人間ハ若ガヘラレナクナツタ。唯手足ノ爪バカリガ始終脱レテ生々シテキルト (多良間島、垣花春綱氏ヨリ聞イタ話)

Молодая вода. „Живая вода”. Так называют воду принесённую с колодца рано утром в день праздника śicī (См), которой обливается вся семья в надежде, хотя немного, да помолодеть.[...] Такое же предание существует и на о. Тарамы. А именно, люди в древности будто бы не умирали. Ежегодно в ночь на s'icī с неба спускалась „молодая вода”, которою было приказано человеку обливаться раньше других животных. После омовения с человека сходила старая дряхлая кожа и он молодец. Но вот однажды змея укуталась в „молодой воде” раньше человека. Когда последний пришел, он увидел взмученную воду и вымыл себе только руки и ноги. С того злополучного дня человек перестал молодец и умирал, состарившись. Змеи же при приближении старости сбрасывают с себя старую кожу и

возрождаются к новой жизни. Благодаря тому, что человек в тот злополучный год вымыл себе только руки и ноги, у него до сих пор все время, пока он жив, обновляются только ногти, сменяющиеся новыми. (Со слов г. Kakinohana Shunkō, на остр. Tarama)

*(Hirara) (Tarama) Young water. Rejuvenation water. There is a custom on the day of the festival <śici> when early in the morning people draw water from a well and bring it to their houses, where all members of the family bathe in it, hoping the water would make them young again, even just a little bit. Therefore, this water is called the “young water”. [...] A similar [as in Hirara] legend exists in Tarama. According to this legend, in the very distant past people were immortal. That was because every year on the night of <śici> rejuvenation water would fall from the skies and people would bathe in it before other animals could. When they did, they would shed their old skin and become young again. One year, however, snakes bathed in the young water before people did. When people came, the water was dirty. When they saw it, they decided not to bathe. They only washed their hands and feet. Since then snakes have been shedding their skin and rejuvenating, and people cannot rejuvenate at all. Only hand and toe nails are shed and regenerate. (According to Shunkō Kakinohana on Tarama island).

Again, the Miyakoan original of this story was included in Nevskiy’s 1928 *Tsuki-to fushi* (see 1.1.2-d., 1.2.5-d-e.). While the entire original version is not included in the *Materials*, it can be identified in some entries and examples, such as <ŋkè:ŋ-du> ‘a long, long time ago’.

Other traces of contribution: Kakinohana also taught Nevskiy two *a:gu* songs (more precisely *e:gu*, as the genre is called in the Tarama ethnolect), <s’o:gacīnu ε:gu> and <kamnatanadurunū ε:gu>, both of which found their way into the *Materials* as utterance examples (see 1.2.5-e-f. and 1.2.5-f-b.).

1.3.2.5. Seitei Tokuyama (name transliterated by Nevskiy as Śi:ti: /ei:ti:/ Tukijama)

A rather mysterious figure so far. Nevskiy mentioned him in his *Tsuki-to fushi* (Nevskiy and Oka 1971:6-7) as a Tarama-born informant who had told him a local legend about how the moon lost her bright light. It is not even clear if the two met on Tarama or if Nevskiy met Tokuyama elsewhere.

Explicit mentioning in the *Materials*: the same entry as Uintin (cf. 1.3.2.1.).

1.3.2.6. Kōnin Kiyomura (Nevskiy transliterated his name as Gōnin Kiimura)

A Miyakoan historian, best known as the author of the first systematic reference book on Miyakoan history, *Miyako shiden* ‘Miyako history and legends’ released in 1927 (cf. Kiyomura 2008). One year Nevskiy’s senior, he died in 1929, at the age of only 38. Nevskiy may have met him for the first time in 1926, during his second Miyako visit; at the time Kiyomura was working as a correspondent for the newspaper *Okinawa Shimbun*. They shared interest in Miyakoan ethnography and traditional songs (Kiyomura appended a collection of 13 historical event-related *a:gu* and their Japanese translations to his 1927 volume, cf. Kiyomura 2008:267-308; in the same year he also released an *a:gu* songbook with an extensive commentary to every song included, *Miyako min’yōshū* ‘Miyakoan folksongs’, later incorporated in Kiyomura 2008:309-366).

The two kept in touch also after Nevskiy had returned to the mainland. Kiyomura’s *opus magnum*, *Miyako shiden*, included over thirty Miyakoan words written phonologically in Latin alphabet, such as *pstu* ‘a man’ or *zzu* ‘fish’ (Motonaga 2012:72), the source of which can be attributed to no one but Nevskiy. On the other hand, Nevskiy referred to Kiyomura as his “friend”, at the same time revealing that he had access to *Miyako shiden* (Nevskiy 1978:18). But perhaps the following fragment from the foreword to *Miyako shiden* should be considered most telling of their relationship.

Even if one can find answers to some questions concerning Okinawa or Yaeyama through one’s knowledge of Miyako, it does not work like that the other way round. It is an extremely fortunate circumstance for our academic world that one man, Mr. N. A. Nevskiy, in recent years has visited the Miyako island on many occasions to conduct research on its ethnography and language with an intention to eventually make the results public (Kiyomura 2008:1.).

Explicit mentioning in the *Materials*: none.

Other traces of contribution: original Miyakoan utterance examples from a story told by Kiyomura and published in Japanese, 1928 *Tsuki-no akariyazagama-no hanashi* ‘about Akarjazzagama from the moon’ incorporated in *Tsuki-to fushi* (cf. 1.1.2-d., 1.1.3., 1.2.5-d-e.), are abundant in the *Materials*. Kiyomura was also the main informant and provider of children’s songs for Nevskiy’s 1927 paper, *Miyakojima kodomo yūgi shiryō* ‘materials about games of children from the Miyako island’ (1.1.2-d., 1.1.3., 1.2.5-g-k.-r.).

1.3.2.7. Katsuko Maedomari

A Sarahama-born female teacher of a women's teacher college in Yokohama. Not much is known about her relationship with Nevskiy; nevertheless, Nevskiy called her his “great friend” (Nevskiy 1978:17). It is not even clear if they ever met in Maedomari's home islands, as she was never mentioned by Nevskiy in any records of his Miyako fieldwork materials – they could have as well met in mainland Japan. He did mention (ibid.) that she had sent him a version of the song <ni:manuśu:> (1.1.3., 1.2.5-f-c.; Nevskiy 1978:5-18, 101-112, Nevskiy 1998:24-57) after her visit to her home village in the summer of 1925. She also told him a story in her native Sarahama ethnolect which Nevskiy published in 1926 as *Ōuzura-no hanashi* (“Quail Story”), in a volume on phonetics (see 1.1.2-f. and 1.2.5-d-a.). It is unclear if she was related in any way to Kinkichi Maedomari from Sarahama, who was mentioned by Nevskiy in his Tenri Library notes in the entry **munai**. It is unlikely that she was his wife (since she lived in Yokohama, and besides, Kinkichi's wife was also mentioned in the said entry, but not by her name, which would be odd if it was in fact Katsuko, Nevskiy's “great friend”), but she could have been his daughter, grand-daughter or niece.

Explicit mentioning in the *Materials*: none.

Other traces of contribution: fragments of the 1926 “Quail Story” can be found in large quantities as example utterances (cf. 1.2.5-d-a.). Her version of <ni:manuśu:> may also have contributed to Sarahama vocabulary listed in the *Materials*.

1.3.2.8. Shun'ei Tanaka (later changed his family name to Shimoji)

Not much is known about the whereabouts of this apparently Shimoji-born person, but from his recorded interaction with Nevskiy it is clear that he was collecting traditional Miyakoan songs by himself. One certain fact is that he and Nevskiy must have met at least twice. The first time was prior to 1927 when Nevskiy published *Miyakojima kodomo yūgi shiryō* (1.1.2-d., on Kiyomura's contribution see 1.3.2.6.), in which he quoted a full version of one song “that was recorded in the notebook of Shun'ei Tanaka-kun” (Nevskiy and Oka 1971:82). The second time was in 1928, during Nevskiy's third visit to the islands, when he recorded from Tanaka the song <ssutuznu a:gu> (1.1.3.).

Explicit mentioning in the *Materials*: none.

Other traces of contribution: fragments of a children's song recorded originally by Tanaka, phonetically retranscribed and quoted in *Miyakojima kodomo yūgi shiryō* (Nevskiy and Oka 1971:82-86), were also used as example utterances in the *Materials*.

1.3.2.9. Chōryō Motomura

Motomura was the mayor of Hirara village in years 1917-1919. Very little is known about his interaction with Nevskiy, but they certainly met no later than on August 3, 1922⁵⁷. It was then that Nevskiy recorded a couple of improvised *to:gani* songs from him in Hirara, and their exact recording data are contained in Nevskiy 1978 (see 1.1.3.).

Explicit mentioning in the *Materials*: none.

Other traces of contribution: Motomura's *to:gani* were abundantly quoted as utterance examples in the *Materials* (consult 1.1.3. and 1.2.5-g-f., 1.2.5-g-i.-j.).

⁵⁷ Following that date Nevskiy probably did not conduct any research in Hirara in 1922.

2. A description of Miyakoan as recovered from Nevskiy's *Materials*

The goal of this chapter is to provide a grammatical sketch of Miyakoan to the extent possible with the information recorded and recoverable from the *Materials*. The first section, *Language basics* (2.1.), does not pertain to the *Materials* as directly as the other two: the intention is to present an introductory profile of Miyakoan, involving an overview of the available linguonyms with the background and implications of their usage, the demographics and estimated sociolinguistic status, involving an attempt to synthesize the ambiguous and sometimes contradicting data on Miyakoan vitality, as well as information on genetic affiliation, regional diversity and typological characteristics of the language. The second section, *Sound system* (2.2.), proposes phonological inventories for four best represented ethnolects of the *Materials* (see 1.2.3.), namely Hirara, Sawada, Sarahama and Tarama, by identifying minimal pairs on the basis of phonetically transcribed vocabulary found in the source. The section also includes a discussion of phonological correspondences with mainland Japanese, providing implications for a comparative and historical study of Miyakoan (and related languages). The final section, *Morphology and syntax* (2.3.), involves an analysis of lexical categories, grammatical categories, inflectional and derivational patterns, as well as clause structures and clause combining strategies. The analysis is mostly based on what can be recovered from the example utterances (cf. 1.2.5.), and the main ethnolect described is Hirara, due to its largest number of recorded examples.

2.1. Miyakoan language basics

2.1.1. Language naming, labels and their implications

The language of the entry words in the *Materials*, in this dissertation mostly referred to as Miyakoan, in English literature is usually called either Miyako or Miyako-Ryukyuan (often without the hyphen, as Miyako Ryukyuan). The latter term reflects a broader Ryukyuanistic naming convention used to specify that a given ethnolect is from the Ryukyuan branch of the Japonic family, as well as to disambiguate the language from the area where it is spoken: hence also “Amami Ryukyuan”, “Yaeyama Ryukyuan” etc. (see for instance Pellard and Shimoji 2010). For the sake of concision on the one hand and the maintained value of disambiguation on the other, the term “Miyakoan” has been chosen for the purpose of this description. All these terms refer to the regionally diversified ethnolect which has traditionally been spoken on the seven inhabited Miyako islands prior to the Japanese annexation of the area in 1879, and in decades which followed. This ethnolect is now strongly endangered due to the community’s shift to the dominant Japanese language and a breach of intergenerational transmission of the local language estimated to have occurred no later than by the late 1960s (see 2.1.4.). The language has no official status recognized either on the state level or by local authorities. It is only by the power of linguistic convention that it may be called a “language”.

In Japanese, the dominant language of Miyakoan-speaking area, Miyakoan has traditionally been labeled as a “dialect”, *hōgen* – *Miyako hōgen* ‘Miyako dialect(s)’. This terminology is a direct reflection of the *kokugo* or ‘national language’ policy, which implements a worldview based on a tautology that since the state is Japan and the people living there are Japanese, then their language must be Japanese, too, including also the regional languages, however different and unintelligible with standard Japanese, the *hyōjungo*, they may be (unless they are languages unrelated genetically to Japanese, such as Ainu or immigrant Korean or Chinese). The ideology of *kokugo* is an immensely complex matter which is intricately intertwined with the approach to the question of minorities displayed by the modern Japanese nation state. The latter question was explained as below by Majewicz.

In Japan, persistent fear of the very idea of any ethnic diversity of the population inhabiting the country led to the schizophrenic insistence on the “homogeneity of the nation” with “one race/one culture society”, despite mounting evidence from interdisciplinary research to the contrary. [...] In 1980 the Japanese government even officially informed the UN that there were no minorities in Japan as understood by the Article 27 of the International Convention on Human Rights (Majewicz 2011:157).

The ideology of Japanese homogeneity not allowing any room for minorities is, in turn, a direct descendant of the set of values and directions imposed by the Imperial Rescript on Education (*Kyōiku Chokugo*), signed by the Meiji emperor and issued in 1890, a little over ten years after annexation of the Ryukyus. Intended as a construction frame on which to build a then *in statu nascendi* modern Japanese nation state, the Rescript became a foundation for imperialism and militarism which was to lead to the tragic outcome of Japanese involvement in World War II. The citation below explains how the Rescript contributed to the homogeneity ideology, and how it pertained to the situation of the Ryukyus.

The basic premise was that in all or most essential cultural characteristics, Japan is a singular entity. All Japanese, therefore, partake of a common cultural heritage, and this cultural heritage is a natural result of being Japanese – not, for example, a recent social construction. [...] Because Okinawa suffered from the stigma of being different in mainland Japanese eyes and because of its poverty and de facto dependence on the Japanese state, it would have made no sense for Okinawans to point out or celebrate cultural distinctiveness from the emerging singular “Japanese” ideal. Instead, the rhetorical reaction to assertions of Japanese cultural singularity and superiority was to claim that Ryūkyūans, too, have long been Japanese – superficial differences to the contrary notwithstanding (Smits 2006:60-61).

A noteworthy part which should be helpful in grasping from the present perspective the convoluted situation behind the nomenclature of Ryukyuan ethnolects is that the “Japanese identity” was not exactly forced upon Ryukyuan by the Japanese nation state single-handedly. It was rather a, so to say, imposed bottom-up decision of the Ryukyu inhabitants to discard their distinctiveness in order to adapt the favorable identity of a majority. In other words, it was the choice of a lesser evil under the dire circumstances that Ryukyuan had found themselves in following the Japanese aggression of 1870s.

It is also not out of place to observe at this moment that even after the annexation, genetic relationship between mainland Japanese and Ryukyuan had not yet been academically proved. As recounted by Hattori (Hattori 1959:22), Japanese had long been identifying Okinawan with Chinese. Even when Chamberlain 1895 (see 1.3.1.1.12. and 3.1.) proved Okinawan to be in a “sister relationship” with Japanese, he emphasized that he could not decide about genetic affiliation of the “little known” Sakishima islands vernaculars. While Polivanov 1914 did count Sakishima ethnolects as relatives of Japanese, he was hesitant about their placement in the family tree against Northern Ryukyuan and Japanese (*ibid.*, 126-127). That Sakishima were a subgroup of Ryukyuan was not an established view until as late as 1920s. Nevskiy’s studies must have contributed to changing that state of affairs; still in a note from the early 1920s,

discussed in more detail in 2.1.2.1., Nevskiy stated that he did not “think that Miyakoan is an unusual language from some completely different family” (Nevskiy 1996:283), implying that at the time even the Japonic affiliation of Miyakoan was still a matter of an ongoing discussion, rather than a solid fact.

Extraordinary as it may seem, it only took a few years for Sakishima languages to travel the long road from the “weird Chinese-sounding vernaculars” to “Japanese dialects”. As Miyara (2010:13) pointed out, Misao Tōjō’s 1927 publication *Kokugo-no hōgen kukaku* ‘geographical classification of the national [Japanese] language’ was a breakthrough in how Ryukyuan ethnolects were perceived, and written about, in linguistics literature. While Tōjō made a vital contribution in correctly grouping Okinawan ethnolects with Sakishima and Amami and presenting them against mainland ethnolects, including those in closest geographical vicinity, such as Ōsumi and Tokara islands (Hattori 1959:22), his classification of Ryukyuan as “Ryukyuan dialects” (*Ryūkyū hōgen*) versus “mainland dialects” (*Hondo hōgen*) had permanently locked Ryukyuan studies within the framework of Japanese dialectology.

It is difficult to determine the actual implications of the term *Miyako hōgen*. It certainly does not suggest that Miyakoan is a regional variety of Japanese or that it is intelligible with Japanese – Miyakoan students, also those that refer to Miyakoan by the term *hōgen*, are aware of this fact more than anyone else and they often admit explicitly not only the unintelligibility of Miyakoan with Japanese, but also with other Ryukyuan varieties, and even the limited intelligibility among some sub-varieties of Miyakoan (as in Hokama 1977:213). The term *hōgen* probably also does not imply that mainland Japanese is a parent language to Ryukyuan ethnolects – that Japanese and Ryukyuan diverged from a shared protolanguage, rather than Japanese serving as a protolanguage for Ryukyuan, has been an established theory since at least Hattori (Hattori 1959:82-83, 228). It is possible that calling Miyakoan or any other Ryukyuan variety a *hōgen* is not supposed to imply its similarity to, or any kind of “inferiority” against, Japanese in the intention of authors using such term. For some students, choosing the label *hōgen* for Ryukyuan ethnolects may be simply a matter of a naming convention. For others, it may in fact be a complicated sociopolitical issue rooted in the complexities of Okinawan/Ryukyuan history of the last century.

Even pre-World War II Ryukyuan people have been known as the most fervent advocates on the all-Japan scale of introducing standard Japanese into all aspects of their public life (Hokama 1977:226-230, Smits 2006:62-65) and stigmatizing their own local languages in the process, since they believed it would help the Okinawa Prefecture neutralize the welfare gap between Okinawa and mainland Japan and eliminate the ostracism of Ryukyuan as a minority. Subsequently, during the almost thirty-year long period of American occupation (1945-1972), Ryukyuan felt abandoned and forgotten by the mainland Japanese, but on the other hand, the trauma of being occupied by a foreign army

evoked some perhaps unexpected patriotic Japanese feelings which may be thought of as a backlash against the dreaded occupant who tried to instill an “Okinawan identity” into Ryukyuan in order to isolate Okinawa from Japan permanently. Perhaps the most vivid example of the local people’s refusal to accept the “Okinawan identity” aimed at permanently severing the ties of Ryukyuan with Japan, especially in terms of Ryukyuan’s linguistic identity, was the rejection of the plans of the American authorities to create textbooks in local languages which were to be introduced into schools, making Ryukyuan the languages of instruction (Hokama 1977:230).

In a book on the history of language in Okinawa written in the period of the American occupation, Shuzen Hokama – one of the most renowned students of Ryukyuan languages in the history, including also large amounts of research on Miyakoan traditional songs (Hokama 1968, Hokama and Shinzato 1972, see also 3.1.) – argued passionately for acknowledging Okinawan as a dialect of Japanese⁵⁸ (Hokama 1971:4-16). His line of argument made it seem like he was afraid that claiming otherwise and emphasizing the difference between Okinawan and Japanese would equal claiming that the two languages were *not related*. Furthermore, expressing his outrage at Japanese mainlanders who twenty years into the occupation carelessly displayed their ignorance about what the language that the people of Okinawa spoke was – is it Chinese? Or a Japano-Chinese creole? Or perhaps English? – Hokama implied his fears about the Okinawan people being yet again discriminated against for their being different and always ending up as second category citizens, be it under American jurisdiction or back in “homeland” Japan again.

Above all, it appears that Hokama used terms such as “Japanese”, *nihongo*, and “dialect”, *hōgen*, in a different way than simple English translations of these terms would imply⁵⁹. It can be observed for example in a following statement: “According to what has been so far made clear by linguists, it seems that Japanese [*nihongo*] and Okinawan [*okinawago*] split in not a very distant age, sometime before the Nara period [eighth century CE]. Consequently, it is an established theory to regard Okinawan as one of the dialects [*hōgen*] of Japanese [*nihongo*]” (Hokama 1971:2). Although this statement does carry a hint that it is because the ethnolects in question had split “relatively recently” that Hokama (and unnamed other academics) considered Okinawan (and Ryukyuan in

⁵⁸ Hokama 1971 is essentially a work about central Okinawan, but one can make a guess that his views on any other Ryukyuan variety would not differ much.

⁵⁹ It is worth to observe that the meaning of the original Chinese term *fāngyán* 方言, the donor form of Japanese *hōgen*, is different from the concept of ‘dialect’, the usual translation for both *fāngyán* and *hōgen*. Cf.: “There is slight disagreement between the Chinese perception of the term 方言 *fāngyán* and the western term ‘dialect’. The Chinese traditionally refer to local forms of their speech as ‘方言 *fāngyán*’, lit. ‘regional speech’. [...] The Chinese definitions of ‘方言 *fāngyán*’ do not take the parameter of mutual intelligibility into consideration, whereas the western term ‘dialect’ usually applies this criterion as decisive, though not without exceptions” (Krupaska 2010:1). This observation resolves the apparent paradox of calling Ryukyuan ethnolects “*hōgen*” in spite of their widely admitted unintelligibility with mainland Japanese, or even the first-glance inconsistencies of an interchangeable usage of the terms *hōgen* and *-go* referring to the same ethnolect by the same author.

general) a “dialect”, the dual usage of the word for ‘Japanese’, *nihongo*, is striking. The first *nihongo* in the quoted fragment should be understood as “mainland Japanese”, while the second is clearly a synonym of the tautologically understood *kokugo*, “all regional varieties existing in Japan and genetically related to the official standard language of Japan”. The fact that Hokama referred to Okinawan with the suffix *-go*, literally ‘Okinawan language’, and then swapping it freely with *hōgen*, only adds up to the complexity of the whole picture. Had Hokama had a Western academic writing his book after the year 2000 and in English, the second *nihongo* from the above fragment would have been replaced with the term for the language family, *Japonic*. It also cannot escape one’s attention that this fragment comes from a chapter titled “May Okinawan language [*okinawago*] live on”, in which Hokama discussed appreciatively the uniqueness of Okinawan, as well as his concerns about it being replaced by standard Japanese. All this may seem schizophrenic to a Western reader forty five years later, but one should rather appreciate all the underlying identity-related questions and conflicts that an Okinawa-born linguist had to face at the time.

The paradoxes detectable in Hokama’s reasoning can be clarified to some extent if one interprets them as a symptom of the Ryukyuan’s post-war identity conflicts stemming from the Japanese self-image of a monolith nation with monolingualism as one of their defining traits (Maher and Yashiro 1995-a:6-7). Being Japanese apparently implied being monolingual in Japanese. Being bilingual and especially speaking a local variety of Japanese with a “dialect accent” consequently meant that one was inferior to a “true Japanese”, not genuinely Japanese, undereducated, less civilized, even barbarous. Abandoned by their Japanese homeland and left for the reign of a wartime occupant, Ryukyuan’s apparently wished to “deserve” returning to Japan by proving they were as Japanese as any mainlander. They must have dreaded being considered “an Okinawan/a Ryukyuan” with a language and identity distinct from Japanese, for fear of being regarded as an inferior and unworthy human being or group⁶⁰.

Labeling Ryukyuan varieties as *hōgen* in Japanese cannot be therefore simply dismissed as depreciative and degrading, certainly not in all the instances. In Japanese linguistics of the last fifteen years Miyakoan is still labeled *hōgen* even in comprehensive sources on the language (such as Kibe 2012⁶¹), including governmental reports on language documentation and revitalization (Ryūkyū

⁶⁰ This fear is evident from the following citation from Maher and Yashiro quoting an unpublished interview with an Okinawan woman: “She said that she did feel ashamed [about being Okinawan] and that she didn’t like to reveal the fact that she was Okinawan. When she went for the job interviews, she didn’t like the part when she had to answer to ‘doko no shusshn’ (Where were you born?). She explained that this was because in Japan Okinawans are looked down upon as being on the same level as Filipinos and other South-east Asians” (1995-a:7).

⁶¹ Kibe 2012 has titles in both Japanese and English. The English title, *General study for research and conservation of endangered languages in Japan. Research report on Miyako Ryukyuan*, does not imply in any way that Miyakoan should be regarded a “dialect”. On the other hand, the Japanese title of the same work has the label *hōgen* all over the place. See also References.

Daigaku Kokusai Okinawa Kenkyūjo 2013). Shigehisa Karimata (cf. Acknowledgements) usually uses the label *hōgen* in order to honor the diversity of all Japan's regiolects from non-central areas such as Kyushu, Tōhoku or Chūgoku, which due to the fact that they, unlike Ryukyuan, have never formed a state structure separate from Japan, will probably be never fortunate enough to have them recognized as legitimate *languages* even by academics and are perhaps even more endangered than Ryukyuan, regardless of the many unique linguistic features that they too are said to possess (private communication). This view does not mean that Karimata is depreciative of Ryukyuan which he is a specialist of, or does it prevent him from producing prolific results of one detailed study after another.

Nevertheless, the pervasive “dialect” and *kokugo* framework is thought to have had serious repercussions for the past Miyakoan research, influencing what was researched and how it was interpreted (see the discussion of Hirayama 1967 as an example in 3.1.), and possibly also the amount of research that was conducted. One can imagine that if Ryukyuan ethnolects had been considered “languages” in their own right rather than “dialects” throughout the 20th century, much more work of a different focus and high quality would have been done.

Often opposed to *hōgen* is the suffix *-go*, usually translated as ‘language’, as also seen in the above citation from Hokama 1971. Nevertheless, a simple equation of *-go* with the Western concept of “language” can be misleading. The suffix in question carries also the meaning ‘speech’ or ‘words’; it does not necessarily rank the ethnolect in question as a “dialect” or a “language”. It is for that reason that Hokama could write about “Okinawan [*okinawago*] as a dialect [*hōgen*] of Japanese” without contradicting himself. In fact, the first post-war dictionary of any Ryukyuan ethnolect, released in 1964 by the National Institute for Japanese Language and Linguistics (*Kokuritsu Kokugo Kenkyūjo*), already had the title *Okinawago jiten* ‘dictionary of Okinawan’, even though at that time, to borrow Hokama’s words again, Okinawan as a “dialect” of Japanese was an “established theory” – and that was no paradox, either. That being said, this author does not recall any instance of a Japanese usage of the suffix *-go* with any other Ryukyuan ethnolect (i.e. neither *okinawago* nor *ryūkyūgo*, the latter sometimes referring to all varieties spoken on the Ryukyu Archipelago and sometimes used as a synonym of *okinawago*), including Miyakoan, prior to the year 2000, and to be more exact, prior to the UNESCO 2009 announcement that recognized six endangered Ryukyuan languages in Japan, Miyakoan among them⁶². This implies that the suffix *-go* after all does carry some nuances of prestige and independence, in the minds of Japanese researchers attributable perhaps to central Okinawan, the language of a former kingdom, but not to the

⁶² The very telling exception to the above is found in Nevskiy’s works: in the *Materials*, he did use the term *miyakogo*. In all likelihood, those were the first and for almost a century the only instances of the usage of such a term.

ethnolects which were peripheral and provincial even back in the kingdom times. The term *miyakogo* used consciously to represent ‘Miyako language’ as opposed to “dialect” can be witnessed in such works as Miyara 2010 or Aoi 2013.

In Japanese literature, Miyakoan is also sometimes referred to as *Miyako shohōgen*, literally ‘various Miyako dialects’, the prefix *sho-* indicating ‘diverseness’ or ‘multiplicity’. In this context, the prefix is used as a lexical plural marker to put emphasis on the fact that there is no such a thing as a unified “Miyakoan”, and that Miyakoan consists of many distinct local varieties. Similarly to *sho-* functions a suffix *-gun*, literally ‘group’ or ‘cluster’, hence *Miyako hōgengun* ‘Miyako dialect group’. Finally, in some works, such as Kinuhata and Hayashi 2014, Miyakoan is labeled as *hōgen*, however one not of Japanese, but Ryukyuan, i.e. *ryūkyūgo miyako hōgen* ‘Miyako dialect(s) of Ryukyuan’.

Also, particular regiolects are referred to with the addition of the label *hōgen* regardless if Miyakoan itself is labeled by the particular author as a *hōgen* or as *-go*. This leads to an interpretation that *hōgen* may be perceived as the smallest unit of regional language diversity: *Hirara hōgen* ‘Hirara dialect’, *Tarama hōgen* ‘Tarama dialect’, *Irabu-jima Sawada hōgen* ‘Sawada dialect on the Irabu island’.

Finally, an author who writes in Japanese but wishes to avoid being dragged into a discussion of whether Miyakoan is a “dialect” or an independent “language” may choose to use a neutral word *kotoba* ‘words’ or ‘speech’, the meaning range of which appears quite similar to “ethnolect” as applied in this work. Thus *Miyako kotoba* can be understood as ‘Miyako ethnolect(s)’.

The self-referent word for the Miyako main island in Miyakoan is *mja:ku*, which is also a common noun meaning ‘the world’. From the examples recorded in the *Materials* it appears that in some contexts, *mja:ku* can also be interpreted as ‘the time’ (*mja:ku simiz* ‘to spend the time’) or ‘wealth, abundance’ (*mja:ku naei-kss* ‘to have lived without material concerns’). This word serves as a basis for other auto-denominating expressions: Miyakoan people call themselves *mja:ku-pstu*, literally ‘the people of the world’, and their language *mja:ku-vtsi* ‘the language of the world’. The second morpheme of the compound *mja:ku-vtsi*, *fts*, may mean either ‘mouth’ or ‘a language (= the way one speaks)’, and its cognates are likewise seen to create the names for local ethnolects all over the Ryukyus – as in *uchinaa-guchi* ‘Okinawan language’ or *ijjima-guchi* ‘language of the Ie island’⁶³. It is important to observe that *fts* is not limited to indicating the ‘language’ as an abstract ideal structure – it can also mean particular words or expressions in the local language. Its semantics indeed seem to match Japanese *kotoba*, which can mean ‘word(s)’, ‘expression(s)’, or ‘language(s)’.

⁶³ Other regions use the cognate with the Japanese word *kotoba* mentioned previously, for example *yunnu-futuba* ‘Yoron language’.

Interchangeably with *mja:ku*, the word *sima* can be used to indicate a local speech, i.e. *sima-vtsi*. A cognate with Japanese *shima* 島 ‘island’, *sima* has multiple meanings: apart from ‘an island’, it can also mean ‘a village’, ‘a settlement’, ‘a land (a region)’, ‘one’s native place’ or even ‘the world’, here becoming synonymic with *mja:ku*. In other words, *sima* can be interpreted as ‘an area that is native and emotionally close to the speaker, regardless of its surface and administrative scope’. Therefore, *sima-vtsi* can be translated as ‘(our) local language’, meaning ‘Miyakoan’ or any of its varieties, as opposed to the tongues spoken by outsiders.

It is not clear if people from outside the Miyako main island also use terms *mja:ku-pstu* or *mja:ku-vtsi* as self-referring expressions, but it seems doubtful if people from, say, Irabu or Tarama should identify themselves as *mja:ku*, given that “Miyako” as a name for an island group might be more geographical or historical than related to a common people’s identity. On the other hand, the explanation of the entry **m’a:ku-vcï** specifies it as “the language of Miyako islands”, implying that the term as covering the ethnolects of all the islands in the group, Tarama, Irabu or Ikema included. Examples of expressions such as *irav-vtsi* ‘the language of Irabu’ can be found in the *Materials*.

In spite of superficial similarity, it is unlikely that *mja:ku* should be considered a straightforward cognate with its japanized name, *miyako*, which as a common noun means ‘the capital’ (usually referring to the historical capital of the Japanese empire, Kyoto). The word-medial long vowel in *mja:ku* is the culprit: in order to make it a regular match, the Japanese form would have to be **miyawako* (or have any other feature that would produce a long /a:/in the corresponding Miyakoan word, cf. 2.2.8.). That is not to say that *mja:ku* is not in fact related with a historical morpheme *miya* ‘palace’ or ‘the emperor, the royal family, His Highness’, which constitutes the word *miyako* and possibly also such items as *miyabi* ‘elegance, sophistication’. It seems plausible that *mja:ku* originated from a proto-language compound, the first item being **miya*, and the second a hypothetical form such as **pakwo*⁶⁴.

2.1.2. Population and speakers

The native territory of Miyakoan comprises seven inhabited islands of the group: Miyako main island, Ikema, Kurima, Ōgami, Irabu, Tarama and Minna. The range of the language has been defined using a top-down approach, i.e. all ethnolects traditionally spoken within the Miyako islands are considered to represent Miyakoan⁶⁵.

⁶⁴ Meaning of Old Japanese *pakwo* is unclear. Cf. the Lexicon of DOC. 10 for Old Japanese morphemes and their glosses.

⁶⁵ Some controversies in fact surround the classification of Tarama and Minna ethnolects: they share a number of features typical of Yaeyaman, and for instance Karimata 2000 proposed they be classified as Yaeyaman varieties.

Administratively, Miyako islands form a part of Okinawa Prefecture and consist of two major units: the municipal Miyakojima-*shi* and village Tarama-*son*. Miyakojima-*shi* includes the area of Miyako main island and all adjacent islands, and its population as of December 2014 was 54,706 (DOC 5.). Tarama-*son* consists of the islands of Tarama and Minna and has a population of 1,231 as of October 2014 (DOC 7.).

The following statistics show the population per each island as of 2013 (DOC 6.): Miyako main island 47,745, Ikema 648, Kurima 165, Ōgami 34 (therefore on the verge of depopulation), Irabu 5,645, Shimoji 34 (inhabited by the users of the Shimoji aircraft training base, not relevant to the study of Miyakoan), Tarama 1,246, Minna 5 (3 according to Aoi 2013:94).

Agriculture remains an important sector for the economy of the islands, with sugar cane, tobacco leaves, vegetables such as pumpkin, winter melon or bitter melon and fruits such as papaya or dragon fruit being the dominating cultures. Cattle is also kept, mostly cows for meat, but also fowl, pigs, and goats. Crucial branches of Miyako economy include tourism, retail trade and other services. Industry-wise, the largest industries are construction and manufacturing. A significant number of Miyakoans also work in transport and medical services (DOC 5.).

While no exact data involving all Miyakoan ethnolects is available to approximate a total number of Miyakoan speakers, estimations can be made based on the available research of specific areas and regiolects, and summarized as follows:

- proficient speakers of the Irabu regiolect are “mostly in their fifties or older” (Shimoji 2011:81); a more pessimistic observation is that “fluent speakers of Irabu and Sarahama [a variety of Ikema ethnolect spoken by the Ikema immigrants on Irabu] are almost all over sixty years old” (ibid., 26);
- Karimata regiolect “is used on a daily basis by elderly people aged 60 and older”, and therefore it is estimated that “the number of speakers should be around 200” (Kinuhata and Hayashi 2014:17);
- the number of speakers of the Ōgami ethnolect “is probably not greater than 100-150 as a rough estimate”, and “most speakers are now in their seventies or older”, while “the youngest speakers are in their late forties” (Pellard 2010:115);
- the population of Ikema speakers “can be estimated at approximately two thousand if we assume that people over sixty all speak Ikema”, and moreover “some speakers in their forties (in 2009) can be seen as native speakers of Ikema” (Hayashi 2010:168);

On the other hand, results of historical research in Pellard 2009 argue that Tarama and Minna ethnolects are still more closely related with Miyakoan than with Yaeyaman, and therefore should be incorporated within the concept of “Miyakoan”.

- the youngest informants from the Kibe 2012 study (full list at Kibe 2012:10), excluding ethnolects described above, include speakers of 55, 59, 61 years of age from the Bora-Aragusuku area, and a 69-year old speaker from Hisamatsu (former Nozaki); Isamu Shimoji, a singer in his forties introduced in 3.1., is also a Hisamatsu speaker; the age of two Tarama speakers who participated in Aoi's 2013 palatography study was 55 and 46 (Aoi and Niinaga 2013:6).

To synthesize these data, it appears that the lowest age limit for fluent Miyakoan speakers on average is c.a. 50-60 years old. In other words, collectively speaking (i.e. disregarding exceptions), the youngest speakers of most Miyakoan varieties were born in 1950s or, in more favorable environments for language preservation, in 1960s. This allows for a rough calculation of the present-day population of Miyakoan speakers: if one assumes that all inhabitants of the islands over the age of 55 should speak Miyakoan, this will give a hypothetical number of 21,529 speakers (DOC 5.). In reality, however, this number should be expected to be much lower. Even if one assumes, which would be rather radical and not realistic, that all the people born in 1950s and early 1960s were exposed to Miyakoan in their home environment, certainly not all of them can be expected to have maintained a high degree of fluency in Miyakoan after a lifetime of a virtually exclusive usage of standard Japanese in all or most of domains of life (the communication with their peers and in their own families with their own children being here the most important). In fact, the population over 65, which amounts to 12,503, appears a more plausible, if pessimistic, figure pertaining to the remaining fluent speakers of the language recorded in the *Materials*.

2.1.2.1. Language use, shift and endangerment

As can be inferred from the data presented in 2.1.2., intergenerational transmission of Miyakoan broke off at the latest about fifty years ago. Consequently, the youngest native speakers can be found generally in the grandparent generation: people in the productive age may or may not be passive bilinguals (see below), while children and young adults are most likely exclusively Japanese monolinguals. According to the UNESCO scale for assessing language vitality, this makes Miyakoan exactly fit the definition of a “severely endangered” language⁶⁶.

⁶⁶ Interestingly, the UNESCO Atlas of the World's Languages in Danger (Moseley 2010) classifies Miyakoan as a “definitely endangered” language, which indicates an endangerment less serious by one level than the rank “severely endangered”. A language is supposed to be labeled as “definitely endangered” when “the youngest speakers are [...] of the *parental generation*” (UNESCO Ad Hoc Expert Group on Endangered Languages 2003:8). Such labeling of Miyakoan may have resulted from using older sociolinguistic studies by Patrick Heinrich, like that from 2005-2006 presented in Fija et al. 2009, which actually postulates that Miyakoan is better off than other Ryukyuan languages, because most people from the consulted group used the language in most domains (or, to be precise, toward the most diverse groups of addressees). A conclusion that it is the *parent*

The language is *spoken* only by *grandparents* and *older generations*; while the parent generation may still *understand* the language, they typically do not speak it to their children (UNESCO Ad Hoc Expert Group on Endangered Languages 2003:8).

Aoi writes the following about the current demographics of Miyakoan.

Like other Ryukyuan languages, Miyakoan is endangered. Fluent Miyakoan speakers are in general over 60. The younger the generation, the larger the number of people who cannot speak Miyakoan, and when it comes to the generation of 20-30 year olds, they usually also cannot understand the language (2013:88).

This implies that the generation of people currently in their thirties and forties, or to generalize – people born around 1965 and prior to 1985, theoretically can be considered passive bilinguals. This seems logical for a generation on the one hand exposed to standard Japanese since birth, but whose parents and grandparents still spoke Miyakoan on the other. This generation may have been partially exposed to Miyakoan in their home environment, listening to their parents, grandparents and other older members of the family speak Miyakoan to one another, but themselves being addressed in standard Japanese, or a Miyakoanized approximation of standard Japanese.

Accounts from popular literature such as Saigazoku 2002, 2003 seem to confirm the above assumptions about language shift. Many of them, written by the authors born after 1960 (the apparent borderline decade for the language shift), recall the language use of the authors' parents or grandparents, hinting at the differences between the language of the older and younger generations, sometimes describing misunderstandings or emphasizing that the language of the elders was already incomprehensible, or at least not reproducible, to the authors. One of the stories explains how the author (age not specified) as a schoolgirl misunderstood her mother when the latter inserted into her Miyakoan remark a word which incidentally was homophonic with a Japanese word of a different meaning.

generation that can still speak Miyakoan, however, contradicts all of the specific ethnolect case studies as presented in the literature from years 2009-2014. Moreover, Heinrich's study was purely quantitative and did not include one variable of the utmost importance, namely the age group of the specific informants. Even if out of 448 consultants 40 claim that they use Miyakoan to talk to their grandparents (compared to 10 for Yaeyama and 20 for Amami, for instance) – which is still less than 10% of the overall number of survey participants! – it may very well mean mostly people in their fifties addressing their grandparents in their nineties, rather than people in their thirties talking to their grandparents in their seventies. Furthermore, one needs to remember that ten years have already passed since that study. For all these reasons, this author chooses to cling to “severely endangered” as the most plausible diagnosis of Miyakoan vitality.

That was back in elementary school. When I came back from school, I met our relatives who came to visit us with their newborn baby. When I tried to touch the baby without even washing my hands first, my mother yelled at me with her incomprehensible dialect: *Aci fsa:sa!* I thought to myself: “*Fsa:sa?* Oh right, she means ‘stinky’. She did say ‘legs’ [*ashi* 足 ‘legs’], didn’t she?”. And so I went to wash my legs, very diligently. But well, that turned out self-defeating. *Aci* means ‘sweat’, not ‘legs’. *Aci fsa:sa* means ‘you stink with sweat’. ... (Saigazoku 2002:47).

This story shows that in 1960s or early 1970s (which was the most likely time for it to take place) parents still may have addressed their children in Miyakoan, perhaps especially at times of emotional outbursts like the one presented above. Nevertheless, even with a certain degree of listening comprehension, the children had a hard time understanding a language which was not native to them anymore.

A yet another story, while introducing the language command of a speaker born in 1971 and presumably extraordinarily fluent for her generation (from the instances encountered so far it appears that active speakers born post-1970 are a rare phenomenon), also shows the level of certain internally Miyakoan “multilingualism” observable in some elderly Miyakoan speakers who have a command of multiple Miyakoan ethnolects, an ability which was likely much more common a few decades earlier. It also implies how widespread the usage of local languages among the eldest members of the community might still be – and how great a communication gap between the native speaker and non-native speaker generations may be.

I can understand the Gusukube dialect which my mother speaks, but I can’t speak it. There are tens of dialects spoken on Miyako islands, and out of them I can fully comprehend only Hisamatsu (native for my father), Gusukube (native for my mother) and Hirara (my own native place). I can only speak Hirara. Even with all this, I might be capable of carrying out a competent conversation with no more than one or two out of ten elderly Miyako people. And more than that, I can feel the difference of some three generations between me and my own mother.

It seems that lately people have been making attempts to save the local dialects by organizing speech contests and everything, but I’m afraid that when my mother dies (sorry, Mom!), the genuine Gusukube dialect will fall into oblivion. There will be no one to pick it up in the next generation. Somehow it feels *daizi miei:do:ja* [‘terribly sad’]. Then again, making someone speak a dialect when they’re not convinced really won’t do much good, too. The matters are really complex (Saigazoku 2002:65-66).

A personal communication from young (born after 1990) Miyako students reveals that the multilingual pattern of the last native generation still speaking Miyakoan in their home environment to the next generation, who can understand them to some extent, but do not produce Miyakoan utterances themselves, is still continued. One student, also from Gusukube, said that her grandmother (in her eighties) at times would switch to Miyakoan at the home table when talking to her mother (in her forties), and that they would switch back to Japanese when they wanted to invite her into the conversation. The mother herself produced no Miyakoan utterances on a daily basis, save for some emotive content like health complaints such as *fusi-nu-ru jam* ‘my back [lit. hips] hurts!’.

It is worth noticing that the student recalled the above phrase off the top of her head and that her pronunciation did not have Japanese overtones. Another student when asked about her comprehension of spoken Miyakoan said that she had none, but prompted with a question if she could understand a slow song by Isamu Shimoji (3.1.) being played in the background, she admitted: “About this much is still okay”. It might be the case that young Miyako adults do have at least some basic competence in the language of their ancestors. They will not be completely rooted out from their heritage as long as their older relatives who speak Miyakoan are still alive and make it possible for the young to hear the language in their home settings. Nevertheless, one needs to remember that both students introduced above were the members of a “dialect research club” (*Hōgen Kenkyū Kurabu*) at the University of the Ryukyus who can be expected to display a higher than average awareness of their heritage language, and their case might not reflect the situation for all or most Miyakoan young adults.

In the posthumously published paper *Obshchiye svedeniya o geograficheskom polozhenii, ofitsialnom statuse i yazyke Miyako* (Nevskiy 1996:282-284, cf. 1.1.2-f.), Nevskiy provided a brief, yet extremely relevant overview of Miyakoan sociolinguistic status from the time he compiled the *Materials*. The most important points can be summarized as below.

Miyako islands, or Sakishima islands in general, were a veritable edge of the world as far as transport and communication among the islands were concerned. A steamship *Yaeyama-maru* cruised from Osaka to Taiwan, stopping by at Naha, Miyako main island and Yaeyama islands (most likely Ishigaki). It was supposed to dock at Miyako every ten days, but the regularity of cruises was often disturbed by weather conditions. Transport among the islands of the group or across Miyako and Yaeyama was provided by small fishing boats powered by engines. They depended on the whimsical weather all the more often than the steamship: for instance, at times there could be no connection with Tarama for more than a month. Ōgami, Kurima and Minna had no public transport established whatsoever. If necessary, the inhabitants resorted to cruising to the bigger adjacent island (Miyako in case of Ōgami and Kurima, Tarama in case of Minna) in a fishing “canoe”, *sabani*.

In 1920s, Miyakoan was widely recognized as a language utterly unintelligible not only with mainland Japanese, but also central Okinawan. Okinawans and Japanese who visited the islands tended to get an impression that Miyakoan resembled Chinese⁶⁷, and conversely Miyakoans were also convinced of the lack of any relationship between their language and Japanese or Okinawan. Nevskiy recalled meeting in Hirara an official from Okinawa who, in spite of having lived in the Miyakos for fifteen years, not only was unable to speak the language, but still had a very low listening comprehension competence. The difficulties also worked the other way round: Miyakoans as well a hard time learning central Okinawan, to the extent that some young people claimed they found Japanese easier than Okinawan (perhaps as a result of the already well-established education in standard Japanese). On the other hand, Miyakoan speakers could become competent in any Yaeyaman ethnolect virtually effortlessly, due to the genetical proximity and typological similarity of both languages.

Nevskiy concluded the paper with a following note that clearly revealed an impending language shift:

Currently, as a result of Japanese schools being built everywhere, standard Japanese has begun to gradually assimilate the local languages. Japanese is becoming the official language and, apart from the oldest elderly, almost all either can speak or at least understand Japanese. Not to mention the young folk: they often even prefer to talk among themselves in the language of a higher culture than their own (Nevskiy 1996:284).

This fragment reveals the signs of preferences to speak Japanese that began to involve the youngest Miyako generations as early as in 1920s. On the other hand, it also confirms that Nevskiy was fortunate enough to conduct his research perhaps at the last possible moment when the entire population were native speakers of Miyakoan, and some of them did not speak Japanese fluently – or even did not speak Japanese at all. This fact speaks volumes about the significance of the *Materials* for the study of Miyakoan.

The fact that the youngest fluent Miyakoan speakers were born in the 1950s or (early) 1960s confirms that it was in the post-war period that some factors occurred strong enough to cause the break in the transgenerational transmission of the language. One such factor, at least for the main island of Okinawa, must have been the American occupation (cf. 2.1.1.). Okinawans' distrust of the occupant and their yearning for the reunion with Japan certainly influenced also the language, sparking a new ambition in the inhabitants to speak standard Japanese like a "proper Japanese" should (cf. Hokama 1977:230-231), to the detriment of local languages. It is questionable, however, how much of this

⁶⁷ Cf. Hattori 1959:22: "Since the distant past there were many Japanese who believed Ryukyuan was a variety of Chinese".

phenomenon could ripple from Okinawa 300 kilometers southward to the Miyakos, not directly affected by the occupation (as American troops stationed in Okinawa) and still isolated from the rest of the world enough to maintain their own pace of life.

To this author's knowledge, there are available no specific analyses devoted to the history of the language shift in the Miyako islands. Two sources, however, Kajiku 2002 and Lawrence 2012, explain these processes for the adjacent Yaeyama islands. It seems justified, for the lack of specifically Miyakoan resources, to draw some generalizations from the Yaeyama story, especially since there are no reasons to believe that the circumstances in the Miyakos were significantly different. Some discrepancies, however, have to be taken account of in advance: for instance, while Lawrence writes about Hatoma that "although conscripts and school children were exposed to Japanese, even in the late 1940s people on Hatoma who were proficient in Standard Japanese were the exception rather than the rule" (Lawrence 2012:409), in the Miyakos, as one reads in the Nevskiy excerpt above, already in 1920s the population as a whole was perceived as fluent in Japanese. This is also confirmed by the reports of Nevskiy's biographers (such as Katō 2011) showing that Nevskiy could communicate in Japanese rather freely not only on the main island, but also on Irabu. Perhaps Miyakoans were slightly quicker to acquire Japanese than their Yaeyama peers⁶⁸.

The following are, or can be considered, common points for Yaeyaman (as described in Kajiku 2002 and Lawrence 2012) and Miyakoan circumstances:

(1) both island groups were subjected to a special tax, the so called poll-tax, for the Ryukyu Kingdom, the court of which in seventeenth century found itself in economical dire straits due to the subjugation on the part of Japanese Satsuma clan. The poll-tax (in Japanese called *nentōzei* 念頭税 'annual tax per head', *nintu:zi:* in Miyakoan) involved every member of the commoners population at the age 15-50. There was a fixed annual amount of tax goods (crops for men and textiles for women) that had to be provided, slightly varying in accordance with the age range (cf. the following entries in the *Materials*: **ʒaunappu**, **giginappu**, **ginanpu**, **cu:nappu**), but in all the instances forcing a slave-like work upon the taxed individuals. This made the communities completely immobile, which combined with the extremely harsh sailing conditions in the Sakishima area marred with the powerful current Kuroshio led to a linguistic isolation of every single island and every single community in the southern part of the Ryukyu Kingdom. Not only did this favor independent development of each ethnolect –

⁶⁸ Hatoma, however, is a small island difficult to access, so it is not to say that the situation in comparable islands from the Miyako group, such as Tarama or Ōgami, the latter never even visited by Nevskiy most likely precisely due to access difficulties, must have been necessarily that different from Hatoma.

it also prevented the commoners from the contact with speakers of any language other than their own⁶⁹;

(2) the Sakishima people were thus first exposed to mainland Japanese only after the annexation of the Ryukyu Kingdom by Japan and the subsequent introduction of compulsory Japanese education. The first elementary school in Yaeyama was founded in 1881, on the biggest island of the group, Ishigaki; smaller and less accessible islands had their schools founded only years later, e.g.: on the island of Kuro in 1893, on Hateruma in 1894, on Aragusuku and Hatoima in 1896. Compulsory education met with understandable reluctance and distrust on the part of agrarian communities who could see no point in taking up their children's time for what seemed like useless activities in a useless speech. On the other hand, Japanese-speaking teachers from outside filled with their mission of spreading the language of the "higher culture", to borrow Nevskiy's words, and instilling the spirit of imperialism into the communities, fought against the "backwardness" and "uneducated ways" of the local languages and traditions. The children, whose first generations attended the compulsory education with little success, taking years to complete the elementary course (on Kuro, the first graduation exam after four years of school in 1897 was passed by only 7 out of 48 candidates), were sandwiched between these two opposing lines.

Also on Kuro, the class attendance exceeded fifty percent of eligible schoolchildren only in 1900. Assuming that the situation on the Miyakos was not significantly different, one can estimate that first Japanese schools appeared in the islands in the last two decades of the nineteenth century, and it may have taken another ten or fifteen years for all the eligible population to participate in the compulsory curriculum. At a safe late rate it can be assumed that it was since 1910 onward that most Sakishima children, including Miyako, were exposed to Japanese as the language of school instruction. Also, due to the lack of any public transport means to some islands and lack of regular connections with others it was not possible for a child to go to school until one had been founded on their home island, however small it might have been;

(3) Japanese apparently was not widespread as a medium of communication on Sakishima islands outside the school environment until many decades later. This might especially apply to smaller islands with few, if any, institutions that could impose the use of Japanese also in the population that had already graduated from school, and with a low migration rate from other islands. Kajiku 2002 (also cited by Nakahara 2013:115) described from his own experience that in 1951 on Hatoima the local language was incessantly used in all private domains. It was the only language of interpersonal communication, relationships and local traditions. Yet, in the years to come, the years when the so far occupied Ryukyu islands would be soon returned to Japan and the migration

⁶⁹ Interestingly, the poll tax was only abolished in 1903, over twenty years after the Ryukyu Kingdom had ceased to exist.

between the Ryukyus and the mainland would be facilitated, the Sakishima islands faced the problem of severe depopulation. Having graduated from a local middle school, young people migrated to mainland Japan for economical reasons; as the result, the population of Hatoma dropped at an unbelievable rate from 220 in 1965 to mere 69 in 1970. Even if the workforce emigrants eventually did come back, they carried standard Japanese with them, not as a language of school instruction anymore, but as a lively language of private domains whose usage came natural to them.

Analyzing the demographic statistics for Miyako islands (DOC 6.), one finds that for the urban center of the group, Hirara, there has been no major population drop since 1920. The population rose steadily until after World War II, when it reached around 30,000, and since then the population increased at a pace of a few hundred per five year interval, reaching 36,775 in 2014. This observation, however, does not apply even to more peripheral areas of the Miyako main island. Gusukube reached its population peak in 1955 with 16,605, a figure which gradually declined and arrived at only 6,461 in 2014. The same pertains to Shimoji, which reached its peak around World War II – 11,165 in 1935 and 10,974 in 1940 – to drop sharply to 6,427 in 1950 and plummet even below 3,000 in years 1990 and 1995 (in 2014 the population was 3,093).

The situation of peripheral islands is as dramatic. When Nevskiy visited Irabu in early 1920s, it had a population over 7,000 and on the rise, culminating at 11,433 in 1950. Since then, a steady decline followed, reaching 5,623 in 2014. As for Tarama, for three decades since the first statistics in 1920 it had a relatively stable population approaching 4,000, reaching the top in 1950 with 3,800 inhabitants. Since then the population plunged, dropping below 2,000 in 1975, with a 2014 value of 1,231 and possibly still on the decrease.

The following are the common characteristics of the four depopulating Miyako areas introduced above: all have at least halved their population since the peak; all reached the peak in 1950s (except Shimoji, with its population drop right after the war which can be attributed to the inhabitants moving to Hirara, which would also explain an immediate post-war rise in Hirara population by more than 4,000), the period preceding workforce migrations; rather than rapid over a short time span, the population decrease was steady over decades (this observation might, however, be completely different had there been available parallel statistics for the islands of size comparable to Hatoma, such as Minna or Ōgami). It appears it was not by chance that depopulation processes from the mid-1950s onwards coincided with the birth of the last generation of Miyakoan native speakers: the young people who migrated outside the Miyakos at that time to return to the home islands several years later found it much more natural to raise their children in standard Japanese than previous generations;

(4) other changes, typical of the modernization of society, also occurred and prompted the language shift in Sakishima. One of them was the introduction of pre-school education. Kajiku 2002 explained that a nursery school was opened

in Hatoma in 1956. Since then, four- and five-year olds were already immersed in Japanese, which in turn created an environment for their parents to use Japanese at home, too. A concern for the future welfare of the children must also have been at work: parents who wanted their children to gain education and have perspectives for the future realized that to accomplish that, a child had to be proficient in standard Japanese, and so they may have decided to abandon their “dialects” at home for the children’s sake. The advancement of mass media developed further conditions for the language shift: in 1967 television broadcasts for Sakishima were launched, all programs naturally in standard Japanese (Lawrence 2012:409), and in 1972, which coincided with Okinawa reversion to Japan, broadcasting in color began. These events obviously caused a much more intense contact of the Sakishima population with standard Japanese for all generations, from toddlers to the elderly.

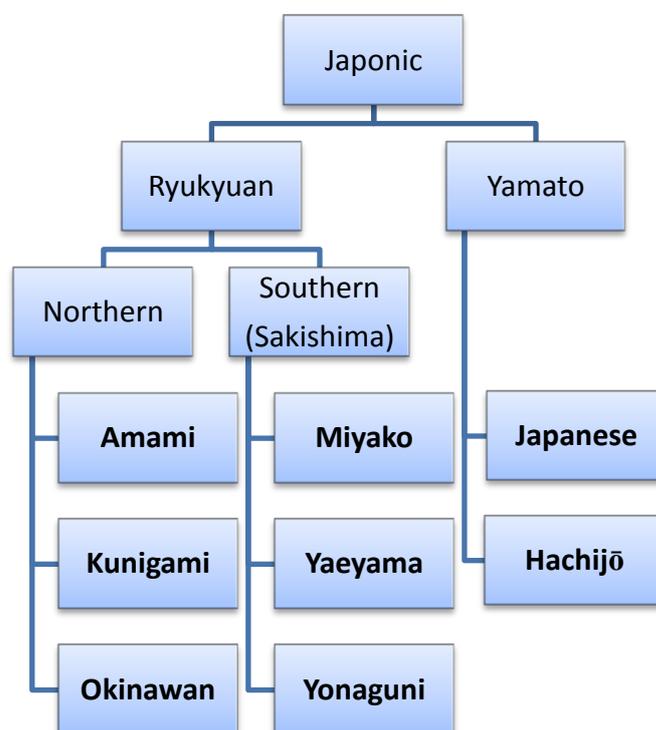
To sum up, in spite of a relatively early introduction of the Japanese language education and an accompanying “anti-dialect” policy of the central government, the state of local languages in Sakishima as the primary medium of private communication remained more or less intact until the post-war period. It was then that the introduction of preschool education – with lowering the age of first immersion into a language from six-seven to four-five apparently making an instrumental difference in the efficiency of language acquisition and in a child’s linguistic identity – along with the workforce migration to mainland Japan, depopulation of smaller islands, and the spread of mass media in standard Japanese. These factors chronologically confirm the estimation of the youngest Miyakoan speakers as having been born in 1950s and 1960s. They also explain the competency gap between, in general, pre-war- and post-war-born generations (cf. Saigazoku 2002:65-66).

2.1.3. Genetic affiliation

Miyakoan is a member of the Japonic family of languages. As the “Japonic” concept itself is relatively new, and due to the fact that especially in the Ryukyus numerous closely related ethnolects with varying degree of mutual intelligibility are distributed over a relatively small land area which makes it difficult to draw fixed borders between “independent” languages and their sub-varieties, the number of “official” languages in the family has not yet been firmly established. Figure 2.1.3., which presents a simplified vision of a genetic classification of Japonic ethnolects, for the sake of a reference takes into consideration languages identified by UNESCO (Moseley 2010). It is important to note that *all* Japonic ethnolects except for the dominant Japanese are endangered⁷⁰.

⁷⁰ The name “Yamato” for the other main group of Japonic refers to mainland Japanese ethnolects and is this author’s invention.

Figure 2.1.3. *Classification of Japonic languages*



Miyakoan is classified in the Sakishima subgroup of the Ryukyuan group. Of all Ryukyuan languages, it is only Okinawan – elsewhere in this work often referred to as Central Okinawan – that had any written traditions prior to Japanese annexation (*omoro* songs, *ryūka* poetry, *kumiodori* plays). It was the language that enjoyed the status of a quasi-common language in the times of the Ryukyu Kingdom (Hokama 1977:213), its Shuri variety being the language of the court and aristocracy, including officials dispatched to Miyako or Yaeyama to govern the population and supervise tax collection. For this reason, Okinawan, especially Shuri, has always enjoyed the greatest interest on the part of academics, resulting in it being the best documented Ryukyuan language. In fact in many publications, especially older ones, Shuri is referred to as *the* Ryukyuan language (or *the* Ryukyuan dialect), equating the linguistic separateness of the Ryukyus from Japan with the Shuri alone (cf. also the commentary on previous Ryukyuan research in 3.1.). Also, Central Okinawan even today can be considered to have the largest number of users: the exact figures are unknown, but it is the most densely populated area of the Ryukyus. Okinawan is thus often called “a majority among minorities” by students of Ryukyuan (Karimata 2010:194, Nishioka 2013-a:65). On the other hand, the remaining languages of the group have a long history of being minority languages⁷¹.

⁷¹ The main differences that influenced their sociolinguistic status in both administrative settings is that the Ryukyu Kingdom government did not bother to implement centralization policy and impose the acquisition of

The origins of Japonic family and the time Proto-Japonic entered the Japanese islands remain disputable. The hypothesis that Proto-Japonic speakers arrived at Japan around third century B.C., carrying the agrarian and tool-making Yayoi culture to the hunter-gatherer Jōmon people which had been living at the time in the islands, appears the most plausible. In turn, Proto-Ryukyuan must have split off from mainland Japanese before the latter entered the Old Japanese period (seventh-eighth century CE), as Ryukyuan ethnolects already do not share certain Japanese innovations from that time, for instance in verbal or adjective morphology⁷². A now dated lexicostatistical study based on the comparison of standard Japanese and Shuri-Okinawan (Hattori 1959:82, 114) calculated fourth-fifth century CE as a probable period of Proto-Japonic split into its Ryukyuan and mainland groups; its author indicated that the actual split might have occurred a few centuries earlier, possibly around second-third century CE (ibid., 115). A problematic point is that there appears to have been no major movement into the Ryukyus from mainland Japan until as late as twelfth century⁷³. Pellard 2012 suggested that while the split occurred in the *kofun* or tumulus period (fourth-seventh century CE), it was followed by a few centuries of Proto-Ryukyuan speakers' mainland neighborhood with their Yamato-speaking relatives until the former migrated to their new homeland. The time span of Proto-Ryukyuan and Proto-Japanese split concerns therefore a period between second and sixth century.

Also, it is noteworthy that from the linguistic point of view (Serafim 2003:471-473), the most plausible candidate for Proto-Japonic homeland is north-eastern Kyushu.

Prehistory and history of Sakishima islands is for a large part veiled in a mystery, and it is not clear who inhabited that area before the Japonic settlement⁷⁴. Ryukyuan migration is considered to have first arrived in the Sakishima islands as late as by thirteenth century (archeologist Susumu Asato cited by Shimoji 2008:23, Arashiro 1994:23-25). The new settlers began a large-

Okinawan on the common people, and that the remote islands were too difficult to access, with the movement of individuals too restrained, to allow a free migration anywhere beside one's home island, much less to make it anything profitable to an individual, and consequently to require the acquisition of any language other than one's own. Cf. the discussion of linguistic isolation of the Sakishima islands in 2.1.2.1.

⁷² For instance, Miyakoan verbs have not developed attributive forms, the so-called *rentaikei* 連体形, which were prominent in Old Japanese, and Ryukyuan adjectives display no cognates with the Old Japanese verbalized form ending *-shi*.

⁷³ I.e. until the so-called *gusuku* period, even though also prior to that period Okinawan population was in trade relationship with mainland Japan and China (Arashiro 1994:19).

⁷⁴ Sakishima did not participate in mainland Japanese and Okinawan Jōmon culture. Instead, there was Early Sakishima Stone Age that fell spanned over 1650-500 B.C and left some material culture monuments that match those of the Austronesian culture (Arashiro 1994:21). There remained a few century long blank period after that early culture had died out. Then, in the years 200-1200, a new hunter-gatherer society emerged (ibid., 22-23), referred to as Late Sakishima Stone Age. This society, too, is archaeologically regarded as an Austronesian (Filipino)-related culture, and unlike the Early Sakishima Stone Age tribe, it was aceramic (Hudson 2009:16) By the end of the Late Stone Age, the communities had commenced some primitive forms of agriculture and boar breeding, as well as exchange with neighboring islands.

scale field cultivation which transformed the society into an agrarian one. The production of iron tools, trade contacts with China and elements of Okinawan culture were also adopted.

This estimation leaves room for many questions currently unresolved. Who were the indigenous people who had lived in Miyako and Yaeyama before Ryukyans settled the islands? The first Miyakoan tributary envoys were dispatched to Shuri in 1390, and they reportedly already could not understand Okinawans (Nevskiy 1996:283): how could mutual intelligibility between two closely related vernaculars be broken within less than two hundred years?⁷⁵ What about the language contact within the Sakishima island group? A Korean source from c.a. 1500 claimed that languages of both Yaeyama and Miyako were essentially “the same” as the tongue spoken in Yonaguni (Arashiro 77-79)⁷⁶. With the assumed isolation of the inhabitants of each island group, is it conceivable that by then Miyakoan, Yaeyaman and Yonagunian would not significantly differ from one another as they reportedly did with Okinawan?⁷⁷

Identifying the transformation of the society from hunter-gatherer to agrarian with the arrival of Japonic-speaking people estimated at 1200 seems problematic for reasons found in traditional Miyakoan songs. For example, the song *Ni:manu eu*: ‘the lord of Ni:ma’, recorded in multiple versions by Nevskiy (Nevskiy 1978:5-18), earlier also by Tajima (Moromi et al. 2008:200-202), tells a story about a hero from *jamatu*, i.e. Japan, a survivor from the Taira clan of the Dannoura battle in 1185 which caused the extinction of the clan. After many turbulences, the hero drifted to the village of Karimata in the north of the Miyako island. He was a sage man who never let go of his *katana* sword and used it to punish rogues. He also got used to Miyako ways of life and married a Miyako woman, founding his own clan in the process. He built a castle and owned a cultivated field to the south of Karimata. A legend preserved in songs and stories may not stand for historical evidence, but since legends are rooted in history, they cannot be completely disregarded, either. The lord of Ni:ma must have arrived in the islands by the end of twelfth century; he had a *katana*, which

⁷⁵ One possible explanation could be the isolation of Sakishima islands: with an environment lacking outside stimuli such as “medieval” (from the perspective of Japanese chronology) Miyako it might be conceivable that sister languages of Okinawan and Miyakoan had drifted away from one another over a few generations to a degree which made communication efforts among speakers of these languages unsuccessful. Another reason could be a thick substratum from the now extinct indigenous language of the Late Sakishima Stone Age people.

⁷⁶ It was a pre- Ryukyu Kingdom period (Sakishima islands were incorporated into the kingdom in 1500) report of Korean shipwreck survivors who were rescued by Yonaguni fishermen and, having spent half a year there, escorted back all the way to the Okinawa main island via Iriomote, Hateruma, Aragusuku and Kuro in Yaeyama and Tarama, Irapu and Miyako in years 1477-1479. It is not certain how much credit can be given for the accuracy of linguistic observations of Korean survivors – nevertheless, having spent six months in Yonaguni and further five months in Iriomote, they could be expected to at least have gained some listening comprehension competence.

⁷⁷ It appears most plausible that what the survivors meant by “the same” actually was “mutually intelligible”, in the sense that the escort from Yonaguni could communicate with Iriomote, Iriomote with Hateruma etc. Even today, most Sakishima ethnolects are not as distant from one another to prevent intelligibility with some effort on the part of native speakers of the ethnolects in question; it should have been all the more so in fifteenth century.

means that he brought along iron tools, and a technology of producing them; he had a cultivated field and showed the locals how to grow the crops; as a powerful man with a *katana* and fields he built a castle, introducing the locals to social stratification. These points cannot be unrelated to the agrarian revolution that pushed Sakishima into the Iron Age and occurred precisely at the time of the legendary Ni:ma lord reign. This leaves space for a speculation that those who brought field cultivation and iron tools to Sakishima could have been in fact Japanese survivors or outcasts, and not Okinawans migrating from their homeland.

The song about the lord of Ni:ma, so popular that it seems that each Miyakoan region had at least one version of it, was sung in Miyakoan, in the traditional, archaic song register. If the song was created by the locals reigned over by the lord of Ni:ma, it is difficult to postulate its language had been the language of the powerful newcomers. Consequently, a Japonic language must have been spoken in the Miyakos already in the Late Stone Age period (c.a. 200-1200 CE). And *Ni:ma-no su:* is not the most radical indicator of a possible need for a modification of the southward spread of Japonic timeline: some Miyakoan (and Yaeyama) songs are said to retain characteristics that imply they are older than songs recorded in Japanese chronicles such as *Kojiki* (712) and *Nihon Shoki* (720) (Uemura 2003:19). If that is indeed the case, it would be most reasonable to assume that the people of the Late Stone Age had been Japonic speakers all along. A similar view was postulated by native Miyakoan historian Kiyomura (1.3.2.6.) already in 1927⁷⁸. This hypothesis, however, has serious repercussions for the present Japonic timeline, and it needs to be further investigated with caution⁷⁹.

Nevertheless, putting aside the question of when exactly Miyakoan or its proto-language arrived in the Miyakos, for now this author chooses to hold on to the opinion that Miyakoan had been spoken in the Miyako islands before the Iron Age transformation of the society occurred.

⁷⁸ Cf.: “There is still a lot of research to be conducted on the ethnicity of Miyakoans; nevertheless, come to think of it, it appears that before the Common Era, a nation that shared its proto-language with the Japanese (or perhaps a group that had split from the Japanese?) would travel on ships, and a group of them reached Miyako.

Indigenous people had likely been living there, and if they had, there is still no firm evidence as to who they were. Later, in Nara [eighth century CE] or early Heian [ninth century CE] period, a small group of Japanese, prompted by some change [in their homeland], set out for the seas. They drifted to the Miyako island and formed there a ruling class by conquering the locals or intermarrying with them.

⁷⁹ On the one hand, the hypothesis makes a good fit with the archaeological picture: the culture of the Early Stone Age died out, then there was a few-century long population gap, followed by a Japonic migration around the year 100 C.E. On the other hand, it causes the currently most supported theories on the history of Japonic and Ryukyuan to collapse by pushing the date of Japonic settlement of Sakishima backward at least to *the time* when Proto-Japanese and Proto-Ryukyuan have so far been believed to have even split. A further consequence would be a mismatch between the culture of Late Sakishima Stone Age and the Japanese Yayoi culture: if the Sakishima Stone Age people did not know agriculture and iron tools, they cannot have been Yayoi. This, in turn, would imply that the Yayoi migration into Japan in third century B.C. had nothing to do with the Proto-Japonic language. It is also uncertain if such timeline can afford any linguistic evidence.

2.1.4. Regional diversity

Linguistic isolation of the Miyakoan-speaking area involved not only separation from the outside world – understood as Okinawa or Japan – but also a limited contact among the inhabitants of the area (cf. 2.1.2.1.). As a consequence, the map of regional varieties of Miyakoan is a complex one. The stagnation of “no contact” periods would sometimes be interrupted by migrations and resettlements within the island group, not all of which have ever been recorded⁸⁰. For this reason it can be difficult to unravel if some shared characteristics of two ethnolects are a result of common innovations or rather should be attributed to contact and borrowing. According to one estimate, there are about 35 traditional ethnolects spoken in the area of Miyako islands (Lawrence 2012:381). The following passage explains Nevskiy’s own view of the internal Miyakoan diversity of his time, as he explained it to Yanagita.

When he [Nevskiy] came back from the Miyako island, he told me that there had been countless migrations with the settlements swapping places with one another. As a result, to put it radically, the language of the islands differs in every settlement, and it can be divided into three genetic groups (Yanagita, cf. Tanaka 2006:179-180).

It is unclear which were the three genetic groups that Nevskiy had identified. The most detailed of available classifications of Miyakoan ethnolects, also genetic and based on a phylogenetic analysis of Miyakoan lexicon was provided by Pellard 2009:294-295. Figure 2.1.4. presents Pellard’s classification reproduced with special attention paid to varieties that are represented in the *Materials* (which include also several other varieties, or varieties with alternative names which cannot be identified within Pellard’s model).

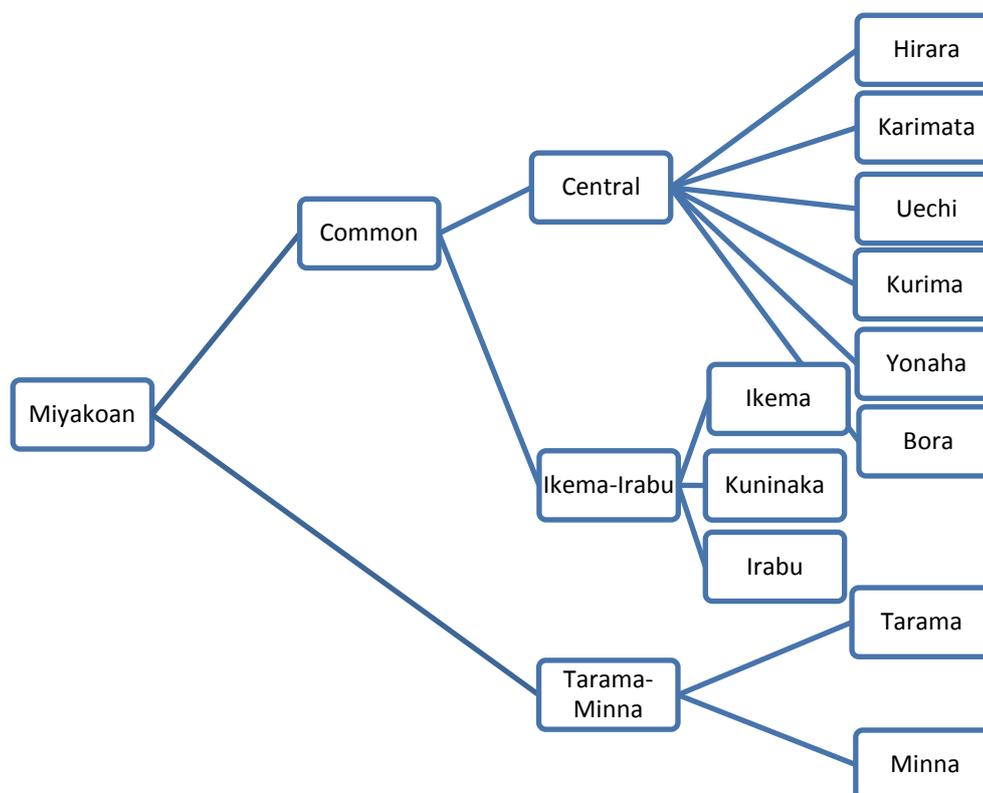
Concerning the *Materials*, regiolects best represented quantitatively are: Hirara, Uechi, Karimata (as Karimata and Shimajiri) for the Central Miyakoan group; Ikema (as Sarahama and Ikema) and Irabu (as Sawada) for the Ikema-Irabu group; and Tarama for the Tarama-Minna group (cf. 1.2.3.).

Typologically and synchronically, basing on the data recorded in the *Materials*, the following features can be recognized as distinctive:

- number of vowel phonemes in the inventory: Ikema and Irabu have four, while Tarama and Hirara have eight; Tarama /e:/is productive, however, whereas Hirara /e:/is functionally marginal;

⁸⁰ Two rather recent instances of such resettlement that have been accounted for are the settlements founded by Ikema immigrants to Irabu, where they created Sarahama in 1766, and to Miyako, where they created Nishihara in 1874.

Figure 2.1.4. Classification of Miyakoan ethnolects as proposed by Pellard 2009



- number and quality of moraic consonants corresponding with mainland Japanese /ri/: Hirara has /z/, Tarama and Irabu have /l/, and Ikema has none, as the corresponding phoneme is just the vowel /i/ (in Sarahama, however, which can be perceived of as a contact variety of Ikema in an Irabu setting, /l/, /z/ and /i/ co-occur, the contrast neutralized in this environment);
- the presence or absence of an inherited /p/: Ikema is the only ethnolect which has developed /h/ in place of an initial /p/, just like mainland Japanese dialects have;
- the extent of palatalization: in Ikema and Uechi palatalization occurs more often than in other regiolects;
- the set of focus case markers: Ikema and Irabu have *-du*, *-ru*, *-ga* while Hirara has *-du*, *-nu*, *-ga* Hirara;
- adjective verbalizing suffix: Tarama and Minna have *-sjal* while elsewhere functions the form *-kaX* (*-kaz* in Hirara, *-kal* in Irabu, *-kai* in Ikema).

Nevertheless, as there is not enough data recorded in the *Materials* about every main Miyakoan ethnolect that would allow for drawing relevant and firm isoglosses on the linguistic map of the islands, at the present state preparing an original synchronic classification of Miyakoan regiolects on the basis of the *Materials* is premature. Therefore, when discussing regional differences among

Miyakoan varieties, genetic and geographic cues will be used, differentiating among the following six ethnolect groups:

- 1) Central Miyako, main representative Hirara;
- 2) Northern Miyako, representatives Karimata and Shimajiri;
- 3) South-Western Miyako, main representative Uechi;
- 4) Irabu, main representative Sawada;
- 5) Ikema, representatives Sarahama, Ikema, Nishihara;
- 6) Tarama, representatives Tarama and Minna.

2.1.5. Typological overview

Miyakoan shares many typological characteristics with the Japonic family. It is predominantly agglutinative, agentive with basic constituent order SOV and modifier-head order of a phrase, predicates inflected for tense (past and non-past), aspect, mood and polarity, and information structure marked on the nominals as a part of the case inflection paradigm. Nominal predicates are inflected with copula forms derived from an existential verb. Sentence compounding strategies in general involve clause chaining among predicates in their infinitive or gerund forms for coordination, while in terms of subordination predicate complements as well as direct placement of a subordinate clause before a modified nominal for relative clauses are used.

There are also several characteristics shared by Miyakoan with other Ryukyuan languages. These include, among others, a set of common nominative-genitive markers which are almost never syntax-dependent (unlike Japanese), the existence of animacy hierarchy which decides which nominative-genitive marker will be used with a given class of nouns, the existence of an identifiable closed class of personal pronouns, and the absence of copula in unmarked, i.e. non-past tense and positive polarity nominal predicate clauses. Different features are specific to the Sakishima subgroup alone: they include a slightly more fusion-like nominal inflection in the case of markers with an initial palatal approximant /j/, or a category of adjectives syntactically distinct from verbs which may undergo the reduplication strategy.

In terms of phonology and phonotactics, Miyakoan displays a number of non-Japonic features, such as a diverse syllable structure, the existence of consonant clusters, or a relatively wide range of moraic and syllabic consonants. With Yaeyama and Kunigami languages, Miyakoan shares the retention of Proto-Japonic /p/. With most Ryukyuan ethnolects, Miyakoan shares the so-called minimality constraint, in accordance with which a syntactically independent word cannot be shorter than two morae. That the mora rather than syllable is the minimal phonotactic unit is an all-Japonic characteristic.

2.2. Phonology

2.2.1. General remarks and applied conventions

It is a challenging task to provide a generic description of Miyakoan phonological system, since most regiolects have each their own distinct phonological system. Therefore, it was decided to choose the following four regiolects which are represented in Nevskiy's *Materials* with the largest amount of data, and separately list and describe the inventory of each of them (cf. the list at the end of 2.1.4.):

- 1) Hirara;
- 2) Sawada;
- 3) Sarahama, occasionally supplemented by examples from Ikema;
- 4) Tarama, occasionally supplemented by examples from Minna.

Conclusions about the “essential” or “core” Miyako phonological system will be introduced in the final section of this chapter only after presenting and analyzing the phonemes of these four regiolects. Also, one has to be aware that even though the genetic classification of individual regiolects (based here on Pellard 2009:265 ff.) appears to be in accordance with their localization, the reality looks much more complex, at least in terms of phonology. Thus, a central Miyako variety of Shimajiri (in 2.1.4. classified as Northern Miyako) displays the glottal stop /h/ corresponding mostly with standard Japanese /k/, even though generally in Central Miyako /h/ appears almost exclusively in loanwords. Another example could be Kurima, also affiliated to Central Miyako by Pellard (in terms of 2.1.4. classification it would be South-Western Miyako), scarce examples of which in the *Materials* indicate the realizations of some phonemes shared with the distant Tarama ethnolect (e.g. palatalized alveolar fricative /sj/ instead of the more common alveolo-palatal /ç/). One should therefore bear in mind that the selected four regiolects are exactly but *representatives* of the respective regiolect group, and for any other distinct variety of the same group the system may look slightly different.

A few decisions concerning the theoretical preliminaries of the description below have been taken and some of them may result in that the inventory proposed below may look significantly different from what has usually been offered as Miyakoan phonological inventory in the works so far published.

First, the so-called apical vowel [ɿ]⁸¹ is not considered in this work to be a separate phoneme. The sequences with “transitory fricatives” noted by Nevskiy

⁸¹ It has become a tradition in Miyakoan research to call this vowel “apical”, or *shitasaki/zessen boin* 舌先・舌尖母音 in Japanese. Aoi 2013:89, however, points out that from the articulatory perspective, this sound is actually laminal and not apical, and elsewhere his palatographic experiments provide the evidence that it is a “mixed” vowel which “cannot be adequately described in terms of the tongue position or the closest point of the tongue with the roof because it makes an approximation with a flat tongue body” (Aoi and Niinaga 2013:9).

Pellard and Hayashi 2012 use the term “fricative vowel” or *masatsu boin* 摩擦母音.

in the upper index, [s] between a voiceless stop and [ɲ] and [z] between a voiced stop and [ɲ], are thought to be realizations of /s/ and /z/ respectively, as they may only appear in the syllable-final position and thus they remain in complementary distribution with the syllable-initial variant of /s/ and /z/. As a consequence, the only actual realizations of [ɲ] can be found after the sibilants, where it blocks their palatalization. For reasons explained further later in this section, in this dissertation palatal/palatalized consonants and their non-palatal equivalents are considered separate phonemes (provided a minimal pair has been found, naturally). Therefore, since the phonological distinction is dependent on the palatal/non-palatal quality of the consonant, the differentiation between [i] and [ɲ] on the phonological level becomes irrelevant. The sound [ɲ] is thus assumed here to be a realization of /i/, such predictably triggered by non-palatal sibilants.

Another decision is to treat palatalized consonants as single phonetic units, and not as sequences of a consonant plus the palatal approximant /j/. The consequence of this decision is that the consonant inventory of any given ethnolect here may be even twice as big as in different works on the subject. This author, however, believes that such descriptive preference can be justified. One of the reasons is that in this way the description reflects the way a regiolect sounds more accurately: a palatalized sound is indeed *palatalized* and not an audibly perceived linear sequence of a non-palatalized consonant *plus* /j/. Moreover, not every consonant in every regiolect can be palatalized, and for those that are it does not necessarily have to be a relevant phonological feature: cf. a Hirara and Sawada minimal pair /d/– /dj/ absent from Sarahama and Tarama. Therefore, defining pairs of consonants for which palatalization is a distinctive feature is a valid element of presenting how the phonological system of the given regiolect works. Also, some palatalized consonants do not have distributional and/or phonotactic properties of their non-palatalized equivalents: for example, such consonants cannot take the “pre-onset” (see below) slot in a syllable, and no palatalized consonant can take on the coda position either, even if their non-palatalized equivalents can⁸². And finally, assuming that palatalization is an inherent characteristic of a consonant and not a result of /j/ following the consonant allows for the description not to undermine a major phonotactic principle of the Miyako language, which claims that if a consonant is followed by another consonant in the same syllable and the former is not in the moraic “pre-onset” slot followed by an obstruent (see below), the latter consonant must be the nucleus of this syllable; furthermore, if a consonant may appear after another consonant in any given CÇ syllable, the same consonant also has to be eligible to appear in the coda position of any given CVC syllable.

⁸² Alveolo-palatal consonants as attested in the Hirara regiolect do take on the function of a coda, or even a nucleus; for details see the chapter on the Hirara phonology.

Classifying palatalized consonants as /Cj/ sequences would cause a breach to both these related rules⁸³.

Since palatalization of all consonants except sibilants is fully predictable when followed by /i/ and therefore such palatalization is not relevant on the phonological level, only those sequences where a palatalized consonant is followed by a vowel different from /i/ are considered realizations of a palatalized phoneme.

For similar reasons, long consonants have been treated as separate phonemes with length as their distinctive feature, and not as sequences of two identical short consonants. Phonetically, long consonants are what the name says, i.e. *long*, and also phonotactically their status is distinct from actual consonant sequences: their morae count is one mora in the onset position and two morae in the nucleus position. On the other hand, heterogeneous consonant sequences are qualitatively constrained: these may be either a “pre-onset” moraic consonant (see below) plus an obstruent or a nasal, in which case the morae count is 1 + 0, or an obstruent plus a moraic consonant (which may be a nasal, a labio-dental or alveolar fricative, or the retroflex lateral approximant), in which case the morae count is 0 + 1.

One may therefore conclude that in this description a maximalist approach has been adopted. Due to the reasons described above, long vowels, long consonants and palatalized consonants will generally be represented as separate phonemes, rather than as sequences of discreet smaller units (hence for instance /k:/ instead of /k/+ /k/, and /kj/ instead of /k/+ /j/). Especially in case of consonants, this multiplies the number of consonants in any variety to be roughly twice as large as in most existing descriptions of Miyakoan ethnolects.

Rules describing syllable structure in Miyakoan regiolects (to an extent they could be analyzed within the scope of the *Materials*) are as summarized below:

- given that the nucleus is the only obligatory component of a syllable (optional components have been inserted in brackets), available structures are: (P)(C)V(C) (the nucleus vowel can be either short or long, and so can the onset consonant, and the coda consonant is always short), (P)(C)V \bar{V} (the coda vowel is the desyllabified part of a diphthong), and (P)(C)C (the nucleus consonant may be short or long, but only a long consonantal nucleus is allowed when there is no onset);
- (P) is the “pre-onset” moraic consonant which takes the first syllable slot preceding a “proper onset” obstruent or nasal. Such consonant is always short, and in most cases it is a nasal, the quality of which depends on the quality of obstruent it precedes: it becomes the velar realization of /n/ before velar stops, cf. *ngi* ‘pandanus tree’, and /m/ elsewhere, cf. *mta*

⁸³ Authors of other works on Miyakoan (and Ryukyuan in general) phonology cope with this problem in a different way, namely by assigning to /j/ within a syllable a special status of a glide, which can either take on the onset position or the position between the onset consonant and the vocalic coda, CGV/CjV. In neither position may /j/ be moraic. Cf. Hayashi 2010:170, Pellard and Hayashi 2012:49; Shimoji 2011:83 elaborates on the function of /j/ as “a phoneme that fills the onset slot that is not filled by other consonants”.

- ‘earth, soil’⁸⁴; examples with non-nasal “pre-onset” consonants include *ftsi* ‘a mouth’, *vtsi* ‘the inside’, *sti* ‘not know’, *zgasá* ‘measles’;
- long vowels, diphthongs and long syllabic consonants count two morae; short vowels, long consonants in the onset position, consonants in the coda and the “pre-onset” position count one mora; short consonants have no moraic value;
 - every consonant that can take the coda slot when short can also take the nucleus slot when long. The same applies to the “pre-onset” consonants: every “pre-onset” consonant may take the nucleus slot when long. A general rule may be formulated that *every short consonant which can be counted as one mora because it takes the “pre-onset” or coda slot within a syllable automatically can also take on the nucleus slot of a syllable when long*;
 - the same long consonant phoneme can thus take on different moraic values depending on its position within a syllable; for example, /s:/ as an onset is counted as one mora, cf. *ssu* ‘a sleeve’, but as a nucleus it becomes bimoraic, cf. *ps:* ‘fire’;
 - Miyakoan lexicon is bound by the so-called minimality constraint, according to which a syntactically independent unit (*phonological word* according to Shimoji 2008, Pellard 2010) cannot be less than two-morae long; consequently, cognates of Japanese single-mora lexemes have their syllable nucleus obligatorily lengthened, cf. Miyakoan *mi:* vs. Japanese *me* ‘an eye’, Miyakoan *ti:* vs. Japanese *te* ‘a hand’;
 - Miyakoan displays the “strict” version of minimality constraint, which means that it remains valid even if the word in question has been subjected to compounding or affixing, cf. *mi:-nu* ‘eyes-GEN’.

Minimality constraint affects to some extent the treatment of minimal pairs in this description. In single-syllable words minimally a bimoraicity must be obtained, and this can be done by lengthening the nucleus, usually vowel, of the syllable in question. Consequently, the length of the final vowel loses its phonological relevance, since in this position and under these circumstances it cannot be short. Thus, a set of two words like *su:* ‘soup’, underlying string /su/, and *ssu* ‘white’, underlying string /s:u/, is considered a minimal pair for phonemes /s/ and /s:/.

In the *Materials*, one can often witness a few variants of notation of words which include a devoiced vowel – as in *f₀usa* and *fsa* ‘grass’. The interpretation is that a devoiced vowel is sometimes maintained in the realization of a word, and sometimes it is lost, and consequently its moraic value is passed on the preceding consonant.

⁸⁴ For a detailed account of “pre-onset” phonemes and the syllable structure in the contemporary Irabu regiolect, see Shimoji 2008; for an overview of which consonants can stand for “pre-onsets” in a variety of regiolects see Pellard and Hayashi 2012 .

Devoicing of vowels in Miyako occurs most frequently in the word-final position after voiceless moraic consonants, which are /f /and /s/, and short close vowels /i/and /u/ have been found to be especially prone to devoicing. Such words are considered here to be consonant-final, with a moraic /f/, as in *mif* ‘loathesome’ (Nevskiy’s <mif_ɸ>), or /s/, as in *sas* ‘the main priestess of a shrine’ (Nevskiy’s <sas_ɸ>), in the coda position of the final syllable. On the other hand, it must be noted that even under these circumstances not all realizations of final /i/and /u/ are devoiced, cf. Sawada *nafu* ‘to cry’. In this description, a word is considered to be consonant-final if the devoicing has been explicitly marked on the final vowel in Nevskiy’s notation.

In different cases of devoicing, sequences of [f] and a devoiced [ɸ] also word-medially have been considered a realization of /f/. This view has been based on Karimata’s (2005:86-87) observations, according to which in moraic sequences there is no vowel sandwiched between [f] and another consonant: Miyakoan /u/ is rounded, so to pronounce it, the lip position would have to shift from the spread labio-dental /f/, but it does not. Therefore, Nevskiy’s sequences of [fɸ] are classified as reflecting the phoneme /f/. Thus *fta* ‘two’ (Nevskiy’s <f_ɸta>), or *nufsa* ‘warmth’ (Nevskiy’s <nuf_ɸ-sa>).

The definite majority of entry words and other lexical records in the *Materials* have a specific region tag assigned to them (cf. 1.2.3.). Tagging examples (1.2.5.) is less common but their region of origin can often be still inferred from the entry they are illustrating, or simply from the systemic features of the illustrative utterance in question. Needless to say, the description of the four regiolects in 2.2. is only based on the lexicon indicated as representing these regiolects, either explicitly or inferably. The only exception is the “general” tag, assigned by Nevskiy as <(Com)> (an abbreviation of “common”), which is assumed to represent all the regiolects, i.e. vocabulary items shared universally across Miyako.

Not all examples introduced as minimal pairs in the description have actually been recorded in the *Materials*. A number of them have been generated by combining morphemes in order to inflect nominals or verbs in order to produce an expected form containing the given phoneme. This author takes full responsibility in case the generated forms are fictitious and therefore falsify the results of this research; nevertheless, maximum caution has been put in an effort to avoid any non-existent, non-systemic output. It is worth it to take this kind of chance in order to achieve a possibly complete picture of the language as Nevskiy recorded it in his fieldwork. Certainly, the better a regiolect has been represented in the *Materials*, the less derivational effort on the part of this author is necessary. That is why virtually no such forms have been derived for illustrating the Hirara variety, while for Tarama it has become an almost basic way of coming up with the lexicon for the minimal pairs. It may be for the same reason that Tarama and Ikema regiolects have significantly fewer consonantal phonemes than Hirara and Irabu – however unlikely, one cannot exclude the

possibility that there simply is too little material for the former two varieties to attest some of the phonemes.

As regards the transcript conventions applied in this chapter, they are different from the usual notation system adopted in this dissertation. The intention is to express the relevant phonetic and phonotactic features as precisely as possible. The differences involve:

- marking long consonants with <: > when they are syllabic, as in *ps*: ‘the fire’, and by doubling the character when they are in the onset position, as in *ssu* ‘white’;
- in regiolects with the retroflex alveolar approximant /ɻ/, marking its onset realizations as <r > and nucleus and coda realizations as <l >;
- marking the bilabial approximant realizations of /v/ with the letter <w >, following a transliteration convention from Japanese.

2.2.1.1. Reservations about this section

As the description in the whole section 2.2. has been based on the necessarily limited amount of phonetic and phonological data contained in the *Materials*, it may, and possibly does, fail to recognize precisely the actual phonological inventories of Miyakoan regiolects *as they were* in 1920s. The description thus cannot rival the research outcomes obtained directly from a fieldwork researcher’s study, and this author does not aspire to do it. The *goal* of this section (as well as 2.3.) lies in the *reconstruction* of Miyakoan systemic features, as they were in Nevskiy’s times, *as faithfully as possible* – a task which could not be accomplished until the analysys of Nevskiy’s *Materials* has been completed, as they are in many ways the only and by far the most comprehensive source material on the language from that period.

This author would like to emphasize here two points related to the problems that may arise from the methodology applied here, so as to avoid any misconceptions which could result from studying 2.2.

First, the basic rule applied to the phonological analysys of vocabulary is that the vocabulary item can be assigned to a certain regiolect on condition it was stated somewhere by Nevskiy, be it explicitly or implicitly, that the given item did belong to the regiolect in question. *Explicitly* here means that the given vocabulary item was attributed in an entry or an example sentence with an appropriate region label, such as <(Ps) > for Hirara, <(Ta) > for Tarama or <(Com) > for general Miyakoan. *Implicitly* indicates circumstances when the regiolect of a given word or morpheme may be deducted from, for instance, analysys of related forms, such as derivatives (as in the lexeme *agarasi* ‘to rise.CAUS’, which is not labeled for any specific regiolect, but as it is defined as the causative form of the verbs *agaz* ‘to rise’ and *agiz* ‘to raise’, one can assume that the causative belongs to the same regiolect as the two basic verbs, in this

case Hirara), or when a given form may be obtained from an established inflection or derivation pattern (as in *ami* ‘rain’, therefore *amja* ‘rain.TOP’, *amju* ‘rain.ACC’). This rule has been followed strictly (exceptions and borderline cases always explained in the footnotes), in the sense that unless the regional affiliation of a given item could be proved based on the information from the *Materials*, the item has not been considered as representative of a regiolect. This approach, however, has one major setback. As the *Materials* are not a complete ready-to-be used work (cf. 1.2.1.), certain ambiguities or imprecisions are inevitable. For example, an entry word **sari:sj̄** ‘please excuse me, let me in’ in the *Materials* was marked for the Hirara regiolect, i.e. <(Ps)>, which, according to this approach, should decide that the lexeme be considered a Hirara lexeme alone. This very lexeme, however, also appears in a reprint of the Sarahama “Quail Story” (Nevskiy and Oka 1971:94-99, cf. 1.1.2-f., 1.2.5-d-a.). This indicates the expression’s affiliation with the Sarahama-Ikema regiolect, a fact impossible to infer from the *Materials* alone. As this dissertation is devoted to the analysis of the *Materials*, in order to maintain the thematical and methodological clarity, such other sources have been ignored, perhaps at the expense of the descriptive faithfulness on a few occasions. On the other hand, as stated in the initial paragraph of 2.2.1.1., such complete faithfulness has never been possible in first place due to the nature and circumstances of the project itself.

Another point will be a partial repetition of what has already been mentioned in 2.2.1.: namely, the better (i.e. in larger number of items) a regiolect has been represented in the *Materials*, the easier its phonological description becomes. It may not be a coincidence that between the best represented variety of those described here, Hirara (52 phonemes), and the least represented one, Tarama-Minna (39 phonemes), lags a gap of as many as 14 phonemes. The reason may have less to do with pure linguistics and more with the amounts of data on both regiolects recorded by Nevskiy⁸⁵. This fact has yet another consequence: the less items of a given regiolect were recorded in *Materials*, the more this author had to resort to inflectional derivatives (implicit ones, i.e. those not found literally in the source material, but based on the patterns inferred from the examples in the *Materials*), which always carry a small, but undeniable risk of being this author’s creation instead of a form actually used by Miyakoan speakers in 1920s.

To put a long story short, the following description is a matter of possibilities bordering with certainties, not certainties bordering with absolutives.

Finally, the following description will be almost exclusively concerned with segmental phonology and phoneme distribution patterns. No techniques of indicating accent or other prosodic features in Miyakoan have been encountered in the *Materials*, and for this reason issues concerning Miyakoan prosody cannot

⁸⁵ On the other hand, there are reasons to believe that some phonemes distinct in Hirara underwent merging in Tarama; see the description in 2.2.5. for details.

be addressed in this dissertation altogether. The long tradition of accent research in Japanese dialectology has also produced relevant sources on Miyakoan, such as Hirayama 1967; for newer works conducted within the Japonic framework, one can consult Shimoji 2008 and 2011 (for Irabu), Hayashi 2010 (for Ikema), or Igarashi 2012 (for Yonaha).

2.2.2. Phonology of Hirara regiolect

Hirara has got an observed inventory of 52 phonemes altogether. Even though it is considered to be the representative Central Miyako regiolect due to its earlier status of *lingua franca* in the Miyakos (which in turn probably resulted from its being a dominant variety with the relatively largest number of speakers in the island group), one has to bear in mind that several other regiolects classified as Central Miyako, such as Uechi or Shimajiri, have their own sound systems which differ from the Hirara one in certain details.

2.2.2.1. Hirara vowels

In Nevskiy's *Materials*, eight vowel phonemes for the Hirara regiolect have been attested: three short and five long. Their approximated place and manner of articulation have been listed in Table 2.2.2.1..

Table 2.2.2.1. *Hirara vowels*

	front	back
close	/i//i:/	/u//u:/
mid-close	/e:/	/o:/
open	/a//a:/	

Mid-close vowels are generally only realized as long. Both mid-close vowels are likely secondary developments. While /o:/ clearly originated from diphthongs and displays regular correspondence with Japanese /au/ and /ao/ (cf. Hirara *o:* vs. Japanese *ao*, Old Japanese *awo* 'blue'), the origins of /e:/ are not as obvious. Pellard and Hayashi 2012:18-19 suggest the merger of /ai/ as well as sequences /Cja/ in nominals inflected for topic as the likely origin of /e:/ in Common Miyako varieties (see 2.1.4.); however, in no Common Miyako regiolect have these mergers been systemic, and they do not seem to apply in much (or any) extent to Hirara. When compared to /o:/ and other vowel phonemes in Hirara, /e:/ is a very rare sound, which can be even considered parasystemic.

An attempt has been made below to show contrast examples of relevant phonological features in Hirara vowels, whenever possible with words differentiated only by a single distinctive feature displayed by the phonemes in

question. It has been observed that in Hirara (and in Miyakoan in general) there are many homophones, especially in the case of monosyllabic words, and thus it might be that meanings attributed to some of the words below is only one of their possible interpretations.

(1) short close front vowel /i/
 vs. long: *miz* ‘meat, flesh’ – *mi:z* ‘to see’
 vs. open: *taki* ‘height’ – *taka* ‘high’
 vs. back: *uɛiz* ‘to be lost, to disappear’ – *usuz* ‘to rule’

(2) long close front vowel /i:/
 vs. short: see (1)
 vs. open: *tumi:z* ‘to stop by, to stay overnight’ – *tuma:z* ‘to search, to ask for’
 vs. back: *ni:* ‘a rooth’ – *nu:* ‘to sew’

(3) mid-close front vowel /e:/
 vs. close: *te:ka* ‘just, only’ – *ti:-ka* ‘a hand-INT’
 vs. open: *te:na* ‘just, only’ – *ta:-na* ‘a field-INT’
 vs. back: *te:ka* ‘just, only’ – *tu:ka* ‘ten days, tenth day’

It is not a productive vowel, and its distribution is very limited, apart from the above instances observed in the following lexemes: *gutte:gut* ‘cock-a-doodle-doo’, *pse:psei* ‘very cold’ (a reduplicated form of the adjective *psei* ‘cold’) and, realized as [e], in a Sino-Okinawan borrowing *harjuɛeŋ* ‘dragon boat’. A long mid-open allophone [ɛ:] has been observed in one lexeme, *te:ka* [tɛ:ka] ‘just, only’, and its derivatives.

For some lexemes, /e:/ has been neutralized against /a:/, cf. *pɛe:psei* and *pɛa:psei*, both meaning ‘very cold’.

(4) short open vowel /a/⁸⁶
 vs. long: *agu* ‘friend’ – *a:gu* ‘a song’
 vs. close: see (1)
 vs. back close *am* ‘to be (inanimate).RLS’ – *um* ‘to be (animate).RLS’

(5) long open vowel /a:/
 vs. short: see (4)
 vs. close: see (2)
 vs. back close: *ka:z* ‘to borrow’ – *ku:z* ‘a room’

(6) short close back vowel /u/
 vs. long: *pstu* ‘a man’ – *pstu:* ‘a man.ACC’
 vs. front: see (1)

⁸⁶ According to Pellard and Hayashi’s study of Common Miyako regiolects, this vowel is unrounded and may be realized with any horizontal position of the tongue, i.e. [a] ~[ɑ] (Pellard and Hayashi 2012:14).

vs. open: see (4)

(7) long close back vowel /u:/

vs. short: see (6)

vs. front: see (2)

vs. open: see (5)

(8) mid-close back vowel /o:/

This vowel is much more productive than its front counterpart, corresponding to Japanese /au/ and /ao/ diphthongs, as well as resulting from various combinations of a noun-final vowel with the topic marker *-ja* or accusative case marker *-ju*, or appearing in reduplicated forms of some adjectives with a final /u/ (cf. *maru* ‘short’ – *maro:maru* ‘very short’). No short allophones have been detected.

vs. close *psto*: ‘a man.TOP’ – *pstu*: ‘a man.ACC’

vs. front: see (3)

vs. open: *o*: ‘blue’ – *a*: ‘foam’

2.2.2.2. Hirara consonants

Hirara consonant inventory as described by a maximalist approach as adopted here counts 44 consonants, with place and manner of articulation as well as participation of vocal chords, palatalization, labialization (one labialized phoneme, /kw/) and length considered as relevant characteristics⁸⁷. The full inventory has been shown in the Table 2.2.2.2.

Table 2.2.2.2. *Hirara consonants*

	bilabial	labio-dental	alveolar	palatal	velar	glottal
stop	/p//b/ /pj//bj/		/t//d/ /tj//dj/ /t://d:/		/k//g/ /kj//gj/ /k:// /kw/	
fricative		/f//v/ /f://v:// /vj://	/s//z/ /s://z:// /ʃ//ʒ/ /ʃ://ʒ://			/h/
affricate			/tʃ//tʃ:// /tʃ://tʃ://			
nasal	/m//mj/		/n//nj/			

⁸⁷ For possible controversies in describing consonant length in Miyakoan, see 2.2.1.

	/m://mj:/		/n://nj:/			
flap			/ɾ/ /ɾj/			
approximant				/j/		

2.2.2.2.1. Stops

There is a general tendency for voiced stops not to have a long phonological counterpart – the only exception being /d/, the distribution of which is, however, limited to a handful of predicate markers. Palatalized stops so far do not have any detected long equivalents on the phonological level.

(1) voiceless bilabial stop /p/

vs. voiced: *pa:z* ‘to enter’ – *ba:z* ‘to break’

vs. palatalized: *pu:z* ‘first crop heads of the season’ – *pju:z* ‘a special day (e.g. a celebration, a lucky or an unlucky day)’

vs. alveolar: *upu* ‘big’ – *utu* ‘younger brother’

vs. nasal: *pa:z* ‘ash’ – *ma:z* ‘a ball’

(2) voiceless bilabial palatalized stop /pj/

vs. voiced: *pja:* ‘fast, soon’ – *-bja:* dubitative mood suffix

vs. non-palatalized: see (1)

vs. velar: *pju:z* ‘a special day (e.g. a celebration, a lucky or an unlucky day)’ – *kju:z* ‘to disappear’

vs. nasal: *pja:z* ‘to go, to pass through’ – *mja:z* ‘rice’

(3) voiced bilabial stop /b/

vs. voiceless: see (1)

vs. palatalized: *iba* ‘narrow’ – *ibja:* ‘the stone in the center of a shrine’

vs. alveolar: *busi* ‘a warrior’ – *dusi* ‘a friend’

vs. nasal: *bata* ‘stomach’ – *mata* ‘also, moreover’

(4) voiced bilabial palatalized stop /bj/

vs. voiceless: see (2)

vs. non-palatalized: see (3)

vs. alveolar: *-bja:m(:)* dubitative suffix – *-dja:m* ‘even’

vs. nasal: *bju:* ‘to be drunk, to be intoxicated’ – *mju:* ‘let’s try’ (hortative mood of conative aspect auxiliary verb)

(5) short voiceless alveolar stop /t/

vs. long: *utu* ‘younger brother’ – *uttu* ‘younger sibling, young person’

vs. voiced: *-tu* commitative case marker – *-du* indicative focus marker

vs. palatalized: *patu* ‘a dove’ – *patju* ‘the end, the edge.ACC’

vs. bilabial: see (1)

vs. fricative: *tuku* ‘a *tokonoma* alcove’ – *suku* ‘the bottom’

(6) long voiceless alveolar stop /t:/

vs. short: see (5)

vs. voiced: *-tti* gerundive suffix – *-ddi* optative mood suffix

vs. fricative: *uttu* ‘younger sibling, young person’ – *ussu* ‘back of the head’

(7) voiceless palatalized alveolar stop /tj/

vs. voiced: *tatja* ‘a stand, a rack.TOP’ – *tadja* ‘smartweed.TOP’

vs. non-palatalized: see (5)

vs. velar: *tatju* ‘a stand, a rack.ACC’ – *ukju* ‘a buoy.ACC’

vs. alveolo-palatal fricative: *atja* ‘too much.TOP’ – *aεa* ‘breakfast.TOP’

(8) short voiced alveolar stop /d/

vs. long *dai* ‘a stand’⁸⁸ - *-ddai* negative past tense provisional suffix

vs. voiceless: see (5)

vs. palatalized *tada* ‘only, just, actually’ – *tadja* ‘smartweed.TOP’

vs. bilabial: see (3)

vs. fricative: *do:* emphatic clause-final clitic – *zo:* ‘a gate’

(9) long voiced alveolar stop /d:/

vs. short: see (8)

vs. voiceless: see (6)

vs. fricative: *-ddo* optative mood suffix – *zzo* ‘a fish.TOP’

(10) voiced palatalized alveolar stop /dj/

vs. voiceless: see (6)

vs. non-palatalized: see (8)

vs. bilabial: see (4)

vs. alveolo-palatal fricative: *fudja* ‘a brush.TOP’ – *fuza* ‘Fuzi.TOP’ (the name of two bare rocks beneath the Ōgami island)

(11) short voiceless velar stop /k/

vs. long: *kaki* ‘to run (medial form)’ – *kakki* ‘beriberi disease’

vs. voiced: *kama* ‘a kettle’ – *gama* ‘a cave’

vs. palatalized: *ka:* ‘river’ – *kja:* ‘once, one time’

vs. labialized: *nanka* ‘seven days, seventh day’ – *nankwa* ‘pumpkin’

vs. alveolar: *ku:z* ‘a room’ – *tu:z* ‘a lamp’

⁸⁸ This example is admittedly controversial, as there exist no records of an usage of *dai* as an independent word in the *Materials*; it is, however, an independent word in Japanese, which was likely the donor of the loanword *teadai* ‘a tea table’, so chances are that the word could be used independently in Miyakoan, too.

(12) long voiceless velar stop /k:/

vs. short: see (11)

vs. alveolar: none found due to the scarce occurrence of the phoneme in question

/k:/is a phoneme of an extremely low functional load, and it can be estimated that it only has become phonologically distinct in relatively recent times, as it is encountered only in Japanese or Okinawan loanwords: *gakko*: ‘school’, *kakki* ‘beriberi disease’, *jakkan* ‘a metal pot’.

(13) voiceless palatalized velar stop /kj/

vs. voiced *kakja* ‘writing.TOP’ – *kagja* ‘shadow.TOP’

vs. non-palatalized: see (11)

vs. labialized *kjasi* ‘to disappear’ – *kwasi* ‘sweets’

vs. bilabial: see (2)

(14) voiceless labialized velar stop /kw/

vs. non-labialized: see (11)

vs. palatalized: see (13)

A rare phoneme which is most likely a result of the contact influence of Shuri-Okinawan, where labialization is a much more productive phenomenon. It appears that in Hirara – and most other regiolects of the *Materials* – voiced counterpart of this sound does not occur even on the phonetic level.

(15) voiced velar stop /g/

vs. voiceless: see (11)

vs. palatalized: *sigu* ‘at once, instantly’ – *sigju* ‘cedar tree.ACC’

vs. bilabial: *nagi* ‘region, environment’ – *nabi* ‘a pot’

(16) voiced palatalized velar stop /gj/

vs. voiceless: see (13)

vs. non-palatalized: see (15)

vs. bilabial *nagju* ‘an area, the environment.ACC’ – *nabju* ‘a pot.ACC’

2.2.2.2.2. Fricatives

Labio-dental fricatives, which have been observed generally in inventories of all Miyako-Ryukyuan ethnolects documented in the *Materials*, are unique on the level of Japonic language family, where the bilabial /ɸ/ and /β/⁸⁹ prevail instead.

⁸⁹ In his transcription Nevskiy differentiated between the symbols <v>, which currently indicates the labio-velar approximant but in Nevskiy’s times was used to denote the bilabial fricative, and <w>, the current symbol for the velar approximant which is used to transliterate the Japanese bilabial fricative~bilabial approximant and in

As a rule, /f/ corresponds with Japanese syllables /kuw/ and /ϕuw/, and /v/ with /guw/ and /buw/. Also, in case of the voiced labio-dental fricatives, only the long phoneme has a palatalized equivalent, which is an opposite of what could be observed for the stops. Voiceless /f/ and /f:/ in Hirara do not seem to have a phonologically relevant palatalized realization altogether.

Labio-dental and alveolar fricatives can take any slot within a syllable. Consequently, they can have a moraic and even a syllabic quality. Only the short fricatives, when functioning as a standalone onset, are not moraic (cf. *ɛi:sa* ‘a lion’). When in the coda position, they are moraic with one-mora value (cf. *miz* ‘new’). Also when in the “pre-onset” position, i.e. preceding an obstruent or a nasal within a single syllable, they are counted as one mora; this position has been observed for the labio-dentals only (cf. *fka* ‘deep’). When acting as the syllable nucleus after a plosive, they are still counted as one mora (cf. *bz bz-ti:* ‘screeching sound made by mice’). Long fricatives can either function as a moraic syllable onset (cf. *ffa* ‘a child’) or as a syllable nucleus, with or without an onset (cf. *v:* ‘to sell’, *tibz:a* ‘palm of one’s hand’). Syllables with long fricatives functioning as nuclei are counted as two morae.

Alveolo-palatal fricatives can be moraic as well, but their distribution is more limited. They do not appear in the coda position and it has not been proved if they can function as an onsetless syllable nucleus. The number of words (like *kɛɛi* ‘to come.MED’) where they function as nuclei to syllables with an onset is also relatively low, and it appears that these instances are limited to the position after a bilabial or velar stop.

Table 2.2.2.2. shows mora and syllable count of various possible patterns involving labio-dental and alveolar fricatives.

Table 2.2.2.2.2. *Mora and syllable count vs. fricative consonants*

example	position	mora count	syllable count
<i>fo:</i> ‘to eat’ [fo:]	onset	0 + 2 = 2	1
<i>ssu</i> ‘white’ [s:u]	onset	1 + 1 = 2	1
<i>itsif</i> ‘a cousin’ [itsif]	coda	1 + 0 + 1 + 1 = 3	2
<i>bz:</i> ‘to sit’ [bz:]	nucleus	0 + 2 = 2	1
<i>pstu</i> ‘a man’ [pstu]	nucleus	0 + 1 + 0 + 1 = 2	2
<i>ftsi</i> ‘mouth’ [ftsi]	“pre-onset”	1 + 0 + 1 = 2	1

(17) short voiceless labio-dental fricative /f/

vs. long: *ffi* ‘to exceed (medial)’ – *fi:* ‘to give (medial)’

vs. voiced: *fa:* ‘a child (in poetry language)’ – *va:* ‘a pig’

Nevskiy’s times indicated an underspecified “back fricative” (Passy and Jones 1912:10). In the present dissertation, <v> is interpreted as the bilabial fricative, and <w> as the bilabial approximant,

vs. alveolar: *fo:* ‘to eat’ – *so:* ‘a pole’

(18) long voiceless labio-dental fricative /f:/

vs. short: see (17)

vs. voiced: *ffa* ‘a child’ – *vva* ‘you’

vs. alveolar: *ffaiz* ‘to be eaten’ – *ssaiz* ‘to understand’

(19) short voiced labio-dental fricative /v/

vs. long: *va:* ‘a pig’ – *vva* ‘you’

vs. voiceless: see (17)

vs. alveolar: *ni:v* ‘a ladle’ – *ni:z* ‘to cook’

This consonant occurs in word-medial onsets only exceptionally, in loanwords such as *iva* ‘a rock’ (from Japanese *iwa*), or as a morphophonological voiced alternation of /f/, such as *upuvo:* ‘a gourmand, big eater’ from *upu* ‘big’ and *fo:* ‘to eat’.

The bilabial approximant [β] in Hirara regiolect is one of the allophones of /v/. In most instances, [β] and [v] remain in complementary distribution: [β] can only precede two vowel phonemes, /a/ and /i/, while [v] does not occur before /i/, and it can take on the moraic slots of a syllable, i.e. the “pre-onset” (as in *mmja:vn* ‘the village Miyaguni’) and the coda (as in *niv* ‘to sleep’). Consequently, the approximant realization can only take the onset slot and it is never moraic. When preceding /a/, [β] and [v] may appear interchangeably, allowing both pronunciations: [iva] and [iβa] for *iva* ‘a rock’, [va:] and [βa:] for *va:* ‘a pig’.

A significant number of vocabulary with the sound [β] appears in Japanese loanwords which can be estimated to be of relatively recent origins: *awatiz* ‘to panick’ (Japanese *awateru*), *niwa* ‘a garden’ (Japanese *niwa*), *wan* ‘a drinking cup’ (Japanese *wan*). It can be assumed that the sound [β] became more common in Hirara-Miyakoan following the intensification of contact with Japanese and the spread of Japanese language knowledge among Miyakoan speakers. In inherited vocabulary, under certain conditions [β] appears morpheme-initially where there would be an underlying sequence of /u/ plus another vowel, such as *ja:nuwi* ‘a rooftop’ for an underlying *ja:-nu ui* ‘house-GEN above’.

Outside the sections on phonology of respective regiolects, the notation of the approximant realization of the /v/ phoneme has been unified as /v/ (hence: *avatiz*, *niva*, *ja:nuvi*).

(20) long voiced labio-dental fricative /v:/

vs. short: see (19)

vs. voiceless: see (18)

vs. palatalized: *vva:* ‘you.TOP’ – *vyja:* ‘a seller’

vs. alveolar: *kuvva* ‘calf of the leg’ – *kuzza* ‘a room, a chamber’

(21) long voiced palatalized labio-dental fricative /vj:/
vs. non-palatalized: see (20)

vs. alveolar: *nivvja*: ‘to sleep.IRR’ - *nizza* ‘bottomless pit, hell’

(22) short voiceless alveolar fricative /s/
vs. long: *kasa* ‘a cap, a cover’ – *kassa* ‘big leaves used as plates’

vs. voiced: *so*: ‘a pole’ – *zo*: ‘good’

vs. labio-dental: see (17)

vs. alveolo-palatal: *su*: ‘tide’ – *εu*: ‘grandfather, elder’

vs. stop: see (5)

(23) long voiceless alveolar fricative /s:/
vs. short: see (22)

vs. voiced: *ssu* ‘white’ – *zzu* ‘a fish’

vs. labio-dental: see (18)

vs. alveolo-palatal: *pissa* ‘thin, pale’ – *piεεa* ‘secretary (an administrative position)’

vs. stop: see (6)

(24) short voiced alveolar fricative /z/
vs. long: *zara* ‘a plate’ – *zzara* ‘a scythe’

vs. voiceless: see (22)

vs. labio-dental: see (19)

vs. alveolo-palatal: *zu*: ‘a tail’ – *zu*: ‘ten’

vs. stop: see (8)

(24) long voiced alveolar fricative /z:/
vs. short: see (24)

vs. voiceless: see (22)

vs. alveolo-palatal: *azza* ‘to talk.IRR’ – *azza* ‘indigo dyeing room’

vs. labio-dental: see (20)

vs. stop: see (9)

(25) short voiceless alveolo-palatal fricative /ε/
vs. long: *baεi* ‘the space between islands, a gulf’ – *baεεi* ‘to forget.MED’

vs. voiced: *εu*: ‘grandfather, elder’ – *zu*: ‘ten’

vs. alveolar: see (22)

(26) long voiceless alveolo-palatal fricative /ε:/
vs. short: see (25)

vs. voiced: *εεi* ‘after, behind’ – *zzi* ‘to enter.MED’

vs. alveolar: see (23)

(27) short voiced alveolo-palatal fricative /z/

vs. long: *ziz* ‘to enter’ – *zziz* ‘to insert, to receive’

vs. voiceless: see (25)

vs. alveolar: see (24)

(28) long voiced alveolo-palatal fricative /z:/

vs. short: see (27)

vs. voiceless: see (26)

vs. alveolar: see (24)

(29) voiceless glottal fricative /h/

vs. labio-dental: *fo:-ka* ‘to eat-INT’ – *ho:ka* ‘dried goods’

vs. alveolar: *aha* ‘ah, indeed’ – *asa* ‘shallow’

This phoneme is rather rare and occurs mainly in (presumably recent) loanwords from Japanese and in some interjections, such as *haihai* ‘hello’. Often lexemes including the /h/phoneme also have an alternative, more “traditionally Hirara” realization – compare *haru* and *paru* ‘spring’ or *jugahu:* and *jugafu:* ‘a year of rich harvest, good luck’.

2.2.2.2.3. Affricates

Four phonologically distinct affricates have been found in the Hirara regiolect, all voiceless. They form two short-long pairs. Their suprasegmental features (moracity and syllabicity) resemble those of alveolo-palatal fricatives.

(30) short voiceless alveolar affricate /tʃ/

vs. long: *atsa* ‘tomorrow’ – *attsa* ‘wooden sandals’

vs. alveolo-palatal: *mutsi* ‘mochi rice cakes’ – *mutsi* ‘to bring, to carry.MED’

vs. fricative: *tsu:* ‘strong’ – *su:* ‘soup’

(31) long voiceless alveolar affricate /tʃ:/

vs. short: see (30)

vs. alveolo-palatal: *mattsa* ‘Matsi (a feminine name).TOP’ – *mattɕa* ‘a shop’

vs. fricative: *attsa* ‘wooden sandals’ – *assa* ‘sweat.TOP’

Examples of this phoneme are not very numerous. However, it occurs productively in nominal forms with a root-final /tʃi/ when they are marked for topic or accusative.

(32) short voiceless alveolo-palatal affricate /tɕ/

vs. long: *matɕa* ‘a songbird’ – *matteɕa* ‘a shop’

vs. alveolar: see (30)

vs. fricative: *matea* ‘a songbird’ – *maea* ‘bush warbler’

(33) long voiceless alveolo-palatal affricate /tɕ:/

vs. short: see (32)

vs. alveolar: see (31)

vs. fricative: *batɕi* ‘a kind of boys’ play’ – *baɕi* ‘to forget.MED’

Like the long voiceless alveolar affricate, this phoneme also does not occur very frequently.

2.2.2.2.4. Nasals

All non-palatalized nasals are moraic in the coda and “pre-onset” position. Palatalized nasals have not been found to ever be moraic.

(34) short bilabial nasal /m/

vs. long: *mi:* ‘eyes’ – *mmi* ‘chest’

vs. palatalized: *ma:* ‘truly, really’ – *mja:* ‘reciprocally’

vs. alveolar: *tumu* ‘friend, companion’ – *tunu* ‘master’

vs. stop: see (1) and (3)

(35) long bilabial nasal /m:/

vs. short: see (34)

vs. palatalized: *mma:* ‘mother.TOP’ – *mmja:* ‘to come.HON.MED’

vs. alveolar: *umma* ‘the game of tag’ – *unna* ‘that time’

(36) short palatalized bilabial nasal /mj/

vs. long: *mja:z* ‘rice’ – *mmja:z* ‘to come.HON’

vs. non-palatalized: see (34)

vs. alveolar: *amju* ‘rain.ACC’ – *anju* ‘older sister.ACC’

vs. stop: see (2) and (4)

(37) long palatalized bilabial nasal /mj:/

vs. short: see (36)

vs. non-palatalized: see (35)

vs. alveolar: *mmja:* ‘to come.HON.MED’ – *nnja(:)* ‘already’

(38) short alveolar nasal /n/

vs. long: *nama* ‘raw’ – *nnama* ‘now’

vs. palatalized: *tana* ‘a shelf’ – *tanja* ‘a valley.TOP’

vs. bilabial: see (34)

vs. stop: *nada* ‘tears’ – *tada* ‘just, right (e.g. now)’

Syllable-finally and before velar stops in the pre-onset position, /n/ is realized as velar [ŋ] (cf. *nko:* [ŋko:] ‘to turn to’, *ŋgz:* [ŋgz:] ‘to squeeze’, *niŋgiŋ* [niŋgiŋ] ‘people, the mankind’).

(39) long alveolar nasal /n:/

vs. short: see (38)

vs. palatalized: *-nna* combined dative and topic case marker – *nnja(:)* ‘already’

vs. bilabial: see (35)

vs. stop: *unnu* ‘a demon.ACC’ – *uttu* ‘younger sibling, young person’

(40) short palatalized alveolar nasal /nj/

vs. long: *-nja:* negative provisional suffix – *nnja(:)* ‘already’

vs. non-palatalized: see (38)

vs. bilabial: see (36)

vs. alveolar: *nja:n* ‘not to exist’ – *-dja:n* negative intentional suffix

(41) long palatalized alveolar nasal /nj:/

vs. short: see (40)

vs. non-palatalized: see (39)

vs. bilabial: see (37)

2.2.2.2.5. Flaps

Both flaps are identified as alveolar and have no long counterparts. There are few examples of these consonants in word-initial position, and most of them seem to be likely Chinese, Sino-Japanese or European loanwords, such as *ro:* ‘wax’ or *rju:maci* ‘rheumatism’.

(42) alveolar flap /ɾ/

vs. palatalized: *jara* ‘possibly, it might be’ – *jarja(:)* ‘probably is, could be’ (conjecture form of the copula *ja:z*)

vs. stop: *tsiru* ‘a vine’ – *tsitu* ‘a souvenir’

(43) palatalized alveolar flap /ɽj/

vs. non-palatalized: see (42)

vs. alveolo-palatal fricative: *urju:* ‘this.ACC’ – *uεu:* ‘lord (honorific)’

2.2.2.2.6. Approximants

In present description, /j/ is treated as the only phonologically valid approximant of Hirara-Miyakoan, as well as all other discussed regiolects. The bilabial approximant has been considered a realization of /v/ which remains in an almost perfect complementary distribution with [v] (cf. example 19) in 2.2.2.2.2.).

(44) palatal approximant /j/

vs. palatalized velar stop: *ju:* ‘hot boiled water’ – *kju:* ‘today’

vs. alveolo-palatal fricative: *ju:* ‘glue’ – *ɛu:* ‘lord, master’

vs. alveolo-palatal affricate: *uja:* ‘parent.TOP’ – *utɛa:* ‘the one who hits’

vs. palatalized bilabial nasal: *ja:z* ‘to tear’ – *mja:z* ‘rice’

vs. palatalized alveolar flap: *uja:* ‘parent.TOP’ – *urja:* ‘this.TOP’

2.2.3. Phonology of Sawada-Irabu regiolect

A representative of the Irabu subgroup in the Ikema-Irabu regiolect group, Sawada variety counts 45 phonemes. It distinguishes itself with the syllabic retroflex lateral approximant /ɭ/, which corresponds with the Hirara syllabic /z/ in positions matching Japanese /ri/ and verb-final /ru/ (cf. flap deletion and flap endorsement rule in 2.2.6.1., 2.2.6.1-a.). When compared to the Hirara regiolect, Sawada phonological system in general appears more conservative.

2.2.3.1. Sawada vowels

Sawada has got a system of six vowels: three short and three long. Unlike Hirara, it has no mid front vowel, and the mid-close back vowel [o:] is parasystemic, only found in a few items which are mostly explainable as loans; furthermore, as the said lexemes display no proven minimal pair with the back vowel /u:/, it is considered irrelevant to describe [o:] as a separate phoneme rather than an allophonic realization of /u:/. For the most part, Hirara /o:/ matches the Sawada diphthong /au/, which indicates that the vowel system in the Irabu regiolect reflects an earlier (closer to the hypothetical Proto-Miyakoan) stage of the Miyako language development. One can also observe the occurrence of short [o] in diphthongs such as [oi] in verse-final interjections of songs, for example *joi*, a possible variant of *jui*, in *taugani* songs (cf. 1.2.5-g.).

Table 2.2.3.1. *Sawada vowels*

	front	back
close	/i//i:/	/u//u:/
open	/a//a:/	

(1) short front close vowel /i/

vs. long: *ni* ‘two (in compounds)’ – *ni:* ‘the Rat (sign in the cycle)’

vs. open: *saki* ‘rice wine’ vs. *saka* ‘few, little’

vs. back: *taki* ‘bamboo’ vs. *taku* ‘an octopus’

(2) long front close vowel /i:/

vs. short: see (1)

vs. open: *ti:* ‘a hand’ – *ta:* ‘who’

vs. back: *i:* ‘a ray (species of fish)’ – *u:* ‘yeah, right’

(3) short open vowel /a/

vs. long: *a:sa* ‘blueness’ – *a:sa:* ‘blueness-TOP’

vs. close: see (1)

vs. back: *pata* ‘weaving’ – *patu* ‘a pidgeon’

(4) long open vowel /a:/

vs. short: see (3)

vs. close: see (2)

vs. back: *sa:l* ‘a change, to change’ – *su:l* ‘Shuri’

(5) short back close vowel /u/

vs. long: *tul* ‘to take’ – *tu:l* ‘to pass through’

vs. front: see (1)

vs. open: see (3)

The [u] realization of this phoneme remains in free variation with near-close back vowel [ʊ], which fact is indicated by Nevskiy’s applying of the symbol <ù> to denote the /u/phoneme in many Sawada items. Given the frequency of occurrence of the said <ù> symbol, it could be also assumed that the near-close [ʊ] is actually the main variant of the back vowel in the Sawada-Irabu.

(6) long back close vowel /u:/

vs. short: see (5)

vs. front: see (2)

vs. open: see (4)

2.2.3.2. Sawada consonants

Sawada-Irabu has 39 consonantal phonemes, differentiated by the place and manner of articulation as well as length and palatalization. When comparing them to the Hirara inventory, however, one finds that there are less phonemes distinguished just by the feature of palatalization. The scarcity of geminated stops is also striking – only the voiceless dental stop has been observed with a long phonologically relevant counterpart, examples of which opposition being not very numerous either. Furthermore, the data recorded in the *Materials* provides no grounds for differentiating between labialized and non-labialized velar stops.

Table 2.2.3.2. *Sawada consonants*

	bilabial	labio-dental	alveolar	palatal	retroflex	velar
stop	/p//b/ /pj//bj/		/t//d/ /tj//dj/ /t:/			/k//g/ /kj//gj/
fricative		/f//v/ /f://v:/ /fj:/	/s//z/ /s://z:/			
			/ɬ//ʂ/			
affricate			/tʃ/			
			/tɕ/			
nasal	/m//mj/ /m://mj:/		/n//nj/ /n://nj:/			
flap			/ɾj/			
lateral approximant				/ʎ:/	/ʎ//ʎ:/	
approximant				/j/		

2.2.3.2.1. Stops

Sawada voiceless stops, velar stop especially and to a lesser extent also the bilabial stop, show a tendency for a glottalized realization when positioned between two homogenous vowels, cf. *uku* [ukʰu] ‘big’, *akal* [akʰal] ‘a light’, *aparagi* [apʰaragi] ‘beautiful’. Several instances of word-initial glottalization have also been observed, cf. *kamfu* [kʰamfu] ‘a shore’ (here glottalization also apparently accompanies and strengthens the nasalization of the subsequent vowel, i.e. [kʰãmfu]), *ku:l* [kʰu:l] ‘a room’.

(1) voiceless bilabial stop /p/

vs. palatalized: *pa:l* ‘a needle’ – *pja:l* ‘to go, to pass through’

vs. voiced: *pa:* ‘leaf’ – *ba:* ‘I, me’

vs. alveolar: *pul* ‘to dig’ – *tul* ‘to take’

vs. nasal: *pai* ‘the south’ – *mai* ‘the front’

(2) voiceless palatalized bilabial stop /pj/

vs. non-palatalized: see (1)

vs. velar: *pja:l* ‘to go, to pass through’ – *kja:l* ‘to disappear’

vs. nasal: *kupja* ‘a painted black kind of a food pad.TOP’ – *kumja* ‘putting together.TOP’⁹⁰

(3) voiced bilabial stop /b/

vs. voiceless: see (1)

vs. palatalized: *ba:* ‘I, me’ – *-bja:* ‘isn’t it?’ (dubitative mood suffix)

vs. alveolar: *bal* ‘to break, to shatter’ – *dal* ‘lazy’

vs. nasal: *ukaba* ‘a kind of tree’ – *ukama* ‘a cooking stove’

(4) voiced palatalized bilabial stop /bj/

vs. voiceless: see (2)

vs. non-palatalized: see (3)

vs. nasal: *jubju* ‘a finger.ACC’ – *jumju* ‘bride.ACC’

An unfrequent phoneme, most often found when a nominal ending in /bi/is marked for topic or accusative.

(5) short voiceless alveolar stop /t/

vs. long: *-tam* past tense *realis* mood suffix – *ttam* ‘came’ (*realis* mood past tense of *fu:* ‘to come’)

vs. palatalized: *ta:* ‘who’ – *-tja:* topicalized quotative marker

vs. voiced: *taki* ‘a shrine, a sacred place’ – *daki* ‘exactly, as much as’

vs. bilabial: see (1)

vs. nasal: *-tu* commitative case marker – *-nu* nominative/genitive case marker

(6) voiceless alveolar palatalized stop /tj/

vs. voiced: *utja* ‘falling.TOP’ – *udja* ‘an arm.TOP’

vs. non-palatalized: see (5)

vs. nasal: *-tja:* topicalized quotative marker – *-nja:* ‘reciprocally’

⁹⁰ The meaning of this lexeme is not clear and here it has been inferred from the meanings of *kumi* found in a couple of Hirara words and word compounds. In Sawada, it only appears in the compound word *kumi-sukubz* ‘a narrow men’s sash’, which is easily analyzable into the two components separated by the hyphen, but no indications as to what *kumi* could mean have been provided by Nevskiy. Here, the author went along with the meaning of the verb *kumi:z* ‘put in, include’, a cognate with Japanese *komeru* of the same meaning.

(7) long voiceless alveolar stop /t:/

vs. short: see (5)

vs. fricative: *ttam* ‘came’ (*realis* mood past tense of *fu*: ‘to come’) – *ssam* ‘a louse’

(8) voiced alveolar stop /d/

vs. voiceless: see (5)

vs. palatalized: *fuda* ‘wool rolled into a candle shape’ – *fudja* ‘a brush.TOP’

vs. bilabial: see (3)

vs. nasal: *nudu* ‘throat’ – *nunu* ‘a cloth’

(9) voiced alveolar palatalized stop /dj/

vs. voiceless: see (6)

vs. non-palatalized: see (8)

vs. nasal: *fudju* ‘a brush.ACC’ – *funju* ‘a boat.ACC’

(10) voiceless velar stop /k/

vs. palatalized: *ku*: ‘to beg’ – *kju*: ‘today’

vs. voiced: *tsika* ‘a handle’ – *tsiga* ‘a one-*shō* measure of wine’

vs. bilabial: *-ka(:)l* adjective verbalizing suffix – *pal* ‘a needle’

(11) voiceless velar palatalized stop /kj/

vs. voiced: *kakja* ‘something to be hanged.TOP’ – *kagja* ‘a shadow.TOP’

vs. non-palatalized: see (10)

(12) voiced velar stop /g/

vs. voiceless: see (10)

vs. palatalized: *naga* ‘long’ – *nagja* ‘a region, the surroundings.TOP’

vs. bilabial: *nagi* ‘a region, the surroundings’ – *nabi* ‘a pot’

(13) voiced velar palatalized stop /gj/

vs. voiceless: see (11)

vs. non-palatalized: see (12)

2.2.3.2.2. Fricatives

Fricatives have essentially the same moraic-syllabic qualities as those of Hirara (2.2.2.2.2.), even though syllabic /z/ has a limited distribution when compared to Central Miyakoan regiolects, as a consequence of a part of its role being taken over by the lateral approximant resulting from the flap endorsement rule (2.2.6.1-a.). The glottal fricative appears rarely and essentially under such circumstances where it can be considered an allophone of a better established

native phoneme, cf. *pama* and *hama* (as in the Japanese-style place name Nagahama) ‘a beach’ where [h] is a variant of /p/, or *asuda* and *ahuda* ‘not doing’, where [h] alternates with [s] and may therefore be concerned an allophone of /s/. (The whole *?hu:*⁹¹ ‘to do’ verb series found in Sawada could be considered an influence from the neighboring Sarahama variety.)

(14) short voiceless labio-dental fricative /f/

vs. long: *fu:* ‘to come’ – *ffu* ‘black’

vs. voiced: *kaf* ‘to write’ – *kav* ‘to carry, to be burdened with’

vs. alveolar: *fu:* ‘to come’ – *su:* ‘tide’

(15) long voiceless labio-dental fricative /f:/

vs. short: see (14)

vs. voiced: *ffa* ‘dark’ – *vva* ‘you’

vs. palatalized: *ffju* ‘black’ – *ffju* ‘an ink bag.ACC’

vs. alveolar: *ffi* ‘to give.MED’ – *ssi* ‘to rub, to polish’

(16) long voiceless palatalized labio-dental fricative /fj:/

vs. non-palatalized: see (15)

(17) short voiced labio-dental fricative /v/

vs. long: *va:* ‘pig’ – *vva* ‘you’

vs. voiceless: see (14)

vs. alveolar *juv* ‘porridge’ – *juz* ‘a custom of all the settlers’ helping each other out when necessary for no financial gratification’

The main variant of this consonant, [v], does not occur word-medially in the onset position. The only known exception, *εauva:* ‘somebody’s biological child’, occurs on a voiced morpheme boundary; also, even though this specific item is not labeled as such, it looks like an archaic/song language expression (the meaning of ‘child’ in plain register is expressed by *ffa*, as opposed to the poetry language *fa:*).

The variation [v]~[β] is less restricted than in the case of the corresponding phoneme in Hirara. That is to say that a transcribed <w> in Sawada has been observed also in positions which should be interpreted as moraic, and specifically in the coda position: cf. *sivni* [sivni] or [siβni] ‘a canoe-like boat’ or *tεuvka* [tεuvka] or [tεuβka] ‘pots for brewing tea’.

(18) long voiced labio-dental fricative /v:/

vs. short: see (17)

vs. voiceless: see (15)

vs. alveolar: *avva* ‘oil’ – *azza* ‘to speak.IRR’

⁹¹ The finite form of this verb has not been attested in the *Materials*, hence the question mark.

(19) short voiceless alveolar fricative /s/
 vs. long: *sasi* ‘thistle’ – *ssasi* ‘to let know, to inform’
 vs. voiced: *misi* ‘meal, rice’ – *mizi* ‘water’
 vs. alveolo-palatal: *asi* ‘to do’ – *aɕi* ‘breakfast’
 vs. stop: *saka* ‘few, little’ – *taka* ‘high, tall’

(20) long voiceless alveolar fricative /s:/
 vs. short: see (19)
 vs. voiced: *ssu* ‘white’ – *zzu* ‘fish’
 vs. stop: *ssam* ‘a louse’ – *ttam* past *realis* form of the verb *fu*: ‘to come’

(21) short voiced alveolar fricative /z/
 vs. long: *za*: ‘a room’ – *zza* ‘father, elder’
 vs. voiceless: see (19)
 vs. alveolo-palatal: *aza* ‘elder brother’ – *aza* ‘a bruise, a mole’
 vs. nasal: *zan* ‘a mermaid, a sea horse’ – *nan* ‘seven (in compounds)’

(22) long voiced alveolar fricative /z:/
 vs. short: see (21)
 vs. voiceless: see (20)
 vs. nasal: *azza* ‘to talk.IRR’ – *anna* ‘mother (appellative)’

(23) voiceless alveolo-palatal fricative /ɕ/
 vs. voiced: *kaɕi(:)* ‘an assistant of the secretary in the local government’ – *kazi* ‘the wind’
 vs. alveolar: see (19)
 vs. affricate: *ɕau* ‘true, actual’⁹² – *tɕau* ‘an account book’

No minimal pair of /ɕ/with long [ɕ:] has been found, and therefore, long [ɕ:] will be considered a rather rare variant realization of short /ɕ/ (cf. variant realizations [ɕi:]~[ɕɕi] of the word *ɕi*: ‘the rear’).

(24) voiced alveolo-palatal fricative /ʒ/
 vs. voiceless: see (23)
 vs. alveolar: see (21)

There has been found only a single realization of long [ʒ:] in the lexeme *azza*: ‘a chamber for dyeing the cloth in indigo’, resulting predictably from the morphemes *az* ‘indigo’ + *ja*: ‘a room, a place’; it does not form a minimal pair with [ʒ] and therefore should be regarded as an allophone of short /ʒ/.

⁹² A loanword rendition of the Sino-Japanese morpheme *shō* 正, found in Sino-Japanese compounds.

2.2.3.2.3. Affricates

(25) voiceless alveolar affricate /ts/

vs. alveolo-palatal: *matsi* ‘a pine tree’ – *matɕi* medial or imperative form the honorific verb/auxiliary *ma:l*

vs. fricative *tsim* ‘to catch, to grab’ – *sim* ‘ink, carbon’

In two lexemes (and their derivatives) a long realization of this phoneme has been found on the root level: *kattsa* ‘a vine’ and *mittsa:ta* ‘spleen’. The long realization also appears productively in nominals with a root-final /tsi/ inflected for topic or accusative (*batsi* ‘a punishment’ < *battsa* ‘a punishment.TOP’, *mtsi* ‘a road’ – *mttsa* ‘a road.TOP’). Consequently, it is very likely that in fact [ts:] is a separate phoneme in Sawada; within the scope of the *Materials*, however, no minimal pair has been found to confirm it.

(26) voiceless alveolo-palatal affricate /tɕ/

vs. alveolar: see (25)

vs. fricative: see (23)

A number of occurrences of the long allophone [tɕ:] have been found, in lexemes such as *ttɕi* ‘a shred, a piece’ or *pattɕil* ‘to come off, to come undone’

2.2.3.2.4. Nasals

(27) short bilabial nasal /m/

vs. long: *mi:* ‘an eye’ – *mmi* ‘a chest’

vs. palatalized: *ma:ku* ‘round’⁹³ – *mja:ku* ‘Miyako, the Miyakos’

vs. alveolar: *mum* ‘a peach’ – *num* ‘a file’

vs. plosive: see (1), (3)

(28) long bilabial nasal /m:/

vs. short: see (27)

vs. palatalized: *mma* ‘mother’ – *mmja* ‘a pack, a group.TOP’

vs. alveolar: *mma* ‘a horse’ – *-nna* combined directive case plus topic marker

(29) short palatalized bilabial nasal /mj/

vs. long: *mja:* ‘eyes.TOP’ – *mmja* ‘already, now’

vs. non-palatalized: see (27)

vs. alveolar *tamja* ‘the reason.TOP’ – *tanja* ‘a seed.TOP’

vs. stop: see (2), (4)

⁹³ In the *Materials*, the lexeme *ma:ku* meaning ‘round’ was only assigned to the Hirara regiolects. For Sawada, however, there has also been detected a lexeme *ma:ku-teabuŋ*, whose meaning was described as ‘a round legless tea tray’. Therefore, it is assumed here that the standalone lexeme *ma:ku* ‘round’ must have existed in the Irabu regiolect as well.

(30) long palatalized bilabial nasal /mj:/

vs. short: see (29)

vs. non-palatalized: see (28)

vs. alveolar: *mmja*: ‘a pack, a group.TOP’ – *nnja(:)* ‘X’s house’ (derived on specific morphophonological conditions from the genitive marker *-nu* and the lexeme *ja*: ‘a house’)

(31) short alveolar nasal /n/

vs. long: *na*: ‘a rope’ – *-nna* combined directive case plus topic marker

vs. palatalized: *pana* ‘flower’ – *panja* ‘wings.TOP’

vs. bilabial: see (27)

vs. stop: see (5)

(32) long alveolar nasal /n/

vs. short: see (31)

vs. palatalized: *inna* ‘a seal.TOP’ – *innja* ‘a house to the west’

vs. bilabial: see (28)

vs. fricative: *minna* ‘the Minna island’ – *missa* ‘rice, meal.TOP’

(33) short palatalized alveolar nasal /nj/

vs. long *-nja*: ‘reciprocally’: *nnja* ‘already’

vs. non-palatalized: see (31)

vs. bilabial: see (29)

vs. fricative: *bunju* ‘a bone.ACC’ (word-medially in compound lexemes) – *bucu* ‘a grave’

(34) long palatalized alveolar nasal /nj:/

vs. short: see (33)

vs. non-palatalized: see (32)

vs. bilabial: see (30)

In Nevskiy’s notation, this sound is sometimes represented as a palatalized alveolar nasal, <nn’>, and sometimes as a palatal nasal, <ɲɲ>. The latter case occurs especially in mergers where retroflex /l/ is followed by the palatal approximant /j/, cf. [iɲɲa] > *il-nu-ja*: ‘a western house, a house to the west’.

2.2.3.2.5. Flaps and approximants

(35) short retroflex lateral approximant /l/

In the onset position, this consonant is realized as the alveolar flap [ɾ]. Therefore, onset realizations of this consonant will be transcribed as <r>, and coda and syllabic realizations as <l>.

vs. long: *pa(:)l* ‘to go’ – *pall* ‘a needle’

vs. palatalized alveolar flap: *ura* ‘back, behind’ – *urja* ‘this.TOP’
vs. alveolar fricative: *jul* ‘to come by’ – *juz* ‘a custom of all the settlers helping each other out when necessary’

(36) long retroflex lateral approximant /ɭ:/

vs. short: see (35)

vs. alveolar fricative: *lla* ‘placenta’ – *zza* ‘father, elder’

(37) short palatalized alveolar flap /ɾj/

vs. retroflex lateral approximant: see (35)

vs. nasal: *tarja* ‘brewing alcohol.TOP’ – *tanja* ‘seed.TOP’

(38) long palatal lateral approximant /ʎ:/

vs. short palatalized alveolar flap: *furja* ‘raining, falling.TOP’ – *fuʎʎa* ‘pigsty, lavatory’

vs. retroflex: *jallu*: [jallo:] combined comparative plus topic marker – *jaʎʎu*.⁹⁴ copula *ja:l* plus emphatic marker *-ju*

This phoneme is derived in multimorpheme compound words, in which the preceding element has a final short /ɭ/ and the subsequent element has an initial /j/; cf. *fuʎʎa*: < *ful* + *ja*: ‘lavatory’.

(39) palatal approximant /j/

vs. palatalized voiceless alveolar stop: *kaja* ‘cogon grass’ – *katja* ‘secondary meal’

vs. voiceless alveolo-palatal fricative: *ju*: ‘well, often’ – *ɛu*: ‘grandfather, an elder’

vs. palatalized bilabial nasal: *ju*: ‘the evening’ – *mju*: ‘let’s try’

vs. palatalized alveolar flap: *uja* ‘parent, father’ – *urja* ‘this.TOP’

2.2.4. Phonology of the Sarahama-Ikema regiolect

As a contact variety of Ikema settlers who moved to the Irabu island in the eighteenth century and founded the village of Sarahama, even though genetically it represents the Ikema regiolect, Sarahama displays a few systemic characteristics typical of the Irabu ethnolects (other than a significant amount of shared vocabulary, which might as well be a result of genetic proximity between the two regional branches). The description below contains mainly examples of Sarahama lexicon; however, some minimal pairs are also illustrated with

⁹⁴ This form appeared in an example not from Sawada, but from Nagahama-Irabu, in a *taugani* song also (and with a different transcription) recorded in Nevskiy 1978:153.

examples from the Ikema island regiolect. Thus approached, the Ikema regiolect has been found to have 45 phonemes.

2.2.4.1. Vowels

Sarahama can be assumed to have a “classic” Miyako system of three short and three long vowels. Even though the long mid-close back vowel [o:] has been found in several lexemes, mostly loans such as *o:saka* ‘Osaka’, no minimal pairs for this sound have been attested. Thus, for now it will be considered an allophonic realization of the close back vowel /u/. Like Irabu ethnolects, Ikema lexicon has the diphthong /au/ where in Central Miyako one would expect /o:/.

Table 2.2.4.1. *Sarahama vowels*

	front	back
close	/i//i:/	/u//u:/
open	/a//a:/	

(1) short close front vowel /i/

vs. long: *mmi* ‘a chest’ – *mmi:* ‘to draw water.MED’

vs. open: *kati* ‘a secondary meal’ – *kata* ‘a grasshopper’

vs. back: *mim* ‘an ear’ – *mum* ‘a peach tree’

(2) long close front vowel /i:/

vs. short: see (1)

vs. open: *ti:* ‘a hand’ – *ta:* ‘who’

vs. back: *-εi:* explicative case marker – *εu:* ‘the tide’

(3) short open vowel /a/

vs. long: *mata* ‘moreover’ – *ma:ta* ‘a mark, a talisman’

vs. close: see (1)

vs. back: *ai* ‘that’ – *ui* ‘up, above’

(4) long open vowel /a:/

vs. short: see (3)

vs. close: see (2)

vs. back: *ja:* ‘a house, a place’ – *ju:* ‘porridge’

(5) short back close vowel /u/

vs. long: *maju* ‘an eyebrow’ – *maju:* ‘a cat’

vs. front: see (1)

vs. open: see (3)

(6) long back close vowel /u/

vs. short: see (5)

vs. front: see (2)

vs. open: see (4)

2.2.4.2. Sarahama consonants

The Ikema regiolect as observed in the *Materials* has 37 consonants. Among their most distinctive characteristics one should list the development of glottal fricative /h/, which appears in cognates with modern Japanese /ϕ/ and /h/, as well as the palatalization processes, recognizable both on the phonological (minimal pairs of palatalized vs. non-palatalized) and phonetic (even when there is no palatalized vs. non-palatalized minimal pair, a phoneme still may often be realized as palatalized) levels. These processes seem more frequent than in other regiolects (cf. *zau* ‘good’ vs. Irabu *zau* and Hirara *zo:*).

Table 2.2.4.2. *Sarahama consonants*

	bilabial	labio-dental	alveolar	palatal	velar	glottal
stop	/p//b/ /bj/		/t//d/ /dj/		/k//g/ /kj//gj/	
fricative		/f//v/ /f://v:/ /fj://vj:/'	/s//z/ /s://z:/'	/ç/		/h/
			/ç//z/ /z:/'			
affricate			/ts/			
			/ts//ts:/'			
nasal	/m//mj/ /m://mj:/'		/n//nj/ /n:/'			
flap			/ɾ/ /ɾj//ɾj:/'			
approximant				/j/		

2.2.4.2.1. Stops

A conspicuous feature of Sarahama stops is that the voiced ones, rather than voiceless, are likely to be palatalized on the phonological level. On the other

hand, no long stop has been found in neither Sarahama nor “homeland” Ikema regiolect lexicons, although quite a few instances of long realizations of the stops had been recorded by Nevskiy. It is possible that these long realizations actually do represent separate long phonemes. Nevertheless, since the basis for this description is purely the vocabulary recorded in Nevskiy’s *Materials*, as long as there is no proof (i.e. no conceivable minimal pairs) of the phonological differentiation between short and long stops, the latter cannot be classified as phonemes.

(1) voiceless bilabial plosive /p/

vs. voiced: *puka* ‘other, the outside’ – *buka* ‘menstruation’

vs. alveolar: *pi:* ‘the daytime’ – *ti:* ‘a hand’

vs. nasal: *pi:* ‘the daytime’ – *mi:* ‘eyes’

(2) voiced bilabial plosive /b/

vs. voiceless: see (1)

vs. palatalized: *ubu* ‘a water jug’ – *ubju* ‘a finger.ACC’

vs. alveolar: *-juba* combined accusative and topic marker – *juda* ‘a branch’

vs. nasal: *kuba* ‘Chinese fountain palm’ – *kuma* ‘here’

An example of the long realization [b:] has been found in the lexeme *ubbata* > *uhu* + *bata* ‘a big belly’ or ‘large intestine’, but with no minimal pairs. There is also no evidence if the derivational sequence [hu] + [b] regularly gives the realization [b:] or if it was just the instance of this specific lexeme.

(3) voiced palatalized bilabial stop /bj/

vs. non-palatalized: see (2)

(4) voiceless alveolar stop /t/

vs. voiced: *atu* ‘a trace, a remnant’ – *adu* ‘a heel (of a foot)’

vs. palatalized: *kata* ‘a grasshopper’ – *katja* ‘things to eat with rice.TOP’

vs. bilabial: see (1)

vs. nasal: *ta:* ‘who’ – *na:* ‘a name’

A number of long realizations of this phoneme has been found. None could be interpreted as a minimal pair with [t], therefore currently the sound [t:] is not considered a realization of a separate phoneme.

(5) voiced alveolar stop /d/

vs. voiceless: see (4)

vs. palatalized: *uda* ‘fat, thick’ – *udja* ‘an arm.TOP’

vs. bilabial: see (2)

vs. nasal: *hada* ‘time, a period’ – *hana* ‘beginning’

(6) voiced palatalized alveolar stop /dj/

vs. non-palatalized: see (5)

vs. velar: *kadjā* ‘the wind.TOP’ – (*u-*)*kagja* ‘because of.TOP’

vs. alveolo-palatal fricative: *kadjā* ‘the wind.TOP’ – *kaza* ‘the wind (initial position in a compound lexeme)’

(7) voiceless velar stop /k/

vs. voiced: *tsika* ‘to arrive.IRR’ – *tsiga* ‘a one-*shō* measure’

vs. palatalized: *taku* ‘an octopus’ – *takju* ‘a hawk.ACC’

vs. alveolar: *kani* ‘metal’ – *tani* ‘a seed’

(8) voiceless palatalized velar stop /kj/

vs. voiced: *tukja* ‘time.TOP’ – *tugja* ‘a harpoon without spikes’

vs. non-palatalized: see (7)

(9) voiced velar stop /g/

vs. voiceless: see (7)

vs. palatalized: *tuga* ‘blame, punishment’ – *tugja* ‘a harpoon without spikes’

vs. bilabial: *-ga* nominative-genitive case marker – *-ba* conditional or provisional marker

(10) voiced palatalized velar stop /gj/

vs. voiceless: see (8)

vs. non-palatalized: see (9)

2.2.4.2.2. Fricatives

(11) short voiceless labio-dental fricative /f/

vs. long: *fī*: ‘to give.MED’ – *ffī* ‘the ink bag of a squid or an octopus’

vs. voiced: *fīsi* ‘mouth, language’ – *vtīsi* ‘interior, the inside’

vs. alveolar: *fu*: ‘to come’ – *su*: ‘a tide’

(12) long voiceless labio-dental fricative /f:/

vs. short: see (11)

vs. palatalized: *ffa* ‘a child’ – *ffja* ‘the ink bag of a squid or an octopus.TOP’

vs. voiceless: *ffa* ‘a child’ – *vva* ‘you’

vs. alveolar: *ffu* ‘black’ – *ssu* ‘white’

(13) long voiceless palatalized labio-dental fricative /fj:/

vs. non-palatalized: see (12)

vs. voiced: *ffja* ‘tiny’⁹⁵ – *vvja* ‘a bush warbler’

(14) short voiced labio-dental fricative /v/

vs. long: *ava* ‘millet’ (in song language) – *avva* ‘oil’

vs. voiceless: see (11)

vs. alveolar: *mav* ‘to sew a hem’ – *maz* a honorific auxiliary verb

The bilabial realization of this phoneme, [β], is most often found morpheme-initially. Like in Sawada, however, there are also a few instances of this realization in the syllable-final position: *juwgam-urusi* ‘a tradition of cutting down a baby’s downy hair three months after the birth’, *tsiw-kuba* ‘windmill palm’.

(15) long voiced labio-dental fricative /v:/

vs. short: see (14)

vs. voiceless: see (13)

vs. palatalized: *vva* ‘you’ – *vvja* ‘a bush warbler’

vs. alveolar: *vva* ‘you’ – *zza* ‘a scythe’

(16) short voiceless alveolar fricative /s/

vs. long: *saki* ‘rice wine’ – *ssaki* ‘an albino’

vs. voiced: *tusi* ‘a whetstone’ – *tuzi* ‘a wife’

vs. alveolo-palatal: *siba* ‘lips’ – *ɛiba* ‘worry, sorrow’

vs. labio-dental: see (11)

vs. stop: *basa* ‘banana tree’ – *bata* ‘belly, stomach’

(17) long voiceless alveolar fricative /s:/

vs. short: see (16)

vs. voiced: *ssu* ‘white’ – *zzu* ‘a fish’

vs. labio-dental: – see (12)

vs. nasal: *tamassa* ‘spirit.TOP’ – *tamanna* ‘a jewel-DAT.TOP’

(18) short voiced alveolar fricative /z/

vs. long: *za:* ‘a room, a chamber’ – *zza* ‘father, elder’

vs. voiceless: see (16)

vs. labio-dental: see (14)

vs. stop: *uzi* ‘a clan’⁹⁶ – *udi* ‘an arm’

⁹⁵ Found in an apparently compound noun *ffja-durja* ‘a pigeon’, where the *durja* component can be assessed as meaning ‘a bird’, so the *ffja* component is assumed to carry some kind of a ‘pigeonness’ meaning. In Sawada, *ffja* is one of the possible realizations of the morpheme *ffa-* in the compound lexeme *ffadaki*, an architecture term which is literally analyzed by Nevskiy as ‘small + bamboo’. Hence the assumption here that *ffja* also in Sarahama should mean ‘tiny’, and that *ffja-durja* be literally translatable as ‘a tiny bird’. The assumption is further justified by the presence of a lexeme *ffa-durja* in Nagahama, a neighbouring Irabu variety, where it also means ‘a pigeon’.

While /z /is often realized as an alveolo-palatal fricative, a minimal pair with the alveolo-palatal [z] has not been found⁹⁷. Some instances imply that [z]~[ʒ] may be in free variation, cf. *zan* and *ʒan* ‘sea horse, mermaid’. Often what is realized as [z] in other Miyakoan regiolects will be realized as [ʒ] in Sarahama-Ikema: cf. *zau* ‘good’ or ‘a gate’ in Sarahama for *ʒau* in Sawada and *zo:* in Hirara, or *aza* ‘a mole’ for *ʒza* in Hirara. In other instances, what is realized in other regiolects as [ʒ], in Sarahama is pronounced as [di]: cf. *din* ‘money’ for Hirara and Sawada *ʒin*.

(19) long voiced alveolar fricative /z:/

vs. short: see (18)

vs. voiceless: see (17)

vs. labio-dental: see (15)

vs. nasal *zza* ‘a scythe’ – *-nna* combined dative plus topic marker

(20) voiceless alveolo-palatal fricative /ç/

vs. long voiced: *çi:* four – *zzi* ‘to receive.MED’

vs. alveolar: see (16)

vs. affricate: *-ça* agentive noun formant – *-tea* plural suffix

(21) long voiced alveolo-palatal fricative /ʒ:/

vs. short voiceless: see (21)

vs. alveolar: *azzza* ‘to say.IRR’ – *azzza* ‘the environment, the sideways’

(22) voiceless palatal fricative /ç/

vs. glottal: *ça:* ‘rustle’ (an onomatopoeic expression)⁹⁸ – *ha:* ‘a tooth’

vs. alveolo-palatal: *çi:* ‘fire’ – *-çi:* explicative case marker

vs. bilabial stop: *çi:* ‘fire’ – *pi:* ‘the daytime’

(23) voiceless glottal fricative /h/

vs. palatal: see (22)

vs. alveolar: *hai* ‘the south’ – *sai* ‘vegetables’

vs. bilabial stop: *aha* ‘to do.IRR’ – *apa* ‘a stonefish’

⁹⁶ Found in a compound lexeme *parauzi* ‘relatives’, analyzed by Nevskiy into Japanese cognates *hara* ‘stomach; soul’ and *uji* ‘a clan’. As a separate lexical entry, *uʒi* /uzi/ was only listed for Sawada; however, there is little reason to postulate that the word was not used in Sarahama.

⁹⁷ The observation would be different, however, if one included in the scope of analysis the dictionary of Nishihara-Ikema (Nakama 1988-1999, Nakama and Nakamoto 2000-2001). The said dictionary shows unambiguously minimal pairs such as *azi* ‘taste’ – *azi* ‘a tradition of tying two ropes made of *miscanthus* at the household door after a child has been born’, or *zi:* ‘the earth’ – *zi:* ‘haemorrhoids’. In the *Materials*, *azi* is only attributed to the Hirara regiolect, and *zi:* is not recorded altogether (its Hirara cognate is transcribed as *zi*).

⁹⁸ Found in an onomatopoeic lexeme *du:ea:* which indicates the rustling sound of a bird’s wings taking to fly.

2.2.4.2.3. Affricates

(24) voiceless alveolar affricate /ts/

vs. alveolo-palatal: *mutsi* ‘to have’ – *mutɕi* ‘to bring.MED’

vs. fricative: *tsi:* ‘a fishing hook’ – *si:* ‘to know’

As the sound [ts:] appears in a number of noun roots, such as *attsa* ‘wooden clogs’, it is possible that there exists a distinct phoneme /ts:/. Since no minimal pair has been found, however, for now it has been assumed that however frequent it may be, [ts:] is but a long realization of the short /ts/ phoneme.

(25) short voiceless alveolo-palatal affricate /tɕ/

vs. long: *batsa* ‘little bee’ (medially in compound words) – *battɕa* ‘a punishment.TOP’

vs. alveolar: see (24)

vs. fricative: see (20)

(26) long voiceless alveolo-palatal affricate /tɕ:/

vs. short – see (25)

This phoneme is rather exceptional on the Miyakoan level, since it is produced instead of the expected long non-palatal sound under such conditions as the topic or accusative form of nominals ending with /tsi/. Thus, the accusative case of the lexeme *umatsi* ‘the fire’ in Sarahama is *umattɕu*, while for instance in Hirara it is *umattsu*. This phenomenon is a yet another evidence of a considerably unique Ikema tendency⁹⁹ to palatalize its consonants.

2.2.4.2.4. Nasals

(27) short bilabial nasal /m/

vs. long: *mi:* ‘a woman’ – *mmi* ‘a group, a flock’

vs. palatalized: *-gama* diminutive suffix – *-gamja* combined limitative plus topic marker

vs. alveolar: *mum* ‘a peach tree’ – *num* ‘a flea’

vs. stop: see (1) and (2)

(28) long bilabial nasal /m:/

vs. short: see (27)

vs. palatalized: *mma* ‘a cow, a horse’ – *mmja* ‘already, now’

vs. alveolar: *mma* ‘mother’ – *-nna* combined dative plus topic marker

⁹⁹ To a slightly smaller degree, a similar tendency has been observed in the South-Western regiolect group (in the largest number represented by Uechi).

(29) short palatalized bilabial nasal /mj/
vs. long: *mju* ‘a woman.ACC’ – *mmju* ‘a group, a flock.ACC’
vs. non-palatalized: see (27)
vs. alveolar: *amja* ‘the rain.TOP’ – *anja* ‘an older sister.TOP’
vs. stop: see (3)

(30) long palatalized bilabial nasal /mj:/
vs. short: see (29)
vs. non-palatalized: see (28)

(31) short alveolar nasal /n/
vs. long: *nau* ‘what’ – *nnau* ‘to be alike’
vs. palatalized: *kunu* ‘this’ – *kunju* ‘a country, a village.ACC’
vs. bilabial: see (27)
vs. stop: see (4), (5)

(32) long alveolar nasal /n:/
vs. short: see (31)
vs. bilabial: see (29)
vs. fricative: *unnu* ‘a demon.ACC’ – *ussu* ‘the back of the head’

(33) short palatalized alveolar nasal /nj/
vs. non-palatalized: see (31)
vs. bilabial: see (29)

2.2.4.2.5. Flaps

Like Sawada, Sarahama has a syllable-final retroflex lateral approximant [ɭ] realization of a sound which remains in the complementary distribution with the syllable onset [ɽ]. Unlike Sawada, however, not only the short but also the long realization of the onset sound in Sarahama is the flap [ɽ:], not the lateral [ɭ:], and therefore in this description the phoneme has been labeled as the flap /ɽ/.

(34) alveolar flap /ɽ/
vs. palatalized: *bara* ‘a bump’ – *barja* ‘a valley.TOP’
vs. nasal: *nara* ‘one’s own’ – *nana* ‘seven’

The long realization [ɽ:] could potentially be phonological, but it has been found in too few lexemes to prove the existence of a [ɽ] vs. [ɽ:] minimal pair in Sarahama. In fact, a non-palatalized [ɽ:] has only been found in the lexeme *rra(:)* ‘placenta’, which also has a realization *ira*, further implying that there might not be in fact a relevant phonological distinction between [ɽ] and [ɽ:].

(35) short palatalized alveolar flap /ɾj/
vs. long: *mmarja* ‘birth.TOP’ – *mma rrja* ‘horse and medusa’
vs. non-palatalized: see (34)
vs. nasal: *kurju* ‘this.ACC’ – *kunju* ‘a country, a village.ACC’

(36) long palatalized alveolar flap /ɾjː/
vs. short: see (35)
vs. non-palatalized: see (34)

2.2.4.2.6. Approximants

(37) palatal approximant /j/
vs. palatalized voiced alveolar stop: *uja* ‘father, parents’ – *udja* ‘an arm.TOP’
vs. voiced alveolo-palatal fricative: *juː* ‘a porridge’ – *zuː* ‘ten’
vs. palatalized bilabial stop: *juːz* ‘supper’ – *mjuːz* ‘a nephew, a niece’
vs. palatalized alveolar flap: *uja* ‘father, parents’ – *urja* ‘this.TOP’

2.2.5. Phonology of the Tarama regiolect

An ethnolect which creates a separate branch of the Miyako language as opposed to the “Common Miyako” Central, Ikema and Irabu regiolect groups (cf. Pellard 2009 as cited in 2.1.4.), the Tarama-Minna regiolect’s distance from the rest of the Miyakos can also be observed in its phonological system of 39 elements. Its geographic proximity to the Yaeyamas is perceived in a number of characteristics shared with the language of its southern neighbors rather than with other Miyako ethnolects.

The following description has been essentially based on the Tarama island regiolect, occasionally supplemented by examples from Minna.

2.2.5.1. Vowels

Of all the regiolects recorded in the *Materials*, Tarama has the most developed eight-vowel system, which includes two long mid-open vowels /ɛː/ and /ɔː/, both resulting in most cases presumably from diphthong mergers: /au/ and /ao/ for /ɔː/ and /ai/ for /ɛː/¹⁰⁰.

The productivity of /ɛː/ is further increased by the fact that it appears synchronically in a nominal inflection paradigm, and namely when a nominal with a root-final /Ci/ is inflected for topic by attaching the marker *-ja*; compare

¹⁰⁰ While in Hirara (cf. 2.2.3.1.) the mid-close /e/ was also included in the phonological inventory, the vowel appeared in very few instances and should be considered parasystemic. In Tarama, all the vowels in the inventory are regular members of the regiolect’s lexicon.

Tarama *kure*: ‘this.TOP’ versus Hirara *kurja* ‘this.TOP’. Some nominal forms with final /ɛ:/ may have been developed in a similar way diachronically¹⁰¹.

Table 2.2.5.1. *Tarama vowels*

	front	back
close	/i//i:/	/u//u:/
mid-open	/ɛ:/	/ɔ:/
open	/a//a:/	

Contrasts:

(1) short close front vowel /i/

vs. long: *ni* ‘two (in compounds)’ – *ni:* ‘the Rat (a Chinese zodiac sign)’

vs. open: *saki* ‘the front’ – *saka* ‘little, few’

vs. back: *sidi* ‘to be born.MED’ – *sudi* ‘a sleeve’

(2) long close front vowel /i:/

vs. short: see (1)

vs. mid-open: *ki:* ‘a tree’ – *ke:* ‘cogon grass’

vs. open: *ni:* ‘the Rat (a Chinese zodiac sign)’ – *na:* ‘a rope’

vs. back: *ti:* ‘a hand’ – *tu:* ‘ten’

(3) long mid-open front vowel /ɛ:/

vs. close: see (2)

vs. open: *be:* ‘a person’ – *ba:* ‘I, me’

vs. back: *te:ka* ‘just, only’ – *to:ka* ‘one person’ (Minna)

(4) short open vowel /a/

vs. long: *ata* ‘tomorrow’ – *ata:* ‘tomorrow.TOP’

vs. close: see (1)

(5) long open vowel /a:/

vs. short: see (4)

vs. close: see (2)

vs. front mid-open: see (3)

(6) short back close vowel /u/

vs. long: *agu* ‘a friend, an ally’ – *agu:* ‘a friend, an ally.ACC’

vs. open: *nutsi* ‘life’ – *natsi* ‘summer’

¹⁰¹ The topic marker-triggered production of /ɛ:/ in the process of -Cja > Cje: has also been observed for some Common Miyako regiolects by Pellard and Hayashi 2012:18-19.

(7) long back close vowel /u:/

vs. short: see (6)

vs. mid-open: *nu*: ‘what’ – *no*: ‘to sew’

vs. open: *ju*: ‘a night’ – *ja*: ‘a house’

(8) long back mid-open vowel /ɔ:/

vs. close: see (7)

vs. front: see (3)

vs. open: *o*: ‘to argue’ – *a*: ‘millet’

Nevskiy used at least three symbols for this phoneme: one was the ‘regular’ mid-close <o> symbol, another the mid-open <ɔ> symbol, and finally <ó> with the acute diacritic mark which presumably indicated a slightly raised realization of the vowel. In favor of maintaining the symmetry of the system, it has been assumed here that the main allophone is mid-open, the same as the front mid vowel.

It has been observed that the diphthong /au/ of Sawada-Irabu and Sarahama-Ikema varieties, which underwent a merger into /o:/ in Hirara, in Tarama partially displays a different merging pattern: not only as /o:/ (as in *au* > *o*: ‘to argue’), but also as /u:/. Consider the following sets of cognates: Sawada *nau*, Hirara *no*:, Tarama *nu*: ‘what’; Sawada *arau*, Hirara *aro*:, Tarama *aru*: ‘to wash’.

2.2.5.2. Consonants

Tarama has got the system of 31 consonants, with a few features characteristic of this regiolect alone. For instance, the voiced labio-dental fricative realization of the /v/ phoneme in Tarama is combinable with not only /a/ or /o:/, but also /ɛ:/, /i/, or even /u/.

2.2.5.2.1. Stops

(1) voiceless bilabial stop /p/

vs. voiced: *para* ‘a village’ – *bara* ‘a bump’

vs. alveolar: *paka* ‘a grave’ – *taka* ‘high’

vs. nasal: *pai* ‘prosperity’ – *mai* ‘the front’

(2) voiced bilabial stop /b/

vs. voiceless: see (1)

vs. alveolar: *baka* ‘young’ – *-daka* ‘if not’ (negative conditional suffix)

vs. nasal: *bata* ‘stomach’ – *mata* ‘again, once more’

Table 2.2.5.2. *Tarama consonants*

	bilabial	labio-dental	alveolar	palatal	retroflex	velar
stop	/p//b/		/t//d/ /t:/			/k//g/ /kj/
fricative		/f//v/ /f://v:/	/s//z/ /sj/ /s://z:/			
affricate			/tʃ/			
				/tʃ/		
nasal	/m//mj/ /m://mj:/		/n//nj/ /n:/			
flap			/ɾj/			
lateral approximant				/ʎ:/	/ʎ//ʎ:/	
approximant				/j/		

(3) short voiceless alveolar stop /t/

vs. long: *ti*: ‘a hand’ – *-tti* gerundive suffix

vs. voiced: *-tal* past tense verbal suffix – *dal* focalized copula (contraction of *-du al*, cf. 2.3.3.1.2.2.)

vs. bilabial: see (1)

vs. nasal: *taka* ‘high’ – *naka* ‘middle, intermediate’

(4) long voiceless alveolar stop /t:/

vs. short: see (3)

vs. fricative: *uttu* ‘younger brother’ – *ussu* ‘a cow.ACC’

(5) voiced alveolar stop /d/

vs. voiceless: see (3)

vs. bilabial: see (2)

vs. nasal: *dam* ‘even, as much as’ – *nam* ‘a wave’

(6) voiceless velar stop /k/

vs. voiced: *naka* ‘middle, intermediate’ – *naga* ‘long’

vs. palatalized: *ku*: ‘come.IMP’ – *kju*: ‘today’

vs. alveolar: *baka* ‘young’ – *bata* ‘stomach’

(7) voiceless palatalized velar stop /kj/
vs. non-palatalized: see (6)

(8) voiced velar stop /g/
vs. voiceless: see (6)
vs. alveolar: *agu* ‘a song’ – *adu* ‘a foot’

2.2.5.2.2. Fricatives

It appears that, instead of alveolo-palatal fricatives, Tarama has a palatalized series of alveolar fricatives, a fact inferred from Nevskiy’s rather consistent (with only a few exceptions) notation of Tarama palatalized fricative sounds as <ś> and <ʒ>, as opposed to <š> and <ʒ̣> in most other ethnolects. Moreover, for the voiced alveolar /z/, its palatalized counterpart seems one of its onset allophones, corresponding with non-palatalized [z] of different regiolects, cf. 15) below.

(9) short voiceless labio-dental fricative /f/
vs. long: *fu:ka* ‘a bat’ – *ffu-ka*.¹⁰² ‘black skin’
vs. voiced: *ful* ‘a pigsty, a toilet’ – *vul* ‘to be’
vs. alveolar: *ful* ‘a pigsty, a toilet’ – *sul* ‘to cut, to shave’

(10) long voiceless labio-dental fricative /f:/
vs. short: see (9)
vs. voiced: *ffa* ‘a child’ – *vva* ‘you’¹⁰³
vs. alveolar: *ffi* ‘give.MED’ – *ssi* ‘to know’

(11) short voiced labio-dental fricative /v/
vs. long -*va* absolutive (?) case marker – *vva* ‘you’
vs. voiceless – see (9)
vs. bilabial stop *be:-εji* ‘mother-EXPL’ – *ve:sji* ‘to give, to hand down to.MED’

May be realized, especially word-initially, as the bilabial fricative [β]. This allophone could be a remnant of a transition stage from a word-initial syllable [wo] (as attested for Old Japanese) into Miyakoan [bu], which is suggested by allomorphic realizations of such lexemes as *bul* and *vul* [βul] ‘to be’ (OJ *woru*). Word-medial realizations, such as [paβũ] ‘a snake’, can also be found.

¹⁰² The length opposition of word-final vowels is considered here to have been neutralized as a result of Miyakoan phonotactic rules.

¹⁰³ This opposition can be neutralized when *ffa* takes a word-medial position. Cf. *akavva* ‘an infant, a newborn’, lit. ‘a red child’.

In fact, the opposition of /v/ and /b/ happens to be neutralized in a number of morphemes, as in the accusative-topic marker *-ba/-va*. This allows for a hypothesis that at some point historically /v/ used to be an allophonic realization of /b/.

Another realization of /v/ is that of the bilabial approximant [β], which may appear in the syllable onset position. Onset realizations of [β], [v] and [β] appear to be fully interchangeable.

Also, in some lexemes /v/ is interchangeable with the diphthong /au/, cf. *bau* and *bav* ‘an eminent person’.

(12) long voiced labio-dental fricative /v:/
vs. short: see (11)
vs. voiceless: see (10)
vs. alveolar: *vva*: ‘you-TOP’ – *zza*: ‘placenta’

(13) short voiceless alveolar fricative /s/
vs. long: *fsa* ‘grass’ – *fssa* ‘a comb.TOP’
vs. voiced: *asi* ‘to do’ – *azi* ‘a ruler, a lord, the *aji*’
vs. palatalized: *basi* ‘an eagle’ – *basji* ‘a way, a method’ (as analyzed from *nu*: *basji* ‘how’)
vs. labio-dental: see (9)

(14) palatalized voiceless alveolar fricative /sj/
vs. non-palatalized: see (13)
vs. voiced: *sju*: ‘to do’ – *zju*: ‘hey, come on!’ (an exclamation of encouragement or insistence)
vs. alveolo-palatal affricate: *sju*: ‘to do’ – *tɛu*: ‘far’

(15) long voiceless alveolar fricative /s:/
vs. short: see (13)
vs. voiced: *ssu* ‘white’ – *zzu* ‘a fish’
vs. labio-dental: see (10)

(16) short voiced alveolar fricative /z/
vs. long: *zjo*: ‘good’ – *zzo*: ‘fish.TOP’
vs. voiceless: see (13)
vs. labio-dental: see (11)

As it is difficult to find a non-palatalized onset realization of an alveolar fricative, the only ones being the lexemes labeled by Nevskiy as “general”, i.e. non Tarama-specific, such as *zi*: ‘the earth, the ground’ or *kazi* ‘the wind’, it has been assumed that there is no phonological distinction between [z] and [zj], and the onset realization of this phoneme as [zj] is regular and predictable. This observation is further supported by the fact that Tarama [zj] corresponds to non-

palatalized [z] in other varieties, cf. Tarama *zjo:* and Hirara *zo:* ‘good’, or Tarama *kuzju* and Hirara or Irabu *kuzu* ‘last year’.

(17) long voiced alveolar fricative /z:/

vs. short: see (16)

vs. voiceless: see (14)

vs. labio-dental: see (12)

May be realized in a palatal way [zj:] if followed by a front vowel, cf. *zzji:l* ‘to enter’.

2.2.5.2.3. Affricates

(18) voiceless alveolar affricate /ts/

vs. alveolo-palatal: *matsi* ‘to wait’ – *matɕi* ‘to wait.MED’

vs. fricative: *batsi* ‘a punishment’ – *basi* ‘an eagle’

(19) voiceless alveolo-palatal affricate /tɕ/

vs. alveolar: see (18)

vs. fricative: see (17)

According to Nevskiy’s transcription, this phoneme may also be realized as the palatalized alveolar stop [tj], hence for example *tjuna* alongside *tsuna* ‘a rope’. The numbers seem slightly in favor of the allophone [tɕ], thus, unlike [sj] or [zj], the phoneme in question has been abstracted from the alveolo-palatal realization rather than from [tj].

2.2.5.2.4. Nasals

(20) short bilabial nasal /m/

vs. long: *uma* ‘that (demonstrative)’ – *umma* ‘grandmother, granny’

vs. palatalized: *simu* ‘below, down under’ – *simju* ‘closing, strangling.ACC’

(song language)

vs. alveolar: *nutsi* ‘to have, to hold’ – *nutsi* ‘the life’

vs. stop: see (1), (2)

(21) long bilabial nasal /m:/

vs. short: see (20)

vs. palatalized: *mma* ‘mother’ – *mmja* ‘now, already’

vs. alveolar: *mma* ‘mother’ – *-nna* combined dative plus topic marker

(22) short palatalized bilabial nasal /mj/

vs. long: *mju:* ‘seeing.ACC’ – *mmju:* ‘mother.ACC’

vs. non-palatalized: see (20)

vs. alveolar: *kamju* ‘a jar.ACC’¹⁰⁴ – *-kanju* ‘metal.ACC’

(23) long palatalized bilabial nasal /mj:/

vs. short: see (22)

vs. non-palatalized: see (21)

vs. alveolar *mmja* ‘now, already’ – *-nnja* combined dative plus topic marker (song language)

(24) short alveolar nasal /n/

vs. long: *na*: ‘a rope’ – *na* combined dative plus topic marker

vs. palatalized: *junu* ‘the same’ – *junju* ‘millet.ACC’

vs. bilabial: see (20)

vs. fricative: *ani* ‘an older sister’ – *asi* ‘a leg’

(25) long alveolar nasal /n:/

vs. short: see (24)

vs. palatalized: *adan-na* ‘pandanus liukiensis-EMP’ – *adannja* ‘Adannja’ (a place name)

vs. bilabial: see (21)

vs. fricative: *minna* ‘Minna (the island)’ – *mizza* ‘water.TOP’

(26) palatalized alveolar nasal /nj/

vs. non-palatalized: see (24)

vs. bilabial: see (22)

The long realization of this phoneme occurs very rarely and apparently exclusively in the song language, such as the place name *adannja*.

2.2.5.2.5. Flaps and approximants

The realization and distribution of flaps is identical as in Irabu: the short phoneme /l/ is realized as the retroflex lateral approximant syllable-finally and as [ɾ] in the onset position, while the long /l:/ is always lateral. The palatalized alveolar flap /ɾj/ can only be observed in the onset position. Its long counterpart is the palatal lateral approximant /ɕ:/.

(27) short retroflex lateral approximant /l/

vs. long: *aru* ‘some, certain’ – *allu* ‘being’ (substantive of *al*)

vs. palatalized alveolar flap: *ura* ‘the back’ – *urja* ‘the one who is’ (agentive noun derived from *ul* ‘to be’)

¹⁰⁴ Detected in the compound *saki-gami* ‘wine jar’, for which reason it is postulated that the independent form *kami* functioned in the regiolect, too.

(28) long retroflex lateral approximant /ɭ:/

vs. short: see (27)

vs. palatalized: *kulla* ‘this.TOP’ – *kuɭɭa(:)* ‘a house with chambers’

(29) short palatalized alveolar flap /rj/

vs. long lateral approximant: *furja* ‘the one that falls’ (agentive noun derived from *ful* ‘to fall, to precipitate’) – *fuɭɭa* ‘pigsty, toilet’

vs. retroflex lateral approximant: see (27)

(30) long palatal lateral approximant /ɭ:/

vs. short palatalized alveolar flap: see (29)

vs. retroflex: see (28)

(31) palatal approximant /j/

vs. palatalized voiceless velar stop: *ju:* ‘a rule, a generation, the world’ – *kju:* ‘today’

vs. voiced alveolar fricative: *-jo:* emphatic phrase-final clitic – *zjo:* ‘good’

vs. palatalized alveolar nasal: *kaju:* ‘to commute, to attend’ – *kanju:* ‘gold.ACC’

2.2.6. Phonological and morphophonological rules operating in Miyakoan phonology

The descriptive data as presented above allows for positing certain rules which can account for the general outlook of Miyakoan phonological systems. These rules have emerged as a result of the comparison of Miyakoan inherited lexicon with its Japanese cognates, and can roughly be divided into diachronic (a result of historical development of certain features under certain circumstances) and synchronic (constraints on the co-appearance or juxtaposition of certain phonemes of the contemporary inventory).

2.2.6.1. Flap deletion rule

Type: diachronic.

Distribution: partially throughout the whole Miyakoan-speaking area, completely in Central Miyako regiolects only.

Under certain conditions, certain strings whose Japanese cognates contain the (post-)alveolar flap /r/ have the flap deleted in Miyakoan. These strings include:

- cognates with /ri/, cf. *azks* vs. OJ *ariku* (medial *ariki*) ‘to walk’, *mu:z* vs. *mori* ‘a forest’¹⁰⁵;

¹⁰⁵ Words which do not apply to this rule, such as *ko:ri* ‘ice’ (Japanese *kōri*), are considered to be modern Japanese borrowings.

- cognates with syllable-final /ru/ in verbs, cf. *no:z* vs. *naoru* ‘to get better’ (note that the medial of these verbs ends with /ri/, as in *naori*, so historically it might be in fact another representative of the /ri/ deletion);
- sequences matching with Japanese /kur/, with a result of Japanese /kur/= Miyako /f:/, cf. *ffa* vs. *kura(i)* ‘dark’. Here the deletion is a secondary result of the fact that Japanese /ku/ corresponds with Miyakoan /f(:)/; a sequence such as /fr/ would be prohibited in Miyakoan, so the flap is removed to resolve the constraint. There is also a voiced variant of this trigger, in accordance with which Japanese /bur/ and /gur/ correspond with Miyakoan /v:/, as in *kuvva* for OJ *kobura* ‘lungs’, or *upuvva* for *ōgura* ‘the great storehouse’¹⁰⁶. Theoretically, to maintain the proportion of the strings, one more string resulting in Miyakoan /f:/ should be available, namely /fur/. Nevertheless, so far no clear examples which could prove the realization of this particular string have been found, so this hypothesis remains unproved.

The complete version of the flap deletion rule involves the deletion of the flap in cognates with Japanese /ri/ and /kur/, /bur/ and /gur/ (and potentially /fur/), substituting these strings with /z/ (in Central Miyako) or /i/ (in Ikema) for /ri/ and /f(:)/ or /v:/ for the remaining strings, respectively. The partial version, involving the /kur/-type strings alone, can be observed in all examined ethnolects, while the complete version with the /ri/ cognates in Tarama and Irabu regiolects has been substituted by the variant called *flap endorsement rule*.

1-a. Flap endorsement rule

Type: diachronic.

Distribution: Tarama and Irabu regiolects.

Under conditions identical to those described as the flap deletion rule, the Japanese string /ri/ matches the retroflex lateral approximant /ɺ/. In other words, as it superficially appears, it is not the flap that is removed according to this rule, but the vowel; the flap is instead *endorsed*, or strengthened, by taking on the form of the lateral approximant. Cf. *nal* vs. *nari* ‘the shape, the look’, *tul* vs. *toru* ‘to take’, *alfu* vs. OJ *ariku* (medial *ariki*) ‘to walk’.

From the available evidence from other Ryukyuan ethnolects it is clear that the flap rules are not an exclusively Miyakoan feature. It was already Chamberlain in his late nineteenth century study (Chamberlain 1895-a:xxxiii) who observed this phenomenon for Shuri-Okinawan in pairs of Okinawan – Japanese cognates such as *fijai* – *hidari* ‘left’. He explained this phenomenon in

¹⁰⁶ Bentley 2008:48 indicates that the Miyakoan word for ‘storehouse’ is *kura* and suggests it be a loanword. It clearly is, as evidenced by the *Materials*: the word for ‘storehouse’ in contemporary Hirara was **kura**, while **upuvva** (*upu* ‘big’ and *ffa* ‘storehouse’, cf. Japanese *kura*), ‘the great storehouse’, was an archaic/outdated Hirara word. In Nevskiy’s times, the inherited lexeme *ffa* had probably been out of use and replaced by the Japanese loanword. It does not, therefore, undermine the flap deletion rule, which Bentley addresses with the term “lenition” (ibid.)

the following terms: “...the constant dropping of the difficult letter *r* in Luchuan is familiar to us from the practice of many speakers of English, who pronounce ‘carriage’ *ca’iage*”.

The name for this rule has been borrowed from Niinaga’s description of Yuwan-Amami regiolect, who described the rule operating in Yuwan as a deletion of /r/ before /i/ or /j/ (2010:42). Moreover, in his descriptions of Northern Ryukyuan languages, Nishioka mentions the flap deletion rule triggered by the string /ri/ for Okinawan, presenting cognates with Japanese such as *tui – tori* ‘a bird’ or *mui – mori* ‘a forest’ (2013-a:67), as well as for a Kunigami regiolect of the island Kouri (Nakijin area), which replaces the Japanese /ri/ strings with /j/: *kaja – kara* ‘a shell’, *juju: – yoru* ‘the night’, *?iju – iro* ‘color’ (Nishioka 2013:51).

A conceivable hypothesis, therefore, would be that the flap deletion – at least the part that corresponds with Japanese /ri/– had taken place as early as during the Proto-Ryukyuan stage, and the phonological realizations of the rule in respective regiolects (/z/ for Hirara, /l/ for Tarama and Irabu, /j/ for Kouri, zero for Okinawan, Yuwan or Ikema) formed individually at the later stages. The evidence from other Sakishima ethnolects, however, such as Ishigaki-Yaeyaman Nakahara 2013:111), cf. *ari* ‘to be (existential)’ vs. Hirara *az*, *jari* ‘to be (copula)’ vs. Hirara *ja(:)z*, suggests otherwise: while frequent across the Ryukyus, activation of the flap deletion rule has probably been a matter of individual development of respective ethnolects, and in the case of Miyakoan, it should have occurred at the Proto-Miyakoan and not Proto-Sakishima stage.

2.2.6.2. Approximant deletion rule

Type: diachronic.

Distribution: Miyako overall.

When positioned word-medially, the bilabial approximant /β/ of Japanese cognates is deleted. The deletion consequently lengthens the vowel which was preceded by /β/, and the lengthened vowel quality depends on the merged vowel it was originally followed by. Cf. *ka*: ‘a river, a wheel’ vs. *kawa* ‘a river’, *ma:si* vs. *mawasu* ‘to spin sth around’, but *o:* for OJ *awu*¹⁰⁷ (< *au* < *o:*) ‘to quarrel’. When the preceding phoneme in OJ was /i/ appearing under conditions which caused it to develop into /z/ in Miyakoan (cf. section 2.2.8.), it was /z/ that underwent the lengthening. Cf. *z:* for OJ *iwi* ‘rice, a meal’ or *zzu* for OJ *iwo* ‘a fish’. In this latter case one can observe how the approximant deletion rule co-occurred with the minimality constraint: here, simply deleting the approximant would leave the lexeme with the shape of /zu/, unacceptable due to its unimoraicity; by lengthening the consonant, the constraint was resolved¹⁰⁸.

¹⁰⁷ In the transliteration applied in this work, OJ and EMJ word-medial bilabial fricatives will be consistently noted as voiced with the symbol <w>.

¹⁰⁸ Pellard and Hayashi 2012:24, quoting hypotheses from works by Karimata, explain that historically, the apical realization of /i/, *ɲ, apparently would cause an immediately following approximant *j, *w, or flap *r to assimilate, sharing the vowel’s fricative qualities. Hence *iwo > *ɲwu > *zzu* ‘a fish’.

2.2.6.3. Palatalization rule

Type: synchronic.

Distribution: Miyako overall.

A sequence which in Japanese cognates takes the form of /Cij/ in Miyakoan results in palatalizing the consonant while the middle /i/ vowel is dropped. Cf. *kju:z* vs. OJ *kiyu* ‘to disappear’. Moreover, since some vowel sequences with initial /i/ are prohibited (see 2.2.6.4.), such sequences are transformed into dropping /i/ and palatalizing the preceding consonant instead. Cf. *ukjo:*

(> **ukiau*) vs. *ukeau* ‘to take charge of, to guarantee’, *kakjo:* ‘to make it on time’ (> **kakiau*) vs. OJ *akeawu* ‘to hasten the horses’.

Since this rule is synchronic, it also extends to lexemes which do not have an apparent Proto-Japonic lineage, and it can be broadly observed in multiple inflection patterns. It also does not (seem to) apply on the morpheme boundaries in compound lexemes, cf. *ani-jumi* (not **anjumi*) ‘sister-in-law’ or *pari-ja:* ‘a province’ (lit. ‘field’ + ‘house’, not **parja:*).

2.2.6.4. Vowel sequence limitations

Type: synchronic

Distribution: Miyako overall.

Miyakoan is avoidant of vowel sequences which have an initial close vowel. Within a single morpheme, no sequence can begin with /i/, and the only single-morpheme sequence allowed with an initial /u/ is /ui/, perhaps because in the hierarchy of sonorance /u/ wins against /i/. Here, however, another limitation appears, and it pertains those instances when an underlying /ui/ should follow another /u/ vowel within a single lexical unit (cf. /ja:/+ /nu:/+ /ui:/= *ja:nuvi* ‘a rooftop’, see also below).

A prohibited /iV/ sequence may be avoided by palatalizing the preceding consonant while deleting the /i/ (cf. 2.2.6.3.) or, if the /i/ is word-initial, by replacing it with the palatal approximant. An interesting and rather complex example, combining this synchronic constraint with the diachronic approximant deletion rule would be *jo:z*, a cognate of OJ *iwawi* and modern *iwai* ‘a celebration’, with the suggested evolution of forms as follows: **iwawi* < (+ approximant deletion rule) **iai* < **iaz* (note that the initial /i/ here remained intact instead of developing into /z/, implying that in this case, or at this stage, the initial **i* did not display apical-fricative qualities) < (+ vowel merger) (+ palatalization rule) *jo:z*.

The /uV/ constraint is resolved analogically by inserting the voiced labiodental fricative (or its bilabial realization) in place of the /u/ vowel. Hence **uaiz* = (+ back vowel replacement) *va:iz* ‘to be chased after’ (passive voice of the verb *uz* ‘to chase after’), cognate with OJ *owu*. Bimorphemic sequences /uuV/ in a single lexical unit, including /uui/ as mentioned above, are resolved in the same

way, cf. *ja:nuui = (+ back vowel replacement) *ja:-nu-vi* ‘a rooftop’, lit. ‘a house-GEN-top’, i.e. ‘the top of the house’.

2.2.7. “Generic” Miyakoan phonology

By comparing the four regiolects described in 2.2.2.-2.2.5., one can make an attempt at describing a “generic” or “typical” Miyakoan phonological system. The results have been presented in the Tables 2.2.7. and 2.2.7-a. To be included in these tables, a phoneme has to appear in at least two of the four introduced varieties and *not* be parasystemic. In other words, the phonemes in these tables have been chosen based on this author’s rather arbitrary notion of pervasiveness or representativeness.

Table 2.2.7. “Generic” Miyako vowels (total 7)

	front	back
close	/i//i:/	/u//u:/
mid-close		/o:/
open	/a//a:/	

Table 2.2.7-a. “Generic” Miyako consonants (total 43)

	bilabial	labio-dental	alveolar	palatal	retroflex	velar
stop	/p//b/ /pj//bj/		/t//d/ /tj//dj/ /t:/			/k//g/ /kj//gj/
fricative		/f//v/ /f://v:/ /fj://vj:/	/s//z/ /s://z:/			
			/ɕ//ʑ/ /ʑ:/			
affricate			/t͡s/			
			/t͡ɕ//t͡ɕ:/			
nasal	/m//mj/ /m://mj:/		/n//nj/ /n://nj:/			
flap			/ɾ/ /ɾj/			
lateral approximant				/ʎ:/	/ɭ:/	
approximant				/j/		

It is worth observing that in three of the four described regiolects, the retroflex lateral flap occurs as the main allophone of a phoneme represented in

Hirara solely by the alveolar flap /ɾ/. Nevertheless, due to the fact that also in the remaining three regiolects [ɾ] appears as a syllable-initial realization of the phoneme in question, in the table above the phoneme in question has been introduced as /ɾ/ and not /l/. The point is that this phoneme occurs universally in Miyakoan, only in some regiolects it can be moraic/syllabic, and in others it cannot. The long counterpart of this phoneme has been in turn introduced as /ɾ:/, since that is how it is realized in Tarama and Irabu, while Hirara lacks this phoneme altogether, and in Sarahama [ɾ:] has not been proved to form a minimal pair with the short realization [ɾ].

Thus, the “generic” Miyako phonological system has been calculated for 50 phonemes. Cf. further observations on the place and manner of articulation of the phonemes:

- mid-close (or mid-open) vowels may only occur when long, and they must be a secondary development after the proto-language mid-vowels have been raised to /i/ and /u/ (note that the Irabu and Ikema regiolects still do not have the mid-vowels on the phonological level, while in some realizations of /i/ and /u/ the notation <í> and <ú> may be thought of as indicating traces of the progressive raising);
- stops occur at the bilabial, alveolar or velar place of articulation; both voiced and voiceless stops are rather likely to be palatalized on a phonological level (with the exception of Tarama, which has no palatalized bilabial and alveolar stops). The only long stop recurring in most regiolect is /t:/, with /d:/ and /k:/ appearing only in Hirara and no other long stops observable there nor elsewhere. It can be estimated that both lengthening and palatalization of the stops (apart from the velars, both voiced and voiceless being palatalized on the phonological level in all four ethnolects) was probably an individual development of the respective regiolects;
- a complete four-element set of labio-dental fricatives (voiced, voiceless, short and long) has been observed in all regiolects. Notably, phonological palatalization of short labio-dentals does not occur at all, while in two of the four varieties long palatalized /fj:/ and /vj:/ have been recorded;
- alveolar fricatives are also maintained as a complete set in all regiolects; short alveolo-palatal fricatives are also present in all ethnolects, and long voiced alveolo-palatal fricative appears in two of them; phonologically distinct /ɕ:/, however, has only been discovered in Hirara;
- glottal and palatal fricatives are typical of the Sarahama-Ikema regiolect, where they are a result of a historical development of inherited proto-language phonemes. While /h/ also occurs in Hirara, in this case the phoneme is not inherited, but a result of the influx of Japanese and Okinawan loanwords. As a consequence, this author decided not to consider /h/ a “generic” Miyakoan phoneme;

- short alveolar and alveolo-palatal affricates can be observed in all ethnolects; /tɕ:/ occurs in two of them, and /ts:/ again only in Hirara;
- nasals, bilabial and alveolar alike, occur in Irabu and Hirara in a complete four-element set (short, short palatalized, long, long palatalized), while Sarahama and Tarama lack the long palatalized phoneme of the /n/series'
- the alveolar flap [ɾ] is encountered in all four regiolects, either as the main allophone of /r/ (Hirara) or as an onset allophone of /l/; the palatalized /ɾj/ occurs in three ethnolects, and the long lateral approximant /l:/ does in two. Irabu and Tarama also have a phonological long palatal lateral approximant;
- all four regiolects have the palatal approximant.

To conclude this section, a yet another version of “generic Miyakoan inventory” will be proposed in Tables 2.2.7-b. and 2.2.7-c. This time it will be the “narrow generic inventory” – i.e. an inventory involving only such phonemes that have been observed in *all* of the four analyzed regiolects. Such “narrow generic” Miyakoan would have 33 phonemes, fewer than any of the varieties that served as the basis for this calculation. While on the one hand this shows that such an approach is useless when analyzing a real living language (“narrow generic” Miyakoan is but a theoretical construct, and not a language that anyone anywhere has ever spoken), on the other hand it might be helpful when searching for recurring phonemes in Miyakoan, and setting isoglosses to contrast Miyakoan with other languages of the area.

Table 2.2.7-b. “Narrow generic” Miyakoan vowels (total 6)

	front	back
close	/i//i:/	/u//u:/
open	/a//a:/	

2.2.8. Basic correspondences with mainland Japanese

The final two sections of this chapter will be devoted to the comparative analysis of Miyakoan and Japanese phonologicals. Given the fact that Nevskiy’s *Materials* are the oldest record of Miyakoan to present this level of accuracy and extensiveness (cf. 3.1.), it occurs as appropriate to consider the ways in which the data collected in the *Materials* could shed some light on the history of Miyakoan, and Japonic languages in general.

Table 2.2.8. shows a list of basic sound correspondences as found between Miyakoan and Japanese (modern and historic alike) cognates. The author was cautious to eliminate all the vocabulary which could likely be borrowings (from modern Japanese, but also from Okinawan), excluding the borrowings from a layer old enough to undergo the characteristic Miyakoan sound changes.

Table 2.2.7-c. “Narrow generic” Miyako consonants (total 27)

	bilabial	labio-dental	alveolar	palatal	velar
stop	/p//b/		/t//d/		/k//g/ /kj//gj/
fricative		/f//v/ /f://v:./	/s//z/		
			/s://z:./		
affricate			/t͡s/		
			/t͡ɕ/		
nasal	/m//mj/ /m://mj:./		/n//nj/ /n:./		
flap			/ɾ/		
approximant				/j/	

In order to simplify the already complex contents of the table, Hirara regiolect alone has been used for the basis of the comparison.

Note that Table 2.2.8. is not an attempt to reconstruct Proto-Miyakoan, Proto-Japonic or any other protolanguage forms. Such comparative investigation would exceed the scope of this description as well as this author’s level of expertise in historical linguistics. Instead, Table 2.2.8. is merely an attempt at establishing regular correspondences between Miyakoan and Japanese, which will hopefully be considered of use to the students of Japonic.

A degree of caution in approaching Table 2.2.8. is necessary. The question of correspondences between verbs can be rather complicated due to the present uncertainty as to whether the suffixed formants constituting finite verb forms in both Miyako and Japanese can indeed be traced back to the same ancestor forms. The solution adopted in this comparison is ultimately that Hirara verbs have been compared to Japanese/Old Japanese infinitive forms of their cognates, since it is with the infinitive (medial, or *ren’yōkei* 連用形) and not the finite (conclusive, or *shūshikei* 終止形) form that these verbs display regular correspondences with¹⁰⁹. Miyakoan verbs have been compared to the infinitive base forms of Japanese quintigrade (*godan* 五段) verbs (cf. MV *kaiz* vs. JP *kaeri* ‘to come back’), and to the root forms (which can also function as infinitive forms) of Japanese monograde (*ichidan* 一段) verbs (cf. MI *ti:-z* vs. JP *te-ru* ‘to shine’). It remains unclear if the finite form endings of Japanese monograde

¹⁰⁹ Bentley 2008:76-78 uses a different nomenclature and transcription, but his reconstruction of Proto-Miyakoan *kaks* ‘to write’ as *kaki supports the view adopted in the present dissertation.

verbs and their Miyakoan equivalents should be considered as straightforward cognates.

The only group of verbs that display a match between finite forms in both Miyakoan and Japanese are those quintigrade verbs that have a final standalone vowel, such as *omou* ‘to think’, Miyakoan *umu:*, or *norou* ‘to curse’, Miyakoan *nuru:*. This apparent straightforwardness may in fact be accidental; if all the remaining Japanese verb types correspond with Miyakoan in their infinitive base form, there is little reason to postulate that this particular type should be special. The actual correspondence, given the EMJ forms of the verbs in question, could be explained as the following process: EMJ *omowi* ‘to think (infinitive)’ > (+ approximant deletion) *omoi* > (+ vowel raising) MV *umui* > (+ final vowel merger¹¹⁰) *umu:*.

Furthermore, note that the activation of the flap deletion rule (2.2.6.1.), which necessarily occurs in the estimated proto-language sequences *Vri (meaning that the Japanese cognates will contain this string), usually resulted in lengthening the /V/ in Miyakoan (even though the exact, universally applicable mechanisms of the lengthening, i.e. when the vowel will be lengthened and what its final quality will be, are yet to be defined to a satisfactory degree). Consequently, /Vri/ is often indicated as a Japanese correspondence to a Miyakoan long vowel. A single specific rule can be formulated that while Japanese /iri/ gives Miyakoan /i:/ possibly due to the homogeneity of the vowels on both sides of the flap, in most other cases the final Japanese /i/ has been reproduced in Miyakoan as /z/¹¹¹. Thus, it is necessary to observe that if Table 2.2.8. indicates that a given Miyakoan /V:/ corresponds to Japanese /Vri/, it does not necessarily mean /V:/ = /Vri/; it might also mean /V:z/ = /Vri/. The lengthening mechanisms also apply to syllabic consonants, should one appear in the position directly preceding the deletion-triggering /ri/ sequence of a given Japanese cognate.

Palatalized consonantal phonemes, if they can be shown to have any link to Japanese cognates, usually result from the activation of the palatalization rule (2.2.6.3.). Due to this predictability, palatalized phonemes have not been included in Table 2.2.8.

The potential corresponding phonemes and phonological sequences that are considered plausible on systemic grounds, but find no evidence in actual language data as recorded in the *Materials*, have been put in brackets.

¹¹⁰ That an earlier stage sequence *ui might produce a merged /u:/ is confirmed by such words as *suru:* ‘a gathering’, Japanese cognate *soroi*.

¹¹¹ A different explanation might be that sound changes in Miyakoan which maintain a long vowel are older than those which display the /V:z/ sequence – in other words, the former type of change may have occurred at the stage when the proto-language *i had not yet turned in Miyakoan moraic /z/. Accordingly, the word form *ɛi:* ‘the back, the buttocks’, Japanese and EMJ *shiri*, may have emerged before *i changed into /z/, for example at the Proto-Ryukyuan stage.

Table 2.2.8. *Sound correspondences between Miyakoan (Hirara) and Japanese*

Miyakoan (Hirara) sound	Japanese (EMJ) equivalent	conditions (for Japanese)	examples	remarks
/i/	/i/, /e/, /u/	/i/ <i>unless</i> preceded by a stop, <i>unless</i> sequenced as /ri/ or in a non-initial, non-onset syllable; /u/ <i>if</i> preceded by /s/, /z/, /ts/	<i>misuka</i> ‘thirty days, thirtieth day’ (JP <i>misoka</i>); <i>fudi</i> ‘a brush’ (JP <i>fude</i>); <i>tsimi</i> ‘fingernails’ (JP <i>tsume</i>)	exceptions unexplainable by EMJ alone, cf. <i>ki:</i> ‘a tree’ (JP <i>ki</i> , should be ?ks:), <i>ukiz</i> ‘to get up’ (EMJ <i>oku</i> , should be ?ukuz) – solution believed to be found in the Old Japanese and ultimately Proto-Japonic vowel system (cf. 2.2.8.1.)
/i:/	/i:/, /e:/, /ie/, /iri/, (/eri/)	/i:/ <i>unless</i> preceded by a stop	<i>mi:-z</i> ‘to see’ (JP <i>mi-</i>); <i>mi:baku</i> ‘a bother’ (JP <i>meiwaku</i>); <i>iri:</i> ‘an inlet’ (JP <i>irie</i>); <i>ɛi:</i> ‘the back, buttocks’ (JP <i>shiri</i>)	often resulting from minimality constraint in monosyllabic /i/ and /e/ lexemes, cf. <i>mi:</i> ‘eyes’ (JP <i>me</i>), <i>tsi:</i> ‘blood’ (JP <i>chi</i>)
/a/	/a/	<i>unless</i> in a vowel sequence (cf. /a:/)	<i>pakaz</i> ‘a scales’ (JP <i>hakari</i>)	
/a:/	(/a:/), /awa/, /ari/	universal	<i>ma:si</i> ‘to spin sth around’ (JP <i>mawashi</i>); <i>a:z</i> ‘to be’ (EMJ <i>ari</i>)	often resulting from minimality constraint in monosyllabic /a/ lexemes
/u/	/u/, /o/	/u/ <i>unless</i> preceded by an obstruent and <i>excluding</i>	<i>musi</i> ‘an insect’ (JP <i>mushi</i>); <i>ksmu</i> ‘a liver’	

		sequences as listed for /u:/	(JP <i>kimo</i>)	
/u:/	/u:/(EMJ /uwu/), /o:/, verbal /ou/, /oi/(EMJ /owu/, /owi/), /uri/, /ori/		<i>nu</i> : ‘to sew’ (JP <i>nui</i>); <i>tu:ka</i> ‘ten days’ (JP <i>tōka</i>); <i>umu</i> : ‘to think’ (EMJ <i>omowu</i> , JP <i>omou</i>); <i>u:z</i> ‘a melon’ (JP <i>uri</i>); <i>nu:z</i> ‘glue’ (JP <i>nori</i>)	often resulting from minimality constraint in monosyllabic /u/lexemes; JP /ou/has been found to partially correspond with MV /o:/(conditions unspecified)
/o:/	/au/(EMJ /awu/), /ao/(EMJ /awo/), verbal /ou/, /oi/(EMJ /owu/, /owi/)	universal	<i>o</i> : ‘to argue’ (EMJ <i>awu</i>); <i>o</i> : ‘blue’ (EMJ <i>awo</i>); <i>noro</i> : ‘to curse’ (EMJ <i>norowi</i>)	JP /ou/ has been found to partially correspond with MV /u:/ (conditions unspecified)
/p/	/h/, /ϕ/	/h/, /ϕ/ word-initially	<i>pa</i> : ‘a tooth’ (JP <i>ha</i>); <i>funi</i> ‘a boat’ (JP <i>fune</i>)	an exceptional case of word-medial correspondence of /p/, with OJ /p/, later /ϕ/ and JP ∅ observed in <i>upu</i> ‘big’ (OJ <i>opo</i> ‘big’, JP <i>ō</i> ‘a lot’)
/b/	/b/, /β/, ∅ (EMJ /β/)	/β/word-initially	<i>abara-buni</i> ‘ribs’ (JP <i>abara-bone</i>); <i>bara</i> ‘straw’ (JP <i>wara</i>); <i>bz</i> : ‘to sit’ (EMJ <i>wi-</i> ‘to sit’, JP <i>iri</i> ‘to be’); <i>buba</i> ‘an aunt’ (EMJ <i>woba</i>)	correspondence with /b/ often word-medial on the morpheme boundary (voicing of the initial /p/)
/t/	/t/	apparently universal	<i>ti</i> : ‘hands’ (JP <i>te</i>); <i>satu</i> ‘the hometown, the	

			place of origin' (JP <i>sato</i>)	
/d/	/d/	including EMJ /d/ which evolved into JP /z/	<i>udi</i> 'arms' (JP <i>ude</i>); <i>id-iz</i> 'to exit' (EMJ <i>id-u</i>); <i>-du</i> declarative focus marker (EMJ <i>zo</i>)	
/k/	/k/	<i>unless</i> followed by /u/	<i>kaju</i> : 'to attend, to commute' (JP <i>kayoi</i>)	
/g/	/g/	<i>unless</i> followed by /u/	<i>aga:-z</i> 'to rise' (JP <i>agar-i</i>)	
/f/	/ϕu/, /ku/		<i>funi</i> 'a boat' (JP <i>fune</i>); <i>ifu</i> 'how much?' (JP <i>iku</i>)	irregularities point out to the possible specifically dialectal lineage of the given lexemes rather than a straightforward correspondence with OJ/EMJ: <i>futai</i> 'forehead' (JP <i>hitai</i> , EMJ <i>fitawi</i>), <i>itsufu</i> 'a cousin' (JP <i>itoko</i>)
/f:/	non-final /kur/, (/ϕur/)	triggered by the flap deletion rule (voiceless variant)	<i>kaffi:z</i> 'to hide' (OJ <i>kakuri</i>)	
/v/	/bu/, /gu/, /u/	/u/ word- initially <i>mostly</i> before affricates	<i>niv</i> 'to sleep' (EMJ <i>nebu</i> 'to get late, to grow old'); <i>tsiv</i> 'dew' (JP <i>tsubu</i> 'a grain, a drop');	correspondence with initial /u/ not predictable, cf. <i>utsi</i> 'to beat' (JP <i>utsu</i>)

			<i>tav</i> : ‘to pull in, to draw in’ (JP <i>taguri</i>); <i>vtsi</i> ‘the inside’ (JP <i>uchi</i>)	
/v:/	/bur/, /gur/	triggered by the flap deletion rule (voiced variant)	<i>avva</i> ‘oil’ (JP <i>abura</i>); <i>upuvva</i> ‘the great storehouse’ (JP <i>ōgura</i>)	
/s/	/s/, /ɕi/, /i/	/s/ unless followed by /e/; /i/ when preceded by /k/ or word-initial /h/ (OJ /p/)	<i>asa</i> ‘shallow’ (JP <i>asa-i</i>); <i>sin</i> ‘to die’ (JP <i>shini</i>); <i>tuks</i> ‘time’ (JP <i>toki</i>); <i>pstu</i> ‘a man’ (JP <i>hito</i> , OJ <i>pito</i>)	several exceptions as with /i/
/s:/	/sur/, /ɕir/, /hir/(OJ /pir/), /kir/	triggered by the flap deletion rule	<i>ssam</i> ‘a louse’ (JP <i>shirami</i>); <i>ssu</i> ‘to rub’ (JP <i>suri</i>); <i>tinupssa</i> ‘palm of the hand’ (JP <i>tenohira</i>); <i>ks</i> : ‘the fog’ (JP <i>kiri</i>)	may also be triggered by the minimality constraint, cf. <i>ks</i> : ‘yellow’ (JP <i>ki</i>)
/z/	/z/, /zi/, /i/	/z/ unless followed by /e/; /i/ only after /b/, /g/, in non-onset syllables, and possibly after EMJ /β/	<i>kazamaks</i> ‘whirlwind’ (JP <i>kazamaki</i>); <i>tabz</i> ‘a journey’ (JP <i>tabi</i>) <i>pagz</i> ‘a leg’ (JP <i>hagi</i> ‘a calf’) <i>az</i> ‘indigo’ (JP <i>ai</i>) <i>bz</i> : ‘to sit’ (EMJ <i>wi-</i>)	<i>bz</i> : ‘to sit’ is the single example of a MV /z/ = EMJ /wi/ correspondence found so far
/z:/	/i/ as in /z/, but influenced	/iri/ may also correspond	<i>z</i> : ‘rice, a meal’ (JP <i>ii</i> , EMJ	different correspondences

	by the minimality constraint, /iri/, /zir/	with MV /i:/	<i>iwi</i>); <i>z</i> : ‘to enter’ (JP <i>iri</i>); <i>fuzza</i> ‘a whale’ (JP <i>kujira</i>)	can also be observed, but are less regular or have too few instances to be confirmed
/ɛ/	/se/, /ɛ/	/ɛ/ unless followed by /i/	<i>uɛi:z</i> ‘to be lost’ (EMJ <i>use</i>); <i>ɛaku</i> ‘the degree, the extent’ (JP <i>shaku</i> ‘a unit of length’)	
/ɛ:/	/ɛij/		<i>tueɛu:z</i> ‘an elderly person’ (JP <i>toshiyori</i>)	extension of the palatalization rule may possibly apply to the circumstances with a word-initial /ij/, whereby *i assimilated and fricativized the following approximant: <i>ɛɛana</i> ‘dirty’ may be related to JP <i>iya-na</i> ‘unpleasant, nasty’ and EMJ <i>iya-shi</i> ‘wretched, abominable’
/z/	/ze/, /z/	/z/ unless followed by /i/	<i>kazi</i> ‘the wind’ (JP <i>kaze</i>); <i>zu</i> : ‘ten’ (JP <i>ju</i>)	
/z:/	/ire/	/ire/: /i/ is processed in MV as /z/, /e/ as /i/, and /r/	<i>zzi:z</i> ‘to enter’ (JP <i>ire</i>); <i>mizizzi</i> ‘a drop of water’ (JP	also predictable on such morpheme boundaries which

		assimilates with /z/ to give /z:/, which in turn is palatalized under the influence of the raised vowel, thus /z:/	lit. <i>mizu</i> + <i>ire</i> ‘a thing where water is contained’)	in Japanese have /ri/ (= flap deletion rule) + /i/ or /j/, cf. <i>butuzza</i> : ‘a theatre’ (lit. ‘a dancing place’, OJ <i>wotori</i> + <i>ja</i>), <i>miduzziru</i> ‘green’ (JP <i>midori-iro</i>)
/ts/	/ts/, /tɕi/		<i>tsim</i> ‘to pile on’ (JP <i>tsumi</i>); <i>mtsi</i> ‘a road’ (JP <i>michi</i>)	
/tɕ/	/tɕ/	unless followed by /i/	<i>tɕu:zi</i> ‘water for cleansing hands’ (JP <i>chōzu</i> , earlier <i>teuzu</i>)	
/m/	/m/		<i>mami</i> ‘a bean’ (JP <i>mame</i>)	if syllable-final and followed by a close vowel, the vowel is deleted in MV, cf. <i>mim</i> ‘ears’ (JP <i>mimi</i>), <i>kunum</i> ‘to like, to prefer’ (JP <i>konomi</i>) if /m/ is syllable-initial and followed by a close vowel which in turn is followed by an obstruent (alveolar nasal counts as an obstruent), the vowel is deleted and /m/ gains the “pre-onset” quality, see <i>mnatu</i> ‘a harbor’

				(JP <i>minato</i>), <i>msu</i> ‘sixty’ (EMJ <i>muso</i>)
/m:/	/um/, /mine/, /mune/	/um/ if morpheme-initial	<i>mma</i> ‘a horse’ (JP <i>uma</i>); <i>mmagu</i> ‘a grandchild’ (EMJ <i>umago</i>); <i>mmi</i> ‘a peak’ (JP <i>mine</i>); <i>mmi</i> ‘chest’ (JP <i>mune</i>)	in /mine/ and /mune/ sequences the close vowel is deleted and the alveolar nasal assimilated with the preceding bilabial nasal; the assimilation mechanism may also extend to the flap, cf. <i>mmi</i> – JP <i>mure</i> ‘a group, a flock’
/n/	/n/, /N/, /muk/, /mug/	/muk/ and /mug/ morpheme-initially	<i>tani</i> ‘a seed’ (JP <i>tane</i>); <i>ngz</i> : ‘right’ (JP <i>migi</i>); <i>nko</i> : ‘to move towards’ (JP <i>mukau</i>)	if syllable-final and followed by a close vowel, the vowel is deleted in MV, cf. <i>un</i> ‘a demon’ (JP <i>oni</i>); if /n/ is syllable-initial and followed by a close vowel which in turn is followed by an obstruent, the vowel is deleted and /n/, realized as [ŋ], gains the “pre-onset” quality, see <i>ngz</i> ‘to run away’ (EMJ <i>nigi</i>)
/r/	/r/	unless deleted by the flap deletion rule or otherwise assimilated	<i>nuru</i> : ‘to curse’ (JP <i>noroi</i>)	
/j/	/j/, /Vj/	/Vj/	<i>uja</i> ‘parents’	often triggered by

		morpheme- initially	(JP <i>oya</i>); <i>jana</i> 'unpleasant' (JP <i>iya-na</i>)	the palatalization rule
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2.2.8.1. Implications of the *Materials* for the comparative study of Japonic languages

From the comparative approach to the available Miyakoan data against the known Japanese cognates, the following can be said about the relative dating of Proto-Ryukyuan and Proto-Yamato split:

(1) the split must have occurred *before the raising* of Proto-Japonic *o to Old Japanese /wo/ (word-initially) and /u/ (elsewhere) had been *completed* (as reconstructed by Frellesvig and Whitman 2008-a). This explains why most of the cognates of /wo/-initial Old Japanese lexemes correspond with /bu/ in Miyakoan, as in *woba – buba* ‘an aunt’, *woto – butu* ‘a male’, but in some instances there is no initial /b/, most notably in the existential animate verb: *uz – wori*, PJ *ori¹¹² (reconstruction by Jarosz based on Frellesvig and Whitman 2008-a);

(2) the insightful paper by Frellesvig and Whitman (2008-a) on pre-Old Japanese and Proto-Japonic vowel systems compels the reader to posit a question about when the raising of /o/ into /u/, the results of which can be observed in Miyakoan (and virtually any other Ryukyuan etnolect), occurred in Proto-Ryukyuan. Proto-Japonic *o is said to have been raised in Japanese into /wo/ word-initially into and /u/elsewhere, while diphthongs of *ui, *uə and *ua also produced /wo/ in Old Japanese; /wo/ has subsequently dropped the bilabial consonant and remained in contemporary Japanese as /o/. To assume that Ryukyuan /u/ originated from the same source as Japanese /o/ only after that change of /wo/ > /o/ had occurred would require to propose the proto-languages split as late as in medieval times, which is unacceptable from both historical and linguistic evidence (cf. 2.1.3.). Such an assumption would also invalidate the consistency of the hypothesis introduced in (1) above. On the other hand, a hypothesis that the change in Ryukyuan occurred independently, i.e. that after the split *wo changed into *bo or *o and only then was raised into *bu, *u is sufficiently more plausible.

A yet another possibility implies that most of the raising began at the Proto-Japonic stage. Apart from the original Proto-Japonic *o, which itself was raised into /wo/ and /u/ around the split period and then leveled in all contexts into /u/ (with or without an initial /b/ in case of the change from /wo/) in Ryukyuan

¹¹² Tarama forms of this verb, allomorphic *bul* and *vul*, have the initial consonant, in which they resemble Old Japanese. Also, *wori* reportedly was not used as an existential verb in OJ, and instead it functioned as the stative form of the verb *wiru* ‘to sit’, i.e. ‘be sitting’ (Frellesvig 2010:101-102).

ethnolects, there are the Proto-Japonic central vowels *i and *ə, which according to Frellesvig and Whitman gave rise to the Old Japanese /o/. One cannot exclude the possibility that around the split period *i and *ə had not yet been altered into /o/, and thus perhaps they produced Proto-Ryukyuan *u directly, without the convoluted path of first merging into /o/ and only then being raised into /u/. The correspondences would thus take the following form:

PJ *o < PR *u and *wo < MV /u/ and /bu/

PJ *i < PR *u < MV /u/

PJ *ə < PR *u < MV /u/

This hypothesis could be proved, or at least strongly supported, if the Proto-Japanese diphthongs that reportedly gave rise to Old Japanese /wo/, i.e. *ui, *uə and *ua, were found to be realized in Miyako as the long back close vowel /u:/;

(3) except after sibilants, Miyakoan /i/ is a result of the raising of *e from the Proto-Ryukyuan stage. Other than the “straightforward” Old Japanese /e/ (a merger of earlier /e/ and /ye/), Miyakan /i/ occasionally corresponds with Old Japanese /wi/, in lexemes such as *kwi* ‘a tree’ (Miyakoan *ki:*), *okwi* ‘to wake up (root form)’ (Miyakoan *uki-z*), or *ukwi* ‘to accept (root form)’ (Miyakoan *uki-z*). This could imply that either pre-Old Japanese falling diphthongs *ii and *ui (or at least one of them), which developed into Old Japanese /wi/ as postulated by Frellesvig and Whitman 2008-a, in Proto-Ryukyuan developed into *e, possibly with an intermediate stage such as *ie before the central vowel had been dropped – or that the Proto-Ryukyuan split from Proto-Japonic occurred only after the merger of *ii and *ui into /wi/ had been completed, and then the Proto-Ryukyuan *wi followed a path identical in Ryukyuan as in Japanese, that is, it was contracted simply into /i/.

Also, as noticed by Serafim (2003, 2008), forms with a non-raised /e/ such as *oke* ‘to wake up (root form)’ are still present in dialects of northeastern Kyushu; he proposes therefore to consider those the home dialects of Ryukyuan languages, from which Proto-Ryukyuan diverged;

(4) as a rule, word-medial Proto-Japanese *p has corroded both in Miyakoan and in Japanese, to the extent that in Miyakoan not even the bilabial approximant before /a/, the last remaining reflex of medial *p in Japanese, has been retained (for details see 2.2.6.3.). Nevertheless, there are some scarce examples whereby the word-medial /p/ seems fossilized at the obstruent stage. One such example is the cognate with Old Japanese *opo*(*shi*) and modern *ō(i)* ‘big, large, a lot’: it takes the form *uku* in Irabu, *uhu* in Ikema and *upu* in most other regiolects. A conceivable hypothesis explaining the situation is that the Ryukyuan-Yamato split occurred *when the lenition* of the medial Proto-Japanese *p into Old Japanese /ϕ/ or /β/ (with no word-medial opposition between the two on the phonological level yet) *had already been underway*, but this particular vocabulary item, *opo*, still maintained its conservative features. As it is likely that *opo* or its direct predecessor (*ipi, *əpə or different, reconstruction suggestions by Jarosz) was a frequently used lexeme of a very basic meaning, it

may be assumed that this particular item was more resistant to phonetic innovations;

(5) as explained in 2.2.8., Miyakoan verbs (with certain reservations regarding the Irabu regiolect, not to be discussed here) corresponding to the quintigrade (and also monograde) conjugation verbs in Japanese in general match the medial/infinitive form of their Japanese cognates. This could be explained by the following hypotheses: either that the medial form used to be the *primary* and *conclusive* back in Proto-Japonic with the Old Japanese conclusive form being a later development, or that infinitive and conclusive forms *merged* at some stage of the Miyako language history.

Another question emerges at cognates of Old Japanese bigrade verbs; their roots, too, correspond with OJ/EMJ medial roots (*tsiki* vs. *tsuke* ‘to attach’, *ui* vs. *uwe* ‘to plant’), but they all uniformly end with moraic /z/ (*tsikiz*, *uiz*). One conceivable explanation holds that the ancestor infinitive form had an ending which could later develop into Miyakoan /z/, such as a *ri subjected to the flap deletion rule (so *tsikiri for *tsikiz*, *uiri for *uiz* etc.). Another proposal is that a large number of Miyakoan cognates with quadrigrade and all cognates of r-irregular verbs have a final /z/, either due to the activating of the flap deletion rule or because of a final *i in the ancestor form (thus *az* for OJ/EMJ *ari* ‘to be’, but also *uz* for *owi*, modern *oi* ‘to chase after’), while on the other hand, vowel-final verbs are rather unusual; therefore, an “automatic” final /z/ might have been attached to all bigrade verb cognates to satisfy the system’s need for symmetry.

2.3. Morphology and syntax

The descriptions in 2.3. are based on the Hirara regiolect, as it is the best represented Miyakoan ethnolect in the *Materials*. Whenever possible, more significant discrepancies between Hirara and other recorded regiolects will also be addressed.

2.3.1. Basic terminology and concepts as applied in the present description

Word: borrowing the definition from Shimoji (2008: 36-37), this author will use the term “word” in the meaning of *grammatical word*: a morpheme which can host affixes and clitics as well as head a phrase and/or modify it (lexically or grammatically, as for example an auxiliary). To put it very shortly, a word is a morpheme that does not need to have a host in order to appear in a sentence.¹¹³ Furthermore, Shimoji uses the term *word-plus* to refer to a realization of the word supplemented by affixes and clitics.

Lexeme: a collection of all possible word-pluses (a word and all attachable affixes and clitics it could appear with) sharing exactly the same lexical meaning or bundle of meanings¹¹⁴.

Affix: a bound morpheme which can only appear in a sentence after it has been attached to a (grammatical) word. In the narrow meaning applied here, affixes are lexical class-specific and do not allow any other grammatical word to stand between them and the host word, both features differentiating them from clitics. In Miyakoan, one usually encounters suffixes, and prefixes are sometimes employed in derivational strategies (such as the honorific prefix *mi-* attaching before nouns).

Clitic: a bound morpheme which differs from affix in that a clitic needs to have not only a direct morphological host, but also a syntactical host – a complete phrase or clause to which belongs the word which the clitic has been attached to (cf. Payne 1997:22). Another difference is that a clitic is not class-specific, so it may join words from more than one lexical class, and that other free word forms can come in between the clitic and the host word. In Miyakoan, enclitics rather than proclitics are prevalent.

Due to the lack of prosodic information recorded in Nevskiy’s *Materials*, prosodic criteria for differentiating a word from a clitic, or a clitic from an affix,

¹¹³ Cf. also the approach from Majewicz 1985:21: “[words] are understood here as minimal segments complete with respect to both lexical and grammatical information”.

¹¹⁴ A shared root for all word pluses is also a frequent feature of lexemes, but it will not be indicated here as a necessary prerequisite for a group of homosemic word-pluses to be classified as a lexeme, so as not to exclude suppletive forms.

could not be established. Therefore, this working distinction has to rely on the above morphosyntactic criteria alone.

Notation: affixes are attached to the preceding morphemes with < - > (hyphen). The same symbol is also used for adjoining lexical morphemes in compound words, as well as lexical words and their auxiliaries. Clitics have been marked with < = > (equation sign), also used for adjoining nominal predicates with a copula.

2.3.2. Lexical categories

The following structural and distributional criteria are used for defining Miyakoan lexical categories¹¹⁵:

- incorporation into the syntactic structure of the sentence;
- inflectability;
- attachability of tense, aspect and mood (TAM) markers;
- attachability of any case markers;
- attachability of all case markers;
- ability to function as a subject or an object of a clause;
- ability to function as a predicate of a clause;
- ability to modify the predicate;
- ability to modify the arguments of the predicate;
- display of relativized deictic functions.

Each lexical category represents a unique combination of these criteria. The full set of categories thus obtained has been introduced in Figure 2.3.2. below.

Short definitions that will assist the interpretation of the contents of the graph have been provided below. Details about morphological characteristics of each category can be found in respective sections on specific categories.

Interjections are exclamations and discourse markers which function outside the syntactic structure of the sentence.

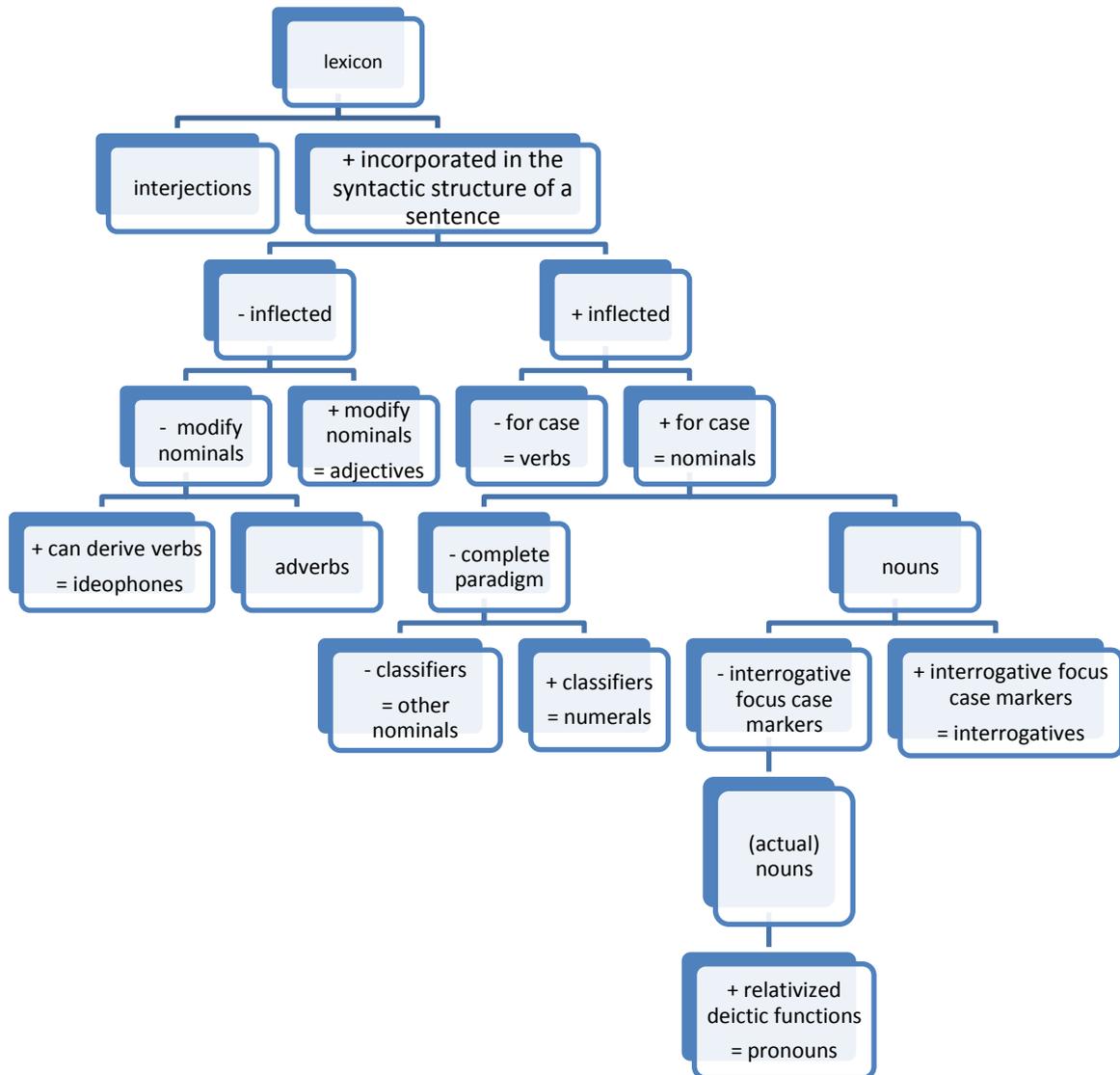
Verbs are the lexemes which can be inflected for tense, aspect, mood and polarity. Within the clause they function as the predicate. When they are nominalized, for instance by subordination affixes or by taking on the medial form, they lose the tense and mood marking and may take on nominal marking instead, but syntactically they still retain their verbal characteristics by taking on nominal arguments, with the relations between the argument and the predicate expressed by the case marking.

Nominals are the lexemes which can be inflected for at least three cases (topic, focus, inclusive) further called *IR-cases*. They are divided into multiple subclasses. **Nouns** (“actual nouns”) are the nominals inflected for the complete

¹¹⁵ In order to keep the classification consistent and easily verifiable, the author tried to avoid using any semantic criteria. The only exception is partially the subclass of pronouns, which is extracted from the class of nouns by the functions they display (or do not display) in the discourse.

available set of cases (cf. 2.2.3.3.1.). Consequently, nouns are the category that can encode core arguments, i.e. function as subject and object, to the predicate of a clause.

Figure 2.3.2. *Lexical categories in Miyakoan*



On the other hand, *numerals* are those nominals which do not inflect for a full paradigm, but can optionally take on a small number of cases apart from the three IR-cases; this includes *-nu* when preceding, and at the same time modifying, the head of a noun phrase. This indicates that this *-nu* is in the genitive (attributive, to be exact) function alone, and so numerals, unlike nouns, cannot function as the head of a phrase nor as an argument to the predicate. Furthermore, numerals cannot occur in a clause in their bare root form: they need a classifier to be attached to their root in order to become syntactically valid.

A special subclass of nouns, with limited inventory and deictic discursive functions which are characterized by referential relativity, has been labeled as *pronouns*. Pronouns are further classified semantically as personal and demonstrative. A group of nominals used chiefly in questions, which would probably be considered interrogative pronouns in terms of traditional nomenclature, here is considered a subclass of nouns distinguished by their ability to take on the interrogative focus marker (-*ga* in case of Hirara); for that characteristic they have been labeled here *interrogatives*.

Not inflected lexical classes which are nevertheless intertwined into the structure of the sentence can be collectively called *attributives*, as their main function is to modify the heads of their respective phrases. Those attributives the usage of which is limited to modifying the nouns are called *adjectives*. Adjectives use productive suffixes to derive nouns and verbs, but in their pure form they can only take the slot directly preceding the head noun in the phrase. They can also exert phonological influence over the modified noun by voicing a noun's initial voiceless consonant in a fashion similar to Japanese *rendaku* (連濁, word-medial voicing on the morpheme boundary). For this reason it may be considered controversial to attribute to Miyakoan adjectives a status of free morphemes rather than bound stems; cf. 2.3.3.3. for the reasons why in this description it has been decided to consider adjectives free word forms and incorporate them into the classification of lexical categories.

Conversely, uninflected categories which can only modify the verbs are divided into *adverbs* and *mimetics*. Mimetics (name borrowed from the description of a similar category in Okinoerabu-Amami in Tokunaga 2013) are distinguished from adverbs by certain morphological characteristics: they have a specific structure, they cannot appear in a clause just as they are in their root form, but from their root form verbs can be derived.

2.3.3. Morphology of specific lexical categories

2.3.3.1. Verbs

In Miyakoan, verbs display the following linear structure:

- a stem, which depending on the verb may be either consonant- or vowel-final (the final phoneme alternates in some inflectional groups for some forms);
- a base form, which actually simply includes the first sound of the first suffix (the number of these suffix-initial sounds is very limited for every verb in every inflectional group, and a suffix-initial sound in itself often already involves some functional implications for the inflected form; therefore, on some occasions it is justified to speak of the base forms apart

from stems, the way it has been traditionally done in Japanese grammar of conjugated lexical categories);

- a range of suffixes, which may also be followed by auxiliary verbs for some grammatical meanings.

The following three base forms can be introduced for Miyakoan verbs:

(1) the finite form, which by itself (no further suffixes) can already conclude a sentence, and indicates non-past positive polarity if not marked otherwise; it can also adapt a wide range of suffixes such as the past tense marker (for most inflectional groups), desiderative or conditional markers. The “bare” (not marked for anything else) finite base is also the default form by which Miyakoan verbs are referred to in this description. In some inflection groups, the finite-marking morpheme is at the same time the final sound of the stem, while in different groups, the marker of finiteness has to be attached to the stem in order to create the finite base form.

In regular inflection groups, the final sound in a finite verb base can occur as any of the following phonemes (whether an integrated part of the stem or not): /u:/ (as in *umu*: ‘to think’), /o:/ (as in *fo*: ‘eat’; in regiolects which do not have /o:/ the diphthong /au/ appears instead, thus for *fo*: in Irabu there is *fau*), /i/ (*mutsi* ‘to have’), /s/ (*kaks* ‘write’), /z/ (*uz* ‘be’), /m/ (*jum* ‘read’), /n/ (*sin* ‘die’), and alternatively /l/ in place of the moraic /z/ in Tarama or Irabu (therefore *ul* instead of *uz* ‘be’). The three irregularly inflected verbs, *si*: and *asi* ‘to do’ and *kss* ‘to come’, have respectively /i:/ (the apical allophone [ɿ]) and /s:/ for their finite form suffix. It can be therefore concluded in more abstract terms that the finite form suffix in Miyakoan can be expressed by a vowel or by a moraic (/syllabic) consonant;

(2) the *irrealis* form, which is expressed in most inflectional groups by the suffix *-a* attached directly to the stem. Usually it cannot conclude a clause by itself, but it hosts a variety of *irrealis* modality suffixes, expressing counterfactual or uncertain knowledge (see also Shimoji 2008:516);

(3) the medial form, which is in most inflectional groups indicated by the suffix *-i* attached directly to the stem. The medial form usually occurs in various form of verbal compounding: whether it is a combination of a lexical plus an auxiliary verb, two lexical verbs forming a separate lexical item, or two VPs connected in a so-called clause chain, the preceding component will always occur in the medial form. As it is, the medial base verb is not inflected for any conjugational categories, taking on the inflection values imposed by its finitely inflected auxiliary or the final verb in the clause chain. For some inflectional groups the medial form also serves as (or is homophonous with) the imperative, and for others it serves as the stem to which the imperative can be attached.

The medial form also displays a special syntactic characteristic: it can host IR-case markers *-ja*, *-mai* or *-du*. This fact makes the medial base form resemble a nominalized verb, a hybrid category which displays a fragmentary nominal paradigm while maintaining its syntactic qualities of a verb. It is not a unique

feature of Miyakoan on the level of Japonic languages (cf. modern Japanese usage of medial and gerundive forms: *mi-wa-shi-nai* see.MED-TOP-do-NEG.NPST ‘definitely not see’, or prohibitive *shi-te-wa-ikenai* do-GER-TOP-PROH.NPST ‘must not do’, or Old Japanese constructions with the adnominal verb forms).

Table 2.3.3.1. shows basic inflectional groups of Miyakoan verbs, accounting for differences in their stem forms as well as predictable variations in their base forms as required by the attached suffix(es). Forms marked with a question mark have not been attested in the *Materials* and they are a result of this author’s estimation.

Table 2.3.3.1. *Verbal inflection in Miyakoan*

group	definition	finite	irrealis	medial
I	stem-final /z/; lengthening of the stem-final consonant in non-finite base forms	<i>az</i> ‘to speak’	<i>azz-a</i>	<i>azz-i</i>
II	stem-final /z/; alternating with /r/ in non-finite base forms	<i>uz</i> ‘to be (animate)’ <i>az</i> ‘to be (inanimate)’	<i>ur-a</i> <i>ar-a</i>	<i>ur-i</i> <i>ar-i</i>
III	stem-final consonant other than an alveolar sibilant or voiced labio- dental fricative	<i>kak-s</i> ‘to write’ <i>jum</i> ‘to read’ <i>sin</i> ‘to die’	<i>kak-a</i> <i>jum-a</i> <i>sin-a</i>	<i>kak-i</i> <i>jum-i</i> <i>sin-i</i>
IV	stem-final alveolar sibilant	<i>jurus-i</i> ‘to forgive’ <i>muts-i</i> ‘to have’ <i>ss-u</i> ‘to know’	<i>jurus-a</i> <i>?muts-a</i> <i>ss-a</i>	<i>jurus-i</i> <i>muts-i</i> <i>ss-i</i>
V	stem-final voiced labio- dental fricative /v/; lengthening of the stem-final	<i>niv</i> ‘to sleep’	<i>nivv-a</i>	<i>nivv-i</i>

	consonant in non-finite base forms			
VI	stem-final /u:/ or /o:/ alternating with /a(:)/ in non-finite forms ¹¹⁶	<i>fo:</i> ‘to eat’ <i>o:</i> ‘to argue’ <i>umu:</i> ‘to think’	<i>fa:-</i> <i>a:-</i> <i>uma:-</i>	<i>fa-i</i> <i>a-i</i> <i>uma-i</i>
VII	stem-final /i:/	<i>mi:-z</i> ‘to see’ <i>fi:-z</i> ‘to give’	<i>mi:-</i> <i>fi:-</i>	<i>mi:-</i> <i>fi:-</i>
VIII (irregular 1)	the verb <i>kss</i> ‘to come’; the <i>irrealis</i> form also used as the imperative	<i>kss</i> ‘to come’	<i>ku:</i>	<i>kɛ-i</i>
IX (irregular 2)	the verb <i>si:</i> ‘to do’	<i>s-i:</i> ‘to do’	<i>s-u:</i>	<i>ɛ-i:</i>
X (irregular 3)	the verb <i>asi</i> ‘to do’; includes a separate imperative form <i>assu</i>	<i>as-i</i> ‘to do’	<i>aɛ-i</i> <i>as-u</i>	<i>as-i</i>

The irregular verbs shown in Table 2.3.3.1. are specific for Hirara. For other regiolects these verbs may remarkably differ; for instance, in Irabu and Ikema the verb meaning ‘to come’ is *fu:* - in other words, it is visibly a cognate of Old Japanese finite *ku* (rather than the infinite *ki*, which corresponds with Hirara *kss*). The *irrealis* form of *fu:* has not been attested in the *Materials*, but the observed medial form is *ffi*. Moreover, *fu:* also has a suppletive past tense form of *ttal*.

Similarly, *si:* and *asi* ‘to do’ in Ikema have respective cognates of *hi:* and *?ahi*, and their inflection seems to reflect that of their Hirara counterparts: *hu:* and *ahu* for *irrealis*, *hi:* and *?ahi*¹¹⁷ for medial. From a number of Sawada examples it is clear that both forms (*si:* and *hi:*) co-occur in the ethnolect, even though /h/ has not been confirmed as a distinct phoneme (see 2.2.3.2.), which is why it has been postulated in the present dissertation that in some particular

¹¹⁶ In ethnolects which do not have the phoneme /o:/ there is a stem-final unalternating /a/ instead, cf. Irabu *fa-u*, *fa-*, *fa-i* ‘eat’.

¹¹⁷ The form *?ahi* as such has not been attested in the *Materials* for neither finite nor medial form; however, parallelly to *hi:* and Hirara *asi*, it can be assumed that these could actually be the respective Ikema forms of this verb.

morphological settings [h] and [s] remained in free variation as realizations of the phoneme /s/. A possible reason for such variation lies in the convergence with the language of Sawada neighbors, the Ikema-speaking Sarahama inhabitants. Cf.:

zu: ah-udi
 hey do-OPT
 ‘Hey, let’s do it’ (Sawada);

multu ɛɛana-sa=ti:-ja as-uda
 at all dirty-NMN=QUOT-TOP do-NEG.MED
 ‘Not thinking it dirty at all...’ (Sawada).

2.3.3.1.1. Inflectional categories and derivational strategies

Verbs in Miyakoan inflect for four typically Japonic conjugation categories: tense, aspect, mood and polarity. A “default”, unmarked setting for a finite verb is non-past tense with positive polarity; other categories and grammatical meanings need to be formally indicated by additional morphemes.

In derivational morphology, Miyakoan verbs display a number of valency-changing operations. They can also be marked for a honorific value.

2.3.3.1.1.1. Polarity

Polarity is a category inherently intertwined with the category of tense: a verb cannot be marked separately for polarity and tense, since a single marker indicates both polarity and tense at the same time.

Positive polarity, both past and non-past, is expressed by a zero marker, or is identical to the tense marker in question. Non-past negative polarity is indicated by the morpheme *-n* suffixated to the *irrealis* base of a verb. In practice, this means that for inflection categories I-V negative polarity is expressed by the suffix *-an*, for VI the stem-final vowel alternates with /a:/followed by *-n*, and for VII *-n* is directly attached to an unaltered stem, cf.:

no:-mai ar-an
 what-INC be-NEG.NPST
 ‘There’s nothing there’, ‘it’s nothing’ (group II);

ba:-ja pstu-to: a:-n
 1SG-TOP man-COM.TOP argue-NEG.NPST
 ‘I don’t argue with the people.’ (group VI);

ba:-ja no:-ju-mai mi:-n
 1SG-TOP what-ACC-INC see-NPST.NEG
 ‘I can’t see anything.’ (group VII).

Irregular verbs follow the pattern of *-n* attached to the *irrealis* base. For *kss* ‘to come’ the form is *ku:n* (no example utterances have been found, but the form in question was recorded as an example of formation of the negative in Miyakoan in the entry **-n**), for *si*: ‘to do’ it is *su:n*. No instances of *asi* inflected for negative polarity have been found; an expected form, if it exists at all, should be *?asun*. Cf.:

su:-n-su-du masi
 do-NEG.NPST-NMN-FOC better
 ‘It’s better not to do this’.

Past tense negative polarity is expressed by the suffix *-ddam*, again attached to the *irrealis* base; the actual suffixes or alternations to the stem are therefore *-addam* for groups I-VI, *-ddam* for the group VII¹¹⁸, and *-uddam* for the irregular verbs, cf.:

ka-nu midumm-a ba-ga kut-u:ba antei:-ja azz-addam=do: ja
 that-GEN woman-TOP 1SG-GEN thing-ACC.TOP like this-TOP say-NEG.PST=EMP
 ‘That woman didn’t talk like that about me!’ (group I);

ka-nu psto: uguna:z-nkai-ja k-u:ddam
 that-GEN man.TOP gathering-DIR-TOP come-NEG.PST
 ‘He didn’t come to the gathering’.

Negative polarity also has a distinct medial form marker, the suffix *-da*. It is used for the purpose of clause-chaining clauses with negative predicates, and it also serves as a base for a variety of negative clause-level suffixes (such as gerund *-dana* or conditional *-daka*), cf.:

u-nu zza-gama: nau=ti:-mai azz-ada gufu-gufu=ti: idi:-pal-tal-tsa
 that-GEN elder-DIM.TOP what=QUOT-INC say-NEG.MED silent-silent=QUOT leave-go-PST-HRS
 ‘As they say, that grandpa left without saying a word’ (Sawada, from a story; cf. 1.2.5-d-d-.).

A group II verb *az* ‘to be (inanimate)’ displays a functional split in its polarity marking. If it is used as a copula for the purpose of inflecting nominal

¹¹⁸ No actual examples of verbs from this group have been found; the above form has been inferred from negative past conditional or provisional forms, such as *mi:ddaiba* ‘if/because I did not see it’, as well as from the general rule confirmed for other inflectional groups that negative polarity, regardless of the accompanying tense or modality parameters, is always attached to the *irrealis* verb base. The same applies to the two ‘to do’ verbs, *si*: and *asi*.

predicates, regular negative polarity pattern is applied (*az* < *aran*). On the other hand, lexical negation of *az* is expressed suppletively with the form *nja:n*. This suppletive negation is also used for the possessive meanings ('not to have'), as well as an auxiliary in a handful of negative constructions which will be discussed later in 2.3.3. Cf.:

iza nukj-u:z sima=ar-an
 far be away-PROG.NPST village=COP-NEG.NPST
 'It is not such a distant village/This village is not so far away';

madu-nu nja:n
 free time-NOM be.NEG.NPST
 'There is no spare time/I have no spare time'.

2.3.3.1.1.2. *Tense*

As is typically the case with Japonic languages, in there are two dimensions of tense in Miyakoan: non-past and past. The non-past meaning does not need any extra marking: it is already incorporated in the finite form of a verb, for both polarities.

A bare non-past form seems to occur rarely, at least in the *Materials*, and where it does, for action verbs it indicates the future rather than the present; a range of present meanings (progressive, habitual etc.) can be marked by the aspectual auxiliary verbs (see 2.3.3.1.1.3.), in which case the auxiliary verbs themselves are in their non-past form. Cf.:

kju:=dja:m-du funi-nu idi-n-dara atsa: masari idi-n
 today=even-FOC ship-NOM depart-NEG-IRR.PST tomorrow.TOP still more depart-NEG.NPST
 'If [the ship] did not depart even today, it's still less possible that it should depart tomorrow'.

The case seems different, however, with verbs expressing states and characteristics, such as existential verbs – they appear to include a present meaning in their default non-past form, cf.:

itciin-tja:na-du az
 one yen-only-FOC be.NPST
 'I only have one yen' (lit. 'There is only one yen').

Past tense is expressed by the suffix *-taX*, X meaning the final phoneme which varies depending on the regiolect (cf. 2.1.4.), in Central Miyakoan usually being *-taʒ*. There is also an example of a different, affricated consonantal onset: *-tsaz* in Karimata. These suffixes display regular correspondences with *-te*

ari/-tari, a stative (progressive, resultative) suffix from the history of mainland Japanese which itself later evolved into the Japanese past tense marker *-ta* (Frellesvig 2010:69). There is therefore a high likelihood that Miyakoan *-taz* and Old Japanese *-tari* are in fact cognates.

The past tense suffix is attached to the stem (final /i/) in the inflection group VII and to the finite base elsewhere. An unusual exception is found in the group II, where the stem-final /z/ often (although apparently optionally) gets deleted by the suffix in question. Cf.:

no:=ti-ga azz-ama-taz
 what=QUOT-FOC say-HON-PST
 ‘What did you say?’ (group II, a honorific auxiliary verb *ma(:)z*);

no:=ti-ga az-taz
 what=QUOT-FOC say-PST
 ‘What did you say?’ (group I);

nnama-du ks-taz
 now-FOC come-PST
 ‘I’m back!’ (lit. ‘I have just come’, a homecoming greeting parallel to Japanese *tadaima*) (group IX/irregular I);

i:nnja:-nna kiban kinai-nu a-tal-tsa
 western house-DAT.TOP poor household-NOM be-PST-HRS
 ‘As they say, there was a poor family living in the western house’ (Sawada, from a story; cf. 1.2.5-d-d.);

ba-ga ffa-nu mma-nu sin-tai
 1SG-GEN children-GEN mother-NOM die-PST
 ‘The mother of my children died’ (Sarahama, from a story; cf. 1.2.5-d-a.).

2.3.3.1.1.3. *Aspect*

A range of aspectual meanings can be conveyed by auxiliary verbs; as observed by Shimoji (2008:324-325), all such auxiliary verbs are grammaticalized versions of lexical verbs. In analytic aspectual structures, the lexical verb is in its medial base form and it is the auxiliary verb that carries the markers of finiteness (tense and polarity) as well as mood. There are also structures in which aspect is expressed synthetically, by means of suffixation; such structures, like in Japanese, are much more uncommon in Miyakoan than analytic aspect marking.

A finite form not marked specifically for aspect should be interpreted in accordance with the semantic status of the verb in question: perfective and

habitual for action verbs, stative for state verbs. Karimata 2012, a paper describing tense, aspect and mood system of Nobaru regiolect (which like Hirara represents Central Miyakoan), introduces a relevant distinction between the following semantic verb groups with respect to their aspect marking and meaning: verbs of objective change (an action which brings a change upon PATIENT by an AGENT, such as *utsi* ‘to hit’ or *idasi* ‘to take out’), verbs of subjective action (an action which does not bring a permanent change upon PATIENT even if there is one, such as *fu:z* ‘to rain’ or *azks* ‘to walk’), verbs of subjective change (an action which brings a change upon PATIENT or EXPERIENCER while there is no specific AGENT, such as *sin* ‘to die’), animate (sensitive) existential verb (*uz* ‘to be’), and inanimate (insensitive) existential verb (*az* ‘to be’).

The following list is not likely to represent the complete paradigm, or all aspect-marking possibilities of Miyakoan; they are simply the aspect-marking verbs and/or aspectual meanings detected in Nevskiy’s *Materials*.

2.3.3.1.1.3.1. *Progressive-resultative*

In glossing referred to as progressive, progressive-resultative aspect indicates either the duration of the action itself (in case semantically the verb expresses a durable action) or the lasting results of an action (in case the verb expresses a non-durable action the results of which can be observed rather than the process as such). It is marked by the auxiliary verb *uz* (inflectional group II), which when used lexically means ‘to be (animate/sensitive)’. Cf.:

εumutts-uba jumi-du-uz
 book-ACC.TOP read-FOC-PROG.NPST
 ‘As for the books, I’m reading them’ (progressive: verb *jum* ‘to read’);

to:-ga kei-uz=ga=ti mi:-fi:-ru
 who-FOC come.MED-PROG.NPST=INT=QUOT see-BEN-IMP
 ‘Please go and see who has come’ (resultative: verb *kss* ‘to come’).

Progressive aspect for action verbs (verbs of subjective action and subjective change according to Karimata 2012 classification) may also indicate habitual meanings, which is possibly the result of comprehending repetitive actions as actions in progress (unfolding), cf.:

mainitsi tsi:bi=tja:ka-uz muno: no:=ga
 everyday copulate=only-PROG thing.TOP what=INT
 ‘What are they: every day they do nothing but copulate?’ (a riddle, cf. 3.3.2.30.).

2.3.3.1.1.3.2. *Conative*

The conative aspect (by Shimoji 2008:326 called *experiential*) is marked by the group VII verb *mi:z*, the lexical meaning of which is ‘to see’. Conative indicates conducting an action as a trial, for example in an attempt to find out if completing the action inflected for the conative will in fact serve the speaker’s intended purpose, cf.:

ik-i-du-mi:-taz-suga
go-MED-FOC-CON-PST-but
‘I tried and went there, but...’;

ksk-i:-mi:-ddo
ask-MED-CON-HOR
‘Let’s ask [them]!’

2.3.3.1.1.3.3. *Prospective*

Prospective (the term follows Shimoji 2008:325) is indicated by a group III verb *uks*, the lexical equivalent of which means ‘to put’. This aspect apparently conveys the meaning of doing something in advance, with the action completed or state finished by the point of time referred to in the utterance in question. It also fits the definition of prospective in Majewicz 1985:85, “[prospective] informs about a state of affairs preceding the situation referred to”. Reportedly, it is easily used in conditional sentences, where it carries a hypothetical meaning (Karimata 2012:23, 28); this usage is confirmed by the example below, cf.:

mmjapi benkjo:-ju sj-i:-uks-tika tu:r-i-uka-mass-uga=ja:
a little more study-ACC do-MED-PRS-COND pass-MED-PRS-but=EMP
‘If I had studied a bit harder, I would have passed’ (Tarama).

Karimata 2012 explains that only verbs from the objective change semantics group may have the auxiliary *uks* inflected for the past tense. For other groups, an unmarked *uks* should be understood as either past or non-past depending on the context and lexical cues. Therefore, the example below (a quotation from a story) has been interpreted as having a past tense predicate, cf.:

u-nu nusitu-nu saitsi-nu du:du umuœei-ka-m=ti:
that-GEN thief-GEN intelligence-NOM quite interesting-VRB-RLS.NPST=QUOT
juruc-i-uks=no:kam
forgive-MED-PRS=HRS
‘It is said that they forgave that thief, because they decided that his intelligence was quite entertaining’ (from an unidentified story).

2.3.3.1.1.3.4. *Perfect*

Perfect is indicated by *nja:n* (Tarama *ne:n*), an auxiliary verb whose lexical counterpart is the negative non-past suppletive form of the verb *az* ‘to be, to exist (inanimate)’ (see 2.3.3.1.1.2.). The primary function of the perfect aspect appears to be expressing an action completed by the time of the utterance with an emphasis placed upon the final phase of the action; for Irabu, it is defined by Shimoji as indicating “a currently relevant state brought about by a past event” (2008:528), the concept of the “current relevance” of the action being the major characteristic of this subcategory. Cf.:

nnama baæei:-nja:n

now forget.MED-PERF

‘Now I really cannot remember’ (lit. ‘I have completely forgotten’);

sidimizzu zabuzabu-ti: ami-nja:n

rebirth water.ACC all over-ADVR¹¹⁹ bathe.MED-PERF

‘It bathed itself head to tail in the water of rebirth’ (from a story, cf. 1.2.5.-d-e.).

Nevskiy himself explained *nja:n* as an equivalent of Old and Early Middle Japanese perfect aspect suffix *-nu* (and there even seems to be a possibility that these two markers are cognates, even though at this time it remains unknown how the two forms could be linked to display a regular correspondence). If that is the case, perfect in Miyakoan, like in Old Japanese (Frellesvig 2010:66-67), could express not only completion, but also assertion that the action has or will have taken place.

Shimoji 2008:528-259 also discusses instances in which the perfect aspect denotes the meaning of the speaker’s regret that the inflected action has taken place. In this respect, Miyakoan perfect resembles strongly Japanese *-te shimau*, an aspectual construction labeled by Majewicz 1985:184 as perfective with secondary meanings of resultative and terminative. Also in the *Materials* there are examples which match Shimoji’s interpretation, cf.:

du:du guburi:-ja e-i:-nja:n

quite impoliteness-TOP do-MED-PERF

‘I am indeed very sorry (lit. I have done a great insult to you)’.

¹¹⁹ This interpretation is not certain, as Nevskiy did not explain in the *Materials* the meaning of this sound-symbolic word. The meaning here has been thus inferred from the situational context in the story.

2.3.3.1.1.3.5. *Durative*

Durative is applied to express an unfolding action which has been lasting for some time at the moment implied by the tense setting of the utterance. Cf. also the following definition: “the durative aspect usually denotes long lasting situations, situations in an uninterrupted development, or situations in gradual development (the latter being semantically very close to progressive)” (Majewicz 1985:83). It is expressed analytically by the suffix *-mti*, which attaches to the finite non-past form of a verb (regardless of the actual tense indicated by the verb in the main clause), followed by the existential verb *uz*¹²⁰. According to Karimata (Karimata 2012:19 ff.), durative differs from progressive-resultative in the respect that it can only refer to a third person’s action or state, it has an evidential component – the speaker needs to have been the witness of the action they are referring to – and it expresses an integrated, not interrupted temporarily action or state which can only be interpreted progressively and not resultatively. Hirara examples recorded by Nevskiy, however, counterindicate that durative cannot be used for first person values (cf. the next example).

As can be observed in the example below, when the finite base of the verb has a final /m/, *-mti* does not double nor lengthen the sound – the base-final /m/ is dropped instead, cf.:

ba-ga mi:-taz ba-nn-a karj-a: hunn-u ju-mti-ja: ur-addam
1SG-NOM see-PST moment-DAT-TOP 3SG-TOP book-ACC read-DUR-TOP be-NEG.PST
‘When I saw him, he wasn’t reading a book’.

Nevskiy translated examples with *-mti* into Japanese as *-tsutsu*, the unfolding action suffix which in Japanese also happens to be used in expressions with existential verbs (*-tsutsu aru*), albeit with the medial form of the suffixated verb.

Also, in some examples Nevskiy analyzed *-mti* as *-m-ti*, which could suggest an interpretation that *-mti* is in fact a combination of the *realis* mood form of a verb and the quotative clitic. Such analysis, however, currently cannot be confirmed. Nevskiy himself seemed to be a proponent of such an interpretation of *-mti*; he made no separate entry for *-mti*, while examples which apply this suffix can be found in the entries for the *realis* mood suffix *-m* and the quotative clitic *-ti*. Nevskiy also did not identify the *-ti* of *-mti* with the quotative suffix. Instead, he proposed there was an interfix *-ti-* attached to the *realis* mood form of a verb, so that combined they would indicate the progressive aspect (“Progressivum”). Cf.:

¹²⁰ In other words, formally it is almost identical with progressive-resultative, with the additional morpheme *-mti* incorporated between the lexical verb and the auxiliary. Progressive-resultative, however, uses the medial base form of the lexical verb.

ka-nu psto: paz-mti-du uz
 that-GEN man.TOP enter-DUR-FOC be.NPST
 ‘That man is getting to enter (someplace)’;

ba-ga ja: ik-i tigabzz-u kaks-mti ur-aba
 1SG-NOM house go-MED letter-ACC write-DUR be-COND
 vva: matea ik-i zo:vkuru ka-i k-u:
 2SG.TOP shop go-MED envelope buy-MED come-IMP
 ‘If I go home and am writing a letter, you go to the shops and buy me an envelope’.

2.3.3.1.1.3.6. *Frequentative*

Unlike the previously discussed subcategories, the frequentative aspect is indicated by synthetic suffixation and not auxiliary verbs. It is marked by the suffix *-tai* attached to the non-past finite verbal form (of both polarities) for most verbal groups, and to the stem for group VII. In order for frequentative to appear in a sentence, at least two verb phrases need to be marked with *-tai*. Frequentative indicates that the action is indefinitely repeated over the span of time covered by the proposition, cf.:

num-tai fo:-tai
 drink.NPST-FREQ eat.NPST-FREQ
 ‘We would drink and eat [repeatedly]’.

When there is a lining up of two semantically opposite verbs (either lexical opposites or the same lexeme inflected for positive and negative polarity) inflected for the frequentative aspect, it also implies some sort of indecisiveness detectible in the activity of AGENT (alternating actions: “now doing this, now doing that”), or that AGENT is preoccupied exclusively with the actions mentioned, cf.:

tu:z-tai tur-an-tai
 take.NPST-FREQ take-NEG.NPST-FREQ
 ‘He would take it and put it back [now and again]’;

muztu patarak-adana niv-tai uki-tai-ja
 at all work-NEG.GER sleep.NPST-FREQ wake up-FREQ-TOP
 e-i:-u-tsika:naran-suga
 do-MED-PROG-PROH-but
 ‘Well, you can’t just sleep and slack around [lit. now sleeping, now getting up] and not work at all’.

While it is not absolutely clear from the examples in the *Materials*, since only one example appears to include a complete utterance marked for the

frequentative, it does appear that *-tai* in itself is not a finite marker. Therefore, a verb inflected for the frequentative most likely needs an auxiliary verb (in all probability it is *si*: ‘to do’) in order to be marked for time and mood – which is to say that in a sense the frequentative is an analytic construction of some sort, resembling very closely the Japanese frequentative¹²¹ constructions with *-tari*. Given the striking formal and functional similarities, it might be the case that Hirara *-tai* is in fact a grammatical loan from mainland Japanese *-tari*.

2.3.3.1.1.4. *Mood*

There is a wide range of mood markers in Miyakoan and a quite intricate system of grammatically expressed modality, which also includes techniques that exceed verbal suffixation. Only verbal paradigmatic modality will be discussed below, dividing the dimensions and markers into two basic subcategories: epistemic (Palmer 2001’s *propositional* modality) and deontic (Palmer 2001’s *event* modality). The distinction between epistemic and deontic modality is not a strictly discreet one, so the meaning range of certain moods may extend beyond either subcategory (optative mood, here described under the deontic modality subsection, is one such example).

It should be noted here that verbal modality, epistemic and deontic alike, does not always form a straightforward paradigm of mutually exclusive markers. Rather, they form linear subclasses which resemble the slot structure described in 2.3.3.2.: markers of, say, subclass A cannot co-occur, but they can be followed by (combined with) markers of the subclass B.

Markers of the sub-class, or sub-paradigm, A linearly precede the markers of the sub-paradigm B. So far the following markers have been tentatively confirmed to belong to the sub-class A:

- *realis* marker *-m* (may be followed by the dubitative *-bja:*, assumptive *-sa:i*, deductive *-pazi*, *irrealis -dara*);
- optative *-di* (followed by the dubitative *-bja:*)
- precative *-zan* (followed by the dubitative *-bja:*)
- prohibitive *-na* (followed by the exhortative *-ra*)

All the remaining markers have been assumed to belong to the sub-paradigm B, due to the lack of indications proving otherwise.

Also, the status of deductive *-pazi* is uncertain, as in one example it has been found preceded by the *realis* mood marker *-m* as well as followed by the assumptive marker *-sa:i*. It may be possible that *-pazi* belongs to a yet another level of mood marking sub-paradigms in Miyakoan verbs.

¹²¹ Or intermittent, as in Majewicz 1985:127-128, 183-184.

2.3.3.1.1.4.1. *Epistemic modality*

2.3.3.1.1.4.1.1. *Irrealis*

Bare *irrealis* base form seems to indicate a future action or state, or an estimation that a given action or state will take place. From example utterances in the *Materials* it is unclear if this form has any person limitations; it appears it can be used for first and third person alike. Cf.:

ba:-ja munu: fa-i-ur-a
1SG-TOP meal.ACC eat-MED-PROG-IRR
'I will be eating my meal';

u-nigai-s-u:
HON-request-do-IRR
'Please do (lit. I will ask you)'.

It also appears that *irrealis* can express conjecture referring to the present by itself, cf.:

tsiks-ganasi-nu uiei-samaz-a
moon-lord-NOM command-do.HON-IRR
'As the Lady Moon has probably commanded...' (from a story,
cf. 1.2.5-d-e-).

It has been hypothesized for the purpose of the present study that the suffix *-dara* serves as a marker of the *irrealis* meanings which often refers to the past¹²². The suffix itself might have been derived as an *irrealis* form of the focus copula *da:z/du:z* (*da:z* < *dara*). It may not be carrying a past meaning already by itself, but in most examples it follows a verb inflected for past *realis* mood, cf.:

o:saka-nkai tsik-amaz-ta-m-dara=ti: um-ui:-uz
Ōsaka-DIR arrive-HON-PST-RLS-IRR=QUOT think-MED-PROG.NPST
'I think you must have arrived at Osaka by now' (Sarahama).

2.3.3.1.1.4.1.2. Conjecture

Non-past conjecture is indicated by a form analyzed here as a combination of the medial base with the topic marker *-ja*. For relevant inflection groups, this combination causes the verb-final /i/ to be dropped and the preceding consonant

¹²² This hypothesis may be not very accurate. For instance, Shimoji 2008:406-407 describes *-dara* as a "modal clitic" and explains it as a formant that expresses the speaker's certitude regarding the proposition; his examples also prove that *-dara* needs not to be hosted by verbs only (which might be obvious if in fact *-dara* has originated from the focus copula verb).

to be palatalized, a process remaining in accordance with the palatalization rule (2.2.6.3.). This form is used to express speaker's estimates about the present or the future, but at times it can also be simply interpreted as a first-person future tense. Cf.:

nnjada pja-ftu arj-a:
still early-ADV be.MED-CONJ
'I believe it is still (too) early';

antɛi: ɛ-i-mi:-ja:
like that do-MED-CON-CONJ
'Let's try and do it like that /I'll try and do it like that'.

If this form co-occurs with an interrogative (see the classification of lexical categories in 2.3.2.), it should be interpreted as a question even when wh-focus or interrogative markers are lacking, cf.:

kurj-a: no:=jarj-a:
this-TOP what=COP.MED-CONJ
'What could this be?'

In complex sentences, the combination of medial base and topic marker indicates the meaning of a 'reason' or 'cause' ('because', 'so').

Past conjecture is expressed by the suffix *-distaz*, which may have originated from the combination of the optative *-di* with the past tense suffix *-taz*, cf.:

nnjapi binkjo:-ju ɛ-i-uks-tsika: tu:r-i-uk-adis-taz-suga=ja
some more study-ACC do-MED-PRS-COND pass-MED-PRS.CONJ-PST-but=EMP
'If I had studied a little bit more, I would have passed'.

2.3.3.1.1.4.1.3. *Realis*

The mood indicated by the suffix *-m* will be called here *realis*, following Shimoji 2008. Nevskiy simply called it "a finite verbal form", and example sentences supplied by the *Materials* are not sufficient to determine the function of the mood. Consequently, theoretical foundations of this description will be largely inspired by Shimoji's (501-508) observations concerning Irabu regiolect.

Shimoji defines the mood in question as follows:

The *realis* mood inflection expresses (a) speaker's perceived certainty, and (b) high information value, in that the speaker indicates that his message is

new information to the hearer as the hearer does not know, or has a wrong assumption about, the truth value of the proposition¹²³ (Shimoji 2008:501).

Shimoji also notes that for verbs expressing a dynamic action (i.e. non-statives) the present tense of *realis* mood indicates speaker-assessed predictions about the immediate future, rather than their opinion about the currently unfolding present.

This author's impression is also that Miyakoan *realis* mood may be considered in terms of validational (veridical) force, the marking of which is described by Payne as indicating "the degree of commitment the speaker makes as to the truth of the assertion" (Payne 1997:252).

Realis mood marker can be attached to both present and past tense verbal forms, and the patterns of creating the form in question are as follows:

(1) inflection groups I and III attach the *realis* suffix to the finite base of the verb (*az* 'to speak' < *azm* 'to speak-RLS', *iks* 'to go' < *iksm* 'to go-RLS'), cf.:

anna-nkai az-m=do:
mother-DIR tell-RLS=EMP
'I'm going to tell the mother, you know?';

ba:-ja piz-m=do:
1SG-TOP go-RLS=EMP
'I will certainly go';

(2) inflection group II replaces the stem-final /z/ with the *realis* suffix (*az* 'to be (inanimate)' < *am* 'to be-RLS', *uz* 'to be (animate)' < *um* 'to be-RLS'). This rule also applies to the past tense suffix: *-taz* < *-tam*, cf.:

zo:-kar-i u-m-ma
good-VRB-MED to be-RLS-INT
'How do you do?', lit. 'Are you good?';

ksnu jamatu-pstu-nu ks-ta-m
yesterday Japanese-man-NOM come-PST-RLS
'Yesterday, a Japanese came here';

(3) inflection group VII can attach the suffix either to the stem or to the finite base (*mi:z* 'to see' < *mi:m* or *mi:zm* 'to see-RLS'), cf.:

¹²³ Note a striking similarity to Japanese mood marked by the clause-final nominalizer suffix *no*. Compare the following sentences: *Ashita, Sapporo-e iku* 'I'm going to Sapporo tomorrow' (simple declarative, no marked modality) and *Ashita, Sapporo-e iku no* 'I'm going to Sapporo tomorrow' (high information value, content unknown to speaker or perceived as understated).

mi:-m=do:
see-RLS=EMP
'I'll see it!';

mi:z-m=do:
see-RLS=EMP
'I *will* see it!';

(4) irregular verbs attach the suffix to their finite base: *si*: 'to do' < *sim* 'to do-RLS', *kss* 'to come' < *ksm* 'to come-RLS' (it can be observed that with the attachment of the suffix *-m* the minimality constraint is resolved, so there is no need for a long syllable nucleus anymore), cf.:

ks-m-sa:i
come-RLS-ASM
'He'll certainly come';

si-m-sa:i
do-RLS-ASM
'He'll certainly do [it]'.

No data illustrating inflection for *realis* has been found for the group IV-VI verbs.

The *realis* mood does not seem to occur with negative polarity¹²⁴. It does, however, occur in interrogatives (as seen in the *zo: kari umma* greeting above), in such function seemingly indicating in turn the speaker's assumption that the addressee possesses a piece of certain information unavailable to the speaker themselves, so they ask the addressee to share their knowledge. Compare the following unmarked and *realis* sentences with exactly the same content words:

iftsi-ga az=gara=ja:
how many-FOC be.NPST=UNC-EMP
'How many are there?';

iftsi a-m=ga
how many be-RLS=INT
'How many are there?', 'How many do you/we/etc. have?'.

¹²⁴ For Irabu, Shimoji observes that *realis* mood is not available for non-past negative polarity, but past tense *realis* occurs with both positive and negative forms. He also claims that it is "very rare" to use *realis* in questions except for rhetorical uses, which does not match the *Materials* evidence. (Shimoji 2008:506 – 507)

Another important feature of the *realis* is that it often co-occurs with different epistemic modality markers, such as the dubitative *-bja:m* or assumptive *-sa:i*, as well as *irrealis* *-dara* or an emphatic clitic *-do:*, cf.:

o:saka-nkai tsik-amaz-ta-m-dara=ti: umu-i:-uz
 Osaka-DIR arrive-HON-PST-RLS-IRR=QUOT think-MED-PROG.NPST
 ‘I think you must have arrived at Osaka by now’ (Sarahama).

2.3.3.1.1.4.1.4. Deductive

The deductive mood, indicating speaker’s certainty about the content of the proposition based on some sort of facts known to them beforehand, is expressed by the morpheme *pazi* (cognate with modern Japanese deductive function noun *hazu* and with Early Modern Japanese *pazu* meaning ‘obviously, certainly; it is only logical that’), the status of which as a lexical category remains controversial. Given that *pazi* can be combined with the copula *ja:z*, activating the palatalization rule in the process (*pazza:z*), and also that it seems to inflect like a nominal predicate in the first place, its status could be considered as that of a (function) noun, just as in Japanese. On the other hand, since no examples have been found of *pazi* modifying anything different from a verb, and moreover, as it can be combined with other verbal modality suffixes such as the assumptive *-sa:i*, for now it will be proposed to consider *pazi* a nominalizing verbal suffix. Cf.:

nnjada mi:-m-pazi-ju:ba ss-am-pazi
 not yet see-NEG.NPST-DED-ACC.TOP know-NEG.NPST-DED
 ‘He can’t have seen it yet, so he can’t know’;

nnja kakj-a:m-pazi-sa:i
 already make it on time-NEG.NPST-DED-ASM
 ‘I’m sure he won’t make it on time now’.

Deductive mood suffix can be attached to finite forms, both past and non-past, as well as of both negative and positive polarity, cf.:

ka-nu psto: atsa-nu funi-kara-du jamatu-nkai mmja:z-pazi
 that-GEN man.TOP tomorrow-GEN ship-ABL-FOC Japan-DIR go.HON.NPST-DED
 ‘That person will certainly go to Japan on the tomorrow’s ship’;

ka-nu psto: ksnu-nu funi-kara-du mmja:-taz-pazi
 that-GEN man.TOP yesterday-GEN ship-ABL-FOC come.HON-PST-DED
 ‘He must have arrived on yesterday’s ship’;

stumuti pja:ei-nu suru:-nkai-ja kakjo:-us-addam-pazi
 morning early-GEN gathering-DIR-TOP make it on time-POT-NEG.PST-DED
 ‘I’m certain he wasn’t able to make it to the early morning gathering’.

As it is often the case with suffixes with an initial bilabial consonant, in the instances of negative polarity inflection with a final -n, the /n/ influenced by the co-articulation processes is realized as the bilabial nasal /m/; cf. *mi:-n* ‘see-NEG’ < *mi:-m-pazi* ‘see-NEG-DED’, *kakj-a:n* ‘make it on time-NEG’ < *kakj-a:m-pazi* ‘make it on time-NEG-DED’.

2.3.3.1.1.4.1.5. Dubitative

Dubitative is the label chosen here for the mood indicated by the marker *-bja:ja(:)*, which is analyzable as a suffix proper *-bja:* (virtually not occurring by itself in the *Materials*) followed by an emphatic or topic marking morpheme *-ja*. The suffix proper seems a likely candidate for a cognate of an Old Japanese modal (conjecture and necessity) suffix *-beshi*, or more precisely with its root form *-be*. The corresponding root in Proto-Miyakoan would be *-*bi* (reconstruction by Jarosz), and then followed by a morpheme *-ja:* (possibly the topic marker), in accordance with the palatalization rule (2.2.6.3.), it would produce the form *-bja:*.

The suffix in question is attached to the finite base of the verb, with both polarities available, but it also can be found following other epistemic mood markers such as the optative *-di* or *realis -m*. Nevskiy’s Russian and Japanese translations of utterances involving *-bja:ja* are always interrogative, in case of Japanese using the conjecture copula *deshō* followed by the interrogative *ka*; the dubitative meaning in Miyakoan is therefore understood as the speaker’s expression of their reservations about their own proposition, which they want confirmed or denied by their addressees, cf.:

nakasuni-sann-a ja:-n-du ura:z-bja:ja
 Nakasone-Mr.-TOP home-DAT-FOC to be.HON.NPST-DUB
 ‘Is Mr. Nakasone home?’;

nnja kakj-a:ddam-bja:ja:
 already make it on time-NEG.PST-DUB
 ‘Now it’s too late, so we can’t make it on time, right?’;

as-udi-bja:ja
 do-OPT-DUB
 ‘Should I do this?’, ‘Would you like me to do this?’ (combined with optative);

ss-ama-ta-m-bja:ja:
know-HON-PST-RLS-DUB

‘Have you understood now?’ (combined with *realis*)¹²⁵.

2.3.3.1.1.4.1.6. Assumptive

“Assumptive” is an admittedly controversial label tentatively given to refer to the suffix *-sa:i*. In the *Materials*, examples including this marker are rather scarce, and it has only a few actual complete utterances recorded (as opposed to those that indicate exclusively a verb form inflected for *-sa:i* outside a sentence structure: these are slightly more numerous). Where there are available Japanese translations by Nevskiy, they display a variety of epistemic modality markers and rhetoric forms, such as *deshō* (conjecture), *-tomo* (definiteness, insistence), or *wake* (inferential). Out of these, “assumptive” is the only function which can be attributed to all the *-sa:i* examples in the *Materials*, as well as the only one that does not overlap with other modality dimensions which are already profusely represented in the language by different markers (i.e. conjecture). Here, assumptive is interpreted as expressing a proposition the content of which is considered by the speaker to be true because it should be regarded natural or logical under a given set of circumstances. This mood frequently follows markers of the *realis* (*-m*) or deductive (*-pazi*) moods, and in this case it can be understood as a kind of reinforcement of validation force marking (see Payne 1997:252). On the other hand, the assumptive character of the mood implies that *-sa:i* should not be used for marking first person predicates, or that such use should be very limited.

The suffix is generally attached to the finite base of the verb, but a number of examples bring evidence that for certain verbs it attaches to the medial base instead, cf. *az* ‘to be’ < *ar-isa:i*, *kss* ‘to come’ < *ke-isa:i*. Cf.:

aha antci:-du zinn-a mo:kir-aiz-sa:i
indeed like that-FOC money-TOP earn-PSV.NPST-ASM
‘Indeed, so this is how you make money’;

nnja kakj-a:m-pazi-sa:i
already make it on time-NEG.NPST-DED-ASM
‘I’m sure he won’t make it on time now’.

A noteworthy feature of assumptive is that it can be found in narratives, as in the fragment of the demiurge myth below:

¹²⁵ Again, one observes an important difference from Shimoji’s Irabu regiolect description, for which Shimoji reports that uncertainty markers, as he collectively calls *-bja:m*, *-pazi* and others, cannot co-occur with the *realis* mood forms (2008:514)

ami-nu tati-buku-nu jugam-i-uz-sa:i
 heaven-GEN vertical-pike-NOM crook-MED-PROG.NPST-ASM
 ‘And, it appears, the Heavenly Vertical Pike has been crooked’.

2.3.3.1.1.4.2. *Deontic modality*

Like epistemic, deontic modality does not form a formally consistent class in Miyakoan: the markers vary from uninflected suffixes to auxiliaries (precisely, the auxiliary adjective *pus* ‘want to’ indicating the desiderative). Nevertheless, they do not seem incorporable within a single inflected word-plus the way a number of epistemic modality markers do, the only exception found this far, optative plus desiderative, being discussed in 2.3.3.1.1.4.2.8.. On the other hand, it appears possible for at least some deontic markers to be combinable with epistemic modality markers; one example is one possible realization of precative, *-dja:m-bja:ja*, in which a deontic marker is combined with the dubitative mood marker.

2.3.3.1.1.4.2.1. Optative

The optative mood (labeled by Shimoji 2008:508-509 as *intentional*) is limited to first-person utterances and is marked by the suffix *-di*, also available as *-ddi*, attached to the *irrealis* base of the verb (in second-person usage *-di* gains a hortative meaning, cf. 2.3.3.1.1.4.2.6.). It combines the epistemic meaning of the speaker’s estimate that they will be doing something in the future with a volitional meaning of the speaker’s will or resolve to do it. Cf.:

anna-nkai azz-adi
 mother-DIR say-OPT
 ‘I’m going to tell the mother’;

sidigapu:=jaz-suga kju:-ja ju:zu-nu arj-a:
 thankful=COP.NPST-but today-TOP business-NOM have-TOP
 mata itsika kunu vtsi agar-adi
 again sometime soon stop by-OPT
 ‘Thank you very much, but today I have some things to do, so I’ll stop by at your place sometime soon (on a different occasion)’ (when refusing an invitation to pay a visit at someone’s house).

In questions, optative gains a second person meaning, which hypothesis is supported by the fact that it may co-occur then with honorific (i.e. inherently non-first person) verbs, cf.:

mi:-sam-adi=na

see-HON-OPT=INT

‘Are you going to see it?/Would you like to see it?’.

Optative suffix(es) can be combined with the quotative *-ti*; a verb thus equipped becomes a complement to the head of a following VP (usually notion/cognition verbs such as *umu*: ‘to think’), expressing the meanings along the lines of ‘going to do X’ or ‘trying to do X’, cf.:

kai-ga nja:-n kokugakuin-n pall-i: to:kjo:-ja:-ju mutɕ-i: nagai-fu
3SG-GEN similarity-DAT Kokugakuin-DAT enter-MED Tokyo-house-ACC have-MED long-ADVR

kuras-adi=ti:-du umu:

live-OPT=QUOT-FOC think.NPST

‘I’m going to enter the Kokugakuin University, have a house in Tokyo and live there for a long time, just like him’ (Sawada).

2.3.3.1.1.4.2.2. Imperative

Imperative can be expressed in two ways, depending on the inflection group of the inflected verb. All groups except for VII (stem-final /i/) and the irregular *si*: ‘to do’ appear to use finitely the medial base form, unmarked otherwise. Cf.:

pstu-nu ano: puz-tɕika du:-nu ano:-kara pur-i
man-GEN hole.ACC dig.NPST-COND oneself-GEN hole-ABL dig-IMP

‘If you dig a (grave) hole for someone, start by digging one for yourself’ (a proverb, cf. 3.3.1.18.).

It is also worth to observe that the imperative mood of honorific verbs (*samatei* or abbreviated *sa:tei*) never occurs without the benefactive (speaker-beneficiary) verb *fi:z*, cf.:

musika u-nu hunn-u a-tsika: kar-aɕ-i-fi:-sa:te-i
if that-GEN book-ACC have-COND borrow-CAUS-MED-BEN-HON-IMP

‘If you happen to have that book, please kindly let me borrow it’;

tumar-aɕ-i:-fi:-samate-i

stay overnight-CAUS-MED-BEN-HON-IMP

‘Please let me sleep over at your place’.

As it has been confirmed for group VII verbs and *si*: ‘to do’, imperative is formed by attaching the suffix *-ru* to the medial base of the verb. The verb that occurs most frequently with the *-ru* imperative marker in the *Materials* is the plain (i.e. unmodified for honorification) form of the benefactive verb *fi:z*. Cf.:

ba-ga mak-aba ni: ui-ru
 1SG-NOM sow-COND roots grow-IMP
 fusa tur-aba sakai-ru
 grass pick-COND flourish-IMP
 ‘Grow, you roots, when I have sown the seeds,
 flourish when I have picked the grass’ (Sawada, cf. 1.2.5-e-e.);

ma: nuki-ru
 demon leave-IMP
 ‘Demons, be gone!’ (Sawada);

ku-nu hunn-u vtts-a:ε-i:-fi:-ru
 this-GEN book-ACC copy-CAUS-MED-BEN-IMP
 ‘Please let me copy this book.’

It is not clear how the remaining irregular verbs, i.e. other than *si*: ‘to do’, form their imperative. Interestingly, in the example below, *si*: co-occurs with a honorific marker, but one on the nominal part of the compound – the prefix *gu-* of mainland Japanese origins – and not on the verb itself, cf.:

gu-jo:-ε-iru
 HON-utilization-do-IMP
 ‘Please, use it’.

2.3.3.1.1.4.2.3. Precative

Precative is used for making mild requests or proposals and should be perceived as weaker than imperative. It is expressed by the suffix *-dja:nna* (allomorphic *-za:nna*) attached to the *irrealis* base of all groups except group II. For group II, the stem is altered just like in the case of the past tense marker *-taz* (cf. 2.3.3.1.1.2.), i.e. the stem-final consonant is deleted; in case of precative mood inflection, the deletion does not seem optional anymore. Cf.:

ukuci-fi:-dja:nna
 wake up-BEN-PREC
 ‘Would you please wake me up?’;

ka-nu pstu: εo:kai-ja ε-i:fi:-sama-dja:nna
 that-GEN man.ACC introduce-TOP do-MED-BEN-HON-PREC
 ‘Would you please introduce him to me?’;

ata:ma juk-a:ma-za:nna
 a little rest-HON-PREC
 ‘Why don’t you rest for a while?’.

Explaining some utterance examples, Nevskiy analyzed the suffix into the components of *-dja:n* plus an interrogative clitic *-na*; *-dja:n* used independently appears to have a deontic meaning of negative intentional mood (cf. 2.3.3.1.1.4.2.9.). In this description, *-dja:nna* is considered an integrated whole, even though the English translations of example sentences most often take on the form of a question (which is a rather obvious result of precative modality marked in English by the modal verb *would* in questions), cf.:

nza-nkai-mai ik-adja:nna
 where-DIR-INC go-PREC
 ‘Wouldn’t you like to go someplace?’.

Nevertheless, the *-na* component can be replaced by the dubitative marker *-bja:(-ja)*, in which case both elements, i.e. both the intentional and epistemic components, amount to a precative meaning, cf.:

guburi:=jaz-suga ata:ma annai-ja ɛ-i:-fi:-sa:-zambja:=ja
 impoliteness=COP.NPST-but a little guide-TOP do-MED-BEN-HON-PREC=EMP
 ‘I’m very sorry, but could you please show me around just a little?’.

2.3.3.1.1.4.2.4. Prohibitive

Prohibitive modality is expressed synthetically by suffixing the marker *-na* to the finite base of a verb. Its cognate in Japanese, also *-na*, functions in an identical way. Cf.:

fo:-na=jo:
 eat-PROH=EMP
 ‘Don’t eat it!’;

atsa: kuma-nn-a ur-adjan-ɛɛa kɛ-i-fi:z-na
 tomorrow.TOP here-DAT-TOP be-NINT-because come-MED-BEN-PROH
 ‘I won’t be here tomorrow, so please don’t come’;

kibam munu: mi:nasi-na
 poor people.ACC despise-PROH
 ‘Never underestimate the poor’ (a proverb, cf. 3.3.1.11.).

The prohibitive suffix can be strengthened by a further addition of the exhortative modality suffix *-ra* (cf. 2.3.3.1.1.4.2.7.):

o:-na-ra
 argue-PROH-EXH
 ‘Don’t you argue!’.

There also exists a number of analytic prohibitive constructions, all including *naran*, the negative non-past polarity form of *naz* ‘to become’. One technique of expressing prohibitive analytically is to combine a topicalized medial base of a verb with *naran*, cf.:

ansji: ɛ-i:-ja-naran
 like that do-MED-TOP-PROH
 ‘You can’t do that!’ (Tarama).

A different option involves usage of the conditional *-tsika* plus *naran*. Not many details can be established about this construction, as it appears only in this example in the *Materials*:

muztu patarak-adana niv-tai uki-tai-ja
 at all work-NEG.GER sleep-FREQ wake up-FREQ-TOP
 ɛ-i:-u-tsika: nar-an-suga
 do-MED-PROG-COND become-NEG.NPST-but
 ‘Well, you can’t just sleep and slack around [lit. be sleeping and getting up] and not work at all’.

2.3.3.1.1.4.2.5. Obligative

Obligative (‘must’, ‘have to’) is expressed analytically by the construction *-dakara* (or contracted *daka:*) *naran*. The obligative suffix is attached to the *irrealis* base of the verb, cf.:

nnama-kara=jarj-a:mai ik-itti-k-u:dakara naran
 now-ABL=COP-INC go-GER-come-OBG
 ‘I have to go, even (as soon as) right now’;

ku-nu hunn-u jum-adaka: naran
 this-GEN book-ACC read-OBG
 ‘I have to read this book’.

The recorded material also involves *biki*, a loan from Japanese *beki*, a function noun which most likely follows the finite non-past form of a verb (the small number of examples in the *Materials* prevents this author from developing a firm view on this matter, although it is rather safe to assume *biki* should syntactically behave like its source language counterpart). Like in Japanese, when negated, *biki* indicates ‘prohibition’ and not ‘lack of obligation’, cf.:

az-biki:=ja:r-an kutu: ftsi=po:po: az
 say-OBG=COP-NEG.NPST thing.ACC mouth=freely say.NPST
 ‘To say to one’s heart’s content things one must not say’.

Interestingly, in a noun modifying position *biki* apparently takes on the marker *-na*, in the manner of Japanese adjectives in the attributive (noun modifying) position; in Japanese, however, *beki* is not an adjective but a function noun historically derived from the substantivized form of a modal (necessity and obligation) suffix *-beshi*. In other words, the Miyakoan form *biki-na* most likely results from an incorrect analysis of *beki* as an adjective¹²⁶, which is an important clue in reconstructing the history of Miyakoan-Japanese language contact and Japanese influence over Miyakoan. To this end, *-na* following *biki* should probably be interpreted as an atypical genitive marker, cf.:

az-biki:-na kutu
 say-OBG-GEN thing
 ‘Thing(s) one has to say’.

2.3.3.1.1.4.2.6. Hortative

The hortative mood is expressed with the suffix *-di* unless the verb has an exclusive first person value or the sentence is a question (then the case is of the optative mood, cf. 2.3.3.1.1.4.2.1.). Hortative usage of *-di* is often combined with the benefactive verb *fi:z* ‘to give’. Cf.:

ju:-nu akil-kja budur-ama-i-fi:-sam-adi
 night-NOM end-until dance-HON-MED-BEN-HOR
 ‘Come on and dance all night long/until dawn’ (Sawada, cf. 1.2.5-g-c.);

a:gu asi-mja: as-u:di
 songs do-reciprocally do-HOR
 ‘Let’s sing songs in turns!’.

There are also a few instances of the suffix *-ddo:* which attaches to the *irrealis* base form of a verb. A majority of *-ddo:* occurrences are combined with the conative aspect marked by the auxiliary verb *mi:z*. The suffix *-ddo:* indicates a hortative meaning when used inclusively for the first person plural, but a kind of desiderative-volitional meaning (‘I will do it’) when used in the first person singular (or possibly plural exclusive). In several examples, *-ddo:* is followed by the verb *si:* ‘to do’; the function of *si:* in combination with hortative remain unidentified. Cf.:

¹²⁶ Also, compare the instances of actual Japanese adjectives borrowed into Miyakoan not in their root form but as inflected for their attributive form with a final *-na*, cf. *pinna* for *hen-na* ‘strange’.

ksk-i:-mi:-ddo:
ask-MED-CON-HOR
'Let's ask [them]/I'll ask [them]!';

f-a:ddo:-si
eat-HOR-do.NPST
'Let's eat/Now I'll be eating' (a conventional utterance at the beginning of one's meal);

ba:-ja ik-itti k-u:ddo:
1SG-TOP go-GER come-HOR
'(As for me) I'll go and come back here!'.

2.3.3.1.1.4.2.7. Exhortative

Exhortative is the mood that expresses strong encouragement on the speaker's part that their proposition be brought about by the addressee of the proposition. It can be interpreted as a compound or secondary dimension of modality, since the actual exhortative suffix, *-ra* or allomorphic *-da*, can only be attached to either an imperative (an urgent command) or prohibitive (a strong ban), cf.:

pja:-kar-i azz-ira
fast-VRB-MED say-EXH
'Come on, tell me now!';

fo:-na-ra
eat-PROH-EXH
'Don't you eat it!'.

2.3.3.1.1.4.2.8. Desiderative

Desiderative is expressed by the auxiliary adjective *pus*, or rather its suffixable version with initial voicing, *-bus*. It attaches to the stem of group VII verbs and to the finite base of remaining verbs (although the *Materials* lack the data on desiderative inflection of irregular verbs).

As a consequence of the fact that an adjective by itself can only function as a noun modifier (cf. 2.3.2.), if verb inflected for desiderative is to act like a predicate of an utterance, it needs to be either verbalized by the regular adjective verbalizing suffix *-kaz* (which conjugates in accordance with the group II pattern) or nominalized by the nominative derivation suffix *-sa*, in which case the verb inflected for desiderative may act like a nominal predicate, but also like a modifier of the head within a verb phrase (cf. 2.3.3.3.). Cf.:

ja:ma-nkai iks-bus-ka-taz-suga
 Yaeyama-DIR go-DES-VRB-PST-but
 ‘I wanted to go to the Yaeyamas...’;

mi:-buss-a-nu mi:-buss-a-nu bz-i-mai tate-i-mai ur-ai-n
 see-DES-NMN-NOM see-DES-NMN-NOM sit-MED-INC stand-MED-INC be-POT-NEG.NPST
 ‘I want to see it so badly I can’t even hold still’, lit. ‘I can’t even sit or stand’.

Desiderative may also make the verb act like a regular adjective, the sole syntactic function of which is to modify the immediately following noun. In desiderative constructions, on par with lexical (non-grammaticalized) adjectives, a function noun *munu* (semantically bleached word whose lexical meaning is ‘a thing’) can be used to indicate the meaning of ‘want to do’. In this respect, *munu* can be interpreted as another kind of nominalizer, cf.:

mja:ku-nkai iks-bus munu=ja:
 Miyako-DIR go-DES thing=EMP
 ‘How I want to go to Miyako!’.

Negative polarity of desiderative also appears to be expressed as in lexical adjectives. The *Materials* do not contain any examples with negative non-past desiderative modality, but there is an example of past negative polarity. In this example it can be observed that the desiderative marker is first adverbialized by the suffix *-(f)fa* and then the negative past form of the copula *ja(:)z* is supplemented. It is conceivable, then, that the non-past form is created by supplementing the negative non-past form of the existential/possessive verb *az*, *nja:n* (cf. 2.3.3.1.1.1.). Cf.:

fo:-bus-ffa nja:-dda-m-dara=ja:
 eat-DES-ADVR be.NEG-PST-RLS-IRR=EMP
 ‘I think he didn’t want to eat’.

Also, at least in Hirara, an alternative marker of desiderative modality, *-tja:na* (in Tarama it has a cognate of *-te:na*) exists. It only appears under rather specific syntactic conditions. This marker is homophonic with an adverbial clitic indicating the meaning of ‘only, just’, which may possibly suggest a common origin of these two morphemes. The suffix *-tja:na* attaches to the finite base of a verb; telling from examples recorded in the *Materials*, it appears that *-tja:na* itself is not a finite form and instead it mostly behaves like a modifier to nouns (namely the function noun which is the universal substantivizer *munu*), a fact which might support the hypothesis of the clitic origins of the suffix. Cf.:

ffa: uja-nkai taiε-a: ko:ko:-ju tsikusi-tja:na munu
 child.TOP parents-DIR against-TOP filial duty-ACC fulfill-DES thing
 ‘A child wants to fulfill their filial duty towards the parents.’

The co-occurrence of *-tja:na* and *munu* is such that Nevskiy put them for their desiderative meaning together in one entry, i.e. as *-tja:na munu*. Nevertheless, one example has also been found with *-tja:na* modifying a verb, following the optative marker *-di*; the modified verb is *umu*: ‘to think’, and the whole structure (the modifying verb plus the modified verb) conveys the meaning of intention, cf.:

kimbutsi s-u:di:-tja:na um-u:-suga
 sightseeing do-OPT-DES think-NPST-but
 ‘I think I’d like to do some sightseeing/I think I’m going to do some sightseeing.’

2.3.3.1.1.4.2.9. Negative intentional

Allomorphs *-dja:n* and *-za:n* discussed in 2.3.3.1.1.4.2.4. as parts of compound morpheme *-djanna/-za:nna* which marks the precative mood, by themselves indicate negative intention. As such, by default they are likely to hold the first person value only. They attach to the *irrealis* base of a verb, cf.:

atsa: kuma-nn-a ur-adjan-εεa ke-i-fi:z-na
 tomorrow.TOP here-DAT-TOP be-NINT-because come-MED-BEN-PROH
 ‘I won’t be here tomorrow, so please don’t come’;

karj-u:ba miffa-karj-a: nnutsigapada mi:-dja:n
 3SG-ACC.TOP hateful-VRB-TOP all life long look-NINT
 ‘I hate him, so I don’t want to ever see him again’.

2.3.3.1.1.5. Valency-changing operations

Two valency-changing operations obtained by means of derivation have been observed for Miyakoan, both typical of Japonic languages: causative and passive¹²⁷. By indicating the unmarked active voice or marking the verb for passive or causative voice, semantic roles of AGENT and PATIENT are distributed between the arguments of the predicate: subject, object, or oblique.

¹²⁷ In his work on the Ōgami island regiolect, Pellard (2010:149-150) also describes another voice, which he calls causative-passive. Its occurrence has not been, however, confirmed in the *Materials*. One possible explanation is that Nevskiy simply missed this structure in the limited number of interviews he had been able to conduct. Another, might be that the causative-passive voice appeared in Miyakoan only later, under the influence of mainland Japanese, in which there functions a relatively frequent structure known under the Japanese name *shieki-ukemi* 使役受身, literally ‘causative-passive’.

From the data collected in the *Materials* it is impossible to discern whether the potential form of a verb, marked identically as the passive voice, should also be interpreted as a valency-changing operation. All relevant examples collected by Nevskiy have their arguments marked by the topic markers which neutralize the opposition between the subject and object, making it impossible to detect if the valency of the predicate in its unmarked (active) form has changed or not. There is, however, a likelihood that at least for transitive verbs their valency changes in such a way that the object of an unmarked predicate becomes the subject of a potential-marked predicate – in other words that it reduces the predicate valency. This assumption has been based on the fact that in Miyakoan of Nevskiy’s times marking the object with the topic marker *-ja* alone apparently was not a frequent practice (a combined object plus topic marker *-juba* used to be applied instead), as well as on the fact that the potential marker is homophonous with the passive marker and therefore is expected to enforce a similar syntactic mapping of the semantic roles within a sentence. The potential form also seems to never co-occur with passive and causative voice, and so for now it has been decided to incorporate the passive into valency changing operations/voice category. Nevertheless, this classification is not firm¹²⁸.

2.3.3.1.1.5.1. *Causative*

Causative voice changes the valency of an intransitive verb in such way that it introduces a new subject, semantically AGENT, while the active voice subject becomes the object, semantically PATIENT, marked for the accusative case. It is not clear from the *Materials* how the causative voice affects the valency of transitive verbs; different sources on Miyakoan regiolects, such as Pellard 2010:148, indicate that apart from introducing the causee as the new subject of a causative-marked predicate, the subject of an active voice transitive verb is re-introduced into the sentence as an oblique argument marked for dative.

From what can be estimated from the data collected in the *Materials*, the subject of causative predicates is usually omitted, which suggests that discursively the subject is most often topicalized and therefore of low information value (i.e. either it is clear to both speaker and addressee or not important for the discourse).

Two markers applied to indicate the causative form of a verb have been detected. One of them is *-ei* (cognate with Japanese *-se*), attached to the *irrealis* base of a verb. In all likelihood, the finite non-past version of *-ei* is *-eiz*, the way

¹²⁸ In grammatical sketches collected in Pellard and Shimoji 2010, the potential is classified into the voice paradigm for the Tsuken-Okinawan (Matayoshi 2010:104-105) regiolect, while for Ōgami-Miyakoan (Pellard 2010-a:152) it has been included into the mood paradigm. The former sketch does not indicate what influence the potential form has on the predicate valency. The author of the latter states explicitly that “[the passive] should be distinguished from the potential even if both are marked by the same suffix and are historically related; while the passive triggers important changes in the verb’s valency, the potential only adds a modal value to the verb” (Pellard 2010-a:139).

it is observed in verbs with a lexicalized causative meaning, such as *miɛiz* ‘to show’ from *mi:z* ‘to see’. Nevertheless, since no examples with the finite form of this suffix have been found, this assumption has not been confirmed. Cf.:

nnjada ss-ain-nja: nna pstu-n azz-i:-ksk-æi:-fi:-sa:-tɛi
 not yet know-NEG.NPST-PROV now one-time say-MED-listen-CAUS-BEN-HON-IMP
 ‘I still don’t understand you, so please say it once more’;

banu: tumar-æ-i:-fi:-tai-ba
 1SG.ACC sleep over-CAUS-MED-BEN-PST-PROV
 ‘As he let me sleep over at his place...’.

The marker *-ei* is expected to follow the inflection pattern the irregular verb *si:* ‘to do’. The only inflectional form attested in the *Materials*, however, so far has been the medial form of the suffix, which indeed follows the medial form of *si:*, i.e. *-ei*.

The other marker is *-simiz*, a suffix attachable mostly to the *irrealis* base (although not exclusively: the irregular verb *asi* ‘to do’ attaches *-simiz* idiosyncratically, i.e. *asimiz*). It could possibly be interpreted as a cognate to *-shimu* (infinitive *-shime*), an Old Japanese causative marker more archaic than *-se*. In all likelihood *-simiz* inflects like a group VII verb, considering its past form recorded in the *Materials*, which is *-simitaz*.

Example utterances with *-simiz* are very scarce in the *Materials*, and inflectional patterns of separate verbs prevail instead, cf.:

kai-simi-z
 fall-CAUS-NPST
 ‘To defeat someone’, lit. ‘To make someone fall’;

ping-asimi-taz
 run-CAUS-PST
 ‘I let them get away’;

kagi-fu nasi-mi-z
 beautiful-ADVR become-CAUS-NPST
 ‘To make something beautiful’;

upu nabj-u: kami-simi-z
 big pot-ACC carry on one’s head-CAUS-NPST
 ‘To make a “big pot” mark on a [baby’s] forehead’ (refers to the custom of marking a newborn baby’s forehead with sooth).

2.3.3.1.1.5.2. *Passive*

Passive voice is generally indicated by suffixing the marker *-iz* (for positive non-past meaning) to the *irrealis* base of a verb. Group VII verbs attach the allomorph *-raiz* (or *-rariz*) to their stem. There is little information on how irregular verbs behave when modified for the passive voice; the only examples thus far found is one with a honorific usage¹²⁹ of the verb *si*: ‘to do’ in the form *εi.raiz*, and a negative non-past form *sjirain* in an example from Tarama. From these instances it can be inferred that the suffix is attached to the medial form of the verb *si*:

Due to the change in verb valency that co-occurs with the passive voice, the subject, which is semantically the PATIENT, takes on a nominative marking, while the semantic AGENT (or FORCE, or EXPERIENCER) is marked as a dative.

The marker seems to inflect according to the group VII pattern, which is indicated by its negative non-past form *-in*. The past meaning, however, is indicated by attaching the past marker to the suffix as a whole, like in group I (*-iz-taC*). Cf.:

zinn-u kaitur-aiz-ta-m
money-ACC steal-PSV-PST-RLS
‘They have stolen my money’;

aga:ta-n akaz-nu mi:-rair-iba
faraway-DAT light-NOM see-PSV-PROV
‘When the light was seen from afar...’¹³⁰;

ati pja:-pja:-ti azz-a:tsika: banu-nn-a ss-ai-n
too fast-fast-ADVR speak-COND 1SG-DAT-TOP know-PSV-NEG.NPST
‘If you speak too fast, I won’t understand you!’

Due to an extremely high frequency of the verb *ssu* ‘to know, to understand’ appearing in the negative passive form *ssain* to indicate the meaning that the speaker ‘does not know/understand something’, the form *ssaiiz/ssain* can also be interpreted as lexicalized and taking on a dative subject to express the EXPERIENCER semantic role.

There are also instances where it is difficult to discern whether the inflected verb has been marked for passive or potential voice. In the example presented

¹²⁹ Honorific suffixes are homophonous with the markers of passive voice, cf. 2.3.3.1.1.5.1.

¹³⁰ Pellard interprets instances such as *mi:rairiz* ‘to be seen’ as similar to middle voice, where “the subject is viewed as the center of a spontaneous event” (2010-a:149). Cf. Old and Early Middle Japanese marker *-(ra)ru* and its multiple functions as a passive, potential, honorific and “spontaneous action” (*jihatsu* 自発) indicator.

below, as long as the information recorded in the *Materials* is concerned, the form *mo:kiraiz* from the group VII verb *mo:kiz* ‘to earn’ could be interpreted either for the passive (‘the money is earned’) or potential (‘the money can be earned’) meaning. Nevertheless, since in this example it is the patient that has been exposed by the topic marker, which most likely represents the implicit nominative case, while the agent is not shown in the utterance at all, this author assumes that the *mo:kiraiz* verb is in the passive voice, cf.:

aha antci:-du zinn-a mo:kir-aiz-sa:i
indeed like that-FOC money-TOP earn-PSV.NPST-ASM
‘Indeed, so this is how you make money’ (lit. ‘So this is how the money is made’).

An alternative analysis could be that *mo:kiraiz* is in the potential form, and the form *zinna* ‘money.TOP’ could either include an implicit accusative function¹³¹ or an implicit nominative function, and the latter would suggest a shift in the verb’s valency (the object of *mo:kiz* becoming the subject of *mo:kiraiz*).

2.3.3.1.1.5.3. *Potential*

The potential voice, indicating the AGENT’s ability or inability to do something, can be expressed by the same *irrealis* base markers as the passive voice (*-iz* or *-riz* for inflectional groups I – VI, *-raiz* or *-rariz* for group VII). The difference between passive and potential is thus not indicated on the morphological level, but rather on the syntactic level: in the potential voice of intransitive verbs the subject is identical with AGENT, while in the passive of transitive verbs the subject is identical with PATIENT. Semantic identity of the subject of the potential form of transitive verbs remains unknown.

In the example utterances collected in the *Materials*, the syntactic structure of potential expressions is not transparent: the subject is usually implicit, so it is difficult to tell its exact case marking. The only case marker allowing for implicitness/omission, however, is the topical *-ja*, so it can be inferred that in the *Materials* examples, the speakers refer to an implicit AGENT that is clear from the discourse context. The implicit subject may thus be a topicalized personal pronoun such as *ba:ja* (1SG.TOP) or *vva:* (2SG.TOP). Cf.:

mattca-nkai ik-iba ka:-i-z munu
shop-DIR go-COND buy-POT-NPST thing
‘Things you can buy if you go to a shop’;

¹³¹ In the *Materials* there have been observed several examples of a topicalized accusative marked only by the topic marker *-ja*, possibly reflecting an influence of standard Japanese on the Miyakoan case system, as opposed to the combined accusative plus topic marker *-juba*.

u-nu kutu-mai uma:-i-n=do:
that-GEN thing-INC think-PSV-NEG.NPST=EMP
'I can't even think like that/I can't even think about that';

bz-i-mai tate-i-mai-ur-ai-n
sit-MED-INC stand-MED-INC-PROG-POT-NEG.NPST
'I can't even sit nor stand still';

bam-pundai-ja e-irai-nniba
1SG-selfishly-TOP do-POT-PROV.NEG
'Because I can't do whatever I please...' (Shimajiri).

The potential voice can apparently also be indicated in a more analytic way by post-positioning an inflectional group IV auxiliary verb *u:s* (alternative analysis *u:si*) 'can', 'to be able to'. Interestingly, the few examples of this construction that have been recorded in the *Materials* show that forms with *u:s* are created by simply juxtaposing a finite verbal form with the auxiliary. This observation goes against the expected structure with an auxiliary verb, in which the lexical verb takes on its medial base form. Cf.:

az-u:s
be-POT.NPST
'It can be' (as in 'It is conceivable');

nan-tu-ga e-i:-mai irai pstu-nn-a naz-u:s-an
what-COM-FOC do-MED-INC great man-DAT-TOP become-POT-NEG.NPST
'Whatever I do, I can't become a great man'.

2.3.3.1.1.6. *Social deixis marked on verbs*

Miyakoan certainly does not share the intricate and categorial marking of social deixis with some other Japonic ethnolects, such as standard Japanese or Central Okinawan, but it would be an overstatement to claim that Miyakoan has no such marking at all (as Uemura 2003:90 insisted). Miyakoan does seem to lack the adressative dimension of grammatical honorificity, i.e. Miyakoan predicates are not marked for the speaker's intimate or distant relationship with the addressee (cf. Japanese predicate opposition of plain form *vs.* *-masu/-desu* forms). Nevertheless, Miyakoan verbs can be modified honorifically through formally diverse ways. Miyakoan honorification directly lifts up the status of the subject the predicate of which has been thus marked. On the other hand, the dimension of modesty modification does not seem available in Miyakoan.

There are three formal ways to modify a verb for the honorific value: suffixation, auxiliary verb and suppletion.

2.3.3.1.1.6.1. *Suffixation*

Suffixes homophonous with the passive and potential markers, *-iz* and *-raiz*, in their ability to convey a honorific meaning may have a lineage as old as Proto-Japonic. Telling from the fact that very few examples of honorific usage of these suffixes have been found in the *Materials*, as well as from the fact that these examples appear to come from songs and narratives rather than the everyday communication register (in other words, they appear conservative and archaic, as well as poetic and lyrical), it seems that these markers were not as productive in Nevskiy's times; perhaps the form was in decline because of the suffix *-maz* (below) and auxiliary verb *sama:z* (2.3.3.1.1.6.2.) on their way to replace them. Cf.:

musika kai-ga ksnn-u nu:-mti-ur-adana ur-aba
 if 3SG-NOM clothes-ACC sew-DUR-PROG-NEG.GER be-COND

vva: no:-ga ɛ-i:rai-di
 2SG.TOP what-FOC do-HON-OPT

'In case (s)he is not weaving clothes right now, what will you do?'

The suffix *-maz* (*-mal* in Irabu and Tarama) is attached to the *irrealis* base of the conjugated verb, itself inflecting according to the group I pattern. The past form of the suffix occurs both with the stem-final /z/ retained (*-maztaz*) and dropped (*-mataz*), which may be either motivated by regional language differences or simply idiosyncratic. Unlike the *-iz/-raiz* pair, this suffix can be frequently found throughout the *Materials*, be it in example utterances or in separate entries for honorific verbs, which might have possibly been interpreted by Nevskiy as lexicalized. Cf.:

no:=ti-ga azz-ama-taz
 what=QUOT-FOC say-HON-PST

'What did you say?';

unzu-mai zo:-kar-i ur-amaz-m-ma
 2SG.HON-INC good-VRB-MED be-HON-RLS.NPST-INT

'Are you doing fine, too?';

o:saka-nkai tsik-amaz-ta-m-dara=ti: um-ui:-uz
 Ōsaka-DIR arrive-HON-PST-RLS-IRR=QUOT think-MED-PROG.NPST

'I think you must have arrived at Osaka by now' (Sarahama);

nza-n-ga ur-amaz=garaja:
 where-DAT-FOC be-HON.NPST=UNC

'Where could you be?'

2.3.3.1.1.6.2. Auxiliary verbs

The verb *sama:z*, also available in a contracted form *sa:z*, lexically functions as a suppletive honorific version of the verbs *si:* and *asi* ‘to do’. It has possibly been derived from a different lexical verb (the verb *si:* would be a reasonable candidate except for the fact that it does not produce a form *?sa* for its *irrealis* base) followed by the honorific suffix *-ma:z* (cf. 2.3.3.1.1.6.1.), and as such, it inflects according to the same pattern as *-ma:z* does. It displays an atypical alternation in the medial/imperative forms – they are *sa:tei* and *sama:tei* instead of the expected *?sa:zi* and *?sama:zi*.

A number of instances have been found where the auxiliary *sama:z* is used by simply juxtaposing it against the lexical verb (in its medial base form) to instill the honorific meaning. A definite majority of usages of *sama:z*, however, include the benefactive verb *fi:z* ‘to give’; also, both these verbs most often appear inflected for the imperative mood. Cf.:

kangai-sama-tei
be careful-HON-IMP
‘Please be careful’;

juruε-i-fi:-sama-tei
forgive-MED-BEN-HON-IMP
‘Please forgive me’;

musika u-nu hunn-u a-tsika: kar-aci-fi:-sa:-tei
if that-GEN book-ACC have-COND borrow-CAUS-BEN-HON-IMP
‘If you have that book, please let me borrow it’.

In the example below, the form *azzaisa:z* appears to have been double-marked for honorification, with the suffix *-aiz* and the auxiliary *sa:z*. Another interpretation could be that *-aiz* displays in fact a potential form, in which case it would unambiguously prove that potential derivation in Miyakoan is not a valency-changing operation (see 2.3.3.1.1.5.). Cf.:

na:-juba no:=ti-ga azz-ai-sa:z=garaja:
name-ACC.TOP what=QUOT-FOC say-HON/(POT?)-HON=UNC
‘What’s your name?’ (lit. ‘What could you call yourself?’).

Sa:z/sama:z is also applied in a different analytic construction observable in yes-no questions. On such occasions the honorific meaning is conveyed by a substantivized verb (i.e. a verb in its medial form) followed by a yes-no interrogative focus marker *-nu* and then by the honorific auxiliary verb, cf.:

mi:-nu-sa:-taz
 seeing-FOC-HON-PST
 ‘Did you see [it]?’;

pazdi-nu-sama-taz
 going out-FOC-HON-PST
 ‘Did you go out?’.

2.3.3.1.1.6.3. *Suppletive forms*

A number of verbs carry their honorific meaning in their basic unmarked form, with no extra grammatical or derivational morpheme to implement the honorificity. Some of these verbs do have a *ma:z* component, but as the preceding “lexical” morpheme cannot be abstracted as the *irrealis* base of an independent non-honorific verb, they have been included into the suppletive category – such is the case of the verb *sama:z* described in 2.3.3.1.1.5.2. Other instances of honorific suppletion have been summarized in Table 2.3.3.1.1.6. below.

Table 2.3.3.1.1.6. *Examples of suppletive honorific verbs*

suppletive form	basic verb	meaning
<i>ma:z-samaz</i>	<i>sin</i>	‘to die’
<i>mmja:z/</i> <i>mmjama:z</i>	movement verbs: <i>ks:</i> , <i>iks</i> , <i>idiz</i> , etc.	‘to come’, ‘to go’, ‘to appear’, etc.
<i>nkja:gi:z</i> <i>nkigi:z</i>	<i>fo:</i>	‘to eat’
<i>va:l</i> (Tarama only)	<i>ul</i>	‘to be’

It is questionable whether the fact that a verb has a suppletive honorific form should indicate that it cannot create a regular honorific form when combined with *-maz*. In standard Japanese such allomorphic co-existence is rather not allowed for the analytic structure *o-...-ni naru* (hence no ?*o-iri-ni naru* for *irassharu* ‘to be’, no ?*o-ii-ni naru* for *ossharu* ‘to say’, etc.), but it produces no problems when it comes to regular honorific markers, which are homophonous with passive voice markers *-(ra)reru* (hence both *irareru* and *irassharu* ‘to be’, *iwareru* and *ossharu* ‘to say’, etc., are allowed). Cf.:

zo:-sja ar-i: va:l-m-be:m
 good-NMN have-MED be.HON-RLS.NPST-DUB
 ‘How are you?’ (lit. ‘Are you doing well?’) (Tarama);

ka-nu psto: ksnu-nu funi-kara-du jamatu-nkai mmja:-taz-pazi
 that-GEN man.TOP yesterday-GEN ship-ABL-FOC Japan-DIR go.HON-PST-DED
 ‘He certainly left for Japan on yesterday’s ship’.

Nevertheless, it is possible to combine these suppletive honorific verbs with auxiliary *sama:z*, notably in imperative constructions; the result is a double honorific marking. This suggests that using a plain imperative with a honorific verb would be perhaps perceived as too direct or incongruous. Cf.:

nkigi-sa:-t̄ei
 eat.HON-HON-IMP
 ‘Please eat’.

The general motion verb *mmja:z/mmja:maz* inflects like *sama:z* also in the respect of an atypical imperative form: *ma:t̄ei* instead of ?*ma:zi*, cf.:

kuma-nkai mmja:-t̄ei
 here-DIR come.HON-IMP
 ‘Please come here!’.

2.3.3.1.2. Morphological classes and defective paradigms

Hypothetically, not all verb types can inflect for all the categories described in sections 2.3.3.1.1.2.-2.3.3.1.1.4. “Hypothetically” here means that with the limited amount of information included in the *Materials* it cannot be proved if a given verb type inflects or not for a given category; as with every other “don’t” in the present work, it may as well only indicate that such data was not recorded by Nevskiy, rather than such structures were systemically non-existent. Three types of verbs can be identified according to this criterion: the “basic” or “genuine” verbs, which are inflected for all categories unless their semantic or syntactic properties block it, verbalized adjectives, and the copula(s).

2.3.3.1.2.1. Verbalized adjectives

This group of verbs is derived from adjectives (bare adjectival stems, cf. 2.3.3.3.) by attaching the suffix *-kaz* (*-kal* in Irabu and *-kai* in Ikema), or *-sjal* in Tarama. The suffix *-kaX* inflects according to the group II verbal pattern, which reflects its etymology: a merger of a proto-language infinitive adjective suffix **-ku* and the stative auxiliary verb **ari* (lexically ‘to be’). The contemporary Miyakoan verb *az* ‘to be’ also inflects as a group II verb; cf. also the *-kari* conjugation of Early Middle Japanese adjectives. The Tarama verbalizer displays slightly different origins – a merger of adjective nominalizing suffix, -

sja (*-sa), again with the existential verb *al* ‘to be’ (proto-language stative *ari)¹³².

Verbalized adjectives (apparently) cannot inflect for aspect or deontic modality (on the other hand, the desiderative verb *pusikaz* in itself is a verbalized adjective). Neither can they change their valency or be modified for a honorific value. They do, however, participate in compound verbal structures in which they are joined with a subsequent VP by taking on the medial (“adverbializing”) base. They can also modify an NP, which produces a subordinate relative interpretation of the phrase in question. Cf.:

ja:ma-nkai iks-bus-ka-taz-suga
Yaeyama-DIR go-DES-VRB-PST-but
‘I wanted to go to the Yaeyamas...’;

pukarasi-kar-i: uɕiagil-m
grateful-VRB-MED offer-RLS
‘I offer this with gratitude’ (Sawada);

pja:-kar-i azz-ira
fast-VRB-MED say-EXH
‘Come on, tell me now!’;

mja:ku-nu o:-kaz ba:ki
Miyako-NOM green-VRB.NPST level
‘As much as Miyako [/the world] is green [or blue]’.

For some suffixes, possibly those that normally attach to the medial base of a verb, verbalized adjectives undergo a variation of the flap deletion rule (2.2.6.1.), whereby the alternation from the final /i/ to /z/ does not occur. An example is the realization of *-kaz* with the provisional suffix *-iba* adjoined, cf.:

ba-ga ffa-nu mahamada: tusi-nu baka-kai-ba
1SG-GEN child-GEN Mahamada.TOP age-NOM young-VRB-PROV
‘Because my child Mahamada is of young age...’ (Shimajiri, fragment of an unidentified story);

sida:si-ka-iba
cool-VRB-PROV
‘Because it turned cool...’

¹³² Cf. Aoi 2013:90-91, Hokama 1977:222, Uemura 2003:*, etc.

2.3.3.1.2.2. Copula

The copula, or the auxiliary verb used for the purpose of expressing the tense, mood and polarity parameters of nominal predicates, has been found to accompany nominal predicates of the following types of relation with the predicate's argument (subject):

- equation (*antei jaz-pazi* 'it is certainly like that');
- proper inclusion (*ba:ja mja:ku-pstu* 'I am Miyakoan');
- attributives (*sidigapu jaz-suga* 'thank you...', lit. 'this is thankfulness...').

On the other hand, existential and possessive meanings are expressed by existential verbs: *uz* for animate (sensory) existence, *az* for inanimate existence and possession (typology based on Payne 1997:113).

In available relevant descriptions of Miyakoan regiolects (Shimoji 2008¹³³, Pellard 2010), only the verb *ja:z* has been reported to carry the role of the copula. Analysis of the *Materials*, however, indicates that Miyakoan actually can be interpreted to have two symmetrical copula forms: *jaz* and *duz*.

The copula *ja:z* (*jaz*) is used in the instances when it is the predicate that is the topic part of the utterance. *Ja:z* has been derived from a contraction of the topic marker *-ja* with the existential 'to be (inanimate)' verb *az*. Just like the adjective verbalizer *-kaz*, *ja:z* inflects like group II verbs. Also similarly to *-kaz*, the copula does not appear to inflect for aspect and for deontic modality, or to undergo valency-changing operations. It does, however, form a honorific form with the honorific auxiliary, *jaramaz*, as well as its contracted form *jara:z*, cf.:

unzu-ta-ga ja:-ja nza-ga=jar-a:z
2SG.HON-PL-GEN house-TOP where-FOC=COP-HON.NPST
'Your house, where is it?'

Syntactically, the copula attaches directly to the nominal predicate the inflection for time and mood of which it assists. Also, as it can be observed in the above example, the copula does not delete the focus markers. This rule is apparently not limited to interrogative focus markers, as an example of the declarative focus marker *-du* followed by the copula has also been detected, cf.:

urj-a: vva-ga kantsigai-ti: az-su-du=jaz
that-TOP 2SG-NOM misunderstand-ADVR be.NPST-NMN-FOC=COP.NPST
'As for that matter, it is a misunderstanding on your part'¹³⁴.

An essential point is that in simple declarative sentences where the predicate carries a positive non-past meaning and is not followed by any mood marker,

¹³³ For Irabu, Shimoji 2008 reports two allomorphic forms of the copula: *ar* and *jar* (Shimoji 2008:289 – 290).

¹³⁴ This one of the few examples which Nevskiy himself did translate into English: "It is just in that that you are mistaken".

focus marker or connective clausal clitics (such as *suga* ‘but’), the copula is obligatorily omitted. This feature is not cross-linguistically uncommon; see also Payne’s remark that “in many languages, a copula will only occur in past tenses and/or in otherwise semantically marked predicate nominal clauses” (1997:118). Cf.:

kuma-nkai kss-o: mna mja:ku-pstu
 here-DIR come.NMN-TOP all Miyako-man
 ‘All the people who come here are Miyakoan’;

sigu num-taz-su-du maɛi a:z munu =ja
 immediately drink-PST-NMN-FOC better be.NPST thing=EMP
 ‘It would be better if you drank it at once/It will be better if you drink it at once’;

guburi:=jaz-suga ata:ma annai-ja ɛ-i:-fi:-sa:-zambja:=ja
 impoliteness=COP.NPST-but a little guide-TOP do-MED-BEN-HON-PREC=EMP
 ‘I’m very sorry, but could you please show me around just a little?’.

In interrogative sentences, interrogative clitics (2.3.4.3.5.) or the uncertainty clitic *-gara* appear instead of the copula, cf.:

nza-nu kuni-nu pstu=ga
 where-GEN country-GEN man=INT
 ‘Which country does he come from?’;

nza=gara:
 where=UNC
 ‘Where could this be?’.

On the other hand, various epistemic mood markers (2.3.3.1.1.4.1.) enforce the usage of the copula. In the *Materials*, the copula most often co-occurs with conjecture or conditional markers and is used in concessive meanings, cf.:

urj-a: no:=jarj-a: aza
 this-TOP what=COP-CONJ brother
 ‘What could this be, brother?’;

nnama-kara=jarj-a:-mai ik-itti k-u:dakara naran
 now-ABL=COP-CONJ-INC go-GER come-OBG
 ‘I have to go [and later come back here] even [as soon as] now’;

kurj-a no:=ti az munu=jarj-a
 this-TOP what=QUOT say.NPST thing=COP-CONJ
 ‘What do you call this thing?’;

mzi munu=jarj-a:-mai
awful thing=COP-CONJ-INC

‘Even though it tastes awful...’ (a conventional expression used after treating a guest to a meal; an equivalent of Japanese *osomatsu-sama*).

For the provisional suffix *-iba*, which triggered a version of the flap deletion rule in verbalized adjectives (2.3.3.1.2.1.), the flap deletion in copula is optional. This implies that perhaps the flap deletion in verbal adjectives may also be optional, only no *?-kariba* form made its way to Nevskiy’s fieldnotes. Cf.:

ku-nu irav-vtca nkja:n kutuba: ar-ada nnama-nu ftsi=jai-ba
this-GEN Irabu-word past language be-NEG.MED now-GEN word=COP-PROV
umikangai-ja ɛ-i: kangai: jum-amate-i
thinking over-TOP do-MED think.MED read-HON.IMP

‘These words [expressions] in Irabu are contemporary and not from the past language, so please think carefully while reading’ (Sawada);

nnama-kara antei:-nu kut-u:ba s-u:djan=jar-iba juruɛ-i-fi:-sa-tei
now-ABL like that-GEN thing-ACC.TOP do-NINT=COP-PROV forgive-MED-BEN-HON-IMP
‘Please excuse me, because right now I am not going to do this’.

As reported in 2.3.3.1.1.1., the copula *ja:z* forms a negative non-past form regularly from the existential verb *az*, i.e. *aran*. Alternatively, *ja:z* can also be negated using the form *ja:ran*; rather than considering *aran* and *ja:ran* as two distinct forms, this author proposes to consider *ja:ran* simply as a topic-enhanced variant of *aran*. The reason for such proposal is that in examples *ja:ran* appears to be re-analyzed as *-ja aran*, i.e. as a “regular” nominal topic marker followed by *aran*. Since the topic marker often causes rather far-fetched phonological alternations on the border between the host nominal and the affix, inflecting a nominal for a negated copula may result in vivid alternations in the sound form of the nominal predicate in question¹³⁵. Cf.:

az-biki:=ja:r-an kutu: ftsi=po:po: az
say-DEB=COP-NEG.NPST thing.ACC mouth=freely say.NPST
‘To say to one’s heart’s content things one must not say’;

antei:-ja=ar-an-gi munu
like that-TOP=COP-NEG.NPST-SIM thing
‘I don’t think that’s the way it is’;

¹³⁵ On inflection of Miyakoan nominals followed by the topic marker *-ja* see 2.3.3.1.2.

mass-a=ar-an=na
 better-TOP=COP-NEG.NPST=INT
 ‘Isn’t it better?’.

Negative past forms (an expected ?jaraddam) have not been attested at all, and neither have reanalyzed forms ?-ja araddam. In other words, the negative past finite form of copula cannot be established by using the data from the *Materials* alone.

The other copula verb has been derived from the focus marker *-du* combined with another group II existential verb, *uz*, resulting in a contracted form *du:z* or, in rarer instances, *da:z* (also in Tarama *-du + al* produced a form *da(:)l*). The usage of both copulas can be therefore hypothesized to rely on the pragmatic setting of the nominal predicate in question: if the predicate carries thematic information, the auxiliary should be *ja:z*, and if it carries information perceived by the speaker as new or relevant, i.e. rhematic information, the predicate auxiliary can be expected to be *du:z*. *Du:z* appears to be a marked structure: unlike *ja:z*, it is obligatory also for non-past positive polarity usages.

Since examples involving *du:z* (or its other regional equivalents) are few and far between, not much can be said about its paradigm. It has mostly been recorded in the positive polarity non-past form, and it is also clear that at least in Hirara it can occur as an imperative. No past tense usage of the focus copula has been observed and only one example which could be interpreted as a non-past negative polarity usage of *du:z* has been found.

An obvious consequence of the focus copula marking the nominal predicate as a rheme is that in turn, the argument of the predicate should be marked for topic. The topicalized argument may, in turn, be removed from the surface of the utterance. Both variants can be observed in the examples below; as shown by the example from Tarama, the argument in question may also be marked for inclusion (with *-mai*). Cf.:

nnja bata: mteɪ=du:z
 already stomach.TOP full=FCOP.NPST
 ‘I’m already full [= I can’t eat anymore]’;

ban-ti-ga gakkō:-nu ma:z-nn-a
 1-PL-GEN school-GEN environment-DAT-TOP
 kagi bana-mmi-nu saki: jagumi kagi munu=du:z
 beautiful flower-PL-NOM bloom.MED very beautiful thing=FCOP.NPST
 ‘There are beautiful flowers blooming around our school and it’s very nice’
 (Sarahama);

vva-tu ban-tu-ja siniuciz-kja-gami mavkja=dur-i=joi
 2SG-COM 1SG-COM-TOP perish.NPST-until-LIM togetherness=FCOP-IMP=hey
 ‘Me and you, let us remain a couple until the end of our days, hey’ (from a *taugani* song, cf. 1.2.5-g-g.);

sjasjim-mai=dal
 photography-INC=FCOP.NPST
 ‘We also have the pictures!’ (Tarama).

2.3.3.1.3. Nominalizing a verb: class-altering mechanisms and structures

As explained in 2.3.3.1.1., the medial (infinitive) base syntactically behaves like a nominal which mostly manifests in the verbs taking on the informationstructure-related case markers: topic, focus or inclusion. Several of the multiple verbal suffixes presented earlier in the section 2.3.3.1. display some nominal characteristics. This section will provide more information on such nominalized verbal constructions.

2.3.3.1.3.1. *Nominalized medial form*

As evident from 2.3.3.1.1.4.1.2., verbs in their medial base form, followed by the topic marker *-ja*, may indicate a conjecture meaning. They are often used in interrogative sentences, expressing the speaker’s doubt or disbelief in the truth value of their proposition. Since medial base of verbs has a final /i/ due to the triggering of the palatalization rule (2.2.6.3.), the final topicalized form does not have the *-ja* marker in its full shape; the consonant preceding the base-final /i/ is palatalized instead, cf.:

uba antei-nu kutu-nu a-tarj-a:
 oh like that-GEN thing-NOM be-PST-CONJ
 ‘Oh dear, did such a thing really happen?’.

In complex sentences, the essential function of a topicalized medial-base verb in the subordinate sentence is that of expressing provision (‘when’, ‘because’), cf.:

sidigapu:=jaz-suga kju:-ja ju:zu-nu arj-a: mata itsika kunu vtsi agar-adi
 thankful=COP.NPST-but today-TOP business-NOM be-TOP again sometime soon stop by-OPT
 ‘Thank you very much, but today I have some things to do, so I’ll stop by at your place sometime soon (on a different occasion)’ (when refusing an invitation to pay a visit at someone’s house).

It appears that systemically this complex sentence usage of topicalized medial base verbs caused a reanalysis of these verbs as indivisible units, to the degree that they were no longer recognized as a medial base verb plus topic marker combination. This allowed for them to be used for concessive meanings with the inclusive marker *-mai*¹³⁶, cf.:

taka-karj-a:-mai
 high-VRB-CONJ-INC
 ‘Even if it is high/expensive...’;

təo:təin=jarj-a:-mai kari-k-u:
 lantern=COP-CONJ-INC borrow-come-IMP
 ‘Go and borrow a lantern or something’ (lit. ‘go and borrow even if a lantern’).

The focus marker *-du* is often used in constructions with an auxiliary verb, for example an aspect-marking verb, such as progressive-resultative *uz* or conative *mi:z*; in such constructions the lexical verb takes the medial base form and is subsequently focalized, cf.:

sina:ε-i-du-ul
 be silent-MED-FOC-PROG.NPST
 ‘They are not saying a word’ (Sawada);

karj-a: bju-i-du-uz
 3SG-TOP be drunk-MED-FOC-PROG.NPST
 ‘He’s drunk!’;

ik-i-du-mi:-taz-suga
 go-MED-FOC-CON-PST-but
 ‘I tried and went there, but...’.

Moreover, it appears that there exists a construction used specifically for the purpose of focalizing lexical verbs, *-du-si*, with the verb *si:* (lexical ‘to do’) applied in an auxiliary function. Apparently, in such instances *si:* is analyzed phonologically as a part of the lexical verb, so the minimality constraint may be resolved, meaning that *si* appears clause-finally with a short vowel, cf.:

ibz-gann-a sidi-du-si
 shrimp-crab-TOP be reborn-FOC-do.NPST
 ‘Shrimps and crabs, they are reborn’ (Sarahama, from a song, cf. 1.2.5-e-f.);

¹³⁶ If topicalized verbs were not reanalyzed as unified structures, this would not be possible, since *-ja* and *-mai* are thought to be unable to co-occur in a single word-plus.

mazimunu-mai uvv-i-du-si
 monsters-INC fear-MED-FOC-do.NPST
 ‘Scared were even the monsters’;

pe: zjuri-du-si-tal
 early get up-FOC-do-PST
 ‘He got up early’ (Tarama).

It is noteworthy that in the case of group II verbs *-du* may be attached not only to the medial base form, but also to the finite form. It is an interesting exception to the rule that only in their medial base form verbs can be interpreted as nominalized, cf.:

vva-djam-du asi-tar-a ba:-ja na:z-du-si
 2SG-even-FOC do-PST-IRR 1SG-TOP be capable of-FOC-do
 ‘If even you could do it, then I can do it too’;

nuaz-du-ssi:
 heal.NPST-FOC-do.NPST
 gaks-bata-ga:ma
 devil-stomach-DIM
 ‘Now it is healed, the little devil, the stomach’ (Uechi, from a chant, cf. 1.2.5-g-r.).

2.3.3.1.3.2. Nominalizing suffixes

Several suffixes allow for a verb to attach a case marker just like a nominal would; the one occurring most frequently is focus marker *-du*. A list of such suffixes encountered in the *Materials* has been presented in Table 2.3.3.1.3.2. Cf.:

Table 2.3.3.1.3.2. *Suffixes which can take on nominal marking*

suffix	function
-(i)ba	provisional clause subordination
-(i)tti	gerund (adverbializer)
-ja	provisional or concessive ¹³⁷
-nagara	possibly concessive

uputu:- bja:m mnatu-bja:m tumir-iba-du
 open sea-even harbor-even search-PROV-FOC
 ‘As I searched even the open sea and even the harbor...’;

¹³⁷ See 2.3.3.1.3.1 on nominalized medial forms.

karj-a: tigabzz-u kak-itti-du ja:-ju pazdi-taz
 3SG-TOP letter-ACC write-GER-FOC house-ACC leave-PST
 ‘Having written a letter, he left the house’.

2.3.3.2. Nominals

All nominals are characterized by their ability to inflect for cases. Before proceeding to the more specific explanation of Miyakoan nominal inflection patterns, a general theoretical framework regarding nominal marking in Japonic languages will be introduced. The framework in question will be called here the *slot theory*.

Slot theory explains the marking of Japonic nominals in terms of linearly arranged syntactic positions – herein called the slots – which can only be taken by a specific type of marker and in a specific order. Furthermore, a few atypical (marked) combinations are at times enforced when a particular marker switches on or off markers from different slots. The following may be considered a general slot structure of a Japonic nominal word form.

noun 1 (adverbial clitic) 2 (non-IR-case marker) 3 (IR-case marker).

Slot 1 is optional and it does not concern nominal inflection. It can be filled with clitics called here “adverbial” because, while they may be attached to nouns, in reality they modify the predicate, either limiting or expanding its meaning in relation to the nominal in question. In Japanese, these are the clitics such as *dake* ‘only’ or ‘roughly’, *bakari* ‘just, only’, *nomi* ‘only, alone’, *sae* ‘even, as much as’, *sura* ‘even’ etc.; their meanings can roughly be divided into limitative (cf. *dake*, *bakari*, *nomi*), concessive (cf. *sae*, *sura*), and emphatic (*koso* ‘exactly’). All these clitics may co-occur with any of the case markers from slot 2. With adverbial clitics present, however, the usage of core argument markers in slot 2 becomes optional (cf. *jibun-dake-o tasukeru* ‘oneself-only-ACC help.NPST’ and *jibun-dake tasukeru* ‘oneself-only help.NPST’, both forms correct). On Miyakoan adverbial clitics cf. 2.3.4.2.

Slot 2 is obligatory for a noun (even though core argument markers are often omitted in spoken Japanese and instead marked with intonation, a pause, more specifically). Core argument markers (nominative and accusative), however, might be switched off (disabled) by a slot 3 marker: the nominative marker *-ga* is fully incompatible with discursive *-wa* and *-mo*, while the accusative marker *-o* is as incompatible with the topic marker *-wa* and only rarely, motivated by a clear discursive intention on the part of the speaker, can it co-occur with the inclusive *-mo*. On the other hand, genitive *-no*, the marker which indicates a modifier-head relationship between two nouns (or a nominal from a different subclass and a noun), syntactically disconnects its host noun from the predicate and thus switches off the usage of any markers from the slot 3.

Slot 3 is also obligatory for a noun in Japanese, and the basic paradigm offers three ways to fill it: by topic (*-wa*), inclusion (*-mo*) or zero marker (zero

indicates focus). As explained above, *-wa* and *-mo* usually switch off the core argument marking from the slot 2, while co-occurring linearly with non-IR case markers other than *-ga*, *-o* and *-no*.

Moreover, slots 1 and 3 are engaged in a rather complex interplay, which is also largely dependent on the content of slot 2, i.e. whether it contains a core argument marker (either *-ga* or *-o*) or an oblique syntactic case. The semantics of adverbial clitics are also relevant. For concessive and emphatic clitics, the generic (adverbial clitic – non-IR marker – IR marker) order of slots is only maintained with core arguments (the <x> indicates a disabled argument):

kare 1 sae 2 (ga) 3 Ø *kureba ii* ‘If only he comes, that will be enough’;
watashi 1 sae 2 x 3 mo *shiranakatta* ‘Even I did not know’.

With non-core arguments, however, the landscape changes for Japanese nouns: in such instances, clitics from slot 1 are thrust back behind slot 2. In other words, they swap places in a process called here an *adverbial inversion*, cf.:

sono koto 2 ni 1 sura 3 Ø *kizukanakatta* ‘I did not even notice that’;
kuchi 2 de 1 koso 3 wa *ienai* ‘It is not with my lips that I can tell you this’.

As for limitative clitics, the order for core arguments is fixed linearly, but with non-core arguments it is rather free, which means that the inversion may or may not occur (although the order without inversion is usually perceivable as more natural), cf.:

anata 1 dake 2 ni 3 Ø *wakaru koto*;
anata 2 ni 1 dake 3 Ø *wakaru koto* ‘things only known to you alone’.

Also, a number of the case affixes can change their syntactic status (along with their meaning) depending on the slot they have taken. A good example is *made* (also combinable to the form of *madeni*, depending on the semantics of the proposition), which while in the slot 2 marks the limitative case, indicating the meaning of ‘until’ or ‘up to’, cf.:

shimekiri-wa sanshūkan 1 dake 2 made 3 Ø *sematte kita* ‘the deadline was only 3 weeks away (lit. the deadline pressed me to complete sth before three weeks have passed)’,

while in the slot 1 it becomes an emphatic adverbial clitic which means roughly ‘even’, ‘as much as’:

sono jijitsu-wa tanin 1 made 2 ni 3 Ø *shirareta* ‘even strangers found out about this fact’.

The slot theory as introduced above will be used to explain the inflection patterns for various subclasses of Miyakoan nominals and the ways in which Miyakoan slots differ from Japanese will also be examined.

2.3.3.2.1 Nouns

Hirara nouns inflect for a total of 13 cases, among which the three IR-cases (topic, inclusive, focus) generally take on slot 3. They are expressed by 13 markers, excluding allomorphs¹³⁸. Any noun, however, can only have 12 out of these 13 markers in its paradigm, due to the fact that for the nominative-genitive function every noun has a single fixed marker (either *-ga* or *-nu*) assigned to it on the grounds of the class to which the noun in question belongs. The distinction between nominative and genitive has been considered relevant in this description due to the fact that both dimensions display a different syntactic behavior: nominative connects the noun with the predicate, while genitive connects it with another noun phrase. Nevertheless, the marker for both nominative and genitive functions remains uniform for every noun except for the subclass of demonstrative pronouns. Therefore, the marker should precisely be called a nominative-genitive marker; for the purposes of description and glossing alike, however, the case names for nominative and genitive should be kept apart.

Table 2.3.3.2.1. shows the main variants of Hirara case markers. Other than the sentence type-sensitive focus markers, Table does not account for allomorphs; for allomorphs, cf. 2.3.3.2.1.1.-2.3.3.2.1.2.

Table 2.3.3.2.1. *Cases and their markers*

marker	function
<i>-ga</i>	nominative/genitive
<i>-nu</i>	nominative/genitive
<i>-ju</i>	accusative
<i>-n</i>	dative/locative
<i>-nkai</i>	directive
<i>-ei</i>	explicative
<i>-kara</i>	ablative/instrumental
<i>-gami</i>	limitative
<i>-tu</i>	comitative
<i>-juzsa</i>	comparative
<i>-ja</i>	topic
<i>-mai</i>	inclusive
<i>-du</i>	focus (declarative)
<i>-nu</i>	focus (yes-no) ¹³⁹
<i>-ga</i>	focus (wh)

¹³⁸ For allomorphs, mostly resulting from combined forms of IR-cases and non-IR-cases, cf. 2.3.3.2.1.1.

¹³⁹ In Irabu and Ikema, the marker is *-ru*.

The inherent inclusion of either *-ga* or *-nu* in the paradigm of any noun is results from the animacy hierarchy, which is relevant to Miyakoan nouns in this particular area of syntax. The top two categories of the hierarchy which are personal pronouns and family-member addressatives (often honorific), display *-ga* for nominative and genitive, while the bottom categories, which are essentially all common nouns, attach *-nu* for this function. Demonstrative pronouns are the borderline class, the only one that displays a formal distinction between nominative and genitive markers: in their case, nominative is marked by *-ga*, and genitive by *-nu* (much like the “default” Japanese distinction between *-ga* and *-no*). A detailed classification and examples have been introduced in Table 2.3.3.2.1-a.

Table 2.3.3.2.1-a. *Animacy hierarchy of Miyakoan nouns*

category	marker	examples
personal pronouns	<i>-ga</i>	<i>vva-ga-ru tultal</i> ‘did you take it?’ (Sawada) <i>banta-ga ja:</i> ‘our house’
addressatives	<i>-ga</i>	<i>anna-ga ku:</i> ‘mother (mommy) will come’ <i>ujamma-ga mi:</i> ‘your wife’s/the lady’s eyes’
demonstratives	<i>-ga</i> <i>-nu</i>	<i>ui-ga-du pinnakaz</i> ‘this is strange’ <i>u-nu hun</i> ‘this book’
people/humanoid	<i>-nu</i>	<i>jamatupstu-nu kstaz</i> ‘a Japanese came here’ <i>bakagam-nu ukagi</i> ‘thanks to the young god’s graciousness’
animals	<i>-nu</i>	<i>taka-nu mo:tsika:</i> ‘if a hawk soars’ <i>zzu-nu miz</i> ‘fish meat’
inanimate/abstract nouns	<i>-nu</i>	<i>madu-nu nja:n</i> ‘there is no time to spare’ <i>kutuba-nu imi</i> ‘meaning of a word’

As shown in Table 2.3.3.2.1., Miyakoan has three case markers with an initial palatal approximant, which sound often significantly influences the phonological structure of the preceding morpheme (the palatalization rule, cf. 2.2.6.3.). Of the three markers, comparative *-juzsa* does not seem to cause far-fetched alternations in the root of the inflected noun, possibly no other than those that are a direct consequence of the palatalization rule. On the other hand, the outcome of attaching the topic *-ja* or accusative *-ju* depends on the final

sound, or final syllable, of the root. All inflectional possibilities in terms of such morphophonological alternations have been presented in Table 2.3.3.2.1-b.

Table 2.3.3.2.1-b. *Inflectional patterns for different nominal roots when the attached suffix is -ja or -ju*

root	rule	examples
final long vowel	no changes whatsoever, markers attached as they are	<i>na:-ja</i> ‘name-TOP’, <i>fa:-ju</i> ‘a child-ACC’ <i>kju:-ja</i> ‘today-TOP’
final short vowel homogenous with the vowel of the marker (/a/ for -ja, /u/ for -ju)	lengthening of the final vowel	<i>tabaku:</i> ‘cigarettes.ACC’, <i>ata:</i> ‘tomorrow.TOP’
final short vowel heterogeneous with the vowel of the marker, but different from /i/ (/u/ for -ja, /a/ for -ju)	alternation of the final vowel for the long /o:/ ¹⁴⁰	<i>psto:</i> (<i>pstu+ja</i>) ‘people.TOP’ <i>umo:</i> (<i>uma+ju</i>) ‘there.ACC’
final /i/	activation of the palatalization rule: /i/ is dropped and the preceding consonant palatalized, followed by /a/ or /u/ depending on the marker ¹⁴¹	<i>karju:</i> (<i>kari+ju</i>) ‘he.ACC’ <i>tukja</i> (<i>tuki+ja</i> , Ikema) ‘time.TOP’
final /s/, /z/, /m/, /n/	lengthening of the consonant followed by /a/ or /u/ depending on the marker	<i>tsikssa</i> (<i>tsiks+ja</i>) ‘the moon.TOP’ <i>tigabzzu</i> (<i>tigabz+ju</i>) ‘a letter.ACC’ <i>hunnu</i> (<i>hun+ju</i>) ‘a book.ACC’ <i>midumma</i> (<i>midum+ja</i>) ‘a woman.TOP’
final /si/, /zi/, /tsi/	dropping of the /i/ and lengthening of the	<i>tussa</i> (<i>tusi+ja</i>) ‘a year.TOP’

¹⁴⁰ In regiolects which do not have long /o:/ in their inventory, such as Irabu or South-Western Miyakoan Uechi, as well as in the archaic song language, the respective vowels are instead sequenced as the diphthong /au/, thus *munu + ja = mun-ua* ‘a thing-TOP’.

¹⁴¹ Miyakoan phonotactic system allows for only one root-final sequence with /i/ that would not include a preceding consonant, namely /ui/. There is a number of nouns with final /ui/, such as *kui* ‘a voice’, *nibui* ‘a neck’ or *kamui* ‘a person in charge’, but no examples with any of these nouns inflected for topic or accusative have been found. Evidence from contemporary Nishihara-Ikema ethnolect shows that in such settings the /j/-initial markers attach to the root like they would to a long vowel, cf. *kui-ju idaei*: ‘to let out a sound, to say something’ (Nakama 1989:19, transliterated by Jarosz).

	consonant followed by /a/ or /u/ depending on the marker	<i>mizzu (mizi+ju)</i> ‘water.ACC’ <i>nimuttsa (nimutsi+ja)</i> ‘luggage.TOP’.
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These inflectional patterns show that when compared to Japanese (and many other Japonic languages), Miyakoan shows a slightly higher degree of the fusion in its nominal inflection: because of the adjoining of *-ja* and *-ju* markers with noun roots which lengthen or palatalize the root-final sounds, it becomes difficult to separate the root from the affix. Therefore, in this sense these constructions do not display agglutinative characteristics anymore (unlike Japanese *watashi-wa* ‘I.TOP’ or *kare-o* ‘he.ACC’). Nevertheless, they mostly still remain agglutinative in the sense of an even correspondence of a single categorial meaning per a single marker.

Markers of IR and non-IR-cases in Miyakoan display a few combination strategies which are to some extent different from Japanese. The general assumption of the linear order in the slot theory (2.3.3.2.), however, is maintained:

(a) markers of non-core arguments (i.e. all non-IR markers except *-ga*, *-nu* and *-ju*) simply precede the IR-markers;

ku-nu kuba-nu kariz-ka: zi:***-nkai-ja***
 this-GEN fountain palm-NOM wither.NPST-until earth-DIR-TOP
 uriz-na=ti: azz-ama-taz-tsa
 descend.NPST-PROH=QUOT say-HON-PST-HRS

‘It is said that he forbade them to descend below the earth before that fountain palm tree has withered’;

itsi-***gami-mai***
 when-LIM-INC

‘until the end of time, until forever’;

tsikanaz in-***n-du*** ti:-u ffa-il
 keep an animal.NPST dog-DAT-FOC hand-ACC bite-PSV.NPST

‘You have your hand bitten by your own pet dog’ (Sawada, a proverb);

(b) nominative *-ga* or *-nu* are switched off if followed by the topic marker. Another approach could hold that the topic marker, when by itself, already has a core argument marker incorporated in itself. In this respect Miyakoan resembles Japanese. Cf.:

ba:-***ja*** ik-itti ku:-ddo
 1SG-TOP go-GER come.NPST-HOR
 ‘I’ll go and come back here!’;

fun-ja: itsi-ga ks=gara=ja:
 boat-TOP when-FOC come.NPST=UNC=EMP
 ‘When could it be that the boat comes?’;

(c) on the other hand, while accusative *-ju* is not switched off by the topic marker as such, it undergoes some disfigurement, and the topic marker becomes *-ba* (never used in such function outside the accusative topic marker) instead of *-ja*. Consequently, the combined accusative plus topic marker is fixed at *-juba*. The noun root undergoes the same alternations as with the “regular” (non-topicalized) accusative.

Since Old Japanese has a marker *-woba* in the same function, it seems justified to hypothesize that this *-uba* is a Proto-Japonic remnant rather than a later Miyakoan innovation, perhaps a sort of a morphological calque, whereby the accusative marker *-wo* of Old Japanese in the Miyakoan cognate has been replaced by the local accusative marker. Cf.:

na:**-juba** no:=ti-ga az=gara=ja
 name-ACC.TOP what=QUOT-FOC say=UNC=EMP
 ‘How is it that they call you?’ (i.e. ‘What’s your name?’);

ka-nu pstu-nu-du tigamizz-**uba** kafu-mti-utal
 this-GEN man-NOM-FOC a letter-ACC.TOP write-DUR-PROG.PST
 ‘It was this man who was writing a letter’ (Sawada);

(d) identically to the combinability of *-ja* with core argument markers, the inclusive marker *-mai* apparently switches off both nominative markers but it co-occurs with the accusative marker, cf.:

sjasjim-**mai**=dal
 photography-INC=FCOP.NPST
 ‘We also have the pictures!’ (Tarama);

ba:-ja no:-**ju-mai** mi:-n
 1SG-TOP what-ACC-INC see-NPST.NEG
 ‘I can’t see anything’.

(e) focus markers *-du*, as well as *-ru* (in Irabu), are freely combinable with all non-IR markers, the core *-ga* and *-ju* included, cf.:

a-**ga-du** si-tal
 1SG-NOM-FOC do-PST
 ‘It is me who did it’ (Tarama);

tsikanaz in-*n-du* ti:-u ffa-il
keep an animal.NPST dog-DAT-FOC hand-ACC bite-PSV.NPST
'You have your hand bitten by your own pet dog' (Sawada, a proverb, cf.
3.3.1.6.);

kwass-*u-du* fo:-busi-kaz
sweets-ACC-FOC eat-DES-NPST
'I want to eat some sweets!';

ka-nu midum-*nu-ru* funi-nkai-ja nu:l-tal
that-GEN woman-NOM-FOC ship-DIR-TOP get on-PST
'Was it that woman who got on the ship?' (Sawada).

The yes/no-focus marker of Central Miyako regiolects, *-nu* (not to be confused with the homophonous syntactic nominative-genitive marker *-nu*), does not co-occur with core argument markers – instead, they are combinable with *-du* for the yes-no interrogative function. On the other hand, *-nu* is fully compatible with all non-core argument markers:

vva-*ga-du* iks-taz=na:
you-NOM-FOC go-PST=INT
'Was that you who went (there)?';

kuma-*kara-nu* tsika-ka:z
here-ABL-FOC close-VRB.NPST
'Is it close from here?';

(f) the remaining focus marker *-ga*, which indicates the wh-question focus, due to its function can only be hosted by interrogatives (cf. 2.3.2.). It never co-occurs with nominative markers, possibly because of the homophonic nature of the focus *-ga* and the nominative *-ga*. A perhaps more convincing explanation could be that when focalizing an interrogative the speaker does not know to which category in the animacy hierarchy the addressee's reply will belong, so it would be difficult to impose either exclusively *-ga* or exclusively *-nu* after the interrogative. Cf.:

to:-*ga* kei-uz=ga:=ti mi:-fi:-ru
who-FOC come.MED-PROG.NPST=INT=QUOT see -BEN -IMP
'Please go and see who came'.

All the remaining markers, including *-ju*, do co-occur with the focus *-ga*, maintaining the order of the markers as imposed by the slot theory, cf.:

va: no:-**ju-ga** mi:-taz
2SG.TOP what-ACC-FOC see.MED-PST
'What did you see?'

2.3.3.2.1.1. *Case subcategories*

In this section a short description of every case subcategory – including its semantic role(s)¹⁴², syntactic behavior and allomorphs (if any) – will be provided, alongside a number of examples illustrating its usage. IR-cases will be discussed separately due to their different relation to semantic roles than other cases.

2.3.3.2.1.1.1. *Nominative*

Nominative in Miyakoan is used to express the roles of AGENT (an entity which acts with volition and possibly exerts influence upon the environment), FORCE (an entity which exerts influence upon the environment without the volitional factor) or EXPERIENCER (an entity subjected to some kind of sensory or emotional input). With such definitions, sometimes the borderlines between these three roles may be fuzzy as the information about the *degree of control* (Comrie 1989:59) of the given entity may not be supplied but the baseline is that all three belong to the morphological domain of Miyakoan nominative. One more role of the nominative is PATIENT (an entity which displays a certain state or undergoes a change of it, for example a visible physical change), which role the nominative takes on to become a subject of an intransitive verb or the passive voice form of a transitive verb (here again the distinctions may become fuzzy, especially against the role of AGENT).

Depending on the noun's place in the animacy hierarchy, the "bare" marker (i.e. one not combined with an IR-case marker) may be either *-ga* or *-nu* (only *-ga* is available for demonstrative pronouns). If the nominal is inflected for topic, i.e. *-ja* (or one of its allomorphs depending on the shape of the noun root, cf. Table 2.3.3.2.1-b.), the nominative marking is interpreted as \emptyset ; the same applies for inclusive, the inclusive marker being *-mai*. The marker combination for nominative and declarative focus is, respectively, *-gadu* or *-nudu*. In Irabu a nominal can further be marked for yes/no-question focus: *-garu* and *-nuru*. Cf.:

¹⁴² Terms and definitions of most of the semantic roles have been borrowed from Comrie 1989:57- 62, and Payne 1997:49-51. There are a few exceptions (such as ATTRIBUTE, ACCOMPANIMENT, COMPARISON) which are this author's inventions as no satisfactory label has been found in these sources. Also, for a handful of roles definitions have been specified or modified so as to fit the Miyakoan inventory as closely as possible.

ba:-ja pstu-to: a:-n
I-TOP man-COM.TOP argue-NEG.NPST
'I don't argue with people' (AGENT);

tida-nu agarj-u-m
sun-NOM rise-PROG-RLS.NPST
'The sun has risen.' (FORCE);

nudu-nu kakj-u:z
throat-NOM dry-PROG.NPST
'I'm thirsty' (lit. 'My throat is dry') (EXPERIENCER);

to:-mai ura-nniba
who-INC be-NEG.COND
'If nobody were there/If nobody came' (Uechi) (AGENT/FORCE);

ba-ga ffa-nu mma-nu sin-tai
1SG-GEN child-GEN mother-NOM die-PST
'The mother of my children died.' (Sarahama, from a story, cf. 1.2.5-d-a.)
(PATIENT).

2.3.3.2.1.1.2. *Genitive*

Genitive serves the purpose of modifying a noun (noun phrase), indicating POSSESSOR or ATTRIBUTE of the modified noun. The role of ATTRIBUTE is especially productive with adjective derivatives nominalized with the suffix *-sa*. Again, utterances may also occur in which the borderline between these roles becomes fuzzy (and it may not even be necessary to determine where the borderline lies). The broadest definition in syntactic terms would be that genitive is used for connecting a nominal with a noun so that the former functions as the modifier and the latter as the head. Genitive markers in Miyakoan are the animacy hierarchy-dependent *-ga* and *-nu*, and it does not seem like they can be followed by any of the IR-case markers. Cf.:

ba-ga hani-nu mu:z-kja
1SG-GEN wings-NOM burn.NPST-until
'Until my wings have burnt' (Sarahama, from a story, cf. 1.2.5-d-a.)
(POSSESSOR);

nza-nu kuni-nu pstu=ga
where-GEN country-GEN man=INT
'Which country does he come from?' (ATTRIBUTE);

tu:-sa-nu mtsi
far-NMN-GEN road
'A long road' (Sawada) (ATTRIBUTE);

im-nu p̄ei
sea-GEN rock
'Sea rocks', i.e. 'a coral reef' (POSSESSOR/ATTRIBUTE).

Homophonic with a genitive marker, *-nu*, is an affix which historically has been derived from an adnominal form of the copula, as indicated by a study of Old Japanese copula forms (Frellesvig 2010:94-95). In Miyakoan, this *-nu* can be attached to a nominal already inflected for an oblique case in order to allow for adjoining it to another nominal. The syntactic identity of this *-nu*, i.e. whether it should be regarded as an extra function of the genitive or as a different morpheme, remains a matter of further investigation. Due to the fact that it retains the semantic role of ATTRIBUTE on the part of the host nominal, in this description it is regarded as a slot-theory violating extension of the genitive, whereby the host noun and the oblique case marker rather than the host noun alone become an integrated syntactic item. Cf.:

to:-nkai-nu munu
who-DIR-GEN thing
'Who is this for?' (*munu* is optional).

As the above example shows, in structures with this extension of the *-nu* genitive, the subsequent head noun may be omitted, most likely on condition it is known from the context (mirroring an analogical structure in Japanese, cf. a dialogue – *Sapporo-e-no densha-wa nanji-ni shuppatsu shimasu-ka* 'what time does the train to Sapporo leave?' – *Sapporo-e-no-wa kuji desu yo* 'the one to Sapporo leaves at nine'), assigning to the *-nu* marker a kind of "pronominal" ('the one that') interpretation.

Also, no examples of such an extension for the genitive usage of *-ga* have been found in the *Materials*. If *-ga* does have such functions in Miyakoan, this would be a later (post-shared Japonic), individual development to have occurred in the language. If it does not, it would mean that all Miyakoan nouns, regardless of their position in the animacy hierarchy, can attach *-nu* in the genitive function, be it partially (the upper part of the animacy hierarchy table) or completely (remaining nouns).

2.3.3.2.1.1.3. *Accusative*

The accusative case is primarily used for indicating the role of PATIENT (an entity which displays a certain state or undergoes a change of it, for example a visible physical change). An important distinction from Japanese is that Miyakoan accusative does not seem to occur in the LOCATIVE role with the movement verbs (or at least this author has found no indication of such a role corresponding to the accusative in Nevskiy's dictionary). The basic accusative marker *-ju* displays a number of allomorphs depending on the final sound of the inflected noun root (cf. Table 2.3.3.2.1-b.), and it can also be followed by the markers of inclusive *-mai*, declarative focus *-du* and wh-interrogative focus *-ga*, while its topicalized version is *-juba* (which form is, again, sensitive to the root-final sound of the host noun). Nevertheless, *-juba* is not used in all possible contexts: in some instances, a Japanese-style topicalized accusative, meaning just the topic marker *-ja* with no overt accusative marking, can be observed. It is considered likely that such structures emerged under the increased influence of Japanese, which in turn resulted from the fact that by Nevskiy's times the majority of Miyakoan communities must have already become bilingual and fluent in Japanese as their L2 (see also 2.1.2.1.). Cf.:

musika kai-ga ksnn-u nu:-mti-ur-adana ur-aba
supposing 3SG-NOM robe-ACC weave-DUR-PROG-COND.NEG.GER be-COND
'If right now (s)he is not weaving robes...';

εumutts-uba jum-i-du-uz
book-ACC.TOP read-MED-FOC-PROG.NPST
'As for the books, I'm reading them';

kurj-a: fai-ttj-a: mata karj-u:-mai fa-i
this-TOP eat-GER-TOP moreover that-ACC-INC eat-IMP
'When you eat this, eat also that'.

2.3.3.2.1.1.4. *Dative/Locative*

Dative-locative case (for short referred to as dative) in most general terms can be considered as representing the role of TARGET. TARGET is understood here as the common ground for roles such as RECIPIENT (a conscious entity which becomes the target of an action) and DESTINATION (a conscious-less entity which becomes the target of an action), as well as LOCATION (place where an action is conducted), PURPOSE (the intention of AGENT expressed as AGENT's decisions or actions), RESULT (whether intended or not) and TIME. For the role of LOCATIVE, note that in Miyakoan the place of any action can

be expressed by the dative-locative case, whether the action itself is static, punctual, or dynamic; this makes a significant difference in comparison with Japanese case system which uses the dative *-ni* for punctual actions and the instrumental *-de* for dynamic ones, as well as accusative *-o* for an action conducted across an area.

Apart from the variety of meanings mentioned above, dative marker is also used to indicate EXPERIENCER of certain cognitive verbs (such as *ssi* ‘to know’) and AGENT or FORCE (for passive voice predicates). Also, in certain expressions with formal nouns borrowed from Japanese, such as *jo:* (Irabu *jau*) ‘like, seemingly’, the dative can express MANNER. Unlike Japanese, however, this does not seem an inherited or productive function of the dative. The basic dative/locative marker is *-n* (an apparent cognate with Japanese *-ni*), with a topicalized allomorph being *-nna*. Other IR-case markers attach to *-n* agglutinatively, with the inclusive *-mai* activating coarticulation: *-mmai*. Cf.:

to:-n-ga fi:-di
 who-DAT-FOC give-OPT
 ‘Who should I give this to now?’ (RECEIVER);

to:kjo:=nagi-n idi: nan-ga=gara aε-i:-mi:-di:=ti: umu:-suga
 Tokyo=for example-DAT set off.MED what-FOC=UNC do-MED-CON-OPT=QUOT think.NPST-but
 ‘I’ve been thinking I should go to Tokyo and try to do something there...’
 (DESTINATION);

aga:ta-n akaz-nu mi:-rairi-ba
 faraway-DAT light-NOM see-PSV-PROV
 ‘When the light was seen from afar...’ (LOCATION, punctual);

umatsi-n jak-ari: uma-n sin-taz-tea
 fire-DAT burn-PSV.MED¹⁴³ there-DAT die-PST-HRS
 ‘As they say, he was burnt by the fire and there he died’ (Uechi, from a story,
 cf. 1.2.5-d-c.) (FORCE and LOCATION, dynamic);

atu-n si-m=do:
 later-DAT do-RLS.NPST=EMP
 ‘Let’s put it off.’ (PURPOSE);

nnja:pi: binkjo:-ju εu:ks-tsika: irai pstu-n narj-u:ks munu
 a little more study-ACC do.PRS-COND great man-DAT become.MED-PRS certainly
 ‘If he studied just a little harder, he could have become a great man’
 (RESULT);

¹⁴³ The original notation implies that /umatsin jakari/ on the phonetic level is [umatsi n^h:akari:]. This is an extreme case of application of the palatalization rule (2.2.6.3.), whereby the rule traverses backwards through a word-plus (and not just morpheme) boundary to create a form resisting a precise segmentation: instead of *umatsi-n jakari:* the resulting sound form is *umatsi-nnjakari:*.

ba-ga madu-n to:-mai mmja:-dda
 1SG-GEN absence-DAT who-INC come.HON-NEG.PST
 ‘Did someone come (here) while I was away?’ (TIME);

tsikanaz in-n-du ti:-ju ffa-il
 domesticate.NPST dog-DAT-FOC hand-ACC eat-PSV.NPST
 ‘You have your hand bitten by your own pet dog’ (Sawada, a proverb, cf. 3.3.1.6.) (AGENT);

ati pja:pja:-ti azz-atsika: banu-nna ssain
 too much fast-ADV speak-COND 1SG-DAT.TOP know.NEG.NPST
 ‘If you talk too fast, I won’t understand you!’ (EXPERIENCER);

az jau-nna
 say.NPST manner-DAT.TOP
 ‘Like he says...’ (Sawada) (MANNER).

2.3.3.2.1.1.5. *Directive*

Directive case expresses DIRECTION and, in fewer instances, RECIPIENT. The directive case marker is *-nkai* (*-nke*: in Tarama), and with IR-case markers it is combined in a regular agglutinative way. Cf.:

anna-nkai azz-adi
 mother-DIR say-OPT
 ‘I am going to tell [about this] the mother!’ (RECIPIENT);

ka-nu psto: ugunaz-nkai-ja k-u:ddam
 this-GEN man.TOP gathering-DIR-TOP come-PST.NEG
 ‘He did not come to the gathering’ (DIRECTION);

vva: kama-nkai-nu iki-mi:z
 2SG.TOP there-DIR-FOC go.MED-CON.NPST
 ‘Is it there that you will try to go?’ (DIRECTION).

Because the directive case implies some kind of a movement (physical or metaphorical), in several instances the direction itself earns more emphasis on the speaker’s part than the movement-indicating verb. Thus, there are also examples in which the directive case appears without the predicate (which is most probably clear from the context), and with an empathetic clitic in place of the predicate, cf.:

ja:-nkai=gjo:
 home-DIR=EMP
 ‘Let’s go home!’

2.3.3.2.1.1.6. *Explicative*

While partially overlapping with ablative to express broad “instrumental” meanings, indicating INSTRUMENT is not actually the function of the case for which an unstandard label *explicative* has been chosen here. Explicative primarily serves to express MANNER (the way, style, fashion in which the action is conducted), and *not* INSTRUMENT. In other words, this case serves to explain *how* the action is conducted, and not to express the tool or means *by which* the action is achieved¹⁴⁴. For INSTRUMENT marking proper, cf. the description of the ablative-instrumental case in 2.3.3.2.1.1.7.

The explicative case also appears as a component of a few interrogative expressions with an initial pronoun *no:* ‘what’, such as *no:-ei:* ‘why’ or ‘how’ (lit. ‘in what way’) and *no:ba:-ei:* ‘how’ (lit. ‘at what occasion’, ‘under which circumstances’). The explicative case marker is *-ei:* (in some examples, like in the first one below, /i/ appears as a short vowel, which, as it is often the case with inconsistent short/long vowel marking in the *Materials*, might be due to as trivial a reason as the MHN poor print quality), which is very likely related to an Early Middle Japanese instrumental marker *-shite*. Cf.:

no:-nu psa-*ei*-ga ik-adi
 what-GEN price-EXP-FOC go-OPT
 ‘For what price will you let me buy it?’ (MANNER);

u-nu ps-nu ivsa: ui-*ei*: simai-taz
 that-GEN day-GEN war.TOP that-EXP end-PST
 ‘The war of that day ended that way’ (MANNER);

ku-nu kutuba-nu imj-a: no:-*ei*:-ga
 this-GEN word-GEN meaning-TOP what-EXP-FOC
 ‘What is the meaning of this word?’ (lit. ‘How [do you call] the meaning of this word?’) (MANNER);

no:ba-*ei*:-ga ks-ta:z
 what circumstances-EXP-FOC come-PST
 ‘How did you come?’ (MANNER; importantly, this is not a question about what vehicle or means of transportation the addressee used – for such meaning, presumably a form like *no:-kara* would have been used).

¹⁴⁴ Shimoji 2008:211 – 212 reports for Irabu that *-ei:* marks a prototypical instrumental case. Nevertheless, such usage of the marker in question cannot be confirmed by the data of the *Materials* alone.

2.3.3.2.1.1.7. Ablative-instrumental

Ablative-instrumental case (or simply ablative) expresses the roles of SOURCE (starting point of an action, whether physical, temporal or metaphorical) and INSTRUMENT (an entity by means of which the action in question is completed; note that in Miyakoan, like in Japanese and possibly in many other Japonic ethnolects, INSTRUMENT cannot be marked with the same suffix as AGENT or FORCE). Both roles may have fuzzy borderlines, as seen in the final example in 2.3.3.2.1.1.7., which confirms the conceptual proximity of both roles that led them to be grammatically grouped together in Miyakoan¹⁴⁵. The marker is *-kara* (topicalized *-kara:*), and its Japanese cognate *-kara* is not used in the INSTRUMENT meaning. Cf.:

kuma-kara-nu tsika-kaz
here-ABL-FOC close-VRB.NPST
'Is that close from here?' (SOURCE, physical);

nzi-kara upanass-u s-u:di=ga
where-ABL story-ACC do-OPT=INT
'Where do I begin the story?' (SOURCE, metaphorical);

nnama-zibun-kara-nu vva: ikj-a
now-moment-ABL-FOC 2SG.TOP go-CONJ
'Will you be going [there] from now on?' (SOURCE, literal temporal);

u-nu sinka-kara: minna: sakan nari:-bul
this-GEN subject-ABL.TOP Minna.TOP prosperous become-MED-PROG.NPST
'The island of Minna has become prosperous since the times of this subject'
(Minna) (SOURCE, metonymic temporal);

nu:ma-kara iks-m
horse-ABL go-RLS.NPST
'We'll go by horse' (INSTRUMENT);

pa:-kara ffa-nasi muno: no:
leaves-ABL children-bear.NPST thing.TOP what
'What is it: it bears children from/by leaves?' (a riddle, cf. 3.3.2.32.)
(SOURCE/INSTRUMENT).

¹⁴⁵ Shimoji 2008:211-212, 214-215 implies that the INSTRUMENT role is expressed by the ablative, at least in Irabu, is limited to the means of transport. Indeed, examples in the *Materials* confirm that the instrumental functions of *-kara* are in most instances related to movement or transport.

2.3.3.2.1.1.8. *Limitative*

Limitative expresses GOAL (physical or temporal final point of an action), which is antonymic against SOURCE expressed by ablative. The limitative case marker is *-gami* (topicalized *-gamja*)¹⁴⁶. Also, with verbs *-gami* always appears preceded by the suffix *-kja:*, which in itself seems to indicate a limitative meaning of ‘until’ or ‘as long as’ (Nevskiy also translated it into Japanese as *toki* ‘the time’ or ‘when’), and combined in this way with *-gami* it apparently has a kind of nominalizing properties. Cf.:

kuma-kara su:z-gami
here-ABL Shuri-LIM
‘From here to Shuri’ (GOAL, physical);

nnama-gamj-a: kakjo:-du:-si
now-LIM-TOP make it on time-FOC-do.NPST
‘We can still make it on time’ (lit. ‘until now we do can make it’) (GOAL, temporal);

ifu-ju: ka:z-kja:-gami
many-era change.NPST-until-LIM
‘Until many eras have passed’ (GOAL, temporal).

2.3.3.2.1.1.9. *Commitative*

The committative case is primarily used to express ACCOMPANIMENT (an entity which shares its semantic role and syntactic function with another entity, which has been marked for any other case). Due to this role, it is a unique case in the respect that it does not indicate any particular relationship of the noun with the predicate: instead, it equates this relationship with the relationship between the head of an immediately following NP and its predicate (or, in case of the genitive, with the relationship between the following NP and the noun this NP itself modifies). Thus, the actual syntactic position of a noun marked for the committative case is only indicated by the way an immediately following NP head has been marked; to put it differently, the committative is *syntactically bleached* and it takes on any semantic value and any syntactic role which is possible in the Miyakoan inventory, on condition the following NP head has been marked for that particular value and role.

¹⁴⁶ Also, in regiolects which display a strong version of the palatalization rule (2.2.6.3.), such as Ikema, the palatalization may traverse backwards to *-gami* from the subsequent word in case the latter has an initial /j/, /u/ or /a/. Hence [gamju:kura] from *-gami* + *ukur-a* ‘send-IRR’ in a Nishihara version of *The lord of Ni:ma* (cf. 1.2.5.-f-c)..

The ACCOMPANIAMENT-expressing commitative resembles the genitive to the degree that it indicates a relationship between two nominals. The differences are such that, first, as explained above, the commitative does point to the relationship between the marked nominal and the predicate, only the relationship is underspecified by the marker itself; second, the syntactic relation between two nominals connected by the commitative is not that of a modifier and a head, but that of an equation.

A special instance of the ACCOMPANIAMENT role can be observed for syntactic circumstances where normally (i.e. without the ACCOMPANIAMENT meaning intended) the nominative would have been used: in such utterances, commitative is employed for marking *both* nouns, while no *-ga/-nu* appears¹⁴⁷. As viewed from this perspective, the commitative can specifically and with no semantic bleaching take on all the nominative roles, which are AGENT, FORCE, EXPERIENCER and the intransitive/state verb PATIENT (cf. 2.3.3.2.1.1.1.). Cf.:

vva-tu ban-tu-mai gukuraku-nu sima-gami pstumi-du=jallju:
 2SG-COM 1SG-COM-INC paradise-GEN land-LIM together-FOC=COP.EMP
 ‘You and me will be together until the Pure Land’ (Irabu, a *taugani* song, cf. 1.2.5-g-h.) (ACCOMPANIAMENT).

Other than ACCOMPANIAMENT, the commitative case may also specifically indicate RECIPIENT in a manner similar to the dative (2.3.3.2.1.1.4.), possibly with a nuance of a more reciprocate action when the commitative is used. In such RECIPIENT-expressing role which is interchangeable with the dative, the commitative is not syntactically bleached anymore and, like the dative, it indicates an indirect object instead. It also appears that, just like in Japanese, all the verbs which take the commitative-marked noun as an indirect object argument may also take the dative-marked noun in the very same function, but not the other way round. Cf.:

ba:-ja ka-nu pstu-to: nagja:fu idj-a:n
 1SG-TOP that-GEN man-COM.TOP long.ADVR meet-NEG.NPST
 ‘I haven’t met that man for a long time’ (RECIPIENT).

The marker for the commitative case is *-tu* (topicalized *-to:*).

¹⁴⁷ Given that many morphosyntactic rules and constraints apply to core arguments altogether rather than to subject (nominative) or object (accusative) alone, a possibility exists that this transfer of syntactic functions and semantic roles to the commitative case pertains also to accusative in the same manner as it does to nominative.

Due to the lack of relevant examples in the *Materials*, however, this question cannot be addressed in this description.

2.3.3.2.1.1.10. Comparative

The comparative case expresses COMPARISON, indicating that in structures such as A-COM B, it is the noun B which applies to a greater extent to the predicate that heads *both* of the nouns. In the respect that the nominal marked for comparative is syntactically bleached and it takes on the same relationship with the predicate as the explicitly marked following NP, comparative resembles committative (2.3.3.2.1.1.9.). The comparative marker is *-juzsa*¹⁴⁸, which is considered to be a cognate with Japanese *-yori*, at least partially. Cf.:

kui-juzsa karj-a: masi
 this-CMP that-TOP better
 ‘This is better than that.’ (COMPARISON);

ba:-ja no:-juzsa-mai kurj-u:-du siks
 1SG-TOP what-CMP-INC this-ACC-FOC like.NPST
 ‘I like this more than anything.’ (COMPARISON).

The correlation of case markers and semantic roles in Miyakoan can be summarized as in Table 2.3.3.2.1.1.

Table 2.3.3.2.1.1. *Mapping of semantic roles to cases*

role	case	basic marker(s)
ACCOMPANIAMENT	committative	<i>-tu</i>
AGENT	nominative; dative-locative; committative	∅ ¹⁴⁹ , <i>-ga</i> , <i>-nu</i> ; <i>-n</i> ; <i>-tu</i>
ATTRIBUTE	genitive	<i>-ga</i> , <i>-nu</i>
COMPARISON	comparative	<i>-juzsa</i>
DESTINATION	dative	<i>-n</i>
DIRECTION	directive	<i>-nkai</i>
EXPERIENCER	nominative; dative-locative; committative	∅, <i>-ga</i> , <i>-nu</i> ; <i>-n</i> ; <i>-tu</i>

¹⁴⁸ For the entry **juzsa**, Nevskiy gives a Japanese translation of <ヨリ> (the comparative marker *-yori*) and <ヨリワ> (*-yori* plus the topic marker *-wa*, therefore *-yori-wa*). This would suggest that the Miyakoan marker has already incorporated a ‘default’ topic marker attached to the basic case marker *-juz* (the likely direct cognate with *-yori*). It is doubtful, however, whether the form in question really worked as a topicalized marker in the synchronic setting: first, as can also be observed in the examples, *-juzsa* can be followed by an inclusive marker (which otherwise has been found to be mutually exclusive with the topic marker), and second, unless it is a crystallized and well-established irregular form (an unlikely scenario given the relatively low frequency and functional load of the comparative marker), the topicalized form of the basic *-juz* should be *-juzza* [juz:a] instead of *-juzsa*. A more probable hypothesis would be that sometime at an earlier stage *-juz* was combined with a different morpheme (of unspecified meaning, as of yet) ?sa, and then this combined form had gradually become established as the basic comparative marker. Unfortunately, Nevskiy did not provide in the *Materials* any examples with the regularly topicalized form of the marker (an expected ?-juzsa:), so this view cannot be confirmed here.

¹⁴⁹ If marked for topic or inclusion; the same applies to all the remaining ∅-s in the table.

FORCE	nominative; dative-locative; committative	Ø, -ga, -nu; -n; -tu
GOAL	limitative	-gami
INSTRUMENT	ablative-instrumental	-kara
LOCATION	dative	-n
MANNER	explicative; dative-locative (rare)	-ei; -n (rare)
PATIENT	accusative; nominative; committative	-ju; Ø, -ga, -nu; -tu
POSSESSOR	genitive	-ga, -nu
PURPOSE	dative-locative	-n
RESULT	dative-locative	-n
SOURCE	ablative-instrumental	-kara
TIME	dative-locative	-n

2.3.3.2.1.2. *IR-case subcategories*

This section involves an overview of the main discursive functions of the IR-cases (slot 3 in the nominal word-plus chain, cf. 2.3.3.2.). As the examples in the *Materials* usually supply only single separate utterances rather than continuous sentences constituting a coherent text, one needs to be aware that this part of description will be particularly simplified and possibly defective. Due to the fact that information structure can only be discussed on the level of text and not abstract sentence, it is only through an analysis of the sentence-level case marking conducted in a broader textual context that any definite insights about the functioning of IR-cases can be provided.

Syntactically, the part of the utterance which is most likely to be morphologically marked for information structure is the subject. Furthermore, the subject is usually linked to one of the following semantic roles: AGENT, FORCE, EXPERIENCER or PATIENT. Nevertheless, different elements of the utterance can also be marked, the predicate (in analytic nominalized constructions) included.

Configurations of focus structure as identified by Lambrecht (Lambrecht 1994:223) are, under the following definitional adjustments, relevant for pragmatic case marking in Miyakoan:

(1) predicate-focus structure, in which it is the predicate (usually the verb phrase) that carries the “new” or “commentary” information. In such structures, usually one or more nominals preceding the predicate are topicalized, and thus they are morphologically marked for topic or inclusion; if a nominal is marked for topic, and especially if the topic marker is hosted by the subject of the focalized predicate, the thus topicalized nominal may be removed from the utterance (since it is known from the context, implicitly “it is still there”). Cf.:

ba:-ja no:-ju-mai mi:-n
 1SG-TOP what-ACC-INC see-NPST.NEG
 ‘I can’t see anything/Me, I don’t see anything’;

ka-nu: psto: uguna:z-nkai-ja k-u:ddam
 that-GEN man.TOP gathering-DIR-TOP come-NEG.PST
 ‘He did not come to the gathering’ (= ‘As for him, to the gathering he did not come’);

sakj-u:ba sik-an
 sake-ACC.TOP like-NEG.NPST
 ‘I don’t like alcohol’ (= ‘As for the alcohol, AGENT not like’. The topicalized subject is implicit; the context of the utterance is not specified, so it has been decided to interpret the subject as the most likely “default”, i.e. first person singular).

The predicate in analytic constructions, for example aspectual with an auxiliary verb, may be optionally marked for focus in declarative sentences (see also 2.3.3.1.3.1.), cf.:

εumutts-uba jum-i-du-uz
 book-ACC.TOP read-MED-FOC-PROG.NPST
 ‘As for the books, I’m reading them’.

Some sentences of this structure may also be “topicless”, i.e. the whole proposition may be considered as focal, and the topic of the sentence is not recoverable from the context in its exact verbal form. In such instances, one of the nominals that appear in the sentence should be marked for focus, cf.:

ami-nu-du fuz-bus-ki munu
 rain-NOM-FOC rain-DES-SIM thing
 ‘It looks like it’s going to [lit. ‘it wants to’] rain’;

(2) argument-focus structure, whereby it is one of the nominals (regardless of their function in the sentence, meaning it is not necessarily limited to the arguments of the predicate) that are introduced as a “new” or “commentary” information. They are obligatorily marked for focus in the instances when it is the predicate that is the actual topic of the proposition. In the instances when one nominal is focalized and another is topicalized, it appears possible but not obligatory to morphologically mark the focalized nominal. There are also instances when one nominal within an utterance is overtly marked for the focus while others are not; this fact could postulate the existence of some kind of a hierarchy of “new” or “relevant” information, wherein only the top nominal of

the hierarchy receives an overt focus marking. It is noteworthy that while it is possible and in fact occurs rather often for two or more sentence components to be morphologically topicalized, the same does not seem to apply to morphological focus marking. That is to say that when there is more than one nominal in an utterance and one of them has to be inflected for focus, the speaker has to make a judgment which of the nominals represents the most “new” or “revealing” information in the current discourse. Cf.:

a:z-su-nkai-du ko:-juba taks
 be.NPST-NMN-DIR-FOC incense-ACC.TOP burn.NPST
 ‘You should burn the incense rather for the living’ (= ‘about the incense, it is those who live that (you) burn it for’, a proverb, cf. 3.3.1.4.);

ksnu:-du jamatu-pstu-nu ks-taz
 yesterday-FOC Japanese-man-NOM come-PST
 ‘Yesterday, a Japanese came here’;

(3) sentence-focus structure, which is topicless, and all the information contained in the sentence conveyed by each of its components is equally “new” and “relevant”.

Table 2.3.3.2.1.2. *IR-cases and case markers in Hirara-Miyakoan*

case	marker		
topic	-ja (default); -juba (accusative + topic)		
inclusive	-mai		
focus	-du (declarative; yes-no questions following core argument markers)	-nu (yes-no questions except for following core argument markers)	-ga (open questions)

2.3.3.2.1.2.1. *Topic*

The topic case in Miyakoan has been assumed to reflect the definition of topic as proposed by Lambrecht.

A referent is interpreted as the topic of a proposition if in a given situation the proposition is construed as being about this referent, i.e. as expressing

information which is relevant to and which increases the addressee's knowledge of this referent (Lambrecht 1994:131).

Consequently, whenever the *-ja* marker or any of its multiple allomorphs have been detected in the *Materials* examples, they are understood as marking a contextually explicit component which is assumed by the speaker to represent shared knowledge between them and their addressees.

The topic case marker *-ja* usually does not attach to the nominal root agglutinatively, instead causing significant morphophonological changes on the border of the root and the suffix (for the rules governing these changes see Table 2.3.3.2.1-b.).

As is the case in Japanese, the topic marker can never co-occur with the nominative marker *-ga* or *-nu*. When a noun in the nominative needs to be topicalized, the syntactic nominative marker gets deleted or “swallowed” by *-ja*¹⁵⁰. Cf.:

vva: kama-nkai ik-i-nu-mi:z
 2SG.TOP there-DIR go-MED-FOC-CON.NPST
 ‘Did you try and go there?’;

kju:-ja i: tinks=ja:
 today-TOP good weather=EMP
 ‘Today we have some beautiful weather’;

Unlike Japanese, in Miyakoan the topic case marker does not necessarily delete the accusative marker *-ju*; instead, it alters the form of the topic marker into /ba/. This is the only instance where the topic marker takes such a form, and therefore *-juba* is analyzed here as an integrated combined accusative plus topic marker rather than two separate morphemes consisting of the accusative marker *-ju* and *?-ba* as an allomorph of *-ja*. Cf.:

na:-juba no:=ti-ga azz-ai-sa:z=gara=ja
 name-ACC.TOP what=QUOT-FOC say-HON(PSV?)¹⁵¹-do.HON=UNC=EMP
 ‘Your name, what could it be called?’.

Also, in a number of examples the syntax reveals unambiguously that some nominals marked just for the topic case alone actually function as a direct object on the sentence level, which implies that an inherent accusative marker of the said nominal has been deleted by the topic marker, just like it would in Japanese.

¹⁵⁰ One conceivable reason for this tendency in Japonic languages is that the part of the utterance which is the topic at most times is also the subject syntactically, and in turn the subject is usually marked for the nominative and associated with the nominative semantic roles. In other words, as the configuration topic=nominative is the most frequent one, the system imposes it be marked minimally.

¹⁵¹ See the commentary to this example in 2.3.3.1.1.4.

Such structures with a deleted *-ju* are not very common in Miyakoan, but they cannot be considered extremely rare either. They may perhaps be interpreted as one of the earlier Japanese contact influences upon Miyakoan morphological system. Cf.:

kabz-nu naka-n umatts-a tsitsim-i-uz-so: no:-ga
 paper-GEN inside-DAT fire-TOP embrace-MED-PROG.NPST-NMN what-FOC
 ‘What is it: one that is holding a fire inside a paper?’ (a riddle, cf. 3.3.2.12.).

Argument-marking cases other than the nominative and accusative are not deleted by the topic case marker; they may be, however, altered following exactly the same morphophonological rules as the nominal roots followed by *-ja*. This includes the dative plus topic marker (/n/ + /ja/) in the form of *-nna*, ablative plus topic (/kara/+ /ja/) as *-kara:*, limitative plus topic (/gami/ + /ja/) as *-gamja*, and commitative plus topic (/tu/ + /ja/) as *-to:*, cf.:

ui-nna ngi-ffa nja:n
 that-DAT.TOP alike-ADVR be.NEG.NPST
 ‘It does not resemble that’;

a:-kara: muzz-a ui-n
 millet-ABL.TOP wheat-TOP grow-NEG.NPST
 ‘No wheat will grow out of millet’ (Sawada, a proverb, cf. 3.3.1.1.);

nnama-gamj-a: kakjo:-du-si
 now-LIM-TOP make it on time-FOC-do
 ‘Right now we can still make it on time’ (lit. ‘until now we can still make it on time’);

ba:-ja pstu-to: a:-n
 1SG-TOP man-COM.TOP argue-NEG.NPST
 ‘I don’t argue with the people’.

The default *-ja* suffix is attached to the remaining slot 2 case markers., cf.:

tigabzz-u kak-itti-du gakko:-nkai-ja ik-adi
 letter-ACC write-GER-FOC school-DIR-TOP go-OPT
 ‘I’ll go to school (only) after I have written the letter’.

Further functions of the Miyakoan topic case, apart from the already discussed reference to information available from the context (and thus unrevealed in the *Materials* example utterances), can be summarized as follows:

(1) contrast, including topicalized subjects of negated predicates, cf.:

pazz-a gu:-gu: uzz-a duru-duru bak-i:-u-m
 flies-TOP swift-swift maggots-TOP swarm-swarm make noise-MED-PROG-RLS.NPST
 ‘Files make quick light noises and maggots make swarming noises’ (Sawada);

mado: nja:n
 spare time.TOP be.NEG.NPST
 ‘I have no spare time’¹⁵²;

ba:-ja ka-nu pstu-to: nagja-fu idj-a:n
 1SG-TOP that-GEN man-COM.TOP long-ADVR meet-NEG.NPST
 ‘I haven’t met that man for a long time’;

(2) generic objects of a class, (obviously) unless they are the focalized part of the utterance. The clearest examples of topicalization of generics can be observed in proverbs, cf.:

pu:zzi gann-a ana-nn-a zz-an
 hurry.NPST crab-TOP hole-DAT-TOP enter-NEG.NPST
 ‘A crab in a hurry won’t make it to its hole’ (a proverb, cf. 3.3.1.3.).

(3) definites, as specified by the context and/or the assumed knowledge in possession of the addressee, and also unless they are the foci of the utterance. They are often supplemented by demonstrative pronouns in their deictic usage.

ku-nu kutuba-nu imj-a: no:-ei:-ga
 this-GEN word-GEN meaning-TOP what-EXP-FOC
 ‘What is the meaning of this word?’ (lit. ‘How [do you call] the meaning of this word?’).

2.3.3.2.1.2.2. *Focus*

For the purpose of the present study, the following definition of focus, again by Lambrecht, will be applied.

The focus is that portion of the proposition which cannot be taken for granted at the time of speech. It is the UNPREDICTABLE or pragmatically NON-RECOVERABLE element in an utterance. The focus is what makes an utterance into an assertion (1994:207).

¹⁵² The Japanese translation of this sentence is *hima-ga nai*, *-ga* being the non-topicalized nominative marker. In other words, as Nevskiy’s translation suggests, contrastive information which is topicalized in Miyakoan under the same circumstances would not be topicalized in Japanese.

A 1967 definition of focus by Halliday as quoted by Lambrecht is also quite revealing for the purpose of analyzing Miyakoan nominal focus marking strategies.

Information focus is one kind of emphasis, that whereby the speaker marks out a part (which may be the whole) of a message block as that which he wishes to be interpreted as informative. What is focal is “new” information; not in the sense that it cannot have been previously mentioned, although it is often the case that it has not been, but in the sense that the speaker presents it as not being recoverable from the preceding discourse ... The focus of the message, it is suggested, is that which is represented by the speaker as being new, textually (and situationally) non-derivable information (ibid.).

As mentioned at the beginning of 2.3.3.2.1.2., nominal focus marking appears to be only allowed to be used once within a clause. If the sentence has a topic (be it overt or covert, but recoverable in its exact verbal form, as in Japanese [*watashi-wa*] *nihonjin desu* ‘I’m Japanese’), the focus marking on another available nominal is optional and possibly used to emphasize the “informativeness” or “non-recoverability” of the thus marked component.

If the sentence is “topicless”¹⁵³, one of the nominals used in the sentence apparently has to be marked for the focus case. If there are more nominals available, then the choice of the nominal to be marked for focus apparently depends on the speaker’s opinion as to which information denoted by each nominal is the most “heavily-loaded”, or revealing, to the addressee.

One more detail worth emphasizing is that, as seen in the definition by Halliday, the focus is not necessarily completely new information in the sense that it cannot have been cognitively available to the addressee before. Instead, it represents the speaker’s assessment of what piece of information should attract the most of the addressee’s attention in terms of enhancing their understanding of the context that the speaker decides to convey.

In many Miyakoan regiolects, pragmatic focus case has three markers which are sensitive to the sentence type (a different approach would be to consider them as representing three different cases; in this description, following the traditions in Ryukyuan studies and relying on their functional uniformity, the markers have been analyzed as three allomorphs representing one case). This observation appears generally true of most Miyakoan ethnolects, even though the exact form and usage domain of the markers may vary from region to region.

What is true of all focus markers is that, regardless of the sentence type or the region, they always take slot 3 in the nominal marking row, and unlike topic *-ja* or inclusive *-mai*, they do not delete any slot 2 case marker which may precede

¹⁵³ I.e. if the topic remains outside the immediate formal scope of the sentence and while it may be superimposed by the context, it is not verbalized, like in an English event sentence *It’s raining*, which could be interpreted topic-wise as [*what is going on is that*] *it’s raining*.

them. This allows for considering forms inflected for focus as marked in comparison with topic or inclusive.

The following focus case-marking subcategories have been detected in the *Materials*:

(1) declarative sentence focus marked by *-du*, cf.:

tsikεε-u:-du un-nu num
the moon¹⁵⁴-ACC-FOC demon-NOM swallow.NPST

‘A demon swallows the moon’ (here, the whole proposition is interpreted as focalized; it is a folk explanation on how an eclipse of the moon occurs);

tsikanaz in-n-du ti:-u ffa-il
keep an animal.NPST dog-DAT-FOC hand-ACC bite-PSV.NPST

‘You have your hand bitten by your own pet dog’ (Sawada, a proverb, cf. 3.3.1.6.);

minna-n-du bul=ti: ss-i:
Minna-DIR-FOC be.NPST=QUOT know-MED

‘As they found out he was in Minna...’ (‘As they found out it was in Minna where he was...’, Minna);

nakasuni-sann-a ja:-n-du ur-a:z-bja:ja
Nakasone-Mr.-TOP home-DAT-FOC be-HON.NPST-DUB

‘I wonder if Mr. Nakasone is home’;

ta:v̄v-i-du-uz
be dizzy-MED-FOC-PROG.NPST

‘I’m dizzy’.

On focus copula and focalized nominal predicates, cf. 2.3.3.1.2.2;

(2) yes-no question focus marked by *-nu* in Hirara (except after nominative and accusative) and *-ru* in Irabu. This function of focus case marking reverses the implications of the definitions of focus as quoted above; by means of such morphological focalization, the speaker does not convey the information regarded by them as the informative peak of the utterance, but inquires their addressee about such information.

Also, it appears that if a question has an interrogative clitic sentence-finally (which may also be interpreted as a phrasal focus marker), marking a nominal for a focus becomes redundant, cf. 2.3.4.3.5.

¹⁵⁴ *Tskεei* in fact it is an affectionate derivate of the basic word for ‘the moon’, which is *tsks*. Nevskiy translated it into Japanese as *otsuki-sama* ‘mister/lady Moon’.

In Hirara, as it is with the topic marking (cf. 2.3.3.2.1.2.1.), the distinction between core argument case markers (nominative and accusative) and oblique argument case markers remains relevant. In focus case marking, this distinction is indicated in such a way that the declarative sentence focus marker *-du* is used also for yes-no questions when following the nominative and accusative case markers, while *-nu* is used in all the remaining instances, cf.:

vva-ga-du iks-taz=na:
2SG-NOM-FOC go-PST=INT
'Was that you who went (there)?';

kuma-kara-nu tsika-ka:z
here-ABL-FOC close-VRB.NPST
'Is it close from here?';

vva: kama-nkai-nu ik-i-mi:z
2SG.TOP there-DIR-FOC go-MED-CON.NPST
'Will you try and go there?'.
'

Unlike Hirara, in Irabu all non-IR cases, core and oblique alike, are covered by *-ru*, a single yes-no focus marker distinct from the declarative marker, cf.:

vva-ga-ru tul-tal
2SG-NOM-FOC take-PST
'Was it you who took it?' (Sawada);

vva-ga-ru tur-addal
2SG-NOM-FOC take-NEG.PST
'Was it you who didn't take it?/Wasn't it you who took it?' (Sawada);

ka-nu midum-nu-ru funi-nkai-ja nu:l-tal
that-GEN woman-NOM-FOC ship-DIR-TOP get on-PST
'Was it that woman who got on the ship?' (Sawada);

(3) open (wh-) question focus marked by *-ga*. This marker is also used to make an inquiry about the most informative part of the expected response of the addressee rather than marking focus in its primary definitonal sense.

An important characteristic of the *-ga* focus marker is that it can only occur only after a narrow, specified group of nominals, which has been called interrogatives (cf. 2.3.2.). Conversely, no other focus marker may occur after the interrogatives. Cf.:

ta:-ga-ga ttal
who-NOM-FOC come.PST
'Who came?' (Sawada);

vva: no:-ju-ga mi:-taz
2SG.TOP what-ACC-FOC see-PST
'What did you see?';

nza-n-ga ur-amaz=gara=ja:
where-DAT-FOC be-HON.NPST=UNC=EMP¹⁵⁵
'Where could you be?';

funj-a: itsi-ga ks=gara=ja:
boat-TOP when-FOC come.NPST=CONJ=EMP
'When could it be that the boat arrives?';

ago: nza-nkai-ga piz-tarj-a:
friend.TOP where-DIR-FOC go-PST.MED-CONJ
'My friend, where could he have gone?'.
'

2.3.3.2.1.2.3. *Inclusive*

Inclusive is not a function typically discussed in texts on information structure. In Miyakoan, however, it appears in the same slot 3 as topic and focus and it shows similar distributional and functional characteristics: the inclusive marker *-mai* co-occurs with slot 3 case markers, but not with topic and focus ones, and unlike non IR-cases (cf. 2.3.3.2.1.1.), it can have no semantic role by itself. It appears clear that inclusion should be treated on a par with the two “classical” information structure values which are grammaticalized in Miyakoan.

The usage of *-mai* itself does not determine the informative value of the marked component – it can be either topic or focus, the former seeming somewhat more common. Instead, inclusive marking indicates that the marked component (the piece of information it denotes) *also* applies to the predicate of the given utterance in the same way as another piece of information known from the context to both speaker and the addressee.

Like in the case of topic marking, grammatical marking of inclusion deletes the nominative marking of the nominal. Consequently, when directly following a noun, *-mai* should be interpreted for a combined nominative plus inclusive value, cf.:

upuba:safun-o:ba: mazimunu-mai uvv-i-du-si
grass of longevity-ACC.TOP monsters-INC fear-MED-FOC-do.NPST
'Even the monsters were afraid of the gras of longevity'.

¹⁵⁵ In spite of the glossing, formally this utterance is considered to be a question, due to the *-gara* clitic component. The same applies to all the other *-gara(ja:)*-final utterances.

No special marking, however, exists for the combination of accusative plus inclusive cases. In such case, *-mai* simply follows *-ju* (or one of its allomorphs) in a sequential order. The same applies to all the remaining cases; note that in accordance with Miyakoan phonological rules disabling cross-morpheme boundary /nm/ sequences, the dative plus inclusive combination is *-mmai* instead of *?-nmai* (see also 2.3.3.2.1.1.4.). Cf.:

ba:-ja no:-ju-mai mi:-n
 1SG-TOP what-ACC-INC see-NPST.NEG
 ‘I can’t see anything’;

kai-nu tukja-n-na sima-nu hitu-mmi-m-mai miçi-busi-kaz
 that-GEN case-DAT-TOP island-GEN people-PL-DAT-INC show-DES-VRB.NPST
 ‘In that case I would like to show [it] also to the people of the island’
 (Sarahama);

ami-jo:-nu kazi-jo:-nu ja:ma-nkai-mai tarama-nkai-mai
 rain-night-NOM wind-night-NOM Yayeyama-DIR-INC Tarama-DIR-INC
 nagaripir-i: nagaripir-i:
 run-IMP run -IMP
 ‘On a rainy night, on a windy night run to Yaeyama too, and to Tarama too’
 (from a children’s play song, cf. 1.2.5-g-1.)

2.3.3.2.1.3. Derivational morphology

Miyakoan nouns may be optionally marked for plural and diminutive meanings, again by means of affixation. Both plural and diminutive markers come before case markers directly after the root, further confirming their wordbuilding rather than inflectional nature. Cf.:

ban-ti-ga gakko:-nu ma:z-nn-a
 1-PL-GEN school-GEN environment-DAT-TOP
 kagi bana-mmi-nu saki: jagumi kagi munu=du:z
 beautiful flower-PL-NOM bloom.MED very beautiful thing=FCOP.NPST
 ‘There are beautiful flowers blooming around our school and it’s very nice’
 (Sarahama);

imi zima-gama-n mmarr-iz hitu-mmi:-ja tsindarasi munu=i:
 small island=DIM-DAT bear-PSV.NPST man-PL-TOP pitiful thing=EMP
 ‘People born on a tiny island are pitiful beings, aren’t they?’ (Sarahama).

Number appears to be an obligatory inflectional category only for personal pronouns (an observation confirmed also for the Ōgami regiolect by Pellard 2010:131). Number marking cannot occur with any nominal class apart from nouns and pronouns. Plural suffixes display a diversified attachability, which

appears to depend on the position of the thus marked lexical item in the animacy hierarchy: some suffixes impose no limits, other choose only animate nouns.

Table 2.3.3.2.1.3. *Plural suffixes in Miyakoan*

suffix	region	attachability	examples
-ta(:)	Hirara, Irabu	animate only	<i>ujakimunu-ta</i> ‘rich people’ <i>buba-ta:</i> ‘aunts’
-mmi	Irabu, Ikema (Sarahama)	(possibly) no limits	<i>hitu-mmi</i> ‘people’ <i>kagi-bana-mmi</i> ‘beautiful flowers’
-nukja:	unspecified	(possibly) no limits	<i>ja:-nukja:</i> ‘houses’ <i>dusi-nukja:</i> ‘friends’

Unlike the case of number, a diminutive meaning can be derived also for nominal subclasses other than nouns/pronouns.

Table 2.3.3.2.1.3-a. *Diminutive formants in Miyakoan*

suffix	region	attachability	examples
-kana -kani	unspecified	to proper names	not available
-gama	general	free; also to adjectives (mediated by the nominalizing morpheme <i>-itea</i> , cf. 2.3.3.4.)	<i>sima-gama</i> ‘tiny island’ <i>ffa-gama</i> ‘little child, sweet child’ <i>pusi-gama</i> ‘tiny star’
-gai	Irabu (Nakachi); also in song (archaic) Hirara	reportedly free (an Irabu equivalent of <i>-gama</i>)	<i>sasi-gai</i> ‘a tiny lock’

2.3.3.2.2. Pronouns

It appears that the traditionally understood category of pronouns as “noun substitutes” cannot be considered satisfactory as it does not reconcile the grammatical and functional diversity of lexemes usually labeled as pronouns, such as personal pronouns, demonstrative pronouns, interrogative pronouns etc. (Bhat 2004:1-6). In this description of Miyakoan, pronouns are considered a subclass of nouns, as they are fully inflected for the same case paradigm as nouns. What makes them stand out from the class of general nouns are the following definitional criteria:

- they form a closed class of a rather small inventory;
- their inventory can be divided semantically into two subgroups, personal and demonstrative, which display (at least to some extent) systemic quasi-inflectional dimensions (person and number for personal pronouns, trigrade proximity level for demonstratives) which are lacking from *both* the other subgroup and regular nouns;
- they are referentially relative and speaker-dependent, which means that the choice of a pronoun within an utterance depends on the speaker's relation to the referent within the *given communicational situation* (in personal pronouns this relation depends on the roles assigned to the participants of the given situation – speaker, addressee or neither – while demonstratives are based upon the speaker's physical and/or mental distance from the object they are referring to).

Accordingly, the class traditionally known as “interrogative pronouns” does not fall under this definition of pronouns. They are indeed distinct syntactically, by being the only lexemes combinable with the wh-question focus case marker *-ga*, and therefore they will be discussed in 2.2.3.2.3. as a separate nominal subclass.

2.3.3.2.2.1. Personal pronouns

Miyakoan personal pronouns, i.e. speaker-dependent person-referential nouns, can be either endosystemic (inherently compliant with the quasi-inflectional values of person and number) or exosystemic (the meaning of which is determined by the sentence-level context). The former are characterized by a higher position in the animacy hierarchy – they take on the marker *-ga* to indicate the nominative-genitive case. There are eight endosystemic personal pronouns differentiated for their person and number values:

- first person singular refers to the speaker (author of the utterance); first person plural indicates either that there is more than one speaker authoring (identifying with) the utterance, or simply that the speaker's group counts two or more people (there is no overt differentiation between inclusive and exclusive);
- second person singular refers to the addressee of the utterance; second person plural refers to at least a two-person group of addressees;
- third person, both singular and plural, refers to everyone that is neither speaker nor addressee, and in the given utterance is not identified with speaker's nor addressee's group.

There is also an extra honorific differentiation for the second person (both singular and plural).

Table 2.3.3.2.2.1. *Hirara-Miyakoan personal pronouns (endosystemic)*

person	singular	plural
1	<i>ba:/banu</i>	<i>banta</i>
2	<i>vva</i>	<i>vvata</i>
	(+HON) <i>unzu</i>	(+HON) <i>unzuta/unzugata</i> ¹⁵⁶
3	<i>kai</i>	<i>kaita</i>

Allomorphs of the first person singular root depend on the case for which it is inflected. Root *ba:* co-occurs with the topic case marker *-ja* and with the nominative-genitive *-ga*, cf.:

ba:-ja antɛi-nu kutu:ba azz-an
 1SG-TOP such-GEN thing.ACC.TOP say-NEG.NPST
 ‘I have said no such thing’;

ba-ga azz-aba vva: kak-i
 1SG-NOM say-COND 2SG.TOP write-IMP
 ‘If I say [something], you write it’.

The root form *banu* is the host of the remaining case markers; accusative *-ju* combines with *banu* as it would with any other noun with a final /u/, i.e. by lengthening the final vowel, cf.:

banu: tuma-raci:-fi:-ta-iba
 1SG.ACC stay-CAUS-BEN-PST-PROV
 ‘As he let me sleep over at his place...’.

Nevskiy indicates that the dative-locative marker *-n* can be attached to both roots, i.e. *ba:* as well as *banu*. The *Materials* contain nevertheless only one example with *ba:* inflected for the dative, as opposed to a few examples with *banu*, cf.:

ba:-m fi:-ru
 1SG-DAT give-IMP
 ‘Give it to me’;

banu-m fi:-ru
 1SG-DAT give-IMP
 ‘Give it to me’.

¹⁵⁶ This honorific plural usage of the morpheme *-gata* looks like a rather recent transfer from Japanese, in which the noun *kata* ‘a person’ (honorific) is often used in honorific word-compounding: cf. *anata-gata* ‘you’ (honorific), *sensei-gata* ‘masters/teachers etc.’ (honorific), etc..

The first person pronoun displays a certain degree of regional variation. As stated explicitly by Nevskiy himself, in Tarama and in peripheral regiolects of Central Miyako (such as Karimata or Shimoji), apart from *ba:/banu*, first person singular can also be expressed by the root (bound) form *a*, as in *a-ga* ‘1SG-NOM/GEN’. *A* is also reported to be used in Hirara songs, which could imply that it is more archaic than *ba:/banu*.

Plural markers in personal pronouns also vary in different regiolects. As shown in Table 2.3.3.2.2.1., Hirara has the suffix *-ta* in this function, which is shared by Sawada-Irabu (in Sawada, voicing of the suffix-initial consonant can be observed, thus *vvada* for ‘2PL’). Irabu has also the suffix *-ti* (hence *banti* for ‘we’), shared as well by the Sarahama-Ikema ethnolect; here, however, unresolved remains the question if the forms with *-ti* are inherent in the Ikema regiolect or if they are a result of local diffusion from the neighboring Irabu ethnolects and apply only to Sarahama. As for Ikema, its plural personal pronoun suffix is *-tea* (hence *bantea* ‘we’). No relevant information on plural marking of personal pronouns in Tarama has been discovered in the *Materials*.

Exosystemic personal pronouns do not have an inherent person value. Their function is purely anaphoric – they take on the value of the person as indicated beforehand in the text or known from the context. There are three “series” (allomorphic groupings) of such pronouns in Hirara-Miyakoan, and their status in the animacy hierarchy is uneven:

(1) singular *du:* and plural *du:ta*, meaning roughly ‘oneself’. It may occur adjoined directly to an endosystemic personal pronoun. In case it is not, and if there is no clear context enforcing a different person interpretation, *du:* should be identified with the speaker; it is also used in general statements (such as proverbs) meaning ‘one’, ‘somebody’ or ‘people in general’. These pronouns have an exceptionally low position in the animacy hierarchy, as they take on *-nu* for marking the nominative-genitive case. Cf.:

atiga vva-du: uma-n utui mui-sini-ru mui-sini-ru

if so 2SG-yourself there-DAT within burn -die-IMP burn-die-IMP

‘If that is the case, then you yourself stay there and die in flames, die in flames!’ (Sarahama, from a story, cf. 1.2.5-d-a.);

du:-nu-du kaitti guburi:-ja e-i-uz

oneself-NOM-FOC on the contrary impoliteness-TOP do-MED-PROG.NPST

‘It is rather me who should apologize’;

du:-nu kuto: ussu-n tsks-kja: ssa-i-n

oneself-GEN thing.TOP behind-DAT hit.NPST-until know-PSV-NEG.NPST

‘You don’t know about your own self until it [the truth] hits you from behind’ (= ‘The least obvious things are those right in front of you’, a proverb, cf. 3.3.1.23.);

(2) *nara* and its contracted allomorph *na:* ‘oneself’ seem to convey the meaning and functions similar to *du:*. *Nara* and *na:*, however, hold the same high position in animacy hierarchy as the endosystemic personal pronouns, with *-ga* as the nominative-genitive marker. It may also be the case that *na:/nara* are used more frequently than *du:* to indicate a possessive meaning of exosystemic personal pronouns, i.e. the meaning of ‘one’s own, as opposed to somebody else’s’.

As the example below shows, *na:/nara* may co-occur with *du:* in a single utterance, cf.:

karj-a na:-ga sigutu:ba du: e-i-du asi-taz
 3SG-TOP oneself-GEN work.ACC.TOP oneself do-MED-FOC do-PST
 ‘He did his own work all by himself’;

taigai nara-ga butu-hu-ddi umu: hitu-nu zau-n nagi
 generally oneself-GEN husband-do-OPT think.NPST man-GEN door-DAT throw.MED
 ‘At most times you throw [it] at the door of the man you are going to marry and...’ (Sarahama);

(3) *una* is a pronoun which takes on the *-ga* nominative-genitive marker. Actually, no *una* examples with case marking other than genitive have been found; it seems, however, that *una* in principle displays the meaning of ‘each other’, ‘every single person’ or ‘everyone’, cf.:

una-ga munuz:-munuz: azz-i:
 everyone-NOM talk-talk say-MED
 ‘Everyone said what they had to say and...’ (Uechi);

una-ga mmari-zima-nu kanass-a az tukuru:=nja:nnji
 oneself-GEN born-island-NOM dear-NMN be.NPST place=COP.NEG.NPST.EMP
 ‘There is no other place as dear as one’s own [each person’s own] island where one was born’ (Sarahama).

2.3.3.2.2.2. *Demonstrative pronouns*

Demonstrative pronouns display a tridimensional semantic differentiation: proximal, mesial and distal. This differentiation indicates a speaker’s distance, physical or mental (the latter observable especially in anaphoric functions, as in referring to entities mentioned previously in a given communication context), from the entity they are referring to. The primary function of demonstrative pronouns is deictic: they point to an entity and define its distance towards the speaker.

For demonstrative pronouns recorded in the *Materials*, no metalanguage semantic definitions, other than Japanese translations of respective lexemes, are given. Therefore, it has been decided to interpret Miyakoan demonstratives parallelly to the threefold differentiation of demonstratives in Japanese, realized by the series of proximal (EMJ and JP *ko-*), mesial (EMJ and JP *so-*) and distal (EMJ *ka-/a-*, JP *a-*) markers. An analysis of examples with the deictic usage of demonstrative pronouns implies that, like in Japanese, proximal and distal dimensions are solely speaker-dependent ('that which is close to me' and 'that which is far from me'), while mesial is an addressee-dependent dimension ('that which is close to you and not necessarily to me').

Miyakoan proximal demonstrative series are represented by the root *ku-*, mesial by *u-*, and distal by *ka-*. Demonstrative pronouns are the only nominal subcategory to display a nominative-genitive morphosyntactic split: as can be observed in the examples below, they take on *-ga* for the nominative function and *-nu* for the genitive. Cf.:

ui-ga-du pinna-kaz
MES-NOM-FOC strange-VRB.NPST
'That is strange!';

kama-ga=jar-a kuma-ga=jar-a
PROX-NOM=COP-IRR DIST-NOM=COP-IRR
'Here and there' (lit. 'be it here, be it there');

u-nu z:kuja: uma-nu i:nnja:-nkai ik-i:
MES-GEN beggar.TOP MES-GEN western house-DIR go-MED
'That beggar went to that western house and...' (Sawada, from a story, cf. 1.2.5-d-d.);

kai-nu tukja-n-na sima-nu hitu-mmi-m-mai miçi-busi-kaz
DIST-GEN case-DAT-TOP island-GEN people-PL-DAT-INC show-DES-VRB.NPST
'In that case I would like to show [it] also to the island people' (Sarahama).

Table 2.3.3.2.2.2. *Miyakoan demonstrative pronouns*

root (invariable) meaning	proximal	mesial	distal
entity (general)	<i>kui/kuri</i>	<i>ui/uri</i>	<i>kai/kari</i>
entity (general) modifying an NP	<i>kunu</i>	<i>unu</i>	<i>kanu</i>
place	<i>kuma</i>	<i>uma</i>	<i>kama</i>
direction (Tarama only)	<i>kumpada</i>	?umpada (not attested in the <i>Materials</i>)	<i>ampada</i>

2.3.3.2.3. Numerals

In this description, numerals are defined on purely grammatical grounds: they are the nominals with a defective paradigm when compared to nouns, and they display a unique set of cases they can be marked for. Furthermore, they can also directly modify verb phrases, as in the following examples:

itsitsi a-m-mu
five be-RLS.NPST-INT
'Are there five?' (Sawada);

ni:-ja pstitsi sura: mumusu matagari:-fi:-sama-tei
root-TOP one branch.TOP hundred spread-BEN-HON-IMP
'From this one root please grow into a hundred branches!' (Sawada, from a *taugani*, cf. 1.2.5-g-e.).

A numeral may also directly precede the noun that it modifies (*pstitsi sura* 'one branch'), just like an adjective. Unlike adjectives (2.3.3.3.), however, numerals may and mostly are connected to their head nouns by the genitive marker (see examples below).

Out of the complete noun paradigm (cf. Table 2.3.3.2.1.), numerals inflect for the following cases:

a) genitive (taking on the semantic role of ATTRIBUTE), in order to modify a noun phrase, cf.:

guman-nu jasiks-n patsiman-nu ja:-ju fuks
fifty thousand-GEN mansion-DAT eighty thousand-GEN house-ACC thatch.NPST
mun-ua no:=ga
thing-TOP what=INT
'What is it: the thing that thatches eighty thousand houses in fifty thousand mansions?' (Uechi, a riddle, cf. 3.3.2.17.);

b) explicative (taking on the semantic role of MANNER), cf.:

pstitsi-nu pakam-ua fta:z-ei kss mun-ua no:=ga
one-GEN hakama-TOP two-EXP wear.NPST thing- TOP what=INT
'What is it: two things that wear together one piece of *hakama* trousers?' (Uechi, a riddle, cf. 3.3.2.7.);

c) The ablative-instrumental (taking on the semantic role of INSTRUMENT), cf.:

ni:-ja pstitsi-kara-du sura: mumutsi ar-i:
 root-TOP one-ABL-FOC branch.TOP hundred be-MED
 ‘There is a hundred branches growing from just one root’ (Sawada, from a *taugani*, cf. 1.2.5-g-e.);

d) all IR-cases, cf.:

upu gassa fta:-ttsa: no:=ga
 big leave two-TOP what=INT
 ‘What is it: it has two big leaves?’ (a riddle, cf. 3.3.2.14.) (topic);

no: pstitsi-mai nukur-i-uz muno: nja:-ddam=no:kam
 what one thing-INC be left-MED-PROG.NPST thing.TOP be.NEG-PST=REP
 ‘As they say, there was not even one (thing) left’ (inclusive);

iteiin-tja:na-du az
 one yen-only-FOC be.NPST
 ‘I only have one yen’ (focus).

2.3.3.2.3.1. Numeral subsets

When compared to native Japanese numerals (today only used for indicating the numbers 1-10 and, specifically for indicating a person’s age or a number of days, 20), inherited Miyakoan numerals of Nevskiy’s times formed a more extensive system, possibly having retained more of the original Proto-Japonic numeric system as a result of having come into contact with Chinese numerals centuries later and mostly indirectly. One may hypothesize that native Miyakoan numerals used to be used for counting up to 1,000. As can be inferred from the structure of the numeral for ‘a thousand’, which is *tu:mumu*, lit. ‘ten’ and ‘a hundred’, possibly the system was even more flexible as based on juxtaposing smaller numerals which were then multiplied to result in the intended numeral; if that was the case, then certainly there could be no limits in the productivity of the system.

The inherited Miyakoan system is decimal, with simple number names continuing from ‘one’ up to ‘ten’, a morpheme *-su* for deriving the place value of tens (so *mi:tsi* ‘three’ and *misutsi* ‘thirty’ etc.), one exceptional simple name for ‘twenty’ (*patatsi*), and another for ‘a hundred’ (*mumu*). Complex numbers with units and tenths are created by juxtaposing the subsequent digits. This mechanism requires for each of the component numerals to maintain their respective classifiers, so for example the numeral for ‘eighty-eight’ is *jasutsi-ja:tsi*, with *jasu* and *ja:* being the root morphemes indicating the meaning of ‘eighty’ and ‘eight’, and *-tsi* being the classifier suffix representing an abstract number or a universal classifier. A similar juxtaposition is observed for numbers in the range 11-19, although in this case the first component for ‘ten’, which is

tu:, does not require the *-tsi* formant, so that for example the numeral for ‘eleven’ is *tu:pstitsi*. The rules are different for other classifiers; for instance, the meaning of ‘eleven days’ is indicated by *tu:ka-pstu:z*, lit. ‘ten days one day’.

A list of basic Miyakoan numerals and numeral deriving patterns has been provided in Table 2.3.3.2.3.1.; the actual numeral root morphemes are separated from the universal classifier *-tsi* (which is combinable with all the roots except the aforementioned *tu:* ‘ten’ and has not been attested for numbers larger than ‘a hundred’) with the hyphen. The same applies to Japanese cognates featured in the table, in which case the suffix *-tsu* is compared to Miyakoan *-tsi*. The relationship of *-tsi* with Japanese *-chi*, as in *hata-chi* ‘twenty’, and with its voiced version *-ji* (Old Japanese *miso-ji* ‘thirty’ etc.), remains questionable: since a regularly correspondent Miyakoan counterpart of *-chi* should be also *-tsi*, numerals such as *pata-tsi* ‘twenty’, *misu-tsi* ‘thirty’ etc. may or may not be related to *-chi/-ji*. Consequently, the classifier *-tsi* may either have two different protolanguage sources (cognates with Japanese *-tsu* and *-chi*) which subsequently merged due to the phonological innovations which occurred in Miyakoan, or be solely the cognate with Japanese *-tsu* (as seen in the basic numerals: *pstitsi* vs. *hitotsu*, *ftatsi* vs. *futatsu* etc.) that was *per analogiam* used to derive all Miyakoan numerals, in which case its superficial correspondence with *-chi* would be purely accidental.

Table 2.3.3.2.3.1. *Native Miyakoan numerals*

meaning	form	native Japanese cognate (if known)
1	<i>psti-tsi</i>	<i>hito-tsu</i>
2	<i>fta-tsi</i>	<i>futa-tsu</i>
3	<i>mi:-tsi</i>	<i>mi-tsu</i>
4	<i>ju:-tsi</i>	<i>yo-tsu</i>
5	<i>itsi-tsi</i>	<i>itsu-tsu</i>
6	<i>m:-tsi</i>	<i>mu-tsu</i>
7	<i>nana-tsi</i>	<i>nana-tsu</i>
8	<i>ja:-tsi</i>	<i>ya-tsu</i>
9	<i>kukunu-tsi</i>	<i>kokono-tsu</i>
10	<i>tu:</i>	<i>tō</i>
11	<i>tu:-psti-tsi</i>	?
20	<i>pata-tsi</i>	<i>hata-chi</i>
30	<i>misu-tsi</i>	<i>miso-ji</i> ¹⁵⁷
40	<i>jusu-tsi</i>	<i>yoso-ji</i>
50	<i>itsisu-tsi</i>	<i>itsuso-ji</i>
60	<i>msu-tsi</i>	<i>muso-ji</i>
70	<i>nanasu-tsi</i>	<i>nanaso-ji</i>

¹⁵⁷ Cognates from ‘thirty’ upwards attested for Old/Early Middle Japanese only.

80	<i>jasu-tsi</i>	<i>yaso-ji</i>
90	<i>kukunusu-tsi</i>	<i>kokonosu-ji</i>
100	<i>mumu-tsi</i> <i>mumusu-tsi</i>	<i>momo-chi</i>
800 ¹⁵⁸	<i>jamumu(-tsi?)</i>	? (expected ?yamomo-tsu)
1000	<i>tu:mumu(-tsi?)</i>	?

It is noteworthy that where there are single syllable roots, the syllable nucleus is lengthened (thus *mi:tsi* for Japanese *mitsu*, *m:tsi* for Japanese *mutsu*) so as to meet the minimality constraint. It appears thus that early Miyakoan speakers (or maybe Proto-Sakishima or even Proto-Ryukyuan speakers?) did not perceive the *-tsi* suffixed numerals as integrated lexical items. The numeral roots must have rather been interpreted as proper lexical units, albeit only valid syntactically after a classifier such as *-tsi* had been attached.

Apart from native numerals, Miyakoan also has a system of Sino-Japanese numerals. They have apparently been borrowed from Japanese rather than directly from Chinese, in spite of the extensive and long-lasting direct contacts with China maintained by the Kingdom of the Ryukyus. The grounds for this hypothesis are as explained below:

1) had a numeral subsystem of Chinese origins been borrowed into Miyakoan, it would probably have largely replaced the native numerals in a manner similar to that which occurred in Japanese. Yet, to the contrary, in Nevskiy's times native Miyakoan numerals were still in extensive usage and productive;

2) the phonological forms of the borrowed numerals reflect very closely their Japanese counterparts, sometimes going as far as ignoring the inherent correspondence rules maintained in older loanwords (cf. Sino-Japanese *ichi* /*itei* 'one' vs. an older Miyakoan *itsi* and a newer *itei*), suggesting that the borrowing occurred rather recently and in the period of intense Japanese-Miyakoan contacts (which might be assumed at the Satsuma clan intrusion period – around 17th century – at the latest).

Semantically, Sino-Japanese numerals are often used (but probably not limited) to refer to cultural notions, such as architecture or religion, or calendar units. They involve lexemes such as *itsibanza*: 'the representative chamber', lit. 'the chamber number one' (from Japanese *ichiban* 'number one'), or *nibanza*: 'the living room', lit. 'the chamber number two' (Japanese *niban* 'number two'), *zu:guja* 'the celebration of the fifteenth night of the eighth month in the lunar calendar', lit. 'the fifteenth night' (Japanese *jūgoya* 'fifteenth night'). This fact further endorses the historically most plausible scenario that Chinese-origin numerals came to Miyakoan from Japanese due to an increased (even if indirect)

¹⁵⁸ While this was the only number between 'a hundred' and 'a thousand' actually detected the *Materials*, there are no reasons to believe that other centimal numbers used to be formed on a different basis. So, for 'two hundred' one would expect ?ftamumu, for 'three hundred' ?mimumu, etc.

presence of the Japanese in the Ryukyus, with whom it was mostly Miyakoan aristocracy that may have had any contact; also, these numerals and their derivatives were most likely imported to Miyakoan via Central Okinawan.

Table 2.3.3.2.3.1-a. *Sino-Japanese numerals in Miyakoan*

meaning	Miyakoan form	source form
1	<i>itsi, itsi</i>	<i>ichi /itei/</i>
2	<i>ni</i>	<i>ni</i>
3	<i>san</i>	<i>san</i>
4	<i>ɛi:</i>	<i>shi /ɛi/</i>
5	<i>gu:</i>	<i>go</i>
6	<i>ruku</i>	<i>roku</i>
7	<i>sitsi:</i>	<i>shichi /eitei/</i>
8	<i>patsi</i>	<i>hachi /hatei/</i>
9	<i>ku:</i>	<i>ku</i>
10	<i>zu:</i>	<i>jū /zu:/</i>
15	<i>zu:gu</i>	<i>jūgo</i>
20	<i>nizu:</i>	<i>nijū</i>
100	<i>pja:ku</i>	<i>hyaku /hjaku/</i>
1000	<i>ɛin</i>	<i>sen</i>
10000	<i>man</i>	<i>man</i>

Interestingly, also in this case most numerals without classifiers do comply with the minimality constraint, which indicates that like native Miyakoan numerals, they are perceived as unbound lexical items (even though they actually never appear in a standalone version, always needing a classifier or a noun to modify). A curious exception is the word for ‘two’, *ni*, which is monomoraic and in all its environments consistently written by Nevskiy without lengthening the final vowel (unlike all the other numerals monomoraic in their Japanese source, such as *ɛi:* ‘four’, *gu:* ‘five’ and *ku:* ‘nine’).

2.3.3.2.3.2. *Classifiers*

Neither native nor Sino-Japanese numerals are syntactically valid until they are equipped with a classifier – a derivational suffix which assigns a semantic class to the numeral, usually so that it displays a semantic agreement with the noun it is modifying. With certain classifiers, a numeral can also modify the predicate for temporal, quantitative or frequentative attributes (notions such as ‘a month’, ‘a year’, or ‘the number of times’).

A universal classifier *-tsi* has already been introduced in 2.3.3.2.3.1. More classifiers as recorded by Nevskiy can be found in Table 2.3.3.2.3.2. Some of

them are only attachable to the native numerals, others come together with Sino-Japanese numerals, and those usually are the borrowings of Sino-Japanese classifiers themselves.

Table 2.3.3.2.3.2. *Selected Miyakoan classifiers*

classifier	meaning	attachability
<i>-i</i>	‘times’, ‘layers’	native numerals (e.g. <i>pstui</i> ‘once, one layer’)
<i>-in</i>	‘yen’	Sino-Japanese numerals (e.g. <i>itsiin</i> ‘one yen’)
<i>-ju</i>	‘nights’	native numerals (e.g. <i>pstuju</i> ‘one night’)
<i>-ka</i>	‘days’	native numerals, some of which produce irregular forms (e.g. <i>mizka</i> ‘three days, the third day’; does not pertain to ‘one day, the first day’, which is <i>pstu:z</i> , cognate with EMJ <i>hitohi</i>)
<i>-kara</i>	‘animals’ (birds or cattle)	native numerals (e.g. <i>mizkara-nu tuz</i> ‘three birds’)
<i>-kiv</i>	‘buildings’	Sino-Japanese numerals (e.g. <i>nizu:kiv</i> ‘twenty buildings’)
<i>-mata</i>	‘steps’	native numerals (e.g. <i>ftamata</i> ‘two steps’)
<i>-mudusi</i>	‘carriages’	native numerals (e.g. <i>ftamudusi</i> ‘two carriages of...’)
<i>-n</i>	‘times’	native numerals (e.g. <i>pstun</i> ‘once, one time’)
<i>-nin</i>	‘people’	Sino-Japanese numerals (e.g. <i>gunin</i> ‘five people’)
<i>-nitsi</i>	‘days’	Sino-Japanese numerals (e.g. <i>zu:gunitsi</i> ‘fifteenth day’, which is also the name of a festival that takes place on the fifteenth day of the eighth month in the lunar calendar)

-ri	‘a ri’ (length measurement unit, 1 ri = 3,9 km.)	Sino-Japanese numerals (e.g. <i>itsiri</i> or <i>iteiri</i> ‘one ri’)
-ti	‘years’	native numerals (e.g. <i>msuti</i> ‘sixty years’)
-zzu (-llu in Irabu)	‘a hiro’ (length measurement unit, 1 zzu = 180 cm.)	native numerals (e.g. <i>ftallu</i> ‘two llu’)

2.3.3.2.3.3. Irregular subset for counting people

One numeral subcategory which displays a great deal of irregularity and even suppletivism is the set of numerals used for counting people. Based essentially on the native Miyakoan numeral system, these numerals can be used for counting persons alongside the suffix *-nin* (cf. Table 2.3.3.2.3.2.); in turn, *-nin* is of Sino-Japanese origins and it is compatible with Sino-Japanese numerals.

The numeral for ‘one person’ appears suppletive; numerals from the range 2-4 share the suffix *-ta:z* which does not attach to the regular root for ‘two’ and appears as an allomorph, *-tsa:z*, for ‘three’. For higher numerals the suffix *-nupstu* is used (lit. GEN-man), although not without some minor morphophonological adjustments (such as the numeral for ‘six persons’: the root form *muju* instead of *m:* is used, or the numeral for ‘nine persons’, which is contracted as *kukunupstu* instead of the expected ?*kukununupstu*).

Table 2.3.3.2.3.3. Native Miyakoan numerals for counting people

meaning	form
1 person	<i>tavkja:</i>
2 persons	<i>fta:z</i>
3 persons	<i>mitsa:z</i>
4 persons	<i>juta:z</i>
5 persons	<i>itsinupstu</i>
6 persons	<i>mujunupstu</i>
7 persons	<i>nananupstu</i>
8 persons	<i>ja:nupstu</i>
9 persons	<i>kukunupstu</i>
10 persons	<i>tu:nupstu</i>
20 persons	<i>patanupstu</i>
100 persons	<i>mumunupstu/mumususu</i>

2.3.3.2.4. Interrogatives

In this description, nominal interrogatives are identified as a separate lexical subcategory. They are differentiated from the remaining nominals by the focus case marker *-ga*: since this is a marker compatible with *wh*-questions, it is only the ‘*wh*-words’, i.e. precisely the interrogatives, which can host this marker. They do not always have to literally take on the marker – as observable in the examples below, the marker of an interrogative sentence type can be pushed to the head of the noun phrase modified by the interrogative, or even to the predicate of the proposition (on interrogative clitics see cf. 2.3.4.2.); the point is that without the presence of an interrogative *-ga* would not be allowed to appear.

Furthermore, interrogatives are a rather heterogeneous class, with varied case marking paradigms which could assign each of them to different nominal subclasses. It is mostly for this reason that they have not been identified as pronouns in this description, since pronouns have been defined as a subclass of nouns, with a complete case inflection paradigm.

Interrogatives take on *-ga* for the nominative-genitive marker, which indicates a high position in the animacy hierarchy. Complex interrogatives with fossilized heterogeneous elements (as the explicative marker *-ei* in *no:baei* ‘how, why’), however, take on *-nu* for this function. Cf.:

to:-ga kei-uz=ga-ti mi:-fi:-ru
who-NOM come.MED-PROG=INT=QUOT see-BEN-IMP
‘Please go and see who has come’;

vva: no:-ju-ga mi:-taz
2SG.TOP what-ACC-FOC see-PST
‘What did you see?’;

nzi-kara upanass-u s-u:di=ga
which-ABL story-ACC do-OPT=INT
‘Where (at which point) do I begin the story?’;

unzu-ta-ga ja:-ja nza-ga=jara:z
2.HON-PL-GEN house-TOP where-FOC=COP.HON.NPST
‘Where is your house?’;

itsi-ga mmja:maz=gara=ja
when-FOC come.HON.NPST=INT=EMP
‘When is it that you shall come?’.

Table 2.3.3.2.4. *Examples of Miyakoan interrogatives*

meaning	form
‘who’	<i>to:</i> (Hirara) <i>taru</i> (Irabu) <i>ta:</i> (Irabu, Ikema)
‘what’	<i>no:</i> (Hirara) <i>nau</i> (Irabu, Ikema)
‘which’, ‘which one’	<i>nzi</i> (Hirara)
‘where’	<i>nza</i> (central, Irabu) <i>iza</i> (Hirara) <i>ida, zima</i> (Shimajiri songs)
‘how’, ‘for what purpose’	<i>ikja</i> (Central, Irabu)
‘when’	<i>itsi</i>

While in Japanese there is a formal differentiation between interrogatives meaning ‘which of two’ (*dochira*) and ‘which of three or more’ (*dore*), in Miyakoan both these meanings are covered by *nzi*.

Interrogatives from Table 2.3.3.2.4. may be regarded as basic (primary) forms; they can be suffixated, as well as combined with regular nouns, in order to build complex interrogatives, such as *no:basi* ‘in what way, how’, *no:ti*¹⁵⁹ ‘what (is something called)’, *no:ti-nu waki* or *no:basi-nu vaki* ‘why’ (lit. ‘for what reason’), cf.:

tigabzz-uba mi:-dda-iba no:basi-nu kutu-n-ga
 letter-ACC.TOP see-NEG.PST-PROV what-NOM thing-DAT-FOC
 narj-u:z=gara ss-ai-n
 become-PROG.NPST=INT=UNC know-PSV-NEG.NPST
 ‘I haven’t seen the letter, so I don’t know what is going on’;

kuma: no:=ti az tukuru=gara=ja:
 here.TOP what=QUOT say.NPST place=UNC=EMP
 ‘What could this place be?’ (lit. ‘What could this place be called?’);

no:=ti-nu vaki=jarj-a:
 what=QUOT-GEN reason=COP-CONJ
 ‘How could this be?’.

These interrogative lexemes also display an important derivational characteristic: when inflected for inclusive, regardless of the accompanying non-IR-case, they gain an either all-inclusive meaning for positive polarity predicates (thus *to:-mai* is ‘everyone’, *no:-mai* ‘everything’, etc.) or an all-exclusive meaning for negative polarity predicates (in which case *to:-mai* is ‘nobody’,

¹⁵⁹ *-ti* is a quotative clitic.

no:-mai ‘nothing’ etc.). Also, if the sentence is interrogative, an interrogative plus *-mai* indicates an indefinite value from the semantic range indicated by the basic form of the interrogative (so *to:-mai* is ‘somebody’, *no:-mai* is ‘something’ etc.), cf.:

nzi-mai zo:-ftu a:z
 which-INC good-ADVR be.NPST
 ‘Both/all are good’;

nzi-mai zo:-ffa nja:n
 which-INC good-ADVR be.NEG.NPST
 ‘Both/all are no good’;

ba:-ja no:-ju-mai mi:-n
 1SG-TOP what-ACC-INC see-NPST.NEG
 ‘I can’t see anything’;

ba-ga madu-n to:-mai mmja:-dda
 1SG-GEN absence-DAT who-INC come.HON-NEG.PST.IRR
 ‘Did someone come while I was away?’.

Nevertheless, the indefinite semantic value seems to be more often represented by a different formal strategy which is attaching to the interrogative an uncertainty or question formant, such as *-gara:* or *-jarja:* (the latter is interpreted as a conjecture form of the copula which functions as an equivalent of Japanese suffix *-demo*). *-gara:* is also available with the directly preceding focus marker *-ga*, which then appears to function as a reanalyzed internal part of the interrogative with the sole function of an indefiniteness morpheme, as it no longer implies a wh-question. Cf.:

nza=gara:
 where=UNC
 ‘Where could this be?’;

nza=gara:-nu
 where=UNC-GEN
 ‘Which (x)?’ ‘(x) from where?’ (attributive);

nau-ga:=gara pu-ffa nja:n=nu
 what-FOC=UNC DES-ADVR be.NEG.NPST=INT
 ‘Is there anything you want/Don’t you want anything?’ (Sawada).

On the other hand, *-jarja:* can also combine with *-mai* to give an all-inclusive or all-exclusive meaning (e.g. *to:-jarja:-mai* ‘everyone’ or ‘nobody’), just like the bare root forms of interrogatives with *-mai* do.

2.3.3.2.5. Other nominals

Nominals which do not belong to any of the categories described in 2.3.3.1-4. have a defective case inflection paradigm: they can only be inflected for genitive (always the marker *-nu*), ablative-instrumental, limitative, and the IR-cases. Moreover, the availability of ablative and limitative case inflection depends on the semantics of the specific nominal (temporal or spatial lexical meanings are obviously preferable).

Semantically, these nominals resemble the Japanese category labeled as “adverbs” (*fukushi* 副詞), as they refer to temporal, frequentative or qualitative notions; the label of “adverbs”, however, could be misleading to the extent that traditionally adverbs have not been associated with the nominal categories inflected for case. Furthermore, Miyakoan nominals should not be mistaken with genuine adverbs as defined in 2.3.2., which are non-inflective. It is therefore justified to use simply a non-specific label of “nominals” to refer to this category of lexemes that are inflected for case, but do not meet the definitional requirements to be considered a noun, a pronoun, a numeral or an interrogative.

Syntactically, lexemes of this category may modify a predicate, either directly or through a case marker, an adjective or a (“genuine”) adverb – directly, or a nominal, through the genitive case marker, cf.:

(1) direct modification of a predicate, e.g.:

atsa ik-azz-a: *antei*: umu-i-ur-i-fi:-ru
tomorrow go-OPT-TOP like this think-MED-PROG-MED-BEN-IMP
‘I’be going tomorrow, so keep this in mind [lit. ‘think like this’];

(2) inflected for ablative-instrumental, e.g.:

nnama-zibun-kara-nu vva: ikj-a
now-moment-ABL-FOC 2SG.TOP go-CONJ
‘Will you be going [there] from now on?’;

(3) inflected for limitative, e.g.:

nnama-gamj-a: kakjo:-du-si
now-LIM-TOP make it-FOC-do
‘Right now we can still make it on time [lit. ‘until now we can still make it on time’]’;

(4) inflected for topic, e.g.:

atsa: unzu-ta-ga ja:-nkai ik-azz-a: mate-i-ur-i-fi-sa:tei
tomorrow 2HON-PL-GEN house-DIR go-OPT-TOP wait-MED-PROG-MED-BEN-HON.IMP

‘I’m going to visit your house tomorrow, so please kindly wait for me!’;

(5) inflected for inclusive, e.g.:

musinga *ipi*:-mai kavari:-nadu bu-tjika
if a little-INC change-APRX be-COND
‘If there is even a slight change...’ (Tarama);

(6) inflected for focus, e.g.:

karj-a: u-nu tukss-a *anei*:-du umu-i-u-taz
3SG-TOP that-GEN time-TOP like that-FOC think-MED-PROG-PST
‘This is the way he was thinking at the time’;

(7) modifying a noun by the genitive case marker, e.g.:

ati-nu pukaræa-nn-a=ju
too much-GEN gratitude-DAT-TOP=EMP
‘From too much gratitude’
dutsi-nu pukaræa-nn-a=ju
enormous-GEN gratitude-DAT-TOP=EMP
‘From enormous gratitude’ (Sawada, from a song, cf. 1.2.5-e-a.);

(8) direct modification of an adjective or an adverb, e.g.

ati pja:-pja:-ti azz-a:tsika: banu-nn-a ss-ai-n
too fast-fast-ADVR speak-COND 1SG-DAT-TOP know-PSV-NEG.NPST
‘If you speak too fast, I won’t understand you!’.

2.3.3.3. Adjectives

Miyakoan adjectives can be analyzed in terms of their “prototypical” (bare root) forms, the syntactic flexibility of which is strongly limited, as well as in terms of their numerous class-altering derivates, which allow for them to be applied in broader syntactic circumstances.

Descriptions of Miyakoan (Shimoji 2008, Pellard 2010, Hayashi 2010) usually do not consider the bare root forms a separate lexical class: the root forms are described as bound morphemes and called property concept (PC) roots or stems, while the term *adjective* is reserved for the root form derivates, such as reduplicated forms (cf. 2.3.3.3.5.) or similatives (cf. 2.3.3.3.6.). The following are three main reasons why in the present description Miyakoan adjective root forms have been assigned a status of a lexical category of their own, rather than considered a bound word-formating morpheme:

- they appear to comply with the minimality constraint: no root form that would count less than two morae has been found in the *Materials*, and

compliance with the minimality constraint would not be necessary if root forms were not systemically considered as free morphemes;

- they can be modified, i.e. become the head of a phrase, by adverbs such as *du:du* ‘quite, much’ or *za:na* ‘the most’, or by nominals such as *ati* ‘too much’;
- they have their own derivational morphology (cf. 2.3.3.3.7.).

An important counterargument against assigning bare root forms the lexical category status would be that bare root forms may influence the sound form of the modified noun by voicing the initial voiceless consonant which usually occurs word-medially on the morpheme boundary (sequential voicing, a phenomenon known in Japanese as *rendaku*). It is not rare in Miyakoan, however, for morphophonological alternations to transcend word boundaries, as confirmed by the extensive realizations of the palatalization rule (2.2.6.3., e.g. - *gami ukura*: < *gamju:kura*: ‘-LIM send.IRR’). Also, the voicing which may occur in thus modified nouns appears optional.

2.3.3.3.1. Bare root forms

Bare root adjectives can only take the modifier slot in a noun phrase. As mentioned in 2.3.3.3., they can influence the initial consonant of the modified noun by voicing it; this fact implies that bare adjectival roots are a borderline entity between syntactic modifying and word-compounding, and their status really remains a matter of interpretation. Here, bare root forms are considered free morphemes, and so in glossing they have not been adjoined to the modified noun by any symbol. Worth observing are frequent morphophonological alternations of the noun-initial consonant. Cf.:

taka gi:-n-du kaza: kakal
tall tree-DAT-FOC wind.TOP blow.NPST

‘It is against the tall trees that the wind blows the strongest’ (Sawada, a proverb, cf. 3.3.1.17.);

ssu bama kagi bama-ga¹⁶⁰ ui-n ssu tu:z butur-aba
white beach beautiful beach-GEN above-DAT white bird soar-COND

ban=tɕu umu-i naru=tɕu umu-i tungara
1SG=QUOT think-IMP oneself=QUOT think-IMP friend

‘If a white bird soars over a beautiful white beach, then think that this is me myself, my friend’ (Shimajiri, from a song, cf. 1.2.5-f-a.).

¹⁶⁰ The unusual usage of *-ga* as a genitive case marker with a noun from the bottom of the animacy hierarchy is noteworthy.

2.3.3.3.2. Nominalizer

Adjective roots can be nominalized by the suffix *-sa*. In Japanese a homophonous suffix is used to derive abstract nouns from adjectives (*taka-i* ‘high’ < *taka-sa* ‘highness’, *kanashi-i* ‘sad’ < *kanashi-sa* ‘sadness’ etc.). The most frequent usage of such adjective derivatives in Miyakoan, however, is that of a noun modifier or of a nominal predicate subject in order to define a characteristic or a state of the referent of the nominal in question¹⁶¹.

Such nominalized adjectives do not act like typical nouns; they could rather belong to the subcategory of “other nominals” (cf. 2.3.3.2.5.). Their distinctiveness from nouns can be observed in the fact that they can directly modify both verbs and nouns (the genitive marking *-nu* may be optional), cf.:

ba: tu:-sa-nu mtt-s-a alk-i:-du multu bugari-karj-a:
1SG.TOP far away-NMN-GEN road-TOP walk-MED-FOC completely tired-VRB-TOP
‘Because I’ve come a long road and I’m so very tired...’ (Sawada);

m:-sa mu:tu
alike-NMN marriage
‘Like husband, like wife’ (= ‘A well-matched couple’, a proverb, cf. 3.3.1.14.);

tuju-sa ik-i-ur-iba
far away-NMN go-MED-PROG-PROV
‘When she has gone so far...’ (Tarama).

On the other hand, what makes these nominalized adjectives more resembling of actual nouns is the fact that they can take on the role of the subject (nominative marking) and object (accusative marking) in a sentence, cf.:

kai-ga antei: si-taz kuto: du:du pinna-sa-nu nar-an
3SG-NOM like that do-PST thing.TOP at all strange-NMN-NOM become-NEG.NPST
‘It is not strange at all that he did such a thing’;

eeana-sa-u-mai eeana=ti:-ja as-uda
dirty-NMN-ACC-INC dirty=QUOT-TOP do-NEG.GER
‘He didn’t even consider himself dirty, even though he was, and...’ (Sawada).

¹⁶¹ Frellesvig 2010:84-85 describes *-sa* as an exclamatory suffix in Old Japanese adjective inflection paradigm, and his examples show that the exclamatory form was used exclusively in the predicative function.

2.3.3.3.3. Noun phrase

An adjective can also be inserted into a sentence by creating a noun phrase with the function noun *munu*, an universal substantivizer which means ‘a thing’ when used lexically. This strategy is most often applied with the noun phrase in question functioning as a nominal predicate of the sentence, cf.:

ku-nu pana o: munu
this-GEN flower blue thing
‘This flower is blue’;

du:du mtsi-nu jana munu=ja:si¹⁶²
quite road-NOM awful thing=COP.CAUS.NPST
‘The road is quite awful’;

kju:-ja du:du atsi munu=ja:
today-TOP quite hot thing=EMP
‘It’s really hot today!’.

It is possible that when it is not used as the predicate, the phrase with *munu* retains the lexical meaning of its head, cf.:

ku-nu sakss-a kari:na munu: fi:-samai: du:du pukarass-a: e-u:z¹⁶³
this-GEN lately-TOP wonderful thing.ACC give-HON.MED quite grateful-TOP do-PROG.NPST
‘I am very grateful about that last occasion, when you kindly gave me something wonderful’.

2.3.3.3.4. Verb phrase

By attaching the suffix *-ffa* to the root, a form which can modify a verb, i.e. an adverb, is derived. It is a very productive and functionally loaded strategy, since by combining a thus modified adjective with the verb *nja:n* ‘not exist’ (suppletive negative non-past polarity form of *a:z* ‘to be’) the negative forms of the adjectives are created, cf.:

ui-nn-a ngi-ffa nja:n
that-DAT-TOP alike-ADVR be.NEG.NPST
‘It does not resemble that’;

¹⁶² A verb of unclear meaning, *ja:si* usually follows nominal predicates and here has been interpreted as a contracted version of the copula causative voice form: *jarasi* < *ja:si* (parallelly to honorific *jarama:z* < *jara:z*).

¹⁶³ Observe the merger of the form *ei-uz* ‘do-PROG.NPST’ to avoid an unfavored vowel sequence /iu/(even though the morpheme boundary has been crossed).

fo:-bus-ffa nja:-ddam-dara=ja:
 eat-DES-ADVR be.NEG-PST-IRR=EMP
 ‘I think he didn’t want to eat’.

For the existential verb *a:z* ‘to be (inanimate)’ with adjectives used for its stative meaning, a different suffix, *-ftu*, is attached to the root, cf.:

ku-nu ja:-ja ka-nu ja:-juzsa taka-ftu az
 this-GEN house-TOP that-GEN house-COMP tall-ADVR be.NPST
 ‘This house is taller than that one’;

nnja zo:-ftu az
 already good-ADVR be.NPST
 ‘I’ve had enough/I’m full’ (lit. ‘Now it’s good’).

Just as the noun phrases with *munu* create nominal predicates with the adjective donating its lexical meaning to the predicate, the strategies which utilize sets of adjectives with existential verbs transfer the lexical meaning of an adjective to the predicate (as in English phrases such as “X is good”, “X is no good”).

For modifying all the remaining verbs, i.e. all verbs except the stative-existential *a:z/nja:n*, the adverbializing suffix *-fu* appears to be used, cf.:

ba:-ja ka-nu pstu-to: nagja:-fu idj-a:n
 1SG-TOP that-GEN man-COM.TOP long-ADVR meet-NEG.NPST
 ‘I haven’t met him in a long time’;

kizz-a:-mai kizz-a:-mai upu-fu naz-so: no:-ga
 scrape-CONJ-INC scrape-CONJ-INC big-ADVR become.NPST-NMN what-FOC
 ‘What is it: it only becomes bigger if you keep scrapping it?’ (a riddle, cf. 3.3.2.26.).

2.3.3.3.5. Reduplication

In other studies on Miyakoan, reduplication of property concept roots is considered the basic mechanism through which actual free adjectives are derived; it is for that reason that the available descriptions (Shimoji 2008:332, 352-353, Pellard 2010:126) label as adjectives precisely the reduplicated forms of adjectival roots. Nevertheless, surprising as it may seem, in the *Materials* not a single example utterance involving a reduplicated adjective has been found.

Consequently, the syntactic features of reduplicated adjectives cannot be discussed within the scope of this analysis¹⁶⁴.

On the other hand, many adjectives (in the sense of the “genuine”, root forms) recorded in the *Materials* have a separate entry for their reduplicated version. Nevskiy interpreted such forms as having an intensified meaning; for instance, if an adjective *fka* means ‘deep’, then the reduplicated form *fka:-fka* should mean ‘very deep, extremely deep’. Some reduplicated adjectives were given a lexically intensified translation in Japanese, such as *masshiro* ‘pure white, snow white’ for *ssu:-ssu*, or *mammaru* ‘totally round’ for *ma:ku:-ma:ku*. Modern sources on Miyakoan do not attribute such marked meaning to reduplicated adjectives, considering them a purely syntactic device instead.

Morphophonologically, the reduplication process involves a change in the initial morpheme of the reduplicated adjective, and namely lengthening its root-final sound, regardless whether it is a vowel or a consonant (if the root-final sound is already long, it remains this way also in the reduplicated form). Some alternations involve processes more complex than simply lengthening the root-final sound. For example, if the root-final sound is /i/, then it changes into long /a:/ and the preceding consonant is palatalized in the process (cf. *kagi* < *kagja:-kagi* ‘beautiful’). Also, if the root-final sound is /u/, it undergoes a change to /o:/ (cf. *maru* < *maro:-maru* ‘short’). The lexeme *pɛ:* ‘cold’ is an interesting case when an epenthetic vowel is introduced to the first morpheme of the reduplicated form, hence *pɛe:-pɛ:* or *pɛa:-pɛ:*.

Examples of reduplicated adjectives recorded as entries in the *Materials* are listed in Table 2.3.3.3.5..

Table 2.3.3.3.5. *Reduplicated adjectives in Miyakoan*

root form	reduplicated form	meaning
<i>azima</i>	<i>azima:-azima</i>	‘sweet’
<i>aka:z</i>	<i>aka:z:-aka:z</i>	‘bright’
<i>asa</i>	<i>asa:-asa</i>	‘shallow’
<i>bzda</i>	<i>bzda:-bzda</i>	‘low, short’
<i>fka</i>	<i>fka:-fka</i>	‘deep’
<i>guma</i>	<i>guma:-guma</i>	‘small, fine’
<i>iv</i>	<i>iv:-iv</i>	‘heavy’
<i>kagi</i>	<i>kagja:-kagi</i>	‘beautiful’
<i>kara</i>	<i>kara:-kara</i>	‘spicy’
<i>kaz</i>	<i>kaz:-kaz</i>	‘light’
<i>ko:</i>	<i>ko:-ko</i>	‘itchy’, ‘painful’, ‘poor’

¹⁶⁴ According to the data from Shimoji 2008:352-360, Irabu reduplicated adjectives seem to belong with the nominal category, since they can modify a noun with the mediation of the genitive marking *-nu*, as in *taka:taka-nu pstu* ‘a tall man’. They also inflect for IR-cases, as in *urja: taka:taka-du atal* ‘it was high’, and, to a limited extent, also for argument case marking in structures with the verb *nal* ‘to become’, in which a reduplicated adjective carries the semantic role of GOAL.

<i>ma:ku</i>	<i>ma:ku:-ma:ku</i>	‘round’
<i>maru</i>	<i>maro:-maru</i>	‘short’
<i>mzi</i>	<i>mzi:-mzi</i>	‘awful’ (about food), ‘ugly’
<i>naga</i>	<i>naga:-naga</i>	‘long’
<i>ngja:</i>	<i>ngja:-ngja:</i>	‘bitter’
<i>pɛ:</i>	<i>pɛe:-pɛ:</i> <i>pɛa:-pɛ:</i>	‘cold’
<i>pssu</i>	<i>pssu:-pssu</i>	‘broad’
<i>siv</i>	<i>siv:-siv</i>	‘tart’
<i>ssu</i>	<i>ssu:-ssu</i>	‘white’
<i>taka</i>	<i>taka:-taka</i>	‘high, tall’
<i>tsu:</i>	<i>tsu:-tsu:</i>	‘strong’
<i>vvasi</i>	<i>vvasi:-vvasi</i>	‘long and thin’

2.3.3.3.6. Modal marking

Adjective root forms can adapt a similative modal meaning, ‘seems like’, expressed by the suffix *-ki/-gi*, an apparent cognate with Japanese *-ge*, which in modern Japanese is a word-formation strategy of rather limited productivity, but was frequently attached to adjective roots in Early Middle Japanese. Miyakoan similative suffix can also be attached to the negative form of the existential verb *az* ‘to be’, *aran*, but it has not been observed with any other verbal form, except for the desiderative auxiliary adjective *pusi/busi*, which due to its adjectival morphology is also combinable with *-ki/-gi*. Cf.:

ami-nu-du fuz-bus-ki munu
rain-NOM-FOC rain-DES-SIM thing
‘It looks like it’s going to [lit. ‘it wants to’] rain’.

The similative-suffixed word forms syntactically still belong to the class of adjectives, in general behaving exactly like the root forms. Furthermore, apart from the ‘seems like’ meaning, they also possibly carry a different function of indicating a particular meaning in an euphemic way, or perhaps implying a sort of imperceptiveness of the proposition. For instance, when a speaker says *mzigi munu* ‘an ugly man’ or *aparagi midum* ‘a beautiful woman’, the *-gi* morpheme may likely indicate that this judgement is just a subjective opinion of the speaker (‘they seem beautiful/ugly to me’), and not the speaker’s uncertainty about the judgement itself. Cf.:

pukarasi-gi nal-gama aε-i:
kind-SIM form-DIM do-MED

‘They took on a friendly little façade and...’ (Sawada).

An instance has been found in which a similitive is followed by a verb, suggesting the similitive suffix be treated like the adverb-deriving *-fu* or *-ffa*. Again, the imperceptive meaning of the similitive is to be observed in the example below:

akarjazza-gama: tag-u:-du fta:tsi iv:-gi nar-i
Akarjazza-DIM bucket-ACC-FOC two heavy-SIM become-MED

katamiks-taz=no:kaz-suga
carry on one’s head-PST=REP-but

‘And as they say, the good dear Akarjazza carried two heavy buckets on his head and...’ (from a story, cf. 1.2.5-d-e.).

2.3.3.3.7. Derivational morphology

Adjectives can take on diminutive formants which supply a nuance of affection or euphemy (‘somewhat X’, ‘a little bit like X’).

The proper diminutive formant for adjectives is *-itea*, an exclusively adjectival suffix which appears to translate to lexical expressions of ‘decreased’ in Russian or Japanese. This suffix is nominalizing in its nature, as it takes on IR-case markers and adverbial clitics, and furthermore, it can attach the nominal diminutive suffix *-gama*, cf.:

pi-itea: mutsikasi-fu¹⁶⁵=du-azz-a ar-ann-a
little-DIM.TOP difficult-ADVR=FOC-COP-IRR be-NEG.NPST-INT
‘Isn’t it a little bit difficult?’;

pi-itea-tum kavara-an gutu nana
little-DIM-even change-NEG.NPST thing be.NEG.MED¹⁶⁶
‘As not even a thing changed...’ (Tarama).

This diminutive suffix can be further combined with the nominal diminutive suffix *-gama*, which possibly further strengthens the affectionate nuance of the formant. There are no actual utterances with such structures recorded in the *Materials*, however, only the bare derived forms not embedded in any syntactic relations, such as *pi-itea-gama* ‘very little’ or *imi-itea-gama* ‘very tiny’.

¹⁶⁵ Originally transcribed by Nevskiy as <fi>. Nevertheless, given that this is one of only three instances of such a combination of alphabetic symbols in the entire *Materials*, as well as because *-fu* is an adverbializing morpheme of adjective roots (2.3.3.3.4.), <fi> has been interpreted here as *-fu*.

¹⁶⁶ A double negation amounting to a negative meaning can be observed.

On the other hand, adjectives with desiderative meaning can be derived from verbs by attaching the formant *-ta* to the finite non-past form of the verb. It appears that this could be a loan from the Japanese desiderative suffix *-tai*, which conjugates according to the so-called *i*-adjective paradigm; in Japanese, the *-ta-* morpheme is the root, and *-i* is the finite non-past positive polarity ending. If the assumption of Miyakoan *-ta* being a loan from *-tai* is correct, then the Miyakoan form reflects a correct approximation of morphosyntactic differences between the lexical class of adjectives in Miyakoan and Japanese on the part of the recipient language users¹⁶⁷.

There are but few usage examples of the *-ta* adjective derivation in the *Materials*. Those that were recorded indicate that the *-ta* adjectives undergo the same nominal and adverbial derivation mechanisms as bare root forms of Miyakoan adjectives, cf.:

jum-ta-sa
read-wanting-NMN
'I want to read';

asi-ta-sa
do-wanting-NMN
'I want to do';

asi-ta-ffa nja:n
do-wanting-ADVR be.NEG.NPST
'I don't want to do'.

2.3.3.4. Adverbs

The working definition of Miyakoan adverbs is that they are those lexemes which may directly modify a verb phrase but not a nominal phrase, and which cannot take on any case markers, including IR. The negative part of this definition makes the membership in the category rather unstable, as it may happen that the lack of case markers attached to these “adverbs” in example utterances does not indicate that they are not attachable to these lexemes, but simply that such structures have not been attested in the *Materials*. Nevertheless, as this description relies exclusively on the data that can be recovered from

¹⁶⁷ The possibility that Miyakoan *-ta* should be a cognate of *-tai* instead of a loanword is highly unlikely due to the following reasons: *-tashi*, the ancestor form of *-tai*, only appeared in the literature of the late Heian period around the 12th century, cf. Miyakoshi et al. 2003, which makes tracing it back to a common proto-language ancestor with *-ta* highly implausible; and even if in fact a common ancestor form could be reconstructed, it would be unusual if for some reason the Miyakoan cognate of *-tai* had lost all of its productivity and was maintained only for this very limited word-formational use.

Nevskiy's lexicographic notes, the above distinction of adverbs as a separate class is maintained.

Semantically, adverbs mostly appear to address the manner in which, or the degree to which, the activity or state in question is accomplished (*muztu* '(not) at all', *upa:ta* 'a lot') – which is yet another difference between them and nominals with defective paradigms, the latter often referring to abstract entities, for example temporal. Adverbs also have discursive functions such as those of insistence or encouragement, or are lexical representations of modal values such as speaker's assessment of the proposition (*kanarazi* 'definitely', *ksttu* 'for sure'). Cf.:

muztu patarak-adana niv-tai uki-tai-ja ɕ-i:-u-tsika:naran-suga
 at all work-NEG.GER sleep-FREQ wake up-FREQ-TOP do-MED-PROG-PROH-but
 'Well, you can't just sleep and slack around [lit. now sleeping, now getting up] and not work at all';

upa:ta mute-i k-u:
 a lot bring-MED come-IMP
 'Bring a lot!';

ami-nu upa:ta fur-i:
 rain-NOM a lot fall-MED
 'A lot of rain fell and...' (lit. 'It rained plenty');

kunu vtsi ksttu mmja-i-fi:-sa:-tci
 this time around for sure come.HON-MED-BEN-HON-IMP
 'Please do kindly come by sometime soon'.

Essentially, the quotative marker *-ti:* could be interpreted as an adverb derivational exponent, if it were not for the fact that *-ti:* may be applied to the complete preceding phrase and not just the immediately preceding word (on the quotative/notional type of subordination cf. the relevant section of 2.3.4.3.). Different adverb derivation techniques for adjectives have been explained in 2.3.3.3.5.

2.3.3.5. Mimetics

Miyakoan mimetics semantically bear a strong resemblance to adverbs: they refer to *how* an action is done or *how* a state is unfolding. They are often onomatopoeic. Their nature distinct from adverbs can be observed in their structure: they consist of a reduplicated root which is no more than bi-syllabic and which evokes an image of sound imitation.

Mimetics are mostly intertwined into the syntax of a sentence by suffixating the morpheme *-ti:*, which will be considered here simply a marker of quotation, parallelly to how *-ti:* introduces someone's words or thoughts before notion verbs (such as *az* 'to say' or *umu:* 'to think'). Nevskiy also introduced a number of entry word mimetics already equipped with the *-ti:* component, such as *tinku-tinku-ti:* 'flap-flap'. In several instances, however, mimetics have also been found to directly modify a verb. Cf.:

kama:-kara amai-amai=ti: kss-o: no:-ga
 there-ABL haha-haha=QUOT come-NMN what-FOC
 'What is the thing that comes from afar going ahahaha?' (a riddle, cf. 3.3.2.2.);

pazz-a gu:-gu: uzz-a duru-duru bak-i:-u-m
 flies-TOP swift-swift maggots-TOP swarm-swarm make noise-MED-PROG-RLS.NPST
 'Files make quick light noises and maggots make swarming noises' (Sawada).

The main reason why mimetics have not been classified here as a subclass of adverbs is that the reduplicated root form, i.e. one not supplied with the *-ti:*, displays a verbal derivation technique, which involves attaching the verb *si:* 'to do' to the root form. Moreover, instances have been found when the reduplicated root appears on its own, without adverbial or verbal suffixation. Such roots function as a kind of an iconic expression within a sentence, syntactically closest perhaps to a defective predicate, and they definitely do not modify any verb phrase. All this arguably provides sufficient reason to consider mimetics a separate lexical class in Miyakoan. Cf.:

uja-nu ano: akir-uba:¹⁶⁸ ffa-nu fsag-i:
 parent-NOM hole.ACC open-PROV child-NOM stuff up-MED
 piz-piz-si: muno: no:-ga
 run-run-do.NPST thing.TOP what-FOC
 'What is it: when a parent opens up a hole and a child stuffs it up and quickly runs into it?' (a riddle, cf. 3.3.2.35.);

ki:-nu pana-n a:-juv duru-duru mugzz-uv duru-duru no:
 tree-GEN top-DAT millet-gruel bzzz-bzzz wheat-gruel bzzz-bzzz what
 'What is the bzzz-bzzz of millet gruel, the bzzz-bzzz of wheat gruel on the top of the tree?' (a riddle, cf. 3.3.2.33.).

A noteworthy fact is that most of the *Materials* example utterances which contain mimetics belong to the genre of riddles. This may imply that the sound-

¹⁶⁸ This form looks like a hybrid of a loanword from Japanese *akeru*, *akiru* 'open' (the native Miyakoan lexeme is *aki:z*) with Miyakoan inflection: the full finite form, *akiru*, must have been analyzed as a stem with the conditional *-ba* attached.

symbolic qualities of mimetics have been considered useful in creating in the listener's mind a vivid, somehow transverbal picture of whatever the riddle referred to.

2.3.3.6. Interjections

Interjections are lexemes with purely expressive or phatic functions which are not incorporated into the syntactic structure of the sentence in the sense that they can neither modify nor be modified by anything. In the examples from the *Materials* they are mostly followed by “regular”, referential utterances, cf.:

a: antɛi-du=jar-amaz-bja:ja:
oh like that-FOC=COP-HON.NPST-DUB
‘Oh, so that is how it is?’;

uba antɛi-nu kutu-nu a-tarj-a:
oh like that-GEN thing-NOM be-PST-CONJ
‘Oh dear, did such a thing really happen?’;

aha antɛi:-du zinn-a mo:kir-aiz-sa:i
indeed like that-FOC money-TOP earn-PSV.NPST-INF
‘Indeed, so this is how you make money’ (lit. ‘So this is how the money is made’).

Examples of expressive interjections include: *a:* ‘oh’, *agai* ‘oh, oh my’, *arara* ‘oh my’, *igja* ‘oh’, *mpa* ‘no way, do not want to’, *uba/ubai* ‘oh dear’.

Examples of phatic interjections include: *aha* ‘indeed’, *i:ara* ‘is that so?’, *naruhudu* ‘indeed’, *haihai* ‘hello (e.g. on the phone)’.

2.3.4. Syntax

2.3.4.1. Syntactic preliminaries

Miyakoan basic word order is SOV (APV), and its constituent order is modifier-head. The word order is not always rigidly followed; for instance, an inversion of an interrogative in the subject position (OVS) is observable in fixed structures such as riddles, cf.:

mmarito: ftakina sipugzz-u ss-o: no:-ga
at birth immediately belt-ACC do.NPST-NMN what-FOC
‘What is it: it wears a belt the very moment it is born?’.

In a simple sentence, within a single noun phrase, a modifier can be either attached to the head by mediation of the genitive case marker *-ga* or *-nu* (if the modifier is another nominal; choice of the marker depends on the position in the animacy hierarchy of the modifying nominal), or directly (if the modifier it is an adjective or, in rarer instances, a nominal with a defective paradigm).

The following are examples of nominal-noun modifier-head structures: *ja:-nu kam* ‘god of the house’ (noun + noun), *ba-ga ffa* ‘my child’ (pronoun + noun), *pstitsi-nu pakama* ‘one pair of *hakama* trousers’ (numeral + noun), *atsa-nu funi* ‘tomorrow’s ship’ (nominal + noun), and of adjective-noun modifier-head structures: *jana mtei* ‘bad road’, *taka gi:* ‘tall tree’, *mzi munu* ‘something awful’.

In a noun phrase it is still possible to modify the head with another nominal already inflected for case, and specifically for one of the oblique case markers; in such instances, the modifier and the head are then joined with the genitive case marker, in a manner similar to mainland Japanese (see also the remarks on genitive in 2.3.3.2.1.1.2.), cf.:

midum-tu-nu panasi
 woman-COM-GEN conversation
 ‘Conversation with a woman’(Sawada).

In the verb phrase of a simple sentence, the head can be modified with the mediation of case markers (if the modifier is a noun) or directly (if the modifier is an adverb, a mimetic, or a nominal other than a noun; the latter group may be optionally marked for IR-case, but it is not obligatory on the level of the internal syntax of the sentence).

Examples of nominal-verb modifier-head structures include: *εumutts-u jum* ‘read books’ (noun plus accusative case marker + verb), *nnama-du kstaz* ‘have just come’ (nominal plus focus case marker + verb). Examples of adverb-verb modifier-head structures include: *guriffa nja:n* ‘is not painful’ (adverbialized adjective + verb), *upo.ta fo:tam* ‘ate a lot’ (adverb + verb).

The following techniques are used to combine verb phrases:

(1) clause-chaining, in which all verbs but the sentence-final verb are in their medial form. This technique creates complex sentences, and the final verb in the finite form imposes its mood, tense and possibly also aspect values over the preceding verbs in their medial fom¹⁶⁹. Also, since a verb in its medial form is essentially nominalized, IR-case marker may appear following the verb.Cf.:

njada ss-ai-n-nja: nna pstu-n azz-i: ksk-aci:-fi:-sa:-tei
 not yet know-PSV-NEG.NPST-PROV now one-time say-MED listen-CAUS-BEN-HON-IMP
 ‘I still don’t understand you, so please say (and let me listen to) it once more’;

¹⁶⁹ It is noteworthy that a similar technique is used in simple verb phrases in which a verb is inflected analytically, as in for example aspectual inflection: the lexical verb is in its medial form, and the aspectual auxiliary verb indicates the tense and mood values of the inflected lexical verb.

kurj-a: fai-ja sim-an
 this-TOP eat-TOP allowed-NEG.NPST
 ‘It is not allowed to eat this [i.e. ‘it’s inedible’].’

(2) gerundivization, in which the preceding verb is the modifier and has the gerund suffix *-tti* attached to the medial form, and the following verb is the head of the phrase. The gerund behaves syntactically like a nominal with a defective paradigm, and so it can modify the head of the phrase directly but it can also host a case marker. Semantically, the gerund fulfills a role similar to the explicative case, expressing the manner in which an action or a state is completed, at times also with a hint of a temporal sequence. It may be roughly translated as ‘do the action A by doing B’, ‘be in the state of A while doing B’ or ‘complete A by relating it to B’. Cf.:

nnama-kara ba:-ja ik-itti k-u:di
 now-ABL 1SG-TOP go-GER come-OPT
 ‘I’ll just go right now (and come back later)’;

tigabzz-u kak-itti-kara gakkō:-nkai-ja ik-i
 letter-ACC write-GER-ABL school-DIR-TOP go-IMP
 ‘Go to school after you have written the letter’;

mi:pana ffo:-fu ɕ-itti mm-u ff-ai-tja:n-nu muno: no:-ga
 face black-ADVR do-GER potato-ACC eat-MED-only-GEN thing.TOP what-FOC
 ‘What is it: it has a black face and eats only potatoes?’ (a riddle, cf. 3.3.2.20.).

The negative gerund suffix is *-dana*. It attaches to the *irrealis* base form of a verb. Negative gerund behaves syntactically like its positive equivalent: it, too, may host case markers.

para:-dana-ɕi: pi:z-tam
 pay.IRR-NEG.GER-EXP go-PST.RLS
 ‘He left without paying’.

2.3.4.2. Sentence types

Typically for Japonic, finiteness of the predicate is an important feature in Miyakoan syntax. As Pellard 2012-a:98 points out, the notion of finiteness does not necessarily imply that it is only a finite predicate that may occur sentence-finally, since it often happens that predicates in a form considered non-finite do appear in the sentence-final position and heading the verb phrase.

In this description, finite predicate is understood as a predicate that is inflected for all four categories from the verbal paradigm: tense, aspect, mood

and polarity. A sentence equipped with such a predicate is considered finite. On the other hand, if the marking of any of the above categories, most frequently of tense, is missing from the predicate, it means that the predicate is non-finite, which indicates the non-finiteness of the sentence. Cf.:

nangzz-a ada-n-na nar-an
 trials-TOP useless-DIR-TOP become-NEG.NPST
 ‘No trials will be in vain’ (a proverb, cf. 3.3.1.24.);

fo:-bus-ffa nja:-ddam
 eat-DES-ADVR be.NEG-PST
 ‘I didn’t want to eat’.

Non-finite predicate forms that occur sentence-finally are most often found in various mood subcategories, such as imperative, optative, or some conjecture moods (all of them lack tense marking), cf.:

æ-i-mi:-ddo:
 do-MED-CON-HOR
 ‘Let’s try!’;

a:teika: ik-itti pja:-pja:=ti k-u:
 if so go-GER fast-fast=QUOT come-IMP
 ‘If that’s the case, then go and hurry back’.

A finite predicate definitely marks the end of a sentence. Nevertheless, as evident from the above examples, the absence of a finite predicate does not necessarily mean that the sentence is not yet finished.

Miyakoan sentences can be categorized in accordance with their primary functions into the following groups:

(1) declarative sentences, i.e. those that are unmarked for any different functions¹⁷⁰, neither sentence-finally nor by inflection of any of the constituents, cf.:

kfumu-nu-du za:-za:=ti pi:z
 clouds-NOM-FOC swish-swish=QUOT go.NPST
 ‘Swish, swish go the clouds in the sky’ (Sawada);

(2) interrogative sentences¹⁷¹, i.e. those that are marked with a sentence-final interrogative clitic (such as *-ga* for open questions, *-na*, *-ma*, or *-mu* in Irabu, for yes-no questions) and/or with an interrogative focus case marker, cf.:

¹⁷⁰ Pellard refers to this feature as “no specific morpho-syntactic marking” (Pellard 2010-a:145).

unzu-mai zo:-kar-i ur-amaz-m-ma
2SG.HON-INC good-VRB-MED be-HON-RLS.NPST-INT
'Are you doing fine, too?';

ka-nu midumm-a funi-nkai-ja nu:l-tam-mu
that-GEN woman-TOP ship-DIR-TOP get on-RLS.PST-INT
'Did that woman get on the ship?' (Sawada);

imi sima-gama-du=jarj-a:=na
small island-DIM-FOC=COP.NPST.MED-CONJ=INT
'Is it a small island?';

nza-nkai-ga piz-taz=ga
where-DIR-FOC go-PST=INT
'Where did he go?';

(3) imperative sentences, i.e. those in which the predicate is non-finite and marked for one of the deontic moods (2.3.3.1.1.4.2.) which express commands or urge the addressee to do something. Moods available for that function include imperative, hortative, exhortative, and prohibitive. Cf.:

tea:-ju mutɛ-i ke-i-fi:-ru
tea-ACC have-MED come-MED-BEN-IMP
'Bring us some tea';

jum-na jo:nu ban-ga kanaɕa: jo:hui
weep-PROH na na 1SG-GEN precious la la
'Don't you cry, na na, my precious, la la' (Sawada, from a lullaby).

Formally, verbs marked for the precative mood do not appear in imperative sentences, but in questions: sentences with the predicate inflected for precative have a final yes-no interrogative clitic *-na*, and the meaning of command is conveyed on the pragmatic (and possibly prosodic) rather than on the morphological level;

(4) exclamative sentences, i.e. those with their primary function being the emotional expression on the part of the speaker. While it is conceivable that any declarative sentence could be transformed into exclamative with proper intonation, Miyakoan uses a wide range of empathetic clitics to formally indicate the emotive factor within an utterance; those that are specific to

¹⁷¹ Modern sources on Miyakoan regiolects claim that interrogative sentences may be, or even mostly are (Pellard 2010-a:146), marked prosodically (by intonation) and not with overt morpho-syntactic means. While this certainly cannot be verified with the written record of the *Materials* alone, it can be stated with some degree of confidence that most utterances in Nevskiy's dataset which are to be interpreted as questions actually are marked in some explicit formal way.

exclamative sentences (i.e. do not co-occur with imperative sentences to strengthen the command) include *-do:* (not to be mistaken with the hortative mood marker *-do:/-ddo:*, the latter attaching to the *irrealis* verb base or to the verbal stem), *-ja*, *-ju(:)*, and *-gjo:*, cf.:

ba-ga munu =do:
 1SG-GEN thing =EMP
 ‘Hey, this is mine!’;

du:du umuɕei panasi=ja:
 quite interesting story=EMP
 ‘It’s quite an interesting story!’;

tin-ganasi jagumi-ui-nu ukagi=ju
 heaven-lord noble-master-GEN graciousness =EMP
 ‘Thank’s to the heavenly lord, the noble master!’ (Sawada);

irav-nkai iks=gjo:
 Irabu-DIR go.NPST=EMP
 ‘I’ll go to Irabu!’ (= ‘Let’s go to Irabu!’).

In the case of *-do:*, it often follows a verb in its *realis* form. It may also be combined (followed, to be exact) with another empathetic clitic, *-ja*. Cf.:

ba:-ja piz-m=do:
 1SG-TOP go-RLS.NPST=EMP
 ‘I’ll certainly go’ (= ‘I’ll be the one to go’);

um-a:i-n=do:=ja:
 think-POT-EMP=EMP
 ‘You can’t even think like that!/You can’t imagine that!’.

2.3.4.3. Affixes and clitics: types and functions

This section will discuss phrasal clitics and such affixes that do not belong into any particular paradigm of any given lexical class, and instead are primarily used to indicate the relationship between constituents on or above the level of a clause. A brief overview of the types of morphemes which are relevant at this stage of description has been presented in Table 2.3.4.3.

Table 2.3.4.3. *Phrasal clitics and syntactic affixes in Miyakoan*

type	functions	properties	examples
adverbial suffixes	limitative, concessive or emphatic;	attach to nominals, often verbs in their medial form; most take <u>slot 1</u> following a nominal; act like a nominal (can take on case markers)	<i>-tja:na</i> ‘just, only’, <i>-dja:m</i> ‘even’
coordination suffixes	indicating coordinate relation between clauses	attach to finite verb forms, enforce the copula after non-past positive nominal predicates	<i>-suga</i> ‘but’
subordination suffixes	indicating subordinate relation between a modifier verb form and a head verb	the base form of the host verb depends on the specific suffix	gerundive <i>-tti</i> ; negative gerundive <i>-dana</i> ; conditional suffixes
subordination clitics	indicating subordinate relation of a clause to a main clause	no specific requirements regarding the host	quotative <i>-ti:</i> ;
clause-final affixes and clitics	a wide range of functions, usually interrogative or empathetic ¹⁷² (exclamatory), but also evidential	either verbs or no specific requirements (depending on the specific clitic)	<i>-na</i> ; <i>-ka</i> ; <i>-do:</i> , <i>-ja</i> , <i>-ju</i> (emphatic); <i>-tsa</i> , <i>-no:kam</i> (evidential)

¹⁷² Empathetic clitics have been discussed in 2.3.4.2., so unlike other formant types from this subclass, no more space will be devoted to them in 2.3.4.3.5.

2.3.4.3.1. Adverbial suffixes

Adverbial suffixes are those that can optionally (depending also on the specific suffix) take slot 1 in nominal inflection and only then be followed by case markers. Another interpretation could be that they are nominal formants (bound morphemes of a nominal character) which can form compounds with nominals. Syntactically, adverbial suffixes somewhat resemble adverbs, as they can modify a verb directly, hence the collective name of the group (as well as because their semantics comply with that of a “prototypical adverb”, too). Cf.:

situmuti jusarabi iba mtsi azk-i-tjan-nu muno: no:-ga
morning evening narrow road walk-MED-only-GEN thing.TOP what-FOC
‘What is it: be it morning, be it evening only keeps walking a narrow road?’
(a riddle, cf. 3.3.2.10.);

tu:-ka-ju:-ka-nu tsiks-daki
ten-day-four-day-GEN moon-like
‘Like the moon on the fourteenth night...’;

jak-i-te:na fo: munu no:-ga
burn-MED-only eat.NPST thing what-FOC
‘What is it: a thing you eat only after it has burnt?’ (a riddle, cf. 3.3.2.9.).

Some of the suffixes included in this group on semantic and syntactic grounds do not comply with the slot 1 rule. One of them is *-dja:m* ‘even’, which removes (or allows for the removal of) the core argument markers, and follows oblique argument markers (acting thus a lot like the topic case marker *-ja*). Also, it appears that *-dja:m* comes together with focus marking, or at least in the *Materials* the only IR-case marker to co-occur with *-dja:m* is *-du*. Cf.:

nnama-gami-dja:m-du nangz ssi-taz
now-LIM-even-FOC struggles do-PST
‘Even as long as until now I have struggled’;

vva-djam-du asi-tar-a ba:-ja na:z-du-si
2SG-even-FOC do-PST-IRR 1SG-TOP become-FOC-do
‘If even you did it, then I can do it to’.

2.3.4.3.2. Coordination suffixes

A single coordination suffix has been found in the *Materials*: *-suga*, a suffix to the finite base form of verbs. *-suga* basically indicates conjunction with some

elements of concession: ‘but’, ‘although’. It can also be followed by the focus marker *-du*, revealing the possibly nominalizing character of *-suga*, cf.:

zinn-u mo:ki-ba:=ti umu:-suga muzttu umu: to: kana:i-n
 money-ACC earn-COND=QUOT think-but at all think.NPST way come true-NEG.NPST
 ‘I think it would be nice to earn some money, but things don’t work out the way I want them to at all’.

Like the clause coordination suffix *-ga* in Japanese, however, Miyakoan *-suga* seems to be more often used not for the concessive meaning and not even in complex sentences but as a kind of a preface to an utterance which follows, or simply as a euphemistic device to soften the utterance (the latter function being especially visible in utterances involving a high degree of assertion on the speaker’s part, such as wishes or opinions), cf.:

kimbutsi s-u:=ti: umu-i-uz-suga
 sightseeing do-IRR-QUOT think-MED-PROG.NPST-but
 ‘I think I’d like to do some sightseeing...’.

The suffix interacts with the final sound of the verb base it is attached to. If a verb has a final /z/, it may or may not assimilate to the form *-ssuga*, cf. examples below. Similarly, /l/-final verbs in Irabu and Tarama may (*al* ‘to be’ < *alluga*) or may not alter their form when suffixated with *-suga*. It can be observed that in the former case it is the suffix-initial consonant that gets lengthened, while in the latter the lengthening occurs with the host-final consonant. Cf.:

ka:gj-a: zo:-ftu az-suga
 face-TOP good-ADVR be.NPST-but
 ‘She does have a beautiful face, but...’;

iks-te:na munu all-uga=du ik-ari-n
 go-DES thing be.NPST-but=FOC go-POT-NEG.NPST
 ‘I can’t go, even though I want to’ (Tarama);

mmjapi benkjo:-ju sj-i:-uks-tika tu:r-i-uka-mass-uga=ja:
 a little more study-ACC do-MED-PRS-COND pass-MED-PRS-but=EMP
 ‘If I had studied a bit harder, I would have passed’ (Tarama);

saugatsi-nu guri: sudigapu: ugam-i:-ul-suga
 New Year-GEN greeting thankfully look.MOD-MED-PROG.NPST-but
 ‘I have received your New Year’s greetings (/greeting card) with gratitude’ (Sawada).

Disjunctive ('A or B') compound sentences, which would seem a good candidate for employing coordination suffixes or clitics, have not been found in the *Materials* so far.

2.3.4.3.3. Subordination suffixes

Subordination suffixes are attached to verbs in order to mark them as the modifier (and their phrase as the complement) to the head verb phrase. Verbs with such suffix in most cases are in a non-finite base form.

All such suffixes detected in the *Materials* appear to make the host act like a nominal, i.e. they derive nominals out of the suffixed verbs. This endorses a general assumption adopted in the present description that of all lexical categories only nominals, adverbs and mimetics can modify a verb.

The gerund suffix *-tti* attaches to the medial form of a verb (for more information on gerund cf. 2.3.4.1.). It has been found to co-occur with IR-cases, namely topic and focus, and also with the ablative case marker *-kara*, cf.:

ik-itti-mmja:-tci

go-GER-HON-IMP

'Goodbye (please take care of yourself on the way)!' (a conventional farewell greeting comparable to Japanese *itterasshai*);

kurj-a: fai-ttj-a: mata karj-u:-mai fa-i

this-TOP eat-GER-TOP moreover that-ACC-INC eat-IMP

'When you eat this, you should also eat that'.

The negative gerund suffix *-dana* attaches to the *irrealis* base of a verb. It can occur with IR-case markers, including the inclusive *-mai*, with which *-dana* forms a concessive meaning ('even if'), and can also be combined with the explicative case, indicating MANNER in which the action expressed by the head of the verb phrase was *not* performed or completed. Cf.:

antci-nu kutu:ba azz-adana:-mai sim munu

like that-GEN thing.ACC.TOP say-NEG.GER-INC do away with thing

'You really didn't have to say such things' (lit. 'It would be alright even if you didn't say such things');

para:-dana-ci: pi:z-tam

pay-NEG.GER-EXP go-PST.RLS

'He left without paying'.

A separate section 2.3.4.4. is devoted to conditional suffixes.

2.3.4.3.4. Subordination clitics

Subordination clitics are represented by the quotative marker *-ti:*. The clitic marks complements of notion verbs, and these complements are in many instances complete clauses. As in mainland Japanese, however, the verb in itself semantically does not have to imply the existence of any verbalized mental construct on the agent's part. In such cases, an ellipsis appears to be employed (like in one of the examples below, translated as 'look who's come', which could be literally interpreted as 'look and tell me who's come'). Typical notion verbs complemented by *-ti:* in Miyakoan are *az* 'to say', *umu:* 'to think', *si:* 'to consider' (in this syntactic environment; the generic meaning is 'to do'), etc, cf.:

to:-ga ke-i-uz=ga=:ti mi:-fi:-ru
 who-FOC come-MED-PROG.NPST=INT=QUOT see-BEN-IMP
 'Please go and see who's come';

u-nu nusitu-nu saitsi-nu du:du umuεci-ka-m=ti:
 that-GEN thief-GEN intelligence-NOM quite interesting-VRB-RLS.NPST=QUOT
 juruε-i-uks=no:kam
 forgive-MED-PREP=REP
 'As they say, that they forgave that thief, because they decided that his intelligence was quite entertaining';

ku-nu kuba-nu kariz-kja:
 this-GEN fountain palm-NOM wither.NPST-until
 zi:-nkai-ja uriz-na=:ti: azz-ama-taz-tsa
 earth-DIR-TOP descend.NPST-PROH=QUOT say-HON-PST-HRS
 'It is said that he forbade them to descend below the earth until that fountain palm tree had withered';

ku-nu mai-ja jagumi sidigapu: a-tam=:ti: umu-i:-uz
 this-GEN before-TOP a lot thankfully be-RLS.PST=QUOT think-MED-PROG.NPST
 'I am very grateful about (what you kindly did for me) before' (Sarahama).

A noteworthy function of the quotative can be observed when it follows verbs inflected for volitional modality. In such instances, it joints the complement clause with the head verb to give the meaning of 'intending to do COMPLEMENT' or 'trying to do COMPLEMENT', cf.:

tsigznnutsi sisi-kagi-sa¹⁷³ mavv-adi=:ti: umu:-taz
 longevity rebirth-beautiful-NMN protect-OPT=QUOT think-PST
 'They were going to protect the longevity, the beauty of rebirth' (from a story, cf. 1.2.5.-d-e.).

¹⁷³ Meaning uncertain.

When placed utterance-finally, *-ti:* takes on a function similar to that of the hearsay marker; the speaker indicates thus that the information conveyed with their utterance has been obtained externally, and namely that it was transferred verbally to the speaker by someone else. Structures with *-ti:* without an explicit verb to complement can also function as a nominal, modifying a head noun with the genitive marker *-nu*. Cf.:

kuma-nke:-ja va:r-ama-n=ti:
 here-DIR-TOP come-HON-NEG.NPST=QUOT
 ‘(He said) He’s not going to come here’ (Tarama);

vva: kuma-nkai pir-i=jo: ba:-ja kama-nkai ikazz-a:=ti:-nu
 2SG here-DIR go-IMP=EMP 1SG-TOP there-DIR go-CONJ=QUOT-GEN
 muno: no’-ga
 thing.TOP what-FOC
 ‘What is it: the thing that says “You go here and I’ll go there?”’ (a riddle, cf. 3.3.2.26.).

As already mentioned in 2.3.3.5., mimetics may be introduced into the sentence by employing *-ti:*. This may be due to the definitional characteristics of mimetics, which by imitating voices, sounds or manners of doing something resemble a “quotation” of what a given entity “says”.

2.3.4.3.5. Clause-final clitics and affixes

It is a heterogeneous group with its members differing largely in the respect of the host word forms they choose: some of the clitics seem to be attachable to virtually any lexical category, while some affixes only pick a very specific verbal form (more on interrogative and emphatic formants can be found in 2.3.4.2.)

Interrogative sentence-final morphemes are optional if any nominal in the sentence is otherwise marked for a question focus case. Interrogative sentence-final markers and focus case markers, however, are not mutually exclusive, cf.:

nza-nkai-ga piz-taz=ga
 where-DIR-FOC go-PST=INT
 ‘Where did he go?’.

The number of interrogative clitics and affixes recorded in the *Materials* combined with the limited number of example sentences containing them makes it impossible to define precisely the scope of usage of each of them but what can

be stated with certainty is that like in the case of the focus case markers, an important line of usage demarcation is whether the sentence in which the marker appears is a yes-no or an open question.

The markers of yes-no questions are: *-ma*, *-mu* (Irabu equivalent of *-ma*) *-ka*, *-na*, *-nu*, *-ru* (Irabu equivalent of *-nu*). The marker of open questions is *-ga*.

The affixes *-ma* and *-mu* can only co-occur with the *realis* form of the host verb. As such, they can be expected to retain the function of the question use of the *realis* mood (cf. 2.3.3.1.1.4.1.3.), and namely the speaker underscoring that they are not sure about the questioned matter and so they turn to the addressee, who they expect to be more knowledgeable about the subject, cf.:

tuz-m-ma
take-RLS.NPST-INT
'Will you take it?';

zau-kar-i: ur-amal-m-mu
good-VRB-MED be-HON-RLS.NPST-INT
'Are you doing okay?' (= 'How are you?', Sawada).

The fact that sentence-final interrogative clitics *-nu* and *-ga* are homophonous with respective focus case markers can hardly be thought of as accidental. They can be interpreted to focalize the utterance fragments on the level of clause or higher. The phrasal-clausal *-nu* and *-ga* definitely have been derived from the same source as the nominal inflection *-nu* and *-ga*, and they could be treated as identical on the discourse level; the reason why in this description they are analyzed separately is morphosyntactic. Cf.:

sajada-nn-a vva tavkja-nu tani-mma
Sawada-DAT-TOP 2SG one person-GEN Tani-mother
tavkja-nu pstu=ti:-ja az=nu
one person-GEN person=QUOT-TOP be.NPST=INT
'Are you there in Sawada, one lady called Tani, one person such as yourself?'
(Irabu-Nakachi);

nza-nu kuni-nu pstu=ga
where-GEN country-GEN man=INT
'What country is this man from?'

Nevskiy indicates the Japanese interrogative clitic *-ka* as a cognate of *-ga*, a plausible scenario given Frellesvig's (2010:34-35) hypothesis that in Old Japanese there was no phonological opposition between voiced and voiceless obstruents, which were predictably voiceless in the word-initial position and voiced word-medially. The (pre-)Old Japanese interrogative clitic *-ka* must have been thus pronounced as [ga], and while in mainland Japanese in time it may

have changed into *-ka* to distinguish the consonant from the prenasalized media consonant /ng/ which ultimately developed into plain oral /g/, in Ryukyuan the morpheme in question may have been established with the voiced consonant value.

On the other hand, the interrogative clitic *-ka*, also recorded for Miyakoan by Nevskiy even though almost nonexistent in the examples, apparently was a rather recent loanword from standard Japanese, cf.:

ks=ka
 come=INT
 ‘Will he come?’.

Forms with evidential formants are used to indicate that the source of information conveyed by the speaker is not first-hand. Essentially, their role comes down to marking the fact that the contents of the utterance have been verbally passed on to the speaker by someone else. These formants will be hypothetically classified into the dimensions of “reported” and “hearsay”, depending on whether the speaker recalls a notion that is “generally shared” by some people or by an unspecified generic human source (reported), or if it is a fairly precise quotation of what the speaker has heard somebody say before (hearsay).

Miyakoan has been observed to have one clitic of reported evidentiality, *-no:kaz*, which presents a group II verbal inflection pattern (cf. 2.3.3.1.) in that it can take on the realis mood marking, resulting in the form *-no:kam*. As illustrated by the *Materials*, *-no:kaz* appears to be a form specific to storytelling. It can directly follow a noun in a predicate position and, remarkably, does not require a past copula form as its host, even though the stories can generally be expected to present a past tense narrative, cf.:

ningin-nu ku-nu upu mja:ku kagi mja:ku-n
 people-NOM this-GEN big Miyako beautiful Miyako-DIR
 idi-pazimi-nu tuks-nu kutu=no:ka-m
 coming-first time-GEN time-GEN thing=REP-RLS
 ‘Apparently, this happened when for the first time people came into this world [to this Great Miyako], to the beautiful world [beautiful Miyako]’(from a story, cf. 1.2.5-d-e.);

no: pstitsi-mai nukur-i-uz muno: nja:-ddam=no:ka-m
 what one thing-INC be left-MED-PROG.NPST thing.TOP not be-PST=REP-RLS
 ‘As they say, there was not even one (thing) left’.

The marker can also be followed by the coordination suffix *-suga* (2.3.4.3.2.), which confirms the verbal character of *-no:kaz*.

akarjazza-gama: tag-u:-du fta:tsi iv:-gi nar-i
 Akarjazza-DIM bucket-ACC-FOC two heavy-SIM become-MED

katamiks-taz=no:kaz-suga
 carry on one's head-PST=REP-but

‘And as they say, dear Akarjazza carried two heavy buckets on his head and...’ (from a story, cf. 1.2.5-d-e.);.

On the other hand, the dimension of hearsay has a verbal (at least no examples with a nominal host have been found) marker *-tsa* (palatalized *-tɕa* in Uechi and Ikema regiolects). It is attached to the finite verbal forms and, like *-no:kaz*, it often appears in what seems like fragments of storytelling, cf.:

pavv-a sidimmari tsigznnutts-a ɕ-i: nnama-gami uz-tsa
 snake-TOP rebear.MED longevity-TOP do.MED now-LIM be.NPST-HRS

‘They told me that until this day the snake is reborn and lives long’ (from a story, cf. 1.2.5-d-e.);

bo:zi-nu az-taz kutu:ba: ju: mamur-i-u-taz-tɕa
 monk-NOM say-PST thing.ACC.TOP well obey-MED-PROG-PST-HRS

‘They say that he carefully obeyed things that the monk had told him.’ (Uechi, from a story, cf. 1.2.5-d-c.).

2.3.4.4. Complex sentence

As is the case with most Japonic languages, there are three formally distinct ways of compounding simple sentences into complex in Miyakoan. These are coordination¹⁷⁴, subordination and clause-chaining. Subordinate compounding is further distinguished depending on the head word the given subordinate clause is a complement of – i.e. whether it is a nominal or a verb.

Subordinate compounding which involves complementing *verbs* requires the usage of subordination clitics or affixes, such as quotative *-ti:*, gerundive *-tti* or negative gerundive *-dana*. An important observation is that syntactically, all these subordination formants display characteristics of a nominal formant: they can take on IR-case markers (and at times also a number of non-IR-markers) and can directly modify a head verb. In other words, this is the property that allows them to take the modifier slot of the verb (cf. 2.3.4.3.3.-4. on the subordination affixes and clitics).

Subordinate clauses which complement *nominals* take directly (i.e. without the mediation of any additional morphemes) the modifier slot which precedes the nominal in question. The final part of the clause needs to be a predicate in its finite form. Examples attested in the *Materials* often include complementizers of

¹⁷⁴ For coordinate compounding, refer to the description of coordinate affix *-suga* in 2.3.4.3.

function nouns, such as substantivizing *munu* and *kutu* ‘thing’, or *εaku* ‘level’ which in the semantically bleached use means roughly ‘as much as’ or ‘to the extent of’, cf.:

kurj-u:ba no:=ti a:z munu=jarj-a:
 this-ACC.TOP what=QUOT say.NPST thing=COP-CONJ
 ‘This thing, what do you call it?’ (lit. ‘This is a thing which you call what?’);

bata-nu naka-n so:min-nu az munu-a no:-ga
 belly-GEN inside-DIR wheat noodles-NOM be.NPST thing-TOP what-FOC
 ‘What is it: a thing that has wheat noodles in its belly?’ (Uechi, a riddle, cf. 3.3.2.29.);

ka-nu midum-nu kutu: umu:-kka: sin εaku-n-du umu:
 that-GEN woman-GEN thing.ACC think-COND die.NPST level-DIR-FOC think.NPST
 ‘If I think about her, I think so intensely I could die’ (Uechi).

Clause-chaining is a technique which allows for any number of predicates to appear in the sentence; they are joined by the medial form which all of them but the final verb take. The final verb indicates the tense value of the preceding verb forms, and depending on the circumstances it may also indicate their aspect and mood values. To some extent, clause-chaining could be interpreted as a variation of subordinate compounding, if one follows the line of thinking that a verb in its medial form is in fact a nominal, and as a nominal (in its “adverbial” function) it can directly modify the head of a verb phrase.

2.3.4.4.1. Conditional clauses

This section will be devoted exclusively to complex sentences with a subordinate conditional clause, due to the relatively large number of affixes which allow for conditional clause compounding in Miyakoan which requires a more detailed description of this part of Miyakoan syntax.

Conditional affixes in Miyakoan are differentiated according to the following criteria: polarity; tense; function (hypothetical or provisional). An overview of conditional markers as found in the *Materials* has been included in Table 2.3.4.4.1. below.

Similarly to how it was in Old and Early Middle Japanese, suffix *-ba* distinguishes between a hypothetical and provisional function, even though the Miyakoan versions may at times appear somehow functionally blurred (cf. examples below). Hypothetical *-ba* “selects” the *irrealis* base, the way its Old Japanese cognate did, while provisional *-ba* attaches to the medial base, which is assumed to be a result of the raising of the Proto-Ryukyuan *e – in Old Japanese

the factual *-ba* attached to the base with a final *-e* (the so-called *izenkei* or *realis* form, also called exclamatory, as in Frellesvig 2010:54-55 ff.).

Table 2.3.4.4.1. *Conditional affixes in Miyakoan*

affix	function	tense	polarity	attachability
<i>-ba</i>	provisional ('when', 'as', 'because')	both past and non-past (past tense suffix is <i>-taiba</i> , alongside the expected regular formation <i>-tariba</i>)	generally positive; however, it does also attach to the negative polarity past tense suffix: <i>-ddaiba</i>	medial base
<i>-ba</i>	hypothetical ('if'); sometimes can be interpreted provisionally	both past and non-past (past tense suffix is <i>-taraba</i>)	positive	<i>irrealis</i> base
<i>-daka/-dakara</i>	hypothetical ('if')	probably non-past only	negative	<i>irrealis</i> base
<i>-nniba</i>	provisional ('when', 'as', 'because')	not specified (dependent on the verb in the main clause)	negative	<i>irrealis</i> base
<i>-nja:nniba;</i> <i>-nja:nnja:</i>	hypothetical ('if'); provisional ('when', 'as', 'because')	not specified (dependent on the verb in the main clause)	negative	<i>irrealis</i> base (?) ¹⁷⁵
<i>-tsika:/-tɛika:</i>	hypothetical ('if'); provisional ('when')	not specified (dependent on the verb in the main clause)	positive	finite base
<i>-kka</i>	hypothetical ('if'); provisional ('when')	unclear	unclear	finite base

¹⁷⁵ Not confirmed directly in the *Materials*, as the only examples with this suffix have been found with group VII verbs (cf. 2.3.3.1.), which share the same *irrealis* and medial base.

It may be relevant to observe that most (although not all) examples with a clearly hypothetical meaning of *-ba* come from songs, while utterances representative of contemporary everyday language sometimes employ the provisional meaning of the suffix. This fact might indicate that by Nevskiy's times a shift was in the process, with a foreseeable result of eliminating the hypothetical usage of *-ba* whatsoever in favor of a provisional usage meaning 'when', while the medial-base *-ba* would in turn specialize in the reason ('because') indicating function. Cf.:

binkjo:-ju si-tar-aba: nnja nivv-i-ur-i
 study-ACC do-PST-COND.TOP already sleep-MED-PROG-IMP
 'If you are done with your study, then go to sleep now';

ssu bama kagi bama-ga ui-n ssu tu:z butur-aba ban=teu umu-i
 white beach beautiful beach-GEN above-DAT white bird soar-COND 1SG=QUOT think-MED
 naru=teu umu-i tungara
 oneself=QUOT think.MED friend
 'If a white bird soars over a beautiful white beach, then think that this is me myself, my friend' (Shimajiri, from a song, cf. 1.2.5-f-a.);

ba-ga azz-aba vva: kak-i
 1SG-NOM say-when 2SG.TOP write-IMP
 'When I speak, you write [what I say]'.

Irrealis-base *-ba* has also been observed in a kind of desiderative function, comparable to English 'if only', cf.:

mja:ku-nkai ik-aba:-ja:
 Miyako-DIR go-COND.TOP-EMP
 'If only I could go to Miyako!'.

Medial-base *-ba* produces irregular allomorphs with suffixes which otherwise inflect as group II verbs (2.3.3.1.), such as past tense suffix *-taz* or adjective verbalizer *-kaz*. Alongside the expected formation (*-tariba*, *-kariba*), they can also alter their stem-final /z/ for /i/, thus forming *-taiba*, *-kaiba*. This rule applies also to the copula *jaz*, resulting in the form *jaiba*; *jaz* also displays the regular form alongside the flap-dropped one, *jariba*. Cf.:

azja-nai-nu sji:ri-nu tutun-a:-tar-iba
 settlement-inside-GEN arrangement-NOM complete-NEG-PST-PROV
 'Because the settlement was not orderly on the inside...' (Kurima);

kai-ga ks-tai-ba-du kai-nkai azz-i-jarasi-taz
 3SG-NOM come-PST-PROV-FOC 3SG-DIR tell-MED-BEN-PST
 'He came, so I told him';

mi:-bus-kar-iba-du kair-i-ks-taz
 see-DES-VRB-PROV-FOC return-MED-come-PST
 ‘I wanted to see it, so I came back’;

ba-ga ffa-nu mahamada: tusi-nu baka-kai-ba
 1SG-GEN child-GEN Mahamada.TOP age-NOM young-VRB-PROV
 ‘Because my child Mahamada is of young age...’ (Shimajiri, from an unidentified story)

kuma: upu un-nu ja:=jar-iba
 here.TOP big demon-GEN house=COP.NPST-PROV
 ‘‘Because this place was the house of the big demon...’’ (Uechi, from a story, cf. 1.2.5-d-c.);

ku-nu irav-vtsa nkja:n kutuba: ar-ada nnama-nu ftsi=ja-iba
 this-GEN Irabu-word past language.TOP be-NEG.MED now-GEN word=COP-PROV
 umikangai-ja ɛ-i: kangai: jum-ama-te-i
 thinking over-TOP do-MED think.MED read-HON-IMP
 ‘‘These words (expressions) in Irabu are contemporary and not from the past language, so please think carefully while reading’’ (Sawada).

Otherwise, group II verbs seem to inflect regularly, attaching *-ba* to their medial base: *uz* < *uriba* ‘to be (animate)’, *tumiz* < *tumiriba* ‘to search’, cf.:

ba-ga simatuzz-u mi:-ur-iba-du kai-ga kɛ-i
 1SG-NOM sumo-ACC watch-PROG-PROV-FOC 3SG-NOM come-MED
 ɛibi-kara tataks-taz
 behind-ABL tap-PST
 ‘‘When I was watching the *sumo* competition, he came and tapped me on the back’.

Hypothetical negative conditional suffix *-daka* (or a longer form *-dakara*) has only been found to be used in sentences with a non-past main clause. The main clause, however, may carry a deontic modality meaning (such as imperative). *-daka(ra)* is used in formation of the analytic obligative mood on the predicate (see 2.3.3.1.4.4.). Cf.:

ka-nu pstu-nu ur-adakara uma-nu ja:-nu pstu-nkai tur-aei-k-u:
 that-GEN man-NOM be-NEG.COND that-GEN house-GEN man-DIR take-CAUS-come-IMP
 ‘If that man is not there, just give it to someone from his house and come back’.

When hosted by *az* ‘to be (inanimate)’, *-daka(ra)* enforces a double negation; as a consequence, *az* appears in its suppletive negative form, *nja:n*, cf.:

azz-o:-ga nja:-daka: kskεε-o:-nu=da:z
 speak-way-NOM be.NEG-NEG.COND listen-way-NOM¹⁷⁶=FCOP
 ‘If there is no way to speak, there is always a way to listen’.

The distinction between two similarly formed negative conditional markers, simple *-nniba* and complex *-nja:nniba* (also in the shorter form *-nja:nnja:*), as of now remains underspecified. Nevskiy provided neither the entry nor metalanguage explanation on *-nniba*, while he did explain the meaning of *-nja:nniba* as hypothetical (using the Japanese expression *nakereba* ‘if not’); all example utterances including both markers (which are in either case rather few), however, convey the provisional meaning of ‘when’ or ‘because’, rather than hypothetical, cf.:

mi:ε-i-fi:-ru=jo nnjada mi:-nniba=ju
 show-MED-BEN-IMP=EMP yet see-NEG.PROV=EMP
 ‘I haven’t seen it yet, so please do show it to me’;

mi:-nniba ss-ai-n
 see-NEG.PROV know-PSV-NEG.NPST
 ‘I haven’t seen it, so I don’t know’;

ningin-nu puri munu-ja sinimizz-u ami-nja:nniba
 people-GEN stupid creature-TOP rebirth water-ACC bathe-NEG.PROV
 sinj-a: piz-piz uz-suga¹⁷⁷
 die.MED-TOP go-go be.NPST-but
 ‘Because foolish people did not bathe in the rebirth water, they go on dying (they are still mortal) until this very day...’ (from a story, cf. 1.2.5-d-e).

Suffixes *-tsika* and *-tεika*, which seem to freely alternate at least in Hirara, in many respects resemble Japanese conditional *-tara*. They indicate meanings translatable into ‘if’ or ‘when’ and may combine with deontic modality markers (such as the imperative) on the sentence level, cf.:

¹⁷⁶ The atypical nominative marking of the nominalizer *jo:* ‘way, method’ is noteworthy: within a single sentence it is marked with *-ga* (*azzo:-ga*) and *-nu* (*kskεεo:-nu*). The reason might be that *jo:* was a relatively recent loan from Japanese and its marking was unstable due to the differences in case-marking systems of Japanese and Miyakoan. A syntactic split between subordinate (*-daka*) and main clauses is also conceivable.

¹⁷⁷ The stative expression applied in this utterance is noteworthy. It is not a simple progressive aspect, because in such case the movement verb *piz* ‘to go’ would take on the medial base *piri*. The meaning which seems to be indicated by this combination of a reduplicated finite verb plus the verb *uz* ‘to be’ could possibly be something along the lines of ‘they began to die and they keep dying and dying until this very day’.

pstu-nu ano: puz-tɛika du:-nu ano¹⁷⁸:-kara pur-i
 man-GEN hole.ACC dig.NPST-COND oneself-GEN hole-ABL dig-IMP
 ‘If you dig a (grave) hole for someone, start by digging one for yourself’ (a proverb, cf. 3.3.1.18.);

pstu-nu nja:bi si-tsika: (/si-tɛika:) ftai-n-du tsinu-nu uiz
 man-GEN imitation do-COND forehead-DAT-FOC horn-NOM grow.NPST
 ‘If you imitate someone, you’re going to grow a horn on your forehead’ (a proverb, cf. 3.3.1.16.);

ujaki ja:-nu tavkja: midumvva-nu a-taz-suga-du mainitsi junaka bakaz-n
 rich house-GEN single girl-NOM be-PST-but-FOC every day midnight exactly-DAT
 naz-tɛika: bakanicai-nu kɛ-i: ma:tsiki nivv-itti pir-i-u-taz
 become.NPST-COND young man-NOM come-MED together sleep-GER go-MED-PROG-PST
 ‘There was an only daughter in a rich man’s house. Every day when it turned midnight a young man would come and sleep with her, and then he would leave’ (from an unidentified story).

¹⁷⁸ Possibly a notation slip on Nevskiy’s part: the ablative and accusative belong to the same paradigm and are mutually exclusive, so it is unlikely for them to co-occur in a structure such as *ano:-kara* above. This part of example should probably be rather *ana-kara*.

3. Perspectives for the *Materials* and their value

3.1. The *Materials* against the background of previous studies and publications on Miyakoan

The purpose of this section is to present major existing and available sources on Miyakoan in a historical perspective in order to identify the extent to which the language has been documented and described. The intention is to provide a background for the *Materials* and their analysis to fit into, so that the place and value of the *Materials* in the context of Miyakoan studies can be clarified. Therefore, a special focus will be made on those works that are thought to serve best as reference points with regard to which the *Materials* could be discussed.

A thematic overview of studies on Miyakoan, with a special focus on the Irapu regiolect, can be found in Shimoji 2008:26-30. Karimata 2013, in turn, presents data on all Ryukyuan languages, including Miyakoan, in terms of how well they are documented concerning their endangerment and current revitalization perspectives. The following description, naturally, will have parts which overlap with these two sources, especially in the areas concerning more modern works, but only to the extent they are considered relevant in assigning the *Materials* its place in Miyakoan documentation. A comprehensive bibliographic list of linguistic works devoted to Miyakoan as their main topic can be found in Kibe 2012:273-280.

Miyakoan research started relatively late when compared to many other Ryukyuan languages, especially the central, “standard” kingdom varieties of Shuri/Naha, with the mediation of which in nineteenth century Japanese language was introduced into Ryukyuan schools and reality (which even left a Japanese-Okinawan textbook titled *Okinawa taiwa* ‘Okinawan conversations’ of as early as 1880). Basil H. Chamberlain, the pioneer of linguistic studies of Ryukyuan (1.3.1.1.12.), also wrote his 1895 milestone publication *Essay in Aid of a Grammar and Dictionary of the Luchuan Language* with Central Okinawan (Shuri-Naha) as his source material. It was in this work that Chamberlain observed that Okinawan, like Japanese, changed its proto-language *p-morpheme initials into fricatives: to be exact, they had changed into /f/ in Okinawan and /h/ in Japanese (Chamberlain 1895:17). Thirty years later, Nevskiy’s mentor and ethnographic authority Kunio Yanagita (1.1.1.1., 1.1.2., 1.3.1.1.3.), who just back from his journey to the Ryukyus wrote thus about the condition of Miyakoan studies – and not just ethnography: “Two or three meaningful publications are being planned, and that is it. At the moment the state is still all the more desolate” (Yanagita 1925:3, quoted after Tanaka 2006:167). The “publications being planned” most probably referred to Nevskiy’s projects (ibid.). With words such as those, as early as in 1925 Yanagita crowned Nevskiy as an absolute pioneer of academic work concerning Miyako islands.

Another person consequently emphasizing how understudied and attractive for a student Sakishima islands were was Fuyū Iha (1.1.2., 1.3.1.1.8.). For instance, in one paper first published in 1911 (*P-on kō* ‘analysis of the phoneme /p/’, cf. Iha 1942) in the first edition of *Ko-Ryūkyū*, he wrote: “Regions that are difficult to access, such as the Kunigami area and Miyako-Yaeyama, have not really undergone japanization yet and they maintain their old language and traditions in an unchanged shape” (Iha 2000:378). In fact, this line, most likely also read by Nevskiy before he decided to get involved into the study of Miyakoan¹⁷⁹, might have been one of the reasons that motivated Nevskiy to direct his research objectives towards Miyako. Elsewhere, in a 1930 historical linguistics paper titled *Ryūkyūgo-no boin-soshiki-to kōgaika-no hōsoku* ‘vowel systems of Ryukyuan and the rule of palatalization’, while rejecting Chamberlain’s theory of a Proto-Japonic three vowel system¹⁸⁰, Iha referred to Chamberlain’s 1895 work with a following comment: “If back then Mr. Chamberlain had taken the time and opportunity to conduct comparison and research of, say, Miyako, Yaeyama or Amami dialects, I am certain that by now there would be no need for the work I am doing right now” (Tanaka 2007:56).

From Iha’s remarks above it is clear that any “Ryukyuan linguistics” at the turn of the century referred primarily to the Shuri-Naha regiolect of Central Okinawan, and the linguistic diversity of the islands, including Miyakoan, was only yet to be discovered. That slowly began to change allegedly thanks to a little-known but apparently impactful 1900 paper by German Albrecht Wirth. *Neue Liu-kiu Mundarten* ‘New Ryukyuan dialects’ from the journal *Zeitschrift für afrikanische und oceanische Sprachen* is difficult to access, so all the information provided here relies on the synopsis of Tanaka (2007 and 2013), who read the paper at the Bonn University Library and made reports on its contents, as well as on its indirect impact on Nevskiy (see 1.1.2.).

Wirth was a specialist in Malay linguistics. On his way back from fieldwork in Taiwan in 1897 he spent two weeks in Okinawa and Amami. He conducted interviews with the inhabitants of the places he visited, also with “immigrants” from different parts of archipelago, such as high school (gymnasium) students from Miyako and Yaeyama. From the material thus gathered, Wirth compiled German-Ryukyuan wordlists which he divided geographically. He collected 130 words from Amami Ōshima, 53 words from Yambaru (Northern Okinawa), 109 words from a Southern Okinawan ethnolect considered now to be Itoman, 142 from Miyako and 53 from Yaeyama. The number of Miyakoan items is the largest, and Wirth himself paid special attention to the language of this area, claiming that it was “extremely unique” (Tanaka 2007:58).

Wirth’s Miyakoan examples (as provided in Tanaka 2007:58 and 2013:220) have been found by this author to display expected inaccuracies: he ignored length as phonologically distinctive (<pa> for *pa:* ‘tooth’, <ti> for *ti:* ‘hand’,

¹⁷⁹ On the influence of *Ko-Ryūkyū* on Nevskiy’s studies cf. 1.1.2.

¹⁸⁰ The three-vowel hypothesis had in fact been abolished many years earlier in Polivanov 1914.

<fu> for *ffu* ‘black’, etc.), he misheard both vowel and consonants, at times inserting phantom sounds (<agad> for *agaz* ‘east’, <kara> for *ka:* ‘river’, <psto> for *pstu* ‘a man’), and he also misidentified some of the sounds (for instance, he interpreted the apical-vowel derived realization of /z/ as the sequence of voiced dental and alveolar fricatives, such as <paguǰz> for *pagz* ‘leg’). After all, Wirth could only spend very short amount of time to study the ethnolects about which very little was known at the time. Nevertheless, the paper remains extremely valuable for a variety of reasons. It is undoubtedly the first linguistic publication which included material on Miyakoan, and perhaps the same applies also to a number other Ryukyuan languages recorded by Wirth. Furthermore, with some knowledge of Miyakoan even the naïve phonetic notation allows for approximating the actual form of the words recorded; even the transcription of misinterpreted sounds reveals more about the way a certain form was pronounced than any “transcription” with a *kana* syllabary, which was favored by Japanese dialectology for transcribing Ryukyuan ethnolects in the century to come. Finally, Wirth was likely the first to draw the world’s attention to Ryukyuan linguistic diversity, underlining with his study that there was much more to the Ryukyus than just Shuri and Naha. The academic who appreciated that fact the most was probably Polivanov, who used Wirth’s research in his important 1914 paper (see 1.1.2.). Polivanov expressed his gratitude in the same paper, while admitting its shortcomings informing that Wirth’s work “is of high value to me [Polivanov], because it introduces a number of different Ryukyuan dialects” (Polivanov 1914:127).

After Wirth’s paper, a long break in publications containing any new Miyakoan research followed. It was not until Nevskiy and his activity in 1920s that the academic world was provided with fresh information on Miyakoan (on Nevskiy’s publications see 1.1.2-d.-f.). With Wirth as the predecessor, Nevskiy was not the first man ever to conduct linguistic research of Miyakoan; he was, however, the first to conduct his fieldwork in the Miyakos, as well as the first who did a focused and long-term study of the language, investing a lot of time and effort to prepare his study by, among others, learning the language himself. Consequently, unlike Wirth, Nevskiy’s results remain accurate and applicable until this day. To this author’s knowledge, no data on Miyakoan that has been collected in the modern world, with modern methodology and modern means of conducting linguistic research, unambiguously contradicts anything recorded by Nevskiy more than ninety years ago. Needless to say, had Nevskiy had the chance to finish the *Materials* by himself and publish them in his time, the course of development for Miyakoan studies, and most likely Ryukyuan studies in general, would have been completely different.

Nevskiy’s Yaeyama-born and Yaeyama-focused colleague Tōsō Miyara (1.1.2.) also conducted fieldwork in the Miyako main island with Hirara speakers, and the list of phonetically transcribed (thanks to Nevskiy’s influence

and instructions) Hirara words reaching a few hundred can be found in his 1926 work, *Saihō nantō goi-kō* (cf. 1.3.1.1.2.).

As fate had it, Nevskiy eventually could not complete his work on the *Materials* before his passing away and so a period of post-Nevskiy research silence ensued. Two works were published in 1930s, both by Tatsubin Yogi: *Miyakojima hōgen kenkyū* ‘research on dialects of the Miyako island’ (Yogi 1934, originally in *Hōgen*), and *Miyako hōgen-o chūshin-to shite* ‘observations centered around Miyakoan dialects’ in a 1937 festschrift devoted to Iha. At present, Yogi’s works appear virtually unknown and are difficult to access; the only citation of Yogi this author has encountered was “since the oldest works, such as Yogi 1934 [...], Tarama has been classified as a sub-dialect of Miyakoan” in Karimata 2000:27. Yogi 1934, a result of fieldwork conducted in Miyako and Irabu with ten informants aged no less than 45 (Yogi 1934:3), is a relatively comprehensive description of Miyakoan phonology, selected aspects of morphology and vocabulary. While *katakana* notation of Miyakoan words is used throughout the paper, most words are also transcribed phonetically, which is a valuable asset of the paper in question. Nevertheless, the consequences of the fact that the paper was produced already within the Tōjō-induced *hōgen* framework (2.1.1.) cannot escape one’s attention. Miyakoan morphology is discussed in terms identical to those applied in descriptions of Japanese and Old Japanese (which, to name a few examples, included verbal inflection groups and categories, no discussion of nominal inflection, listing categorial markers of verbs as “auxiliary verbs” *jodōshi* 助動詞 and of nominals as “uninflected particles” *joshi* 助詞, etc.; cf. also the commentary on Hirayama 1967 below). Yogi 1937 has not been accessed so far, but Yogi’s methodology and the content of the paper are assumed here not to be significantly different from its predecessor. Most importantly, a three-decade long silence in Miyakoan studies which followed reveals that Yogi’s works did not inspire many successors.

Following Yogi, it seems that new publications on Miyakoan only appeared in 1960s¹⁸¹. They finally marked the initiation of a more systematic trend in documenting and analyzing Miyakoan “dialects”. In fact, if one excludes single-handed and very much dispersed in the timeline work by Nevskiy and Yogi as well as Wirth’s Okinawan episode, it turns out that the study of Miyakoan language began as late as 1960s, the earliest contribution known to this author being Kitamura 1960. Since those were the times of rapid modernization of Japan and American-occupied Okinawa, as well as the decade when Miyakoan native speakers ceased to be born (see 2.1.2.), it can be approximated that by the time the actual research projects in the Miyakos were launched, the islands were no more those “regions difficult to access that have not undergone japanization yet and therefore maintain their traditional language and customs” which Iha

¹⁸¹ This count does not include essentially ethnographic or historical works which involved linguistic data in *kana* syllabaries, such as Kuninaka 1941 (cf. 1.3.2.2.).

used to acclaim. In other words, the majority of linguistic work on Miyakoan started to be conducted when the shift for the dominating language had already been underway.

Most of the publications released in 1960s discuss phonology (cf. Kitamura 1960, Sakiyama 1963), prominently including accent studies (Inagaki 1967, almost entire Hirayama 1964, large fragments of Hirayama 1967), or lexicon of a selected Miyakoan regiolect/regiolects. Few works dealt with morphological aspects of Miyakoan, and none has been found to specifically address Miyakoan syntax. This account does not occur as surprising if one realizes that Miyakoan studies were shoved into the framework of Japanese dialectology, which carried an implication that Miyakoan was not supposed to differ from standard Japanese in any other respects than sounds, accent system or lexical items.

The year of 1967 saw the publication of *Ryūkyū Sakishima hōgen-no sōgōteki kenkyū* ‘general study of Ryukyuan Sakishima dialects’, a major descriptive work by Teruo Hirayama resulting from a total of 265 days of fieldwork conducted in the Ryukyu islands in 1962-1966, and interviews conducted with an impressive number of 1,200 speakers (Hirayama 1967:1-2)¹⁸². As the title indicates, Miyakoan shared the space of the work in question with Yaeyaman, but still it was the first published attempt to provide a systematic description of Southern Ryukyuan ethnolects. A comparative wordlist forms the major part of this publication. It consists of as many as 620 Japanese lexical items translated into fourteen Ryukyuan regiolects (including three Northern Ryukyuan regiolects for the reference purposes), transcribed both phonetically and phonologically with accent markings. This wordlist includes four Miyakoan regiolects: Ikema, Ōura, Uechi, and Nakasuji (in Tarama), which gives a total of 2480 Miyakoan items.

While Hirayama 1967 must have been the first published attempt at a comprehensive description of Miyakoan, it also is not free from flaws. The largest one reflects the “dialect” stigma pushed onto Miyakoan and is shown in both proportions and quality of morphosyntactic description contained in the publication. Following detailed chapters on accent and phonology, a chapter titled “grammar”, much shorter than the previous two added together or even the phonology chapter on its own, looks exactly like a “grammar” description of the Japanese language would. Traditional Japanese categories and descriptive labels are superimposed over the Miyakoan material. The largest space is devoted to predicative lexical categories, which, like in Japanese, are considered to be verbs and adjectives. As “adjectives” here the predicative derivatives of actual adjectives (bare root forms) are understood, in modern Miyakoan linguistics often called property concept stems; there is hardly any mentioning of multiple syntactic functions and derivatives that Miyakoan adjectives in fact have (see

¹⁸² These figures do not refer just to Hirayama’s Sakishima research, but to his project embracing the whole of the Ryukyus “from Sani in the north to Yonaguni in the south” (Hirayama 1967:2). Hirayama’s results concerning Northern Ryukyuan group and the Yonaguni language were published elsewhere.

2.3.3.4.), and even these functions and derivatives are described within the “conjugation” paradigm. The inflection of verbs and “adjectives” is further presented in tables that again display an accordance with categories and labels used for Japanese, which makes it unable to address the richness of Miyakoan aspectual and modal meanings on the one hand, and on the other devotes space to some irrelevant forms apparently because they “should” be there (such as the attributive, i.e. adnominal form, even though no such distinct form functions in Miyakoan). Even when labels unusual for a Japanese dialect description do appear, such as *kizen* 既然 ‘perfective [?]’ and *hozon* 保存 ‘preservance [?]’ for Ikema verbs (Hirayama 1967:149), they are explained neither explicitly nor with examples. On the other hand, the relatively abundant example sentences illustrating the proposed grammatical meanings are beneficial for this chapter (in other words, regardless of the perceived accuracy of description, Hirayama’s work serves well as a record of the language); besides, paradigms of as many as eleven other regiolects (five from the main island and six from peripheral islands) were described.

The description of “conjugation” patterns is followed by a table of and short explanation on personal pronouns. There is absolutely no explanation of any aspect of nominal inflection (another rich aspect of Miyakoan morphology, see 2.3.3.3.), which again reflects a typically Japanese descriptive attitude stemming from the notion that Japanese nouns do not inflect, and as such they do not deserve much attention in grammar books. Syntax, needless to say, remains unmentioned.

The “dialect-bent” approach can be observed also in phonetic and phonological description and the author’s apparent refusal to acknowledge the existence of syllabic consonants or consonant clusters in Miyakoan. He is consistent in describing syllabic fricatives as a close central vowel <i>/i/ without indicating the fricative quality of the vowel regardless of its environment; as for Tarama’s retroflex lateral approximant /l/, he interprets it as /ri/ (even though he does transcribe it phonetically as [l]). This might be a manifestation of what Pellard refers to as a “... well-known habit of Japanese dialectologists to insert ‘phantom vowels’ whenever they encounter a consonant cluster” (2010-a:171); he sums up Hirayama 1967 as “a rather superficial survey of Southern Ryukyuan done in haste and full of inadequacies” (id.) and observes that Hirayama’s studies were verified and updated by Hirayama himself in the years to follow.

Another result from the 1960s worth mentioning is a wordlist of basic vocabulary published in 1968 under the title *Miyako hōgen-no kenkyū* ‘a study of Miyakoan dialects’ (Nakasone et al. 1968). A result of collective fieldwork in 1964, it provides about 500 vocabulary items each, including a few expressions and sample sentences, from five Miyakoan regiolects: Ōgami, Sawada (in Irabu), Shiokawa (in Tarama), Kurima and Yonaha. An important asset of this work is that key informants from each region are mentioned by their name and

age. Thus, one finds out that the age range of key informants was 61-71, in other words, that it included people born between 1893 and 1903. They were therefore the people from the generation that might have been Nevskiy's informants in 1920s, too. One needs to remember, however, that Nevskiy sought mainly elderly people as his informants, and that he pointed out that already in his times the “young people”, who might have been exactly those people who were about 60-70 in 1964, often chose to speak Japanese when in the company of their peers (Nevskiy 1996:284).

As the notation system, this 1968 source uses a narrow phonetic transcription which involves devoicing and transient consonants marked with the upper index in the same way Nevskiy represented them. Much bolder in acknowledging syllabic consonants and consonant clusters than Hirayama 1967, Nakasone et al. 1968 recognize the fricative characteristics of the apical vowel (even though it is not yet established here as an apical vowel, but still as the central [i]): apparently the authors had not integrated the results of Sakiyama 1963:120 into their research) when preceded by stops. They also identify the finite verb-final sound in Tarama as retroflex lateral approximant [ʎ], and the apical-vowel derived moraic realization of /z/, at least in the syllable-final position, as lateral alveolar fricative [ʃ]. It also seems that Nakasone et al. 1968 was the first work ever to overtly refer to Tarama [ʎ] as a retroflex lateral approximant (Japanese *sorijita* 反り舌, lit. ‘overturned tongue’).

The subsequent three decades brought about a vivid surge in quantities of published results of Miyakoan research. Wordlists, papers on phonology and selected aspects of morphology or lexicon would be issued as booklets or journal or festschrift contributions (see Kibe 2012:273-280). The topics at most times were rather narrow, concerning specific phenomenon in a specific Miyakoan regiolect. For more synthetic works the world had to wait as long as until the dawn of new millennium, and the emergence of the notion “Japonic family” or “Japonic languages”, with the accompanying new tendency of describing Ryukyuan ethnolects as languages in their own right, i.e. entities to be described inductively and possibly without preconceptions, rather than dialects of mainland Japanese, does not seem unrelated¹⁸³. Naturally, it was not the label itself that set off any kind of breakthrough in approaching of Miyakoan, or any other Ryukyuan language – it was rather the other way round, the shift in approach creating the need for a more adequate label than the so far used “Okinawan/Ryukyuan dialects” and their Japanese equivalents. Cf. the following introductory passage from a 1995 paper titled *Ryūkyuan: Past, Present, and Future*, a chapter from a volume very tellingly titled *Multilingual Japan*. The plural usage of the word “language” to refer to Ryukyuan ethnolects is to be observed; it is, however, replaced with the word “dialects” a few sentences later in a fashion similar to that of Hokama 1968 (cf. 2.1.1.).

¹⁸³ The first usage of the term “Japonic” itself is attributed to Serafim 2003.

Ryūkyuan, sometimes called Ryūchuan, is a generic term for the group of languages spoken in the islands over a vast area stretching from Amami-Ōshima, an island about 380 km south-west of Kagoshima city in mainland Kyūshū, to Yonaguni-jima, an island located immediately adjacent to Taiwan. The languages are also called ‘Okinawan’, because the main area in which the dialects are spoken is the prefecture now known as Okinawa-ken. However, the term ‘Ryūkyuan’ may be more appropriate, as the group of dialects also includes those spoken in islands which are part of Kagoshima prefecture in Kyūshū (Matsumori 1995:20).

Another breakthrough point in Miyakoan studies which helped redefine the concept of Miyakoan and sparked a new interest in the ethnolect can be marked by the year 2009, when along with five other local languages of the Ryukyus, Miyakoan was recognized as a distinct and endangered language of Japan within the third edition of the UNESCO *Atlas of the World's Languages in Danger* (Arakaki 2013:13). It is a matter of less than last ten years that all-encompassing grammar sketches and even grammars of specific Miyakoan regiolects have begun to emerge. One should observe the existence of grammatical sketches in English, cf. Pellard 2010 for Ōgami, Hayashi 2010 for Ikema, Shimoji 2011 for Irabu, as well as in Japanese, cf. Kinuhata and Hayashi 2014 for Karimata, and also Aoi 2013 which is a general draft about Miyakoan with a slight focus on Tarama in a volume devoted to the introduction of every single out of six endangered Ryukyuan languages recognized by UNESCO (Okinawa Daigaku Chiiki Kenkyūjo 2013). One should not also miss out on Lawrence 2012, a chapter from a large publication *The Languages of Korea and Japan* (Tranter 2012) from Routledge Languages of the World series. Lawrence’s grammar sketch is not limited to Miyakoan, but a more general description of the Southern Ryukyuan group, and the main source of examples is a Yaeyaman ethnolect, Hatoma; nevertheless, Lawrence 2012 strives to provide a possibly complete general information on Southern Ryukyuan languages, and specific references to Miyakoan regiolects, especially Irabu-Nakachi, are frequently made.

As for comprehensive grammars, to this author’s knowledge so far exist only two such works, both unpublished Ph. D. dissertations, and neither in Japanese: Shimoji 2008 for Irabu (English) and Pellard 2009 for Ōgami (French). As one can easily tell, none of these grammar descriptions was prepared prior to 2008. That the proportion of works in Japanese compared to those written in European languages in definite favor of the latter is also a noteworthy aspect of this new descriptive tendency.

The situation is quite different when it comes to Miyakoan lexicography. While there has been a long tradition of compiling Miyakoan wordlists¹⁸⁴, either as separate works (as in Nakasone et al. 1968) or incorporated in larger publications (such as Hirayama 1967), Miyakoan dictionaries are few and far between. All of the available dictionaries are Miyakoan-Japanese. The first dictionary published as a separate volume was Shimoji 1979. Another attempt at a Miyakoan dictionary was Yonaha 2003. As a dictionary compiled by a non-linguist native speaker, the dictionary contains some insightful ethnolinguistic data, but it also has a major setback which makes it virtually inapplicable in both research and language education: all the Miyakoan material, entries and examples alike, have been written in the *katakana* syllabary. Consequently, the actual sound forms of the listed words remain a mystery: in order to uncover them, one needs to already know them, i.e. be a proficient user of Miyakoan, which in most cases should be thought of as contradicting the necessity to use such a dictionary.

The first dictionary of any Miyakoan regiolect of satisfying size and quality was only Tomihama 2013. It is a dictionary of the Irabu-Nakachi regiolect, with over 17,000 entries transcribed phonetically and transliterated into *katakana* syllabary adjusted by the author so that it would suit the needs of writing a Miyakoan ethnolect. The dictionary also has a Japanese-Irabu index, and a large descriptive part explaining aspects of Irabu phonology (which apart from Irabu-Nakachi involves Nagahama-Sawada, Kuninaka and Sarahama), Irabu-Nakachi morphology, and some general information about Miyakoan phonology and lexicon.

Apart from published volumes, there is also a number of valuable lexicographic installments printed in in the journal *Ryūkyū-no hōgen*: one for Ōgami (Hokama et al. 1977) and one for Nishihara (Nakama 1988-1999/Nakama and Nakamoto 2000-2001). Nakama's dictionary of the Nishihara-Ikema regiolect contains entry words in two notations: *hiragana* and phonetic, listed in accordance with the Japanese *gojūon* order. The number of entries has been estimated at an impressive > 6,500; apart from explaining the meaning of the entry words in Japanese, the entries also assign their words to a specific lexical category, and they usually include example sentences with Japanese translations (unfortunately, examples are in *hiragana* notation only). The last two installments of the dictionary were co-edited by Nakama's student, Ken Nakamoto, who took over Nakama's work after Nakama's sudden death in 1998. Nakamoto prepared his installments using Nakama's lexicographic notes—since those notes, however, reportedly did not involve any example sentences, they are also ultimately missing from the published dictionary (Nakama and Nakamoto 2000:157). Hokama et al. 1977 is a result of a team fieldwork

¹⁸⁴ A wordlist is understood here as a chart of lexical items, usually Japanese-Miyakoan and not the other way round, with simple translation equivalents rather than explanation of the meaning, and not necessarily arranged alphabetically or syllabically.

conducted in 1976, and it contains thematically arranged words and expressions transcribed phonetically, spanning over about fifty pages. The work also includes a description of Ōgami phonological system, and an overview of Miyakoan grammar with a focus on a few regiolects apart from Ōgami (Nishihara, Yonaha, Kurima, Ikema and Minna). Being published in a specialist journal with very limited distribution to a wider public, both these journal dictionaries share a major disadvantage of inaccessibility.

Following in the tradition of *Ryūkyū-no hōgen* installments is a wordlist-like feature incorporated into a relatively new source which is Kibe 2012 (143-272). It lists multiple regiolect equivalents (transcribed phonetically) of Japanese lexemes the estimated number of which is over 3,000. There are also separately provided example utterances, presented as translations of sentences in Japanese into multiple regiolects. The wordlist itself is arranged thematically, with a supplied *gojūon*-order Japanese index of vocabulary items. There are no actual entry word explanations, only translation equivalents, which does not make the source readily usable as a dictionary yet. Also, since the wordlist has been incorporated into a research report by a research institution, its actual distribution and impact remains unknown (it is, however, available in the internet as an open access source).

As a total, even though the very recent publication of Tomihama 2013 has certainly improved the outlook, the state of lexicographic documentation of Miyakoan must be assessed as seriously underdeveloped, especially if one compares it with huge, or at least remarkably sized, lexicographic volumes available for other Ryukyuan languages (for Yaeyaman, an Ishigaki dictionary Miyagi 2003, a Taketomi dictionary Maeara et al. 2011, and also an all-Yaeyama encompassing Miyara 1930 (*sic!*); for Yonagunian, Ikema 2003; for Kunigami, a Nakijin dictionary, Nakasone 1983, an Ie dictionary, Oshio 2009, and Yoron dictionaries, Yamada 1995 or Kiku and Takahashi 2005; for Amami, a two-volume Yamato-Amami thematic dictionary, Osada et al. 1977/1980, and a Japanese-Tokunoshima and Okinoerabu¹⁸⁵ dictionary Hirayama 1986; and finally a large number of lexicographic sources for Central Okinawan, usually meaning Shuri-Naha, the language put in very favorable documentation conditions when compared to other Ryukyuan ethnolects, as reflected also in the fact that it is for this language that the term “Ryukyuan” is often used synonymically – among them Handa 1999, Uchima and Nohara 2006, both over 10,000 entries, and even Sakihara 2006, which is the first and so far only Ryukyuan-English, or in fact Ryukyuan-non-Japanese dictionary to exist; apart from these Shuri-Naha sources there are also a Kume dictionary, Namihira 2004, and a dictionary of Kudaka released as a special issue of *Ryūkyū-no*

¹⁸⁵ In those descriptions that differentiate between Amami and Kunigami languages, Okinoerabu is incorporated into the latter, as in Niinaga 2013 or Nishioka 2013-a. For this reason, Hirayama 1986 should be at the same time considered a documentation piece on Kunigami as well.

hōgen: Kajiku and Fukuji 2012¹⁸⁶). This delay in development of Miyakoan lexicography has been observed by specialist researchers on Miyakoan on multiple occasions, such as Nakama 1988:131, Karimata 1998:375 (see also the translation of the relevant fragment in 3.4.), or Karimata 2012-a:26.

The third pillar (purpose) of language documentation, apart from dictionaries and grammars, has traditionally been regarded to be the texts available in the language in question (Woodbury 2003:5). While Miyakoan does not have established written traditions, let alone a written standard, texts in Miyakoan, be it as research topics or as “dialectisms” incorporated into works by Miyakoan natives, appeared throughout the last hundred and twenty years every now and then, starting as early as 1897 with Tajima’s initially unpublished *Miyakojima-no uta* traditional songs collection (cf. 1.1.2-e. and 1.3.1.1.1.). There are two core issues related to the usability of this priceless material: one, it was written in *hiragana* syllabary with “Ryukyuanized” conventions, making it impossible to correctly reproduce the sound of thus transcribed pieces unless one is proficient enough in the Miyakoan language of the songs (a situation similar to using Miyakoan *kana* dictionaries such as Yonaha 2003); two, specific songs in the collection may have more or less lexical commentaries made by Tajima himself, but none of them has been translated. In other words, this record will remain unusable for an average student of Miyakoan until it has been appropriately transliterated and translated by specialists working on Miyakoan folk tradition. Nevskiy was likely the next to take up a focused study of Miyakoan folk literature, and some of the songs and other pieces collected, analyzed and translated into Japanese by him were published in 1920s; others, along with their Russian translation, were published in Nevskiy 1978 (see also 1.1.2-e.).

Several traditional Miyakoan songs reportedly were featured in works of native Miyakoan pioneers of local history studies, such as Kiyomura 2008 (cf. 1.3.2.6.). Probably the most prominent modern figures of Miyakoan oral literature research are Shuzen Hokama and Kōshō Shinzato, with works such as Hokama 1968, Hokama and Shinzato 1972, or Shinzato 2005. These works involve, alongside the *kana* transliterations, phonetic transcriptions of the song texts as well as their Japanese translations. They include records of songs from multiple genres and regions, such as Karimata, Ikema or Tarama. There is also a large and comprehensive study of Miyakoan proverbs, with multiple regional variants provided for each proverb, in Arazato 2003; citations from Arazato 2003 are a vital part of 3.3.1.

To this author’s knowledge, there may be no author of modern literature who incorporates at least Miyakoan words or phrases in their works the way for example Shun Medoruma does with Kunigami regiolects (Nishioka 2013:60-61). Nevertheless, Miyakoan phrases and expressions, as well as speakers’

¹⁸⁶ Nevertheless, Nishioka (Nishioka 2013-a:54 – 55) includes Kudaka into Kunigami language and not Okinawan, so Kajiku and Fukuji should be considered as another source on the Kunigami language.

insights and feelings about these “dialecticisms”, are not absent from popular or semi-popular works such as Saigazoku 2002, 2003 or Iraha 2004. Throughout the history of popular music there have also been singers-songwriters to perform and record in Miyakoan, the latest of them being Isamu Shimoji, a Hisamatsu-born musician now in his forties who is making a conscious effort to revitalize his language by reaching a younger audience with his Miyakoan lyrics. Furthermore, according to Saigazoku 2002:40-41, *Mr. Garasa* ‘Mr. Crow’, a satiric comic series issued in a daily newspaper *Nikkan Miyako* in years 1982-1993, had its characters speak in *Miyako hōgen*, which may refer either to actual Miyakoan or to a Miyakoanized variety of Japanese, or both.

Regarding the *Materials* in the light of the history and current state of Miyakoan documentation and Miyakoan studies as presented above, the following postulates can be made about the value of Nevskiy’s work, and consequently about the value of analyzing, editing and bringing this work to light.

1. Nevskiy’s study of Miyakoan was the earliest, following only the rushed vocabulary list made by Wirth twenty years before. Moreover, Nevskiy was also the first to conduct long-term focused studies on the linguistic aspects of Miyako islands. He was a qualified specialist in Japanese studies speaking proficient Japanese, who made a conscious decision to study Miyakoan as a part of his larger Japanese studies research objective, and having the time to prepare for executing his project, not in the least by taking the effort to learn practical Miyakoan himself. The data recoverable from the *Materials* is the earliest large-volume documentation of Miyakoan and, unlike Wirth, its accuracy is not questionable. In case of Miyakoan, today an endangered language that in many of its structures and vocabulary is facing attrition as a result of Japanese language domination, “early” is not just a historical asset. It means a chance of uncovering aspects of a long lost Miyakoan as a thriving first language of Miyako communities from a time when all generations were native speakers and members of oldest generations did not speak Japanese at all.

2. Unlike Japanese research conducted later in the twentieth century, such as Yogi 1934 or Hirayama 1967, Nevskiy’s research was inductive. As is clear from his own statements (Nevskiy 1996:283-284), in his time nobody regarded Miyakoan as a “dialect” of Japanese yet, neither the locals (“they tried to convince me that their language had nothing in common with both Japanese [*jamatuvtsi*] and Ryukyuan [*uksinavtsi*]”, Nevskiy 1996:283) nor the outsiders from mainland Japan or Okinawa visiting or staying in Miyako. Consequently, Nevskiy did not wear the lenses of dialect studies that would dictate him what to research and how to interpret the results. He approached the task of collecting and describing Miyakoan material as he would approach any other language, with no accompanying preconceptions that the ethnolects in question had to be in any way like Japanese. In fact, with a language sounding so different and being so unintelligible with Japanese or Central Okinawan, in Nevskiy’s times it

was still a matter of controversy if Miyakoan was related to these two better-known languages at all (ibid., see also 1.1.2., 2.1.1. and 2.1.2.1).

3. The *Materials* are a general work that features results of a comprehensive study encompassing all of the islands' linguistic diversification. It is a to-be dictionary of indeed *Miyakoan* language, certainly with a special focus on specific regiolects (Hirara, Sawada-Irabu, Sarahama-Ikema, Tarama, Uechi, Karimata) over the others – still, those regiolects are distributed over linguistic map of the Miyakos in such a way that they can be considered representative of an all-encompassing Miyakoan diversity¹⁸⁷. Most of the newer works on Miyakoan, especially the most modern ones, do not take the notion of “Miyako” collectively, and instead they focus on a possibly narrow scope of research, such as a single settlement or an island. This ensures significant amounts of high-quality detailed information on a specific subject. Nevskiy's *Materials* propose a different, more synthetic approach, treating Miyakoan regiolects as a kind of monolith.

4. Regardless of the era when he was conducting his studies, Nevskiy's research as seen in the *Materials* is very accurate. Naturally, he was not able to exceed the limitations of his time, so some descriptive notions (such as calling the *realis* mood form simply “the finite form”, Russian *zaklyuchitel'naya forma*/закл^ючительная форма) or transcription symbols are necessarily obsolete, but this does not cloud the fact how easily usable the *Materials* can be found even today. This should be attributed primarily to Nevskiy's meticulous phonetic notation, faithfully reflecting many of the typically Miyakoan phonetic and morphophonological phenomena such as vowel devoicing, palatalization rule, word-final alternations in nominal inflection, or the fricativization of the apical vowel after obstruents or in a standalone position. Modern interpretations of these phenomena may be sometimes different from Nevskiy's, but they have never been found to contradict Nevskiy's data. Apart from the reliability of Nevskiy's notation, its precision also means the *Materials* can really be used by a beginner student with no prior knowledge of Miyakoan at all, which is an exact opposite of *kana*-only sources mentioned previously, and remarkably broadens the scope of potential applications of the source.

At such point one needs to note that Nevskiy managed to achieve this high level of phonetic research quality at a time when he had no advanced technological devices for sound recording and sound analysis to support his study. This confirms how skilled a phonetician and pitch-sensitive a linguist Nevskiy was, and goes on par with the recollections of Miyakoan locals who were in awe upon witnessing Nevskiy reproduce Miyakoan words with ease and flawlessly after only hearing them once (Katō 2011:139-140).

¹⁸⁷ The only major regiolect that is missing from the *Materials* is Ōgami, which can easily be explained by the fact that Ōgami was a place difficult to access, with no public transport available, and so Nevskiy simply might not have made it there due to a lack of time and/or resources.

5. Seeing the dates of the first publications of anything resembling a Miyakoan dictionary – the *Ryūkyū-no hōgen* thematic dictionary of the Ōgami regiolect Hokama et al. 1977 and, as the first separate volume to have been published, Shimoji 1979 – one needs to observe how much ahead of his time Nevskiy was in compiling a Miyakoan dictionary, conducting his attempt more than fifty years before Hokama et al. 1977. This probably was a result of Nevskiy’s inductive approach to Miyakoan as an unknown and undocumented language rather than a “dialect”, as described above, which also made him see the necessity of creating a lexicographic source of such a language. Paradoxically, the fact that Nevskiy was neither a Japanese nor a Miyakoan local could have helped him in maintaining the view that Miyakoan was a legitimate language that needed documentation and reference resources just like any other language did; that is to say that an outsider’s view might have helped Nevskiy observe Miyakoan language and culture with enough objectivity to notice their richness and the purposefulness of their study. Moreover, with this research attitude Nevskiy managed to inspire future native Miyakoan researchers of their home islands that he had met along his Miyako way, such as Kaoru Shimoji (Katō 2011:133) or his first informant Uiuntin/Inamura (Katō 2011:121). Meeting Nevskiy helped them reassess their views on Miyako and appreciate how attractive it was as a research topic.

6. The *Materials* may be the only multilingual work devoted to Miyakoan, or perhaps any Ryukyuan language in general¹⁸⁸. Moreover, while in the post-2000 “Japonic” era of Ryukyuan studies it is not uncommon, as one has seen, for the authors to publish their results in English rather than Japanese, which clearly indicates that the focus of interest in Ryukyuan studies has shifted from an internal Japanese matter to a cross-linguistic and worldwide perspective, since Nevskiy’s times for decades no major research on Miyakoan was conducted in a language other than Japanese. This can be regarded as still another result of the fact that Nevskiy approached Miyakoan inductively, not as an internal Japanese topic, but as a subject that could contribute to the academic world exceeding just the sphere of Japanese studies. While nowadays Russian may have lost its former prestige of a language of international academic communication, there are undoubted advantages of having Miyakoan words and phrases explained in another language beside Japanese, one that grammaticalizes different kinds of information and covers different meaning nuances (a fact much appreciated also by native Japanese speakers, see Karimata 2012-a or Karimata 2013).

7. The *Materials* can be used in enhancing the current status of every basic language documentation goal, meaning the dictionaries, grammar descriptions and texts. The value of the *Materials* as the earliest Miyakoan dictionary, the only dictionary reflecting such an early stage of Miyakoan-speaking reality, and finally the second largest Miyakoan dictionary even today, remains beyond

¹⁸⁸ On languages and metalanguages in the *Materials* see 2.1.1.

dispute. Moreover, the vocabulary and example utterances collected in the *Materials* provide enough data to compile also a tentative grammatical sketch, as attempted in chapter 2 of this dissertation, which may highlight some features of Miyakoan system that have not been observed in more modern works due to the absence of these features in the language itself or in the data gathered for those other studies. Finally, a large number of example utterances in the *Materials*, as described in detail in 1.2.5. and 3.3.1-2, originate from actual text forms, such as songs, stories, riddles or proverbs. While some of those texts have been published elsewhere in their entirety, for instance in Nevskiy 1978, many of them are nowhere else to be found. The *Materials* are the only source where these specific pieces of Miyakoan verbal expression can still be read, analyzed and appreciated.

In the subsequent sections of this chapter, the matter of present-day relevance of the *Materials* will be further explored. Possibilities of how Miyakoan lexicon can be studied with the use of the *Materials* will be explored through the example of kinship terms (3.2.). The *Materials* as the source of unique Miyakoan textual tokens will be presented in sections on proverbs (3.3.1.), riddles (3.3.2.), and metaphors (3.3.3.). Finally, the value of the *Materials* to both local and academic communities will be addressed by introducing opinions on the *Materials* expressed by representatives of both these communities prior to the launch of the present project.

3.2. Ethnolinguistic value of the *Materials* (1): kinship terms in Miyakoan

The following section will present the system of kinship vocabulary in Miyakoan as recovered from the *Materials*. The term “kinship” is understood here broadly, incorporating also expressions referring to the spouses, in-laws, and other family-based relationships. As usual, Hirara is the best represented regiolect in terms of the record of kinship terms, to the extent that allows for an estimation that a complete or nearly complete kinship term system has been recovered in this section. Naturally, non-Hirara lexemes can also be found in the *Materials* and consequently in this section but they are far less numerous.

The following have been observed as the relevant axes in accordance with which Miyakoan kinship vocabulary is constituted:

- degree of relationship;
- age (usually relativized as a relation between the speaker and the referent, but sometimes also as a relation within a group of referents, such as ‘the youngest of older brothers’);
- sex (sex of both the referent and the speaker may be relevant).

Observations regarding the system and its four axes are summarized in Table 3.2. below (with Nevskiy’s original transcription transliterated phonologically). The digits in the first verse of each column indicate the following: **1** “unit”, **2** “meaning”, **3** “degree”, **4** “age”, **5** “sex”, **6** “area”, **7** “variants”. Fields of “age” and “sex” have been left blank in instances when the *Materials* do not deliver specific information regarding these aspects of lexemes in question. Question marks in brackets indicate that this author is not sure of the proposed of a lexeme. The table does not feature derivatives such as diminutive (-*gama*) or affectionate (*kani*-) forms, unless they introduce a major designate differentiation (such as *aza-gama* meaning ‘the youngest of one’s older brothers’).

Table 3.2. *Miyakoan kinship terms*

1	2	3	4	5	6	7
<i>anga</i>	older sister	sibling	referent older than the speaker	female referent, female speaker	Hirara, Tarama	none found
<i>ani</i>	older sister	sibling	referent older than the speaker	female referent	common	in Hirara it can mean ‘older sibling’ in general
<i>anijumi</i>	older brother’s wife	in-law	referent’s husband older than the speaker	female referent	Hirara	none found

1	2	3	4	5	6	7
<i>anissu</i>	older sister (appellative)	sibling	referent older than the speaker	female referent	Hirara	none found
<i>anna</i>	mother (appellative)	parent		female referent	Hirara, Irabu, Sawada	<i>ani</i> can also refer to a mother
<i>asa</i>	father (appellative)	parent		male referent	Hirara, Sarahama	none found
<i>atumi</i>	adopted child, son-in-law	in-law		male referent (?)	Hirara	none found
<i>atu-tuzi</i>	second wife	spouse	not relevant	female referent	Hirara	<i>atudumi-tuzi</i> (Hirara)
<i>aza</i>	older brother	sibling	referent older than the speaker	male referent, female speaker	Hirara, Sawada	<i>azja</i> (Tarama); <i>ida</i> (Minna)
<i>aza-gama</i>	youngest of older brothers	sibling	referent older than the speaker, but younger than other referents from the same group	male referent, female speaker	Hirara	none found
<i>a:zza</i>	grandfather (appellative, commoner class)	grandparent		male referent	Hirara	none found
<i>bantaga midum</i>	wife (lit. 'our woman')	spouse	not relevant	female referent	Hirara	none found
<i>bikidum-mju.z</i>	sibling's son	nephew	not relevant	male referent	Hirara	none found
<i>biki-ujasitu</i>	husband's brother	in-law	not relevant	male referent, female speaker	Hirara	none found
<i>bikivva</i>	son	child	not relevant	male referent	Hirara	none found
<i>bikiz</i>	brother	sibling	not relevant	male referent, female speaker	Hirara	none found
<i>bikitsuzara</i>	brothers	sibling	not relevant	male referent	Hirara	none found
<i>buba</i>	parent's sister (appellative)	aunt	not relevant	female referent	Hirara, Sawada, Sarahama	<i>bubama</i> (Hirara)

1	2	3	4	5	6	7
<i>bubapa:</i>	grandparent's sister	great-aunt	not relevant	female referent	Hirara	none found
<i>bunatsuzara</i>	sisters	sibling	not relevant	female referent	Hirara	none found
<i>buna:z</i>	sister	sibling	not relevant	female referent, male speaker	Hirara	none found
<i>bunaz-bikiz</i>	siblings (lit. 'brothers and sisters')	sibling	not relevant	not relevant	Hirara	none found
<i>butu</i>	husband	spouse	not relevant	male referent	common	none found
<i>buzapuzi</i>	grandparent's brother	great-uncle	not relevant	male referent	Hirara	none found
<i>buza</i>	uncle (appellative)	uncle	not relevant	male referent	Hirara	<i>buza</i> (Sarahama) <i>buda</i> (Tarama) <i>budasa</i> (Tarama) <i>buzasa</i> (Hirara)
<i>gaba-mma</i>	great-grandmother	great-grandparent		female referent	Hirara	none found
<i>gaba-eu:</i>	great-grandfather	great-grandparent		male referent	Hirara	none found
<i>imja.nga</i>	younger of older sisters	sibling	referent older than the speaker, but younger than other referents from the same group	female referent, female speaker	Hirara	none found
<i>imja.za</i>	younger of older brothers	sibling	referent older than the speaker, but younger than other referents from the same group	male referent, female speaker	Hirara	none found
<i>itsufu</i>	cousin	cousin	not relevant	not relevant	Hirara, Sawada	<i>itsifu</i> (Hirara) <i>iteufu</i>

						(Sarahama)
1	2	3	4	5	6	7
<i>itsufu-buba</i>	parent's female cousin	aunt	not relevant	female referent	Hirara	none found
<i>itsufu-buza</i>	parent's male cousin	uncle	not relevant	male referent	Hirara	none found
<i>itsufu-mju:z</i>	cousin's child	nephew or niece	not relevant	not relevant	Hirara	none found
<i>jatsimmaga</i>	great-great-grandchild	posterity		not relevant	Hirara	none found
<i>jaz</i>	husband's brother's wife	in-law	not relevant	female referent, female speaker	Hirara	none found
<i>ja:jumi</i>	eldest son's wife	in-law	referent's husband older than other referents from the same group	female referent	Hirara	none found
<i>jo:si</i>	adopted child, son-in-law adopted as one's child	child or in-law		male referent (?)	Hirara	none found
<i>jo:si-anna</i>	adopted mother	parent		female referent	Hirara	none found
<i>jo:si-uja</i>	adopted father	parent		male referent	Hirara	none found
<i>jumi</i>	son's wife	in-law	not relevant	female referent	common	none found
<i>katai</i>	in-law, a blood relative of one's spouse	in-law	not relevant		Hirara, Sawada	none found
<i>kjo:dai</i>	brothers	sibling	not relevant	male referent	Hirara, Tarama	none found
<i>ku:naz</i>	first wife	spouse	not relevant	female referent	Ikema	<i>sjautuzi</i> (Tarama) <i>saks-ujani</i> (Hirara)
<i>ma:ma</i>	stepmother	parent	not relevant	female referent	Hirara, Sawada, Sarahama	<i>ma:ma-mma</i> (Sarahama) <i>ma:ma-nna</i> (Hirara)
<i>ma:ma-ffa</i>	stepchild	child	not relevant	not relevant	Hirara	none found
<i>ma:ma-sa</i>	stepfather	parent	not relevant	male referent	Sarahama, Sawada	<i>mama-sa</i> (Hirara) <i>ma:ma-uja</i> (Hirara)

						<i>ma:ma-zza</i> (Sarahama)
1	2	3	4	5	6	7
<i>mata-itsufu</i>	distant cousin (parent's cousin's child)	cousin	not relevant	not relevant	Hirara	none found
<i>mata-mmaga</i>	great-grandchild	posterity	not relevant	not relevant	Hirara	none found
<i>mata-pa:</i>	great-grandmother (not appellative)	great-grandparent	not relevant	female referent	Hirara	none found
<i>mata-upuzi</i>	great-grandfather (not appellative)	grandparent	not relevant	male referent	Hirara	none found
<i>mavkja:</i>	wife	spouse	not relevant	female referent	poetry	none found
<i>midum-mju:z</i>	sibling's daughter	niece	not relevant	female referent	Hirara	none found
<i>mju:z</i>	sibling's child	nephew or niece	not relevant	not relevant	Hirara, Sawada, Sarahama	none found
<i>mma</i>	mother (appellative)	parent	not relevant	female referent	common	in Hirara used as an appellative towards grandmother
<i>mmaga</i>	grandchild	posterity		not relevant	Hirara, Sawada, Sarahama	none found
<i>mma:sa</i>	mother and father, parents	parent		male and female referents	Hirara	none found
<i>mma-kitati-kjo:dai</i>	siblings from different mothers	sibling	not relevant	not relevant	Hirara	none found
<i>midum-ujasitu</i>	husband's sister	in-law	not relevant	female referent, female speaker	Hirara	none found
<i>midumvva</i>	daughter	child	not relevant	female referent	Hirara	<i>midumva</i> (Hirara)
<i>mi:teuku</i>	very distant cousin (grandparent's cousin's child)	cousin	not relevant	not relevant	Hirara	none found
<i>muku</i>	daughter's husband	in-law	not relevant	male referent	Hirara	none found
<i>muku-buzasa</i>	parent's	uncle	not	male	Hirara	none found

	sister's husband		relevant	referent		
1	2	3	4	5	6	7
<i>nasan-ffa</i>	son's wife	in-law	not relevant	female referent	poetry	none found
<i>nasikeea</i>	youngest child	child	referent younger than other referents from the same group	not relevant	Hirara	none found
<i>nasital-be:</i>	mother	parent		female referent	Tarama	<i>natearu-be:</i> (Tarama poetry)
<i>pa:</i>	grandmother	grandparent		female referent	Hirara	none found
<i>pa:mma</i>	grandmother (appellative)	grandparent		female referent	Hirara	none found
<i>pa:puzi</i>	grandmother and grandfather, grandparents	grandparent		male and female referents	Hirara	<i>ujapa:fuzi</i> 'ancestors' (Sarahama)
<i>pssmmaga</i>	great-great-grandchild	posterity		not relevant	Hirara	none found
<i>pudamma</i>	mother	parent		female referent	Shimajiri poetry	none found
<i>sannan</i>	third son	child	referent younger than two other referents from the same group	male referent	Hirara	none found
<i>sannamvva</i>	third child	child	referent younger than two other referents from the same group	not relevant	Hirara	none found
<i>sannam-midumva</i>	third daughter	child	referent younger than two other referents from the same group	female referent	Hirara	none found
<i>sitasa</i>	father-in-law	in-law		male referent	Hirara, Sawada, Sarahama	<i>sitasauja</i> (Hirara), <i>sitasazza</i>

						(Hirara)
1	2	3	4	5	6	7
<i>sitibutu</i>	former husband	spouse	not relevant	male referent	Hirara	<i>εcibutu</i> (Ikema)
<i>sitituzi</i>	abandoned wife, former wife	spouse	not relevant	female referent	Hirara	none found
<i>situma</i>	mother-in-law	in-law		female referent	Hirara, Sawada, Sarahama	<i>situmamma</i> (Hirara)
<i>siza</i>	older brother	sibling	referent older than the speaker	male referent	Hirara, Irabu	<i>suza</i> (Hirara, Irabu) <i>suza</i> (Sarahama) <i>ida</i> (Tarama)
<i>εauva</i>	biological child	child		not relevant	Sawada	none found
<i>εu:</i>	grandfather (appellative; used by upper class)	grandparent		male referent	Hirara, Sawada	<i>sju:</i> (Tarama)
<i>εu.numai</i>	husband (appellative)	spouse	not relevant	male referent	Hirara	none found
<i>tuzi</i>	wife	spouse	not relevant	female referent	Hirara, Sawada, Sarahama	none found
<i>teakuei</i>	eldest son, an heir	child	referent older than other referents from the same group	male referent	Hirara, Irabu	none found
<i>teakuei-midumva</i>	eldest daughter	child	referent older than other referents from the same group	female referent	Hirara	none found
<i>teakueivva</i>	eldest child	child	referent older than other referents from the same group	not relevant	Hirara	none found
<i>uibitu-mma</i>	grandmother	grandparent		female referent	Sarahama	<i>uibztu-mma</i> (Sarahama) <i>umma</i> (Tarama, Minna)
<i>uibitu-zza</i>	grandfather	grandparent		male referent	Sarahama	<i>uibztu-zza</i> (Sarahama)

1	2	3	4	5	6	7
<i>uibusa</i>	uncle (upper class)	uncle	not relevant	male referent	Hirara archaic	none found
<i>uippa</i>	aunt (upper class)	aunt	not relevant	female referent	Hirara archaic	none found
<i>uja</i>	father, parent	parent		male referent (upper class)	common	none found
<i>ujasitu</i>	husband's siblings	in-laws	not relevant	not relevant	not relevant	none found
<i>umizbi</i>	father	parent		male referent	Hirara	none found
<i>umku</i>	biological child	child		female speaker (?)	Hirara poetry	none found
<i>utsuza(:)</i>	male relatives or brothers	blood relative	not relevant	male referent	Hirara	<i>utuza</i> (Irabu) <i>utuza</i> (Ikema, Sarahama) <i>utudara</i> (Tarama)
<i>upa:nna</i>	mother's older sister	aunt	referent older than the speaker's mother	female referent	Hirara	none found
<i>upa:za</i>	oldest brother	sibling	referent older than the speaker and older than other referent from the same group	male referent, female speaker	Hirara	none found
<i>upuanga</i>	oldest sister	sibling	referent older than the speaker	female referent, female speaker	Hirara	none found
<i>upu:ja</i>	father's older brother	uncle	referent older than the speaker's father	male referent	Hirara	none found
<i>upu:ja</i>	grandfather (commoner class)	grandparent		male referent	Tarama	none found
<i>upu:zi</i>	grandfather	grandparent		male referent	Hirara, Tarama	none found
<i>utu</i>	younger brother or sister	sibling	referent younger than the	not relevant	Hirara, Sawada	none found

			speaker			
1	2	3	4	5	6	7
<i>utu-dara</i>	brothers	sibling	a group of referents	not relevant	Tarama	none found
<i>utuga</i>	youngest child	child	referent younger than other referents from the same group	not relevant	Hirara	<i>utuga-ffa</i> (Hirara) <i>utuga-vva</i> (Hirara)
<i>utu-gama</i>	younger brother or sister (appellative)	sibling	referent younger than the speaker	not relevant	Hirara	none found
<i>ututu</i>	younger brother or sister	sibling	referent younger than the speaker	not relevant	Hirara	<i>uttu</i> (Hirara, Sarahama, Tarama, Minna)
<i>ututujumi</i>	younger brother's wife	in-law	referent's husband younger than the speaker	female referent	Hirara	none found
<i>va:nal</i>	second wife (or a mistress)	spouse	not relevant	female referent	Tarama	<i>va:naz</i> ? ¹⁸⁹ (Hirara)
<i>va:naz-ku:naz</i>	first and second wife	spouse	not relevant	female referents	Hirara	none found
<i>zza</i>	father (commoner class)	parent		male referent	Hirara, Sawada, Sarahama	none found
<i>zzaz-kjo:dai</i>	half-siblings	sibling	not relevant	not relevant	Hirara	none found
<i>zinamvva</i>	second child	child	referent younger than one of the referents from the same group	not relevant	Hirara	none found
<i>zinam-midumva</i>	second daughter	child	referent younger than one of the referents from the same group	female referent	Hirara	none found
<i>zinan</i>	second son	child	referent younger	male referent	Hirara	none found

¹⁸⁹ This form did not occur in the *Materials* as an independent word.

			than one of the referents from the same group			
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Generally, the system appears to be slightly asymmetrical, as a rule with more focus placed on distinguishing between the older family members rather than younger, and male rather than female, especially with female speakers. The following points about the system of Hirara kinship terms¹⁹⁰ can be emphasized.

1. Quantitatively, the most developed “degree of relationship” category is that of siblings. The most general word is a compound *bunaz-bikiz*, literally ‘sisters and brothers’. There are also two gender-specific collective labels, *bikitsuzara* ‘brothers’ and *bunatsuzara* ‘sisters’, which do not depend on the sex of the speaker¹⁹¹. On the other hand, as for the two age-nonspecific appellatives, *bikiz* ‘brother’ can only be used by sisters, and *buna:z* ‘sister’ can only be used by brothers; in other words, these two labels are subjected to an opposite sex limitation, observable also in other parts of this system. Furthermore, a Sino-Japanese loanword, *kjo:dai*, may also indicate ‘brothers, male siblings’. Interestingly, in compounds that will be discussed later, *kjo:dai* has an expanded, gender-nonspecific meaning, ‘siblings’.

All of the remaining words referring to a sibling are sensitive to the age relationship between the speaker and the referent, and in many instances also within a group of referents. The following are neutral in terms of the speaker’s sex: *ani* ‘older sister’ (along with the appellative *anissu*), *siza* ‘older brother’, *utu* (or *uttu/ututu*) ‘younger sibling’ (appellative *utu-gama*, *-gama* being a diminutive suffix). Worth observing is that terms for younger siblings are gender-nonspecific, which is likely endorsed by the lack of need to specify the gender of individuals of lower social status even within a family. Interestingly, Nevskiy reported *ani* to have multiple meanings: in Hirara it was supposedly used as a generic term for ‘older sibling’¹⁹², which would make it quite an unusual item for a Japonic language, and it could even mean ‘mother’, which if true would further expand the meaning into a very general ‘older, nurturing member of the family’. Reportedly (Katō 1976:330), in noble class *anga* was used as ‘mother’ and *anna* as ‘grandmother’ if both mother and grandmother were still relatively young.

¹⁹⁰ The analysis pertains to Hirara only, as the data on different regiolects do not appear even remotely complete.

Besides, expressions from the poetry language (= songs) are excluded from the analysis, as they are archaic and/or artistic expressions, and therefore not likely to participate in the system of the everyday language. As a rule, variant forms also will not be discussed.

¹⁹¹ This contradicts the evidence of Katō 1976:332: “there are no words that would collectively refer to blood-related siblings of the same sex”.

¹⁹² Regular correspondence, i.e. a perfect match between Miyakoan *ani* and Japanese *ane* ‘older sister’ is to be observed. Japanese word for ‘older brother’, *ani*, is deceiving in being homophonic with the Miyakoan term: if it had a match in Miyakoan, it would most probably be ?an.

Vocabulary referring to older siblings from the point of view of a younger sister is gender-specific of the referent and constitutes rather complex subsystems itself. The most generic terms are *anga* ‘older sister’ and *aza* ‘older brother’. If there are two or more older siblings of the same sex, they are referred to respectively as *upuanga* ‘oldest sister’ and *imja:nga* ‘younger older sister’, and *upa:za* ‘oldest brother’ and *imja:za* ‘younger older brother’ (*upu* ‘big’, *imi* ‘small’). If there are more older brothers, the youngest is referred to as *aza-gama* (-*gama* is a diminutive suffix). The *Materials* do not contain a female equivalent of ?*anga-gama*, but it remains unclear if it is simply because Nevskiy never encountered such a lexeme in his fieldwork or if it really is lacking from Miyakoan lexicon, thus creating an asymmetry within the system. Katō 1976:334, however, does report *anga-gama* for the noble class kinship term system.

That the most intricate referent differentiation is imposed over the people with the position of a younger sister within a family implies that the status of a younger sister was the lowest within a household, as she had to address her older siblings with respect not only to their sex, but also their age rank. On the other hand, a younger brother apparently did not have to make such detailed distinctions – he probably could manage with just *ani* and *siza*.

2. The default appellative expressions towards parents seem to be *anna* ‘mother’ and *asa* ‘father’. Two other items, *mma* ‘mother’ and *zza* ‘father’, appear to have a non-appellative usage; furthermore, *mma* can be used as an appellative towards a grandmother (*sic!*), and *zza* was limited to the register of the commoner class. Instead of *zza*, the noble class used the word *uja*¹⁹³. A generic word for both parents is *mma:sa*, literally ‘mother-father’.

There are two gender-sensitive terms referring to one’s children regardless of their relative age: *bikivva* ‘son’ (lit. ‘male-child’, also used as a common noun meaning ‘a boy’) and *midumvva* or *midumva* ‘daughter’ (lit. ‘female-child’, also meaning ‘a girl’). Other expressions are age-sensitive and most of them have been built upon Sino-Japanese morphemes, which reveals that the hierarchy of children according to their birth order must have been a concept imported from China via mainland Japan: the loanwords might have been adopted along with the need to count one’s eventual successors, at least the first three of them. The gender-nonspecific subset involves the morpheme -*vva* meaning ‘a child’: *ʔakueivva* ‘first child’, *zinamvva* ‘second child’, *sannamvva* ‘third child’. The remaining subsets are used for counting the children with regard to their sex: *ʔakuei* ‘oldest son’ – a term not accidentally used for the meaning of ‘heir’, *zinan* ‘second son’ and *sannan* ‘third son’, and *ʔakuei-midumva* ‘oldest daughter’, *zinam-midumva* ‘second daughter’ and *sannam-midumva* ‘third

¹⁹³ Katō 1976:335 explains that *asa* be a generic word meaning ‘father’, while *uja* is discourse-dependent and means ‘the father of the speaker or the addressee’. The same distinction is attributed to *mma* and *anna*. Katō’s interviewee was a noble class woman born in 1898 (*ibid.*, 336). It is worth observing that in the *Materials* Nevskiy stated explicitly that both *asa* and *mma* were appellatives and not just generic reference lexemes.

daughter'. The donor Sino-Japanese lexemes are, respectively, *teakuei* 嫡子 'heir', *jinan* 次男 'second son' and *sannan* 三男 'third son'; note the curious structure of Miyakoan derivatives, such as *zinam-vva*, lit. 'second son-child' for the gender-nonspecific, and *zinam-midumva* 'second son-daughter' for the female equivalent of *zinan*.

Two further synonymic terms refer to the youngest child of the family: *nasikεεa* and *utuga* (with its variants), both gender-nonspecific, just like the terms used to indicate one's younger siblings.

There is also a separate class for indicating the relationship of adopted children with their parents, built upon the morpheme *jo:si* 'adopted child' (which itself is likely a Miyakoan rendition of a Sino-Japanese term *yōshi* 養子 of the same meaning): *jo:si-anna* 'adopted mother' and *jo:si-uja* 'adopted father'.

In the department of more distant relationships within a straight line, *pa:* 'grandmother' and *upuzi* 'grandfather' appear as the default expressions for referring to one's parents' parents; a generic expression for both (or perhaps all four?) grandparents is *pa:puzi*, lit. 'grandmother-grandfather', a parallel with *mma:sa* meaning 'parents'. An appellative for 'grandmother' is *pa:mma* (note again that *mma*, originally 'mother', reportedly also served as an appellative towards a grandmother); for 'grandfather', as in *zza* and *uja* for 'father', there is a sociolect distinction, with *a:zza* used by the commoners and *εu:* by the upper class. There appears to be no differentiation between grandparents on the father's and mother's side which reveals the lack of Chinese and Confucianism influence in this respect.

There are also expressions that allow to express a larger generation gap between the speaker and the ancestor that they refer to: they are compounds with either *gaba* (a lexical morpheme with an intensifying function whose meaning has not been clarified within the *Materials*, but which apparently means simply 'old', as indicated in Saigazoku 2003:196; in Nishihara, *gaba* conveys a general meaning of 'large' or 'deep', cf. Nakama 1989:9) or *mata* 'plus, more than'. Hence the following sets: *gaba-mma* 'great-grandmother' and *gaba-εu:* 'great-grandfather', alongside *mata-pa:* 'great-grandmother' and *mata-upuzi* 'great-grandfather'. On the other hand, there has been found only one generic, gender-nonspecific word for 'grandchild', *mmaga*, 'great-grandchild' being *mata-mmaga*. Rather surprisingly, there are two expressions indicating 'great-great-grandchild', even though no corresponding words for 'great-great-grandparent' have been discovered: *jatsi-mmaga* and *pss-mmaga* (the latter corresponding with Japanese *himago* ひ孫 'great-grandchild')¹⁹⁴.

¹⁹⁴ Katō 1976:333, 335 describes *mata* and *jatsi* as morphemes indicating the intergenerational distance, *mata* meaning 'four generations' and *jatsi* 'five generations'. The same morphemes can be used symmetrically for expressing a vertical distance, therefore *mata-itsufu* 'child of a parent's cousin' and *jatsi-itsufu* 'child of a grandparent's cousin' (Nevskiy's *mi:teuku*).

3. The stock of ‘spouse’ expressions reveals some insightful details about matrimonial life and traditions in the Miyako islands. There are only two expressions meaning ‘husband’: a generic *butu* and an appellative *sunumai*. They are contrasted with a more developed subsystem referring to the concept of ‘wife’, none of the items being appellative: generic *tuzi*, a phrase *bantaga midum*, lit. ‘our woman’ (apparently not matched with a symmetrical ?bantaga bikidum ‘our man’), *ku:naz* ‘first wife’, *va:naz* and *atu-tuzi* ‘second/later wife’¹⁹⁵. The last three expressions suggest that polygamy was a common practice perhaps until as late as the end of the Ryukyu Kingdom period; that the items in question do not refer to circumstances when for instance a widower got remarried is made clear by a compound with a collective meaning, *va:naz-ku:naz*, ‘(both) first and second wife’. Furthermore, an item from Tarama, *sjautuzi*, literally ‘the proper wife’, was explained in the *Materials* as ‘the main wife’, implying that wives who were considered “not main” existed.

A pair of parallel expressions for divorcees, *sitibutu*, lit. ‘abandoned husband’, and *sitituzi*, lit. ‘abandoned wife’, can also be found. The differences in the *Materials* explanations of these two lexemes are rather intriguing: *sitibuti* is simply explained as ‘a former husband’, while *sitituzi* has a definition of ‘abandoned wife, grass widow’. This might be another suggestion as to what rights a woman had, or did not have, in traditional Miyakoan society; it might have been the case that a woman could be divorced, but could not initiate a divorce by herself.

4. With polygamy and divorces allowed in the community (cf. for instance Iha 1909/1942:282 or relevant entries in the *Materials* such as **aratamiz**), it is natural that there also functions a separate subset of expressions referring to family ties in which a child is biologically related to only one parent. This subset is based on the morpheme *ma:ma*, itself a noun meaning ‘stepmother’. *Ma:masa* means ‘stepfather’, and *ma:ma-ffa* ‘stepchild’. Moreover, the compound *mma-kitati-kjo:dai* indicates ‘sibling(s) born from a different mother’, undoubtedly a useful expression in a polygamic community. A synonym of *mma-kitati-kjo:dai* is *zzaz-kjo:dai*, translated by Nevskiy simply as ‘half-brothers or half-sisters’, with no specification as to who the common parent of *zzaz-kjo:dai* should be; while the etymology of *zzaz* is not really transparent¹⁹⁶, it does appear that *zza* indicates ‘father’, underscoring the possibility that *zzaz-kjo:dai* in fact may also mean ‘siblings born from a different mother’.

5. Parent’s siblings are referred to as *buba* ‘aunt (parent’s sister)’ and *buza* ‘uncle (parent’s brother)’. Age-specific items are only attributed to older siblings of the same sex as the parent: *upa:nna* is ‘mother’s older sister’ (lit. ‘big

¹⁹⁵ According to Katō 1976:332, *butu* and *tuzi* mean respectively ‘a third party’s husband’, ‘a third party’s wife’, i.e. the spouse of neither the speaker nor the addressee.

¹⁹⁶ One hypothesis might involve interpreting the final *-z* from *zzaz* as a remnant of a Proto-Japonic case marker of yet unspecified functions, which was retained in Old Japanese as an obsolete nominative marker *-i* (Frellesvig 2010:131-132).

mother’), and *upu:ja* is ‘father’s older brother’ (lit. ‘big father’¹⁹⁷). Apparently the hierarchy among the siblings was carried onto the second generation, even when the siblings had started families of their own. The *Materials* introduce two more upper class and archaic expressions: *uippa* ‘aunt’ and *uibusa* ‘uncle’, both featuring the morpheme *ui* ‘up, upper’.

Miyakoan incorporates a distinction between blood relatives and non-blood relatives in the stock of “uncle and aunt” references. The husband of a parent’s sister is called *muku-buzasa*, lit. ‘groom-uncle’. No parallel term for the wife of a parent’s brother has been found, which may be interpreted either as a mere want of the item in question or as a suggestion that within the elaborate system of Miyakoan kinship terms this particular relationship was simply not recognized.

A generic sex-nonspecific term for children of one’s siblings is *mju:z* (with a likely Japanese cognate *miyori* ‘relative, family’). To specify the sex, a simple juxtaposition-based compounding is required: *bikidum-mju:z* ‘nephew’ (lit. ‘man-sibling’s child’) or *midum-mju:z* (lit. ‘woman-sibling’s child’).

Grandparent’s siblings can be referred to as either *bubapa*: ‘grandparent’s sister, grandparental aunt’ (lit. ‘aunt-grandmother’) or *buzapuzi* ‘grandparent’s brother, grandparental uncle’¹⁹⁸ (lit. ‘uncle-grandfather’).

6. Lexicon indicating the relationship among the children of siblings is built around the morpheme *itsufu*, itself a generic word meaning ‘cousin’. There are three levels of genetic distance that can be explicitly expressed with this subset: *itsufu* by itself indicates ‘child of a parent’s sibling’, *mata-itsufu* is ‘child of a parent’s cousin’ (here the morpheme *mata*, also used in the lexemes indicating ‘great-grandparent’, reappears), and *mi:tsuku* is ‘child of a grandparent’s cousin’.

The *itsufu*-subset also offers some trans-generational items: *itsufu-buba* ‘parent’s female cousin’ (lit. ‘cousin-aunt’), *itsufu-buza* ‘parent’s male cousin’ (lit. ‘cousin-uncle’), and *itsufu-mju:z* ‘cousin’s child’ (lit. ‘cousin-nephew/niece’).

7. The in-laws, another quite intricate subset of Miyakoan kinship terms, may be the one developed most asymmetrically, with the most explicit focus placed on the differentiation among “wives” – spouses of sons, brothers, and even husband’s brothers. This might have been a result of the fact that it was the woman who married and moved into a family, and labels for such a role, on par with the hierarchical place within the family structure of such a newcomer woman, were found necessary.

There has been found a pair of basic lexemes referring to parents-in-law, *situma* ‘mother-in-law’ and *sitasa* ‘father-in-law’. For daughters-in-law, the

¹⁹⁷ Interestingly, in Tarama *upu:ja* means ‘grandfather’ in the language of commoners.

¹⁹⁸ For some reason, this particular lexeme from the Hirara ethnolect was transcribed with the symbol for the voiced alveolo-palatal fricative, therefore /buza/, even though in all other “uncle” lexemes Hirara has the alveolar fricative, /buza/. This may or may not have been a slip on Nevskiy’s part. As the truth is impossible to verify for now, in this case the author decided to follow Nevskiy’s transcription as it is.

most general term is *jumi*. A specific item is *ja:jumi* ‘wife of the oldest son’, lit. ‘house daughter-in-law’, with a transparent etymology stemming from the fact that it was the oldest son who inherited the house of the parents and it was his family that lived under the same roof as the seniors of the family (cf. relevant entries such as **upu-ku:z** and **asagi**). A general name for sons-in-law is *muku*; a special term, *atumi*, is explained in the *Materials* as ‘an adopted child, a son-in-law’, and it also can be rather tellingly translated as ‘a heir’. Even though it was not explicitly stated in the *Materials*, it seems that *atumi* was a label reserved for a daughter’s husband incorporated as a legitimate son into a family which had no male descendant.

The absolute lack of expressions referring to sisters’ husbands implies that by marrying into a different family a woman in a sense “checked out” from her birth household, and the position of her husband was not considered relevant for the siblings’ family ties. The case is different for brothers’ wives, with *anijumi* meaning ‘wife of an older brother’, and *ututujumi* meaning ‘wife of a younger brother’.

There is also no term for a wife’s siblings, compared with a separate subsystem referring to a husband’s siblings. A generic expression is *ujasitu*; *biki-ujasitu* indicates ‘husband’s brother’ and *midum-ujasitu* ‘husband’s sister’. There is also a special label, *jaz*, for ‘husband’s brother’s wife’, which again emphasizes the importance of sisters- and daughters-in-law in a traditional Miyakoan family structure, but only in a patriarchal light¹⁹⁹.

8. Many of the terms functioning within Miyakoan system are polymorphemic words, usually structured as noun plus noun or adjective plus noun. It is believed that the noun plus noun compounds should be perceived as single lexical units, and not fixed noun phrases, since both components usually are simply juxtaposed rather than connected by the genitive (adnominal) marker *-ga* or *-nu*.

The most productive compounding nouns are by far those used for gender specification: *biki* or *bikidum* ‘male’ and *midum* ‘female’. As for the adjectives, the top ranks are occupied by *upu* ‘big’, here used in the sense of ‘older’, and *mata* ‘more, again’, here used to indicate ‘distant’.

9. It is no coincidence that the sociolect differentiation between commoners and upper class is most prominent in terms referring to patriarch notions, namely ‘father’ or ‘grandfather’. The upper class term for ‘father’, *uja*, was used by the commoners to refer to ‘an upper class man’, or ‘an official’. The upper class appellative for ‘grandfather’, *εu:*, outside the class indicated simply ‘an elder’.

A number of other terms, apart from indicating a family member, also have usages as common nouns outside the kinship semantic range:

¹⁹⁹ Katō 1976:331 implies at a possibility, at least in the noble class sociolect, of indicating a sister’s husband by a female speaker through simple compounding (*mukkwa-aza* ‘groom-older brother’, *ututu-mukkwa* ‘younger sibling-groom’), but not by a male speaker. Furthermore, *jaz* was very rarely used also in the opposite meaning: ‘wife’s sister’s husband’.

- *anga* ‘older sister’ on Tarama can also mean ‘a middle-age married woman’;
- *bikivva* ‘son’ also means ‘a boy’, and similarly *midumvva/midumva* ‘daughter’ can also mean ‘a girl’;
- appellative *bikiz* ‘brother’ can also mean ‘a man, a lad’, and conversely *buna:z* ‘sister’ also indicates ‘a woman’;
- a man in his thirties or older can be referred to as *buza*, ‘uncle’; interestingly, no such usage for the word *buba* ‘aunt’ was recorded, which is a markedly different characteristic from for instance contemporary Japanese;
- *εu:numai*, etymologically ‘in front of the lord’, apart from being an appellative of a wife towards her husband, also functioned as an appellative towards higher officials;
- *uttu* or *ututu* ‘younger sibling’ can also be used as a reference to ‘youth, an underage person’;
- *zza* ‘father’ could also mean ‘an elder’, both in the commoners’ language only.

The above findings from the *Materials* can be compared to a short description of Miyakoan, mostly Ōgami, kinship terms as found in Hokama et al. 1977: 160-162. In most instances, straightforward cognates of Ōgami terms can be found in the *Materials*, even though their meanings may differ (for instance *upu:ja*, ‘father’s older brother’, in Ōgami means ‘grandfather’). The differentiation between common and appellative terms so vividly depicted in the *Materials* also appears absent from Ōgami, whereby the very kinship terms used to refer to a family member of a higher status than the speaker are also used as appellatives. Also, a comparison of selected Ōgami, Nishizato (i.e. Nishihara, Miyako main island/Ikema regiolect) and Yonaha (Miyako main island/Central Miyakoan) terms reveals that while the distinction between upper class and commoner sociolects – which had already begun to become a relic in Nevskiy’s times – had certainly been long abolished by 1970s, in some regiolects terms typical of the upper class language were established in favor of the commoners terms, while in other regiolects the reverse happened. Thus, Nishizato and Yonaha have retained the upper class word *εu:* for ‘grandfather’, and likewise *uja* for ‘father’, compared to Ōgami common class *ia* (Hirara *zza*) ‘father’. Furthermore, it turns out that Nishizato and Yonaha display a formal bilateral distinction between aunts and uncles older and younger than one’s parent. In Nishizato, *upu:ja* is ‘older uncle’ and *buza-gama* ‘younger uncle’, *upuanna* is ‘older aunt’ and *buba-gama* ‘younger aunt’; likewise, in Yonaha *buza* is ‘older uncle’ and *buza-gama*, again, ‘younger uncle’, with *buba* for ‘older aunt’ and *buba-gama* for ‘younger aunt’. It remains an unresolved question whether the ‘younger sibling’ forms were nonexistent in Hirara or if Nevskiy simply did not record them. On the other hand, Hokama et al. 1977 do not mention the detail present in the *Materials* that the referent age distinction retained in those terms should refer

only to the siblings of a parent of the same sex as those siblings (i.e. father's brothers and mother's sisters).

An analysis of the shift in meaning and usage of kinship terms that have occurred in Miyakoan since Nevskiy's times would certainly make a fascinating future research topic.

3.3. Ethnolinguistic value of the *Materials* (2)

3.3.1. Proverbs

The following section lists 31 proverbs found as example utterances in the *Materials*. Many of them were marked by Nevskiy with Russian <Посл> ‘proverb’ or other form of the word *poslovitsa* пословица ‘a proverb’.

It seems that all proverbs represent either Hirara or Sawada regiolects, implying it was in these areas that Nevskiy focused his paremiologic studies.

Nevskiy 1978 contains a list of 28 proverbs (Nevskiy 1978:159-160, Russian translations 95-96; also Nevskiy 1998:312-316). Among those, only six cannot be found as examples in the *Materials* (№ 2, 3, 4, 17, 19, 23; some of the proverbs that have been listed in both works may slightly differ in their transcription). Conversely, nine proverbs among the thirty one below cannot be found in Nevskiy 1978, which implies that the *Materials* probably are the only source by Nevskiy where they have been recorded.

Different versions of several of the proverbs included in the *Materials* were also explained in Arazato 2003. In such instances, Arazato’s interpretation of proverbs is incorporated in the data below as well.

3.3.1.1.

Original form: <a: kara: mudza uin>

Original translation: <粟カラハ麥へ生へヌ „Из проса ячменя не выростет”>

Area: Sawada

Morphophonological transliteration: *A:-kara: muzza uin*

Literal translation: No millet will grow out of barley.

Interpretation: if you sow barley, you can only grow barley. Likewise, you cannot expect a man to grow to be anyone else than the blood passed on to him by his parents and ancestors tells him to. People born from mediocre families will stay mediocre (Arazato 2003:34-36).

3.3.1.2.

Original form: <ku:sa-nu atu-nu am>

Original translation: <苦ノ後ガアル (苦ハ藥ノ種) >

Area: Sawada

Morphophonological transliteration: *Ku:sa-nu atu-nu am*

Literal translation: There is a future after the pain.

3.3.1.3.

Original form: <pu:zi-ganna ananna zzaŋ>

Original translation: <急グ蟹ハ穴ニハ入ラヌ „Спешащий краб в нору не влезает” (= „поспешишь людей насмешишь”)>

Area: most likely Hirara

Morphophonological transliteration: *Pu:zi ganna ana-nna zzan*

Literal translation: A crab in a hurry will not make it to its hole (“those who hurry will be laughed at”).

Also in Nevskiy 1978:160 (№10).

3.3.1.4.

Original form: <a:zsu-ŋkai-du ko:juba tak^si>

Original translation: <生テルモノニゾ香ヲバ焚ク „Воскурять фимиамы живому”>

Area: Hirara

Morphophonological transliteration: *A:zsu-nkai-du ko:-juba taks*

Literal translation: It is for the living that you burn the incense.

Also in Nevskiy 1978:160 (№ 16).

3.3.1.5.

Original form: <a:zsu-ŋkai-du suiraiz>

Original translation: <(金ノ) アルモノニゾ添ヘラレル (Послов.)>

Прибавляется к тому, у кого есть (т. е. деньги к деньгам идут)

Area: most likely Hirara

Morphophonological transliteration: *A:zsu-nkai-du suiraiz*

Literal translation: (Money) It clings to those who have it.

Also in Nevskiy 1978:160 (№ 18).

3.3.1.6.

Original form: <cīkanaz inndu ti:u ffail>

Original translation: <飼 犬ニゾ 手ヲ 咬マル „Быть укушенным за руку любимой (ручной) собакой”>

Area: Sawada

Morphophonological transliteration: *Tsikanaz in-n-du ti:-u ffail*

Literal translation: You are bitten in the hand by your own pet dog.

3.3.1.7.

Original form: <izīnu azsu-ga du: upuzzu:ba tu:z>

Original translation: <忍耐ノアル者コソ大魚ヲ取ル Лишь обладающий терпением поймает большого рыбу.>

Area: Hirara

Morphophonological transliteration: *Izi-nu azsu-ga-du: upu zzu:ba tu:z*

Literal translation: Those who catch big fish are those who have the patience.

3.3.1.8.

Original form: <ku:sa-du jadujum>

Original translation: <貧苦ノ家内喧嘩>

Area: Sawada

Morphophonological transliteration: *Ku:sa-du jadjum*

Literal translation: Domestic fights, such misery they are.

3.3.1.9.

Original form: <p^situ-nu ma:bi panafusù>

Original translation: <人ノ真似鼻糞 „подражание другому (букв. человеку) – сопли”>

Area: Sawada

Morphophonological transliteration: *Pstu-nu ma:bi panafsu*

Literal translation: Imitating other people is like snots from a nose.

3.3.1.10.

Original form: <bikivva pukanumunu midumvva ja:numunu>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *Bikivva puka-nu munu, midumvva ja:-nu munu*

Literal translation: Boys belong to the outside, girls belong to the house.

Also in Nevskiy 1978:160 (№ 26).

3.3.1.11.

Original form: <kibammunu: mi:nasī-na>

Original translation: <貧弱者ヲ見下ルナ „Не презирай бедных”>

Area: most likely Sawada

Morphophonological transliteration: *Kibam munu: mi:nasina*

Literal translation: Do not underestimate the poor.

3.3.1.12.

Original form: <mmaga: tarama-du:>

Original translation: <孫ハ多良間島ノ様ニ遠イモノ Внуки далеки, как (остров) Тарама>

Area: Hirara

Morphophonological transliteration: *Mmaga: tarama-du:*

Literal translation: Grandchildren, they are (as distant) as Tarama.

Interpretation: every human being is a separate individual, and when it comes to posterior generations, the gap of values and ways of thinking becomes more and more explicit, even when it comes to your own grandchildren: they can be so distant from you as Tarama, the outskirts island of the Miyako group, is from the other Miyako islands. You should learn to accept and appreciate the differences rather than barge in and try to change what is inevitable

(Arazato 2003: 67-69). Arazato discusses a more expanded version of this proverb, used for instance in Hisamatsu (former Nozaki) or Tomori: *Mmaga: tarama-du.*, *jumja: ja:ma-du.* ‘grandchildren, they are like Tarama, daughters-in-law, they are like Yaeyama’, emphasizing an even larger gap between in-laws.

Also in Nevskiy 1978:160 (№ 25).

3.3.1.13.

Original form: <taka-nu mo:-cika: garasa-mai-du mo:>

Original translation: <鷹ガ舞へバ鴉モ舞フ (鶺鴒ノ眞似スル鴉)。Разястреб танцует, то и ворон танцует („ворона в павлиньих перьях”)>

Area: Hirara

Morphophonological transliteration: *Taka-nu mo:-tsika: garasa-mai-du mo:*

Literal translation: When hawks soar, crows soar too (“a crow in peacock feathers”).

Interpretation: every year when it gets cold by the ninth month of lunar calendar, an especially beautiful subspecies of hawks gather over Miyakoan skies, circling in a reportedly breathtaking view. Around that time of the year flocks of crows do the same, which appears like a failed imitation or even caricature of the hawks’ beautiful dance (Arazato 2003:193-194). The proverb thus instructs to know one’s limitations and not to try to rival the aptitude of someone clearly more gifted lest one make a laughing stock of oneself.

Also in Nevskiy 1978:159 (№ 1).

3.3.1.14.

Original form: <m-sa m’u:tu>

Original translation: <似タモノ夫婦。 „два сапога – пара” (букв. „сходство – супруги”)>

Area: most likely Sawada

Morphophonological transliteration: *M:sa mju:tu*

Literal translation: A perfectly matched married couple (“spouses resembling one another”).

3.3.1.15.

Original form: <m’u:tu-ra jadujummuba inna cim fa:n>

Original translation: <夫婦喧嘩ハ犬モ喰ハナイ „ссора супругов даже собаки не едят” (Ps. пословица = „милые бранятся только тешатся”)>

Area: Hirara

Morphophonological transliteration: *Mju:tura jadujummuba inna-tsim fa:n*

Literal translation: Domestic fight between spouses is something that not even a dog would eat.

Also in Nevskiy 1978:160 (№ 21).

3.3.1.16.

Original form: <p^situ-nu n'a:bi siçika: fütai-n-du cīnu ui:z>

Original translation: <人ノ眞似スレバ額ニゾ角ガ生エル „Если подражать другому, то на лбу рога вырастут”>

Area: most likely Hirara

Morphophonological transliteration: *Pstu-nu nja:bi sitsika: ftai-n-du tsinu ui:z*

Literal translation: If you rip off of someone else, you will grow a horn on your forehead.

Also in Nevskiy 1978:160 (№ 11).

3.3.1.17.

Original form: <i:kutu pajamari>

Original translation: <善ヲ急ゲ „с хорошим спешите!” (= куй железо пока горячо)>

Area: most likely Sawada

Morphophonological transliteration: *I: kutu pajamari*

Literal translation: Hurry with the good things! (“do not waste your opportunities”).

3.3.1.18.

Original form: <p^situnu ano:puzçika du:nu ano:kara puri>

Original translation: <人ノ穴ヲ掘ルナラバ自分ノ穴カラ掘レ>

Area: Hirara

Morphophonological transliteration: *Pstu-nu ano: puzçika du:-nu ano:-kara puri*

Literal translation: If you dig a hole for someone else, start by digging one for yourself.

Also in Nevskiy 1978:160 (№ 12).

3.3.1.19.

Original form: <takagi:ndu kaža:kakal>

Original translation: 高木ニゾ 風ハ掛カル

Area: Sawada

Morphophonological transliteration: *Taka gi:-n-du kaza: kakal*

Literal translation: It is against the tall trees that the wind blows.

Interpretation: just like the wind hits the hardest against tall trees, people of high social status or those who are conceited are in fact the most vulnerable against the criticism of the world. Talented and successful people are likely to evoke other people's envy and grudge, so it is advisable to stay modest (Arazato 2003:189-191). For some areas, such as Tomori or Yonaha, Arazato gives an extended version of this proverb (morphophonological retransliteration by Jarosz): *Taka gi:-n-du kaza: kakaz, kupa gi:-nu-du*

burijasikaz ‘it is against the tall trees that the wind blows, it is the strong trees that are easiest to break’. The second part of the proverb warns against being too headstrong and lacking flexibility, for it may make other people turn their back on you.

Also in Nevskiy 1978:160 (№ 9 and № 9a).

3.3.1.20.

Original form: <munudan’u: irab^zi juzsa p^situdan’u: irabi>

Original translation: <五穀の種を選ぶよりは人の種を選べ>

Area: Hirara

Phonological transliteration: *Munu-danju: irabz-juzsa pstu-danju: irabi*

Literal translation: Choose from the seeds of people rather than from the seeds of food.

Also in Nevskiy 1978:160 (№ 24).

3.3.1.21.

Original form: <p^situnna: cu:gzza: n’a:n>

Original translation: <人ニハ 刺ハ ナイ (渡ル世間ニ鬼ハナイ) >

Area: most likely Hirara

Morphophonological transliteration: *Pstu-nna: tsu:gzza nja:n*

Literal translation: People do not have thorns (“the world of people is not as scary as it looks”).

Also in Nevskiy 1978:160 (№ 5).

3.3.1.22.

Original form: <p^situ-dam’a: du:-dami>

Original translation: 人為メハ自分 (ノ) 為

Area: Hirara

Morphophonological transliteration: *Pstu-damja: du:-dami*

Literal translation: Whatever you do for others, you do it for yourself.

Interpretation: Arazato 2003:294-296 gives a slightly different form of this proverb, in the case of Hirara it is (morphophonological retransliteration by Jarosz) *pstu: daskja: du: daski* ‘if you help others, you help yourself’, but, the message may be considered to be essentially the same. It seems rooted in the Buddhist belief of good or bad karma coming back to those who conducted good or bad deeds. One should not think of helping others as something detrimental for their own case, because the good will ultimately be paid off with the good.

Also in Nevskiy 1978:160 (№ 14).

3.3.1.23.

Original form: <du:-nu kuto: ussu-n cĭk^si-k’a: ssaiŋ>

Original translation: <自分ノ 事ハ 後頭部ニ ツクマデ 分ラナイ (燈臺下 暗シ) >

Area: Hirara

Morphophonological transliteration: *Du:-nu kuto: ussu-n tsiksi-kja: ssain*

Literal translation: You do not know about yourself until it hits you in the back of your head (“right under the lighthouse is where is the darkest”).

Interpretation: the proverb supposedly refers to ill-natured gossiping behind someone’s back. The object of rumors tends to be the last to know about them, and when the rumors do reach them, the revelation can be shocking. The proverb thus gives advice to be alert regarding people’s intentions and sincerity (Arazato 2003:233-234).

Also in Nevskiy 1978:160 (№ 20).

3.3.1.24.

Original form: <nangza ada-nna naraŋ>

Original translation: <難儀ハ徒ニハアラヌ>

Area: most likely Hirara

Morphophonological transliteration: *Nangzza ada-nna naran*

Literal translation: Hardships will not harm you.

Also in Nevskiy 1978:160 (№ 15).

3.3.1.25.

Original form: <kub’a: mim>

Original translation: <壁ハ耳>

Area: Hirara

Morphophonological transliteration: *Kubja: mim*

Literal translation: Walls are ears.

Also in Nevskiy 1978:160 (№ 13).

3.3.1.26.

Original form: <munuzdu wa:naz>

Original translation: <mono iū kara nikumareru>

Area: most likely Hirara

Morphophonological transliteration: *Munuz-du va:naz*

Literal translation: You are hated for what you say.

Also in Nevskiy 1978:160 (№ 28).

3.3.1.27.

Original form: <nagaŋci-ŋdu pso:ba ki:z>

Original translation: <長道ニゾ躓ク>

Area: most likely Hirara

Morphophonological transliteration: *Naga mtsi-n-du pso:ba ki:z*

Literal translation: A long road is where you stumble.

Interpretation: if you walk a long distance, you are sure to stumble a couple of times. If you decide to engage in a long-term endeavor, you should expect a failure once in a while (Arazato 2003:48; Arazato attributes this proverb not to Hirara but to Hisamatsu which in Nevskiy's times was the Nozaki village). Also in Nevskiy 1978:160 (№ 22).

3.3.1.28.

Original form: <amamma bido:śi: makubu: tuz>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *Amamma bido:-ei: makubu: tuz*

Literal translation: To catch delicious *makubu* fish using hermit crab as a bait.

Also in Nevskiy 1978:160 (№ 6).

3.3.1.29.

Original form: <sīmanupsīto: jukazpsītonu pammai-ti:gamidu mmar'u:z>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *Sima-nu psto: jukaz-pstu-nu pammai-ti:-gami-du mmarju:z*

Literal translation: Commoners are only born to become the food of aristocracy.

Also in Nevskiy 1978:160 (№ 27).

3.3.1.30.

Original form: <ffi:sti bako:ćjka: timbavndu makariz> (or a longer version: <jamanu akamisīti aumbana ffi:sīti bako:ćjk'a: timbavndu makariz>)

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: (*Jama-nu akamisti aum-bana*) *Ffi:sti bako:teika: timbav-n-du makariz*

Literal translation: If you give and then steal (the thing you have given), the rainbow will strangle you. (Longer version: if you give away the red and blue flowers from the forest and then steal them, the rainbow will strangle you).

Also in Nevskiy 1978:160 (№ 7), but only in the shorter version. Nevskiy explained the meaning of this proverb in his 1934 paper (Nevskiy 1996:416) as an example of a belief that the heavenly snake, which rainbow was imagined to be by the locals, could come down and do harm to people. In his explanation, however, Nevskiy again referred to a shorter version of this proverb, and moreover one mixed with 3.3.1.31.: <ffisīti mudusicka timbavndu makai'ī>.

3.3.1.31.

Original form: <kaisiṭi mudusiṭika: timbayn-du makaiz>

Original translation: not available

Area: most probably Hirara

Morphophonological transliteration: *Kaisti mudusitsika: timbav-n-du makaiz*

Literal translation: If you return something and then get it back, the rainbow will strangle you.

Also in Nevskiy 1978:160 (№ 8). It must have stemmed from the same belief as 3.3.1.30.

3.3.2. Riddles

Miyakoan riddles have a fixed form of inverted interrogative utterances. The riddle-type inversion works in such a way that the informative part of the sentence (the proposition) has a declarative form, and only then is it followed by an interrogative which means ‘what’ (depending on the regiolect it is most often either *no:* or *nau*, or *nu:* in the case of Tarama) and the wh-focus marker *-ga*. In a usual *what*-interrogative utterance, the *no:-ga* or *nau-ga* part would come sentence-initially. A few riddles without the focus marker have also been recorded, simply ending with an interrogative lexeme *no:*, *nau* or *nu:*.

Riddles in the *Materials* can be therefore recognized by the fact that they comply with the structure as presented above. Otherwise, as a genre they are indicated less consistently than proverbs. If they are indicated at all, it is usually in the answer part by inserting a word for ‘answer’: Japanese *kotae/tō* 答 or Russian *otvet* ответ. The regions of provenience of the riddles recorded by Nevskiy seem more diverse when compared to only two source regions of proverbs: they include most prominently Hirara and Uechi, but also Sawada and Tarama. Perhaps Nevskiy was focused more specifically on recording riddles than any other fixed speech forms; this assumption is further endorsed by the fact that on his way back from the first Miyako trip in August 1922 Nevskiy recorded also riddles from Ishigaki and Nakijin (Nevskiy 1978:159), which implies that he was interested in riddles as a Ryukyuan speech form as such.

The total count of the so far detected *Materials* riddles is 40. Unlike proverbs, a significant number of which overlapped with proverbs published in Nevskiy 1978, only two of the forty riddles presented below can be found in Nevskiy 1978. Consequently, thirty eight among the riddles below are considered to have never been published before.

While a part of the *Materials* riddles are universally understandable, many of them refer to items or phenomena from specifically Miyakoan environment (see riddles referring to Miyakoan plants, tools or architecture, such as 3.3.2.4., 3.3.2.5., 3.3.2.10., 3.3.2.13., or 3.3.2.15.), at times providing insightful hints on what some of such items looked like (as in 3.3.2.40., in which one learns that

clay jar called *mimgami* had three ears). A number of riddles also imply Miyakoan worldviews and values (such as the riddle about salt, 3.3.2.16.). Still others are based on elements of wordplay that reveal the speakers' language awareness (3.3.2.17., 3.3.2.19., 3.3.2.23.). Riddles can be therefore described as uniquely Miyakoan pieces on the levels of both thought expression and objects or concepts that are referred to, and in how both levels are combined within a riddle. As such they are considered extremely valuable for ethnolinguistic Miyakoan studies.

Miyakoan riddles as recorded by Nevskiy reveal some features which can serve as the basis for their systematic classification. These features concern the subject of the riddle, i.e. what item or phenomenon is being asked about. A working classification of riddles distinguishes among the three following types.

1. **Personification or animation type.** Basically it is a riddle the question part of which makes it seem like it is asking about a human, a body part or an animated being, but the answer is an inanimate object, usually a plant or a tool.

Such riddles are built upon metaphorically linked similarities between actions or states concerning inanimates and actions or states concerning animate beings. In other words, at the core of this type lies metaphor. Examples: 3.3.2.2., 3.3.2.3., 3.3.2.4., and many (in fact, most) other.

A kind of "animacy hierarchy" is at work here, in accordance with which a riddle about a body part may use a comparison to human beings, and a riddle about a plant or a tool may apply a comparison to body parts. A couple of riddles show that the division of question-answer does not necessarily have to reflect the animate-inanimate disjunction only. A riddle may thus ask about an animal while making it seem like the question is about a human (3.3.2.8.), both animates, or ask about an object while making it seem like the question refers to a plant (3.3.2.14.). Therefore, perhaps a more accurate name for this group would be "animacy category-shifting type".

2. **Paradox type.** A riddle of this type is built upon describing circumstances which seem impossible to co-occur, or actions or states impossible to co-exist. The task of the answer is to resolve the contradiction in a convincing way. Some of the riddles of this type also display characteristics of the personification type (it can be concluded that personification, or "animacy category shifting", is in general a strategy widely used in Miyakoan riddles) but they are distinguished by this paradox-resolving feature. The paradox-resolving device lies in interpreting one of the question components figuratively and not literally; therefore, like the previous type, it is a metaphor that lies at the core of this group. Examples include 3.3.2.1., 3.3.2.5., 3.3.2.9., and many other.

3. **Wordplay type.** The clue to answering to this riddle type lies not as much in the meaning of the question as in the forms of the words used to construct it. This type, arguably the rarest, often uses onomatopoeia (mimetics) in the question part. Unlike the two previous types, these riddles are based not on metaphor but on metonymy, and precisely on the homophonic similarity

between the words used in the question and in the answer part. In other words, there occurs a transfer of meaning motivated by the formal similarities between two forms. Examples of this type include 3.3.2.17., 3.3.2.19., 3.3.2.23., 3.3.2.32. (the last one also could clearly be interpreted as the personification type).

3.3.2.1.

Original form, question: <batanu nakaŋ akaumatcu ma:siuz munua no:ga>

Original form, answer: <rampu>

Original translation: <腹ノ中ニ赤イ火ヲ燃シヨル者ハ何カ [答。rampu ランプ]>

Area: Uechi

Morphophonological transliteration: *Bata-nu naka-n aka umatteu ma:siuz munua no:-ga?* – *Rampu*.

Translation, question: What is it: it is burning red fire inside its belly?

Translation, answer: A lamp.

3.3.2.2.

Original form, question: <kama:kara amai-amaiti: kssso: no:ga>

Original form, answer: <nam>

Original translation: <遠方カラ笑ナガラ來ルノハ何カ[波] (Загадка) „Что такое со смехом является издали?“[- волна]>

Area: most likely Hirara

Morphophonological transliteration: *Kama:-kara amai-amai-ti: kssso: no:-ga?* – *Nam*.

Translation, question: What is it: the one that comes along laughing from afar?

Translation, answer: A wave.

3.3.2.3.

Original form, question: <K'o:dai fta:r arisiŋi arasui te:ka uz:so no:ga>

Original form, answer: <pag^zi>

Original translation: <兄弟二人アツテ争つてバカリゐるのは何カ(足)>

Area: Hirara

Morphophonological transliteration: *Kjo:dai fta:z arisiti arasui-te:ka uz:so no:-ga?* – *Pagz*.

Translation, question: What is it: two siblings who only argue all the time?

Translation, answer: Legs.

3.3.2.4.

Original form, question: <mi:nu mi:cī pa:nu fta:cī az muno: no:ga>

Original form, answer: <atca>

Original translation: <目の三つ齒の二つ有るものは何か(下駄)>

Area: Hirara

Morphophonological transliteration: *Mi:-nu mi:tsi pa:-nu fta:tsi az muno: no:-ga?* – *Attsa*.

Translation, question: What is it: the thing that has three eyes and two teeth?

Translation, answer: Wooden clogs.

3.3.2.5.

Original form, question: <fi:r'a:mai fi:r'a:mai fa:ddi tti uzso: no:ga>

Original form, answer: <ffaśśama>

Original translation: <呉レテモ (食ハシテモ) 呉レテモ食ハウトスルモノハ何カ>

Area: most likely Hirara

Morphophonological transliteration: *Fi:rja:-mai fi:rja:-mai fa:ddi (fa:tti) uzso: no:-ga?* – *Ffaśśama*.

Translation, question: What is it: it will still be eating even though you keep feeding and feeding it?

Translation, answer: A tool used for setting the fibers and seeds apart when making a cloth.

3.3.2.6.

Original form, question: <mmarito: futakina sĭpugzzu sso: no:ga>

Original form, answer: <so:min/ma:zda:ra>

Original translation: <生レルトスグ帯をするのは何>

Area: Hirara

Morphophonological transliteration: *Mmari-to: ftakina sĭpugzzu-ssō: no:-ga?* – *So:min-/ma:z-da:ra*

Translation, question: What is it: it wears a belt right after it is born?

Translation, answer: A sack of noodles/rice.

3.3.2.7.

Original form, question: <p^sitici-nu pakamua fta:z-śi ksĭ-munua no:ga>

Original form, answer: <macĭgi:nupa:>

Original translation: <一ツノ袴ヲ二人デ着ル者ハ何カ [答: 松樹ノ葉]>

Area: Uechi

Morphophonological transliteration: *Pstitsi-nu pakamua fta:z-εi kssi munua no:-ga?* – *Matsi-gi:-nu pa:*

Translation, question: What is it: there are two of them wearing a single pair of trousers together?

Translation, answer: Pine tree needles.

A different version, without the marking for the topicalized accusative case after *pakama* ‘trousers’, is also available: <psitici-nu pakamuō fta:z-śi ksĭ-

munua no:ga (Ui) ーツ ノ 袴ヲ 二人デ 着スル者ハ 何カ [答:
macigi:nupa: 松樹ノ葉]>.

3.3.2.8.

Original form, question: <isicim ma:runu ffu miga-gama: no:ga>

Original form, answer: <wa:>

Original translation: <石積 囲ミ の 黒 美嘉子は何 (豚) >

Area: most likely Hirara

Morphophonological transliteration: *Isi-tsim ma:ru-nu ffu miga-gama: no:-ga? – Wa:.*

Translation, question: What is it: a black baby girl inside a circle of stone walls?

Translation, answer: A pig.

3.3.2.9.

Original form, question: <jakite:na fo:munu no:ga>

Original form, answer: <tabaku>

Original translation: <焼いてばかり 食ふものは何>

Area: Hirara

Morphophonological transliteration: *Jaki-te:na fo: munu no:-ga? – Tabaku.*

Translation, question: What is it: you only eat it after you have burnt it?

Translation, answer: Tobacco.

3.3.2.10.

Original form, question: <situmuti jusarabi iba-mci azki-t^eannu muno: no:ga>

Original form, answer: <jadu>

Original translation: <朝夕狭道 (ヲ) 歩クバカリノモノハ何カ
(答 雨戸) >

Area: Hirara

Morphophonological transliteration: *Situmuti jusarabi iba mtsi azki-tjan-nu muno: no:-ga? – Jadu.*

Translation, question: What is it: mornings and evenings it only keeps walking a narrow road?

Translation, answer: Sliding storm shutters.

3.3.2.11.

Original form, question: <p^situnu main juspazsi: te:ka uzso:no:ga>

Original form, answer: <cuyka>

Original translation: <人の前に 小便してばかり みるのは何 (чайничек)>

Area: Hirara

Morphophonological transliteration: *Pstu-nu mai-n juspaz-ci:-te:ka uzso: no:-ga? – Tcuyka.*

Translation, question: What is it: the one who only urinates all the time in front of others?

Translation, answer: Tea pot.

3.3.2.12.

Original form, question: <kab^zĩnu nakaŋ umatca cĩcimuz 30: no:ga>

Original form, answer: <jumpaz/ćo:ćiŋ>

Original translation: <紙の中ニ 火ヲ包ミ居るのは何>

Area: Hirara

Morphophonological transliteration: *Kabz-nu naka-n umattsa tsitsim uzzo: no:-ga? – Jumpaz/ćeo:ćein*

Translation, question: What is it: the one who is embracing fire inside paper?

Translation, answer: A lantern.

3.3.2.13.

Original form, question: <nù:manu p^sĩtukaraŋ gùninnu k'o:dai nu nu:l munu: nauga>

Original form, answer: <pirazĩka>

Original translation: <一匹の馬に五人の兄弟が乗るものは何>

Area: Sawada

Morphophonological transliteration: *Nu:ma-nu pstukara-n gunin-nu kjo:dai-nu nu:l munu: nau-ga? – Pirazika.*

Translation, question: What is it: when five siblings ride together on one horse?

Translation, answer: The handle of a plough spatula.

3.3.2.14.

Original form, question: <upugassa fta:tca: no:ga>

Original form, answer: <tintu 3ĩ>

Original translation: <大葉は何 (天と地)>

Area: Hirara

Morphophonological transliteration: *Upu gassa fta:ttsa: no:-ga? – Tin-tu zi:*

Translation, question: What is it: two really huge pad-shaped leaves?

Translation, answer: The sky and the earth.

3.3.2.15.

Original form, question: <mmarito: ftakina: bo:zu: kaymuno: no:ga>

Original form, answer: <adanašĩ>

Original translation: <生レルとスグ帽子を被るものは何>

Area: Hirara

Morphophonological transliteration: *Mmari-to: ftakina: bo:zu: kav muno: no:-ga? – Adanasi.*

Translation, question: What is it: it wears a cap right after it is born?

Translation, answer: Aerial roots of pandanus (*Pandanus liukiensis*).

3.3.2.16.

Original form, question: <baga ja:nu kagi kugani-gama: no:ga>

Original form, answer: <ma:su:>

Original translation: <我が家ノ美シイ黄金 (小) ハ何カ>

Area: Uechi

Morphophonological transliteration: *Ba-ga ja:-nu kagi kugani-gama: no:-ga?*
– *Ma:su:*.

Translation, question: What is it: the dear little treasure in one's house?

Translation, answer: Salt.

3.3.2.17.

Original form, question: <gumannu jasik^sin pacimannu ja:ju fuk^si munua no:ga>

Original form, answer: <gumanu mi:n pacinu ssu cffi:uk^si munu>

Original translation: <五萬の屋敷に八萬の家を建テルものは何 [胡麻の中に蜂が巣を作つて置いたもの。]>

Area: Uechi

Morphophonological transliteration: *Guman-nu jasiks-n patsiman-nu ja:-ju fuks munua no:-ga?* – *Guma-nu mi:-n patsi-nu ssu tsffi: uks munu.*

Translation, question: What is it: it thatches eighty thousand roofs over fifty thousand mansions?

Translation, answer: The thing that built wasp nests inside sesame.

This riddle is based on word play. *Guman-nu* ‘fifty thousand-GEN’ in the question matches *guma-nu* ‘sesame-GEN’ in the answer; the same applies to *patsiman-nu* ‘eighty thousand-GEN’ and *patsi-nu* ‘wasp-GEN’. The question and answer also appear to maintain a similar rhythm and to some extent they “rhyme”.

3.3.2.18.

Original form, question: <sitaŋkai akamara: no:ga>

Original form, answer: <akaupuni>

Original translation: <下へ 赤男根は何 (морковь)>

Area: Uechi

Morphophonological transliteration: *Sita-nkai aka mara: no:-ga?* – *Akaupuni.*

Translation, question: What is it: a red penis downwards?

Translation, answer: A carrot.

3.3.2.19.

Original form, question: <mina mina ʒo:ʒo: no:ga>

Original form, answer: <minaka tu ʒo:tu>

Original translation: <ミナミナ ジョージョー 何カ (minaka tu ʒo:tu 庭と門と) >

Area: Hirara

Morphophonological transliteration: *Mina-mina ʒo:-ʒo: no:-ga?* – *Minaka-tu ʒo:tu*.

Translation, question: What is it: it goes *mina-mina* and *ʒo:-ʒo:*?

Translation, answer: Both *garden (minaka)* and *gate (ʒo:)*.

Another wordplay, similar to 3.3.2.17. Here, word forms *minaka* ‘a garden’ and *ʒo:* ‘a gate’ have been overlaid with similarly sounding onomatopoeia, creating iconic rather than conceptual references to these two words in the question part of the riddle. Furthermore, the symmetrical usage of the commitative case marker *-tu* for both nouns can be considered a device that reflects the mimetic reduplication of onomatopoeias as seen in the question part. Neither *mina-mina* nor *ʒo:-ʒo:* can be found elsewhere in the *Materials*, so it is impossible to decide if this riddle is an example of a skilful linking of formal similarities between existing onomatopoeias and the two nouns found in the answer part, or if the onomatopoeias in the question part were created *ad hoc* to adjust them to the answer.

3.3.2.20.

Original form, question: <mi:pana ffo:fu ʃitti mmu ffai^εa:nnu muno: no:ga>

Original form, answer: <nuribaŋ>

Original translation: <顔眞黒にして 芋を食ふばかりのものは何 (黒板) >

Area: Hirara

Morphophonological transliteration: *Mi:pana ffo:fu ʃitti mmu ffai-tja:n-nu muno: no:-ga?* – *Nuriban*.

Translation, question: What is it: it has black face and eats only potatoes?

Translation, answer: The blackboard.

3.3.2.21.

Original form, question: <mmariti ftakina ni:zza iki: patarakiks̄i: munua no:ga>

Original form, answer: <c̄iʃi> (alternatively <c̄i:>)

Original translation: <生れてすぐソコナシへ行つて働いて来るものは何 (井戸のばけつ) >

Area: Uechi

Morphophonological transliteration: *Mmari-ti ftakina ni:zza iki pataraki-ksi: munua no:ga?* – *Tsisi/tsi:*.

Translation, question: What is it: it goes to work into a bottomless pit right after it is born?

Translation, answer: Well bucket.

3.3.2.22.

Original form, question: <bata:ŋka: umaci-u mè:s'i bullo: nu:ga>

Original form, answer: not available (should be *rampu*, see 3.3.2.1.)

Original translation: <腹中火ヲ燃シテアルハ 何カ[答 : ランプ] „Что такое жжёт огонь в животе?“ (ответ: „лампа“)>

Area: Tarama

Morphophonological transliteration: *Bata-nka: umatsiu me:sji-bullo: nu:-ga? – Rampu.*

Translation, question: What is it: it is burning red fire inside its belly?

Translation, answer: A lamp.

Obviously a regional variant of 3.3.2.1.

3.3.2.23.

Original form, question: <so:so: bi:bi:ja no:ga>

Original form, answer: <so:ki tu biraf>

Original translation: <ソーソービービーは何カ>

Area: probably Hirara

Morphophonological transliteration: *So:-so: bi:-bi:-ja no:ga? – So:ki-tu biraf.*

Translation, question: What is it: it goes *so:-so: bi:-bi:?*

Translation, answer: A basket for washing grain (*so:ki*) and a basket for carrying potatoes or vegetables (*biraf*).

The same wordplay pattern as in 3.3.2.19. While in the former case the alleged *ad hoc* onomatopoeia from the question part bear closer resemblance to the word forms from the answer part, here it can be assumed that the key to the riddle lies in the close semantic linking between the two concepts (i.e. two types of basket) from the answer part. The onomatopoeia match the respective answers only by their first syllables.

3.3.2.24.

Original form, question: <bata:ŋka: pa:-tè:ka alló: nu:ga>

Original form, answer: <nè:pa>

Original translation: <腹中 齒 バカリ アルハ 何カ (答、摺鉢) „В животе зубы только имеющее – что такое?“ (ответ: „глиняная ступка“)>

Area: Tarama

Morphophonological transliteration: *Bata:-nka: pa:-te:ka allo: nu:-ga? – Ne:pa.*

Translation, question: What is it: it has nothing but teeth in its stomach?

Translation, answer: An earthenware mortar.

3.3.2.25.

Original form, question: <so:nu panaži:n umatća ma:šiu:z munua no:ga>

Original form, answer: <kʰi:z>

Original translation: <竿ノ先ニ (端ニ) 火ヲ燃シ居ル者ハ何カ[答、煙管] „Что такое жжёт огонь на конце шеста?” (Ответ: „табачная трубка”)>

Area: most likely Uechi

Morphophonological transliteration: *So:-nu panazi-n umattea ma:ɕi uz munua no:ga?* – *Kɕi:z*.

Translation, question: What is it: a pole that burns fire on its edge?

Translation, answer: Tobacco pipe.

3.3.2.26.

Original form, question: <vva: kumaŋkai piri:jo: ba:ja kamaŋkai ikadʒa:ti:nu muno: no:ga>

Original form, answer: <ɕipugʰi>

Original translation: <お前はこゝへ行ケ私はアチラへ行カウといふものは何カ (帯)>

Area: Hirara

Morphophonological transliteration: *Vva: kuma-nkai piri-jo:, ba:-ja kama-nkai ikazza:-ti-nu muno: no:-ga?* – *Sipugz*.

Translation, question: What is it: it says “you go here, I will go there”?

Translation, answer: A sash.

3.3.2.27.

Original form, question: <ki:nu panaʒi:ŋ aka-missa pʰidaʒiuz munua no:ga>

Original form, answer: <kuba>

Original translation: <木ノ端ニ赤飯ヲ炊イテキル者ハ何カ[答。蒲葵] „Что это такое, что готовит красную кашу на верхушке дерева?” (ответ. *Livistona chinensis*)>

Area: most likely Uechi

Morphophonological transliteration: *Ki:-nu panazi-n aka-missa psdaɕi uz munua no:-ga?* – *Kuba*.

Translation, question: What is it: it is boiling red rice on the top of a tree?

Translation, answer: *Livistona Chinensis* tree (Chinese fountain palm).

3.3.2.28.

Original form, question: <baŋ sadara baŋ sadara ti u:z munua no:>

Original form, answer: <guʒaŋ>

Original translation: <私ガ先私ガ先ト (云ツ) テキル者ハ何 (答 杖) „Что такое говорит: я пойду вперед, я пойду вперёд?” (Ответ „трость”, „посох”)>

Area: Uechi

Morphophonological transliteration: *Ban sadara ban sadara-ti u:z munu-a no:?* – *Guean*.

Translation, question: What always says “I will go first, I will go first”?

Translation, answer: A walking stick.

3.3.2.29.

Original form, question: <bata-nu naka-n so:min-nu az munua no:ga>

Original form, answer: <adangi:>

Original translation: <腹ノ中ニ素麵ノアル者ハ何カ (答。阿旦樹) „Что такое с лапшой в животе?” (Ответ: дерево Pandanus)>

Area: Uechi

Morphophonological transliteration: *Bata-nu naka-n so:min-nu az munua no:-ga?* – *Adangi:*.

Translation, question: What is it: it has buckwheat noodles inside its belly?

Translation, answer: Pandanus tree.

3.3.2.30.

Original form, question: <mainici cībi t^εa:ka uz muno:no:ga>

Original form, answer: <mi:ga:ratu bikiga:ra>

Original translation: <毎日ツルンデバカリキルモノハ何>

Area: Hirara

Morphophonological transliteration: *Mainitsi tsibi-tja:ka uz muno: no:-ga?* – *Mi:ga:ra-tu bikiga:ra*.

Translation, question: What is it: every day they only copulate?

Translation, answer: Convex and concave roof tiles (lit. “female tiles” and “male tiles”).

The answer presents a metonymic approach by linking the fact that roof tiles indeed are placed one upon another with the fact that Miyakoan names for the two types of tiles coincidentally mean literally “male tiles” and “female tiles”.

3.3.2.31.

Original form, question: <uiciki:ru-ba:m uiciki:ru-ba:m uicikiraiŋs'o: nu:ga>

Original form, answer: <p^ʰitunukagi>

Original translation: <追掛ケテモ追掛ケテモ追掛ケキレナイノハ何カ [答、人ノ影] „Сколько ни гонять не догонишь – что это?” (Ответ: „тень (человека)”)>

Area: most likely Tarama

Morphophonological transliteration: *Uitsiki:ru-ba:m uitsiki:ru-ba:m uitsikirainsjo: nu:-ga?* – *Pstu-nu kagi*.

Translation, question: What is it: you cannot catch it no matter how much you chase it?

Translation, answer: The shadow of a man.

3.3.2.32.

Original form, question: <pa:kara ffanasi muno: no:>

Original form, answer: <so:tacinu pa:>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *Pa:-kara ffanasi muno: no:? – so:tatsi-nu pa:*

Translation, question: What bears children through its teeth?

Translation, answer: Air plant (*Kalanchoe pinnata*).

This wordplay is based on the homophony between *pa:* ‘teeth’ and *pa:* ‘leaves’. At the same time, the riddle uses the *Kalanchoe pinnata* plant in order to conceptually link its leaves, which in fact have teeth-shaped edges, with teeth. Furthermore, the plant indeed reproduces itself through its leaves. The riddle involves thus pieces of accurate botanical information.

3.3.2.33.

Original form, question: <ki:nu panaŋ a:juv duruduru mugzzuy duruduru no:>

Original form, answer: <kubarum>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *Ki:-nu pana-n a:juv duru-duru mugzzuv duru-duru no:? – Kubarum.*

Translation, question: What on the top of a tree goes *bzz-bzz* with millet gruel, *bzz-bzz* with rye gruel?

Translation, answer: Fruits of *Livistona chinensis* tree (*kuba*).

Also available in Nevskiy 1978:159 (№ 36).

3.3.2.34.

Original form, question: <tiŋkai to:tu to:tu tiuz muno: no:>

Original form, answer: <pukuzginupa:>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *Tin-nkai to:tu to:tu-ti-uz muno: no:? – Pukuzgi-nu pa:*

Translation, question: What goes “oh reverend (have mercy upon me), oh reverend (have mercy upon me)” towards the sky?

Translation, answer: Leaves of bitter garcinia tree (*Garcinia spicata*).

Also available in Nevskiy 1978:159 (№ 35). It is also there that Nevskiy explains (*ibid.*, 93) that the leaves of bitter garcinia grow in twos towards the sun, resembling hands raised upwards in a praying gesture.

3.3.2.35.

Original form, question: <ujanu ano: akiruba: ffanu fʏsagi pizpizsĩ muno: no:ga>

Original form, answer: <pi:ztu nuʒʒu>

Original translation: <親が窓を開けると子がフサイデずんずんいくものは何>

Area: Hirara

Morphophonological transliteration: *Uja-nu ano: akiruba: ffa-nu fsagi pizpiz-si muno: no:-ga? – Pi:z-tu nuʒʒu.*

Translation, question: What is it: when a parent digs a hole and a child plunges to go down in there?

Translation, answer: A needle and a thread.

3.3.2.36.

Original form, question: <kidʒa:mai kidʒa:mai upufu nazso: no:ga>

Original form, answer: <ana>

Original translation: <けづれば けづるほど 大きくなるものは何か>

Area: Hirara

Morphophonological transliteration: *Kizza:-mai kizza:-mai upufu nazso: no:-ga? – Ana.*

Translation, question: Who is it: the one who only grows bigger when you cut it and cut it?

Translation, answer: A hole.

3.3.2.37.

Original form, question: <juzza mimća: p^siro: gunʒassa no:>

Original form, answer: <paśśadu>

Original translation: not available

Area: either Hirara or Uechi

Morphophonological transliteration: *Juzza mimtea: psro: gunzassa no:? – Paśśadu.*

Translation, question: What has edges in the night and rides piggyback in the day²⁰⁰?

Translation, answer: Storm shutters.

3.3.2.38.

Original form, question: <sītaŋkai ssumara: no:ga>

Original form, answer: <upuni:>

Original translation: <下へ 白男根は何(大根)>

Area: Uechi

Morphophonological transliteration: *Sita-nkai ssu mara: no:-ga? – Upuni:.*

²⁰⁰ Translation uncertain, especially with the <mimća:> part.

Translation, question: What is it: a white penis downwards?

Translation, answer: Radish.

Forms a set with 3.3.2.18.

3.3.2.39.

Original form, question: <śibamcigamakara to:ki:duznu gutte:gut ur'a:no:>

Original form, answer: <paśśadu>

Original translation: not available

Area: most likely Hirara

Morphophonological transliteration: *εiba mtsi-gama-kara to:ki:-duz-nu gutte:gut urja: no:? – Paεεadu.*

Translation, question: What is it: a game fowl that is going cock-a-doodle-doo on a narrow path?

Translation, answer: Storm shutters.

3.3.2.40.

Original form, question: <futca p^siticī mimma mi:cī az muno:no:ga>

Original form, answer: <mimgami>

Original translation: <口は 一ツ耳は三ツアルモノハ何 (mimgami 耳甕)>

Area: Hirara

Morphophonological transliteration: *Futtsa pstitsi mimma mi:tsi az muno: no:-ga? – Mimgami.*

Translation, question: What it is: the thing that has one mouth and three ears?

Translation, answer: A clay jar with ears.

3.3.3. Figurative language: metaphor and metonymy

The following typology is an attempt to systematically approach semantic devices such as metaphor and metonymy in Miyakoan, insofar as they can be inferred from the examples recorded in the *Materials*. Some of the etymologies were originally provided by Nevskiy, others are based on this author's hypotheses.

Metaphoric expressions give an insight into what a given object, phenomenon or notion reminded of to the speakers of the language, or what they found it natural to compare the given object, phenomenon or notion to; on the other hand, metonymic devices show which outward characteristics of an object, phenomenon or notion were perceived as defining, or representative enough to use them as a label for the object, phenomenon or notion in question. The following examples will include expressions derived both metaphorically and metonymically.

Sections of vocabulary that appeared as especially rich in figurative expressions are as introduced below, along with a number of representative examples. Cf.:

(1) meteorology and astronomy, i.e. all kinds of “sky phenomena”:

- *timbav* ‘rainbow’ > *tin* ‘sky’ + *pav* ‘snake’ = ‘heavenly snake’;
- *timbatsi* ‘thunder’ > *tin* ‘sky’ + *batsi* ‘punishment’ = ‘punishment from the sky’;
- *tin-nu upu mzu* ‘the Milky Way’ > *tin* ‘sky’ + *upu* ‘big’ + *mzu* ‘ditch’ = ‘the great ditch of the sky’;
- *funi-busi* ‘the Northern Star’ > *funi* ‘ship’ + *pusi* ‘star’ = ‘the ship star’;
- *po:kss-busi* ‘a comet’ > *po:kss* ‘a broom’ + *pusi* ‘star’ = ‘a broom star’;
- *ju:z fo:-busi* ‘Venus’ > *ju:z* ‘the night’ + *fo:* ‘to eat’ + *pusi* ‘star’ = ‘the night-devouring star’; alternatively *εa:ka agarja:* > *εa:ka* ‘dawn’ + *agari* ‘rising’ + *-ja* agentive suffix = ‘the one that rises at dawn’;
- *bikirja-busi* ‘Altair’ (the main star in the Eagle constellation) > *bikirja* ‘male’ + *pusi* ‘star’ = ‘the male star’; alternatively *usi-mma psks-busi* > *usi* ‘cow’ + *mma* ‘horse’ + *psks* ‘lead’ + *pusi* ‘star’ = ‘the cow and horse-leading star’;
- *bunarja-busi* ‘Vega’ (the main star in the Lyra constellation) > *bunarja* ‘female’ + *pusi* ‘star’ = ‘the female star’.

Metaphors are often based on a formal similarity between the object that is being named and the object that it is being compared to (such as *timbav*, *tin-nu upu-mzu*, *po:kss-busi*). They may also reflect the speakers’ beliefs regarding the origins of the object or phenomenon in question (such as *timbatsi*). The proper names for Altair and Vega are a set that refers to a Chinese legend according to which the two stars are a couple of lovers, Altair being a shepherd and Vega being a weaver, who can only meet once a year by crossing the Milky Way on the seventh night of the seventh month (a day celebrated in Japan as the *tanabata* 七夕, or the Star Festival). Metonyms may reflect the functions of the given object or phenomenon (such as *funi-busi*, the star that is “used” for guiding ships), or specific circumstances, such as the time, when it appears (such as *εa:ka agarja:*);

(2) insects:

- *aja-bateα* ‘butterfly’ > *aja* ‘patterned, colorful’ + *bateα* ‘bee (diminutive)’ = ‘colorful little bee’;
- *jambu* ‘firefly’ > *jam* ‘darkness’ + *pu:* ‘fire’ = ‘fire in the darkness’ (etymology labeled by Nevskiy as uncertain);
- *va:-kuruα:* ‘a species of insect dangerous to domestic animals’ > *va:* ‘pig’ + *kuruα:* ‘killer’ = ‘pig killer’; alternatively *sanagz-nusumja:* > *sanagz* ‘underwear’ + *nusumi:* ‘to steal’ + *-ja* agentive suffix = ‘underwear thief’;

- *mja:rabi-nu tamasi* ‘a species of insect’ (Nevskiy implies it could be ‘ladybird’) > *mja:rabi* ‘a virgin’ + *tamasi* ‘soul’ = ‘the soul of a virgin’;
- *mazimunu-nu patamunu* ‘Lonchodes nipponensis’ > *mazimunu* ‘a demon, an evil spirit’ + *patamunu* ‘weaving loom’ = ‘a demon’s loom’;
- *mazimunu ffamurja*: ‘butterfly’ (in Hirara) or ‘ladybird’(in Tarama) > *mazimunu* ‘a demon, an evil spirit’ + *ffamuri* ‘babysitting’ + *-ja* agentive suffix = ‘a demon babysitter’.

Metaphor-based names of insects often seem to imply beliefs or origin stories that may have been connected with the given species (this group includes *mja:rabi-nu tamasi*, *mazimunu-nu patamunu* or *mazimunu ffamurja*.); interestingly, many of them link insects with the other world and malicious spirits, which in turn suggests that some species could have been considered to be messengers from the “other side”. On the other hand, names such as *jambu* or *aja-bate* rely purely on the visual impression made by the species in question. Metonymy mechanisms can also be related to the given insect’s “behavior”, and most likely the influence the species in question exerts upon the human society, with *wa:-kuruca*: as an example. The synonym *sanagz-nusumja*: must be a metaphor of some kind, but it is not clear what sort of insect’s features it was derived from; one of the conceivable hypotheses is that it could have been a type of insect that would jump ferociously underneath a person’s garments;

(3) birds:

- *baso:-duz* ‘a species of bird’ > *baso*: ‘banana tree’ + *tuz* ‘bird’ = ‘banana bird’;
- *kamta-ma:ca* ‘a species of bird with a tuft’ > *kamta* ‘a tuft, a comb’ + *ma:ca* ‘a small bird’ = ‘small bird with a tuft’;
- *ei:-funagja*: ‘a wagtail’ > *ei*: ‘the rear, buttocks’ + *funagz* ‘to copulate’ + *-ja* agentive suffix = ‘the one who copulates with the rear’;
- *ssu-mi:-gama* ‘Japanese white-eye’ > *ssu* ‘white’ + *mi*: ‘eye’ + *-gama* diminutive suffix = ‘white-eyed birdie’.

Unlike insects, metaphors do not appear commonly in the bird names category. Metonymical names may refer to outward appearance characteristics (*ssu-mi:-gama*, *kamta-ma:ca*), habitat or place of frequent occurrence (*baso:-duz*), or behavioral characteristics (*ei:-funagja*.);

(4) plants:

- *gucangi*: ‘*Randia canthioides*’ > *gucan* ‘walking stick’ + *ki*: ‘tree’ = ‘walking stick tree’;
- *ffuki* ‘*Maba buxifolia*’ > *ffu* ‘black’ + *ki*: ‘tree’ = ‘black tree’;
- *fu:ziki:gi*: ‘a species of tree’ > *fu:ziki* ‘new moon’ + *ki*: ‘tree’ = ‘new moon tree’;
- *jamaṽsa* ‘a kind of mushroom growing on trees’ > *jama* ‘forest’ + *fsa* ‘grass’ = ‘forest grass’;

- *jumunu-nu muzi* ‘a species of grass’ > *jumunu* ‘mouse’ + *-nu* nominative-genitive suffix + *muzi* ‘barley’ = ‘mouse barley’
- *ngja:-jul* ‘a species of grass fed to the pigs’ > *ngja:* ‘bitter’ + *jul* ‘lily’ = ‘bitter lily’;
- *gazina:* ‘a species of needle-shaped grass’ > *gazi* ‘a hook’ + *na:* ‘vegetable, edible plant’ = ‘hook vegetable’;
- *ta:-gazina:* ‘a species of grass eaten by cows’ > *ta:* ‘cultivated field’ + *gazi* ‘a hook’ + *na:* ‘vegetable, edible plant’ = ‘field hook vegetable’;
- *akabata-ul* ‘watermelon’ > *aka* ‘red’ + *bata* ‘belly’ + *ul* ‘melon’ = ‘red-bellied melon’.

A prevalent type of metaphor in names of plants is one comparing a given species to another plant, as in *jamavsa* (“something like grass, but it grows in the forest”), *jumunu-nu muzi* (“it is to mice what to us is barley”), or *akabata-ul* (“something like melon, but with red belly”). Metonymy may be related to the appearance of the plant (*ffuki, gazina:*), its habitat (*ta:-gazina:*), or its function in the human world (*guεangi:*). Derivation mechanism behind *fu:ziki:gi:* remains a mystery;

(5) food:

- *au-vsa-munu* ‘fish and meat’ > *au* ‘green, fresh’ + *fsa* ‘smelly’ + *munu* ‘thing’ > ‘things that smell with freshness’;
- *ari-kuri* ‘a dish made of various ingredients (sugar cane, beans, wheat etc.)’ > *ari* ‘that’ + *kuri* ‘this’ = ‘this and that’;
- *su:nim:* ‘a dish of chopped and salted sweet potatoes’ > *su:* ‘salt’ + *ni:* ‘boiling’ + *m:* ‘sweet potato’ = ‘salty boiled sweet potatoes’.

Metaphors do not seem to occur frequently in food and dish names. Names which explain the ingredients of the dish and/or its preparation procedure, such as *su:nim:*, are prevalent. Some names, however, are less direct: *au-vsa-munu* focuses on the perceptions of the sense of smell, and *ari-kuri* indicates an “unspecified diversity” of the ingredients;

(6) people, events and actions:

- *kuimunu* ‘a matchmaker’ > *kui* ‘begging’ + *munu* ‘person’ = ‘the one who begs’;
- *pstu-ufu:* ‘funeral’ > *pstu* ‘a man’ + *ufu:* ‘sending away’ = ‘sending people away’;
- *ja:jaks* ‘fire’ > *ja:* ‘house’ + *jaks* ‘burning’ = ‘burning of the house’;
- *ksmu-gama-munu* ‘a bashful person, a coward’ > *ksmu* ‘liver’, figuratively the same meaning as ‘heart’ in English + *-gama* diminutive suffix + *munu* ‘person’ = ‘someone with a tiny liver’;
- *kata-mi:* ‘a squint-eyed person’ > *kata* ‘one side, one (from two)’ + *mi:* ‘eye’ = ‘one eye’.

In its essence it is a very diverse category, but to speak of most general tendencies, one common naming strategy seems to be synecdoche. Thus, *kuimunu* focuses on the ‘pleading’ aspect of matchmaking, and *pstu-ufu*: accentuates the act of ‘sending away’ the deceased person (which in itself is obviously a metaphor). A typical metaphor can be observed in *ksmu-gama-munu*, in which the characteristic of ‘being a coward’ is attributed to ‘having a small liver’ (the derisive usage of the diminutive suffix *-gama* can be observed here). A borderline case is that of *kata-mi*., as it is unclear if the origin of the expression is the notion of “a person having only one eye working” (metonymy) or “a person who looks like they have only one eye” (metaphore); on a different level, naturally, *kata-mi*: is a classic example of synecdoche metonymy, as it uses a specific feature of a person to refer to that person altogether;

(7) place name-oriented expressions:

- *junapa-avvami* ‘a chatterbox from Yonaha’ > *junapa* ‘Yonaha’ + *avvami* ‘a chatterbox’;

- *iznakazuni-ngiwa*: ‘a brute from Nishi Nakasone’ > *iznakazuni* ‘Nishi Nakasone’ + *ngiwa*: ‘a pig on the run’ = ‘a runway pig from Nishi Nakasone’;

- *simuparaga* or *simu-aparaga* ‘a beauty from Yaeyama’ > *simu* ‘Yaeyama islands’, lit. ‘down under’ + *aparaga* ‘a beauty, beautiful woman’ = ‘a beauty from down under’.

These names clearly reflect characteristics thought of as representative of the people from a given region, thus allowing to identify how differences in physical and mental characteristics of inhabitants of different regions were perceived by Miyakoan speakers by crystallizing apparent stereotypes such as “people from Yonaha are talkative”, “people from Nishi Nakasone are bad-tempered”, or “Yaeyama women are beautiful”. Nevertheless, with no examples with broad context left by Nevskiy, it is impossible to determine the exact character of these expressions. If, for instance, *junapa-avvami* could only be used as a reference to someone who really came from Yonaha, it was purely a metonym. On the other hand, if it could be used as a derisive reference towards anyone, with the characteristic of coming from Yonaha or not considered irrelevant, then one would have to classify it as a metaphor, with meaning slightly intensified in comparison to a “default” *avvami*.

It is worth observing that in numerous instances of plant or animal names, even if the gloss given by Nevskiy is only very general (such as ‘a species of tree’, ‘a species of insect’), their etymology is transparent enough to discover relevant characteristics such as their external appearance or their utilitarian value. A more detailed study of Miyakoan plant and animal names will certainly unravel in which ways specific species of plants and animals interacted with the

Miyakoan-speaking community, and how they were perceived by the people of the community.

3.4. The *Materials* through the eyes of local and academic community

This final section of the chapter presents opinions on the *Materials* as expressed in multiple publications by Miyakoan people and by academics studying the language and culture of the islands. The goal of this overview is to provide a testimony of the general awareness of existence of the source in question as well as of its importance in preserving Miyakoan heritage, as displayed by Miyakoan natives, by researchers who devote their lives to studying the Miyakos, and by simultaneous representatives of both these groups. Such approach is believed to help reveal what the actual merit of the *Materials* is to the people that are potentially their target readers.

The *Materials* recorded on a microfilm made their way back into Japan only in 1991, when the microfilm was presented by the then-Soviet Academy of Science to Waseda University Library. Educational Committee of Hirara released the content of the microfilm as a not-for-sale manuscript facsimile in 2005. Nevertheless, the existence of a Miyakoan dictionary draft had been mentioned in several publications prior to 1991, such as Nevskiy and Oka 1971 or Katō 1976 (the first edition of Katō 2011). That is to say that those people in Japan who were interested in Miyakoan legacy or in the early period of Miyakoan studies had the chance to know at least that such an undisclosed source had been compiled. Naturally, the awareness of the *Materials* and their content has been heightened since 2005, when it was made possible – even though by far not facile – for the people in Okinawa to take a look at the facsimile edition and verify the content.

The first voice from the community will be quoted from Saigazoku 2002, from a column about Nevskiy written by a native Miyakoan (and also a presumed Miyakoan native speaker), Shimoji-born Hatsumi Matsutani.

Lately, I have read for the first time a book about him [Nevskiy]. He met in Tokyo with a native Miyakoan, Kempu Inamura, and thus he got so interested in Miyakoan [*Miyako kotoba*] that he visited the islands as many as three times. A Russian visited the Taishō-era Miyako! And on the top of that, to study the language! Those were the post-Meiji *haihan chiken* [administrative reform which involved incorporating the Ryukyu Kingdom into Japan as the Okinawa Prefecture] transition times, when people were encouraged to use Japanese rather than Miyakoan. I can only imagine how surprised the islanders were by Nevskiy's visit at such a moment. When he traveled to Irabu, the roadside was full with people who wanted to see him. Moreover, he was fluent in Japanese (he spent fourteen years in Japan, and he was said to have an extraordinary talent for acquiring foreign languages), and also when he heard *mja:ku-vtsi* from the islanders, he would repeat the words correctly and write them down.

[...] Currently we are waiting for the publication of his *Dictionary of Miyako Dialects*, which has not been released as a book yet.

When I read Nevskiy's books now, after all these years since they were created, I can still understand how the words in the dialect should be pronounced. By sharing the same language, I can deeply feel that Nevskiy really was here and that our predecessors were here, too. Now that the dialect is fading away, Nevskiy teaches us something really important. Nevskiy's research will gradually become a more and more valuable treasure to the Miyakos... no, to Japan as a whole (Saigazoku 2002:44).

One of the most fervent advocates of the need for a printed transcription of the *Materials* has been Shigehisa Karimata from the University of the Ryukyus. In the last twenty-five years, Karimata has been one of the most active Ryukyuan linguists, and a large part of his work consists of publications on Miyakoan. He was part of the six-person Japanese translation team of Nevskiy 1978, contributing to the understanding of pieces collected by Nevskiy eighty years before by studying them with modern methods. He also wrote at least two papers (Karimata 2012, Karimata 2013) concerning specifically the *Materials* and their linguistic value. The following quotation from Karimata 2012 shows in what ways Nevskiy's lexicographic notes inspired him as a researcher.

It has been ninety years since Nevskiy's first visit to the Miyako islands, but even after all this time his work has not become obsolete at all. From now on it should become more and more attractive. It is not just the *Materials* [MHN] that have not been edited in print nor translated into Japanese yet. Reportedly, more of Nevskiy's unpublished work is still stored in St. Petersburg. We are yet to grasp Nevskiy's work in its entirety.

I am certain that today's state of endangerment of Miyakoan ethnolects is something that Nevskiy could not even imagine²⁰¹. Had he stayed in Japan and continued his Miyakoan research a little longer, had he set out for more visits into the islands and had he remained there to continue his study a little more, he certainly would have left many more Miyakoan sources. As the period of unfortunate relations between Japan and Russia (including the Soviet Union) continued, Nevskiy also met his unfortunate doom. It is required from us who live in much more comfortable times under so much more fortunate circumstances to take over the work that Nevskiy had left. We may have only made our first step into the new century, but we already have the responsibility to connect with the next century. We must not allow for Miyakoan ethnolects and their linguistic culture to die out within our times.

[...] How will our work be evaluated and applied after ninety or a hundred years have passed? Professor Seizen Nakasone, who taught me the basics of

²⁰¹ This is not necessarily true, as Nevskiy was aware of the fact that among the young people of 1920s, the usage of Miyakoan was on decline in favor of Japanese (cf. 2.1.2.1.).

dialectology on the University of the Ryukyus, would often say that papers become immediately obsolete, but dictionaries and grammars remain with us forever (Karimata 2012:26-27).

Karimata's interest in Nevskiy's work on Miyakoan began back in 1990s, when the Nevskiy 1978 Japanese translation project had been launched. The following fragments pertaining to the *Materials* are quoted from Karimata's postscript paper in Nevskiy 1998.

As a linguist, Nevskiy left the *Materials for the Study of the Language of the Miyako Islands*. This source is of the size of 1,192 pages of "university" [usually B5] notebooks (Nevskiy counted only one page per spread, in which case the number of pages is 596²⁰²), over which Miyako vocabulary items have been arranged in alphabetic order and described in a dictionary-like fashion. One should identify it as the manuscript of the first Miyako dialects dictionary ever. Unfortunately, these handwritten notes by Nevskiy have not been published neither in Japan nor in Russia and there is no public access to them. What is stored at the Institute of Oriental Manuscripts at the Russian Academy of Science has been transferred into a microfilm and presented to the Waseda University Library.

[...] As Nevskiy held an interest in ancient Japanese culture, one can tell that he was looking for customs and traditions that had already been a thing of the past or were gradually becoming one also in the Miyakos, and he recorded them. This makes [the *Materials*] an incredibly valuable record.

Big islands and powerful dialects have their own great dictionaries:: Amami dialects have the Thematic Dictionary of Amami Dialect [*Amami hōgen bunrui jiten*, Osada et al. 1977/1980] (by Suma Osada, Tahoko Suma and Misako Fujii), North Okinawan dialects have the Dictionary of Nakijin Dialect [*Okinawa-ken Nakijin hōgen jiten*, Nakasone 1983] (by Seizen Nakasone), Central-Southern Okinawan dialects have the Dictionary of Okinawan Language [*Okinawago jiten*] (by Kokuritsu Kokugo Kenkyūjo/National Institute for Japanese Language and Linguistics), Yaeyama dialects have the Yaeyama Vocabulary [*Yaeyama goi*, Miyara 1930] (by Tōsō Miyara). As of now, however, Miyako dialects neither have any dictionary that could rival those mentioned above, nor are there any plans for publishing one, at least to my best knowledge²⁰³. Had Nevskiy's *Materials* been released while he was still alive, it would have likely become the very

²⁰² This feature is not visible in the MHN edition.

²⁰³ The text was written in 1998 and is obviously outdated in this respect. For Miyako, a large Irabu dictionary was released as Tomihama 2013. New dictionaries of Yaeyama, Northern Okinawan (Kunigami) or Central Okinawan regions have also appeared (see 3.1.). The seventeen-year span since Karimata wrote that account until now coincided with the period of the most dynamic ever development of descriptive Ryukyuan linguistics, especially lexicography. For a student of Ryukyuan languages, it is a joy to confirm how much has been changed for the better within two decades.

first dictionary of a Ryukyuan dialect to have been published. After Nevskiy had come back to the Soviet Union, however, his main interest shifted to Tangut studies, and then his life ended within the maelstrom of misfortune that surrounded the Soviet Union at the time (Karimata 1998:374-375).

Also Yukio Uemura, a highly respected and prolific Ryukyuan linguist who should be called one of the most important figures in the history of the discipline, expressed his opinions about the *Materials* in his foreword to the Japanese edition of Nevskiy 1978, Nevskiy 1998.

The microfilm of the manuscript of Nevskiy's dictionary of Miyako dialects safely reached the Waseda University Library, where it is now stored. Owing to the benevolence of the said Library, we got a permission to copy the microfilm. Right now the copy is preciously stored in Mr. Karimata's study room in the University of the Ryukyus, and I am waiting impatiently for it to be translated into Japanese (Uemura 1998:4).

As of now, as fifty years have passed since World War II, one can finally observe how here in Okinawa high quality description, documentation and research of Ryukyuan language and folklore are being carried out smoothly. Translation and publication of Nevskiy's dictionary of Miyako dialects should also probably be included into this framework (ibid., 6).

At this point one should appreciate the fact that even though the necessity of undertaking a project with an ultimate goal of publishing Nevskiy's *Materials* was proclaimed by one of the most eminent minds of Ryukyuan linguistics as early as 1990s, no systematic efforts aimed at the publication of the *Materials*, other than releasing the facsimile edition of Nevskiy 2005 which was not a result of academic research, could be witnessed until this author's doctoral studies research and the publication of Nevskiy 2013..

In 2008, a paper on Nevskiy's ties with Miyako was published by a native Miyakoan, Akira Kanna (president of Okinawa UNESCO Association at the time of writing the paper). The paper contained the following remarks on the *Materials*.

Right after he had come back from his first research visit to the Miyakos, Nevskiy created cards and notes, intending to compile a dictionary of Miyako dialects. With precise phonetic notation he recorded traditions of many Miyakoan regions, including language, songs, stories, customs, or folk culture. His handwritten *Materials* are a source distinguished by detailed notation and thorough observations. Even now, after eighty years have passed, one can still recover the sound from those days. These *Materials*

provide a lot of implications about how a local culture, including its language, should be recorded and preserved (Kanna 2008:157).

[...] Moreover, the *Materials*, which should be called a draft of Nevskiy's Dictionary of Miyako Dialects, were released as a two-volume facsimile edition by the Educational Committee of Hirara. Now we have gained access to the handwritten field notes that Nevskiy recorded during his research trips to the islands, which he undertook after having instantly learned Miyako dialect from a student of a Tokyo teachers college, Kempu Inamura. The publication of this facsimile is likely to become a big incentive in the future development of Nevskiy's Miyako research (ibid., 164).

Kiyoshi Motonaga, a native Miyakoan and a chair of the Society for Reflection upon Miyakoan Nature and Culture (*Miyako-no shizen-to bunka-o kangaeru kai*), also wrote noteworthy remarks about the *Materials*, which follow a number of paragraphs describing the author's ideas on how the content of the MHN could be applied into the study of Miyakoan phonetics.

It seems that Nevskiy was the first researcher ever to record Miyako dialects with phonetic symbols and to introduce the dialects to Japanese and Soviet academic communities. His description was generally accurate, and the results that he achieved are extraordinary in terms of precision and quality, even if one compares them with today's linguistic research. [...]

As of today, Miyakoan dialects have become a popular topic and many researchers visit the islands. This is something that makes us the local people extremely happy. The goal of research varies for different people, but one possible approach is to start the research from dialect materials left by Nevskiy. For a linguist, Nevskiy's *Materials* truly are a treasure trove (Motonaga 2012:36-37).

The following are quotations from a panel discussion conducted during a symposium commemorating 12th anniversary of Nevskiy's birth. The symposium was held in Miyakojima City in September 2012. Motonaga and Karimata quoted above also participated in this discussion, sharing more views on the ways in which the *Materials* are important to academics and locals alike. The third participant quoted below is Kōzō Uehara, the chair of the panel and a Miyakoan member of the Centre for Okinawan Culture (*Okinawa Bunka Kyōkai*).

Uehara: Professor Motonaga, you wrote in your resume that Nevskiy's research was a "treasure trove". Could you specify in short what exactly you meant by that?

Motonaga: It is the *Materials* [MHN] that I called like that. There are about 5,400 words²⁰⁴ from Hirara and other Miyako regions recorded in that book. That is an incredible figure, so the source would deserve to be called a treasure trove even if only in this respect. [...] The *Materials* also include information on Miyako ethnography and folklore, as well as many historical terms from the modern period, so they are fascinating also from the perspective of different [than linguistics] academic fields. Yes, the content is only that rich. [...]

Uehara: Mr. Karimata said that the *Materials* can be considered a dictionary. If so, then it makes it the first dictionary made in the Miyakos. It is regrettable that we could only see it about ten years ago. It is unfortunate for both Nevskiy and us, is it not? [...]

Karimata: You say that it is unfortunate that we could see the *Materials* only recently, but that the data of 5,400 words has lasted for ninety years is a very fortunate thing. What other region has such ninety-year old data preserved? We are indeed very lucky. [...]

Uehara: Our task, the task of Miyakoans is to read the *Materials*, to – excuse me the weird expression – read them until we lick the pages down, and decide how we can use them. It concerns also the dialect dictionary [a new dialect dictionary in the editing of which the whole community could be engaged]. As Mr. Karimata has put it, depending on the nuances of the recorded words, different dictionaries can be created.

I believe we must be grateful to Nevskiy for leaving for us what belonged to our precious ancestors (Nefusukii seitan 120-nen kinen shimpojiumu hōkokusho 2012:50-60).

To summarize the opinions introduced above, the following recurring themes – common to all or most of the cited authors – can be outlined:

- the *Materials* are valuable especially because of the period when they were compiled. They represent the thriving era of a language currently on decline. They are perceived as a vivid record of the way Miyakoans' life was ninety years ago, and through this, today's Miyakoans can find a connection with their ancestors and their own roots;
- there is a general agreement that *Materials* are “not just a dictionary”. Their value lies not only in the sphere of language documentation merits, but also in how they record the culture of the speakers of that documented language. Even though in Nevskiy's times Miyakoan was not yet an endangered language (according to the contemporary UNESCO scales it would have been classified as *safe yet threatened* or *vulnerable*; see UNESCO Ad Hoc Expert Group on Endangered Languages 2003:7, as well as Moseley 2010), Nevskiy's methodology allowed for him to record

²⁰⁴ In fact there are over 5,900 entry words and an estimated 3,000 more items in the reference sections. Cf. 1.2.1.

the language like an endangered language should be recorded, so that the entries, explanations and examples could give a picture of what the life of community was like (cf. 1.2.4.);

- in spite of a long Japanese tradition of using *kana* syllabaries for the purpose of transcribing Ryukyuan ethnolects²⁰⁵, both academics and locals appreciate how Nevskiy used an IPA transcription in the *Materials*, owing to which the sound of Taishō-era Miyakoan can be precisely reproduced. This implies that a widespread notion that “there is no point in trying to transcribe Miyakoan in an alphabetic script, because Japanese people will not use it anyway” should at least be verified;
- the *Materials* are frequently used as an example of Nevskiy’s research competence, proving not only his talent and qualifications as a fieldwork linguist and ethnographer, but also his high research principles;
- the publication of the *Materials*, one in a ready-to-use form, i.e. more legible than the MHN edition, widely accessible and preferably with its Russian parts translated into Japanese, is an accomplishment expected and desired by all those who care about the future of the language and culture of the islands²⁰⁶.

The awareness of local and academic communities regarding the value of the *Materials* is thus already rather high. The actual content as identified in the process of this research should even surpass their expectations. With such positive attitude towards the source displayed by locals and academics alike, publication of an edited version of the *Materials* is certain to make a difference that the dictionary and Nevskiy himself deserve.

²⁰⁵ The said tradition is not only long, but also surprisingly deep-rooted – just as this author had reached a firm conclusion that within the post-2000 “Japonic” and “endangered languages” framework Ryukyuan languages would either have only alphabet transcription or both alphabet and *kana* transcription, it turned out that in Okinawa Daigaku Chiiki Kenkyūjo 2013, a work devoted specifically to preservation and promotion of Ryukyuan languages, in the script to the attached DVD from a language and folk song promotion event, lines by all speakers of local languages, which included Miyakoan, central Okinawan, Yaeyaman and Yonaguni, were provided in *katakana* only.

²⁰⁶ Nevskiy 2013 in part seems to have met these expectations and paved the way to fulfill the wishes. Furthermore, the release of an installment of MHN translated into Japanese is planned for the 2016 issue of the journal *Ryūkyū-no hōgen*.

Endnote

The following directions may be indicated as relevant in the forthcoming research of Nevskiy's lexicographic Miyakoan legacy.

(1) Verifying the original source material as stored in the Sankt Petersburg Institute of Oriental Manuscripts in order to supply the existing transcript with fragments which are missing from or illegible in the 2005 MHN facsimile edition.

(2) Supplementing the existing transcript with those lexicographic notes that did not make it to the *Materials* allegedly due to technical reasons (such as Nevskiy leaving the notes in question behind in Japan upon his 1929 return to USSR). Such notes have been confirmed to be stored at least in one institution, namely Tenri University Library (cf. 1.1.2.).

(3) Translating the non-Japanese fragments of the *Materials*, or at least selected parts of those fragments, to facilitate a Japanese reader an unlimited access to the contents of Nevskiy's source. As one could see from the community members' statements in 3.4. and publications such as Nefusukii seitan 120-nen kinen shimpojiumu hōkokusho 2012, Nevskiy and his research are regarded as highly attractive by Miyakoan community. A Japanese – or precisely, a Japanese reader-friendly – edition of the *Materials* is likely to contribute to revitalization and promotion of Miyakoan language and the culture behind the language. This would be an adequate application of Nevskiy's Miyakoan research results on the one hand, while on the other hand becoming an appropriate payback to the language and community that over 90 years ago made the compilation of the *Materials* possible.

(4) Ultimately, preparing a complete edition of Nevskiy's Miyakoan Dictionary, which ideally should involve three metalanguages for every entry, English alongside the original Japanese and Russian. Such transformation from the *Materials* to an actual Miyakoan Dictionary would necessarily involve major editorial modifications of the source material in its present form, i.e. as it was left by Nevskiy. To name a few of such editorial tasks, apart from the obvious trilingual translation of each entry, one might mention:

- processing and clarifying each entry until it is coherent, unambiguous and readily understood by a reader of each respective metalanguage – this task will involve the elimination of abbreviations and hybrid metalanguage use (for instances see 1.2.3.), or supplementing nonexistent or incomplete entry word explanations;
- where applicable, expanding the entry word explanations with what is known about the words in question (be it their meaning or their form) today;
- translating every example utterance and, where applicable, indicate its source (usually a song or a story, cf. 1.2.5.);

- defining what can and what cannot be an entry word (possibly either only lexemes, or lexemes and grammatical formants), and rearranging the inventory of entries in the *Materials* in accordance with that definition, so as to eliminate entries made of inflected word forms (such as **uri** *uri* ‘this (mesial)’ and **ur’a:** *urja:* ‘this (mesial).TOP’); alternatively, creating cross-references among the word forms considered to represent the same lexeme;
- unifying the treatment of multiple regional Miyakoan cognates of a single entry word – since as of now some of such cognates are listed as separate entry words, some only appear in the references and related vocabulary section of a cognate from a different regiolect, and some occur as both; a possible solution would be to uniformly promote all such cognates to the status of a separate entry word and to provide cross-references among them;
- preparing bilingual or multilingual indexes of Miyakoan entry words;
- clarifying which fragments of the *Materials* are quotations from a different source, and subsequently listing a complete reference to that source (author, year of publication, page), unless Nevskiy provided the necessary data himself;
- rearranging the references and related vocabulary section (cf. 1.2.1.) in a more systematic way, the latter including a separate index for all non-Miyakoan lexemes mentioned at some point in the source material;
- replacing the abbreviations such as region or register labels with the full names, distinct for each metalanguage explanation (as opposed to the current version, whereby Nevskiy would often mix abbreviations in Latin alphabet with Japanese *kanji*, Japanese syllabaries and Russian Cyrillic script).

The points raised above have put the emphasis on the relevance of the *Materials* to the Miyakoan community as well as the research of Miyakoan language and culture. Nevertheless, one must not forget that the *Materials* are the result of a work conducted by a proficient Orientalist whose broad knowledge of Japan, its languages and ethnography alike, allowed him to compile a comprehensive source deeply grounded in his genuine understanding of the entire region and its inhabitants: their history, their spirituality, their mentality. As confirmed by the list of sources Nevskiy cited in the *Materials* (1.3.1.), no aspect of Japanese literacy remained a mystery to him. Apparently, he could read and use with equal ease contemporary publications on Japanese (and Ryukyuan) language and ethnography, songs and dictionaries in classical Okinawan, Japanese dictionaries and literature from any period, or texts in *kambun* – classical Chinese arranged in accordance with prompts that enable the reader to decode the text in Japanese. The *Materials* are thus a fruit of Nevskiy’s thorough Japanologist education, and while it is certainly Miyakoan that lies at

the core of the source in question, the large amounts of comparative data pertaining to different regions of the Ryukyus or mainland Japan prove the informative value of the source also outside the narrow topic that is Miyakoan and the Miyakos. It would be a serious misunderstanding to assume that the *Materials* are irrelevant to Japanologists outside the field of Miyakoan or Ryukyuan studies.

A deeper look at the *Materials* also reveals that Nevskiy achieved significant results in conducting research on the works that had been not studied at all or at least seriously understudied in his times, such as *Omorosōshi*, *Konkō Kenshū* or Tajima's *Miyakojima-no uta*. It is also an aspect of the value of the *Materials* that cannot be overlooked, as it may turn out that even today, Nevskiy's interpretations of *Omorosōshi* and *Konkō Kenshū* might bring some fresh insights to the field.

When speaking about Nevskiy's research interests in Japan, there is a tendency to underline his research on the Miyakos, making it seem like he was concerned with no other aspect of Ryukyuan studies. As it has been made clear from the descriptions of Nevskiy's activity in the fields of Central and Classical Okinawan in 1.1.2. and 1.3.1., such tendency skews the reality of Nevskiy's Ryukyuan research. The study of Miyakoan must have been a part of a larger research plan involving the Ryukyus in a much more systematic and synthetic way. Unlike the *Materials*, it seems that only tiny shreds of Nevskiy's Okinawan research have survived until this day. Nevskiy's archives in Sankt Petersburg and Tenri, however, are like boxes full of surprises; there is no telling for certain if they really conceal no more manuscript drafts which could still, almost 80 years after Nevskiy's premature demise, contribute to what one knows about the Ryukyus and Japan today.

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DOC 11. *Miyako Yaeyama-no uta*, a handwritten collection of songs by Ankō Majikina

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Geographical index

The following index lists place names which have appeared in the present thesis. Japanese and Chinese toponyms have their original notation provided along with the transliterated name. The index does not involve core terms such as “Miyako islands” and “Ryukyu islands”.

The lemmas which indicate specific islands or larger regions in the Ryukyus and mainland Japan, such as “Miyako main island”, “Yaeyama” or “Kyushu”, involve not only those pages that refer to that island or region as a whole, but also those that refer to specific places in that area. Therefore, the lemma “Miyako main island”, other than indicating Miyako main island in general, provides a link to the pages addressin terms such as “Hirara”, “Uechi”, “Karimata”, etc. Amami subarchipelago islands which are incorporated into the Kunigami-speaking area (cf. Nishioka 2013) have been indexed under both “Amami” and “Kunigami”, and so have been the Kunigami-speaking regions of Okinawa (ibid.). For the purpose of attaching place/regiolect names which appear in the *Materials* to larger geographical units cf. Appendix 2.

Apart from listing the regions, the present index on many occasions refers to the regiolects spoken in the regions under consideration. It is for that reason that Sarahama (on Irabu) and Nishihara (on Miyako main island) have been incorporated into the lemma for “Ikema”: both these settlements were founded by Ikema inhabitants, and their language and culture remained consistent with those of their home island, at least in Nevskiy’s times.

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Titles of songs have been referred to either in a modernized morphophonological transliteration of Nevskiy's titles or, in the case of songs recorded by Tajima (Moromi et al. 2008), in Hepburn transliterations of the japonized Miyakoan notation. They are not referred to by the original Nevskiy's notation.

As a rule, language names have not been listed in this index, with the exception of Japanese names referring to Ryukyuan ethnolects, languages at an earlier stage of development (e.g. "Old Japanese"), Ainu (which refers both to the language and the people) and Sanskrit. Since regiolect names usually match the names of regions, local languages can be looked for in the Geographical index.

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Appendix 1. Tenri University Library resources

The following list contains relevant items from Nevskiy's archive (*Nefusukii bunko* ネフスキー文庫) stored in Tenri University Library, which this author had the opportunity to visit in October 2014. The items, most of which are Nevskiy's handwritten notes related to his Miyako or Ryukyuan studies, have been introduced by their Tenri catalogue name and other data.

Nevskiy, Nikolai A. 192-. *A Material to study dialect of the Miyako Islands : fragmentary leaves*. Catalogue number 0905103.

[Nevskiy, Nikolai A.] *Materyaly dlya budushchikh rabot: raznye materiyaly v razlichnykh oblastiakh issledovaniy: chernovik: tetrad* [materials for future works: different materials for diverse fields of research: a draft: a notebook]. Catalogue numbers: 0905218 and 0905225.

[Невский, Николай А.] *Матерьялы для будущих работ: разные материалы в различных областях исследований: черновик: тетрадь*.

Nevskiy, Nikolai A. 192-. *Materyaly dlya izucheniya govora ostrovov Miyako: chernovik: tetrad* [Materials for the study of the language of the Miyako islands: a draft: a notebook]. Catalogue number: 0905101.

Невский, Николай А.. *Матерьялы для изучения говора островов Мияко: черновик : тетрадь*.

Nevskiy, Nikolai A. 192-. *Materyaly dlya izucheniya govora ostrovov Miyako (angliyskiy i russkiy yazyki): i drugiye: chernovik: tetrad*. Catalogue number: 0905102.

Невский, Николай А. *Матерьялы для изучения говора островов Мияко (английский и русский языки): и другие: черновик: тетрадь*.

Nevskiy, Nikolai A. 192-. *Матерьялы для изучения говора островов Мияко i drugi ostrovov Okinavy: chernovik: tetrad* [Materials for the study of the language of the Miyako islands and other islands of Okinawa: a draft: a notebook]. Catalogue number: 0905104.

Невский, Николай А. *Матерьялы для изучения говора островов Мияко и други островов Окинавы : черновик: тетрадь*.

Tajima Risaburō 192-. *Miyakojima-no uta jō/ka* [songs from the Miyako island, vol. 1/2]. A facsimile copy. Catalogue numbers: 0905137 (vol. 1) and 0905138 (vol. 2).

田島利三郎 『宮古島乃歌』 上・下

Appendix 2. List of lexical labels

In the *Materials*, Nevskiy used extensively a notation device which in this dissertation is referred to as “lexical labels” (cf. 1.2.1., 1.2.2.). Lexical labels are the markings before a word or expression, usually indicated by round brackets <()>. They are used to specify the ethnolect, period or register, or any combination of these three data concerning the word (or a bulk of words, or expressions, etc.) under consideration.

Table A-2. includes all lexical labels which appear in MHN. Since most labels use abbreviations or are otherwise not self-explanatory, each label is explained in the column “meaning”. The column “type” indicates one of the four most general types of information which can be presented by the labels: region (if the label indicates a specific place of origin of the thus labeled lexical information, ranging from single settlements to large islands), source (if the label indicates a specific source in which Nevskiy looked up the thus labeled lexical information), language (supra-regional ethnolects not attributable to any narrow region, such as Japanese, Chinese or common/kingdom Ryukyuan), and modifier (specifying the period or register of the given piece of lexical information).

Region labels are often based on the name of the given area in the local ethnolect and not on standard Japanese. To give a few examples, Hirara is indicated by the label <Ps> which comes from *Psara*, the Miyakoan word for Hirara; <Kaz> or <Kazm> indicates the Karimata village on the Miyako main island, local *Kazmata*; Nakijin and Onna, locations in the northern part of the Okinawa main island, are respectively referred to as <Na:ćiziq> and <Unna>. For each region label, its standard Japanese version has been identified in the “meaning” column; the basis for the identification has mostly been Kadokawa Nihon Chimei Daijiten Hensan Iinkai 1983 and 1986.

The “details” column for region labels specifies a broader geographic area as which the region in question can be classified. The criterion here was purely geographic, i.e. with no reference to dialectology (therefore for example Yoron and Okinoerabu islands are classified as “Amami” in spite of the ongoing discussion whether Yoron and Okinoerabu ethnolects belong with Amami or with Kunigami, or if maybe they should form a yet another ethnolect group; cf. 1.2.4.). Cf.:

the Ryukyus:

- Amami;
- Kunigami (northern part of the Okinawa main island and the adjacent smaller islands);
- Okinawa (central and southern part of the Okinawa main island and the adjacent smaller islands);
- Miyako;

- Yaeyama;
 - Yonaguni;
- mainland Japan:
- Hokkaido;
 - Tōhoku;
 - Hokuriku;
 - Kantō;
 - Tōkai;
 - Kansai;
 - Chūgoku;
 - Shikoku;
 - Kyushu (including islands of the Nansei Archipelago north of the Amami islands).

The sources have been classified in the “details” column according to their genre. Genres most commonly introduced by Nevskiy with the labeling include dictionaries and poetry collections, as well as, slightly less often so, literary works and chronicles.

The following supra-regional languages, many of them unrelated to Ryukyuan, were referred to by Nevskiy in the labeling:

- Japanese;
- kingdom (common) Ryukyuan;
- Chinese;
- Ainu;
- Sanskrit.

Modifiers may be attached to any of the regional or language labels to specify them for their synchronic (<poet> “poetry language”, <разг> “common language”, <провинц> “provincial language”) or diachronic (<old> “old language”, <Совр> “modern language”) characteristics. They may also appear on their own and then they have to be understood from their immediate context (so that if an entry label says <Ps poet>, meaning “Hirara poetry”, and in the section of references and related vocabulary, cf. 1.2.1., a label in front of some word says <разг>, it should be interpreted as “Hirara common language”).

Some of the diachronic labels concerning Japanese have earned their own separate slots because of the relatively high frequency of such fixed labels structured as <modifier + Japanese>, as well as, perhaps more importantly, because they most probably refer to precisely defined stages of the language development. That is to say, <Arch. Jap.> is not to be simply understood as any archaic form of Japanese from the perspective of Nevskiy’s times, but as the language from a specific period, and namely the pre-Heian period Japanese (seventh-eight century).

Nevskiy produced his lexical labels using one of the following writing systems: Roman, Japanese, Cyrillic – or a combination of any of the three.

In Table A-2, labels in (or beginning with) the Roman alphabet come first arranged in the alphabetic order, followed by labels in Japanese characters in the *gojūon* syllabic order, followed by Cyrillic labels in the Cyrillic alphabetic order.

The Roman labels sometimes apply diacritics or non-standard letters, for example IPA symbols. In such instances, the symbols with a diacritic have been ordered after their basic forms without diacritics (therefore Ōsumi follows Otari), and non-standard letters have been placed after the letters from the basic Roman script inventory which encode sounds closest to those non-standard symbols (therefore <ϕ> after <f> and Cyrillic-based <з> after <z>).

The Japanese labels use two scripts: Chinese characters and the *katakana* syllabary. Both scripts were often adopted by Nevskiy to refer to a single term in different places of the *Materials*, e.g. <ナゴ> and <名護> for the Nago city area, <コニ> and <名護> for the Koniya village in the Amami island, etc. Here, a convention has been adopted that in such instances the *katakana* label goes first (therefore <ナゴ> is placed before <名護>).

In case of hybrid labels, their placement has been decided based on the script in which the first element of the label is encoded (therefore <Уезд Куинзаң> is in the Cyrillic part of the list and <Kōyama в 南隅> is in Roman).

Many labels display a number of “allo-labels” – in other words, a single term can be referred to by multiple labels, also in the same script. The treatment of such “allo-labels” has been decided upon the criterion of whether or not they begin with the same letter/character, i.e. whether they can still be found by a reader with relative ease if they have been put in the same slot as different “allo-labels”. For instance, labels for the Nishihara village on the Miyako main island, which are <Nisib>, <Nisibaru>, <Nišib>, <Nišibaru> and <Nishib>, have all been put in a single slot. On the other hand, a reader unfamiliar with Yaeyaman is not likely to instantly realize that labels <Hate>, <Pateruma> and <Paterōma> all refer to a single entity, which is the Hateruma island; following this line of reasoning, <Hate> has been put in one slot destined for <h>-initial names, while <Pateruma> and <Paterōma> have been placed together alongside other <p>-initial names.

Sometimes the “allo-labelling” is optional; this applies to situations when a label has a prefix, suffix or modifier which co-occurs with it only on some occasions. Such optional parts of a label have been put in brackets, as in <Minami Matsuura (gun)>. If an optional part occurs in the beginning of the label, it has been ignored for the purpose of the ordering; for instance, the label <(Miyazakiken) Nishi Usuki gun> is placed under the letter <n> and not <m>.

“Allo-labels” in different scripts have all been placed separately with their respective scripts, as in <I:>, <I:zima>, <イ エ> and <伊江島> all referring to the island Ie of the Okinawa island group.

Table A-2. *Lexical labels in MHN*

label	meaning	type	details
Agaznakazuni	Higashi Nakasone	region	Miyako
Ainu	Ainu	language	
Aizu	Aizumi	region	Shikoku
Aki	Aki	region	Kyushu
Aŋŋa	Aniya	region	Okinawa
Aomori	Aomori	region	Tōhoku
Ara/Aragusīku/Aragusīku- śima/Aragusuku	Aragusuku- Kamiji	region	Yaeyama
Ara 𑖦	Aragusuku- Shimoji	region	Yaeyama
Arch. Jap	archaic Japanese	language	
Arikawa	Arikawa	region	Kyushu
Ashikaga	Ashikaga	region	Kantō
Awa	Awa (syn. Bōshū)	region	Kantō
Bōshū	Bōshū (syn. Awa)	region	Kantō
Bungo	Bungo	region	Kyushu
Bura	Bora	region	Miyako
Butsuruishōkō	<i>Butsurui Shōko</i>	source	dictionary (Koshigaya 1986, cf. 1.3.1.2.1.)
Ćiŋ	Kin	region	Kunigami
Ch/Chin	Chinese	language	
Classic Jap	classical Japanese	language	
Com	common	region	Miyako
dial	dialect	modifier	
Echigo, Iwafune-gun, округ. Murakami	the area of Murakami in the Iwafune district, Echigo province	region	Hokuriku
Era	Okinoerabu	region	Amami
Ff/Ffima	Kurima	region	Miyako
Fukue	Fukue	region	Kyushu
Fukuoka	Fukuoka	region	Kyushu

Fumn/Fumnaka	Kuninaka	region	Miyako
Gusikubi	Gusukube	region	Miyako
Hamanoura	Hamanoura	region	Kyushu
Hanizi	Haneji	region	Kunigami
Hatagun	Hata district	region	Shikoku
Hate	Hateruma	region	Yaeyama
Hato/Hatoma	Hatoma	region	Yaeyama
Higo	Higo	region	Kyushu
Hira	Hirae	region	Yaeyama
Hirasaki	Hirasaki	region	Tōhoku
Hiroshima/Hiroshima 倉橋島	Kurahashi island in Hiroshima Prefecture	region	Chūgoku
Hirošimaken	Hiroshima Prefecture	region	Chūgoku
Hiyo	Hiyoshi	region	Kyushu
Hizen	Hizen	region	Kyushu
Hyūga	Hyūga	region	Kyushu
I/Izima	Ie (island)	region	Kunigami
Ibukizima, prov. Sanuki	Ibuki island in the Sanuki province	region	Shikoku
Ik/Ikima	Ikema	region	Miyako
(o.) Iki/Ikinoshima	Ikino (island)	region	Kyushu
Ir/Irav	Irabu	region	Miyako
Irav-Nakaci	Irabu-Nakachi	region	Miyako
Iri/Irimudi/Iriomote	Iriomote	region	Yaeyama
Irohaziruišo	<i>Iroha Jiruishō</i>	source	dictionary (cf. 1.3.1.2.7.)
Ise	Ise	region	Tōkai
Išigaki/Ishi/Ishigaki	Ishigaki	region	Yaeyama
Ito/Itoman/Itoman	Itoman	region	Okinawa
Iwami	Iwami	region	Chūgoku
Iwate	Iwate	region	Tōhoku
Izumo	Izumo	region	Chūgoku
Jap	Japanese	language	
Jap. class	classical Japanese	language	
Kagoshima	Kagoshima	region	Kyushu
Kainanšōki	<i>Kainan Shōki</i>	source	Yanagita

			1925 (cf. 1.3.1.1.3.)
Kanazawa	Kanazawa	region	Hokuriku
Kakeroma- <i>zima</i> , 鎮西村、字於齋	Osai settlement in Chinsei village, Kakeroma	region	Amami
Kaz/Kazm	Karimata	region	Miyako
Kazusa	Kazusa	region	Kantō
Ki:	Kii Peninsula	region	Kansai
Kikai/Kikaiga <i>shima</i>	Kikai	region	Amami
Kitatsugaru	Kita Tsugaru (Northern Tsugaru)	region	Tōhoku
Kōbe	Kobe	region	Kansai
Koha/Kohama	Kohama	region	Yaeyama
Kojiki	<i>Kojiki</i>	source	chronicle (cf. 1.3.1.3.2.)
Kongokenshu/Koŋgōkenshū/Konkō/ Konkokenshu/ Konkōkensū/Konkōkenshū/ Koŋkōkenshū	<i>Konkō Kenshū</i>	source	dictionary (Hokama 1970, cf. 1.3.1.2.2.)
Koni	Koniya	region	Amami
Kōyama в 南隅	Kōyama in Nangū	region	Kyushu
Kōzuke	Kōzuke	region	Kantō
Kume-mura	Kume village	region	Okinawa
Kuŋ	Komi village on the Iriomote island	region	Yaeyama
Kuro/Kuro <i>shima</i> /Kuroshima	Kuro (island)	region	Yaeyama
Ku ^z i	Kushi	region	Okinawa
Kuŋz̄aŋ/Kuŋz̄aŋ	Kunigami	region	Kunigami
Kyōto	Kyoto	region	Kansai
Makurano sōshi	<i>Makura-no sōshi</i>	source	literary work (cf. 1.3.1.3.5.)
Manyoshu/Mannyoshū	<i>Man'yōshū</i>	source	poetry collection (Takagi et al. 1957,

			cf. 1.3.1.3.5.)
Minami Matsuura (gun)	Minami Matsuura district	region	Kyushu
Macuura	Matsuura	region	Kyushu
Miiraku	Miiraku in Minami Matsuura	region	Kyushu
Min/Minna	Minna (island)	region	Miyako
Miyagi	Miyagi	region	Tōhoku
Miyagiken, 北	northern part of the Miyagi prefecture	region	Tōhoku
Miyazakiken	Miyazaki Prefecture	region	Kyushu
Mucu	Mutsu	region	Tōhoku
Muutubuu	Motobu	region	Kunigami
N/Na/Naφa	Naha	region	Okinawa
Naćizij/Na:ćizij	Nakijin	region	Kunigami
Nag/Nagah	Nagahama	region	Miyako
Nago/Naguu	Nago	region	Kunigami
Nagoja	Nagoya	region	Tōkai
Nakaci	Nakachi	region	Miyako
Nakasuzi	Nakasuji	region	Miyako
Nantōyaegaki	<i>Nantō Yaegaki</i>	source	dictionary (Yamauchi 1934, cf. 1.3.1.1.13.)
Nase	Naze	region	Amami
Nisib/Nisibaru/Nisib/Nisibaruu/Nishib	Nishihara	region	Miyako
(Miyazakiken) Nishi Usuki gun	Nishi Usuki district (Miyazaki Prefecture)	region	Kyushu
Nisizatu	Nishizato	region	Miyako
Noto	Noto	region	Hokuriku
Nubari	Nobaru	region	Miyako
Nubarigusī	Nobarugoshi	region	Miyako
Nuz/Nuzak ^s i	Nozaki	region	Miyako
old	archaic language, old	modifier	

	language		
Ō:zimi	Ōgimi	region	Kunigami
Ōita-ken/Ōitaken	Ōita Prefecture	region	Kyushu
Okierabu	Okinoerabu	region	Amami
Okinawa	Okinawa main island	region	Okinawa
Ōmi	Ōmi	region	Shikoku
Omoro	<i>Omorosōshi</i>	source	Ryukyu Kingdom songs collection (Torigoe 1968 ff., cf. 1.3.1.3.1.); Roman numbers refer to the volume and Arabic numbers refer to the poem
Ōsaka	Osaka	region	Kansai
(Amami) Ōshima/Ōshima	Amami Ōshima	region	Amami
Ōsumi	Ōsumi	region	Kyushu
Otari	Otari	region	Tōhoku
Ōu	Ōuchi	region	Kyushu
Panari ²⁰⁸ Aragusiku, Kanzi 上地	Aragusuku-Kamiji	region	Yaeyama
Pateruma/Paterōma	Hateruma	region	Yaeyama
Poet	poetry (song) language	modifier	
Ps	Hirara	region	Miyako
Rigenšūran	<i>Rigen Shūran</i>	source	dictionary (cf. 1.3.1.2.9.)
Rk	kingdom Ryukyuan	language	
Ruizumeigiśō	<i>Ruiju</i>	source	dictionary

²⁰⁸ In some Yaeyama ethnolects, *panari* means ‘Aragusuku island’.

	<i>Myōgisho</i>		(Masamune 1981, cf. 1.3.1.2.6.)
Ryōjinchō	<i>Ryōjin Hishō</i>	source	poetry collection (cf. 1.3.1.3.8.)
Sa	Sawada	region	Miyako
Sado	Sado	region	Hokuriku
Saga	Saga	region	Kyushu
Sanskr	Sanskrit	language	
Sarah	Sarahama	region	Miyako
Satsuma/Sacuma	Satsuma	region	Kyushu
Senchūwamyō	<i>Senchū Wamyō Rujūshō</i>	source	dictionary (cf. 1.3.1.2.5.)
Sīm/Sīmazī	Shimajiri	region	Miyako
Sī/Sīmuzī	Shimoji	region	Miyako
S/Ś/Su/Śuji/Śuri/Sh/Shu/Shuri	Shuri	region	Okinawa
Śinsū	Shinshū	region	Tōhoku
Śinsū-Otari/Śinsū, Otari	Otari in the Shinshū area	region	Tōhoku
Shakotan	Shakotan	region	Hokkaido
Shigaku	<i>Shigaku</i>	source	journal (cf. 1.3.1.1.2.)
Shikoku	Shikoku	region	Shikoku
Shizuoka(-shi)	Shizuoka	region	Tōkai
Shimane	Shimane	region	Chūgoku
Shōnai	Shōnai	region	Tōhoku
Ta/Tar/Tarama	Tarama	region	Miyako
Tajima	Tajima's <i>Miyakojima-no uta</i>	source	song collection (Moromi et al. 2008, cf. 1.3.1.1.1.)
Take	Taketomi	region	Yaeyama
Tanegashima	Tanega (island)	region	Kyushu
Tochigiken Ashikagafukin	Ashikaga area in the Tochigi Prefecture	region	Kantō
Toku	Tokuno	region	Amami

	(island)		
Tōkyō	Tokyo	region	Kantō
Tosa	Tosa	region	Shikoku
Toyama	Toyama	region	Hokuriku
Tsugaru	Tsugaru	region	Tōhoku
Tsurezuregusa	<i>Tsurezuregusa</i>	source	literary work (cf. 1.3.1.2.2.)
Ui	Uechi	region	Miyako
Umuru	<i>Omorosōshi</i>	source	Ryukyu Kingdom songs collection (Torigoe 1968 ff., cf. 1.3.1.3.1.)
Unna	Onna	region	Kunigami
Upura	Ōura	region	Miyako
Uwonome	Uonome	region	Kyushu
Uzimi	Ōgimi	region	Kunigami
Wakunkan	<i>Wakun-no shiori (Wakunkan)</i>	source	dictionary (Kotosuga 1777-1805, cf. 1.3.1.2.3.)
Wamyō/Wamyōshō	<i>Wamyō Ruijushō</i>	source	dictionary (cf. 1.3.1.3.4.)
Ya	Yaeyama	region	Yaeyama
Yaku/Yakunoshima	Yaku (island)	region	Kyushu
Yamato	Yamato	region	Amami
Yambaru	Yambaru (northern part of the Okinawa main island)	region	= Kunigami
Yona/Yonaguni/Yunag/Yunaguni/Yunon	Yonaguni	region	Yonaguni
Yoro/Yoron/Yoron	Yoron	region	Amami
Yu/Yunapa/Yunaφa	Yonaha	region	Miyako
アラ	Aragusuku-Kamiji	region	Yaeyama

新城島	Aragusuku	region	Yaeyama
アラ下	Aragusuku-Shimoji	region	Yaeyama
イエ	Ie (island)	region	Kunigami
伊江島	Ie (island)	region	Kunigami
池	Ikema	region	Miyako
イシ	Ishigaki	region	Yaeyama
石垣島	Ishigaki	region	Yaeyama
イシの青	young people in Ishigaki	region-modifier	Yaeyama
イス	Isu	region	Amami
イセ	Izena	region	Kunigami
イト	Itoman	region	Okinawa
イリ	Iriomote	region	Yaeyama
エラ	Okinoerabu	region	Amami
大島	Amami Ōshima	region	Amami
オセ	Osai	region	Amami
信州小谷	Otari in the Shinshū area	region	Tōhoku
恩納	Onna	region	Kunigami
カゴ	Kagoshima	region	Kyushu
カサ	Kasari (Tekebu settlement)	region	Amami
笠利村	Kasari village	region	Amami
カテ	Kadena	region	Okinawa
嘉手納	Kadena	region	Okinawa
上地	Aragusuku-Kamiji	region	Yaeyama
キカ	Kikai	region	Amami
キン	Kin	region	Kunigami
九州の南の端	southern edge of Kyushu ²⁰⁹	region	Kyushu
国頭郡	Kunigami district	region	Kunigami
国頭村	Kunigami village	region	Kunigami
国頭村安波	Aha area in the	region	Kunigami

²⁰⁹ Possibly referring to the Ōsumi Peninsula. Cp. Yanagita 1925:336.

	Kunigami village		
国頭村奥	Oku settlement of the Kunigami village	region	Kunigami
久米島	Kume	region	Okinawa
クロ	Kuro (island)	region	Yaeyama
黒島	Kuro (island)	region	Yaeyama
古, 古語	old language, archaic language	modifier	
五島	Gotō Archipelago	region	Kyushu
コニ	Koniya	region	Amami
古仁屋(村)	Koniya	region	Amami
古今著聞集	<i>Kokon Chomonjū</i>	source	collection of tales (cf. 1.3.1.3.6.)
小浜島/小濱島	Kohama	region	Yaeyama
コミナ/コミナト	Kominato	region	Amami
小港(村)	Kominato (village)	region	Amami
混効験集	<i>Konkō Kenshū</i>	source	dictionary (Hokama 1970, cf. 1.3.1.2.2.)
佐賀	Saga	region	Kyushu
サネ	Saneku	region	Amami
静岡	Shizuoka	region	Tōkai
白保	Shiraho	region	Yaeyama
ジツ	Jitchaku	region	Okinawa
周智郡城西村	Shironishi village in the Shūchi district	region	Tōkai
信州北安曇郡小谷	Otari in the Kita Azumi district, Shinshū	region	Tōhoku
シユ	Shuri	region	Okinawa

首	Shuri	region	Okinawa
書記	<i>Nihon Shoki</i>	source	chronicle (cf. 1.3.1.3.3.)
スミ	Sumiyō	region	Amami
住用(村)	Sumiyō (village)	region	Amami
セタ	Setake on the Kakeroma island	region	Amami
節子	Setsuko	region	Amami
節用集	<i>Setsuyōshū/ Setchōshū</i>	source	dictionary (Yosano et al. 1926, cf. 1.3.1.2.8.)
竹富	Taketomi	region	Yaeyama
田島	Tajima's <i>Miyakojima-no uta</i>	source	song collection (Moromi et al. 2008, cf. 1.3.1.1.1.)
タネ	Tanega (island)	region	Kyushu
貞丈雑記	<i>Teijō Zakki</i>	source	collection of essays (cf. 1.3.1.3.7.)
手花部	Tekebu	region	Amami
トク	Tokuno (island)	region	Amami
今帰仁	Nakijin	region	Kunigami
ナゴ	Nago	region	Kunigami
名護	Nago	region	Kunigami
ナセ/ナゼ	Naze	region	Amami
ナハ	Naha	region	Okinawa
南陽高山	Takayama in Nan'yō	region	Tōhoku
ニシカ	Nishikata	region	Amami
ハテ	Hateruma	region	Yaeyama

波照間島	Hateruma	region	Yaeyama
ヒオ	Hioki	region	Kyushu
東方村	Higashigata village	region	Amami
肥後	Higo	region	Kyushu
ヒヨ	Hyō in Kakeroma	region	Amami
ヒラ	Hirae	region	Yaeyama
平得	Hirae	region	Yaeyama
福島県石城郡小名濱村	Onahama village in the Iwaki district, Fukushima Prefecture	region	Tōhoku
福島県磐城国石城郡鮫川村大字木 原田	Settlement Kiharada of the Sanegawa village, Iwaki district, Iwaki province, Fukushima Prefecture	region	Tōhoku
物類称呼	<i>Butsurui Shōko</i>	source	dictionary (Koshigaya 1986, cf. 1.3.1.2.1.)
マエ	Maezato	region	Yaeyama
眞榮	Maezato	region	Yaeyama
ミヤ	Hirara- Miyako ²¹⁰	region	Miyako
宮	<i>Saihō Nantō Goikō</i> by Miyara Tōsō	source	dictionary (Miyara 1980, cf. 1.3.1.1.2.)
本部	Motobu	region	Kunigami
ヤマト	Yamato	region	Amami

²¹⁰ Nevskiy used this label to mark Hirara entries quoted from Miyara (1980). A likely reason why Miyara labeled Hirara as <ミヤ>/miya/ (Miyara 1980:14) is that he chose the Hirara ethnolect as the representative of all the local languages in the Miyako islands, and therefore he referred to Hirara as “Miyako”. In this way, Miyara could also avoid confusion of two different place names with identical initial syllables: Hirara in the Miyako main island and Hirae in the Ishigaki island, the latter indicated by Miyara as <ヒラ>/hira/ (the *katakana* label was borrowed by Nevskiy in the *Materials*, too).

大和村	Yamato (village)	region	Amami
ヤラ	Yara	region	Kunigami
ヨナ	Yonaguni, Sonai village	region	Yonaguni
與那国島	Yonaguni (island)	region	Yonaguni
ヨロ	Yoron	region	Amami
俚言集覧	<i>Rigen Shūran</i>	source	dictionary (cf. 1.3.1.2.9.)
和訓栞	Wakun-no shiori	source	dictionary (Kotosuga 1777-1805, cf. 1.3.1.2.3.)
和名抄/和妙抄	<i>Wamyō Ruijushō</i>	source	dictionary (cf. 1.3.1.3.4.)
Буцуруисёко	Butsurui Shōko	source	dictionary (Koshigaya 1986, cf. 1.3.1.2.1.)
детск. язык	child language	modifier	
диалект	dialect (of Japanese)	modifier	
др/древн	older language, archaic language	modifier	
Др. яп.	Old Japanese	language	
Китайск	Chinese	language	
клас	classical language	modifier	
литерат. яз.	literary language	modifier	
Оморо	Omorosōshi	source	collection of songs (Torigoe 1968 ff., cf. 1.3.1.3.1.)
о. Fukue	Fukue island	region	Kyushu

Поэтич	poetry (song) language	modifier	
провинц	province language	modifier	
простолюд	commoner's language	modifier	
разг/ разгов	spoken language (as opposed to poetry)	modifier	
Рк	kingdom Ryukyuan	language	
Совр	modern, prezent-day	modifier	
стар/старин.	ancient language	modifier	
Цугару	Tsugaru	region	Tōhoku
Фукуока	Fukuoka	region	Kyushu
Фукусимакэн, Кōрияма	Kōriyama in the Fukushima Prefecture	region	Tōhoku
Уезд Кунзэҗ	Kunigami district	region	Kunigami
Я/ Яп	Japanese	language	

Appendix 3. Obsolete and non-standard phonetic symbols in the *Materials*

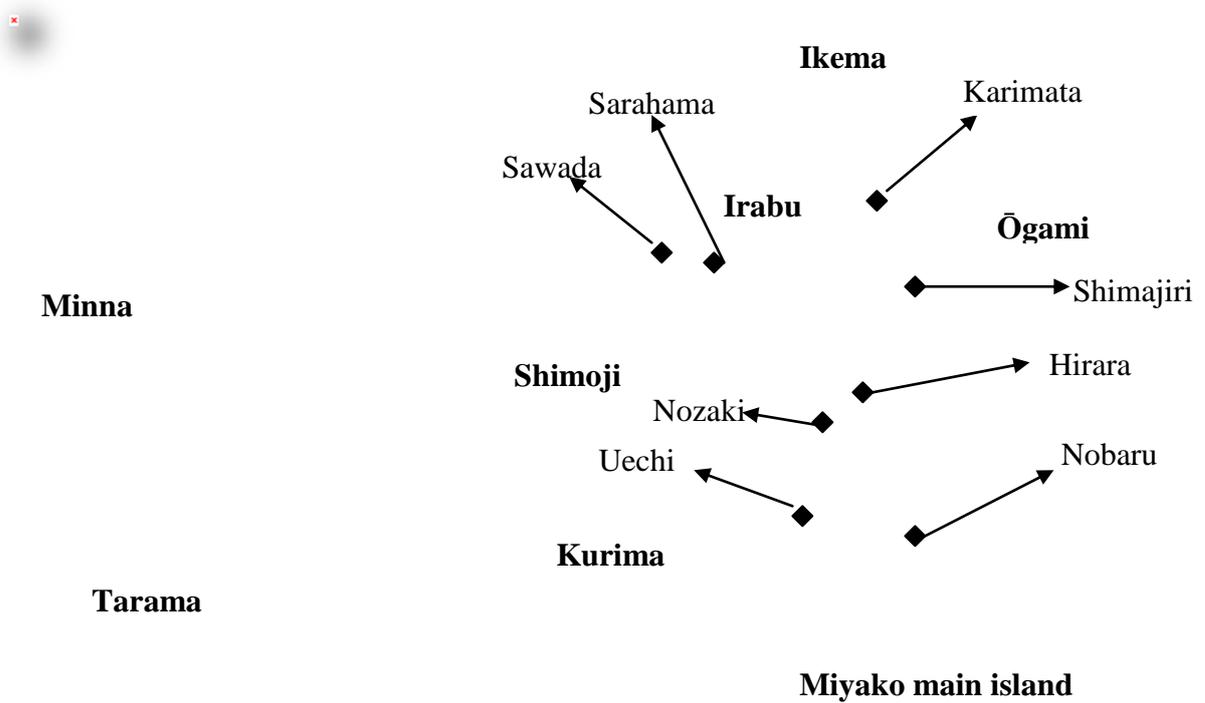
Table A-3. introduces phonetic symbols used by Nevskiy which do not accord with the modern IPA standards (cf. The International Phonetic Association 1999). Some of them were applied by Nevskiy idiosyncratically, while others followed the then-valid IPA standards (Passy and Jones 1912) and since then have become obsolete. For each such symbol, its modern IPA equivalent has been provided. For a discussion of Nevskiy's transcription conventions cf. 1.2.1.

Table A-3. *Obsolete and non-standard phonetic symbols in Nevskiy's notation*

MHN symbol	meaning	modern IPA notation
c	voiceless alveolar affricate	ts
ć	voiceless alveolo-palatal affricate	tɕ
dʒ	long (geminated) voiced alveolar fricative (onset position only)	z:
dʒ̣	long (geminated) voiced alveolo-palatal fricative (onset position only)	z:
ɛ	palatalization (exclusively after bilabial and alveolar stops)	j
ĩ	1) front close apical vowel (for Miyakoan) 2) central close vowel (for other languages)	1) not available; symbol <ɻ> is widely used in Miyakoan studies 2) i
ś	voiceless alveolar fricative	ɕ
tc	long (geminated) voiceless alveolar affricate	ts:
tć	long (geminated) voiceless alveolo-palatal affricate	tɕ
ʋ	bilabial fricative	β
ʒ	voiced alveolar	z

	fricative (onset position only)	
ʒ	voiced alveolo-palatal fricative (onset position only)	ʒ
ʒ̥	voiced alveolo-palatal fricative (if not in the onset position)	ʒ̥
ʲ	palatalization	j
ʔ	glottalization	ʔ
ː	lax vowel/“more open”	depending on the vowel
ˑ	tense vowel/“more close”	depending on the vowel

Appendix 4. A map of the Miyako islands



The map includes place names from Nevskiy's times (therefore Nozaki instead of Hisamatsu), marking the spots considered most important in Nevskiy's 1922-1928 itinerary. Names of the islands have been put in boldface.

Appendix 5. Miyakoan-English wordlist to Nevskiy's Miyakoan dictionary

The present wordlist functions as an index to MHN – the Nevskiy 2005 facsimile edition of the *Materials*. It has been previously released in the form of an electronic preprint as Jarosz 2014.

The wordlist was prepared by applying the Flex tool developed by the Summer Institute of Linguistics (<http://fieldworks.sil.org/download/>). At the same time, the wordlist serves as an index of entry words featured in MHN, along with some basic data concerning each item. It includes 5,830 entry words translated into or explained in English.

Apart from the very few instances in which Nevskiy himself originally supplied an English gloss to a Miyakoan entry word, the index results from this author's own research and translation. Also in places where a blank space follows the entry word (i.e. no explanation in any metalanguage has been provided) or the information provided is insufficient or irrelevant for establishing the semantics, this author tried to explain the entry word in question, even partially, by consulting other sources: different parts of MHN, different works by Nevskiy, or different publications on the Miyako islands. In those cases when the meaning still could not be even as much as approximated, it has been qualified as *unknown*. Where the meaning seemed somewhat inferable, but still difficult to pinpoint, the label *unclear* was used.

The wordlist has the following structure: **entry word** (in bold, original transcription) – lexical category (abbreviated) – translation/explanation – original page in MHN (the first digit, 1 or 2, refers to the volume of MHN, and the number after the colon refers to a specific page, thus for example “2:45” indicates that an entry can be found on page 45 of volume 2) – lexical label, if the entry has one (cf. Appendix 2).

Ordering of the index follows the Latin alphabet. Consequently, <c>-initial entries can be looked up between and <d> (and not <t> and <u>, as in MHN), while <3>-initials occupy the final part of the index. Characters without diacritics are given priority before characters with diacritics; letters not found in the basic Latin inventory are placed last in the order. Letters followed by Nevskiy's length marking colon <:> are given priority over letters without length marking.

Due to several processing shortcomings, words in the notation of which Nevskiy used upper index characters (which is most often related to the presence of the apical vowel [ɿ] in sound sequences transcribed in MHN as <p^si>, <k^si>, <b^zi>, <g^zi>) have lost the upper index vs. normal size distinction. Since Nevskiy himself did not always apply the upper index notation strategy consistently, it has not been considered a major flaw. Nevertheless, those readers who are interested in the original notation form of MHN words are encouraged

to always consult also MHN itself (Nevskiy 2005 or Nevskiy 2013 – or the transcript available with the present thesis).

If a given entry has got no lexical label (“bracket”) in MHN, it is marked in the index as *unspecified*. Nevertheless, if the entry explanation in MHN contains some information on the areas/domains of usage of the word in question, this information has still been incorporated into the wordlist²¹¹. When there is no explicit information on the region in the description of the entry, but the information can be inferred from elsewhere, the region is described as *unspecified, most likely XYZ*. Furthermore, entries based on Tajima’s *Miyakojima-no uta* (Moromi et al. 2008, cf. 1.3.1.1.1.), if not indicated otherwise, have been labeled roughly as *unspecified poetry*, which results from a general assumption that Tajima’s research concerned traditional Miyakoan songs.

If an MHN entry has two or more forms, they are considered as variants. In such cases, one variant is equipped with full lexicological information as well as information on its variants, while variant forms refer just to that one basic variant, with no further information supplied unless there are differences in the data involving the variant forms (such as the region label or page number).

The wordlist also provides information on the following lexical relations between selected entry words: synonym, antonym, whole-part, generic-specific. Among these, only some of the synonyms had explicitly been indicated by Nevskiy in MHN. Other relations have been identified and indicated independently by this author.

The two tables below explain abbreviations as used in the wordlist. Table A-5-1. refers to lexical categories (in principle, classification is compatible with the analysis proposed in the section 2.3.3. of this volume), and Table A-5-2. to lexical relations. For the abbreviations used in the definitions cf. the List of abbreviations in the beginning of the present volume. For the interpretation of obsolete and non-standard phonetic notation cf. Table A-3 in Appendix 3.

Table A-5-1. *Lexical categories in Appendix 5*

abbreviation	category	remarks
adj	adjective	includes bound and reduplicated forms
adv	adverb	uninflected verb modifiers
clf	classifier	bound forms combinable with numerals

²¹¹ A good example is the entry **a** ‘I, me’. In MHN, regions covered by this word are not specified by any “bracket”, but in the explanation part of the entry it is stated explicitly that the word in question is used in Tarama and in Hirara outskirts. Furthermore, those “Hirara outskirts” can be estimated to refer to Shimoji and Karimata, given the “brackets” attached to a related entry, **a-ga** ‘mine’.

int	interrogative	a subcategory of nouns, “question words” which take on the wh-interrogative focus marker
interj	interjection	
mim	mimetic	
n	noun	
nmn	nominal	have a limited case paradigm when compared to nouns, cannot become subject nor object of a clause
nmr	numeral	bound forms combinable with classifiers
place	place name	a semantically motivated subcategory of nouns
pro-form	pro-form (= pronoun)	a subcategory of nouns
propn	proper name	a semantically motivated subcategory of nouns
v	verb	

Table A-5-2. *Lexical relations presented in Appendix 5*

abbreviation	relation
ant	antonym
gen	general (as opposed to specific)
pt	part (as opposed to whole)
spec	specific (as opposed to general)
syn	synonym
wh	whole

Moreover, lexical units preceded by a hyphen <-> indicate a suffix, those followed by a hyphen indicate a prefix, and those preceded by an equation mark <=> indicate a clitic. An asterisk <*> implies a bound word form. Entry units not marked for any of the above are considered independent word forms. This analysis is independent of Nevskiy’s and sometimes does not match the MHN notation (as in the instances when Nevskiy did not mark an affix with a hyphen).

As a final notice, this author is aware of the many shortcomings on different levels, concerning both interpretations of the semantics and linguistic analysis, that this wordlist/MHN index inevitably has. A more accurate version of the wordlist will have to wait until a more focused future research.

A

- a-ga** *pro-form* I (1SG-NOM); my, mine (1SG-GEN) 1:13 Tarama, Shimoji, Karimata
- a-sa** *n* father (appellative used by the children) 1:60 Hirara, Sarahama
- a:**, *interj* ah 1:01 common
- a:**, *n* foam 1:01 Hirara
- a:**, *n* millet *syn:* [awa](#). 1:01 common
- a:**, *pro-form* I *syn:* [an](#). 1:01 Hirara poetry, Hirara outskirts (most likely Shimoji, Karimata) and Tarama
- a:bjǝzi** *n* big 1:02 Nozaki
- a:buku** *n* foam 1:02 Hirara
- a:bzi** *n* an abalone 1:02 Hirara
- a:ćika:** *adv* if that's the case, if so 1:75 Hirara
- a:da:ra** *n* a sack of millet 1:04 common
- a:dani-bukuru** *n* a sack made of millet seeds 1:04 Sawada
- a:duran'a:** *nmn* so much, to that extent 1:04 Nozaki
- a:gu** (ajagu,) [ajagu](#).
- a:guru** *n* millet straw (used like firewood) 1:18 Sawada
- a:i** *interj* no, don't want to 1:18 Hirara
- a:juv** *n* millet gruel 1:24 Hirara
- a:kalzzara** *n* a sickle with short handle and blade, used for cropping millet 1:26 Sawada
- a:ma** (a:mma,) *n* grandma 1:36 Hirara (common people's language)
- a:manca:** *n* hermit crab *syn:* [amam](#). 1:117 unspecified
- a:maŋŋu:** *n* the ancient past, the reign of gods 1:117 unspecified
- a:mma**, [a:ma](#)
- a:mma**, *n* a wet nurse *syn:* [cišanna](#). 1:43 Hirara
- a:nu:z** *n* boiled millet *syn:* [a:ùbaŋ](#). 1:51 Hirara
- a:puz** *n* year's first crops of millet, which are offered to the gods 1:52 Hirara
- a:sa** *n* sea lettuce 1:60, 1:61 Hirara, Sawada
- a:sǝ**, *v* to put sth together, to make something match (causative form of the verb o:) 1:67 Hirara
- a:sǝ**, *n* a lined, layered everyday outfit 1:67 Hirara
- a:ši** *n* a small species of fish 1:66 Hirara
- a:sǝ-gziŋ** *n* a lined, layered everyday outfit 1:67 Hirara
- a:sida** *n* wooden clogs 1:67 Sawada
- a:simiz**, *v* to make someone argue (causative form of the verb o:) 1:68 unspecified
- a:simiz**, *v* to make someone do (causative form of the verb o:sǝ) *gen:* [asǝ](#). 1:68 unspecified
- a:ti** *nmn* too much *syn:* [ammadi](#). 1:72 Hirara, Sawada, Kuninaka, Uechi
- a:ùbaŋ** *n* boiled millet *syn:* [a:nu:z](#). 1:76 Sawada
- a:z**, *v* to say *spec:* [azzasǝ](#), [azzama:z](#); *syn:* [z:](#). 1:79 Hirara, Sawada, Sarahama, Uechi

a:z, *n* ant 1:80 *Hirara, Uechi*
a:z, *n* indigo plant 1:80 *Hirara, Sawada*
a:z, *n* sweetfish *syn:* **azzu**. 1:80 *Hirara, Sawada*
a:z, *v* to be 1:80 *Hirara, Uechi*
a:zsu *n* 1the one who exists, the one who has sth (a:z "to be" + nominalizing suffix) 2living people, alive person 3a rich person, somebody who has money and/or resources 1:82 *Hirara*
a:zza *n* grandpa (apellative used by the grandchildren) 1:82 *Hirara*
a:ʒaunau *n* tax collecting of millet, including an indigenous method of counting the millet due per taxed head 1:07 *Sawada*
abarabuni *n* rib 1:01 *Hirara*
abiz *v* to call, to scream 1:02 *Hirara, Shimajiri*
abu *n* a hollow, a pit 1:02 *Nozaki*
abuka *place* Abuka 1:02 *Tarama*
abupazi *n* a hornet 1:03 *Hirara*
abuyama *place* Abuyama, a settlement in Nishi Nakasone 1:03 *Hirara*
aca *nmn* tomorrow 1:75 *Hirara, Sawada*
aca-ga-ju: *n* tomorrow night 1:75 *Hirara*
***aci** *adj* hot 1:75 *Hirara*
aciṃa:z *v* to gather, to be gathered 1:76 *Hirara*
aciṃama: *place* Atsimama, a settlement in the Nishizato village, *Hirara* 1:76 *Hirara*
aciṃama:z utaki *propn* a shrine in the Nishizato village, *Hirara* 1:76 *Hirara*
aciṃi:z *v* to gather (something) 1:76 *Hirara*
aciṣa *n* hotness 1:76 *Hirara*
ada *n* harm, in vain 1:03 *Hirara*
-ada *n* interrogative suffix 1:03 *Sarahama*
adalma *place* Adalma (appears in the song about Bunagama) 1:03 *Tarama*
adam *n* the tree pandanus liukiensis 1:03 *Hirara*
adam-gi: *n* pandanus tree 1:04 *Hirara*
adamba *n* leaves of the pandanus 1:03 *Hirara*
adamba-mussu *n* a mat from pandanus leaves 1:04 *Hirara*
adan-jama *n* a pandanus grove 1:04 *Tarama*
adanasj *n* aerial roots of the pandanus 1:04 *Hirara, Uechi, Sawada*
adaṇṇa-utaki *propn* name of an utaki (local shrine) 1:04 *Irabu-Nakachi, Sawada*
adaṇṇa: **adaṇja:**
adaṇja: (adaṇṇa:) *place* a place name which appears in a song about a female warlord (aji) 1:04 *Tarama*
adu *n* a heel 1:05 *common*
adʒa *n* side, sideways, a deep province, a ridge 1:04 *Hirara*
afuksj *n* yawning 1:12 *Hirara*
afuta *n* garbage 1:12 *Tarama*
aga *interj* oh, ouch 1:13 *Hirara*
aga sum'a: jo: *interj* refrain (hayashi) of the epic song *Kazmata-nu Isamiga* 1:14 *Karimata*

aga:ŋŋa: *n* eastern house (appears in a folk tale) 1:14 Sawada
***aga:ta** *adj* far, far away 1:14 common
aga:z, *v* to get up, to rise 1:15 Hirara, Shimoji
aga:z, *n* east 1:15 Hirara
agai *interj* oh, oh dear 1:13 Hirara
agai-nu-utaki *propn* "Eastern Shrine", a shrine in the eastern part of the Nishihara village 1:13 Nishihara
agai-tandi *interj* oh? really? 1:13 Hirara, Shimoji
agai-tautu *interj* damn! (expresses irritation or fear) 1:13 Ikema
agal-ti: (agarasimiz) *n* "eastern hand", one of the three local administrative district known as ti: "hand" (cf.) *gen:* **ti:**. 1:13 Sawada
agarasī *v* causative form of the verbs agaz and agiz (cf.) 1:14 unspecified
agarasimiz **agal-ti:**
agari-ućiz **agazzućiz**
agaz-nakazuni *place* the village of Higashi Nakasone 1:16 Hirara
agazga:ni *place* Agazgaani, one of the settlements in Higashi Nakasone 1:16 Hirara
agazga:ni satu *place* a settlement in Higashi Nakasone, Hirara 1:15 Hirara
agazga:ni upu:ja *propn* "The Big Lord of Agazgaani", name of one of the old rulers 1:15 unspecified
agazzatu (agaz3atu) *place* "eastern village", supposedly a place name on the Ishigaki island (Yaeyama) 1:16 Hirara
agazzatu mnaka *n* "the very middle of the Eastern Village"; a lullaby reportedly imported from the Ishigaki island 1:16 Hirara
agazzućiz (agari-ućiz) *v* to rise and fall (about a curvy seashore) 1:17 unspecified
agaz3atu **agazzatu**
agimasī *place* Agimasi, a settlement and a household in Nikawadori village, Hirara 1:17 Hirara
agiśu *n* high tide 1:17 Kurima
agiz *v* to raise 1:17 Hirara
agu *n* 1a friend, an ally, you (affectionate reference to young people or people of the same age); 2a man of the same age (Hirara only) 1:17 Hirara, Sawada, Tarama
aha *interj* ah, yes, indeed 1:18 Hirara
ahamal **asama:z**
ahu:di **asu:di**
ahuda *v* not doing, without doing (ahi?-NEG.MED) 1:68 Sawada, Sarahama
ai, while, between 1:18 Hirara
ai, *pro-form* mesial demonstrative pronoun 1:18 Sarahama
ai- *v* > *v* verbal prefix expressing reciprocation 1:20 common
-ai *n* > *n* appellative (vocative) suffix attached to names or deictic nouns 1:18 Hirara, Shimoji
ai-nu *pro-form* like that, mesial demonstrative-GEN 1:20 Sawada
ai-utiz *v* to fall together 1:21 Hirara
aicī *n* wooden hammer *syn:* **aia-3īcī**. 1:21 Hirara
aida *nmn* between, while 1:19 Tarama

aijasītar'a:du (asītar'a:du) and so, consequently,
 then *syn:* [asītar'a:du](#); *syn:* [aijasītiga:du](#). 1:20 Sawada
aijasītiga:du, (aijasītiga:du,) and so, and then *syn:* [aijasītar'a:du](#). 1:20 Sawada
aijasītiga:du, [aijasītiga:du](#)
aiji: (du) like that 1:24 Sawada
aimaki-midumva *n* crazy woman 1:20 Hirara
aizu: *n* vegetables with traditional cuisine dressing (Jap. aemono) 1:20 Hirara,
 Sawada
aja *n* pattern, ornament 1:21 common
aja-bača [ajabasi](#)
aja-bù: *n* a man's sash for everyday use 1:21 Sawada
aja-dumu *n* adorned (= beautiful) stern 1:21 Nishihara
aja-ul-m:ta *n* a kind of berry 1:23 Sawada
aja-uz *n* twill, twilled fabric 1:24 Hirara
aja-zīcī *n* wooden hammer *syn:* [aicīcī](#). 1:22 Sawada
ajabasi (aja-bača) *n* butterfly 1:21 Hirara, Sawada
ajagu, [a:gu](#)
ajagu, (a:gu) *n* songs, especially traditional local songs 1:22 Hirara, Irabu, Sawada
ajaka:z [ajo:ka:z](#)
ajanum *n* the bed-bug 1:23 Sarahama
ajapinza *n* a kind of goat, also known as katapagzī pinza (cf.) 1:23 Hirara
ajasabzī *n* a kind of cloth 1:23 Hirara
***ajasī** *adj* suspicious, omnious 1:23 Hirara
ajo:ka:z (ajaka:z) *v* to share someone's happiness 1:24 Hirara
ak'a:da *n* a broker 1:25 Hirara
aka, *n* head hair 1:25 Sawada
aka, *n* a wound 1:25 Hirara
***aka**, *adj* red *spec:* [aka:ka](#). 1:24 common
aka-b'a *n* a subspecies of kite 1:25 Uechi
aka-bana (akabana-gi:) *n* China rose, Hibiscus rosa sinensis 1:25 Hirara, Sawada
aka-cī *n* blood (lit. "red blod") 1:29 common
aka-gani *n* copper 1:26 Sawada, Sarahama
aka-gu *n* a newborn, an infant *syn:* [akanga](#); *syn:* [akavva](#). 1:26 Hirara, Sawada
aka-iravcī *n* a species of poisonous fish *syn:* [akanazzu](#). 1:26 Ikema
aka-iru *n* red color 1:26 Shimajiri
aka-misī *n* red rice 1:27 Uechi
aka-munu *n* riddle *syn:* [akasi-munugatal](#). 1:27 Sawada
aka-na: *n* Perilla nankinensis, the shiso herb 1:27 Hirara
aka-tangassa *n* a subspecies of the castor oil plant 1:28 Sawada
aka-tūkara *n* a subspecies of non-poisonous snake 1:29 Hirara
aka:ka *adj* very red (reduplicated form of aka) *gen:* [*aka](#). 1:26 Hirara
aka:z, *n* 1the light 2paper sliding door 1:30 Hirara, Uechi
aka:z, *n* an ant (lit. "red ant") 1:30 Hirara, Uechi
***aka:z**, *adj* bright *spec:* [akazzaka:z](#). 1:30 Hirara
akabana-gama *n* a species of flowers used by children as toys 1:25 Sawada

akabana-gi: [aka-bana](#)

akabaso: *n* banana tree with a red stem, a subspecies of jamatu baso:
(cf.) 1:25 *Hirara*

akabata-ul *n* watermelon 1:25 *Sawada*

akabuka *n* period 1:25 *Sarahama*

akacīcī-nu cītū-gama *n* the moon at the dawn (diminutive) 1:29 *Sawada*

akaciḡsī *n* the dawn 1:29 *Hirara*

akada-gi: *n* a kind of tree used to make canes *syn:* [gus'am-gi:](#) 1:25 *Tarama*

akafunari *v* become red.MED 1:25 *Hirara*

akagan *n* a species of crabs 1:25 *Sawada*

akagasa *n* the measles *syn:* [puniburijam](#). 1:26 *Hirara*

akajū *n* a species of fish 1:26 *Sawada*

akam becoming red 1:27 *Hirara*

akamaćafugi: *n* parasol leaf tree, Macaranga Tanarius *syn:* [ūk'uba:](#) 1:27 *Sawada*

akamaz *n* red rice 1:27 *Hirara*

akamna *n* a species of shellfish 1:27 *Sawada*

akamunu-dani *n* riddle *syn:* [akasi-munugatal](#). 1:27 *Nishihara*

akanaba *n* red moss covering stones piled around a household; supposedly an omen of death or misfortune 1:27 *Hirara*

akanazzu *n* a species of poisonous fish *syn:* [aka-iravci](#). 1:27 *Hirara*

akaniku *n* Japanese dodder, Cuscuta Japonica 1:27 *unspecified*

akanga *n* a newborn, an infant *syn:* [aka-gu](#); *syn:* [akavva](#). 1:27 *Hirara*, *Irabu*

akapa:3a *n* spider mite, Tetranychidae 1:28 *Hirara*

akapagi *n* fissured skin 1:28 *Hirara*

akapsiḡsī *n* head wound 1:27 *Hirara*

akar'a:zzagama *n* the Moon's messenger from the legend about the water of rebirth (meaning not inferable from the Materials, explained in the Tsuki-to fushi paper) 1:28 *Hirara*

akara-tumu-gani *n* a god worshipped in the P'a:3i-utaki (cf.) of the Irabu island 1:28 *Irabu*

akasa *n* a child born out of wedlock 1:28 *Hirara*

akasi *v* to uncover, to expose 1:28 *Hirara*

akasi-munu-banasī *n* riddle *syn:* [akasi-munugatal](#). 1:28 *Hirara*

akasi-munugatal *n* riddle *syn:* [akamunu-dani](#); *syn:* [aka-munu](#); *syn:* [akasi-munu-banasī](#). 1:28 *Tarama*

akata *n* the front entrance (to a house) 1:28 *Sawada*

akatanu jaduyci *n* entrance to the representative chamber (icibanza:, cf.) of the house 1:28 *Sawada*

akatul *n* basket used for pouring dirty water out of the boat 1:29 *Sawada*

akauci *n* 1 the shape of the mouth with the corners down when imitating a crow's cawing 2a loud, talkative person 1:29 *Sarahama*

akaudati-uja *propn* an unspecified ancestor who has his grave in the village Nozaki 1:29 *unspecified*

akaumaci *n* fire (lit. "red fire") 1:30 *Hirara*, *Uechi*

akaupuni *n* carrot 1:30 *Uechi*

akavva *n* a newborn, an infant *spec:* [akavva-gama](#); *syn:* [aka-gu](#); *syn:* [akanga](#). 1:30 Hirara, Tarama

akavva-gama *n* a newborn, an infant (diminutive) *gen:* [akavva](#). 1:30 Hirara, Tarama

akazzaka:z *adj* very bright (reduplicated form of aka:z - cf.) *gen:* [*aka:z](#). 1:30 Hirara

akazara *n* a species of fish 1:25 Sawada

akaziŋgi *n* Ficus wightiana tree 1:25 Hirara

aki [aksī](#)

aki-mišiz *v* to open up and show 1:32 Hirara

aki:z *v* to open sth up 1:33 Hirara, Irabu

akičaru-gama *n* early morning (diminutive) 1:32 Sawada, Irabu

akisara (akišara) *n* the dawn, early morning 1:32 Hirara

akišara [akisara](#)

akiti: *n* next year 1:32 Sawada, Irabu

akizi *n* dragonfly *syn:* [b'u:sùm](#). 1:31 Hirara (archaic)

ako:gi(:) *n* a subspecies of the Ficus tree 1:34 Hirara

ako:n *n* sea urchin 1:34 Hirara

ako:sīta *place* a place in Hirara 1:34 Hirara

ako:ta (ako:ta-gama) *n* miss, mademoiselle; used as an appellative towards girls from the local noble class 1:34 Hirara **ako:ta-gama**

ako:ta-gama [ako:ta](#)

aksī, *v* to be opened up, to unfold 1:33 Hirara

aksī, (aki) *n* autumn 1:33 Hirara

aksījasī fickle, easily gets bored 1:33 Hirara

aksīnai *n* trade, merchandise 1:33 Hirara, Nobaru

aksīnai-psītu [aksīnaiša:](#)

aksīnaiša: (aksīnai-psītu) *n* a merchant 1:33 Nobaru

akura gama *nmn* a little bit 1:34 Nozaki

alfu *n* big basket with a lid 1:34 Sawada

alfu(:) *v* to walk 1:34 Sawada

am, *n* a net 1:34 Hirara, Sawada

am, *v* to knit, to braid 1:34 Hirara, Irabu

am, *n* female shaman 1:35 Hirara (archaic)

am, *v* to be (*realis* mood non-past form) 1:36 Hirara, Sawada, Uechi, Tarama

am-di:z *n* woven basket *spec:* [cīna-amdil](#). 1:42 Hirara

am-munu *n* a mat woven from the miscanthus or sugar cane straw 1:44 Sawada

am-ti-juša it is said to be (a hearsay construction) 1:45 Tarama poetry

am(iz) *v* to wash, to bathe, to be showered with 1:43 Hirara

ama-du *n* storm shutters 1:36 Hirara

ama-ga: *place* name of a well 1:37 Tarama

ama-gasī *n* an alcohol beverage produced by fermenting rye gruel with yeast 1:37 Sawada

ama-gui *n* a prayer for the rain conducted by whole community 1:37 Hirara, Sawada

ama-inau [ama-ino:](#)

ama-ino: (ama-inau) *n* a tornado syn: [inau](#). 1:39 Hirara

ama-jul *n* a subspecies of a wild plant; its roots are used as pig's food 1:40 Sawada

ama-kaži *n* rain and wind 1:40 Hirara

ama-kudaz *n* descent from heaven (possibly could mean an inconsiderate order from the local authorities) 1:40 Hirara

ama-mizī *n* sweet water, rain water 1:41 Hirara, Sawada

ama-ŋksī-gami *n* a jar for the sacred wine 1:41 Hirara

ama-ta *adv* a lot 1:41 Hirara

ama-zaki *n* vinegar syn: [pail](#). 1:36 Hirara, Sawada

ama-zīksī *n* a small subspecies of trepang 1:36 Hirara

ama:z, *v* to be too much (of sth) 1:41 Hirara

ama:z, *nmn* too much (of sth) 1:41 Hirara

amagassa *n* white halo around the moon, a sign of upcoming rain 1:37 Hirara

amagur'a: *n* black clouds indicating upcoming rain 1:38 poetry

amai *n* laughter 1:39 Hirara

amaiz *v* to laugh 1:39 Hirara

amam *n* hermit crab syn: [a:manca:](#). 1:40 Hirara, Uechi

amam-buni (amambura) *n* heel (of a foot) 1:40 Sawada, Sarahama

amam-gu: *n* the shell of the hermit crab 1:41 Hirara, Uechi

amambura [amam-buni](#)

amapišinukam *propn* the god of rain 1:41 Hirara (mythological)

amazibu:ku: *n* a great favor 1:41 Hirara

ambai *n* flavor, seasoning 1:42 Hirara

ambuŋ *n* water jug made of clay 1:42 Hirara

amcīffa *place* a place on the Minna island 1:46 Minna

amdi *n* post-measels traces on someone's skin 1:42 Hirara

amgai *n* stirrups 1:42 Hirara

amgasa *n* woven hat, a kind of kuba-gasa (cf.) 1:42 Sawada

ami *n* rain 1:43 common

ami-gama *n* tiny rain (diminutive) 1:43 Hirara

aminutatibuku *n* Heavenly Standing Pike, an artifact in stories (?) 1:43 Hirara

amku:ni *n* birdcage 1:43 Hirara

ammadi *adv* (not) too much syn: [a:ti](#). 1:44 Hirara

ampada *there* 1:44 Tarama

ampù *n* a jar without lid used for storing food, e.g. raw fish 1:44 Sawada

amsari (amssari) *n* a honorific expression referring to a nobleman's wife 1:45 Hirara

amšiz *v* to bathe in sth, to get showered with sth 1:45 Hirara

amssari [amsari](#)

an- (an) unknown 1:46 unspecified

ana *n* hole 1:46 Hirara

ana-cību *n* hole 1:46 unspecified

anči-nu *nmn* like this-GEN, such-GEN 1:51 Hirara

anči(:) (anti:) *nmn* yes, like that, and so 1:50 Hirara

andaki-nu *nmn* so much, to that extent 1:46 Hirara
andun *n* paper lantern 1:46 Hirara
ani *n* older sister 1:48 common
anijumi *n* sister-in-law (brother's wife) 1:48 Hirara
anissu *n* older sister (appellative) 1:48 Hirara
anna *n* mother (appellative used by the children) 1:49 Hirara, Irabu, Sawada
annai *n* introduction, guidance 1:49 Hirara
anti: [anči\(:\)](#)
anši, (aši) *n* aji, Ryukyuan feudal lord *syn:* [bunagu-aši](#). 1:47 Hirara
anši, *v* to say 1:47 Nozaki
aŋ [an-](#)
aŋga *n* 1 older sister (as called by her sisters) 2 middle-aged woman, married woman (Tarama only) 1:47 Hirara, Tarama
aŋjatika: if so, if that's the case 1:48 Tarama
aŋši(:) *nmn* like this, indeed 1:50 Hirara
apa *n* possibly Minous Adamsi fish (gloss uncertain)
apanaksī *v* to look up/above, to raise one's gaze 1:52 Hirara
apar'aga *n* a famous, respectable person 1:51 Ikema
apara-vva *n* a beauty, a beautiful woman *syn:* [aparaga](#). 1:52 Hirara
aparaga *n* a beauty, a beautiful woman *syn:* [ika:gi](#); *syn:* [apara-vva](#). 1:51 Hirara
***ap'ara-gi** *adj* beautiful 1:52 Hirara, Sawada, Sarahama
appsī [asipsī](#)
ara, 1 *adj* new, rough, wild, 2 *n* outside 3 *n* a demon, a ghost 1:52 common
ara, *adv* so, in this case, consequently 1:53 Hirara
ara, *n* the front entrance (to a house) 1:53 Sarahama
ara-dukuma *n* a haunted place 1:53 Hirara
ara-idasi *v* one of the customs related to the wedding 1:54 Sarahama
ara-idiz *v* to go outside 1:55 Hirara
ara-pana-nu *n* the very first 1:56 Karimata poetry
ara-tu *n* coarse ink stone *ant:* [nagu-tu](#). 1:58 unspecified (estimated Karimata poetry)
ara:sī *v* to expose, to put sth into light 1:56 Hirara
arafuni (arauni) *n* a new ship 1:53 poetry language
araga: [araka:](#)
aragan *n* a subspecies of crab 1:53 Sawada
***aragi** *adj* rough, coarse 1:53 Hirara
aragusīku utaki *n* a shrine in the Karimata village, worshipping the goddess Ssutuz Maituz-nu Tsikasa 1:54 Karimata
araja: place Arayaa, a place in Hirara 1:55 Hirara
araka: (araga:) *propn* name of a well 1:55 Sawada
arakaca *n* a kind of grasshopper 1:56 Hirara
arak'ani-nu *nmn* pitch-black 1:55 Sawada poetry
arakin-nu *nmn* for the first time 1:55 Hirara poetry
aran *v* not to be, not to exist; negative non-past form of the verb *a:z* 1:56 unspecified

arara *interj* oh my!, it can't be! 1:56 *Hirara*
arasu: *v* to argue 1:56 *Hirara*
arasi, *v* to sharpen, to grind *syn:* [tugzi](#). 1:56 *unspecified (estimated Karimata poetry)*
arasi, *v* causative form of the verb a:z "to be" 1:56 *unspecified*
arasitiginai *n* a new house, a new household *syn:* [miziginai](#). 1:56 *Hirara*
aratami *n* in the noble class, an official demotion of children born out of wedlock or from a commoner mother in case an authorities' envoy discovered such children had been registered as nobility 1:57 *Sawada*
arauni [arafuni](#)
araz-dama *n* purity, impeccability 1:58 *poetry*
araz-gumi *n* cleansed rice offered to the gods 1:58 *Hirara*
arazatu *place* Arazato, name of a village 1:53 *Hirara*
ari *interj* oh my!, it can't be! 1:58 *Nagahama*
arifuta *n* straw garbage, straw that has been swept off 1:58 *Tarama*
arikaniygi: *n* a species of tree 1:59 *Sawada*
arikuri *n* a dish made of various ingredients (sugar cane, wheat, beans etc.), lit. "this and that" 1:59 *Sawada*
arizi *n* barren field, wasteland 1:58 *Hirara*
aro: *n* a bottomless pit, hell (used paralelly with nizza) 1:59 *Hirara poetry*
aro: *v* to wash 1:59 *Hirara*
aru- *n* > *n* some, certain (used only for nominal modification, possibly a Japanese loan) 1:59 *common*
aru-tuksi *n* at some point, at a certain time 1:60 *Hirara, Uechi, Tarama*
arupsi *n* one day, the other day 1:60 *Hirara*
aruzi *n* lord, owner 1:60 *Hirara, Irabu, Sawada*
asa, *n* morning 1:60 *Hirara*
asa, *n* hemp 1:61 *Hirara*
***asa,** *adj* shallow 1:61 *Hirara*
asa-baz *v* to become low (about the tide) 1:61 *Hirara*
asa-munu *n* breakfast 1:65 *Hirara*
asa-nibo: *n* a late riser 1:65 *Hirara*
asa-parasi *v* to make the tide become low (asapaz-CAUS) 1:65 *Karimata*
asa:sa *adj* very shallow (reduplicated form of asa - cf.) 1:61 *Hirara*
asagi *n* a separate building in noble class households; there live the second and younger sons of the family together with their wives *pt:* [asagi-nu jukani](#). 1:62 *Hirara, Sawada, Sarahama*
asagi-nu jukani *n* mat-covered floor in asagi (cf.) *wh:* [asagi](#). 1:63 *Sawada*
asal, *n* a kind of sea shellfish 1:63 *Minna*
asal, 1*v* to fish, to look for fish and mollusks on the shore 2*n* fishing, fish and mollusk searching upon the shore 1:63 *Sawada, Kuninaka*
asal-ma:l *v* to walk around the shore looking for fish and mollusks 1:64 *Sawada, Kuninaka*
asama:z (ahamal) *v* to do (honorific) 1:64 *Hirara*
asanigara(munu) *n* an early riser 1:65 *Hirara*

aśi, *n* breakfast 1:65 *Irabu, Sawada, Sarahama*
aśi, *n* lunch 1:65 *Hirara*
aśi, *n* sweat 1:66 *Hirara*
aśi-m *n* heat rash 1:66 *Hirara*
aśi:ma:ŋ truth be told..., that's how it is... 1:66 *Kuninaka*
aśifus'uw *n* old skin coming off of one's feet 1:68 *Tarama*
aśikase *n* shackles, fetters 1:66 *Sawada*
aśipsi, (appsī) *n* play, fun, a visit 1:68 *Hirara*
aśipsi, *v* to play 1:68 *Hirara*
aśipssa *n* unclear (formally looks like play.TOP) 1:68 *unspecified*
aśitar'a:du [aijasitar'a:du](#)
aśitar'a:du and so, consequently, then *syn.*: [aijasitar'a:du](#). 1:68 *Sawada*
aśśay *v* to harm, to do wrong 1:68 *Hirara*
assuga *nmn* but, however 1:68 *Sarahama*
asu-da *v* not doing, without doing (asī-NEG.MED) 1:68 *Hirara*
asu:di (ahu:di) *v* let's do (asī-OPT) 1:69 *Hirara*
asī *v* to do *spec.*: [a:simiz.](#) 1:66 *common*
asī *n* leg 1:66 *Tarama*
ata *nmn* tomorrow 1:69 *Tarama*
ata:ma *adv* a moment, a little while, a bit (of time) 1:70 *Hirara*
atabakaz, *adv* for some time, for a while 1:69 *Hirara*
atabakaz, *adv* a little while 1:69 *Sarahama*
ataga (atiga) *n* a backgate, a hidden gate 1:70 *Hirara*
atahfu, *n* a species of bird resembling a cormorant 1:69 *Hirara*
atahfu, *v* to eat to one's heart's content, to eat until one's full 1:69 *Sarahama*
atakacigi: *n* a species of tree, possibly *Kandelia Rheedii* 2:271 *Sawad*
atama *n* head 1:70 *Tarama poetry*
ataraki-nu *nmn* a shame, a waste 1:70 *Nagahama*
***atarasi** *adj* dear, lovely, close to one's heart 1:71 *Uechi, Sawada, Nagahama*
atari-mai *nmn* obvious, clear 1:71 *Hirara*
atatanci-munu *n* a bad-tempered person, someone who easily gets
 angered *syn.*: [tanksimunu](#). 1:71 *Hirara*
ataz *v* to concern sth, to be an equivalent of sth, to hit the target 1:71 *Hirara*
atca *n* wooden clogs 1:73 *Hirara*
atiga, [ataga](#)
atiga, *nmn* so, in this case 1:72 *Sarahama*
atigaiz *v* to watch out for, to take into consideration 1:72 *Hirara*
atina *n* a child *Tarama, Karimata*
atu *nmn* trace, after 1:73 *common*
atu-bzi *n* the last day of the festival of the dead śśugacī (cf.) 1:74 *Sawada*
atu-mi *n* an adopted child, a son-in-law 1:74 *Hirara*
atu-tuzi *n* the next (later) wife *syn.*: [atudumituzi](#). 1:74 *Hirara*
atudumituzi *n* the next (later) wife *syn.*: [atu-tuzi](#). 1:74 *Hirara*
atuduzi *n* a heir, a successor (both male and female) *syn.*: [atutuzi](#). 1:74 *Hirara*
atutuzi *n* a heir, a successor (both male and female) *syn.*: [atuduzi](#). 1:75 *Hirara*

***au *o:**

au-su *n* blue tide 1:77 *Hirara* poetry

au-tabakù *n* a tobacco-like plant growing on tree roots, used as a medicine against ear pain 1:77 *Sawada*

au-taki *n* green bamboo 1:78 *Tarama*

au-tangassa *n* a subspecies of the castor oil plant 1:78 *Sawada*

au-usamunu *n* fish and meat 1:78 *Sawada*

aućuna (aut'una) *n* a green rope 1:78 *Tarama* poetry

auda *n* a conveyance (resembling a palanquin) designed for carrying fertilizers 1:77 *Sawada*

augaj *n* a kind of crab 1:77 *Sawada*, *Sarahama*

augzi, *n* a fan 1:77 *Hirara* poetry, *Karimata* poetry

augzi, *v* to look up 1:77 *Hirara*

aum (o:m) *n* becoming blue 1:77 *Hirara*, *Karimata*

auřpazù: *n* vegetables 1:77 *Sawada*

auřsazi *n* a subspecies of fish 1:77 *Sawada*

aut'una [aućuna](#)

ava [awa](#)

ayři *n* a dyke, a ridge between fields 1:78 *Hirara*

avva *n* oil 1:79 *Hirara*, *Sawada*, *Sarahama*

avva-cĩbu *n* a jar for keeping fat (for kitchen or weaving use) 1:79 *Sawada*

avva-musi *n* aphid, the plant louse 1:79 *Hirara*

avvami *n* a species of a sea creature 1:79 *Hirara*, *Sawad*

avvami: *n* a chatterbox, a talkative person 1:79 *Hirara*

awa (ava) *n* millet *syn:* [a:](#). 1:78 *poetry*

awatiz *v* to panic, to be disorganized 1:78 *Hirara*

azkari:z *v* to be able to walk, to do walking (walk-POT) *gen:* [azksj](#). 1:81 *Hirara*, *Uechi*

azki-iksĩ *v* to walk on foot 1:81 *Uechi*

azksj *v* to walk *spec:* [azkari:z](#). 1:81 *Hirara*, *Uechi*

azksj-paziimi *n* "the first walk", a custom in which on 30th - 40th day after delivery the mother takes her newborn child for a first walk to introduce them to relatives 1:81 *Hirara*

aznupana *n* indigo flowers 1:81 *Hirara*

ařza:, *n* "indigo house", a place where cloth meant to be offered to the kingdom as a form of tax were splash-dyed *pt:* [naka-zumi](#), [uk'u-zumi](#). 1:82 *Sawada*

ařza:, *n* "indigo man", an official responsible for the splash-dyeing of cloth meant as a tax for the king 1:83 *Sawada*

ařza:baci *n* black wasp 1:83 *Hirara*

ařza:ga: *propn* name of a salty-water well in Nishizato, *Hirara* 1:83 *Hirara*

azzama:z *v* to say (honorific) *gen:* [a:z](#). 1:84 *Hirara*

azzasi *v* to make someone say (a:z-CAUS) *gen:* [a:z](#). 1:84 *Hirara*

ařzo: *n* way of talking 1:84 *Hirara*

azzu *n* sweetfish *syn:* [a:z](#). 1:84 *Hirara*

azzumi [azumi](#)

azzumi (azzumi) *n* indigo dyeing 1:81, 1:84 Hirara
az'a *n* a settlement (aza) 1:06 Kurima
aza, *n* older brother (as called by sisters) 1:05 Hirara, Sawada
aza, *n* a bruise, a mole 1:06 Hirara
aza *n* a bruise, a mole 1:06 Sarahama
aza-gama *n* the youngest of older brothers *syn:* [im'a:za](#). 1:06 Hirara
azakuja *n* clam-shell, Tricadna gigas *syn:* [azikaz](#). 1:06 Hirara
azi *n* taste 1:12 Hirara
azi *n* aji, a tradition of tying two ropes made of miscanthus at the household door after a child has been born *spec:* [azi-panasi](#); *syn:* [azi-daki](#). 1:08 Hirara
azi-daki *n* bamboo used for the azi (cf.) in Irabu *syn:* [azi](#). 1:11 Irabu
azi-panasi *n* tearing down the azi (cf.) after ten days since delivery *gen:* [azi](#). 1:11 Kurima
azikaz *n* clam shell, Tricadna gigas *syn:* [azakuja](#). 1:12 Sarahama
***aziima** *adj* sweet 1:12 Hirara
aziima:aziima *adj* very sweet 1:12 Hirara
azimafusa *n* unclear, literal meaning is likely to be "sweet grass" 1:12 unspecified
aziŋ *n* mallet (for the mortar) 1:11 Karimata
azituz the game of cat's cradle 1:12 Hirara
azukuz *n* a species of big sea shellfish *syn:* [nigu](#). 1:12 Hirara
azi [anzi](#)

B

-b'a: [-bɛa:](#)

b'affusī *n* a zebu 1:88 *Hirara*

b'o:ksī *n* illness 1:119 *Hirara*

b'o:ɣ *n* sliding door 1:119 *Hirara*

b'u: *v* to be drunk, to be intoxicated 1:123 *Hirara*

b'u:r'a *n* a drunk, drunk person (both male and female) 1:126 *Hirara*

b'u:sùm *n* dragonfly *syn:* [bi:z](#); *syn:* [akiɕi](#). 1:128 *Sarahama*

b'u:zi-munu *n* a drunk, drunk person (both male and female) 1:130 *Hirara*

b'zza:b'zza: *mim* an onomatopoeia of cicada's sound 1:131 *unspecified*

-ba, *v* > *nmn* conditional and reason marking suffix 1:86 *common*

-ba, [-ba:ja](#)

-ba-mai *v* > *v* even though (conditional suffix + inclusion marker) 1:98 *unspecified*

ba: *pro-form* I (1SG) 1:85 *common*

ba: *n* situation, case, occasion 1:86 *Hirara, Karimata*

ba:fuz *n* mountain (forest?) thieves 1:88 *Hirara*

-ba:ja (-ba.) *v* derived from inflectional suffix -ba (cf.), functions as optative 1:89 *Hirara*

ba:ki *n* bamboo basket without lid 1:95 *Sawada*

=**ba:ki** *n* around, about, only 1:96 *Hirara, Uechi*

ba:z, *v* 1to break, to shatter 2to pound crops (rice, wheat etc.) into flour with a mortar 1:109 *Hirara*

***ba:z,** *adj* bad 1:109 *Hirara*

-ba(:) *n* topic (only after the accusative marker -ju) 1:86 *common*

bab'a: [babɛa:](#)

babɛa: (bab'a:) *n* a species of fish 1:87 *unspecified*

bacami-3in *n* "Sunday"(i.e. one's best) clothes 1:108 *Sawada*

baçi *n* punishment 1:108 *common*

baçiko: *interj* no way!, what a bother! (used as refusal) 1:108 *Nozaki*

bada *n* a valley 1:87 *Nozaki*

=**badu** *n* however 1:88 *unspecified*

bad3o: *v* to gut (fish or meat) 1:88 *Hirara*

bafu *n* spool, a tool used to reel threads that have already dried after the dyeing 1:88 *Hirara, Sawada*

bafusi-3in *n* short outfit worn for the work in the field 1:88 *Sawada*

baga *pro-form* I (1SG-NOM), mine (1SG-GEN) 1:88 *common*

-bai *v* > ??? modality/rhetorical ??? suffix *syn:* [-bana](#). 1:87 *Hirara*

***baka** *adj* young 1:89 *common*

baka-çiksī *n* new moon, young moon, crescent moon 1:94 *Hirara*

baka-gairi *n* being young again 1:89 *Hirara*

baka-gaiz *v* to become young again 1:89 *Hirara*

baka-gzza *n* a species of salamander from the cryptobranchoidea order *syn:* [bakad3a](#). 1:89 *Hirara*

baka-midumva *n* young girl, a virgin 1:90 *Hirara*

baka-miga *n* a virgin 1:92 *Tarama*
baka-mizī *n* "young water", water of rejuvenation (from a legend) 1:90 *Hirara, Tarama*
baka-munu *n* a young person 1:93 *common*
baka-naci *n* end of spring *syn:* [bakanaća](#). 1:93 *Hirara poetry, Tarama poetry*
baka-nisai *n* young person, a young man 1:93 *Hirara*
bakadža *n* a species of salamander from the cryptobranchioidea order *syn:* [baka-gzza](#). 1:89 *Ikema*
bakagam *n* young god 1:89 *Sawada, Irabu-Nakachi*
bakana *n* "young vegetables" (in quotation marks, meaning further unexplained) 1:93 *Sawada*
bakanaća *n* end of spring, possibly a diminutive *syn:* [baka-naci](#). 1:93 *Karimata poetry*
bakariz *v* to part 1:94 *Hirara*
bakasī *n* wine jar, volume 8 gō *syn:* [psītu-bakasi](#). 1:94 *Sawada*
bakassa *n* sneer, ridicule 1:94 *Hirara*
bakaz, *nmn* around, about 1:94 *Hirara*
bakaz, *n* 1parting, goodbye 2after somebody's death, a celebration of relatives and friends before their grave 1:95 *Hirara*
baki:l *v* to divide, to set apart 1:96 *Minna*
bako: *v* to steal, to take away by force 1:97 *Hirara*
baksī *v* to boil, to steam 1:96 *Hirara*
baksī-mizasī *n* a local official, deputy of mizasī (cf.) 1:97 *Hirara*
baksī-mizī *n* a spring 1:97 *Hirara*
baksī-pišša *n* a local official, deputy of pišša (cf.) 1:97 *Hirara*
baksīda *n* armpit 1:96 *Hirara*
baksīda nu-sīta *n* area around (lit. under) the armpit 1:96 *Hirara*
baksīdafsa *n* armpit sweat 1:96 *Hirara*
baksīga: *place* Baksgaa, a settlement in Nikawadori, Hirara 1:97 *Hirara*
bakurau-munu *n* a liar 1:97 *Sarahama*
bal *v* to break, to shatter 1:97 *Sawada*
balkidamunu *n* broken twigs used as firewood 1:97 *Sawada*
bam-mi *n* I, me (lit. "my body") 1:98 *Karimata poetry*
bam-putuci *n* a prayer conducted collectively by the whole community for a handful of intentions 1:98 *Sawada*
ban-ta *pro-form* we (1-PL) *syn:* [ban-ti](#). 1:100 *Hirara, Tarama, Sawada (rarely)*
ban-tati *n* a plague-preventing prayer conducted in the shrine ju:kuz-utaki (cf.) 1:101 *Sawada*
ban-ti *pro-form* we (1-PL) *syn:* [ban-ta](#). 1:102 *Sawada, Sarahama*
-bana, *v* when, the moment when; conditional suffix 1:99 *Hirara, Karimata*
-bana, *v* modality/rhetorical ??? suffix *syn:* [-bai](#). 1:99 *Hirara*
bana-munu *n* a custom of collecting miscanthus and offering it to a local official by commoner men when the former is building a new house 1:99 *Sawada*
banciki-gi: *n* common guayava tree, Psidium
guayava spec: [bancikiro:](#). 1:102 *Hirara*

bancikiro: *n* guyava fruits *gen:* [banciki-gi:](#). 1:102 Hirara
bantaga midum *n* the speaker's wife (lit. "our woman") 1:101 Hirara
banu: *pro-form* me (1SG.ACC) 1:102 common
banuŋ *pro-form* to me (1SG.DAT/LOC) 1:102 Hirara
banzi *n* the very middle 1:100 unspecified
banzo:gani *n* a carpenter's square *syn:* [jas'uba-gani](#). 1:100 Hirara
banzu *n* the office of local authorities in the Sawada settlement *syn:* [bumm'a:](#). 1:100, 1:101 Sawada
banzi *n* times of prosperity 1:100 Nishihara
baŋ *pro-form* I (1SG) 1:98 common
baŋ *n* a wish 1:99 Sawada
baŋ *n* guard, protection 1:99 Hirara
baŋksigi *n* mulberry tree 1:100 Hirara
bara *n* straw 1:102 Hirara
bara *n* a bump, a callus 1:103 Hirara
bara-usagi *n* a straw headband worn with one's hair down 1:103 Hirara poetry
bara-zaŋ *n* "straw calculation", a traditional method of counting bigger numbers, used by commoners 1:103 common
bari *n* a valley 1:103 Nagahama, Sarahama
barinaudaki *place* name of a hill on the Ikema island 1:103 Ikema
bariz *v* to be broken, to fall apart 1:103 Hirara
baru: *v* to laugh 1:103 Tarama
basa nùnù *n* cloth woven from banana tree fibres 1:103 Sawada
basaga: *n* bark of the banana tree 1:103 Hirara
baši *n* between; a strait, a channel 1:104 Hirara, Minna
baši-nù-kam *propn* god of the strait 1:104 Sawada
baši-nù-kamnigaz *n* a prayer to the god of the strait; also isugam nigaz (cf.) *syn:* [isu-gam-nigaz](#). 1:104 Sawada
baso: *n* banana tree *spec:* [baso:gassa](#). 1:104 Hirara, Uechi
baso:duz *n* a species of bird 1:105 Uechi
baso:gassa *n* leaves of the banana tree *gen:* [baso:](#). 1:105 Hirara, Uechi
baso:gziŋ *n* outfit made of banana cloth 1:105 Hirara
baššiz *v* to forget 1:105 Hirara
basī *n* eagle 1:104 Tarama
bata *n* 1belly, stomach 2intestines (Sarahama only) 1:106 common
bata-žzi *n* wadded clothes 1:107 Hirara
batajam *n* stomach illness, stomach ache *syn:* [ib'o:](#). 1:106 Hirara
batamusī *n* intestinal worm 1:106 Hirara, Sarahama
batarazi *n* unclear, the characters indicate "the land one crosses" 1:106 unspecified
batari-ksī *v* to come across sth (a bridge, a road etc.) 1:106 Uechi
batari:ksī *v* to go across sth (a bridge, a road etc.) 1:106 Karimata
batasī *n* a kind of container for the ritual wine nksī (cf.) 1:106 Sawada
bataz *v* to cross sth (a bridge, a road etc.) 1:107 Uechi
batci *n* a children's play with cardboard cards 1:107 Hirara
bau *n* a stick *syn:* [bo:](#). 1:108 Hirara poetry

bau, *n* a flail 1:108 Sawada
bau (bav) *n* an eminent person, a hero 1:108 Tarama
baū-nu-sura *n* the edge or tip of a stick 1:109 Hirara poetry
bauzītagu illegible 1:109 Sawada
bav **bau**
baynu kanamar'a *n* the head of an insect 1:109 Uechi
bazm'a: *n* family-household, the smallest administrative unit within a settlement (Japanese yagō) 1:109 Hirara
-bè:m *v* dubitative suffix *syn*: **-bèa**. 1:111 Tarama
-bèa: (-b'a:) *v* dubitative suffix *syn*: **-bè:m**. 1:87 Hirara, Sawada
-bèa:ja(:) *v* dubitative suffix+topic marker 1:110 Hirara
-bèa:m *n* > *n* even, also, as much as 1:110 Hirara
bi:ru: *n* beer 1:115 Hirara
bi:si *n* a fishing sinker (weight) 1:115 Hirara
bi:y *n* butterfly 1:115 Yonaha
bi:z *n* dragonfly *syn*: **b'u:sùm**. 1:116 Hirara
bibigi coarse, plain, humble 1:111 Hirara
bidu *n* a bait 1:111 Hirara
bifu *n* man, male 1:111 Tarama
bigo: ticklish, tickling 1:111 Hirara
bik'a: (bikir'a:) *n* a boy 1:111 poetry
biki *n* a man, a male 1:111 common
biki-daća (bikidaci-munu) *n* a widower 1:112 Hirara
biki-dum *n* a man 1:112 Hirara
biki-munu *n* a male animal 1:112 Hirara
biki-r'a *n* a man, a lad (possibly an affectionate form) *spec*: **bikir'a:gama**. 1:112 Hirara, Sawada
biki-ujasītu *n* brother-in-law, brother of the husband 1:113 Hirara
biki-vva *n* a boy, son 1:113 Hirara
biki-z *n* 1a man, a lad 2brother (as called by his sisters, regardless if younger or older) 1:114 Hirara
biki-zīna *n* "a man's rope", related to cīnapsīksī (cf.), otherwise meaning unclear 1:112 Hirara, Uechi
***biki**: *n* debitive mood marker 1:111 Hirara
bikicuzara *n* brothers, male siblings 1:113 Hirara
bikidaci-munu **biki-daća**
bikidumm'u:zī *n* a nephew 1:112 Hirara
bikiga:ra *n* half-cylindrical tile *ant*: **mi:ga:ra**. 1:112 Hirara, Uechi
bikir'a-busī *propn* Altair, the main star of the Eagle (Aquila) constellation *syn*: **bikiz-busī**. 1:113 Hirara, Sarahama
bikir'a: **bik'a**
bikir'a:gama *n* little guy, little chap (diminutive of bikir'a:) *gen*: **biki-r'a**. 1:113 Hirara, Sawada
bikir'avva *n* a boy 1:113 Hirara

bikiz-busī *propn* Altair, the main star of the Eagle (Aquila) constellation *syn:* [bikir'a-busī](#). 1:114 Hirara

biku-ga-fa: *n* a boy 1:111 Tarama poetry

bintau *n* lunch box, bentō 1:114 Sawada

biŋ (b̄ziŋ) *n* a bottle *syn:* [kupin](#). 1:114 Sawada

biŋk'o: *n* study, studying 1:114 Hirara

biŋku: *n* a talkative person, a chatterbox 1:114 Hirara

bira *n* crop which has its ears out and therefore is not edible 1:115 Sarahama

biraf *n* a bamboo or vine basket used for collecting sweet potatoes, vegetables, snails etc. *spec:* [taki-birafu](#). 1:115 Hirara, Sawada

biša: *place* Bishaa, a settlement in Higashi Nakasone, Hirara 1:115 Hirara

bīšiz *v* to seat someone (or something?), to make someone seat 1:115 Hirara

biy *n* inedible potato, *Alocasia odora* *pt:* [biv-gassa](#); *syn:* [bivvul](#); *syn:* [blbl](#). 1:115 Hirara

biv-gassa *n* leaves of the inedible potato plant, used as plates *wh:* [biy](#). 1:116 Hirara

bivsi *n* a pole used for fishing 1:116 Sawada, Kuninaka

bivvul *n* inedible potato, *Alocasia odora* *syn:* [biy](#); *syn:* [blbl](#). 1:116 Tarama

blbl *n* inedible potato, *Alocasia odora* *syn:* [bivvul](#); *syn:* [biy](#). 1:118 Sawada

bo: *propn* Boo, a masculine name 1:118 Hirara

bo: *n* a stick *syn:* [bau](#). 1:118 Hirara, Uechi

bó:dau *n* a bamboo stick with coins inside, used as an alarm device 1:118 Sawada

bo:šj (bo:sī) *n* a cap, a hat 1:119 Hirara

bo:sj [bo:šj](#)

bo:3u [bo:3i](#)

bo:3i (bo:3u) *n* 1Buddhist monk 2little boy 1:119 Hirara

bo:3itagu *n* a small tub without handles 1:119 Nobarugoshi

bo:3ivvagama *n* a monster that bullies the children and afterwards turns into a hurricane 1:119 Hirara

bu: *n* 1the ramie plant, *Bohemeria nivea*; used for creating cloth *pt:* [bù:nùnù](#). 2a thread, a rope 1:120 common

bu:bana *n* a species of miscanthus, possibly *miscanthus sinensis* *pt:* [bubana-pauci](#). 1:121 Hirara, Sawada

bu:gzi *n* sugar cane, *Saccharum officinarum* 1:123 Hirara

bu:gziŋ *n* outfit made of potato cloth 1:123 Hirara

bu:mmagu *n* a basket used for weaving 1:124 Sarahama

bu:na *n* an axe *syn:* [bù:nù](#). 1:124 Hirara

bù:nù *n* an axe *syn:* [bu:na](#). 1:125 Sawada

bù:nùnù *n* cloth made from the ramie plant, *bu:* (cf.) *wh:* [bu: 1](#). 1:125 Sawada

bu:z, 1*v* to weave 2*n* weaving 3*n* splashed pattern on cloths 1:130 Hirara

bu:z, *v* to wave, to shake 1:130 Hirara

bu:žžaki *n* malaria *syn:* [pu:l](#); *syn:* [bu\(:\)žžaki-jam](#). 1:130 Hirara

bu(:)žžaki-jam *n* malaria *syn:* [bu:žžaki](#). 1:130 Hirara

bub'a:ra *n* a defiant person, a rebel 1:121 Hirara

buba *n* aunt (apellative used by nephews and nieces) 1:120 Hirara, Sawada, Sarahama

buba-ma *n* aunt 1:120 Hirara

bubana-pauci *n* a broom made from the bu:bana miscanthus (cf.) *wh:* [bu:bana](#). 1:121 Sawada

bubapa: *n* a sister of one's grandmother or grandfather 1:121 Hirara

bucidaŋ *n* a family Buddhist altar 1:129 Hirara, Sawada

buda-sa *n* uncle (apellative used by his nephews and nieces) *syn:* [buza-sa](#); *syn:* [buza 1](#). 1:121 Tarama

bugarasĩ *v* to exhaust (looks like a causative) 1:122 Hirara

bugari *n* exhaustion, hard work 1:122 Hirara, Sawada

bugariz *v* to be tired 1:122 Hirara

buiz *v* to howl 1:123 Hirara, Uechi

buka *n* menstruation *syn:* [ciksi-nu-munu](#). 1:124 Sarahama

bul (vul) *v* to be, o live 1:123 Tarama, Minna

bul-ziin *n* a splashed pattern of cloth 1:123 Sawada

bumm'a: *n* the place of settlement gatherings *syn:* [za:](#). 1:123 Hirara

bumm'a: *n* the office of local authorities in the Sawada settlement *pt:* [bumm'a:baŋ](#); *syn:* [banzu](#). 1:124 Sawada

bumm'a:baŋ *n* guard(s) of the Sawada authorities office (cf. *bumm'a:*) *wh:* [bumm'a:](#). 1:124 Sawada

buna-gama *propn* Buna-gama, a feminine name 1:124 Tarama

buna-gu *n* a woman 1:124 Tarama

buna:z *n* 1a woman 2sister (apellative used by her brothers) 1:125 Hirara

bunacuzara *n* sister, sister siblings 1:125 Hirara

bunagu-azi *n* a female ruler, female warlord *syn:* [anzi](#). 1:124 Tarama

bunal *propn* Bunal, a feminine name 1:124 Tarama

bunar'a-busi *propn* Vega, the main star of the Lyra constellation 1:125 Hirara, Sarahama

bunar'a: *n* woman, gal (affectionate form of buna:z, cf.) 1:124 Hirara, Sawada

bunar'avva *n* little girl 1:125 Hirara

bunaz-sazi *n* broad white hachimaki headbands worn for the journey to Okinawa 1:125 Hirara

bunazibikizi *n* brothers and sisters 1:125 Hirara

buŋ *n* a tray 1:124 Hirara, Sawada

bura, *n* (trumpet shell), whistle, steam whistle 1:126 Hirara, Sawada, Sarahama

bura, *place* the settlement Bora 1:126 unspecified

burai *n* tuberculosis *syn:* [burai-jam](#). 1:126 Sarahama

burai-jam *n* tuberculosis *syn:* [burai](#). 1:126 Hirara

huri-nam *n* waves smashing against the shore 1:126 Hirara

huri: *n* impoliteness, impertinence 1:126 Hirara, Sawada

buriz *v* to break, to fold 1:126 Hirara

busi *n* a warrior 1:127 Hirara

-busi *v* desiderative mood marker 1:127 common

buśu *n* a grave 1:127 Irabu, Sawada

-buta "fat", "thick" (usage unclear) 1:128 unspecified
butu *n* husband 1:128 common
butu-muci *n* being married (about a woman) 1:128 Sarahama
butura *n* trumpet shell 1:128 Hirara
butura-ga: *place* name of a well 1:128 Hirara
bututuz *nmn* the year before last, two years ago 1:128 Hirara
butuz₁ *n* dance, dancing 1:128 Hirara
butuz₂ *v* to dance Hirara, Shimajiri
butuźza: *n* theater 1:129 Hirara
buzjksĭ *n* a shoulder tuck in children's outfit 1:130 Hirara
buz₃a *n* 1 uncle (apellative used by his nephews and nieces) *syn:* [buda-sa](#). 2a man over thirty years old 1:121 Hirara, Sawada
buz₃a-sa *n* uncle *syn:* [buda-sa](#). 1:122 Hirara
buz₃apuzĭ *n* a brother of one's grandmother or grandfather 1:122 Hirara
bz (bzĭ) *v* to sit 1:130, 1:131 Hirara
bzbz-ti: *nmn* onomatopoeia representing mouse squeaking (-ti: is a quotative nominalizing derivate) 1:130 Hirara
bziŋ [bin](#)
bzza: *n* millet that has withered, whose core became white before its ears came out 1:131 unspecified (most likely Ikema)
bzi [bz](#)
***bzĭda** *adj* low 1:131 Hirara
bzĭda:bzĭda *adj* very low (reduplicated form of bzĭda) 1:131 Hirara
bzigi:ca *n* a part of the loom, a board where the weaver is sitting 1:116 Sawada
bzigu *n* a kind of bulrush, Scirpus lacustris 1:116 Hirara
bzĭkun'a: *n* the fugu fish (globefish) 1:131 Hirara
bzĭmaru-gam *place* name of a stalactite in the Sikubari settlement of the village Tomori, Gusukube; its shape resembles that of a female breast and therefore it is worshipped as the god of fertility 1:118 Gusukube

C

- ca** *v* > *v* hearsay marker 2:360 *Hirara, Sawada*
- ća** *n* > *n* plural suffix 2:361 *Sarahama*
- ća:** *n* tea 2:362 *Hirara, Sawada, Sarahama*
- ća:** *v* > *v* well, often 2:362 *Hirara*
- ća:gi** *n* a flowering pomegranate tree 2:363 *Sawada*
- ća:iru** *n* brown color 2:363 *Hirara*
- ća:na** ??? > *nmn* just, only syn: [-tća:na](#). 2:364 *Hirara*
- ćabaŋ** *n* tea cup 2:362 *Hirara, Sawada, Sarahama*
- ćabuŋ** *n* tea tray 2:363 *Hirara, Sawada, Sarahama*
- ćadai** *n* a teacup stand 2:363 *Hirara, Sawada, Sarahama*
- ćakunićigai** *n* whooping cough 1:218 *Hirara*
- ćakuṣi** *n* one's eldest son, an heir 2:364 *Hirara, Irabu*
- ćakuṣimidumva** *n* one's eldest daughter 2:364 *Hirara*
- ćakuṣivva** *n* one's eldest child 2:364 *Hirara*
- ćamu** *propn* a masculine name 2:364 *Hirara*
- ćanabi** *n* a pot for boiling tea water 2:365 *Sawada*
- ćató:** *n* tea offered to the ancestors in the home altar 2:365 *Sawada*
- ćau-atal** *n* a collective name for officials in charge of collecting tax millet, secretary (*piśša*) and his assistant (*kaṣi*) syn: [ćau-gamui](#). 2:365 *Sawada*
- ćau-baku** *n* a box for storing documents, accounts etc. 2:366 *Sawada*
- ćau-gamui** *n* a collective name for officials in charge of collecting tax millet, secretary (*piśša*) and his assistant (*kaṣi*) syn: [ćau-atal](#). 2:366 *Sawada*
- caz** *v* past tense declarative suffix 2:366 *Karimata*
- =**ći:** emphatic or encouraging sentence-final clitic 2:367 *Hirara*
- ći:ćagama** *nmn* tiny, teenie-weenie 1:218 *Sarahama*
- ći:ga** *n* a mute person syn: [ućina](#). 2:392 *Hirara*
- ći:nùm** [ti:nùm](#)
- ćibi** *n* behind, buttocks 2:388 *Hirara, Uechi, Sawada, Sarahama*
- ćibi-nu-m** *n* anus 2:388 *Hirara, Sawada*
- ćibi:zi** *n* a male homosexual 2:389 *Hirara*
- ćibigusı** *n* bamboo poles with soft edges used instead of toilet paper 2:388 *Hirara, Ikema*
- ćibirum** *n* anus 2:389 *Hirara*
- ćibital** [ćibitaz](#)
- ćibitaz** (*ćibital*) *n* buttocks 2:389 *Hirara*
- ćiduz** (*cıdur'a*) *n* a plover (the bird) 2:389 *Hirara*
- ćigai** *n* difference 2:392 *Yonaha*
- ćika:** [-ćika:](#)
- ćikudai** *n* a short, large rectangular table used as a ritual tool 2:403 *Sawada*
- ćimbay** *n* a rainbow syn: [tim-bay](#). 2:406 *Bora*
- ćinćingama** *n* a skylark 2:408 *Hirara*

ćirimara-tujum'a: *propn* a historical figure, the founder of the Miyagane/Mm'aga:ni clan 2:409 *Hirara*
ćitati (ps̄tati) *place* an elevation on the Ikema island 1:218 *unspecified, most likely Ikema*
ćitu *n* a man 1:217 *Sarahama*
ćo: *n* an account book 2:413 *Irabu, Sawada*
ćo:ćiŋ (ćo:c̄iŋ) *n* a paper lantern 2:414 *Hirara*
ćo:c̄iŋ **ćo:ćiŋ**
ćo:du *adv* exactly, the right amount (number) 2:413 *Kurima*
ćo:ki *n* snacks eaten with tea 2:413 *Hirara*
ćo:nu-kam *propn* the accountant god who records the fate of every human in his book 2:414 *Irabu-Nakachi*
cs̄i: (c̄i:) *n* a well bucket 2:367 *Hirara, Uechi*
***cu:** *adj* strong 2:414 *Hirara*
cu:cu: *adj* very strong (reduplicated form of cu:) 2:415 *Hirara*
ću:fu: *n* body paralysis 2:415 *Hirara*
cu:gzi *n* a thorn 2:415 *Hirara*
ću:najpu *n* a tax unit for people between the age 41 and 45 2:416 *Sawada*
ću:sa *n* distance, being far away *syn:* **tu:sa**. 2:416 *Tarama poetry*
ću:zi *n* water for washing hands *syn:* **tiuzi**. 2:415 *Hirara*
ću:zi-baci *n* a basin (container) for the water for washing hands 2:415 *Hirara*
-cum -c̄im
ćumu: *v* to think that... (QUOT.to think) 2:416 *Karimata poetry*
ćuŋgzi *n* game of chess 2:416 *Hirara*
***ćura** *adj* pure, clean 2:416 *unspecified poetry*
ćura-gasa *n* smallpox 2:416 *Hirara*
ćuŋka (ćuwka) *n* all sorts of pots for brewing tea 2:417 *Hirara, Sawada, Uechi*
ćuwgai *n* a couple of tin bottles used for serving wine to the gods in the home altar 2:416 *Sawada*
ćuwka **ćuwka**
cu:ga *n* a well with a sweep *ant:* **kska:**. 2:415 *Tarama*
c̄i-maz *n* dysentery 2:405 *Hirara*
c̄i: *n* blood 2:367 *Hirara, Sawada*
c̄i: **cs̄i:**
c̄i: *n* a fishing hook 2:389 *Sarahama*
c̄i:bzi *v* to mate, to copulate (about animals) 2:388 *Hirara, Tarama, Uechi*
c̄i:fu'zau (c̄i:hu'zau) *n* fishing rod 2:391 *unspecified*
c̄i:gama, *n* a small fishing hook 2:392 *Sawada*
c̄i:gama, *n* breasts 2:392 *Ikema*
c̄i:hu'zau **c̄i:fu'zau**
c̄i:k'a *n* small boils (sores) on a body 2:395 *Sarahama*
c̄i:na: *n* a fishing rope 2:407 *Sarahama*
c̄i:ŋ *n* pre-noon 2:406 *Hirara*
c̄i:tuz *n* cupping glass 2:411 *Sarahama*
c̄ibaksi *n* a camellia 2:367 *Hirara*

cībal-nucīja: *n* a house build of crossed square lumber logs, with a thick pillar standing in the middle *syn:* [nucī-ja:](#). 2:388 *Sawada*
cību *n* a clay jar 2:389 *Sawada*
cībul *n* bottle gourd *syn:* [cīgu:z](#). 2:389 *Tarama*
cībusī *n* a knee *syn:* [cīgusī](#). 2:389 *Tarama*
cīcī, *n* the moon 2:411 *Sawada, Sarahama*
cīcī, *v* to grind 2:411 *Sawada*
cīcī, *n* a hammer 2:412 *Sawada, Sarahama*
cīcī, *v* to arrive, to reach the goal *syn:* [cīksī](#). 2:412 *Sawada, Sarahama*
cīcī-nu-ju: *n* a moonlit night, the moon *syn:* [cīksīnuju:](#). 2:412 *Sawada*
cīcī-usī *n* a mortar for grinding corn 2:412 *Sawada*
cīcī-ṽsa (cīvvsa) *n* Asiatic dayflower wild plant, *Commelina communis* (word form uncertain) 2:412 *Sawada*
cīcīm *v* to wrap 2:412 *Hirara*
cīdi *v* to appear on the surface (meaning unclear) 2:389 *poetry*
cīdur'a [cīduz](#)
cīfu, *n* two officials who were in charge of confiscating goods from the commoners and imposing work tasks on them; other than that, their responsibilities were the same as those of a *zī:sazī* 2:390 *Sawada*
cīfu, *v* to arrive, to reach the goal *syn:* [cīksī](#). 2:391 *Sawada, Nagahama*
cīfu:munu *n* crops 2:391 *Sawada*
cīfu:z *v* to create, to produce 2:391 *Hirara, Sawada*
cīg'a:, *n* knee tendons 2:392 *Sawada*
cīg'a:, *n* a pole for hunting falcons 2:392 *Hirara*
cīg'a:busī *propn* name of some constellation 2:392 *Hirara*
cīga *n* a one-shō volume measure 2:392 *Hirara, Sawada, Ikema*
cīgama-nu-fucī *n* nipples 2:392 *Sarahama*
cīgu:z *n* bottle gourd. *Lagenaria vulgaris* *syn:* [cībul](#). 2:393 *Hirara*
cīgusī *n* a knee *syn:* [cībusī](#). 2:393 *Hirara, Sawada, Sarahama*
cīgzi, *v* to pour liquids in a container 2:393 *Tarama*
cīgzi, *v* to take over, to inherit 2:393 *Hirara*
-cīiti ??? > *nmn* about, consequently 2:394 *Hirara*
cīka *n* a handle 2:394 *Sawada*
cīka, *n* grave *syn:* [paka](#). 2:394 *Sawada*
***cīka**, *adj* close, near 2:395 *Hirara*
cīka-cīka *interj* chanting uttered during an earthquake 2:398 *Hirara*
cīka-ṽu *n* grave *syn:* [paka](#). 2:396 *Tarama*
-cīka: (-cīka:) *v* > *v* conditional and provisional marker 2:395 *Hirara*
cīkai-sī *v* to invite, to accompany 2:396 *Tarama*
cīkam *v* to catch, to grab 2:398 *Sarahama*
cīkana:z *v* to breed, to keep (animals), to grow 2:397 *Sawada*
cīkara *n* strength *syn:* [taja](#). 2:397 *Sawada*
cīkasa *n* the head priestess who conducts community prayers 2:397 *common*
cīkasaja: *propn* an alternative name of the *p'aru-mizī* shrine *syn:* [p'aru-mizī 2](#). 2:398 *Hirara*

cikaz-munu *n* a servant 2:399 Hirara
ciki *n* the end 2:399 Hirara
ciki-daki *n* matches *syn:* [cikigi](#). 2:399 Hirara
ciki-munu *n* marinates 2:400 Hirara, Sawada
cikigi *n* matches *syn:* [ciki-daki](#). 2:400 Hirara
cikišu: (cikššu:) *n* the Moon-Lord, a honorific expression about the moon *syn:* [tciđžu:](#); *syn:* [ciksi-ganası](#); *syn:* [tciťcu](#). 2:400 Hirara
cikiz *v* to attach, to put together 2:401 Hirara, Uechi
ciko: *v* to use 2:402 Hirara, Tarama, Minna
cikššu: [cikišu:](#)
ciksi, (ciki) *n* the moon 2:401 Hirara
ciksi, *v* to arrive, to reach the goal *syn:* [cici](#); *syn:* [cifu](#). 2:401 Hirara, Minna
ciksi *v* to hit into, to collide, to grind 2:402 Tarama, Hirara, Irabu
ciksi-ganası *n* the Moon-Lord, a honorific expression about the moon *syn:* [cikišu:](#). 2:401 Hirara
ciksi-nu-munu *n* menstruation *syn:* [buka](#). 2:402 Hirara
ciksinuju: *n* the moon, a moonlit night *syn:* [cici-nu-ju:](#). 2:401 Hirara
ciku *n* an ugly woman 2:403 Hirara
cikui *n* a desk, a table 2:403 Hirara
cikuksi *v* to pile on 2:403 Hirara
ciküsi *v* to exhaust, to use up 2:403 Hirara
cikuu *v* to be exhausted, to run down 2:403 Sawada
ciki [ciksi](#).
cim, *v* to pile, to heap sth up 2:404 Hirara
cim, *v* to pick, to pinch, to hold with one's fingers 2:404 Sawada
-cim (-cum) *nmn* > *nmn* even, also, even if *syn:* [-tum](#). 2:404 Hirara
cim'a:(ŋ) *n* the cause 2:405 Hirara
cima, *n* a species of sea animal (word form uncertain) 2:404 Sawada
cima, *n* four sides of a roof 2:404 Sawada
cima-baram *n* an illness of fingers causes swelling and rotting ("athlete's fingernails") 2:405 Sarahama
cimaru a toasting word found in one of the songs 2:405 Irabu island
cimausara *n* an alternative name of the "villaging punishing" kairu-gama festival *syn:* [kairu-gama](#). 2:404 Ikema
cimi, *n* nails, claws 2:405 common
cimi, *n* a spun thread 2:405 Hirara
cimi-agiz *v* to pile up, to make heaps of 2:405 Hirara
cimiguru *n* bamboo joints used inside pongee cloth 2:405 Sawada
cimiguru-daki *n* bamboo used in textile (pongee) production and as a material for a broom 2:405 Sawada
cimmul *v* to rip out with one's fingers 2:404 Sawada
cimpuŋ *n* a stone fence within a gate 2:406 Hirara, Sawada
cimu-daka-munu *n* a bad-tempered person, a short-fused person 2:406 Sawada, Sarahama
cimu-jam *n* heart diseases 2:406 Sarahama

cīna *n* a (thick) rope 2:406 *Hirara, Sawada, Uechi*
cīna-amdil *n* a basket woven from ropes, used for transporting fertilizers or sweet potatoes *gen: [am-di:z](#). 2:407 Sawada*
cīna-psīksī *n* rope pulling, the tug of war 2:407 *Hirara, Uechi*
cīncijama (cīngzījama) *n* spinning wheel *syn: [fusaniijama](#). 2:408 Sawada, Kuninaka*
***cīndarasī** *adj* pitiful, miserable 2:407 *Sarahama*
cīnnùkù *n* Colocasia antiquorum potato *syn: [ta:m](#); syn: [mu3inum](#). 2:407 Sawada*
cīnu *n* a horn, a bump 2:408 *Hirara, Uechi, Sawada*
cīnu-mata *n* Chondrus ocellatus seaweed *syn: [uru\(:\)](#). 2:409 Hirara, Sawada*
cīnu-zara *n* a wooden plate used for drinking sacred wine during festivities 2:408 *Sawada, Tarama*
cīnugaŋ *n* a species of crab 2:408 *Sawada*
cīnupīza *place* a place name 2:409 *Hirara poetry*
cīnupsīda *n* a species of sea fish 2:409 *Sawada*
cīnusa *n* a cricket 2:409 *Hirara*
cīnuvsī *n* "a horned comb" (meaning unclear) 2:409 *Hirara*
cīngzījama [cīncijama](#)
cīpaksī *n* saliva 2:409 *Hirara*
cīpapa *n* green leopard plant, Ligularia Kaempferi 2:409 *Sawada*
cīra *n* a face 2:409 *Hirara, Sawada, Sarahama*
cīru, *n* a vine 2:410 *Hirara*
cīru, *n* a bow, a string (of an instrument) 2:410 *Hirara*
cīru, *n* heart rate, vein 2:410 *Hirara*
cīša-na *n* lettuce, Lactuca sativa 2:411 *Sawada*
cīšī *n* breasts 2:411 *Hirara*
cīšī-mma *n* a wet nurse *syn: [cīšianna](#). 2:411 Hirara*
cīšianna *n* a wet nurse *syn: [cīšī-mma](#); syn: [a:mma](#). 2:411 unspecified*
cīšīfazīvva *n* a breast-fed baby 2:411 *Hirara*
cīšīfuci *n* nipples 2:411 *Hirara*
cīšīnumcī *n* blood ties, kinship 2:411 *Hirara*
cītéu *n* a moonlit night, the moon 2:412 *Sarahama*
cītégama *n* a star 2:412 *Sarahama*
cītu *n* a souvenir, a journey gift 2:411 *Hirara*
cīv *n* dew 2:412 *Hirara*
cīv-kuba (cīw-kuba) *n* windmill palm, Trachycarpus excelsus 2:413 *Sawada, Sarahama*
cīvsa [cīcī-vsā](#)
cīw-kuba [cīv-kuba](#)
cīza:zkuni *n* carrot, Dancus carrota *syn: [ksī-da:zkuni](#). 2:390 Uechi*
cīzaku *n* brass *syn: [tīzaku](#). 2:390 Hirara*
cīzī *n* the rooftop 2:390 *Sawada*
cīzīm *n* a drum 2:390 *Hirara, Sawada*
cīzīnunosī *n* the god to which a priestess or shaman is devoted 2:390 *Hirara*

D

- da**, *v* negative medial suffix for verbs 1:132 Hirara, Sawada
- da**, (-ra) *v* exhortative modality suffix 1:132, 2:119 Hirara
- da:gu** *n* sweet dumplings, the dango 1:133 Hirara
- dabzi** *n* funeral 1:133 common
- daći** equally, the same as 1:138 Hirara
- dada** unknown (contents invisible) 1:133 unspecified (contents invisible)
- daipa** *n* earthenware mortar *pt*: [daipanubutu](#). 1:134 Sarahama
- daipanubutu** *n* wooden pestle *wh*: [daipa](#). 1:134 Sarahama
- daira:** *n* a substitute, a deputy 1:134 Ikema
- daišo:bu** *nmn* all right, no problem 1:133 Hirara
- daizi** important, serious 1:133 Uechi
- daizi-mami** *n* soybean, Glycine soja 1:133 Hirara
- dajafu** *n* chief carpenter 1:134 Sawada
- daka:** (-dakara) *v* negative conditional suffix 1:134 Hirara, Sawada, Tarama, Uechi, Minna
- dakara** **-daka:**
- =**daki** *nmn* just, as much as, like 1:134 Hirara
- daki-masi** *n* a custom of a special celebration of the first ũ:guja festivity (cf.) after a child's birth 1:134 Hirara
- dakk'o:** *n* garlic, Alilum Bakeri 1:135 Hirara
- daksi** *v* to embrace, to hold in one's arms 1:135 Tarama
- daku** *n* urinary bladder 1:135 Hirara
- daku-jam** *n* bladder illness, gonorrhoea 1:135 Hirara
- dal** *v* focus copula, contracted form of -du al 1:135 Tarama
- dal-mùnù** *n* a lazy person, a slug *syn*: [judazipagimunu](#). 1:136 Sawada
- dam** **-dɛa:m**
- dami** no good, in vain, not allowed 1:137 Hirara
- dana** *v* > *nmn* negative gerund suffix 1:137 Hirara
- =**dara** *n* possibly, certainly 1:137 Hirara, Shimajiri
- =**dara:ka** certainly, possibly + interrogative clitic 1:137 Hirara
- daradara** unclear 1:137 Hirara
- darafu-tida** *n* false sun 1:137 Nagahama
- ***daraka** *adj* false, untrue 1:137 Hirara
- daraka-munu** *n* liar 1:137 Hirara
- darakamunujum'a:** *n* liar 1:137 Hirara
- daru:** *n* a slug, lazy person *syn*: [namazin](#). 1:138 Hirara
- dasik'agi** *n* the Randia canthioides tree *syn*: [gušan-gi:](#). 1:138 Hirara, Sawada
- dauy** *n* tools, instruments 1:138 Sawada
- ddaiba** *v* past tense negative conditional suffix 1:138 Hirara
- ddam** *v* past tense negative polarity suffix 1:138 Hirara
- ddi** (-diti) **-di**
- ddo:** **-do:**

-dɛa:m (-dam) *nmn* > *nmn* even 1:136 Hirara, Sawada
-dɛa:m-du *nmn* > *nmn* even-focus marker 1:136 Hirara
-dɛa:n (-dɛa:ŋ) **-dɛa:na**
-dɛa:na (-dɛa:n) *v* precativ mood marker 1:137 Sawada
-dɛa:ŋ -dɛa:n
-di (-ddi) *v* optative mood marker 1:138 Hirara
=di (=di:) emphatic clitic, "hey", "come on" 1:138 unspecified
=di: =di
di:(s) *interj* now, hey, come on 1:139 Hirara
difu-gum convex and concave, irregular, bumpy 1:139 Sawada
dikakiz *v* to go out 1:138 Hirara
dikasĩ *v* to complete successfully, to be successful at 1:138 Hirara
diki:z *v* to be done, to be complete 1:138 Hirara
dinćuffa *n* ring finger 1:139 Sarahama
disaguja *n* name of a shellfish 1:139 Sawada
-distaz *v* past tense conjecture suffix 1:139 Hirara
-diti -ddi
-do: (-ddo:) *v* 1hortative mood suffix 2clause-final emphatic clitic 1:139 Hirara
do:dim *adv* at any rate (in heartfelt requests) 1:140 Hirara
dó:nuki: *n* chest hair 1:141 Sarahama
do:zĩ *nmn* skillful, apt 1:140 Hirara
-du *nmn* focus marker 1:140 common
dù: *n* 1torso, chest 2body 3oneself 1:140 common
dù:ça: *mim* onomatopoeia representing flutter of a bird's wings 1:141 Sarahama
du:cĩ *nmn* skillful, apt 1:144 unspecified
du:du *adv* quite, very, a lot 1:141 Hirara
du:gai *n* wave-induced swinging of the boat *syn:* **du:mudi**. 1:141 Hirara
du:kuru *n* oneself 1:142 Sarahama
du:mudi *n* wave-induced swinging of the boat *syn:* **du:gai**. 1:143 Hirara
du:ta *pro-form* us, ourselves (oneself.PL) 1:144 Hirara, Sawada
dùćim *n* men's loincloth worn under official/celebration clothes 1:145 Sawada
dufki *n* tiger's claw, the Erythrina indica tree 1:141 Hirara
duk'a: *n* fish milt *syn:* **ssaki**. 1:142 Sarahama
duksĩ extremely, enormously 1:142 Hirara
-dum *nmn* > *nmn* even 1:142 Sawada
dumburi *n* the domburi, bowl of snacks eaten when drinking alcohol 1:142 Hirara, Sawada
dumtagi: *n* the Thespesia populnea tree, valued for being a solid building material *syn:* **uk'umbugi**. 1:143 Hirara
***dunna** *adj* stupid, dense 1:143 Hirara
duru *n* mud 1:143 Hirara
duru-duru *mim* onomatopoeia representing a swarm of insects 1:144 Sawada
duru-gani *n* a gong 1:144 unspecified
dušĩ *n* friend, one's peer 1:144 Hirara
-dza: *v* > *nmn* a suffix expressing reason 1:139 Hirara

F

-f (-fu) [-fu](#)

fa: *n* a child 1:162 Hirara

fa:iz (ffaiz) *v* to be eaten, to be bitten (eat.PSV) 1:162 Hirara

fa:saj *n* a kind of child's play 1:162 unspecified

fa:sĩ *v* to make someone eat (eat.CAUS) 1:162 Hirara

fanca (fancea) *n* a kind of vegetable eating which supposedly works good for one's sleep 1:162 Hirara

fancea [fanca](#)

ff'a-dür'a: *n* a sparrow 1:164 Sawada

ff'adaki (ffadaki) *n* a part of the loom 1:163 Sawada, Kuninaka

ff'ama *place* the Kurima island 1:164 Hirara

ffa, *n* a child *spec:* [ffa-gama](#). 1:162 common

***ffa,** *adj* dark 1:163 Hirara, Uechi, Sawada

ffa-dur'a *n* a sparrow 1:164 Nagahama

ffa-gama *n* a child (diminutive form of ffa) *gen:* [ffa,](#). 1:164 common

ffa-maga *n* posterity 1:165 Hirara

ffa-mu:z *v* to babysit 1:165 Hirara, Irabu-Nakachi

ffa-mur'a: *n* a babysitter, a nanny 1:165 Hirara

ffa-nasi *n* childbirth, delivery 1:166 Hirara, Tarama

ffa:jum dark as a night 1:164 Sarahama

ffaci *n* a hoe used for the work in paddy fields 1:166 Hirara, Sawada

ffadaki [ff'adaki](#)

ffai *n* fertilizers 1:164 Hirara

ffail *v* to be rich (of soil) 1:164 Sawada

ffaiz [fa:iz](#)

ffamu:z a:gu *n* a lullaby Hirara, Irabu-Nakachi

ffanasasi-mi-mma [ffanasasi-mma](#)

ffanasasi-mma (ffanasasi-mi-mma) *n* a midwife 1:166 Hirara

ffanasikani *n* the custom in which during difficult delivery (hard labor) the father of the child pulls out nails 1:166 Sarahama

ffanća *n* a species of grass 1:166 Sarahama

ffaśsama *n* a tool used for setting the fibers and seeds apart (when making a cloth) 1:166 unspecified

ffasi *n* animal's uterus 1:166 Hirara

ffi *n* ink bag in squids or octopuses 1:166 Sarahama

ffi:taz:cĩksĩ *n* last month 1:167 Hirara

ffi:z *v* to pass, to pass through sth, to move over sth 1:167 Hirara

***ffu** *adj* black 1:167 Hirara

ffu-ŋgi (ffu-ŋgi-m:ta) *n* name of a berry *syn:* [po:](#). 1:168 Sawada

ffu-ŋgi-m:ta [ffu-ŋgi](#)

ffubzi *n* a species of sea fish 1:167 Sawada

ffùdanivsa *n* bur clover, Medicago denticulata 1:167 Sawada

ffugani-jakkaŋ [ffugani-jakkwan](#)
ffugani-jakkwan (ffugani-jakkaŋ) *n* an iron kettle 1:167 Sawada
ffugi *n* pubic hair 1:168 Hirara, Sarahama, Ikema
ffukarazina *n* a rope made of hairs covering the stem of *Didymosperma engleri* (cf. ma:ni) 1:168 Sawada
ffuki *n* the Maba *buxifolia* tree 1:168 Hirara
ffumara *n* a black tip of millet 1:168 Sarahama
ffuz *v* to tie together *syn:* [fudzi](#). 1:168 Hirara
fi:simiz *v* to make somebody give (to give.CAUS) *gen:* [fi:z](#). 1:169 Hirara
fi:z *v* to give, to feed *spec:* [fi:simiz](#). 1:169 Hirara
fo: *v* to eat 1:169 Hirara
fo:munu *n* food 1:169 Hirara
fsa [fusa](#).
fsadir'a *n* a pile of grass or straw *syn:* [fusažira](#). 1:186 Sarahama
fsati:-tida *propn* name of an earlier ruler (of Hirara or Miyakos) 1:186 Hirara
fši:z *n* a species of bird 1:186 Uechi
fšiz *v* to complain, to scold someone 1:186 Hirara
-fu (-f) *adj > adv* adverbializing suffix for adjectives 1:170 common
fũ-nata *n* a frog 1:183 Hirara
fu: *v* to come 1:170 Sawada
fu:cikši *n* eleventh month of the lunar calendar 1:191 Hirara
fu:dami-niga:z *n* a prayer for longevity and health, conducted at a private house 1:171 Sawada
fu:in-ciči *n* sealing up the collected tax goods in the storehouse of the local authorities office *syn:* [uk'u-in-ciči](#). 1:175 Sawada
fu:iŋ *n* a seal 1:175 Hirara
fu:ka *n* a mantis *syn:* [tu:mtu](#). 1:177 Tarama
fu:ro:mami *n* a kind of beans, cowpea, *Vigna catiang* 1:185 Hirara
fu:z, *v* to fall (of rain, precipitation) 1:192 Hirara
fu:z, *n* 1pigsty 2toilet 1:192 Hirara
fu:z-busi *n* name of an unspecified constellation 1:192 Hirara
fu:ziki:gi: *n* a species of tree 1:172 Hirara
fu:zi *n* public officials, especially those who serve away from their home region 1:172 Sawada
fu:zi-usagi-jù:z *n* a party held by local officials in case a regular (three times a year) visit by a Hirara delegate ended up successfully (i.e. no faults have been detected) 1:172 Sawada
fu:ziki *n* new moon 1:172 Hirara
fućailgi: *n* a species of tree 1:191 Sawada
fući *nmn* 1lips, mouth 2language (Hirara, Sarahama) 1:191 common
fući-ka *nmr* two days, the second day 1:191 Hirara
fući-po:po: *nmn* talking to one's heart's content, speaking unnecessary things 1:191 Hirara
fući-psigi *n* moustache 1:192 Sawada, Sarahama
fućibiŋku: *n* a flatterer 1:191 Hirara

fucikùpar'a: *n* a stammerer, a stutterer *syn:* [sita-kùpar'a](#); *syn:* [kùpar'a](#). 1:191 *Sawada*
fucimikasï *adv* parallel phrase with saramikasï (cf.), meaning unclear 1:191 *poetry*
fucina-pana *n* gardenia flowers 1:191 *Sawada*
fuda *n* softened cotton rolled into a candle shape 1:170 *Sawada*
fudani *n* sandals made of pandanus roots adanasï (cf.), worn in the field, mountains or at the seashore 1:170 *Hirara*
fudi *n* a (writing) brush 1:171 *Hirara, Sawada*
fudi-tati *n* a wooden stand for brushes 1:171 *Hirara*
fudi-tuz *n* writing process or a writer 1:172 *Hirara*
fudza *n* a whale 1:172 *Hirara*
fudzi *v* to tie together *syn:* [ffuz](#). 1:172 *Hirara*
fug'a: *n* comism 1:174 *Hirara*
fug'am *n* thorns growing on leaves 1:174 *Hirara*
fugabara *place* Fugabara (Kugabara), a place (settlement?) in Nozaki 1:174 *unspecified*
fugam *n* a kind of a hairy, poisonous caterpillar 1:173 *Hirara*
fugi *n* silverberry, *Elaeagnus macrophylla* 1:173 *Sawada*
fūgi *n* miscanthus or *Didymosperma engleri* twigs hanged at the household door right after the body of a deceased household member has been carried away 1:173 *Sawada*
fugi-mta *n* a kind of berry 1:174 *Sawada*
fūgul (fuguz) *n* scrotum 1:174 *Sawada*
fuguz [fūgul](#)
fugzi, *n* 1neck 2collar 1:173 *Hirara*
fugzi, *n* a nail 1:174 *Hirara*
fugzi-nuksï *n* a nail puller 1:174 *Hirara*
fuja *n* shoes, footwear 1:176 *Hirara*
fūjo: *n* cotton rose, *Hibiscus mutabilis* 1:176 *Hirara*
fuju *n* winter 1:176 *Hirara*
***fuka** *adj* deep 1:177 *Hirara*
fuka:fuka *adj* very deep (reduplicated form of fuka) 1:177 *Hirara*
fukai *place* name of a place near Hirara 1:177 *Hirara*
fukasï *v* to steam (food) 1:177 *Hirara*
fuksï, *n* a sprout 1:177 *Hirara*
fuksï, *v* to thatch the roof 1:177 *Tarama*
fuksï, *v* to suck, to make sth blow (causative) 1:177 *unspecified*
fuksï-na: *n* rope used for tying the miscanthus together when thatching the roof 1:178 *Hirara*
fuksigai *n* bellows 1:178 *Hirara*
fuku *n* lungs 1:178 *Hirara, Sawada*
fukudani-vsã *n* a kind of grass that is fed to the horses 1:178 *Sawada*
fukuna *n* a kind of grass that is fed to the horses 1:178 *Sawada, Tarama*
fukuraiz *v* to be cheated (passive) 1:179 *Hirara*
fukuru *n* a bag *spec:* [fukuru-gama](#). 1:179 *Hirara*

fukuru-gama *n* a little bag (diminutive) *gen:* [fukuru](#). 1:179 Hirara, Sawada
fułła: *n* the toilet at the office of Sawada authorities (cf. banzu) 1:179 Sawada
fum *n* an administrative unit smaller than ti: (cf.), consisting of about five households each 1:179 Sawada, Irabu
fúm *v* to draw water 1:180 Hirara
fũm *v* 1to step on 2to wear (shoes, footwear) 1:180 Hirara, Sawada
fuma *n* the way to do sth, the possibility of doing sth 1:180 Hirara
fũma-bacī *n* a carpenter bee 1:180 Sawada
fumgassa *n* the head of the fum (cf.) administrative unit 1:181 Sawada, Irabu
fũmnaka *place* Kuninaka, a settlement on the Irabu island 1:181 Irabu island
fũmu *n* cloud 1:181 Hirara, Sawada, Tarama
fũna-gaŋ *n* a species of crab 1:183 Sawada
funadati *place* Funadati, a settlement in Nishi Nakasone, Hirara 1:181 Hirara
funadati-utaki *propn* Funadati, a name of a shrine in Hirara 1:183 Hirara
funagzī *v* to copulate 1:182 Hirara
fũnai *n* sea sickness 1:183 Hirara
funau-jũ:z *n* a tradition of women drinking alcohol and dancing in the streets after having successfully completed the offering of textiles demanded as a tax *syn:* [kainau-ju:z](#). 1:183 Sawada
fũnazī *n* calculation of how many times a ship loaded with tax goods headed for Hirara has to travel to Hirara and back (sending tax goods to Hirara is called ta:ragusī, cf.) 1:182 Sawada
funi *n* a boat, a ship *spec:* [funi-buni](#). 1:183 Hirara
funi-buni *n* boats (reduplicated form of funi) *gen:* [funi](#). 1:183 Hirara
funi-busī *propn* the Big Dipper *syn:* [uhu:nibusī](#). 1:184 Hirara, Uechi
funi-gama *n* a tiny boat (diminutive of funi) 1:184 Hirara
fũni:z (funir'a:-gi:) *n* the mandarin orange tree 1:184 Hirara
funi:z-gi: [funir'a:-gi:](#)
funir'a:-dama *n* fruits of the mandarin orange 1:184 Hirara
funir'a:-gi: (funi:z-gi:) [fũni:z](#)
funo:fuz *n* sending away a ship 1:184 Hirara
fura *n* a child 1:185 poetry
fũra *n* a saddle 1:185 Hirara
fũru *n* bath, bathtub 1:185 Hirara
fusa, (fsa) *n* grass 1:185 common
fusa, *n* "Yaeyama fever", a name of an illness 1:185 Hirara
***fusa**, *adj* smelly 1:185 Hirara
fusa-tul *v* to pick grass 1:186 Sawada
fusa-turi *n* weeding, disposing of the weeds 1:186 unspecified
fusabzī *n* a species of sea fish 1:185 Hirara, Sawada
fusagzī *v* to be covered, to hide 1:185 Hirara
fusajam *n* the ague 1:186 Sarahama
fusal (fusaz) *n* steel wire 1:186 Tarama
fusal-3ī: *n* a fishing hook made of steel wire 1:186 unspecified (estimated Tarama)
fusanijama *n* spinning wheel *syn:* [cincijama](#). 1:186 Sawada

fṽsarasi *v* to have cravings (as in pregnancy) 1:186 Hirara
fṽsariku: *n* heart burn 1:186 Hirara
fṽsati *place* Fsati, a settlement in Nishi Nakasone, Hirara 1:186 Hirara
fṽsaz **fusal**
fṽsazira *n* a pile of grass or straw *syn:* **fsadir'a**. 1:185 Hirara
fṽsizgi: *n* a species of tree 1:186 Irabu-Nakachi
fṽso:tu:z *n* a ritual of offering cloths, iron tools, hemp and other things to the deceased person 1:188 Hirara
fṽsu *n* faeces, excrements 1:187 Hirara, Sawada
fṽsu:z *n* a medicine 1:188 Hirara
fṽsuku *n* lack, not enough 1:188 Hirara
fṽsumaz *n* defecation 1:188 Hirara, Uechi
fusi *n* a (folk) song 1:187 Sawada
fusi *v* to lay down 1:187 Hirara
fṽsi *n* a comb 1:187 common
fṽsi-baku *n* a box for combs 1:187 Hirara, Sawada
fusi-makura *n* a pillow 1:187 poetry
fusi-nuksu *n* camphor tree *syn:* **zituagi**. 1:187 Hirara
fusi-pani *place* name of a place in Hirara 1:187 Hirara
fṽsiz *v* to pick on someone, to point out someone's mistakes 1:186 Hirara
fṽta-ga *n* twins *syn:* **futaka**. 1:189 Hirara
fṽta-gu *n* "twins", a kind of cloth pattern 1:189 Sawada
***fṽta:** *n*mr two 1:189 common
fṽta:cṽ *n*mr two (independent form with a classifier) 1:190 common
fṽta:ti: *n*mr two years 1:190 Hirara
fṽta:z *n*mr two people 1:190 Hirara, Uechi
fṽtai *n* forehead 1:189 Hirara, Sawada, Sarahama
fṽtai fugzi *n* double-layered collar 1:189 poetry
fṽtai-gisi *n* name of a hill in Hirara 1:190 Hirara
fṽtaka *n* twins *syn:* **futa-ga**. 1:190 Hirara
fṽtaki-na *adv* immediately, instantly 1:190 Hirara
futca *n* a horse bit 1:191 unspecified
***fṽtuti** *adj* rotten, bad 1:190 Sarahama
fuḷḷa: *n* 1a pigsty 2a toilet 1:179 Sawada, Tarama
fuzi *place* two naked rocks in the vicinity of the Ōgami island 1:172 Hirara
fuziksi isi *n* stone piles surrounding a household 1:172 Hirara
fuzinu-migamara *propn* goddess of the fuzi rocks (cf.) 1:172 Hirara
fuzi *n* a (fortune-telling) lottery 1:172 common
-fu -f
φusi **husi**

G

- =**g'o**: sentence-final clitic expressing volition or encouragement 1:206 *unspecified*
- ga** *v* > *nmn* syntactic suffix expressing the meaning of "in order to", "with the purpose of" 1:193 *common*
- =**ga** interrogative sentence-final clitic 1:194 *common*
- =**ga-jara** conjecture sentence-final clitic 1:196 *Hirara*
- ga:b'au** *n* a sickly person 1:194 *Hirara*
- ga:na** *n* domestic duck, domestic goose 1:199 *Hirara, Uechi*
- ga:sj̄** *n* cicada 1:201 *Hirara*
- gaba** an intensifying formant 1:194 *Hirara*
- gaba-mma** *n* great-grandmother 1:194 *Hirara*
- gaba-śu**: *n* great-grandfather 1:194 *Hirara*
- gaba-uipsj̄tu** *n* an elder, an elderly person 1:194 *Hirara*
- gaban'a** *n* a person wise beyond their years, wise like an elder 1:194 *Hirara*
- gacī** *nmr* > *nmn* month (derives names of the solar calendar months by attaching to Sino-Japanese numerals; a borrowing from Japanese) 1:202 *common*
- gacina** *v* > *nmn* syntactic suffix expressing a simultaneous activity 1:202 *Hirara*
- gacipana-gi**: *n* *Ficus retusa* tree 1:203 *Sawada*
- gaffi:śa** *n* an overabundance, too much of sth 1:196 *Tarama*
- gagu** *n* curly hair 1:196 *Hirara*
- gaja-vv'a** *n* a bush warbler *syn*: [uguisi](#). 1:197 *Sarahama*
- gajaćij̄** *n* the hibari bird 1:196 *Hirara*
- gakko**: *n* school 1:197 *Hirara*
- gakśśamagu** *n* cheating brat, nasty little brat 1:197 *Hirara*
- gaksī** *n* a brat 1:197 *Hirara, Uechi*
- gakumuŋ** *n* science, an academic discipline 1:197 *Hirara, Uechi*
- gama** *n* a cave 1:197 *Hirara*
- gama** *nmn* > *nmn* a diminutive suffix *syn*: [-ŋa](#): 1:197 *common*
- gami** *nmn* limitative case marker 1:198 *common*
- gami-du** *nmn* limitative plus focus marker 1:198 *unspecified (most likely common)*
- gammar'a(:)** *n* a playful, prank-loving child 1:198 *Hirara*
- ganasi** *n* > *n* a honorific title reserved for Ryukyuan kings, the sun and the moon 1:199 *common*
- ***ganzu:gi** *adj* strong, solid, healthy 1:200 *Hirara*
- gaŋ**, *n* wild goose 1:199 *Hirara*
- gaŋ**, *n* crab 1:199 *Hirara, Irabu (most likely island)*
- gaŋ**, *n* a sarcophagus in which the body is carried to the grave 1:199 *Hirara*
- =**gara** conjecture sentence-final clitic (sometimes further supplied with -ja:) 1:200 *unspecified*
- =**garai** conjecture sentence-final clitic 1:200 *Sawada*
- garasa** *n* crow 1:200 *common*
- garasa-bav** *n* a species of black, harmless snake 1:201 *Hirara, Uechi, Irabu*

garasa-daku *n* a species of starfish 1:201 Hirara
garasa-gami *n* a sly person *syn:* [zibzita](#), 1:201 Hirara
gasami *n* a species of crab 1:201 Hirara, Sawada
-gata, *n* > *n* plural marker 1:202 Hirara
-gata, *v* > *nmn* the moment when, right after 1:202 Hirara
gatu unclear 1:202 unspecified
-gau *nmr* > *nmn* the gō, a unit of volume 1:202 Ikema
gaʒa-miksī *v* to make noise, to be noisy 1:195 Hirara
gaʒam *n* mosquito 1:194 Hirara
gaʒi *n* an intersection, a crossing 1:195 Hirara
gaʒiz *v* to intersect, to cross 1:195 Hirara
gaʒi *n* a hook (also one to hang the kettle when cooking meals) 1:195 Sawada
gaʒi-na *n* a species of needle-shaped grass 1:196 Sawada
gaʒima-gi: *n* Ficus retusa tree 1:195 Hirara
=geira conjecture sentence-final clitic 1:203 Tarama
-gi *adj* > *adj* similative suffix 1:203 unspecified
gi-siḳsī *n* miscanthus 1:205 Hirara
gi:cī *n* dragonfly 1:206 Yonaha
gibam-munu *n* the poor *syn:* [kibam-munu](#), 1:203 Sawada
***giban** [*kiban](#)
gigici (gigici-gi:) *n* Murraya exotica tree 1:203 common
gigici-gi: [gigici](#)
giginappu *n* a tax unit involving people between 15 and 19 years of age 1:203 Sawada
gijurai *n* parallel phrase with cimi-agiz (cf.), meaning unclear 1:204 poetry
ginanṅu *n* a tax unit for people between the age 46 and 50 1:205 Sawada
gintó: *nmn* really, the truth 1:205 Sawada
giṅkwan *n* entrance to a house, a vestibule 1:205 Hirara
gisasa *n* lice 1:205 Karimata
gissa *n* nit 1:206 Hirara, Sawada
gissa-guru *n* smashing lice with one's fingernails 1:206 Hirara
gisī *n* a servant 1:205 Hirara
go:ku-ti *nmn* quickly 1:207 Hirara
go:ra *n* bitter melon, Momordica charantia 1:206 Hirara
go:riz *v* to praise and admire 1:207 Hirara
gu- *nmn* > *nmn* honorific prefix 1:207 common
gu-isī *n* pieces for the game of go 1:210 Hirara
gu-jo:fu *n* textiles woven by the commoner women as a tax offering 1:210 Irabu, Sawada
gù-miṅ *n* "a gracious exemption", the rule according to which a commoner wa:iguna (cf.) is exempt from offering sacks of millet as a tax and only serves at his office instead 1:212 Irabu, Sawada
gu-muttum (gu-muttumu) *nmn* actually, truth be told 1:214 Hirara
gu-muttumu [gu-muttum](#)

gu-ri: *n* somebody's graciousness, somebody's good will, greetings (honorific) 1:214 *Sawada*

gu: *n* the game of go (Chinese chess) 1:207 *Hirara*

gu: *n* flat-shaped sea rocks 1:207 *Sawada, Kuninaka*

gu: *n* a shell syn: [guru](#). 1:207, 1:214 *Hirara, Uechi, Sawada*

***gu:** *n*mr five 1:208 *Hirara, Sawada*

gu:gu: *mim* an onomatopoeia representing the rustle of many wings or energetic wielding of a knife 1:208 *Sawada*

gu:pu *n* a bump 1:214 *Hirara*

gub'a:fūgami *n* a small pot for storing pig fat or marinates 1:208 *Sawada*

guban *n* a board for the game of go 1:208 *Hirara*

guburi: *nmn* impoliteness, rude behavior 1:208 *Hirara, Sawada*

gufu *n* a kind of basket 1:208 *Hirara*

gufu-gufu-ti: *nmn* silently, not saying a word 1:208 *Sawada*

gugū: bakasī *n* a four-gō wine jar 1:209 *Sawada*

-gui ??? > *nmn* after, later 1:209 *Hirara*

gujo:sī *v* to use (honorific verb) 1:210 *Irabu, Sawada*

gūka *propn* "the five places", i.e. the town of Hirara 1:210 *Hirara, Sawada*

gukuraku *n* 1the Buddhist paradise 2happiness, the utmost joy 1:210 *Sawada*

gukurakunu sīma *n* the Pure Land, Buddhist paradise 1:210 *Sawada*

gulk'a-gulk'a *mim* onomatopoeia representing frog's croaking 1:211 *Sawada*

guma, *n* sesame 1:211 *common*

***guma**, *adj* tiny 1:211 *Hirara*

guma:ća *nmn* tiny (an affectionate form) 1:212 *Hirara*

guma:guma *adj* very tiny (reduplicated form of guma) 1:211 *Hirara*

-gumata (-gumuta) *v* debitive mood suffix 1:212, 1:213 *Hirara*

gumbo: *n* burdock, *Arctium lappa* (eaten as a vegetable) 1:212 *Hirara*

gūmin-nīśai *n* "a gracious youth exemption", a rule according to which sons and grandsons of a piśśa (cf.) are exempt from taxes other than the śinubuśi (cf.) 1:213 *Irabu, Sawada*

-gumuta [-gumata](#)

gun3'a (gun3'a-juz) *n* piggyback (possibly a name of a game) 1:214 *Hirara*

gun3'a-juz (gusik'a) [gun3'a](#)

gun3a: [gung'a:](#)

gung'a: (gun3a:) *n* piggyback syn: [kung'a](#); syn: [ujamma-sadur'a](#). 1:213, 1:214 *Hirara*

gungiz *v* to carry on one's back 1:213, 1:214 *Hirara*

-gurai ??? > *nmn* about, more or less 1:214 *Hirara*

guri *adj* hard, painful 1:214 *Hirara*

guru *n* a shell syn: [gu:](#). 1:215 *Hirara*

gurumunu *n* a sly person 1:215 *Hirara*

gus'am-gi: *n* a kind of tree used to make canes syn: [akada-gi:](#). 1:216 *Tarama*

guśaŋ *n* a (walking) stick 1:215 *common*

guśaŋ-gi: *n* *Randia canthioides* tree syn: [dasik'agi](#). 1:216 *Irabu*

gūśi: *n* wine offered to the gods in the home altar 1:216 *Sawada*

gusiiku *n* a castle *syn:* [širu](#); *syn:* [masiki](#). 1:215 common

guso:jo: *n* ladies and gentlemen, dear all 1:216 *Hirara*

gusik'a [gun3'a-juz](#)

gutte:gut *mim* an onomatopoeia representing the sound of cock's crowing 1:216 *Hirara*

gutuku *n* a tripod placed in the centre of a fireplace used to support a kettle or a pot 1:216 *Hirara*

gwanni: *n* the second day of the new year 1:216 *Nobarugoshi*

gwansaŋ *n* the third day of the new year 1:216 *Nobarugoshi*

gzpa: (gzī:pa:) *n* a women's metal hairpin 1:216 *Hirara*

gzī:pa: [gzpa:](#)

H

- ha:unazī** *n* a big snake 1:217 Sarahama
hada *n* time, era 1:218 Ikema
hai *n* a field 1:217 Ikema
haihai *interj* hello (e.g. on the phone) 1:217 Hirara
haima *n* a species of white crab *syn:* [p'a:zma](#); *syn:* [p'aima](#); *syn:* [p'a:z](#). 1:217 Sarahama
hannaz *n* snoring 1:217 Sarahama
har'u:šeŋ *n* a type of a boat 1:218 Hirara
harammaki *n* morning sickness 2:39 Sarahama
haru [paru](#).
haudaci *place* name of a cape near Hirara (Hirara name po:zaksī) 1:217 Ikema
haunazī *n* a snake 1:217 Sarahama
hažimiti *nmn* nice to meet you (Japanese hajimemashite) 1:217 Hirara
hfaru [paru](#).
ho:ka *n* a trick 1:217 Hirara
hum-pu *n* the main sail, the central sail 1:218 Hirara
hun *n* a book Hirara
husī (ϕusī) *n* a star *syn:* [pusi](#). 1:217 Sarahama

I

- ***i** *clf* a classifier suffix expressing the number of times 1:219 Hirara, Sawada
i:, *interj* yes, right, correct 1:219 Tarama, Minna
i:, (ji:) *n* a ray (the species of fish) 1:219 Hirara, Sawada
i:, *n* stomach 1:219 Hirara
i:, *n* a picture 1:220 Hirara
***i:**, *adj* good 1:219 common
=i: =ji:
i:ara *interj* oh, really? 1:220 Uechi
i:cï *n* 1a kind of miscanthus resembling a thatched roof 2miscanthus used to cover the rafter supporting the roof 1:249 Hirara
i:ka:gi *n* a beautiful woman, a beauty *syn:* [aparaga](#). 1:226 Hirara
i:psïtu *n* a good man 1:238 Sawada
i:z, *n* west 1:255 Hirara, Uechi
i:z, *v* to shoot (an arrow) 1:255 Hirara
i:z, *n* a drill 1:255 Hirara
i:znakazuni *place* Nishi Nakasone, a settlement in Hirara 1:256 Hirara
i:zaksï (izzaksï) *place* name of a place 1:255 Hirara
i(:)zki *n* scales (of a fish) 1:256 Hirara
ib'o: *n* stomach illness *syn:* [batajam](#). 1:221 Hirara
***iba** *adj* narrow 1:220 Hirara
ibi *n* 1the stone in the centre of a shrine which is the main object of cult of that shrine 2the maiden home of a married woman (especially in case of priestesses) 1:220 Hirara
ibi:z *v* to plant 1:221 Hirara
ibinu ki: *n* trees growing near a grave 1:221 Hirara
ibiwa:sï *v* to grow sth (to grow.CAUS) *syn:* [sašiwa:sï](#). 1:221 Hirara
ibzï *n* a shrimp 1:221 common
ibzïksï *n* snoring 1:221 Hirara
ica, *n* a board 1:248 Hirara
ica, *n* breadth 1:248 Hirara
-iça *adj* > *nmn* diminutive or affectionate suffix 1:248 Hirara, Uechi
iça:zï:ziŋ *n* casual wear, everyday outfit 1:249 Sarahama
icagaksï *n* wooden fence 1:249 Nobarugoshi
içagi unbelievable, amazing 1:249 Hirara
içi [*içi](#)
içi-cï *nmr* five 1:252 common
içi-su *nmr* fifty 1:252 Hirara
içï-su-cï *nmr* fifty 1:252 Hirara
içï-su-ti: *nmr* fifty years 1:252 Hirara
içï-ti *nmr* five years 1:252 Hirara
icu-maksï *n* a spool of thread 1:254 Hirara
icu:, *n* a thread 1:252 Hirara, Uechi

icu: *n* silk 1:253 Sawada
icu:nùnù *n* silk cloth, silk textiles 1:254 Sawada
icuḟu [icḟu](#)
icuḟu-buba *n* female cousin of one's parents 1:253 Hirara
icuḟu-buza *n* male cousin of one's parents 1:253 Hirara
icuḟu-m'u:z *n* children of one's cousins 1:253 Hirara
icuni *n* songs, especially traditional local songs *syn:* [a:gu](#). 1:254 Ikema
icī *int* when 1:249 common
***icī** (icī) *n* one 1:249 common
***icī** *nmr* five 1:249 common
icī-baḟ *nmr* the first, number one 1:250 common
icī-ka *nmr* five days, the fifth day 1:250 common
icī-muḟ *n* a clan, the relatives *syn:* [taffi](#). 1:251 Hirara, Sawada, Sarahama
icībanza *n* "chamber number one", the representative chamber where guests are received and the head of the household lives *syn:* [ku-3asiḟsi](#). 1:250 common
icḟu (icuḟu) *n* a cousin 1:253 Hirara, Sawada
icīki *n* breath, sigh 1:250 Sawada, Sarahama
icīnupsītu *n* five people 1:251 Hirara
icīpa:ḟsa *n* a kind of grass, used to cure swellings by bringing out the pus 1:251 Hirara, Sawada
ida: *n* older brother 1:222 Minna
idasī *v* to take sth out 1:222 common
idasīca *n* collecting money within a community for a certain purpose 1:222 Hirara
iddai *n* asthma 1:222 Sarahama
iddama [iksīdama](#)
ideo: *v* to meet, to encounter 1:224 Hirara
idi *n* going out, setting out 1:223 common
idi-ksī *v* to (go out and) come forward 1:223 Hirara, Uechi
idi:p'a:l *v* to (go out and) go away 1:223 Sawada
idi:z *v* to go out 1:224 Hirara, Uechi
idicī parallel phrase with mammi (cf.), meaning unclear 1:224 Karimata poetry
idimunu *n* a boil, a swelling 1:223 Hirara
idimura *n* a village which came to existence from another village 1:223 Sarahama
idipazī-munu *n* a meddler 1:223 Hirara
idipazīmi *n* the first appearance, coming into existence 1:224 Hirara
idivcī *place* Idivci, a settlement in Nishi Nakasone, Hirara 1:224 Hirara
idiḟtai *n* a protruding forehead 1:224 Hirara
idzaz-mùnù *n* a hardworking person, a dilligent person *syn:* [ibi-munu](#); *syn:* [pataraci-munu](#). 1:222 Sarahama
ifḟ- *clf* > *int* how much, how many 1:225 common
ifḟ-cī *int* how many 1:225 common
ifḟ-ka *int* which day, how many days 1:225 Tarama
ifuki: *n* a species of tree 1:225 Hirara
ifummai *nmn* many times 1:225 Shimoji
ifḟtaz *int* how many people 1:225 Hirara

ig'a *interj* exclamation of surprise or doubt 1:226 *Hirara*
ig'aŋ-gui *n* a testament, the last will 1:226 *Sarahama*
ijinu-utaki *propn* a shrine in the western part of the Nishihara village 1:226 *Nishihara*
iju:ura **ju:ra**
ik'a, *int* how, how come 1:226 *Hirara, Sawada, Karimata*
ik'a, *n* a squid *syn:* **ika**. 1:226 *Hirara*
ik'a:-ma *place* Ikema island 1:226 *Hirara*
ik'a:ma-3aksī *place* the Cape of Ikema 1:227 *Hirara*
ik'ara **ikara**
ik'arasa *nmn* scarcity *syn:* **iki:ra-s'a**. 1:227 *Hirara*
ika *n* a squid *syn:* **ik'a**. 1:226 *most likely Sawada, Sarahama*
ikaŋgami *n* a big pot for storing pig oil or marinates (see also *gub'a: fūgami*) 1:227 *Sawada*
ikara (*ik'ara*) *unclear* 1:227 *poetry*
iki *n* a pond 1:227 *common*
iki-jo: *interj* goodbye! 1:227 *Hirara*
iki:ra-s'a *nmn* scarcity *syn:* **ik'arasa**. 1:227 *Tarama*
iki:z *v* to live, to be alive 1:228 *Hirara*
ikitti-ku: *interj* goodbye! 1:228 *Hirara*
iksi *v* to go 1:228 *Hirara, Uechi, Tarama*
iksī *n* 1breath, sigh 2lament 1:228 *Hirara*
iksidama (*iddama*) *n* a curse 1:228 *Hirara*
iksimusī *n* an animal 1:228 *Hirara*
ikuḃ *n* vomit 1:229 *Hirara*
il-ti: *n* "western hand", one of the three local administrative districts known as *ti:* "hand"(cf.) *gen:* **ti:**. 1:229 *Sawada*
ilcī-mami *n* roasted beans 1:229 *Sawada*
ildaḃ **iridaḃ**
im, *n* the sea 1:229 *Hirara, Sawada, Sarahama, Uechi*
im, (*jum,*; *iŋ,*) *n* a tool for brushing up and softening the cotton 1:230 *Sawada*
im, **jum,**
im-amdil *n* a basket woven from ropes, used during fishing 1:230 *Sawada*
im-ba:fuz *n* sea pirates 1:230 *Hirara*
im-bata *n* a seashore 1:230 *Hirara*
im-bo: *n* coral 1:231 *Hirara*
im-duz-gama *n* a species of small sea bird 1:231 *Uechi*
im-fusaz-munu *n* a person who has luck at fishing 1:231 *Hirara*
im-ja:zumi *n* a medusa 1:233 *Hirara*
im-nu-śi: *n* sea foam 1:233 *Hirara*
im-nu-wa:bu *n* the surface of the sea 1:234 *Hirara*
im-nù:ma-gama *n* a sea horse 1:233 *Sawada*
im-psītu *n* a fisherman *syn:* **imsī-munu**. 1:234 *Hirara*
im-uriz *v* 1to descend to the sea (= to go to swim the sea) 2to dive 1:235 *Hirara*
im'a:ŋga *n* older sister, but not the oldest one 1:232 *Hirara*

im'a:3a, *n* older brother, but not the oldest one *syn:* [aza-gama](#). 1:230, 1:233 *Hirara*

imgumpo: *n* common thistle 1:231 *Hirara*

imi, *n* a dream 1:231 *Hirara, Sarahama*

imi, *n* meaning 1:231 *Hirara*

***imi**, *adj* small, tiny 1:232 *Hirara*

imi-bata *n* the small intestine *syn:* [naga-bata](#). 1:232 *Sarahama*

imi-psitu *n* a short person, a dwarf 1:232 *Hirara*

imi:ca *nmn* tiny, teenie-weenie 1:232 *Hirara*

imibana *n* a tiny nose 1:232 *Hirara*

imišo:gaci *n* winter solstice 1:233 *Nobaru*

imitagu *n* a wooden container with a handle 1:232 *Nobaru*

imiubi *n* pinky, the little finger 1:232 *Hirara*

imiz *n* a taboo 1:232 *Hirara*

imnuso: *n* a collective name for various species of seaweed and seagrass 1:234 *Hirara*

impici *n* a pencil 1:234 *common*

imša: *n* a fisherman *syn:* [imsi-munu](#). 1:234 *Hirara*

imsi-munu *n* a fisherman or fisherwoman, a person skilled in fishing *syn:* [imša](#); *syn:* [im-psitu](#). 1:235 *Hirara*

imsi-vni *n* a fishing boat 1:235 *Sawada*

imzi-bari (imiz-bari) *n* end of a taboo period, such as the mourning 1:233 *Sawada*

imiz-bari [imiz-bari](#)

inaka *n* province, rural area 1:236 *Hirara*

inau, *n* a shoal, a place where the water is shallow 1:237 *Sawada*

inau, *n* a tornado *syn:* [ama-ino](#). 1:237 *Sarahama*

indo: *n* pea 1:237 *Hirara*

ini *n* a rice paddy 1:237 *Hirara*

innu kamca *n* a gathering of dogs, believed to be a sign of upcoming death of someone 1:237 *Hirara*

ino: *n* a shoal, a place where the water is shallow 1:237 *Irabu-Nakachi*

inro: *n* inhibitions, restraint 1:237 *Hirara*

inro:mami *n* pea 1:237 *Hirara*

inqa: *n* western house, the house to the west 1:237 *Sawada*

iq, (jum,) [im](#)

iq, *n* a seal 1:236 *Sawada*

iq, *n* a dog 1:236 *common*

iq, *clf* yen 1:236 *Hirara*

iq-ganasiki munu *n* a kind, likable person 1:237 *Hirara*

ip'ai *n* mortuary tablet 1:238 *Hirara, Irabu, Sawada*

ipi *nmn* a little, a bit 1:238 *Tarama*

ira, (rra) *n* placenta *syn:* [zza](#). 1:238 *Sarahama*

ira, *interj* "my dear", an affectionate addresative exclamation used when calling for someone's attention 1:238 *common*

ira, *n* a medusa *syn:* [rr'a](#). 1:239 *Hirara*

irabzī *v* to choose 1:239 *Hirara*
irai, *n* an answer 1:239 *Hirara, Uechi, Shimajiri*
***irai**, *adj* eminent, exceptional 1:239 *Hirara*
irai-z *v* to answer, to reply 1:240 *Hirara*
irav *place* 1the island Irabu 2the village Irabu 3the settlement Irabu 1:240 *common*
irav-nakaci *place* Irabu-Nakachi village 1:241 *Irabu island*
iray-unagzī *n* Chinese sea snake, *Laticauda semifasciata* 1:241 *Hirara*
iravci *n* a species of sea fish 1:241 *Sawada*
iri: *n* an inlet 1:241 *Hirara*
iridauv (*ildauv*) *n* a mechanism resembling potter's wheel, used for lighting a fire 1:229 *Sawada*
iru *n* color 1:242 *common*
iru-iru colorful 1:242 *Sawada*
isa *n* a doctor 1:242 *Hirara*
isa-miga *propn* Isamiga, name of the female protagonist of a Karimata song 1:242 *Karimata*
isagu-jam *n* whooping cough 1:242 *Sarahama*
isai precisely, finely 1:242 *Hirara*
isaku *n* cough 1:242 *Hirara*
isara *n* fine stones 1:242 *Hirara*
iso: *n* clothes, the outfit 1:244 *Hirara*
isska *int* how much 1:244 *unspecified*
issu:gama *n* a dinghy fish boat (also known as *sabani*, cf.) 1:245 *Sawada*
isu *n* 1sea shore 2sea catch 1:244 *Hirara, Sawada*
isu-bziŋ *n* a big wine bottle made of clay, used during festivities 1:245 *Sawada*
isu-gam-nigaz *n* a prayer to the god of the sea shore, conducted by the sea shore or in the Ffubama shrine *syn:* [baši-nù-kamnigaz](#). 1:246 *Sawada*
isugam *propn* god of the seashore and sea catch 1:245 *Sawada*
isugzī *v* to be in a hurry, to rush 1:246 *Hirara*
isunḡ'au [isīḡ'au](#)
isi *n* a stone 1:242 *common*
isi-čajafu *n* stone carpenter 1:243 *Hirara*
isi-tama *n* magical stone ball (from a folk tale) 1:243 *Uechi*
isi-usi *n* stone mortar 1:244 *Sawada*
isičim *n* pile of stones 1:243 *Hirara*
isigaksi (*isikaksi*) *n* stone fence 1:243 *unspecified*
isigantu: *n* *ishigantō*, a gate stone warding off the evil spirits from the household 1:243 *Hirara*
isikaksi [isigaksi](#)
isīḡ'au (*isunḡ'au*) *n* a species of grass fed to the horses 1:243, 1:244 *Sawada*
itam *n* a women's loincloth 1:247 *Hirara, Sawada*
itam-sanagzī *n* a men's loincloth fixed with a rope 1:247 *Hirara*
itasa *n* the pain, the hurt 1:247 *unspecified*
ittugajo: *n* a girls' board game 1:247 *unspecified*
itukazi-anzi *propn* name of a historical feudal lord (*aji*) 1:248 *Hirara*

itumiz *n* five-colored cloth stripes worn by the belt by the women playing the roles of the parent-gods during the Festival of Parent-Gods (ujagam, cf.) 1:248 *Shimajiri*

***iy** *adj* heavy 1:254 *Hirara*

iva **iwa**

iȳsa *n* a war, a battle 1:254 *Hirara*

iȳsa-m'a: *n* a battle, a rumble 1:255 *Hirara*

ivviȳ *adj* very heavy (reduplicated form of iȳ) 1:254 *Hirara*

iwa (iva) *n* a rock 1:255 *Hirara*

izbari *place* name of a place in the Hirara town 1:255 *Hirara*

izzaks̄i **i:z3aks̄i**

iza, *n* a handicapped person who moves by crawling on the ground 1:224 *Hirara*

iza, *int* where 1:225 *Hirara*

iži *n* patience, endurance 1:224 *Hirara*, *Sawada*

iži-munu *n* a hardworking person, a dilligent person *syn:* **id3az-**

mùnù. 1:225 *Sawada*

iži-taja *n* the quality of being patient 1:225 *Hirara*

J

- ja**, *nmn* (possibly) interrogative focus marker 1:257 *Tarama*
- ja**, *nmn* topic marker 1:257 *common*
- ja**, *v > n* an actor (agentive) formant 1:258 *unspecified*
- ja-dujum** *n* a domestic fight 1:259 *Hirara, Sawada*
- ja:**, *n* house 1:258 *common*
- ***ja:**, *nmr* eight 1:258 *common*
- =**ja:** clause-final emphatic clitic 1:257 *Hirara*
- ja:ba** because (possibly topic plus conditional marker) 1:258 *Hirara*
- ja:cī** *nmr* eight 1:282 *common*
- ja:cigzīnu izutati gziŋ** *n* an outfit of the god Kuicīnu with which he stroked rebellious demons to defeat them in a myth 1:282 *Hirara*
- ja:ckapu:nu:ssuz** *n* white rice served by the god Kuicīnu to rebellious demons in a myth 1:281 *Hirara*
- ja:di** *n* family, the household members 1:258 *Hirara*
- ja:fūcī budul** *n* dance conducted during the celebration of a newly built house (ja:fūcī-ju:z, cf.) *wh:* [ja:fūcī-ju:z](#). 1:260 *Sawada*
- ja:fūcī-ju:z** *n* celebration of a newly-built house *pt:* [ja:fūcī budul](#). 1:260 *Sawada*
- ja:gama** *n* a kitchen 1:260 *Sawada*
- ja:jadujum** *n* a fight between spouses 1:262 *Hirara*
- ja:jaki** *n* a fire 1:262 *Hirara*
- ja:jumi** *n* wife of the eldest son 1:262 *Hirara*
- ja:kadu** *n* a day to conduct rituals which prevent the misfortune that may be brought upon by gossiping (psītuycībanasī, cf.) 1:262 *Sawada*
- ja:ki** *n* a standalone house 1:264 *Hirara, Irabu,*
- ja:kuy** *n* spider 1:265 *Sawada*
- ja:ma** *place* Yaeyama islands 1:266 *Hirara*
- ja:manummanu juspazvsa** *n* a kind of grass used as a cure for fever 1:266, 1:268 *Hirara*
- ja:mbu** *n* a firefly *syn:* [tavv'a-gama](#). 1:270 *Hirara*
- ja:mbu-zi:na** *n* unclear 1:270 *Hirara*
- ja:mumupaz** *n* "eight hundred prayers" (meaning unclear) 1:271 *Ikema*
- ja:mutu** *n* the house of parents, the main household of a clan 1:271 *Hirara*
- ja:ni**, *n* a roof 1:272 *Uechi*
- ja:ni**, *nmn* next year 1:272 *Hirara*
- ja:ni-dusi** *n* next year 1:272 *Hirara*
- ja:nu cima** *n* a roof 1:274 *Sawada*
- ja:nu ju:z** *n* celebration of completing the construction of the house 1:272 *Sawada*
- ja:nu:z-basī** *n* a ladder 1:274 *Hirara*
- ja:nukam** *propn* god of the household 1:273 *Hirara, Sawada, Irabu*
- ja:nupana** *n* the rooftop, the peak of the house 1:273 *Hirara, Sawada*
- ja:nupsitu** *nmr* eight people 1:273 *Hirara*
- ja:nuwi** *n* a roof 1:273 *Hirara*

ja:pīši *place* "eight-fold shoals", a large shoal not far away from the Ikema island with a cluster of reefs dangerous for sailors 1:274 *Hirara*
ja:ra *pro-form* I 1:274 *poetry*
***ja:sī** *adj* hungry 1:278 *Hirara*
ja:sīksī *n* a house, a residence 1:278 *Hirara, Tarama*
***ja:su** *nmr* eighty 1:278 *Hirara*
ja:su-cī *nmr* eighty 1:281 *Hirara*
ja:su-ti *nmr* eighty years 1:281 *Hirara*
ja:ti *nmr* eight years 1:281 *Hirara*
ja:z, *n* a spear 1:283 *Hirara*
ja:z, *v* to tear, to rip 1:283 *Hirara*
ja:z, *n* a celebration 1:283 *Uechi*
ja:z, *v* the topical copula 1:284 *Hirara*
ja:zarai *n* moving to another house 1:259 *Nobaru*
ja:zūmi *n* a Japanese gecko 1:260 *Hirara*
jabari *n* name of a place in Hirara 1:258 *Hirara*
jacī-munu *n* food fried in deep oil 1:282 *Sawada*
jaćika: *v* conditional form of the copula ja:z 1:281 *Hirara*
jacīmмага *n* great-grandchildren 1:282 *Hirara*
jaću *n* moxibustion 1:283 *Sarahama*
jacu-ḡsa **jacī-ḡsa**
jacī-ḡsa (*jacu-ḡsa*) *n* mugwort, *Artemisia vulgaris*, used in folk medicine and in cooking 1:282 *Sawada*
jadu *n* 1door 2sliding storm shutters 3accomodation, a place to stay the night 1:258 *common*
jadu-baḡ *n* a manservant in houses of higher local officials 1:259 *Irabu, Sawada*
jadu-mur'a *n* a species of shellfish 1:259 *Hirara, Sawada*
jadu-ḡcī *n* entrance to a house 1:260 *Hirara, Sawada*
jaduff'a: *n* 1a recluse, a person who is not sociable 2a scrooge 1:259 *Hirara*
jafutusī *n* an unfortunate year, a year full of risks (Japanese *yakudoshi*) 1:259 *Nobarugoshi*
jagati *adv* soon after 1:261 *Hirara*
***jagumi** *adj* 1intense, very 2respectful, reverend, honorable 1:261 *Hirara*
jagumi-ui *propn* the reverend sky, the god of the sky 1:261 *Irabu poetry*
jagumisa *n* honor *syn:* **upadisa**. 1:261 *Karimata*
jai-ga-suku *n* "the eight bottoms" (likely a place name) 1:261 *Hirara, Sawada, poetry*
jaima *place* Yaeyama islands 1:262 *poetry common*
jaimatabzī *n* a journey to Yaeyama *syn:* **sīmu-nu-tabzī**. 1:262 *Karimata*
jaipura *n* a thin person *syn:* **jaitti-munu**. 1:262 *Sawada*
jaitti-munu *n* a thin person *syn:* **jaipura**. 1:262 *Sarahama*
jaka:z *v* to be burnt 1:263 *Uechi*
jakara-mùnù *n* a strong and healthy person *syn:* **jakara-psitù**. 1:263 *Sawada*
jakara-psitù *n* a strong and healthy person *syn:* **jakara-mùnù**. 1:263 *Sawada*
jakarammi *place* Yakarammi, a settlement in Nishizato, Hirara 1:263 *Hirara*

jakata *n* sides of one's belly 1:263 Sarahama
jakata-bùni *n* ribs 1:263 Sawada, Sarahama
jaki-jam *n* illnesses which cause fever 1:264 Hirara
jaki:z *v* to burn 1:264 Hirara
jakkaŋ **[jakkwaŋ](#)**
jakkuŋ *n* a metal pot 1:265 Hirara
jakkwaŋ, (jakkaŋ; jakkwaŋ,) *n* a metal pot 1:265 Hirara, Sawada, Sarahama
jakkwaŋ, **[jakkwaŋ](#)**
jaksī *v* to burn (something) 1:264 Hirara, Uechi
jaksī-kabzī *n* paper (fake) money burnt during a funeral 1:264 Hirara
jaksimunu *n* pottery *syn*: **[narimunu](#)**, 1:265 Hirara
-jalló: *nmn* comparative case marker 1:265 Sawada
jam 1*n* an illness 2*v* to be sick, to be ill 1:265 Hirara
jama, *n* 1a mountain 2a place thickly covered by trees, a forest 1:266 common
jama, *n* spinning wheel 1:266 common
jama, *propn* 1a masculine name 2a unisex name (Sawada) 1:266 Hirara
jama-amami *n* a lizard 1:266 Hirara
jama-baši *n* a valley 1:267 Hirara
jama-ffaŋsa *n* a species of plant 1:267 Sawada
jama-fusaz-munu *n* a person who has luck at hunting in the forest 1:267 Hirara
jama-gazam *n* forest mosquitos 1:267 Hirara
jama-mum *n* a mountain (or forest ?) peach 1:267 Hirara
jama-nagzī *n* an axe for cutting trees 1:267 Hirara, Tarama
jama-nu-pana *n* top of the hill 1:268 Hirara
jama-piśša *n* forest secretary, one of the three secretaries (piśša, cf.) of the local authorities *gen*: **[piśša](#)**, 1:268 Sawada
jama-unaz *n* echo 1:270 Sarahama
jama:z *n* 1the Mercurialis leiocarpa plant 2Chinese rain bell, Strobilanthes flaccidifolius (uncertain) 1:266 Sawada
jamabaŋ *n* a forest guardian 1:266 Sawada
jamadacj *n* diarrhoea 1:266, 1:267 Hirara
jamagasam *n* an aedine mosquito 1:266 Hirara
jamagu (jamagu-munu) *n* an evil person, a sly person 1:267 Hirara, Sarahama
jamagu-munu **[jamagu](#)**
jamaku *n* lumberjack 1:267 Hirara
jamaŋ *n* Japanese mountain yam, Dioscorea japonica 1:267 Sawada
jamama:z *n* a stroll through the mountains 1:266 Hirara
jamanaka *place* a settlement in the Hirara town 1:267 Hirara
jamanubaŋ *n* a mountain guardian 1:266 Hirara
jamanukam *propn* the god of mountains (or forest) 1:268 Yonaha
jamapsigi *n* a species of wild plant 1:268 unspecified, likely Sawada
jamara: *propn* a unisex child name 1:268 Tarama
jamaśa: *n* a hunter 1:268 Hirara
jamasi *v* to hurt, to damage (to be hurt.CAUS) 1:268 Hirara
jamatu *place* Japan 1:268 common

jamatu baso: *n* banana tree with edible fruits 1:269 Hirara
jamatu-auzī *n* a kind of big, black fan 1:268 Sawada
jamatu-ga *propn* "Japanese well", the name of a well 1:268 Hirara
jamatu-psītu *n* a Japanese, the Japanese 1:269 Hirara, Sawada
jamatu-u:z *n* watermelon, *Citrullus vulgaris* 1:270 Hirara
jamatu-ukama *n* a kettle for brewing wine, stored in asagi (cf.) 1:269 Sawada
jamatu-upugam *n* Indian millet *syn:* [uk'ug'am](#). 1:270 Hirara
jamatu-vcī *n* the Japanese language 1:270 common
jamatubama *place* name of a beach where a legendary Japanese drifted ashore 1:269 Ikema
jamatugamazara *propn* a magical scythe which appears in the folk story about quails 1:269 Sarahama
jamavsa *n* a kind of mushroom growing on the trees 1:267 Hirara
jampsītu *n* a sick person 1:271 Hirara
***jana** *adj* unpleasant, bad 1:271 common
jana-ka:gi *n* an ugly woman 1:271 Hirara
jana-munu *n* an evil spirit, a monster 1:271 Hirara, Sawada, Sarahama
jana-wa:cīksī *n* cloudy skies, bad weather *ant:* [kagi-wa:cīksī](#). 1:272 Hirara
***janagi** *adj* sly, duplicitous 1:271 Hirara
janagzī *n* willow tree 1:271 Hirara
janavcī *n* foul mouth, malicious gossip 1:272 Hirara
japu: *n* the front sail of a ship 1:274 Hirara
jar'a: *v* conjecture mood form of the copula *ja:z* 1:274 common
-jara *nmn* > *nmn* a suffix expressing approximation 1:274 Hirara
jara:z [jaramaz](#)
jarabi *n* a child 1:275 common
jarabi-na: *n* childhood name 1:275 common
jarabi-s'a:lki *n* childhood 1:275 Tarama
jarabidusī *n* child's friend, befriended children 1:275 Hirara
jarajaratu *adv* easily, with ease 1:276 unspecified
jaraki *n* parallel phrase with mahai (cf.), meaning unclear 1:276 Ikema poetry
jaramaz (*jara:z*) *v* honorific form of the copula *ja:z* 1:276 Hirara, Karimata
jarasī *v* to give (perhaps a causative form of the copula *ja:z*) 1:276 common
jarau [*jaro:](#)
jaraygi: *n* *Calophyllum inophyllum* tree 1:276 common
***jari** *adj* torn, broken 1:277 Hirara
jari-ba-du *v* because it is..., the copula *ja:z* followed by the conditional marker -ba and focus marker -du 1:277 Hirara
jari-gzīŋ *n* torn outfit, rags 1:277 Hirara
jarimunu-dufūgi: *n* a species of tree (entry uncertain) 1:277 Sawada
jariz *v* to be torn 1:277 Hirara
***jaro:** (*jarau*) *adj* coarse, aggressive 1:277 Hirara
jas'uba-gani *n* a carpenter's square *syn:* [ban'zo:gani](#). 1:279 Tarama
jasai *n* vegetables 1:277 Sawada
jasatu *n* one's home village 1:277 unspecified

jasī *n* a coconut palm 1:277 *Hirara*
jasī-jasī-tu *adv* calmly, mildly, steadily 1:278 *Hirara*
jasī: *n* a file (the tool) 1:277 *Hirara*
jasīcībziŋ *n* a clay bottle 1:278 *Ikema*
jasīksī-gam (jasīksī-nusī) *propn* god of the residence 1:278 *Hirara*
jasīksī-kata [jasīksī-nusī](#)
jasīksī-nusī (jasīksī-kata) [jasīksī-gam](#)
jasiz *v* to become smaller, to become shorter 1:277 *Hirara*
jasù-gupsīŋ *n* coconut shell used as a wine jar 1:279 *Sawada*
jasù-pagzi *n* chopsticks made of grass, offered to the ancestors during the festival
išigacī 1:281 *Irabu-Nakachi*
jasuku-waŋ *n* black lacquered cups set on the tables during
celebrations *spec:* [sīruwaŋ](#). 1:280 *Sawada*
jasukuziŋ *n* a high-quality meal table 1:279 *Sawada*
jasum *v* to rest 1:280 *Hirara*
=jatigara if that is the case 1:281 *Sawada*
jatikara *nmn* having done..., after doing ... 1:281 *Hirara*
jattu-kattu *adv* finally, in the end *syn:* [tu:jakam](#). 1:281 *Sawada*
jau *nmn* kind, form, way, like 1:283 *Hirara* poetry, *Sawada*
***jau-na** *adj* such as 1:283 *Sawada*
jazī *n* the wife of a husband's brother. 1:283 *Hirara*
jazīmar'a *n* an infertile woman 1:260 *Hirara*
jazīmaz *v* to be infertile 1:260 *Hirara*
ji: [i:](#)
=ji: (=i:) a sentence-final discursive clitic 1:284 *Sarahama*
=jo: (=jù:) emphatic sentence-final clitic 1:284 *common*
jo:ra *n* the lower part of the torso 1:285 *Hirara*
jo:sī *n* an adopted child, a son-in-law adopted as one's child 1:285 *Hirara*
jo:sīanna *n* an adopted mother 1:285 *Hirara*
jo:sīuja *n* an adopted father 1:285 *Hirara*
jo:z *n* 1a celebration 2name of the celebration on the sixteenth day of the first
month of the lunar calendar 1:285 *Hirara*
jo:z-sī *n* to celebrate, to congratulate 1:286 *Hirara*
-ju *n* accusative case marker 1:286 *unspecified (most likely common)*
ju-mata *n* a street, a crossroad 1:300 *Hirara*
ju-naka *n* midnight 1:302 *common*
ju-sīpaz *n* urine 1:312 *Hirara*
ju-taz *n* four people 1:313 *Hirara*
ju: *adv* well 1:286 *Hirara, Sawada, Tarama*
ju: *n* porridge 1:286 *Sarahama*
ju: *n* 1the world 2a year 3a period, an era 1:287 *common*
ju: *1n* nighttime, evening *2clf* classifier for counting nights 1:287 *common*
ju: *n* hot water 1:287 *Hirara*
ju: [juv](#)
=jù: [=jo:](#)

ju:-ka *nmr* fourth day, four days 1:292 *common*
ju:ba:z *n* secret meeting between lovers 1:288 *Hirara*
ju:bai *n* a mistress 1:288 *Hirara*
ju:baibutu *n* a male lover 1:288 *Hirara*
ju:bi *nmn* 1the evening 2last night 1:288 *Hirara, Sawada*
ju:bzi-isaku *n* whooping cough 1:288 *Hirara*
ju:ca *n* one-layered women's outfit 1:313 *Sawada*
ju:ci *nmr* four 1:313 *common*
ju:dami-nigaz *n* a prayer for good crops and celebrating the ancestors, conducted at private houses 1:289 *Sawada*
ju:furu *n* hot water bath 1:289 *Hirara*
ju:fuzikaz *n* a swing syn: [ju:sa](#). 1:289 *Sarahama*
ju:garagazza *n* an owl 1:290 *Sarahama*
ju:gumul-kamnigaz *n* a thanksgiving prayer to the gods as well as a prayer for a happy future, conducted at a private house syn: [kumul-nigaz](#); syn: [ucanaku](#). 1:291 *Sawada*
ju:ki *n* staying up all night 1:294 *Hirara*
ju:ksi [ju:ksi](#)
ju:ksi-daki *n* bamboo castanets which are played by dancers during a song 1:295 *Hirara*
ju:ku:z-utaki *propn* the shrine where the ju:kuz prayer (cf.) is conducted 1:297 *Hirara, Sawada*
ju:kuz *n* a prayer conducted collectively by the whole community in the ninth month of the lunar calendar 1:296 *Sawada*
ju:kuz-mma *n* women of age 48-60 participating in the ju:kuz (cf.) 1:297 *Nishihara*
ju:m *n* darkness 1:300 *Sarahama*
ju:nabi *n* a night shift, nighttime work 1:301 *Hirara*
ju:ni *n* traditional group dance also known as kuića: (cf.) 1:304 *Sawada*
ju:nigara *n* a person who stays up late in the night 1:304 *unspecified (most likely poetry)*
ju:nunusi *propn* the god of rich harvest 1:307 *Sawada, Irabu*
ju:r'a: nu-mazimunu *n* a kind of demon; people who have seen it become ill 1:308 *Sawada*
ju:ra (iju:ura) *n* a kind of fortune-telling conducted when a member of the family is ill 1:308 *Hirara*
ju:razi *place* Yuuraji, a settlement in the Hirara town 1:308 *Hirara*
ju:sa *n* a swing syn: [ju:fuzikaz](#). 1:311 *Hirara, Sawada*
ju:sammi *place* a settlement in Nishi Nakasone, Hirara 1:311 *Hirara*
ju:simanu su *propn* "The Master of Four Places", title of a song from Karimata 1:311 *Karimata*
ju:ti *nmr* four years 1:313 *Hirara*
ju:tul *n* a scoop used to pour dirty water out of the boat 1:313 *Sawada, Kuninaka*
ju:wa: *n* sulphur 1:313 *Hirara*
ju:z, *n* lily 1:314 *Hirara*

ju:z *n* the night 1:314 Hirara
ju:z (u-ju:z) *n* a celebration 1:314 Sawada
ju:z *n* evening meal, dinner 1:314 Hirara, Sawada, Sarahama
ju:z fazbusi **ju:z fo: busi**
ju:z fo: busi (ju:z fazbusi) *propn* the evening star (= Venus) 1:314 Hirara
ju:ʒigama *n* playing house 1:289 Hirara
ju:ʒu *n* business, things to do 1:289 Hirara
ju(:)na (ju(:)na-gi:) *n* Hibiscus tiliaceus tree 1:301 Hirara, Sawada, Kuninaka
ju(:)na-gi: ju(:)na
-juba *n* accusative plus topic marker 1:286, 1:287 unspecified (most likely common)
jubi-mi:z *v* to observe with pleasure 1:288 unspecified (most likely poetry)
jùbu-gi: *n* a species of plant 1:288 Sawada
jubusani *n* a beautiful young woman 1:288 unspecified (most likely poetry)
jubusi-uja *n* unclear, possibly a name of a historical or legendary lord 1:288 Sawada
jubzita: *place* a swampy field on the Shimoji island 1:288 Irabu
juči (ju:ksi) *n* a small hatchet 1:313 Sawada
jucitaki *n* bamboo castanets which are played by dancers during a song 1:313 unspecified
juda *n* a branch, a twig 1:288 common
juda-kaki: *n* picking up dry twigs or branches 1:288 Hirara
judazi *n* drooling 1:289 Hirara
judazipagimunu *n* a lazy person *syn:* **dal-mùnù**. 1:288 Hirara
judum *v* to stop, to be finished 1:289 unspecified (most likely poetry)
judusi *v* to stop, to remain at one place 1:289 unspecified (most likely poetry)
juff'ufu (juv'ufu) *nmn* last night (uncertain, entry illegible) 1:290 Hirara
jugabiramunu *n* a nighttime partygoer 1:290 Hirara
jugafu: (jugahu:) *n* 1a good year, a year of good crops 2good luck 1:290 Hirara
jugahu: jugafu:
jugainamunu *n* a joker, a jester 1:290 Hirara
jugam *v* to bend over, to crook 1:290 Hirara
jugami: *n* a scrooge 1:290 Hirara
jugataz *n* folk stories, fairy tales 1:290 Hirara
jugurası *v* to stain, to make sth dirty (to be dirty.CAUS) 1:292 Hirara
jui *n* the reason 1:292 Hirara
juil-m *v* to receive (*realis* mood form) 1:292 Tarama
jujugakinu kubanupa: *n* leaves of a mulberry tree straight as an arrow (from a myth) 1:292 Hirara
jujukagi-ki: *n* a tree which is straight as an arrow 1:292 Hirara
juka *n* the floor 1:292 Hirara, Sarahama
juka-ni *n* parts of the house covered with floor 1:293 Sawada
jùkal *v* to be good 1:292 Sawada
jukara *n* yukata, a light summertime outfit 1:293 Hirara
jukau-buŋ *n* rectangular tray for wine cups 1:293 Sawada

jukaz, *nmn* many, a lot 1:293 *Hirara*
jukaz, *v* to be successful 1:293 *Hirara*
jukaz-mùnù *n* a richman 1:294 *Karimata*
jukaz-psītu *n* the high class, local warrior aristocracy 1:294 *Hirara*
juksī *n* hail 1:294 *Hirara*
jukū *n* desire 1:295 *Hirara*
juku-mi: *n* an official whose job is to find the criminals, a detective 1:296 *Sawada*
juku-3īm-munu (jukuzīŋ) *n* a glutton, a greedy person 1:296 *Hirara*
juku: *v* to rest, to have a break, to sleep 1:295 *Hirara*
jukubo: *n* desire, greed 1:296 *Hirara*
jukugakar'a [jukugakazmunu](#)
jukugakazmunu (jukugakar'a) *n* a scrooge 1:296 *Hirara*
jukuti *nmn* different, changed 1:296 *Hirara*
jukuzīŋ [juku-3īm-munu](#)
jul, *n* a bamboo sieve for separating seeds from the chaff *pt*: [jul-nu-mi](#). 1:298 *Sawada*
jul, *v* 1to come by 2to choose 3to twist, to roll up 1:298 *Sawada, Sarahama, Minna*
jul-ga-pana *n* the lily flower 1:298 *Sawada*
jul-nu-mi: *n* holes of a sieve (cf. jul) *wh*: [jul](#). 1:299 *Sawada*
jullu: *n* a thread or rope made of rolled up paper 1:298 *Sawada*
julnumi:3īŋ *n* an outfit pattern resembling holes of a seed sieve (cf. jul) 1:299 *Sawada*
jum, [in](#), [im](#),
jum, *n* a bow 1:299 *Hirara, Sawada, Tarama*
jum, (im,) *clf* a length measure unit 1:299 *common*
jum, *v* 1to read 2to speak 3to count 4to weep silently 1:300 *Hirara, Tarama*
jum-nu-ffa *n* an arrow 1:301 *Hirara*
-jumai *n* accusative plus inclusion marker 1:300 *Hirara*
jumi *n* a bride, a daughter-in-law 1:300 *common*
jumi-3o: *n* "a bride letter"? (meaning unclear) 1:300 *Hirara*
jumo: *v* to count 1:301 *Hirara*
jumpaz *n* a lantern 1:301 *Hirara*
jumpul *n* a tool used for arranging cloths in the weaving room 1:301 *Sawada, Kuninaka*
jumu *n* a monkey 1:301 *Hirara*
jumunu *n* a mouse 1:301 *Hirara, Sawada, Sarahama*
jumunu-nu-muzī *n* a species of grass 1:301 *Sawada*
junaguni *v* the Yonaguni island 1:302 *common*
junaiŋ *n* the evening 1:302 *Sawada, Sarahama*
junapa *place* the Yonaha settlement 1:302 *Hirara*
junauga: *place* name of a well 1:303 *Tarama*
junausī (junausīnusara) *n* a wooden cup on three legs used for drinking wine during festivities 1:303 *Sarahama*
junausīnumanusī *propn* son of the god Munidarunukam 1:304 *Hirara*
junausīnusara [junausī](#)

junéu *n* an official who governs a whole settlement, selected from the Hirara inhabitants only; he visits the settlement in his authority only once a month for a week, apart from that time he lives in Hirara 1:306 *Hirara, Sawada, Tarama*

juni *n* 1seeds of millet 2rice plant 1:304 *common*

juni-ni:-gusiçi *n* a wooden jug for steaming millet in order to produce millet wine 1:305 *Sawada*

juni-ssul-ma:gu *n* a kind of round basked (ma:gu) made of *Didymosperia engleri* leaves 1:305 *Sawada*

junimuz *n* a field covered with sand 1:304 *Hirara poetry*

***junu** *adj* the same, identical 1:307 *common*

junu:l *nmn* at the same time, exactly a year later *syn: [junu:r'a:](#)* 1:307 *Tarama*

junu:r'a: *nmn* at the same time, exactly a year later *syn: [junu:l](#)* 1:307 *Hirara poetry*

junusi *propn* a masculine name 1:308 *Hirara, Tarama*

junusi-miga *propn* a feminine name 1:308 *Hirara*

junuzi *n* long wavy clouds around the moon, an omen of a lucky event 1:307 *Hirara*

junuzinupasi *propn* a bridge which appears in a myth 1:307 *Hirara*

jur'a:çimiz *v* to gather something together 1:309 *Hirara*

jur'a:z, (jur'o:) *v* to gather, to come together 1:309 *Hirara poetry*

jur'a:z, **[jur'a:zbaka](#)**

jur'a:zbaka (jur'a:z) *n* a mass grave for children and people who died an unusual death 1:309 *Hirara*

jur'a:zsa: *n* a place where people gather up and have their taxes collected 1:309 *Hirara*

jur'o: **[jur'a:z](#)**

juri *n* season 1:310 *Hirara*

juri:fum *v* to come along (*realis* mood form) 1:310 *Sawada*

juriwaka-daiçin *propn* name of a legendary figure, a ship wreckage survivor from Kagoshima who contributed to prosperity of Minna 1:310 *Minna*

jùrùi *n* a fireplace sunken in the floor, Japanese
irori syn: [çiju](#); syn: [çuka](#) 1:310 *Sawada*

juruçiku *nmn* please do, a discursive modifier borrowed from Japanese 1:310 *Hirara*

jurusı *v* to forgive, to let loose 1:310 *Hirara*

jusarabi *nmn* late afternoon, the evening 1:311 *Hirara, Sawada*

jusarabi-gata *n* late afternoon 1:311 *Hirara*

juşil *v* to put together, to make sth come together 1:311 *Sarahama*

juşizajafu *n* a craftsman, not specified what kind of one 1:311 *Karimata poetry*

jusu *n* a stranger, an outsider 1:312 *Hirara poetry, Sawada poetry*

***jusu** *nmr* forty 1:312 *Hirara*

jusu-çi *nmr* forty 1:312 *Hirara*

jusu-ti *nmr* forty years 1:312 *Hirara*

juşibal *n* bed-wetting 1:311 *Sawada*

juşiki *place* a settlement in Shimozato, Hirara 1:311 *Hirara*

juṣiḱi-gi: *n* a species of tree 1:311 *Hirara*
juṣiḱsi *n* miscanthus 1:311 *Tarama*
jùusù *n* defecating in one's sleep 1:314 *Sawada*
juv (ju:) *n* porridge 1:314 *Sawada, Sarahama*
juv-gama *n* a yuzu (aromatic citron) fruit 1:314 *Hirara, Sawada*
juḃta limp, heavy (of a body sensation) 1:314 *Hirara*
juvv'ufu [juḃ'ufu](#)
juwai (ujuwai) *n* a celebration 1:313 *Sawada*
juwgam-urusī *n* a tradition of cutting down a baby's downy hair three months after the birth 1:313 *Sarahama*
juz, *v* to reel 1:314 *unspecified*
juz, *n* community members helping one another out ,for example when building a house, for no financial gratification *syn:* [juz-psītu](#). 1:315 *Hirara, Sawada*
juz-psītu *n* community members helping one another out, for example when building a house, for no financial gratification *syn:* [juz,](#). 1:315 *Hirara*
juzki *n* driftwood 1:314 *Hirara*
-juzsa *nmn* comparative case marker 1:315 *Hirara*

K

- ***k'a:** *clf* classifier for counting times (repetitions) 1:317 *Hirara*
-k'a: 1*nmn* > *nmn* plural suffix 2*v* > *nmn* while, when 3*v* > *nmn* until 1:315 *unspecified*
k'a:gi *n* zelkova tree, *Podocarpus macrophylla* 1:324 *Hirara, Sawada, Sarahama*
k'a:l *v* to disappear, to die down 1:336 *Sawada*
k'a:m *n* a species of vine 1:337 *Ikema, Sarahama, Nishihara, Uechi*
k'asī *v* to extinguish, to wipe away 1:370 *Hirara*
k'augiŋ *n* comedy, jest 1:382 *Sawada*
k'e: *pro-form* that, distal demonstrative pronoun 1:384 *Tarama*
k'e: *n* miscanthus 1:385 *Tarama*
-k'e: *v* > *nmn* while, when 1:385 *Tarama*
k'o:dai *n* (male) siblings 1:402 *Hirara, Tarama*
k'si-utiz *v* to be cut and fall down 1:394 *Hirara*
k'u: *nmn* today 1:403 *common*
k'u:z *v* to disappear, to die down 1:421 *Hirara*
***ka** *clf* classifier for counting days 1:316 *common*
=ka interrogative clitic 1:316 *Hirara*
ka-ma *pro-form* there, distal spatial demonstrative 1:337 *common*
ka-manuksī parallel phrase with *ti:manuksī*, meaning unclear 1:339 *Hirara poetry*
ka-nu *pro-form* that, distal pronoun-GEN 1:362 *Hirara, Tarama*
ka: *n* a river, a well 1:316 *common*
ka: *n* skin, bark, surface layer 1:316 *common*
ka:-kamur'a [ka:kamura](#)
ka:-saba *n* straw sandals with leather soles 1:370 *Sawada*
ka:gi *n* face, looks 1:324 *Hirara*
ka:gu *n* a box with a lid, covered with bamboo plaid *spec:* [vdai](#). 1:325 *Sawada*
ka:kamura (*ka:-kamur'a*) *n* kappa, the water imp 1:332 *Hirara*
ka:ksī *v* to go dry 1:335 *Hirara*
ka:mcī *place* Kaamtsi, a settlement in the Shimoji village 1:350 *Hirara*
ka:mi *propn* a unisex name 1:342 *Hirara, Tarama*
ka:nim *n* sweet potato boiled in skin 1:357 *Sawada*
ka:nukam *propn* god of a well 1:362 *Hirara*
ka:ra, *n* a river 1:364 *Hirara*
ka:ra, *n* a tile 1:365 *common*
ka:ra-ćabaŋ *n* a simple, unpatterned tea cup for everyday use 1:368 *Sawada*
ka:ra-ja: *n* a house thatched with tiles 1:365 *common*
ka:raki-munu *n* something that has gone dry 1:381 *Hirara, Sarahama*
ka:rakiz *v* to go dry 1:381 *Hirara*
ka:sikataz *n* face wrinkles 1:372 *Sarahama*
ka:tu:z *n* a bat *syn:* [ki:battuz](#). 1:380 *Hirara*
ka:z, *v* to change 1:383 *Hirara*
ka:z, *v* to crop, to cut down (grass) 1:383 *Hirara*

ka:z, *v* to borrow 1:383 Hirara
***ka:z**, *adj* light 1:383 Hirara
ka:zmata *place* the Karimata village 1:384 Hirara, Karimata
ka:zmata-nu isamiga *propn* title (the first line) of an epic song from the Karimata region 1:384 Hirara, Karimata
ka:zzu *n* crucian carp 1:384 Hirara
ka:zuku *n* swamp 1:321 Hirara
kabaša-dama *n* fruits of the mandarin orange 1:317 poetry
kabaša-gi: *n* mandarin orange tree 1:317 Hirara poetry
kabazi: *n* well bucket 1:316 Hirara
kabu (kabu-3iŋ) *n* a shock-head 1:319 Hirara
kabu-3iŋ **kabu**
kabutu *n* a hood 1:319 Hirara
kabu *n* a turnip 1:319 Tarama
kabzi *n* paper 1:317 Hirara, Sawada
kabzi-gi: *n* paper mulberry tree, Broussonetia papyrifera *syn:* **pavgi:** 1:318 Hirara
kabzi-jaksī *n* a festival 1:318 Hirara
kabzi-tul *n* paper kite 1:318 Sawada
kabzi-ūci *n* a stick form used for producing paper coins burned as jaksī-kabzi (cf.) 1:318 Sawada
kaca *n* mosquito net 1:380 Hirara
kacu: *n* a bonito fish 1:380 Hirara
kaci, *n* wooden fence 1:380 Ikema
kaci, *v* to win 1:380 Hirara
kacimiz *v* to catch, to grab *syn:* **ncimi:z.** 1:380 Hirara, Uechi
-kaciña *v* > *nmn* a suffix expressing simultaneous action 1:381 Hirara, Uechi
kadamanukam *propn* a daughter of gods Kuicinu and Kuitama 1:319 unspecified
kadi-fuksī *n* gust, hurricane, storm 1:319 Minna
kadiuša fortunate, lucky *syn:* **kariusi.** 1:319 Nishihara
kadu *n* a corner 1:320 Hirara
kadukari *place* name of a village 1:320 Hirara
kaffi **kafinuz**
kaffi:z *v* to hide 1:322 Hirara
kafu: *n* luck, good fortune 1:322 Hirara
kafuci *n* vegetable garden 1:322 Hirara
kafusi *v* to hide, to conceal 1:322 Hirara
kafinuz (kaffi) *n* a millet meal possibly eaten during the festivity śici (cf.) 1:322 Hirara
kag'a:kagi *adj* very beautiful (reduplicated form of kagi) 1:323 Hirara
kagam *n* mirror 1:323 Hirara, Sawada, Sarahama
kagi, *n* shadow 1:323 Hirara, Sawada
kagi, *adj* good, beautiful (about things) 1:323 Hirara, Shimajiri
kagi-sa *n* beauty, pureness 1:324 Hirara
kagi-wa:ciksī *n* nice weather, cloudless sky *ant:* **jana-wa:ciksī.** 1:325 Hirara
kagi:ća *nmn* beautiful (affectionate form) 1:324 Hirara

kagimizi *n* a spring 1:324 *Nobarugoshi*
kagu *n* a basket 1:325 *Hirara*
kagusi *place* Kagoshima 1:326 *Minna*
kagzi *n* a hook 1:325 *Hirara*
kai (kari,) *pro-form* 1he/she/it, 3SG 2that, distal demonstrative 1:326 *unspecified*
-kaiba [-kariba](#)
kaiku *n* a silkworm 1:326 *Hirara*
kaina *n* an arm 1:326 *Hirara, Sawada, Sarahama*
kainau *n* complete tax collection 1:326 *Sawada*
kainau-ju:z *n* men's celebration of the complete collection of taxed crops *syn:* [funau-jù:z](#). 1:327 *Sawada*
kainau-zurui *n* an annual gathering of all the tax-eligible settlement population in order to conduct a complete tax collection 1:326 *Sawada*
kairasi *v* to get sth back (to come back.CAUS) 1:327 *Hirara*
kairasi *v* to overturn 1:328 *Hirara*
kairu-gama *n* a "villain-punishing" festival *syn:* [cïmausara](#). 1:327 *Sarahama*
kaisaiz *v* to be turned back, to be withdrawn, to be able to go back (come back.PSV/POT) 1:327 *Hirara*
kaisi *v* to come back 1:328 *Hirara*
kaisi (kaizi) *n* tax collection 1:329 *Nobaru*
kaisiksi *n* a small plate for wine snacks, made of shells or leaves 1:328 *Hirara*
kaisima *n* behind, the backside 1:328 *Hirara, Tarama*
kaisimiz *v* to get sth back (to come back.CAUS) 1:329 *Hirara*
kaita *pro-form* they, 3PL 1:329 *unspecified (most likely poetry)*
kaitti *adv* on the contrary, against one's expectations 1:329 *Hirara*
kaiz *v* 1to roll over, to fall 2to come back 1:329 *Hirara*
kaizi [kaisi](#)
kaja *n* miscanthus 1:330 *Hirara, Sawada, Sarahama*
kaja-baca *n* a species of wasp 1:330 *Sawada*
kaja-nu: *n* miscanthus fields 1:330 *Hirara, Sawada*
kaju: *v* to commute, to attend 1:331 *Hirara, Tarama*
kajubi (kajubi-gama) *n* pinky, the little finger 1:331 *Sawada, Sarahama*
kajubi-gama [kajubi](#)
kak'o: *v* to make it on time 1:335 *Hirara*
kak'u:ki [kakiuki](#)
kakam *n* hakama trousers worn by the women of higher class 1:331 *Hirara, Sawada, Sarahama*
kakar'a: *n* a female shaman *syn:* [kam-kakar'a](#); *syn:* [kamnu psitu](#). 1:333 *Hirara*
kakaz *v* to hang, to reach, to span over, to affect 1:333 *Hirara*
kakaz-munu (kakazsigimunu) *n* a glutton, an avaricious person 1:333 *Hirara*
kakazsigimunu [kakaz-munu](#)
kaki-munu *n* a scroll with calligraphy hanged upon the wall 1:333 *Hirara, Sawada, Nobaru*
kaki-rasi *v* to rush out, to hasten 1:334 *Hirara*
kakisimil *v* to have someone hang sth (to hang.CAUS) 1:334 *Tarama*

kakiuki (kak'u:ki) *n* a note, one's last will 1:334 *Hirara*
kakiz, *v* to hang sth, to span sth over 1:334 *Hirara*
kakiz, *v* to run, to rush 1:334 *Hirara*
kakki *n* the beriberi disease 1:335 *Hirara*
kaksi, *v* to write 1:334 *Hirara*
kaksi, *v* to collect twigs 1:335 *Hirara*
kaksi, *v* to scoop out, to hollow 1:335 *Sawada, Kuninaka*
kaku, *n* a steersman 1:336 *Minna*
kaku, *n* cancer 1:336 *Hirara*
kal *n* clitoris 1:336 *Tarama*
kalsi *n* pumice 1:336 *Sawada*
kam, *n* god, deity 1:337 *Hirara, Sawada, Sarahama*
kam, *v* to bite 1:337 *Sawada*
kam-b'u:l *n* a day blessed by the gods 1:339 *Sawada poetry*
kam-cikasa *n* the main priestess (shaman) of a ceremony 1:350 *Hirara*
kam-dasiiki *n* god's help, god's rescue 1:340 *Sawada, Irabu*
kam-gakam *n* white outfit in which the body of a deceased person is dressed 1:341 *Sarahama*
kam-gi: *n* mane of a horse, comb of a rooster 1:341 *Hirara*
kam-kakar'a *n* a female shaman *syn:* [kamnu psitu](#); *syn:* [kakar'a](#); *syn:* [kam-psitu](#). 1:343 *Hirara, Sawada, Sarahama, Uechi*
kam-kakaz *n* possession by gods (about a shaman) 1:344 *Hirara*
kam-naz *n* thunder 1:346 *Hirara, Sarahama*
kam-nigaz *n* a prayer to the gods 1:346 *Sawada*
kam-nu nu:z *n* a divination dictated by gods to a possessed medium 1:347 *Hirara*
kam-nu-ffa *n* the son of god 1:346 *Sawada*
kam-nu-3a: *n* altar of the god within a shrine 1:346 *Hirara*
kam-pani *n* short, unpatterned white clothes the body of a deceased person is dressed in 1:347 *Sawada, Sarahama*
kam-psitu *n* a female shaman *syn:* [kam-kakar'a](#). 1:347 *Hirara*
kam-sasi *n* men's hairpin worn in the times of Ryukyu Kingdom, worn since the coming-of-age ceremony 1:348 *Hirara, Sawada*
kam-su: *n* 1 god (a honorific expression) 2a holy elder 1:348 *Sawada*
kam-sul *n* a razor *syn:* [sul](#). 1:349 *Sawada*
kam-titca *n* a shaman 1:349 *Uechi*
kam-tujum *n* thunder 1:349 *Hirara*
kam-zaki *n* wine offered to the gods 1:341 *Irabu-Nakachi*
kam-zij *n* unpatterned short white clothes which the body of a deceased person is dressed in 1:341 *Sarahama*
kama, *n* a kettle 1:337 *Hirara*
kama, *propn* 1a masculine name 2a unisex name (Sawada) 1:337 *Hirara*
kama-gita *n* lower jaw 1:338 *Hirara*
kamac *n* cheeks 1:339 *Hirara, Sawada, Sarahama*
kamadu *propn* 1a feminine name 2a unisex name (Sawada) 1:338 *Hirara*
kamadu-gama *propn* a feminine name 1:338 *Hirara*

kamadu-gan *propn* a masculine name 1:338 Tarama
kamadu-gani *propn* a masculine name 1:338 Sawada
kamadu-miga *propn* a feminine name 1:338 Sawada
kamama-mmi *propn* name of a hill in the vicinity of Hirara 1:338 Hirara
kamanu-jù:zzaki *n* wine not diluted with water 1:338 Sawada
kamara: *propn* a feminine name 1:339 Tarama
kamarasī *adj* sad 1:340 Sarahama
kamayta *n* a species of sea fish 1:340 Sarahama
kambo: *n* cold, influenza 1:340 Hirara
kambziñ *n* a bottle for warming up wine 1:340 Hirara
kami, *n* a turtle 1:342 Hirara, Sawada
kami, *n* a big clay jar 1:342 Hirara
kami-ta:ra-gù: *n* a leather sack for collecting beans etc., worn on one's head 1:342 Sawada
kamiz *v* to carry on one's head 1:343 Hirara, Ōura
kamkami *n* a ceremony of including a re-appeared shaman once more into the shaman circle 1:344 Hirara
kamma: *place* name of a settlement in Shimosato, Hirara 1:344 Hirara
kammidi: *n* a moment of the uagam festivity (cf.) when the women playing the roles of gods leave their houses 1:345 Karimata
kammu kakaz *v* to be possessed by gods 1:345 Hirara
kammu kamiz *v* lit. to carry a god on one's head; to undertake a ceremony of initiation as a shaman 1:345 Hirara
kammu nag'a:gu *n* a song of consolation to the gods 1:346 Ōura
kammu-tumusi *v* to invite the gods to a festivity, to celebrate the gods 1:346 Sawada
kammul *v* to bite off 1:337 Sawada
kamna-baru *place* a place name 1:346 Tarama
kamnu psītu *n* a female shaman *syn:* [kam-kakar'a](#); *syn:* [kakar'a](#). 1:347 Sawada
kamnu-um'asī *n* two miscanthus sticks put on a tray during the festival of the dead 1:347 Sawada
kamnufuni *n* a ghost boat 1:346 Nagahama, Sarahama
kamnuguśaŋ *n* two sticks made of sugar cane put on the both sides of the home altar on the 13th day of the 7th month in the lunar calendar 1:346 Sawada
kamnujurazza *place* a place on the way from Hirara to Ōura 1:347 unspecified
kampu: *n* a kind of an old masculine hairstyle 1:348 Hirara
kamsibagi: *n* a kind of bush vine whose white flowers are used to make priestesses' garlands during a festivity 1:348 Irabu-Nakachi
kamta *n* a tuft of hair on the top of one's head 1:349 Hirara
kamta-ma:śa *n* a species of bird with a tuft (comb) 1:349 Hirara
kamtana *n* a home altar devoted to a family's ancestors 1:349 Hirara
kamu *n* a duck 1:350 Hirara
kamui *n* a person in charge, an executive 1:350 Hirara
kamura gama *n* a child, a kid 1:350 Hirara
kan-či: [kañ-ši:](#)

kan-cġgai *n* a misunderstanding, a wrong impression 1:361 *Hirara*
kan-cġksġ *v* to realize (intuitively) 1:362 *Hirara*
kan-nauz *n* 1the moment when the women playing the roles of gods during the uagam festivity (cf.) come back to their homes (Shimajiri) 2the moment when the women playing the roles of gods during the uagam festivity (cf.) set out to pray in the mutu shrines (Karimata) 1:360 *Shimajiri, Karimata*
kan'a:za *n* dear older brother (affectionate) 1:351 *Hirara*
kana, *propn* an unisex name 1:351 *Hirara*
***kana**, (kani-) *nmn* an affectionate formant (derived from kani "gold") 1:351 *unspecified*
kana-gara *n* an iron rod used for crushing sea rocks when looking for shellfish 1:352 *Sawada*
kana-pama *place* name of a lagoon in the Shimoji village 1:353 *Hirara*
kana-ziċġ *n* metal hammer 1:351 *Hirara*
kana:iz *v* to come true 1:352 *Hirara*
kana:z *v* to fulfill, to make come true 1:355 *Irabu, Sawada*
kanabo: *n* a crowbar *syn:* [kani-gara](#). 1:351 *Hirara*
kanagu *n* an anchor, the shape of an anchor 1:352 *Hirara*
kanaida *place* name of a place in the Hirara town 1:352 *Hirara*
kanamaz *n* head 1:352 *Hirara, Sarahama*
kanamaz-gu: *n* skull 1:352 *Hirara*
kanamażam *n* headache 1:352 *Hirara*
kanami *n* a pin that keeps a fan together 1:352 *Hirara*
kanarazi *adv* definitely, inevitably, for sure 1:353 *Hirara, Sawada*
kanaša *n* a dear person, one's beloved 1:354 *Hirara, Sawada, Irabu*
kanasġ *adj* dear, beloved 1:354 *common*
kanasġ-munu *n* someone or something dear 1:354 *Hirara, Sawada*
kanasġdusi *n* a close friend *syn:* [ycġdusi](#). 1:354 *Hirara*
kandaki *pro-form* as much as this 1:355 *Hirara*
kangaiz (kaŋgaiz) *v* 1to think 2to pay attention, to be careful 1:355 *Hirara, Uechi*
kani, *n* metal, especially iron 1:356 *common*
kani, *propn* 1a masculine name 2a unisex name (Sawada) 1:356 *Hirara*
kani, *n* a bell, a gong 1:356 *Hirara*
kani- [*kana](#).
kani-gagzi *n* iron hook 1:357 *Hirara*
kani-gara *n* an iron crowbar *syn:* [kanabo:](#). 1:356 *Hirara*
kani-gusċġ *n* a leaden or tin jug for pouring wine 1:357 *Sawada*
kani-kubazi *n* metal bucket 1:357 *Sawada*
kani-miga *propn* a feminine name 1:358 *Hirara, Sawada*
kani-munu *n* metal utensils, things made of metal 1:358 *Hirara, Sawada*
kani-muz *propn* a masculine name 1:358 *Hirara*
kani-taraz *n* metal basin 1:358 *Hirara*
kani-ziina *n* a metal rope, chain 1:356 *Uechi*
kani:z *v* to be unable to 1:359 *Uechi*
kaniku-anzi *propn* name of a historical feudal lord (aji) 1:357 *unspecified*

kanisuzu: *n* a species of seaweed 1:358 Sawada
kaniüći *n* horse bit 1:358 Hirara
kaniy *n* crimson glory vine, *Vitis coignetiae* or *Vitis lanata* 1:359 Sawada
kanivgi: *n* a species of tree 1:359 Hirara, Sawada
kano: *v* to fulfill, to make sth come true 1:361 Hirara
kanušima *n* name of a repetitive motif in songs 1:362 Hirara
kanza: *n* blacksmith 1:355 Hirara
kanza:nukam *propn* the god of blacksmiths, celebrated in the Funatati Utaki (cf.) 1:355 Hirara
kanzo: *n* an account, a bill 1:355 Hirara
kaŋ, *n* a coffin 1:350 Hirara
kaŋ, *n* crab 1:350 common
kaŋ, *pro-form* like this, proximal demonstrative pronoun 1:351 unspecified
kaŋ-ksi-pada *n* white outfit worn by the women who are playing the role of gods during the uagam festivity (cf.) 1:360 Shimajiri
kaŋ-ši: (kan-ći:) *pro-form* like this, proximal demonstrative pronoun 1:361 Hirara, Uechi
kaŋgai *n* a thought 1:355 Hirara
kaŋgaiz [kangaiz](#)
kaŋkaŋ *nmn* exactly like this 1:359 Hirara
kaŋki: *n* relationship 1:359 Kurima
-kar'a: (-kariba) *adj* > *v* because A is..., stative verbal suffix followed by a reason (cause) marker -ba 1:365 unspecified
***kara,** *adj* empty 1:364 Sawada
***kara,** *adj* spicy 1:363 Hirara, Sawada, Tarama
***kara,** *nmr* classifier for counting birds 1:363 Hirara, Sawada, Sarahama
-kara *nmn* ablative case marker 1:363 common
kara-baz [kara-vaz](#)
kara-kara *n* a ceramic jug for pouring wine into cups 1:366 Sawada, Sarahama
kara-pssa *n* bare feet 1:366 Sawada
kara-sini *n* calf (of the leg) 1:367 Sawada
kara-taki *n* a species of thick bamboo planted in public groves only 1:367 Hirara, Sawada
kara-vaz (kara-baz) *n* eating only rice (instead of a full meal?) 1:368 Sawada
kara:kara *adj* very spicy (reduplicated form of kara) 1:363 Hirara
karada *n* body 1:365 Hirara
karagiz *v* to bind, to hitch (a sleeve) up 1:366 Hirara
karai *n* a veranda, an open corridor 1:366 Hirara
karasu *n* fermented wheat paste 1:367 Sawada
karasi *v* to lend (lit. to borrow.CAUS) 1:366 Hirara
karawaza *n* acrobatics 1:368 Hirara
karazi *n* hair on the head, the hairstyle 1:366 Hirara, Sawada
kari, [kai](#)
kari, *pro-form* 1that, distal demonstrative pronoun 2he/she, 3SG 1:368 Hirara
kari-utiz *v* to wither and fall down 1:369 Hirara

***kari:** *adj* fortunate, lucky 1:368 *unspecified*
kari:z *v* to whither 1:369 *Hirara*
-kariba (-kaiba) **-kar'a:**
kariuša **kariusi**
kariusi (kariuša) fortunate, lucky, safe and sound *syn:* **kadiuša**. 1:369 *Sawada, Sarahama*
kariz *v* to borrow 1:369 *Hirara*
kasa, *n* rash 1:369 *Hirara*
kasa, *n* a hat 1:370 *Hirara, Sawada*
kasam *v* to grow, to go up 1:370 *Hirara*
kasamassa *n* extremely boring, unbearably boring 1:370 *Sarahama*
kasamiz *v* to grow something, to make something grow (meaning unclear, approximated as a transitive equivalent of *kasam*) 1:370 *Hirara*
kasanz *v* to be piled over, to cover one another 1:371 *Hirara*
kaši: *n* an official assistant of the secretary (pišša, cf.) 1:371 *Irabu, Sawada*
kašigi *n* a wooden part of the loom used to reel the light thread 1:371 *Sawada*
kassa, *n* head 1:373 *Sawada*
kassa, (kassa-ba:) *n* big leaves (for example banana tree or inedible potato) used as plates or lids for food 1:373 *common*
kassa-ba: **kassa**.
kasī, *v* to draw e.g. water 1:371 *Kuninaka, Sawada*
kasī, *n* lees (leftovers after producing alcohol) 1:372 *Sawada*
***kasigu** *adj* wise 1:372 *Sawada, Sarahama*
kasigu-mùnù *n* a wise person 1:372 *Sawada, Sarahama*
kasiksī *n* a species of tree 1:373 *unspecified*
kasiku-sa *n* wisdom 1:373 *Hirara*
kasim *n* mist, fog 1:372 *Hirara*
kata, *n* grasshopper 1:374 *Hirara, Sarahama*
kata, *n* a picture 1:375 *Karimata*
kata, *n* 1a side, one side 2an ally 1:375 *common*
kata, *n* a form, a shape, a way 1:375 *Hirara, Tarama*
kata, *n* a shoulder 1:375 *Sawada*
kata, *n* infertile soil 1:375 *Tarama*
kata, *adj* thick 1:375 *Hirara*
kata-di: *n* one hand 1:375 *Tarama*
kata-dù: *n* one side of the torso (?) 1:375 *Sawada*
kata-kaja *n* miscanthus used as firewood *syn:* **sittamunu**. 1:376 *Sawada*
kata-mi: *n* one eye, one-eyed or squint-eyed person 1:377 *Hirara*
kaṭa-musi *n* a shoulder 1:377 *Hirara*
kata-ṽsī *n* a kind of comb 1:378 *Sawada*
kataciḱi-3iṅ *n* a kind of pattern on textiles 1:378 *Sawada*
kataganizzu (katapssazzu) *n* a flounder 1:378 *Hirara*
katai *n* the in-laws, relatives of one's spouse 1:376 *Hirara, Sawada*
kataiça *n* the meeting of in-laws 1:376 *Sawada*
kataka *n* shadow 1:376 *Hirara*

katakasi *n* a species of sea fish 1:376 *Hirara, Sawada*
katamaz *v* to harden, to toughen 1:377 *Hirara*
katami:z *v* to carry something heavy 1:377 *Hirara*
katana *n* knife *spec:* [pauca-gatana](#). 1:378 *common*
katana-ba *n* the blade of a knife 1:378 *Hirara*
katapa *n* a cripple 1:378 *Sarahama*
katapagzi-pinza *n* a one-legged demon goat dangerous to humans 1:378 *Hirara*
katapića *n* a stubborn, opinionated person 1:378 *Hirara*
katapssazzu [kataganizzu](#)
katasiği: *n* Japanese camelia tree, *Thea japonica* 1:378 *Sawada*
kataz 1*n* a story 2*v* to storytell, to talk 1:379 *Hirara*
katca *n* vine 1:379 *Sawada*
katca-birafu *n* a basket made of vine 1:380 *Sawada*
kati (kati-munu) *n* things to eat with rice, such as meat, vegetables, marinates etc. 1:379 *Hirara, Sawada, Sarahama*
kati-munu [kati](#)
kau-cici *n* a bamboo pipe for the incense 1:382 *Sawada*
kaugi: *n* a species of tree 1:382 *Shimajiri*
kausa *n* itch scabies *syn:* [ko:sa:](#). 1:382 *Sarahama*
kausi *n* a garland made of the k'a:m vine, worn by the chief priestess while conducting prayers 1:381 *Ikema*
kautuna (kavtuna) *n* a hairy person 1:382 *Ikema*
kauzi *n* malt 1:381 *Sawada*
kauzi-gami *n* a clay jar for not yet filtered alcohol 1:381 *Sawada*
kav *v* 1to carry on one's head 2to be subjected to, to be affected by 1:382 *Hirara, Sawada*
kavsa *propn* a feminine name 1:382 *Hirara*
kavsiz *v* to put on one's head, to expose someone to sth 1:383 *Hirara*
kavsi *n* a round pad made of leaves used by women when carrying heavy luggage on their heads 1:382 *Hirara, Sawada, Sarahama*
kavtuna [kautuna](#)
kawal *v* to change 1:382 *Tarama*
kaz *n* a seashell 1:383 *Sawada, Sarahama*
kazmata-ma:z *n* Karimata ball (?) 1:384 *Hirara*
kazzka:z *adj* very light (reduplicated form of ka:z) 1:383 *Hirara*
kaza *n* smell, scent 1:319 *Hirara*
kaza maki *n* a method of curing a cold involving covering the body with heated straw sandals (explanation unclear) 1:320 *Sarahama*
kaza-ma:r'a: (kaza-ma:ra:) *n* a kind of splashed pattern on textiles 1:320 *Hirara*
kaza-ma:ra: [kaza-ma:r'a:](#)
kaza-maksi *n* the wind, a cyclone 1:320 *Hirara*
kaza-wa:ra *n* windward, the windward side 1:320 *Hirara*
kazi *n* the wind 1:320 *Hirara, Karimata, Sawada*
kazi-ataz-zam *n* fatal fever one is said to develop after encountering a demon 1:320 *Hirara*

kaži-gama *n* light wind, a breeze (diminutive of kaži) 1:320 Hirara, Karimata
kaži *n* 1the number (of sth) 2every 1:321 common
kaži-nùnù *n* cloth woven from fibres of the paper mulberry tree 1:321 Sawada
kažiksī *n* a species of trepang 1:321 Hirara
-kè:na *v* > *nmn* a suffix expressing simultaneous action 1:385 Minna
k'akku *n* 1the surroundings, the environment 2area where there stand the mansions 1:335 Kurima
k'āmfu *n* seashore 1:341 Sawada
k'ukaru-gi: *n* a species of tree (?) 1:413 Hirara
-ki *adj* > *adj* similative suffix ("looks like...", "resembles...") 1:385 unspecified
ki: *n* a tree 1:385 common
ki: *n* hair 1:385 common
ki:battuz *n* a bat *syn:* [ka:tu:z](#). 1:386 Sarahama
ki:fug'am *n* thorns growing on trees 1:388 Hirara
ki:nu-mim *n* a mushroom 1:390 Hirara
ki:nu-na:z *n* fruits of a tree 1:390 Hirara
ki:nupa:tul *n* a kite made of tree leaves 1:390 Sawada
ki:u:z *n* cucumber 1:392 Hirara
ki:uti *n* people who have lost their nobility rank as a result of the aratami (cf.) verification 1:392 Sawada
ki:vm *n* thick sandals made of pandanus fibres 1:392 Sawada
ki:z *v* to kick 1:393 Hirara
ki:z-to:sī *v* to knock over with a kick 1:393 Hirara
ki:zkurusī *v* to kick to death 1:393 Hirara
ki:ži-žiŋ *n* an everyday outfit 1:388 Sawada
kibam-munu *n* the poor *syn:* [gibam-munu](#). 1:386 Sawada, Sarahama
***kibaŋ** (*giban) *adj* poor, destitute 1:386 Sawada, Sarahama
kičī *n* a ceiling rafter 1:392 Hirara, Irabu, Sawada
kičiki *n* something (a cloth?) spread underneath the saddle 1:392 Sawada
kida-munu *n* firewood *spec:* [sīži-kidamunu](#). 1:387 Sawada
kidži *v* to shave, to plane 1:387 Hirara
kimbučī *n* observation, sightseeing 1:388 Hirara
kimiz *v* to decide, to establish 1:388 Hirara
kina *n* a ladle *syn:* [su:kina](#). 1:389 Hirara, Sawada
kinai *n* one's house, a household 1:389 Sawada
kinša (kinsa (form uncertain)) *n* chief of the ti: (cf.) administrative unit 1:389 Irabu, Sawada
kinsa (form uncertain) [kinša](#)
kinsika: *place* a place name 1:390 Hirara
kiŋ *n* animal claws 1:389 Hirara
***kiŋ** *clf* a unit of weight 1:388 Tarama
kisa: *nmn* recently, some time ago 1:390 Sawada
kisa:gata *nmn* before, previously 1:391 unspecified
kišo: *v* to be in mourning 1:391 Hirara
kišī *n* a fishing sinker 1:391 Sawada, Kuninaka

kita *n* a beam, a girder 1:391 *common*
kitam *v* to diminish 1:391 *Tarama*
kitati *nmn* separately 1:392 *Hirara*
***kiy** *n* classifier for counting buildings 1:392 *Hirara*
kiyša *n* tobacco 1:393 *poetry*
kivsagarasī *v* to smoke, to make a place smoky 1:393 *Hirara*
kivsī *n* smoke 1:393 *Hirara*
kizal *propn* name of a festivity 1:387 *Sawada*
kizam *v* to chop, to carve *syn:* [ksīdam](#). 1:387 *Hirara*
kizurum'a: *n* parallel phrase with arauni (cf.), meaning unclear 1:388 *poetry*
kkuciġi *n* a species of cultivated tree 1:400 *Sarahama*
ko: *n* incense 1:401 *Hirara*
ko: *v* to buy 1:401 *Hirara*
***ko:** *adj* 1itchy 2painful 3poor, destitute 1:401 *Hirara*
ko:ko: *adj* reduplicated form of ko: (see above) 1:401 *Hirara*
ko:ko: *n* filial piety 1:401 *Hirara*
ko:munu *n* a poor man, someone in pain 1:402 *Hirara*
ko:ni *n* a child medium (meaning uncertain) 1:402 *Sarahama*
kó:rizata: (kù:ri-za:ta:) [ku:ri-zata:](#)
ko:ru *n* an incense burner 1:402 *Hirara*
ko:ša: *n* scabies *syn:* [kausa](#). 1:402 *Hirara*
kší:z, *n* a tobacco pipe *syn:* [tčíl](#). 1:394 *Hirara*
kší:z, *v* to be cut 1:394 *Hirara*
kší:z, *v* to dress someone up 1:394 *Hirara*
kska: *n* a well with no sweep *ant:* [cu:ga](#). 1:397 *Hirara*
kssasī, *v* to make wear, to let wear (to wear-CAUS) 1:402 *Hirara*
kssasī, *v* to make cut, to let cut (to cut-CAUS) 1:402 *Hirara*
kssu:z *v* to shave, to divide 1:402 *Hirara, Karimata*
ksī-da:zkuni *n* carrot, Dancus carota *syn:* [cīza:zkuni](#). 1:397 *Hirara*
ksī-mučī *n* the mood, feelings 1:399 *Hirara*
ksī: *n* spirit, energy 1:394 *Hirara*
ksī: *n* fog 1:395 *Hirara*
ksī: *v* to cut 1:395 *Hirara*
ksī: *v* to wear 1:395 *Hirara, Uechi*
ksī: *v* to come 1:395 *Hirara, Tarama*
***ksī:** *adj* yellow 1:395 *Hirara*
ksī:ba *n* fang 1:397 *Hirara*
ksī:ru *n* yellow color 1:400 *Hirara*
ksī:rujam *n* jaundice *syn:* [o:bažžam](#). 1:400 *Hirara, Tarama*
***ksībēa:** *adj* fast, alert 1:397 *Hirara*
ksīdam *v* to chop, to carve *syn:* [kizam](#). 1:397 *Hirara*
ksīksī *v* to listen 1:397 *Hirara, Tarama*
ksīksī-vvè:m *v* to listen with jealousy, to listen and be jealous 1:398 *Tarama*
ksīku *n* a chrysanthemum 1:398 *Hirara*
ksīm, *n* cane 1:398 *Hirara*

ksim, *n* yolk of an egg 1:398 *Hirara*
ksim-ksim *n* deep yellow color 1:398 *Hirara*
ksimo:idiz (ksimu-idiz) *v* to be mad, to be angry 1:399 *Hirara*
ksimu *n* 1liver 2heart, soul, spirit 1:399 *Hirara*
ksimu-gama-munu *n* a bashful person, an indecisive person, a coward 1:399 *Hirara*
ksimu-idiz [ksimo:idiz](#)
ksimu-jurusī *v* unclear, literally "to relax one's liver"(perhaps "to relax", "to calm down") 1:399 *Hirara*, *Uechi*
ksimu-surasī *v* to feel better 1:399 *unspecified*
ksimunagamunu *n* a careless, carefree person 1:399 *Hirara*
ksimunitasa *n* miserable, teary-eyeing 1:399 *Hirara*
ksimuzarimunu *n* an easygoing, agreeable person 1:399 *Hirara*
ksinnuja: *n* a tailor 1:400 *Hirara*
ksinu: *nmn* yesterday 1:400 *Hirara*
ksij *n* clothes, the outfit 1:400 *Hirara*
ksittu *adv* definitely, for sure 1:400 *Hirara*
***ku** *n* a child 1:402 *unspecified*
ku-gani *n* gold 1:409 *common*
ku-ma *pro-form* here, a proximal demonstrative pronoun 1:415 *common*
ku-nu *pro-form* this-GEN, proximal demonstrative pronoun 1:419 *common*
ku-tusī *nmn* this year 1:427 *common*
ku-zara *n* a small plate 1:407 *Hirara*
ku-zasiksi *n* the representative chamber in one's house (nobility only), the same as *icibanza* *syn*: [icibanza](#). 1:406 *Hirara*
ku-zīma *n* a species of sea animal 1:407 *Sawada*
ku:, *pro-form* this, proximal demonstrative pronoun 1:402 *Uechi*
ku:, *n* powder 1:403 *Hirara*, *Sawada*
ku:, *v* come! (imperative form of the verb *ksi:*) 1:403 *common*
ku:, *v* to beg, to plead 1:403 *Hirara*, *Sawada*
***ku:**, *nmr* nine 1:403 *common*
ku:bira *n* a species of bird 1:406 *Uechi*
ku:buri *v* to hunch, to bend down 1:406 *Ikema*
kù:fu *n* collective name for textiles offered as a tax by both common class and nobility women *syn*: [pata-im](#). 1:408 *Sawada*, *Irabu*
ku:ga *n* an egg 1:408 *Tarama*
ku:ja magari: *v* to hunch, to bend down 1:413 *Ikema*
kù:k'au *n* Oriental fiddle 1:413 *Sawada*
kù:l-gī: *n* a species of tree 1:415 *Sawada*
ku:magaz *n* scoliosis 1:414 *Sarahama*
kù:maiz *n* delayed dispatch of tax millet, conducted regularly three times a year 1:416 *Sawada*
ku:naz *n* the first wife (?) 1:418 *Ikema*
kù:ri-za:ta: [kó:rizata](#):
ku:ri-zata: (kó:rizata:) *n* sugar candies 1:420 *Hirara*

kù:ru *n* spinning top 1:421 *Sawada*
kù:ru-gi: *n* a stick used to hit the spinning-top 1:422 *Sawada*
kù:ru-kaisi *n* playing with the spinning-top 1:422 *Sawada*
ku:sa *n* misery, destitution 1:423 *Hirara, Sawada*
kù:sakukaripiśsa *n* one of three secretaries (piśsa, cf.) responsible for the records related to agriculture 1:423 *Sawada*
kù:sakupiśsa *n* one of three secretaries (piśsa, cf.) responsible for the records related to agriculture 1:423 *Sawada*
ku:su, *n* mustard 1:425 *Hirara, Uechi*
ku:su, *n* black pepper, *Piper nigrum* 1:425 *Sawada*
ku:su-faja *n* a lizard 1:425 *Hirara*
ku:ti, *n* lumber used as a base for building fishing kanoes, the sabani (cf.) 1:425 *Ikema*
ku:ti, *n* horseshoe traces on a muddy road 1:425 *Hirara*
ku:ti, *n* a stand for the bafu spool (cf.) while rewinding the jama spinning wheel (cf.) 1:425 *Hirara, Ikema*
kù:ti *n* a tray used for chopping tobacco 1:425 *Sawada*
kù:tigi: *n* a species of tree 1:425 *Sawada*
ku:v *n* kelp, *Laminaria japonica* 1:427 *Hirara, Sarahama*
ku:z *n* a room, a chamber 1:428 *Hirara*
ku(:)muja *n* a cockroach 1:417 *Hirara, Sarahama*
kuba *n* Chinese fountain palm, *Livistona chinensis* 1:404 *common*
kuba-gasa *n* a hat made of *Livistona chinensis* tree leaves *spec:* [mimdari](#). 1:405 *Hirara, Sawada*
kuba-nu-pa:-auzi *n* a fan made of *Livistona chinensis* tree leaves 1:404 *Sawada*
kuba-zi: *n* a fishing container made of *Livistona chinensis* tree leaves 1:404 *Hirara, Sawada*
kubanupa:zi *propn* name of a historical feudal lord (aji) *syn:* [kumarapa:zi](#). 1:404 *Hirara*
kubarum *n* edible fruits of *Livistona chinensis* 1:406 *Hirara*
kubasim'a (kubusim'a) *n* a species of big squid 1:405 *Hirara*
kubi *n* wall 1:405 *common*
kubusim'a [kubasim'a](#)
kućabaŋ *n* a rice cup 1:427 *unspecified*
kući *n* remains (of a deceased person), ashes 1:427 *Hirara*
kuda:z *v* to travel back from the kingdom capital, Shuri 1:406 *Hirara*
kudaŋ-so: *n* beet, *Beta vulgaris* 1:406 *Hirara*
kudasj *n* diarrhoea 1:406 *Hirara*
kuga *n* the land (as opposed to the sea) 1:408 *Tarama*
kugaki *n* brass 1:408 *Tarama*
kugani-mi:-maća-gama *n* a species of small bird 1:409 *Uechi*
kugani-namza *n* a dearest child, one's pride and joy 1:409 *Sarahama*
kugani-ɣra *n* golden saddle 1:409 *Sawada*
kuganiba: *n* golden leaves 1:409 *Sawada* *poetry*
kugumi *n* prison 1:410 *Hirara*

kugusī *n* hot liquid made of crushed white rice, served to an ill person 1:410 *Sawada*
kugusīn'a *n* a species of sea mollusk 1:410 *unspecified (possibly Sawada)*
kugzī *v* 1to row 2to lull a baby 1:410 *Hirara, Uechi*
kui, (kuri) *pro-form* this, proximal demonstrative pronoun 1:410 *Hirara, Uechi, Sawada*
kui, *n* voice 1:411 *Hirara, Sawada*
kui-ća: *n* a genre of song sung collectively while dancing 1:412 *Hirara, Sawada*
kui-cīnu *propn* Kuitsinu, demiurge god of the Miyako islands 1:412 *Hirara*
kui-munu *n* a matchmaker 1:411 *Hirara poetry*
kui-tama *propn* Kuitama, demiurge goddess of the Miyako islands 1:411 *Hirara*
kui-źźiz *v* to beg 1:413 *Hirara*
kui:z *v* to pass through, to leave behind 1:413 *Hirara, Uechi*
kuinunaka *n* the space below the kamtana altar (?) 1:411 *Hirara, northern part of the Higashi Nakasone vllage*
kuja:mo: *place* a settlement in Nishi Nakasone, Hirara 1:413 *Hirara*
kuku-cī *n* feeling, comfort 1:415 *Hirara*
***kukunu** *nmr* nine 1:413 *common*
kukunu-cī *nmr* nine 1:414 *common*
kukunu-ka *nmr* nine days, ninth day 1:414 *common*
kukunu-psītu *nmr* nine people 1:414 *Hirara*
***kukunu-su** *nmr* ninety 1:414 *Hirara*
kukunu-ti *nmr* nine years 1:414 *Hirara*
kukunusu-cī *nmr* ninety 1:414 *Hirara*
kukunusu-ti *nmr* ninety years 1:414 *Hirara*
kukuru *n* heart, soul 1:415 *Hirara, Sawada*
kukuru-mucī *n* feelings, mood 1:415 *Hirara*
kykuti-ma:z *n* children's seizures 1:415 *Hirara*
kuma, *n* millet 1:415 *Tarama*
***kuma**, *adj* small, tiny 1:416 *unspecified*
kumajakimunu *n* a frugal person 1:416 *Hirara*
kumarapa-aзі [kumarapa:зі](#)
kumarapa:зі (kumarapa-aзі) *propn* name of a historical feudal lord (aji) *syn:* [kubanupa:зі](#). 1:416 *unspecified*
kumatta *interj* such a bother!, I'm in trouble! 1:416 *Hirara*
kumaz *v* to be troubled, to be bothered 1:416 *Hirara*
kumi *n* rice 1:416 *Hirara*
kumi-sukubzī *n* a narrow men's sash resembling Japanese *kakuobi* 1:417 *Sawada*
kumi:z *v* to put in, to include 1:417 *Hirara*
kumisasi-nu jo:z *n* celebration of someone's eighty-eighth birthday 1:416 *Hirara*
kumpada *pro-form* here, around here, this way 1:417 *Tarama*
kumu:z *v* to lock oneself away in one's house, not to go out for some time 1:417 *Hirara*
kumul-nigaz *n* a thanksgiving prayer to the gods as well as a prayer for a happy future, conducted at a private house *syn:* [ju:gumul-kamnigaz](#). 1:417 *Sawada*

kunadi *n* a kind of comb 1:418 Sawada
kūni *n* land, country, village 1:418 Hirara, Sawada, Sarahama
kunu cīksī *nmn* this month 1:419 Hirara
kunum, *v* to create, to build 1:419 Hirara
kunum, *v* to like, to prefer 1:419 Hirara
kunzau *n* character, will, spirit 1:418 Sawada
kunzūmi *n* dyeing textiles in navy-blue 1:418 Hirara
kuŋ (kuŋŋiru) *n* navy blue color 1:418 Hirara
kuŋg'a *n* piggyback *syn*: [gung'a](#). 1:419 Ikema
kuŋk'a: *n* a leprotic 1:418 Hirara
kuŋk'aba: *n* double teeth 1:419 Hirara
kuŋŋiru [kuŋ](#)
kupa *adj* hard, strong 1:419 Hirara
kupa:z *v* to freeze 1:419 Hirara
kupaŋgu: *n* ladybird 1:419 Hirara
kupar'a *n* a stammerer *syn*: [sīta-kūpar'a](#); *syn*: [fucikūpar'a](#). 1:419 Hirara
kupi *n* a sort of black lacquered cups (jasukuwaŋ, cf.) used for serving meat or fish boiled with vegetables 1:420 Sawada
kupij *n* a bottle *syn*: [bin](#). 1:420 Sawada, Sarahama
kura *n* a storeroom (storehouse) 1:420 Hirara
kurai *n* pardon, forgiveness 1:420 Hirara
kuraja: *n* a storehouse for preserving bags of millet collected as a tax 1:420 Sawada
kurasi *v* to live 1:420 Hirara, Sawada, Minna
kuri [kui](#)
kuri-fudu *nmn* as much as this 1:420 unspecified
kuri-kara *pro-form* from now on, proximal demonstrative-ABL 1:420 Hirara, Sawada
kurira *n* cholera 1:421 Hirara
kurug'a *n* a species of sea fish *syn*: [kuruk'a](#). 1:421 Hirara
kurug'a: *n* black hair (of a horse) 1:421 Karimata
kuruk'a *n* a species of sea fish *syn*: [kurug'a](#). 1:422 Sawada
kurukuru *n* a fist fight 1:422 Hirara
kuruma *n* a carriage 1:422 Hirara
kuruma-psik'a: *n* a driver, a coachman 1:422 Hirara
kurusi *v* to kill 1:423 Hirara, Sawada, Tarama
kusammi *n* back Hirara, Uechi
kusammibuni *n* backbone 1:423 Hirara
kusati *nmn* the rear, behind 1:423 Hirara
kussasi *n* a container for keeping tobacco and pipe at one's sash 1:425 Sawada
kusi (kusi) *n* hips, back 1:424 Hirara, Sawada, Sarahama
kusi [kusi](#)
kusiŋk'a *n* sneezing *syn*: [pana-psi](#). 1:424 Hirara
kusiŋki *nmn* completed, done, that's all 1:424 Hirara
kusiŋksi *n* a clay utensil for steaming crops 1:424 Hirara

kusikusun'a: [kusikum-psitu](#)

kusikum-psitu (kusikusun'a:) *n* a hunchback, a slouching person 1:424 *Hirara*

kusipu *n* hunch, a hunchback 1:425 *Hirara*

kutu, *n* a thing, an abstract thing 1:425 *common*

kutu, *n* the koto, Japanese zhiter 1:426 *Hirara*

kutuba *n* words, language 1:426 *Hirara, Sawada*

kuv *n* a spider 1:427 *Hirara, Sawada*

kuyci-nu jadyci *n* an entry door to the kitchen used by women and servants only 1:428 *Sawada*

kuyva *n* calf (of the leg) 1:428 *Hirara, Sawada*

kuzi *n* a callus 1:407 *Hirara*

kuzu *nmn* last year 1:407 *Hirara, Sawada*

kuzi *n* starch 1:407 *Sawada*

kuziki *n* a kind of weaving mechanism 1:407 *Sawada*

kwaiki: *n* an account 1:428 *Hirara*

kwasu *n* sweets 1:429 *Hirara*

L

lgasa *n* the measles *syn:* [puniburijam](#). 1:430 Sawada

lla *n* placenta *syn:* [zza](#). 1:430 Sawada

lla:sī *v* to lend 1:430 Sawada

lla:z *v* to borrow 1:430 Sawada

llil *v* to insert, to put in 1:430 Sawada, Ikema

***llu** *clf* a unit of length *syn:* [*zzu](#). 1:430 Sawada

M

- m** *v realis mood suffix 1:431 unspecified*
- m**, *n* potato, sweet potato 1:431 *Hirara, Sawada, Sarahama, Uechi*
- m**, *n* meat (also fish meat) 1:431 *Sawada*
- m**, *v* to wear shoes 1:432 *Tarama*
- ***m**, *nmr* six 1:432 *Hirara*
- m-ara****ja**: *n* a round basket (amdil) for sweet potatoes 1:460 *Sawada*
- m-di****z** *n* a basket for sweet potatoes 1:471 *Hirara*
- m-kau****zī** (ŋ-kauzī) *n* malt used in producing sacred wine 1:501 *Sawada*
- m-ku****zī** *n* sweet potato starch 1:502 *Sawada*
- m-na****ka** *n* the very center, right in the middle 1:515 *Hirara, Sawada, Sarahama*
- m-nu****katca** *n* vine of the sweet potato plant 1:518 *Sawada*
- m-nu****z** *n* sweet potato balls 1:517 *Hirara, Sawada*
- m-pur****'a**: *n* a shovel-like knife used to dig out potatoes 1:519 *Sawada*
- m-sa** *n* likeness, being alike 1:520 *Sawada*
- m**: *interj* no, not correct 1:432 *Hirara*
- m**:-**cī** *nmr* six 1:524 *Hirara*
- m**:-**gi**:-**nu**-**pana** *n* flowers of the sweet potato plant 1:473 *Sawada*
- m**:-**ti** *nmr* six years 1:523 *Hirara*
- m**:**cī** *n* sweet potato wine 1:525 *Sawada, Sarahama*
- m**:**ta** *n* fruits, especially berries 1:522 *Hirara, Irabu, Sawada, Sarahama*
- m'a**: *n* an open space in the mountains 1:433 *Hirara*
- m'a**: *n* an old grave overgrown with trees 1:433 *Hirara*
- m'a**: *n* > *n* a suffix expressing reciprocity *syn*: **-n'a**:. 1:433 *Hirara*
- m'a**:**ka** *n* an old tomb 1:447 *Irabu island*
- m'a**:**ku** 1*propn* the Miyako island(s) 2*n* the world 3*n* the capital 1:449 *Hirara, Sawada*
- m'a**:**ku**-**baso**: *n* abacá banana tree, *Musa textilis* 1:450 *Hirara*
- m'a**:**ku**-**vcī** *n* Miyakoan language 1:451 *Hirara*
- m'a**:**ku**-**zicī** *n* name of a big festival on the Ikema island *syn*: **sīmanaraśi**. 1:450 *Ikema, Sarahama, Nishihara*
- m'a**:**munu** (mijamunu) *n* a tribute 1:483 *Hirara poetry*
- m'a**:**rabi** *n* 1a virgin 2a prostitute 1:459 *Hirara, Sawada, Sarahama, Karimata*
- m'a**:**rabi**-**nu**-**tamasī** *n* a species of insect 1:459 *Sarahama*
- m'a**:**rabi****butu** *n* a man who has an affair with somebody else's wife 1:459 *Hirara*
- m'a**:**rabi****sī** *v* to have a secret affair 1:459 *unspecified*
- m'a**:**rabi****tu****zī** *n* an intimate relationship 1:459 *Hirara*
- m'a**:**raŋ** **ma**:**r'aŋ**
- m'a**:**sī** *v* to compare 1:462 *Hirara*
- ***m'a**:**sī** *adj* easy, not causing any problems 1:461 *Hirara*
- m'a**:**z** **ma**:**z**.
- m'a****ku**-**psītu** *n* a Miyakoan, a person from the Miyako islands 1:450 *Hirara, Sawada*

m'anai *n* ordering, inner calm 1:454 *Hirara*
m'o:ni [m'u:ni](#)
m'u: *v* let's see, let's try 1:525 *Hirara, Sawada, Shimoji*
m'u:buki *n* thanks to, due to (honorific) 1:526 *Hirara poetry*
m'u:gui [miu-gui](#)
m'u:ni (m'o:ni) *n* a boat, a ship (honorific) 1:536 *Hirara poetry*
m'u:tu *n* a married couple, husband and wife 1:545 *Hirara, Uechi, Sawada, Sarahama*
m'u:tu-ra *n* a married couple, husband and wife 1:546 *Hirara, Tarama*
m'u:z *n* a child of one's sibling, a nephew or a niece 1:550 *Hirara, Sawada, Sarahama*
ma *n* an evil spirit, god of plague 1:433 *Sawada*
-ma ??? > *nmn* place, space 1:432 *common*
=ma a yes/no interrogative clitic 1:432 *Hirara*
ma-baraz *n* a prayer conducted collectively by the whole community in order to expel the demons or prevent their intrusion 1:434 *Sawada*
ma-junaka *nmn* the midnight 1:446 *Hirara*
ma-kaja *n* a true miscanthus 1:447 *Irabu, Sawada*
ma-kamadu *propn* a feminine name 1:447 *Hirara*
ma-naka *n* the middle, the centre of 1:454 *Hirara*
ma-p'au *n* a true gate (meaning uncertain) 1:458 *poetry*
ma-pai-kazi *n* the wind that blows straight from the south *syn:* [mahai](#). 1:458 *Hirara poetry*
ma-psiru *n* the midday 1:458 *Hirara*
ma-psitu-fur'a: *n* a conceited person 1:459 *Hirara*
ma-suku *n* a true bottom 1:463 *Karimata poetry*
ma:- *n* > *n* real, true 1:433 *common*
ma:-nusī (manusī) *n* a true lord (an expression in prayers indicating the gods) 1:457 *Hirara poetry*
ma:-pagaci *n* a sponge with small holes 1:458 *Hirara*
ma:bi *n* imitating, copying 1:435 *Sawada*
ma:cksimunu *n* someone possessed by evil spirits 1:468 *Hirara*
ma:ciki together 1:467 *Hirara, Uechi*
ma:da *nmn* very, truly, to a great extent 1:435 *Sawada*
ma:dama *n* "a true jewel", women's necklace 1:436 *Sawada*
ma:gu *n* a round basket woven from *Didymosperma engleri* leaves *spec:* [uk'u-ma:gu](#). 1:440 *Hirara, Sawada, Nishihara, Sarahama*
***ma:ku** *adj* round 1:448 *Hirara*
ma:ku-buḡ *n* a round tray 1:449 *Kuninaka*
ma:ku:ma:ku *adj* very round, really round (reduplicated form of *ma:ku*) 1:449 *Hirara*
ma:kućabuḡ *n* a round tea tray with no legs 1:451 *Sawada*
ma:l *n* a ball 1:451 *Sawada*
ma:ma *n* a stepmother 1:451 *Sawada, Sarahama, Hirara*
ma:ma-mma *n* a stepmother 1:452 *Sarahama*

ma:ma-sa *n* a stepfather 1:452 Sawada, Sarahama
ma:ma-uja *n* a stepfather 1:452 Hirara
ma:ma-zza *n* a stepfather 1:452 Sarahama
ma:ma:ffa *n* a stepchild 1:451 Hirara
ma:ma:nna *n* a stepmother 1:452 Hirara
ma:ni *n* Didymosperma engleri tree *pt*: [psĩnil-3ĩma](#); *wh*: [sa:bicĩ](#). 1:456 Hirara, Sawada
ma:ŋ *nmn* really, indeed 1:454 common
ma:pada3ĩ *n* a flatland *syn*: [nadara-3ĩ](#). 1:458 Hirara
ma:r'aŋ (m'a:raŋ) *n* Yambaru ship 1:460 Ikema
ma:ri-ksĩ *v* to come round, to stop by 1:460 Hirara
ma:s'al *propn* a masculine children name 1:460 Tarama
ma:su (ma:su:) *n* kitchen salt 1:463 Hirara, Sawada, Sarahama, Uechi
ma:su-mizĩ *n* salty water sprinkled on people's heads on some occasions 1:463 Hirara
ma:su: [ma:su](#)
ma:sĩ, *v* to spin, to revolve 1:461 Hirara, Sawada
ma:sĩ, *n* a fence, especially stone fence 1:461 Sawada
ma:sĩ, *v* to burn something 1:462 Hirara, Uechi
ma:sĩgita [masĩgita](#)
ma:sĩma *n* the front of an outfit 1:462 Hirara
ma:ta *n* a mark (for example a post at a field), especially one expelling evil spirits 1:464 Hirara, Sarahama
ma:tifũ *n* a subspecies of bamboo 1:465 Sawada, Hirara
ma:z, *n* a (game) ball 1:469 Hirara
ma:z, (m'a:z) *n* rice 1:469 common
ma:z, *n* around, the surroundings 1:470 Sarahama
ma:z, *v* to revolve, to walk around, to go in circles 1:470 Hirara, Uechi
ma:z-nu-z *n* a rice ball 1:470 Hirara, Sawada
ma:z-samaz *v* to die (honorific) 1:470 Hirara
ma:z-ubaŋ *n* rice meal 1:470 Sawada
ma:zda:ra *n* rice bag 1:470 Hirara
ma:zkaki *n* decorating a ball with a pattern 1:469 Hirara
ma:zkakibi: *n* a professional decorator of balls 1:469 Hirara
ma:zv'v'a: *n* ball seller 1:469 Hirara
ma:3ĩ (ma:3ĩmiga) *propn* a feminine name 1:437 Ikema
ma:3ĩmiga [ma:3ĩ](#)
mabikir'a *n* a wonderful man, a hero 1:435 poetry
mabuju *n* a species of fish 1:435 Sawada
maća *n* a general name for small songbirds 1:466 Hirara, the northern part of Higashi Nakasone
maća-gama-gi: *n* a species of tree 1:466 Sawada
-maći *v* imperative form of the honorific formant -ma: 1:466 Hirara, Sawada
macĩ, *v* to wait 1:466 Hirara, Tarama
macĩ, (macĩ-gi(:)) *n* pine tree 1:466 common

maci, *propn* a unisex name 1:466 Hirara, Sawada
maci-ga-pa: *n* pine leaves 1:467 Nagahama
maci-gi(:) [maci](#)
maci-kama *propn* a feminine name 1:466 Hirara
maci-nu-mim *n* a mushroom 1:467 Hirara
maci:z 1*v* to worship a god, to celebrate 2*n* a festivity 1:468 Hirara
macigani *propn* a masculine children name in warrior class 1:467 Tarama
macigi *n* eyelashes 1:467 Hirara, Sawada, Sarahama, Bora
macik'a *nmn* while 1:467 Sawada
maciri:z *v* to be celebrated, to be worshiped (about a god) 1:468 Hirara
madama-muz *place* a figurative expression referring to Shuri, the capital of the kingdom 1:436 Hirara poetry
madani *propn* a unisex name 1:436 unspecified
madda *n* a part of the loom, a log used to reel the woven textile on 1:466 Sawada, Kuninaka
madu, *n* a window 1:436 Hirara
madu, *n* 1*free* time 2*one's* absence at home 1:437 Hirara
madu-munu *n* eating between meals 1:437 Hirara, Sawada
madumunu-faija *n* somebody who eats between meals 1:437 Sawada
magurindu *nmn* not sure (undecided) if it is here or there 1:440 Tarama
mahai *n* the wind that blows straight from the south *syn*: [ma-pai-kazi](#). 1:440 Ikema
mai, *n* the front 1:440 Hirara, Sawada, Uechi, Shimoji
mai, *n* dance 1:443 Hirara
***mai**, *nmn* every 1:443 Hirara
-mai *nmn* inclusive marker 1:440 Hirara, Sawada, Tarama
mai-ba: *n* front teeth 1:443 Sarahama
mai-bai *propn* name of a household 1:443 Sarahama, Nishihara
mai-ju: *nmn* every night 1:444 Hirara
mai-mmi *place* name of a peak 1:444 Hirara poetry
mai-nici *n* every day 1:444 Hirara
mai-zatu *place* a place name 1:444 Hirara
maibanari *propn* a small long island in the vicinity of Nozaki 1:443 Nozaki
maici *n* an adze with a long handle 1:445 Hirara, Karimata, Sawada
maicikufu *n* a horned owl 1:445 Hirara
maifuga *unclear* 1:444 unspecified
main *propn* a feminine name 1:444 Tarama
main'a: *n* a house neighboring with one's from the south 1:444 Hirara
mainupama *place* "the front (southern) beach", meaning otherwise *unclear* 1:445 Tarama poetry
maiŋk'a: *n* in the front 1:444 Hirara
maip'a: *place* a settlement in Shimozato, Hirara 1:445 Hirara
maja-nu-ja *propn* name of a household 1:446 Karimata
maja:sĩ *v* to throw (meaning uncertain) 1:446 unspecified
majaga:l *v* to soar 1:446 Sarahama

maju, *n* a cat 1:446 Hirara, Sawada, Sarahama, Uechi
maju, *n* an eyebrow 1:446 Hirara, Sawada, Sarahama, Bora
maju-cikufu *n* a species of big owl (possibly the horned owl) 1:447 Uechi
maju-gani *propn* a feminine (uncertain) name 1:446 Sarahama
maju-kazigi *n* paper mulberry tree, Broussonetia papyrifera 1:446 Sawada
maka:z *n* a big, plain type of rice cups *spec*: [sunkan](#). 1:447 Hirara, Sarahama
makadup'a(:)gi: *n* a species of tree 1:447 Sawada
maki:z *v* to lose 1:448 Hirara
maksi, *v* to sow 1:448 Hirara
maksi, *n* a pasture 1:448 Hirara
maksi, *1n* a reel *2v* to reel 1:448 Hirara
maku *n* stinginess 1:448 Hirara
maku-gaj *n* a species of crab 1:450 Sawada, Uechi
maku-zim-munu *n* a scrooge 1:449 Hirara
makubu *n* tuna (uncertain) 1:449 Hirara
makugama *propn* the patron goddess of indigo dyeing 1:450 Hirara
makutu *n* the truth 1:450 Sawada, Sarahama
makutu-na-psitu *n* a truthful, sincere person 1:451 Sawada, Sarahama
-mal -maz
mama *nmn* as it is, unchanged 1:451 unspecified
mamasa *n* a stepfather 1:452 Hirara
mami, *n* 1bean 2a blister 1:452 Hirara, Sawada, Sarahama
mami, *n* kidneys 1:453 Sarahama
mami-ga-pana [mami-nu-pana](#)
mami-gama *n* tiny beans 1:453 Hirara
mami-guru *n* bean straw used as firewood 1:453 Sawada
mami-ma:ra *n* a swallow 1:453 Hirara
mami-naraša: *n* a swallow 1:453 Sarahama
mami-nu-pana (mami-ga-pana) *n* bean flowers 1:453 Hirara, Sawada
mamina: *n* oil beans 1:453 Sawada
mammi *nmn* unclear 1:453 Karimata
mamu:z *v* to protect, to guard 1:453 Hirara, Uechi
mamuja *propn* a feminine name 1:453 Hirara
mamuti *n* a true front 1:453 Hirara
mamui *propn* a feminine name 1:453 Tarama
manaca *n* a chopping board 1:455 Hirara
manai (mane:) *nmn* the truth, really 1:454 Sawada, Shimoji, Sarahama
manai-psitu *n* an agreeable, tolerant person 1:454 Hirara
manaku *n* pupil of the eye 1:454 Hirara
manata *n* a frog 1:455 Hirara
mane: [manai](#)
manuca *n* a chopping board 1:457 Sawada
manuci *n* a part of the loom used to move the warp up and down 1:457 Sawada
manuci-nu-bu *n* a cloth in the centre of manuci (cf.) used to set the manuci in motion 1:458 Sawada

manuki-usi *v* to wave goodbye 1:457 Karimata poetry
manuksi *v* to invite 1:457 Hirara, Karimata
manusi [ma:-nusi](#)
manʒaku-gama *n* a dwarf *syn:* [putir'a-gama](#). 1:455 Hirara
manʒu: *n* manju, sweet steamed buns filled with bean paste 1:455 Hirara
manʒu:gi: *n* papaya tree, Caria papaya 1:455 Hirara
***maŋ** *n*mr ten thousand 1:453 Hirara, Uechi
-maŋ *v* negative intentional suffix 1:454 Tarama/common
maŋg'a: *propn* a feminine name 1:455 Hirara
mapaki: *n* a tree straight as an arrow 1:458 Karimata poetry
mara *n* penis 1:459 common
maro:maru *adj* very short (reduplicated form of maru) 1:460 Hirara
***maru** *adj* short 1:460 Hirara
maru:ća *nmn* extremely short (diminutive form) 1:460 Hirara
maša *n* bush warbler 1:460 Hirara
masa:z *v* to be superior 1:461 Hirara
masal *propn* a unisex name 1:460 Sawada
masal-miga *propn* a feminine name 1:460 Sawada
masar'a *n* a unisex name 1:460 Sawada
masar'a: 1*n* an eminent person, someone superior 2*propn* a masculine name 1:461 Hirara
masari:du *nmn* even more, even stronger (more-FOC) 1:460 unspecified
masarimai *nmn* even more than (more-INC) 1:460 Hirara
***masasi** *adj* light, unproblematic 1:461 Hirara
masi *nmn* better 1:461 Hirara, Shimajiri
masigita (ma:sigita) *n* stone fence 1:461 Ikema
masigita:ja *n* a check pattern on clothes 1:462 Sawada
masiki *n* a castle *syn:* [gusiku](#). 1:462 Hirara
mata, 1*n* crotch 2*clf* step 3*clf* branch, twig (poetry language) 1:463 common
mata, *adv* again, moreover 1:464 common
mata-gal *v* to sit astride, to extend over 1:464 Sawada
mata-icuŋu *n* a distant cousin 1:464 Hirara
mata-kaki *n* collecting tree twigs 1:465 Hirara poetry
mata-mmaga *n* great-grandchild 1:465 Hirara
mata-pa: *n* great-grandmother 1:465 Hirara
mata-upuzi *n* great-grandfather 1:465 Hirara
mataki *n* a true bamboo 1:465 Hirara
matća *n* a shop 1:465 Hirara, Tarama, Nobaru
mattaci *adv* completely, absolutely 1:465 Sarahama
matumi:sĩ *n* a big and hard stone 1:465 Hirara
matumu-n *nmn* wonderfully, spectacularly 1:466 Tarama
mav, *v* to sew a hem 1:469 Hirara, Ikema
mav, (mav-gam) *propn* the god-protector 1:469 Hirara
mav-gam [mav](#),
mavk'a: *nmn* 1 face to face, opposite one another 2a wife 1:468 Hirara, Sawada

mavk'a:-daci *place the Ikema Cape 1:468 Nishihara poetry*
mavk'a:nu-jaduyçi *n the front door of a household 1:469 Sawada*
mavvaiz *v to be protected (to protect-PSV) 1:469 Hirara*
maz *v to defecate 1:470 Hirara*
-maz (-mal) *v > v a honorific suffix 1:469 Hirara*
mazsina *n a species of shellfish (fword orm uncertain) 1:470 Sawada*
mazaki *n a true wine 1:437 poetry*
mazau *n a true gate 1:437 poetry*
mazi *v to look for, to demand 1:437 Ikema, Sarahama*
mazi-munu *n malevolent supernatural creatures: demons, vengeful ghosts, gods of misfortune etc. 1:438 Hirara, Sawada*
mazimunu ffamur'a: *n 1butterfly (Hirara) 2ladybird (Tarama) 1:438 Hirara, Tarama*
mazimunu-nu panasï *n ghost stories, scary stories 1:439 Hirara*
mazimunu-nu-patamunu *n the Lonchodes niponensis insect 1:439 Hirara*
mba *interj no, don't want to (a stronger expression than a:i, cf.) syn: mpa; syn: mma: 1:471 Hirara*
-mba: *v negative intentional suffix 1:471 Hirara*
mbu *n navel 1:471 Hirara, Sawada, Sarahama*
mbusu *n navel 1:471 Sawada*
mbusi *n a fishing sinker 1:471 Sarahama*
mbusi-gusiçi *n a wooden jug for steaming millet in order to produce millet wine 1:471 Sawada*
mcu *n fermented soyabean paste syn: msu. 1:525 Hirara in the northern part of Higashi Nakasone*
mcï *v to be full 1:524 Hirara*
mcï *n sacred wine 1:524 Sarahama*
mcï *n a road, a way 1:524 Hirara, Sawada, Sarahama, Uechi*
mcï-gi *n a species of tree (uncertain) 1:525 unspecified poetry*
mcï-naka *n on the way 1:525 Hirara, Shimajiri*
mdariz *v to be torn 1:471 Hirara*
mè:gi *n 1looking up 2love 1:473 Tarama*
mi- *nmn > nmn honorific prefix 1:473 common*
mi-kura *n blindness 1:484 Uechi*
mi: *n eyes 1:473 common*
mi: *n woman, female 1:473 common*
mi:ba:zzu *n a codfish 1:474 Hirara*
mi:baku *n nuisance, bother 1:474 Hirara*
mi:çagama *nmn just a little, a bit 1:494 Yonaha*
mi:çagama-summa *nmn just a little, a bit 1:494 Yonaha*
mi:çagi *adj ugly, disgusting 1:495 Hirara*
mi:çuku *n a very distant cousin 1:495 Hirara*
mi:cï *nmr three 1:494 Hirara*
mi:cï-munu *n a speck of dust in one's eye 1:495 Hirara, Sawada*
mi:cïci-3ïna *n sacred straw rope (Japanese shimenawa) 1:495 Sawada*

mi:cīkiz *v* to glare 1:495 Hirara
mi:cīmunu-gi: *n* a species of tree, often used for producing wooden clogs 1:495 Hirara
mi:daća *n* a widow 1:473 Hirara
***mi:du:** *adj* long ago 1:474 Hirara
mi:du:-sa *n* a long time ago 1:475 Hirara
mi:ga:ra *n* concave tile *ant:* [bikiga:ra](#). 1:482 Hirara
mi:jam *n* an illness of eyes 1:483 Sarahama
mi:ka:ka *n* a squint-eyed person 1:484 Hirara
mi:kagam *n* glasses *syn:* [migani](#). 1:483 Hirara
mi:mai *n* dizziness 1:485 Hirara
mi:mi:ku:mi *nmn* every single one 1:486 Hirara
mi:munu *n* a female (of animals) 1:486 common
mi:nasī *v* to scorn, to disdain 1:488 Sawada
mi:nicī *n* an anniversary of a person's death 1:488 Hirara
mi:nuka: *n* eyelid 1:489 Sarahama
mi:ŋ-sīpīza *n* a deaf person *syn:* [mi:ŋkùzīr'a:](#). 1:488 Sawada
mi:ŋkùzīr'a: *n* a deaf person *syn:* [mi:ŋ-sīpīza](#). 1:489 Sawada
mi:pagi *n* pain or discomfort of eyes 1:491 Sarahama
mi:pana *n* face 1:491 Hirara, Sawada, Sarahama
mi:pūtužī blinding, flashy 1:491 Hirara
mi:raiz *v* to be seen, to be visible (to see.PSV) 1:491 Hirara
mi:sa:ŋ *v* to be absent from one's house (honorific?) 1:491 Hirara
mi:taka *n* a species of crab 1:494 poetry
mi:vvè:m *v* to look and feel jealous, to look with jealousy 1:497 Tarama
mi:z, *n* a species of seaweed, *Codium mucronatum* 1:498 Hirara
mi:z, *v* to look, to watch 1:498 Hirara, Uechi
mi:z, *v* to be home 1:498 Hirara
mica:z *nmr* three people 1:494 Hirara
midai *n* red nori alga, *Porphyra tenera* 1:474 Sawada
***miditai** *adj* fortunate, lucky 1:474 Hirara
midum *n* a woman 1:474 Hirara, Sawada, Uechi, Tarama
midum-ažī *n* a female aji (feudal lady) 1:474 Tarama
midum-dacī *n* a widow 1:474 Hirara
midum-ujasītu *n* a husband's sister 1:475 Hirara
midum-vva (midumva) *n* daughter 1:475 Hirara
midumm'u:žī *n* niece 1:474 Hirara
midummaružī *n* a female housekeeper, a female landowner 1:474 Hirara
midumva [midum-vva](#)
midužžīru *n* green color 1:475 Hirara
***miffa** *adp* hated, disgusting 1:481 Sawada
miffaka:z *v* to hate 1:481 Hirara
***mifu** *adj* hated, disgusting 1:481 Hirara
miga 1*propn* a very popular feminine name 2*n* a woman (poetry language) 3*n* first person reference word used by women (poetry language) 1:481 common

miga-gama *propn* a feminine name 1:482 Hirara, Sawada
migani *n* glasses *syn:* [mi:kagam](#). 1:482 Hirara, Sawada
migans'a *propn* a feminine name 1:482 Tarama
miganuffa *n* a virgin 1:482 Hirara
migutu *nmn* something amazing, something spectacular 1:482 Hirara
mijamunu [m'a:munu](#)
mijarabi *n* a young girl, a virgin 1:483 common poetry
mijudana *v* not seeing, without seeing (to see.NEG.MED) 1:483 Tarama poetry
-miki inferential suffix, "seems like", "looks like" 1:484 Hirara
-miksī ??? > *v* to look like, to seem like 1:484 Hirara
mikum *v* to look inside, to observe 1:484 Hirara
milna *n* leek, Allium odorum *syn:* [mizza](#). 1:484 Sawada
mim *n* learns 2the rim of an object 1:485 Hirara, Sawada
mim-gami *n* a clay jar with ears 1:485 Hirara, Sawada
mim-psik'a:i *n* an annual visit of higher officials to survey the inhabitants as well as control and examine the work of local officials *syn:* [psik'a:i](#). 1:486 Sawada
mimai *n* a visit or expression of consolation and encouragement (Japanese mimai) 1:485 Hirara
mimdal [mimdari](#)
mimdari (mimdal) *n* a kind of kuba-gasa hat (cf.) *gen:* [kuba-gasa](#). 1:485 Sawada
mimdazī *n* running ears, otorrhea 1:485 Hirara
mimfusu *n* ear wax 1:485 Hirara
mimizi *n* an earthworm 1:486 Hirara
minagama *n* pinky, the little finger 1:488 Hirara
minaka *n* the front yard of a house 1:488 Hirara, Sawada, Sarahama, Nobaru
minna *place* Minna island 1:489 common
miṅgu *n* squint eye 1:488 Hirara
miṅgzi *v* to hit, to hit with a fist 1:489 Hirara
mirukuju: *n* a year of good crops 1:491 Sarahama
misciksī *nmr* three months 1:493 Shimajiri
miši:z *v* to show 1:492 Hirara, Sarahama
misu, *n* a boat, a ship 1:493 Hirara poetry, Karimata poetry
***misu,** *nmr* thirty 1:493 Hirara
misu-cī *nmr* thirty 1:494 Hirara
misu-gama *n* a small boat (diminutive of misu) 1:493 Hirara poetry, Karimata poetry
misu-ti *nmr* thirty years 1:494 Hirara
misūka *1nmr* thirty days, thirtieth day *2nmn* the last day of the month 1:493 Hirara
misuri *n* awakening 1:493 Hirara
misī *n* boiled rice or millet 1:491 Hirara, Uechi, Sawada
misī-bicī *n* a wooden box for boiled rice or millet 1:491 Hirara
misī-kadi (nisīkadi) *n* northern wind 1:492 Nishihara
misī-kai *n* a rice ladle 1:492 Hirara
misī-waj *n* a rice cup 1:492 Hirara, Sawada
misīka *n* a whisper 1:492 Hirara

misīkamunu jum *v* to whisper 1:492 Hirara
mitca:ta *n* side (of a body) 1:494 Sawada
miu- *nmn* > *nmn* honorific prefix of a high honorific value 1:495 Hirara poetry
miu-buki *n* one's debt of gratitude to someone of a honorific status 1:496 Hirara poetry
miu-gui (m'u:gui) *n* "your honorable order", an order by someone of a honorific status 1:496 Hirara poetry
miu-mai *n* a highly honorific expression meaning the Ryukyuan king 1:496 Hirara poetry
mivvamu:z *n* unclear 1:497 Hirara
miz, *n* meat (also fish meat) 1:497 Hirara
***miz,** *adj* new 1:497 Hirara
-miz *v* > *v* causative suffix 1:497 unspecified
miz-dusi *n* new year 1:500 Hirara
miz-ka *n*mr three days 1:498 Hirara
miz-muku *n* a groom 1:499 Hirara
miz-ti *n*mr three years, two years after 1:499 Hirara
mizmatavg'a: *n* a knot made of three miscanthus blades, used to tie things up before carrying them on one's head *gen:* [vg'a:](#). 1:499 Hirara
mizna: *n* a species of vegetable 1:499 Hirara
mizti-nati *nmn* two years ago 1:499 Hirara
mizza *n* leek, *Allium odorum* *syn:* [milna](#). 1:500 Hirara
miz̄za: *n* a new house, a new building 1:500 Hirara
miz̄zumi *n* bride 1:500 Hirara
miz̄iginai *n* a new household, a new family *syn:* [aras̄itatiginai](#). 1:498 Hirara
mizas̄i *n* a local authorities official, assistant to *junc̄u*, who resides permanently in the local office *ban̄zu* (cf.) 1:475 Hirara, *Irabu*, *Sawada*
mizas̄i-ga-ps̄itu *n* a butler serving to *mizas̄i* 1:476 *Irabu*, *Sawada*
mizas̄i-nu-ujamma *n* a mistress of the *mizas̄i* official (cf.) 1:476 *Sawada*
mizuna *n* a species of sea fish 1:480 Hirara
miz̄i *n* water 1:477 common
miz̄i-dama *n* a blister 1:478 Hirara
miz̄i-dama *n* magical water ball (from a legend) 1:477 *Uechi*
miz̄i-gami *n* a water jar *syn:* [ubu](#); *syn:* [miz̄i-ubu](#). 1:478 *Sawada*, *Sarahama*
miz̄i-im *n* a lake 1:478 *Uechi*
miz̄i-kani *n* glass 1:478 *Sawada*, *Sarahama*
miz̄i-na *n* a species of plant growing by waterside, possibly the *mizuna* (*Brassica japonica*) 1:478 *Sawada*
miz̄i-tui *n* drawing/scooping the water 1:480 *Minna*
miz̄i-ubu *n* a water jar made of clay *syn:* [ubu](#); *syn:* [miz̄i-gami](#). 1:480 *Sawada*, *Sarahama*
miz̄i-vs̄a *n* a species of weed used to intoxicate fish in the sea when fishing 1:480 *Sawada*
miz̄i-ž̄zi *n* a drop of water 1:480 Hirara
miz̄ibatasi *n* a water jug 1:477 Hirara

mizikuba *n* a subspecies of *Livistona chinensis* palm (kuba) 1:478 Sawada
mizínuffa *n* a wriggler (mosquito larva) 1:478 Hirara
mizínukam *n* god of water 1:478 Irabu, Sawada
mizínuui *n* water offered in the home altar (kamtana) during the *ssigacī* festivity 1:479 Irabu, Sawada
mizínuznigaz *n* a ritual of medium sessions for relatives and friends conducted by the shaman on specific days after someone's death 1:478 Sawada
***mizīrasī** *adj* unusual, rare 1:480 Hirara
mkasī *nmn* in the past 1:501 Hirara
ṁkuzī-pambiṅ *n* fish, meat or vegetables covered in sweet potato starch and deep-fried 1:502 Sawada
ṁkuzīsī *n* white coral used as a potato grate 1:502 Hirara
ṁm, *v* to wear shoes 1:502 Ikema, Sarahama
ṁm, *v* to draw water 1:502 Ikema, Sarahama
mm'a *adv* already, now 1:503, 1:510 Sawada, Sarahama, Shimajiri, Tarama
mm'a: *nmn* group.TOP, flock.TOP 1:511 Sawada
mm'a:ci *v* imperative form of the honorific verb *mm'a:z* 1:510 Hirara, Sawada
mm'a:ga:ni-uṣī *propn* name of an undefined clan 1:506 Hirara
mm'a:vn *place* Miyaguni village 1:512 Hirara
mm'a:z [mm'ama:z](#)
mm'ama:z (*mm'a:z*) *v* to be, to come (honorific) 1:506, 1:512 Hirara
ṁm'ati-mta *n* edible fruits of some thorn bush 1:510 Sarahama, Ikema
ṁm'uṽ *n* a watery puree from sweet potato 1:513 Hirara
mma, *n* 1 mother 2 grandmother (an appellative used by grandchildren) (Hirara only) 1:502 common
mma, *n* a horse 1:503 common
***mma**, *adj* delicious, tasty 1:503 Hirara
mma-bakama *n* trousers worn during horse racing 1:503 Hirara, Sawada
mma-baku *n* a horse seller 1:503 Hirara
ṁmma-basī *n* a species of bee 1:503 Sarahama
mma-biśśa *n* an official who supervises pasturelands 1:504 Sawada
mma-dul *n* a person born in the Year of Horse 1:504 Sarahama
mma-dum *n* a horseman 1:504 Hirara
mma-dumu *n* a young commoner servant whose task is to walk beside the horse of an official 1:504 Irabu, Sawada
mma-ffa *n* mother and child 1:505 Hirara
mma-gama *n* 1 grandma (diminutive) 2 an elderly commoner lady 1:506 Hirara, Uechi, Sawada
mma-kitati-k'o:dai *n* siblings who have the same father, but different mothers 1:506 Hirara
mma-munu *n* something delicious 1:507 poetry
mma-nu-ja: *n* home of one's mother, one's origin home 1:507 Hirara, Tarama
mma-nu-pa *n* south 1:507 common
mma-saṣī *n* pastureland guard, an official picked from among rich commoners 1:508 Sawada

mma: *interj* no, don't want to *syn:* [mba](#). 1:503 Nozaki, also Hirara and Nagahama
mma:ri:z *v* to be born 1:508 Hirara, Sarahama, Shimajiri
mma:sa *n* mother and father, the parents 1:508 Hirara
mma:sa-padza *n* an orphan 1:508 Hirara
mmaga *n* grandchild 1:505 Hirara, Sawada, Sarahama
mmanupakaži *n* south-western wind 1:507 Hirara
mmarasī *v* to bear (to be born.CAUS) 1:507 Tarama
mmari-baŋ *n* a mark of sooth placed upon a newborn baby's forehead 1:507 Sarahama
mmari-cīksī *n* the month of birth 1:508 Hirara *poetry*
mmarito:fuṭakina(-kara) *nmn* innate, since one was born 1:507 Hirara
mmasī, *v* to dampen, to make wet 1:509 Hirara
mmasī, *v* to let someone wear shoes, to make someone wear shoes (to wear shoes.CAUS) 1:509 Tarama
mmi, *n* chest 1:512 Hirara, Sawada, Sarahama
mmi, *n* the ridge of a roof 1:512 Hirara
mmi, *n* peak, the top of a hill 1:512 Hirara
mmi, *n* a group, a flock (may function in compounds as a plural marker) 1:513 Sawada, Sarahama
mmi-vcī *n* chest 1:513 Hirara
mmi:l [mmmi:z](#)
mmiagi-ju:z *n* celebration of completing the building of a house 1:513 Sawada
mmikami *n* the household provider 1:512 Hirara
mmisuz *n* a children's sash tied on the back *syn:* [mmiz](#). 1:513 Ikema
mmiz *n* a children's sash tied on the back *syn:* [mmisuz](#). 1:513 Hirara
mmi:z (mmi:l) *v* to ripen, to bear fruit 1:513 Sarahama
ṁmu *n* a cloud 1:513 Ikema
mna, *n* 1a snail 2animals with shells in general 1:514 Hirara, Sawada
***mna**, *adj* empty 1:514 Hirara, Sawada
ṁna *nmn* everyone, everybody 1:514 Hirara, Uechi, Tarama
mna-mssī (mna-mssī) *n* "empty miso soup", i.e. fermented soyabean soup without solid food in it 1:516 Sawada
mna-ŋgzi-musi *n* a slug (the worm) *syn:* [mnatuzmusi](#). 1:516, 1:517 Hirara
mna-psīkaz *n* thunder 1:517 Hirara
mnabaz (mnabaz) *nmn* unclear 1:515 Sawada
ṁnagu *n* sand, gravel 1:515 Hirara, Karimata, Sawada, Sarahama
mnagu-3ī *n* a sandy terrain 1:515 Hirara, Karimata
mnagzi [unagzi](#)
mnaka-bara *n* a wide pillar built in the center of some types of buildings 1:516 Sawada
mnaka-ti: *n* "middle hand", one of the three local administrative districts known as ti: "hand" (cf.) *gen:* [ti:](#). 1:516 Sawada, Irabu
mnanuka *n* plant bran used for looming 1:516 Sawada
ṁnatu *n* a harbor 1:517 Hirara
mnatuzmusi *n* a slug (the worm) *syn:* [mna-ŋgzi-musi](#). 1:517 Hirara

mnu *n* straw raincoat 1:517 *Hirara, Sawada*
mnuhakadi (mnupakaʒi) *n* the wind from the Snake (south-east) direction 1:517 *Ikema*
mnupakaʒi **mnuhakadi**
mo: *v* 1to dance 2to soar 1:517 *Hirara*
mo:kiz *v* to earn 1:519 *Hirara*
mo:si *propn* a feminine name 1:519 *Hirara, Tarama*
mpa *interj* no, don't want to *syn:* **mba**. 1:519 *Sarahama*
mpizi *n* grated sweet potato 1:519 *unspecified*
mpuz *n* a festival when offerings of sweet potato plant ears are made 1:519 *Hirara*
msagu *n* sacred wine 1:520 *Sarahama*
msaz *n* a person who has luck on the coast 1:520 *unspecified poetry*
msosi: *n* fermented soyabean soup, the miso soup 1:520 *Sarahama*
msu, *n* fermented soyabean paste, the miso paste *syn:* **mcu**. 1:520 *Hirara, Sawada, Sarahama*
***msu,** *n*mr sixty 1:521 *Hirara*
msu-ci *n*mr sixty 1:521 *Hirara*
msu-ti *n*mr sixty years 1:521 *Hirara*
msuna *n* a kind of cultivated vegetables 1:521 *Sawada*
msi-zi: *n* fertile land 1:520 *Sawada*
mta *n* earth, soil 1:520 *Hirara, Sawada, Sarahama, Tarama*
mta-baci *n* a species of wasp that builds its nests in the ground 1:523 *Irabu-Nakachi*
mta-gi: *n* a species of tree 1:523 *Hirara, Sawada*
mtabaru-tujum'a: *propn* name of a historical ruler of the islands 1:522 *Tarama*
mtaga: *place* name of a settlement in Nishi Nakasone, *Hirara* 1:523 *Hirara*
mtanabi *n* an earthenware pot 1:523 *Hirara, Nobaru*
mti-ju: *n* a year of good crops, a fortunate period 1:523 *Hirara*
mti:z *v* 1to fill up 2to close 1:524 *Hirara*
-mu *v* interrogative suffix 1:525 *Sawada*
mu:si *propn* the philosopher Mengzi 1:540 *Hirara*
mu:z, *n* a forest 1:549 *Hirara*
mu:z, *n* fruits of a plant 1:549 *Hirara*
mu:z, *v* to burn 1:549 *Sarahama*
mu:z, *v* to be piled on 1:549 *Hirara*
mu:z, *v* to protect, to watch over, to babysit 1:549 *Hirara, Irabu*
mu:z, *v* to leak 1:550 *Hirara*
muca:funiv *n* a species of mandarin orange 1:547 *Sawada*
mu-ci-ksi *v* to bring 1:548 *Hirara, Uechi*
mu-ci-nu:z *v* to climb with something 1:548 *Hirara*
muci, *n* 1the mochi, sweet, sticky cakes made of rice, barley, wheat, sweet potato etc. 2laquer for walls made of a mash of lime and sand 1:547 *Hirara, Nobaru*
muci, *v* to hold, to have 1:548 *common*
muci-watal *v* to pass/to traverse with something 1:548 *Minna*
muci-3ajafu *n* a lacquer craftsman 1:547 *Hirara*

***mucikasi** *adj* difficult 1:548 Hirara
mudi *n* screw thread 1:526 Sawada
mudiz *v* unclear (to twist? to fix?) 1:526 Hirara
mudusi *v* to bring back, to reclaim 1:526 Hirara
***mudusi** *clf* classifier for counting vehicles 1:526 Hirara
muduz *v* to return 1:527 Hirara, Shimajiri
mug'a *propn* an unisex name 1:527 Sawada
mugzzuv *n* barley gruel 1:528 Hirara
mugzi *n* barley 1:528 Hirara
mugzigaramusi *n* a caterpillar 1:528 Hirara
mui *n* a grain winnow 1:528 Hirara, Sawada
mui-fu *v* to catch fire, to start to burn 1:530 Sarahama
mui-sij *v* to die in flames 1:530 Sarahama
mui-30:ki *n* a grain winnow 1:528 Hirara
muk'au-mta *n* a kind of berry (possibly elaeagnus pungens) 1:530 Sarahama, Ikema
muil *v* to grow, to sprout *syn:* [pail](#). 1:529 Tarama
muiz *v* to burn 1:528 Hirara *poetry*
muja-bara *n* the central pillars of the namtaciĵa: type houses (cf.) *wh:* [nam-taci-ja](#). 1:529 Sawada
muja-taci-ja: *n* a type of house of a rough size 18 x 15 feet *syn:* [nam-taci-ja](#). 1:529, 1:531 Sawada
muju-ka *n*mr six days, the sixth day 1:529 Hirara
muju-nu-psitu *n*mr six people *syn:* [ruku-nij](#). 1:531 Hirara
mujuksi *v* to move 1:531 Hirara
mujumgi: *n* a species of plant 1:531 Hirara
mujuz *n* a gathering 1:531 Hirara
muko:-kazi *n* a headwind, wind blowing in an opposite direction to one's movement 1:531 Hirara
muku *n* son-in-law 1:531 Hirara
muku-buzasa *n* husband of an aunt 1:531 Hirara
muku-ciĉi *n* a custom on the wedding day when the groom on his way home from the bride's home is tossed in the air by his friends 1:532 Sawada
muku-30: *n* unclear (possibly a kind of cloth) 1:532 Hirara
mukumuci *n* a custom in a few villages of publicly carrying around naked young people who have been caught in an extra-marital relationship 1:532 Hirara
mul *n* picking up tree twigs or fruits 1:532 Sawada
multu *adv* completely, absolutely, really *syn:* [muzttu](#). 1:533 Sawada
mum *n* peach tree 1:533 Hirara, Sawada, Sarahama
mumu, *n* thigh 1:533 Sawada, Sarahama
***mumu**, *n*mr a hundred 1:522 Hirara, Sawada
mumu-ci *n*mr a hundred 1:536 Hirara
mumu-ka *n*mr a hundred days 1:534 Hirara
mumu-ni *n* thigh 1:534 Hirara
mumu-nu-psitu *n*mr a hundred people 1:534 Hirara

mumu-su *nmr* 1a hundred 2a hundred people 1:533 poetry
mumu-suçi *nmr* a hundred 1:535 Hirara
mumu-ti *nmr* a hundred years 1:535 Hirara
mumuimkunasī (mumuĩnkunasĩ) *v* to make the cotton soft by reeling it 1:533 Sawada
mùmùin-nùnù *n* cotton cloth 1:534 Sawada
mumuĩnkunasĩ [mumuimkunasĩ](#)
mumuširari *n* comming, appearance (honorific) 1:535 Tarama
munai *n* karma inflicted by breaking certain taboo 1:536 unspecified
munidarunukaṃ *propn* a son of demiurge gods Kuicĩnu and Kuitama 1:536 Hirara
munu *n* 1a thing 2a person 3food 4a demon, a spirit, a ghost 1:537 common
munu-banasĩ *n* stories, fairy tales 1:537 Hirara
munu-kuja: *n* a beggar *syn:* [z:kuja:](#) 1:538 Sawada
munu-nu-bacĩ *n* a punishment of demons 1:538 Sarahama
munu-vv'a: *n* a seller, a merchant 1:539 Hirara
munu-z *n* a word 1:539 Hirara
munujum'a: *n* a chatterbox, a loquacious person 1:537 Hirara
mununusĩ: *n* a shaman 1:538 Sawada, Sarahama, Hirara, Shimajiri
mur'a:ni *n* a babysitting girl 1:540 unspecified poetry
mũra *n* a village 1:539 common
mura-nu-psĩtu *n* village people, commoners 1:540 Sawada
mura-šu: *n* the chief of a village 1:540 poetry
muragal *v* to flock, to gather 1:539 Tarama
murasaksĩ *n* violet (color) 1:540 Hirara
urasĩ *v* to pile on (to be piled on.CAUS) 1:540 Sawada
mus'a *propn* a masculine children name 1:540 Tarama
musa *propn* a masculine name 1:540 Hirara, Sawada
mussu *n* a straw mat 1:543 common
musĩ *n* an insect 1:540 Hirara, Sawada
musĩ-ka *adv* if, in case *syn:* [musĩnga](#). 1:544 Hirara
musĩ-murum *n* a prayer and a rite conducted by a whole community with the purpose of eliminating harmful insects 1:544 Hirara
musĩnga *adv* if, in case *syn:* [musĩ-ka](#). 1:543 Tarama
mutagi *n* a custom of kidnapping a wife on the wedding day of one's second marriage 1:541 Hirara
mutagi-bara *n* a lump resulting from carrying heavy luggage on one's head 1:543 Tarama
mutagil *v* to lift up, to raise 1:541 Tarama
mutasĩ *v* to give, to let somebody have (to have.CAUS) 1:541 Hirara
mutca: *n* a subspecies of millet with sticky crops (used in producing millet mochi cakes) 1:542 Hirara
mutęa: *propn* name of a household 1:542 unspecified
mutęa:ga:ra unclear 1:542 Shimoji
mutĩ *n* a part, someone's share 1:541 Tarama

muttum *adv* the most 1:542 *Hirara*
mutu-cikai *n* the prayer conducted at the mutu shrines (cf. mutu-ziima) by priestesses playing the roles of parent-gods (ujagam) during the ujagam festivity (cf.) 1:547 *Shimajiri*
mutu-ziima *place* an area by the seashore in the Shimajiri village where there stand the eight shrines (mutu) 1:545 *unspecified (most likely Shimajiri)*
mutubzi *n* a strawberry 1:545 *Hirara, Sawada*
muzka:ga: *propn* name of a well in Higashi Nakasone 1:550 *Hirara*
muzkanukam *propn* the strongman-god 1:550 *Hirara*
muzksi *place* name of a hill on the Ikema island 1:550 *Ikema*
muzttu (muztu) *adv* completely, absolutely, really *syn:* [multu](#). 1:550 *Hirara*
muztu [muzttu](#)
muzza: *n* a house with a leaking roof 1:551 *Hirara*
muzi *n* a cloth with no patterns 1:527 *Sawada*
muzi-guru *n* barley straw used as firewood 1:527 *Sawada*
muzi-ku *n* barley flour 1:527 *Sawada*
muzi-uban *n* boiled barley, barley dish 1:527 *Sawada*
muzinum *n* Colocasia antiquorum potato *syn:* [cinnuku](#). 1:527 *Hirara*
mzu *n* a ditch 1:472 *Hirara*
mzu-sa *n* loveliness 1:472 *Hirara*
mzu:si *n* gruel made of sweet potatoes and vegetables 1:473 *Sawada*
***mzi** *adj* untasty, awful (food) 1:472 *Hirara*
mzi-gi *adj* ugly 1:472 *Hirara, Sawada, Sarahama*
mzi:mzi *adj* very awful (reduplicated form of mzi) 1:472 *Hirara*
mziga *n* an ugly woman, a pigface 1:472 *Hirara*
mis-para *place* Tarama island (lit. "three villages") 1:500 *Tarama*
mizti-ga-ju:z *n* a celebration of third anniversary of building a new house 1:499 *Sawada*

N

- n** (n:) *interj* yes, right 1:553 *Hirara*
- n_i** (-ŋ_i) *nmn* dative-locative marker 1:552 *common*
- n_v** (-ŋ_v) *v* negative non-past marker 1:553, 1:656 *common*
- ŋ_i** *n* luggage, burden 1:552 *Hirara*
- *ŋ_i** *adj* to be alike 1:552 *Hirara*
- *ŋ_v** *clf* a classifier for counting times and multiplications 1:554 *Hirara*, *Uechi*
- n-cīki:** *nmn* > *nmn* comparing with, more than 1:635 *Sawada*
- n:** [n](#)
- n'a:** *v* if not (negative conditional/negative reason suffix) 1:558 *Hirara*
- n'a:** *nmn* > *nmn* a suffix expressing reciprocity *syn:* [-m'a:](#). 1:558 *Sawada*
- n'a:bi** *n* imitation, imitating 1:561 *Hirara*
- n'a:dana uriba** *v* if X is not doing..., if X is not in the state of... (negative suffix + progressive aspect auxiliary + conditional suffix) 1:564 *unspecified poetry*
- n'a:maŋ** *v* not to exist (honorific form of n'a:ŋ) 1:587 *Hirara*
- n'a:ŋ** *nmn* like, the way 1:590 *Hirara*, *Uechi*, *Sawada*
- n'a:ŋ** *v* 1not to have, not to exist *syn:* [nè:ŋ](#). 2perfective marker 1:591 *Hirara*, *Sawada*
- n'a:za-uibi** *n* no-name finger 1:565 *Sawada*
- n'a:zīcī** (na:zīcī) *n* violet wood-sorrel plant, Oxalis violacea *syn:* [n'acīksī](#). 1:565 *Sawada*
- n'acīksī** *n* violet wood-sorrel plant, Oxalis violacea *syn:* [n'a:zīcī](#). 1:602 *Hirara*
- n'i** (-ŋi) *v* > *v* because, since 1:608 *Tarama*
- *na** *adj* final syllable of loanwords borrowed from Japanese adjectival nouns (such as pinna < Jap. hen-na) 1:554 *common*
- na** *v* prohibitive marker 1:556 *common*
- na** *unclear* 1:555 *unspecified*
- =na** *yes-no interrogative clitic* 1:554 *Hirara*, *Tarama*
- =na** *nmn* an emphatic clitic 1:556 *unspecified*
- na-ti** *nmn* > *nmn* before, ago 1:601 *unspecified*
- na:** *n* a name 1:557 *common*
- na:** *n* vegetables, edible plants *syn:* [takana](#). 1:557 *Hirara*, *Sawada*
- na:** *n* 1a rope 2a carpenter's rope used for marking lumber with ink 1:557 *Hirara*, *Sawada*, *Tarama poetry*
- na:** [nara](#)
- *na:** *clf* a classifier for counting separate groups ("every single", "every three" etc.) 1:555 *Hirara*, *Tarama*
- na:bi-nu-ku:** *n* a founder, a blacksmith 1:562 *Hirara*
- na:cīki** *n* namegiving, the custom of namegiving conducted on the fourth day since the baby's birth 1:602 *Tarama*
- na:cīki-jo:z** *n* the celebration of namegiving 1:602 *Hirara*
- na:fi:** *n* giving a name to a newborn baby 1:565 *Hirara*
- na:sīpsī** *n* eggplant, Solanum melongena 1:600 *Hirara*

na:z, *v* to sound, to resound 1:604 *Hirara*
na:z, *v* to become, to happen *syn:* [nal](#). 1:604 *Hirara, Uechi*
na:z, *n* fruit 1:604 *Hirara*
na:ziči [n'a:ziči](#)
nab'a:ra: *n* loofah vine, *Luffa cylindrica* 1:560 *Hirara, Sawada*
naba *n* dirt, dandruff 1:559 *Hirara*
naban'a: [nabani](#)
nabani (*naban'a*:) *n* syphilis 1:559 *Hirara*
nabi *n* a kettle, an iron kettle 1:561 *common*
nabi-ga:sī *n* the biggest species of cicada 1:562 *Hirara*
nabi-gama *n* a small kettle for cooking soup 1:562 *Sawada*
nabi-siči *n* a wooden pad put under a kettle 1:563 *Sawada*
nabi-tisps *n* sooth on the bottom of a kettle 1:563 *Hirara*
nabiksī *v* to bend (under pressure), to obey 1:562 *Hirara*
naća:ra *n* *Digenea simplex* seaweed, commonly used as a medicine for digestion problems 1:563, 1:601 *Sawada*
naćaru-bè: (*našital-bè:*) *n* one's mother 1:602 *Tarama poetry*
naci *n* summer 1:602 *common*
naciġama *n* tenth month of the lunar calendar 1:602 *Hirara*
nada *n* tears 1:563 *Hirara, Karimata*
nadani *n* the rapa plant, *Brassica campestris* *pt:* [nadani-bana](#); *syn:* [ūdaina](#). 1:563 *Sawada*
nadani-bana *n* flowers of the rapa plant *wh:* [nadani](#). 1:563 *Sawada*
***nadara** *adj* flat, even 1:564 *Hirara, Karimata, Sawada*
nadara-zi: *n* a flatland *syn:* [ma:padazi](#). 1:564 *Irabu, Sawada*
nadil *v* to stroke 1:564 *Tarama*
-nadu *nmn* > *nmn* such as..., among others..., for instance... (approximative suffix) 1:564 *Tarama*
nafa [naha](#)
nafu *v* to cry 1:566 *Sawada*
nag'a:fu (*nagai-fu*) *adv* long, for a long time 1:568 *Hirara, Uechi, Sawada*
***naga** *adj* long 1:566 *common*
naga-bata *n* the small intestine *syn:* [imi-bata](#). 1:566 *Sawada*
naga-bui *n* a long howling of a dog, considered an omen of misfortune 1:567 *Hirara, Uechi*
naga-di: *n* a thief 1:568 *Hirara*
naga-hama (*nagama*) *place* Nagahama settlement on the Irabu island 1:568 *Sawada, Nagahama*
naga-i *n* a long visit 1:567 *Hirara*
naga-mussu *n* a long straw mat woven from pandanus leaves 1:569 *Sawada*
naga-saksī *n* a species of bird 1:570 *Uechi*
naga-vca *n* a farming tool for digging out stones from the soil 1:571 *Sawada*
naga:naga *adj* very long (reduplicated form of *naga*) 1:566 *Hirara*
nagaca *nmn* next day 1:571 *Hirara*
nagaćibi *n* a long visit 1:571 *Hirara*

nagaciba *n* a species of shellfish 1:571 *Sawada*
nagai-fu [nag'a:fu](#)
nagaja: *n* a building on the territory of local authorities headquarters (cf. ban'ú), where weaver women weave the tax textiles 1:569 *Sawada*
nagaju *n* a species of sea fish 1:569 *Hirara, Sawada*
nagama [naga-hama](#)
-nagara *v* > *nmn* even though (a concessive suffix) 1:569 *Hirara*
nagariami *n* a sudden rain, shower rain 1:570 *Hirara*
nagaripi:z *v* to get away, to leave 1:570 *Hirara*
nagariz *v* to flow 1:570 *Hirara*
nagas'a *n* longevity, long life 1:570 *Tarama*
nagas'i-ga: *propn* name of a well 1:570 *Tarama*
nagasī *v* to let sth flow 1:570 *Minna*
nagazu:busī *n* a comet 1:568 *Hirara*
nagazu:maša *n* a pheasant 1:568 *Hirara*
nagi *n* an area, a region 1:571 *Hirara, Sawada*
nagi-to:sī *v* to cut down 1:573 *Hirara*
nagi:z (nagzī) *v* to throw *syn:* [nagil](#). 1:573 *Hirara, Uechi, Shimajiri*
nagil *v* to throw *syn:* [nagi:z](#). 1:572 *Sawada*
-nagina *v* > *nmn* as it is, as it has been done 1:573 *Sawada*
nagu *n* an official of a rank of mizasī (cf.) or higher 1:573 *Hirara*
nagu-kazī *n* a mild wind 1:573 *Hirara poetry*
nagu-tu *n* fine ink stone *ant:* [ara-tu](#). 1:573 *unspecified poetry*
nagzī, [nagi:z](#)
nagzī *v* to cut (plants, crops) 1:573 *Hirara, Tarama*
naha (nahfa; nafa) *place* Naha (the capital city of the Okinawa Prefecture) 1:573 *common*
naha-minatu *place* the Naha port 1:574 *Nishihara poetry*
nahfa [naha](#)
nai, *n* a seedling 1:574 *Sawada*
nai, *n* an earthquake 1:574 *Hirara, Sawada*
nai-nai-tu *nmn* lightly, gently 1:575 *Hirara*
naiba-nu-butu *n* a wooden pestle *syn:* [naipagi](#). 1:574 *Sawada*
naig'a(:) *n* a limp 1:575 *Hirara, Sawada*
naigzī *v* to limp 1:575 *Hirara*
naipa *n* an earthenware mortar 1:576 *Hirara, Nobaru*
naipagi: (naipanuki:) *n* a wooden pestle *syn:* [naiba-nu-butu](#). 1:576 *Hirara*
naipanuki: [naipagi](#):
***naja** *adj* famous, reknown 1:576 *Shimoji poetry*
naka *n* middle, center 1:576 *common*
naka-basī: *n* sliding door between chambers 1:577 *Hirara*
naka-būni *n* spine 1:578 *Sawada*
naka-bzītu [naka-psītu](#)
naka-dufu: *n* a medium-sized wine bottle with a long neck 1:578 *Sawada*
naka-duz *n* a mediator 1:578 *Irabu-Nakachi*

naka-kubi *n* the wall separating rooms icibanza (cf.) and nibanza (cf.) in houses of nobility 1:580 Sawada

naka-mu:z *n* a liquid measure of a one gō volume 1:581 Hirara

naka-nabi *n* a medium-sized kettle used for boiling sweet potatoes in small families 1:582 Sawada

naka-pidaci *n* the door between the rooms icibanza (cf.) and nibanza (cf.) in houses of nobility 1:582 Sawada

naka-psitu (naka-bzitu) *n* a matchmaker, a mediator 1:577 Hirara, Sawada, Tarama

naka-sizi *place* Nakasuji, a village on the Tarama island 1:583 Tarama

naka-uibi *n* middle finger 1:584 Sawada, Hirara

naka-ukama *n* a medium-sized kettle for preparing the sacred wine 1:584 Sawada

naka-za: *n* places in a house where the floor is barren earth 1:578 Sawada

naka-zul *n* a razor 1:579 Sawada

naka-zumi *n* one of three parts of the tax textile dyeing house, azza (cp) *wh:* [azza:](#). 1:580 Sawada

naka-zuni 1*place* Nakasone village 2*propn* a family name 1:580 Hirara

naka-zici *n* a board on a weaving loom on which the warp is gently reeled 1:579 Sawada

naka-zikasa *n* medium head priestess (meaning uncertain) 1:578 Sarahama

nakaçi: *n* clitoris *syn:* [nakaçi:](#). 1:584 Hirara

nakaci *place* Nakachi settlement on the Irabu island 1:584 Irabu, Sawada

nakagutu *n* a comradeship (meaning uncertain) 1:580 unspecified poetry

nakahuja *propn* name of a household 1:580 Ikema

nakaidati *place* a settlement in Nishizato, Hirara town 1:580 Hirara

nakaja: *place* a settlement in Higashi Nakasone, Hirara town 1:580 Hirara

nakamacı *n* a tool used in weaving, a kind of club for beating a woven cloth 1:581 Sawada

nakapuja: *place* name of a settlement in Nishi Nakasone, Hirara town 1:582 Hirara

nakara *nmn* a half, not whole 1:583 Sawada

nakara-munù *n* a fool, a narrow-minded person 1:583 Sawada

nakaçi: *n* clitoris *syn:* [nakaçi:](#). 1:583 Ikema

nakasuz *n* a place on a child's forehead shaven in order to achieve a certain hairstyle 1:584 Hirara

nakazara *n* a small junausi cup (cf.) 1:578 unspecified poetry

nakazici-mi: *n* a part of the loom slightly below the nakazici (cf.) 1:579 Sawada

naksı *v* to cry 1:584 Hirara, Uechi

naksı-naksı-tu *nmn* crying, in tears 1:584 Hirara

nal, *v* to become, to happen *syn:* [na:z.](#) 1:585 Sawada, Tarama

nal, *n* the form, the look 1:585 Sawada

nal-gama *n* diminutive form of nal 'the form', 'the look' 1:585 Sawada

nam *n* a wave 1:585 Hirara, Uechi, Tarama

nam-taci-ja: *n* a type of house of a size of roughly 18 x 15 feet, with three or more pillars (muja-bara, cf.) standing in the center *pt:* [muja-bara](#); *syn:* [muja-taci-ja](#). 1:589 *Sawada*

nama, [nnama](#)

***nama,** *adj* raw, uncooked 1:585 *Hirara, Sawada, Tarama*

nama-buri-ful-munu (nama-buri-fur'a:) *n* a slightly stupid person 1:586 *Sawada*

nama-buri-fur'a: [nama-buri-ful-munu](#)

nama-taki *n* fresh bamboo 1:588 *Tarama*

nama-zai-na-munu *n* a bright, clever person 1:586 *Hirara*

nama-zimi *n* grown (uncut) fingernails 1:587 *Hirara*

namadaku *n* raw octopus 1:585 *Hirara, Sawada, Tarama*

namajo: *n* (about a person) having no backbone, conformistic 1:587 *Hirara*

namasi *n* sashimi, a raw fish dish 1:587 *Sawada, Sarahama*

namaz *v* to stop, to break off 1:588 *unspecified poetry*

namaza:ka *n* early dawn, before daylight 1:587 *Hirara, poetry*

namaziŋ *n* a slug, lazy person *syn:* [daru:](#) 1:587 *Hirara*

namci:ksi *v* to burn (about food), burnt 1:590 *Hirara*

***namci:ksiŋfusa** *adj* smelling of burnt food 1:590 *Hirara*

namdati *place* a settlement in Nishi Nakasone, Hirara town 1:588 *Hirara*

namizajafu *n* a carpenter/craftsman (specialty unclear) 1:589 *Karimata poetry*

namza *n* a collective name for silver, lead and tin 1:588 *Hirara, Sawada*

namza-ba: *n* silver leaves 1:589 *Irabu poetry, Sawada poetry*

namza-ura *n* a silver saddle 1:589 *Sawada poetry*

nan-tu-ga-si:-mai *nmn* no matter what, at all costs 1:595 *Hirara*

nana, without, not being, not doing 1:592 *Tarama*

***nana,** *nmr* seven 1:592 *common*

nana-ci *nmr* seven 1:594 *Hirara*

nana-k'o:dai *n* seven brothers (from a story) 1:592 *Hirara, Tarama*

nana-ku:la: *n* a house with seven rooms 1:593 *Tarama*

nana-nam-ga-pana *n* flowers thrown into the sea during a custom whose goal is to stop the evil god which has been born as a result of other people's gossiping *wh:* [psitu-vc:banasi](#). 1:593 *Sawada*

nana-nu-psitu *nmr* seven people 1:593 *Hirara*

***nana-su** *nmr* seventy 1:594 *Hirara*

nana-su-ci *nmr* seventy 1:594 *Hirara*

nana-su-ti *nmr* seventy years 1:594 *Hirara*

nana-ti *nmr* seven years 1:594 *Hirara*

nanabari *place* a place in Hirara town 1:592 *Hirara*

nanatazi:si *n* a feast on the seventh day of new year which includes offering food to the ancestors 1:594 *Nobarugoshi*

nani *n* testicles 1:594 *Hirara*

nantiŋ *n* the nandina plant, *Nandina domestica* 1:595 *Hirara*

nanuka [nan-ka](#)

nan-ka (nanuka) *nmr* seven days 1:596 *common*

nan:gi *n* difficulties, trials and tribulations 1:596 *Hirara*

naŋka-ziċi *n* a celebration of the seventh day of the seventh month of the lunar calendar, the tanabata 1:597 Sawada, Sarahama
naŋkwa *n* a pumpkin, Cucurbita pepo 1:597 Hirara
nara (na:;) *pro-form* oneself 1:598 Hirara
nara:sī *v* to teach (to learn.CAUS) 1:599 Hirara, Uechi, Tarama
nara:z *v* to become (honorific) 1:598 Hirara
nara:z *v* to learn 1:599 Hirara
narabi:z *v* to arrange in rows 1:598 Hirara
narabzī *v* to stand in a row, to be arranged in a row 1:598 Hirara
naraj *v* to become.NEG.NPST (also used in a prohibitive meaning) 1:599 Hirara
narapuifuki: *n* a species of tree 1:599 Karimata
narasī *v* to become.CAUS 1:599 Hirara
narimunu *n* pottery *syn:* [jaksimunu](#). 1:599 Hirara
naruhudu *interj* indeed 1:599 Hirara
nasaj-ffa *n* daughter-in-law *ant:* [nasī-vva](#). 1:600 poetry
nasī *v* 1to bear, to give birth to 2to produce, to create 1:600 Hirara
nasī-vva *n* one's own biological child *ant:* [nasaj-ffa](#). 1:600 Hirara
nasīkśsa *n* one's youngest child *syn:* [utuga](#). 1:600 Hirara
nasītal-bè: [načaru-bè:](#)
nattuku-sī *v* to understand, to agree with, to be convinced 1:601 Hirara
nau *int* what 1:603 Sawada, Sarahama, poetry
naù-jaši-ikaši *int* how, how come 1:603 Sawada
naul *v* to bear fruit 1:604 Sawada
nauz *v* to be ripe 1:604 Hirara
naz-buka *n* prolapsus of the uterus 1:605 Ikema, Sarahama
nazda *n* a wart on one's head, neck or arm 1:605 Hirara
nazka: *place* name of a terrain in Hirara town 1:604 Hirara
ncī *n* sacred wine 1:634 Sawada, Sarahama
ncī-gami *n* a clay jar for brewing and storing sacred wine 1:635 Sawada
ncī-zara *n* a cup for drinking sacred wine *spec:* [uk'u-zara](#). 1:634 Sawada
ncīgagara: *nmn* someday, sometime 1:636 Yonaha
ncīmai (ncīme:) *nmn* always 1:636 Shimoji
ncīme: [ncīmai](#)
ncīmi:z *v* to catch, to squeeze *syn:* [kacīmiz](#). 1:636 Hirara, Uechi
ndil *v* to go out 1:605 Tarama
nè:ŋ *v* not to have, not to exist *syn:* [n'a:ŋ, 1](#). 1:607 Tarama
***ni** *nmr* two 1:607 common
-ni *n* > *n* unclear 1:608 unspecified
ni: *n* a root 1:607 Hirara, Sawada
ni: *n* the Rat (in Chinese calendar) 1:608 common
ni:bicī *n* wedding, marriage 1:609 Sawada, Irabu
ni:dzī (ni:zzī) *v* to moan 1:610 Hirara
***ni:ka** *adj* late 1:612 Hirara
ni:l *v* to boil, to steam *syn:* [ni:z](#). 1:612 Sawada
ni:ma *place* a settlement in Nishizato, Hirara town 1:614 common

ni:ma-nu-śu: *propn* the lord of Ni:ma (cf.) 1:614 *common*
ni:manu o:bana uja:ni-gama *propn* name of a folk story 1:614 *Hirara*
ni:n'u:gi *n* a species of tree 1:616 *Hirara*
ni:nuha-nu-kaŋ *propn* name of an important god worshipped in one of the shrines in the Shimajiri village 1:617 *Shimajiri*
ni:nupa *n* north 1:617 *Hirara, Irabu, Sawada*
ni:nupa-buśi *propn* the Northern Star 1:617 *Hirara, Sawada, Irabu, Nagahama*
ni:nupa-buśi-gama *n* a diminutive reference to the Northern Star 1:617 *Sawada*
ni:ùil *v* to grow roots 1:623 *Sawada poetry*
ni:ɸ (niɸ) *n* a ladle made of bottle gourd plant 1:623 *Hirara, Tarama*
ni:z *v* to boil, to steam *syn:* [ni:l](#). 1:624 *Hirara*
ni:zza *n* bottomless pit, hell 1:624 *Hirara, Uechi*
ni:zzi [ni:dzi](#)
niba: [niwa:](#)
niba:z *n* a species of sea fish *syn:* [nibar'a](#). 1:609 *Hirara*
nibanza *n* a chamber in a ruling class household where the eldest son lives and guests of a lower rank are received *syn:* [upu-ku:z](#). 1:608 *common*
nibar'a *n* a species of sea fish *syn:* [niba:z](#). 1:608 *Sawada*
nibui *n* neck 1:610 *Hirara*
niburi *n* somnambulism 1:608 *Sarahama*
nibuta *n* a tumor 1:610 *Hirara*
nicī, *n* fever 1:622 *Hirara*
***nicī**, *clf* a classifier for counting days 1:622 *Hirara*
nidati *n* beginning 1:610 *Hirara*
nifuniz *n* a species of aromatic grass 1:610 *Hirara*
niga:z *v* to wish, to pray 1:611 *Hirara, Sawada*
nigai *n* a wish, a prayer 1:610 *Hirara*
nigara-munu *n* an early riser 1:611 *Sawada*
nigu: *n* a species of big shellfish *syn:* [aʒukuz](#). 1:611 *Sawada*
nika, *n* a cat 1:611 *Tarama*
nika, *nmn* tonight, tomorrow night 1:611 *Hirara*
niku *n* meat 1:612 *Sawada*
niku-fu *n* cat's basket made of straw 1:612 *Sawada*
niʌʌa-uk'u-minaka *propn* name of a huge grave in a forest not far away from the Irabu village office building 1:612 *Sawada*
nimbu *n* crowd, people walking by 1:614 *Hirara*
nimmāi *n* name of a kettle whose volume is about a to and five shō (about 28 liters) 1:614 *Sawada*
nimucī *n* luggage, burden 1:615 *Hirara*
nimuŋ-jakkwaŋ *n* a brass kettle 1:615 *Sawada*
ningiŋ *n* people, mankind 1:616 *Hirara, Tarama*
nintu: (nintu:ugam) *n* a new year's day custom of visiting relatives and friends *syn:* [nintu:ma:zi](#). 1:616 *Hirara*
nintu:ma:zi *n* a new year's day custom of visiting relatives and friends *syn:* [nintu:](#). 1:616 *Nobaru*

nintu:ugam [nintu:](#)
nin3uu [nin3i](#)
nin3i (nin3uu) *n* the number of people 1:616 *Karimata*
niŋ, *n* a thought, a notion 1:615 *Hirara*
 ***niŋ**, *clf* a classifier for counting years 1:615 *Hirara*
 ***niŋ**, *clf* a classifier for counting people 1:616 *common*
niŋguru *n* a male lover 1:616 *Hirara*
nipfun *place* Japan 1:618 *Karimata poetry*
nipfuŋ-kani *n* a carpenter's square made in Japan 1:618 *Karimata poetry*
nirr'a *n* hell, a place where people who have committed bad deeds are believed to go after death 1:618 *Sarahama*
niśai *n* 1a young man of about 17-18 years of age 2a young boy from the warrior class (an archaic meaning) 1:618 *common*
niśai-gassa *n* three officials selected from the warrior class whose job is to convey the messages from the secretaries (see piśśa) about public work to be done as well as collecting taxes 1:619 *Irabu, Sawada*
niśai-kinai *n* a warrior class household 1:620 *Sawada*
nisainaz *n* the boys' ceremony of coming of age 1:620 *Hirara*
niscatu [niśzatu](#)
niśbaru *place* Nishihara, a village of Ikema resettlers in Hirara *syn:* [niśi-mura](#). 1:621 *Hirara, Nishihara*
niśi *n* north 1:621 *Hirara*
niśi-kaŋi *n* northern wind 1:622 *Hirara*
niśi-mura *place* an alternative name for Nishihara, a vilage of Ikema resettlers *syn:* [niśbaru](#). 1:622 *Hirara, Nishihara*
niśkadi [miśi-kadi](#)
niśimi *place* an old name of the Gusukube region 1:622 *unspecified*
niśzatu (niscatu) *place* Nishizato in Hirara 1:620 *Hirara*
 ***nita** *adj* sad, painful, unpleasant 1:622 *Hirara*
nitasa *n* feeling upset, hard feelings 1:622 *Sawada*
niv *v* to sleep 1:622 *Hirara*
niy, [ni:y](#)
 ***niy**, *adj* late, delayed 1:623 *Hirara, Karimata*
niv-datami *n* sleep mats 1:623 *Hirara*
niv-makura *n* a sleep pillow 1:623 *unspecified*
niv-mussu *n* sleep straw mat 1:623 *Hirara*
niydar'a *n* a sleepy person 1:624 *Hirara*
niyŋsa *n* delay 1:623 *Hirara, Karimata*
nivvasi *v* to put someone to sleep (to sleep.CAUS) 1:623 *Uechi*
niwa: (niba:) *n* a garden 1:624 *Hirara, Sawada*
nn'a-mi:z-ti *nmn* two years later, in two years 1:628 *Hirara*
nn'a: *nmn* now, already 1:625 *unspecified, most likely Hirara*
-nn'a: [-nn'iba](#)
nn'a:da [nna:g'a:](#)
nn'a:pi: *adv* a little bit more 1:628 *Hirara*

-nn'iba (-nn'a:) *v* > *nmn* because not, a suffix expressing negative reason 1:629 Hirara

nna [nna:](#)

nna-cīksī *n* a mallet 1:629 Hirara

nna-ma *nmn* now, right now 1:627 Hirara, Uechi, Sawada, Sarahama

nna-mssī [mna-mssī](#)

nna: (nna) *interj* bye-bye 1:625 Hirara

nna:g'a: (nn'a:da) *adv* not yet 1:626 Sarahama

nnabaz [mnabaz](#)

nnafuk'a *n* a taboo day in the fourth month of the lunar calendar, when it is forbidden to set fire or let out smoke on the field 1:626 Nishihara

nnama (nama,) *nmn* now 1:586 Hirara

nnama-saksī *n* a while ago 1:628 Hirara

nnama-3ībuŋ *nmn* currently, right in this moment 1:627 Hirara

nnau *v* to suit someone, to be a good fit 1:629 Sarahama

ŋnu *n* an animal horn 1:629 Ikema, Sarahama

ŋnù *nmn* yesterday 1:629 Ikema, Sarahama

nnuci *n* life *syn:* [nuci.](#) 1:629 Hirara

no: *int* what 1:630 Hirara

no: *v* to plait, to twine (rope) 1:632 Tarama

-no:kam *v* > *v* a hearsay marker 1:632 Hirara

no:ši *int* how, why 1:632 Hirara

no:sī *v* to heal, to repair 1:633 Hirara

no:z *v* 1to be healed, to get better 2to bear fruit 1:633 Hirara

ns'a:-na *adv* equally, evenly 1:634 Tarama

ŋsa *n* mute 1:634 Sawada

ntabzīmunu *n* a toy 1:634 Hirara

ntau *v* to tamper 1:634 Sarahama

-nu, *n* nominative-genitive marker 1:636 common

-nu, *nmn* yes-no interrogative focus marker 1:638 Hirara

nu: *n* field, flatland 1:637 common

nu: *v* to sew 1:639 Hirara

nu:bi-gama *n* a species of small cicada (wordform uncertain) 1:640 Hirara

nu:da-ṃcī *n* a field road 1:641 unspecified

nu:kubiz *n* water rail (the species of bird) 1:644 Hirara

nu:l *v* 1to ride 2to climb 1:645 Sawada

nù:ma, *n* a horse 1:646 Hirara, Sawada, Sarahama

nù:ma, *n* a stand for the loom 1:646 Sawada

nu:ma-tacī *n* a stable 1:647 Hirara

nu:ši *n* a species of bird 1:651 Uechi

nu:ši-gam *propn* the god worshiped in the Nu:ši shrine 1:652 Irabu-Nakachi

nu:ši: *propn* a place name or a name of a shrine 1:652 Irabu-Nakachi

nu:ši:z *v* to put above, to load 1:652 Hirara

nu:z, *n* glue *syn:* [suku:z.](#) 1:654 Hirara

nu:z, 1*v* to ride, to climb 2*n* climbing 1:654 Hirara, Uechi, Karimata

nu:3i, *n* a rainbow 1:642 *Tarama*
nu:3i, *v* to moan 1:642 *Sarahama*
nub'a:gaz *v* to stretch oneself, to grow bigger 1:640 *Hirara*
nubasi *v* to stretch something, to prolong 1:640 *Hirara*
nubi-tabaku *n* a species of tobacco 1:640 *Sawada*
nubil *n* wild leek growing on cultivated fields, *Allium nipponicum* syn: [nubiz](#). 1:640 *Sawada*
nubiz *n* wild leek growing on cultivated fields, *Allium nipponicum* syn: [nubil](#). 1:641 *Hirara*
nubui *n* throat, glottis 1:641 *Hirara, Sawada, Sarahama*
nubuifu3i *n* hanging (as a death penalty or a form of suicide) 1:641 *Nobarugoshi*
nubuz *v* 1to climb 2to go to Shuri (the kingdom capital) 1:641 *Hirara poetry*
nuci, *n* the eaves 1:653 *Sawada*
nuci, *n* life syn: [nnuci](#). 1:653 *Tarama*
nuci-bana *n* the edge of eaves 1:653 *Sawada*
nuci-ja: *n* a house build of crossed square lumber logs syn: [cibal-nucija](#). 1:653 *Sawada*
nucidi *propn* a masculine children name 1:653 *Tarama*
nodu *n* throat 1:641 *Hirara, Sawada, Sarahama*
***nufu** *adj* warm 1:641 *Hirara*
nufu-sa *n* warmth 1:641 *Hirara*
nugidiz *v* to limp 1:643 *Karimata poetry*
nuka *n* bran 1:643 *Sawada*
nuka-nuka *nmn* slowly 1:643 *Hirara*
nuka-z *n* glue produced of millet barn and sweet potatoes which is spread over warp during weaving 1:643 *Sawada*
nukab3i *n* a tiny flame (meaning uncertain) 1:643 *unspecified*
nukil *v* to move away, to ban 1:644 *Sawada*
nuksi, *v* to be away, to be distant 1:644 *Hirara*
nuksi, *v* to pierce 1:644 *Hirara*
nuku:z 1*v* to remain, to be left 2*n* remnants, what is left 1:645 *Hirara, Uechi*
nukugi:z (nukug3i:) *n* a saw 1:644 *Hirara*
nukug3i: [nukugi:z](#)
num, *n* a file (the tool) 1:645 *Hirara, Sawada*
num, *n* a flea 1:645 *Hirara, Sarahama*
num, *v* to drink 1:646 *Hirara*
num-munu *n* drink, beverage 1:647 *Hirara*
numas3i *v* to make someone drink (to drink.CAUS) 1:647 *Hirara*
nunu *n* a cloth, textile 1:647 *Hirara, Sawada, Shimajiri*
nunu-bata *n* weaving loom, it is called like this when it is reeling the warp *gen:* [pata-munu](#). 1:648 *Sawada*
nunu-cifu *n* two officials responsible for commanding the work of weavers producing tax textiles, whose job other than that is identical with 3i:saz3i 1:650 *Sawada*

nunu-gamui *n* a collective name for officials responsible for tax collecting of textiles, secretary (piśśa) and his assistant (kaśi:) *syn:* [ssabi](#). 1:649 *Sawada*
nunu-ja: *n* a tent, a hut made of cloth 1:649 *unspecified*
nunu-maksī *n* a reel of cloth 1:649 *Hirara*
nunu-nu-fuči *n* the end of a thread 1:649 *Sawada*
nunu-nu-umači *n* hot charcoal used for drying the warp during weaving 1:650 *Sawada*
nunu-zaufu *n* tax collecting of textiles, including an indigenous method of counting the textile due per taxed head (the same as by a:zaunau) 1:648 *Sawada*
nunubazki: *n* a wooden block for beating cloth 1:648 *Hirara*
nunudo: *place* a place by the seashore in Hirara where a type of tax textiles used to be dried, and now it serves for drying fishnets 1:648 *Hirara*
nunumatéa *n* a textile shop 1:649 *Nobaru*
nuribaŋ *n* blackboard 1:651 *Hirara*
nuru: *v* to cast a spell, to curse 1:651 *Hirara*
nuru:z *n* a spell, a curse 1:651 *Hirara*
nusi *n* the lord, the owner 1:651 *Hirara, Irabu, Sawada*
nusiŋtu *n* a thief 1:652 *Hirara*
nutti *propn* a unisex commoners' name 1:653 *Sawada*
nuźzu *n* sewing thread 1:655 *Hirara, Uechi*
nuzzumicikimizi *n* water used to dampen the weft (word form uncertain) 1:655 *Sawada*
nuzaksī *place* the Nozaki village on the Miyako main island 1:641 *Hirara*
nuzuksi *v* to peek 1:642 *Karimata*
n3a *int* where 1:605 *Hirara, Uechi, Karimata, Shimajiri, Sawada, Bora*
n3i: *int* which 1:607 *Hirara*
-ŋi -n'i

N

- ŋ, [-n](#)
 -ŋ, [-n](#)
 -ŋ, conjecture suffix (?), used in phrases with -gutu 1:656 *Tarama*
 ŋ-kauzi [m-kauzi](#)
 ŋ-ksi *n* sacred wine 1:668 *Hirara*
 -ŋa: *nmn* > *nmn* a diminutive suffix *syn.*: [-gama](#). 1:656 *Hirara*
 *ŋg'a: *adj* bitter 1:656 *Hirara*, *Sawada*
 ŋg'a:-jul *n* a species of grass fed to the pigs 1:657 *Sawada*
 ŋg'a:-taki *n* a species of bamboo, *Phyllostachys bambusoides* 1:658 *Hirara*
 ŋg'a:na [ŋgana](#)
 ŋg'a:ŋg'a *adj* very bitter (reduplicated form of ŋg'a:) 1:656 *Hirara*
 ŋg'a:p'aku *n* commoners 1:658 *Sawada*
 ŋg'a:zi *n* gall bladder 1:658 *Hirara*, *Sawada*
 *ŋg'amasī *adj* loud, quarrelsome 1:657 *Sawada*
 ŋga *propn* a feminine name 1:656 *Tarama*
 ŋgana (ŋg'a:na) *n* a species of grass fed to the horses, *Lactuca dentata* 1:657 *Tarama*
 ŋgi, *n* *Pandanus tectorius* tree, a tree of a high utilitarian value 1:658 *Hirara*, *Sawada*
 *ŋgi, *adj* resembling 1:659 *Hirara*
 ŋgi:z *v* to leave, to get back 1:660 *Hirara*
 ŋgiwa: *n* 1a runaway pig 2a brute 1:660 *Hirara*
 ŋgzi *v* to undress 1:660 *Hirara*, *Tarama*
 ŋgzi:, *n* right, the right side 1:660 *Hirara*
 ŋgzi:, *v* to grab, to squeeze 1:661 *Hirara*
 ŋgzi:misi *n* rice balls (or balls made from other crops) 1:661 *Hirara*
 ŋk'a:dura *place* *Nikawadori*, a settlement in *Hirara* 1:662 *Hirara*
 ŋk'a:gi:z (ŋk'igi:z) *v* to eat, to drink (honorific) 1:663 *Hirara*
 ŋk'a:m-datui *n* a proverb, a saying 1:666 *Nishihara*
 ŋk'a:n-du (ŋk'an-du) *nmn* in the past, a long time ago 1:666 *Hirara*, *Uechi*, *Sawada*
 ŋk'a:n-zuku: *n* an old saying, a proverb 1:668 *Hirara*
 ŋk'a:ŋ *nmn* the past, in the old days 1:666 *Hirara*, *Sawada*
 ŋk'a:subzi *n* name of a game (meaning uncertain) 1:668 *Hirara* *poetry*
 ŋk'afu *n* a species of seaweed, possibly *Nemalion vermiculare* 1:662 *Hirara*
 ŋk'an-du [ŋk'a:n-du](#)
 ŋk'igi:z [ŋk'a:gi:z](#)
 ŋka: *n* the inside, the middle (also used as a locative marker) 1:661 *Tarama*
 ŋkai *place* a settlement in *Higashi Nakasone*, *Hirara* town 1:663 *Hirara*
 -ŋkai *n* directive case marker 1:664 *Hirara*, *Sawada*, *Uechi*, *Nishihara*
 ŋkai-bzi *n* "the welcoming day"(of ancestors' spirits?), the celebration of the thirtieth day of the seventh month in the lunar calendar 1:665 *Hirara*

ŋkaʒi *n* a centipede 1:662 *Hirara*

ŋko: *v* to face, to be on the opposite side of 1:670 *Hirara*

ŋksibzi *n* a tumor 1:670 *Hirara*

ŋksim *n* a pimple, acne 1:669 *Hirara*

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- o:** *n* a king 2:01 *Hirara*
- o:** (u:.) *interj* yes, correct (a polite word) 2:01 *Hirara*
- o:** *v* to argue 2:02 *Hirara, Tarama*
- *o:** (*au) *adj* blue, green 2:01 *Hirara*
- ó:baku** *n* great plantain, *Plantago major*, whose leaves are burnt over a flame and used as a cure for pus *syn:* [ù:baku](#). 2:02 *unspecified*
- o:baso:** *n* "green banana tree", a subspecies of *jamatu baso:* (cf.) with a green trunk 2:02 *Hirara*
- o:batu** *n* Japanese green pigeon, *Treron sieboldi* 2:01 *Hirara*
- o:bažžam** *n* jaundice *syn:* [ksï:rujam](#). 2:02 *Hirara*
- o:ća:nutuz** *n* game fowl *syn:* [to:ki:duz](#). 2:03, 2:04 *Hirara*
- o:gzi** *n* a fan 2:03 *Hirara*
- o:kaz** *v* to be green/blue (verbalized form of o:) 2:03 *Hirara*
- o:kóčo:** *n* the *Caesalpinia pulcherrima* tree 2:03 *Hirara*
- o:ku** *n* a beam of scales, a yoke 2:03 *Hirara*
- o:m** [aum](#)
- o:m'a** *n* a fist fight 2:04 *Hirara*
- o:masa** *n* the white of an eye 2:04 *Hirara*
- o:mi:-munu** *n* a coward 2:04 *Hirara*
- o:na:zi** [o:naži](#)
- o:naži** (o:na:zi) *n* a species of non-poisonous snake, *elaphis virgatus* 2:04 *Bora*
- o:u:z** *n* the muskmelon, *Cucumis melo* 2:04 *Hirara*

P

- p'a:** *n* a falcon *syn:* [p'a:tur'a](#). 2:05 *Hirara, Uechi*
- p'a:** *n* threads that move the warp up and down in a loom 2:06 *Sawada*
- *p'a:** *adj* fast, soon 2:06 *Hirara*
- p'a:-daki** *n* a bamboo stick used for drying splash-patterned cloths 2:08 *Sawada*
- p'a:cij** *n* a high official rank in Hirara *syn:* [p'a:ksij](#). 2:58 *Sarahama*
- p'a:gi** *interj* a greeting uttered when meeting someone (? - entry almost illegible) 2:16 *Hirara, Ikema*
- p'a:kari** *nmn* fast, soon, quickly 2:25 *Hirara, Uechi*
- p'a:ksij** *n* a high official rank in Hirara *spec:* [p'a:ku](#); *syn:* [p'a:cij](#). 2:25 *Hirara*
- p'a:ku** *n* a colloquial variant of p'a:ksij (cf.) *gen:* [p'a:ksij](#). 2:25 *Hirara*
- *p'a:kũ** *nmr* a hundred 2:26 *Hirara*
- p'a:kušo:** *n* lower class, the commoners 2:26 *Hirara*
- p'a:l** *v* to go, to pass through 2:27 *Sawada, Nishihara, Minna*
- p'a:p'a:ti** *nmn* quickly, swiftly 2:38 *Hirara*
- p'a:sagi** *n* a part of the loom to which there are fixed the threads (p'a:) that move the warp up and down 2:46 *Sawada*
- p'a:ši** quickly, soon, early 2:47 *Hirara, Sawada, Karimata*
- p'a:sij** *n* tempo of a song, a refrain composed of exclamations of an unclear meaning 2:48 *Irabu, Sawada*
- p'a:tul** *n* a triangular kite 2:55 *Sawada*
- p'a:tur'a** *n* a falcon *syn:* [p'a:](#). 2:55 *Sarahama*
- p'a:vca** *n* an iron hammer 2:60 *Hirara*
- p'a:z,** *v* to go 2:61 *Hirara poetry*
- p'a:z,** *n* the hottest period of summer 2:61 *Hirara*
- p'a:z,** *n* a species of white crab *syn:* [haima](#); *syn:* [p'a:zma](#). 2:62 *Hirara*
- p'a:zcksij** *n* tattoo *syn:* [pi:zciksj](#). 2:64 *Nozaki*
- p'a:zma** *n* a species of white crab, fed to a woman after delivery *syn:* [haima](#); *syn:* [p'a:z](#). 2:64 *Hirara*
- p'a:zi** *propn* a shrine in the vicinity of Irabu the settlement where a Japanese man known under the man of Akaratumugani is worshipped as a god 2:11 *Sawada, Irabu*
- p'a:ima** *n* a species of white crab *syn:* [haima](#). 2:21 *Sarahama*
- p'a:rasij** *v* to make run (to run.CAUS) 2:40 *Karimata, Sawada*
- p'aru-mizij** (parumizij) 1*place* a central port in the kingdom period Hirara (meaning not indicated in the Materials) 2*propn* a name of a shrine in p'aru-mizij (meaning inferable elsewhere from the Materials, but not explicitly) *syn:* [cikasaja](#). 2:45 *Hirara*
- p'aru:bzij** [parubzij](#)
- p'ausij** *n* two wooden blocks used to beat the rhythm 2:59 *Sawada*
- p'u:z** *n* a special day, a day when something special happens 2:118 *Hirara*
- pa** direction 2:05 *common*
- pa:** *n* a tooth 2:05 *Hirara, Sawada*

pa: *n* a blade 2:05 *Hirara*
pa: *n* a leaf 2:05 *Hirara, Sawada*
pa: *n* grandmother 2:05 *Hirara*
pa:cī *n* a faience bowl for snacks eaten with wine 2:56 *Sawada*
pa:cīgi: *n* a species of tree, *Rhus succedanea* syn: [pazi:](#) 2:56 *Sawada*
pa:cīksī *n* the twelfth month of the lunar calendar 2:57 *Hirara*
pa:du:z *n* a sparrow 2:09 *Hirara*
pa:gaci *n* a sponge 2:15 *Hirara*
pa:jam *n* tooth ache 2:23 *Hirara*
pa:karauīusa *n* air plant, *Karanchoe pinnata* syn: [so:taci:](#) 2:24 *Sarahama*
pa:l (pall) *n* a needle 2:27 *Sawada, Tarama*
pa:mma *n* grandmother, grandma (an appellative) 2:29 *Hirara*
pa:ntu *n* 1a mask 2an ugly face 2:38 *Hirara*
pa:puzi *n* grandparents, grandmother and grandfather 2:38 *Hirara*
pa:tabaku *n* 1a species of tobacco 2tobacco leaves (not yet chopped) 2:50 *Sawada*
pa:z, *v* to spread tensely, to stretch over, to haul 2:60 *Hirara*
pa:z, *v* to come in 2:60 *Hirara*
pa:z, *n* a fly 2:61 *Hirara*
pa:z, *n* ash 2:61 *Hirara, Sawada*
pa:z-di:z *v* to get out, to be revealed 2:64 *Hirara*
pa:zdi-paziimi *n* the first walk in the street with a newborn baby syn: [pazdi:](#) 2:63 *Hirara, Tarama*
pa:zi:sī *n* gums, the alveola syn: [pa\(:\)si:sī:](#) 2:13 *Hirara*
pa(:)si:sī *n* gums, the alveola syn: [pa:zi:sī:](#) 2:49 *Hirara*
pabi:z *n* a butterfly 2:07 *Hirara*
pabira *n* a butterfly 2:07 *Hirara poetry*
paća: *n* a bee, a wasp (a diminutive of *pacī*) gen: [paci:](#) 2:56 *Sawawda*
paću-gaci *n* 1eighth month of the lunar calendar 2August 2:58 *Tarama*
paćugaci-budul *n* a dance conducted during the eight month festival 2:58 *Tarama*
pacī *n* a bee, a wasp spec: [paća:](#) 2:56 *Hirara, Sawada*
pacī *n* 1the beginning 2first crops of a year 2:56 *Hirara, Sawada*
***pacī** *n*mr eight 2:56 *Hirara*
paći *n* a medium-sized faience plate 2:56 *Hirara*
pacī-ka *n* twenty days, twentieth day 2:57 *Hirara, Shimajiri*
pacī-mami *n* a year's first crops of beans 2:58 *Hirara*
pacī-zaki (*pacīzakimuz*) *n* a wedding ceremony 2:56 *Hirara*
pacīksī *v* to spring, to gush 2:57 *Hirara*
pacīksī *n* a sea creature resembling a shrimp; when caught, it springs on a man's hand, wounding it (hence the name) 2:57 *Hirara*
pacīmaksī *n* an official's cap (in the kingdom period) 2:57 *Hirara*
pacīzakimuz [pacī-zaki](#)
pada *n* the edge, the end 2:08 *Hirara*
padar'a *n* unclear (possibly an agent noun) 2:09 *Hirara, Nozaki*
padara *n* a species of small sea fish 2:09 *Hirara, Sawada*
padura-gama *n* a sparrow (diminutive) 2:09 *Uechi*

pag'a:subi *n* a walk 2:15 *Hirara poetry*

pagama *n* a kettle with protruding edges, used for cooking gruel 2:14 *Hirara, Sawada*

pagani *n* iron 2:14 *Sawada*

pagil *v* to come off, to be peeling, to flake 2:15 *Sawada*

pagzi, *n* a leg 2:15 *Hirara*

pagzi, *v* to build a ship 2:16 *Hirara, Karimata*

pagzi-nu-bata *n* soles of the feet 2:16 *Hirara*

pagzicigzi *n* a small stool 2:16 *Nobaru*

pai, *n* worship, honor (to a deity) 2:16 *Shimajiri*

pai, *n* south 2:17 *Hirara, Uechi, Sawada*

pai, *n* 1prosperity 2skill, aptitude 3a good match, befitting 2:17 *Hirara, Tarama, Sawada*

pai-ara-kadi-gama *n* name of a wind (details unknown) 2:18 *Tarama poetry*

pai-bara *n* southern village, southern settlement 2:18 *Sawada*

pai-bata *n* the edge of the south, the faraway south 2:18 *Tarama*

pai-fuksi *n* a bamboo tube used as an ashtray 2:19 *Hirara*

pai-kagi-ja:gama *n* a small hut within Óira-utaki where priestesses spend the night during the kairu-gama festival (cf.) 2:20 *Sarahama*

pai-kazi *n* southern wind *syn:* [uri-kazi](#). 2:19 *Hirara*

pai-maru *n* one of the three subspecies of the *Ficus retusa* tree 2:21 *Hirara, Sawada*

pai-nu-gùka *n* the five administrative settlements the Irabu village consists of (Irabu, Nakachi, Kuninaka, Nagahama and Sawada) 2:22 *Sawada, Irabu*

pai-s'uni *n* the southern village 2:23 *Tarama*

paica *n* a thief card, a card that a man who has stolen crops is made to wear as a punishment 2:23 *Sawada*

paikata *n* southern side, southern direction 2:20 *Hirara*

pail, *n* vinegar *syn:* [ama-zaki](#). 2:20 *Sawada*

pail, *v* to grow (especially about vegetation) *syn:* [muil](#). 2:21 *Tarama*

pail, *v* to prosper 2:21 *Sawada, Kuninaka*

paina: *n* a rope with a hook, used for fishing 2:22 *Sawada*

pajamal *v* to hasten, to be in a hurry 2:23 *Sawada*

pajau-gi: *n* the bottle gourd tree 2:24 *Tarama*

pajazikazi *n* influenza 2:24 *Hirara*

paka *n* grave, tomb *syn:* [cika](#); *syn:* [cika-3u](#); *syn:* [uja-dùkùrù](#). 2:24 *Hirara, Sawada, Tarama*

pakal *n* scales *syn:* [pakaz](#). 2:25 *Tarama*

pakama *n* 1men's underwear trousers worn under elegant outfit 2women's underwear trousers worn by women of warrior class (Hirara) 3Japanese hakama trousers (Hirara) 2:24 *Hirara, Sawada, Uechi*

pakaz *n* scales *syn:* [pakal](#).

paku *n* a lunchbox used by noble class men 2:25 *Sawada*

pall [pa:l](#)

pałzici *n* tattoo 2:27 *Sawada*

pam-bici-gai *n* a case for storing clothes 2:28 *Hirara poetry, Irabu poetry*
pama *n* a beach 2:27 *Hirara, Sawada, Tarama*
pama-ciġsġ *n* arrival at a beach, arrival at a seashore 2:28 *Karimata*
pama-kazġra *n* a species of flowers resembling convolvulus 2:27 *Sawada*
pama-uk'uni *n* wild radish, *Raphanus Raphanistrum* 2:28 *Sawada*
pambiŋ *n* tempura, fish, meat or vegetables covered in wheat flour or sweet potato starch and deep fried in oil 2:28 *Sawada*
pammai *n* food 2:29 *Hirara*
pana, *n* a flower 2:29 *Hirara, Sawada*
pana, *n* cotton 2:30 *Sawada*
pana, *n* nose 2:30 *Hirara, Sawada*
pana, *n* 1 an upper part, an edge 2time, the moment when, a breakthrough moment 2:30 *Hirara, Shimajiri*
pana-buci *n* sea shore *syn:* [pana-muci](#). 2:31 *Karimata*
pana-fuŋu *n* snot from the nose 2:31 *Sawada*
pana-gati *n* gruel made of millet mixed with rice 2:32 *Sawada*
pana-gumi *n* a kind of rice offered to the gods together with wine 2:32 *Sawada*
pana-iki *n* a flower vase placed by a household altar 2:33 *Hirara, Sawada*
pana-juni *n* a kind of rice offered to the gods together with wine 2:34 *Sawada*
pana-muci *n* sea shore *syn:* [pana-buci](#). 2:34 *Hirara*
pana-psi *n* sneezing *syn:* [kusik'a](#). 2:34 *Hirara, Sawada*
panabzi *n* firework 2:30 *Hirara*
panadazi *n* snot from the nose 2:31 *Hirara*
panagamagi: *n* a species of plant with bright red flowers 2:32 *Hirara*
panagzi-si *v* to joke, to play around 2:32 *Hirara*
panaiki-gi: *n* an alternative name for China rose (*Hibiscus rosa-sinensis*) 2:33 *Hirara*
panamur'a [panamuz](#)
panamuz (panamur'a) *n* "flower guard" (meaning unclear) 2:34 *unspecified poetry*
panari, *n* a distant island, a small isolated island 2:34 *common*
panari, [panari-zaksi](#)
panari-pi:z *v* to go away 2:35 *Hirara, Sawada*
panari-zaksi (panari,) *place* Ikema island 2:35 *Hirara poetry*
panari:z *v* to be separated, to be distant 2:35 *Hirara, Uechi*
panasari:z *v* to be separated (to separate.PSV) 2:36 *Uechi*
panasumi *n* a handkerchief 2:36 *poetry*
panasi, *v* to separate, to let go 2:36 *Uechi*
panasi, *n* a talk, a story 2:36 *common*
panasiġsi *n* a cold 2:36 *Hirara*
panata *n* sea shore, a cliff hanging over the sea 2:37 *Hirara, Shimajiri, Karimata*
panazi: *n* the tip, the edge 2:31 *Uechi*
pani *n* a feather, a wing 2:37 *Hirara, Sawada, Tarama*
pani-itam *n* a women's loincloth with a long piece of cloth on the front 2:37 *Sawada*
pano:narasġ *n* snoring 2:38 *Hirara*

pano:psī *v* to sneeze 2:38 *Hirara*
pansi-sī *v* to get things (one's business) done 2:38 *Hirara, Sawada*
***panta** *adj* busy 2:37 *Hirara*
paŋki-mta *n* strawberry 2:37 *Ikema*
paŋku *n* harvesting 2:37 *Hirara*
para, *n* a pillar 2:38 *common*
para, *n* a village, a settlement 2:39 *Hirara, Shimajiri, Karimata, Tarama*
para-m *v* to conceive a child, to become pregnant 2:39 *Hirara*
para:z *n* purification, expelling of the demons 2:41 *Sawada*
parafun'a *n* a species of sea fish 2:39 *Sawada*
param-psitù *n* a pregnant woman 2:39 *Sawada*
parau *v* to clear, to expell (demons) 2:40 *Sawada*
parauzī *n* family, relatives 2:40 *Sarahama*
pari *n* a field, a meadow 2:41 *Hirara, Uechi, Shimajiri*
pari-nu-mutu *n* a grave 2:42 *Karimata*
pari-psitu *n* a countryman, a bump 2:42 *Hirara*
parija: *n* a province, a village (as opposed to urbanized regions) 2:42 *Hirara*
parima:z *n* strolling around fields 2:42 *Hirara*
parinubaŋ *n* a guard of the field 2:42 *Hirara*
pariša: *n* a farmer 2:42 *Hirara*
pariz *v* to go away, to be separated 2:42 *Hirara*
paro: *v* 1to pay 2to cleanse, to exorcise, to expell demons 2:43 *Hirara*
paru, *n* a field 2:43 *Shimajiri*
paru, (haru; hfaru) *n* spring 2:43 *Hirara*
paru-dama (parũ-dama) *n* a kind of cultivated vegetable whose edible part is the leaves 2:45 *Sawada*
parũ-dama [paru-dama](#)
paru-dati *n* a ship which sets out to Naha and Shuri every spring, carrying the tax for the kingdom on its board *syn:* [saksī-dati](#); *syn:* [sauśén](#). 2:45 *Hirara*
paru-mna *n* an edible snail 2:46 *Ikema*
parubzī (p'aru:bzī) *n* a horse belly band 2:44 *unspecified poetry*
parumizī [p'aru-mizī](#)
pas'am *n* a species of poisonous spider 2:47 *Tarama*
***pas'u-n** *n* in case of, when 2:49 *Minna*
pasam *n* scissors 2:46 *Hirara, Sawada*
paśśadu *n* storm door, storm shutters 2:49 *Uechi, Hirara*
pasī, *n* chopsticks 2:47 *Hirara, Sawada*
pasī, *n* the edge, the outskirts (of a forest) 2:47 *unspecified poetry*
pasī, *n* 1a bridge 2a ladder 2:47 *Hirara, Sawada*
pasī-jadu *n* storm door 2:48 *Hirara poetry*
pasī:mcī *n* storm door 2:49 *Sarahama*
pasījadu-gama *n* a diminutive reference to storm door 2:48 *Hirara poetry*
pata, *n* woven textiles 2:50 *Hirara, Sawada*
pata, *n* a side, a periphery 2:50 *Uechi*
***pata,** *n*mr twenty 2:50 *Hirara, Sawada, Irabu*

pata-cī *n*mr twenty 2:54 Hirara
pata-im *n* textiles offered as a tax to the kingdom *syn:* [pataim'a](#); *syn:* [kù:fu](#). 2:51 Hirara, Sawada, Irabu
pata-munu *n* weaving loom *spec:* [nunu-bata](#). 2:52 Hirara, Sawada, Kuninaka
pata-nu-psitu *n*mr twenty people 2:53 Hirara
pata-para *place* the whole of the Miyako island (i.e. all of its twenty fields) 2:53 Hirara *poetry*, Karimata *poetry*
pata-ti *n*mr twenty years 2:54 Hirara
pataim-ur'a: *n* female weaver of tax textiles 2:51 Sawada, Hirara
pataim'a *n* textiles offered as a tax to the kingdom *syn:* [pata-im](#). 2:51 *unspecified*
patakaz *v* to stand with legs and arms spread wide 2:52 Hirara
pataki *n* a dry cultivated field (as opposed to a paddy field) 2:52 Hirara, Sawada
pataraci-bzi *n* a working day 2:53 Sawada
pataraci-munu *n* a hardworking person *syn:* [id3az-munù](#). 2:54 Sarahama
pataraksi *v* to work 2:53 Hirara, Uechi
patcil *v* to come off, to separate from 2:55 Sawada
pati *n* the end, the edge 2:54 Hirara
pati:z *v* to have an adventure 2:55 Hirara
patu *n* a dove 2:55 Hirara, Uechi, Sawada
pau [pɔ:](#)
pauc-gatana *n* a type of knife *gen:* [katana](#). 2:59 Sawada
pauci *n* a broom *syn:* [po:ksi](#). 2:59 Sawada
pay *n* a snake 2:59 Hirara, Sawada
pay-ga: *propn* name of a well 2:59 Hirara
pavgata *n* a giant katydid, Mecopoda nipponensis 2:59 Hirara
paygi: *n* paper mulberry tree, Broussonetia papyrifera *syn:* [kabzi-gi:](#). 2:60 Hirara
pazdi *n* the first walk in the street with a newborn baby *syn:* [pa:zdi-pazimi](#). 2:62 Kurima
pazdija: *n* a household of the children (one that has separated from the parent's household) *syn:* [pazidi-ginai](#). 2:62 Sawada
pazdivva *n* a child who has started their own household 2:63 Hirara, Sawada
pazzasi *v* to let someone in (to come in.CAUS) 2:65 Hirara
pažziru *n* grey color 2:64 *unspecified*
pazi *v* to talk 2:60 Hirara
pazidi-ginai *n* a household of the children (one that has separated from the parent's household) *syn:* [pazdija:](#); *syn:* [uzi-ginai](#). 2:62 Hirara
pazimunu *n* talking, conversation 2:60 Hirara
pazinufysuaza *n* a skin mole 2:65 Hirara
pazura *n* a clay jar for storing wine 2:13 Sawada
pazi, *n* a big barrel 2:09 Hirara
pazi, *n* a leg 2:09 Sawada
pazi, *n* shame, dishonor 2:11 Hirara
pazi, *n* the Rhus succedanea tree *syn:* [pa:cigi:](#). 2:11 Hirara
***pazi,** *n* for sure, certainly (deductive marker) 2:10 Hirara, Sawada, Uechi
pazimaz *v* to begin 2:13 Hirara

pažiimi *n* beginning, start 2:13 *Hirara, Tarama, Karimata*
pažiimi:z *v* to begin something 2:13 *Hirara*
p'i: *n* stomach gases 2:65 *Tarama*
p'ibaci *n* pepper, Piper longum 2:66 *Tarama*
pi: *n* stomach gases 2:65 *Hirara*
pi: *n* a flute 2:66 *Hirara*
pi: *n* daytime 2:66 *Sarahama*
pi: *adv* a little, not much 2:66 *Hirara*
pi:-fūsara-katca *n* a species of plant, reportedly even more beautiful than a wisteria 2:67, 2:68 *Sawada*
pi:-ma *adv* a little, a bit 2:68 *Hirara*
pi:ća *nmn* a little tiny bit (affectionate/diminutive) 2:71 *Hirara, Uechi, Tarama*
pi:ciksi [pi:zciksi](#)
pi:fuksidaki *n* a bamboo tube used to stir up flames *syn:* [psī:fuksi](#). 2:67 *Nobaru*
pi:z, *n* a needle 2:72 *Hirara, Uechi*
pi:z, *v* to go 2:73 *Hirara, Uechi*
pi:zciksi (pi:ciksi) *n* tattoo *syn:* [p'a:zcksi](#). 2:73 *Hirara*
pi(d)zi-mnuz [pizi-mnuz](#)
picī, *n* a chest for clothes 2:72 *Hirara, Sawada*
picī, *n* a species of sea fish 2:72 *Sawada*
picibaku *n* a small rectangular box used for storing important documents or as a headrest 2:72b *Sawada*
pidzi *v* to chop, to carve 2:67 *Sawada*
pig'a:z [pigaiz](#)
pigaiz (pig'a:z) *v* to wear a disguise (about a demon) 2:68 *Hirara*
pil *n* garlic, *Alium Scorodoprasum* *syn:* [piz](#). 2:68 *Sawada*
***pin-na** *adj* strange, weird, abnormal 2:69 *Hirara, Uechi*
pinza *n* a goat 2:68 *Hirara, Sawada*
piŋgasī *v* to let run, to let get away (to run.CAUS) 2:68 *Hirara, Uechi*
piŋgi-kata *n* the way of escaping 2:68 *Uechi*
piŋgi-ksi *v* to come running 2:69 *Uechi*
piŋgi-pi:z *v* to run away, to escape 2:69 *Uechi*
piŋgi:z *v* to run 2:69 *Hirara, Uechi*
pira *n* a ploughing tool (spatula), a weeding tool 2:70 *Hirara, Sawada*
pira-buni *n* an animal's scapula 2:70 *Hirara*
pira-zaja *n* a rope basket for farming tools such as the pira (cf.) 2:70 *Sawada*
pira-ziika *n* the handle of a ploughing spatula (pira) 2:70 *Sawada*
pirasī *v* to let go, to set free (to go.CAUS) 2:70 *Hirara*
***pissa** *adj* thin, pale 2:71 *Hirara*
piśsa *n* secretary, an official post with three subspecialties (forest secretary, farming secretary, deputy farming secretary), whose job is to manage the official records and accounts following the instructions of junću (cf.) *spec:* [jama-piśsa](#), [surijamapiśsa](#). 2:71 *Hirara, irabu, Sawada*
pişù:bay *n* a species of snake 2:71 *Uechi*
piz *n* garlic, *Alium Scorodoprasum* *syn:* [pil](#). 2:72 *Hirara*

pizī, *n* an elbow 2:67 *Hirara, Sawada, Sarahama*
pizī, *n* an answer 2:67 *Hirara*
pizī *place* a settlement in Nishi Nakasone, Hirara town 2:67 *Hirara*
pizi-mnuz (pi(d)zi-mnuz) *n* dried sweet potato balls 2:67 *Sawada*
pizicī *n* a shuttle of a weaving loom, a part that moves the warf to the sides 2:67, 2:78 *Sawada*
pizivsī *n* a stick used for cleaning a kitchen stove or burnt in a stove together with firewood shreds 2:67 *Sawada*
po: *n* a kind of black, edible berries growing on some species of thorn bush *syn:* [ffu-ŋgi](#). 2:92 *Hirara*
po:ksī *n* a broom *syn:* [pauci](#). 2:92 *Hirara*
po:ksī-busī *n* a comet 2:93 *Hirara*
***po:ti** *adj* blunt (i.e. not sharp) 2:93 *Hirara*
po:z *v* to throw around, to scatter 2:93 *Hirara*
pɔ: (pau) *v* to crawl 2:92 *Tarama*
ps:dama [psī:dama](#)
ps:dama-u: *n* the chase after (or with) fire balls (likely from a legend or a story) 2:95 *Hirara*
ps:ki *n* a shallow crack in the earth, a small cave 2:98 *Hirara*
ps'i: *n* a reef 2:96 *Hirara, Sawada, Tarama*
psa, (psa-zzu) *n* a flatfish, a flounder 2:93, 2:94 *Sawada*
psa, *n* a leg, a sole of a foot 2:93 *Hirara, Tarama*
psa-cīfum [psa-sun](#)
psa-fs'u *n* feet dirt 2:94 *Tarama*
psa-gagzi-na *n* a species of weed used during the ceremony of walking a newborn baby around a mortar as a symbol of a household's resilience and fertility 2:95 *Hirara*
psa-mazi: *n* kneeling, a light punishment for both warrior class and commoners 2:94 *Sawada*
psa-ŋm *v* to grow numb (about legs) *syn:* [psa-sun](#). 2:94 *Ikema*
psa-sun (psa-cīfum) *v* to grow numb (about legs) *syn:* [psa-ŋm](#). 2:95 *Hirara*
psa-zzu [psa](#).
pśa:pśi [pśe:pśi](#)
psara *place* Hirara, the urban centre of the Miyako islands *syn:* [uja-mi-suni](#). 2:94 *Hirara, Sawada, Tarama*
psara-baśi-kuzī *n* transporting the officials from Hirara to Irabu and back again by the servant wa:iguna 2:95 *Sawada*
pśe:pśi (pśa:pśi) *adj* very cold (reduplicated form of pśi) 2:97 *Hirara*
***pśi** *adj* cold 2:97 *Hirara*
pśi-gaŋ *n* a species of sea crab 2:97 *Sawada*
pśi-gara *n* a stick made of the murraja exotica tree (gigicī), used by women to crush the reef and catch the shellfish 2:97 *Sawada*
pśi-guja *n* a species of shellfish 2:98 *Sawada*
pśi-kazi *n* cold wind 2:98 *Hirara*
pśi-mna *n* a species of sea snail, Turbo cornutus 2:98 *Hirara*

ps̄i:z *n* a meal between the midday (lunch) and evening (dinner) meal 2:99 *Hirara*
ps̄isa *n* cold, coldness 2:98 *Hirara*
ps̄isamakimunu [ps̄isang'a](#)
ps̄isang'a (ps̄isamakimunu) *n* a person sensitive to the cold 2:97 *Hirara*
ps̄o: *v* to pick up, to collect 2:99 *Minna*
ps̄o:-ki:z *v* to stumble 2:99 *Hirara*
ps̄o:-psu *adj* very broad (reduplicated form of psu) 2:100 *Hirara*
psu, *n* a forelock 2:100 *Hirara*
***psu**, *adj* broad, wide 2:99 *Hirara*
psugi:z *v* to widen, to broaden 2:100 *Hirara, Kurima*
ps̄i *n* vulva 2:95 *Hirara*
ps̄i-basam *n* a weaving tool, wooden boards that surround and stabilize the reed 2:74 *Sawada*
ps̄i-bas̄i *n* tongs, metal sticks for handling hot charcoal 2:75 *Hirara*
ps̄i:, *n* a day 2:73 *Hirara*
ps̄i:, *n* fire 2:74 *Hirara, Tarama*
ps̄i:-ma *n* daytime 2:96 *Hirara*
ps̄i:dama (ps:dama) *n* fire ball (likely from a legend or story) 2:95 *Hirara*
ps̄i:fuksi *n* a bamboo tube used to stir up flames *syn:* [pi:fuks̄idaki](#). 2:79 *Hirara*
ps̄i:gutu *n* a fire 2:95 *archaic Hirara*
ps̄i:mmaga *n* great-great-grandchild 2:82 *Hirara*
ps̄i:z *v* to become less, to grow shallow (about the water) 2:92 *Karimata*
ps̄i(:) *n* vulva 2:74 *Hirara, Sawada, Sarahama*
ps̄ibaci *n* a charcoal brazier *syn:* [ps̄ibaku](#). 2:75 *Hirara*
ps̄ibaku *n* a charcoal brazier *syn:* [ps̄ibaci](#). 2:74 *Hirara*
ps̄ibziks̄i *v* to sound, to echo 2:95 *Hirara*
ps̄ici-munu *n* a long beam in the floor of the representative chamber 2:91 *Sawada*
ps̄ici-niṅ *n* handicapped people exempt from tax paying 2:91 *Sawada*
ps̄ici-us̄i *n* a manual wooden mortar *syn:* [ps̄iksi-us̄i](#). 2:91 *Sawada*
ps̄ida, *n* the part of the sea shore right by the water 2:75 *Sawada, Kuninaka, Sarahama*
ps̄ida, *n* a fold, a crease (of clothes) 2:75 *Hirara, Sawada*
ps̄ida-kakam *n* creased outfit 2:76 *Hirara, Sawada*
ps̄ida:z *n* left, left side 2:76 *Hirara*
ps̄idas̄i *v* to boil, to cook 2:76 *Uechi*
ps̄idaz-ziina *n* a miscanthus rope hanged by the household front door on the funeral day, after the body of the deceased person has been carried out of the house 2:77 *Kurima*
ps̄idil *n* a rod used for starting fire, made of the murrāja exotica tree (cf. gigici) 2:78 *Tarama*
ps̄idiz *v* to be finished, to be ready (about food) 2:78 *Uechi*
ps̄ig'a:zmunu *n* a shapeless, hazy demon 2:95 *Sarahama*
ps̄ig'arr'a *n* someone useless, a loser (offensive) 2:95 *Sarahama*
ps̄iga *place* a settlement in the Gusukube village 2:79 *Hirara*

psīgasa *n* red halo around the moon, said to be a sign of upcoming draught or fire 2:79 *Hirara*
psīgi, *n* facial hair 2:79 *Hirara*
psīgi, *n* head and facial hair 2:79 *Bora*
***psīguru** *adj* cold to touch 2:80 *Hirara*
psik'a:i *n* an annual visit of higher officials to survey the inhabitants as well as control and examine the work of local officials *syn:* [mim-psik'a:i](#). 2:80 *Sawada*
psika:z *1n* the light *2v* to shine, to glow 2:80 *Hirara*
psika:z-psika:z *mim* shiny, glittery 2:81 *Hirara*
psikaiz *v* to be pulled (to pull.PSV) 2:80 *Hirara*
psikar'a *n* a species of insect similar to a centipede which glows in the dark 2:80 *Hirara*
psikazī *n* the number of days 2:80 *Hirara*
psiki-urusī *v* to drag down 2:81 *Karimata*
psiksī, *n* a species of sea fish 2:81 *Hirara*
psiksī, *v* to pull, to drag 2:81 *Hirara, Tarama*
psiksī-dil *v* to pull out 2:81 *Tarama*
psiksī-usī *n* a manual wooden mortar *syn:* [psīcī-usī](#). 2:81 *Hirara*
psil *v* to let out (gases) 2:82 *Tarama*
psimazunukam *propn* the mythological god of fire 2:82 *Hirara*
psīmiksī [psīmīksī](#)
psīmīksī (psīmīksī) *n* asthma 2:82 *Hirara*
psīnil *n* a kite thread 2:82 *Sawada*
psīnil-3īna *n* a rope made of young leaves of the *Didymosperma engleri* tree *wh:* [ma:ni](#). 2:83 *Sawada*
psīṅgaṅ *n* equinox, the equinox festival 2:82 *Sawada, Sarahama*
psīṅsu:munu *n* a poor person 2:83 *Hirara*
psīrasī *v* to make the sea grow shallow or lose its waters (to lose water.CAUS) 2:83 *Karimata*
psīru *n* daytime, day (as opposed to night) 2:83 *Hirara*
psīsasī *n* an outside pillar 2:84 *Sawada*
psītati [citati](#)
psīti-cī *n*mr one 2:84 *Hirara*
psītu, *n* a man 2:84 *common*
***psītu**, *n*mr one 2:84 *common*
psītu-bakasī *n* a wine jar of 8 gō volume *syn:* [bakasī](#). 2:84 *Sawada*
psītu-bara *n* the mankind, humanity 2:85 *Hirara*
psītu-dama *n* a wandering flame, a dead person's soul 2:85 *Hirara*
psītu-dasīki *n* helping out the people, a helper 2:85 *Irabu*
psītu-ja:ki *n* a single household, one standalone house 2:86 *Hirara*
psītu-ju: *n*mr one night 2:86 *Hirara, Sawada*
psītu-naka *n* a crowd 2:87 *Sawada*
psītu-pana *n* one flower, a single flower 2:88 *Shimajiri poetry*
psītu-sasī-uibi *n* index finger *syn:* [ssū:ssu-ujubi](#); *syn:* [psītucīksī](#). 2:89 *Sawada*
psītu-ti *n*mr one year 2:89 *Hirara*

psĭtu-ufu: *n* a funeral 2:89 Sawada
psĭtu-ȳci-banasĭ *n* a custom of expelling the evil god which has been born from other people's gossiping *pt:* [nana-nam-ga-pana](#). 2:89 Sawada
psĭtu-z *nmr* 1 one day 2 the last day 2:91 Hirara
psĭtuciĭksĭ *n* index finger *syn:* [ssu:ssu-ujubi](#); *syn:* [psĭtu-sasĭ-uibi](#). 2:89 Hirara
psĭtui 1 *nmr* one layer, a single layer 2 *n* one-layer outfit 2:85 Hirara, Sawada
psĭtui-zĭin *n* one-layer outfit 2:85 Sawada
psĭtukata *n* a doll 2:86 Sarahama
psĭtumata-ugam *propn* a shrine on the Tarama island, the scene of the traditional annual dance of the eighth month (*paĉugacĭbudul*, cf.) 2:86 Tarama
psĭtumi *nmn* together 2:86 Sawada, Nagahama, Uechi
psĭtupalgi: *n* two trees to which a man who committed a crime is tied by their limbs and lashed as a punishment 2:87 Sawada
psĭtuz *nmn* every single, on one's own (entry almost illegible) 2:91 Hirara
pu: *n* a sail 2:100 Hirara, Minna
pu:dĭi *nmn* quickly, in a hurry 2:102 Hirara
pu:dĭi *v* to hasten, to be in a hurry 2:102 Hirara
pù:kù:-niŋ (*pu:kuniŋ*) *n* butlers in the house of high officials *junĉu* (cf.) or *mizasĭ* (cf.), two per each official *spec:* [su:gapsĭtu](#). 2:108 Hirara, Irabu, Sawada
pu:kuniŋ [pù:kù:-niŋ](#)
pu:l *n* malaria *syn:* [bu:żżaki](#). 2:109 Sawada
pu:ma *n* a sailing boat 2:109 Hirara, Minna
pu:z, *n* the year's first crops, offered to the gods 2:117 Hirara
pu:z, *n* a type of festivals when the year's first crops are offered to a god 2:118 Hirara
pu:z, *v* to dig *syn:* [pul](#). 2:118 Hirara
pudal-gù: *n* bottle gourd fruits used as a carry-on drinking cup (for example during the work in fields) 2:101 Sawada
pudamma *n* mother 2:101 Shimajiri poetry
pudu *n* height 2:101 Sawada, Shimajiri
pudu-uil *v* to grow up 2:102 Sawada
puduci *n* the reed (part of the loom) 2:102 Sawada
puduwa:sĭ *v* to make grow (to grow.CAUS) 2:102 Hirara
puga equal, of equal status or class 2:104 Hirara poetry
puita: *n* an overgarment resembling Japanese haori 2:104 Sawada
puka *n* outside, beside, other 2:105 Hirara, Sawada, Sarahama
puka-ma *place* a settlement in Higashi Nakasone, Hirara town 2:105 Hirara
puka-naka-za *n* a place outside the kitchen where firewood is stored 2:105 Sawada
pukamaza-utaki *propn* a shrine in Hirara where the warlord Nakasone Tujum'a is worshipped 2:105 Hirara
pukaŋkai idasĭ *n* the first walk outside with a newborn baby 2:105 Ikema
pukaŋarassa *n* gratitude, joy 2:106 Hirara
***pukasasĭ** *adj* grateful, happy, joyous 2:106 Hirara, Sawada
***pukasasĭgi** *adj* with gratitude, joyfully (grateful.SIM) 2:106 Sawada

pukasimmunu *n* someone who died an unusual death 2:105 Sarahama
puki *n* dust, dandruff 2:107 Hirara
puki-ami *n* drizzle 2:107 Hirara
puku *n* an instrument to fix the miscanthus when thatching a roof 2:108 Tarama
puku:z-gi: *n* bitter garcinia tree, *Garcinia spicata* 2:109 Hirara
pukuz *v* to be glad 2:108 Hirara
pul *v* to dig *syn:* [pu:z.](#) 2:109 Sawada
pum-mura *place* "the root village", i.e. the Ikema island for Sarahama inhabitants 2:109 Sarahama
pumiksi-gasa *n* chicken pox 2:109 Hirara
pundai *nmn* to one's heart's content, with no limits, selfishly 2:110 Shimajiri
puni *n* a bone 2:110 Hirara
puniburijam *n* the measles *syn:* [akagasa](#); *syn:* [lgasa](#). 2:110 Sarahama
punišizi *n* funeral 2:110 Hirara
puga *n* the central building of a household 2:110 Sawada
pūri *n* crazy joy, extasy 2:111 Hirara
puri-munu *n* a fool, a madman 2:111 Hirara, Sawada
puri:z *v* to go crazy with joy, to be enamored 2:111 Hirara
***purigi** *adj* stupid, silly (stupid.SIM) 2:111 Hirara
puru-puru *mim* an onomatopoeia representing the clatter of footsteps 2:112 Shimajiri
pusa *n* price 2:112 Hirara
puša:ŋ *v* to want *syn:* [pusikal](#). 2:113 Karimata poetry
pusffa-n'a:n-nu *v* don't you want? (wanting.ADVR-be.NEG-INT) 2:104 Sawada
pussa *n* wanting, yearning 2:115 Hirara
pusu (pusu) *n* navel 2:116 Hirara, Sawada, Sarahama
pusu *n* sooth 2:115 Hirara
pusu [pusu](#)
pusu-funiv *n* a species of mandarin orange 2:116 Sawada
pusi *n* a star *syn:* [husi](#). 2:112 Hirara, Sawada, Tarama, Minna
pusi *v* to dry 2:114 Hirara
***pusi** *adj* to want (also a desiderative marker when verbalized) 2:112, 2:113 Hirara, Irabu
pusi-gama *n* little star (diminutive of *pusi*) 2:115 Hirara, Nagahama
pusi-munu *n* clothes left to dry 2:114 Hirara
pusiffa-n'a:ŋ *v* don't want (wanting.ADVR-be.NEG) 2:114 Hirara
pusikal *v* to want *syn:* [puša:ŋ](#). 2:115 Sawada
pusimaciri *n* festival of the stars 2:112 Hirara
puti *n* a bald spot 2:116 Hirara
putir'a-gama *n* a dwarf *syn:* [manzaku-gama](#). 2:117 Hirara
putuci *n* unstitching (of clothes) 2:117 Sawada
putuki *propn* Buddha 2:117 Sawada
puzka:satu *place* name of a place 2:118 Hirara
puzzimunu *n* a glutton 2:118 Hirara
puzau-gaŋ *n* a species of crab 2:103 Sawada

pu30: *n* a small wooden tobacco case worn by the belt mostly by the commoner men 2:103 *Hirara*

R

r'u:maci *n* rheumatism 2:123 *Hirara*

-ra -da,

rampu *n* a lamp 2:119 *common*

raŋgasa *n* a western-style umbrella 2:119 *Hirara*

reiziŋ *n* a Buddhist altar 2:120 *Hirara*

reŋ riŋ

***ri** *clf* Japanese mile (a unit of length) 2:120 *Hirara, Uechi, Sawada*

ri:zi *n* an expression of gratitude 2:120 *Sarahama*

riŋ (reŋ) *n* chain-poetry, poems with consecutive verses created by different people in a form of relay 2:120 *unspecified*

riŋkwa: *n* an overcoat with collar 2:120 *Hirara*

***ripa-na** *adj* wonderful, marvellous 2:120 *Tarama poetry*

ro: *n* a candle 2:120 *Hirara*

ro:tati *n* a candlestick 2:120 *Nobaru*

rr'a *n* a medusa *syn:* [ira](#), 2:121 *Sarahama*

rra ira,

-ru, *nmn* interrogative yes-no focus marker 2:121 *Sawada*

-ru, *v* imperative marker 2:122 *common*

***ruku** *nmr* six 2:120, 2:122 *common*

ruku-gaci *n* sixth month of the lunar calendar 2:122 *Hirara*

ruku-niŋ *nmr* six people *syn:* [muju-nu-psitu](#), 2:123 *Hirara, Uechi*

rukumakuŋ *n* pleuritis 2:123 *Hirara*

rušija *n* Russia 2:123 *Hirara*

S

- s'a:lki** *n* time, period 2:145 *Tarama*
- s'a:ri-uril** *v* to take someone downway (for example to the seashore) 2:154 *Tarama*
- s'andu** *propn* a masculine children name 2:150 *Tarama*
- s'as'iŋ** *n* a photography 2:157 *Tarama*
- s'auksi** *v* to pull something by the rope 2:160 *Tarama*
- s'autuzi** *n* the main wife 2:161 *Tarama*
- s'i:ri:** *n* cleaning up, arranging 2:175 *Kurima*
- s'ira-t'una:** *n* white rope 2:175 *Tarama* poetry
- s'umi** *propn* a feminine name 2:248 *Tarama*
- s'uril** *v* to get up 2:254 *Tarama*
- sa** *adj > n* adjective nominalizing formant 2:124 *unspecified*
- sa-nici** *1nmr* three days *2n* a celebration of the third day of the third lunar month 2:150 *Hirara, Sawada, Sarahama*
- sa-zari** *n* small stones, gravel 2:129 *Sawada*
- śa:** (-śśa) *v > n* agentive formant 2:124, 2:222 *unspecified*
- sa:bici** *n* a simple vehicle which a child rides while pulled by an adult; made of branches of the *Didymosperma engleri* tree (cf. *ma:ni*) tied together *pt:* [ma:ni](#). 2:125 *Sawada*
- sa:bui** a hearsay or conjecture marking expression used conventionally at the end of one's utterances by the inhabitants of Nozaki 2:125 *Nozaki*
- sa:ci** *v* imperative form of the honorific verb *sa:z* "to do" 2:160 *Hirara, Sawada*
- sa:ciksi** *n* ninth month of the lunar calendar 2:160 *Hirara*
- sa:da** *place* Sawada, the settlement on the Irabu island 2:125 *Sawada*
- sa:da-nagahama** *place* Sawada and Nagahama settlements on the Irabu island 2:126 *Irabu, Sawada*
- =sa:i** *nmn* "this is how it is", a clause-final vericity marker 2:131 *Hirara*
- śa:ka** *n* the dawn, early morning 2:135 *Hirara*
- śa:ka-agar'a:** *propn* the morning star, Venus *syn:* [upura-usagi](#). 2:135 *Hirara*
- sa:l** [sawal](#)
- sa:ra** *n* chairmaker's rush, *Scripus triquetus* 2:152 *Sawada, Hirara*
- śa:ra** *n* a pile of stones collected on a field, often overgrown with grass 2:152 *Hirara*
- sa:raiz** *v* to be led, to be taken (to lead.PSV) 2:153 *Sawada*
- sa:ru** *n* a mantis *syn:* [tu:mtu](#). 2:155 *Hirara*
- sa:sa:** unknown 2:155 *unspecified*
- sa:sī** *v* to pierce, to insert 2:158, 2:159 *Hirara*
- sa:sī-pi:z** *v* to insert, to add (e.g. firewood) 2:159 *Hirara*
- sa:ta:** *n* sugar 2:159 *Hirara*
- sa:z,** *n* Monkey (the Chinese astrological sign) 2:162 *Sawada*
- sa:z,** *v* to bring along (a person) 2:163 *Hirara*
- sa:z,** *v* to do (honorific) 2:163 *Hirara*

sa:z, *v* 1to touch 2to be tasty 3to disturb 2:162 *Hirara*
sa:z-dul *n* a person born in the year of the Monkey 2:163 *Sarahama*
saba, *n* sandals 2:124 *Hirara, Sawada*
saba, *n* a shark 2:124 *Hirara*
sabafu: [sabakuri](#)
sabaksī *v* to ask, to inquire 2:125 *Hirara*
sabakuri (sabafu:) *n* a collective name for tax collection supervising officials such as 3ī:sazī:, nunu-cīfu and sazi: 2:125 *Hirara, Sawada*
sabani *n* a canoe-like boat *syn*: [sigivni](#); *syn*: [sivni](#). 2:125 *Hirara, Sawada*
***sabigi** *adj* weird, unusual 2:125 *Hirara*
***sabīsī** *adj* sad, lonely 2:125 *Hirara*
sada:z *v* to go first, to precede 2:127 *Hirara, Sarahama, Uechi*
sadal *v* to go first, to precede 2:126 *Tarama*
sadamal *v* to be decided, to be arranged, to be solved 2:126 *Sawada*
sadatil *v* to take over, to get ahead of 2:126 *Sawada*
sadaz-ani *n* "a sister which goes first", a little girl from the neighborhood who accompanies the mother of a newborn baby girl during their tu:kamti (cf.) visiting of friends and relatives 2:127 *Sarahama*
saga:z, *v* to go down, to step back 2:130 *Hirara*
saga:z, *v* to buyu on credit 2:130 *Hirara*
sagarasī *v* to sell on credit (to buy on credit.CAUS) *ant*: [uz-dul](#). 2:129 *Sawada*
sagari-utiz *v* to fall down 2:130 *Hirara poetry*
sagasī *v* to search 2:131 *Hirara*
saguna *n* trumpet shell 2:131 *Hirara, Sawada, Ikema, Sarahama*
saguna-jakkaŋ *n* a pot made of the trumpet shell 2:131 *Sawada*
sai *n* side dishes, such as marinates, deep-fried vegetables and fish, or the miso soup 2:132 *Sawada, Sarahama*
sai-gana *n* a grate for grating raddish, carrot or papaya fruits 2:133 *Sawada*
sai-širu *n* soup with vegetables eaten as a side dish to rice 2:133 *Sawada*
sai-3ara *n* a medium-sized plate for wine snacks 2:132 *Sawada*
saici *n* wisdom 2:133 *Hirara*
saja-fuk'a *n* a strong wind, gust 2:134 *Ikema poetry, Nishihara poetry, Sarahama poetry*
sajada *place* Sawada, the settlement on the Irabu island 2:133 *Sawada poetry*
sajafu *n* a carpenter 2:134 *Hirara, Sawada*
sajafū-baku *n* a carpente'rs box for tools 2:134 *Sawada*
saka, *n* a slope 2:135 *Hirara poetry*
***saka**, *adj* not much, little, few 2:134 *Sawada. Kuninaka, Tarama*
saka-cīksī *n* a wine cup 2:137 *Hirara*
saka-ma *n* a slope 2:135 *Hirara, Tarama*
saka-vva *n* a toddler, a child of about one or one and a half year of age 2:138 *Tarama*
sakai *n* a border, borderline 2:135 *Hirara*
sakail *v* to prosper 2:135 *Sawada*
sakana *n* 1wine snacks 2fish 2:136 *Hirara, Sawada*

sakana-ja: *n* a restaurant 2:136 *Hirara*
sakaŋ *n* prosperity 2:136 *Minna*
sakara-munu *n* scarcity 2:137 *Sawada*
sakasī *v* to let bloom (to bloom.CAUS) 2:137 *unspecified poetry*
sakasī-ba: *n* fangs of an animal 2:137 *Sarahama*
saki *n* alcohol, wine 2:138 *common*
saki-bak'asī *n* a wine jar whose volume is at least that of 1 gō 2:139 *Sawada*
saki-ébaŋ *n* a wine cup 2:141 *Sawada*
saki-éuyka *n* a clay bottle for wine 2:142 *Sawada*
saki-dufu: *n* a wine jar whose volume is at least that of two shō 2:140 *Sawada*
saki-gami *n* a wine jar whose volume is that of 3-4 shō 2:140 *Sawada, Tarama*
saki-gupsīŋ *n* a big bottle, two or three times bigger than a normal wine bottle 2:140 *Sawada*
saki-kaku *n* stomach cancer 2:141 *Hirara*
saki-nibu *n* a ladle for pouring wine from large jars to bottles and smaller jars 2:141 *Sawada*
sakinum'a: *n* a drunkard 2:142 *Hirara*
saksī, *n* the front, the edge, a cape (geographic) 2:137, 2:143 *Hirara*
saksī, *v* to bloom 2:142 *Hirara*
saksī, *v* to rip, to tear 2:143 *Hirara*
saksī-bari *place* a place name 2:144 *Hirara*
saksī-dati *n* a ship for Naha and Shuri which carries the tax for the kingdom on its board *syn:* [sauśén](#); *syn:* [paru-dati](#). 2:144 *Hirara*
saksībura *n* a hatchet 2:144 *Tarama*
saksīdaga: *place* a not specified place name (most likely a river) 2:137 *unspecified*
saksīdumi (tuṣī) [saksītuṣī](#)
saksītuṣī (saksīdumi (tuṣī)) *n* the first wife 2:144 *Hirara*
saksīuja:ni *n* the first wife 2:144 *Hirara*
śaku, *n* spasm 2:145 *Hirara*
śaku, *n* level, as much as 2:145 *Hirara, Uechi*
śalnupa *n* the direction of Monkey (west, south-west) 2:145 *Sawada*
sam'u: looks like, seems like 2:147 *Hirara poetry*
sama:z *v* to do (honorific) 2:146 *Hirara, Karimata, Ōura*
samdu *propn* a masculine name 2:146 *Hirara*
sammai *n* a two-tō volume kettle for cooking sweet potatoes 2:146 *Sawada*
samśim *n* the sanshin, a traditional string instrument with three strings 2:147 *Hirara*
samsu: *n* Japanese pepper, *Zanthoxylum piperitum* 2:147 *Sawada*
samura-vva *n* a little boy 2:148 *Hirara poetry*
samurai *n* a member of the warrior class (nobility) 2:148 *Sawada*
sana *n* an umbrella 2:149 *Hirara, Sawada, Sarahama*
sanagzī *n* men's loincloth 2:149 *Hirara*
sanagzīnusum'a: *n* a species of insect whose poison can be fatal to domestic animals *syn:* [wa:kuruśa:](#). 2:149 *Hirara*
sanaka, *n* pre-noon, the period between morning and noon 2:137 *Sarahama*

sanaka, *n* early noon 2:150 *Hirara*
śanam *v* to envy 2:150 *Hirara*
sanim *n* shellflower (Japanese gettō), *Alpinia nutans* 2:150 *Sawada*
sannammidumva *n* one's third daughter 2:151 *Hirara*
sannamvva *n* one's third child 2:151 *Hirara*
sannaṅ *n* one's third son 2:151 *Hirara*
santuci *n* afternoon, the time between the noon and dusk 2:151 *Sarahama*
saṅ, *n* an abacus 2:148 *common*
saṅ, *n* straw or miscanthus tied together, used as a protection from evil spirits 2:148 *Hirara*
***saṅ**, *n*mr three 2:149 *common*
-saṅ *nmn* > *nmn* an addressative honorific suffix, "mister" 2:149 *Hirara*
saṅ-ka-niṅ *n*mr three years 2:151 *Uechi*
saṅgaci *n* 1third month of the lunar calendar 2March 2:151 *Hirara*
sara *n* 1rice, wine or tea cup 2a plate 2:152 *Hirara, Sawada*
saragama-gi: *n* an evergreen bush, Japanese box, *Buxus microphylla* 2:152 *Hirara*
saramici *v* to do with energy and pleasure 2:153 *Sawada*
saramikaśi *nmn* clearly, visibly 2:152 *Karimata poetry (from Tajima's Yusimanushu)*
saramikasi *v* causative of *saramiksi* (meaning unclear, possibly "to do with energy and pleasure") 2:152 *unspecified*
saranunusi *n* a servant of the gods, a priest or a priestess 2:152 *poetry*
saratati (*saratiti*) *n* a celebration of the first grown-up haircut of a three-year old boy 2:153 *Hirara*
saratiti [saratati](#)
sari:k'a *n* dried cuttlefish 2:154 *Hirara*
sari:sī *interj* please excuse me!, a greeting uttered when entering someone's house 2:154 *Hirara*
saru *n* a monkey 2:155 *Sawada*
saruka *n* a thorn bush, a briar 2:155 *Hirara, Sawada, Tarama*
saruka-jama *n* a forest of thorns 2:155 *Tarama*
sasabi *n* sob, sobbing 2:156 *Hirara*
sasagi *n* a wedding 2:156 *Hirara*
saśi, *n* a water ladle, often made of pandanus stems 2:157 *Hirara, Sawada, Karimata*
saśi, *n* a lock 2:157 *Sawada*
saśi-gai *n* a small lock (diminutive of *saśi*) 2:157 *Hirara poetry*
saśinuffa *n* a key 2:157 *Hirara, Sawada, Sarahama*
saśiwa:sī *v* to grow sth (to grow.CAUS) *syn:* [ibiwa:sī](#). 2:159 *Hirara poetry*
sassuku *adv* immediately, quickly 2:158 *Hirara*
saśi *n* a thistle, *Cirsium pendulum* 2:158 *Sawada*
saśi *n* the main priestess of a shrine 2:158 *Hirara*
saśiksi *n* a box usually lacquered in red where women keep their spools of thread 2:158 *Hirara, Shimajiri*
satu *n* a village, a settlement 2:160 *Hirara*

satunusi *n* a noble class rank in the former kingdom hierarchy 2:160 *unspecified*
sau *n* a bamboo pole 2:160 *Hirara poetry*
saugaci *n* 1new year 2first month of the year 3January 2:160 *Sawada, Sarahama*
saugaciġama *n* a diminutive form of saugaci (New Year) 2:160 *Sawada*
śauka *n* ginger 2:160 *Sawada*
śauku *n* a small gong (court music or military) 2:161 *Sawada*
śauniġ *n* a warrior class man between the age 17 and 40, elligible for an official post 2:161 *Sawada*
sauśeġ *n* a ship for Naha and Shuri which carries the tax for the kingdom on its board *syn:* [saksi-dati](#); *syn:* [so:śeġ](#); *syn:* [paru-dati](#). 2:161 *Hirara poetry*
śauva *n* one's biological child (as opposed to adopted) 2:161 *Sawada*
sauzi *n* an evil energy (monoimi) after delivery which needs to be stopped to protect the mother 2:160 *Sarahama*
savva [ssavva](#)
sawal (sa:l) *v* to change 2:162 *Sawada*
sazai *n* a species of shellfish 2:129 *Sawada*
sazi *n* men's headband 2:129 *Hirara, Sawada, Sarahama*
-śi *nmn* explicative (instrumental) case marker 2:164 *Hirara, Sawada, Sarahama*
śi: *n* the back, the rear 2:164 *Hirara*
śi: *n* rocks, reef 2:165 *Hirara, Uechi, Kurima*
śi: *n* 1spirit, energy 2semen 2:165 *Hirara*
***śi:** *nmr* four 2:165 *common*
śi:funag'a: (śi:funaksituzgama) *n* wagtail (a species of bird) 2:167 *Hirara, Uechi*
śi:funaksituzgama [śi:funag'a:](#)
śi:gu *n* a small (pocket) knife *syn:* [śi:ku](#). 2:167 *Hirara, Sawada*
śi:gu-gatana *n* a small (pocket) knife 2:167 *Sawada*
śi:ku *n* a small (pocket) knife *syn:* [śi:gu](#). 2:168 *Nobaru*
śi:munu *n* 1snacks served during household celebrations 2a watery sort of fermented soyabean soup (Sarahama only) 2:169 *Sawada, Sarahama*
śi:munu-waġ *n* a soup cup 2:169 *Sawada*
śi:no: (śino:) *n* a sieve 2:172 *Hirara*
śi:śa *n* a lion 2:178 *Hirara*
śi:(:) [śśi](#)
śiba *n* worry, sorrow 2:166 *Uechi, Sarahama*
***śiba** *adj* narrow 2:165 *Kurima, Hirara*
śibira *n* spine 2:166 *Sawada, Sarahama*
śici *n* name of a major festival 2:179 *Hirara*
śici-nu-araju: *n* the kinoemma day of the fifth month of the lunar calendar 2:214 *Hirara*
śiciki:z *v* to train, to discipline 2:179 *Hirara*
śidu *n* a help/assistant to the weaver (both are female) 2:166 *Sawada*
śidu-gama *n* a diminutive form of śidu (the weaver's assistant) 2:167 *Sawada*
śiguksi *v* to move, to swing 2:167 *Hirara poetry*
śikata *n* a way (of doing), means 2:168 *Hirara, Sarahama*
śikatainai-ti: *nmn* unwillingly, with no choice left but to 2:168 *Hirara*

śikiŋ *n* the world (of humans), the society 2:168 *Hirara*
śim'a: *n* the last day of the month in the lunar calendar 2:194 *Hirara*
śimil *v* to tie up 2:168 *Sawada* poetry
śimiz *v* to tie up, to tighten 2:168 *Hirara*
śina, *n* sand 2:170 *Sawada*
śina, *n* a species of white shellfish, soup made of which is eaten during the śici festival 2:170 *Hirara*
śina-zu:-gama *n* the soup made from the śina shellfish 2:171 *Hirara*
śindaŋ (śindaŋ-gi:) *n* white cedar, Melia Azedarach, a tree of a significant utility value 2:171 *Sawada, Sarahama*
śindaŋ-gi: [śindaŋ](#)
śindu: *n* a ferryman, a sailor 2:172 *Nagahama*
śino: [śi:no:](#)
śinubuśi *n* the kind of tax paid in crops which goes directly to the kingdom authorities 2:173 *Sawada*
śinzu *n* ancestors *syn:* [ujapa:puzi](#). 2:172 *Hirara, Sarahama*
śinzu-mutu *n* a grave 2:172 *Sarahama*
***śiŋ** *n*mr thousand 2:170 *Hirara*
śiŋśi: *n* a teacher 2:173 *Hirara*
śira, *n* a heap (of grass) 2:173 *Hirara*
śira, *n* delivery, labor, the puerperium 2:173 *Hirara, Sarahama*
śira-ju:z'u *n* two celebrations of the childbirth, the namegiving (na:cik) and the first walk (pazdipaŋimi) 2:174 *Tarama*
śira-kumu *n* white clouds 2:174 *Hirara* poetry
śira-nu-kam *propn* the god (or goddess?) of labor, believed to reside in a stove placed by the newborn child's side 2:175 *Hirara*
śirabi-za: *n* an office where tax textiles are checked for their quality 2:174 *Hirara* poetry
śiragam *propn* the god (or goddess?) of labor 2:173 *Sarahama*
śirai:z (śirari:z) *v* to be done (to do.PSV) 2:173 *Hirara, Irabu*
śiraju: *n* a gruel fed to a woman who has just delivered 2:174 *Sarahama*
śirari:z [śirai:z](#)
śiri-gai *n* a horse crupper 2:175 *Hirara*
śirika *n* a friend, an acquaintance 2:176 *Hirara, Ikema*
śiru, *n* a castle *syn:* [gusiku](#). 2:176 *Hirara*
śiru, *n* soup, fermented soyabean soup 2:176 *Sawada*
śiru-dumu *n* a white stern 2:176 *Nishihara* poetry
śiru-mumu *n* white thighs 2:177 *Nagahama* poetry
śiru-pama *n* white beach 2:178 *Karimata*
śiru-ti: *n* white hand 2:178 poetry
śirubaŋ *n* an abacus *syn:* [surubaŋ](#). 2:176 *Sawada, Kuninaka*
śirubaŋ-dama *n* an abacus bead 2:176 *Sawada*
śiśo: *n* a master, a great teacher 2:179 *Hirara*
śitai *interj* damn! 2:179 *Hirara*

śiú:nar'a: *n* 26-year old men carrying the offerings to the gods during the festival
 kamsi nu:z 2:168 Sawada
śiži *v* to gnaw 2:167 Hirara
so: *n* a stick, a pole 2:216 Hirara
śó:biŋ-kuzuri *n* gonorrhoea 2:216 Hirara
śó:bu *n* a duel, a one-on-one fight 2:216 Hirara, Sawada
śó:cĭcĭ **śó:taci**
so:daŋ *n* advice 2:216 Hirara
so:ga *n* ginger, Zingibir officinale 2:217 Hirara
so:i *n* difference 2:217 Hirara
so:ju: *n* soy sauce 2:217 Hirara
śó:kai *n* introduction 2:217 Hirara
so:ki *n* a bamboo basket resembling a sieve, used mostly for washing grain before
 preparing a meal 2:218 Hirara
so:ki-buni *n* ribs 2:218 Hirara
so:mim-buttura *n* a dish made of deep-fried noodles, eaten when suffering from
 diarrhoea 2:219 Hirara
so:mina: **ssumi:gama**
so:miŋ *n* noodles 2:218 Hirara, Uechi
so:śeŋ *n* a ship for Naha and Shuri which carries the tax for the kingdom on its
 board *syn:* **sauśeŋ**. 2:219 Hirara
so:su: **ssu:ssu**
śó:taci (śó:cĭcĭ; śó:taci) *n* air plant, Kalanchoe
 pinnata *syn:* **pa:karaiusa**. 2:219 Hirara
śó:taci **śó:taci**
so:zi *n* cleansing, fasting 2:216 Hirara, Kurima
-śśa -śa:
ssabi, *n* hiccup 2:219 Hirara
ssabi, *n* a collective name for officials responsible for tax collecting of textiles,
 secretary (piśśa) and his assistant (kaśi:) *syn:* **nunu-gamui**. 2:219 Sawada
ssagaŋ *n* a species of crab 2:219 Sawada
ssagi *n* white hair 2:220 Hirara
ssaiz *v* to be known, to understand (to know.PSV) 2:220 Hirara
ssaka-ga: *propn* name of a well in Higashi Nakasone 2:220 Hirara
ssaki *n* fish milt *syn:* **duk'a:**. 2:221 Sarahama
ssam *n* a louse 2:221 Hirara, Sawada, Sarahama
ssamtu:z *n* picking (combing out) the lice 2:221 Hirara
***śśana** *adj* dirty 2:222 Hirara, Sawada
***śśana-gi** *adj* looking dirty (dirty-SIM) 2:222 Hirara
śśana-sa *n* dirt, dirtiness 2:222 Hirara, Sawada
ssaŋksĭ-gi: *n* a species of tree used as a building
 material *syn:* **sĭtancĭgi:**. 2:223 Hirara
ssaŋsĭ *n* autumn 2:223 Hirara
ssapaja *n* psoriasis 2:223 Sarahama
ssarimunu *n* a lewd person, a lecher *syn:* **tu:źźari**. 2:223 Hirara

ssaruṅk'a: *nmn* suddenly, unexpectedly 2:223 *Shimoji, Yonaha*
ssasī, *v* to inform (to know.CAUS) 2:223 *Hirara, Sawada*
ssasī, *v* to make somebody grind/rub (to grind/to rub.CAUS) 2:223 *Hirara*
ssavva (*savva*) *n* a child between 4 and 11-12 years of age 2:223 *Hirara, Uechi*
śśi (*śi(:)*) *n* the back, behind 2:224 *Hirara, Sawada*
śśibutu *n* a former husband *syn:* [śśibutu](#). 2:224 *Ikema*
śśigu:z *n* a back chamber, a room on the rear of the representative room where women and children live 2:224 *Hirara*
śśima *place* a settlement in Nishizato, Hirara town 2:224 *Hirara*
śśinam *place* a settlement in Nishizato, Hirara town 2:224 *Hirara*
ssu:ssu (*so:su:*) *adj* very white (reduplicated form of *ssu*) 2:227 *Hirara*
ssu, (*sīṣu*) *n* a hem (of an outfit) 2:227 *Hirara*
ssu, [su:](#)
***ssu,** *adj* white 2:226 *Hirara*
***ssu,** (**sīru*) *clf* a unit of surface and length 2:227 *unspecified*
ssu-fumu *n* white clouds 2:229 *Hirara*
ssu-kabzī *n* white paper 2:230 *Hirara, Sawada*
ssu-ki: *n* a species of tree 2:230 *Hirara, Sawada, Minna*
ssu-mačafu-gi *n* a species of tree, used mainly for producing wooden clogs 2:231 *Sawada*
ssu-nunu *n* white cloth 2:232 *Hirara*
ssu-psīda *n* white shore 2:232 *Karimata poetry*
ssu-tuz *n* white bird, snowy heron 2:232 *Hirara, Shimajiri*
ssu-wa: *n* a demon in the form of a white pig which appears in the vicinity of the Nozaki village 2:232 *Hirara*
ssù:ssu-ujubi *n* index finger *syn:* [psītu-sasī-uibi](#); *syn:* [psītucīksī](#), 2:323 *Sarahama*
ssu:z *n* a rag 2:232 *Hirara*
ssubama *n* white beach 2:227 *Shimajiri*
ssubana-gama *n* a little white beach (diminutive) (entry lacks explanation) 2:229 *Sawada*
ssubana-vsā *n* a species of grass fed to the horses 2:228 *Sawada*
ssudi:rr'a: *n* a species of big white medusa 2:229 *Sarahama*
śśugacī *n* festival of the dead in the seventh month of the lunar calendar 2:229 *Sawada*
ssugu *adv* quite, a lot 2:230 *Hirara*
ssukani *n* lead 2:230 *Hirara, Sawada*
ssukanigi: *n* a species of tree 2:230 *Ikema*
ssumi:gama (*so:mina:*) *n* Japanese white-eye (bird), *Zosterops japonica* 2:231 *Sarahama*
ssumuṣī *n* a species of vegetable 2:231 *Hirara, Sawada*
ssuna *n* a general subtype of vegetables (*na:*) 2:231 *Sawada*
ssuz *v* parallel phrase with *irabzī* (*cf.*), meaning unclear 2:232 *Hirara poetry*
ssī, [sī:](#)
ssī, [sī:](#)
ssī, (*sīḡ*) *v* to rub, to grind 2:226 *Hirara, Sawada*

sti *v* not to know 2:233 *Hirara*
-su *v* > *n* nominalizing suffix 2:233 *Hirara*, *Sawada*
-su-ga (-suga) *v* > *nmn* but (concessive suffix) 2:237 *Hirara*
***su-kara** *adj* salty *syn:* [*sukugarasi](#). 2:245 *Hirara*
su: [3u:](#)
su: (ssu,) *n* 1sea water 2salt 2:234 *Hirara*, *Sawada*, *Sarahama*
su: *n* soup 2:235 *Hirara*
su: *v* *irrealis* form of the verb *sī*: "to do" 2:235 *Hirara*, *Uechi*
sù: *n* 1vegetables 2vegetable soup eaten with rice dishes 2:236 *Hirara*, *Sawada*, *Sarahama*
śu: *n* 1grandfather, grandpa (an appellative used by his grandchildren) 2an elder 2:236 *Hirara*, *Sawada*
śu: *n* lord, master (appellative towards warrior class men) 2:236 *Hirara*, *Sawada*
su:b'ari *n* a large falling tide 2:237 *Hirara*
su:bzi *n* an ebb tide, a falling tide 2:237 *Hirara*
śu:ga ujamma *n* a mistress of the high official *junću*, kidnapped from among the local commoner beauties 2:243 *Sawada*
śu:gama *n* grandpa, an elder 2:242 *Uechi*, *Hirara*
śu:ganasi *n* a honorific expression towards the high official from *Hirara*, *junću* (cf.) 2:237, 2:242 *Hirara*, *Sawada*
śu:gapsitu *n* butlers serving by the high official *junću*, a subtype of *pù:kù:ninj* *gen:* [pù:kù:-ninj](#). 2:242 *Irabu*, *Sawada*
su:gaz *n* flooding 2:243 *Sarahama*
su:gzi *v* to blow fast and strong (about the wind) *syn:* [su:v](#). 2:243 *Hirara*
su:kina *n* a ladle *syn:* [kina](#). 2:246 *Hirara*
śù:ko: *n* incense 2:246 *Hirara*
su:l *place* Shuri, the capital of the former Ryukyu Kingdom *syn:* [su:z](#). 2:248 *Sawada*
su:mcī *n* high tide, the flow 2:249 *Hirara*
su:nim *n* a dish made of chopped and salted sweet potatoes 2:251 *Sawada*
sù:uguna:l *n* a general gathering of *Sawada* inhabitants when the *śunau* fee (cf.) is collected 2:257 *Sawada*
su:v *n* to blow strong (about the wind) *syn:* [su:gzi](#). 2:258 *Ikema*
su:z *place* Shuri, the capital of the former Ryukyu Kingdom *syn:* [su:l](#). 2:258 *Hirara*
su:z-mu:z *propn* the Shuri castle 2:258 *Hirara* *poetry*
sù:ziči *n* the supervisor of the village commoners, chosen from among the commoners *syn:* [śunto:](#). 2:241 *Sawada*
suba, *n* side, beside 2:237 *Hirara*
suba, *n* buckwheat, *Fagopyrum esculentum* 2:237 *Hirara*
sudatiz *v* to bring up 2:238 *Hirara*
sudea:ma *place* name of a hill in the vicinity of *Hirara* 2:237, 2:239 *Hirara*
sudi *n* a sleeve 2:238 *Hirara*, *Tarama*
sudi-ju:z *n* a cord used for tucking up the sleeves 2:238 *Sawada*
sudin'a: *n* an overcoat with no sash 2:237 *Hirara*, *Ikema*, *Irabu*

sudin'a: *n* a one-layered women's outfit with hems on both sides opened 2:239 *Hirara, Sawada*

sudiz *n* a cord used for tucking up the sleeves 2:237 *Hirara, Ikema*

-suga **-su-ga**

sugal 1*v* to prepare, to decorate 2*n* preparation, decoration 2:241 *Sawada*

sugaz 1*v* to prepare, to decorate 2*n* preparation, decoration 2:241 *Hirara*

suguri-munu *n* a superb person, a superior person *syn:* [suguri-psitu](#). 2:243 *Hirara, Tarama*

suguri-psitu *n* a superb person, a superior person *syn:* [suguri-munu](#). 2:243 *Tarama*

suguri:z *v* to be superior, to be eminent 2:244 *Hirara*

sui *n* the end, future 2:244 *Hirara*

sui:z *v* to attach, to add 2:245 *Hirara*

suido: *place* a place in the vicinity of *Hirara* 2:244 *Hirara*

suija *n* a storing place around the house, under the eaves, sometimes with a miscanthus wall 2:244 *Hirara, Sawada, Sarahama*

suimaracikasa *propn* a goddess (entry illegible) 2:245 *Hirara*

sujungzi *v* to clatter, to make noise 2:245 *Hirara poetry*

sujuzi *n* muscles/a small road 2:245 *Hirara poetry, Tarama poetry*

suku *n* 1 bottom (*Hirara* only) 2a valley (*Sarahama* only) 2:246 *Hirara, Sarahama*

suku:bzi *n* a belt, a sash *syn:* [sikubzi](#). 2:246 *Sawada*

śuku:z *n* glue *syn:* [nu:z](#). 2:247 *Hirara*

śukubuŋ *n* one's work, profession 2:246 *Hirara*

śukudai *n* a short desk for reading and writing 2:247 *Hirara, Sawada*

***sukugarasi** *adj* salty *syn:* [*su-kara](#). 2:247 *Sawada*

sukuŋ *n* a belt, a sash *syn:* [sikubzi](#). 2:247 *Sarahama*

sukuzi: *n* a low ground, a rich soil 2:247 *Hirara*

sul, *v* to shave 2:247 *Sawada, Tarama*

sul, *n* a razor, razorblade *syn:* [kam-sul](#); *syn:* [sul-gatana](#). 2:247 *Sawada*

sul-gatana *n* a razor *syn:* [sul](#). 2:248 *Sawada*

sum'a: (*sumar'a:*) *n* a lover, a woman one is intimate with 2:248 *Hirara*

sumar'a: [sum'a:](#)

sumi-gama *n* one of the three parts of the indigo dyeing room (*ažza:*) 2:248 *Sawada*

śumuci *n* a book, things to read 2:249 *Hirara*

śunau *n* collecting the fee for wine snacks during the general village (*sù:uguna:l*) and district (*ti:uguna:l*) gatherings *pt:* [śunaupau](#). 2:249 *Sawada*

śunaupau *n* the person who records the results and amounts of the wine snacks fee collection (*śunau*) in an account registry *wh:* [śunau](#). 2:251 *Sawada*

suni *n* a tall sand-bar protruding into the sea 2:251 *Hirara*

śunto: *n* the supervisor of the village commoners, chosen from among the commoners *syn:* [sù:žicĩ](#). 2:252 *Irabu, Sawada*

śūnumai *n* a title directed towards high court officials, as well as by wife towards her husband 2:253 *Hirara*

sunupujaku *n* a rank in the noble class hierarchy of the Ryukyu Kingdom 2:253 *Hirara*
sunuri *place* a place in the vicinity of Hirara 2:253 *Hirara*
suŋ *n* harm, flaw 2:249 *Hirara*
śuŋgziku *n* garland chrysanthemum, *Chrysanthemum coronarium* 2:251 *Hirara*
śuŋkani *n* a type of improvised feast (wine-pouring) songs 2:252 *Hirara, Sawada, Irabu*
śuŋkaŋ *n* a high quality wooden rice cup (makal) *gen:* [maka:z](#). 2::252 *Sawada*
sura *n* treetop, the top 2:253 *Hirara, Sawada*
sura-bzzu *propn* the childhood name of Nakazuni-tujum'a:-ginga 2:253 *Hirara*
surakiz [suraksĭ](#)
suraksĭ (surakiz) *v* to open up, to flatten *syn:* [suruksĭ](#). 2:254 *Tarama*
surasi *v* to wake up, to arouse (meaning uncertain) 2:254 *Hirara*
śuri-tin *n* the king of the Ryukyus (honorific expression) 2:254 *poetry*
surijamapiśśa *n* a subtype of secretary (piśśa) whose area of expertise are the forests *gen:* [piśśa](#). 2:254 *Sawada*
suru, *n* a species of palm tree, *Trachycarpus excelsa* 2:254 *Hirara*
***suru**, *clf* a unit of length or surface 2:254 *Hirara*
suru:, *n* a gathering 2:255 *Hirara*
suru:, *v* to gather, to come together 2:255 *Hirara, Karimata, Shimajiri*
suru:z *n* a flat wooden wine cup used during celebrations 2:256 *Sawada*
surubaŋ *n* an abacus *syn:* [śirubaŋ](#). 2:255 *Hirara, Nobaru*
suruksĭ *v* to open up, to flatten *syn:* [suraksĭ](#). 2:256 *Karimata*
sùtecū (sutici) *n* a species of palm bush, *Cycas revoluta* 2:256 *Hirara*
sutici [sùtecū](#)
suycĭ *n* a huge ebbing tide like on the fifth day of the first month in the lunar calendar 2:258 *Hirara poetry*
śuwa *n* worry, concern 2:257 *Hirara*
suwtu-midum *n* an ugly woman 2:257 *Sawada*
suza [sĭza](#)
suʒassu *n* an appellative towards men older than oneself 2:240 *Hirara*
suʒi: *n* tax, taxes 2:240 *Sawada*
suʒi [sĭʒi](#)
suba [sĭba](#)
sudama [sĭdama](#)
sudigafu: [sĭdigapu:](#)
sugu [sĭgu](#)
suma-tuz [sĭma-tuz](#)
sumatuzgi: [sĭmatuzgi:](#)
***sunʒa-na**, *adj* jealous
***sunʒa-na**, [*sĭnʒa-na](#)
suʒa [sĭʒa](#)
śvtai *n* a household 2:256 *Hirara*
si [ssi](#)
si (ssi) *v* to know 2:180, 2:226 *common*

sĩ (ssĩ,) *v* to do 2:180, 2:225 *common*
=sĩ a clause-final marker of an unclear function 2:179 *Hirara*
sĩ: *n* a nest 2:180 *Hirara, Sawada*
sĩ: *1n* vinegar 2*adj* sour 2:180 *Hirara*
sĩ:nudauy *n* a collective name for medium-sized meal dishes 2:206 *Sawada*
sĩ:sĩ *n* meat 2:208 *Hirara*
sĩ:taz *n* a bog, a swamp 2:212 *Hirara*
sĩ:vy *n* winter melon, Benincasa cerifera 2:215 *Sawada*
***sĩ:vy** *adj* tart, bitter 2:215 *Hirara*
sĩba (suba) *n* lips 2:180 *Hirara, Sarahama*
sĩba-kək'a [sĩba-kaka](#)
sĩba-kaka (sĩba-kək'a) *n* a cleft lip, a cleft-lipped person 2:180 *Hirara*
sĩbagamagi: *n* a species of vine with white flowers used by a ceremony-conducting priestess to decorate her head 2:181 *Hirara*
sĩbajuz *n* a large miscanthus dangling from the roof edge 2:180 *Hirara*
sĩbakamagi: *n* a species of plant 2:181 *Sawada*
sĩbal *n* urine 2:180 *Sawada*
sĩbazgumm'a:m *n* gonorrhoea 2:181 *Hirara*
sĩbivsa (sĩbziȳsa) *n* Japanese dock, Rumex japonicus 2:181 *Sawada*
sĩbu-bata *n* the large intestine 2:181 *Sarahama*
sĩbu:z *v* to squeeze, to wring 2:181 *Hirara*
sĩbul *n* a white melon-gourd 2:181 *Tarama*
sĩbzĩ *n* cowry, a family of mollusks (shellfish) *spec:* [uk'u-sĩbzĩ](#). 2:181 *Hirara, Sawada*
sĩbzĩ-gama *n* a small s̄bzĩ shellfish 2:181 *Hirara, Sawada*
sĩbzĩ-gami *n* a western-style bottle 2:181 *Hirara*
sĩbzĩȳsa [sĩbivsa](#)
sĩcĩ: *n* a trepang 2:215 *Sawada*
***sĩcĩ:** *nmr* seven 2:215 *Hirara*
sĩcĩkil *v* to bully, to oppress *syn:* [sĩcĩkiz](#). 2:215 *Tarama*
sĩcĩkirail *v* to be oppressed (to oppress.PSV) 2:215 *Tarama*
sĩcĩkiz *v* to bully, to oppress *syn:* [sĩcĩkil](#). 2:215 *Hirara*
sĩda *n* tongue *syn:* [sĩta](#). 2:182 *Hirara*
***sĩda:sĩ** *adj* cool 2:183 *Hirara*
sĩda:z *n* a bamboo or reed blind 2:183 *Hirara*
sĩdai *nmn* an order, according to an order 2:182 *Hirara, Sawada*
sĩdai-sĩdai-n *nmn* gradually 2:182 *Sawada*
sĩdal *v* to grow in abundant numbers (e.g. crops) 2:166 *Sawada*
sĩdama (suidama) *n* Coix agrestis, a wild plant used in folk medicine 2:167 *Hirara, Sawada*
sĩdasĩ *v* to lay an egg, to have a fledgeling come out of an egg 2:183 *Sarahama*
sĩdasĩ-mma *n* a priestess who goes back in a trance as a shaman 2:167 *Hirara*
sĩdi-mizĩ *n* the water of rebirth (from a folk story) 2:185 *Hirara*
sĩdigafu: [sĩdigapu](#)
sĩdigapu: (suidigafu:; s̄digafu:) *adv* being thankful, thank you 2:184 *Hirara*

sīdikail *v* to be reborn 2:185 *Tarama*
sīdimmariz *v* to be reborn 2:186 *Hirara*
sīdiz *v* 1to be born (by hatching from an egg) 2to shed skin (about a snake) 3to be reborn, to be rejuvenated 2:185 *Hirara*
sīga:z *n* a species of octopus with relatively hard meat 2:189 *Irabu-Nakachi*
sīgal *v* to fight one-on-one 2:189 *Sawada*
sīgi *n* Japanese cryptomeria, *Cryptomeria japonica* 2:190 *Hirara, Kuninaka*
sīgivni *n* a canoe-like boat *syn:* [sabanī](#). 2:190 *Kuninaka*
sīgu (suugu) *adv* at once, immediately 2:190 *Hirara*
sīgutu *n* work 2:190 *Hirara*
-sīk'a -sīka
-sīka (-sīk'a) *nmn* > *nmn* only, no more than 2:190 *Hirara*
sīkama *n* daytime, day (as opposed to night) 2:190 *Hirara, Sawada, Sarahama*
sīkamaksīn *n* working outfit 2:168 *Hirara*
sīkaŋ *v* to detest (to like.NEG) 2:168 *Hirara*
sīkara:ssa *n* extreme sadness, extreme loneliness 2:191 *Sarahama*
sīkasi (sīkasi) *v* to scold, to criticize 2:168 *Hirara*
sīkasi [sīkasi](#)
-sīki *nmn* > *nmn* no more, only 2:191 *unspecified (includes Hirara)*
sīkinafu-uban *n* rice eaten during family celebrations (entry illegible) 2:191 *Sawada*
sīksi, *v* to like 2:192 *Hirara*
sīksi, *n* a spade, a shovel 2:192 *Hirara*
sīksi, *n* a trepang 2:191 *Hirara*
sīksi, *n* a sill, a doorsill 2:192 *Hirara*
-sīku *nmn* > *nmn* level, amount of 2:193 *Hirara*
sīkubzi *n* a belt, a sash *syn:* [suku:bzi](#); *syn:* [sukuy](#). 2:192 *Sawada*
sīm, *n* 1charcoal 2ink 3letters, characters (Minna) 2:192 *Hirara, Sawada, Minna*
sīm, *v* to live, to inhabit 2:193 *Hirara*
sīm, *v* to be allowed, to be alright 2:193 *Hirara*
sīm, *v* to be clear, to be transparent 2:194 *Hirara*
sīm-sa *n* hurt, being moved, suffering 2:199 *Hirara*
sīm'a: *place* a settlement in Nishizato, Hirara town 2:197 *Hirara*
sīm'a:sīmi *n* an afternoon meal, lunch 2:197 *Sarahama*
sīm'a:utaki *propn* a shrine in the settlement Sīm'a:, Nishizato, Hirara town 2:197 *unspecified (should be Hirara)*
sīm'm'aksīdaru *propn* unclear, possibly a name of a story character or a hero 2:198 *unspecified*
sīma *n* 1an island, a village 2a land 3the world 2:194 *common*
sīma-fūsara *n* a ritual of eliminating the evil spirits and bad karma, conducted in the sixth month of the lunar calendar 2:194 *Hirara*
sīma-mmi *place* a peak in the Nozaki village 2:195 *Hirara*
sīma-nu-psītu *n* commoners 2:196 *Hirara, Sawada, Tarama*
sīma-tuz (suma-tuz) *n* wrestling, the sumo 2:197 *Hirara*
sīmacīfu *n* a supervisor elected from among the commoners 2:197 *Ikema*

sīmaiz *v* to end 2:195 *Hirara*
sīmanaraši *n* the name of a festival (the same as m'a:kuzīcī) *syn:* [m'a:ku-
zīcī](#). 2:195 *Ikema poetry, Nishihara poetry, Sarahama poetry*
sīmanupsītu-kinai *n* a commoners' household 2:196 *Sawada*
sīmatuzgi: (sumatuzgi:) *n* a very strong species of tree 2:197 *Hirara*
sīmazī *place* Shimajiri, a settlement in the northern part of the Miyako main
island *syn:* [sīmazī-bara](#). 2:194 *Hirara, Shimajiri*
sīmazī-bara *place* the village of Shimajiri *syn:* [sīmazī](#). 2:195 *Shimajiri poetry*
sīmcību *n* 1an ink pot 2a carpenter's tool, an ink-stained rope for measuring
size 2:199 *Hirara, Sawada*
sīmdati *place* Shimosato, a major settlement in Hirara 2:197 *Hirara*
sīmi:z *v* to make someone do (also used as an auxiliary) 2:198 *Hirara*
sīmil *v* to wash 2:168 *Tarama poetry*
sīmīna: *n* a space-limiting rope 2:197 *Tarama poetry*
sīmīri *n* violet (the flower) 2:198 *Sawada*
sīmīzī *n* reed 2:197 *Sawada*
sīmkaksī *v* to write (characters) 2:198 *Hirara*
sīmna *n* Japanese bunching onion, *Allium fistulosum* 2:198 *Hirara*
sīmo: *v* to end, to be finished 2:198 *Hirara*
sīmó:ta *n* the lower abdomen 2:199 *Sawada*
sīmu *n* down, the lower part 2:200 *common*
sīmu-jaima *place* Yaeyama islands (lit. "Yaeyama to the south") 2:201 *Hirara
poetry, Karimata poetry*
sīmu-nu-tabzī *n* a journey to Yaeyama *syn:* [jaimatabzī](#). 2:202 *Karimata poetry*
sīmucī *n* books, things to read 2:202 *Tarama Nakasuji*
sīmuparaga *n* a Yaeyaman beauty 2:202 *Karimata poetry*
sīmusaksī *place* a place in the vicinity of Hirara 2:202 *Hirara*
sīmuzī *place* 1Shimoji village on the Miyako main island 2the uninhabited Shimoji
island adjacent to Irabu 2:200 *common*
sīn *v* to die *syn:* [sīni:z](#). 2:204 *Hirara, Uechi, Sarahama, Minna*
sīna *nmn* level 2:205 *Hirara*
sīna:sī *v* to make someone die, to kill (to die.CAUS) 2:203 *Hirara, Uechi*
sīna:sī *v* to be silenced, to become quiet 2:203 *Uechi, Sawada*
sīnau *v* to fit perfectly 2:204 *poetry*
sīni *n* a calf, a leg 2:205 *Hirara*
sīni-mīzī *n* water of death (from a legend) 2:205 *Hirara*
sīni-ušiz *v* to perish, to be lost to death 2:205 *Hirara*
sīni:z *v* to die *syn:* [sīn](#). 2:205 *Hirara*
sīnuz *n* a species of seaweed 2:206 *Hirara*
***sīn3a-na** (*sun3a-na.) *adj* jealous 2:205 *Hirara*
sījka *n* a vassal, a subject 2:205 *Hirara, Minna*
sīpiz-m [sīpīša](#)
sīpugzī *n* a belt, a sash 2:207 *Hirara, Karimata*
sīpīša (sīpiz-m) *n* a deaf person 2:207 *Hirara*
sīpīši *n* deafness 2:207 *Hirara*

***sīru** ***ssu**.

sīruwan *n* black lacquered cups for soup *gen*: [jasuku-wan](#). 2:207 Sawada
sīsamu:r'a *v* I will watch over (to watch over.CONJ) 2:208 Sarahama

sīsu [ssu](#).

sīsī *n* sooth 2:208 Hirara

sīta, *n* tongue *syn*: [sīda](#). 2:208 Hirara

sīta, *n* down, below, the lower part 2:208 Hirara, Tarama

sīta-darasī *v* to drag down, to pull down 2:209 Hirara

sīta-gusīcī *n* a clay container for wine bottles, an "underbottle" 2:210 Sawada

sīta-kūpar'a: *n* a stammerer *syn*: [fucikūpar'a](#); *syn*: [kūpar'a](#). 2:210 Sawada

sīta-ra *n* down, below 2:211 poetry

sīta-sīcī *n* a pad under the cloth (?) *kiciki* under the saddle 2:212 Sawada

sīta-zī *n* underwear 2:209 Sawada, Sarahama

sītacīgi: *n* a species of tree offered to the gods in the home altar 2:212 Sawada

sītadan *place* a place name 2:209 Tarama

sītam *v* to wringe 2:210 Sawada

sītancīgi: *n* a species of tree used as a building material *syn*: [ssanksi-gi](#). 2:210 Sawada

sītanuja: *n* a house below 2:211 Sarahama

sītaril *v* to fall down, to be destitute 2:211 Sawada

sītasa *n* father-in-law 2:211 Hirara, Sawada, Sarahama

sītasauja *n* father-in-law 2:212 Hirara

sītasazza *n* father-in-law 2:212 Hirara

sītasiba *n* lower lip 2:212 Hirara

sītaur'a *n* a secret male lover *syn*: [sītauzībutu](#). 2:212 Hirara

sītauzībutu *n* a secret male lover *syn*: [sītaur'a](#). 2:212 Hirara

sītauzītuḡī *n* a secret female lover 2:212 Hirara

-sīti *v* > *nmn* some kind of connective verbal form 2:213 Hirara

sītibutu *n* a former husband *syn*: [śsībutu](#). 2:212 Hirara

sītiga *v* do not know, not to know 2:212 Nozaki

sītil *v* to throw away *syn*: [sītiz](#). 2:212 Hirara

sītituḡī *n* an abandoned wife, a grass widow 2:213 Hirara

sītiz *v* to throw away *syn*: [sītil](#). 2:213 Hirara

sīttamunu *n* miscanthus used as firewood *syn*: [kata-kaja](#). 2:213 Sawada

sītuf-kazī *n* a harmful, maleficent wind in which a demon has turned itself
2:213 Hirara

sītum *n* a kite-like net for catching cormorants 2:213 Sawada

sītuma *n* mother-in-law *syn*: [sītumamma](#). 2:213 Hirara, Sawada, Sarahama

sītuma-mma [sītumamma](#)

sītumamma (*sītuma-mma*) *n* mother-in-law *syn*: [sītuma](#). 2:213 Hirara

sītumuti *n* morning, early morning 2:214 Hirara, Sawada, Sarahama, Trarma,
Karimata

sītumutibana *n* the morning glory (flowers) 2:214 Sarahama

sītuni *n* a large wooden hammer 2:215 Sawada

sītutu *n* a species of sea fish 2:215 Sawada

sīvn'a:bai *n* a species of grass fed to the goats 2:216 *Sawada*
sīvni (sīwni) *n* a canoe-like boat *syn:* [sabani](#). 2:216 *Ikema, Sawada*
sīvv-sīv *adj* very tart (reduplicated form of sīv) 2:215 *Hirara*
sīwni [sīvni](#)
sīza (suza; suza) *n* older brother 2:187 *Hirara, Irabu*
***sīzara** *adj* thick and short 2:187 *Hirara*
sīzi, (suzi) 1*n* muscles 2*n* a small road 3*clf* a classifier for counting long objects 2:188 *Hirara, Sawada, Tarama*
sīzi *n* a species of sea fish 2:188 *Hirara, Sawada*
sīzi-kidamunu *n* a kind of firewood *gen:* [kida-munu](#). 2:189 *Sawada*
sīzi: *n* an ink stone *syn:* [tussi](#). 2:188 *Hirara, Sawada*
sīzi:baku *n* a box for an ink stone and other writing tools 2:188 *Hirara, Sawada*
sīzici *n* a small container with oil which is placed and lit inside a lantern 2:189 *Sawada*
***sīzidaka** *adj* sacred, holy 2:188 *Hirara*
***sīzika-na** *adj* calm, quiet 2:189 *Hirara*
sīzil-buta *n* a small wooden table for serving wine snacks 2:188 *Sawada*
sīzim *v* to become quiet 2:189 *Hirara*

T

t'ida [tida](#)

-ta, *v* desiderative mood marker 2:259 *Hirara*

-ta, *n* > *n* plural marker 2:259 *Hirara*, *Sawada*

ta:, *int* who 2:260 *Sawada*, *Sarahama*

ta:, *n* rice field 2:260 *common*

-ta: *v* > *v* an interrogative suffix 2:260 *Hirara*

ta:-gazi-na *n* a species of grass eaten by cows 2:264 *Sawada*

ta:bzi *n* a kind of traditional socks with fasteners or garters 2:262 *Hirara*

ta:m *n* Colocasia antiquorum potato *syn:* [cinnukù](#). 2:276 *Hirara*

ta:maz-nu-pana *n* unclear, etymology is "flowers of field rice" 2:279 *Sawada*

ta:mna *n* the mud snail 2:280 *Hirara*

ta:nu-ui (ta:nuwi) *place* the Shimoji village on the Miyako main island 2:287 *poetry*

ta:nuwi [ta:nu-ui](#)

ta:psi *n* a leech 2:288 *Hirara*

ta:ra *n* straw bag (sack) 2:288 *Hirara*, *Sawada*

ta:ra-gusi *n* transporting tax millet to Hirara 2:289 *Sawada*

ta:ragu *n* a bag for corn, sweet potatoes, salt etc., made of straw and miscanthus 2:288, 2:296 *Sawada*

ta:raja: [takaraja:](#)

ta:vvi *n* dizziness, dizzy spells 2:299 *Hirara*

ta:z, *n* a hairstyle in which hair is tied high atop the head *syn:* [tajul](#). 2:299 *Hirara*

ta:z, *v* to hang down *syn:* [tal](#). 2:301 *Hirara*

-ta:z *v* past tense declarative suffix 2:299 *Hirara*, *Uechi*

tabaku (tabuku) *n* tobacco 2:260 *common*

tabaku-buŋ (tabuku-buŋ) *n* a tobacco tray 2:261 *common*

tabaku-zzi *n* a tobacco pouch 2:261 *Hirara*

tabari-uz *v* to be stuck together 2:261 *unspecified*

tabuku [tabaku](#)

tabuku-buŋ [tabaku-buŋ](#)

tabzi *n* a journey, a trip 2:261 *common*

tabzinukam *propn* the god of journey 2:261 *Sawada*, *Irabu*

tabzipainu a:gu *propn* the name of a song (most likely epic) 2:262 *Hirara*

taćinarabzi *v* to stand in a row 2:295 *Hirara*

taći *v* to stand 2:295 *Hirara*

taći-maru *n* a straight and expanded upwards Ficus retusa tree 2:295 *Hirara*, *Sawada*

taćigari *n* "withered while standing", an insulting expression referring to childless people 2:295 *Hirara*

taćigasĩ *n* scums of pig fat 2:295 *Sawada*

taćijuz *v* to come by 2:295 *unspecified poetry*

taćikiz *v* to throw something one has been holding in their hand 2:301 *Hirara*

tada *1nmn* only, simply, in fact, actually *2adv* often 2:262 *Hirara*
tada-jama [tada-*nnama*](#)
tada-*nnama* (tada-jama) *nmn* just now, right now 2:262 *Hirara*
tada-*nu-psitu* *n* a simple man, an average mortal 2:263 *Hirara*
tadi *n* water-pepper, Hydropiper 2:263 *Hirara*
tadu:*z* *v* to go ahead, to follow 2:264 *Hirara*
tadul *n* stone fence around an orchard or around flower beds 2:263 *Sawada*
taffi *n* a clan, the relatives *syn:* [ici-*mun*](#). 2:264 *Hirara*
tafum *v* to plot, to conspire 2:264 *Hirara*
tagu *n* a wooden bucket 2:264 *Hirara, Sawada, Sarahama*
-tai *v* frequentative aspect marker 2:265 *Hirara*
tai-*ši*: *nmn* against, towards 2:266 *Hirara*
-taiba *v* > *nmn* provisional past tense marker 2:265, 2:288 *Hirara, Sawada*
taigai *adv* in general 2:266 *Hirara, Sarahama*
tairagi:*z* *v* to subjugate, to conquer 2:266 *Hirara*
taja *n* strength *syn:* [cikara](#). 2:267 *Hirara*
tajul *n* a hairstyle in which hair is tied high atop the head *syn:* [ta:*z*](#). 2:267 *Ikema*
taka, *n* a hawk 2:267 *common*
***taka**, *adj* high, tall 2:267 *common*
taka-*ca-buŋ* *n* a three-legged tea tray 2:268, 2:271 *Sawada*
taka-*cikufu* *n* a small species of owl 2:272 *Hirara, Uechi*
taka-*du:*z** *n* an interior paper lantern 2:269 *Hirara*
taka-*gi*: *n* a tall tree 2:270 *Hirara, Sawada*
taka-*mna* *n* pyramid top mollusk, *Tectus pyramis* 2:270 *Hirara, Sawada*
taka:*ra* *place* a settlement in Higashi Nakasone, Hirara town 2:267 *Hirara*
taka:*taka* *adj* very high, very tall (reduplicated form of *taka*) 2:267 *Hirara*
takabil *v* to revere, to worship 2:267 *Sawada*
takadai *n* a triangular wooden pad under the tea tray 2:268 *Sawada*
takadul *n* a part of the loom 2:268 *Sawada*
takagam *propn* a god worshipped in Izarazaks (?) shrine on the Kurima island 2:269 *Kurima*
takana *n* vegetables, edible plants *syn:* [na:](#). 2:270 *Sawada*
takara *n* treasure 2:270 *Hirara*
takaraja: (ta:raja:) *n* a building on the territory of local authorities headquarters, where the bags with tax millet are stored 2:270 *Sawada*
takasa:*si* *v* to treat with respect 2:271 *Hirara*
taki, *n* bamboo 2:271 *common*
taki, *n* height 2:272 *Hirara, Shimajiri*
taki, *n* 1a hill, a peak 2a shrine 2:273 *common*
taki, *n* a waterfall 2:273 *Hirara*
taki-*birafu* *n* bamboo basket *gen:* [biraf](#). 2:273 *Sawada*
taki-*dama* *n* bamboo beads worn by women as a necklace 2:274 *Sawada*
taki-*gzi:pa*: *n* a bamboo hairpin worn by warrior class women during the period of mourning 2:274 *Hirara*
taki-*pał* *n* a bamboo needle used when thatching a roof 2:275 *Sawada*

taki-pauci *n* a wooden broom for brooming gardens or roads 2:275 *Sawada*
taki:zi: *n* a dragonfly 2:274 *Sawada*
takicikiz *v* unclear 2:275 *Hirara*
takinuffa *n* a chest for storing clothes 2:275 *Hirara*
takivci *n* a bamboo lash with which women serving at the local authorities office are beaten if they show up late 2:275 *Sawada*
taksi *v* to light, to burn (e.g. incense) 2:275 *Hirara*
taku *n* an octopus 2:275 *common*
takum *v* to think over, to refine, to plot 2:276 *Tarama*
takumail *v* to be thought over (to think over.PSV) 2:276 *Tarama*
takunuffi *n* ink bag of an octopus 2:276 *Sarahama*
tal *v* to hang down syn: [ta:z.](#) 2:276 *Sawada*
tal-tal-ti: *nmn* full of, stained with 2:276 *Sawada*
-tam *v* past tense *realis* marker 2:276 *Hirara, Sawada*
tam'a: *n* pouring wine into the medium-size bottle nakadufu (cf.) 2:276 *Sawada*
tama *n* 1ball, jewel 2a button 2:276 *common*
tama-miga *propn* a goddess-savior from shipwrecks, worshipped in Irabu 2:278 *Irabu*
tama:z *n* Japanese indigo, *Polygonum tinctorium* 2:276 *Sawada*
tamabzi *n* a species of one-sided shellfish 2:277 *Sawada, Kuninaka*
tamabzilgi: *n* portia tree, *Thespesia populnea* 2:277 *Sawada*
tamacik'a *n* an epileptic 2:278 *Hirara*
tamaciksi *n* epilepsy 2:278, 2:279 *Hirara*
tamagaz *v* to be shocked, to be startled 2:277 *Sarahama*
tamagupsij *n* a kind of bottle resembling a beer bottle 2:277 *Sawada*
tamal *v* to collect, to pile up 2:277 *Sawada*
tamasi *n* soul, spirit *pt:* [tamasiciki](#). 2:278 *Hirara, Sawada, Shimajiri*
tamasiciki *n* a custom of returning a fleeting soul to a frightened child *wh:* [tamasi](#). 2:278 *Sarahama*
tamaygi: *n* a species of tree, possibly *Thespesia populnea* 2:278 *Hirara*
tami *n* sake, for the sake of 2:279 *Hirara, Sawada*
tami:z *v* to correct, to straighten 2:280 *Hirara*
tamisi 1*v* to try, to attempt 2*n* an attempt, a test 2:279 *Hirara*
tamizi *n* a dish consisting of cooked vegetables dipped in vinegar and fermented soyabean paste 2:279 *Hirara*
tamu *interj* hey, come on 2:280 *Hirara*
tamunu *n* firewood 2:281 *Hirara, Sawada*
tamutu *n* sleeve 2:282 *Hirara poetry*
tana *n* 1a shelf 2boards for making a boat 2:282 *Hirara, Sawada*
tana-juka *n* a floor made of boards from an old boat 2:283 *Hirara*
tana-psiksi *n* pulling the logs to be used for building a boat 2:283 *Hirara*
tanabari *place* a place in Hirara town 2:282 *Hirara*
tanasi *n* representative overcoats worn by upper class women 2:283 *Sawada*
tandi *nmn* no matter what, at any rate (specific meanings are heavily context-dependent) 2:284 *Hirara, Tarama, Sawada*

tandi-ga:-tandi *interj* thank you 2:284 *Hirara*
tandi-jar'a: *nmn* please, I insist 2:284 *Sawada*
tani, *n* 1seed 2testis 2:285 *Hirara, Sawada, Sarahama*
tani, *n* a tick (the insect) 2:285 *Hirara*
tani, *n* a valley 2:285 *Hirara*
tani-miga *propn* a feminine name 2:286 *Sawada*
tanimaksī *n* seed sowing 2:286 *Hirara*
tanta *n* 1a species of bird resembling a cormorant 2a large eagle-like bird inhabiting the waterside (*Sarahama*) 2:287 *Hirara, Sarahama*
taŋ-gassa *n* castor oil plant, *Ricinus communis* *syn:* [usigamagi](#). 2:285 *Hirara, Sawada*
taŋka: *n* 1exactly a year later 2a toddler which will be two years old in the given year 2:286 *Tarama*
taŋka:-jo:z *n* the celebration of a toddler's second birthday 2:286 *Tarama*
taŋksimunu *n* a bad-tempered person *syn:* [atatanci-munu](#). 2:287 *Hirara*
taŋsī *n* a wardrobe, a chest 2:287 *Hirara, Sawada, Sarahama*
tapp'agi: *n* a species of tree 2:287 *Hirara*
-tar'a: (-tariba) *v* > *v* provisional past tense marker 2:287 *Hirara*
tara:z *n* a washing basin 2:291 *Hirara, Sawada, Sarahama*
-taraba: *v* > *v* conditional past tense marker 2:288 *Hirara*
tarafu (tarafu) *n* a plate with lid for rice with tea poured over it 2:289 *Sawada*
tarafu [tarafu](#)
tarama *place* Tarama island 2:289 *common*
tarama-bana *n* a species of plant with red flowers; dried flowers are used for making tea 2:289 *Hirara*
tarama-šunḡkani *n* a genre of short improvised songs native to Tarama 2:290 *common*
tarasī, *v* to coax, to flatter, to deceive with flatteries 2:290 *Hirara*
tarasī, *v* to hang something down 2:290 *Hirara*
tari-kasī *n* wine lees which have been salted and preserved 2:291 *Sawada*
-tariba [-tar'a:](#)
taril *v* to produce wine, to brew alcohol *syn:* [tariz](#). 2:292 *Sawada, Sarahama, Tarama*
tariz *v* to produce wine, to brew alcohol *syn:* [taril](#). 2:296 *unspecified*
taru, *int* who 2:292 *Sawada*
taru, *n* a keg 2:292 *Hirara*
taru, *propn* a masculine name 2:292 *Hirara*
tasiki *n* help 2:292 *Ōura, Irabu*
tasiksī *v* to help, to save 2:293 *Ōura, Irabu*
tata-cīksī *n* next month 2:294 *Hirara*
tata:z *n* divine punishment, wrath of gods or spirits *syn:* [tatal](#). 2:294 *Hirara*
tataksī *v* to hit with an open hand, to pat 2:293 *Hirara*
tatal *n* divine punishment, wrath of gods or spirits *syn:* [tata:z](#). 2:293 *Sawada*
tatam *n* a mat, *tatami* 2:293 *Hirara*
tati:z *v* to stand something up, to build 2:294 *Hirara*

tatisiiz̄in *n* vertical stripe pattern 2:294 *Sawada*
tatui *n* comparison 2:294 *Nishihara*
tau *place* China 2:297 *Sawada*
tau-basa *n* a species of short tree whose leaves resemble those of banana 2:297 *Sawada*
tau-gama *n* a species of tree *syn:* [tavḡi:](#). 2:297 *Tarama*
taufuniy *n* a species of mandarin orange 2:297 *Sawada*
taugami *n* "Chinese bottle" (details unclear) 2:297 *poetry*
taūni *n* a pig trough made of scooped logs of *Erythrina indica* or *Ficus retusa* trees 2:298 *Sawada*
tautuganasī *n* a god, a Buddha 2:298 *Irabu, Sawada*
tay: *v* to fold up 2:299 *Hirara*
tavam *v* to decrease, to diminish, to grow weaker 2:298 *Tarama*
tavḡi: (tawgi:) *n* a species of tree *syn:* [tau-gama](#). 2:298 *Tarama, Sawada*
tavk'a: *n*mr one person, alone 2:298 *Hirara, Uechi, Tarama*
tavv'a:-gama *n* a firefly *syn:* [ja:mbu](#). 2:299 *Sarahama*
tawgi: [tavḡi:](#)
taznu-umaci *n* a torch *syn:* [umattaz](#). 2:301 *Hirara, Sawada*
taznuakaz *n* a torch 2:301 *Hirara*
tazi *n* the elder tree, *Sambucus sieboldiana* 2:264 *Hirara*
tazi: *n* a species of plant fed to the goats 2:264 *Sawada*
téi *n* a shard, a fragment 2:327 *Sawada*
téidzu: *n* the Moon-Lord, a honorific expression about the moon *syn:* [técitcu](#); *syn:* [cikiśu:](#). 2:328 *Sawada*
téidzu:-gama *n* the dear Moon-Lord, a honorific and affectionate expression referring to the moon 2:328 *Sawada*
téil *n* a tobacco pipe *syn:* [kśi:z](#). 2:328 *Sawada*
técitcu (técitcu-gama) *n* the Moon-Lord, a honorific expression about the moon *syn:* [técidzu:](#); *syn:* [cikiśu:](#). 2:411 *Sawada*
técitcu-gama [técitcu](#)
-tɛ:ka [-tɛa:-ka](#)
-tɛa: [-ti:ja](#)
-tɛa:-ka (-tɛ:ka) *n*mn > *n*mn just, only 2:301 *Hirara*
-tɛa:na ??? > *n*mn just, only *syn:* [-ca:na](#). 2:302 *Hirara, Sawada*
-tɛa:na-munu *v* desiderative expression 2:303 *Hirara*
-tɛa:na-na ??? > *n*mn not only..., not just..., to the contrary 2:303 *Hirara*
***ti** *clf* a year 2:304 *Hirara*
-ti- *v* imperfective aspect marker (precisely -mti-) 2:307 *Hirara, Sawada*
-ti *n* > *n* plural suffix 2:306 *Sawada*
ti: *n* a hand 2:305 *common*
ti: *n* "the hand", a collective name for the three self-governing local administrative districts *spec:* [mnaka-ti:](#), [agal-ti:](#), [il-ti:](#). 2:305 *Sawada*
ti: *n* a gutter, a water pipe 2:306 *Hirara*
***ti:** *clf* a unit of length, one tenth of jum (cf.) 2:307 *Hirara*
-ti: ??? > *n*mn quotative marker 2:304 *common*

-ti:-du ??? > *nmn* combined quotative plus declarative focus marker 2:309 *common*
ti:bira *n* palm of the hand *syn:* [tibzza](#). 2:307 *Sawada, Sarahama*
ti:daki *n* a bamboo water pipe 2:308 *Hirara*
ti:fukuru *n* gloves 2:308 *Hirara*
ti:gani *n* a ring (jewelry) 2:311 *Hirara, Sawada*
-ti:ja (-tea:) ??? > *nmn* quotative plus topic marker 2:311 *Hirara, Sawada*
ti:manuksī *v* to make an inviting gesture with a hand 2:313 *Hirara*
ti:nubata *n* palm of the hand *ant:* [ti:nukusī](#); *syn:* [tibzza](#). 2:317 *Hirara*
ti:nukusī *n* back of the hand *ant:* [ti:nubata](#). 2:318 *Hirara*
ti:nùm (ci:nùm) *n* anus 2:318 *Sarahama*
ti:pssa-n'a:ri *n* reaching out with one's hands 2:318 *Hirara*
ti:uguna:l *n* a gathering of a ti: district (cf.) held with the purpose of collecting fees (śunau, cf.) 2:320 *Sawada*
ti:usa (ti:vsa) *n* spectres made of ssukanigi: tree, held by the head priestess of a given ritual 2:320 *Ikema*
ti:vsa [ti:usa](#)
ti:z, *v* to shine 2:321 *Hirara*
ti:z, *n* a hand basket *syn:* [tir'a:](#). 2:321 *Hirara, Karimata*
ti:zikam *v* to eat with one's hands 2:310 *Sarahama*
tibzza (tinupssa) *n* palm of the hand *syn:* [ti:bira](#); *syn:* [ti:nubata](#). 2:307 *Hirara*
tida (t'ida) *n* the sun 2:307 *common*
tida-ganasī *n* the Sun-Lord, a honorific expression referring to the sun 2:308 *Hirara, Sarahama*
tidabz:ki *place* a swamp among the fields of the Shimoji village 2:308 *Hirara*
tidaru *n* a wooden bucket 2:308 *Sawada, Hirara*
tifunazī *n* a species of sea animal 2:310 *Sawada*
-tiga: (-tigara) *v* > *v* conditional marker *syn:* [-tika:](#). 2:310 *Sawada*
tigabzī *n* a letter 2:311 *Hirara*
tiganaz 1*v* to help 2*n* a helper 2:311 *unspecified poetry*
tigara *n* one's achievements 2:311 *Sawada*
-tigara [-tiga:](#)
-tika: *v* > *v* conditional marker *syn:* [-tiga:](#). 2:312 *Tarama*
tikaci-gi: *n* Raphiolepis unbellata tree *pt:* [tikaci-nu-pana](#). 2:312 *Hirara, Sawada*
tikaci-nu-pana *n* flowers of the Raphiolepis unbellata tree *wh:* [tikaci-gi:](#). 2:312 *Sawada*
tiksī *n* an enemy 2:312 *Hirara*
tim-bay *n* a rainbow *syn:* [cimbay](#). 2:313 *Hirara*
timbaci *n* a thunder 2:313 *Sarahama*
timma *n* a barge, a sampan boat 2:313 *Hirara, Uechi*
timvvè:munu *n* a tribute to the Ryukyuan king 2:314 *Tarama*
tin-nu-upumzu *propn* the Milky Way 2:317 *Hirara*
tinnuha:unazī *n* a rainbow *syn:* [tinnuuhumzu](#). 2:317 *Sarahama*
tinnuhau *n* whirlwind 2:317 *Sarahama*
tinnukanidunu *propn* the god of the sky 2:317 *Kurima*

tinnuuhumʒu *n* a rainbow *syn:* [tinnuha:unazi](#). 2:317 Sarahama
tintauganasī *n* the sun (honorific) 2:317 Sarahama, Ikema
tintin-ti: *nmn* onomatopoeia representing the sound of water slowly flowing 2:317 Hirara
tinupssa [tibzza](#)
tinʒaku *n* touch-me-not, Impatiens balsamina flower 2:315 Hirara
tinʒo: *n* ceiling 2:315 Hirara
tiŋ *n* the sky 2:314 common
tiŋ-ganasī *n* 1the sky, the god of the sky *syn:* [ui-ganasī](#). 2the Ryukyuan king 2:315 Hirara, Sawada, Irabu
tiŋga *n* under the sun, the world *syn:* [tingasita](#). 2:315 Hirara
tiŋgasita *n* under the sky, the world *syn:* [tiŋga](#). 2:316 Hirara
tiŋkam *propn* the god of the sky 2:316 Irabu, Sawada
tiŋksi *n* weather 2:316 Hirara
tiŋkutiŋku-ti: *nmn* onomatopoeia representing a bird flying high in the sky (meaning uncertain) 2:316 Hirara
tir'a: *n* a hand basket *syn:* [ti:z.](#) 2:319 Hirara
tira *n* a Buddhist temple 2:318 common
tirasī *v* to light up, to shed light on (to shine.CAUS) 2:319 Hirara
tisan *n* a species of sea animal 2:319 Sawada
tisazi *n* a hand towel 2:319 Hirara
tiucilli [tiucitul](#)
tiucitul (tiucilli) *n* a clay or pottery container for fire 2:320 Sawada
tiuzi *n* water for washing hands *syn:* [cu:zi](#). 2:320 Sawada, Tarama
tiuzi-baci *n* a basin for washing the hands 2:320 Sawada
tiycim *n* a fist 2:320 Hirara
tizaku *n* brass *syn:* [ciʒaku](#). 2:309 Sawada
tizaku-jakkaŋ *n* a brass kettle for boiling water 2:309 Sawada
tizi: *v* to get, to receive 2:309 Sawada
tizi:mi *n* hand-washing 2:320 Tarama
to: *n* way, fashion, like... 2:321 Hirara
to: *place* China 2:321 Hirara, Irabu, Ōura
to: *int* who 2:321 Hirara
tó:fu *n* tofu, bean curd 2:322 Sawada
to:fuʒa *n* a bean curd seller *syn:* [to:fuvy'a](#). 2:322 Nobaru
to:fuvy'a *n* a tofu (bean curd) seller *syn:* [to:fuʒa](#). 2:322 Nobaru
to:gami *n* a Chinese-style clay pot 2:322 Hirara
to:gani *n* short improvised songs sung when pouring wine during a feast 2:322 Hirara
to:ki:duz *n* game fowl *syn:* [o:ca:nutuz](#). 2:323 Hirara
to:mami *n* the broad bean, Vicia faba 2:323 Hirara
to:mija:gaffi *n* the game of tag *syn:* [umma](#). 2:323 Hirara
to:nuazi *propn* a Chinese feudal lord (possibly a specific historical character) 2:323 Hirara
to:nukam *n* the Chinese god-rescuer on the sea 2:324 Irabu-Nakachi

to:nusima *place* China 2:324 *Hirara poetry*
to:ngi *n* a species of thorn bush planted around cultivated fields to prevent the cattle from entering, possibly *Euphorbia neriifolia* 2:323 *Hirara*
to:psitu *n* Chinese, a Chinese person 2:324 *Hirara*
to:simbal (to:simbaz) *n* mumps 2:325 *Sawada*
to:simbaz [to:simbal](#)
to:sī *v* to overthrow, to make fall 2:325 *Hirara*
***to:tu** *adj* respectable, reverend 2:325 *Hirara*
to:tu-ganasī *n* the respectful master (honorific reference to a god) 2:325 *Hirara*
to:vva *n* a kitchen 2:325 *Hirara*
to:zīcī *v* to receive offerings (about a god) *syn:* [to:zīfu](#). 2:322 *Sawada*
to:zīfu *v* to receive offerings (about a god) *syn:* [to:zīcī](#). 2:322 *Sawada*
ttal *v* past tense form of the verb *fu*: "to come" 2:325 *Sawada*
ttam *v* past tense *realis* form of the verb *fu*: "to come" 2:326 *Sawada*
-tti *v* > *nmn* gerund marker 2:326 *common*
-tu *nmn* commitative case marker 2:328 *Hirara, Sawada*
tu:, *n* open sea *syn:* [uputu:](#). 2:329 *common*
***tu:**, *nmr* ten 2:329 *common*
***tu:**, *adj* far, distant 2:329 *common*
tu:dai *interj* that's it, the end (a conventional utterance to end a story) 2:331 *Sarahama*
tu:jakam *adv* finally, in the end *syn:* [jattu-kattu](#). 2:333 *Uechi, Shimoji, Yonaha*
tu:ka *nmr* ten days, tenth day 2:335 *Hirara*
tu:ka psitu:z *nmr* eleven days, eleventh day 2:336 *Hirara*
tu:ka-ju:ka *nmr* fourteen days, fourteenth day 2:336 *Hirara*
tu:kukunujum *nmr* nineteen shō (volume unit) 2:338 *Hirara*
tu:l *v* to pass, to walk by, to walk through 2:341 *Sawada, Tarama*
tu:l-gu: *place* two ponds by the southern seashore of the Shimoji island 2:341 *Sawada*
tu:m'o: *n* a votive light 2:346 *Hirara*
tu:mi *n* a tower atop of a mountain for observing the incoming ships 2:345 *common*
tu:mtu *n* a mantis *syn:* [sa:ru](#); *syn:* [fu:ka](#). 2:346 *Yonaha*
***tu:mumu** *nmr* a thousand 2:347 *Hirara*
tu:naka *n* open sea 2:349 *Hirara*
tu:nupsitu *nmr* ten people 2:352 *Hirara*
tu:psituti *nmr* eleven years 2:353 *Hirara*
tu:sa *n* distance, being far away *syn:* [cu:sa](#). 2:355 *Sawada*
tu:sī *nmn* always, incessantly 2:356 *Hirara*
tu:sī *v* to let through 2:356 *Hirara*
tu:tayk'a *nmr* eleven people 2:357 *Hirara*
tu:z, *n* a bird, fowl 2:358 *Hirara, Uechi*
tu:z, *v* to walk through, to pass 2:358 *Hirara*
tu:z, *n* a way, a method, such as... 2:358 *Hirara*
tu:z *n* a lamp, a lantern 2:359 *Hirara*

tu:zzari *n* a lewd person, a lecher *syn:* [ssarimunu](#). 2:359 *Hirara*
tu:zim *n* a wick 2:331 *Nobaru*
tub'u: [tubiju](#)
tubara *n* marriage, married couple (meaning uncertain) 2:330 *Tarama poetry*
tubasi *v* to make sth fly (to fly.CAUS) 2:330 *Hirara*
tubea:gal *v* to fly up, to take off 2:329 *Sarahama*
tubiçal *v* to fly away 2:330 *Sarahama*
tubiju (tub'u:) *n* a flying fish 2:330 *Hirara*
tubira-gi: *n* Japanese pittosporum, Pittosporum tobira 2:331 *Sawada*
tubutimunu *n* a rough person, a bad-tempered person 2:331 *Hirara*
tubzi *v* to fly, to flee, to run away 2:331 *Hirara, Tarama*
tudana *n* a closet, a cupboard 2:331 *Sawada, Sarahama*
tufu:z *n* a big wine jar 2:332 *Hirara*
tug'a: *n* a trident with no points *ant:* [ug'am](#). 2:332 *Hirara, Sarahama, Ikema*
tuga *n* fault, blame 2:332 *Hirara*
tugamiz *v* to reproach, to punish 2:333 *Sarahama*
tugzi *v* to sharpen, to grind *syn:* [arasi](#). 2:333 *Hirara*
-tui *v* > *nmn* a gerund marker 2:333 *Tarama*
-tuja *nmn* commitative plus topic marker 2:333 *Hirara*
tujum *v* to resound, to echo 2:334 *Hirara, Sawada, Uechi, Tarama*
tujum-munu *n* a famous person 2:334 *common*
tujum-šu: *n* the famous master, a title referring to famous historical figures 2:335 *Hirara*
tujum'a: *n* "one you have heard about", i.e. a famous person; often functions as a compound of names of famous historical figures 2:334 *common*
tujum'a: uzüja *propn* a historical or legendary founder of the Iyasi (?) clan 2:334 *Irabu*
tujusa *n* distance, being far away 2:335 *common poetry*
tük'a *nmn* when, the moment when 2:336 *Sawada, Sarahama*
tuki: *n* a clock, a watch 2:336 *Hirara*
tuksi, *n* time 2:337 *Hirara*
tuksi, *n* a fortune-teller 2:337 *Hirara*
tuku *n* an alcove 2:337 *Hirara*
tukuma *n* home address 2:338 *Hirara, Sarahama, Sawada*
tukuni *n* a stand inside a house where people can sit, made of soil *pt:* [tukuni-kata](#). 2:338 *Tarama*
tukuni-kata *n* the shape of tukuni (sitting soil, cf.) *wh:* [tukuni](#). 2:338 *Tarama*
tukunu *n* a place, a house 2:339 *Sawada, Sarahama*
***tukura** [*tukuru](#),
tukuru, *n* a place 2:339 *Hirara, Minna*
tukuru, *n* the north-western corner of a household where the god of the household is worshipped *syn:* [upuvva](#). 2:340 *Hirara*
***tukuru,** (*tukura) *clf* a classifier for counting important people 2:339 *Tarama*
tukuru-nusi *propn* the god of the household *syn:* [tukurugam](#). 2:341 *Hirara*
tukurugam *propn* the god of the household *syn:* [tukuru-nusi](#). 2:340 *Hirara*

tukuruzīkai *n* a kind of taxes which is used to cover the settlement expenses 2:340 *Sawada*

tukuzī: *n* a rake 2:338 *Sawada*

tul *v* to take 2:341 *Sawada*

tul-s'uīl *v* to add, to put together 2:342 *Tarama*

tūlna: *n* a line normally used for binding the cattle, which serves for tying up criminals as a punishment 2:341 *Sawada*

tulśimi *n* a lower official in charge of confiscating goods from the people (such as fowl, eggs, fish or vegetables) which higher officials have demanded 2:342 *Sawada*

-tum *nmn* > *nmn* even, also, even if *syn:* [-cīm](#). 2:343 *Tarama*

tum-kail *v* to come back in some way (meaning unclear) 2:346 *Tarama*

tuma *n* a net woven from various plants, used to cover boats or carriages 2:343 *Hirara*

tumaja: *n* a hermitage 2:343 *Hirara*

tumal *n* an overnight accommodation, a seashore 2:345 *Tarama*

tumal-utaki *propn* a shrine in Tarama 2:343 *Tarama*

tumarasī *v* to let someone stay (to stay.CAUS) 2:344 *Hirara, Sawada*

tumaz 1*v* to stop, to stay, to stay over 2*n* an overnight accommodation, a harbor 2:343, 2:344 *Hirara*

tumb'a:ŋ *n* Agave rigida plant 2:345 *Hirara*

tumi:z *v* to look for, to search, to inquire 2:345 *Hirara, Uechi*

tumipiz *v* to go looking for 2:345 *Hirara*

tumu, *n* a companion, a comrade 2:346 *Hirara*

tumu, *n* a stern 2:347 *Nishihara*

tumu-sī *v* to accompany, to follow 2:347 *Hirara, Tarama*

tumu:z *place* Tomori, a settlement in the Gusukube village 2:348 *Hirara*

tumumma *n* some kind of woman (meaning unclear) 2:347 *Sarahama*

tunagi *n* unclear 2:348 *Hirara*

tunaiz *v* to chant 2:348 *Hirara*

tunaka *n* an egg, fowl egg 2:348 *Hirara, Uechi*

tunaka-iru *n* orange color 2:349 *Hirara*

tunam *v* to unify, to make one 2:349 *Hirara*

tunaz *n* neighboring 2:349 *unspecified poetry*

tunda:buŋ *n* a kind of tiered box 2:349 *Hirara*

tunikaku *adv* anyhow, one way or another 2:351 *Hirara*

tunu *n* lord, master 2:351 *Hirara, Karimata, Tarama*

tunu:gasi *n* to make someone dance 2:352 *Uechi, Ikema*

tunuci *n* the house of a secretary (piśsa, cf.) 2:353 *Sawada*

tunugaja: *propn* a name of a shrine on the Ikema island where a Japanese shipwreck survivor is worshiped 2:352 *Ikema*

tunuguśiku [tunugusiku](#)

tunugusiku (tunuguśiku) *place* Tonogusuku village on the Ishigaki island (Yaeyama) 2:352 *Hirara*

tunugzi *v* to be excited, to yearn 2:352 *Hirara*

tunuku *n* fowl egg 2:352 *archaic Hirara*

tungara *n* a friend (in Hirara the world can only mean "girlfriend") 2:349 *Hirara, Shimajiri, Karimata*
tun̄karaja *n* a house where newlyweds sleep for the first time 2:350 *Sarahama*
tun̄ksĩ *v* to take away 2:351 *Hirara*
tupaksi *n* saliva 2:353 *Hirara*
tur'a: *n* a taker, the one who takes 2:353 *Hirara*
tur'a: *n* a bird, a birdie 2:354 *Hirara, Uechi*
tur'a:sĩ *v* to put together, to gather up (to meet up.CAUS) 2:354 *Hirara*
tur'ari *v* give me, hand down to me 2:355 *Hirara, Karimata*
tur'o: *v* to meet up with someone, to have contact with someone 2:355 *Hirara*
tura *n* tiger 2:353 *Hirara*
turasĩ *v* to let someone take, to give (to take.CAUS) 2:354 *Hirara, Tarama*
turi-ksĩ *v* to bring, to bring along (a thing) 2:354 *Tarama*
turi-ŋgiz *n* to take away (and run), to steal away 2:355 *unspecified poetry*
turi-piz *v* to take away 2:355 *Hirara*
turimuci *v* to take charge of, to take care of (a guest), to mediate 2:355 *Tarama*
turuna *n* dandelion 2:355 *Sawada, Sarahama*
tuśsu:z **tuśu:z**
tussĩ *n* an ink stone *syn:* **sĩzi:**. 2:356 *Hirara*
tuśu:z (tuśsu:z) *n* an elder, an elderly person 2:357 *Hirara*
tusubi *n* birthday 2:356 *Hirara*
tusĩ *n* a year 2:356 *common*
tusijuz (tusĩnujuz) *n* New Year's eve 2:356 *Hirara*
tusĩnujuz **tusijuz**
tūtu *adv* a lot, many 2:357 *Hirara*
tūtumiksi *v* to be numerous, to be in large quantities 2:357 *Hirara*
tutuno: *v* to be arranged, to be managed 2:357 *Kurima*
tuz *v* to take 2:358 *Hirara, Karimata*
tuzmi: *n* night blindness, nyctalopia 2:359 *Sarahama*
tuzĩ *n* wife 2:331 *Sawada, Sarahama, Hirara*
tuzĩbutu *n* marriage, married couple *syn:* **tuzĩm'u:tura**. 2:332 *Hirara, Sarahama*
tuzĩm'u:tura *n* marriage, married couple *syn:* **tuzĩbutu**. 2:332 *Hirara*
tuzĩmazĩ *n* marriage, taking a bride 2:332 *Sarahama*
tuzĩmiz *v* to end, to finish 2:332 *Hirara*

U

- u** *pro-form* he, third person singular 2:418 *Uechi*
- u-** *nmn* > *nmn* honorific prefix 2:418 *common*
- u** *n* accusative case marker 2:418 *Tarama*
- u-baŋ** *n* 1gruel (Sawada) 2thick gruel (Sarahama) 2:419 *Sawada, Sarahama*
- u-dairi** *n* 1the palace, the court 2dispatching tribute to Chūzan (the kingdom) 2:421 *Hirara poetry*
- u-gaŋ** *n* a prayer 2:427 *Hirara*
- u-ju:z** [ju:z](#)
- u-kagi-n** *n* thanks to, due to 2:446 *common*
- u-ma** *n* there 2:460 *Hirara, Sawada, Sarahama*
- u-nu** *pro-form* that, mesial demonstrative pronoun-GEN 2:468 *common*
- u-panasī** *n* a story 2:470 *Hirara*
- u-śu-ganasī** *n* the Ryukyuan king (a honorific reference) 2:374 *Hirara poetry*
- u-taki** *n* a shrine 2:372 *common*
- u:** [o:](#)
- u:** *v* to chase after 2:418 *Hirara*
- u:** *interj* yes, correct (extremely polite) 2:419 *Hirara, Uechi, Sawada*
- u:baku** [ù:baku](#)
- ù:baku** (u:baku) *n* great plantain, Plantago major, whose leaves are burnt over a flame and used as a cure for pus *syn:* [ó:baku](#). 2:419 *Sawada*
- u:du** *n* a mattress 2:423 *Hirara*
- u:ffisimmaʒimunu** *n* somebody who died by drowning 2:425 *Sarahama*
- u:ffisīn** *v* to drown someone 2:425 *Sarahama*
- u:ffiz** *v* to drown 2:425 *Sarahama*
- u:ki** *n* a bucket 2:450 *Hirara, Sawada, Nobaru*
- u:kuba** *n* a subspecies of the kuba tree (cf.) 2:452 *Sawada*
- u:ssari** unclear 2:377 *unspecified*
- u:sī** *v* to be possible (functions as a potential-marking auxiliary verb) 2:379 *Hirara*
- u:z** *n* melon 2:486 *Hirara*
- ù:zurukaki** *n* a kettle for cooking soup larger than medium size 2:425 *Sawada*
- uba** (ubai) *interj* oh my, oh dear 2:419 *Hirara*
- ubai** [uba](#)
- ubbata** *n* 1a big belly 2the large intestine 2:420 *Sarahama*
- ubu** *n* a water jar made of clay *syn:* [mizī-gami](#); *syn:* [mizī-ubu](#). 2:420 *Sawada, Sarahama*
- ubuiz** *v* to remember, to realize 2:421 *Hirara*
- ubuk'o:** *v* to receive, to be treated (e.g. to a feast) 2:421 *Hirara*
- ubuki** *n* thanks to, due to 2:421 *Hirara poetry*
- ubzī** *n* a belt, a sash 2:420 *Sawada*
- uća:** *n* the beater, the one who beats/hits 2:368 *Hirara*
- ùćanaku** *n* a thanksgiving prayer to the gods as well as a prayer for a happy future, conducted at a private house *syn:* [ju:gumul-kamnigaz](#). 2:368 *Sawada*

ucīna *n* gardenia tree, *Gardenia florida* *syn:* [cī:ga](#); *syn:* [vćina:](#). 2:484 *Hirara*

ucūfu:z [ucūfu:z](#)

ucuz̄a(:) *n* relatives, brothers *syn:* [utuza](#). 2:485 *Hirara*

ucī, (ucī,) *n* a lash *syn:* [ycī](#). 2:369 *Sawada*

ucī, *v* to hit, to beat 2:369 *Hirara*

ūcībara (vcībara) *n* a store room in the rear of the central building of the house (see *pun̄ka*), always dark, used for storing crops and tools 2:369 *Hirara*, *Sawada*, *Sarahama*

ucūfu:z (ucūfu:z) *n* a women's wrapping cloth worn over the head, often made from banana leaves 2:369 *Hirara*

ucīksī *v* to put, to put down 2:369 *Hirara*

ucīmici (ucīmizī) *n* a species of sea fish 2:369 *Sawada*

ucīmizī [ucīmici](#)

ucīna: *place* Okinawa *syn:* [uksīna:](#). 2:484 *Sawada*, *Sarahama*, *Nishihara*

ucīna:juv̄ *n* a species of mandarin orange 2:484 *Sawada*

ucīna:zaki *n* awamori, traditional Okinawan alcohol *syn:* [uksīna:zaki](#). 2:484 *Sawada*

ūcīnakaza *n* the barren earth surface in the kitchen where a cooking stove is placed 2:484 *Sawada*

ucītul [ucītuz](#)

ucītuz (ucītul) *n* unclear 2:484 *Ikema*

***ūda** *adj* thick, fat *syn:* [*yda](#). 2:421 *Sawada*, *Sarahama*

ūdaina *n* the rapa plant, *Brassica campestris* *syn:* [nadani](#). 2:421 *Sawada*

udau *n* a wadded outfit used by elderly people as a sleeping gown during cold seasons 2:422 *Sawada*

udi *n* an arm 2:422 *Hirara*, *Sawada*, *Sarahama*

uduḡ *n* noodles 2:423 *Hirara*

uduru *propn* a masculine children name 2:423 *Tarama*

uduru-gama *propn* the childhood name of Mtabaru-tujum'a 2:423 *Tarama*

uduruksī *v* to be surprised 2:424 *Hirara*, *Uechi*

ūdza (vdza) *n* a quail 2:422 *Hirara*

ufu: 1*v* to send away 2*n* sending away 2:426 *Sawada*

ug'am (vg'am) *n* a trident with points *ant:* [tug'a:](#); *syn:* [ugim](#). 2:427 *Hirara*

ug'asīki: *n* a species of tree with small edible berries 2:427 *Hirara*

ugam, *v* 1*to* revere, to worship 2*to* visit, to meet 2:426 *Hirara*, *Tarama*

ugam, *n* a shrine 2:426 *Tarama*

ugam, *place* Ōgami island 2:426 *Hirara*

ugam-munu *n* a tribute 2:427 *Hirara* *poetry*, *Shimajiri* *poetry*

***ugag** *adj* healthy 2:427 *Hirara*

ugim *n* a trident with points *syn:* [ug'am](#); *syn:* [vg'a:m](#). 2:427 *Ikema*

uguisī *n* a bush warbler *syn:* [gaja-vv'a](#). 2:428 *Hirara*

uguksī *v* to move 2:428 *Hirara*

uguna:z *n* a gathering 2:428 *Hirara*

uguna:z *v* to gather up, to be put together 2:428 *Hirara*

ugunaiz *v* to gather (something), to put together 2:428 *Hirara*

ugusiksī (ugusīku) *n* a castle (honorific) 2:429 Hirara
ugusīku [ugusiksī](#)
ugusīku-k'a:gi *n* a species of plant 2:429 Sawada
uhana *n* the beginning (honorific) 2:429 Ikema
uharuzi-utaki *propn* a name of a shrine 2:429 Ikema
***uhu** *adj* big 2:429 Sarahama
uhu-junusi *propn* a name of a god (likely the one worshiped in the shrine P'a:3i) 2:430 Irabu-Nakachi
uhū-3īkasa *n* great head priestess 2:429 Sarahama
uhū:cība: *n* back teeth *syn:* [usīpa:](#) 2:431 Sarahama
uhu:ni *n* a large ship 2:430 Nishihara poetry
uhu:nibusī *propn* the Big Dipper *syn:* [funi-busi](#). 2:430 Sarahama
uhuzitū *n* the moon, the great Moon-Lord 2:429 Sarahama
ui *pro-form* that, mesial demonstrative pronoun *syn:* [ul](#); *syn:* [uri](#). 2:431 Hirara, Sawada
ui *n* up, above, upper 2:431 common
uī-ciki:l *v* to catch up with 2:435 Tarama
ui-ganasī *propn* the sky, the god of the sky *syn:* [tin-ganasī 1](#). 2:433 Irabu-Nakachi
ui-kara *pro-form* since then (mesial demonstrative-ABL) 2:433 Hirara, Sawada
ui-ksī *v* to come chasing 2:434 Uechi
ui-nu:r'a *n* somebody who climbs/goes up 2:434 Hirara
ui-psītu *n* an elder, an elderly person 2:434 Hirara, Sawada
ui-tiŋ *propn* the reverend sky 2:435 Nagahama
ui: [wi:](#)
uibi (ujibi) *n* a finger *syn:* [ujubi](#). 2:431 Hirara, Sawada
uibiçksī *v* to point with a finger 2:432 Hirara
uibigani *n* a ring 2:432 Hirara
uibitu-mma (uibzītu-mma) *n* grandmother, grandma 2:432 Sarahama
uibitu-zza (uibzītu-zza) *n* a grandfather, grandpa 2:432 Sarahama
uibusa *n* an uncle 2:432 Hirara archaic, upper class
uibzītu-mma [uibitu-mma](#)
uibzītu-zza [uibitu-zza](#)
uidasīki *n* a divine help, rescue from above 2:432 Irabu, Sawada
uidiz *v* to sprout, to be born 2:433 Karimata poetry
uik'au *n* fennel, *Foeniculum vulgare* *syn:* [ujik'o:](#) 2:433 Sawada, Sarahama
uika-ja: *n* the house of secretary and the working place of higher officials of the Sawada settlement; forms a part of the ban'zu (cf.) building complex *syn:* [uja-nu-ja:](#) 2:433 Sawada
uil *v* to grow, to sprout *syn:* [uiz](#). 2:434 Sawada
uimai *n* rice supplied from the central government during famine 2:434 Hirara
uip'a:zatu *place* a settlement in the Uruka village 2:434 Hirara
uippa *n* an aunt 2:434 Hirara archaic upper class
uisau (uiso:) *n* clothes, garment (honorific) 2:434 poetry
uisi *n* a higher command 2:434 Karimata
uiso: [uisau](#)

ùisi *v* to give, to offer, to devote (modestive) 2:434 *Hirara*
uita: *pro-form* those (mesial pronoun.PL) 2:435 *unspecified poetry*
uiz *v* to grow, to sprout *syn:* [uil](#). 2:435 *Hirara, Ikema*
uiz *v* to plant 2:435 *Hirara*
uizaki *n* wine for the gods (parallel phrase with kamzaki) 2:433 *Irabu-Nakachi*
(most likely poetry)
uizi *place* Uechi settlement in the Shimoji village 2:433 *Hirara, Uechi*
uizinu *place* a settlement in Shimozato, Hirara town 2:433 *Hirara*
uja, *n* 1parent, father 2a commoner's appellative towards a member of the upper class 3an official 2:436 *common*
uja, *n* a honorific reference to a secretary (piśša) 2:436 *Irabu, Sawada*
uja-dùkùrù *n* a grave *syn:* [paka](#). 2:436 *Sawada*
uja-dumaz *n* a huge harbor 2:437 *Hirara poetry*
uja-im *n* public fishing, commoner men forming a group who catches fish, seafood etc. to donate the catch to the officials 2:439 *Sawada*
uja-ja: *n* the place of settlement gatherings 2:439 *poetry*
uja-ku *n* 1a relative (Tarama and Sawada) 2a friend, an acquaintance (Sarahama) 2:441 *Sawada, Tarama, Sarahama*
uja-mi-suni *place* an alternative name for Hirara *syn:* [psara](#). 2:442 *Hirara poetry*
uja-minatu *n* a huge harbor, the Naha harbor 2:441 *Nishihara poetry*
uja-mma *n* 1a wife of a feudal lord, a noble class wife 2vulva 2:442 *common*
uja-nu-ja: *n* the house of secretary (piśša) *syn:* [uika-ja:](#). 2:443 *Sawada*
uja-šinzu *n* ancestors *syn:* [ujapa:puzi](#). 2:444 *Hirara*
uja-ssari *n* a commoners' appellative towards warrior class elders 2:444 *Hirara*
uja-siṭu *n* husband's siblings 2:444 *Hirara*
uja:ni *n* a daughter of a warrior class family 2:443 *Hirara*
uja:sī *v* to give, to offer, to devote, to do for someone (modestive) 2:444 *Tarama, Hirara*
ujabišu: *n* higher officials (from Hirara) which come for the mim-psik'a:i (cf.), an annual visit to control and assess the work of the local Irabu administrative executives 2:436 *Irabu, Sawada*
ujabutu *n* a secret lover of a babysitter or servant who has come to work in Hirara from Nozaki 2:436 *Hirara*
ujaciḱkanaz *n* a woman in charge of preparing meals for secretary and his assistants 2:445 *Sawada*
ujagam *n* parent-god festival, a great festival in Karimata, Shimajiri and Ōgami 2:437 *Hirara*
ujagi *v* to end, to finish 2:438 *Hirara*
ujagirariz *v* to be stopped 2:438 *Hirara*
ujaki *n* rich, affluent 2:439 *Hirara, Sawada, Shimajiri*
ujaki-baṅ *n* a lucky stamp of sooth on a newborn baby's forehead 2:440 *Sawada*
ujaki-ja: *n* a rich house, a richman 2:440 *Hirara, Sawada*
ujaki-munu *n* a richman 2:441 *Hirara, Sawada, Sarahama*
ujaki-zīma *n* a rich village 2:440 *Shimajiri poetry*
ujamma-auzi *n* a round paper fan 2:442 *Sawada*

ujamma-gama *n* a cute little miss 2:442 *Hirara, Ikema*
ujamma-sadur'a *n* piggyback *syn:* [gung'a](#). 2:443 *Hirara*
ujapa:puzi *n* ancestors *syn:* [uja-sinzu](#); *syn:* [sinzu](#). 2:443 *Hirara*
ujapaki-vva *n* an orphan 2:443 *unspecified*
ujapuzi *n* an ancestor 2:443 *Hirara*
ujasaki *n* parallel phrase with upukura (upufura), meaning unclear 2:444 *Hirara poetry*
ujaši-bara *n* a kind of lump (meaning unclear) 2:444 *Tarama*
ujaul *n* a species of tree 2:445 *Sawada*
ujazza *n* a lower official chosen from among the local people 2:445 *Hirara*
ujaza: *n* an office, an authorities' building 2:437 *Hirara*
ujibi [uibi](#)
ujik'o: *n* fennel, *Foeniculum vulgare* *syn:* [uik'au](#). 2:445 *Hirara*
ujubi *n* a finger *syn:* [uibi](#). 2:445 *Sarahama*
ujuksi *v* to move 2:446 *Hirara*
ujuwai [juwai](#)
uk'a:gaz (ukagaz) *v* to float on the surface 2:446 *Hirara*
uk'am *n* a kind of worm parasiting on the trees 2:446 *Sarahama*
uk'anj (ukiñ) *n* curcuma, possibly *Alpina curcuma longa* 2:447, 2:448 *Hirara*
uk'o: *v* to give one's word, to guarantee 2:452 *Hirara*
uka:ši: *nmn* extremely, unusually, very 2:449 *Yonaha, Shimoji*
***uka:sj** *adj* scary, terrifying 2:449 *Hirara*
ukaba (ukaba-gi:) *n* a species of tree, possibly *Pongamia glabra* 2:446 *Hirara, Sawada, Kuninaka*
ukaba-gi: [ukaba](#)
ukagaz [uk'a:gaz](#)
ukama *n* a cooking stove, a place on the barren earth for pots and kettles 2:447 *Hirara, Sawada*
ukama-gam *propn* the god of fire, the god of cooking stove 2:447 *Hirara*
ukamagama *n* a small kettle for cooking rice or millet for children or elders 2:448 *Sawada*
ukariz *v* to float 2:449 *Hirara, Karimata*
ukasj *v* to let put (to put.CAUS) 2:449 *Hirara*
ukattu *adv* carelessly, recklessly 2:449 *Hirara*
ukau *n* incense 2:448 *Ikema*
ukaz *v* 1to lean against 2to go up, to ride 2:449 *Hirara, Irabu*
ukazza: *n* an official's house (residence) 2:450 *Hirara*
uk'u-bakasj *n* a wine jar of 1 shō or more volume 2:452 *Sawada*
ùk'ù-gai *n* stomach 2:453 *Sawada*
uk'u-ganamal *n* a part of the loom, a log made of *Erythrina indica* tree on which the warp is reeled 2:454 *Sawada*
uk'u-in-ciči *n* sealing up the collected tax goods in the storehouse of the local authorities office *syn:* [fu:in-ciči](#). 2:454 *Sawada*
uk'u-ju:kuz *n* a prayer and festival conducted in the tenth month of the lunar calendar 2:455 *Sawada*

uk'u-ma:gu *n* a kind of a round basket woven from *Didymosperma engleri* leaves *gen:* [ma:gu](#). 2:455 *Sawada*

uk'u-mim-zi:pa: *n* a women's hairpin made of brass, German silver or silver 2:456 *Sawada*

uk'u-mma *n* an assistant of the head priestess (*ci:kasa*) 2:456 *Sawada*

uk'u-num *n* a big kind of carpenter's file 2:457 *Sawada*

uk'u-sukubzi *n* a big sash tied in the front, worn by the men during representative occasions *syn:* [upusipugzi](#). 2:457 *Sawada*

uk'u-sibzi *n* a species of big cowry *gen:* [sibzi](#); *syn:* [upu-sibzi](#). 2:457 *Sawada*

uk'u-uibi *n* a thumb *syn:* [upuuibi](#). 2:458 *Sawada*

uk'u-ukama *n* a big kettle for boiling potatoes 2:458 *Sawada*

uk'u-ysi *n* a big comb 2:458 *Sawada*

uk'u-zza: (*uk'u:zza:*) *n* two servants in the settlement authorities building, in charge of preparing hot water and lighting the fire, chosen among commoner elders who take shifts at work 2:458 *Sawada*

uk'u-3ara *n* a cup for drinking sacred wine, a big variant of *nci:3ara* *gen:* [nci-3ara](#). 2:452 *Sawada*

uk'u-3umi *n* one of the rooms in the "indigo dyeing house", *a:zza:* *wh:* [a:zza:](#). 2:453 *Sawada*

uk'uba: (*uk'uba:gi:*) *n* parasol leaf tree, *Macaranga Tanarius* *syn:* [akama:cafugi:](#). 2:452 *Sawada*

uk'uba:gi: [uk'uba:](#)

uk'ug'am *n* Indian millet *syn:* [jamatu-upugam](#); *syn:* [upu-gam](#). 2:453 *Sawada*

uk'ug'am-juv *n* Indian millet gruel 2:454 *Sawada*

uk'ug'amguru *n* Indian millet straw used as firewood 2:453 *Sawada*

uk'ug'amguru-pauci *n* a broom made of Indian millet stems and sprouts 2:453 *Sawada*

uk'ujunusi-dunu *propn* the name of the god worshiped in the *Ju:kuz* shrine in *Sawada* 2:455 *Sawada*

uk'umbugi *n* a species of tree, possibly *Thespesia populnea* *syn:* [dumtagi:](#). 2:455 *Sawada*

uk'unaka *n* celebration 2:457 *Sawada*

uk'uzza-katca *n* a species of grass fed to the horses 2:459 *Sawada*

uk'u:zza: [uk'u-zza:](#)

uk'uzza:ja: *n* one of the buildings in the office of local authorities (*ban'3u*), where some officials work and which also serves as a kind of prison 2:458 *Sawada*

uki *n* a (fishing) float *syn:* [ukisi](#). 2:450 *Hirara*

uki *n* binding things which one carry with one straw of *miscanthus* 2:450 *Sarahama*

ukij [uk'an](#)

ukisi *n* a fishing float *syn:* [uki](#). 2:450 *Sarahama*

ukiz, (*wukiz*) *v* to accept, to take over 2:450 *Hirara*, *Karimata*

ukiz, *v* to get up, to wake up 2:451 *Hirara*, *Karimata*

uko: *n* incense 2:449 *unspecified poetry*

uksii *n* hot coal 2:451 *Hirara*

uksī *v* to put 2:451 Hirara, Tarama
uksīna: *place* Okinawa *syn:* [ucīna:](#). 2:451 Hirara
uksīna:zaki *n* awamori, a kind of Okinawan alcohol *syn:* [ucīna:zaki](#). 2:452 Hirara
uksītuz *v* a bowl for hot coal 2:452 Hirara
uku-sība-gi: *n* a species of grass fed to the cows 2:458 Sawada
ukub'o:munu *n* a coward 2:452 Hirara
ukumizo: *place* an entrance gate to the Uechi village 2:450 Hirara
ukusī *v* to wake somebody up 2:457, 2:458 Hirara
ul *pro-form* that, mesial demonstrative pronoun *syn:* [uri](#); *syn:* [ui](#). 2:459 Tarama
ul-kara-s'i: *v* and then, since then 2:459 Tarama
ultukuma [uztukuma](#)
um *v* to be (*realis* non-past form) 2:459 Hirara, Sawada
um-ku *n* one's born child 2:462 Hirara
um'a:sī *n* chopsticks *syn:* [umi:sī](#). 2:460 Sawada, Sarahama
um'u:ki:z *v* 1to explain, to tell (modestive) *syn:* [umi:kiz 1](#). 2to meet (modestive) 2:463 Hirara
ūma *n* a horse 2:460 Sawada
uma:sī *v* to make think (to think.CAUS) 2:460 Hirara
uma:z *v* to be thought (to think.PSV) 2:460 Uechi
umaci *n* fire 2:461 common
umaciđama *n* magical fireball (from a folk story about a boy and a demon) 2:461 Uechi
umattaz *n* a torch *syn:* [taznu-umaci](#). 2:460 Sawada
umi:ki:z [umi:kiz](#)
umi:kiz (umi:ki:z) *v* 1to meet (modestive) *syn:* [um'u:ki:z 1](#). 2to explain, to tell (modestive) 2:461 Hirara
umi:sī *n* chopsticks *syn:* [um'a:sī](#). 2:461 Hirara
umizbi: *n* father 2:462 Hirara
umizatu *n* beloved birthplace (meaning uncertain) 2:461 poetry
umma *n* the game of tag *syn:* [to:mija:gaffi](#). 2:462 Hirara
ummā *n* grandmother, grandma 2:462 Tarama, Minna
umsagu *n* wine 2:463 unspecified poetry
umu-gai *n* breast strap for a horse 2:463 Hirara
umu-kagi *n* an image, the memory of someone *syn:* [umura](#). 2:463 Hirara
umu: *v* to think 2:463 Hirara, Sawada, Uechi
umugui *n* a strap for fixing the horse bit 2:463 Hirara
umui-idasī *v* to remember 2:463 Hirara
umura *n* an image, the memory of someone *syn:* [umu-kagi](#). 2:464 Hirara
***umuśśi** *adj* interesting, amusing 2:464 Hirara
umuti *n* the front, the surface 2:464 Hirara, Sawada, Sarahama
un, (uŋ,) *n* a demon, a devil 2:464 Hirara, Uechi
un, (uŋ,) *n* sea hedgehog 2:464 Hirara, Sarahama
uŋ *nmn* then, at that time 2:464 Hirara, Uechi
una *pro-form* oneself 2:465 Hirara, Uechi, Sarahama
unagzi (mnagzi) *n* an eel 2:465 Hirara

unaida *nmn* then, at that time 2:465 *Kurima*
unam *n* a cow (female) 2:465 *Hirara*
uṅdu *nmn* exactly then (then.FOC) 2:466 *Hirara, Uechi*
unna *nmn* at that time (then.TOP) 2:467 *Hirara*
unta *n* a frog (edible) 2:467 *Sawada, Sarahama, Ikema*
unta:zgata *n* a species of katydid, Mecopoda nipponensis 2:467 *Hirara*
untur'a: *n* a demon, a devil 2:468 *Uechi*
untura *n* a demon tiger 2:468 *Hirara*
unu-sīku-nu *nmn* this much, as much as 2:469 *Hirara*
unʒu *pro-form* you, 2SG (honorific) 2:466 *Hirara*
uṅ, **un**,
uṅ, **un**,
uṅgusīku-utaki *propn* a shrine on the Tarama island 2:466 *Tarama*
uṅgzi *n* graciousness, favor 2:466 *Hirara*
uṅkara du *nmn* and it was then that 2:467 *Hirara*
upa:m *n* a high priestess 2:469 *Hirara*
upa:nna *n* older sister of one's mother 2:470 *Hirara*
upa:sa *nmn* a lot, lots of *syn:* **upo:sa**. 2:470 *Hirara, Yonaha*
upa:ta (*upata*) *adv* a lot 2:470 *Hirara*
upa:za *n* the oldest brother 2:469 *Hirara*
upadisa *n* honor, grace *syn:* **jagumisa**. 2:469 *Karimata*
upata **upa:ta**
***up'u** *adj* big, great 2:471 *Hirara, Uechi, Tarama, Karimata*
upo:-nu *nmn* big, huge 2:470 *Uechi*
upo:mmusi *n* a species of insect which feeds on sweet potatoes 2:470 *Hirara*
upo:mmusi:ki: *n* a species of plant with little white flowers 2:470 *Hirara*
upo:sa *nmn* a lot of *syn:* **upa:sa**. 2:471 *Yonaha*
upu-ami *n* great rain, shower 2:471 *Hirara*
upu-aṅga *n* the oldest sister 2:471 *Hirara*
upu-aʒi *n* great warlord (reference uncertain) 2:471 *Karimata*
upu-di:z *n* a big basket 2:472 *Hirara*
upu-gafu *place* a settlement in Shimosato, Hirara town 2:472 *Hirara*
upu-gam *n* Indian millet, Sorghum bicolor, Andropogon
Sorghum *syn:* **uk'ug'am**. 2:472 *Hirara*
***upu-gi** *adj* so much, to a great extent (big.SIM) 2:473 *Hirara*
upu-gi: *n* a big tree *syn:* **upu-kaʒi**. 2:473 *Tarama, Kurima*
upu-gufu-mutu *propn* the main shrine of the Karimata village 2:474 *Karimata*
upu-ja: *n* 1a big house 2a richman 2:474 *Hirara, Tarama*
upu-jul *n* a colander 2:475 *Tarama*
upu-ka: *place* a place name 2:475 *Hirara*
upu-kaʒi *n* strong wind, gust *syn:* **upu-gi:**. 2:476 *Hirara*
upu-ksi *n* sigh 2:476 *Hirara, Karimata*
upu-ku:z *n* a chamber in a household where the eldest son lives with his family
and guests of a lower rank are received *syn:* **nibanza**. 2:476 *Hirara*
upu-m'a:ku *n* the great Miyako, the world 2:477 *Hirara poetry*

upu-mi: *n* big eyes (e.g. because one is frightened or shocked) 2:477 *Hirara*
upu-mizasi *n* an official (details and relationship to *mizasi*, cf., unclear) 2:477 *Hirara*
upu-mu:z-daki *propn* name of a shrine in Nikawadori, *Hirara* 2:478 *Hirara*
upu-munu *n* something important 2:478 *Hirara*
upu-mutu *propn* the main shrine of the Shimajiri village 2:478 *Shimajiri*
upu-nisai *n* a man up to thirty years of age 2:480 *Hirara*
upu-pisša *n* great secretary (cf. *pisša*, details of meaning uncertain) 2:480 *Hirara*
upu-psītu *n* an adult 2:480 *Hirara*
upu-su *n* a great tide, sea water 2:482 *Hirara*
upu-sībzi *n* a species of big cowry, *Cypraea* *syn:* [uk'u-sībzi](#). 2:482 *Hirara*
upu-tunu *n* a great lord 2:483 *Hirara* *poetry*
upu-vo: *v* to eat large, to eat in large quantities 2:483 *Hirara*
upu:ja, *n* an older brother of one's father 2:474 *Hirara*
upu:ja, *n* grandfather, grandpa (language of the commoners) 2:475 *Tarama*
upu:ja, *n* one of the highest official ranks in *Hirara*, in the past carried by three officials 2:475 *Hirara*
upuba:safuna *n* a species of grass, "the gras of longevity" 2:471 *Hirara*
upuba:vsa *n* Japanese silver leaf, *Farfugium japonicum* 2:471 *Hirara*
upubari *place* a settlement in Shimosato, *Hirara* town 2:471 *Hirara*
upuduma:r'a:-utaki *propn* a shrine in the Nozaki village 2:472 *Nozaki*
upufura (*upukura*) *n* a great storehouse 2:472 *Hirara* *poetry*
upugi-gama-nu *nmn* extremely small *ant:* [upugi-na:-nu](#). 2:473 *Hirara*
upugi-na:-nu *nmn* extremely big *ant:* [upugi-gama-nu](#). 2:473 *Hirara*
upugumuz *place* a settlement in Higashi Nakasone, *Hirara* town 2:474 *Hirara*
upuifu *adv* largely, to a large extent 2:474 *Hirara*
upuja: *n* the main building of a household 2:474 *Hirara*
upuiki *n* a big tree 2:476 *Hirara*
upukura [upufura](#)
upumta:ra *place* a settlement in Shimosato, *Hirara* town 2:478 *Hirara*
upumunu-jum *n* exaggerating, talking big 2:478 *Hirara*
upumunujum'a: *n* somebody who likes to talk things big, somebody who exaggerates a lot 2:478 *Hirara*
upunabi *n* a sooth mark made on a newborn baby's forehead 2:479 *Hirara*
upunaka *n* a joke 2:479 *Hirara*
upuni: *n* radish, *Raphanus Sativus* 2:480 *Hirara*
upuniurusī *n* (raddish) grate 2:480 *Nobaru*
upura *place* the Ōura settlement 2:481 *Hirara*, Ōura
upura-dasi *n* unclear (something or someone from Ōura) 2:481 Ōura
upura-usagi *propn* the morning star, Venus *syn:* [śa:ka-agar'a:](#). 2:481 *Hirara*
upus'aba (*upus'ava*) *n* a big shark 2:482 *Tarama*
upus'ava [upus'aba](#)
upusipugzi *n* a big sash *syn:* [uk'u-sukubzi](#). 2:482 *unspecified* *poetry*
uputu: *n* open sea *syn:* [tu:](#). 2:482 *Hirara*
upuuibi *n* a thumb *syn:* [uk'u-uibi](#). 2:483 *Hirara*

upuvva *n* the north-western corner of a household where the god of the household is worshipped *syn:* [tukuru](#), 2:483 *Hirara* *archaic*
upuʒa: *n* a glutton, somebody who eats a lot 2:472 *Hirara*
upuʒi *n* grandfather, grandpa 2:472 *Hirara, Tarama*
ur'a: *n* a weaver 2:483 *Hirara, Sawada*
ur'a: *pro-form* as for that (mesial demonstrative pronoun.TOP) 2:386 *Hirara, Sawada*
ur'u: *pro-form* this.ACC 2:482 *Hirara, Sawada*
ura *n* the rear, the back side 2:483 *common*
ura-za *n* the back room, a bedroom 2:386 *Hirara, Sawada, Sarahama*
ura:z [urama:z](#)
uraiz *v* to be able to be (to be.POT) 2:386 *Hirara*
urama:z (ura:z) *v* to be (honorific) 2:386 *Hirara*
uranda *n* Europe, an European 2:387 *common*
uranda-nasipsi *n* a species of thorn bush with bright red fruits 2:387 *Hirara*
uranda-wa: *n* "European pig", a species of pig 2:387 *common*
urası *v* to make be (to be.CAUS) 2:387 *Hirara*
uri *pro-form* that, mesial demonstrative pronoun *syn:* [ul](#); *syn:* [ui](#). 2:387 *Hirara, Karimata*
urı *n* the wind, southern wind 2:387 *Hirara* *poetry*
uri-kazi *n* southern wind *syn:* [pai-kazi](#). 2:384 *Hirara*
uri-pudu-nu *nmn* as much as, so much 2:385 *Hirara*
uri-zaka-ma *n* a slope 2:384 *Hirara, Tarama*
uri:pał *v* to go down 2:384 *Sawada*
uri:z *v* to descend, to go down *syn:* [uril](#). 2:385 *Hirara*
uriga: *n* a kind of well located down in a cave 2:384 *Tarama*
uril *v* to descend, to go down *syn:* [uri:z](#). 2:384 *Sawada*
urısu *n* low tide, ebbing tide 2:385 *Kurima*
uru:dusi *n* a leap year 2:383 *Hirara*
uru(:) *n* Chondrus ocellatus seaweed, offered on the ancestors' altar during the festival of the dead *syn:* [cinu-mata](#). 2:382 *Hirara, Sawada*
uruka *place* Uruka, a settlement in the Gusukube village 2:380 *Hirara*
urusı *v* 1to take down, to get down 2to have a miscarriage, to terminate a pregnancy 2:380 *Hirara, Sawada*
urusı-tabaku *n* a species of tobacco 2:380 *Sawada*
uruzim *n* spring 2:383 *Tarama* *poetry*
uruzim'a *n* spring 2:383 *Karimata* *poetry*
us'u-gumuci *n* taxes, tribute 2:374 *Tarama*
usaba *n* the ring-worm 2:380 *Sarahama*
usagi *n* a holder, an offerer (used in compounds as an actor-indicating component) 2:380 *Hirara*
usagi-kaburi *v* to wear a cloth as a headband 2:381 *Hirara* *poetry*
usagi:z *v* to give, to offer (modestive) 2:381 *Hirara*
usai *n* a collective name for all sorts of wine snacks 2:381 *Sawada, Sarahama*
usam *v* to gather, to collect 2:381 *Sawada*

usamil *v* to offer, to dedicate (modestive) 2:381 *Tarama*
uśi:z [uśiz](#)
uśiz (uśi:z) *v* to be lost, to die down 2:377 *Hirara*
uśizasi *n* a man's hairpin 2:379 *Hirara*
uśizi-bataz *n* a meteor that comes flying with a swish 2:381 *Hirara*
ussu *n* the back part of the head 2:377 *Hirara, Sawada, Sarahama*
***usu** *adj* late 2:377 *Hirara*
uśu: *n* lord, master (honorific) 2:377 *Hirara*
usu:z *v* to protect the fledgelings (?) or eggs (about birds) 2:375 *Sarahama*
usu:z *n* the rooftop, the roof 2:374 *Hirara*
usumksī-munu *n* a shy person, a bashful person 2:374 *Hirara*
uśurusī *v* to push downwards (e.g. a ship to the sea) 2:374 *Karimata poetry*
usuz, *v* to attack, to rule 2:374 *Hirara*
usuz, *v* to protect fledgelings (about the fowl) 2:375 *Hirara, Sawada*
usuz-3asi (usuzzasi) *n* a brass object underneath the hairpin which resembles an earpick 2:375 *Sawada*
usuzzasi [usuz-3asi](#)
usi, *n* mortar 2:378 *common*
usi, *v* to push, to blow (about the wind) 2:378 *Hirara*
usi *n* a cow 2:378 *common*
usi-kurusī-kam-nigaz *n* a thanksgiving prayer conducted at a private house 2:379 *Sawada*
usi-mma-psīksī-busi *propn* Altair, the brightest star in the Eagle constellation 2:376 *Uechi*
usi-nu-jama *n* a farming tool resembling a plough, pulled by the oxes 2:376 *Hirara, Sawada*
usīci *n* a plain short table with four square wooden legs 2:377 *Sawada*
usīgamagi: *n* castor oil plant, *Ricinus communis* *syn:* [tan-gassa](#). 2:379 *Sawada*
usīki-gama *nmn* a little, a tiny bit 2:379 *Hirara*
usīnufusu-pa:gaci *n* a species of sponge with many holes 2:376 *Hirara*
usīpa: *n* back tooth *syn:* [uhu:cība:](#). 2:376 *Hirara*
usīpazī *n* a species of bee (wasp) 2:376 *Hirara*
utacīki:z *v* to throw down 2:372 *Hirara*
utakabi *n* words of a god conveyed by a possessed shaman 2:375 *Sawada*
utaz *n* a song 2:372 *Sawada*
utaz-kagi-psītu *n* a skillful ruler of a village 2:372 *Sawada*
uti *nmn* within (the limits of), until 2:373 *Hirara*
uti:z *v* to fall down 2:373 *Hirara*
utiin *n* a veranda, a narrow open passage along the house 2:373 *Nobaru*
uttu [ututu](#)
utu *n* younger sibling (may be both brother and sister) 2:373 *Hirara, Sawada*
utu-dara *n* brothers 2:370 *Tarama*
utu-ga-ffa [utuga](#)
utu-ga-vva [utuga](#)

utu-gama *n* a younger brother, a younger sister (an affectionate appellation used by older siblings) 2:371 *Hirara*

utu-ma *n* a young woman or girl who assists the priestesses who embody the parent-gods during the uagam (parent-god) festival 2:371 *Shimajiri*

utuga (utu-ga-vva; utu-ga-ffa) *n* one's youngest child *syn.*: [nasikśśa](#). 2:370 *Hirara*

utuga-gama *n* the youngest child (diminutive) 2:371 *Hirara*

utuga:z *n* a chin 2:371 *Hirara, Sawada*

utumō:sī *v* to accompany, to invite *syn.*: [utumū-sī](#). 2:368 *Hirara*

utumū-sī *v* to accompany, to invite *syn.*: [utumō:sī](#). 2:368 *Tarama poetry, Sarahama poetry*

***uturusī** *adj* scary, terrifying 2:368 *Hirara*

utusī *v* to drop 2:368 *unspecified poetry*

utuṭu (uttu) *n* 1a younger brother, a younger sister 2an underaged person 2:368 *Hirara*

ututujumi *n* a younger brother's wife 2:368 *Hirara*

utuza *n* brothers, relatives *syn.*: [ucuzā\(:\)](#); *syn.*: [utuza](#). 2:370 *Irabu*

utuza *n* brothers *syn.*: [utuza](#). 2:370 *Sarahama, Ikema*

uṽ *v* to be afraid 2:485 *Hirara*

uṽ-daci *n* a custom of worshiping family gods and ancestors on the first thirtieth day of the month after a baby has been born to a family 2:485 *Hirara*

uvzīm *n* spring 2:486 *Hirara*

uwačari *nmn* having come, having appeared (honorific) 2:485 *Tarama poetry*

uz₁ *v* to weave 2:486 *Hirara, Shimajiri*

uz₂ *v* to chase after 2:487 *Hirara*

uz₃ *v* to be 2:487 *Hirara*

uz-dul *v* to buy on credit *ant.*: [sagarasi](#). 2:488 *Sawada*

uz-ksī *v* to come chasing 2:488 *Hirara*

uztukuma (ultukuma) *n* home address 2:488 *Sarahama*

uzi-ginai *n* a household of the children (one that has separated from the parent's household) *syn.*: [pazidi-ginai](#). 2:488 *Hirara*

uzaki *n* wine (honorific) 2:424 *poetry*

uzī *n* a maggot 2:424 *Hirara, Sawada*

uzī *n* a clan 2:424 *Sawada*

uzigam *n* a clan god 2:424 *Irabu, Sawada*

uzīm *v* to bury 2:425 *Hirara, Sawada*

uzīm-ja [uzīm'a](#):

uzīm'a: (uzīm-ja) *n* a kind of one-building house where usually live the poorest 2:425 *Sawada*

uci₁ [uci₁](#)

uci₂ [uci₂](#)

ukiz [ukiz₁](#)

V

ṿ v to sell 2:489 *Hirara*

va: [wa:](#)

va:l [wa:l](#)

vćina: *n* gardenia tree, *Gardenia florida* syn: [ućina](#). 2:491 *Hirara*

vći, *n* a lash syn: [uci](#). 2:489 *Hirara*

vći, (*ući*.) *n* inside, interior 2:490 *Hirara*, *Sawada*

vćibara [ućibara](#)

vćidusi *n* a close friend syn: [kanasidusi](#). 2:491 *Hirara*

vćiŋksĩ *v* to look down 2:491 *Hirara*

vćisi *v* to copy, to rewrite 2:492 *Hirara*

***ṿda** *adj* thick, fat syn: [*ũda](#). 2:489 *Hirara*

ṿdagu: *n* fatty, a fat person syn: [vdaku](#). 2:489 *Hirara*

ṿdai *n* a coarse kind of the *ka:gu* chest for clothes, with no lid, used by the commoners *gen:* [ka:gu](#). 2:489 *Sawada*

vdaku *n* a fatty, a fat person syn: [vdagu](#). 2:489 *Sawada*

vd3a [ud3a](#)

vd3agi *n* a subspecies of grape fern, *Sceptridium ternatum*, used in folk medicine 2:489 *Hirara*

vè:s'il [wè:šil](#)

vg'a: *n* a knot made of a single miscanthus blade, used to tie things up before carrying them *spec:* [mizmatavg'a](#). 2:489 *Hirara*

vg'a:m *n* a trident with points syn: [ugim](#). 2:489 *Hirara*

vg'am [ug'am](#)

vn'a: *n* fugu, the globe-fish 2:489 *Ikema*

vv'a:m *v* to envy 2:491 *Hirara*

vva *pro-form* you, 2SG 2:490 *common*

vva-da (*vva-ta*) *pro-form* you, 2PL 2:490 *Sawada*

vva-ta [vva-da](#)

***vva:sĩ** *adj* long and narrow 2:491 *Hirara*

vva:sĩ:vva:sĩ *adj* very long and narrow (reduplicated form of *vva:sĩ*) 2:491 *Hirara*

vul [bul](#)

W

- wa:** (va:) *n* a pig 2:493 *Hirara, Sawad*
- wa:bi** (wa:gu; wa:bu) *n* the upper part, above 2:493 *Hirara*
- wa:bu** [wa:bi](#)
- wa:burijam** *n* epilepsy *syn:* [wa:munaijam](#). 2:493 *Sarahama*
- wa:gi** *n* up, above 2:494 *Sarahama, Shimajiri*
- wa:gu** [wa:bi](#)
- wa:guruṣi-kam-nigaz** *n* a nighttime prayer conducted at private houses on special occasions (after being rescued from a shipwreck or having discovered a corpse of someone who had died an unusual death), involving slaying a sacrificial pig 2:494 *Sawada*
- wa:iguna** *n* a commoner servant to the officials, whose treatment is close to that of a slave 2:495 *Sawada*
- wa:iz** *v* to be chased after (to chase.PSV) 2:495 *Hirara*
- wa:ksi-na munu** *n* an insolent person 2:495 *Hirara*
- wa:kuruša:** *n* a species of insect whose poison can be fatal to domestic animals *syn:* [sanagzīnusum'a:](#). 2:495 *Ikema*
- wa:l** (va:l) *v* to be (honorific, often used as a honorific auxiliary) 2:496 *Tarama*
- wa:munaijam** *n* epilepsy *syn:* [wa:burijam](#). 2:497 *Sarahama*
- wa:nal** *n* a mistress, a later wife 2:497 *Tarama*
- wa:naz** *v* to be jealous, to envy 2:497 *Hirara, Ikema*
- wa:nazī-ku:nazī** *n* the first and the second wife 2:497 *Hirara*
- wa:nucimu** *n* pig liver, used as a medicine against night blindness 2:497 *Sarahama*
- wa:ra** *n* the top, the front, the winward side 2:497 *Hirara*
- wa:ša:** *n* a butcher, the butcher's 2:497 *Hirara*
- wa:sī** *v* to grow 2:498 *Hirara*
- wa:sība** *n* upper lip 2:497 *Hirara*
- wa:zī** *n* overcoat, outer outfit 2:493 *Sawada, Sarahama*
- waciḵsī** *n* the weather 2:498 *Hirara*
- wadaṅ** *n* peace (conflict-solving) talks 2:493 *Hirara*
- waki** *n* reason, meaning 2:495 *Hirara*
- waṅ** *n* a wooden cup for soup 2:497 *Hirara, Sawada, Sarahama*
- wapsigi** *n* moustache 2:497 *Bora*
- warazī** *n* straw sandals 2:497 *Hirara*
- watal** *v* to cross, to pass through 2:498 *Minna*
- wazattu** *adv* deliberately, on purpose 2:493 *Hirara*
- we:ka** *n* relatives 2:498 *Tarama*
- wè:šil** (vè:s'il) *v* to give, to offer 2:498 *Tarama*
- wi:** (ui:) *n* up, top 2:948 *Sarahama, Hirara*

Z

- z** *v* to enter 2:499 *Hirara*
z-gai *n* a ladle for putting rice in cups 2:500 *Sawada*
z-gasa *n* measles 2:500 *Hirara*
z-muci-am-dil *n* a basket with lunch carried to the work in fields 2:501 *Sawada*
z:, *v* to scold, to sneer
z:, *v* to say *syn:* [a:z](#), 2:499 *Tarama, Minna*
z: *n* rice, rice balls 2:499 *Hirara, Sawada, Tarama, Sarahama*
z:bzi *n* a wart *syn:* [zzunumi](#), 2:499 *Hirara*
z:ku *n* sob 2:500 *Hirara*
z:kuja: (*z:kuja:gama*) *n* a beggar *syn:* [munu-kuja:](#), 2:501 *Hirara, Sawada*
z:kuja:gama [z:kuja:](#)
z(:)sa *n* a mute person 2:501 *Hirara*
z-bira *n* a spatula for molding rice grains or sweet potatoes 2:499 *Sawada*
z-suka *n*mr fifty days, fiftieth day 2:502 *Hirara*
zza, *n* 1father (commoners language) 2an elder from the commoner class 2:502 *Hirara, Sawada, Sarahama*
zza, *n* placenta *syn:* [lla](#); *syn:* [ira](#), 2:503 *Hirara, Tarama, Kurima*
***zza**, *clf* a classifier for counting flat objects 2:502 *Hirara*
zza-ga: *propn* name of a well in Higashi Nakasone, *Hirara* 2:503 *Hirara*
zza-gama *n* dad, daddy; an elder from the commoner class 2:504 *Hirara, Sawada*
zza-ja: *n* old, neglected tombs 2:504 *Uechi*
zza: *n* a blade, a scythe 2:503 *Tarama*
zza:zi *v* to borrow 2:504 *Hirara*
zza:zik'o:dai *n* half-siblings 2:505 *Hirara*
zzaku *n* an oar (winter model) 2:504 *Hirara, Sawada*
zzara *n* a scythe 2:505 *Hirara*
zzi:z *v* 1to insert 2to receive 2:506 *Hirara, Shimajiri*
zzi-gara *n* artificial hair, a wig 2:505 *Hirara, Shimajiri*
zzi-vva *n* a child with supernatural (god-sent) abilities 2:505 *Sarahama*
zzu, *n* a fish 2:506 *common*
***zzu**, *clf* a unit of length *syn:* [*llu](#), 2:506 *Hirara*
zzunumi *n* a wart *syn:* [z:bzi](#), 2:506 *Hirara*
zzutul *n* fishing 2:506 *Tarama*
zzutur'a: *n* a fisherman 2:507 *Hirara*
zi:muku *n* marrying into the family of one's bride 2:501 *Hirara*

- ***z'o:** *adj* good *syn:* [*zau:](#); *syn:* [*zo:](#). 1:156 Tarama, Minna
- za:** *n* 1a seat, a chamber 2a space in the centre of a settlement or village where various ceremonies or community dances are conducted 1:146 Hirara, Sawada
- za:** *n* the place of settlement gatherings *syn:* [bumm'a:](#). 1:146 Hirara
- za:** *interj* an encouraging or urging calling, "hey", "now" 1:146 Nozaki
- za:n** *v* precativ mood marker *wh:* [-dɛa:n](#). 1:147 Hirara
- z̄a:na** *adv* the most, extremely *syn:* [za:nga](#). 1:147 Hirara
- za:nga** *adv* extremely, the most *syn:* [za:na](#). 1:147 Yonaha
- z̄a:nga-atu** *n* the very end 1:147 Yonaha
- za:ngapazimi** *n* the very beginning 1:147 Yonaha, Shimoji
- za:za:** *interj* an encouraging or urging calling 1:146 Hirara
- z̄a:z̄a:-ti** *nmn* an onomatopoeia representing a smooth, fast movement 1:146 Sawada
- z̄abu z̄abu** *mim* an onomatopoeia of unclear meaning, possibly representing splashing of water 1:146 Hirara
- zacibuku** *n* miscellaneous small trees *syn:* [zauki](#). 1:147 Kurima
- zaja** *n* a duster 1:146 Hirara
- z̄aka** *n* a skunk 1:146 Sarahama, Ikema
- zakuro:** *n* pomegranate, Punica granatum shrub 1:147 Hirara
- zampsigi** *n* a species of tree 1:147 Sawada
- zan** *n* a sea horse; a mermaid 1:147 Sawada, Sarahama
- zanks̄i** *v* to pierce, to go through (meaning uncertain) 1:147 Tarama
- zas̄iks̄i** *n* a chamber, a representative chamber 1:147 Hirara
- zau**, (z̄au) *n* a letter 1:148 Sawada
- zau**, *n* gate 1:148 Hirara poetry
- ***zau**, *adj* good *syn:* [*z'o:](#). 1:147 Hirara poetry
- z̄au** [z̄au](#)
- z̄au-gi-mmari** *n* a good-natured person, someone who has good in their nature 1:148 Sarahama
- zau-kukuru-munu** *n* a good-hearted man 1:149 Sawada
- z̄aubz̄itu** (z̄aub̄itu) *n* a good person 1:148 Sawada
- z̄aub̄itu** [z̄aubz̄itu](#)
- z̄augi:** *n* a ruler used as a punishment tool among the warrior class 1:148 Irabu, Sawada
- zauki** *n* miscellaneous small trees *syn:* [zacibuku](#). 1:149 Sawada
- z̄aunappu** *n* a tax unit for people between the age 20 and 40 1:149 Sawada
- z̄aunau-munu** *n* tax, goods delivered as tax 1:149 Sawada
- z̄aura-gita** *n* hollow wooden clogs 1:149 Sawada
- z̄auz̄i** *n* a ruler used as a punishment tool among the warrior class 1:148 Sawada
- z̄iban** *n* an undershirt 1:150 Hirara
- z̄impu:** *n* a favorable wind 1:150 Hirara
- z̄iŋ**, *n* a camp, an army camp 1:150 Hirara

ʒiŋ, *n* a meal table 1:150 Hirara, Sawada
ʒiŋ, *n* money 1:150 Hirara, Sawada
ʒiŋ-duz *n* a child's play in which two groups fight to capture the other's base 1:151 Hirara
ʒiŋgo:sĩ *n* soft rice cakes presented as offerings on New Year's Day 1:151 Nobaru
ʒiz *v* to put in, to insert 1:151 Hirara
ʒo:, *n* gate 1:156 Hirara
ʒo:, *n* elephant 1:156 Uechi
***ʒo:**, *adj* good syn: ***ʒ'o:** 1:156 Hirara
ʒo:baŋ *n* gate guard 1:156 Hirara
ʒo:fu *n* a kind of textile woven by warrior class women as a tax offering 1:156 common
ʒo:gu *n* a funnel 1:156 Hirara
ʒo:gzi *n* a ruler, a wooden measuring tool 1:156 Hirara
ʒo:vkuru *n* an envelope 1:156 Hirara
ʒu:, (su:) *n* food 1:157 Hirara
ʒu:, *n* tail 1:157 Hirara
ʒu:, *interj* an encouraging or urging calling, "hey", "come on" spec: **ʒu:juzu** 1:157 Hirara
***ʒu:** *n* ten 1:157 Hirara
ʒu:baku *n* tiered boxes used for serving food 1:158 Hirara, Sawada
ʒu:funagzi-duz *n* wagtail 1:158 Hirara
ʒu:gaci *n* 1tenth month of the lunar calendar 2October 1:157 Hirara, Sawada
ʒu:gaki *n* tail harness for horses 1:159 Hirara
ʒu:guja *n* 1fifteenth night of the month according to the lunar calendar, full moon 2fifteenth night of the eighth month of the lunar calendar 1:158 Hirara, Sawada, Sarahama
ʒu:gujacĩksĩ *n* eighth month of the lunar calendar 1:158 Hirara
ʒu:gunicĩ *n* fifteen days, fifteenth day 1:158 Hirara
ʒu:juzu *interj* "hey, hey!", an intensified form of ʒu: (cf.) gen: **ʒu:** 1:158 Hirara
ʒu:migagama *n* a ladle 1:160 Hirara
ʒu:munziija: *n* type of a house where the ceiling crossbars have been arranged in the shape of a cross 1:160 Sawada
ʒu:rukunicĩ *n* festival of the sixteenth day of the first month in the lunar calendar, also known as ju:z 1:161 Sawada, Irabu
ʒu:si *n* rice or millet porridge with vegetables and meat 1:161 Sawada
ʒuka *n* a fireplace sunken in the floor, Japanese
irori syn: **ʒiju**; syn: **ju:ru** 1:159 Kurima
ʒuku *n* informal language, informal saying 1:159 Hirara
ʒukugu *n* informal expression, informal saying 1:160 Hirara, Kurima
ʒuri *n* prostitute (an Okinawan loanword) 1:160 Hirara
ʒuributu *n* a (male) lover 1:161 Hirara
ʒi *n* hemorrhoids 1:151 Hirara
ʒi-mami *n* peanut, *Arachis hypogaea* 1:154 Hirara
ʒi:, *n* the earth 1:151 common

zì: *n* reasoning, logic 1:151 Sawada
zì:-jum *v* to exorcise an illness, to cure an illness by magic spells *pt:* [zì:-jum'a](#). 1:153 Sarahama
zì:-jum'a *n* a professional magician who cures illnesses by magic spells *wh:* [zì:-jum](#). 1:153 Sarahama
zì:pa *n* women's hairpin 1:154 Sawada
zì:sazì *n* one of administrative posts, two commoner officials responsible for tax collection of crops 1:155 Sawada, Irabu
zì:sìksì *v* to plough 1:155 Hirara
zì:ta: *n* earth and field, possession, somebody's territory 1:155 Hirara
zì(:) *n* a letter, a character 1:151 common
zìbal *v* to exert oneself, to make an effort 1:151 Sawada
zìbuŋ *n* time, period 1:152 Hirara
zìbzita *n* a sly person *syn:* [garasa-gami](#). 1:152 Hirara
zìbira *n* leek, *Allium tuberosum* 1:151 Hirara
zìbira-ju *n* a leek broth 1:152 Hirara
zìganimaru *propn* name of a precious sword 1:152 Hirara
zìgaŋ *n* a species of crab living in the field, used as a medicine 1:152 Hirara
zìju *n* a fireplace sunken in the floor, Japanese
irori *syn:* [jùrùì](#); *syn:* [zùka](#). 1:152 Hirara
zìku:ru *n* a spinning top 1:153 Hirara
zìma *int* where 1:153 Shimajiri
zìmaru *n* a subspecies of *Ficus retusa* 1:154 Hirara, Tarama
-zìmi *v* > *adj* suffix attached to verbs, meaning "comfortable to do V" 1:154 Hirara
zìmi:zìmi:du *adv* sound, fast (about sleep) 1:154 Hirara
zìmizì *n* an earthworm 1:154 Ikema
zìmuz *place* a place in Hirara 1:154 Hirara
zìnammidumva *n* the second daughter 1:154 Hirara
zìnaŋvva *n* the second child 1:154 Hirara
zìnaŋ *n* the second son 1:154 Hirara
zìnùzì *n* a stick used for pointing characters when learning to read 1:154 Sarahama
zìŋ *n* semen 1:154 Hirara
-zìŋ ??? > *n* suffix indicating a person, attached to attribute-expressing words 1:154 unspecified
zìpana *n* cogon grass roots, *Imperata arundinacea* 1:154 Sawada
zìtégagi: *n* camphor tree *syn:* [fusìnuksì](#). 1:155 Sawada
zìtu *n* feudal landowner 1:155 unspecified
zìzìri *n* a tea urn 1:152 Sawada

Summary (in Polish)

Niniejsza dwuczęściowa dysertacja poświęcona jest rekonstrukcji oraz analizie rękopiśmiennych notatek leksykograficznych z lat dwudziestych XX wieku autorstwa rosyjskiego orientalisty Nikołaja Aleksandrowicza Newskiego (1892-1937). Notatki te, przechowywane obecnie w Instytucie Rękopisów Wschodnich Rosyjskiej Akademii Nauk w Sankt Petersburgu i znane pod katalogowym tytułem Матерьялы для изучения говора островов Мияко – tłumaczenie przyjęte w niniejszej pracy to „Materiały do studiów nad mową wysp Miyako”, w skrócie „Materiały”, ang. *Materials for the study of the language of the Miyako islands/Materials* – są nieukończonym, pozostawionym na roboczym etapie szkicem wielojęzycznego słownika języka miyako, mniejszościowego i poważnie zagrożonego języka z rodziny japońskiej, rodzimego dla wysp Miyako w subarchipelagu Sakishima archipelagu Ryukyu w japońskiej prefekturze Okinawa. Rękopis słownika Newskiego jest najstarszą, a przez kilkadziesiąt lat pozostawał jedyną, leksykograficzną dokumentacją języka miyako. Ponadto Newski prowadził swoje badania w czasach kiedy miyako był wciąż pierwszym językiem dla całej populacji wysp Miyako, dzięki czemu pozostawał niezagrożony i jeszcze niezmienny pod wpływem dominującego standardowego japońskiego. Z uwagi na powyższe słownik Newskiego jest kluczowy dla dokumentacji i rewitalizacji języka miyako, a w szerszej perspektywie – dla badań nad całą rodziną japońską. Słownik ten pozostaje też jedyną z licznych nieopublikowanych za życia głównych prac Newskiego która nie doczekała się wcześniej naukowego opracowania i publikacji (por. Nevskiy 1960, Nevskiy 1972, Nevskiy 1978). Zadaniem niniejszej dysertacji jest zatem udostępnienie tego źródła szerszemu gronu czytelników oraz przybliżenie im jego treści.

Pomimo trwającego od kilkadziesiąt lat zauważalnego zainteresowania opisywanym źródłem w Japonii i w Rosji, projekt związany z niniejszą dysertacją jest pierwszym od czasu powstania „Materiałów” systematycznym i skutecznym wysiłkiem dążącym do akademickiej publikacji słownika Newskiego. Niniejsza dysertacja poprzedzona została przez publikacje typu *preprint*: Nevskiy 2013 (wcześniejsza wersja części *The reconstructed dictionary*, zob. poniżej) oraz Jarosz 2014 (Dodatek 5 niniejszej pracy).

Notatki Newskiego wydane zostały w formie niskonakładowego, niedostępnego w sprzedaży faksymile w 2005 na Miyako przez Komitet Edukacyjny Miasta Hirara (obecnie Miasto Miyakojima). Na podstawie tego faksymile powstał transkrypt „Materiałów”, który stanowi jedną z części niniejszej dysertacji, zatytułowaną „Zrekonstruowany słownik” (*The reconstructed dictionary*). Liczący nieco ponad 700 stron transkrypt jest zasadniczo wierny faksymile, z uwzględnieniem nieznacznych interwencji redakcyjnych ze strony autorki, na przykład łączenia haseł rozproszonych na

różnych stronach albo różnych częściach tej samej strony czy też usuwania podwójnych haseł. Transkrypt dołączony jest do wersji drukowanej niniejszej dysertacji na płycie CD, natomiast w wersji elektronicznej scalony jest w jednym pliku z częścią zatytułowaną „Badania nad rękopisem” (*Studies on the manuscript*).

„Badania nad rękopisem” składają się z trzech rozdziałów, czterech indeksów oraz pięciu dodatków.

Rozdział pierwszy dotyczy tła powstania „Materiałów” oraz ich leksykograficznej zawartości. Część 1.1. rozpoczyna się biografią Nikołaja Newskiego; przedstawione są w niej jego zainteresowania badawcze, japonistyczne i pozajaponistyczne, jego naukowe inspiracje, przyjaźnie oraz autorytety, a także opis czternastoletniego (1915-1929) pobytu w Japonii wraz z wynikającymi z niego osiągnięciami badawczymi (1.1.1.). Następnie zgłębione są powody dla których Newski zainteresował się badaniem języka i kultury Miyako czy w ogóle wysp Ryukyu. W poszukiwaniu bodźców, które skłoniły Newskiego do zajęcia się akurat wyspami Miyako, wówczas językowo zupełnie niezbadanymi, a ponadto trudno osiągalnymi logistycznie (podróż w jedną stronę statkiem z Osaki, gdzie mieszkał Newski, na Miyako trwała około trzech tygodni), przedstawione są publikacje i znajomości z Japończykami, Riukiuańczykami i Rosjanami, które zdaniem autorki wywarły decydujący wpływ na Newskiego w tym zakresie: Jewgienij Poliwanow, Fuyū Iha, Kunio Yanagita, Tōsō Miyara, Kanjun Higashionna. Przedstawiony zostaje także dorobek publikacyjny Newskiego dotyczący wysp Miyako, z podziałem tematycznym na publikacje etnograficzne, literacko-folklorystyczne (obejmujące przede wszystkim badania nad tradycyjnymi miyakoskimi pieśniami) oraz językoznawcze; w tym miejscu zwraca uwagę fakt, jak wiele publikacji ukazało się dopiero po śmierci Newskiego. W obraz ten wpisują się także „Materiały”, które nie zdążyły zostać przygotowane do druku przed tragiczną śmiercią Newskiego w czystkach stalinowskich w 1937 (1.1.2.). Prześledzone zostają też dokładne okoliczności powstania „Materiałów”: na podstawie dostępnych danych zrekonstruowana zostaje marszruta trzech wypraw Newskiego na Miyako (w 1922, 1926 i 1928), ustalony zostaje przedział czasowy w jakim Newski tworzył „Materiały” (aktywnie od przełomu 1921/1922 do na pewno co najmniej 1927, ale według wszelkiego prawdopodobieństwa do 1928, przy czym wszystko wskazuje na to, że zajmował się słownikiem także w latach trzydziestych po powrocie do ZSRR), przedstawione zostają też wcześniejsze wersje „Materiałów” oraz inne plany leksykograficzne Newskiego związane z językiem miyako, np. słownik miyako-angielski, zgodnie z roboczymi brulionami Newskiego przechowywanymi w bibliotece Uniwersytetu Tenri (1.1.3., Dodatek 1).

Część 1.2. prezentuje zawartość i strukturę „Materiałów”. Podana zostaje liczba haseł w słowniku, ustalona aktualnie na 5829, omówiona zostaje struktura haseł charakterystyczna dla tego źródła, przedstawione zostają również

podstawy dla poglądu iż „Materiały” są nie tylko pracą nieukończoną, ale także że Newski pozostawił ją w fazie brudnopisu dla własnego użytku (1.2.1.). Wymienione zostają liczne języki jakie pojawiają się w „Materiałach” (oprócz miyako są to wszystkie języki riukiuańskie w wielu odmianach miejscowych, japoński wraz z historycznymi odmianami oraz dialektami, chiński, ainuski, sanskryt), a także metajęzyki, z których podstawowymi są japoński i rosyjski, ale zdarza się do nich zaliczać także angielski oraz sam miyako. Przedyskutowane zostają również konwencje zapisu stosowane przez Newskiego, włącznie z przestarzałymi (reguły IPA z 1912, zob. Passy i Jones 1912) oraz idiosynkratycznymi (wzorowanymi głównie na Polivanovie 1914) sposobami notacji fonetycznej (1.2.2.). Wymienione zostają z nazwy wszystkie regiony oraz regiolektys Riukiu i Japonii jakie pojawiają się w „Materiałach”, przy czym przy regiolektach należących do języka miyako podana zostaje liczba haseł w słowniku należąca do każdego z tych regiolektów (1.2.3.). Podane zostają też kategorie leksykalne pojawiające się w „Materiałach” wraz z liczbą haseł przypadającą na każdą kategorię (podział kategorii zgodny z przyjętym w podsekcji 2.3.2.), po czym następuje obszerna prezentacja wyróżnionych na potrzeby tej dysertacji osiemnastu klas semantycznych, takich jak architektura, rośliny, zwierzęta, zwyczaje, obrzędy religijne i in., wraz z przetłumaczonymi na język angielski przykładowymi hasłami ilustrującymi każdą z klas (1.2.4.). Następnie zaprezentowane zostają rodzaje zdań i wyrażen przykładowych ilustrujących użycie wyrażen hasłowych w słowniku: konwencjonalne formuły, wyjątki z naturalnych dialogów/wypowiedzi, skostniałe formy wypowiedzi (przysłowia i zagadki), opowieści i bajki, pieśni rytualne, pieśni epickie oraz piosenki liryczne/przyśpiewki. W przypadku czterech ostatnich rodzajów podane zostają przykłady wszystkich utworów które zostały zidentyfikowane w „Materiałach” jako fragmenty utworów które, lub warianty których, ukazały się także (czasem po miyako, czasem tylko po rosyjsku lub tylko po japońsku) we wcześniejszych publikacjach, takich jak Nevskiy i Oka 1971, Nevskiy 1978 lub Nevskiy 1998 (1.2.5.).

Część 1.3. dotyczy źródeł i informatorów na które/których Newski powoływał się w „Materiałach”. Źródła (1.3.1.), których trzydzieści trzy opisano w niniejszej dysertacji, najogólniej można podzielić na: współczesne Newskiemu, z największym naciskiem na *Miyakojima-no uta* Risaburō Tajimy (Moromi et al. 2008, 1.3.1.1.2.) oraz *Saihō Nantō Goikō* Miyary (Miyara 1980, 1.3.1.1.2.); leksykograficzne sprzed czasu aneksji dawnego Królestwa Ryukyu do Japonii (1879), ze szczególnym uwzględnieniem *Butsurui Shōko* (1986, 1.3.1.2.1.), słownika dialektów japońskich z okresu Edo (Koshigaya 1986, 1.3.1.2.1.), oraz *Konkō Kenshū*, słownika klasycznego języka okinawskiego (Hokama 1970, 1.3.2.2.); nieleksykograficzne źródła sprzed aneksji, zwłaszcza *Omorosōshi*, XVI-XVII-wieczną antologię 1553 tradycyjnych riukiuańskich (głównie okinawskich) pieśni (Torigoe 1968-1968c, 1.3.1.3.1.). Opisano także dziewięciu (1.3.2.) znanych z imienia i nazwiska informatorów którzy

przyczynili się do powstania słownika. Zwraca uwagę fakt, że większość informatorów Newskiego to ludzie zainteresowani własną lokalną kulturą i językiem i świadomi ich wartości, którzy sami zajmowali się lub mieli zająć w przyszłości badaniami nad Miyako, czy to amatorsko (jak Katsuko Maedomari, 1.3.2.7.), czy zawodowo (jak Kanto Kuninaka, 1.3.2.2., lub Kōnin Kiyomura, 1.3.2.6.).

Rozdział drugi zawiera opis języka miyako z lat dwudziestych oparty na materiale zrekonstruowanym ze słownika Newskiego. Część 2.1. prezentuje informacje dotyczące genetycznej przynależności, historii, zróżnicowania regionalnego i sytuacji socjolingwistycznej miyako. Opis konwencji nazewniczych języka miyako, ze szczególnym uwzględnieniem nazw tego etnolektu w języku japońskim, wprowadza do dyskusji na temat pojęć *hōgen* i *-go*, powszechnie tłumaczonych na języki europejskie odpowiednio jako ‘dialekt’ i ‘język’; rozważania nad rzeczywistymi implikacjami terminów takich jak *Miyako hōgen* i *miyakogo* zarysowują zawiłą sytuację socjopolityczną w jakiej znajdują się całe wyspy Riukiu od czasu japońskiej aneksji (2.1.1.). Omówione zostają kwestie demograficzne dotyczące języka miyako (2.1.2.): na podstawie syntezy dostępnych danych populacja miyakojęzyczna zostaje oszacowana na około 12000 (wariant pesymistyczny) do około 21000 (wariant optymistyczny), przy poziomie zagrożenia ustalonym na „poważnie zagrożony” (*severely endangered*) wg skali UNESCO (Moseley 2010). Przeanalizowane zostają szczegóły dwu- lub jednojęzyczności wśród Miyakończyków w różnych pokoleniach, a historia i główne przyczyny zagrożenia językowego – wyparcia języka miyako przez dominujący japoński – są odtworzone na podstawie jednego z artykułów Newskiego (w Newski 1996) oraz analogicznych danych dla sąsiednich wysp Yaeyama z Kajiku 2002 i Lawrence 2012. Następnie przedstawiona zostaje japońska rodzina języków, do której należy też miyako. Termin „rodzina japońska”, będący w użyciu zaledwie od kilkunastu lat (jego ukucie przypisuje się artykułowi Serafim 2003), obejmuje według podziału przyjętego w niniejszej pracy (zgodnie z Moseley 2010) język japoński, języki riukiuiańskie oraz język hachijō i stanowi alternatywę dla powszechnej dotychczas koncepcji japońskiego jako izolatu językowego o dużym zróżnicowaniu dialektalnym. Zaprezentowane zostają najbardziej przekonujące hipotezy dotyczące czasu rozpadu języka prajapońskiego oraz dotarcia miyakojęzycznej populacji na wyspy Miyako (2.1.3.). Wewnętrzne zróżnicowanie regionalne języka miyako zostaje ukazane na podstawie Pellard 2009, klasyfikacja zostaje jednak autorsko przeformułowana z uwzględnieniem regiolektów najlepiej udokumentowanych w „Materiałach” oraz w oparciu o ich cechy różnicujące najlepiej widoczne w źródle (2.1.4.). Część 2.1. zakończona zostaje zwięzłą syntezą cech typologicznych języka miyako, zarówno specyficznych tylko dla tego języka, jak i dzielonych z innymi językami z podgrupy sakishima, z grupy riukiuiańskiej, wreszcie z całą rodziną japońską.

Część 2.2. zawiera dokonany na podstawie „Materiałów” opis systemów fonologicznych czterech najlepiej udokumentowanych regiolektów: Hirara (2.2.2.), Sawada-Irabu (2.2.3.), Sarahama-Ikema (2.2.4.) oraz Tarama (2.2.5.). Założenia teoretyczne, metodologia i zastrzeżenia/ograniczenia dotyczące takiego opisu scharakteryzowane zostały w podsekcji 2.1.1.; kluczową metodą było szukanie minimalnej pary dla każdego znalezionej fonemu, stąd część 2.2. w głównej mierze składa się z list minimalnych par dla wszystkich fonemów wszystkich regiolektów, oraz z tabel prezentujących zidentyfikowane fonemy. Na podstawie najczęściej powtarzających się w poszczególnych regiolektach fonemów przedstawiony zostaje też teoretyczny system „generyczny” fonemów języka miyako (2.2.7.). Autorskim wkładem do opisu fonologii języka miyako są odkryte podczas pracy nad „Materiałami” synchroniczne i diachroniczne reguły fonologiczne i morfofonologiczne obowiązujące w miyako (2.2.6.): reguła zaniku/wzmocnienia spółgłoski uderzeniowej (2.2.6.1.), reguła zaniku aproksymantu (2.2.6.2.), reguła palatalizacji (2.2.6.3.) oraz ograniczenia sekwencji samogłoskowych (2.2.6.4.). Wreszcie przedstawione zostają na podstawie kognatów regularne odpowiedniki między fonemami miyako a japońskim (także starojapońskim i wczesnym średniojapońskim) jako przyczynek do studiów nad historią języków japońskich i rekonstrukcji form prajęzykowych (2.2.8.).

Na część 2.3. składa się opis morfologiczny i składniowy miyako oparty zasadniczo na gramatyce odmiany Hirara z domieszką innych regiolektów. Opis jest rezultatem przede wszystkim analizy samodzielnie przetłumaczonych i glosowanych zdań oraz wyrażen przykładowych z „Materiałów”. Podsekcja 2.3.1. przedstawia podstawową terminologię i założenia teoretyczne przyjęte w opisie. Klasyfikacja kategorii leksykalnych, z wyjątkiem zaimków oparta wyłącznie na kryteriach morfologicznych i składniowych, zaprezentowana jest w 2.3.2. Podsekcja 2.3.3. zawiera szczegółowe charakterystyki każdej z wyróżnionych w 2.3.2. kategorii. Podsekcja 2.3.3.1. poświęcona jest czasownikowi: podziałowi na grupy fleksyjne ze względu na formy przyjmowane w paradygmacie odmiany, formom bazowym (finitywna, *irrealis* oraz medialna), kategoriom gramatycznym i operacjom morfosyntaktycznym (2.3.3.1.1.): polarności (2.3.3.1.1.1.), czasowi (2.3.3.1.1.2.), aspektowi (2.3.3.1.1.3.), trybowi (2.3.3.1.1.4., z uwzględnieniem podziału na tryby epistemologiczne i deontologiczne), operacjom zmieniającym walencję czasownika (2.3.3.1.1.5.), honoryfikatywności (2.3.3.1.1.6.), podklasom o uszczuplonym paradygmacie (2.3.3.1.2.), czyli werbalizowanym przymiotnikom (2.3.3.1.2.1.) oraz spójce (właściwie dwóm spójkom, tematycznej i fokalicznej, 2.3.3.1.2.2.), a także technikom nominalizacji czasownika (2.3.3.1.3.). Podsekcja 2.3.3.2. dotyczy nominalnych kategorii, zaś wprowadzenie do niej stanowi autorska „teoria rubryk” (ang. *slot theory*), która służyć ma wyjaśnieniu mechanizmów dystrybucji wykładników kategoriaalnych przyłączanych do rdzenia nominalnego w językach japońskich. Kolejne podsekcje traktują o:

rzeczowniku (2.3.3.2.1.), z wyjaśnieniem paradygmatu odmiany przez przypadki, zjawisku tzw. hierarchii ożywioności (ang. *animacy hierarchy*), fuzyjnych wzorcach odmiany (w odróżnieniu od typowej dla języków japońskich odmiany aglutynacyjnej) w sytuacji gdy dany rzeczownik odmieniony ma być przez przypadek którego wykładnik zaczyna się od /j/, a także dokładnym opisem wszystkich przypadków (2.3.3.2.1.1.), ich wykładników oraz przypisywanych im ról semantycznych (z wyróżnieniem „przypadków IR”, *IR-cases*, czyli przypadków wyznaczających nie tylko składniową rolę danego rzeczownika w zdaniu, ale też jego funkcję w strukturze informacyjnej zdania: temat, fokus oraz „włącznik”, ang. *inclusive*, 2.3.3.2.1.2.), oraz technikach słotwórczych nadających rzeczownikowi znaczenia liczby mnogiej i zdrobniałych. Wyodrębniona z rzeczowników kategoria zaimków (2.3.3.2.2.) podzielona jest dalej na zaimki osobowe oraz wskazujące. Podsekcja o liczebnikach opisuje ich uszczuplony w stosunku do rzeczowników paradygmat, a także specyfikę ich budowy: rdzeń plus klasyfikator zgodny z semantyczną klasą określanego przez dany liczebnik rzeczownika. Podsekcja ta zawiera także tabelę z porównaniem systemu liczebników miyakoskich z rdzennymi liczebnikami japońskimi i wczesnymi średniojapońskimi, tabelę liczebników pochodzenia sinojapońskiego, tabelę klasyfikatorów oraz nieregularnie tworzonych liczebników do liczenia ludzi. Pytajniki (ang. *interrogatives*, 2.3.3.2.4.), kategoria która tradycyjnie opisana byłaby jako zaimki, tu potraktowana została jako morfologicznie odrębna grupa z uwagi na to że są to jedyne wyrazy, jakie mogą przyjąć wykładnik przypadku fokusu pytań otwartych (ang. *wh-focus*). Podsekcja zawiera tabelę podstawowych pytańników w miyako, obejmujących koncepty takie jak ‘kto’, ‘co’, ‘gdzie’ itp. Wreszcie podsekcja 2.3.3.2.5. traktuje o nominalach które nie przynależą do żadnej z powyższych grup. Ich paradygmat odmiany przez przypadki jest niepełny, ponadto potrafią określać czasownik bezpośrednio, bez udziału wykładników przypadków. Semantycznie najczęściej odpowiadają one przysłówkom w językach europejskich, oddając znaczenia temporalne, frekwentatywne czy wartościujące.

Przymiotniki (2.3.3.3.) są zapewne kategorią najbardziej odmienną od tej (lub tych) którą zwykło się określać tym mianem w opisach standardowego japońskiego. Według niniejszej dysertacji przymiotnik w miyako to nieodmienny rdzeń (2.3.3.3.1.) służący wyłącznie do określania rzeczownika we frazie rzeczownikowej. Istnieje jednak szereg technik derywacyjnych mających na celu urozmaicenie składniowych funkcji przymiotnika: omówiona w części poświęconej czasownikom (2.3.3.1.2.1.) werbalizacja, nominalizacja (2.3.3.3.2.), predykatyvizacja nominalna (2.3.3.3.3.), adverbializacja (2.3.3.3.4.) czy reduplikacja (2.3.3.3.5.). Do podsekcji dołączona jest tabela wszystkich reduplikowanych form przymiotnikowych znalezionych w „Materiałach” wraz z objaśnieniem morfofonologicznych reguł tworzenia takich

form. Omówiony jest również modalny formant *-ki/-gi*, nazywany tu symilatywem ('wyglądać jak/wyglądać na coś', 2.3.3.3.6.).

Pozostałe nieodmienne kategorie to służące do określania czasowników przysłówki (2.3.3.4.) oraz mimetyki (2.3.3.5.), a także wyłączone ze struktury składniowej zdania wykrzykniki (2.3.3.6.).

Część 2.4. poświęcona jest zagadnieniom składni: budowie zdania pojedynczego, strukturze i technikom łączenia fraz (2.3.4.1.), typom zdań oraz ich rozpoznawczym znacznikom (2.3.4.2.), przyrostkom i klitykom pełniącym funkcje na poziomie frazy lub zdania, takim jak przyrostki przysłówkowe, przyrostki współrzędności, przyrostki i klityki podrzędności, przyrostki i klityki finalne (2.3.4.3.), oraz zdaniom złożonym, ze szczególnym uwzględnieniem zdań warunkowych i przyczynowych oraz licznym przyrostkom podrzędności które sygnalizują warunkowość i/lub przyczynowość (2.3.4.4.).

Rozdział 3 przeznaczony jest na ustalenie rangi „Materiałów” wśród riukiuanistycznego dorobku naukowego oraz wartości tkwiącej w ich odtwarzaniu oraz opracowywaniu i potencjalnej publikacji. Część 3.1. przedstawia historię badań nad językiem miyako oraz prób jego dokumentacji. Z zaprezentowanego rysu wynika, że – nie licząc krótkiej i powierzchownej przygody z Riukiu niemieckiego malaisty Albrechta Wirtha na przełomie XIX i XX w. – Newski był pierwszym badaczem języka miyako w historii. Był też pierwszym takim badaczem, który przeprowadził badania terenowe na wyspach Miyako, oraz pierwszym który badał ten język przyswoiwszy go sobie samemu przynajmniej do pewnego stopnia. Pod względem rozwoju leksykografii miyako Newski wyprzedził sobie współczesnych o kilka epok: pierwszy słownik jakiegokolwiek odmiany miyako (tu z wyspy Ōgami) ukazał się w 1977 (Hokama et al.), zaś pierwszy którego objętość przekroczyła „Materiały” – słownik Irabu Tomihamy – dopiero w 2013. Różnorodny materiał językowy zawarty w słowniku Newskiego pozwoliłby na polepszenie stanu dokumentacji języka miyako w każdym z trzech filarów dokumentacji (Woodbury 2003): nie tylko leksykografii, ale także opisu i tekstów. Ponadto, ze względu na swój interdyscyplinarny, etnolingwistyczny charakter, „Materiały” zainteresować mogą nie tylko językoznawców, ale też przedstawiciele wielu innych nauk humanistycznych.

W ramach pogłębionego studium wybranej klasy semantycznej leksykonu udokumentowanego w „Materiałach”, część 3.2. zawiera tabelę z całością znalezionej w „Materiałach” słownictwa dotyczącego pokrewieństwa i powinowactwa. W tabeli przedstawiony jest ponownie przede wszystkim, choć nie wyłącznie, regiolekt Hirara; poszczególne rubryki podają, poza znaczeniem, szczegółowe informacje na temat każdego z przeszło stu wyrazów, takie jak: stopień pokrewieństwa, wiek (mówiącego i referenta), płeć (mówiącego i referenta), regiolekt oraz warianty/odpowiedniki znaczeniowe wyrazu w innych regionach. Analiza zawartości tabeli, w połączeniu z danymi porównawczymi z dostępnych źródeł o tym konkretnym aspekcie języka miyako, rzuca światło na

strukturę tradycyjnej miyakoskiej rodziny oraz na to które relacje uważane były za istotne na tyle by wymagały formalnego wyeksponowania za pomocą środków językowych.

Część 3.3. dotyczy z kolei form językowych umożliwiających dokonywanie obserwacji i odkryć na temat światopoglądu, wartości i postrzegania rzeczywistości dawnych użytkowników języka miyako. Omówione zostały wszystkie występujące w „Materiałach” przysłowia (3.3.1.), łącznie 31, i zagadki (3.3.2.), łącznie 40, a także przykłady derywacji semantycznych – metafory i metonimii (3.3.3.) – występujących powszechnie w określonych grupach leksykonu, takich jak astronomia i meteorologia, rośliny, owady czy ptaki.

Wreszcie w części 3.4. przybliżone zostają poglądy przedstawicieli środowiska mieszkańców Miyako i/lub środowiska akademickiego na temat słownika Newskiego i jego potencjalnej publikacji. Z poglądów tych wynika jasno, że „Materiały” – wiedza o istnieniu których, pomimo niedostępności samego źródła, była rozpowszechniona od publikacji Nevskiy i Oka 1971 oraz Katō 1976 – wzbudzają w pasjonatach języka i kultury wysp Miyako wiele entuzjazmu. Zainteresowani łączą z „Materiałami” wiele oczekiwań związanych z rewitalizacją języka oraz z pogłębieniem obecnego stanu wiedzy na jego temat, słusznie dostrzegając w nich bezcenny i jedyny w swoim rodzaju dokument uwieczniający miyakozańskie dziedzictwo. Zgodnie doceniany jest wiek źródła, to że zostało ono spisane alfabetem fonetycznym (a nie, jak bywa to często w przypadku prac dotyczących języków riukiuańskich, nieprecyzyjnymi fonetycznie sylabariuszami *kana*), kompetencje badawcze i dyscyplina metodologiczna za jakie do dzisiaj ceniony jest jego autor, oraz szczegółowe i różnorodne hasła natury etnograficznej i historycznej. Podkreślana jest niezmiennie potrzeba tego, by „Materiały” zostały opublikowane w postaci opracowanej i czytelnej, najlepiej nie tylko dla specjalistów.

W części zakończeniowej autorka wymienia kilka zadań które muszą zostać wykonane aby uskuteczniła została kompletna i rzetelna publikacja „Materiałów” jako „Słownika języka miyako Nikołaja Newskiego”. Do zadań tych należą: weryfikacja transkryptu z oryginalnym rękopisem z Sankt Petersburga (w odróżnieniu od obecnej wersji transkryptu, która oparta jest na japońskim faksymile z 2005), uzupełnienie „Materiałów” o notatki leksykograficzne pozostawione przez Newskiego w Japonii, a dziś przechowywane w bibliotece Tenri, i wreszcie przygotowanie wielojęzycznego (najlepiej miyako-japońsko-angielsko-rosyjskiego) słownika z uporządkowanymi hasłami o ujednoliconym formacie, z wyjaśnionymi miejscami które dziś są nieczytelne albo zostały pozostawione przez Newskiego bez tłumaczenia.

Końcowy fragment dysertacji stanowią indeksy: geograficzny, nazwisk, rzeczowy, oraz indeks zdań przykładowych, w pracy wykorzystanych

najczęściej w postaci autorsko transliterowanej morfofonologicznie na współczesny alfabet IPA, tu zaś podanych w ich oryginalnym zapisie jak w „Materiałach”.

Dysertację zamyka pięć dodatków. Dodatek 1 to spis niepublikowanych rękopiśmiennych materiałów Newskiego, przeważnie notatek leksykograficznych dotyczących języka miyako i okinawskiego, w które autorka miała wgląd dzięki uprzejmości przechowującej je biblioteki Uniwersytetu Tenri. Dodatek 2 to usystematyzowana lista „etykiet leksykalnych”, czyli skrótowych, wielojęzycznych określeń używanych przez Newskiego w „Materiałach” dla wyrażenia metajęzykowych danych dotyczących poszczególnych wyrazów lub wyrażeń; na dane te składały się najczęściej region oraz rejestr. Dodatek 3 to lista przestarzałych lub idiosynkratycznych symboli fonetycznych z „Materiałów” wraz z ich odpowiednikami we współcześnie obowiązującym alfabecie IPA (The International Phonetic Association 1999). Dodatek 4 to mapa wysp Miyako z zaznaczonymi kluczowymi dla podróży i badań Newskiego miejscami. Dodatek 5, którego treść pokrywa się z preprintem Jarosz 2014, to wykonana za pomocą narzędzia Flex lista haseł z „Materiałów” przetłumaczonych na angielski, z dołączonymi do każdego hasła danymi takimi jak region czy kategoria leksykalna. Każde z haseł oznaczone jest także oryginalnym numerem tomu i strony z faksymile Nevskiy 2005, dzięki czemu Dodatek 5/Jarosz 2014 służy także jako indeks haseł faksymile.

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**Nikolay Nevskiy's Miyakoan dictionary:
reconstruction from the manuscript
and its ethnolinguistic analysis**

The reconstructed dictionary

Aleksandra Jarosz

A thesis submitted for the degree
of Doctor of Philosophy
of the Adam Mickiewicz University
written under the supervision
of Professor Dr. Alfred F. Majewicz

Poznan 2015

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Remarks on the contents, structure, and use of the transcript

This author's intention was to make this transcript a possibly faithful rendition of MHN. This included retention of the original entry word order (cf. 1.2.1. in *Studies on the manuscript*) instead of introducing any kind of a more commonly used alphabetic arrangement of the lemmas. A few exceptions have been made, however, in order to increase the legibility and functionality of the final product.

1. The transcript does not maintain a page-to-page correspondence with the facsimile and the original pagination has not been kept. It does reflect the general layout of the facsimile, where as a rule the constant flow of entries and the accompanying text is interrupted by a page break only when the entry-initial letter changes.

2. Duplicate entries have been removed or merged with the basic entry. Unless the basic and the duplicate entry were observed on the same page in MHN, such cases have been reported in the form of a footnote.

3. As noted above, original arrangement of the entry words has generally been kept. Nevertheless, exceptions have been made in case of heavily displaced entries (such as two entries in the <b-> chapter starting with <a-> in vol. 1, page 117). Furthermore, in case whole pages in the facsimile were duplicated they were simply ignored, also with a footnote notification.

In vol. 2, pp. 368-482, the pages appear to have been copied backwards, distorting the roughly alphabetical arrangement originally introduced by Nevskiy. As a consequence, the assumed correct order has been restored in the transcript.

4. This author took the liberty to rearrange the notes scattered over the pages of the facsimile in order to form compact and legible entries. In the facsimile, instances of examples or cognates of an entry word A appearing as if they belonged to the entry B are not rare; resolving such ambiguities has been one of the goals of the present transcript.

5. Most entries in the facsimile have a fixed structure the elements of which have been indicated in specific ways, such as round brackets for lexical labels (cf. 1.2.1., Appendix 2) or square brackets for the reference/related vocabulary sections (1.2.1.). For this edition it has been decided that these indications should be applied consistently for all the entries, even if they are not marked in the relevant sections of specific entries.

6. All abbreviations which would orthographically be expected to end with a dot have been equipped with one, even if in the original manuscript it is not visible (in such cases it is assumed that the dot is not there due to the poor legibility of the facsimile).

7. One of the more frequent symbols to appear in the facsimile is the mysterious <·> sign following vowels. Although it could be interpreted as an

indication of the vowel being half-long, having compared words containing that character with their other occurrences where possible, this editor assumed that the character <·> actually stands for a long-vowel-marking <:·>, with the lower dot gone due to the printout quality issues. Nevertheless, one must admit that this assumption could be incorrect, and it will be only after verifying the transcript with the original Sankt Petersburg manuscript that the controversy can be resolved.

8. All footnotes have been added by this author.

9. This edition does not reflect any of the meta-notation marking used by Nevskiy presumably as some kind of a mnemonic device, such as underlines or ticks. In places where underlines are thought to influence the interpretation of a given text chunk, however, they have been arbitrarily kept. In general, markings that occurred as having no importance to the contents of the fieldnotes have been omitted.

10. Original orthographic notation by Nevskiy for both Japanese and Russian has been retained (cf. 1.2.2.).

11. Pictures which accompany a number of entries (usually those which refer to some kind of a household tool) have been scanned from the facsimile and are considered to have been drawn by Nevskiy himself.

Color marking of illegible and uncertain places

A font-colour distinction has been applied for the parts where some elements of the decipherment have been found doubtful:

- red **x** character has been used for parts not decipherable with the present state of this author's knowledge;
- **orange**-coloured text has been used for parts where the suggested decipherment is not certain;
- **grey text** or question marks (?) have been used for parts where the facsimile is considered illegible;
- **green** Japanese characters have been used in cases where for technical reasons the font does not reflect the original character written by Nevskiy;
- **blue** characters have been used where this author is certain that the specific character or notation in MHN is incorrect (the blue character inserted instead is considered to be the correct one).

a

- a:** (Com) 嗚呼, 嗟, 噫 Aa! – восклицания при удивлении
[(Rk) a: (Jap) a: (Ya) a:]
A kumatta 困つたな
A: anci:du jaramazb'a:ja: (Ps) アーソウデ御座いませうか
- a:** (Ps) 泡 Пена, пузыри на воде. Данное слово редко употребляется самостоятельно
[(Rk) a: (Jap) awa]
Ср. a:buku
- a:** (Com) 粟 Просо, пшено
[(Poet) awa (Jap) awa (Rk) a: (Ya) a: (ヤマト) o (コニ) (トク) (エ
ラ) (ヨロ) o:]
a: kara: mudza uin (Sa) 粟カラハ麥へ生へヌ „Из проса ячменя не
вырастет” (пословица)
- a** 我 Я
Данное местоимение в Psara употребляется много в поэзии, но в окрестностях Psara а также на острове Tarata и в обычной речи одинаково с ba:/baŋ
[(Classic Jap) a (Konkōkenšū) aŋ и a:ga (ヨナ) anu:]
- abarabuni** (Ps)
[(Яп) abarabone]
См. so:kibun
- abiz** (Ps) (Sīmazī) 呼ブ。呶鳴る。呼寄セル 聲ヲ立テル Звать,
подзывать, кричать, возвышать ГОЛОС
mma:imma uja:iuja abiriba du 母ヨ母、父ヨ父 (ト) 呼ンダラ
(Sīmazī) „Когда позвала я: „Мама, а мама! Папа, а папа!”

[(Rk) abijun/abi:ŋ (イシ) dug'e:ruŋ (イエ) ab'ijun 叱る]

a:bʔi

(Ps) 蛸 Название морской раковины и моллюска

[(Jap) awabi (Rk) o:bi (Ainu) aipe/aibi (Haliotis tuberculata)]

a:biʔzi

(Nuz) 大 = (Ps) upu

abu

(Ps) 地震等ノ為メ、地ノ深ク窪ミタル所。坑。窞。凹所。

Глубокий овраг, образовавшийся благодаря обвалу земли (напр. от землетрясения)

[(Rk) abu (Ya) abu]

abujama

(Ps) 阿武山。平良町西仲宗根の小字

abuka

地名 Абука (название места)

a:buku

(Ps) 泡 Пена, пузыри на воде

[(Jap) abukushi (Rk) a:bukushi (Jap) awa „пена” + fukushi (Ya) a:fukushi
喘ぐ。泡吹くの義 „дуть”; ср. (Jap) fukusho „мешок”]

aburazi

(Ps) овод, шершень

[(Яп) abu]

ada

(Ps) 徒。無効。Напрасный, безрезультатный, пустой

[(Jap) ada (Rk) ada (Ya) ada]

nanŋza ada-nna naraŋ 難儀ハ無効ニハナラナイ

[(物数称呼) ^{そと}外 の事を西国にて。あ大。と云…

x ^{アダシ}外 と有]

adaŋ narin'a:ŋ

- ada** (Sarah) Суффикс к существительным, выражающий вопрос, куда делся данный предмет.
Напр. mma:da < mma-ada 母ハ何處へ行ツタ „Где мать?“ „куда мать ушла?“
sīzibako:da < sīzibaku-ada 硯箱ハ何處へ行ツタカ „Куда делась тушечница?“
- adalma** (Ta) 地名 Адальма (назв. местности)
- adam** (Ps) 阿旦樹ノ實 Плод дерева *Pandanus liukiensis*
[(Sa) (Kaz) (Ta) adaŋ (Rk) adani/adaŋ (Ya) azani/azanibura:/adaŋ (Nago) adana-gī (Ōshima; 住用) (Ōshima, 三方村字小港) adana-śi (Ōshima, 笠利村字手花部) adan'e (Kikai) (Toku) (Yoron) (Kunśan-g. 嘉手納村) (Śu) (Na) (Ya. Kurośima) (Ya. Aragusiku 島、上地) (Pateruma) adan'i (Yonaguni) adanu (Ōshima, Nase) (Ōshima, Yamato) adaŋ (Ōshima, 東方村古仁屋) adaŋgi (Ya. Ishigaki) asani-bura (Ya. 小浜島) andan'i (Itomaŋ) azan'i возд. корни (Ōshima, 東方村字節子) adanaśi (Ya. Iśigaki) azanasī (Pateruma) andanasī (Yonaguni) adami чертополох (Ya. Aragusiku-śima, 上地) аза (Ōshima Koniya?) azam (Toku) азаман'иг'и (Yoron) азамі (Okierabu) azan'i-zi (Nago) gi:pu:za (Jap.) азамі (Iśigaki) аза шип, колючка (Itoman) to:adam-buna 龍舌蘭]
- adamba** (Ps) 阿旦樹ノ葉
[(Rk) adamba (Ya) adamba: /asanipa:]
- a:duran'a** (Nuz) sonnani made, sorehodo madeni (monowo morau tokiniiu)
aduran'a akura na: sonnani takusan
- adamba-mussu** (Ps) 阿旦葉筵 Циновка плетёная из листьев *Pandanus liukiensis*
[adam „pandanus” + pa „лист” + mussu //(Jap) muśiro „циновка”]

adam-gi:	(Ps) 阿旦樹 Pandanus liukiensis Warb. [(Sa) (Kaz) (Ta) adaŋ-gi: (Ya) azani-bura]
adani-bukuru	(Sa) 粟種ノ袋 Мешок для семян проса [a: „просо” + tani „семя” + fukuru „мешок”]
adaŋja:	
adaŋŋa:	(Ta) 地名 Аданья (назв. местности)
adanaŋi	(Ps) (Ui) (Sa) 阿旦樹ノ気根。 Воздушные корни дерева Pandanus liukiensis, из них делают веревки [(Rk) adanaŋi (Ya) azanaŋi]
adaŋ-jama	(Ta) 阿旦林 Роца из деревьеив pandanus liukiensis
adaŋŋa-utaki	(IraV-Nakaŋi) (Sa) Название utaki, находящегося в приблиз. 20 ㇰ от деревни (аза) IraV.
a:da:ra	(Com) 粟俵 Соломенный куль с просом [(Rk) a:da:ra (Jap) awa-dawara]
адза	(Ps) 傍、邊、脇、片田舎、畦、畔。 Бок, сторона (под боком, рядом); глухая провинция, земляной бордюр, отделяющий один участок рисового поля от другого; межа [(Sarah) adza < aŋi-ra (Jap) aze (Ya) aza 畦] adza-kara-du bussa mmariz 田舎カラコソ武士ハ生レル „Из глуши рождаются витязи” (пословица) patakinu adzan kamigama ucŋkiuti: 畠ノ脇ニ小甕ヲ置イテ „Положив горшочек рядом с полем (невдалеке от поля)” ... adza:ki: (Sarah) < adza-aki „расчистив (место) вокруг себя”
adu	(Com) 踵 Пятка, каблук

[(Ya) adu (Rk) adu (Jap. Kumamoto, 肥後 Ōita-ken) ado (Jap. Aomori) agūdo (Sado) akuto (ヤラ) (イト) aru (アラ) atu (カサ) (ヤマト) kado (イリ) kadu (ナセ、カサ、ヤマト、コニ、イス、スミ、サネ、ヒヨ) ado (キカ、トク、イセ、ヨロ、ナゴ、シユ、ナハ、クロ、ハテ、ヨナ) adu (エラ) a:du

(Wakunkan) あくと 三議一統に見ゆ きびすをいへり 今も東国はきもいひ又あどともいふ。

(Rigenśūran 増) あくつ 三陸越後の方言きびすをいふ。跟]

あとたらず地はらふて通りおり

adu-darasī zī:barauti kajui-uri

踵 垂ラヌ 地拂ラウテ 通ヒ居ル

aza

(Ps) (Sa) 吾兄ノ意カ。兄 (弟達カラノ呼ブ方) Старший брат - так его зовут младшие братья

[(Ta) az'a (Ya イシ) a'za (Minna) ida (Rk) atéi: (イリ) atéa 長兄 (ヒオ) ansaŋ (佐賀) aśaimon < ani-za-mono (Arch. Jap) a-so, a-se „мой старший брат”]

ur'a: no:jar'a: aza? (Ps) ソレハ何デセウ、兄様 Что это такое, брат?

aza

(Ps)

a'za

(Sarah) 痣。黒子。 Родимое пятно; большое красное (или синее) пятно на теле (от рождения)

[(Jap) aza (Rk) aza/a'za (Ya イシ) aza (肥後) aza род. пятно hokuro (ヒヨ) ada родимое пятно]

az'a

(Ff) 字 Часть деревни с определённым названием; слобода

[(Jap) aza (Rk) aza]

aza-gama

(Ps) 末兄、季兄 Младший из старших братьев

[aza „старший брат” + gama уменьшит. суффикс. (Ya) a'za:ma]

azakuja

(Ps) 碑磔 *Tricadna gigas* L. clam-shell; Neptune's cradle

Под громадной двустворчатой раковинной, употребляющейся в качестве жаровни, таза для мытья рук и ир.

[(Sa) azukuz, azikuja (Rk) azi-kè: (Sarah) azikaz]

azauau

(Sa) 粟上納

粟上ノ納徴税今書

至ツテ簡單にて「ヤラブノ木」ノ葉ノ前

半面ニ一、粟三俵二斗三升四合五勺六方、

其ノ後半面ニ

ノ符号を記シ其下ニ屋号ト名前トヲ書付ケタリ。屋号名前ハ士族ナラバ内間友利^{ニヤ}小也、平民ナラバまざの^{カマ}釜等ノ如シ。但し平民ニハ之を交付セズ戸主ヲ召集シテ口頭示達シタルナリ(国)

azi

平良村ニテハ子供出産スレバあじト 称シテ薄ヲ長サ七寸位箸状ニ切り、二本ヅ、其ノ一端ヲ糸ニ結ビ戸口毎ノ左側、或ハ右側ニ吊スヲ例トス。外ニ向ツテ左側ナルハ男子ニシテ、右側ナルハ女子ノ出産ト知ルベシ。来間島ニテハ同様ノ長サノ薄二本、十字形ニ結ビ古キ網切ト共ニ之ヲ家ノ戸口ニ吊シ置ク。之ヲヤハリあじト称ス。出産後、十日間ニあじヲ外シ取ル。之ヲ *azi-panasi* ト云フ。伊良部島ノあじハ大概二本ノ竹片ヲ十字形ニ結ビ戸口毎ニ吊シ置ク、故ニあじノコトヲあじだき (アジ竹) ト云フ。同島ノ佐良演村ニテハ出産後、満十日 (tu:kamti) ノ日ニ産婦ガ戸口戸口ノあじヲ取集メテ、之ヲ自躰ノ上ニ持ち、其ノ上カラ躰ヘ水ヲ注グ習慣アリ、丈夫ニナル為メトカ云フ。多良間島ニテハ出産アル家ノ戸口ニ薄一本ヲ差ス。之ヲあじト言ハズシテ *jadu* ト称ス。沖縄本島ニモ以上ノ場合ニハ軒ヘ薄一本カ二本シ差ス習慣アリト聞ケリ。

В селе Psara существует обычай при рождении ребёнка у всех входов в дом вывешивать так наз. а́зі, которые представляют собою два стебля *gisj̄k̄s̄i* (*miscanthus*), длиною около 7 дюймов, связанные в одном конце. В случае рождения мальчика а́зі подвешиваются с левой стороны входа (если смотреть из долу), а в случае девочки – с правой (впрочем это последнее время редко соблюдается). На острове Ffima такие же два стебля *miscanthus*'а связанные крестообразно, вместе с куском старой рыболовной сети подвешиваются у входа в дом. Это тоже носит название а́зі. На десятый день после рождения ребёнка а́зі снимаются, что наз. а́зі-*rapas̄i* „удалением а́зі”. На острове Irav а́зі большею частью делаются из двух крестообразно сложенных бамбуковых щепок, которые, как и в Psara, вывешиваются у каждого входа. На Irav эти бамбуковые а́зі часто называются а́зі-*daki* (от *taki* „бамбук”). На том же острове в деревне Sarahama а́зі снимает сама роженица на десятый день, называемый *tu:ka-ṁti*, после чего, держа все собранные а́зі над собой, она льёт на них воду, стекающую на её тело. От этого она будто-бы скоро поправится от родов и восстановит свое здоровье. На о. Тагата при рождении ребёнка над входом в дом втыкается стебель *miscanthus*'а, но здесь это носит название не а́зі, а *jadu* („дверь”). На островах собственно Okinawa тоже, как мне приходилось слышать, втыкается в кровлю один или два стебля вышеназванного тростника.

[(Ya) а́зі]

а́зіṅ

(Kaz) *usagi kine*

uijas̄imunari s̄imuja uinari ázinnu juganari kamtaga juninari

а́зі-daki

(Irav) アジ竹 Бамбуковые а́зі

См. а́зі

[(類呼称呼) かざり (と 梭みちをわくる糸也)。下總にて。あやいと西国にて。あぜいと云

(同書) あぜ竹 (升^{カマ}をわくる竹なり) 実西。あぜたけと云ふ
を東国にて。あやたけと云]

- azí-panasī** (Ffima) アジ放 Уборка азí
См. азí
- azítuz** (Ps) 綾取。A cat's cradle
- azī** (Ps) 味 Вкус
[(Jap) азí, азí-wai (Rk) азí-we:, азí (Ya) азí]
- azikaz** (Sarah) См. азákuja
- azīma** (Ps) 味甘ノ意カ。甘 Сладкий
[(Jap) азí „вкус” + ama „сладкий”?
(ク ロ) азīmahan (Jap) (Rk) ama (Ya) ama (イ シ) азímasa:η]
- azīma:azīma** (Ps) 前条の強語 Сладкий (усилительная форма)
- azīmafusa**
- azúkuz** (Ps) 大ナル貝ノ一種 Род большой морской раковины
Ср. азákuja
- afukī** (Ps) 欠伸 Зевота
[(Ср. (Jap) akubi (Rk) akubi (Ya) akub^zi (ヨナ) aguçi]
- afuta** (Ta) 芥 Сор.
[(Jap) aku-ta (Rk) aku-ta
Ср. (Ya) barafuta 藁]
- a-ga** (Ta) (Simuzi) (Kaz) 我ガ Я, мой

- aga du sītal 我ガシタ (это) я сделал (Та)
 Syn. бага
 [Arch. Jap.] a-ga [Yonaguni] a:ŋa:]
- aga** (Ps) アゝ、アイタ Воскликание при удивлении или внезапной боли
- agai** (Ps) アラ、オヤ Воскликание при удивлении или когда слышат что-н. неприятное для себя
 Ср. aga.
 [(Nagah) ag'a:i (Rk Mutubuu) agè:i (Ya) agaja/agaju:/agajo:]
 (Ui) a:gaitandi jo:nu
 batanudu ja:ŋ
 ku:su fa:i
 masari:du ja:ŋ
 tu:nakùà fa:i
 nùazdu sī:
 gak^sibataga:ma
- agai-tautu** (Ik) シマツタ Так же восклицание при испуге
- agai-tandi** (Ps) (Sīmuzi) アラ、アラマア Воскликание при удивлении
- agai-nu-utaki** (Nisib) 東ノ御嶽。西原村ノ東ノ方ニ在ル御嶽ノ名
- agal-ti:** (Sa)
 См. ti:
- aga:ŋŋa:** (Sa) 東ノ家。東隣ノ家。Восточный дом, дом соседний с востока.
 [aga:ŋŋa: < agal-nu-ja: agal „восток”, -nu суффикс Nom.-Gen., ja: „дом”
 (Jap. agari-no-ja) (Ya) aŋŋa:]

agarasī

agarasimiz

Verb. causativum от agaz/agiz (上がる、上げる)

aga sum'a: jo:

(Kaz) 「狩俣のイサミガ」ト云フ長歌ノ囃子。「我ガナツカシキ人ヨ」ノ意味。平良ニテ akasum'a jo:ト歌フ。

Припев к песне „Kazmata-nu Isamiga”, смысл его „о, моя милая!” или „ о, мой милый!”. В Psara обычно поют akasum'a jo:, не понимая смысла

aga:ta

(Com) 遠方、向。 Даль, в дали; далёкий.

(Ta) agata ikiuriba 向へ行ツテシマツタカラ

tujusa ikiuriba 遠方へ行ツテシマツタカラ

Так как вдаль ушла,

Далеко ушла...

(Ps) tiŋkara agata mci tači

(Ps) agataffa n'a:ŋ 遠クハナイ недалёко.

aga:tan akaznu mi:rairiba 遠方に光りが見えたから

[(Rk) agata (Arch. Jap.) agata „провинция”]

aga:z

(Ps) (Sīmuzī) 上ル подниматься, восходить

tidanu agar'u:m 太陽ガ上ツテキル „солнце взошло”

icika kunu-vcī agaradi イヅレソノ内上リマセウ „ как-нибудь на днях зайду к вам”

agaramači (Ps) お上りなさい

[(Sa) aga:l (Jap) aŋaru/agaru (Rk) agajun (Ya) agarun/a:run

(Konkōkensū) あがるい agarui 東]

aga:z

(Ps) 上リノ意。 東 Восток

[(Jap) aŋari/agari „поднятие”, „восхождение” (Sa) aga:l „восток”

(Sarah) (Nishib) aga-i (Ya) a:rī: (国頭郡) agari (Rk) agaji (Yonaguni)

anai-kazi 東風]

Ср. предыдущее слово

- agazga:ni satu** (Ps) Одна из слобод в Psara в Akaznakazuni (?)
- agazga:niupu:ja** Имя одного из древних правителей; остатки его имени до сих пор находятся в Agazganisatu
- agazga:ni** (Ps) 東川根。平良町東仲宗根の小字。
- agazzatu/agazzatu** (Ps) 東里。八重山ノ石垣島内ノ地名ナリト云フ。Буквально „восточное селение”; будто-бы название местности на острове Ísigaki (isiḱak^{si}) архипелага Yaeyama (ja:ma).
дер. Tunusiḱu **Urapura**
- agazzatu mnaka** (Ps) 「東里眞中」。八重山ヨリ輸入サレタル子守歌ノ名。
„Посреди Восточного Селенья” - название колыбельной песни, занесённой будто-бы с архипелага Yaeyama (ja:ma). 八重山ノ歌ニシテ旧藩ノ時八重山ヨリ王へ献上シタル三節ノ歌ノ一節ナリト云 (Tajima)
- agaz-nakazuni** (Ps) 東仲宗根 Название одного из пяти селений, входящих в состав собственно Psara.
[agaz „восток” + naka „срединa” + suni/(Jap. Miyagi) sone „селение”]
- agazzuúiz**
- agari-uúiz** 上り落ル Отвесно падать (говорится про круто-спускающийся морской берег).
- agimasj** (Ps) 上増。平良町荷川取の小字及屋号
- agiúsu** (Ff) 満潮 (上潮ノ意) Прилив
[(Jap) age + úio „поднятая морск. вода”]

agiz	(Ps) 上、揚、挙ゲル Поднимать [(Jap) aŋeru/ageru (Sa) agil (Rk) agijuŋ/agi:ŋ (Ya) agiruŋ]
agu	(Ps) (Sa) (Ta) 吾子ノ意。男の同年 (Ps)。味方。朋友。若者ヲ親ン デイフ語。君。相偶。同年ノモノヲモ云フ。 Друг, подруга; однолеток (Psara) maci (松) ト云フ名ノモノト同年ナルトキハ maci-agu ナド呼ブ、 又愛スル男女ヲモ云フ (Tajima) ago:i ago:i ku: な達よ来い ago:i ago:i 君よ君 Ой, приятель! ago: pzaŋkai-ga piztar'a: 友達ハ何処ヘ行ツタデセウ (Ps) Куда ушел мой приятель? [(Ya) au つれ。伴侶。仲間。 (Konkōkensū) あごかね agukani мой милый (так обращаются к детям) (Class. Jap) a-go „мое дитя”, „мой милый”]
a:guru	(Sa) 焚物ニスル粟ノ稈ノコト Просьяная солома, идущая на топливо
a:gu < ajagu	(Ps. Irav. Sa. Kaz.) 歌 Песня naga:gu 長歌 длинная песня [(Ta) ε:gu (Ya) ajo: „песня”, ajagu „священная песня” (Rk) ajagu „песня” (?) танец (?)] (交遊) В старых документах остр. Миуако мне приходилось видеть написание 紋語 „фигурные (узорчатые, красивые) слова”
aha	(Ps) アゝ、成程. Ах, да; ага.
ai	(Ps) 間 (Tajima)

[(Ya) ai]

a:i

(Ps) イ、エ、否 Нет; не надо

[(Ya) a:i (Rk) ?e: (Konkōkensū) あい (ai)]

-ai

(Ps) (Simazī) 人ヲ呼ブ時名前又ハソノ代用ナル言葉ノ語尾ニ此ノ ai ヲ附ク。語尾ハ u ナル場合ニ... u+ai ハ o:i ニナル。Суффикс, наращаемый на имена собственные (или их заместители), когда громко зовут человека. Данный суффикс (собственено междометие по свой природе) сливается с конечным гласным слова, на которое он наращается, образуя (по фонетическим законам) тот или иной дифтонг. Напр.

jama:i jama オーイ山(男子ノ名)

Эй, Яма! (мужеск. имя)

„ujammai: ujamma 奥様ヨ奥様

amsar'ai: amsari” 内室ヨ内室

„Ой, жена, жена!

Ой, супруга, супруга!”

ago:i ago:i 君よ君^{キミ} Ой, приятель!

(ago:i < agu+ai)

ai

(Sarah) それ

[佐賀 ai アレ]

aitija umu:manna? さうとはお思ひなさいませんか

aida

(Ta) 間 Промежуток

[(Rk) ?ie:da (Jap) ai-da]

aizu:

(Ps) (Sa) 和物^{アヘモノ}ヲ云フ トロナフクナノビリ°等ヲ用フ (turuna fukuna nubiz)

[(Sarah) ai'zu:]

aijaṣitar'a:du

asitar'a:du

(Sa) サウシテカラ И вот, когда так было сделано..., затем, потом
[(Jap) are + wa + sitare-ba + zo]

aijaṣitiga:du

aijaṣitiga:du

(Sa) サウシタラ И вот; затем (Употребление тождественно
предыдущему выражению)
[(Jap) are + wa + site + kara + zo]

aimaki-midumva

(Ps) Шалунья, ветреница

ai-nu

(Sa) 其様ナ ソンナ Такой
[(Jap) are-no]

ai-

(Com) Префикс к глаголам, выражающий взаимность

aicīcī

(Ps) 鋸 (木製) 相槌の義か
[(Sa) ajaṣicī (Ya) aicīcī]

ai-utiz

(Ps) 相落ル Упасть вместе
[(Nagah, Sa) ai-ūtil (Jap) ai-oōiru]

aja

(Com) あや (文) 模様
[(Ya) aja]

ajabaṣi

(Sa) (Ps)

aja-baṣa

(Sa) (Sarah) 喋々 (紋蜂ノ意)

Бабочка, мотылёк

[(Sarah) ajabasa

aja//Jap. aja „рисунок”; baṣa – уменьшительное от paṣi //(Jap.) haṣi
„оса”]

- aja-bù:** (Sa) 小帶。男ノ日常用フル帶 Обычный мужской пояс
[aja//Jap. aja „рисунок” + bù: //o, wo нить, пенька]
- aja-dumu** (Nishib. poet.) 綾臚 Пестрая (красивая) корма.
aja-dumu nu sĭta-kara 綾臚ノ下カラ
síru-dumu nu śĭta-kara 白臚ノ下カラ
nahaminatu-gam’u: kura 那覇港マデ送ラム
ujaminatu-gam’u: kura 親港マデ送ラム
„Под низом пёстрой корме,
Под низом белой корме
Провожу я до гавани Нафа
Провожу я до гавани главной”
[aja//Jap. aja „рисунок” + tumu //Jap. tomo „корма”]
Паралл. síru-dumu
- aja-zīcī** (Sa) 綾槌ノ意カ。鑿ノ頭ヲ打ツニ用ユル木槌。 Деревянный
молоток, употребляемый, чтобы бить по долоту.
[aja//Jap) aja „рисунок” + cīcī//Jap) cūcī „ молоток”
(Ps) aicīcī]
- ajagu** (Ps. Irav. Sa.) a:gu ノ古語。綾語ノ意カ。
surabzzu-ga tujum’a:nu ajagu-du su: 空廣ノ豊見親ノ歌ヲシヨウ
„Спою я песню про вельможу Surabzzu”
См. a:gu
- aja-gui** (Ps) 綾聲ノ意。専ラ春機發動期ノ聲ヲ云フ。 Переходный голос,
как у детей в период возмужания
[aja//Jap.) aja „рисунок” + kui//Jap) кое „голос”]
- ajaka:z** (Ps) 肖り
[(Jap) ajakari]

ajanum	(Sarah) 南京虫 the bed-bug [(Koha) ajanuŋ (Ishi) a:nuŋ]
ajasab^{ʔi}	(Ps) 綾錆。布の一種
ajapinza	(Ps) Иное название (?) для katarag ^{ʔi} pinza, появляется близ Nuzak ^{ʔi} fu:cik ^{ʔi} jo:ka восьмого числа 11-го месяца.
ajasi	(Ps) = Яп. ajaši: страшный, подозрительный
aja-ul-m:ta	(Sa) название ягоды
aja-uz	(Ps) 綾織
ajo:ka:z	(Ps) 肖ル [(Rk) ajaka:juuŋ (Jap) ajakaruu (Ya) aja:ka:ruuŋ]
a:juv	(Ps) 粟の粥 ki:nu panaŋ a:juv duruduru mugzзуу duruduru no: (kubarum)
aiji: (du)	(Sa) サウ Так, таким образом Напр. kar'a aiji:du umuiulb'a:m-mi 彼ハサウ思ツテキルダラウカナ Неужели он так думает? [B (Ps) вместо aiji:(du) говорят aŋsi:(du)]
aka	(Com) 赤。紅。Красный [(Jap) aka (Rk) aka (Naćiʔiŋ; Mutubuu) ha: (I:ʔima) aha (Ya) aka (佐賀) akka] akakataz 赤カツタ akakazpaʔi 赤クアル筈 akakaiba 赤ケレバ akasa 赤サ

akabaso:	(Ps) 赤芭蕉 См. jamatu basō
akada-gi:	(Ta) Название дерева из которого делают трости, иначе наз. gusamgi:
akafunari	(Ps) akafunari ma:ri ku:
aka	(Sarah) 頭髮 Волосы (на голове) [(Ya) akamazī 髮]
aka	(Ps) Рана 傷 A wound
aka-b'a	(Ui) 赤鳶ノ意。鳶ノ一種。 „Красный сокол” (род сокола)
akabana-gama	(Sa) 小赤花ノ意。赤花ト称スレドモ白キ花ノミ咲クモノアリ。 小児ノ「オモチヤ」ニ用フ[(國仲)]
aka-bana	
akabana-gi:	(Ps) (Sa) Китайская роза (с красными цветами). <i>Hibiscus rosa-</i> <i>sinensis</i> L. 佛桑 [(Rk) akabana: (Jap) aka-bana-ki = „красных цветов дерево” (Ya) akarana]
аказара	(Sa) 海魚ノ一種 [(Ya) agazai 貝殼]
akabata-ul	(Sa) 「赤腹瓜」ノ意。西瓜 арбуз [(イト) aka-uji]

akabuka	(Sarah) 月経 Ср. naz-buka
akaziġi	(Ps) 榕樹 Ficus Wightiana Wall (на Okinawa это дерево наз. ako:gi) [(Ya) akaci-gi:]
ak'a:da	(Ps) (Яп nakaŋai) маклер
akagaŋ	(Sa) 赤蟹 Красный краб (вид краба) [(Jap) aka-gani красный краб (肥後) aka-gani 辨慶蟹 (キカ) (トク) (ヨロ) a:gani (ヨナ) aga-ŋani (ハテ)? (コニ) (オセ) ahakani (エラ) a:kani (イシ) (コハ) (クロ) akaŋ-gani (ナゴ) (カテ) (イセ) aku-gani]
aka-gani	(Sa) (Sarah) 赤金。銅 Красный металл = медь [(Jap) akaŋane/akagane (Rk) akuŋgani (Ya) akaŋgani (ナセ) ha:kani (アラ) ha:k'āni]
aka-gu	(Ps) (Sa) 赤子 Красный ребёнок = младенец, новорожденный ребёнок [(Rk) akagu (Jap) akaŋo/akago] Syn. akavva, akaŋgo
akagasa	(Ps) 麻疹 The measles
aka-iravci	(Ik) Ядовитая рыба, наз. в Psara akanazzu, но как hošimono употребляется в пищу
aka-iru	(Simazi) 赤色 Красный цвет [(I:zima) ahairu (Jap) akairo (Yonaguni) agairu (Ya) akairu]

akajù	(Sa) 赤魚ノ意カ。海魚ノ一種。 Красная рыба (?) (Род морской рыбы)
aka:ka	(Ps) 眞赤 [(Ya) aka:ka]
a:kalzzara	(Sa) 粟刈鎌。粟ヲ刈ル鎌ハ刃モ柄モ極メテ短シ。 Серп для жнитва проса с коротким лезвием и ручкой [a://(Jap) awa „просо” + kal //(Jap) karu „резать, жать” + zzaga „серп”]
akamna	(Sa) Название раковины
akanaba	(Ps) Красный лишай на камнях на fu:zìk ^s i-iisì признак смерти или несчастья
akam	(Ps) 赤くなること
akamaz	(Ps) 赤飯
aka-misì	(Ui) 赤飯 „Красная каша”
akamaćafugi:	(Sa) 樹木ノ名 uk‘uba:gi: トモ称ス Macaranga Tanarius, Muell. Arg. Ср. ssu-maćafugi
aka-munu	(Sa) 開物ノ意カ。謎。 Загадка. [(Jap.) aka от акш „открывать” + mono „вещь”]
akamunu-dani	(Nisībaru) 開物種ノ意カ。謎 Загадка [(Jap.) aka от акш „открывать” + mono „вещь” + tane „семя”] См. akasimunubanasì
akanazzu	(Ps) Ядовитая рыба.

	См. akairavci
akane:	(Ta)
aka-na:	(Ps) 赤菜。紫蘇。 <small>シソ</small> <i>Perilla nankinensis</i> Dene. 蔬菜トシテ栽培、葉ヲ細カク刻ミテ膾又ハ刺身ニ混ズ [(國仲)] [(Rk) akana (Jap) akana букв. „красная овощь” – один по видов <i>Brassica campestris</i>]
akaniku	(アカニク) 根無蔓 (ネナシカツラ)。海辺ノ灌木ニ寄生ス莖ヲ碎 キテ石灰ニ混ジ漆喰ヲ製ス。[(國仲)]菟糸子。 <i>Cuscuta japonica</i> , <i>Choisy</i> , var. <i>thyroidea</i> ??
akaŋga	(Ps) (IraV) 赤子 Новорожденный ребёнок, младенец [(Rk) akaŋgwa: (Jap) akaŋgo/akago] Syn. akagu, akavva
akar^sik^si	(Ps) поранение головы ako:p ^s ik ^s i поранить голову
akapa:za	(Ps) あかだに (Miyara)
akara-tumu-gani	(Ir) 比屋地御嶽ニテ祭ラル神。Имя бога чествуемого в p'a:zi-utaki См. p'a:zi-utaki
akar'a:zzagama	(Ps)
akasī	(Ps) 明ス Раскрывать, обнаруживать [(Jap) akasu (Ya) akasīŋ]
akasa	(Ps) незаконнорожденный ребёнок

akapagi	(Ps) Яп. akanjire
akasi-munu-banasī	(Ps) 謎 Загадка [akasi//(Jap) akaši „обнаруживание” + munu//(Jap) mono „вещь” + //(Jap) + panasī//(Jap) hanaši „разговор”, „рассказ”. Ср. (Rk) мунш- akaši „загадка” (Sa) akamunu (Nisīb) akamunudani (Ta) akasimunugatal]
akasi-munugatal	(Ta) 謎 Загадка [akasi//(Jap) akaši „обнаруживание” + munugatal//(Jap) monogatari „рассказ о чем-л”] См. akasimunubanasī
akata	(Sa) 表口 Предний вход в дом
akatanu jaduyci	(Sa) 一番座ノ戸口 Вход в парадную комнату (icibanza:) дома
aka-tangassa	(Sa) 赤菟麻 Клещевина См. tangassa
aka-tukara	(Ps) 赤棟蛇 (ヤマカガシ) Род безвредной змеи; Natrix tigrina (?) [Ср. tukara-rabu „удав”; ufutukara うはばみ aka//(Jap) aka „красный” (Rk) aka-tukara (Ishi) akatukara ヤマカ、 シ (Kohama) tako:ra (Aragusuku) to:rabau (Iriomote) tukarapabu]
akatul	(Sa) Ковш для вычерпывания грязной воды из лодки Ср. ainu wakka „вода” [(Rk) akatuji 罎斗 (Higo) akakuri]
aka-ci	(Com) 赤血。血 Кровь (букв. „красная кровь”) [(Jap) aka-ci] Сyn. ci

akaciḱ^si	(Ps) 暁 Рассвет, утренняя заря [(Sa) (Sarah) akaciḱi (Rk) akaciḱi (Ya) akaciḱ ^s i (Jap) akacuki (Arch. Jap) aka-toki < *aka-tuki „время рассвета” Ср. (древн. и провинц. Pk) aka-tuḱki]
akaudati-uja	Его могила находится в Nuzak ^s i
akaciḱi-nu	
ciṭcu-gama	(Sa) 暁ノ月
akauci	(Sarah) Если подражать карканью ворона, то углы рта загнивают и такой рот наз. akauci. Тем же словом обозначают говоруна, болтуна (ōsaberu)
akaumaci	(Ps) (Ui) 赤イ火。 Красный огонь batanu nakaḱ akaumatcu ma:siuz munua no:ga (Ui) 腹ノ中ニ赤イ火ヲ燃シヲル者ハ何カ [答。 rampu ランプ]
akaupuni	(Ui) морковь Syn. ciṭa:zkuni
akavva	(Ps) (Ta)
akavva-gama	(Ps) (Ta) Новорожденный ребёнок, грудной младенец [aka „красный” + ffa/(Jap) ko-га „младенец, ребёнок” + gama уменьшит. суффикс (Rk) akaḱgwa (コハ) akaḱgwa (Ya イシ) akaḱa:na] Syn. akagu, akaḱgo
aka:z	(Ps) (Ui) 1.明リ 2.明障子 1. Свет 2. Скользящие двери, оклеенные бумагой, через которую проникает наружный свет. [(Sa) ak'a:l (Rk) akai (Jap) akari, akari-so:zi (Satsuma) akai „свет” (Ya) akari]

aka:z	(Ps) 明ルイ。明る Светлый (См. предыдущ. слово) [(Jap) akaru-i (Ya) akari]
akazzaka:z	(Ps) 前條ノ強語 Светлый, очень светлый (усилительная форма предыдущего слова)
aka:z < aka-az	(Ps) (Ui) 赤蟻 Муравей [(Sa) aka:l (Sarah) aka:z/akaji (Jap) aka-agi „красный муравей”]
akaz-gama	(Ps) (Ui) Огонёк [akaz „свет” + gama – уменьшит. суффикс]
aka:z	(Ui) 飽キル Надоесть, опротиветь. Tada junu p ^s itiću t ^ɛ :na para:siutariba nn’a akari: „так как он учил всё только одному и тому же, то наконец (это) надоело...” [(Jap) akiru/akui]
aki	(Ta) 明方。晝。Рассвет; день (как противоположность ночи) [(Jap) jo-ake рассвет („открытие ночи”), ake-gata „рассвет”]
akizi	(Ps старин.) 蜻蛉 Стрекоза [(Rk) a:ke:zu: (Jap. стар) akicu/akizu (Jap. Satsuma) akesu (Sa) taki:zi: (Ya) kake:zi (Konkōkensū) あきつ (akizu)]
aki-misiz	(Ps) 開ケテ見セル Открыв (что-н.), показать (содержимое) [(Jap) akete miseru]
akisara/akisara	(Ps) 明方。暁。早朝。Рассвет, раннее утро [(Kazm) (Simazi) akisaru (Ta) akis’aru (Irav) (Sa) akicaru (Kaz) agisaru (アラ) haisari]

- (Kaz) akiśaru-m p'a:śi uki
Syn. siṭumuti
- akiti:** (Sa) (IraV) 明年 Будущий год
akiti:ga ju: 明年の年
Syn. ja:ni
- akiśaru-gama** (IraV) (Sa) 早朝 (Ранее) утро. Уменьшительная форма от akiśaru.
Syn. akisara
- aki:z** (Ps) (IraV) 開ケル открывать
[(Sa) aki:l (Rk) aki:ŋ (Jap) ake-ru (Ya) akiruŋ]
jadu: akifi: sa:ci 戸を開けて下さい
(Sa) ju:nu akilk'a: buduramai-fi: samaçi 夜の明けるまで躍りなさつて下さい
ujanu ano: akiruba: ffanu fʊsagi pizpizsi muno: no:ga (Ps) 親が窓を開けると子がフサイデずんずんいくものは何 (pi:ztu nuʒzu)
- ak^ʃi** (Ps) 開ク открываться
[(Rk) aʃuŋ (Jap) aku (Ya) akuŋ]
- ak^ʃi/aki** (Ps) 秋 Осень
[(Jap) aki (Rk) aʃi (Ya) ak^ʃi]
- ak^ʃijasī** (Ps) = Яп. akippoī
- ak^ʃinai** (Ps) (Nubari) 商。商買。Торговля
[(Jap) aki-nai (Rk) aʃinè: (Jap. Satsuma) akinè (Ya) akani (佐賀) akino]
- ak^ʃinai-p^ʃītu** (Ps) (Nubari) 商人 Торговец, купец
[(Ya) ak^ʃinai-p^ʃītu (Rk) aʃinè:néu (Jap) akindo/ak'wu:do < aki-bitō (Rk) aʃo:du]

ak^sinaiša:	(Nubari) торговец
akura gama	(Nu3) = (Ps) pi:ćagama a:duran'a: akura na: sonnani takusan
ako:gi(:)	あこう (Ps) 赤榕樹。(伊良部島ニテハ魔ノ宿ル木トテ此ノ木ノアル所 ヲ嫌フ) Название дерева [(Sa) ak'augi: (Ya) ako:gi (Jap. Tosa) akogi (Jap. Ōsumi) akoki (ヨナ) aga (イシ) ako (Ś) (N) usuku (イト) usuku]
ako:sīta	(Ps) 平良町の地名
ako:ta-gama/ako:ta	(Ps) 御嬢様。此ノ言葉ヲ以テ平民ガ士族ノ娘ヲ呼ブ。Барышня (так простой народ называет дочерей из дочерей из благородного класса)
alfu	(Sa) 網ノ目ノ如ク目アル大ナル籠ニシテ蓋アルモノ。主ニ煮タル 食物ヲ容レ其ノ腐敗ヲ防グ。(国)
ako:n	(Ps) 海膽 Морской ёж [(Sa) aka:n (Jap) aka „красный” + uni „морской ёж” (ハテ) un (ヤマ ト) jumi (コニ、オセ、キカ、ヨロ) juni (カテ、イト) una:]
alfu(:)	(Sa) 歩ク mcīkaradu alfu(:) (Sa) 道を歩く
am	(Ps) (Sa) 網 Сеть, рыболовная сеть [(Jap) ami (Rk) ami (Ya) aŋ]
am	(Ps) (Irav) 編ム Плести

[(Jap) amu (Rk) amuŋ (Ya) amuŋ]

am

(Ps. старин) 往古巫祝ヲ呼ベリ。元ハ萬葉ノいも、おも、あも (東語) 等ト同様ニ女性ヲ親シミヲ以ツテイフ語ナリキト思フ。

沖縄本島ニ於テ百姓ノ妻ヲあむト呼ベリ (混効驗集参照)

В старину будто бы так называли шаманок. Первоначально данное слово так же, как и встречающееся в Маннёсю: imo, omo, amo (в восточных диалектах), по всей вероятности, употреблялось в значении „женщина” с некоторым оттенком нежности. (См. Origuchi Shinobu.)

На островах собственно Окинава в старину словом amu называли баб, крестьянских жен (См. Konōkenschū, ч. I). Там же храмовых жриц называли amu-širari:

[(Rk. Naćizij и I:zima) amu „мать” (Ya) abu „мать” (恩納) aba: 姉 (Rk) amu/aŋ женщина (крестьянка) (Konōkenschū) あむ百姓ノ妻]

a:ma/a:mma

(Ps простолюд) бабушка

am

(Ps) (Sa) (Ui) (Ta) 有リ (終止形) Быть (заключительная форма)

am-sa:i (Ps) 有ルデセウ вероятно есть

icici am-mu (Sa) 五ツアルカ Есть ли пять штук?

ku:sa-nu atu-nu am (Sa) 苦ノ後ガアル (苦ハ薬ノ種)

[(Ya) aŋ (Rk) aŋ (Ś) (N) (イシ) (ハテ) aŋ]

ama-du

(Ps) 雨戸 Скользящие наружные двери

[(Rk) amadu (Jap) ama-do букв. „дождевая дверь” (Ya) amadu]

Syn. jadu

ama-zaki

(Ps) (Sa) 酢 Уксус

[(Jap) ama-zake букв. „сладкое вино” (Konōkenschū) あまおざけ

ama-uzaki 醴 (Ś) (イシの青) amazaki (ナゴ) (カテ) (ナハ) (イト)

amazaki]

Syn. pail

- ama-zik'i** (Ps) 海鼠ノ一種、小ナルモノ Малый род трепанга
[(Sa) ama-zīcī]
- ama-ga:** (Ta) 井戸ノ名（土原豊宮ノ墓ノ附近ニアリ） Название колодца с пресной водой; находится недалеко от могилы Mtabaru tujum'a
[(Jap) ama-gawa „сладкая река”]
- amagasa** (Ps) Белая туманность вокруг луны; предвестник дождя
- ama-gasi** (Sa) 大麥ノ粥ニ糶ヲ混シテ釀シタル飲料物 Густой сладковатой напиток с незначительным содержанием алкоголя, получаемый от заквашивания дрожжами жидкой ячменной кашицы.
[ama//(Jap) ama „сладкий” + kasi//(Jap) kasu устой, отстой (Rk) ama-gasi]
- ama-gui** (Ps) (Sa) 雨乞。字人民團體ヲ以テ行フ祈祷。伊良部島ニテハ旱魃打続ク場合ニ酒花米ヲ世乞御嶽及新川井戸ニ供ヘテ降雨ヲ祈請セシナリ。但シ酒ハ滿散ノ祝ニ供ヘタリ。雨祈ヲ始メテ三日以内ニ雨降レバ三度滿散ノ祝、五日以内ニ降レバ五日滿散ノ祝ヲナシ、降ラザルモ七日目滿散ノ祝ヲ以テ終ル例ナリキ。而シテ新川ニ祈ル毎ニ大爺 (uk'urra) ハ水桶ニ滿テタル水ニ榕枝ヲ浸シテ雨降ラセ雨降ラセ給ヘト唱ヘツ、之レヲ祈請ニ参加セル人々ニ撒キ掛ケタリ。七度滿散祝シ数回行フモ雨降ラザル時ハ或ハ網引ヲ催シ或ハ kui'ca: 躍ヲ為シケリ [(國仲)]
Церемония моления о дожде, совершаемая целым селением во время продолжительной засухи. На острове Iragv она совершается в храме ju:kuz-utaki и возле колодца araka:/araga: (букв. „новая река”, „новый колодец”).
[(Jap) ama-goi/ama-ŋoi (Rk) ama-gui (Ya) a:miŋ-gui (Sarah) amagu:z/amagui]

amagur'a:	(Поэтич) 雨の降らんとして雲のくろくなることを云ふ (Tajima) tarama maidumaini 多良間の前泊に sagatiru amagur'a sú:ri 下り居る黒雲シューリ amagur'a arañ 黒雲ではない ujammaga mi:nu nada jo 奥様の目の涙よ (Tajima) ¹
amai	(Ps) 笑ヒ Смех, улыбка
ama-ino:	(Ps)
ama-inau	(Sarah) 龍巻 водяной смерч [(Ya) ino:]
amaiz	(Ps) 笑フ Смеяться kama:kara amai-amaiti: kssó: no:ga [nam] 遠方カラ笑ナガラ來ルノハ何カ[波] (Загадка) „Что такое со смехом является издали?”[- волна] [(Jap) amae-gu „ласкаться”, „ластиться” (Konōkenshū) あまへわち amaiwaí yorokobino (Rk) ame:juŋ (Konōkenshū) あんまいらふ (ammairo:) ласкаться]
ama-jul	(Sa) 甘百合ノ意。百合ニ稍々似テ最モ小サシ、畑ヤ山野ニ自生ス。 。根ハ豚ノ飼料。Название растения, даваемого в пищу свиньям [(Jap) ama „сладкий”, „дождь” + juŋi „лилия”]
ama-kaí	(Ps) 雨風 Ветер с дождём [(Jap) ama-kaze] amakaí-gama
ama-kudaz	(Ps) 天下 Сошествие с неба

¹ This is the complete phonetic rendition of syllabary lyrics to the song n. 82 from Tajima's *Miyakojima-no uta*. (Cp. Moromi et al. 2008:255.)

[(Jap) ama-kudari]

- amam** (Ps) (Ui) 寄居蟹 (ヤドカリ) Рак отшельник
[(Rk) amaŋ (Jap. Satsuma) amame „таракан” (Ya) a:maŋca: (コニ)
amam (キカ) (イト) amama: (コミナト) amami (オセ) am'a:mi (スミ
) (エラ) amamu (アラ) amanca: (カテ) a:maŋ (イリ) amo: (コハ)
amoma]
- amam-buni** (Sa) (Sarah)
- amambura** (Ps) 踝 лодыжка
- amaŋiŋinukam** (Ps. мифол) Мифолог. бог дождя, сошел в мир вместе с Kuicīnu
Kuitama и страшным ливнем и громом уничтожил непокорных
демонов
- amam-gu:** (Ps) (Ui) 寄居蟹ノ貝。 Раковина рака отшельника
[(ヨナ) amambu рак отшельник]
- ama-mizī** (Ps) (Sa) 甘水。 雨水 „Сладкая вода” = пресная (несоленая) вода .
Дождевая вода
[(Ya) ama-mizī (Jap) ama-mizui]
- ???²
- a:manca:** やどがり
- a:maŋqu:** 太古。 神代。
初め下界は青海原なりしか。 白砂相寄りて洲となし、そこに
a:manca:生じ、これより白洲は愈々成長して島となり、次で草木
禽獸人類生育せりと云ふ。 あまのよ (海人世) の義。

² The following two entries have been moved here from a displaced page (vol. 1, p. 117) of significantly poor legibility.

ama-ta	(Ps) 数多、沢山 Много, большое количество [(Rk) (Ya) (Jap) amata] Syn. ura:ta
ama-ŋk^si-gami	(Ps) 甘神酒甕
ama:z	(Ps) 餘ル Оставаться, быть в излишке [(Sa) (Ta) amal (Jap) amaru (Ya) amaruŋ]
ama:z	(Ps) 餘リ Излишек, остаток [(Jap) ama-ri (Ps. poet) ama-ri (Sa) (Sarah) (Ta) amal (Rk) amaji (Ya) amari] (Ta) usamitinu nukulla 納メテノ残りハ ujasitinu amalla 差上ゲテノ余リハ „А остатки от сданного Излишки от поднесённого”
ama^zibu:ku:	(Ps) 「餘り奉公」の意味 = яп. ōkina osewa а Вам (тебе) какое дело!?
ambai	(Ps) 鹽梅 Вкус, состояние, степень [(Jap) amb ai (Rk) ambè:]
ambuŋ	(Ps) 水差器。土製の水差。 [(Ya) amb ^z iŋ (ナセ)(コニ)(イス)(スミ)(サネ)(カテ)(イト)(クロ) (アラ)(ハテ)(ヨナ)(ミヤ)(イシ)(コハ) ambīŋ (Ś) (N)ambuŋ]
amdi	(Ps) あばた Следы оспы [(Ири)(Ара)(ハテ) азара (ИШ) азара: (コハ) анзара:]
am-di:z	(Ps) 編籠 Плетушка; плетёная (из веревки) корзинка 網ヲ以テ網編ミタル籠ノ總称。

	[(Sa) am-dil am „плести” + ti:z/til „корзинка”] См. ti:z
amgai	(Ps) 籠 стремя
amgasa	(Sa) 編笠 [am „плести” + kasa „шляпа”] См. kubagasa
ami	(Com) 雨 дождь [(Jap) ame (Jap. Satsuma) ami (Rk) ami (Na:ćiźiŋ, Mutubuw) ami: (Ya) a:mi (Yonaguni) a:mi] aminudu fuzbuski munu (Ps) 雨が降りさうです
ami-gama	(Ps) 小雨 дождичек, мелкий дождь [ami „дождь” + gama – уменьшит. суффикс]
aminutatibuku	(Ps) 天の立矛 aminutatibukunu jugamćika: am'a: furaŋ
am(iz)	(Ps) 浴ル обмываться водой, купаться [(Ta) amil (Rk) ami:ŋ (Jap) abiru (Ya) a:miruŋ]
amku:ni	(Ps) 筵 (とりかご) (宮) [(コニ) (イス) (スミ) aniku (ナセ) aŋŋo (カサ) ariho (トク) ar'o (ヤマト) amiku (コミナト) (ナゴ) aniku (サネ) aniki]
a:mma	(Ps) 乳母。お守姉し(?) Нянька, кормилица [(Rk) amma: “mother, - so called by the lower classes, who also apply the term to a man’s mistress. The upper classes sometimes use it in the sense of nurse” (См. Chamberlain) (Ya) amma „мать” (Ya) amma お守姉]

ammadi	<p>(Ps) 餘リ Слишком, чересчур.</p> <p>ammadi umuśiffa n'a:ŋ アンマリ面白クハナイ „не очень интересно”</p> <p>[(Jap) ammari/amari (Rk) ammadi (Ya) ammari]</p> <p>Сyn. ati</p> <p>Ср. ama:z</p>
am-munu	<p>(Sa) 編物ノ意。薄黍ノ稈等ヲ繩ニテ編ミテ筵ノ代用トシタリ。 Букв. „плетёная вещь”. Так наз. грубые циновки, сделанные из соломы <i>miscanthus</i>'a, проса и пр., перевязанной веревками</p> <p>[(Jap) ami-mono „плетёная вещь”, „плетение” (Ya) amamunu 網]</p>
ampada	<p>(Ta) あちら</p>
ampù	<p>(Sa) 形播鉢ノ如クシテ刺身又ハ鱈ヲ入ルモノ。稀ニ播鉢ノ代用ニスルコトモアリ。 Круглый глиняный сосуд (без крышки), расширяющийся кверху; в него кладут кушанья в роде сырой рыбы; изредка употребляется вместо ручной ступки для растирания мягкой еды</p>
amsari	
amssari	<p>(Ps) 土族ノ妻ニ対スル敬称 Жена человека благородного класса (почтительный термин)</p> <p>ujamma du samaditi: 奥様ニシテ下サルト</p> <p>amssari du samaditi: 内室ニシテ下サルト</p> <p>„Он говорил, что сделает своею женой Что сделает своею супругой”</p> <p>[(Rk) aŋ-śirari, aŋśitari почтительный термин, обозначающий мать (при обращении к ней)]</p> <p>Сyn. ujamma</p> <p>Ср. am</p>

amśiz	(Ps) あびせる ningin:na sīdimidzu amśi:
am-ti-juśa	(Ta. poet) 有ルサウデス Будто бы есть, говорят, что есть. inucī-bai am-ti-juśa 命榮ガアルサウデス Будто бы жизнь там бьёт ключом
aŋ	(Iraŋ-Nakacī, poet) 私 См. baŋ/a: sajadanna an-tavk'a p'sītu az 佐和田には私一人者である
amciffa	(Minna) 水納島ニアル土地ノ名 Название места на остр. Minna
an-/aŋ-	[Cr. (Jap) an-na „такой” (Rk) aŋ (Ya) an-]
ana	(Ps) 穴 Дыра, нора ru:zī-ganna ananna zzaŋ 急グ蟹ハ穴ニハ入ラヌ „Спешащий краб в нору не влезает” (Пословица) (=„поспешешь людей насмешишь”) [(Rk) ana (Jap) ana (Na:ćizīŋ, Mutubui) ana: (Ya) a:na]
ana-cību	穴 (Tajima)
andaki-nu	(Ps) それ程の、ソナナ Такой, таковой, в таком количестве [(Ya) andagi-nu (Jap) are-dake-no]
andūŋ	(Ps) 行灯 Ночной фонарь оклеенный бумагой [(Jap) andoŋ]
anzī/azī	(Ps) 按司。大名。殿様 Феодалный лорд; властелин

[(Ta) (Kaz) азї (Rk) anzi/azi (Ya) азї (Jap) агшї „господин”
„властелин”, „хозяин”]

anzi (Nuz) 言ふ

anğa (Ps) (Ta) 姉 (妹達カラノ呼ブ方) Старшая сестра, так её зовут сёстры. На о. Тагата так называют женщин средних лет, замужних женщин.

[(Rk) an-gwa: (Jap) ane-ko (Ćiŋ) ŋ:gwa (Kwzi, Nagu) anna: (Ō:zimi) anna: (Kunzau 村) anğa: (国頭村奥) akka: (Rk) aba: (Шnna) aba: (Nagu) a:ba: (Hanizi) ma:ma: (Naćiziŋ, Mutubuu) ma:ma (I:zima) amama, ma:ma (Ya) amma (Konōkenschū) おめあね umiani (N) umani:]

anissu (Ps) „сестрица” – (обращение) к старшей по возрасту

ani (Com) 姉 Старшая сестра. В Psaga данное слово, по-видимому употребляется также в смысле „старший брат”. Слово ani употребляется в значении „мама” наряду с anna

[(Rk) ani „старшая сестра” (Jap) ane „старшая сестра”, ani „старш. брат” (Konōkenschū) おめあね umi-ani (совр. umani:) 姉の事 (佐賀) an'o: (id) anne: 下女]

anjatika: (Ta) そんなら В таком случае

[(Sa) anjatiga:]

Ср. urijatika:, kurijatiga

anjatika: miga サウスレバみが

urijatika s'um'ε: ソンナラ懐シ人ヨ

„Тогда, Miga,

В таком случае, милая”...

anijumi (Ps) 兄嫁

- anna** (Ps) (Sa) (IraV) お母様 母, мама – так её зовут дети
 annaŋkai azzadi お母様にきつと言いつけます
 annaŋkai azmdo: お母さんは言いつけますよ
 annaga du tumo:ši ku: ti:nu munu jar'a オ母様ガオ伴シテ来イト言
 ツタモンダカラ „Так как мама сказала: сходи за ним”...
 [(Rk) amma: (Nagu, Haniži) amma (Na:šiziŋ, I:šima нижний класс)
 amu (Ya) abu (Kuši, Ō:šimi) anna: „старшая сестра”, (Ya) aina 花嫁
 (Shōnai) nana „жена” „мама” (Kazusa) (Awa и Bōshū) nana „старшая
 сестра”, также к женщинам по возрасту или по положению старше
 говорящего]
 Cp. aŋga
- annai** (Ps) 案内
 guburi: jazsuga ata:ma annaija ši:fi:sa:zamb^εa:ja 御無禮デスガー一寸案
 内シテ下サイマセンデセウカ „Извините пожалуйста, не будете ли
 вы столь любезны быть немного моим проводником”
- aŋši(:)** (Ps) さう。左様。なるほど。Так, таким образом
 (Ps) anši:nu tukurummai p^šitunu uzb^εa:ja: ソンナ處ニモ人ガ居ルデシ
 ヤウカナ В таком месте тоже кто-нибудь да живет?
 anšinu imifunigamaŋ ŋna pazzanna aranna
 アンナ 小さい舟に 皆 這入り切れないでせう。
 (Ta) anš'i: ši:ja naraŋ サウシテハ不可ない
 (Ta) anš'i:du それで и так [(Ya) anšiki-du]
 aŋš'i: s'iraiŋ そうはせられぬ。そうは出来ない так нельзя, это
 НЕВОЗМОЖНО
 [(Ta) aŋš'i: (Rk) anzi (Ya) anzi]
- anči(:)** (Ps)
- anti:** (Ui) サウ。ソレデ。サテ。Да, итак, так

an'ci:na? サウデスカ Так ли это?
 an'ci:jaz-paz'i サウデセウ Вероятно, да (так)
 ur'a: an'ci: jazsuga... ソレハサウデスガ。。。 Это верно, но...
 an'ci:du jaramaz 左様デ御座イマス Да; вы правы (очень вежливо)
 an'ci:ja araŋgimunu 左様デナサ相デス Это, по видимому не так.
 anti: unu ftagama: tu:jakam ja:juba tumi-ik^sitaz éa ソレデソノ子供ガ
 漸ク家へ着イタトサ Таким образом этот ребёнок наконец
 добрался таки до дому
 (Ps) an'ci: azcka: an'ci: ソウ言へばソウだ
 an'ci:ssa: s'iŋmaŋ ソウシテハ行けない
 (Ps) an'ci:ja cka: an'ci su:di それならそうしよう
 an'ci: an'ci-nu panassu azzaddam-p^sito: na'ŋ ソレデソウイフ話ヲ言ワ
 ナイ人ハナイ
 [Cr. (Ps) aŋsi: (Ta) aŋs'i: (Ya) anzi (Rk) aŋsi]

an'ci-nu

(Ps) そんな Такой, такого рода
 an'cinu kutu-mai nu ar'a: ソンナ事ハ有ルモノデスカ Как это может
 быть!
 ba:ja an'cinu kutu:ba azzaŋ 私ハソンナ事ヲ言ワヌ Я не говорил
 ничего подобного.

a:nu:z

(Ps) 粟飯 Пшённая каша
 [(Sa) (Sarah) a:nu:z (Jap) awa-no-i:]

apa

(Ik) 臆か B. Minous Adamsi (?)
 в Sarahama будто бы sasaretara gekkei wo nuruto naoru to iu sōdes.

aparaga

(Ps) 眉目麗ワシキ子。美女 Красивая женщина, красавица
 [apara „красивый” + ga „дитя”]
 Syn. aparavva

apar'aga	(池) 名高ナ人 (Tajima)
apanak^{si}	(Ps) = Яп. ㏄ (смотреть вверх)
ap'ara-gi	(Ps) (Sa) (Sarah) 綺麗ナ。美シイ (但シ人間ニツイテ云ウ) Красивый (только про людей) ap'aragi midum 綺麗ナ女。美人 Красивая женщина ap'aragi muni 綺麗ナ者 Красивая личность, красивый человек, красавец [(Ya 歌) aφαги „красивый” (Jap) aware „жалость, симпатия”, aware- na „жалкий”, „достойный сожаления” (Ya) arpagi – красивый (Jap) appare (Rk) aφαги (напр. Omoro, XIV, 32) (ヨナ) ab'aη-/ab'aru- (クロ) abari-haη (イシ) afariša:η (イシ) appariša:η]
aparaga-vva	(Ps) 眉目麗ワシキ子。美女 Красотка, красивая женщина [(Ya) aφαги-φα (Jap) aware „жалость”, „симпатия” + ko-ra „дитя”] Syn. aparaga
a:puz	(Ps) 粟穂礼 См. pu:z
ara	(Com) 新。荒。 ^{ソト} 外。悪魔 Новый, свежий, грубый, дикий; вне; демон, привидение [(Jap) ara (Ya) ara 荒 (Rk) ara (Ya) a:ra 新] ma:znuara 新米 (Tajima jusīmanušū:)
ara	(Ps) ギヤ。そんなら ara ittiku: ギヤ、行ツテ参リマセウ ara ittiku:di ギヤ、行ツテ参リマス

ara	(Sarah) 家の表口 Наружный вход в дом. Ср. предыдущее слово.
arazatu	(Ps) 村の名
aragi	(Ps) Яп. arappoi
ara-dukuma	(Ps) 荒所間ノ意。化物屋敷。古イ屋敷趾、色々ノ化物ガ出ルトテ恐レテ誰モ居ナイ所ヲ云ウ。 Заколдованное место; место привидений; развалины (остатки) от древних поместий, так называют все те места где никто не живёт из боязни будто бы появляющихся привидений и всякой нечисти. [(Jap) ara „грубый”, „дикий” + toko „место” + ma „промежуток”]
arafuni	
arauni³	(Kaz. poet) 新舟 新船 (Tajima Yushmanoshu) Новая лодка, новый корабль [(Jap) ara-фуне]
aragaŋ	(Sa) 荒蟹 Букв. „дикий краб”; один из видов краба [(Jap) ara + kani]
aragusıku utaki	(Kaz) 新城御嶽。狩俣村ニ在リ。祭神ハ女神ナリ、名ハ白鳥舞鳥司ト云ウ。 Название храма в деревне Kazmata, чествуется богиня Ssutuznu-maituznu sıkasa [ara „новый”, gusıku „замок”, utaki „храм”, ssutuz „белая птица”, maituz „парящая птица” sıkasa „жрица”]
ara-idası	ソトダシ (Sarah) 外 出 ノ意。若者ガ好キナ女トともがら家(tunkaraja:)ニテ始メテ一緒ニ寝ルト、翌日若者ノ友達等ガ事實ヲ村民ニ知ラセ歩ク。之ヲ araidasıト云ウ。ソレガ有ツテカラ其ノ若キ男女ガ

³ Merged with a duplicated entry in vol. 1, p. 58.

公ニ夫婦トシテ認メラル。 Букв. „вынесение наружу” .

Оповещение жителей деревни товарищами молодого человека о том, что последний провёл ночь вместе с такой-то девушкой в tun̄karaja: . После этого оповещения молодые люди официально признаются мужем и женой

[ara „наружу” + idasī/(Jap.) idasu „выставлять”]

См. tun̄garaja:

ara-idiz

(Ps) 外出スル。 Выходить из дому

[ara „наружу” + idiz/(Jap) izuru „выходить”]

araja:

(Ps) 新屋。 平良町の地名

araka:/araga:

(Sa) 新川。 井戸ノ名。 „Новая река”, „новый колодец” название колодца на о. Iḡav

[(Jap) ara-kawa „новая река”]

См. amagui

arak‘ani-nù

(Sa, poet) 眞暗ナ [庚ノト書ク] Темный (почему-то пишется иероглифом 庚)

arak‘aninu ju: 眞暗ナ夜 Темная ночь

[(Jap. makurakotoba) ara-kane-no]

arakin-nu

(Ps, poet) razīmitinu 初テの対句 (Tajima)

araṇ

нет, собств. Neg. praes. от az „быть”.

arakaca

(Ps) batta の一種

ara-pana-nu

(Kaz. poet) 最初ノ Самый первый

jusīmaśu:ga arapana-nu uja naźzu: 四島主ガ最初ノ親ナリヨ
 „Юсымасю (Господин Четырѣх Земель) был самым первым
 владыкой (чиновником)!”
 [ara „новый” + rana „край”, „конец”]

arasī トグ точить (Tajima)

arasī Verbum causativum от az (有る)

ara:sī (Ps) 現ス обнаруживать
 [(Rk) ara:śun (Jap) arawasu (Ya) arawasīn]

arara (Ps) Яп. ara при неожиданности
 [(Nagah) ari!]

arasu: (Ps) 争フ Спорить
 (Ps) K'o:dai fta:z arisīti arasui te:ka uzso: no:ga
 兄弟 二人 アツテ 争つて バカリあるのは何カ(pag^{ti} 足)
 [(Rk) arasuśun (Jap) arasou/araso: (Ya) arase: あらそひ]

arasītatiginai (Ps) 新家 Новый дом, новое хозяйство

aratami (Sa) 改
 在番所藏元ヨリ官吏出張シ来リテ士族ヲ全部番所ニ集メ團系（
 戸籍）ト對照シテ若シ妾腹平民腹ヲ凶係ニ仕次（記載）ギテ士
 族ニナセルヲ發見するトキハ直ニ平民ニ編入セシ此ノ士族ヨリ
 平民ニナルヲ系落(ki:uti)ト称シタリ [（國仲）]
 „Исправление”
 Прежде из главного управления в Psara (так наз. kuramutu) являлся
 иногда чиновник на о. Irag, для проверки семейных списков (zu:ki:)
 благородного класса. Для этой цели все представители последнего
 приглашались в местное правление (так наз. ban'zi или bumm'a).

Если оказывалось, что в списки занесены дети от любовниц или прижитые с женщиной из просто сословия, то они тотчас же вычеркивались из списков и причислялись к простому сословию. Этим лиц, переведённых из благородного сословия в простое называли *ki:uti*, „выпавшие из (родословной) мении” [(Kuninaka)]
См. *aratamiz*

- aratamiz** (Ps) 改メル Исправлять
[(Sa) *aratamil* (Jap) *aratameru* (Rk) *aratami:ŋ* (Ya) *aratamiruŋ* *ara* „новый”, „заново” + *tamiz/tamil/tameru* „выгинать”. Т. обр. *aratamiz* значит „выгибать, как было раньше” „выгинать в обратную сторону”, „исправлять согнутое”]
Syn. *no:sī*:
- ara-tu** 荒砥 Грубое точило (Tajima) *Yušimanušu*
[(Ya) *aratusī* (Rk) *aratu* 粗砥]
- arauni** (Kaz. poet) 新船 Новая лодка, новый корабль
[(Jap) *ara-fune*]
- araz-dama** (Poet) 洗玉。清浄 (Tajima)
- araz-gumi** (Ps) 洗米
[(Jap) *arai-gome*]
- ari** (Nagah) Яп. あら ! (при нежид.)
- arizī** (Ps) 荒地 Необработанная земля (поросшая травой)
[(Jap) *are-čí* (Rk) *ari-čí*]
- arifuta** (Ta) 藁の芥 Сор, выметенная солома (употреблялась в качестве трута)
[*ari*//(Jap) *are* „грубый”, *futa* ср. *afuta*]

arikaniygi:	(Sa) 樹木ノ名。榕ニ似テ葉長ク廣ク氣根ヲ生ズ。 [(國仲)] Ср. kaniygi
arikuri	(Sa) 黍ニ麥豆等ヲマゼテ炊ギタル飯 Каша из проса-сорго, смешанного с ячменем, бобами и пр. [(Jap) are-kore „то и сё”]
aro:	(Ps. poet) Слово в поэтич. текстах, употребл. в параллель с niźza
aro:	(Ps) 洗フ МЫТЬ [(Sa) arau (Ta) aru: (Ya) arajun (Jap) arau/aro: (Ya) a:ro:ŋ (o. Iki) aru:]
aru	(Com) 或ル Некоторый, один. (аттрибутивная ф. от am „быть”; употребляется только в вышеприведённом значении) [(Jap) aru (Rk) aru (Ya) aru] aru-p ^s i アル日 однажды („некоторый день”) aru-tuk ^s i アル時 однажды („некоторое время”)
aruzi	(Ps) (IraV) (Sa) 主。主人。Хозяин, владелец, господин [(Jap) aruzi (Rk) aruzi (Ya) aruzi] Ср. anzi
arup^si	(Ps) Однажды [(Jap) aru-çi] См. aru
aru-tuk^si	(Ta) (Ps) (Ui) Однажды [(Jap) aru-toki]

- a:sa**⁴ (Ps) (Sa) 海草ノ一種。石蓴 (アヲサ) *Ulva lactuca* Le Jol. Род морской травы. 海中ノ石ニ生ズ、綠色ヲ帶ビ、汁ニ煮テ食ス [(國仲)]
 [(Rk) a:sa (Jap) aosa < awosa (Ya) a:sa]
- asa** (Ps) 朝 Утро
 [(イシ) asa- (Rk) asa (Jap) asa]
- a-sa** (Ps) (Sarah) 父、御父様、父親 Отец, папа (так его зовут дети).
 Возможно, что данное слово первоначально было тождественно с а-за „старший брат”
 [(Ya) atá (国頭村) so:so: (国頭村の奥) sui:ta (混効験集) あすたべ asi-ta-bi или よあすたべ Члены Верховного совета 3-х; В Нафа народное название их было asa-ta-bi
 (Omoro XV, 47) (Omoro X, 36) asa (Omoro IX, 28) nasa отец
 a/(Jap) а „я”, „мой” + sa „отец” //(Jap) se, so „старший брат” Ср
 (Ya) atá папа]
 asa-ŋkai kui-ŋzi-samači (Tajima) 父に乞入シテ下サイ
 Ср. а:за
- asa** (Ps) 淺 Мелкий, неглубокий
 [(Rk) asa (Jap) asa]
- asa** (Ps) 麻 Конопля (*Cannabis sativa*)
- asa:asa** (Ps) 前條ノ強語 Мелкий (усилит. форма предыдущего слова)
- asa-baz** (Ps) 干潮ニナル。海ガ淺クナル Мелеть (про море),
 Syn. p^si:z
 suja p^sirada asaparada ujuriba
 [(Kaz) asa-paz]

⁴ Merged with a duplicate entry from v.ol. 1, p. 61.

- asagi** (Ps) (Sa) (Sarah) 離座敷。to:vva/tauvva (台所) ノ前面ニ本家 (puŋka)ニ向ハセ二間半ニ二間ノ建築ヲイフ。あさぎハ上流ノ住家ニアルノミ,中流以下ハ大抵あさぎ建テズ。あさぎノ半分ハ土間ニテ、ソコニ ^{ヤマト}大和御竈トテ酒ヲ作ル為メ大キナ竈アリ。他ノ半分ニ床ヲカケ (之ヲ asaginu jukani トイフ) 、二男以下ノ夫婦ノ住ム所アリ。大抵上流の家にあるのみ。
- Отдельная постройка при доме, находящаяся против to:vva/tauvva (кухня) и обращённая входом к главному зданию дома (puŋka) [преимущ. на восток]. В длину она имеет обыкновенно футов 9 и в ширину 6. Имеются только у зажиточных семей.
- Пол в asagi земляной, здесь находится jamatu-ukama (большой глиняный очаг для варки вина). В одной половине asagi сделано нечто в роде нар, иногда покрытых циновками (эти нары называют в (Sa) asaginu jukani); здесь живут женатые вторые и третьи сыновья до выделения.
- Имеется только в зажиточных домах.
- [(Rk) aśagi]
- <Hirośimaken, 倉橋鳥 アシアゲ 踏臺>
- asagi-nu jukani** (Sa) あさぎノ床 Нары в asagi, где живут женатые вторые и третьи сыновья до выделения. В углу находится место для кошки
См. asagi
- asal** (Minna) 淺利貝 Род морской раковины. *Tapes philippinarum* (?)
[(Jap) asari-gai *Tapes philippinarum* (Rk) asaji]
- asal** (Sa) (Fumn) 漁、スナドリ、アサリ。漁ル。海濱ニテ食物ヲ求メ歩ク。Рыболовство; ловля рыб и моллюсков на морском берегу.
Ловить рыбу, искать рыбу и раковины на морск. берегу.

[(Jap) asari рыбная ловля (Jap) asaru „ловить рыбу” (Rk) asaji-šuo id. isai-šuuŋ (Ya) asarago: いさり 汐干狩 (Ya) asari 方々探ること]

- asal-ma:l** (Sa) (Fumn) 漁り廻ル Ходить по морскому берегу в поисках рыбы и раковин.
[(Jap) asari-mawaruŋ]
- asama:z** (Ps)
- ahamal** (Sa) (Sarah) 「為ル」ノ敬語。ナサル。Делать (to do) – почитит. глагол, соответств. японскому nasaruŋ
- asa-munu** (Ps) 朝飯 Утренняя еда
[(Jap) asa-mono „утренняя вещь” (Ya) asamunu]
Ср. aši
- asa-nibo:** (Ps) 朝寝坊 Человек, который поздно встаёт по утрам; соня
Kanu p^šito: unusiḱunu asanibo: ja:ba 彼の人はいそれほどの朝寝坊だから
[(Jap) asa-ne-bo:]
- asanigara(munu)** (Ps) (Tajima) 朝早く起ル者
Paral. ju:nigara
- asa-parasi** (Kaz) Каузативная форма от asa-paz
suju p^širasi asaparasī-gaciŋaŋ
См. asabaz
- aši** (Iraŋ, Sa, Sarah) (Ps) 1.朝飯 2.晝飯 Утренний завтрак, утренняя еда.
Жители Psara употребляют данное слово в значении полуденной еды.

[(Rk) asi: 朝飯 утренний завтрак (コニ) (イス) (スミ) (サネ) asī: 朝飯 (ナゴ) aśi 中食 (アラ) (ハテ) (クロ) aśi: (エラ) asī (ヨロ) aśśi: (トク) assī]

Ср. asamunu

aśi

(Ps) 汗 Пот

[(Ya) aśi (Rk) asi (Kunʹzan) aśi, aśi:, asi, haśi: (Jap) ase]

a:śi

(Ps) 小魚ノ名 (Tajima)

アシカセ

(Sa) 械

aśi-m

(Ps) 痲子。汗疹 СЫПЬ ОТ ПОТА

[(Rk) asibu (Jap) asemo/asebo (イシ) (ヨナ) aśibu (コハ) a:śibu (イリ) aśibōa (アラ) aśu: (Iki) asebi]

aśi:ma:ŋ

(Fumn) サウデスナー。是ハマア。 . . .

asī

(Ta) 足 Нoga

asīfśu подножный прах

[(Jap) aśi (Rk) aśi]

asī

(Com) 為ル、為ス Делать (to do) – говорить – вспомогательный глагол

assu (Ps) 為ロ делай!

kurʹu asītallugadu (Sa) 此ヲシタケレドモ я это сделал, но...

astam sa:i (Ps) シマツタ

...assu du maş (Ps) する方がいい

aśibadu!

aśibaduja!

aśinnʹa!

asa-maśi (Ps) シテ下サイ Пожалуйста, сделайте! (См. asama:z)

	piŋgiruti: aʃiuriba.. [(Rk) ʃuŋ (Jap) suru]
a:sī	(Ps) 合ハセル、合ハス Соединять, заставлять сражаться [(Rk) a:ʃuŋ (Jap) awasu/awaseru (Ya) a:sīŋ]
a:sī	(Ps) 袷 Одежда на подкладке [(Rk) a:ʃi-muŋ (Jap) awase]
asida	(Sa) Сокращение a:sī-gʒiŋ См. atca
a:sī-gʒiŋ	(Ps) 袷衣 [(Sa) (Sarah) a:sīzīŋ (Jap) awase + kinu платье на подкладке, букв. „соединённ. платье” (Rk) a:ʃiʒiŋ (Ya) a:sīkīŋ] См. a:sī
asj̄pssa	asj̄pssa nʹa:ri (nʹa:z) 足を出すこと
asj̄fuusʹu	(Ta) 足糞ノ意 Подножный прах. [(Jap) asī „нога” + kuso „кал”]
a:sīmiz	verbum causat. от o: = a:si (合フ kenkasuru)
a:sīmiz	verb. causat. от asī (為ル)
asj̄p^{si}/app^{si}	(Ps) 遊 Развлечение asj̄p ^{si} iga mmʹa:ci 遊ビニ入ラツシヤイ приходите (ко мне) в гости [(Jap) asobi (древн) asubi (Rk) asibi (Ya) asab ^{zi} /asub ^{zi} (Na:ciʒiŋ, Mutubu) hazibi (Ta) asub ^{zi}]

asj̄p̄s̄i	(Ps) 遊ブ Развлекаться, играть, гулять [(Rk) asibuŋ (Na:ćiz̄iŋ, Mutubu) haźibuŋ (Ta) asub̄zi (Ta) as̄i:v/asu:v (Jap) asobu/asubu (Ya) asubuŋ (静岡) asubu (肥後) asubu (佐賀) asubu (ハテ) ambuŋ (イシ) asibuŋ (Iki, дерев. Яп) appu:]
asj̄tar'a:du	(Sa) См aijasj̄tar'a:du
assuga	(Sarah) けれども assuga umu:tam ti:mai śikata: n'aŋ (Sarah) けれども思つたツたて仕 方がない
asu-da	(Ps)
ahuda	(Sa) (Sarah) ...セズ Не делаю...; без
aśśay	(Ps) jarisokonau kunu kukuro: vvaga aśśavvi n'a:nniba adaŋ narin'a:ŋ
ata	(Ta) 明日 См. aca ata: kumann'a buramann'i ki:ffinna (Nakasuźi) 明日は此處には居らない積りだから来て呉れるな。
asu:di	(Ps)
ahu:di	(Sa) (Sarah) 為ヨウ、シマセウ zu: asu-di (Ps)/zu: ahu-di (Sa) サ、ヤリマセウ ну, давайте делать a:gu: as̄im'a:su:di (Ps)/a:gu: as̄in'a:hu:di (Sa) 歌ヲ互ニヤリマセウ Споёмте вместе песню!
atabakaz	(Ps) 暫く (宮) Syn. ata:ma
atabakaz	(Sarah) 一寸 (時間) [(Rk) atta-/ata- 急 atta-ni 急に]

atahfu	<p>(Ps) (Sarah) 平良デハ此ハ鵜ノ様ナ鳥ノ名デアルト云フガ佐良濱 デハ之ヲたらふく (食く) トカノ意味ニ使用スル。 В Psara говорят, что это птица, питающаяся рыбой в роде кormорана, а в Sarahama данное слово употребляется в смысле (есть) до отвалу, сыто, плотную</p> <p>[(Rk S N.) ataku „корморан” (Ya) atagu (イシ) (イリ) (ヨナ) atagu (カテ) (コハ) ataku (ナゼ) (コミナ) ato: (カサ) (コニ) atoho (オセ) ato:ho auto]</p>
ataga/atiga	(Ps) uramon, kakuremon
atama	<p>(Ta, poet) 頭 Голова</p> <p>[(Jap) atama]</p>
ata:ma	<p>(Ps) 暫時。少シ。一寸。僅カ Немного, чуть чуть (во временном значении)</p> <p>ata:ma ma:ci fi:sa:ci 一寸待ツテ下サイ Пожалуйста, подождите немного</p> <p>ata:ma mi:si fi:sa:ci 一寸見セテ下サイ Позвольте мне взглянуть на это</p> <p>ata:ma ju:ka:ma:za: n-na Не отдохнёте ли вы немного?</p> <p>[(Ya) ata:ma (Jap. arch) ata какая-то мелкая мера длины; дюйм? + gama (?) + ma „промежуток”]</p> <p>Ср. ata-bana</p>
ataraki-nu	(Nagah) 惜シイ。勿體ナイ
atarasi	<p>(Ui) (Sa) (Nagah) 可愛イ。oshii ナツカシイ。大事ナル</p> <p>atarasi-munu 可愛イ人 милый (дорогой) человек, возлюбленный, возлюбленная</p>

atarassa-asim 可愛ガル лелеять, беречь кого-л, относиться к кому-л
с любовью

[(Jap) ataraši-i „новый” (Rk) atarašan (Ya) atarasiḥa 可惜子 (Ya)

attarasī 可愛らし (Konkōkensū) あたらしや ataraša (Tanegashima)

attaraši-ka = Jap. ošii]

Syn. kanasī

Ср. яп ataraši

atari-mai

(Ps) 當前、無論 Естественно, натурально, само собою разумеется

[(Rk) atai-mè, (Jap) atarimae (Ya) atarimai]

atatancī-munu

(Ps) 氣短ナ人 Вспыльчивый человек

[(Rk) atta-ni イキナリ、急ニ、ダシヌケニ]

ataz

(Ps) 當る。中る Касаться, соответствовать, попадать (напр. в цель)

[(Sa) atal (Jap) ataru (Rk) atajuru (Ya) ataru]

a:ti

(Ps) (Sa) (Fumn) (Ui) 餘リ Слишком, очень

ati p'a:p'a:ti azza:cka: banunna (Ps) 餘リ 早々おつしやると私には分
りません。

(Ps) a:ti umuśiffa: n'a:ŋ 餘リ面白クハナイ (Это) не очень
интересно

(Sa) atinu pukarašanna ju 餘リノ有難サニハヨ

ducīnu pukarašanna ju 非常ナ有難サニハヨ

„В чрезвычайной благодарности,

В необыкновенной благодарности”

Syn. ammadi, duk^{si}

atiga

(Sarah) ソレデハ

atigaiz

(Ps) 注意スル。宛行ふ Обращать внимание, принимать во
внимание

[(Rk) atiga:jʉŋ (Jap) ategaw]

atina

(Ta) (Kaz) 當無ノ意カ。童。子供。Беспомощное дитя

(Ta) jarabiti du umu: s'uga 童トゾ思ヒシガ

atinati du umu: s'uga 子供トゾ思ヒクガ

„Думали, что она ещо ребёнок

Думали, что она ещо беспомощная, но...”

(Kaz) mizī tur'ari jarabi 水ヲ取ツテヤレ童

saśi mućiku: atina 杓ヲ持ツテ來イ子供

„Воды подай, девушка

Ковшичек принеси, дитяtko”

[(Jap) ate-naśi „без опоры”, „без поддержки” (Rk) ati-naśi]

atca

(Ps) 足駄ノ意ナレドモ下駄ノコトヲイフ。Деревянная обувь,
называемая по-японски geta

[(Ik) atca (Sa) asida (Jap) asida высокая деревянная обувь (Rk) aśiza

(Na:ciziŋ, Muutubw) aśiza: (イシ) asiza (Konkōkenshū) みやしぢや

m'a:śiza 御木履 (トク) anza (カサ) (ヤマト) (カラ) (S) (N) (イト)

aśiza (ナゴ) aśiga: (クロ) aśitca (コハ) (ハテ) asita (アラ) asitca (ヨナ

) aćida (キカ) asśa (ナセ) atca]

atu

(Com) 跡。後 След; потом; позади

unu atu ソノ後 потом, после того

atu n 後ニ потом, затем

(Ps) unu atu nu sītumuti ソノ後ノ朝 на следующее утро

atu-kara 後カラ вслед за, потом 後で。後

atu-atu 後々、後デ、後 впоследствии, в будущем

atu-nu 後ノ следующий, будущий

atu-kara m'a:ku-nu kutu:ba ssasadi (Ps) 後カラ宮古ノ事ヲハ知ラセ

ヨウ Впоследствии сообщу о Мияко

[(Ya) atu (Rk) atw (Jap) ato]

atu-b^zi	(Sa) 後日ノ意。盆祭ノ後日 ; ufu:b ^z i (送日) トモ云フ。 „Последний день” праздника śśugacī (праздник усопших в седьмом месяце, соответствующий японскому боу-масуги). Этот день называется еще ufu:b ^z i „день проводов”
atudumituzi	(Ps) 後妻 (宮) См. atutuzi
atudu^zi	(Ps) наследник, наследница atudur'a = atudu ^z i
atu-mi	(Ps) 養子、婿。跡目 [(Jap) atome (ato „след”, „потом” + me „глаз”) (Rk) atumi]
atu-tuzi	(Ps) 後妻 (宮) [(Иш) (コハ) (アラ) atu-tuzi (ヨナ) attu-tuj (スミ) (イス) atun-tuzi (ナセ) (キカ) (カテ) (S) (N) (イト) (イリ) (クロ) atu-tuzi] Син. atudumi tuzi
atutu^zi	(Ps) наследник, наследница
aca	(Ps) (Sa) 明日 Завтра (Ps) aca ikadza: anci: umuiurifi:ru 明日行くからそう思つてみて呉れ [(Nišib) (Ik) aca (Ya) atca (Rk) aca (Jap) ašita (Ta) ata (肥後) ašica: (佐賀) ašica:, ašit ^e a:, ašite: (Ya) 石垣島ノ東北部ノ方言) aci]
aca-ga-ju:	(Ps) 明日ガ夜。明晩 Завтрашний вечер, завтра вечером [(Jap) ašita + ga + ju:]
aci	(Ps) 熱、暑 Горячий, жаркий k'u:ja du:du aciṃunuja: 今日は随分暑いな。

[(Rk) aci-saŋ (Jap) аси-и]

a:ćika: (Ps) ソンナラ В таком случае
a:ćika: ikitti p'a:p'a:ti ku:
ソннаラ行ツテ早々ト來イ
В таком случае иди, да скорей возвращайся

acimama: (Ps) 平良町西里の小字

acimama:z utaki (Ps) 平良町西里ニ在ル御嶽ノ名 Название храма (utaki) в слободе
Niszatu в Psara

acima:z (Ps) 集マル Собираться
[(Rk) acimajuŋ (Jap) асимагу (Ya) acimaruŋ]
Syn. uguna:z

acimi:z (Ps) 集メル Собирать
[(Rk) acimi:ŋ (Jap) асимеги (Ya) acimiruŋ/acamiruŋ,
acimiŋ/acamiŋ]
Syn. uguna:iz

aciša (Ps) 暑さ。熱さ Жар, жара
[(Rk) acisa (Jap) асуса (Ya) atca]

au (Poet) (Sa) 青 Зелёный
[(Ps) o: (Rk) o: (Jap) ao < awo]
См. o:

a:ùbaŋ (Sa) 粟御飯 Пшённая каша

auda (Sa) 糞。畚。肥料ヲ運ブニ用フ Носилки для переноски
удобрения

[(イシ) auda (Rk) o:da (Jap) aoda/anda (コニ) (イス) (スミ) (サネ) (エラ) (ヨロ) o:da: (キカ) (トク) o:da (ハテ) onda (イト) o:ra:]

augan

(Sa) (Sarah) 青蟹 Букв. „зелёный краб”; вид краба
[(Jap) ao „зелёный” + kani „краб”]

aug^{zi}

(Ps. Kaz. poet) 扇。扇子 Beep
[(Ps. разгов) o:g^{zi} (Sa) (Nagah) (Sarah) auzi (Jap) o:ŋi/o:gi (Rk) o:zi (Ya) oŋgzi (Ainu, заимств. с японск) aпуŋki, афуŋki, awaŋki, aоŋki]

aug^{zi}

(Ps) 仰グ、見上ゲル Смотреть вверх
[(Jap) ao-ŋu/ao-gu]

aum/o:m

(Kaz, Ps) 青くなること
rainusimakara upumidump^situnu sirubunigama kara ju:ja nauri jamanu
akamisiti aum bana

au^{pa}zù:

(Sa) 野菜類 Зелень, овощи
[ao „зелёный” pa/pa: лист]

au^{sa}zi

(Sa) 海魚ノ一種

au-su

(Ps poet) = o:su 青潮 (Tajima)

au^{ta}bakù

(Sa) 生蓑 Букв. „зелёный табак”. Табачное растение на корню
耳ノ痛ムトキ生蓑ノ注ヲ注入スル習慣アリ Когда болят уши
принято в них пускать несколько капель табачного соку
[au/(Jap) ao „зелёный” + tabakù/(Jap) tabako „табак”]

au-usamunu

(Sarah) aokusaimono = 魚類、肉類等
[(Ya) aufusa 生臭]

au-taki	(Ta poet) 青竹 Зелёный бамбук [(Jap) ao-dake]
au-taŋgassa	(Sa) 青葛麻 Клещевина См. taŋgassa
aućuna/aut'una	(Ta poet) 青綱 Зелёный канат, зеленая бичёвка [(Jap) ao-zuna]
awa/ava	(Poet) 粟 Просо, пшено См. a:
awatiz	(Ps) 慌テル Переполошиться, перепугаться [(Rk) awati:ŋ (Jap) awateru (Ya) abattiruŋ]
aysi	(Ps) 堤。田疇。畦。畔 Насып, вал [(Rk) abusi (Ya) abusi (Jap) aze (トク) abusi (オセ) abu:ši]
avva	(Ps) (Sa) (Sarah) 油。脂 Масло; жир [(Jap) abura (Ya) aba (Rk) anda]
avvami	(Ps) (Sa) 海動物ノ名 Название морского животного
avvami:	(Ps) yokušaberu mono junapa-avvami:
avva-musi	(Ps) 馬陸 [(Jap) abura-musi таракан (Ya) abamusī 油虫, unda:musi 圓座蟲。や すで (馬陸)]
avva-ćibu	(Sa) 油壺。 1. 油ヲ入レル壺。 鈎ニカクルニ便ナリ 2. 機織ノ 時經糸ニツケル油ヲ入レタル壺 1. Горшок для масла

подвешиваемый на крючок 2. Горшок с маслом, намазываемым на
основу во время тканья

[(Jap) abura-cubo (Ya) abacību]

a:z

(Ps) (Sa) (Sarah) (Ui) 言フ Говорить

azbiki: ja:raŋ kutu 言ふまじきこと

kuru:ba no:tiga az (Ps) 此をば何と言ふか

azzi 言へ

ba:ja anćinu kutu:ba azzaŋ (Ps) 私はそんな事を言ひません

az̄ziba az̄zaiz munu inro:ši: azzaŋ 言へば言へるもの遠慮して言はな
い

waga kutu:ba kanći: az do:ga ??

no:tiga aztaz 何と言つたか

[(イト) i:ŋ (エラ) ʔjum (スミ) (トク) ʔjuŋ (ヨロ) ʔju:ŋ (Ta) z: (Jap) ju:
(Ya イシ) aŋkuŋ/izunŋ]

a:z

(Ps) (Ui) 蟻 Муравей

[(Rk) ajiɸajju (Jap) ari (Sa) a:l (Ya) a:ra]

См. aka:z

a:z

(Ps) (Sa) 藍 Индиго; кубовый цвет

藍 (アキ)、山藍、玉藍ノ二種アリ、共ニ染料ニ用フ。[(國仲)]

[(Kikai) e: (Jap) ai < *awi (Rk) ʔje (Ya) ai (佐賀) ja:]

a:z

(Ps) (Sa) 鮎

[(Rk) aju: (Jap) aju/ai (Ya) ai]

a:z

(Ps) (Ui) 有ル (連體形) Быть (атрибутивная форма)

mi:nu mi:cī pa:nu fta:cī az muno: no:ga (Ps) 目の三つ齒の二つ有る
ものは何か (atca 下駄)

[(Sa) (Ta) (Minna) al (Ya) ari (Rk) aru (Jap) aru]

aznupana	(Ps) 藍の花 [(Ya) ainupana]
azumi	(Ps) aizome Parall Syn. kunzumi
azkari:z	(Ps) (Ui) 歩カレル БЫТЬ в состоянии итти; ходиться
azk[̄]i	(Ps) (Ui) Итти, ходить (пешком) [(Sa) alfu: (Ta) alk [̄] i (Rk poet) arićuŋ (Jap) aruiku/(древн) ariku (Ya) aruŋuŋ, araguŋ (Шнна, Куśi, Nagu, Haniźi, Mutubuu, Ōźimi) akkuŋ (Ćiŋ) atciŋ (Na:ćiźin) hatćuŋ (I:źima) aićuŋ (Куŋźaŋ) akkiŋ (イト) akkuŋ (イシ) araguŋ (Rk) atćuŋ (肥後) saruku (佐賀) sa:ku, sa:ruku (物類称呼) 肥前及薩摩にて <u>さるく</u> と云はあるくなり]
azki-ik[̄]i	(Ui) 歩イテ行ク Итти пешком [(Jap) aruki + juiku/iku]
azk[̄]i-pazi	(Ps) 歩キ始メ。出産後三、四十日目ニ母ガ始メテ赤子ヲ抱キテ親類ヲ廻リ歩ク事 Букв. „начало хождения”. Так наз. выход матери с новорожденным ребёнком (на 30й – 40й день после родов) и обхождение родственников
a:zsu	(Ps) アル人ノ意。 1. 生キテキル人 (死人ニ對シテ) 2. 金ヤ財産ヲ有スル人 1. Живой человек (в против. мёртвый) 2. Тот, у которого что-н. есть. a:zsu-ŋkai-du ko:juba tak [̄] i (Ps) 生テルモノニゾ香ヲバ焚ク (Послов.) „Воскурять фимиамы живому” a:zsu-ŋkai-du suiraiz (金ノ) アルモノニゾ添ヘラレル

(Послов.) Прибавляется к тому, у кого есть (т. е. деньги к деньгам идут)

a:zza (Ps. простолюд.) дедушка (так к нему обращаются внуки)

a'zza: (Sa) 藍屋。番所ノ中ノ建築。総藍屋。総ヲ染ムル所ニシテ大染 (uk'uzumi)、中染 (nakaumi)、小染 (sumi-gama) 詰メタリ。位置ハ番所(banzu)ノ西隅ニテ東向ナリキ。[(國仲)] Красильня. Место, где окрашивались нитки для полотна, шедшего в качестве податей рюкюскому правительству; состояло из трех частей uk'uzumi („крупная окраса”), nakaumi („средняя окраска”) и sumi-gama („мелкая окраска”). Красильня находилась в западном углу местного правления (banzu) и была обращена на восток [(Kuninaka)] [(キカ) e:ja 染物屋]

a'zza: (Sa) 藍屋。定員三名, 貢布 (pataim) ニ用フル総ヲ染ムル係り、其他ハ地佐事(zi:sazi:)ニ同ジ[(國仲)]。Красильня. Название трёх установленных лиц, на обязанности которых лежала окраска нитей для полотна, шедшего в качестве податей рюкюскому правительству (это полотно называют pataim). Остальные их обязанности одинаковы с zi:sazi: (См.) [(Kuninaka)]. Производное значение от предыдущего слова. [a:z „индиго” + ja „дом”, суффикс ремесленников; (Jap) ai + ja]

a'zza:baci (Ps) Чорная оса 黒蜂

a'zza:ga: (Ps) 藍屋川ノ意カ。平良村字西里ニ在ル井戸ノ名。水ハ塩カラシ。Название колодца с солёной водой, находящегося в слободе Niszatu в Psara. [a'zza: „красильня” + ka: „колодец”]

- azzama:z** (Ps) 「言フ」ノ敬語。仰シヤル。Вежливый глагол „говорять”,
соответствующий японскому ośsarui
no:tiga azzamataz 何と仰しやいましたか。
- azzasī** (Ps) verbum causativum от az (言フ)
- azzu** (Ps) (鮎魚)。年魚。香魚
[(Jap) ai/ajui (Rk) ajui: (Ya) aiizu]
Syn. a:z
- azzumi/azzumi**⁵ (Ps) 藍染 Окраска (материй) в синий цвет
[(Jap) ai-zome]
- ažzo:** (Ps) 言ひ方
ažzo:ga n'a:daka: k^si:kśso: nu da:z (=du az) 言ひ方が無くてもは聞き様
がある

⁵ Merged with a duplicate entry from vol. 1, p. 81.

b

- ba:** (Com) 我。私 Я
baga я, мой (Nom.-Genetiv)
ba:ŋ мне (Dativus – Locat.) [редко]
ba:ja я (Subjectivus)
banu: меня (Accusat)
banu:ba меня (Accusat – Subject.)
banuŋ мне (Dativus Locat)
banuŋkai мне, ко мне (Directivus)
Последние три падежа несомненно от синонимичного слова baŋ „я”
baga nada 我が涙 „мои слёзы”
ba:ja m’aku-psitu 我ハ宮古人 (デス) „Я – житель Мияко”
banu:ba mi:dana 我デハ見ズニ „Меня-то не замечая”
banum-fi:ru (или ba:m fi:ru) 私ニ呉レロ „Дай мне” (Ps)
ba:ja no:jumai mi:ŋ 私は何も見ない
nnamakara ba:ja ikittiku:di (Ps) 今日カラ私は行つて参ります
baga mi:taz banna kar’a: hunnu jumtija:ura? 私が見た時彼は本を讀んでは居らなかつた
[(Jap. arch) wa (Jap) wa-re „я”, wa-ga „я”, „мой”, (Ya) ba (x) ba: (Rk) wa:]
См. baŋ
- ba:** (Ps) (Kaz) 場合。時。機會 Случай, время (собств. „место”)
baga mim-ba:n to:gara mm’adda: 我が留守中ニ誰カ才出ニナリマセンデシタカ Не приходил ли (вежл. глагол) кто-нибудь в мое отсутствие (собств. „во время моего невиения”)?
[(Ya) ba: (クロ) ba: (イシ) ba:]
- ba(:)** (Com) ...ば ; をば

[(佐賀) ba = をば。を。]

- ba** (Com)
(Ps) matcaŋkai iki-ba az-munu 店へ行けば有るもの
(Ps) бага тигабззу кака-ба му́ци: кифи:ру 私が手紙を書いたら持つて
行つて呉れ
(Ps) бага аzzаба vva: kaki 私が言はうから汝書け
(желатение) z̄innu mo:kiba:ti umu:suga muzttu umu:to: kana:iŋ 金を儲
けたいと思ふがどうも思ふ通りには行かない
[(Ya) -ba (Jap) ba]
- ba^ɛa:/ba^ɛb'a:** 魚ノ一種 Название рыбы
[(Sa) baba]
- b^ɛa:/b'a:** (Ps) (Sa)
[(伊江島) b̄è:]
an̄ci:du jataz b^ɛa:ja: そうでしたかな
a: an̄ci:du jaramazb'a:ja: アーソウデ御座いませうか
- bada** (Nuzak^{s̄i}) 谷 (Tajima)
- bai** (Ps)
unu panassa kan̄ci:ja arannibai その話はこう (斯様) ではありませんか。
kui jaibai kui arannibai
[(Saga) -bai だよ]
- badzo:** (Ps) 刃物を以て解剖スル Потрошить
[(Jap) wazuraŋ „страдать” (Ya) batco:ŋ (アラ) bazaŋ]
- badu** keredomo

[(Tanegashima) batte(ŋ) (Yaku) batće]

- bafu** (Ps) (Sa) 簍（絡を）乾シタル ^{カセ} 認 ヲ繰リ取ル具。Катушка, шпулька, на которуго наматываются высушенные (после окраски) нити для пряжи
[(Jap) waku (Rk) waku]
- b'affusi** (Ps) 耕牛
- bafusi-zin** (Sa) 耕耘用ノ作業服、裾ハ漸ク膝迄届ク。短衣。Короткая рабочая одежда до колен для работ в поле.
- ba:fuz** (Ps) 山賊 ? (宮)
- baga** (Com) 我ガ Я, мой
baga ja: 我ガ家 мой дом
[(Jap) waŋa/waga (Ya) ba-ga: (Yonaguni) baŋa: 私達の]
См. ba:
- ba:ja** (Ps)
- ba:** С негат. базой
m'a:kunŋkai ikaba:ja: 宮古へ行きたいな
ujo: to:k'o:ŋkai utumo:si umi:ki: ba:ja: 親を東京にお伴して御覧に入
れたいな
- baka** (Com) 若 Молодой
[(Jap) waka (Rk) waka (Ya) бага]
- bakadza** (Ik)
См. bakagzza

- baka-gairi** (Ps) 若返り Помолодение
 [(Jap) waka-ŋaeri/waka-gaeri букв. „возвращение (к) молодости”]
- baka-gaiz** (Ps) 若返ル Помолодеть. Снова стать молодым.
 [(Ta) bakagail (Jap) wakaŋaeru/wakagaeru baka „молодой” +
 kaiz/kail „возврататься” (Ya) bagaŋe:ruŋ]
- baka-gzza** (Ps) 山椒魚の一種。tokage (瑠璃蜥蜴) Род саламандры, ящерица
 [(Ik) bakadza Ср. (Ya) bag^ziza 青とかげ (ヤマト) wahagira (クロ) au-
 bikiri (オセ) denagir’a]
- bakagam** (Irav. Nakaci) (Sa) Молодой бог
 nakaduz-nu bakagam-nu ukagi-ju 仲取ノ若神ノ御蔭 По милости
 молодого бога-посредника
- baka-midumva** (Ps) 女の子, девственница
- baka-mizi** (Ps) (Ta) 若水。變若水。節祭(sici)ノ日ニ朝早く井戸カラ水ヲ汲ン
 デ來テ家内中之ヲ浴ビル習慣ガアル。サウスレバ若クナルト信
 ゼラレテキル所カラ此ノ水ヲ若水ト名ヅク。此ノ若水ニ就テ、
 次ノ傳説ガアル。「^{シツ}節ノ夜ニハ人ガ蛇ヨリ先ニ若水ヲ浴ビテ
 居ツタカラ人ハ若ガヘリシタガ蛇ハ若ガヘラズニ居ツタ、處ハ
 或年人ガ蛇ニ負ケテ、若水ヲ浴ビテモ蛇ハ若ガヘリシ、人ハ若
 ガヘラズ様ニナツタトサ」(平良村ノ富盛寛卓氏ノ話)。多良
 間モ同様ノ話ガアル、即チ極昔ノ時ニハ人間ガ死ヌトイフ事ハ
 ナカツタ。ナゼナラバ毎年節ノ夜ニ天カラ若水ガ落ちテ、人間
 ガ他ノ動物ヨリモ先ニ之ヲ浴ビテキタカラデハソノ水ヲ浴ビル
 ト古キ皮膚ガ脱レテ人ガマタ若クナツテキタ。處ガ或年蛇ガ人
 ヨリモ先ニ若水ヘ入浴シタ。人間ガ來タ時、水ガキタナクナツ
 テキタ。ソレヲ見タ人間ガ入浴セズニ只手ト足ヲ洗ツタ。其後

ハ蛇ガ脱皮シテ若ガヘリ、人間ハ若ガヘラレナクナツタ。唯手足ノ爪バカリガ始終脱レテ生々シテキルト (多良間島、垣花春綱氏ヨリ聞イタ話)

Молодая вода. „Живая вода”. Так называют воду принесённую с колодца рано утром в день праздника *śicī* (См), которой обливаются вся семья в надежде, хотя немного, да помолодеть. Относительно этой „живой воды” существует следующее предание: „Т. К. в ночь на праздник *śicī* люди обливались „молодой водой” раньше змеей, то люди молодели, а змеи не молодели. Однако однажды люди были опережены змеей. Хотя они и обливались, но змеи стали молодеть, а люди перестали молодеть” (Переведено со слов г. Tomimori Kwantaku из деревни Psara). Такое же предание существует и на о. Tarama. А именно, люди в древности будто бы не умирали. Ежегодно в ночь на *s'icī* с неба спускалась „молодая вода”, которою было приказано человеку обливаться раньше других животных. После омовения с человека сходила старая дряхлая кожа и он молодец. Но вот однажды змея вукупалась в „молодой воде” раньше человека. Когда последний пришел, он увидел взмученную воду и вымыл себе только руки и ноги. С того злополучного дня человек перестал молодеть и умирал, состарившись. Змеи же при приближении старости сбрасывают с себя старого кожу и возрождаются к новой жизни. Благодаря тому, что человек в тот злополучный год вымыл себе только руки и ноги, у него до сих пор все время, пока он жив, обновляются только ногти, сменяющиеся новыми. (Со слов г. Kakinohana Shunkō, на остр. Tarama)

[(Jap) waka-mizu]

baka-miga

(Ta) 乙女

baka-munu

(Com) 若者 Молодой человек

[(Jap) waka-mono (Rk) waka-munu (イセ) baha-munu (ナゴ) waka-munu]

bakana	(Sa) 「若菜ノ意」
baka-naci	(Ps. Ta. poet) 若夏 „Молодое лето” (конец весны) [(Jap) waka-nacu (Ya) baka-naci (Rk) waka-naci (Konḡōkenshū) わかなつ wakanaci 四五月穂出る此を云]
bakanaća	(Kaz. poet) „Молодое лето”. По видимому уменьшит. форма от предыд. слова.
baka-nisai	(Ps) 若二才。若者。若衆。青年 Молодец, парень, молодой человек mainici junaka bakan nazćika: bakaniśainu kśi 毎日夜中程ニナツタラ 若二才ガ来テ „Ежедневно лишь только наступала полночь, как приходил молодой человек...” [(Sa) bak‘asi (Ya) bagasi (Rk) waka-nisè:] См. saki-bakasī
bakasī	(Sa) 八合入の酒壺 См. ??? bakasizaki mti-nagina usagi du バカズ酒満ちた儘差上げてぞ
bakariz	(Ps) 別れる
bakassa	(Ps) 嘲笑 Насмешка, издевательство [(Ya) bakkaiśa をかしさ (可笑)]
baka-cik^{śi}	(Ps) 若月。新月。弦月 Молодая луна, новая луна [(Jap) waka-cuki (Ya) bakacikī]
bakaz	(Ps) 許り。程。位 Около, приблизительно, время около.

ujakija:nu tayk'a: midumvvanu ataz-sugadu mainici junaka bakazn
nazcika: bakaniſai nu k^ſi: ma:ciki nivvitti piriutaz 金持ノ一人娘ガア
ツタガ毎日夜中許リニ若二オガ来テ一所ニ寢テソシテ帰ツテキ
タ。 „Жила одна дочка богача. Ежедневно с наступлением
полночи являлся молодой человек и, поспав с ней вместе,
удалялся.”

[(Rk) bakai (Jap) bakari (Ya) bagara]

bakaz

(Ps) 1. 別レ 2. 人死スレバ四五日以内ニ親族知已酒肴餅等ヲ
持参シ墓前ニ祭ルナリ。之ヲ平良ニテ bakaz ト云ヒ、伊良部島ノ
佐和田ニテ bak'al 又は kagifunal ト云フ。1. Разлука. 2. В течение
первых 4-5 дней после смерти кого-н., его родственники, друзья и
знакомые приносят на могилу вина, закусок, пирожных и пр. и
устраивают „тризну”. В Psara это наз. bakaz (разлука), а в Sāda (на
o. Iray) bak'al (разлука) или kagifunal.

[(Sa) bak'al (Jap) wakare (Ya) bagari]

ba:ki

(Sa) 筧。竹籠。(口の開いた筧)

[(Rk) ba:ki (Ya) ba:ki (Яп) ke 筧

バーケ(ba:ki)竹籠なりアラバーケ(ara-ba:ki), ヨナバーケ(juna
ba:ki)等の差別あり(Nantōyaegaki)]

-ba:ki

(Ps) (Ui) ばかり。ほど。だけ столько, сколько; только

jum-ba:ki 讀メル程 сколько можно прочитать

ŋ-ba:ki 荷ナヘル程 сколько можно снести

nza-ba:ki 何處マデモ до куда угодно

kui-ba:ki 此れだけ только это

[Cp. (Konkōkenšū) わけ(waki) остатки от еды]

baki:l

(Minna) 分ケル Отделять, оделять

[(Jap) wakeru (Ya) bagiruŋ]

bak^sida	(Ps) 腋 Подмышка [(Sa) batta (Rk) waći (Jap) waki (Ya) bag ^z i (Sarah) badda]
bak^sidafsa	(Ps) 腋臭
bak^sida nu-s̄iṭa	(Ps) 腋ノ下 Подмышка [(Ya) bag ^z i nus̄iṭa (Jap) wakinośiṭa]
bak^si	(Ps) 沸ク、湧ク、涌ク Кипеть, бить ключом [(Rk) waćuŋ (Jap) wakʉ (Ya) baguŋ]
bak^siḡa:	(Ps) 湧川。平良町荷川取の小字
bak^si-mizasi	(Ps) 脇目差
bak^si-mizī	(Ps) 泉 Ключ, источник, родник [(Jap) waki-mizʉ букв. „кипящая вода”]
bak^si-piśśa	(Ps) 脇筆者
bako:	(Ps) ubau, отнимать, брать назад ffī:sti bako:ćjka: timbavndu makariz [(Tanegashima) baka:au = 奪ひ合ふ (ubaiau)]
bakurau-munu	(Sarah) 嘘ツキ Лжец [(佐賀) bakur'u: 馬喰]
bal	(Sa) waru, kudaku См. baz
balkidamunu	(Sa) 割木焚物

[(Śinśū, Otari) naruki 花 (Hiroshima 倉橋島) wariki „большая вязанка дров”]
См. kidamunu

ba-mai けれども
[(イス) (キカ) bam (スミ) baŋ (イシ) baŋ]

bam-mi (Kaz. poet) 我ガ身。我。 Я
[baŋ „я” + mi „тело”]

bam-putuci (Sa) 願解。字人民團體ヲ以テ行ヒシ祈禱ノ一。穀物ヲ収穫シタル上、又ハ惡疫ヲ豫防シ若ハ消滅セシメタル後、之ヲ行フ [(國仲)]

baŋ (Com) 我レ Я
Sing.:
C. Indef. baŋ 我
baŋga 我が
C. Accus. banu: 我ヲ
C. Direct. banuŋkai 我へ
C. Dat.-Locat. banuŋ 我ニ
Plur.:
C. Indef. (Ps) banta (Sa) banti 我等
См. ba:
[(Ya) banu/bagada: (Ōshima) waŋ/wanu (Manyoshu) wanu (我奴) (Rk, Konkōkenśū) わん waŋ]

baŋ (Sa) 願 (グワン)
[(Jap) gaŋ/gwaŋ]

baŋ (Ps) 番 Стража, охрана

[(Jap) (Rk) baŋ (Ya) baŋ]

- bana** (Ps) (Kaz) 時 время, когда
- bana** (Ps)
kur'a: anši:jai bana 此はさうあるのではないだらう
Syn. bai
- bana-munu** (Sa) 平民ノ男(wa:igùna)ガ吏員ノ新築普譜用ノ薄萱ヲ採リテ納ムルコト[(國仲)]
- バンヂ(banzi)** 凡そ物の眞最中なるをしかいふ。この語漢字語に似て漢字のあてべきなし。固有の土語ともおもはれず和語にもまだ聞かず。いといぶかしき語なり
- banzi** (Nišibaru) 繁時ノ意カ。盛りノ時。
[(Ya) banzi 眞盛り]
- banzó:gani** (Ps) 番匠尺。曲尺 Плотничий наугольник
[(Sa) banzù:gani (Ta) banz'u:gani (Yonaguni) bando:ŋani (Rk) banzó:gani (Jap) banzó:gane (Ya) banzo:ŋgani (Aizu) banzó плотник]
- baŋk^sigi** (Ps) 桑樹 Тутовое дерево。Листья идут на корм козам; из тутового дерева делают сёдла。См. предание **об него**
[(Sa) (Sarah) bancīgi (Jap) kuwa-no-ki (佐賀) kwanoki (Yonaguni) paŋai (イシ) kwa: (Rk) kwa: (イト) šiba-gi]
- ban-ta** (Ps) (Ta) (Sa редко) 我等 Мы (мн. ч. от baŋ); я; такие люди, как я
[(Sa) banti (Ya) banda: (Rk) watta: (Jap) ware-ra]
banta-ga ja:ŋkai ku: 我等ガ家へ來イ „приходи к нам в дом!”
- bantaga midum** (Ps) моя жена

- ban-tati** (Sa) 願立。粟麥豆甘藷ヲ植蒔シタル時又ハ惡疫流行ノ際ニ酒ト
 パナユニ ^{パナグミ}
 花 粟 (花 米 トモ云フ) ヲ供へ、世乞御嶽ニ祈ル[(國
 仲)] Моление о благоденствии (совершаемое целым селением).
 После посадки или посева проса, ячменя, бобов, картофлю и пр.
 или во время эпидемических заболеваний всем селением
 отправляются в храм ju:kuz-utaki и, поднеся чествуемым богам
 вина и проса (так наз. rana-juni или rana-gumi) молят о
 благополучном исходе.
- banzu** (Sa) 番所⁶. bumm'a: トモ云フ。里ノ中央ニアリテ、字佐和田ヲ治
 メル公署ナリ、其ノ面積壹千三百拾五坪ニシテ其ノ中ニ左ノ建
 物アリキ [イ] 本家 (uikaja:) [ロ] upuzzaja: [ハ] nagaja: [ニ]
 azza: [ホ] takaraja (? ta:raja:) [ヘ] puλλα: [(Kuninaka)]
 (См. под этими терминами)
- ban-ti** (Sa) (Sarah) 我等 Мы (мн. ч. от ban)
 См. ban и ban-ta
 bantiga gakko: 私共の學校
- banciki-gi:** (Ps) 果樹ノ名。 ^{バンジララ} 蕃石榴 Название фруктового дерева. Psidium
 guyava
- bancikiro:** (Ps) banciki-gi: ノ実。蕃石榴ノ實。Фрукт banciki-gi: (Psidium
 guyava).
 [(Rk) banširuw: (Jap) banziro: (Ya イシ) (ナゴ) banšuru]
- banu:** (Com) 我ヲ С. accusativus от ban „я”.
 См. ban и ba:

⁶ Merged with an entry from v. 1, p. 100.

banuŋ	(Com) 我ニ C. Dat.-Locat. от баŋ „я”. См. баŋ и ба: ur’a: banunna ssaiŋ (Ps) それは私には分らない [(Ya) banuŋ (Rk) wanuŋ/wanniŋ]
bara	(Ps) 藁 Солома [(Jap) (Rk) wara (Ya) bara]
bara	(Com) 瘤。皰。胼胝 Твёрдая мозоль, нарост, шишка
barinaudaki	(Ik) одна из возвышенностей на о. Iki
bara-zaŋ	(Com) 藁算。士族ハ算盤ヲ用ヒ,平民ハ藁算ヲ造リテあだなすヲ 結ビテ算出スト記号トテ兼用シタリ[(國仲)] ヤブクロ 矢袋喜一。琉球古來の數學 Edmund Simon. Über Knotenschriften und ähnliche Knotenschnüre der Riukiu-Inseln (Asia Major. Volumen Primeren Fasc. 2-4/Leipzig 1924 p. 657 – 667) [(Ya) barazaŋ]
bara-usagi	(Ps poet) 藁にて髮ノ下ルヲはちまきシトムルヲ云フ (Tajima)
bariz	(Ps) 割れる [(Ya) bariruŋ]
bari	(Nagah) (Sarah) 谷
baru:	(Ta) 笑フ Смеяться [(Jap) warau/waro: (Rk) warajuŋ (o. Iki) waru: (イシ) ba:ro:ŋ (スミ)(キカ) warajuŋ (ヒオ) waru (ヨロ)(イト) ware:ŋ (エラ) warojum(トク) warojuŋ]

basā nùnù	(Sa) 芭蕉布 Материя тканая из волокон банана [(Jap) bašo:nuno (Rk) basa: (Ya) baso:nunu]
basaga:	(Ps) 芭蕉皮
baši	(Ps) (Minna) 間。島ト島ノ間。海峽。Промежуток; промежуток между островом; пролив [(Jap. стар.) haši]
baši-nù-kam	(Sa) 海峽ノ神 Божество пролива. См. baši. Syn. isunukam [(Jap) haši-no-kami]
baši-nù-kamnigaz	(Sa) 海峽ノ神願ノ意 См. isugam nigaz [(Jap) haši-no-kami-negai]
basī	(Ta) 鷺 Орёл [(Rk) (Jap) waši (Ya) basī]
baso:	(Ps) (Ui) 芭蕉 Банановое растение, банан [(Jap) bašo: (Sa) (Sarah) basa (Ya) baso: (Rk) bašu, basa (Ōsima) baša (Kikai) baša: или basa:]
baso:duz	(Ui) 芭蕉鳥 (鳥ノ一種) Букв. „банановая птица”; название птицы. [baso://(Jap) bašo: банан + tuz/(Jap) tori птица]
baso:gassa	(Ps) (Ui) 芭蕉ノ葉 Банановый лист [baso://(Jap) bašo: банан + kassa/(Jap) kašiwa „большой лист служащий вместо тарелки, а также для завёртыванья кушаний”]

baso:g^ziŋ	(Ps) 芭蕉衣 Одежда сшитая из банановой материи [baso://(Jap) bašo: банан + k ^s iŋ/(Jap) kinu одежда (Ya イシ) baso:kiŋ (ヤラ) (Ś) (N) basa:z ⁱ iŋ (ナセ) (カサ) (ヤマト) basagiŋ] См. basanùnù
baśíz	(Ps) 忘レル Забывать nna ^m a baśí:n'a:ŋ „теперь я совсем не помню (собств. совсем забыл)” [(Jap) wasureru (Rk) wasijuru/wasi:ŋ (Simazī) basuriz (Ya) basikiruŋ]
bata	(Com) 腹。腸 (Sarah) Живот, кишки [(Ya) bada (Rk) wata (名護) wata: (Sacuma) ha: (Jap) hara „живот”, hara-wata „кишки”] nn'a bata: m ^c idu:z (Ps) もう腹が一杯です batanu nakaŋ aka-umat ^c u ma:śiu ^z munua no:ga (Ui) 腹の 中に 赤火ヲ 燃えテ居る ものは 何カ (rampu, tu:z, óo:c ⁱ n)
bata	(Ps) 綿 Bata [(Rk) (Jap) wata (Ya) bada]
bataraš	渡地
batamus	(Sarah) (Ps) 腹蟲の義 Глисты
bataš	?(Sa) みきヲ入レテ皿ニ注グ手桶ノ如キモノニシテ手桶ヨリ二三 倍程大キク蓋アリテ一方ニみキノ出ルロヲ付ケタリ[(國仲)]
batajam	(Ps) болезнь живота
batari-k^si	(Ui) 渡ツテ來ル Переправиться [букв. „переправившись явиться”]

batari:k'i	(Kaz) 渡行ク
bataz	(Ui) 渡ル Переpravляться [(Jap) wata-ruu (Ya) badaruŋ]
bata-źzi	(Ps) 綿入 襤袍 Ватная одежда [(Rk) wata-iri (Jap) wata-ire (Ya) badairi (Ya イシ) badairi (アラ) bata-iri]
batci	(Ps) Игра мальчиков. Для игры выбирается ровная земляная площадка. Все участвующие имеют определённое количество небольших картонных карточек с картинками. Карточкой бьют карточку, лежащую на земле. Если последняя перевертывается на обратную сторону, то бьющий берёт её себе и бьёт следующую карточку и т. д. пока последняя не останется в прежнем положении. Тогда очередь переходит к другому и т. д. Игра несомненно новая, занесённая из Японии.
basami-žin	(Sa) 晴着 Парадная одежда
basci	(Com) 罰 Наказание, штраф (Sa) kamnu batca kavvi: 神ノ罰ヲ蒙ツテ „Подвергнувшись наказанию богов...” [(Rk) basci (Jap) баси (Ya) бази/basci]
basiko:	(Nuz) iyadawa, mendokusai (ōžinai baaini iū)
bau	(Ps poet) 棒 Палка [(Ps разг) bo: (Sa) bau „палка” „цеп” (Jap) bo: „палка”] См. bo:
bau	(Sa) 穀竿ノコト。粟大豆等ノ穂ヲ打ツ具 [(國仲)] Цеп. См. предыдущ. слово

bau/bav	(Ta) エライ人 выдающийся человек, герой
bauʒitaŋu	(Sa) 手ヲ付ケザル小林 ???
bazm'a:	(Ps) 屋号
bau	(Ps. poet) 男ノ名 Мужское имя [(Ps разг) bo: (Sa) bau муж. имя] См. предыдущее слово
bau-nu-sura	(Ps. poet) 棒ノ尖 Конец палки
baŋnu kanamar'a	(Ui) 虫ノ頭
ba:z	(Ps) 悪イ Плохой, дурной [(サネ) warisam (コニ) (イス) warusam (スミ) (エラ) warusaŋ (アラ) (ヨナ) barusa:ŋ (Ś) (N) wassaŋ (Jap) waru-i (コハ) baraha:ŋ 悪くある (イシ) barasa:ŋ]
ba:z	(Ps) 1. 割ル。碎ク 2. 米麥等ヲ臼ニテ搗キ粉ニスルヲモ ba:z ト云フ (Tajima) 1. Колоть, разбивать. 2. Превращать злаки в муку в ступке tamunu: baz 薪ヲ割ル колоть дрова [(Sa) ba-l (Jap) waru (Ya) baruŋ] uʒugumucī ciki-usami: 御主ノ御物ヲ搗キ納メテ tiŋgumucī bar'u:sami: (Sa) 天ノ御物ヲ碎キ納メテ
-b^ɛa:ja(:)	(Ps) mm'amaddam- b ^ɛ a:ja オ出ニナリマセンデシタカ (Он) не изволил приходить? aŋśi:- b ^ɛ a:ja: サウデセウカ Так ли?

asudi- b^εa:ja シマセウカ Дайте я сделаю
 turadi- b^εa:ja:sĩ 取りマセウカ Дайте я возьму
 nn'a kak'a:ddam b^εa:ja: モウ間ニ合ハナカツタカシラ Неужели я
 не поспел?
 umuśifutuz- b^εa:ja 面白インデセウカ Интересно ли?
 ssamatam- b^εa:ja: お分りニナリマシタデセウカ Поняли ли вы?
 nakasunisanna ja:ndu ura:z b^εa:ja: 中宗根様は家に居らしやませう
 か。

- b^εa:m

(Ps)

urupu:-b^εa:m mnatu-b^εa:m tumiriba-du 大海ニモ港ニモ捜ガシタケレ
 ドモ Иж в море, иж в гавани я искала, но...

bibigi

(Ps) = Яп. somacu-na

bigo:

(Ps) щекотный

bè:m

(Ta)

ʒo:s'a ari: va:lm bè:m 御健康で居らしやるか。(面會時の挨拶。
 身上の人に對して)

bidu

(Ps) 餌 (釣の) A bait

amamma bido:ši: makubu: tuz

bifu

(Ta) 雄。男。Мужчина, самец

bifugaffa 男の子 Мальчик

[(Ps) biki (Omoro XXI, 47) w i k u-ga ^{みくが} мужчина]

См. biki

biku-ga-fa:

(Ta. poet) 男性子 мальчик

[(Ta. разг.) bifugaffa (Ya) bifuna:fa:]

bik'a:/bikir'a:	(Tajima) Paral. s'amurafa:
biki	(Com) 男、雄、牡 Семец biki-nu:ma 牡馬 жеребец biki-dum 男子 мужчина biki-in 牡犬 кобель
biki:	(Ps) べき。べし。 azbiki:na kutu 言ふべき事 azbiki:ja-araŋkutu: fʉcɨpo:po: az 言ふまじき事を口の出放題に言ふ。 。
bikiga:ra	(Ps) (Ui) 牡瓦 [(Ya) bigiŋga:ra]
biki-daća	
bikidaci-munu	(Ps) 鰥夫 (ヤモヲ) Вдовец
bikidumm'u:ʒi	(Ps) племянник
biki-dum	(Ps) 男子 (男共ノ意カ) Мужчина biki „самец” + dum – суффикс, соответств. японскому domo/напр. в слово ko-domo „ребёнок” [(イシ) bigi-duŋ (Rk) wiki-ga „мужчина” (アラ) biçiduŋ (ハテ) bidumu/bidunu (イリ) bi:duŋ (クロ) bikidumu (コハ) bikinduŋ (ヨナ) biŋga (ナゴ) jikega (ナセ) (スミ) (イス) (ヒヨ) (キカ) (トク) (ヨロ) jiŋga (エラ) ji:ŋga (イト) jukiga (カテ) (Ś) (N) wikiga]
biki-zina	ヲヅナ (Ps) (Ui) 男 綱 ノ意 См. cɨnar ^s ik ^s i

biki-munu ⁷	(Ps) 牡 (ヲス) Семец (животных) [(Ya) bigi-munu (Ya) bigi (Rk) wiki biki „самец” + munu „вещь”, „существо”]
biki-r’a	(Ps) (Sa) 脊ノ君。男子。Мужчина, парень, паренёк (по-видимому ласкательное от biki-z) [(Ya) bigir’a/bigira] См. biki-z
bikir’a-busi	(Ps) (Sarah) 男子星ノ意。牽牛星 Букв. „паренёк-звезда” = [bikir’a „паренёк” + busi/(Jap) hoši „звезда”] Syn. bikiz-busi
bikir’a:gama	(Ps) (Sa) 脊ノ君 Паренёк; „милый”, „миленочек” (уменьшит. от bikir’a:) [(コハ) bija:ma 末兄 (Ya) bira:ma 士族ノ若者 (Ya) bigira:ma ビギラの敬称] См. bikir’a:
bikir’avva	(Ps) 男ノ子 мальчик
bikicuzara	(Ps) 男兄弟 братья
biki-ujas̄itu	(Ps) 義兄弟。夫ノ兄弟 Деверь; брат мужа [biki „самец” + ujas̄itu]
biki-vva	(Ps) 男ノ子 Мальчик, сын. [biki „самец” + ffa „ребёнок”, „дитя” (Kikaigašima) j̄iŋŋaŋka] biki vva ruḡanumunu

⁷ The two **biki-munu** entries from vol 1, p. 112 have been merged.

midumvva: ja: numunu

- biki-z** (Ps) 男子。兄弟（姉妹ヨリノ称呼） Мужчина, парень; брат – так его зовут сёстры
[(Ya) bigiri (Rk) wiki: (Konḡōkenshū) おめけり umikiji 女の方より 男兄弟を云]
См. bikir'a:
- bikiz-busi** (Ps) 男子星ノ意。牽牛星
[bikir „мужчина” + busi/(Jap) hośi звезда]
Syn. bikir'a: busi
- biḡ/b^ziḡ** (Sa) 瓶 Кувшин, бутылъ
[(Ta) b^ziḡ (Rk) biḡ (Jap) biḡ (Ya) b^ziḡ 瓶]
См. kùriḡ
- biḡku:** (Ps) красноречивый человек, болтун
- biḡk'o:** (Ps) 勉強 Занятие, старание
biḡk'o:sī 勉強スル заниматься, учиться
[(Jap) benk'o: (Ya) biḡ (Ta) beḡk'o:]
biḡk'o: sḡtaraka: nn'a nivviuri 勉強したならばもう寝て居れ
- bintau** (Sa) 辨當
[(Jap) bento: (Ya) binto:]
- bira** (Sarah)
См. bzza
- biraf** (Sa) (Ps) 竹、蔓等ニテ造リタル籠ニシテ甘藷野菜蝸牛等ヲ入ルハニ用フ。 taki-biraf (竹製), katca-biraf (蔓製)等ノ別アリ。 Корзинка

для картофлю, овощей, улиток и п. р., сделанная из бамбука (taki-biraf) или вьющихся растений (katca-biraf)

- bi:sa:** (Ps) 平良町東中宗根の小字
- bi:ru:** (Ps) ヒール。麥酒。Пиво
bi:ru:mai skaŋ ヒールも好かぬ (Ps)
[(Jap) bi:ru с англ. beer]
- bi:ši** (Ps) 錘 (宮) грузило
[(アラ) bi:sī (ハテ) pi:sī (ナゴ) ubusi (イエ) ubu-iši]
- bišiz** (Ps) 坐ラセル、居エサセル Садить, заставить сидеть
[(Ya) biširuŋ 据ゑる]
- bi:y** (Yunara) бабочка, мотылек (ср. bi:zī)
- biy** (Ps) 不食芋。里芋ニ似テ、毒アリ。(蕺芋) Ядовитое растение с большими листьями, похожими на *colocasia antiquorum*, с картофелевидными клубнями. *Alocasia macrorrhiza* (?)⁸
[(Ta) bivvul (Sa) blbl (Sarah) bi:bi: (イシ) (アラ) b'u:ri (ハテ) biru-kanara (コハ) bi:jo:ma (イト) wi:go:mmu]
姑婆芋 (クハズイモ) *Alocasia macrorrhiza*
- biv-gassa** (Ps) 不食芋ノ葉。昔ハ皿ノ代リニ使用セリ。Листья растения biv; в старину употреблялись вместо тарелок (в глуши и теперь еще)
[(Ta) bivvul-gassa (Sa) blbl-gassa (Sa) bibi:-gassa (ヨロ) wui-gaša (ヨナ) bigui-kašinufa:]

⁸ The correct Latin name for this plant species is *Alocasia odora*.

bivvul	(Ta) 不食芋。Название ядовитого растения (<i>Alocasia macrorrhiza</i> ?) См. biv
bivsī	(Sa, Fumn) 魚類ヲ釣ルニ用フル竿
bi:z	(Ps) 蜻蛉 Стрекоза [(Sarah) b'u:sum (Sacuma) ake-beru (赤)蜻蛉 (肥後) hembo (Iki) çi:ro „мотылек” шелков. червя (佐賀) heko/bembo: (Sado) damburi/zamburi. По Wakunkan в Цугару наз. domburi, а по Shinšū dombu] Ср. pa:bi:z
b^zigi:ca	(Sa) Часть ткац. станк. 座ル板ノ意。機織女の腰ヲ掛ケル板
b^zigu	(Ps) 大藺 [(Ya) b ^z i: 藺]
b^zimaru-gam	(Gusikubi) 城邊村大字友利字 sīkubari ニアル鐘乳石ノ名。此ノ石ハ乳房ニニテ、人民ガ之ヲ子授神トシテ拜ミ祭ル。Название сталактита в селении sīkubari деревни tumuz (волости Gusikubi). Камень похож на женскую грудь, потому жители считают его богом подателем детей и бездетные постоянно обращаются к нему с молитвами. [b ^z imaru (?) + kam „бог”]
blbl	(Sa) 不食芋 Название ядовитого растения См. biv
bo:	(Ps) 男ノ名 Мужское имя [(Sa) bau (トク) bo: 兄] См. bau
bo:	(Ps) (Ui) 棒 Палка

	[(Ya) bo:] См. bau
bó:dau	(Sa) 大ナル竹ノ筒ノ中ニ銅貨数個ヲ横貫ニ貫キ、杖ノ如ク地ニ突ク時鳴ル様ニ造ル警戒ノ具 [(國仲)]
bo:zítagu	(Nubarigusī) шайка (без ручки)
bo:zī/bo:zū	(Ps) (Ui) (Ta) 1 . 坊主 2 . 坊や 1. Буддийский монах 2. Ребёнок-мальчик [(Jap) bo:zū (Rk) bo:zī/bo:zū (Ya) bo:zī (Higo) bo:zū „мальчик”]
bo:zīvvagama	(Ps) お化の一種 deru tokoro kimatte iru, kodomowo iroirono çidoi meni awaseru, в конце концов превращается в stufkaži
b'o:k'i	(Ps) 病氣 Болезнь [(Rk) b'o:ci (Jap) b'o:ki (Chin) piŋ-k'i (ヨナ) b'u:tti (Ya) イシ) b'o:ki (イト) bo:ki (ヤラ) bo:ci]
	Syn. jam
bo:ši/bo:sī	(Ps) 帽子 Шапка, фуражка [(Rk) bo:ši (Jap) bo:ši (Ya) bo:sī (Chin) mao-tsī (Ya) mo:zī 冠帽]
b'o:γ	(Ps) 屏風 Ширмы 筵ニ竹ノ骨ヲ附着シテ造リタリ [(國仲)] Делается из рогож или грубых циновок скреплённых бамбуковыми палками [(Kunipaka)] [b'auγ (?) (Sa) b'a:γ (Jap) b'o:bu (Ya) be:ɸu (Omoro IX, 4) m'aubu/m'o:bu (ハテ) b'a:fa (イシ) (コハ) (クロ) be:fu (コニ) (イス) (スミ) (サネ) b'o:pγ (アラ) b'o:wu (b'o:γ) (ヨナ) b'u:gu: (Ś) (N) (トク) (ナゴ) m'o:bu (カテ) (イト) no:bu (イエ) n'o:bu]

- bu:** (Com) 1.) 芋麻 Род конопли, из которого ткут материю известную в Японии под названием mijako-зофуш или sasuma-зофуш. Boehmeria nivea, Re Håvk et Arm 2.) 緒。紐
 [(Ya) bu: (Rk) wu (Kikai) wu:gu:/u: (Omoro.) haci-har'a (Jap) karamuśi からむし Яп. maο < ma-wo (Ik) ma-wo (Jap.) o < *wo „пенька”, „нить”, „волокно”]
- buba** (Ps) (Sa) (Sarah) 叔母 (姪甥ヨリノ称呼) Тётка, тётя, - так назыв. её племянники и племянницы
 [(Jap) oba < *woba (Ya) buba]
 (o. Irav) bubata:ja utumuśi 伯母等を招待して
 buzata:ja ucikaiśi 伯父等を招待して
- buba-ma** (Ps) 叔母 Тётка, тётя
 [buba/(Jap) *woba тётка + ma „мать” (?)]
- bu:bana** (Ps) (Sa) 尾花 Род тростника (miscanthus sinensis?)
 [(Jap) o-bana < *wo-bana (Konkōkensū) 尾花さ wubanasa]
- bubana-pauci** (Sa) 尾花ヲ以ツテ造リタル箒 Метла, сделанная из растения
 bubana (miscanthus sinensis?)
 [(Jap) *wobana + ho:ki]
- bub'a:ra** (Ps) 人の意見にさからふもの
- bubara:** (Ps) сестра деда или бабки
- buda-sa** (Ta) 伯父、叔父 Дядя (так обращаются к взрослым мужчинам)
- buzа** (Ps) (Sa) 1. 伯父、叔父 (姪甥ヨリノ称呼) 2. 三十才以上ノ男子 1. Дядя, - так его зовут племянники и племянницы 2. Обращение к мужчинам (свыше) 30 лет.

[(Sarah) bu'za (Ta) buda (Jap) o'zi < *wozi (Rk) wun'cu (Ya) bu'za (Ya) buza 百姓 (Konkōkensū) muza/nza 下人、下女 (Konkōkensū) をんきよもい (wun'k'u-mui ?) 伯父、叔 Дядя もい (mui) слово придающее оттенок ласки [wunén-mi: „дядя”, mešitsukaino otoko (tošijotta čito)]]

buza-sa (Ps) 伯父、叔父 Дядя
[buza „дядя” + sa „отец” (?) (Sarah) bu'zasa (Ta) budasa (Rk) wu'za-śa:]

bu'zaruzi (Ps) брат деда или бабки; однородный дед

bugarasī (Ps) 疲ラス Утомить
[(Rk) wu'ta:raśuŋ]

bugari (Ps) (Sa) キツイ、くたびれ。疲労。Утомлённый, утомительный, ужасной
[(Ya) bugari (イシ) bugare:tta/butare:tta 疲れた (ハテ) botaranta id.]

bugariz (Ps) 疲レル Устать, утомиться
[(Rk) wu'ta:jŋ (Ya) bugarirŋ/butarirŋ]
asipugāri pssafugāri urikstaz akar'a: azagaraja

bu:g'i (Ps) 甘蔗 Сахарный тростник (Saccharum officinarum L)
[(Sa) (Sarah) bu:zi (Rk) wu:zi (Jap) oŋi/ogi < *wogi miscanthus Sacchariflorus (Tanegashima o:gi 甘蔗) (Ya) sitca (イト) u:gi (ナセ) (コニ) (トク) wugi (ヨロ) (ナゴ) wu:gi (エラ) (カテ) (Ś) (N) wu:zi]

bu:g'iŋ (Ps) 芋衣
[(イシ) bu:kīŋ (コニ) (イス) (スミ) (サネ) wu:giŋ (ナゴ) wu:ziŋu:]

buiz (Ps) (Ui) 吼ル、吠ル Лаять

	[(Jap) hoeru]
bul/vul	(Ta) (Minna) 居ル БЫТЬ, ЖИТЬ (Ta) ata: kumaŋŋa: buramaŋŋi: ki:ffinna 明日は此處には居らない積りだから来て呉れろな。 См. u:z
bul-zin	(Sa) 緋 (衣類ノ模様)
b'u:	(Ps) 酔フ Пьянеть, становиться пьяным, заболеть морской болезнью b'o:ŋ 酔ハヌ (он) не пьянеет kar'a: b'ui-du-uz 彼ハ酔拂ツテキル Он пьян [(Ya) bi:ruŋ (Jap) jow/eu < *wepu (Rk) wi:jwŋ]
bumm'a:	(Ps) = za: 字の集會所
buka	(Sarah) 月経 См. akabuka [(Ya) buga 脹物の中心の固い部分。根 (ナセ) (スミ) bukka 肛門 (ナセ) kukka]
bumm'a:	番所 紡績所 См. bansù Ср. (Manyōshū) umi-wo-nasu [芋績家]
bumm'a:baŋ	番所ノ番人
buŋ	(Ps) (Sa) 盆 Поднос [(Jap) boŋ (Ya) buŋ]
bu:na (?)	(Ps) 斧

[(イシ) (コハ) buinu (ハテ) bunu (イシ) (クロ) (アラ) bu:nu (ヨナ)
bu:nũo (サネ) won (ナセ) wono (カサ) wunu (キカ) (ヨロ) wu:nu (ナ
ゴ) wu:nu: (ヤマト) (スミ) (イス) wu (カテ) (Ś) (N) wu:ŋ]

bu:mmagu

(Sarah) корзинка для пряжи
См. magu

buna-gama

(Ta) 女ノ名 Женское имя
[buna/(Jap. Osaka) ona-/*wona- „женщина” + gama – уменьшит.
суффикс]

buna-gu

(Ta) 女 Женщина
[(Jap. Ōsaka, Kyōto) onaŋo < *wona-go „женщина” (Rk) winagu (国
頭郡) wunagu (スミ) (イス) (ヒヨ) wunaku (Rk) wunna (Jap) onna <
womuna/womina (Rk) me:nagu < *ma-winagu почтит. слово обознат.
женщину (Konkōkensū)]
Syn. midum

bunagu-azī

(Ta) 女按司 Женщина – владычица, женщина – княгиня
[(Omoro XIV, 17) おなりあぢ unariazi 姉妹]
Syn. midum-azī
См. anzī

bunar'a:

(Ps) (Sa) 女子 Женщина, „милая” (Уменьшит. от buna:z)
См. buna:z
Ср. bikir'a:

bunal

(Ta) 女の名

bunacuzara

(Ps) 女兄弟 Сестра

bunar'a-busi	(Ps) (Sarah) 女星ノ意。織女星。Букв. „женщина-звезда” = Vega (альфа Лиры) [bunar'a „женщина” + pusi/(Jap) hoši „звезда”]
bunar'avva	(Ps) девочка
bunaz-sazi	(Ps) Широкие белые hašimaki при отправлении в Okinawa
buna^zibiki^zi	(Ps) братья и сестры
buna:z	(Ps) 1. 女子 2. 姉妹 (兄弟ヨリノ呼称) 1. Женщина 2. Младшая сестра, так её зовут братья [(Ya) bunarī (Rk) unaji (Jap) wonari (Kongokenshu) おゑなり ʔwè:nari 男より姉妹を云只おなり unari 共。(N) uminaji (Shakotan) b ^z idari 少女 (悪口)]
bù:nù	(Sa) Топор [(Rk) wu:nu (Jap) ono < *wono (Ya) bu:nu/buinu]
bù:nùnù	(Sa) 芋麻布 Полотно, материя из bu: [(Jap) wo „пенька” + nupo „холст”, „полотно” (Ya) bu:nunu] См. bu:
bura	(Ps) (Sa) (Sarah) (法螺貝) 汽笛 ; 呼子 (Раковина трубьянка), свисток, паровой свисток [(Jap) hoga „трубьянка” (Rk) burra (Ya) bura 汽笛 (Ya) sabura 法螺]
bura	保良
burai	(Sarah)
burai-jam	(Ps) 肺病 Чахотка

huri:	(Ps) (Sa) 無禮。失禮 Грубость, неприличие (Ps) gu-huri: jaz suga 御無禮デスガ。。。 Извините меня за мою грубость, но.../Я может быть невежлив, но... [(Jap) burei (Chin) wu-li (Ya) huri:]
huri-nam	(Ps) 折浪。ウチクダカレル浪 (Tajima)
b'u:r'a	(Ps) пьяный; пьяница
buriz	(Ps) 折レル Сгибаться, ломаться [(Jap) ogeru, *woreru (Ya) buriru]
busi	(Ps) 武士 Рыцарь, воин, витазь [(Jap) buši (Ya) busi]
-busi	(Com) 欲シ。...マホシ。...タイ。 Суффикс к глаголам, выражающий желание -bussa-nu ...たくつて mi:bussanu mi:bussanu bzi-mai tači-mai uraiŋ (Ps) 見たくつて見たくつて坐っても立っても居られなかった m'a:kun̄kai ik ^s i busi munuja: 宮古へ行きたいな fo:buskaz 食べたくなる fo:buskataz 食べたかった fo:buskara 食べたいだらう
bušu	(Irav, Sa) 墓 (墓所ノ意) Могила [(Jap) bošo „кладбище”]
b'u:sùm	(Sarah) 蜻蛉 Стрекоза
-buta	太

butu	(Com) 夫 Муж, супруг [(Ya) budu (Rk) wutu (Jap) otto < *woputo „самец-человек”]
butu-muci	(Sarah) 夫持 Имя мужа, обладание мужем (= „выход замуж”)
butura	(Ps) 法螺貝 Раковина трубьянка
butura-ga:	(Ps) 井戸ノ名
bututuz	(Ps) 一昨日 Третьего дня [(Ya) bududui (Rk) wutti (Jap) ototoi < wototoçi < *wototopi (Konkōkenshū) をつてい wutti: (肥後) otote: (佐賀) otote:/otoçi:]
butuz	(Ps) 踊リ Танец, пляска [(Sa) (Ta) budul (Ya) buduri (Jap) odori < *wodori/*wotori]
butuz	(Ps) (Simazī) 躍ル。舞フ Плясать, танцевать; парить (про птиц) [(Sa) (Ta) budul (Rk) wudujun (Jap) odoru < *wodoru/*wotoru (Ya) buduru]
	ssubama kagibamaga uin 白濱美濱ガ上ニ ssutuz butuzaba (Simazī) 白鳥舞へバ „Над белым пляжем, красивым пляжем, Воспарит когда белая птица...”
butuzza:	(Ps) 劇場 Театр [butuz/(Jap) *wodori танец, пляска + ja://(Jap) ja „дом”]
bucidaŋ	(Ps) (Sa) 佛壇 Семейный алтарь [(Jap) buci-dan (イト) buširaŋ (Ś) (N) bucidaŋ (イシ) bucidaŋ] Syn. kamtana
bu:z	(Ps) 織リ。織ル。飛白 Тканье; ткать

	[(Jap) oru < * woru „ткать”] buzdu:cī 飛白上手 (Tajima)
b'u:ʔi-munu	(Ps) пьяный, пьяница
bu:z	(Ps) 折ル Ломать, сгинать [(Jap) oru < * woru (Sa) bul]
bu:z	(Ps 他) 振る [(Ya) furuŋ]
bu:ʒʒaki	(Ps) 風土病。マラリア (震焼ノ意) (Сокращение след. слова) Малярия [bu:z „трясти” (?) + jaki „горение” (Ya) fui-jaki おこり]
bu(:)ʒʒaki-jam	(Ps) 震焼病ノ意。風土病。マラリア。Малярия [bu:z „трясти” + jaki „горение” + jam „болезнь” (Sa) pu:l (イリ) fu:ki (イシ) (コハ) fu:kī (ヨナ) fukki: (イト) furi (スミ) furui (ナゴ) puri:] Ср. jakijam
bzbz-ti:	(Ps) チュウチュウト (鼠ノ鳴聲) Ономатопоэтическое наречие для передачи писка крыс и мышей с писком.
buzŋkʰi	(Ps) Kataage (у несовершеннолетних) [(Ik) buzncī]
bzīda	(Ps) 低イ Низкий [(サネ) çir'asam (スミ) çir'asu:ŋ]
bzīda:bzīda	(Ps) 前詞ノ強語 Низкий (Усилит. форма предыдущ. слова)
bzīkun'a:	(Ps) 河豚 Шар-рыба. По Miyara 平目

[(Jap) φωηη/φωηη; 魚虎 (針千本) (Shu Na) bu:ka: (Koni) bukuna:
(Nase) buna (Ito, Shu, Na) bu:na:]

bzi/bz

(Ps)⁹ 坐ル 坐はる Сидеть; БЫТЬ ДОМА

bzimai taćimai uraiŋ 坐つても立つても居られない

[(イシ) bīruŋ (ヨロ) b'u:ŋ (キカ) ijuŋ (イト) i:ŋ (スミ) jijuŋ (トク)
jir'uŋ (エラ) jum) (国頭村) bi:ŋ (Ya) b^ziruŋ/b^ziri]

bzza:

穂ノ出ル前ニシंगा白クナツテカレタ粟ヲ云フ(Tajima)

[(Sarah) bira hogadeteru tsukaenai mono (awa ufug'an?) (Konkōkensū)

びる (ныне bi:ra:) так называют ребёнка, который долго не может
ходить. Ср. японское çiru-ko

Ср. (肥後) b'a:ra 紫。かれえだ]

b'zza:b'zza:

Ономатопозитич. слово, подражающее пisku цыплят.

⁹ Merged with a duplicate entry from vol 1., p. 130.

d

- da** (Ps) (Sa) ...ズ (動詞ノ將然形ニ付クてにをはニテ打消副詞ヲナス)
nauti:mai azzada (Sa) 何トモ言ハズニ „ничего (даже) не говоря”
(Sa)
śśanasaumai śśanati:ja asuda... 汚サヲモ不潔トハセズニ „не
обращая внимания на его грязный вид” (букв. „даже грязь грязью
не считая..”)
immurida 海 (へ) 下リズ (に) 、海 (へ) 行カズ (に)
- da** (Ps) 命令法ニ添フルてにをはニテ、促ス意味ヲ含ム。-ra ニ同ジ
Суффикс к повелительному наклонению, выражающий побуждение. То же что и -ra.
См. -ra
- dab'i** (Com) 荼毘ノ意。葬式 Похороны
[(Jap) dabi „кремация”, „сожжение” (Sanskrit.) jhāpeta „кремация”
„сожжение” (アラ) (ハテ) (イシ) dabi (Ś) (N) (イト) (クロ) (ヨナ)
dabi (イエ) dadi (コハ) dapi (ナゴ) dawi (カテ) (イト) rabi]
- dada**
- da:gu** (Ps) 團子
[(Jap) danjo/dango (Higo) dago (Kanaazawa) dago (ヤマト) dago (カサ
) dagu (佐賀) dago]
- daiži** (Ui) 大事。大變 Опасность
[(Ya) de:ži]
- daiži-mami** (Ps) 大豆 Бобы (Glycine soja)
[(Jap) daiži glycine soja + mame „боб”]

daiʒo:bu	(Ps) 大丈夫 [(Jap) daiʒo:bu (Ya) deiʒo:bu] no:mai araŋ daiʒo:bu uk'a:di 何でもありません大丈夫気合ひます
daipa	(Sarah) suribaći См. hai-pa
daipanubutu	(Sarah) surikogi См. hai-pa
daira:	(Ik) 代理者
dajafu	(Sa) 大工ノ頭 Главный плотник [(Jap) daiku „плотник” (Ya) daiku (Yonaguni) daigu (肥後) ʒa:ku]
-dakara	(Ps)
-daka:¹⁰	(Ps) (Minna) (Ui) (Sa) (Ta) ... ナケレバ На отриц. базу (Ps) kanu pʹitunu uradakara umanu ja:nu pʹituŋkai turaʒiku: 彼の人 が居らなかつたらその家の人に渡して来い nnamakara jar'a:mai ikittiku: dakara naraŋ 今からでも行つて来な ければならぬ (Ps) pudzi piŋgidaka: ja:zsuga
-daki	(Ps) ... ダケ、位。程。如ク。様ニ Так, как; подобно; словно sītumutinu tu:l-daki (Sa) 早朝ノ雞ノ如ク „Как петух ранним утром” nagas'iga:nu mizī-daki (Ta) 長世井ノ水程 Как вода в колодце Nagas'iga: (Sa) jaravdaki nauraba ヤラブ程実がなつたら [(Jap) -take/-dake (Ya) -daki]

¹⁰ Merger of two duplicated **-daka** entries in vol. 1, p. 134.

daki-masï	<p>(Ps) 抱樹</p> <p>出産後初メテノ十五夜（旧八月十三、四、五日ノ間）ニ抱樹ト称シテ米ノ粉ニテ神酒（ηκ^si）ヲツクリ,酒肴ヲ供へ祖先並ニ氏神ニ祭り,且ツ抱樹祝トシテ親族近隣ニ贈ルヲ例トス。</p> <p>В первую зу:guja „пятнадцатую ночь” (13-е, 14 и 15 числа восьмого месяца по лунному календарю) после рождения ребёнка делают ηκ^si (См) из рисовой муки, и подносят вместе с вином и закуской своим предкам (в kamtana); а затем посылают это в качестве подарков подственникам и соседям. Этот обычай имеет название dakimasï</p>
daku	(Ps) 膀肱 (bōkō)
daku-jam	(Ps) болезни мочевою пузыря; гоноррея
dak^si	<p>(Ta) 抱ク Обнимать, держать в руках, как ребёнка</p> <p>[(Jap) daku/idaku (Ya) daguη (肥後) udaku]</p>
dakk'o:	<p>(Ps) 薤 Чеснок. Allium Bakeri</p> <p>[(Jap) rakk'o: (Ya) rakk'o: (肥後) dan̄k'o: (佐賀) dakk'o:/dan̄k'o:; ran̄k'o:]</p>
dal	<p>(Ta) <du-al ゴアル、コソアル</p> <p>s'as'im-mai dal 寫真モアル</p> <p>i: z'o:s'a da:l へ、宜しう御座います (へ、元気で御座います)</p> <p>[du//(Jap) zo (Jap. Ōsaka) do усилнит. суффикс; al//(Jap) aru „быть”]</p> <p>(Kaz) tisimi d^ea:m ik'ara d^ea:m ???</p>
dal-mùnù	<p>(Sa) 怠惰者。不精者 Lentяй</p> <p>[(Sarah) daz-munu/dal-munu (Jap) daruï „слабый”, „расслабленный” (как при жаре или во время болезни) + mono „суб'ект” (エラ)</p> <p>zindai-mun (Ps) da^zimunu//daru:]</p>

dam	<p>(Ta) サヘモ、デモ、ダニ Даже</p> <p>kal-dam 彼デサヘモ даже и он</p> <p>См. d^ɛa:m</p>
d^ɛa:m	<p>(Ps) (Sa) サヘモ、デモ</p> <p>(Ps) vva d^ɛa:mdu asitara ba:ja na:zdusi お前さへこそできるなら我も出来る</p> <p>kamaŋkai d^ɛa:m iksicika: zo:fuɽtu az 彼處へ行ツタラ宜シイ</p> <p>kaid^ɛa:m (Sa) 彼でも、彼でさへも</p> <p>nnamagami d^ɛa:mdu naŋg^ɹi sɿtaz 今までさへこそなんぎした</p> <p>[(Ya) ʒa:ŋ/deŋ (диалек. местн.) d^ɛaŋ (Iki) demu (Яп) demo]</p>
d^ɛa:m-du	<p>(Ps) サヘモ、コソ。デサヘモ</p> <p>vva d^ɛamdu asitara ba:ja na:z-du-si 汝コソスル (シタ) ナラ我モ出来ル Раз уже ты сделал, то и я смогу</p> <p>nama-gami d^ɛamdu naŋg^ɹi sɿtaz 今マデコソ難儀シタ</p> <p>k'u: d^ɛa:m-du funinu idindara aca: masari idiŋ 今日デサヘモ船ガ出ナケレバ明日ハ無論出ナイ Раз уже сегодня пароход (лодка) не отправляется, то завтра тем паче не отправится</p>
-d^ɛa:ŋ¹¹	
d^ɛa:n	<p>(Ps)</p> <p>kanu psitu: ʒo:kaija si:fi: samad^ɛanna (Ps) アノ人ヲ紹介シテ下さいませんか</p> <p>ukuŋsi: d^ɛa:n-na 起シテ呉レナイ (デセウ) カ</p> <p>(Ps) aca: kumanna urad^ɛanśśa kŋifi:zna 明日は此處には居らない積だから来て呉れるな</p> <p>[(Ya) d^ɛ:ŋ]</p>

¹¹ Both **-d^ɛa:ŋ** and **d^ɛa:n** are entries from v. 1, p. 137; since **-d^ɛa:ŋ** lacks any explanation or any other kind of specification whatsoever, it has been assumed that in all likelihood it is simply a variant representation of the mood marking suffix **d^ɛa:n**.

daradara	(Ps) p ^s ītuz kurukuru akain daradara tumu midari
dami	(Ps) 駄目 Напрасно, бесполезно, не годится [(Jap) dame (Ya) dami]
-dana	(Ps) fa:dana(ši:) 食はないで muztu patarakadana nivtai ukitaijaši: ucka: naraṅsuga 少しも働かずに 寝たり起したりしてはいけないんだが...
d^ea:na	(Sa) Syn. d ^e a:m
-dara	(Ps) (Sīmazī) デセウ mamujaga mma: upunu:dara kajanu:darati: tumi tumi fo:busiḡffan'a:ddam dara(ja:) 食べたくはなかつたでせう (よ) o:sakaṅkai cikamaztamdara ti: umui:uz (Sarah) 大阪へお着になつた でせうと思ひます [(Ya) -dara]
daraka	(Ps) 嘘。虚言。偽 Ложь, обман, вранье daraka-gi munu 嘘であるらしい [(Ya) darui だらけもの。気無性 (Sa) (Nagah) darafu Cp. (Jap) daraku]
darafu-tida	(Nagah) ложное солнце
daraka-munu	(Ps) 妄誕者。ウソツキ Лжец, врун [(Sa) darafū-mùnù]
darakamunujum'a:	(Ps) うそつき

-dara:ka	(Ps) kanši: dara:ka : kore kōdearo:ga
daru:	(Ps) лентяй
dasik'agi	(Ps) (Sa) シマミサヲノ木。 Название дерева (Randia canthioides) [(Rk) daśi'ca: (Ya) dasike:]
dauy	(Sa) 道具 Утварь, орудия [(Jap) do:gu (Ya) do:ŋgu]
-ddam	(Ps) Суффикс praeterit. negativi наращ. на 將然形; n-tam; < n + ta(z) + m kanu: psīto: uguna:zŋkaija ku:ddam 彼ノ人ハ集會へハ来ナカツタ fo:busffan'a ddam 食ベタクナカツタ n'a:ddam ナカツタ
di¹²	
-ddi/-diti:	(Ps) Частица усилит. наращаемая на 將然形 для положит. будущего. Если есть усилит. част. du, то употребляется di обязательно munu: fa:di ju/munu:du fa:di 御飯ヲ食フゾ kak'a:di b ^ɛ a:ja 間に合ひませうか nu:raddiuti 乗らうとして fa:diti 食はうとして a:diti: 喧嘩をせむとして
-ddaiba	(Ps) = n + tariba tigabzuba mi:ddaiba no:bašinu kutuŋga nar'u:zga gara ssainj 手紙をば 見なかつたからどんな事になつてゐるんだか分らない

¹² Displaced entries **di** and **-ddi/-diti** from v. 1, p. 137 have been merged into one.

di:/di	サ。いざ。いで。 nu:radi di: nu:ra さあ乗らう [(Ya) di: (Jap) ide]
dikakiz	(Ps) 出掛ケル Отправляться jumittikara dikakil (Sa) 読んでから出掛ける [(Jap) de-kakeru]
dikasī	(Ps) (他動) 出カス。成功スル Успеть (в чём-л) [(Jap) dekasu (Ya) digasī]
diki:z	(Ps) 出来ル Быть сделанным, окончанным [(Sa) dikil (Jap) dekiru (Ya) diki:ru/diki:]
dači	(Ps) 等しく。éodo: sono yō ni
(?) disaguja	(Sa) Название раковины
-dza:	(Ps) aca: unzutaga ja:ŋkai ikadz̄a: mačiurifi:sa:či 明日は貴方の家へ行くから待つてみて下さい。 baga azzadz̄a: vva: kaki 我が言ふから汝書け
dinčuffa	(Sarah) 錢造者ノ意カ。無名指。藥指 Безымянный палец [din//(Jap) zeni „деньги”, čuffi//(Jap) sukuŋi от sukuŋu „делать”, „приготовлять”, ja: - суффикс Nomen agentis]
di:(s)	(Ps) サア (何卒) [(Ta) ri:] di:s pazza:či (Ps) サア。お這入りなさい kuma ri: va:ri (Ta) サア此處へ入らしやい

[(Konkōkensū) でい (di:) イザ・いざと云事 напр. でいきや
(di:ik'a) ну, пойдём
でいきや(di:ik'a)と云時はいさまいらうと云事
(物類称呼) 尾張遠江にしてゆかずといふは行くんづる也]

do:/ddo:

(Ps) よ。ぞ Эмфатическая конечная частица
[(Ta) dó: (Sa) dù: (Ya) do:]
urugi:nu sītandaldó: (Ta) 大木ノ下ニゾアルヨ „Он ведь находится
под большим деревом”
a:ma:da-dù sūdigaru: atal-dù (Sa)
mi:ku:ddo: (Ps) 見て来ませう
ašimi:ddo: (Ps) ヤツテ見ませう
unu kutu-mai uma:in do: ソノ事モ思ハレヌゾ
atu-n sīm do: 後ニスルヨ
iksīm do: 行クヨ
ba:ja ikittiku:ddo 私は行つて来ますよ
baga munu do: 我ガモノゾ
mi:m do:/mi:zm do: 見ルヨ
annan̄kai azm do: お母様に言ひ付けますよ
ba:ja pizm do: 私は行くよ (いゝか)

-distaz

(Ps)
fa:distaz 食べたらう
aradistaz 有つたらう
nn'api biŋk'o:ju s'uk^siçika: tu:ru kadistaz sugaja もう少し勉強して
おいたら通つたらうにな

do:dim

(Ps) 何卒 Пожалуйста; так или иначе
do:dim an̄ci: azzifi:sa:ci ドウゾソウ言ツテ下さい
[(Rk) do:diŋ (Jap) do:demo (Ui) dō:dim (Ya) do:diŋ (Rk) do:diŋ]

- du** (Com) ゾ。コソ Эмфатическая частица
 [(Ya) dù (Rk) du (Jap) zo (Jap. Aomori) (Jap. Ōsaka) do (Аңға) ру]
 ur'a: vvaga kancīgaiti: azsudu jaz It is just in that that you are mistaken
 ikidu mi:taz suga (Ps) 行つて見ましたが...
 faiduuz 食べてゐる
 aiduuz 喧嘩してゐる
- do:zī** (Ps) 上手
 toŋga do:zī
 bandu do:zī
- dù:** (Com) 胴。身體。自分。Тело; бюст
 [(Rk) du: (Jap) do: (Ya) du: (佐賀) dzu: 胴]
- dó:nuki:** (Sarah) 胴ノ毛。身體ノ毛。Волосы покрывающие тело.
 [(Jap) do:-no-ke]
- du:du** (Ps) (Sa) 非常ニ。随分 Весьма, очень
 du:du jana m̄ci ja: (Ps) 中々悪い道だね
 ur'a: du:du ssaiŋ ソレハサツパリ分ラヌ
 k'u:ja du:du acimunu ja:s̄ 今日は随分お暑う御座います。
 du:du umuśsi panasi ja: (Ps) 随分面白い話ですよ
 [(Rk) du:du (Ya) duttu どうも。実に。如何にも。]
- dufki** (Ps) 梯梧 *Erythrina indica* Lam.
 [(Sa) dufūgi (Ta) dufugi: (コハ) zukui (トク) cīŋgi (サネ) (ヤマト) (コ
 ニ) diŋgi (エラ) diŋgi (エラ) dukugi (イト) zi:gu (Yonaguni) diŋui (イ
 シ) zugu (アラ) zūhoči: (Rk) di:gu]
- du:gai** (Ps) Колыхание остова идущего корабля
 [(Ya) du:naisiŋ 寢返りを打つ。寢返る = du:ŋgairuŋ 胴返へるの義]

- dù:ça:** (Sarah)
 Ономатопозитич. слово для передачи вспархиванья птиц
 uhunu:nu muiff'a: 大野ガ燃エテ来ルカラ
 kajanu:nu muiff'a: 茅野ガ燃エテ来ルカラ
 dù:ça: tub^éa:gara 飛ビ上ラウ
 dù:ça: maja:gara 舞ヒ上ラウ
 „Так как луг большой загорелся
 Так как луг загорелся
 Вспорхнувши, взлетимте
 Вспорхнувши, воспаримте”
- duk'a:** (Sarah) シロコ、シロツコ
 Syn. ssaki
- du:kuru** (Sarah) 自分自身
- duk^{si}** (Ps) 甚ダ、非常ニ、餘リ Весьма, чрезвычайно
 [(Sa) (Fumn) duci (Ya) dugu (Rk) dukw (Ya, стар) duki]
- dum** (Sa) サヘモ
 Cp. cum
 kaidumma 彼でさへも
- dumburi** (Ps) (Sa) 井。酒ノ肴ニスベキ豆腐粕等ヲ盛ルモノ。 Фарфоровая или глиняная чашка, куда кладут закуски к вину, в роде выжимок от приготовления бобового киселя и пр.
 [(Rk) dumburi (Jap) domburi (Ya) dumburi]
- dumtagi:** (Ps) サキシマハマボウ (樹ノ名)。佐和田ニテハ之ヲ uk'umbugi:
 又ハ tamab'ilgi: トモ称ス。堅材トシテ貴重セラル [(國仲)]
 Дерево с листьями напоминающими сирень; довольно крупные

белые цветы в виде торчащих кверху колокольцов, которые при увядании принимают красную окраску. На о. Iraw в Sāda это дерево называют еще uk‘umbugi: или tamab²ilgi:. Дерево ценится как крепкий строительный материал. *Thespesia populnea*, Согг.

- du:mudi** (Ps) Колыхание остова корабля
- dunna** (Ps) тупой, глупый (鈍)
- duru** (Ps) (Sa) 泥 Грязь
dùrù taltalti:du 泥ダラケ „в грязи” „весь в грязи”
[(Rk) duru (Jap) doro (イシ) duru (アラ) du:ru (カテ) (イト) ruru (佐賀) noro (トク) (ナゴ) diru (ヨロ) (ヨナ) (イシ) duru „земля”]
- duru-duru** (Sa) ウヨウヨ Ономатопозитич. слово для передачи впечатления от массы копошащихся насекомых, червей
pazza gu:gu: udza duru-duru baki:um 蠅ハグングン蛆ハウヨウヨワ
イテキル
a:juv duruduru
- duru-gani** 銅羅 Гонг
[(Jap) dora „гонг” + kane „колокол”, „металл” (Rk) dura (イシ) (コハ) duraŋ]
- dusj** (Ps) 友達。朋友 Товарищ
[(Ya) dusi (Rk) duši (Jap) doši/doči (o. Iki) došj]
- du:ta** (Ps) (Sa) 我々; 私供 Мы
- du:cī** 上手
sīmdu:cī 墨上手
san-du:cī 算上手

nunu du:cī 布上手

buz du:cī 飛白上手 (Tajima)¹³

dūcīm

(Sa) 胴着？男ノ礼服ノ下着分ノ襦袢ニ似タルモノ [(國仲)]

Нижняя рубашка, похожая от японский *zībaŋ*, одеваемая мужчинами при парадной одежде.

[(Rk) dućiŋ/duzīŋ (コハ) duinu (ナゴ) ruzīŋ (コハ) duśindi 袷]

¹³ These are fragments of the song n. 145 from Tajima's Miyakojima-no uta (Moromi et al. 2008:277-278).

- zábuzábu** (Ps) sīdimidзу zábuzábuti: amin'a:ŋ
- за:** (Ps) (Sa) 座。部屋。共同踊り及び色々ノ儀式ノ為メ、村落ノ中ニテ綺麗ニ掃除サレタル地面 Седалище; комната. . Расчищенная площадка для общественных танцев и прочих церемоний.
 [(Ui) (Ff) за: (Jap) за (Ya) за:
 (Ya) zaibaŋ 旧藩時代に於ける琉球政府より??]
- за:** (Ps) 字の集會所
 Syn. bumm'a:
- за:і** (Nuz) = (Ps) зу: (при побуждении)
- за:за:** (Ps) サアサア Побудительное восклицание; ну!
 [(Jap) sa:sa:]
- заја** ^{ハタキ}
 (Ps) 拂塵 Метёлка для сдувания пыли
 [(Иш) (Ко) (Кро) (Ара) (Хате) заі (ヨ) (ナ) dai]
- за:за:-ti** (Sa)
 kfumunudu за:за:ti pi:z 雲ガサツサト流レテ行ク
- зака** (Sarah) (Ik) Вонючая крыса водящаяся в ishigaki
 [(Ps) зака (Ya) zaga はつかねづみ]
- заŋ** (Sarah) (Sa) 海馬。儒良。人魚
 [(Ya) заŋ (Sarah) заŋ]
- zakuro:** (Ps) 柘榴 Гранат (Punica granatum)

[(Jap) zakuro/zakuro (Rk) z'akuru (Ya) zakuru (佐賀) z'akuro (ユニ) dakuru (カサ) zakoro (イシ) zakuru (イト) z'akura]

zamp^sigi

(Sa) 植物ノ名

z'a:na

(Ps) 最モ Весьма, самый (при превосходной степени прилагат.)

(Ps) z'a:na kagimunu 最も綺麗なもの

[(Ya) n'zattu 強く。イト (最) /n'zan'za:ttu]

z'a:n

(Ps) <d^ea:n

ata:ma juka:ma z'a:n-na 少々お休みなさいませんか。

mi:z'aŋ 見ない積りだ

ata:ma annaija si:fi:sa:zamb^ea:ja: (Ps) 少シ御案内シテ下さいませんでせうか。

z'aŋk'i

(Ta) swanukw (?)

z'a:ŋga

(Yu) весьма; самый

z'a:ŋgaraz'imi

(Yu, S'imuzi) в самом начале

zasik^si

(Ps) 座敷 Парадная комната, комната

[(Sa) zasic'i (Rk) zašici (Jap) zašiki (Ya) zasiki]

z'a:ŋga-atu

(Yu) в самом конце; последний

zasibuku

(Ff) 雑木

[(Jap) zasiboku]

zau

(Ps. poet) 善イ Хороший, добрый

[(Ps. разг) zo: (Sa) zau (Sarah) z'au (Ta) zo: (Ui) zo: (Tanegashima) ezo-ka 感心ナ]

zaufudual (Sa) 宜しい。御易い御用です

zó:-kwi (Ui) 好イ聲 Хороший голос

zau (Sa) 状 Письмо (?)

záu (Ps) 状

zau (Ps. poet) 門 ворота

[(Ps. разг) зo: (Sa) zau (Sarah) záu (Rk) zó: (アラ) zau (ナセ) (イシ)
(コハ) (ハテ) зo:]

zau-ŋkai palli: (Sa) 門へ這入り „войдя в ворота”

záub^zitu/záubitu (Sarah) 善人、好イ人

zauzi (Sa) 物差

См. зo:g^zi

zau:gi:

(Irv. Sa) 定木 (刑具ノ名) 大くばノ葉柄等ヲ以テ作り掌ヲ打チシモノ。士族ニ限ル [(國仲)] Линейка для наказаний, делалась из листового стебля дерева, ею били провинившихся по ладоням. Данное наказание применимое только к лицам благородного сословия

[(Jap) zó:ŋi/zó:gi линейка]

См. зo:g^zi

záu-gi-mmari (Sarah) 生レツキノ好イ人 Человек хороший (добрый) от рождения

zauki (Sa) 雜木 Мелкие деревья; деревья низшего качества

[(Jap) зo:ki]

zau-kukuru-munu (Sa) 好心ノ者 Человек с добрым сердцем

záunau-munu (Sa) 上納物。租税。

	[(Ya) ʒo: no:] См. suʒi:
ʒaunaɾɾu	(Sa) 上男女 二十才ヨリ四十才まで十二ノ比ヲ以テ上納ス
ʒaura-gita	(Sa) 駒下駄
ʒibaŋ	(Ps) 襦袢。シャツ Нижняя рубашка [(Jap) ʒuɓaŋ/ʒibaŋ (Ya) ʒibaŋ]
ʒimpu:	(Ps) 順風 Попутный, благоприятный ветер. [(Jap) ʒimpu:/ʒimpu: (Ya) ʒimpu:]
ʒiŋ	(Ps) 陣 Лагерь
ʒiŋ	(Ps) (Sa) 膳 Столик для еды; сервированный обед ??? [(Jap) ʒeŋ (Rk) ʒiŋ (Ya) ʒiŋ (肥後) oʒeŋ]
ʒiŋ	(Ps) (Sa) 錢 Деньги ʒinnuam 錢がある ʒinnnuɗuaz 錢ぞある [(Sarah) diŋ (Jap) ʒeni (Ya) ʒiŋ (Chin) ʒ'ian (Kanaɓawa) ʒiŋ]
ʒiŋgo:sï	(Nubari) мелкие тисы подносимые различным вещам в Новый год
ʒiŋ-duz	(Ps) 陣取り Расположение лагерем [(Jap) ʒiŋ-dori] См. ʒiŋ
ʒiz	(Ps) 入レル
ʒi	(Ps) 痔 Геморрой

zī:	(Com) 地 Земля [(Rk) zī: (Jap) čí/zī (Chin) ti (Ya) zī:]
zī:	(Sa) 理屈 Резон, довод janazī: = konzōmagatta čito [(Ya) gī: 義。 gī:go:sa 意地張 義硬さ。]
zī(:)	(Com) 字 Буква, иероглиф [(Ya) zī: (Rk) zī: (Jap) zī (Chin) zī]
zībal	(Sa) 氣張る to exert oneself, make an effort
zībīra	(Ps) 葎。子供ガ麻疹ニ罹ル時其ノ葉ヲ煎ジテ、其ノ湯ヲ病人ニ飲マスルナリ。 Лук (<i>Allium fistulosum</i> ¹⁴). Отвар из листьев дают детям, заболевшим корью. [(Ya) sīb ² ira 葎。葱。(Rk Konkōkenshū) ひら bira 仙本 лук Ср. (カテ) (イト) (Ś) (N) zī:bira 葱 (クロ) śibira (イシ) (アラ) sībira (ハテ) sībīru] См. śimna
zībīra-ju	(Ps) zībīra (参照)ノ湯。 Отвар из листьев zībīra (См).
zībuṅ	(Ps) 時分 Время; то время, когда; когда [(Ya) zībuṅ (Rk) zībuṅ (Jap) zībuṅ]
zīb²īta	(Ps) 狡猾者
zīzīri	(Sa) 茶壺 [(國仲)] [(Rk) zīzīri]

¹⁴ The correct systematic name for *nira* 葎 is *Allium tuberosum*.

zigan	(Ps) 田に居る蟹。泡盛に漬けたものは胃腸病に利く。
ziganimaru	(Ps) 冶金丸。寶劍ノ名 Название драгоценного меча.
ziju	(Ps) 囲炉裏 Очаг [Cp (Ff) zuka (Rk) z̄i:ru (Miyazakiken, Nishi Usuki gun) čiro]
zī:-jum	(Sarah) 呪ヲ言フ事。呪ヲ言ツテ病氣ヲ治スル事。 Заклинание, лечение болезни заклинаниями.
zī:-jum'a	(Sarah) 呪ヲ言ツテ病氣ヲ治スル専門家。 Специалистка, лечащая болезни заклинаниями.
ziku:ru	(Ps) 獨樂 См. ku:ru
zīma	(Sīmazī poet.) 何處 Где zīma-bara 何處ノ村、何村 „где (находящаяся) деревня, какое селение” [(Ya) zīma (Konkōkensū) з̄ума (zuma) 何方 (Konkōkensū) 北京お主日やすまにそなれよか七ツ星下の北京ちよしま f̄ikin ūsutidaja zumani onubu sunarijuga nanacibušī šitanu f̄ikin ču šima] Syn. nza
zīmizī	(Ik) дождевой червяк
zī-mami	(Ps) 地豆ノ意。落花生. Земляной орех (Arachis hypogaea) [zī://(Jap) zī „земля” + mami//(Jap) mame „боб” (Rk) z̄i:mami (イシ) (コハ) zī:mami (カサ) (ヤマト) (スミ) (コミナ) z̄i-mami]
zīmuz	(Ps) 平良町の地名

zīmaru	(Ps, Ta) 榕樹ノ一種 См. gacīpana
zīmi:zīmi:du	(Ps) グウグウ。スヤスヤ。 zīmi:zīmi:du nivviutaz スヤスヤト眠ツテキタ
-zīŋ	juku-zīŋ 慾張の завистливый maqu-zīŋ 吝嗇 скупой
-zīmi	(Ps) asziṃisa = surukokochiyoi shi-ii nu:zziṃisa norikokochi no yoi nivziṃisa nerugokochi no yoi
zīŋ	(Ps) 精液 (宮)
zīnaŋ	(Ps) 次男 второй сын
zīnaṃvva	(Ps) второй ребёнок
zīnammidumva	(Ps) вторая дочь
zīnùzī	(Sarah) 字指
zī:pa	(Sa) Головная женская шпилька
zīpana	(Sa) 千茅ノ根ヲイフ、畑ノ雜草ナリ、又ハ山野ニ自生ス、咳ノ藥 トシテ煎服ス [(國仲)] Imperata arundinacea, Cyr. [(Jap) cí, cubana (Fukuoka) zubana]

zì:sazì	(Iray, Sa) 地佐事。定員二名、穀物ノ徴集係、平民ニ限ル、惣聞 (sù:zìcì)ノ部下、 <u>サバクリ</u> ノ一ツ。待遇ハ二才頭ニ准ス [(國仲)]
zì:sik^si	(Ps) 地をすく
zì:ta:	(Ps) 地ト田。領分。 Земля и поля; владение, имение [zì://(Jap) zì „земля” + ta: //(Jap) ta „рисов. поле” (佐賀) zì:da 地田地]
zìtu	地頭 (Tajima) [(Rk) zìtu:]
zìtáagi:	(Sa) 楠 Камфарное дерево [(Yonaguni) zìtá 庭床]
zó:fu	(Com) 上布。苧布。 [(Ya) zó:fu]
зо:	(Ps) 門 Ворота [(Sado) zó:gući 門口 (Ya) зо: 門前の通路] См. zau
зо:	(Ps) 好イ。善イ Хороший, добрый зо:ftuaz (Ps) カシコマリマシタ зо:ftu az b ^e a:ja Is it all right? зо:ftuazza aranna/зо:ftu ara:zza aranna いいぢやないか/いいぢやありませんか См. zau
зо:	(Ui) 象 Слон [(Jap) зо:]

з'о:	(Ta) (Min) 善イ з'о:s'a: ari: va:lm bè:m i: з'о:s'a: da:l はい。よろしい
zó:g'ĩ	(Ps) 物差 (定規) Деревянная линейка для измерения; деревянный аршин [(Sa) заузї (Ya) зó:ŋg'ĩ (Rk) зó:зі (Jap) зó:gi/зó:ŋi „линейка” (Chin) 定規]
зо:baŋ	(Ps) 門番 привратник
зо:gu	(Ps) 漏斗 Воронка (для перелив. жидкостей) [(Jap) зó:go /зó:ŋgo (Rk) зш:gu]
зó:vkuru	(Ps) 状袋 Конверт (для писем) [(Jap) зó:buksiro (Rk) зó:buksiru]
зу:/su:	(Ps) スベテかてもものニナルモノニハ зу:或ハ su:ト云フ詞ヲ添ヘテ云フ、唯 su:トイヘバかてもものト云フ意味ナリ [(Ya) зу:]
зу:	(Ps) 尾 Хвост [(Ui) зу (Rk) зш: (Jap) о < *wo (Ya) зш:]
зу:	(Ps) サア Побудительная частица; ну bantaga ja:ŋkai зу: サア、僕等ノ家ヘ (行カウ) „Ну, (пойдем) ко мне! [букв. ну, в наш дом!]” [(Ta) зу: (Ya) зу:/зó:] зу: ja:ŋkai (Ps) サア、家ヘ(帰りませう)
зу:	(Ps) 十 Десять

[(Jap) źu: (Rk) źu: (Chin) šī (Ya) źu:]

źu:gacī

(Ps) (Sa) 十月 Десятый месец (по лунн. календ.); октябрь.

źu:gacī macī awa-nu du (Sa)

十月 蒔ク 粟 ガ (ゾ)

Просо что мы сеем в десятом месяце

[(Ya) źu: ŋwasī]

źu:baku

(Ps) (Sa) 重箱。餅又ハ肴ヲ盛ルモノ [(國仲)] Набор из нескольких ящичков, поставленных один на другой

[(Jap) źu:bako (Ya) zubugu]

źu:guja

(Ps) (Sa) (Sarah) 1. 十五夜。望月。2. 舊八月十五日

[(Ya) źu:ŋguja]

źu:gujacīkī

(Ps) 旧曆8月の名

źu:gunicī

(Ps) 十五日

[(Ya) źu:ŋgunicī]

zu:funag^zi-duz

(Ps) (Miyaga) трясогузка

[(スミ) zī-funag'a: (アラ) zī:funaja: (コハ) zī:fune:ma (イシ)

zu:funaja: (イト) funaga:bitća: (オセ) funag'a: duriggwa (イト)

funaga:rui/funaga:tui (キカ) ta:funag'a: (ヨロ) ta:kunaga: (トク)

ta:kunagi (エラ) ta:kuna^za (コニ) ata-funag'a]

zu:gaki

(Kaz) 尾掛ノ意。馬ノ尻掛 Шляя

[(Ps) (Sa) zu:kaki]

(Tajima) zugaki d^ea:ba (トイへバ?) nunu-zugakikakiti

zu:juzu

(Ps poet.) サアサア。zu:ノ強語 Ну; ну, ну; ну, же! Усилительная форма от zu:. В обычной речи говорят также zu:zu:

	[(Ps. разг.) zu:zu:/zu:zu (Ta) z'u:z'u: (Kaz) zu:ja:zu] См. zu:
zuka	(Ff) 囲炉裏 очаг См. ziju
zuku	(Ps) 俗。 俗語。 俚言 Пословица, поговорка [(Jap) zokw]
zukugu	(Ps) (Ff) 俗語。 俚言 Народное выражение; пословица, поговорка [(Jap) zokugo/zokungo (Chin) su-jü]
zu:migagama	(Ps) おたまじやくし
zu:munzija:	(Sa) 十文字屋。 梁ヲ十文字ニセシ家屋 [(國仲)] Дом, в котором верхние балки положены крестом [(Jap) zsh:monzija zsh: „десять” + monzi „буква”, „иероглиф” (zsh:monzi „иероглиф десять”, т. е. 十) + ja „дом”]
zuri	(Ps) 尾類ト書ク。 女郎。 沖縄ヨリ輸入サレタル新語。 Проститутка (новое слово, занесённое из Окинава) [(Rk) ziri/zuri (Ya) zu:ri]
zuributu	(Ps) 情夫、眞男、眞夫、ネンゴロ男 (Tajima) Любовник [ziri „проститутка” + butu „муж”]
zu:rukunici	(IraV) (Sa) 十六日。 陰曆正月十六日ノ祭。 此ノ祭ヲ又 ju:z (祝ヒ) トモ云フ Букв. „шестнадцатый день”, „шестнадцатое число”. Название праздника, бывающего 16-го числа первого месяца (по лунному календарю). Этот праздник иначе называется еще ju:z („чествование”). [(Jap) zsh:rokunici (Ya) zu:rukunici]

CM. jo:z

zu:ši

(Sa) 雑炊。米粟ニ野菜又ハ肉類ヲ混ジ、味噌ヲ加ヘテ炊ギタル飯
又ハ粥。

[(Sarah) ʒu:ša (Jap) zo:sui (Ya) zu:ši (肥後) zu:ši: (佐賀) zu:ši:]

f

- fanca/fanc^ɛa** (Ps) 野菜ノ名。此ノ草ノ莖ヲ食ベタラ、ヨク眠ムラレルト云フ
 Название овоща
 [(Sa) faŋsa (Rk) k^waŋso (萱草 *Nemerocallis fulva*, L.) kwanzō]
- fa:saŋ** Игра в коршуна
- fa:sī** (Ps) 食ハス Кормить, давать пищу (каузативный глагол от fo: „есть”)
 [(Rk) kwa:suŋ (Ya) fa:sīŋ]
- fa:** (Ps poet.) 子 Ребёнок, дитя
 См. ffa
- fa:iz/ffaiz** (Ps) 食ハレル。咬マレル Быть едомым, быть укушенным, быть с'едомым (пассивный глагол от fo: „есть”)
 [(Sa) ffaīl (Rk) kwa:riŋ/kw:rariŋ (Ya) fa:riŋuŋ 食はれる]
 cīkanaz inndu ti:u ffaīl (Sa)
 飼 犬ニゾ 手ヲ 咬マル
 „Быть укушенным за руку любимой (ручной) собакой” (Посл.)
- ffa** (Com) 子 Дитя, ребёнок
 [(Ps. poet) fa: (Ta. poet) fura (Ya) фа: (Rk) kwa: kkwa (Jap. клас.) ko-
 ra (Ōshima) kwa]
- ffa-** (Ps) (Ui) (Sa) 暗イ Тёмный
 [(Rk) kura- (Jap) kura- (Ya) ffa]
- ff^ɔadaki**
- ffadaki** (Sa) (Fumn) 小竹ノ意。uk^ɔuguanamal (参照) ノ一方ニ細ク溝ヲ造
 リ竹ヲ入レタルモノ [(國仲)]

ff'a-dùr'a:	(Sarah) 雀 Воробей
ffa-dur'a	(Nagah) 雀 Говорят, что bakeru
ffa-gama	(Com) 子 Дитя, ребёнок (уменьшит. от ffa) [ffa „дитя” + gama – уменьшит. суффикс (Ya) fa:na]
ffai	(Ps) 肥料 [(Jap) kojaši (Ya) kwai/koi (Ya) fai (イス) (コニ) kkwɛ: (サネ) kkwɛ:i (エラ) kkoi (ヨロ) (イシ) (アラ) koi: (コハ) (クロ) ko:i (イシ) (ヨナ) kwai (Ś) (N) kwe:]
ffail	(Sa) 肥エル、肥ル БЫТЬ ТОЛСТЫМ
ffa:jum	(Sarah) 眞暗闇 [(Rk) k ^w è:juŋ]
ff'ama	(Ps) 来間島 Остров Ffima (Kurima) [(Ff) (Irav. Sa) ffima (Jap) kurima]
ffa-mmaga	(Ps) 子孫 Потомок [ffa//(Jap) kora „ребёнок, дитя + mmaga//(Jap) mago „внук” (Rk) kwa-mmaga]
ffa-mur'a:	(Ps) 子守 Нянька [ffamuz//(Jap) komori няньчение + ja – суффикс Nom. agentis (Rk) k ^w amuja: (Ya) (イシ) fa:mure: (Ś) (N) (イト) (カテ) ?kwa-muja: (Ś) (N) ?kwa-mui]
ffa-mu:z	(Ps) (Irav. Nakaci) 子守、子守ル няньчение, няньчить [ffa-mu:z//(Jap) ko-mori (Sa) ffa-mu:l]

ffamu:z a:gu	(Ps) (Iraiv. Nakaci) 子守唄 Колыбельная песня. [(Sa) ffamul a:gu] См. ffamuz и a:gu
ffa-nasi	(Ps) (Ta) 子 ^ナ 産シノ意。出産。才産。Роды [ffa//(Jap) ko-ra „ребёнок” + nasi//(Jap) nasi „рождение” (Ya) fa:nasi (ヨロ) kwa:nasi (トク) nasi 出産。婚礼]
ffanasikani	(Sarah) 難産 При тяжолых родах муж вытаскивает забитые гвозди
ffanasasi-mma	(Ps)
ffanasasi-mi-mma	(Sarah) 子生サス (御) 姿ノ婆。取上婆 Повитуха, акушерка [ffa „ребёнок” + nasasi „заставить родиться” + mi – почит. префикс + mma „мать”, „бабушка”]
ffanca	(Sarah) 草の名
ffasi	(Ps) 動物の子宮
ffaśama	
< ffasi-jama	喰車ノ意。綿ノ纖維ト種子トヲ分ツニ用フル木製ノ車 [(國仲)] Деревянный инструмент с колесом; употребляющийся для отделения волокон от семян.
ffaci	(Ps) (Sa) 鍬。水田ヲ耕スニ用フタリ Мотыка; употребляется для обработки водяных полей. [(Rk) kфе: (Jap) kuwa (Konkōkensū) くはい kuḡai (肥後) kwa: (佐賀) kwa]
ffi	(Sarah) 墨袋 у восьмёнога и каракатницы

ffūdanivsa	(Sa) 黒種草ノ意。苜蓿 (ウマゴヤシ) ノコト。畑????ナリ、馬好ミテ之ヲ食ハス [(國仲)] <i>Medicago denticulata</i> , Willd.
ffi:taz:cj̄k̄ʰi	(Ps) 越エタル月ノ意。先月 Прoшедший месяц, прошлый месяц [(Rk) k ^w itacií (Jap) koetarɯ suki „месяц, оставшийся позади” (Rk. совр) kuitacií]
ffi:z	(Ps) 越エル Переходить через что, миновать [(Jap) koeru < *koweru (Rk)]
ffubʰi	(Sa) 海魚ノ一種
ffu-	(Ps) 黒イ Чорный [(Jap) kuro- (Rk) (Ya) ffu/ffo:fu] ffu-ksij̄ 黒衣 чорное платье
ffugani-jakkwan̄	
ffugani-jakkaŋ	(Sa) 黒金薬罐ノ意。鐵瓶 Железный чайник для кипяченья воды [(Jap) kurogane „чорный металл” = железо + jakaŋ (Rk) kuɯ-kani „железо”]
ffugi	(Ik) (Ps) (Sarah) (黒毛ノ意カ。) 陰毛 Волосы на половых органах [ffu/(Jap) kuro „чорный” + ki://(Jap) ke волос (アラ) (イシ) fui (N) ku:gi (コハ) fufui (ハテ) fufe: (ffe:) (エラ) (ヨロ) fugi (ナゴ) fu:gi (ヨナ) furuŋgi (キカ) kugi (ヤラ) (Ś) (N) (イト) ku:gi (イス) (コニ) (スミ) (サネ) (ナセ) (キカ) kugi (ナセ) ku:gī (クロ) vui]
ffukarazina	(Sa) 黒カラ綱 См. ma:ni
ffuki	(Ps) 黒木。黒櫟 „Чорное дерево” (<i>Maba buxifolia</i>) [(ヨロ) (イト) kuruki (Jap) kuro-ki (Rk) kuruci (イシ) kuru]

ffumara	(Sarah) „чорный penis” = колос злака (awa) чорный с головнёй
ffu-ŋgi	
ffu-ŋgi-m:ta	(Sa) 黒ンギ。果實ノ名 Название ягоды [(Ya) fukurŋgi ?]
ffuz	(Ps) 括ル Привязывать [(Jap) kukuru (Rk) kuzʊŋ]
fi:sĩmiz	(Ps) Verb. causat. от fi:z (呉れる)
fi:z	(Ps) 呉レル。食ハセル。Давать, кормить. Данный глагол, употребляемый после других глаголов, придаёт вежливый оттенок (подобно японским tamaŋ, kudasaru) [(Sa) fi:l (Jap) kureru (Rk) kwijŋ (Ya) ɕi:ruŋ] jadu: m̄tifi:sa:ci 戸を閉メテ下さい kari:na munu fi:samai: 結構なものを下さい fi:r'a:mai fi:r'a:mai fa:ddi/tti uzso: no:ga (ffaśsama) 呉レテモ (食ハシテモ) 呉レテモ食ハウトスルモノハ何カ banum fi:ru (Ps) 我ニ呉レロ (от)дай мне jù:nu: akil-k'a: buduramaji fi:hamaçi (Sa) 夜ノ開ケル迄、踊ツテ下サイマシ Пожалуйста, соблаговолить танцевать пока ночь не откроется (пока не рассветётся) fi:samaz/fi:sa:z 下さる
fo:	(Ps) 食フ есть, кушать [(Sa) fau (Ya) ho:ŋ (Rk) kanŋ (Jap) ku:, kurau/kuro:] (Ps) munu: fa: 御飯ヲ食べヨウ munu fa:di ju/munu:du fa:di 御飯ヲ食ベルゾ fa:ddo:sĩ (Ps) 戴きます (ものを戴いて食べようとする時) fo:buskataz 食べたかつた

fai? 食?

fo:gumata 食ふべき

faidu uz 食べてゐる

fo:gata やがて食ふ

fo:gacina 食ひながら

faijamai faijamai 食つても食つても

faibadu 食べばこそ、食つてから。

fo:munu

(Ps) 食フ物。食物 Еда, пища

[(Jap) kur:mono (Ya) faimunu/fo:munu (アラ) fauŋ (ハテ) foŋ (イシ)

(コハ) fo:ŋ (ヨナ) fuŋ (クロ) wo:ŋ]

kur'a: fo:ja siŋaŋ 此れは食べては可けない

-fu/-fuw/-f

(Com) ...ク (副詞的ノ助辭) Адвербиальный суффикс

aka-fuŋ красно 赤ク

ffu-fuŋ черно 黒ク

ffa-fu nari: 暗クナリ (テ) Стало темно

nn'a zo:ftu az もう宜しい。もう澤山。

fu:

(Sa) 來ル Приходить

См. k'i

fuda

(Sa) 蠟燭形ニ捲キタル綿。Размягчённая вата, свёрнутая в виде свечек

[(ヤラ) ku:da

Ср. (イシ) fuda = яп kuda (管) 絲車の紡錘に管を**箒**めて絲を巻きたるもの]

См. im

fudami

(Ps) 鞋。山野海ニ行クニ穿キタリ。あだなす(adanasj)ニテ厚ク製シタルヲ伊良部島ニテ ki:vm ト称ヘタリ[(國仲)] Соломенные

сандали. Их одевают отправляясь в лес или на море. Толстые сандали, сделанные из adanasī на остр. Irag носят название ki:vm [(Kuninaka)]

[(Rk) kudami-jʉŋ „ступать”, „наступать на” (Sa) (Ta) fudami]

fu:dami-niga:z (Sa) 運為願 (個人ノ家ニ行フ祈祷)。生命健康ヲ祈ルコト。行事ハ総ベテ年為願 (ju:daminiga:z)ニ同ジ [(國仲)] Моление о благодетствии (одно из молений совершенных отдельными лицами у себя на дому). Моление о жизни и здоровье. Способ исполнения тот же, что и при ju:dami-nigaz [(Kuninaka)].
См. ju:dami-niga-z

fudi (Ps) (Sa) 筆 Кисть для письма писчая кисть
[(ИШ) fudi (Rk) huudi (Jap) fude (今婦仁、本部) pʉudi: (ナハ、ジツ) furi]

fudi-tati (Ps) 筆筒 Древянный стакан для писчих кистей, подставка для кистей
[(Jap) fude-tate fude „кисть” + tate nom. deverb. от tateru „ставить” (ИШ) fuditati]

fudi-tuz (Ps) 筆取

fudza (Ps) 鯨 Кит
[(Jap) kuʒira (Rk) guʒira]

fuzi (Ps) 括ル Связывать, привязывать
[(Rk) kuŋʒuŋ (Ya) fuburuŋ]

fuzi (Com) 𪛗 Жребий
[(Ya) (Rk) (Jap) kuʒi]

fu:zi	(Ps) Две голые скалы ок. о. Ugam
fu:zĩnu-migamara	(Ps) богиня fu:zi
fu:zi	(Sa) 官公吏。官吏公吏ノ総称ナレドモ特ニ出張ニ来タル官公吏ヲ称ヘタリ[(國仲)]
fuzik^si isĩ	(Ps) камни вокруг дома
fu:ziki	(Ps) はうづき плод [(Saga) fu:zuki]
fu:ziki:gi:	(Ps) растение hozuki
fu:zi-usagi-jũ:z	(Sa) 年三回(1. p ^s ik'a:i 2.fu:incĩci 3.aratami)ニ於ケル出張官吏ヲ送リテ番所員料理員(paucija:)道具當給支等一座ニ集ヒテ無事ニ濟ミシヲ喜ブ酒宴ナリ[(國仲)]
fugam	(Ps) 毛蟲ノ一種。毒アリト云フ。Название ядовитой волосатой гусеницы.
fugi	(Sa) 茱萸 (グミ) ?? 胡頹子 <i>Elaeagnus macrophylla</i> Thunb. [<i>Elaeagnus pungens</i> , Thumb.] [(Jap) gummi (Rk) ku:bi (Ya) fubĩri]
fug^zi	(Ps) 首。頸。襟。Шея, воротник [(Ya) fub ^z i (Sa) fu:zi (Rk) ku:bi (Jap) ku:bi]
fũgi	(Sa) 人ガ死ネバ死躰ヲ家カラ出シテ後、スグ ma:ni 又ハ gisĩci(薄)ノ枝ヲ門ニ掛ケル習慣ガアル。其ノ枝ヲ fũgi ト云フ。是ハ死靈ガ戻ラヌ為メノマヂナヒナリト云フ。

fug^zi	(Ps) 釘 Гвоздь [(Sa) fuzi (Jap) kuŋi/kuŋi (Rk) φuʒi (Ya) fuŋ]
fug^zi-nuk^si	(Ps) 釘拔 Клеши, инструмент для вытаскивания гвоздей [fug ^z i „гвоздь” + nuk ^s i „тащить”, „вытаскивать” (Jap) kuŋi-nuki (Rk) kuʒi-nuʒa]
fug'a:	(Ps) 滑稽
fugabara	久貝原 (в Nu:zak ^s i)
fug'am	(Ps) いら (葉につく) [(Sarah) uk'am зеленый червяк с волосками, если последние попадают в тело, бывает страшная боль]
fugi-mta	(Sa) Название ягоды
fūgul	(Sa)
fuguz	(Ps) 陰囊 Мошонка [(Sarah) fūgu:z/fūgul/fugue (Jap) φuŋuʒi (Rk) φuŋuʒi (Ya) furī 1) мошонка 2) 秤に用ひる ^{オモリ} 錘 にもいふ (佐賀) fugui (ナゴ) fu:ga testicles (ヨロ) fugui (ナゴ) fuguji (イリ) furī (イシ) (コハ) (クロ) furī (ハテ) furu (ヨナ) ŋgui (エラ) (ヨロ) fugui (コニ) (イス) (スミ) (サネ) (キカ) (イエ) fuguri 男根 (ヒヨ) fuguru id. 男根 (ナセ) fuguri 陰茎]
fu:iŋ	(Sa) 封印 Печать [(Jap) φu:iŋ]
fu:in-ciĭ	(Sa) 封印捺。 Uk'u-in-ciĭ トモ云フ。 古米 kù:ma:z (春立、仲立、後立ノ定期馬盤ニ積ミ後レタル上納粟) ヲ番所ノ倉庫ニ檢シテ

戸ヲ閉ヂテ封印ヲ押捺セシコトナリ。出張官吏條書拜讀ナドハ
面引会(mimp^sik'a:i)ニ於ケルガ如シ。fu:incicī ハ mimp^sik'a:i ト共
ニ村内ニ大ナル公義式ナレバ饗應品進上物ノ準備宿所ノ修理村
外送迎式駕籠舁馬供等ノ召集ナド舉村大騒動ナリキ [(國仲)]

- fujā** (Ps) 沓。靴 Обувь, сапоги, башмаки
[(Rk) фужа (Jap) hoja (Ya) fuja 靴。火屋 (Ś) (N) (イト) (イシ) (コハ)
(アラ) fuja (ヨナ) han-nu-fuja]
- fūjo:** (Ps) 芙蓉 Hibiscus mutabilis
[(Jap) ふじょ:]
- fuju** (Ps) 冬 Зима
[(Rk) (Jap) ふじゆ (Ya) fuju (今帰仁、本部) p'ujju:]
- fuka-** (Ps) 深イ Глубокий
[(Jap) ふか- (Rk) (Ya) fuka]
- fuka:fuka** (Ps) 深イ深イ。前詞ノ強語 Глубокий (усилительн. форма
предыдущего слова)
- fu:ka** (Ta) 螻蛄 Богомол (насекомое)
- fukai** (Ps) 平良町附近の地名
- fukasī** (Ps) 沸ス。蒸カス。Кипятить; парить.
[(Jap) фукасу (Rk) фукасіју (Ya) fukasij]
- fuk^si** (Ps) 芽。萌。Росток, почка
[(イシ) фук^si (Jap) kuki „стебель” (イト) guki 榦 ствол дерева]

fuk^{si}	(Ta) 葺ク Крыть крышу (тростником) ja:ju fuk ^{si} 家を建てる [(Rk) φαιάση (Jap) φικω (Ya) fukuη]
fuk^{si}	吸フ、フカス tabaku fuki 煙草ヲ吸へ (Tajima) [(Ya) fukuηη (佐賀) çiku дуть]
fuk^{si}igai	(Ps) 鞆 [(コハ) fuk ^{si} (ナセ) fukki (Ś) (N) fu:çi (ヨナ) futti: (イシ) fugi (コニ) (イス) (スミ) (サネ) (トク) (クロ) fuki (キカ) (トク) (イト) fu:ki (ア ラ) (ハテ) fuk ^{si} (ナゴ) pu:ki (イエ) pu:çi]
fuk^{si}-na:	(Ta) 葺縄 Вербка, которой связывают тростник во время крытия крыши
fuku	(Ps) (Sa) 肺臟 Лёгкое, лёгкие [(Sarah) fú: (Jap. arch.) φικω-φικω-çi (Jap) φικω „дуть” (Rk) φικω (Ya) fuku (Ishi) pu:ku]
fukudani-vsa	(Sa) Одна из трав, идущих в корм лошадям
fukuna	(Sa) (Ta) Одна из трав, идущих в корм лошадям 粟畑ニ自生ス、全 草ヲ採取シテ蔬菜ニ用フ[(國仲)] [(Ya) fukuna たんぽゝ]
fukuraiz	(Ps) あざむかれる fukurain'a:η あざむかれてしまった。具合よくつりこまれてしま った
fukuru	(Ps) (Sa) 袋 Мешок

[(Jap) ふくろ (Rk) ふくろ (Ya) fukuru]

fukuru-gama

(Ps) (Sa) 小袋 Мешочек

[fukuru „мешок” + gama – уменьш. суффикс]

fuλλα:

<ful+ja:

(Sa) (Ta) 豚小屋。便所 Свиное стойло, свинятник; W.C.

[(Ya) fur'a: (コハ) fo:ri-ja: (イシ) fur'a: (クロ) (ヨナ) furuja:]

См. fu:z

fuλλα:

(Sa) 番所ノ中ノ便所。本家(uikaja:)ノ東角ノ後ニアル、一間角ノ萱葺ニテ與人、目差ノミ使用シタリ。筆者以下ハコレニ接續セル豚ヲ入レタル雪隠ヲ使用ヤレル[(國仲)]

fum

(Irav. Sa) 組。一手(ti:)ヲ若干ノ組ニ分チ (一組約五戸)、組頭ヲ置キ之レニ指揮セシメタリ[(國仲)] Название социально-административных групп (приблизительно из пяти домов каждая), на которые делилась каждая ti: (См), и которые управлялись особыми начальниками, называвшимися fumgassa („глава группы”)

[(Jap) kumi „группа”, собств. Nom. deverb. от глагола kumi „плести”, „сплести” (Ya) kumi (Ik) kumi 組む (Ya) fumi 組ム]

См. ti:

fuma

(Ps)

ik^si fuma: n'a:η ikiyō nashi

kaŋgaiz fuma: n'a:η kaŋgaeyō monai

fúm

(Ps) 汲ム Черпать (воду)

[(Sarah) (Ik) ŋm (Ya) fumuŋ (Rk) kumuŋ (Ya) фуму]

ŋmi: ku: (Sarah) 汲ンデ來イ „сходи за водой”, „поди и зачерпни”

fūm	(Ps) (Sa) 踏ム。履ク。Ступать, наступать, одевать обувь (Ta) [(Jap) ふみふ „наступать” (Ya) fumuf (佐賀) fumimono (Naфа) kumuf/kumijuf (Sarah) (Ik) ꞎm]
fūma-baci	(Sa) 蜂ノ一種 (大ナルモノ) 。[土蜂] Вид крупной осы [(Sarah) ꞎma-basi (Ya) fumpazi (Rk) kuma-baca (Jap) kuma-baci]
fumgassa	(Irav. Sa) 組頭 Глава группы [(Jap) kumi-gasira] См. fum
fūmnaka	(остр. Irav) 國仲。伊良部村ノ大字ノ一。人ノ名字トシテ以上ノ字 ヲト讀ム Название одной из пяти деревень, составляющих волость Irav. Как фамилия, выше приведённые иероглифы читаются Kuninaka [(Jap) kuni-naka] См. rainùgùka
fūmu	(Ps) (Ta) (Sa) 雲 Облако [(Ik) (Sarah) ꞎmù (Ya) fumuf (Rk) kumuf (Jap) kumo]
funadati	(Ps) 船立。平良町西仲宗根の小字
fūnazi	(Sa) 船路ノ意。俵越(ta:ragusi)ノ順次回数ヲ定ムルコト。松材ノ 傳馬船一回ニ三四十俵位積ミタレバ主ニ長山ノ瓦葺ニ人馬 (人 ハ一俵、馬ハ二俵) ニテ俵ヲ運ビ同所ヨリ船路ノ順次ヲ追ツテ 廻漕セシナリ[(國仲)] [(Ya) funazi 船路]
funag'i	(Ps) くなく [(Sarah) funazi (Sa) funazi]

fūna-gaŋ	(Sa) 船蟹ノ意カ。蟹ノ一種 Один из видов краба
fūnai	(Ps) 船暈 Морская болезнь [(Jap) funa-joi (Ya) fune: 船酔 (Ya) funai 振ひ揺動かすこと]
fū-nata	(Ps) 蝦蟇。 Жаба 紫波君 furuta (蝦蟇) [(Sarah) funata = amagaeru (?) Cp. (Rk) ata-bi'ci]
funau-jù:z	(Sa) 布納祝。平民ノ女ガ貢布ヲ完納シ酒ヲ飲ミテ道路ヲ躍リ歩キ シ例
funadati-utaki	(Ps) Название utaki в Psara
funi	(Ps) 舟。船 Лодка, корабль [(Jap) fune (Rk) huuni (Ya) funi] fun'a: iciga ksgaraja: (Ps) 船は何時来るでせうか。 kanu p ^s ito: k ^s inunu funikaradu mm'a:tazpaži 彼の人昨日の船でお 出でになつたらう
funi-buni	(Ps) 船々 [(Ya) funi-buni (Jap) fune-bune]
funi-busi	(Ps) (Ui) 船星ノ意。北斗星 Букв. „лодка-звезда” = созвездие большой медведицы [funi//(Jap) fune „лодка” + busi//(Jap) hoši „звезда”]
funi-gama	(Ps) 小船 Лодочка, маленькая лодка [funi//(Jap) fune „лодка” + gama – уменьш. суффикс]

funir'a:-dama	(Ps. poet) 蜜柑玉。蜜柑ノ實。今モ九年母ノ実ヲ糸ニ貫キテ襟ニカケアソブ。貫キ入ル後ソノ九年母ヲバ funir'adama ト云フ (Tajima)
funir'a:-gi:	
funi:z-gi:	
fūni:z	(Ps) 柑。蜜柑。九年母。Апельсин, померанец. Общее название плодов фамилии citrus. [(イシ) funiŋ (コミナト) kunegu (Iki) kunebu (イシ) jubuniŋ 柚子 (?), kunifu (イト) kurubuŋgi: (肥後) kunebi (Sa) funiv (Sarah) fūn'u: (Jap) kunembo (Rk) kunibu (Sa) funiŋ]
funo:fuz	(Ps) 船送 [(Jap) funa-okuri]
fūra	(Ps) (Sa) 鞍 Седло [(Ya) ffa (Rk) (Jap) kura]
fura	(Poet) 子
fūru	(Ps) 風呂 ванна, баня [(Jap) fuŋo]
fusa'ira	(Ps) 草堆 Стог травы
fu:ro:mami	(Ps) 裙帶豆 один из бобов (Vigna Catiang, var. sinensis) [(Rk) fu:ro: (Ya) fu:ro: mami]
fusa	(Ps) くさい [(Ya) fusa (イシ) fusasu:ŋ]
fusa/fsa	(Com) 草 Трава

[(Jap) kuusa (Rk) kuusa (今帰仁) kuusa: (エラ) kusa: (キカ) ssa (クロ) zza (伊江島) ca: (Ya) (イシ) (コハ) (アラ) fusa]

fusa

(Ps) 八重山熱 (宮)

[(Ya) kusa 1) おこり 2) 病気 (Sa) fusa おこり

(Ya) ko:sī 疥癬 (Jap) kose (Mannyōshū ziten)]

fusab^zi

(Ps) (Sa) 海魚ノ名。Название морской рыбы.

[(Rk) kusaba: (Ya) fusabī くさび 楔]

fusag^zi

(Ps) fusagu/fugatu

ujanu ano: akiruba: ffanu fūsagi: pizpiz sī muno: no:ga 親が穴を開ける子がフサイデずんずんいくものは何 (pi:ztu nuẏẏu)

fsadir'a

(Sarah) стог соломы или травы

fusajam

(Sarah) おこり 瘡

fsati:-tida

(Ps) 昔ノ酋長ノ名。彼ノ城址ハ平良村字西仲宗根ニ在リ。保宝天太 Имя древнего правителя. Развалины его замка до сих пор существуют в селении Iznakazuni в Psara.

fusanijama

(Sa)

См. sīncijama

fusariku:

(Ps) изжога

fusa-turi

草取

fusati

(Ps) 布佐手。平良町西仲宗根の小字

fusal

(Ta) проволока (Яп. kusari)

fʏsaz

fʏsal-3i: рыбол. крючок из витой проволоки

fʏsa-tul (Sa. poet) 草ヲ取ル
[(Ya) fusaturī/fusaturuŋ]

fʏsarasi (Ps)
munu fʏsarasī ツワリする。imamade tabenaimonowo tabetari nado suru.
[(佐賀) fusamašii 沢山]

fʏsi:z (Ui) 鳥ノ名 Название птицы

fʏsüz (Ps) くせつける。なんくせつける

fʏsüzgi: (Irav-Nakaci) 樹木ノ名
[(Sa) fʏćailgi:]

fʏsiz (Ps) 諄々シク言フ。グツグツ云フ。小言ヲ云フ Ворчать, журить, ругать
[(Ta) fs'il Cp. (Jap) kuuse (Rk) kuśi-junŋ (Ya) fuśi (くせ) (Ya) fuśiri 啜泣]

fusī (Sa) 節。曲

fʏsī (Com) 櫛 Гребень, гребёнка
[(Jap) kuśi (Ya) fʏsī (Konkōkenshū) みくし mi-kuśi 御篋 (イシ) (アラ) fusī (クロ) fući (ハテ) fucī (コハ) fʏćī]

fʏsī-baku (Ps) (Sa) 櫛箱。櫛匣 Шкатулка для гребёнок
[(Jap) kuśi-bako kuśi „гребень” + hako „ящик”]

fusi	(Ps) 伏ス。臥ス Лежать распростершись [(Jap) fʊsɯ]
fusi-makura	(Poet) 伏枕
fusi-pari	(Ps) 櫛原。平良町の地名
fusi-nuk^{si}	(Ps) 樟 Камфарное дерево [(Jap) kusɯ-no-ki (Rk) kusɯnɯci (Ya) kusunuki:]
fusu	(Ps) (Sa) 糞、大便 кал, экскременты [(Ya) fʊsʉ (Rk) kusɯ (Jap) kusɔ (Ta) fʊs'u (Kikai) ssu]
fuso:tu:z	(Ps) 草ヲ取ル意カ。布鉄麻等ヲ死人ニ差上ゲル儀式 Обряд поднесения усопшему материй, железных вещиц, пеньки и пр. [(Ya)]
fusuku	(Ps) 不足 [(Ya) fʊsɯkɯ]
fusumaz	(Ps) (Ui) 大便スルコト Испражниться, большая нужда [(Jap) kusɔ „экскременты” + mari „извержение” (Sa) fʊsu-mal (Ya) fusumarɯ]
fusu:z	(Ps) 藥 Лекарство [(Jap) kusuri (Rk) kusɯji (Ya) fuʃiri]
futa:	(Com) 二 Два (в компаундн. словах) [(Jap) fʊta]

futa-ga	(Ps) 二子。雙子。佐良濱村ニテハ雙子ヲ生ム事ハ鬼神ノ罰 (mununubaci) ト思ハレテキル Близнецы. В деревне Sarahama (на о. Irag) родить близнецов считается наказанием духов (mununu basi) [(Sarah) futak'a (Jap) futa-go futa „два” + ko „ребёнок” (Rk) ta:cu] В Sarah думают что число лет жизни близнецов = жизни одного человека кроме того говорят что мать после рождения близнецов долго не проживет
futa-gu	(Sa) 双子 (織物ノ模様) [(Jap) futa-ko] Ср. futa-ga
futai	(Ps) (Sa) (Sarah) 額 Лоб [(Ya) futai (Rk) fi:ce: (Jap) citai (佐賀) fuca:] p ^s itu-nu n'a:bi si:ci:ka: futaindu cinu-nu uiz
futai fug^{zi}	(Poet.) 二重襟 (Tajima) [(Ya) futai 二重] Paral. sudin'a:
futai-gisⁱ	(Ps) 額岨 (岡ノ名) 平良町の地名 Название холма [(Jap) citai „лоб” + ki:si „берег”]
futaka	(Ps) двойня (яп. futano) Син. futaga, futagu
futaki-na	(Ps) 直グ。即刻 Немедленно, тотчас, сразу [(Ya) furagina 忽に] mmarito: futakina sipugzzu sso: no:ga (Ps) 生レルトスグ帶をするのは何 [so:min/ma:zda:ra]

futa:ti:	(Ps) 二年 Два года [(Rk) ta:tu (Ya)]
futa:cj	(Com) ニツ Два [(Rk) ta:ci (Jap) futa-cu (Ya) futa:zi]
futa:z	(Ps) (Ui) 二人 Два человека, двое [(Jap) futa-ri] p ^s itici-nu pakamu _u fta:z-si ks ⁱ -munu _u no:ga (Ui) 一ツノ袴ヲ二人デ着 ル者ハ何カ [答: macigi:nupa: 松樹ノ葉]
fututi	(Sarah) fututi _m くさつた芋; fututimunu くさつたもの (不等な悪口)
futca	轡 (Tajima) [(イシ) facira (エラ) kicina (コニ) (イス)? (サネ) kutuba]
fucailgi:	(Sa) 樹木ノ名
fuci	(Com) (Ps, Sarah) 口。嘴 Рот. Клюв (у птиц). 言葉 no:mai fcinna sa:ra _s uga gui _n ro: sa:dana: nkigisa:ci (Ps) 何もお口合は 御座いませんが、御遠慮なく召上がつて下さい [(Ya) fuci (Rk) (Jap) ku _u ci (Ya) guzi 言葉]
fuci-po:po:	(Ps) 口ノ出放題(ニ) azbiki:ja:ra _n kutu: fuci _{po:po:} az 言ふまじき事を口の出放題に言ふ
fucibi_nku:	(Ps) льстец
fuci-ka	(Ps) 二日 Два дня, второе число

- [(Jap) ϕ uɕu-ka (Ya) ϕ uɕi-ka]
- fu:cik'i** (Ps) 旧曆十一月ノ名
- fucikùpar'a:** (Sa) 吃ル人 Заика
 [fuci „pot” (Ya) fucikubaruj 吃ル (イシ) fucikubare: 吃者 (イリ)
 fucikufara (コハ) fucikubaha:rumunu (?) kubaε]
 Syn. siřtakùpar'a:
- fucimikasī** (Poet) saramikasī の対語 (Tajima 四島)
- fucina-pana** (Sa) 梔子ノ花
- fuci-p'iği** (Sa) (Sarah) 口髭 Усы
 [(Rk) kuɕi-ɸiɕi (Jap) kuɕiçiŋe/kuɕi-çiŋe kuɕi „pot” + çiŋe „усы”,
 „борода”]
- fu:z** (Ps) 降 итти (о дожде, граде и пр.)
 [(Sa) fu:l (Jap) ϕ uru (ヨロ) (イト) fuiŋ (エラ) fum (キカ) fum (トク)
 fuiŋ (スミ) fuiuŋ (イシ) ho:ŋ]
 aminudu fuzbuski munu (Ps) 雨が降りさうです
- fu:z** (Ps) 豚小屋。便所。Свиной хлев, служащий в то же время
 отхожим местом. W.C.
 [(Sa) (Ta) fuɕɕa: < ful + ja: (дом) (Ui) f'i (Rk) ϕ uru (Ya) ϕ ur'a: (Яп.)
 horo (ヨロ) (イト) (S) (N) furu (ヤラ) fu:ru (ナゴ) (イエ) puru (キカ)
 furu свин. хлев]
 fuzza nzaŋga:z 便所は何處に有るか
 fuzza nzaŋgara(ja:) 便所は何處でせう
- fu:z-busi** (Ps) Название какого-то созвездия

g

-ga	(Com) mi'zzum'u: sa:z-ga 花嫁ヲ出迎ヒニ „за невестой” nnama-sak ^s i tuz-ga jarasitaz-suga nn'ada pidza n'a: maŋ
-ga	(Com) 質問及ビ疑問ノてにをは kur'è: nu:-ga (Ta) 此ハ何デス Что это такое? ifci amga (Sa) いくつあるか kur'a no:tiga azgaraja: (Ps) 此は何と申しますか。 nó:ga sírarizga no:sī munuga su:diga [(肥後) k'a: (Jap) ka]
gaba	(Ps) gaba-ŋka:ŋ 大昔 gaba-padar'a: [(キカ) gaba:ŋ ??? (キカ) gaba 大層 (Kikai) gaba очень, весьма; много]
gaba-mma	(Ps) 曾祖母 Пра-бабушка
gaba-śu:	(Ps) 曾祖父 Пра-дед.
gaba-uip^situ	(Ps) преклонный старец
ga:b'au	(Ps) 病氣がちな人 o:munu (Ps) очень худощавый человек, кощей
газам	(Ps) 蚊 Комар [(Ya) газан (Rk) газан (Ya) газамі がざめ (蝻蚱)]
габан'a	(Ps) умный как старец; развитой не по годам

gazi	(Sa) 鉤。自在鉤。Крюк для подвешиванья домашних вещей; крюк на жарнире для подвешиванья котелка [(Jap) kagi/kaŋi „крюк”, „ключ” (Ya) gagī (鎌 серп) (トク) gagi 鍵]
gazi	(Ps) 交叉 An intersection, a crossing
gaziz	(Ps) 交叉する to intersect, cross
gaʒa-mikʾi	(Ps) ガヤメク。ガヤガヤスル Гудеть, шуметь にぎやかな [(Jap) gaja-mekuu Cp. (Jap) gaja-gaja, gaʒa-gaʒa]
gazima-gi:	(Ps) 榕 Ficus retusa, L. (var. nitida Miq) [(Sa) gaciřana, gaciřana-gi:; gazi-marū (Rk) gazimarū (Ya) gazamune:ki: (Sarah) gaciřana-gi: (ハテ) газамани (イシ) газамуне: (イト) gazimaŋ-gi: (コミナト) gaʒimara (クロ) gaʒimari (ナセ) (キカ) (エラ) (ヨロ) (ナゴ) (カテ) (Ś) (N) gaʒimaru (カサ) (ヤマト) (トク) gazimarū (アラ) gazima:ro:ki: (コハ) gancupuni (コニ) gatumarū (ヨナ) gadimam てれはいの枇杷]
gazi-na	(Sa) Одна из трав, идущих на корм лошадям 山野ニ自生ス、針葉草ニシテ牛馬ノ飼料ニ用フ[(國仲)]
gaffi:śa	(Ta) 多サ。餘リ Излишек, избыток
gagu	(Ps) 縮毛 A curly hair
gajaćiŋ	(Ps) 雲雀 Жаворонок [(Ui) gajaśiŋ (Sa) (Sarah) gajanću (Ya) ćińinna: (Rk) ćińina:/cincina: (ヨナ) ćin-tatti (カサ) (ヤマト) ćin-ćin-duri (コニ) (イト) ćińin]

-ga-jara	(Ps) kurè: nu:-gè:ira 此レハ何デアラウカ Чтобы это могло быть? Что это такое? [(Ta) gè:ira]
gaja-vv'a	(Sarah) 鶯 Японский соловей [(クロ) ga:ffle: 雲雀 (ハテ) gaja-bura id./gaja-bure: (アラ) ge:fuke: (芽潜りの意)]
gak'i	(Ps) (Ui) 餓鬼
gak'ssamagu	(Ps) 餓鬼奴 (Tajima) Ср. jamagu
gakko:	(Ps) 學校 Школа [(Ya) (Rk) (Jap) gakko:] gakko:ηkaija ika-mba: (Ps) 孝校へは行かない積りだ
gakumuη	(Ui) (Ps) 學問 Наука [(Jap) gakumuη]
gama	(Ps) 洞 Грот, пещера [(Rk) gama (Ya) gama]
-gama	(Com) 細小、可憐等ノ意味ヲ與フル接尾語 Уменьшительный суффикс к существительным и прилагательным [(Rk) -gama (Ya) -ama (Rk) utu-gama 才嬢様 „барышня” (Kikaigašima) -ηa (Shōnai) ama „девочка” anma „молодой человек” (Jap) ape-me проститутка neko-ma кошка В Тоуата к именам людей прибавляется уменьшит. суффикс -ma. Масш-ma, ??, O-hana-ma, Taro-ma]

funi-gama 小舟 лодочка
pi:ća-gama 極僅 немножко, чуточку
sí-gama (Sarah) маленький рыболовный крючок
uskigama 僅カ

gami (Com) 迄 До. Суффикс, образующий Casus limitationis.
[(poet.) g'ami/g'a:mi (Konkōkensū) ぎやめ g'ami (Jap) kiwame]
nna ma gam'a: kak'o: du·sī まだ間に合ひます

gami-du テコソ。コソ。バカリ

gammar'a(:) (Ps) いたづら子
[(Ya) gammari 悪戯。玉山戯 (イシ) gammara:]

gaŋ (Ps) 雁 Дикий гусь
[(Rk) (Jap) gaŋ (紫波郡) gano]

gaŋ (Ps) (IraV) 蟹 Краб
[(Rk) gani (Jap) kani (静岡) gani (肥後) gane (佐賀) gane]

gaŋ (Ps) 龕 Саркофаг, в котором гроб переносится в могилу
[(Rk) gaŋ (エラ) gaŋ 棺 (キカ) (ヨロ) (イト) gaŋ 龕]

ga:na (Ps) (Ui) 家鴨。鶩 Домашняя утка, домашний гусь
[(Rk) ga:na: (鶩) (Konkokenshū) があなあ ga:na: 鵝 (カテ) (Ś) (N)
ga:na: 鵝鳥]

-ganasī (Com) 迦那志 Титул, прилагаемый к рюкюским королям, солнцу и
луне
[(Rk) -zanasī/ganasī/*g'anasī (Jap) kanasī „милый”, „дорогой”]
См. kanasī

ganzu:gi (Ps) здоровый, крепкий (Ср. яп. gan'zo:)

-gara

(Ps) no:bašinu kutuŋga nar'u:zgagara ffaiŋ どんな事になつてゐるんだか分かりません。

no:ši:gara (Ps) なーに。まさか。

fun'a: icīga ksgaraja: (Ps) 船は何時来るでせうか。

vva-gara aźzi tuŋgara (Kaz)

kur'a: no:tiga azgaraja: (Ps) 此は何と申しますか。

fuzza nzagara(ja:) 便所は何處でせう

icīga mm'a:mazgaraja 何時お出でになりますせう

nzaŋga uramazgaraja: どちらに居らしやいますか。

-garai

(Sa) ifcīga algarai: いくつあるかね

garasa

(Com) 鴉。烏 Ворон

[(Ya) garasī (Shuri) garasi (Jap) karasu (国頭郡) garasa (トク) gara (キカ) (ナゴ) (ハテ) (イト) (シユ) (ナハ) garasa: (カサ) (ヤマト) (エラ) (イシ) (コハ) (アラ) (ハテ) garasī (ヨナ) garači (ナセ) (コニ) (オセ) garasu]

takanu mo:cjka garasamai-du mo: (Ps)

(Sa) garasanu padzuba: cimmuri: ni: ŋk'agiju (из колыб. песни) 鴉の足をば摘ミ切つて煮て上げよう

garasa-bav

(Ps) (Ui) (Irav) 烏蛇。黒色ノ小蛇。毒ナシ。Название небольшой безвредной змеи черного цвета.

[garasa „ворон” + pav//(Jap) hebi „змея” (Rk) garasi-ŋi:ba: (イト) garaši-çi:ba: (ハテ) garasa-paku (イリ) garaši-pabu (ナゴ) garaši-p'a:ha: (クロ) garaši-paŋ (アラ) garasi-bau (オセ) garasisi]

garasa-daku	(Ps) 烏蛸ノ意。陽遂足 (クモヒトデ) Морская звезда [(Rk) garasa:-daku (Jap) karasu „ворон” + tako „осьминог” (Isigaki) garasi-nu-maffa]
garasa-gami	(Ps) „воронова (черная) черепаха” = хитрец
gasami	(Ps) (Sa) 蟹ノ一種。擁劍。蛾 (加估女) Один из видов краба. [(Jap) kasame]
ga:sĩ	(Ps) 蟬 Цикада. Различают главным образом три вида 1) большая цикада nabiga:sĩ 2) малая ц. ma:gasĩ 3) очень маленька nu:b ^{zi} :gama Первые два вида употребляются в пищу.
gau	(Ik) 合 [(Ps) go:]
-gata	(Ps) Плюральный суффикс un ^{zi} -gata アナタガタ вы
-gata	(Ps) 廳テ。直チニ。...處ダ。 fo:gata 廳テ食フ nn'a fo:gata モウ食フ處ダ уже приступают к еде nn'a nasi-gata モウ産ム處ダ。 Уже скоро родит
gatu	напр. nagigatu [Ср. (Konkōkenshū) よながと junagatu 夜通]
-gaci	(Com) 月 Месяц (в китайских компаундах) ruku-gaci 六月 шестой месяц, июнь [(Jap) gasu/gwasu]

- gacina** (Ps)
fo:gacina 食べながら
См. -kacina
[(Ya) -tana: (Ikinoshima) gacure]
- geira** (Ta)
kure:nu:geira
- gi**
takagi-ja: ga 高さうな家だな
anó:ja arangi munu (Ps) 左様でなさそうです
darakagi munu 嘘であるらしい
См. -ki
- gacipana-gi:** (Sa) 榕樹。防風防火ノ用ニ植ユル。為宅地ノ周圍ニ植エタリ。
paimaru, zīmaru, tacīmaru ノ三種アリ。木炭ノ原料トナル〔(國仲)〕 Ficus retusa, L., var. nitida, Miq. Садят вокруг имения для защиты от ветров и пожара. Существует три вида: paimaru, zīmaru и tacīmaru. Употребляется на уголья [(Kuninaka)].
См. gazīma-gi:
- giginappu** (Sa) 下々男女。十五才ヨリ十九才マデ四ノ此ヲ以テ上納ス
- gibam-munu** (Sa) 貧しき者
- gigici**
gigici-gi: (Com) 月橘。堅材ナレバ印材ニ用ヒ又干瀬がら(psigara)トテ金棒ノ代ニ婦女子ガ白鳥干瀬ニ携ヘテ行キ暗礁ヲ碎キテ魚貝ヲ捕ル具ヲモ造ル。其ノ葉ハ子供ノ玩具トシテ相撲取ノ眞似ヲ為サシムルニ用フ。黄楊ニ似タル樹ナリ〔(國仲)〕

Murrāja exotica, L. Данное дерево весьма крепкое, поэтому употребляется для печатей. Кроме того из него делают палки, называемые p̄sigara, которыми женщины на о. Iḡav, отправляясь напр. на рифы Ssutulp̄sí, отбивают куски рифов и ловят рыб и моллюсков. Листья этого дерева являются одной из любимых игрушек детей. Последние устраивают борьбу и сражение между ними.

[(Rk) gigici/gikizi (Jap) gekkicuu (Ya) (イシ) gige:zi 灌ぐ木。 (コミ ナト) dikisiḡi (ヤマト) dikisiḡi (ナセ) gecugocugi]

gijurai

(Poet) < girai 積上ノ対語

[(Rk) girai „делать, выстроить”]

ginanḡu

(Sa) 下男女 四十六才ヨリ五十才迄八ノ此ヲ以テ上納ス

ginḡwan

(Ps) 玄関 Парадное крыльцо, вход в дом, передняя

[(Rk) zinḡwan (Jap) genkan/genḡwan (Chin) (Ya) ginḡwan]

gintó:

(Sa) 本当。現当の義か。 Действительно, правда.

[(Ya) ginto: (Rk) zinto: (Ya) ginto:]

gisasa

(Kaz)

См. gissa

gisī

(Ps) 下司。奴僕。奴婢。 Раб, рабыня; слуга

[(Rk) giśi (Jap) gisuu (Ya) gisi (イシ) gisi]

gi-siḡi

(Ps) 薄 Miscanthus sinensis, Anders

[(Sa) (Sarah) gi-siḡi (Rk) guśiḡi (Konkōkensū) ごすき gusiki (Ya) jusiḡi (Ta) jusiḡi Ср. (Jap) su-suki]

Идёт в корм лошадям

芒（ススキ）、山野ニ自生ス、莖ハ家ノ壁ヲ作り、穂ハ箒ヲ作ル [（國仲）]

- gissa** (Ps) (Sarah) 虱子。蟻。Гнида, яички вшей.
[(Kaz) gisasa (Ya) ge:sa (Rk) zítcaši (Jap. древн) kisasa (Jap. Ки:) kisaze/kisazi (Tochigiken, Ashikagafukin) kisada (福嶋県磐城国石城郡鮫川村大字木原田) kiraza (Фукусимакэн, Кōрияма) kisasu]
- gissa-guru** (Ps) 蝨ノ卵ヲ爪デツブスコト Раздавливание гнид ногтями
ssamcīm sú:z k'a du
gissaguru sú:z k'a du
- gi:cj** (Yunapa) стрекоза
- g'o:**
ja:ŋkai g'o: 家へ帰ルベシ
aŋsa:z g'o: コウスルヨ
iraŋkai ik'si g'o: 伊良部へ行クヨ
- go:ra** (Ps) 苦瓜（ナガツルレイシ）Горькая тыква. Momordica charantia, L. ?
[(Sa) gaura (Rk) go:ja: (Ya) go:ja (肥後) ušigo:ru, kusogo:ri 烏瓜 (karasuuri)
(物類称呼) 「長崎にて○にがごうりといふ。」]
- go:kɯ-ti** (Ps) быстро
kamaŋkaj p'siŋtanu go:kuti pi'zita'zi туда быстро кто-то (человек) прошел
- go:riz** (Ps) 感心シテ褒メル Восхищаться, хвалить
- gu-** (Com) 御 Почтительный префикс

- gu-b'o:k'i (Ps) 御病氣 (Ваша) 病氣
 [(Jap) go- (Rk) gu-]
- gu:** (Ps) 碁 Го (название игры в шашки занёсённой из Китая)
 [(Jap) go (Rk) gu: (Ya) gu (イシ) (ヨナ) gu:]
- gu:** (Sa) (Fumn) 海ノ平タキ岩。 Скала в море с ровной (плоской) поверхностью
- gu:** (Ps) (Ui) (Sa) 貝殼 Раковина
- gu:** (Ps) (Sa) 五 Пять (числит. китайск. происх.)
 [(Rk) gu: (Jap) go (Chin) wu/ηu]
- gub'a:fūgami** (Sa) 豚ノ脂全粕 (タツガスと云ふ) , sukuzi garasi (シホカラ) 漬物等ノ貯蔵する小さき甕
- gubaη** (Ps) 碁盤 Доска для игры в шашки-го
 [(Jap) go-baη (イシ) gubaη (キカ) gu:baη]
 См. gu:
- guburi:** (Ps) (Sa) 御無礼。失礼。
 guburi: jazsuga: 失礼ですが
 kunu sakša guburi:ja ši: (Ps) 先日は失礼致しました
 du:du guburi:ja ši: n'a:η (Ps) 誠に相濟みません
 guburi:ja ši: 失礼致しました。相濟みません。
- gufu-gufu-ti:** (Sa) 黙々 Молча; ничего не говоря
 unu zzagama: nauti:mai azzada gufugufuti: idi: p'altal-ca ソノ御ヂイサン何トモ言ハズ黙々ト出テ行ツタトサ „Этот дедушка, ничего не говоря, молча вышел и пошел”

gufu	(Ps) Род корзинки aga karazī saunaginu karadzuba magu-nu-pui gufū nu pui juibiśi
gu:gu:	(Sa) Ономатопозэтическое слово для передачи впечатления от массы летающих и жужжащих насекомых или от частого всовывания кинжала pazza gu:gu: udza duruduru baki:um 蠅ハグングン蛆ハウヨウヨワイ テキル gu:gu: cīcīcī
gugù: bakasī	(Sa) 四合入ノ酒壺。 Горшок для вина вместимостью в 4 gō ¹⁵ См. sakibakasī
-gui	(Ps) 越エテ。後。 После, спустя См. kuiz
gu-isī	(Ps) 碁石 Шашки для игры в gū [(Jap) go-iśi (Rk) gu-iśi gu: „название игры в шашки” + isī „камень”]
gu-jo:fu	(IraV) (Sa) 御用布 [(イシ)(ハテ) guifu] См. kù:fu
gujo:sī	(IraV) (Sa) 御用す gujo:sīru 御用して呉れ。お用みなさい
gùka	(Ps) (Sa) 五箇 См. Psara

¹⁵ The word form says *gugu*: ‘five gō’, but both Japanese and Russian definitions explain the meaning as ‘four gō’.

- gukuraku** (Sa) 極樂 1. Буддийский рай. 2. Счастье, наивысшая радость.
[(Jap) gokū-raku (Ya) gukuraku]
- gukurakunu sīma** (Sa) 極樂ノ島 (國) 。 極樂浄土。 Букв. „страна наивысшей радости” = буддийский рай.
vvatu bantu-mai 汝ト我トモ
gukurakunu sīma-gami 極樂ノ島マデ
p^hitumi-du jaλλù: 一所デアルヨ
- gulk'a-gulk'a** (Sa) 蛙ノ鳴聲。 Ква-ква; оноματοпозитич. слово для передачи кваканья лягушек.
- guma** (Com) 胡麻 Кунжут. *Sesamum indicum*, L.
[(Rk) гума (Ya) guma (Chin) ху-та букв. „иранская конопля”]
- guma** (Ps) 細カイ Мелкий, очень маленький
[(Rk) гума- (Jap) кома- (Ya) гума-]
- guma:guma** (Ps) 極ク細カイ。 前詞ノ強語 Мелкий, весьма мелкий, очень маленький. (Усилительная форма предыдущего слова)
- guma:ća** (Ps) Уменьшительная форма от guma „маленький”, „мелкий”.
Малюсенький.
- gumbo:** (Ps) 牛蒡。 Род репейника (*Arctium Lappa*). Употребляется в пищу, как овощ.
[(Rk) gumbo: (Sa) gumbau (Jap) gobo:/gombo: (Ya) gumbo:]
- gù-miŋ** (IraV) (Sa) 御免。 平民ノ男即チ wa:iguna ニシテ一ヶ年粟八俵ヲ上納シ夫役ニ出デズ、家業ノミニ従事スルモノノコトナリ [(國仲)]

gùmin-niśai (IraV) (Sa) 御免二才。筆者(piśśa)ノ男子男孫ノコトナリ。仕上(śinubuśi)ノミ上納シ、所遣(tukuruzīkai)ト夫役トヲ免セラレタリ
[(國仲)]

-gumata¹⁶

-gumuta

(Ps)

fo:gumuta 食フベシ

fo:gumuta-nu 食べるべき

fo:gumata 食ふべき

niṅgiṅ amśigumatanu sīdimizī

guṅgiz

(Ps) носить за спиной

gu-muttum

(gu-muttumu)

(Ps) 御尤 完全に 正しく; вы правы.

gumuttum du jaramaz (Ps) 御尤もで御座います

gunz'a

gunz'a-juz

gusiḱ'a

(ミヤ) 宮 脊負 (игра?)

guṅg'a:

gunzá:¹⁷

(Ps) ombu

Сын. gunzá

[(Ik) kuṅg'a]

gunzá (guṅg'a) sī seou

juzza mimća: p^sīro: gunzássa no: (paśśadu)

gu:pu

(Ps) 瘤 Шишка, нарост на теле

¹⁶ Merged with a reduplicated entry from v. 1, p. 212.

¹⁷ Merged with a duplicate entry from v. 1, p. 213.

シ) (コハ) (クロ) (アラ) (ハテ) gusaŋ (ヤラ) (ヨナ) gu:saŋ (カサ) (トク) guśaŋ (スミ) gusa:ŋ]

- gusiku** (Com) 城 Замок
[(Rk) gusikui (Ps. poet) guśiku (アラ) (イシ) (コハ) (Ya) gusuku 石垣 (アラ下) gisuku 石垣 (ヨナ) guśiku: 石垣]
- gutte:gut** (Ps) キコエツコー。Кукуреку
śibameġamakara to:ki:duznu gutte:gut ur'a no: (paźiadu)
- guśaŋ-gi:** (Iraŋ) 杖ノ木。dasik'agi:の異名。
См. dasik'agi:
- gus'am-gi:** (Ta)
См. akadagi:
- gùśi:** (Sa) 五水ト書ク。神棚へ供へタル酒。Вино, подносимое предкам на домашнем алтаре.
[(Ya) guśi (Jap) go-śu 御酒]
gùśi:-ju titċi 五水ヲ頂ケ
- guso:jo:** (Ps) 御總様。諸君 (в речах)
- gutuku** (Ps) 五徳。鐵架。Металлический треножник, зарываемый в золу очара, на который ставят чайник с водой и пр.
[(Rk) gutuuku (Jap) gotoku (Ya) gutuku (コハ) (ハテ) butuku (ヒオ) gottot (クロ) gudukku (キカ) (エラ) (ヨロ) (ナゴ) (イエ) (カテ) (S) (N) (イト) (イシ) (アラ) (ヨナ) gutuku]
- g^zi:pa:/gzpa:** (Ps) 簪 Металлическая (или бамбуковая) шпилька в женскую причёску
[(Sa) zī:pa: (Rk) zī:fa:]

g^wanni: (Nubarigusi) 元二 второй день (число) нового года

g^wansaŋ (Nubarigusi) 元三 третий день нового года

h

haima	(Sarah) См. p'a:zma
hannaz	(Sarah) イビキ Храп. hannaija çi:du:z он храпит
haunaži	(Sarah) 蛇
ha:unaži	(?) 大蛇
hai	(Ik) поле = pari
harammaki	(Sarah) 悪阻 morning-sickness
husī/φusi	(Sarah) 星 См. cītćugama
ho:ka	(Ps) 手品 (宮)
çitudama	(Sarah) См. p ^s itudama
haihai	(Ps) もしもし
hažimiti	(Ps) 始めまして hažimitija:(sī) 始めましてで御座います hažimiti do:dim jurušiku 始めまして何卒宜しく
çitu	(Sarah) 人

haudaci	(Ik) назв. мыса ро:zak ^{si} ок. Psara
hada	(Ik) 時。時代
hun	(Ps) 本。書物 Syn. sumuci kunu hunnu ɣtca:si:fi:ru 此の本を写さして呉れ
ci:ćagama	(Sarah) См. pi:ća/pi:
har'u:seŋ	(?) (Ps) 爬龍船 [(Ch) 扒爬龍) fast boats used at Canton (Giles, 7479) (id Chinese – English Dictionary by Herbert A. Giles 1912) (Ya) pa:re:]
ćakunićigai	(Ps) КОКЛЮШ Новое слово. Syn. ju:b ^{zi} -isaku
hum-pu	(Ps) 本帆 главный парус на задней мачте.
ćitati	
p^{si}itati	火立 Одна из возвышенностей на о. Ikima

i

- i** (Ps) (Sa) 重 раз, -кратный
p^situ-i 一重 один раз, одинарный
[(Rk) ói-i]
futa:-i 二重 два раза, двойной
nana-i 七重 семь раз, семи-кратный
ja:i 八重 восемь раз, восьмикратный
[(Ya) -i nana-i, ja:i]
- i:** (Ta. Min) 應。はい。え。
i:z'o:s'a da:l (Ta, Min) え。よろしい
- i:** (Com) 好イ Хороший
kuma:i: tükuru здесь хорошо
i: kutu jara:z munu ja:sĩ (Ps) お目出たう御座います
i:tiŋk^si ja:(s) (Ps) 好イ天気デスネ Прекрасная погода.
i:ka:gi (Ps) 美人 красавица
i:tiŋksia: (Ps) 好天気デスネ
[(Ya) i: (イシ)(ハテ) i:]
- i:/ji:** (Ps) (Sa) 鱻 Скат (рыба)
[(Jap) ei/e:]
- i:** (Ps) желудок
[(Яп) i]
- i:** (Ps) 繪。畫。Картина
[(Ya) i: (Jap) e < *we]
- i:ara** (Ui) ア、サウカ Ах, так?!, ах, вот как

iba-	(Ps) 狭イ Узкий iba-mcī 狭道 узкая дорога [(Ya) iba-]
ibi	(Ps) 1. 御嶽ノ中デ本尊タル石ノコト 2. 分家ガ本家ヲ ibi ト云フ (殊に ^{ツカサ} 司ノ家デハサウ云フ) 1. Каменный алтарь внутри храма (utaki) 2. Семьи сыновей, выделившихся из родительского дома, так называют родительский дом (в особенности это принято в семьях жриц - cīkasa)
ibinu ki:	(Ps) 墓ノ所ニアル樹木。ソレラノ枝ヲ折ルト崇ルト云フ。Название деревьев, растущих около могилы. Опасаются ломать их ветви и вообще вредить, из боязни возмездия духов. См. ibi
ibiwa:sī	(Ps) 生長サセル растить, выращивать
ibi:z	(Ps) 植エル。クベル (薪木ナドヲモヤスタメニ竈ニ入ルハノヲ ibiz ト云 (Tajima)) Садить, сажать (растение) [(Rk) ?wi:juŋ (Jap) ŋerŋ < *uwerŋ (イシ) ibiŋ/ibiruŋ (クロ) bi:ruŋ]
ib'o:	(Ps) болезнь желудка [(Яп.) ib'o:]
ib'ī	(Com) 鰕。海老。Рак, кревет. [(Rk) ibi (Jap) ebi (Ya) ib'ī]
ib'ik'ī	(Ps) 鼾 Храп, храпание [(Яп.) ibiki]
ida:	(Minna) 兄 Старший брат

См. аза
[(Ya. 竹富語) i:za 父]

idasī (Com) 出ス Извлекать наружу, выставлять наружу
[(Rk) nʒaʃuŋ (Jap) dasu/idasu (Ya) idasīŋ]

idasīca (Ps) 出シ合ヒ Совместное (общее) выдавание денег на какое-н
дело

iddai (Sarah) 「息絶」の義。喘息の事
[(Jap) iki + tae (Цугару) iḡʔiḡire (カサ) (ヤマト) iki-giri „кашель” (イ
セ) ikiŋgi 喉掛 (キカ) ičiŋgi]

idʒaz-mùnù (Sarah) 好ク働ク人。ヨク勉強スル人 Человек, занимающийся
усердно; работающий с рвением; труженик.
Syn. pataraci-munu, izi-munu

iddama (Sarah) 呪 (のろひ)
iddama-çi: 呪ひして
[(Rk) ičízama (Jap) iki-dama
イキジヤマ 生邪魔とかく生灵なり那覇にてはイキレイといふ
(Nantō yaegaki)]

idi (Com) 出。出發。出立 Отправление, выход
idi-ga kazī 出發の数。幾度ノ出發 букв. „число отправлений” =
несколько отправлений (из дому), масса выездов (куда-н)
[(Jap) ide]

idifu:gum¹⁸ (Sa) 凸凹
[(Jap) deko-boko]

¹⁸ The *Materials* say <difu:gum>, but given the placement of the entry in the dictionary as well as its semantic analysis it should be rather interpreted as <idifu:gum>.

idimunu	(Ps) odeki, dekimono, болячка, нарыв
idi-k^{si}	(Ps) (Ui) 出テ來ル Выходить, появляться [(Sa) idi-fu: (Jap) ide-kuru (Jap. разг) de-te kuru]
idimura	(Sarah) 出村 Деревня, выделившаяся из другой
idi:p'a:l	(Sa) 出テ行ク Выйти и уйти, выйти
idipa^{zi}-munu	(Ps) = Яп. dešabarija
idicī	(Kaz. poet) mammi の対語
idivci	(Ps) 出口 平良町西里の小字
idipazimi	(Ps) niŋginnu kunu upum'a:ku kagim'a:kuŋ idipaziminu tuk ^š inu kutu no:kam
idi:z	(Ps) (Ui) Выходить. [(Sa) (Ta. poet) idi:l (Rk) n ^{zi} juŋ/n ^{zi} :ŋ (Jap) izuru/deru (Ya) idiruŋ (Ta. разгов) ndil/nd'il (物類呼称) 出るといふを出羽の秋田或は九ノ大崎又四国にて。 <u>づると云</u> づるはいつるを上畧していふ]
id^o:	(Ps) 出會フ Встречаться [(Jap) de-aw] ba:ja kanu p ^š itu-to: nag'a:fu id ^o :ŋ 私ハ彼ノ人トハ暫ク會ハナイ „С ним я давно не встречался”
idiytai	(Ps) выдающийся лоб

iza	(Ps) 躡 CALEKA, KOTOPbI XODIT HA KOJENbIX [(Jap) iza-ri (肥後) eza-ru (佐賀) eza-i]
izi	(Ps) (Sa) 忍耐。 (精根元氣) Терпение 意地の義 (Ps) izīnu azsu-ga du: upuzzu:ba tu:z 忍耐ノアル者コソ大魚ヲ取ル Лишь обладающий терпением поймает большого рыбу. (Пословица) [(Ya) izī: (イト) izī]
iza	(Ps) 何處 izakaradu pazdikstaz ti:mai n'a da??
izi-munu	(Sa) 勉強家 Труденик; работающий с рвением [(Sarah) idzaz-munu]
izi-taja	(Ps) 忍耐力 Терпение, выносливость [(Rk) nizidè:]
ifu-	(Com) 幾 Сколько [(Rk) (Jap) iku (今歸仁 本部) çiku- (Ya) ifu] ifuju: ka:zk'a:gami
ifuki:	(Ps) 樹木ノ名 [イーコ (i:ku) 木の名也 良材なり (Nantō yaegaki)]
ifu-ka	(Ta) 幾日 Какой день? Сколько дней? [(Jap) ik-ka]
ifutaz	(Ps) 幾人 (Яп. ikutari)
ifummai	(Simuzi) = Яп. ikudomo много (несколько) раз

ifū-ci	(Com) 幾ツ Сколько ifūci ga (Ps) 幾ツ (カ) Сколько? А сколько ifūci ga az gara:ja: (Ps)/ifūci ga al garai: (Sa) 幾ツ有ルカネ Сколько бы могло быть? un'zo: utussa ifūci ga nara:z (Ps) 貴方はお歳はいくつで御座います ifūci am ga (Ps) /ifūci aη ga (Sa) 幾ツアルカ Сколько (есть)? [(Rk) ikw-ci (Jap) ikw-cw (Ya) ifuci]
ika	карактица См. ik'a
ig'aη-gui	(Sarah) 遺言 [(Ya) nnaη]
ig'a	(Ps) восклицание при удивлении или сомнении
ijinu-utaki	(Nishib) 西ノ御嶽。西原村ノ西ノ方ニ在ル御嶽ノ名
ik'a	(Ps) (Sa) (Kaz) 如何。何 Что? Как? どういふ目的のといふ意味を含む [(Ta) kè: (Rk) ía: (Jap) ika (Ya) ik'a/ikka/ika (Ōshima) ik'a] (Kaz) ik'a gutu ga 如何ナル事カ
ik'a	(Ps) 烏賊 Карактица [(Sa) (Sarah) ika (Rk) ía (Ya) (Jap) ika (今帰仁、本部) çíá: (Konkōkensū) イカ (ika)]
i:ka:gi	(Ps) 美人 Красавица [(Rk) i:ka:gi:] Syn. aparagi-midum

ik'a:-ma	(Ps) 池間 (島ノ名) Остров Икима [(Sa) (Ta) (Sarah) (Nišizatu) (Kaz) ikima (Jap) ikema]
ikara/ik'ara	(poet.) (Kaz) tisimi su:di ikara su:di jarabi
ik'a:ma-zak^{si}	(Ps) 池間崎 [(Kaz) ikima-zak ^{si}]
ikaŋgami	(Sa) gub'a: fūgami ノ大ナルモノ См. gub'a: fūgami
ik'arasa	(Ps) 少さ См. ikiraśa
iki	(Com) 池 Пруд [(イシ) (コハ) iki (Rk) (S) (N) ici (Jap) ike]
iki-jo:	(Ps) イツテオイデ。サヨナラ。До свиданья! (букв. „иду!“)
iki:ra-s'a	(Ta) 少ナサ Малочисленность, недостаток muttu iki-ras'a gaffis'a nè:mbutalti: [(アラ下) çassa:ŋ (アラ) içassa:ŋ (トク) ika'ŋ (ナゴ) ikerahaŋ (サネ) ikirasam (カテ) (Ś) (N) (イト) (イシ) ikirasaŋ (ナセ) ikirasa:ŋ (イエ) ikira:saŋ (ヨロ) irasaŋ (ハテ) isagahaŋ (コハ) isakaha:ŋ (Rk) ikira-sa (名護) ike:raha (Ya) iha:rasa 如何がはしき心細いこと。物足りないこと。 (Ya) ikirasa 少さ。少量。]
ikitti-ku:	(Ps) 行ツテ参リマス。サヨナラ。行つて出で
iki:z	(Ps) 生キル Жить, быть живым

	[(Jap) ikiru]
ik^sidama	(Ps) 「生靈」の義 [(Sarah) iddama]
ik^si	(Ps) 息 naŋeki Дыхание, вздох [(Rk) i:ci (Jap) iki (今帰仁、本部) iči (Ya) iki/išiki]
ik^si	(Ps) (Ui) (Ta) 行く Игги [(Rk) ićuŋ (Jap) iku (Ya) ik ^s i, ikuŋ (ナゴ) (キカ) (イト) ikuŋ (ナセ) (スミ) (トク) (ヨロ) ik'uŋ (エラ) ićum (イエ) (カテ) (S) (N) ićuŋ (ハ テ) ŋguŋ (キカ) ik'uŋ 住ム] nnama-zibuŋ karanu vva ik'a (Ps) 今時分からお前行くのかい vva: kamaŋkai nu ikimi:z (Ps) お前はあつちへ行つた (お前は行 つたのがあちらかい) vvagadu ik ^s itaz na: (Ps) お前が行つたのか ikidu mi:taz suga (Ps) 行つてみたが ikitti ku: (Ps) 行つて参ります。さよなら。行つてお出で ikijo: (Ps) 行け。さよなら ikittimm'a:ci 行つていらしやい
ik^simusī	(Ps) 動物。此ノ言葉ヲ悪口トシテモ使フ。 Животное. Данное слово употребляется иногда в качестве ругательства. [(Sa) (Sarah) icimusī (Rk) ikimuśi (Ya) ikimusī イクムシ 獣禽ナリ (Nantō yaegaki)]
ikuŋ	(Ps) рвота
il (?)	

iridauv	(Sa) 射道具ノ意。ロクロ仕掛ニテ板ニ穴ヲ穿ケ其ノ磨擦ノ為、火ヲ出スニ用フ [(國仲)]
il-ti:	(Sa) 西手 См. ti:
ilcī-mami	(Sa) 炒豆。大豆ヲ炒リタルモノ [(國仲)] Поджаренные бобы [(Sarah) i:cī-mami]
im	(Ps) (Sa) (Sarah) (Ui) 海 Море [(Kaz) iŋ (Ya) umī (Rk) (Jap) umi (Ya) iŋ-] imnumunu (Sa) 海の物 морские животные imnusù: 海の草 морская трава
im/iŋ	
jum	(Sa) [弓ノ意]。綿ヲ繹 ^{ホグ} シテ柔ニスル具。其ノ仕事ヲ mumuiŋ kunasī ト云フ。柔カニナル綿ヲ蠟燭ニ捲キタルヲ fuda ト称ス。 [(國仲)] Инструмент для расчесыванья и размягчения ваты. Работу эту наз. mumi-iŋ-kunasī. Размягчённую вату свернутую в свечи называют fuda. [(Kuninaka)]
im-amdil	(Sa) 漁業ニ用フル綱ニテアミタル籠 [(國仲)] Корзинка плетёная из бичевы, употребляемая при рыбной ловле. [(Kuninaka)] [im „море” + am „плести” + til „корзинка”]
im-ba:fuz	(Ps) 海賊 (宮)
im-bata	(Ps) 海岸。海バタ。Морской берег. [(Rk) (Jap) umi-bata]
im-bo:	(Ps) 珊瑚 Коралл

[im//(Jap) umi „море” + bo:/(Jap) bo: „палка”]

im-duz-gama

(Ui) 海ノ小鳥。Какая-то морская птичка

[im „море” + tuz „птица” + gama – уменьшит. суффикс

(ミヤ) imduz 鶺鴒 (по Miyara)

(アラ) in-duri 信天翁 (キカ) unduri 鶺鴒 (エラ) unutui id (ナセ)(トク) unuturi id]

im-fusaz-munu

(Ps) ^{ウミサチ}海幸者 Человек счастливый в рыбной ловле.

[im//(Jap) umi „море” + fusaz/(Jap) fusa-waši + munu „вещь”, „личность”, „человек”]

imi

(Ps) (Sarah) 夢

[(Hiroshima) 倉橋島 ime сон (Ya) imi (Rk) imi (Jap. old) ime]

imgumpo:

(Ps) あざみ (Miyara)

imi

(Ps) 意味 Значение, смысл

kunu kutuba-nu im'a: no:ši: ga

此ノ言葉ノ意味ハ何デスカ

„Какое значение этого слова?”

[(Rk) (Jap) imi (Chin) i-wei]

imi-

(Ps) 小。狭小。Маленький

imi-mcī 小路 маленькая дорога, дорожка, тропинка

imigi: 小木

imi-p^situ 小人 маленький человек, карлик

imi-sīma-gama 小島、小村 маленький островок, маленькая деревенька

imifunigama 小舟

[(Ya) imi- (Ya) mme:ŋ 聊か。少し。

(クロ) ibehaŋ (キカ) inasaŋ (サネ) insam (ヨロ) insa:ŋ]

Ср. ipi

- imi-bata** (Sarah) 小腸 тонкие кишки
- imibana** (Ps) маленький нос
- imi-p^situ** (Ps) человек низкого роста, малыш
- imitagu** (Nubari) шайка (с рукояткой)
- imi:ća**
<imi-ića (Ps) 極小サイ Очень маленький
imi:ća-gama малюсенький
[(Ui) imitća]
- imiuibi** (Ps) мизинец
[(Yona) ibiujubitti: (Ishi, Koha) ube:ma (Ara) ube:me: (Hato) ujabema]
- imiz** (Ps) 忌。忌中 Табу, траур
[(Rk) (Jap) imi (Sa) im^zi/imiz (Ya) imi (イシ) imi (コハ) imi'?? (イト) i'mi]
- im'a:ŋga**
<imi-aŋga (Ps) 姉 姉 姉 姉 Старшая сестра (предшествующая самой старшей)
- imišo:gacĭ** (Nubari) „маленький новый год” = зимнее солнцестояние
- im'a:za**
<imi-aza (Ps)¹⁹ 仲兄 Старший брат (предшествующий самому старшему)
младший из старших братьев = азагата
[imi „маленький” + аза „старший брат”]

¹⁹ Merged with a duplicate entry from v. 1, p. 230.

- im-ja:zumi** (Ps) ^{ウミヤモリ}海守宮ノ意。水母（クラゲ）。Букв. „морская гекко” = медуза (желто коричневого цвета)
[im „море” + ja:zumi „ящерица гекко”]
- im^ʔi-bari/imiz-bari** (Sa) 忌明
- im-nù:ma-gama** (Sa) 海馬（タツノオトシゴ） Морской конь
[im „море” + nù:ma „лошадь” + gama – уменьшит. суффикс
[物類称呼] 畿内にて。 うみむまとよぶ]
- im-nu-ši:** (Ps) Морская пенка
- imnuso:** (Ps) 海草類 Морские травы, морские водоросли
[(Sa) im-nu-sù:]
- im-nu-wa:bu** (Ps) 海面 Поверхность моря
[(Jap) umi-no-uwabe]
- impicī** (Com) 鉛筆 Карандаш
[(Ya) impicī (Jap) empicu]
- im-p^situ** (Ps) 海士 Рыбак
[im//(Jap) umi + p^situ//(Jap) çito „человек”]
Syn. imśa:, imsimunu
- imśa:** (Ps) ^{シヤ}海為屋ノ意。海士 Рыбак
[im „море” + śa: < śi+ja „делающий что-л.”, „занимающийся чем-л.”]
Syn. imsimunu, imp^situ

- imsi-munu** (Ps) 海士。海人。濱ヲ能クスルモノ Рыбак или рыбака, переносно богатый, счастливый
 [(Kaz) iŋsī-munu (Jap.) umi „море” + su „делать” + mono „предмет”, „человек”]
 jukaz-munu imsi-munu jariba
- imsi-vni** (Sa) 海為船ノ意。漁船ヲ言フ。多ク刳舟 (sabani 又ハイツソガーマ若ハ sīvni) ヲ用フ [(國仲)] Рыболовная лодка; для этой цели большею частью пользуются долблёнными яликами (sabani или issù:gama (?) или sīvni) [(Kuninaka)]
 [im//(Jap) umi „море” + sī „делать” + fūni „лодка”]
- im-uriz** (Ps) 海へ下リル。潜ル Спускаться (итти) на море; нырять вниз
 [im//(Jap) umi „море” + uriz//(Jap) oigū „спускаться”
 (Ya) in-uri 赤子の出産後は、庚の吉日に海辺へ下りる行事]
- iŋ** (Sa) 印。印鑑 Печать
 [(Jap) iŋ (Chin) in/jin (Ya) iŋ]
- iŋ** (Com) 犬。此ノ詞ヲ時々悪口トシテ使フ Собака (иногда употребляется, как ругательство)
 [(Rk) iŋ (Jap) inu (Каназава) iŋ (Jap. Noto) iŋ (Ya) iŋ (佐賀) iŋ]
 В (Ui) говорят, что старые собаки становятся оборотнями и одевают напр. раковины рака отшельника (amatgu) в качестве обуви.
 В (Ui) говорят, что если собаку воспитывать три дня она будет верна хозяину три месяца, а когда, если её воспитывать три месяца будет дома только три года
 Собачье мясо принято есть при сифилисе (naban'a)
- iŋ** (Ps) 縁。夫婦ノツバキアヒ
 [(Rk) ?iŋ (Jap) en (Ya) iŋ]

- ij** (Ps) 圓 Эн, эна (назв. японск. монеты)
 íciij tʰa:naduaz (Ps) 一圓しかない。
 [(Ya) ij]
- inaka** (Ps) 田舎。Провинция, глушь (в противоположность центру - Psara), деревня
 nzaɣara-nu inaka-n в какой-то глуши
 何處カノ 田舎ニ
 [(Rk) (Jap) inaka (Ya) inaka]
- ij-ganasiki munu** (Ps) 愛嬌者 (宮)
 Syn. pari
- innu kamca** (Ps) Собрание собак с большой (по другой версии маленькой) собакой в центре и воющих; это предвещает неперенную смерть кого-н.
 [(Ui) innu kanta]
- indo:** (Ps) 豌豆 Горох (*Pisum sativum*)
 [(Jap) endo:, endo:mame (Rk) indo:mami (Chin) (佐賀) enzu (Kikai) ginda:]
- inau** (Sa) 淺瀬ノ多イ、水ノ淺イ所ヲ云フ
 [(イシ) ino: 砂子 (アラ) inau 砂]
- inau** (Sarah) タツマキ Смерчь
 [(Ya) ino:]
- ini** (Ps) 稲 Рис (растение)
 [(Jap) ine (Ya) ini]
 innuffa majunuffa ù:rururu
 [(Ya) inuffa:]

ino:	(Irav. Nakaci) См. inau
iŋŋa:	(Sa) 西ノ家。西隣ノ家 Западный дом, соседний (с запада) дом [(Ya) iŋ-ja:/iŋŋa: il „запад” + nu – суфф. Nom.-Gen. + ja: дом]
inro:	(Ps) 遠慮 Обдумывание, стеснение (Ps) inro: ti: azzaŋ 遠慮して言はない guinro: sa: dana (Ps) 御遠慮ナク [(Jap) enr'o: (Rk) inr'o: (Ya)]
inro:mami	(Ps) 豌豆 (宮) [(Ya) indo:mami]
ip'ai	(Ps) (Irav) (Sa) 位牌 Табличка с именами умерших родственников, чествующих на семейном алтаре [(Jap) ihai (Ya) i:pai (Rk) i:ŋe: (イーハヘー 祖先を祭る靈位なり位牌をのへてしかいふ Nantō yaegaki)]
ipi	(Ta) 少シ Немного, чуть чуть ipi:mai 少シモ даже немного, (с отрицанием) ни чуть, несколько
i:p^{Si}itu	(Sa) 善人。ヨイ人 Хороший человек, добрый человек [(Jap) i:çito/joi çito]
ira/rra	(Sarah) См. zza (ena)

- ira** (Com) 親愛ノ意味ヲ有スル言葉。あのねえトイツテ、念ヲオシテ物ヲ言ハウトスルトキニモ此ノ詞ヲ使フ
ira-anna 親愛ナル母ヨ Ой, мамочка!
ira-kanaša 親愛ナルモノヨ О, мой милый! О, моя милая
[Ср. (Jap) iro-ha „мать”, iro-se]
- ira** (Ps) 海月。 Большая белая медуза, при прикосновении обжигает
[(Sarah) r̄'a: (Ya) ira (Sado) nira (Jap) ira шип, колючка (Iki) ira „вид медузы”]
詞泉ニにらぎ、動物ノ名 大サー二寸 形いはばだひニ似テ青白ク頸ニ一ノ針アリ (Sadonohōgenshū стр. 49)
- irab^zi** (Ps) 選ブ выбирать
[(Sa) irav (Ya) irabuŋ]
- irai** (Ps) (Ui) (Simazī) 應答。 コタへ。 Ответ
[(Jap) irae (Rk) irè: (Konkōkensū) いらへ irai]
(Ps) iraija n'a:nniba т. к. не было ответа
- irai** (Ps) 偉イ выдающийся. (Слово новое, японское)
irai-p^situ 偉イ人 выдающийся человек
[(Jap) era-i]
nn'a: pi: biŋk'o:ju sú:k^siçika: irai-p^situ-n nar'u:k^si-mupu „Если бы он еще несколько постарался, то, конечно, сделался бы выдающимся человеком.”
- irai-z** (Ps) 答ヘル。 應答スル Отвечать
[(Jap) irae-(ru) (Rk) ire:ru (Nantō yaegaki)]
- irav** (Com) 伊良部 1. 島ノ名 2. 伊良部島ニ在ル村ノ名 3. 伊良部村ノ大字ノ一ツ

irav-nakaci	(o. Irav)
iravci	(Sa) 海魚ノ名 Название морской рыбы [(Ya) irafuci]
iray-unag^{zi}	(Ps) 伊良部鰻。 [(Ya) irabune: (Jap) erabu-umaji (Rk) irabu:]
iri:	(Ps) 入海。海灣。入江 Бухта, залив [(Rk) iriji (Jap) irie]
iru	(Com) 色 Цвет [(Rk) iru (Jap) iro (Ya) iru]
iru-iru	(Sa) 色々 [(Ya) iru iru]
isai	(Ps) подробн. isainukulu: umiukirubadu
isa	(Ps) 醫者 Врач [(Jap) (Rk) isa (Ya) isa]
isagu-jam	(Sarah) koklyush
isaku	(Ps) 咳 Кашель [(Jap) seki кашель, sakuri/sakuri икота (Rk) sakkwi: кашель (Sarah) isagu-jam koklyush (イシ) sa:gu кашель (ヨロ) safui (ナゴ) sakuji (ヒヨ) de:he (アラ) so:]
isa-miga	(Kaz) イサミガ (女ノ名) [イサは小ノ意カ]

isara	(Ps) Мелкие камни isabari поле покрытое мелк. камнями isaramci дорога усеянная мелк. камн.
isi	(Com) 石 Камень [(Rk) (Jap) isi (今帰仁、本部) izi: (Ya) isi]
isĩng'au/isuŋg'au	(Sa) ²⁰ одна из трав, идущих в корм лошадям/Одна из трав, идущих на корм лошадям
isĩgak^si/isĩkak^si	石垣 Каменная ограда [(Sa) isĩgaci (Rk) isĩgaci (Jap) isĩgaki (Ya) isĩgak ^s i/isĩanag ^z i isi „камень” + kak ^s i „ограда”, „забор”] Syn. ma:si
isĩgantu:	(Ps) 石敢當。
isĩ-tama	(Ui) 石玉。御伽噺ニアル。此ノ石玉ヲ投ゲタラスグ大岩ニナル。 Каменный шар. Встречается в сказках, когда преследуемый герой бросает его, он тотчас же превращается в громадную скалу. [(Jap) isi-dama]
isĩ-cajafu	(Ps) 石工 Каменщик [(Rk) isi-zè:ksh (Jap) isi „камень”]
isĩcim	(Ps) 石積 isĩcim ma:runu ffu miga-gama: no:ga (wa:) 石積 囲ミの黒美嘉子は何(豚)
isĩ-usĩ	(Sa) 石臼。穀物ヲ粉ニスルニ用フ。Каменная мельница для превращения зерен в муку.

²⁰ Merged with a duplicate entry from v. 1, p. 244.

[(Jap) ísi-*usuu* (Rk) ísi-*u:si*]

isska

ur'a: *isska-ga* ソレハイクラ

íso:

(Ps) 衣裳 Одежда

[(Jap) (Rk) *íso:*]

isu

(Ps) (Sa) 海ノ磯。海ノモノヲ取りニ行キシトキ得物ナキコトヲ *isu-pagi* ト言ヒ、アルモノヲ *isu-fʉsaz* ト云フ。人ニ対シテ *munu* ヲ添ヘテ言フ。 *pagi* トハはげおつる (剥落) ナドノはげデないト言フ意ニ用ヒ、又 *fʉsaz* 海幸モノ (*im-fʉsaz-munu*)、山幸人 (*jama-fʉsaz-munu*) ナド云ヒテ幸あるものヲ言フ。ふさはしいナド云フふさニテヨク其ニ叶フ、ト云フヨリ出タルナルベシ [(Tajima)]

Морский берег. Улов. Когда отправляются ловить рыбу и моллюсков, то отсутствие улова называют *isu-pagi*, а обильный улов – *isu-fʉsaz*. Про людей прибавляют (к этим словам) *muni*. Слово *pagi* соответствует японскому *hage* в таком напр. выражении, как *hage-ocsihi* („поинять”) и употребляется в смысле „нет”. Затем, *fʉsaz* в таких выражениях, как *im-fʉsaz-muni* „удачник на море” и *jama-fʉsaz-muni* „удачник в лесу”, означает имеющего удачу (счастье).

issu-gama

(イツソーガマ)

(Sa) = *sabani*

[(Ya) *ísu/isu*]

isu-bʉij

(Sa) 祭具ノ名。陶器製ノ大ナル酒瓶 Большая глиняная бутылка для вина; употребляется при чествовании богов.

[(Ya) *ísubij*]

isugam	(Sa) 磯神 Божество морского берега, божество улова, божество моря. [(Jap) iso-gami]
isu-gam-nigaz	(Sa) 磯神願。 (字人民團躰ヲ以テ行ヒシ祈禱) bašinukam-nigaz トモ云ヒタリ。豚ヲ屠リ濱邊又ハ黒濱御嶽ニ祈リシナリ [(國仲)] Моление к богу моря (одно из групповых молений совершавшихся целым селением). Иначе называется еще bašinukam-nigaz. Закалывали свинью и молились богу на берегу моря или в храме Ffubama-utaki [(國仲)].
isug^zi	(Ps) 急グ Спешить [(Jap) isogu/isoŋu (Rk) isuz ^z uŋ (Ya) isuguŋ] Syn. pu:dzi
itam	(Ps) (Sa) 女ノ陰部ヲ隱ス褌ノ如キモノ是ニ前垂ヲ着ケタルモノヲ rani-itam ト云フ [(國仲)]。 Женский набедренный пояс для прикрытия половых органов, пропускаемый между ног. Такой же пояс с небольшим передником наз. rani-itam. [(Sarah) ićam (Ya) maićani (Rk) mè:ća]
itam-sanag^zi	(Ps) 超中褌。 Мужской набедренный пояс на шнурке. См. itam и sanag ^z i
itasa	(Tajima) боль [(Ya) itasa]
ittugajo:	女兒ノ遊戯ノ名。 彈碁 (ハジキ)。 [(Ya) ittugajo:]
itukazi-anzi	(Ps) 糸數按司 (歴史的ノ按司ノ名) Имя исторического anzi

itumiz	(Sim) 親神ノ役ヲ勤メル女ガ帯ニ五色ノ布切ヲ下ゲル。ソノ布片ヲ以上ノ如ク云フ。 Название разноцветных полос полотна, привешиваемых к поясам женщинами – исполнительницами роли ujaḡaŋ во время этого праздника См. ujaḡam
ica	(Ps) 板 Доска [(Jap) (Rk) ita (今帰仁、本部) ɸiɸa: (Ya) ita]
ica	(Ps) 幅
-iɸa	(Ps) (Ui) Уменьшительный суффикс kagi-iɸa 美シイ красивенький imi-iɸa 極ク小サイ очень маленький pi-iɸa 極僅カ очень немного, чуточку
icagak^si	(Nubarigusī) деревянный (дощатый) забор
iɸagi	(Ps) けつたいな (宮)
iɸa:zi:ziŋ	(Sarah) 不斷着 Обыкновенное (будничное) платье
i:cī	(Ps) (amimononona) Ряд gisīk ^s i образующий копек крыши; tarukino ueni mo gisīk ^s i oku, sono ueni kajaga aru sono gisīk ^s i no koto womo jahari i:cī to iu
icī/iɸi	(Com) 一 Один (числительное китайского происхождения, употребляемое только в составных словах) iɸi-gi 一里 Одна ги icī-baŋ 一番 первый номер, номер один [(Rk) (Jap) iɸi (Ya) icī]

icī (Com) 何時。イツ。Когда
icī-ga イツ (カ) Когда?
icī-gami-mai 何時マデモ Навсегда
fun'a: icīga ksgaraja: (Ps) 船は何時来るでせう
icīga mm'a:maz garaaja: (Ps) 何時お出でになりませうか。
icīgaraja いつですか
icī kara 何時から
icī: mainu 何時もの
icīŋkai 何時なつたら
icū: mai 何時でも
icīka 何時か
mata icīka agaradi (Sarah) 又いつか上りませう

icī- (Com) 五 Пять
[(Ya) icī]

icī-baŋ (Com) 一番 Первый номер, первый, лучший
[(Ya) icī-baŋ (Rk) (Jap) icī-baŋ (Chin)]

icībanza (Com) 一番座。座敷 Комната номер первый, лучшая комната в доме, где принимают гостей. Это комната хозяина дома, на о. Iŋav женщины в эту комнату обычно не ходят.
[(Rk) icīban-za]

icī-ka (Com) 五日 Пятый день, пятое число месяца
[(Ya) icī-ka (Jap) icī-ka (Rk) icī-ka]

icīki (Sa) (Sarah) 息 Дыхание, воздух
[(Ya) icīki]

icī-muŋ (Ps) (Sa) (Sarah) 一門。親族。Род, родство, родственники

[(Jap) icī-moŋ (Chin) ji-mun (Ya) icī-muŋ]

icīnup^sītu

(Ps) 五人 Пять человек

[icī//(Jap) icu „пять” + nu//(Jap) no – суффикс Nom.-Gen. + p^sītu//(Jap) cito „человек”]

icīpa:γsa

(Ps) (Sa) 五葉草ノ意。草ノ名。腫ノ膿ヲ出ス為メ、其ノ葉ヲ火ニアブリテ腫ニ貼付ク[(國仲)]。Букв. „пяти-лиственная-трава”; название травы. Употребляется в народной медицине для выведения гноя при опухоли, для чего, подержав листья этой травы над огнем, накладывают на опухоль [(Kuninaka)].

五片ノ掌状葉ヲナセリ、山野ニ自生ス、其ノ葉ヲ焙リテ腫物ノ膿ヲ吸出サシム[(國仲)]

[icī//(Jap) icu „пять” + pa//(Jap) ha „лист” + γsa//(Jap) kuusa „трава”]

icī-su-

(Ps) 五十 Пятьдесят (только в составных словах)

[(Jap) icu-so-]

icī-su-ti:

(Ps) 五十年 Пятьдесят лет

icī-su-cī

(Ps) 五十 Пятьдесят

[(Jap. древн) icu-so-zī (Konkōkenū) Итсоч (icisući)]

icī-ti

(Ps) 五年 Пять лет

[(Ya) iciti]

icī-cī

(Com) 五ツ Пять

[(Jap) icu-cu (Rk) icī-cī (Ya) icīcī]

icu:

(Ps) (Ui) 糸 Нить 生糸

[(Jap) ito (Rk) ícu: (Ya) itru, itu/ittu (Omoró, X, 4) ておのいと
(ó:nuitu ?) шолковые нити]

ícu: (Sa) 絹 Шолк

ícu-zukak'a: 絹ノ尾掛

[(Ya) itcu]

icüfu/icüfu

(Ps) (Sa) 従兄弟。従姉妹。Двоюродный брат, двоюродная сестра

[(Sarah) icüfu (Rk) ícuukw (Jap) itoko (Ya) icifu (Fukue (shimo))
(Hizen, Minami Matsuura gun) itoko родственник]

icüfu-buza

(Ps) 父母ノ従兄弟 Двоюродный брат родителей, двоюродный дядя

[icüfu// (Jap) itoko „кузен” + buza// (Jap) *wózi „дядя”]

icüfu-buba

(Ps) 父母ノ従姉妹 Двоюродная сестра родителей, двоюродная
тетка

[icüfu// (Jap) itoko „кузина” + buba// (Jap) *woba „тетка”]

icüfu-m'u:z

(Ps) 従兄弟又ハ従姉妹ノ子 Двоюродный племянник, двоюродная
племянница

[icüfu// (Jap) itoko „кузен”, „кузина” + m'u:z „племянник”,
„племянница”]

ícu-mak'i

(Ps) 糸巻 Катюшка, шпулька

[(Jap) ito-maki]

ícu:ni

(Ik) 歌 a:gu と同意

ícu:nùnù

(Sa) 絹織物 Шолковая ткань

[ícu: „шолк” + nùnù „холст, материя”]

iy

(Ps) 重イ Тяжолый

[(Ya) mbu- (Jap) omo- (Sado) obo-tai (Ya) issa 重きこと]
tagu:du fta:cī iḡginari katamikstaz

ivviḡ (Ps) 非常ニ重イ。前詞ノ強語 Очень тяжелый (усилительн. форма предыдущего слова)
См. iḡ

iḡsa (Ps) 軍。戦争。戦闘。Сражение, битва, война
iḡsa:sī イクサスル сражаться, воевать
[(Rk) (Jap) ikuusa (Ya) ikuusa]

iḡsa-m'a: (Ps) 敲合 Сражение, драка

iwa/iva (Ps) 巖 Скала
[(Jap) iwa]

i:z (Ps) (Ui) 西 Запад
[(Sa) i:l (Sarah) (Nishib) i: (Ya) i:rī (Rk) iri (Jap) iri „вхождение”, „заход”]

i:z (Ps) 射ル Стрелять
[(Sa) i:l; (Rk) (Jap) iru]

i:z (Ps) 錐 Бурав, сверло, шило
[(Sa) i:l (Sarah) i:l/i: (Rk) iri (Ya) i:rī (Jap) iri „вхождение”]

izbari (Ps) 平良町の地名 (西原と書くか)

i:zak^si/izzak^si (Ps) 西崎 (地名) Название местности
[i:z „запад” + sak^si „мыс”]

i(:)zki (Ps) 鱗 Чешуя, перхоть (в голове)

[(Rk) iriíci (Jap) uroko (Ya) iragī (Jap. древн) iroko (佐賀) i:ko
(Tanegashima) iriko/uruko (Rk) iriki/iriíci перхоть
(Wamyōshō II, 32) 雲脂。墨子五行?? 頭垢謂之雲脂。和名のに
之良乃阿加、一云??以路古(Wamyōshō VIII, 31 a) 鱗. . .
伊路久都、俗??伊侶古]

i:znakazuni

(Ps) 西仲宗根。平良村ノ大字ノ名。Название селения, входящего
в состав собственно Psara.

[i:z „запад” + naka „средина” + suni „селение”]

См. Psara

j

- ja** (Ta)
kurè: nu:ja ari 此ハ何アリヤ Что это такое?
[(Ja) ja]
- ja** (Com) は。や。主格ノてにをは
[(Ya) ja (Rk) ja/ja:]
- ja:** (Ps) Конечная эмфатическая частица
ašimi:ja: (Ps) ヤツテ見よう
kagi-munu-ja: 綺麗 ах, как красиво!
du:du acimunu ja: 随分暑いな
[(Ya) ja]
- ja:** Суффикс Nominis Agentis наращ. на атриб. базу ?? глаголов ?? при чѐм j лишь изменяет конечную согласную в среднеязычный
...śśa = スル人
sakinum'a: = 酒飲者
kurumap^šik'a: 車引者
См. su
- ja:** (Com) 人
[(Ya) ja:]
- ja:** (Com) 家。 Дом
[(Иシ)(コハ)(クロ) (Rk) ja: (Ja) ja (ヨナ) da: (ナゴ) ?ja:]
- ja:ba** (Ps)
nn'ada mi:mpaziju:ba ssampazī 未だ見ないから知らないだらう

- ja:di** (Ps) 家族。やから Семья (включаются и слуги). Этим же словом иногда жена называет мужа
- ja:bari** (Ps) 平良町の小地名 (八谷の義か)
- jadu** (Com) 戸。雨戸。(宿)。Дверь。Доски, которыми закрывают дом на ночь или во время дождя. Ночлег, дом, приют.
 [(Rk) jadu „гостинница”, „ночлег” (Jap) jado „ночлег”, „гостинница” (ja „дом” + to „дверь”) (Ainu) janto (ねとまり) (Ya) jadu
 (Konkōkensū) tamabaziri/tama-jaritu 御戸 Таким образом поэтически называются двери дворца. Встречается в Omoro XIII, 10]
 jadu: akifi:sa:ci (Ps) 戸を開けて下さい
 jadu: mtifi:sa:ci 戸を閉めて下さい
- jadu-baj** (Irav) (Sa) 宿番。與人、目差ノ定宿ニ使役セラレタル平民ノ下々男ノ一名 [(國仲)] „Сторож дома”. Название слуги из простонародья в казённых домах чиновников junču и mizasī [(Kuninaka)]
 [(Jap) jado „жилище” + baj „сторож”]
- jaduff'a:** (Ps) 社交的じないもの、ウチコモリ。ケチンボ
- ja-dujum** (Ps) (Sa) 内ノ喧嘩。Домашняя ссора.
 [(Ta) ja-duim
 ja: „дом” + tujum „грохот”]
- jadu-mur'a** (Ps) (Sa) 宿守屋ノ意。貝ノ一種 Букв. „хранитель приюта” – название морской раковины.
 [(Ya) jadumare: 水字貝]

ja:zarai	(Nubari) преселение в другой дом
ja:futusi	(Nubarigusi) роковые годы (Яп. jakudoši)
ja:fuci-ju:z	(Sa) 家作祝。屋棧葺キ?? в это время ночью специальную ??? часов с 6 кровельщики и плотники поют и пляшут; танец этот наз. ja:fucibudul 屋棧葺踊
ja:fuci budul	(Sa) 家作踊 [(Ya) ja:fukipitu] См. ja:fuci-ju:z
jadu-yci	(Ps) (Sa) 家ノ入口 Вход в дом [(Jap) jado-guici „вход в гостиницу” (Rk) jadu-kuici]
jazimar'a	(Ps) 石婦 (宮) うまずめ [(Ya) jazimari]
jazimaz	(Ps) 子を産まぬ (большею частью про животных) jazimazmunu 子を産まぬもの
ja:zumi	(Ps) 守宮 (ヤモリ)。Ящерица гекко, ютящаяся в домах [(Sarah) ja:zim'a (Rk) ja:dui (Ya) fudazime: (エラ) (ヨロ) jaduma:bui (クロ) fudatcami (ハテ) fudašime]
ja:gama	(Sa) 小屋ノ意。tauvva トモ云フ。台所ノコトナリ。二間角ヲ普通トス。本家(puŋka)ノ右側ニ建テタリ。ja:gama ノ半分ハ床ヲ架ケ俵ヲ貯ヘ又ハ僕婢ノ寢室ニ充テシナリ [(國仲)] Букв. „домик”. Специальное здание для кухни. Иначе называется еще tauvva. Обычные размеры – два квадратных кэна (1 кэн приблизит. 6 футов); строится по правую сторону главного здания (puŋka).

Половина ja:gama выстилается досками, куда складывают кули с зернами; иначе здесь спит прислуга [(Kuninaka)].

См. to:vva

jagati (Ps) 廳テ、直チニ、間モナク。Почти тотчас же, немедленно, почти
почти
[(Jap) jagate/jagate (Rk) jagati (Ya) jagati]

jagumi (Ps) 大層。貴イ、尊イ、恐敬。Благородный, почитаемый, уважаемый
уважаемый
kunu maija jagumi sīdigaru: atam ti: umui: uz (Sarah) 此の前は（こな
いだは）大層有難う存じます

jagumisa (Kaz) Боязнь, страх, трепет; честь.
[(Omoro XVII, 1) やぐめさ 恐敬に (Omoro XIX, 37) やく²¹め 恐敬
斟撈之事]

jagumi-ui (Irav. poet) 尊キ上。天ノ事
tiṅganasī jagumi-ui-nu ukagi ju 天迦那志尊上ノ才蔭ヨ

jai-ga-suku (Ps) (Sa) [poet] 八重ガ底

jaima (Com. poet) 八重山 Название островов Яэяма
[(Ps. разг.) ja:ma (Ya) jaima (Rk) ^ʔje:ma (Jap) jaejama]

jaimatab^ʔi (Kaz) 八重山旅

jaipura (Sa) 瘦セタル人。Худой, худощавый человек
[(Sarah) jaitti-mùnù]

jaitti-munu (Sarah) 瘦セタル人。Худощавый человек

²¹ Possibly it is voiced.

[(Ya) jaitti すつくと (直に立ち上がる状) めつと (突如)]

- ja:jadujum** (Ps) 夫婦喧嘩 Супружеская ссора
См. jadujum
- ja:jumi** (Ps) жена старшего сына
- ja:jaki** (Ps) 火事
Syn. p^si:gutu
- ja:kadu** (Sa)
См. p^si:tuycibanasi
- jakarammi** (Ps) 平良町西里の小字
- jakara-mùnù** (Sa) 力强ク體健ナルモノ。Сильный и здоровый человек; силач, крепыш, здоровяк.
Syn. jakara-p^situ
- jakara-p^sitù** (Sa) 前詞ノ同意ノ言葉。То же что предыдущее слово
- jakata** (Sarah) Бока живота
[(Jap) jakata „жилище”, „замок” (Ya) jakata 屋形; jakada 側。傍。]
- jakata-bùni** (Sa) (Sarah) 肋骨 Рёбра
[(イシ)(クロ) jakadabuni]
- jakaz** (Ui) 焼カレル БЫТЬ сожжённым
umaciŋakari: uman sīntaz-ća
火ニ焼カレテソコニ死ンダトサ
Сожжённый огнём он там, как говорят, умер
[(Jap) jakaru]

ja:ki	(IraV) (Ps) отдельный дом. 一家 ？ ？ Syn. kinai. (ki = (Ps) kiṽ 軒)
jaki-jam	(Ps) 焼病ノ意。熱病。Лихорадка [jaki от jak ^s i/(Jap) jaku „жечь” + jam/(Jap) jami „болезнь” (アラ) jaçi-jan マラリヤ (イリ) jaçi (Ya) jakki (ヨナ) dagi/da:gi (イシ) (コハ) (アラ) jaki]
	Лечение производится большими листьями травы/a:manu – mtagaju: srazṽsa. Сок листьев высасывают в качестве внутреннего, а остатками обкладывают голову, грудь и другие части тела для оттягивания жара.
jaki:z	(Ps) 焼ケル Гореть [(Jap) jakeru (Rk) jaki:ŋ (Ya) jakiruŋ]
jak^si	(Ps) (Ui) 焼ク Жечь, жарить [(Sa) jaci (Rk) jaçiuŋ (Jap) jaku (Ya) jakuŋ] jakite:na fo:munu no:ga (Ps) 焼いてばかり食ふものは何 (tabaku)
jak^si-kab^zi	(Ps) 焼紙。葬式ノ時ニ紙デ作ツタ金錢ヲ焼ク習慣ガアル。ソノ金錢ノコトヲ jak ^s ikab ^z i ト云フ。Букв. „сжигаемая бумага”. Так называют бумагу, нарезанную в виде монет разного достоинства, которую сжигают во время похорон. Обычай, вероятно, заимствованный от китайцев [(Sa) jaci-kab ^z i (Jap) jaki-gami]
jak^simunu	(Ps) 瀬戸物 (宮) [(Ya) jakimunu]
jakuŋ	(Ps) 藥罐。Металлический чайник

	[(Ya) jakkoŋ] Syn. jakkwaŋ
jakkwaŋ/jakkaŋ	(Ps) (Sa) (Sarah)
jakkwaŋ	(Nubarigusi) 藥罐 Metalлический чайник 鉄製ヲ黒金ヤツクワン(ffugani-jakkwaŋ)眞鍮製ヲ tizaku-jakkwaŋ 又 ハ nimuŋ-jakkwaŋ 放螺貝ノ殻ヲ用ヒタルヲ sagūna-jakkwaŋ ト称ヘ タリ[(國仲)]。Железный чайник называется ffugani-jakkwaŋ, латунный – tizaku-jakkwaŋ [(Jap) jakan/jakwaŋ]
ja:kuy	(Sa) 蜘蛛 Паук a:kujo: jakujo: o:rururu
jalló:	(Sa) ヨリハ
jam	(Ps) 病。痛イ。痛ム。Болезнь; болезненный, болеть [(イシ) (コハ) (クロ) jaŋ (Rk) jammè: (Jap) jami, jamai (イエ) jan'uŋ (ナゴ) (カテ) (Ś) (N) (イト) (イシ) (コハ) (クロ) (アラ) (ハテ) jamuŋ (Ya) jamuŋ 痛む 病む (ナセ) (スミ) (キカ) (トク) (ヨロ) jam'uŋ (ヨナ) dami (ヨナ) damuŋ (エラ) jam'um]
jamama:z	(Ps) 山廻リ См. parima:z
jama	(Com) 山。樹木ノ繁茂セル場所。林 Гора, холм, роща, лес. [(Ya) (Rk) (Jap) jama (Yunag) ? dama]
jama	(Com) 機械。ぬきかぶり (鍮車) [(Ya) jama]
jama	(Ps) 男子ノ名前 Мужское собств. имя.

	(Sa) 男女ノ名
jama-amami	(Ps) ящерица (とかげ) (Miyara)
ja:ma	(Ps) 八重山 Название островов Яэяма [(Ya) jaima] ja:ma-ŋkai ik ^{sɨ} busɨkatakaz-suga 八重山へ行キタカツタガ. . . „Хотел поехать на (острова) Яэяма, но...”
jamanubaŋ	(Ps) 山の番人
jama-baŋ	(Sa) 山番。林番。林ノ樹木ヲ番シタルモノ也。平民ノ上男、中男 数名ヲ以テ之ニ當テタリ。常ニ山筆者(jama-piśsa)等ト公木ヲ横 領スル悪弊アリキ [(國仲)] Лесной сторож. [(Ya) jamabaŋ]
jamadaci	(Ps) 下痢 ²² Syn. kudasɨ
jamagasam	(Ps) 蠶蚊
jama:z	(Sa) 山藍 Кит. назв. 山靛 (ヤマアヰ) <i>Mercurialis leiocarpa</i> , S et Z, или 馬藍 (リウキウアヰ) <i>Strobilanthes flaccidifolius</i> , Nees ?? См. a:z [(Jap) jama-ai]
jama-mum	(Ps) 山桃
jama-baśi	(Ps) 谷。谷間。Долина [jama//(Jap) jama „гора” + baśi//(Jap) haśi „промежуток”]

²² Merged with a duplicate entry from v.1, p.267.

- jama-fusaz-munu** (Ps) 山幸人 Человек счастливый на охоте в лесу
Cp im-fusaz-munu
- jamavsa** (Ps) 山草の義。Род лишаяев, приросших к дереву; из них прежде делали бедняки мячи
- jama-ffaṅsa** (Sa) 植物ノ名
[Cp. (Ya) jamanubaṅki:]
- jama-gazam** (Ps) 山蚊。Комары, живущие в лесах
- jamaku** (Ps) 樵夫 (宮)
- jamagu** (Ps) (Sarah)
- jamagu-munu** (Sa) (Sarah) 悪人又ハ狡猾ナル者。山かん。
[(イシ)(コハ) jamaṅgu (ヨナ) damaṅgu (ハテ) jamagu-munu
(Ps) jamagu-munu = kećimbō, скряга]
- jamaṃ** (Sa) 山芋 (ヤマイモ)。葉ハ心臟形ニシテ莖ハ樹木ニ卷絡ス、果実ハ焼キテ食シ根薯ハ煮テ食ス[(國仲)] 薯蕷 *dioscorea japonica* Thunb
[(Jap) jamanoimo]
- jama-nagʷi** (Ps) (Ta) 鉞。Большой нож для рубки деревьев.
[(Ś) (N) jama-naʷa (イエ) (カテ) (Ś) (N) jamaṇaʷi]
- jamanaka** (Ps) 平良町の小地名
- ja:manummaga-**

ju:sipaz(ysa)	(Ps) ²³ 八重山ノ???ノ義 употребляется при всякого рода простуде (nicī) и лихорадке (jakijam)
jamanukam	(Yu) 山神 [(イシ) jamanukaŋ (トク) jamaŋ? (イト) jamaŋkami (キカ) (エラ) jama?]
jama-nu-pana	(Ps) 山の端。絶頂。Вершина горы, вершина холма [(Jap) jama-no-hana]
jamaṛ^sigi	山管ノ意ナラム、山野ニ自生ス、葉ニテ傘ヲ作ル[(國仲)]
jama-piśśa	(Sa) 山筆者
jamaśī	(Ps) Причинить боль, повредить, ушибить [(Rk) jamaśuŋ]
jamaśa:	(Ps) 獵師 (宮)
jamara:	(Ta) 男女ノ童名
jamatu	(Com) 日本 Япония jamatuŋ-uti 日本ニ於テ в Японии [(Ya) jamatu (Rk) jamatu (Jap) jamato] kanu p ^s ito: k ^s inunu ffunikaradu jamatuŋkai mm'a:tazpaṣi 彼の人はず 日の船で日本へお出でになつたでせう
jamatu-auzī	(Sa) 日本扇子ノ意。扇子ノ黒色ニシテ大ナルモノ[(國仲)] Букв. „японский веер”. Большой веер черного цвета. [(Kuninaka)] [jamatu//(Jap) jamato „Япония” + auzī//(Jap) o:gi „веер”]

²³ Merged with a duplicate entry from v. 1, p. 266.

jamatu-ga	(Ps) 「日本井」井戸ノ名
jamatubama	(Ik) Назв. hama, куда прибило погибшего jamatu-p ^s itu; последнего чествуют в utaki, назыв. tunugaја
jamatugamazara	(Sarah) 日本ノ鎌 [伽嘶ニアリ] Японский серп (встречается в сказках) [jamatu//(Jap) jamato „Япония” + kama//(Jap) kama серп + zara „серп”]
jamatu baso:	(Ps) Банан со съедобными плодами; различают два вида 1) с зелёным стволом – o:baso: и 2) с красным стволом – akabaso:
jamatu-p^situ	(Ps) (Sa) 日本人 Японец [jamatu//(Jap) jamato „Япония” + p ^s itu//(Jap) cito „человек”]
jamatu-ukama	(Sa) 日本竈。アサギノ土間ニアル酒造用ノ竈。 „Японский очаг”; так называється большой глиняный очаг для приготовления вина, находящийся в asagi. [jamatu//(Jap) jamato „Япония” + u-kama//(Jap) o-kama „очаг”] См. asagi
jamatu-upugam	(Ps) 玉蜀黍
jamatu-u:z	(Ps) 日本瓜ノ意。西瓜ノコト。Citrullus vulgaris, Schrad Букв. „японская дыня” = арбуз [jamatu//(Jap) jamato „Япония” + u:z//(Jap) шги „дыня” (コノ) jamato:ra (ク ロ) jamato:rī]
jamatu-vcī	(Com) 日本語 Японский язык [jamatu//(Jap) jamato „Япония” + fūcī//(Jap) куcī „рот” (Rk) jamatu-guцī (Ya) jamatuguzi]

jama-unaz	(Sarah) 山彦 Эхо
ja:mbu	(Ps) 螢。 ^{ヤミホ} 暗火ノ意カ。Светлячок (насек.) [(Sa) ju:mbu ja:m/(Jap) jami „тьма” + ru/(Jap) ho „огонь” (??)]
ja:mbu-zí:na	(Ps) (Cp. (Rk) ziŋziŋ 螢)
ja:mumupaz	(Ik) 八百拜
jamp^situ	(Ps) 病人 [(Ya) jampitu]
ja:mutu	(Ps) 家本ノ意。 ^{ホンケ} 本家。(分家ニ対シテ) Родительский дом; главный дом рода. [ja:/(Jap) ja „дом” + mutu/(Jap) moto „основа” (Ya) ja:mutu]
jana	(Com) 悪イ。嫌ナ。Плохой, дурной, неприятный [(Иシ)(ハテ) jana (クロ) jasan] du:du: mciŋu janasanu (naraŋ:a) 中々道が悪う御座います (Ps)
janagi	(Ps) хитрый, продувной
janag^zi	(Ps) 柳 Ива
jana-ka:gi	(Ps) некрасивая женщина
janamunu	(Ps) (Sa) (Sarah) 悪物。悪魔。化物 Букв. „плохая, неприятная вещь”; выражение, употребляемое большею частью для обозначения злых духов, оборотней и пр.

	[(ナゴ) jana:munu: (イシ) janamunu (Rk) jana-mun]
	janamunu-nu-baci 「悪魔ノ罰」ノ意。悪口トシテ使フ。餓鬼。 Букв. „наказание злых”, - употребляется как ругательство.
jana-wa:cjki	(Ps) 曇空 Облачное небо, хмурая погода
janavci	(Ps) 悪口 [(Ya) janafuci]
ja:ni	(Ui) 屋根 Крыша
ja:ni	(Ps) 來年 Будущий год [(Ta) è:ŋ (Ya) èŋ (Rk) ja:ŋ (Konkōkenshū) やあに ja:ni (Omoro X, 11) やねの年 來年の年] (Irav. Sa) ja:ni nu ju: 來年の年
ja:ni-dusi	(Ps) 來年 Будущий год [(Konkōkensū) やねの年 janinutusi]
ja:nu ju:z	(Sa) 「家ノ祝」 Чествование совершаемое, когда постройка дома совершенно окончена. В старину по окончании постройки всю землю (под домом) обносили соломенной верёвкой mi:sici-zipa, хозяйка к воротам выносила чашку с вином и некоторое количество проса (a:), положенного на лист дерева jagavgi и молила tazi-tupu не трогать дома
ja:nu^{wi}	(Ps) 屋根 Крыша [(Ui) ja:ni (Rk) ja:nu ^{wi} (Jap) jane „крыша” ja://(Jap) ja „дом” + nu// (Jap) no – суфф Nom.-Gen. + wi// (Jap) ше „верх” (Ya) ja:nuui]

ja:nukam	(Ps) (Sa) (IraV) 家ノ神。 Бог дома, домашние боги [ja://(Jap) ja „дом” + nu// (Jap) no – суфф. Nom.-Gen. + kam// (Jap) kami „бог”] (Sa) tiŋkamma takab’u:ti ja:nukamma nigaju:ti 天神ヲ 尊ンデ 家ノ神ニ 願ツテ
ja:nupana	(Ps) (Sa) 家ノ端。 家ノ頂。 屋根 Вершина дома; верх дома
ja:nup^situ	(Ps) 八人 Восемь человек [ja://(Jap) ja „дом” + nu// (Jap) no – суфф. Nom.-Gen. + p ^s itu// (Jap) ŋito „человек”]
ja:nu cīma	(Sa) 屋根
ja:pīši	(Ps) 八重干瀨 ja:pīši-tuga-tunu 八重干瀨の男神
ja:nu:z-basī	(Ps) 家登橋ノ意。 梯子。 Лестница; букв. „мост, (чтобы) взбираться (на) дом” [ja://(Jap) ja „дом” + nu:z „подниматься” „взбираться” + pasī// (Jap) haši „мост”] Cp (Jap) haši-go/haši-ŋo „лестница”]
jaru:	(Ps) Передний парус на лодке. Syn. maipu:
ja:ra	(poet) 我、 (ヤオラ) (Tajima)
jara	(Ps) やら kama-ga-jara kuma-ga-jara 彼處やら 此處やら там и сям

[(Rk) ama-ga-jara kuma-ga-jara]

- jar'a:** (Com) デアラウ
ukusadi jar'a: 起スデアラウ „вероятно разбудит (букв. поднимет)”
- jarabi** (Com) 童。子供。Ребёнок, дитя
[(Ya) jarabi (Rk) warabi (Jap) wara-be (今帰仁、本部) wara:bi]
- jarabidusi** (Ps) друг детства
- jarabi-na:** (Com) 童名 Детское имя. Имя, которое даётся ребёнку вскоре после рождения.
[(Ya) jarabi-na: (Rk) warabi-na: (Jap) warabe „ребёнок” + na „имя” (Jap) warawana (Ryōjinjisō)]
- jarabi-s'a:lki** (Ta) 子供ノ時分。幼イ頃。Детство
kunu p^sito: jarabi-s'a:lki-kara du:du suguri-p^situ-s'i:va:ltal 此ノ人ハ子供ノ時分カラ余程勝人デアラレタ。 „Этот человек (уже) с детства был (вежлив. глагол) выдающимся человеком.”
- jaraki** (Ik. poet) mahai (眞南風)の対語
- jarasi** (Com) 遣ル、與ヘル Давать, посылать, позволять
[(Rk) jaraśuŋ (Jap) jarasu (Konkōkenšū) jarasi やらす]
- jarajaratu** 樂々と
- jaraygi:** (Com) ^{ナラ}呀喇菩樹。夏ノ初白キ花ノ咲ク高木。建築用ノ材木トシテ成立植栽セリ。其ノ葉ハ徵税今書用ノ外、小皿ノ代用ヲナシ、実ハ蠟燭ノ代ニ用ヒタリ[(國仲)]。Calophyllum/Callophycus inophyllum L. Большое дерево, цветущее в начале лета белыми

цветами. Садят в качестве строительного матерьяла. Листья употреблялись для писания на них приказаний по сбору податей, а также в качестве тарелочек для кушаний; плоды употреблялись вместо свечей. [(Kuninaka)]

[(Ya) jarabiki:]

jara:z	(Ps)
jaramaz	(Ps) で御座います (Kaz) ²⁴ デアラルル (Tajima из Yusimanuśu??) unʒutaga ja:ja nʒaga jara:z 貴方の家はどちらですか anʒi:du jaramaz (Ps) ソウデ御座イマス
jari-	(Ps) 破レタ。ヤレ Разорванный, рванный [(Ya) jari]
jari-ba-du	(Ps) デアツタナラバ。デアルカラ [(Ya) jaribadu]
?jarimunu-dufūgi:	(Sa) 樹木ノ名
jari-gʷiŋ	(Ps) 破レタ着物 Рваные платья, лохмотья [(Ya) jarikīŋ (Jap) jare-ginu]
jariz	(Ps) 自動 破れる [(Ya) jariruŋ]
jaro:	(Ps)
jarau	(Sa) jaro:na kutu:ba śina (rambō, sonzaina kotowo suruna)
jasai	(Sa) 野菜 Зелень, овощи [(Jap) jasai]

²⁴ Entries for Hirara and Karimata on the same page (v. 1, p. 276), with the same form and meaning, have been merged.

См. sù:

- jasatu** 里。隣の対語 (См. Tajima)。家の里, т. е. своя деревня
- jasì:** (Ps) 鑿 Подпилоч, напильник
[(Rk) jasiiji (Jap) jasuri (Ya) jasiiri]
- jasì** (Ps) 椰子 Кокосовая пальма
[(Sa) jasu (Jap) jaši (Ya) jasi]
- jasiz** (Ps) 小さくなる。ひくゝなる
jaši-munu sei の低い人
[(Яп) jaseru]
- ja:sì** (Ps) (やせる?) ГОЛОДНЫЙ
ja:sifidu nar'u:z お腹がすきました
- jasì-jasì-tu** (Ps) 安々ト Легонько, нежно, спокойно
jasì-jasì-tu usitar'a:
(風ガ) 安々ト吹イタラ Когда (ветер) легонько стал дуть
[(Jap) jasw-jasw-to (Ya) jasi-munu 安物 (Ya) jasiyasi]
- ja:sik^si** (Ps) (Ta) 屋敷 Жилище, резиденция, место, под постройкой
[(Sa) (Sarah) ja·sici (Rk) jašici (Jap) jašiki (Ya) jasiiki]
- jasik^si-gam** (Ps) 屋敷神
- jasik^si-nusi** (Ps) 屋敷主
- jasik^si-kata** (Ta)
См. tukuru. Syn. tukurugam, tukuru-nusi
- jasicib^ziŋ** (Ik) Глиняный кувшинчик



ja:su-	(Ps) 八十 Восемьдесят (только в составных словах) [(Jap) ja-so- (Ya) jasu- (Konkōkenśū) やそ (jasu)]
jas'uba-gani	(Ta) 曲尺 Плотничий настольник Syn. banzu:gani
jasù-gup^siŋ	(Sa) 椰子ノ實ヲ酒瓶ニ用ヒタルモノナリ。 [(國仲)] Кокосовый орех, употребляемый в качестве сосуда для вина [(Kuninaka)]
jasuku^ziŋ	(Sa) 上製ノ膳ニシテ、十個ヲ一組トセルモノ [(國仲)] Столик для еды хорошей работы (не из пальмового ли дерева?); десять штук составляют один набор (set). [(Kuninaka)] [Вероятная этимология jasu/jasi „кокосовая пальма” + ku „маленький” + ^z iŋ „столик для еды”]
jasuku-waŋ	(Sa) 黒キ塗物ニシテ、祝ノ時等ノ膳立ニ用フ。飯ヲ載スルモノヲ misì-waŋ、汁ヲ入ルヽヲ sīru-waŋ、煮ヲ入ルヽヲ kupi:漬物等ヲ入ルヽヲ sara-gama ト云フ。 [(國仲)] Черные лакированные чашки, ставимые на обеденных столиках в торжественные дни. Чашки для каши называются misì-waŋ, для супа sīru-waŋ, для мяса или рыбы варёных с овощами – kùri:, для домашних солений и приправ sara-gama [(Kuninaka)]
jasum	(Ps) 休ム Отдыхать [(Ya) jasimun]
jasù-pag^zi	(Ira. Nakasì) Травяные палочки для еды, втыкаемые вертикально в ^z iŋ, подносимые предкам в праздник isigacì [(Sa) jasugarazì]
ja:su-ti	(Ps) 八十年 Восемьдесят лет

ja:su-ci	(Ps) 八十 Восемьдесят [(Jap. древн) jaso-zi (Konkōkenšū) ヤソチ (jasuci)]
ja:ti	(Ps) 八年 Восемь лет [(Rk) ja:tu]
-jatigara	(Sa) デアルナラバ ni: sit ^ε am jatigara 根生へたならば
jatikara	(Ps. poet) シテカラ (Tajima)
jaćika:	(Ps) no:ja mućiga urik ^s itazga jaćika:
jattu-kattu	(Sa) ヤット。辛ジテ。 Наконец-то, с трудом, еле-еле [(Ya) jattu-kattu (Jap) jatto]
ja:ci	(Com) 八 Восемь [(Rk) ja:ci (Jap) jacu]
ja:ckaru:nu:ssuz	(Ps) 八東稻ノ白飯 Назв. кушания, которое было роздано богом Kuicinu непокорным демонам, с'ев его они исправились сердцем.
ja:cig^zinu izutati g^zin	(Ps) 八衣 ?? одежда, в которую был одет Kuicinu, рукавом которой он погладил непокорных демонов и те исправились. ??
jacimmaga	(Ps) ヒヒマゴ。ヒゴ 玄孫 праправнук (на внуков в Sarahama ??)
jacī-munu	(Sa) 油揚類ヲ云フ。小麦ノ粉、甘藷ノ澱粉等ヲ用ヒ、油ヲ入レテ アゲタルヲ pambin ト云フ。[(國仲)] Общее название кушаний, жареных в масле. Овоци, рыба и мясо обваленные в пшеничной и

картофельной (от сладкого картофеля) муке и поджаренные в масле
носят название rambin [(Kuninaka)]

[jacī//(Jap) jaku „жарить” + munu//(Jap) mono „вещь”, „еда”]

jacī-ɣsa/jacu-ɣsa (Sa) 艾。灸スルニ用ヒ、雞肉等ト煮テ食ス[(國仲)]。
Чернобыльник (*Artemisia vulgaris*, var. *indica*). Употребляется в
народной медицине для прижиганий [нечто в роде русских банок];
кроме того идёт в пищу варёный с курицей и пр. 宅地ノ空地ニ生
ズ其ノ乾葉ハ灸ニ用ヒ、生葉ハ汁ニ入レテ食スレバ邪氣ヲ除ク
トイフ[(國仲)]
[jacī//(Jap) jaku „жечь” + fusa//(Jap) kusa „трава” (肥後)
ja:to/ja:cu/jato: 灸 (Ya) jatcufucī/jatc:fucī 艾。やいと達の義]

jaču (Sarah) お灸

-jau (Ps. poet) (Sa) 様^{ヤウ} Род, сорт, способ, подобно, как
[(Ps. разг) -jo: (Jap) jo:]
az-jau-na (Sa) 言フ様ニハ „по его словам, ...”, „он сказал.”
-jau-na (Sa) 様ナ такой
nivv-jau-na tukuna: n'a:ŋ (Sa) 寢ル様ナ所ハナイ „такого места, где
спать, нет”
-jau-du (Ps) 様ゾ、様ニ подобно, как
miga-gama-jau-du „подобно маленькой Мига”

jau-na (Sa) 様ナ такой

См. -jau

ja'ī (Ps) 相嫁

ja:z (Ps) 鎗 Копье, пика

[(Rk) jaji (Jap) jari (Ya) jari]

- ja:z** (Ps) 破ル Рвать, портить
[(Ya) jaruŋ]
- ja:z** (Ui) 祝 Чествование
См. jo:z
- ja:z** (Ps) デアル
[(Ya) jari/jaŋ]
(Sa) s̄inimidzu jar'a:mai ??? am̄siraruz ??
kur'a: no: jar'a: 此は何でせう
an̄ci: jaz paz̄i (Ps) さうでせう
ur'a: an̄ci: jatazsuga ソレハサウダツタケレドモ
fc̄iŋ sa:ram-munu jazsuga ŋk'agi sa:ci (Ps) 口にあひますまいが召上
れ
nnamakara jar'a:mai ikittiku:dakara naraŋ (Ps) 今からでも行つて来な
ければならぬ
- ji:/i:** (Sarah) よ。ネー
im̄ziimagamaŋ mmariz çitummi:ja c̄indaras̄i munu ji: 小さい小島に生
れる人達は可哀相なものですねー
- jo:/jù:** (Com) よ Конечная, восклицательная частица (при повелит. накл.)
faijo 食べなさい
ukuš̄i-fi:ru jo: (Ps) 起シテ呉レイ Пожалуйста разбуди!
bantaga ja:ŋkai asp̄iiga ku:jo 私の家へ遊に入らしやい
fo:najo: 食ひなさるな
[(Ya) jo:]
- jo:s̄i** (Ps) 養子。婿
[(Jap) (Rk) jo:š̄i (Ya) jo:s̄i]

jo:süuja	(Ps) приемный отец
jo:süanna	(Ps) приемная мать
jo:ra	(Ps) 腰。下肢。 Поясница, бедра 臍の位置に於ける胴の周囲 [(イシ)(イリ)(クロ)(アラ) jo:ra (アラ) jo:ri (ヤラ) juwara]
jo:z	(Ps) 1. 祝 2. 一月十六日ノ祭ノ名 [宴會 (エラ) je: (アラ) (ハテ) joi (コハ) (クロ) jo:i (トク) juwe (コニ) ju:we: (ヨナ) sakamui-duai] [(Sa) (Sarah) jù:z (Ya) joi (Jap) iwai (Ui) ja:z (Ta) ju:z'u]
ju:	(Ps) (Sa) (Ta) 能く [(佐賀) ju:] (Sa) ju:dik'u:m 能く出来た
jo:z-si	(Ps) 祝フ。祝福スル [jo:z//(Jap) iwai „чувствование” + si//(Jap) shi делать (Ya) joisiŋ]
-ju	を (所置格のてにをは) Суффикс Casus Accusativus vva: no:juga mi:taz (Ps) 汝は何を見たか。 ba:ja no:jumai mi:ŋ (Ps) 私は何も見ない [(Ya) ju]
ju:	(Sarah) okaju
-juba	をば ²⁵ na:juba no:tiga azgaraja (Ps) 名をば何と言ふか。

²⁵ Merged with a duplicate entry from v. 1, p. 287.

mtabaru-tujum'a:nu jarabina:-juba uduru-gama-ti-du ꝛ 土原豊宮ノ童
名ヲバ小おどろトゾ言フ。Детское имя Mtabaru-tujum'a было
„маленький Uduru”

ju: (Com) 世。年。時代。Мир, год, период.
[(Ya) ju:]

ju: (Com) 夜。宵 Ночь; вечер
p^situ-ju: 一夜 одна ночь
futa-ju: 二夜 две ночи
[(Rk) ju: (Jap) jo, jo-gu ночь; ju: „вечер” (Ya) ju:]
k'u:ga ju:ja i:tiŋkśsa (Ps) 今晩は好い天気ですね
(Ps) ju: nu akizk'a: 夜の明けるまで

ju: (Ps) 湯 Горячая вода
[(Rk) ju: (Jap) ju]

jubuśani アパラギ姉 (Tajima)

ju:bai (Ps) ^{メカケ} 妾

ju:baibutu (Ps) любовник (в песнях также jubai-tunu)

ju:ba:z (Ps) 夜這 Тайное посещение мужчиной женщины ночью
[(Jap) jobai (Ya) jubai/jubairusi комета? (彗星。流星) (Rk) ju:be: 妾]

jubi-mi:z 喫シテ見ル (Tajima)

ju:bi (Ps) (Sa) 夕べ。昨晚 Вчера вечером
[(Rk) ju:bi (Jap) ju:-be (Sa) jubi (肥後) jo:be
(物類呼称) 夕べを東国の詞によんべと云 云々]

jubusi-uja	(Sa) 烏帽子親 [(Ya) jubusiuja]
ju:b^zi-isaku	(Ps) 百日咳 Коклюш
juda	(Com) 枝 Ветвь дерева, сук [(Rk) jida (Jap) eda (Ya) juda (Аңға) jura (エラ) i:da (ヨロ) juda (イト) jura (Hiroshima 倉橋島) ida]
juda-kaki:	(Ps) 枝ヲ取ルコト Обламывание (сухих) ветвей дерева
juda^zi-pagimunu	(Ps) бездельник, праздный человек
jūbu-gi:	(Sa) 植物ノ名。牛ニ與フ。
jub^zita:	(Irav) топкое поле на о. Simuzi (предание сходно с tidabz:ki)
ju:fuzikaz	(Sarah) качели
juda^zi	(Ps) текущие слюни (Яп. jodare)
ju:dami-nigaz	(Sa) 年為願。個人ノ家ニテ行フ祈禱ノ名。作物ノ豊熟ヲ祈ル為メ、先祖ヲ祭ルナリ。餅肴酒花米等ヲ供へ、大抵午前中ニ行フ [(國仲)] Моление об урожае. Одно из молений, совершаемых отдельными индивидуумами у себя на дому. Для того чтобы злаки и посаженные овощи вызрели хорошо молят предков, поднося им (в kamtana) вина, закуски, пирожков, проса и пр. Моление обычно совершается до полудня. [(Kuninaka)] [(Konkōkensū) よどむ judum たのむ]
judum	(Tajima) прекратить(ся), кончить(ся)

[(Ya) judumuŋ 淀む]

judusi (Tajima) 滞留スル

ju:ʒigama (Ps) まゝごと遊び

ju:ʒu (Ps) 用事 Дело

[(Rk) ju:ʒu (Jap) jo:ʒi (Chin) juŋ-ʒi (Ya) ju:ʒu

Ср. (Ta) ju:ʒu „чествование”, „праздник”]

Syn. jo:ʒi

sudigapu: jazsuga k'uja: ju:ʒunu ar'a mataicka kunu veī agaradi (Ps) 有
りがたう御座いますが今日は用事がありますから又いつかその
内上りませう

ju:fūru (Ps) 湯風呂 Горячая ванна

[(Rk) ju-φuru (Jap) ju-buro (Ya) jufurī]

juff'ufu

juvv'ufu (Ps) = jube ?

juff'ufu ma:riku:

jugabiramunu (Ps) yugatawari; человек, который вместо того чтобы прямо
исполнять божество ?? заходит в разные места

jugafu:/jugahu: (Ps) 豊年。果報。

[(Sa) jugapu: (Ya) jugaφu:(Yonaguni) duŋabu (Omoro) jugaφu:]

jugam (Ps) katamuku, magari

aminu tatibukunu jugamiuzsa:i

jugami: (Ps) косой (человек)

- jugataz** (Ps) 世語りノ意。御伽噺。昔譚 Сказка, рассказ о прошлом
 [(Sa) (Sarah) jugatal
 ju://(Jap) jo „мир”, „вселенная” + kataz/katal //(Jap) katari „рассказ”, „повествование”]
- jugainamunu** (Ps) весельчак, шутник
- ju:garagazza** (Sarah) 梟 Сова
 Syn. majuzik'afu
- ju:gumul-kamnigaz** (Sa) 夜籠神願。個人ノ家ニ行フ祈禱ノ名。籠願(kumul-nigaz)トモ
 ùcanaku トモ云フ。餅肴ヲ重箱ニ盛り別ニ大ナル餅ヲ神座ノ右左
 ニ重置キ花米(panagumi)御酒等ヲ供へ、燈明ニツヲ點シ徹夜祈禱
 シテ神恩ヲ謝シ將來ノ幸福ヲ願フ。此ノ夜ハ見舞ニ来ル親族多
 シ。神座ハ一番座ニ設リルヲ例トス[(國仲)] „Всенощное
 бдение”. Название моления совершаемого отдельными лицами у
 себя на дому. Иначе называют еще kumul-nigaz или ùcanaku.
 Ящички, поставленные один на другой (так наз. źu:baku)
 наполняют пирожками и всякого рода закусками, кроме того
 делают большую просфору (из рисового или просяного теста) и
 ставят это по левую и правую сторону алтаря. Кроме того на
 алтарь ставят пшена, вина и возжигают два светильника (tu:m'au).
 Затем всю ночь молятся, благодаря богов-предков за прошлое и
 испрашивая счастья на будущее. В эту ночь на моление собирается
 масса родственников. Алтарь обычно устраивается в этот день в
 парадной комнате (icĩbanza/icĩbanza).
 [(Ya) jui 宿 juipĩtu 宿人]
- jugurasĩ** (Ps) 汚す
 [(Ya) jugusĩŋ]
- jui** (Ps) 故 причина

	no:nu jui 何ノ故 какая причина? [(Ya) jui (Jap) juе (Ya) juiši: 故に]
jujukagi-ki:	(Ps) 眞直な木
jujugakinu	
kubanupa:	(Ps) 眞直な蒲葵の義。 Лист в который были завернуты демоны богом muzkanukam
juka	(Ps) (Sarah) 床 Пол [(Rk) juuka (Jap) juuka (Ya) 奥座敷]
juil-m	(Ta) morau [(Sa) lilil-m (Яп) ireru]
ju:-ka	(Com) 四日 Четыре дня; четвертое число месяца [(Rk) juukka (Jap) jokka (Ya) ju:ka/jukka ju: „четыре” + ka „день”]
jùkal	(Sa) よくある mm'a jùkalm もう宜しい
juka-ni	(Sa) 床をかけたる部分 Пол (в asagi и tauya)
jukara	(Ps) (宮) 浴衣 [(Jap) jukata]
jukau-buŋ	(Sa) 四方盆ト書ク。 盃ヲ載スル四方形ノ盆 [(國仲)] Квадратный поднос для рюмок (винных чашек) [(Kuninaka)]
jukaz	(Ps) 大分 Много, большое количество

jukaz	(Ps) 成功スル Успеть в чём-л; сделать карьеру. [(Sa) jùkal] nn'a jùkal-m (Sa) モウ宜シイ。モウ好クナツタ。
jukaz-mùnù	(Kazm) 富豪者
jukaz-p^sĩtu	(Ps) 士族。良民。Человек благородного происхождения. Название местного дворянства. [(Sa) jukal-p ^s ĩtu (Ya) jukara-p ^s ĩtu (Ta) jukkal-p ^s ĩtu (Rk) jukatú]
ju:ki	(Ps) 徹夜 Бодрствование всю ночь ju:ki-sĩ 徹夜スル Бодрствовать всю ночь [(Ya) ju:ki]
juk^sĩ	(Ps) 霰 Град [(Rk) ju ^s í „град” (Jap) ju ^s ki „снег”]
ju:k^sĩ	(Ps) 小斧 топор (маленький) [(Satsuma) joki (Rk) ju:í (Jap) ju ^s ki 鞞 (Sa) ju ^s ĩ (Ya) ju ^s ĩ (キカ) (トク) ju ^s ki (エラ) ju ^s í]
ju:k^sĩ-daki	(Ps) 四ツ竹。舞踊ノ時両手ニニツ宛ノ竹片ヲ持ツテ其ヲ打鳴ラシツ、寄曲ニ合スルモノ [(國仲)] Кастаньеты из четырех бамбуковых дощечек, которые держат в руках (по две в каждой) и которыми шолкают в такт песни во время танцев [(Kuninaka)] [(Sa) jùttaki (Jap) josu-dake букв. „четыре бамбука”]
jukũ	(Ps) 慾 Жадность [(Jap) jokũ (Rk) ju ^s ũ (Ya) juku]
juku:	(Ps) 憩フ。休ム。寝ル Отдыхать, переводить дух, спать

[(Satsuma) joku: (Rk S N) juuku:juuŋ (Jap) ikou (佐賀) joku: (ヨナ) duguŋ (ナセ) johoujuŋ (アラ) jo:ho:ŋ (ナゴ) ju:fuiŋ (ヨロ) (イエ) jufujuŋ (イシ) (コハ) juko:ŋ (イト) jukkuiŋ (キカ) (トク) jukujuŋ (エラ) ju:jum (Ōita-ken) jokou (Ya) jukui 休み/juko:ŋ (Konkōkensū) よこふ juku: (肥後) jokoi 休ミ (id) joko: 憩ふ]

(Ps) aśsu:kuz p̄sajukuz su:diti:

tidanu jukui зашло солнце (?) ????

juka:mači (Ps) おやすみなさい

(Sa) bantiga kanaśaja jukuidu uramallù:du 私等の миленький 寝て休んでみらしやるよ(из колыб. песни)。

juku-zim-munu (Ps)

jukuziŋ (Ps) 欲張物 Жадный человек

jukubo: (Ps) 慾望。貪。Желание чего-л., жадность

[(Jap) jokubo:]

jukugakazmunu

jukugakar'a (Ps) けちんぼ скупец

juku-mi: (Sa) 横目。犯罪人ヲ探偵セシ職 [(國仲)] Букв. „косой глаз”, „взгляд вкось” – название чина, на обязанности которого лежал розыск преступников. Сыщик [(Kuninaka)].

[(Jap) joko-me „взгляд вкось”]

jukuti (Ps) kawatta, kotonatta, becu no

ju:kuz (Ps) (Sa) (Sarah) 世乞。字人民團躰ヲ以テ行ヒシ祈禱ノ名。今ノ祈年祭兼豊年祭ノ如シ、但シ粟ヲ嚙ミテ醸シタル ŋk̄'i/nci (神酒) ヲモ供ヘタリ [(國仲)] 舊九月中ニ行フ祭ノ其ノ祭ヲ行フ御嶽ヲ ju:kuz-utaki 又ハ畧シテ ju:kuz ト称ス。„Испрашивание обильного года (урожая)”. Название моления совершаемого целым селением.

Соответствует современным японским *kinēnsai* (*tašinoinomacširi*) или *ho:neŋsai*; но при *ju:kuz* богам подносилось священное вино (*ŋk^si/nci*), приготовляемое из жованого проса [(*Kuninaka*)]. В *Psara* совершается в 9-м месяце по лунному календарю. Храм, в котором происходит церемония моления называется и в *Psara* и на *Iraŋ* – *ju:kuz utaki* или сокращённо *ju:ku:z*.

- ju:kuz-utaki** (Ps) (Sa) 世乞御嶽
- ju:kuz-mma** (Nišib) 世乞祭ニ出ル四十八才カラ六十才マデノ女ノコト
- jul** (Sa) 篩。穀物ノ粃ト實トヲ選リ分カツ具ニシテ、竹ニテ碁盤ノ目ノ如クニ編作ル [(國仲)] Веялка; решето для отсеивания зерен от шелухи, плетется из бамбука в шашку [(*Kuninaka*)] [(Jap) *juri*]
- jul-ga-pana** (Sa) 百合ノ花 Цветок лилии
百合 (ユリ)、山野ニ自生ス、花ヲ觀賞シ、塊根ハ輸出ス
- jullu:** (Sa) 紙捻。紙ヲヒネツテよりトナセルモノ [(國仲)] Бумажная нитка, бумажный шнурок, делается скручивая бумагу.
[(Jap) *jori*]
jullu: < *jul* „крушить” + *bu:* „нить”, „волокно”]
- jul** (Sa) (Sarah) (Minna) 寄ル。選ル。捻ル 1. 2. выбирать 3. крушить
[(Jap) *joru* (Ya) *jutciŋ* 寄ル /*jurun*]
- jul-nu-mi:** (Sa) 篩ノ目 Квадратные отверстия в решете; рисунок в шашку
[*jul* „решето” + *nu* – суффикс Nom.-Gen. + *mi:* „глаз”]

ju:ɲumi:ziŋ	(Sa) 「篩ノ目衣」の意。碁盤（衣類ノ模様）。[（國仲）] Одежда (или материя) с шашечным рисунком
jum	(Ps) (Ta) (Sa) 弓 Лук (оружие) [(Rk) jumi (Jap) jumi (Satsuma) juŋ (Ya) juŋ]
jum/im	(Ps) 弓ノ意。舛 [(Rk) jumi (Jap) jomi (Fumn) jum] 1 jum = 10 ti: 1 ti: = 4 ниткам, каждая нитка длиною в 6 30:
jum	(Ps) (Ta) 讀ム。言フ。数ヘル。サメザメト泣ク 1. читать 2. говорить 3. считать 4. плакать (причитая)/причитать baga mi:tazba:nna kar'a: hunnu jumtijau??? 私が見た時には彼は彼は 本を讀ミづハ居ラナカツタ。 (Sa) jumnajo:nu baŋga kanaśa:jo:hui не плач мой милый x (из колыб. песни) tussu jumiba 年ヲ数ヘレバ (Ps) kunu hunnu jumadakara (jumadaka:) naraŋ 此本を讀まなければ ならない [(Rk) juŋjuŋ (Jap) jomjuŋ читать (Ya) jumjuŋ (ヒオ) joŋ (エラ) jomim (キカ) (イト) (イシ) jumjuŋ (ヨロ) jum'um (スミ) (トク) (ヨロ) jum'juŋ (エラ) jum'um – считать ??? (ヨロ) (ナゴ) (カテ) (S) (N) (イ シ) (コハ) (クロ) (ハテ) jumjuŋ (ヨナ) dumjuŋ]
ju:m	(Sarah) 闇
-jumai	(Ps) をも no:jumai miŋ 何も見ない
jumata	(Ps) 岐。街 Улица; перекрёсток.

[ju: //(Jap) jo „четыре” + mata //(Jap) mata „вилка”]

- jumi** (Com) 嫁。新婦。子婦。Невестка, молодуха, жена сына.
[(Rk) jumi (Satsuma) jomi (Jap) jome (Ya) jumi]
- jumi-зо:** (Ps)
[(Sa) jumi-зау]
- jumpul** (Sa) (Fumn) 弓張ノ意。織りたる所に張ツテ布巾を整理をスルモノ
- jumo:** (ミヤ) (宮) 数ヘル
- jum-nu-ffa** (Ps) 「弓ノ子」ノ意。矢。箭。Стрела; букв. „дитя лука”
[jum //(Jap) jumi „лук” + nu //(Jap) no – суфф. Nom.-Gen. + ffa //(Jap) ko-ra „дитя”
(Ya) junnufa:]
- jumpaz** (Ps)
Syn. со:ciη
- jumu** (Ps) 猿 Обезьяна
[(Satsuma) jomo „обезьяна” (Rk) ju:mu „человек с выпяченным вперед ртом”(Rk) (Konkokenshu) よもどり jumuduri 雀]
- jumunu** (Ps) (Sa) (Sarah) 夜物ノ意カ。鼠 крыса, мышь
[ju: „ночь” + munu „вещь”, „существо”]
- jumunu-nu-muzi** (Sa) 「鼠ノ麥」ノ意。草ノ名。山羊ニ与フ
- ju(:)na**
- ju(:)na-gi:** (Ps) (Sa) (Fumn) 木綿花樹。右納 (ヤマアサ) Hibiscus tilaceus, L.

[(Ya イシ) ju:na (Rk) ju:na (Yonaguni) dunu/dunumpa]

ju:nabi

(Ps) 夜業 Ночная работа

[(o. Iki) jo:nabi (Ya) junabi (Rk) junabi (Jap) jo-nabe (Kongōkenshū)

をふなべ wu:nabi、よふなべ ju:nabi ともいふ

和詞同 夜職

(佐賀) ju:nabe]

junaguni

(Ps) 與那國島。Название последнего из юго-западных островов Рюкюского архипелага, относится к группе Яэяма

[(Rk) junaguni (Jap) jona-guni (Ya) juno:ŋ (Yunaguni) Dunan]

junaiŋ

(Sa) (Sarah) 宵。Вечер; первая часть ночи

[(ハテ) junè:ŋ (N) ju:nè: < jukune: (ナゴ) jufune: (ナゴ) jukune: (キ

カ) jo:ne: 夕方 (Kongōkenshū) よこない jukunai 宵也 やうない

(jo:nai) 共 (アラ) junaz (?) [junajī] (ヨロ) june: (クロ) junai (ヒラ)

(イエ) junen]

ju-naka

(Com) 夜中。子刻。夜半 Полночь

[(Ya) junaka (Rk) junaka (Jap) jo-naka (букв. „ночь среина”)]

junapa

(Ps) 與那覇。村ノ名。只今ハ下地村ノ大字ナリ。Юнапа – название деревни; ныне находится в волости Simuzi. Фамилия.

[(Rk) junaфа]

junauga:

(Ta) 世直河ノ意カ。ナガシガー (井戸ノ名) ノ異名。Инное название колодца Nagašiga:

[ju: „мир”, „урожайный год” + nau/(Jap) пао (корень глаголов пао-ги „поправляться”, пао-ши „исправлять”, „поправлять”) + ka: „река”, „колодец”]

junausi

(Sarah)



- junausinusara** (Sa) 徑五寸バカリ手ノ長サ三寸バカリ足三ツアリ、木ニテ作レルモノナリ。若シ手足ヲ取レバ丁度飲椀ニ似タリ〔(田島)〕 祭ノ日ニ酒ヲ飲ムニ用フ。Деревянная чашка на трёх ножках с двумя ручками; диаметр чашки около 5 дюймов, длина каждой ручки около 3-х дюймов [(Tajima)]. Употребляется в дни общественных праздников для питья вина; чара передаётся от одного к другому. [ju: „мир”, „вселенная” + nausi/(Jap) naosu „исправлять” + ni – суффикс Nom.-Gen. + sara „чашка”, „тарелка”]
- junausinumanusi** (Ps) 世直眞主。Сын бога Munidarunukam.
- juni** (Com) 稻。粟 Рис на корню (новое значение); просо, пшено (семена)
[(Rk) juni „рис (растение)” (Jap) jone/ine id.]
- ju:ni** (Sa) クイチアー踊ノ異名。Иное название общественной пляски
kuića:
kuića:スルトキ円居シテヲドルヲ云
入カワリ立カワリ飛メグリ (鳥ナドノ) アルキメグルヲモ云フ。
(Tajima)
См. kuića:
- ju:nigara** 夜ヲソクマデ起キヲルモノ (Tajima)
- junimuz** (Ps. poet) 米盛り意ノ意カ。砂原。Поэтическое название площади земли, покрытой чистым песком
[juni „рис”, „пшено” + mu:z/(Jap) mogu „наполнять”]
- juni-ni:-gusići** (Sa) 粟煮甑ノ意。木製ニシテ造酒用ノ粟ヲ蒸ス甑。〔(國仲)〕
Деревянный сосуд для паренья пшена, предназначенного для выделки вина [(Kuninaka)]

[juni „пшено” + ni: от ni:l „варить” + kusīci/(Jap) košiki „парильник”]

Syn. mbusī-gusīci

juni-ssul-ma:gu (Sa) 粟ススリマゴ

См. ma:gu

junču

(Ps) (Sa) (Ta) 與人。人民ハスベテノ主 (śu:) 又ハ敬シテ主加那志 (śu:ganasi) ト申シキ。字ヲ統治スル職權ヲ有セシ字民ナリキ平良人ニ限り任命セラシ、片髮ニ銀ノ髮差ヲ差シ、月ニ一回一週間バカリ滞在シ其ノ余ハ平良ノ住宅ニ住ミセシ也。給料ハ一ヶ年御物粟四十俵 [(國仲)] Название старого феодального чина.

Простой народ его величал śu: (господин) или еще почтительнее śu:ganasi. На о. Iraw это был главный чиновник, управлявший селением; назначался исключительно из жителей Psara; в головной прическе носил серебряную шпильку (kamsasi). Он являлся в управляемую деревню раз в месяц и оставался с неделю; остальное время проводил у себя дома в Psara. Его годичный паёк состоял из 40 кулей лучшего пшена [(Kuninaka)]

[(Ya) junču (Rk) јунчу < јш „мир”, „государство” + нш – суфф. Nom.-Gen. + сш „человек”, „государственный человек”]

junuzi

(Ps) 夜虹の義か。Длинное волнующееся облако около луны – предвестник чего-л. хорошего

junuzinupasī

(Ps) 世臨橋 橋 с кот. бог jaguminukam бросил обломок aminutatibuku и по кот. спустились kuicīnu и другие боги

junu

(Com) 同ジ Оиднаковый, тот же самый, такой же

junu-munu 同物、同人。[(Ya) junumunu]

junukutu 同ジ事 та же вещь, тот же человек

[(Ya) junu (Rk) јуну/јину]

ju:nunusi	(IraV) (Sa) 世ノ主。豊年ノ神
junu:l	(Ta) 同折。丁度一ヶ年後ノコト То же самое время; ровно через год [junu „оиднаковый” + ul//(Jap) ori „время”, „период”] Syn. junu:rè:
junu:r’a:	(Ps. poet) 同折ニ。丁度一ヶ年後ニ [junu „тот же самый” + ur’a://(Jap) ori „время”, „период” (Ta) junu:rè: (Ya) juno:re: 一周忌。一年忌。(Ś) (N) jinui 一年忌 (カテ) jinuji 一年忌] Ср. junu:l Syn. ja:ni-dusi
junusi	(Ps) (Ta) 世主。男子ノ名 Мужское имя
junusi-miga	(Ps) Женское имя
ju:ra/ju:ura	(Ps) 夜占 „Ночное гаданье”. Во время болезни кого-ниб. из членов семьи, равно как перед браком или какимнибудь важным предприятием, жители Psara молятся своим предкам перед kamtana, возжигают курит. свечи (ko:) и просят указать каков будет исход болезни или предприятия. После этого вечером отправляются из дому квартала за два и по обрывкам речей, уловленных из разговоров встречных, гадают о будущем, считая это знамением, указанным предками. В древней Японии подобное же гадание носило название ju:ge-toi, а в провинции Исэ гадание по обрывкам речей возвращающихся домой молодых жриц (так наз. kora) называлось origewokiku
ju:razi:	(Ps) 地名 由良瀬。平良町東仲宗根の小字 Название места в Psara

ju:r'a:	
nu-mazĩmunu	(Sa) 幽靈。化物ノ名。ソレヲ見タラ病氣ニナルト云フ Название блуждающего демона, увидев которого человек заболевает [ju:r'a://(Jap) ju:rei „привидение”, „блуждающий дух мертвого” + mazĩmunu//((Jap) maží-mono „привидение” (ナゴ) ju:rè:]
jur'a:cĩmiz	(Ps) 寄集メル Собирать в одно место [(Jap) jori-acumeru]
jur'a:z/jur'o:	(Ps. poet) 寄合フ Собираться в одно место, сходиться [(Ya) ju:rai 與畫講。寄合の義]
jur'a:z	
jur'a:zbaka	(Ps) Общая могила для погребения henśiśa и детей vva: jur'a:z bakaŋkai razgumata (одно из ругательств)
jur'a:zza:	(Ps) 寄合座。寄合所 Место, куда все сходятся; место для сдачи податей Syn. śirabiza: [(poet) juraiza:/jur'aiza:]
juri	(Ps) 季。季候 Сезон
juri:fum	(Sa) 寄つて来る ukuzzu juri:fum 大魚寄つて来る
juriwaka-daiźiq	(Minna)
jùrùi	(Sa) 爐 Очаг в полу. Зимой около очага собирается семья; идут разговоры на разные темы, рассказываются сказки детям [(Jap) irori (佐賀) jurui (肥後) jururi (節用集) 火爐 jururi]

jurušiku	<p>(Ps) 宜シク</p> <p>jurušiku ssaifi:sa:ci 宜しく申し上げて下さい</p> <p>hašimiti do:dim jurušiku 始めまして、何卒宜しく</p> <p>[(Ya) jurušiku]</p>
jurusī	<p>(Ps) 許ス。緩メル。緩クスル Прощать, извинять; ослаблять (стянутое)</p> <p>[(Jap) juruš-i „позволять”, „прощать” juruš-i „свободный”, „не стянутый”, „ослабленный” (Rk) jurušiuŋ (Ya) jurusīŋ]</p> <p>jurušifi:sa:ci/jurušifi:samači (Ps) 許して下さい。かんにんして下さい</p>
jusarabi-gata	<p>(Ps) (Miyara) 夕方</p>
ju:sa	<p>(Ps) (Sa) 鞦韆 Качель</p> <p>ju:sakara ut^ɛa: butu mucimuci</p> <p>[(イシ) joisa: (肥後) jussaŋgo (コハ) ja:sa (アラ) jo:ši (コハ) jorusa (ハテ) jo:ssa</p> <p>(和訓栞) ゆさ 田舎に藁を組て造り生兒を入置く物の名にあり是をゆるぶせば小兒の啼を止るをもして名とす ゆさはりの意也。「服美ノ国」には生兒をつり置て泣はゆするともいへり</p> <p>(和名、二ノ九十八ウ) 由佐波り。(箋注、id) 今俗状地震動揺家居三類為由佐々々、又今田舎編藁為器以容嬰兒</p> <p>嬰兒若涕泣則動揺以止之、名由佐。]</p>
jusarabi	<p>(Ps) (Sa) 夕方。夕至。夕。Вечер, сумерки</p> <p>[(Rk Нафа) jusarī (Jap) ju:sari (Ikinoshima) josarī (Ya) jusarī (-ju:) (ヨナ) dusabi (ナゴ) (カテ) (イト) jusandi (首) ju:sandi (信州小谷) jo:sa/josari (肥後) josari]</p>

sītumuti jusarabi iba-mcī azki-t^εannu muno: no:ga (Ps) 朝夕狭道
(ヲ) 歩クバカリノモノハ何カ (答 jadu 雨戸)

- jušil** (Sarah) 寄セル Собрать, сносить в одно место, складывать вместе
[(Rk) ju:si:ŋ (Jap) joseru (Ya) juširuŋ]
- jušizajafu** (Kaz. poet) (Tajima 四島)
- jušibal** (Sa) neshōben
[(Ya) ju:sībarī]
- jušik^si** (Ta) 薄 Miscanthus
[(Ya) jusiki]
- ju:sīmanu šu:** (Kaz) 四島の主
- ju:sammi** (Ps) 平良町西里の小字
- jušiki** (Ps) 平良町下里の小字
- jušiki-gi:** (Ps) 樹木の名
- ju-sīpaz** (Ps) 尿。小便 Моча
jušipazzu-sī 小便スル мочиться
[(Sa) ju-sībal „ночная моча” (мочение ночью на матрасы, как дети)
(Ya) sībarī „моча” (Rk) sibaji id. (Jap) jubari/jumari id. (コハ) išipe:
моча (Ś) (N) jusubari моча (イシ) ju:sībari 寢小便 (アラ) jusubai]
adzaŋkai juspazzuasī asīm?? uribadu
p^sītunu maiŋ juspazsī: tε:ka uzso:no:ga (Ps)
人の 前に 小便してばかり ゐるのは何 (суука чайничек)
- ju:su** (Ps. Sa. poet) 他所。他人。人。余所。Посторонний человек

	[(Jap) joso (Ya) jusu (Rk) jʉsʉ]
ju:ɟ-	(Ps) 四十 Сорок (только в компаундах) [(Jap) joso-]
ju:ɟ-ti	(Ps) 四十年 Сорок лет
ju:ɟ-ci	(Ps) 四十 Сорок [(Jap. древн.) jo-so-zi (Konkōkenśu) ヨソチ (jusuzi)]
ju-taz	(Ps) 四人 Четыре человека, четверо [(Jap) jottari (Rk) jʉttaji]
ju:ti	(Ps) 四年 Четыре года [(Rk) ju:tu]
ju:tul	(Sa) (Fumn) ковш для вычерпывания грязной воды из лодки Syn. akatul
ju:ca	(Sa) 女ノ單衣 Женская одежда без подкладки
ju:ci	(Sa) 斧の小なるもの См. ju:kʰi
ju:ci:ta:ki	(?) 四ツ竹。巾一寸五分、長サ二寸位ノ竹ノ板ヲニツヅ、糸ヲ結 ビ合ハセテ之ヲ中指ニ繫ゲテ、掌中ヲ打チ鳴シ其ヲ踊ル [宮良] [(Ya) ju:ci:dagi]
ju:ci	(Com) 四ツ Четыре [(Rk) ju:ci (Jap) jo-sʉ/jotʉ (Ya) ju:ci]
ju:wa:	(Ps) 硫黄

	[(Ya) jo:]
juwgam-urusi	(Sarah) 「産髪下し」ノ義。出産後三ヶ月経テカラ赤子ノ産毛ヲ下スコト
juwai/ujuwai	(Sa) = juz/u-ju:z 御視
jùusù	(Sa) 夜糞
juv/ju:	(Sa) (Sarah) 粥 Жидкая каша
juyta	(Ps) = Яп. kattarui
juv-gama	(Ps) (Sa) 柚子 Кислый померанец, сок которого употребляется при стирке платьев из банановой материи, чтобы последняя не чернела [(Sa) juv-gama/ju:gama (Ishi) jubuniŋ (Ishi) funiŋ (Ps) funid]
juzki	(Ps) 寄木
juz	Вить (jowu)
ju:z	(Ps) 百合。卷円。Лилия [(Jap) jurri (Rk) ju:ji (Ya) juŋ (Śinśū-Otari) joro]
ju:z	(Ps) 夜 Ночь [(Sa) (Sarah) (Ta) ju:l (Ya) ju:rī (Rk) ju:ruu (Jap) jo=ruu (Ōśima) juru]
ju:z/u-ju:z	(Sa) 御祝 См. jo:z
ju:z	(Ps) (Sa) (Sarah) 夕飯。晩飯 Вечерняя еда, ужин [ju://(Jap) ju: „вечер” + z//(Jap) i: „еда” (物類称呼) 土州にては夜食をよいと云 (夜飯なり)]

ju:z fo: busi

ju:z fazbusi

(Ps) 宵の明星

[(沖) jūbammanza/ju:baŋkamibusī]

juz

(Sa) (Ps) 與力 賃銀ヲ受取ラズニ互ニカヲ勢シ合フコト Все жители селения помогают друг другу при постройке дома и прочих предприятиях; такие помощники и наз. juz 互いに行き来して、働くこと。部 x x 繁忙の際などに行はるゝ労働の交換

[(Rk) jui (Ya) jui (Sado) ii (Miyazakiken) i (佐賀) i: (Tanegashima) i: 労働交換 Ср. Япон. jui наемн. рабочий

(物類称呼) 東に人を雇ひつやとはれつする事を武州及上総にて○えいにすると云 下総辺にて○いひにするといふ。今案にこれはいにしへゆひするといへる詞 の転したる成べし俊頼朝臣の哥に

此里にゆひするひとのなきやらん

ミふしたつまで早苗とらねは]

juz-p^situ

(Ps) id

[(Ya) jui-p^situ]

juzsa

(Ps) ヨリ。ヨリハ。Чем (при сравнении)

kui juzsa kar'a: masi 此ヨリ彼ハマシダ „то лучше, чем это”

ba:ja no:juzsamai kur'u:du siki 私は何よりも此が好き

(Ps) kunu ja:ja kanu ja: juzsa takaftuaz 此の家は彼の家よりは高く
(ぞ) ある

uri-juzsa mai kagimunu それよりも綺麗なもの

k

- ka** (Ps) 質問詞
k^si-ka 来ルカ „Придёт ли?”
[(Ya) ka:]
- ka** (Com) 日 日 (только в компаундах)
fucj-ka 二日 два дня, второй день месяца
kukunu-ka 九日 девять дней; девятое число месяца
[(Jap) -ka (Rk) -ka (Ya) -ka]
- ka:** (Com) 川。井 Река; колодец
[(Ya) (Rk) ka: (Jap) kawa „река” (Satsuma) i-gawa „колодец” (今帰仁、本部) ha: (肥後) igawa „колодец” (Iki) kawa „колодец” (Hizen, Minami Matsuura) ??? колодец]
baga ka:ju uriksik’a: kunu umatcu ma:siuri
- ka:** (Com) 皮。革。皮膚 Кожа, кора
[(Rk) ka: (Jap) kawa (Ya) ka:]
- k’a:** 1. 複数ヲ現ハス語 2. 間。内。時 3. 迄
baga tir’aṅ mtiz k’a
isu dir’aṅ mtiz k’a
(Sa) ju:nu akilk’a buduramai fi:samači 夜の明けるまでお踊りなされて下さい
dusi-nu-k’a: товарищи, друзья
ja:nu-k’a: 家々 дома
baga jaimaṅ utaz k’a: 私ガ八重山ニ居ツタ内 „пока я жила на Яэяма”
k^si-k’a: 来ル迄 пока не придду
kitan cik^si-k’a: 桁ニツク迄
numaṅ-k’a:-kara 飲マヌ時カラ

pamagami ks-kè:du 濱マデ来ル間ニ (Ta)

[(Ta) kè: (Ya) kè: (国頭郡) áa:]

kabazī : (Ps) 釣瓶 (M.)

k'a: (Ps) раз

kabaśa-dama (poet.) 九年母玉

[(Ya) kabasa 香しさ (Konkōkensū) かばしや kabaśa душистый]

Paral. funir'adama

kabaśa-gi: (Ps. poet) 香シ木ノ意。蜜柑 Букв. „ароматное дерево” =
Померанцевое дерево

[(佐賀) kabaśi-ka „душистый”]

Syn. funir'a:gi:

kab^zi (Ps) (Sa) 紙 Бумага

[(Ya) kab^zi (Rk) kabi (Hani^zi, Na:ći^ziŋ, Mutubw) (Konkōkensū) むき
やび ŋk'abi 紙 (Ainu) kampi (Kum^zaŋ, U^zimi) habi (I:) hadi (Jap)
kami]

kab^zinu nakaŋ umatca cīcīmuz zo: no:ga (Ps)

紙の 中ニ火ヲ包ミ居るのは何 (jumpaz/ćo:ćiŋ)

kab^zi-gi: (Ps) 構 Бумажное дерево (Broussonetia papyrifera, Vent.)

[(イシ) (アラ) (ハテ) fugazī (ナセ) kabī-gi (Jap) kaśi-no-ki/kami-no-ki

(Rk) kabigi: (ヨナ) kam-bana (Ya) kabiki: かうぞ (楮 kami-zo) (肥

後) kago/kaminoki (コハ) p'āpī-ki: (佐賀) kago (クロ) wu:ka^zi 楮の皮

(アラ) kazaŋga: (イシ) ka^ziga:]

kab^zi-tul (Sa) 紙鳥ノ意。凧。三角ニ作ルヲ p'a:tul ト云ヒ、木達ノ葉ニテ

作ルヲ ki:nura:tul ト云フ [(國仲)] Букв. „бумажная птица” =

бумажный змей; трёхугольной формы называется p'a:tul („сокол”), а сделанный из листьев носит название ki:nupa:tul („птица из листа дерева”) [(Kuninaka)]
[kab^zi „бумага” + tul „птица”]

kab^zi-jak^si (Ps) (宮) 祭礼

kab^zi-ūcī (Sa) 紙打ノ意。長サ六寸バカリ周リ三寸ノ丸木ノ下面ニ一厘銅貨形ヲ彫リツケタモノ [(國仲)] „Бумажный штамп” – круглая деревянная палочка длиной около 6 дюймов и окружностью в 3 дюйма; на нижнем конце её выгравирована форма медной монеты в 1 гиґ [(Kuninaka)]. Употребляется для штампования бумажных денег, сжигаемых во время похорон
[kab^zi//(Jap) kami „бумага” + ūcī//(Jap) ūcī „бивение”, „бивень” (от шш „бить”)]

kabu/kabu-zīŋ (Ps) растрёпа, человек с растрепанными волосами

kabu (Ta) репа (новое слово)
[(Kōnkōkensū) микиянда (mik'anda/micanda) 蕪 (в王府御双話) микабұра mikabura]

kabutu (Ps) 兜頭巾。頭巾
[(Ya) kabutto: 赤子の帽子。頭巾]

kadamanukam 嘉玉神 дочь богов Kuicīnu Kuitama

kadi-fuk^si (Minna) 風吹。暴風。 Дуновение ветра; шторм, ураган

kadiuša (Nishib)
См. kariuša

kaza	(Ps) 臭。匂 Вонь, запах [(イシ) kaza (Jap) kaza (ヨナ) kada (肥後) kazamu (嗅ぐ) (佐賀) kazamu/kazumu]
kadu	(Ps) 角 Угол [(Ya) kadu]
kadukari	(Ps) 嘉手刈 (村ノ名)
kaza-mak'si	(Ps) 風卷。旋風。Ветер, циклон
ka'za maki	(Sarah) (kazi-maki) Нагревают зо:ri (солом. сандалии) и прикладывают к телу.
kaza-ma:r'a:	
kaza-ma:ra	(Ps) 風車。飛白ノ名  [(Ya) kaza-maja: (Rk) kazi-maja:]
kaza-wa:ra	(Ps) 風上
kazi	(Ps) (Kaz) (Sa) 風 Ветер, простуда [(Minna) kadi (Jap) kaze (Rk) kazi (名護) hazi (Ya) kazi (静岡) kade (Yonaguni) kazi]
kazi-gama	(Ps) (Kaz) 子風 Ветерок
kazi-ataz-zam	(Ps) 風當病の義。obakeni atte kara 高熱を起して死ヌる病。 shinzōmaçino 一種
kazi	(Com) 數。毎 Число, количество; каждый kinai-kazi ja:ki-kazi uikara (Iray) 家内 每家軒 每 總

[(Ya) kazī (Rk) kazī]

kazīk^si

(Ps) 海鼠ノ一種。 Один из видов трепанга

[(Sa) kazīcī]

Ср. sīk^si

kazī-nùnù

(Sa) 「ユ (一) ナ」 樹ノ纖維ニテ織リタルモノ [(國仲)]

(Ср. Яп. казі-но-кі/кōзо/ками)

ka:zuku

(Ps) 沼

kaffi

kafīnuz

(Ps) Каша из проса, которую едят (?) во время śicī (?)

kaffi:z

(Ps) Скрываться, прятаться

[(Jap) kakureru (Ya) kakuriŋ/kakuriruŋ]

kafu:

(Ps) 果報。御利益

[(Ya) ka:φu]

kafu:

(Ik) 菜園

kafu^si

(Ps) 隠ス Скрывать

[(Ya) kakusiŋ]

kafu^ci

(Ps) 菜園 Огород

[(Ik) kafu:]

kagam

(Ps) (Sa) (Sarah) 鏡 Зеркало

[(Ya) kaŋgaŋ (Rk) kagaŋ (Ulnna, Ćiŋ, Kuśi, Hani^zi, U^zimi, Kunśaŋ)

kagami (Nagu) kaga:mi (I:) kagani: (Jap) kaga-mi (Konkōkenshū) む

きやがみ ŋk'agami 御鏡]

- kagi** (Ps) (Sa) 影。蔭。Тень, отражение, милость.
 [(Jap) kage/kaŋe (Rk) ka:gi/ka:gi (Ya) kagi/kai]
- kagi** (Ps) (Simazi) (Ui) (Sarah) 好イ。清イ。綺麗ナ（物ニツイテ）。
 Чистый, красивый
 kagifunasimiz 綺麗にさせる
 kagi-gi: 綺麗ナ樹 красивое дерево
 kagi kugani-gama 美シイ黄金（小） красивое золотце
 kagi-kukuru
 kagimizī 好イ水、清水
 kagimunu kagimunu きれいなもの
 bantiga gakko:nu ma:zŋna kagibana mminu saki: jagumi kagimunu du:z
 (Sarah) 私等の學校のまはりには綺麗な花等が咲いて大層美しい
 ものですよ。
 [(Ya) kai- (クロ) haija:ŋ (コハ) kaiha:ŋ (イシ) (アラ) kaiša:ŋ (ハテ)
 ke:ša:ŋ]
- kag'a:kagi** (Ps) 前詞ノ強語
- kagimizī** (Nubarigusī) ключ, родник, ???
- ka:gi** (Ps) 顔。容貌。Лицо, наружность
 ka:g'a: zo:futu azsuga... 顔ハ好イガ „Она лицом и красива, но...”
 [(Ya) ka:gi]
- k'a:gi** (Ps) (Sa) (Sarah) 榎。狗榎（イヌマキ?）。建築用ノ最一ナル堅材
 トス [（國仲）] Название дерева – Podocarpus macrophylla, Don.,
 считается наилучшим строительным матерьялом [(Kuninaka)]

[(Ya) k'a:ŋgi (Rk) ća:gi (Jap) kejaki = Zelkova serrata (コニ) k'a: 榎の
実 (Yonaguni) k'a:ŋi (エラ) ća:gi (ナゴ) (イト) k'a:gi (コニ) k'a:gī
(ヨナ) k'a:ŋi (イシ) (アラ) (ハテ) k'a:ŋgi (クロ) keŋgī]

- kagi-sa** (Sa) 清サ。綺麗サ。Чистота, красота.
См. kagi
niŋginna sīdimidzu amśi: ifuju: ka:zk'a sīdikagisa cīg^ziinnucī araśu
pavna k^si mukukuru mucīkagisa n'a:mununu jariba sīnimidzu amśiru!
- kagi:ća** (Ps) Уменьшительная форма от kagi; хорошенький, красивенький
- kagi-wa:cīk^si** (Ps) 晴天 Голубое безоблачное небо; ясная погода
- kag^zi** (Ps) 鉤 Крюк, крючок
[(Jap) kagi/kaŋi (Ya) gag^zi 鎌]
- kagu** (Ps) 籠
[(Jap) kago/kaŋo]
- ka:gu** (Sa) 皮箱ノ意。箱ノ蓋ヲ簀ニテ包ミ平良ヘ行ク時携ヘタリ。多ク
士族用ヒシモノ [(國仲)]
- kaguśima** (Minna) 鹿兒島
[(Ya) kagusīma]
- kai/kari** 彼。アレ
[(Jap) ka-re (Ta) ka-l]
kainu tuk'anna (Sarah) 此の様な時には
kaiga k_{so}:kam 彼が来るそうです
- kaiku** (Ps) 蠶

kaina	(Ps) (Sa) (Sarah) 肱 Руска [(Ya) kaja (Rk) kè:na (Jap) kaina]
kainau	(Sa) 皆納
kainau-zurui	(Sa) 皆納揃。毎年舊六月二十日人民悉ク集會シ租税未納者ヲ督促シ財産ヲ盡シテモ納付シ能ハザルモノヲ捕縛打擲シタル上富家ニ賣却シ年季奉公ヲ為サシメタリ [(國仲)]
kainau-ju:z	(Sa) 皆納祝。貢粟完納ヲ祝フ例 (男ノミ) [(國仲)] [(Ta) kainó: jó:z]
kairasī	(Ps) Verb. causativum от kaiz (帰)
kairu-gama	(Sarah) Во время этого праздника „боги” обходят все дома (которые на это время запираются) и кричат jamaqu:idaśi „выдайте злодеев” отправляются на край деревни где как бы сбрасывают с обрыва этих злодеев.
kaisaiz	(Ps) 返サレル Быть возвращённым, иметь возможность вернуть
kaisī	(Ps) 返ス Возвращать [(Ya) kaisīŋ]
kairasī	(Ps) 顛倒 Опрокинуть [(Ya) kairasīŋ 轉ばす。のめす。]
kaisīk'i	(Ps) 小皿。貝殻、木葉トヲ用ヒテ肴ヲ盛りテ配合ハス [(國仲)] 貝敷ノ意カ。Букв. „раковина подстилка”. Маленькие тарелочки раковины и листья деревьев, употребляемые в качестве тарелочек для закусок [(Kuninaka)].

[(Sa) kai-sīcī kai/(Jap) kai „раковина” + sīk^si/sīcī //(Jap) śiki „нечто посланное” (Ya) kajuk^si//kaik^si (Rk) ke:ući]

- kaisīma** (Ps) (Ta) 裏 反対側, 裏面, 裏面, 裏面
[(Ya) kaisīma:]
- kaisī/kai^zi** (Nubari)²⁶ сдача
- kaisīmiz** (Ps) Verb causat от kaisī (返す)
- kai-ta** (Tajima) 彼等 Они (множ. ч. от kai)
[(Ya) karitta:]
- kai-turaiz** (Ps)
zīn (zīnnu) kai-turaiz-tam
銭 (銭ヲ)
(У меня) были украдены деньги
- kaitti** (Ps) 却ツテ
du:nu-du (kuma-nu-du) kaitti guburi:ja śiuz 私コソ (コチラコソ) 却
ツテ御無禮シテキル
[(Ya) kaitti]
- kaiz** (Ps) 倒レル。顛覆スル。覆ル。返ヘル。歸ル。Опрокинуться,
перевернуться, вернуться.
[(Ta) kail (Jap) kaeru (Ya) kairiŋ/kairiruŋ 轉ぶ。のめる。(Ya) kairuŋ
返る (コハ) hairuŋ (イシ) (ヨナ) kairuŋ (イト) ke:iŋ (カテ) ke:jiŋ
(Ya) kaja: やら。か??]
p'a: p'a:ti: kaira:ci (Ps) 早くお帰りなさいな
(Ps) mi:buskaribadu kairik^sitaz 見たいから帰つて来た

²⁶ Two identical entries from the same page (vol. 1, p. 329) have been merged.

kaja	(Ps) (Sa) (Sarah) (萱。) 茅。 (馬ノ草) [(Ya) gaja (Ta) kè: (Jap) kaja (Rk) kaja]
kaja-baśa	(Sa) 萱ニ居ル小蜂 Небольшие осы, живущие [(Sarah) kaja-bata (Ya) gajaraŋi]
kaja-nu:	(Ps) (Sarah) 萱野 mamuja-ga mma: upu-nu:-dara kaja-nu:-dara ti tumi-tumi マモヤノ母 ハ大野ヤラ萱野ヤラ搜シテ搜シテ
kaju:	(Ps) (Ta) 通フ [(Jap) kajou (Ya) kajo:ŋ]
kajubi	
kajubi-gama	(Sa) (Sarah) 小指 Мизинец [(Jap) ko-juubi]
kakam	(Ps) (Sa) (Sarah) 。 下裳。 上流婦人ノ晴着用フル袴。 襷褌 (p ^s ida) フルモノヲ p ^s ida-kam ト云フ [(國仲)] [(Ya) (Rk) kakaŋ]
ka:-kamur'a	(Ps) (Miyara)
ka:kamura	(Ps) = Яп. карма. Живет в колодцах, очень сильный; если ребёнок плачет он его утаскивает. [(イエ) ha:-kamuru (ハネ) ha:ma:guro: (シユ) (ナハ) kamaro:/kamuro: (アラ) kamo:ra (イト) ka:ra-nu-kamaro: (キン) kwa:-gumuji]
kakar'a:	(Sarah) kamkakar'a: ノ 畧語 См. kamkakar'a:
kakaz	(Ps) 掛ル。 懸ル [(Jap) kakaru (Sa) kakal (Ya) kakaruŋ]

pun'a: kakaraŋ 骨 不 止 射 獲
takagi:ndu kaза: kakal (Sa) 高木ニゾ風ハカヽル

kakaz-munu (Ps)

kakazsigimunu (Ps) 吝嗇 よくばり

kaki-munu (Ps) (Sa) (Nubari) 掛物。軸物ノコト。福祿壽鶴龜松ノ二種アリ
[(Jap) kake-mono (Ya) kakimunu]

kaki-rasi (Ps) 駈出ス Пуститься бежать
jumunugamo: bīšitti (усадить) kakiraši piŋgiribadu

kakiz (Ps) 掛ケル。懸ケル。Вешать, подвешивать, накидывать
[(Sa) (Ta) kakil (Ya) kakiŋ/kakiruŋ]
tiŋ-ŋkaija passa kakirariŋ (Sa) 天へハ橋ハ架ケラレヌ „На небо мост
не перекинешь” (послов.)
rakal-s'i: kaki:turi 秤ニカケテ取レ (Ta) „Берите, взвесив на весах”

kakiz (Ps) 駈ケル 走ル Бежать
[(Jap) kakeru (Ya) kakiŋ/kakiruŋ]

kakisimil (Ta) 掛ケシメル

kak^si (Ps) 書ク。Писать
[(Sa) kafu (Ya) kak^si, kakuŋ (Jap) kaku (イシ) (イト) kakuŋ (ナゴ)
(クロ) hakuŋ (エラ) haćum (イエ) haćuŋ (キカ) kak'um (スミ) (トク)
kak'uŋ (キカ) kaćuŋ]
kanu p^situ nu du tigamizzuba kafum-ti utal (Sa) 彼ノ人ハ手紙ヲ書キ
ツヽヲツタ Тот человек (= он) писал письмо
baga kak^simti uraba mi:uri (Ps) 私が書きつゝみるから見て御覽

	(Ps) <i>baga tigabzzu kakaba mu'ci:k'i-fi:ru</i> 私が手紙を書いたら持つて 行つて呉れ
ka:k'i	(Ps) 乾ク。渴ク。 <i>Быть сухим, сохнуть</i> [(Jap) <i>kawaku</i> (Ya) <i>ka:kiruŋ/ka:kiŋ</i>] <i>nu: du nu ka:k'u:z</i> 咽が渴いてゐる
kak'si	(Ps) 枝ヲ取ル。「搔」ノ意 [(Ya) <i>kakuŋ</i> 缺く]
kak'si	(Sa, Fumnaka) 剝る
kakki	(Ps) 脚気
k'akku	(Ff) 周圍。屋敷地。 [(Ya) <i>kaku</i> 屋敷地]
kak'o:	(Ps) 間ニ合フ <i>Успеть, поспеть (во время)</i> <i>kak'a: di b'a:ja:</i> (Ps) 間に合ひませうか。 <i>nn'a kak'a:ŋ</i> もう間に合ひません <i>nnamagam'a: kak'o: du:s'i</i> まだ間に合ひます。
kaku	(Minna) 舵子。水夫 <i>Матрос, гребец (на лодке)</i> [(Jap) <i>kako</i> (Ya) <i>funa-kaku</i>]
kaku	(Ps) 癌 <i>Рак</i>
kakiuki/kak'u:ki	(Ps) 書置 <i>Записка, письмо с изложением своего желания</i> ²⁷ [(Jap) <i>kaki-oki</i>]

²⁷ Merged with a displaced entry from v.1, p. 334.

<u>ka</u>	(Ta) клитор
k'a:l	(Sa) 消エル Исчезать, скрываться из вида [(Rk) ćajʉŋ/ći:juŋ (Jap) kieru (Ya) ki:ŋ/ki:ruŋ (Kikai) tći:juji]
kalsi	(Sa) 輕石 Пемза [(Sarah) kazsi/kalsi (Jap) karu-iši (букв. „лёгкий камень”) (Rk) karaiši (Ya) karuiši (佐賀) kareiši]
kam	(Ps) (Sa) (Sarah) 神 Бог, божество [(Simazi) kaŋ (イシ) kaŋ (Rk) kami/kaŋ (Jap) kami/kamu/kaŋ (Ainu) kamui (クロ) haŋ]
kam	(Sa) かむ
kammul	(Sa) かミきる ćidur'anu padzuba: kammuri: ni: ŋk'agu jùhui (Из колыб. песни) 千鳥 の足をばかみ切つて煮て上げよう
k'a:m	(Ik) (Sarah) (Ui) (Nišib) 萱 Название ползучего растения [(Konkōkenshū) みがん mi-gaŋ 御萱なり id. がいん gaiŋ (совр. ge:ŋ) 薄 (N) ge:ŋ]
ka-ma	(Com) 彼處。彼方。То место, там kama: kara amaiamaiti kso:no:ga [(Ya) kama] vva: kamaŋkai ikinumi:z (Ps) お前はあそこへ行つた事があるか。
kama	(Ps) 竈。釜。Кухонный очаг; котёл [(Jap) kama (Rk) kama (今帰仁、本部) hama (Konkōkenshū) むき やま ŋk'ama/nćama 鍋]

kama	(Ps) 男子ノ名 (Sa) 男女ノ名
kamadu	(Ps) 竈ノ意。女ノ名。 Женское имя (букв. „очаг”, „печка”) (Sa) 男女ノ名 [(Simazī) hamadu (Jap) kama-do (Ya) kamadu]
kamadu-gama	(Ps) 女子ノ名
kamadu-gani	(Sa) 男子ノ名
kamadu-gan	(Ta) 男子の名
kamadu-miga	(Sa) 女子ノ名
kama-gita	(Ps) 下顎骨 Нижняя челюсть [(トク) kamagitta 梁]
kamanu-jù:zzaki	(Sa) 釜ノ祝酒。水ヲ混セザル酒 [(國仲)] Букв. „вино чувствования котла” = вино без примеси воды [(Kuninaka)] [kama//(Jap) kama + nu//(Jap) no – суффикс Nom.-Genet. + jù:z//(Jap) iwai „чувствование” + saki//(Jap) sake „вино”]
kamama-mmi	(Ps) 蒲間嶺。平良附近ニアル嶺ノ名 Название холма в окрестностях Psara [kama//(Jap) gama „камыш” + ma//(Jap) ma „промежуток”, „место” + mmi//(Jap) mine „вершина”]
ka-manuk^si	(Ps. poet) Paral. ti:manuk ^s i
kamara:	(Ta) 女子の名

kam-b'u:l	(Sa) 神日選。神日和。Божественно – хороший день kam-b'u:l-nu-ju: 神日選ノ夜。何トモイハレヌ好イ夜 Божественная ночь [kam//(Jap) kami „бог” + b'u:l//(Jap) çi-jogî/bi-jogî „прекрасный ясный день” (çi „день” + jogî от jogu „выбирать”)]
kamacî	(Ps) (Sa) (Sarah) 頬。 倭訓栞ニ曰ク「佐傳ニテ頬ヲかまちトヨミ、文集ニテ輔車ヲヨ ミ、常ニ頭ヲウツコトヲかまちはるトイフト塩竈抄ニ見エタリ」 ト。Щека。В Wakun-no şiori говорится: „В Saden'e иероглиф „щека” читают kamacî, в Bunşu: так.” [(Hate) k'âmacî щека (Ara) k'âmazî волосы на голове (Hiyo) kamacî лоб (Era) haraśa лоб (Ishi) akamazî волосы (на гол.) (Koha) akamancî (id.) (Kuro) amazî (Hate) amazî волосы и борода (Koha) kamacî подбородок (Iri) (Nago) kamacî]
kamarasî	(Sarah) 悲シ kamarasî munu 悲シイモノ [(Ya) gamarasa 悔しさ 悲しさ]
kamayta	(Sarah) 海魚ノ一種 [(イト) ^{エヒ} 鱻 kamanta; (Koni) 魚虎 (針千本) hamanta]
kamb'ij	(Ps) 爛瓶。徳利。銚子。Бутылочка для подогревания вина [(Ya) kambij]
kambo:	(Ps) простуда, инфлуэнца [(Яп) kambo:]
kam-dasiki	(Sa) (IraV) 神助。Божественная помощь , божественная поддержка [(Jap) kami-tasuke]

kam-zaki	(IraV-Nakaci) 神酒 Божье вино; вино, предназначаемое для божества
kam-zij	(Sarah) 神衣ノ意。死人ニ着セル短イ白無垢。(之ヲ作ル時ハ縫目ヲ返サズ糸ノ尻ヲ結バヌ)。Белая короткая одежда, в которую облачают покойного. (При шитье её не выправляют швов и не завязывают концов ниток) В такую же одежду облачаются участницы праздника kairu-gama [kam//(Jap) kami „бог” + cij//(Jap) kinu „одежда”] Syn. kampani
k'āmfu	(Sa) 海岸 (p ^s ida yori ueno tokoro) = (Rk) kaniku
kam-gakam	(Sarah) 神裳ノ意。死人ニ着セル白色ノ裳 (kakam) Белый kakam (род юбки), в который облачают покойника. В такой же kakam облачаются участницы праздника kairu-gama
kam-gi:	(Ps) 鬣。雞冠。Грива (лошади); гребень (петуха) [(Jap) kami-no-ke волосы на голове (Ya) kanni]
kami	(Ps) (Sa) 龜。伊良部島ニテハ海上ニ龜ニ救助セラレシ人ガアリ、其ノ子孫ハ報恩ノ為ニ龜ノ肉ヲ食セズ [(國仲)] Черепаха. На острове IraV есть люди спасённые на море черепахой; в благодарность за это их потомки не едят черепах [(Kuninaka)] [(Jap) kame (Rk) ka:mi: (Cij) (Kwisi) (I:) ka:mi (Nagu, Hanizi, Na:ci:zij, Uzimi) ha:mi: (Ya) kami (佐賀) game (肥後) game (すつぱん)]
kami	(Ps) 甕 Большой глиняный сосуд [(Jap) kame (Ya) kami (Rk) (名護) (今帰仁、本部) hani]

ka:mi	(Ps) (Ta) 女子ノ名
kami-ta:ra-gù:	(Sa) 頭上ニ載スル俵皮ト云フ意。藁又ハ薄ノ葉ヲ編ミテ造リ、小豆綿 ^緑 豆ナドヲモリ採ルニ用フ
kamiz	(Ps) (Upura) 頭上ニ戴ク。額前マデ捧ゲル Поднимать (или класть) на голову. ti:ja kamiz 合掌シテ手ヲ上ゲル Воздевать руки [(Sa) kamil (Ya) kamirī, kamiruŋ/kamiriŋ (Rk) kamiruŋ (Iki) kammu]
kam-kakar'a	(Ps) (Sa) (Sarah) (Ui) 神懸者。巫女。「物知(munusi)トモ神ノ人 (kamnup ^s itu) [平良ニテ神人 kam-p ^s itu]トモイフ。迷信者ニ頼マシテ祈禱及神懸ヲ為シ作物ノ半分ヲ貰フ女ヲイフ。又病人ノ為ニ占ヲ為シ何某ノ死靈ガ見タリナド判断ヲナスコトアリ。之ヲ俗ニ akamunu トイフ。佐和田ニハ jaši-zikasa-mma, uinukanimma, mi: ^{ウマ} mma, cĩmbusi-mma ナドノ老婆アリシガ明治四十五年頃迄ニ死ニ果テケリ[(國仲)] [(Ya) kamkakarè:]
kam-kakaz	(Ps) 神懸リ Одержимость духами, камлание шаманки [(Sa) kam-kakal (Jap) kami-kakari/kaŋgakari]
kamkami	(Ps) обряд возведения вновь обнаружившейся шаманки в кадр шаманок
kamma:	(Ps) 平良町大字下里の小字の名
kammidi:	(Kazm) 神出ノ意。親神祭(ujagam)ノ時、神ノ役ヲツトメル女達ガ自宅ヲ出テ山ヘ行ク事ヲ云フ。Выход богов. Так называются выход из своих домов и отправление на гору женщин исполнительниц роли богов во время праздника ujagam.

[(Sĩmazĩ) kannd'i: (Jap) kami-ide]

- kammu kakaz** (Ps) 神懸スル。口寄スル Быть одержимым богами, камлатъ (про шаманок)
- kammu kamiz** (Ps) 神ヲ戴ク意。神憑。巫女ノイニシエーションノ儀式
- kammu nag'a:gu** (Upura) 神ヲ慰メル歌
- kammu-tumusi** (Sa) 神ヲ御共スル。神ヲ招待スル。神ヲ祭ル
- kamna-baru** (Ta) 地名
- kam-naz** (Ps) (Sarah) 雷 Гром
[(Jap) kami-nari (Ya) kannarĩ (佐賀) narakam]
Syn. kam-tujum
- kam-nigaz** (Sa) 神願
- kam-nu-za:** (Ps) 神ノ座。御嶽ノ中ノ神座。Алтарь в храме (utaki)
[(Jap) kami-no-za]
- kamnuguśaŋ** (Sa) 神ノ杖 Так называют две трости (из сахарного тростника), которые ставят 13-го числа 7-го месяца по бокам kamtana
- kam-nu-ffa** (Sa) 神ノ子 Сын бога, божий сын
[kamnu//(Jap) kamino „божий” + ffa//(Jap) koга сын, дитя]
- kamnufuni** (Nagah) (Sarah) 神ノ船 корабль – привидение
- kamnujurazza** 神ノ寄合座。地名 по дороге от Psara к Upura

kam-nu nu:z	(Ps) 神ノ乘リウツルコト。口寄 Сошествие духов на человека, одержимость духами.
kamnu p^situ	(Sa) 神ノ人。巫女ノ異名。 [(Jap) kami-no-çito „божественный человек” (Rk) kaminóu] См. kamkakar’a, kamp ^s itu
kamnu-um’asï	(Sa) 2 палочки из miscanthus, котор. во время boŋ-masugi кладут на подносах
kam-pani	(Sa) (Sarah) 神羽。死人ニ着セル短イ白無垢。„Божественные крылья” – белая короткая одежда, в которую облачают покойников. [kam/(Jap) kami „божество” + pani/(Jap) hane „крыло, крылья”] Сyn. kam-zij
kam-p^situ	(Ps) 神人。巫女ノ異名 „Бог-человек” – иное название шаманки [(Sa) kam-nu-p ^s itu (Rk) kami-n-óu kam/(Jap) kami „бог” + p ^s itu/(Jap) çito „человек”]
kampu:	(Ps) Старая мужская прическа
kam-sasi	(Ps) (Sa) 舊藩時代ノ男ノ簪。髮差ノ意。男子元服ニシテ片髮ヲ結ビ始メテ差シタルモノ。口無ノ花ノ形ニ柄ヲ付シ眞鍮ニテ造リキ。[(國仲)] Мужская шпилька в прическу (при старом режиме). При посвящении молодого человека в мужи ему делали особую прическу и в нее он всовывал эту шпильку. Она делалась из латуни и верх её имел форму цветка gardenia florida. [(Kuninaka)] [(Jap) kanzaši головная шпилька (Rk) kamisaši (Ya) kasasi (Konkōkenshū) むきやむさし ŋk’aŋsaši 御髮指 (Iri) kamizaši (肥後) kamisaši 簪 kam/(Jap) kami „верх”, „волосы” + sasi/(Jap) saši „нечто всовываемое в”, „всовывание”]

kamsĩbagi:	(IraV-Nakaci) Ползучий кустарник с мелкими белыми цветами; из него kamsĩ (См) делают себе короны.
kam-śu:	(Sa) 神主。神様。神ナル老人。Бог (почительное название); божественный старик
kamta	(Ps) хохол, kaminokega atamano ueni fukuranderu koto
kamta-ma:śa	(Ps) птичка с хохолком
kam-sul	(Sa) 剃刀 Бритва [(Jap) kami-sori] См. sul
kam-titća	(Ui) 巫 (神祈者ノ意) [(Ya) titća: 拍手。手打ちすることの義] См. tizi
kamtana	(Ps) 神棚。位牌ヲナラベタ棚。二番座ニアル。Семейный алтарь в виде лесенки, с расставленными на ступеньках табличками покойных предков и родственн. Алтарь находится в uk'ugo:l; ежедневно подносится чай (ćató:); первого и 15-го числа каждого месяца переменяют цветы (rapa). Женщины и мужчины молятся ежедневно вместе, 2 раза в день, когда пьют вино, его подносят и предкам. 1-о и 16-о числа являются праздниками; в весенний и осенний řigaŋ – (большой праздник) собирается масса родных. [(Sa) kamtana/kantana (Sarah) kamdana (Jap) kami-dana „домашний алтарь (полка), в котором чествуются те или иные боги (только не предки)” (Simazi) kantana]
kam-tujum	(Ps) 雷 Гром [kam/(Jap) kami „бог” + tujum „громышать”, „громить”] Суп. kam-na:z

ka:mcī	(Ps) 川満 (村ノ名)。只今ハ下地村ノ大字ノ一ツ。
kam-cīkasa	(Ps) 神司
kamu	(Ps) (Miyara) 鴨 [(ヒヨ)(キカ)(トク)(エラ)(ヨロ)(ナゴ)(カテ)(S)(Na) kamu]
kamui	(Ps) 係 kwaiki: nu kamui 會計係 Лицо, ведающее счетами, кассир, счетовод.
kamura gama	(Ps) ребёнок 童。
kaŋ	(Ps) 棺 Гроб [(Jap) kaŋ/kwaŋ (Chin) kwan (Ya) kwaŋ]
kaŋ	(Com) 蟹 Краб [(Ya) kaŋ (Rk) gani (Jap) kani]
kaŋ	カウ
kana-/kani-	префикс к существит. выражающ. любовь.
kana	(Ps) (Sa) 鉋。Рубанок [(Rk) kana (Iki) kana (Jap) kanna (др. kana) (イシ) kana (佐賀) (肥後) kana (イト) hana (エラ) hanai]
kana	(Ps) 男女ノ名
kanabo:	(Ps) かなてこ
kan'a:za	(Ps) 金兄ノ意。兄様 Милый брат (старший)

[kani//(Jap) kane „металл” („милый”, „дорогой”) + аза „старший брат”]

- kana-zici** (Ps) 金槌 Металлич. молоток
[(Jap) kana-zuici kana//(Jap) kana – металл, металлический + cici//(Jap) sici „молоток” (Ya) kana aicisa:]
- kanaida** (Ps) 平良町内の地名
- kana-gara** (Sa) 海ノ岩ヲ破碎スルニ用フル鉄棒 [(國仲)] Железный лом для разбивания скал (при искании раковин) [(Kuninaka)]
- kanagu** (Ps. Nuz) якорь фигура нататуиров. на руке – якорь
inoiwo sunagu
- kana:iz** (Ps) 叶ヘル
zinnu mo:kiba:ti umu:suga muzttu umu:to: kana:iŋ 錢を儲けたいと思ふがどうも思ふ通りは行かない
[(Jap) kanawareru/kanaeru]
- kanamaz** (Ps) (Sarah) 頭 Голова
[(Sa) (Ta) kanamal (Ik) kanamal/kammal
Ср. (ハテ) kanabari 夕顔 (壺蘆)
kana- //(Jap) kana – металлический, дорогой + maz/mal//(Jap) mari мяч, шар]
[倭名抄四卷、器皿部、全器]
[鏡] 日本靈異記云、其器皆鏡。俗云加奈万利、今案鏡字未詳、古語謂鏡為末利、宜用全鏡二字[同書同卷同部瓦器]
盃 説文云、盃、鳥管及、字作椀。
- kanamaz-gu:** (Ps) (Sarah) 頭蓋骨 Череп, черепная коробка

	[(Sa) kanamal-gù:]
kanamažžam	(Ps) головная боль
kanami	(Ps) 要 (扇子ノ) Шпилька, скрепляющая внизу веер. [(Jap) kana-me „шпилька”, „заклёпка”; букв. „металлический глаз”]
kana-pama	(Ps) 金濱。下地村内ニアル潟ノ名 [(Jap) kana-hama]
kanarazī	(Ps) (Sa) 必ず Непременно, обязательно [(Ta) kanε:razī (Rk) kannazī (Jap) kanarazhi (Ya) kanarazī] kanarazī tumaradaka: naraŋ kutu jatiga: 必ず泊ラナケレバナラヌ事 ナラバ... „если уж непременно (тебе) надо заночевать, то...”
kanaśa	(Ps) (Sa) (IraV) 懐シイ人。戀人。Дорогой человек, милый, милая [(Ōśima) kana 愛人] Syn. kanasī-munu
kanasī	(Com) 懐シイ、可愛イ Милый, дорогой [(Jap) kanaśi „печальный” (Jap. class.) kanaśi „дорогой, милый” (Ōu) kanasī id (Rk) kanaśa (Ya) kanasaŋ (Ya) kanasa 愛さ。 kanasī 最上敬称語なり。] unaga mmarizīmanu kanassa az tukuru: ɲa:ɲɲi: (Sarah) 自分の生れ島 程なつかしい所はないね。 Syn. atarasī
kanasī-munu	(Ps) (Sa) 懐シイ物。戀シイ人 Дорогой человек, милый, милая [(Ōśima) kanaśiću]
kanasīdusi	(Ps) закадычный друг

kana:z	(IraV) (Sa) 叶 [(Ya) kano:ŋ (Rk) kane: kosakur'o: (Konkōkensū) かまへ kamai 貫物 (Omoro VII, 54, XV, 21, XII, 26) kamai (Omoro, XV, 10) かない kanai] См. kù:fu
kandaki	(Ps) コレ程
kan'za:	(Ps) 鍛冶屋 Кузнец [(Jap) ka'zi-ja (Ya) kan'za: (Jap. древн.) kanuci < *kana-u'ci „биющий металл”]
kan'za: nukam	(Ps) 鍛冶屋の神。 Бог покровитель кузнецов, в Psara funatati utaki
kan'zo:	(Ps) 勘定 Счёт [(Jap) kan'zo: (Ya) kan'zo:]
kaŋgai	(Ps) 考 Мысль, идея [(Jap) kaŋgae (Ya) kaŋgai] no:baši: kaŋgair'a:mai ssaiŋ (Ps) イクラ考へテモ訣りません。
kangaiz/kaŋgaiz	(Ps) (Ui) ²⁸ 考へル。 気を付ける Думать, принимать во внимание, размышлять [(Ta) kaŋgè:l (Jap) kaŋgaeru (Rk) (Ya) kaŋgaiŋ/kaŋgairuŋ] kaŋgaisama'ci (Ps) 気を付けて下さい
kani	(Com) 金。 金屬 (主ニ鐵) Металл (в особенности железо) [(Jap) kane (Rk) kani (Nagw) hani (Ainu) kani/kane (Ya) kani (Kikai) hani (コハ) (アラ) k'āni (ヨナ) kaniŋ (キカ) (エラ) (ヨロ) (クロ) hani (コニ) (オセ) kanī (トク) kanī (Ya) kanimaru 鐵類。 金丸の義]

²⁸ Merged with a duplicate entry from v. 1, p. 359.

kani	(Ps) 男子ノ名 (Sa) 男女ノ名 [(Ya) kani]
kani	(Ps) 鐘 Колокол, гонг [(Ya) kani]
kani-gara	(Ps) 鐵挺 Железный лом [(Sa) kana-gara] См. kana-gara
kani-zīna	(Ui) 金綱。鏈 Металлический канат, цепь. [kani//(Jap) kane „металл” + sīna//(Jap) sūna „канат”]
kani-gag^zi	(Ps) 鐵鉤 Железный крюк [kani//(Jap) kane „металл” + gag ^z i//(Jap) kagi „крюк”]
kani-gusiçi	(Sa) 金甌。鉛及錫ニテ造リ酒ヲ垂ル、ニ用フ [(國仲)]
kaniku-anzi	兼久按司
kani-kubazi	(Sa) バケツ Металлич. ведро
ka:nim	(Sa) 皮煮芋。皮ノ儘煮タル甘藷。 [(國仲)] Сладкий картофель варёный неочищенным (в коже) [(Kuninaka)] [ka://(Jap) kawa „кожа” + ni//(Jap) ni „варёный” + m://(Jap) imo „картофель”]
kani-miga	(Ps) (Sa) 女子ノ名
kani-munu	(Ps) (Sa) 金物 Металлическая вещь. Металлическая утварь [(Rk) kana-muŋ (Jap) kana-mono]

kani-muz	(Ps) 金盛。兼盛 (人名) Мужское имя [(Jap) kane-mori]
カネスゾウ	(Sa) 海草の名
kani-taraz	(Ps) 金盥 Metalлический таз [(Jap) kana-darai]
kaniŭci	(Ps) 轡 Удила
kaniŷ	(Sa) 野葡萄 (ノブダウ) 山野ニ自生ス、葡萄ニヨク似タリ、実ヲ 生食ハス。紫葛 (ヤマブダウ。ガネブ) (Vitis coignetiae, Pull.) Дикий виноград. Vitis lanata, Roxb. [(Ya) kaniφuŷ (Jap) r'ūk'ū-ganebu (Amami-Ōshima) kane:bu, kanefu, kanibu (Ishigaki) kanifuŷ (Ya) kaniφuŷ]
kaniŷgi:	(Ps) (Sa) 樹木ノ名。
kani:z	(Ui) 兼ネル Не быть в состоянии, не мочь [(Jap) kaneru] tuzkaniz 取りカネル
kaŋkaŋ	(Ps) カウカウ、斯クノ如ク Так-то и так-то.
kaŋki:	(Ff) 關係 關係, связь kaŋki:sī 關係スル Относиться к, быть связанным с, иметь отношение к [(Rk) kwaŋki: (Jap) kaŋke:/kwaŋke:]

- kaŋ-ksī-pada** (Sīmazī) 神着ル服ノ意。親神(ujagam)祭ノ時、神ノ役ヲツトメル女達ノ着ル白衣。Белая одежда, носимая женщинами исполнительницами роли богов во время праздника uјagam
[kaŋ//(Jap) kami/kaŋ „бог” + ksī//(Jap) kiru „одевать” + pada//(Jap) hada „голое тело” (Jap) hada-gi „нижняя одежда”, „одежда одеваемая на голое тело”]
- kan-nauz** (Kazm) (Sīmazī) 神直ホリ
В деревне Sīmazī так называют возвращение женщин-богов к себе домой (во время праздника uјagam), а в дер. Kazmata – отправление их с горы на поклонение храмам (mutu)
- kano:** (Ps) 叶フ
[(Jap) kanau/kano:]
zīnu mo:kiba:ti: umu:suga muzttu umu:to: kana:iŋ 錢ヲ儲ケタラト思フガドーモ思フ通りニ行カナイ
- kaŋ-śi:/kan-ći:** (Ps) (Ui) カウ、斯克
kaŋśi:nu/kanći:nu 此様ナ、コンナ такой
kanśinumunu こんなもの
kanśija:raŋ かうではない
kanśimai こうしてから
kanśi:ŋkai かうしても
kanśi:jara: かうだから
[(Ya) kanzi 其様]
- kan-ćigai** (Ps) 勘違 шибочное мнение, шибочн. предположение
[(Jap) kan-ćigè: (Jap) kan-ćigai]
- kan-ćik^si** (Ps) 勘付ク 感付ク Подозревать, начинать догадываться
[(Jap) kan-zukku (Ya) kanzikun]

ka-nu	(Ps) (Ta) 彼ノ、アノ。 Тот kanu p ^s itu: śsinu ura:z アノ人を御存じですか (Ps) [(Ya) kanu] kanu ja: あの家
ka:nukam	(Ps) 井戸ノ神。 Бог колодца; всегда когда спускаешься вниз, то подороге можно видеть квадратный выдолбленный камень для ко: „курительных свеч” [такой камень наз. ko:ru]
kanuśima	(Ps) 戀歌。 曲節ノ名。 Любовная песня; название определённого мотива [(Ya) kanuśama „милая”]
kara	(Ps) (Sa) (Ta) 辛イ Горький, острый (вкус) [(Jap) kara (名護) hara: (Ya) kara (Rk) kara-] (Ta) kara-di: горькая рука (из заклинания)
kara:kara	(Ps) 前語ノ強語 Усилительн. форма предыдущего слова
-kara	(Ps) (Sa) (Sarah) 匹。 羽。 (馬ヤ鳥ヲ數ヘル時ノ助数詞) Вспомогательное числительн. при счёте птиц p ^s itu-kara одна штука fta:-kara две штуки miz-kara-nu tuz (Ps) три курицы 三羽ノ雞 [(Ya) -kara (Rk) -kara (про лошадей)] nù:manu p ^s itukaraŋ gùninnu k'o:dai nu nu:l munu: nauga (Sa) 一匹の馬に五人の兄弟が乗るものは何 (pirazika) p ^s itukaranu upubav
-kara	(Com) mcīkara alfum (Sa) 道を歩く nu:ma karadu k ^s itaz (Ps) 馬で来た

[(Ya) (Rk) (Jap) kara (Mutubuu) hara (Na:éizij) éara ???]

kama-kara 彼處カラ оттуда, издали

kuri-kara si:kafu-tu az (Ps) 此カラ近クゾアル „отсюда (букв. „от этого”) близко”

n'a:ŋkaradu kan'cidumunu jara:mai ujašiz (Ps) 無いからこそ此んなものでも ??

kara- (Sa) ^{カラ}空 Пустой

[(Jap) kara (Ya) kara]

ka:ra (Ps) 河川 Река

[(Ya) (Rk) ka:ra (Jap) kawara „сухие/присушенные ложе реки”]

ka:ra (Com) 瓦 Черепица

[(Jap) kawara (Rk) ka:ra (Ya) ka:ra]

karada (Ps) тело

[(Яп) karada]

-kar'a:

-kariba

-kaiba

nnama: p'a: kar'a: 今ハ早イカラ

ka:ra-ja: (Com) 瓦家。瓦葺ノ家。 Дом крытый черепицей

[ka:ra//(Jap) kawara черепица + ja://(Jap) ja дом (Ya) ka:raja:]

karazi (Ps) (Sa) 頭髮。 Волосы на голове; головная причёска

[(Sarah) karaz „причёска” (Rk) karazi id (Ya) ganzi 髮の童語]

karagiz (Ps) 捲ゲル

[(Ya) karaiŋ/karairuŋ ま捲くる。ホシヤ 紡ぐ]

karai (Ps) 縁側。Веранда, открытый корридор

[(Ya) karaiŋ/karairuŋ ま捲くる。ホシヤ 紡ぐ]

karaiŋ (Nubari) веранда (яп. えんがわ)

kara-kara (Sa) (Sarah) 酒ヲ入レテ盃ニ注グニ用フル銚子ノ如キ陶器[(國仲)] Глиняный (фаянсовый) кувшинчик с рыльцем; употребляется для наливания вина в рюмки [(Kuninaka)]

[(Ya) karakkara (Rk) karakara]



kara-pssa (Sa) 裸足。跣足。Босые (голые) ноги

[(Rk) kara-phi:sa (Ya) karapi:sa]

karasi (Ps) 貸ス。借らすの義 ссужать, одалживать

[(Jap) kasu (イシ) (ハテ) karasiŋ (コハ) karaho:ŋ (クロ) harasuŋ (ナゴ) kara:fuŋ (ナセ) (カテ) (イト) (アラ) karasuŋ (スミ) (ヨロ) (トク) kara:suŋ (イエ) kara:duŋ (ヨロ) ka:suŋ]

(Ps) musi:ka unu hunnu asi:ka: ????? 若しその本があるなら貸して下さい

kara-sini (Sa) 脛 Ляжка, голень, берце

[(Jap) sune (Shakotan) sune-kara]

karasu (Sa) 小麦ニテ造リタル味噌 [(國仲)] Проквашенная паста из пшеницы [(Kuninaka)]

[(Rk)]

kara-taki (Ps) 大明竹

(Sa) 唐竹ノ意カ。孟宗竹ニ似タリ。公有林ニノミ植栽シタリ。廻一尺以上ニ及ブモノモアリ [(國仲)] Род толстого бамбука. На о. Iгав посажен только в общественных рощах. Некоторые экземпляры достигают одного фута в окружности [(Kuninaka)]
Phyllostachys aurea, Carr. (?)
 [(Shakotan) karadake 孟宗竹 *Phyllostachys nitida*
 kara//(Jap) kara Китай + taki//(Jap) take „бамбук”]

ka:ra-ćabaŋ

(Sa) 瓦茶碗。模様ヲ画カザル厚キ粗造ノ茶碗。多ク用ヒタリ [(國仲)] Толстая фаянсовая чайная чашка грубой работы без рисунков [(Kuninaka)]
 [ka:ra//(Jap) kawara „черепица”, „обожженная глина” + ćabaŋ//(Jap) ćawaŋ „чашка”, „чайная чашка”]

karawaза

(Ps) (宮) 輕業
 [(イエ) (クロ) hara-waza (エラ) haruwaза (ヒオ) kajiwaза (ヨナ) karabada (アラ) k'ãrawaза (ササ) kariwada (ナゴ) kariwaза (イス) (コニ) (ヨロ) karuwada (S) (N) karuwaза]

kara-baz

kara-vaz

(Sa) 飯ノミヲ食フコト。nna-baz トモ云フ [(國仲)]

kari

(Ps) 彼 То, он
 См. kai
 [(Ya) kari]

kari:

嘉例。佳例
 kari:na: 目出タイ
 [(Ya) kari:]
 kunu saksa kari:na munu fi:samai: du:du pukarassa: sú:z 先日は結構なものを下さつて随分有難く存じて居ります

kariusi	
kariusá	(Sa) (Sarah) 無事。嘉例吉。「幸多シ」、「縁起佳シ」、「御利益ニ富ム」「オ目出タシ」 [(Nišib) kadiusá (Ya) karijuši]
kari-utiz	(Ps) 枯落ル
kari:z	(Ps) 枯レル Завянуть, засохнуть (про растения) [(Ya) kariŋ/kariruŋ]
kariz	(Ps) 借る é:óŋ jar'a:mai kari ku: (Ps) 燈灯でも借りて来い
kasa	(Ps) 瘡 Сыпь, экзема [(Jap) kasa (Ya) kasa]
kasa	(Ps) (Sa) 笠 Шляпа [(Ya) kasa (Jap) kasa (Ta) kas'a (今帰仁、本部) hasa: (エラ) (ヨロ) hasa (ヨナ) kasa: (コハ) (ハテ) kasa]
k'asi	(Ps) 消ス Тушить, стирать, заставить пропасть [(Rk) éašwŋ (Jap) kesu (Ya) ke:siiŋ]
ka:-saba	(Sa) 草履。草履ノ裏ニ牛皮ヲツケタルモノ [(國仲)] Соломенные сандалии, подбитые коровьей кожей [(Kuninaka)] [(Ya) ka:saba]
kasamassa	(Sarah) верх скуки, так скучно, что не знаешь как быть.
kasamiz	(Ps) [(Ya) kasabiŋ/kasabiruŋ 重ぬ。嵩ぶの義]

kasam	(Ps) 嵩ム рости, подниматься ввысь [(Jap) kasamш (Ya) kasa 嵩 (Ya) kasabiŋ/kasabiruŋ 重ぬ。嵩ぶの義]
kasanz	(Ps) 重ナル Ложиться один на другой [(Jap) kasanaruш (Rk) kasanajuш (Ya) kasanaiŋ/kasanairuŋ 負ふ。脊負ふ]
kaši	(Fumn. Sa) 汲む。 брать изнутри что-н. mma nu bata kaśśa: nauŋa (Sa) 母の腹 何 (ju:tul) черпалка в лодке
kaši:	(IraV) (Sa) 加勢。 與人之ヲ選定シテ筆者ノ事務ヲ手傳ハシメタリ。 給料一ヶ年ハ俵以下[(國仲)] 手傳。 Помощник секретаря; его выбирал juncu и определял в помощь секретарю (piśśa). Его годичный паёк не превышал 8 кулей пшена [(Kuninaka)]. [(Ya) kaši]
kašigi	(Sa) 栳木。 栳。 カセヲカケテ經糸トナス道具[(國仲)] [(Jap) kase-gi (Ya) kaši 織糸。 經糸]
kaši	(Sa) 粕。 滓。 [(Rk) kasi (Ya) kaši]
kašim	(Ps) 霞 Туман, дымка [(Jap) kasu-mi (Ya) kašimuŋ 霞ム]
kašigu-	(Sa) (Sarah) 賢イ Умный, мудрый, сообразительный [(Jap) kašiko-i (Ps) kašiku- (Ya) kašiku]
kašigu-mùnù	(Sa) (Sarah) 賢者 Умный человек, сообразительный человек
ka:sīkatak	(Sarah) 皺 Морщины на лице

- kasik^si** 木の名 ; 即ちダシキヤ (Tajima)
 [(Ya) kasaiki: 柏に似たれども質極めて粗なり (イシ) kasi 櫟]
- kasiku-sa** (Ps) 賢サ。智慧 Мудрость, сообразительность
 [(Sa) (Sarah) kasigu-sa (Jap) kašiko-sa]
- kassa** (Sa) 頭 Глава, начальник
 [(Jap) kašira (Ya) kašira 島主 (Ya) kasa (Rk) kašira (Iki, древ. Яп) kašša „голова, волосы на голове”]
- kassa/kassa-ba:** (Com) 植物ノ大ナル葉 (芭蕉ヤ不食芋等ノ葉)。此ノ葉ヲ以テ食物ヲ蔽ヒ、或ハ食物ノ下ヘ敷クニ用ヒル。此ノ習慣ハ八重山群島ニモアル。ソコデハ之ヲ *kasanupa:* ト云フ。宮良當壯ノ説ニ依ルト (國學院雑誌、大正十二年七月号六十四夏) 此ノ *kasanupa:* トイフ語ハ「炊ノ葉」ノ義デ... 國語デモ柏ヲ「カシハ」ト呼ブノハ、古代ニ於テコレト同ジ風習ガ存ジタカラデアラウ。古事記ニモ膳夫 (カシハデ) ト見エテキル云々。
 [(Rk) ka:šija (Rk) ka:sa]
 upugassa fta:tca: no:ga (Ps) 大葉は何 (tintu zi 天と地)
- kata** (Ps) (Sarah) 蠡斯 Кузнечик
 [(Ya) kata:]
- kata** (Kaz) 鱒
 (Tajima) kusīura-nu kata-nna cik^sinukata tiraši
 mai ūra katanna tida nu kata tiraši
- kata** (Com) 片。方。味方 Сторона, сторонник
 [(Jap) kata (Ya) kata]
 katapag^ziazk^si (Ps) 片足飛び (子供の遊び)

kata	(Ps) (Ta) 方。方法。形。型。Способ; форма, модель [(Ya) kata]
kata	(Sa) 肩 Плечо [(Rk) (Jap) (Ya) kata] Ср. k̄ata-musī
kata	(Ta) yaseta 地 kata-ŋ s̄asī kanagi на тощей почве растущее дерево kanagi
kata-di:	(Ta) 片手 Одна рука [(Ya) kata-ti: (Jap) kata-te]
kata	(Ps) густый (=Яп. koi)
kata-dù:	(Sa) 片胴 [(Ya) kata-du:]
katai	(Ps) (Sa) 姻族 Родственник по браку ujaku ši: katai-ja ši: fi:samaçi ssabinušu: 親子 (知人・親戚ノコト) ニシテ近親ニシテ下サイ。
kataiça	(Sa) 姻族出合
kataka	(Ps) 蔭。陰 Тень [(Koŋkōkenshū) おむきやたか uŋ-k'ataka 御傘 Совр. вежл. unçitaka]
kata-kaja	(Sa) 焚物ニスル茅ノコト
katakasï	(Ps) (Sa) 海魚ノ名

katamaz	(Ps) 固ル Твердеть [(Jap) katamaru (Ya) katama:ruŋ]
kata-mi:	(Ps) 片眼。片眼ノ人。 Один глаз; одноглазый (кривой) суб'ект [(Jap) kata-me]
katami:z	(Ps) 荷物ヲ持ツテ行ク事。擔グ。 になふ。 [Cp. (Jap) katami 籠 (Ya) katamiŋ/katamiruŋ] tagu:du fta:cĭ katamikstaz
kata-muŝi	(Ps) 肩 Плечо [kata/(Jap) kata „плечо” (Sarah) (Ik) katamusĭ (Kikai) hata Cp. (Jap) se-muŝi „горб” (se „спина”)]
katapag^zi-pinza	(Ps) 片股山羊。 Одноногая коза, бросается на закукры к человеку и лижет его лицо. Если обернуться, превращается в вихрь и роняет человека, последний заболевает горячкой, иногда кончатся смертью
katana	(Com) 刀。短刀。包丁。ナイフ。 Нож; ŝi:gugatana paucagatana (?) ノ二種アリ [(Jap) (Rk) katana (Ya) katana (ナゴ) hata:na 鉞]
katapa	(Sarah) 片輪、不具 [(Jap) katawa]
katariċa	(Ps) односоторонный человек, упрямый человек (Яп. henkutsu)
katana-ba:	(Ps) 刀ノ刃 Лезвее ножа
katanaganizzu	

katapssazzu	(Ps) 平目 (Miyara) [(Ya) katapīsaizu]
katasiḡi:	(Sa) 椿 <i>Thea japonica</i> Nois (var. <i>spontanea</i>). Камелия [(Hizen) (Higo) kataiḡi (Shikoku) (Higo) (Ōsima) (Hyūga) kataḡi (Iwami) kataḡinoki (Bungo) kataḡi: (Kōbe) (Aki) kataḡi (Bungo) katagi (コミナト) gataḡi (ヤマト) kantaḡi (カサ) (スミ) (セタ) kataḡi]
kataciḡi-ziḡ	(Sa) 形付 (衣類ノ模様) [(國仲)]
kata-ysi	(Sa) 堅櫛ノ意カ。櫛ノ一種。「多ク虱ヲ捕ルニ用ヒタリ」[(國 仲)] „Твердый гребень” (?) – употребляется главным образом для вычёсыванья насекомых [(Ya) kato:si]
kataz	(Ps) 語り。語ル。談話スル Разговор, рассказ; говорить, разговаривать, совещаться [(Ta) katal (Jap) kataru (Ya) イシ) kataruḡ (ヨロ) hatareḡ (エラ) hatajum (イト) kataiḡ (トク) katar’uḡ]
kati/kati-munu	(Ps) (Sa) (Sarah) 糲。副食物。飯ト共ニ食スル肉類、野菜類其ノ 他漬物味噌塩等ノ總称。 [(國仲)] Общее название кушаний и приправ, которые едят вместе с кашей, как то: мясо, зелень, всякого рода соленья, паста из квашеных бобов, соль и пр. [(Jap) kate, kate-mono (Ś) (N) kati-muḡ (ナゴ) (イシ) (コハ) (アラ下) katimunu (ヨロ) (クロ) (アラ) hati-munu (キカ) (エラ) hati-muḡ (ハ テ) kaḡi-munu (ヨナ) kattimunu]
katca	(Sa) 蔓 Лиана; ползучее растение [(Sarah) ka:dza (Rk) kazira (Jap) kasura/kazura (Rk) kanda (Iki) kanda (Ya) каза]

ka:ci	(Ik) 垣 (деревянный забор)
katca-birafu	(Sa) 蔓ノ籠 Корзинка, плетёная из ползучих растений
ka:tu:z	(Ps) 皮鳥ノ意。蝙蝠。Летучая мышь [ka:/(Jap) kawa „кожа” + tu:z/(Jap) tori „птица” (Ya) kaburī]
kaca	(Ps) 蚊帳 Сетка (полог) от комаров [(Sa) kasa (Rk) kaśa (Jap) kaja (Konkōkenshū) むきやちや η-k'āśa 御蚊帳 (イシ) (コハ) (アラ下) kaca (クロ) (アラ) haca (ヨロ) haśa (イト) (ハテ) kasa (ヨナ) katta: (ナゴ) kaśa:]
kasu:	(Ps) 鯉 [(Jap) kasuo/kasuo (Ya) kasu: (Kanazawa) katco]
ka:ci	(Ps) 勝ツ [(Ya) kasu]
ka:ci:miz	(Ps) (Ui) 捉へル。攔ム。捕ふ。Схватить, поймать unna nn'a ka:ci:migata:śi-ukiba 鬼ハモウ [(Ya) kasamiŋ/kasamiruŋ]
-ka:ci:na	(Ps) (Ui) [(Ta) -ka:ciŋ/-gacŋ]
ka:raki-munu	(Ps) (Sarah) 乾いたもの
ka:rakiz	(Ps) 乾く
ka:si	(Ik) k'a:m で出来た冠。それを司が御祈禱の時に蒙る (спускается до глаз)

kauzi	(Sa) 麴 ソロド, закваска, дражки. [(Rk) (Jap) ko:zi (今帰仁、本部) ho:zi (Ya) ko:zi (Wamyō) 加先太 知 (ナゴ) ho:zi (イシ) ko:zi (Ainu) kamdaçi (Rice steamed and otherwise prepared for brewing purposes. Масть)
kauzi-gami	(Sa) 麴甕。醪 (モロミ) ヲ入ル、甕 Глиняный сосуд под нефильтрованное вино
kausa	(Sarah) ²⁹ 疥癬 ヒゼン病 the itch scabies Miyara Tōso 「我が古代語と琉球語との比較」 [(アラ) gausa (イシ) ko:si (Nagoja) kose (См. Shigaku, т. III, vol. 3, стр. 91) (Ya) kausa くすぐたきこと (Ya) 疥癬 ko:si (Ruizumeigiō) 眷瘡 kose (Wamyō) kosegasa (風癬 иначе наз. 古癬 или 小狭)]
kaugi:	(Simazi) 木ノ名
k'augin	(Sa) 狂言。滑稽。 [(Jap) k'o:geŋ (Ya) k'onŋin]
kawal	(Ta) 變ル。變化スル Меняться, изменяться [(Jap) kawaru (Ya) kawaruŋ/ka:ruŋ]
kau-ciçi	(Sa) 香筒 (祭具)。竹製ノ筒ニ香ヲ入レルモノ [(國仲)]。 Бамбуковая трубка, для хранения курительных свечей [(Kuninaka)] [kau/(Jap) ko: „аромат” + ciçi/(Jap) sushu „трубка”]
kaṽ	(Sa) (Ps) 被ル。蒙ル。Покрывать, одевать на голову, подвергаться чему-л mùnùnù bacī kavv'a (Sa) 物 (化物ノ意) ノ罰ヲ蒙ル者 (一種ノ惡 口) „Подвергшийся наказанию злых духов” (ругательство)

²⁹ Two entries for the same lexeme from v. 1, p. 382 have been merged.

mmarito: ftakina: bo:zu: kaymuno: no:ga (Ps) 生レルとスグ帽子を被
るものは何 (adanaši)
[(Ya) kab^zi, kabuŋ (Jap) kaburu (Rk) kan^zuŋ (Ya) kabuŋ]

kaḡsa (Ps) 女子ノ名

kavsi (Ps) (Sa) (Sarah) 女ノ頭ニ荷物ヲ載スル時其ノ荷物ヲ支フル輪。
芭蕉ノ枯葉、阿且葉藁ノ如キ柔キモノニテ製ス[(國仲)]
Кружок из сухих банановых листьев, листьев Pandanus liukiensis,
соломы и тому подобного мягкого матерьяла; Кружок этот
кладётся женщинами на голову при переноске на голове разных
вещей.
kabuseru, 覆フ。
[(Ya) kabasariŋ, kabusariŋ (自動) 被さる, kabasiŋ, kabusiŋ (他動) 被
す
書記。神代下矛二。天葉隅瓶貢々頗頎 (也) 此云魂矛志]

kavśiz (Ps) 被セル
[(Jap) kabuseru]

kaḡtuna

kavtuna (Ik) лохматый человек

ka:z (Ps) かはる
ifuju: ka:zk'a:gami

ka:z (Ps) 輕イ Лёгкий
[(Sa) kal (Jap) karu-i (Ya) karasa, karusa 輕さ]

kazzka:z (Ps) 前詞ノ強語 Усилительная форма предыдущего слова

ka:z (Ps) 荳ル

	[(Ya) karuŋ]
kaz	(Sa) (Sarah) 貝 Раковина [(Jap) kai (肥後) k'a: (佐賀) k'a:]
ka:z	(Ps) 借ル Занимать, брать в долг [(Jap) karu/kariru (Ya) karuŋ (キカ) hajun (クロ) haruŋ (カテ) (イト) kaiŋ (ナゴ) kajin (イエ) kajuŋ (コハ) k'ãraun (ナセ) (イシ) karuŋ (スミ) (トク) kar'uŋ (アラ) k'ãruŋ (イシ) ko:ŋ]
ka:zmata	(Ps) (Kaz) 狩俣。村ノ名。平良村ノ一大字。Название деревни волости Psara [(Jap) kari-mata]
kazmata-ma:z	(Ps) 狩俣鞠
ka:zmata-nu isamiga	(Ps) (Kaz) 「狩俣のイサミガ」 — 長歌ノ名 (此ノ言葉デ始マル) Название народной песни, начинающейся этими словами [„Исамига (женское имя) из (деревни) Казмата”]
ka:zzu	(Ps) 川魚ノ意カ。鮒 Название мелкой пресноводной рыбы (род карася) [ka://(Jap) kawa „река” + zzu//((Jap) shwo „рыба”]
k'e:	(Ta) アレ Вон [(Ps) kai] См. kai
k'è:	(Ta) 茅 См. kaja

k'è:	(Ta) 間。内 См. k'a:
kè:na	(Minna) ナガラ
ki:	(Com) 木。樹。Дерево [(Rk) (Ya) ki: (Jap) ki (エラ) (ヨロ) çi: (Kikai) çi: (イシ) (コハ) (クロ) (アラ) (ハテ) ki: (コニ) kī (トク) kī:]
ki:	(Com) 毛 Волос, волосы [(Ya) (Rk) ki: (Jap) ke]
-ki	...気、...サウ、...ラシイ aminudu fuzbuski munu (Ps) 雨が降りさうです darakagimunu (Ps) 嘘であるらしい
kibaŋ/giban	(Sa) (Sarah) 貧しい。貧乏ナ Бедный, несчастный; находящийся в критическом (материально) положении [(Jap) kewa-śi-i „крутой”, „отвесный”]
kibam-munu	(Sa) (Sarah) 貧乏ナル者 Бедняк
ki:battuz	(Sarah) 蝙蝠 Летучая мышь [ki://(Jap) ki „дерев” + ba:z//(Jap) waru „колоть” + tu:z//(Jap) tori „птица”]
kida-munu	(Sa) 木焚物ノ意。薪。樹木ヲ薪ニセルモノ。之ニ筋木焚物(sīzī-kidamunu) 割木焚物 (bal-kidamunu) ノ種類アリ。[(國仲)] Топливо, дрова [(Ya) kida まき (槓。木の名)]
kidzī	(Ps) けづる

kidzá:mai kidzá:mai upufu nazso: no:ga (Ps)
けづればけづるほど大きくなるものは何か (ana)
[(Ya) kizuŋ けづる (削る)]

kizal (Sa) 祭ノ名

kizam (Ps) 刻む
[(イシ) kizamun]

ki:zi-ziiŋ (Sa) 不断着。 [(國 仲)] Обычная (будничная) одежда
[(Kuninaka)]

kizurum'a: (Poet) arauni の対語 (Tajima 四島)
[(Ya) kizuŋ けづる (削る)]

ki:fug'am (Ps) いら (木につく)

kimi:z (Ps) 定メル。 Утвердить, установить, решить
[(Jap) kimeru (Ya) kimiŋ/kimiruŋ]

kimbuči (Ps) 見物 Зрелище, осмотр (чего-н), смотрение (на что-н)
kimbuči su:di: t^éa:na umu:suga 見物シタイト思フガ...
[(Rk) címbuči (Jap) kembuči (Chin) kiän-wu]

kiŋ (Ta) 斤 Фунт; вес
[(Jap) kiŋ (Chin) kin (Ya) kiŋ]

kiŋ (Ps) 距。 蹴爪 Шпоры, бодни (у петуха) (по Яп. kiŋ)
[(Ya) kiŋ (東京) keŋ]

kina (Ps) (Sa) 杓子。 匙。 汁ヲ汲ミ取ルニ用フ。 多クハ古マカリ
(makaz/makal) ヲ用ヒタリ [(國 仲)]。 Черпалка для супу;

большею частью пользуются старыми деревянными чашками
(makaz/makal) [(Kuninaka)]

kinai (Sa) 家内。所帯。Дом, семья
[(Rk) ćinè: (Jap) ka-nai (Ya) kinai (o. Iki) kene:/kenai]

kinśa

kinsa (?) (IraV) (Sa) 検者。二才頭(nisai-gassa)ヲ補佐シ、手(ti)ノ會議長ト
ナリ。手内ノ人民ヲ指揮セシ職ナリ[(國仲)]
[(Ya) kinsa]

kinsika: (Ps) 金志川 (地名)

ki:nu-mim (Ps) 蕈 Гриб
[ki:-nu//(Jap) ki-no „древесное” + mim//(Jap) mimi „ухо” (Sado)
mimi]

ki:nu-na:z (Ps) 木ノ實 Плод дерева, фрукт
[(Sa) ki:nu-nal (イシ) ki:nunari (ヒヨ) kinnari]

ki:nupa:tul (Sa) 木ノ葉鳥ノ意。木達ノ葉ニテ作ラレタ凧。

kisa: (Sa) 先刻。先程。Несколько времени тому назад, несколько часов
тому назад
[(Rk) kissa/kisa (Jap) kesa „сегодня утром” (Ya) kisa (Konkōkensū)
むかしけさしから ηkaśi-kisaśi kara 上古より
(Я) kiśi 片。切。春??。]

kisa:gata 以前 Прже, несколько дней тому назад.

kiśi (Sa. Fumn) 釣針ヲ沈マス為メニ釣針ニ近キ糸ニツケル鉛塊
Грузило

kišo:	(Ps) 忌ム。Быть в трауре
kita	(Com) 桁。Перекладня, брус, балка (под крышей/на внешних столбах) [(Jap) keta (イシ) kita (Ś) (アラ) kita (キカ) çita]
kitam	(Ta) 減ル。響カナイ [Cp (Jap) kedamui]
kici	(Ps) (IraV) (Sa) 垂木 Стропила крыши [(イシ) kici (S) kici (Ya) kiciraku さとつ (哨唸) 。吹奏清?? charamela 太平筆。唐人笛。ヒチリキの轉化カ]
kitati	(Ps) 別々
kiciki	(Sa) 鞍ノ下ニ敷クモノ
ki:uti	(Sa) 系落 [(Rk) ciuti] См. aratami
ki:u:z	(Ps) 胡瓜 Огурец Cucumis Sativus, L. [(Ya) ki:u:ri (Jap) k'w:ri ki//(Jap) ki „желтый” + u:z//(Jap) ugi „дыня”]
kiy	(Ps) 軒 (家を勘定する語) [(Ya) kiburi む-ね (棟) /k'uburi id.] m'a:kunna sakanaja:ja nižu:kiy tu az 宮古ニハ肴家 (料理家) ハ二十 軒アル

ki:vm	(Sa) 「アダナス」ニテ厚ク製シタル鞋ノコト[(國仲)] Толстые сандалии, плетёные из adanasī (волокна плода Pandanus)
kiyśa	(poet) 煙草 tabaku ノ対語 (Tajima) fukija mi:ŋ ju tabaku ru jubija mi:ŋ kiyśa ru
kivsagarasī	(Ps) 煙ラス ДЫМИТЬ, НАДЫМИТЬ. いぶす [(Ya) k'usa:rasin]
kivsi	(Ps) 煙 ДЫМ [(Jap) kemuri „дым” (Rk) kibusi (Rk. диалект) kinsi (Ya) kiburi/k'u: (Ya) k'usa 煙たきこと。けむさの義 (Ya) k'usa: 煙し (Ya) k'uburi むね (棟)。煙の義]
ki:z	(Ps) 蹴ル Толкать, пихать (ногой) [(Jap) keru (Ya) kiruŋ]
ki:zkurusī	(Ps) 蹴殺ス Пнуть до смерти, убить пинком [(Jap) ke-gorosu]
ki:z-to:sī	(Ps) 蹴倒ス Опрокинуть пинком, спихнуть на землю [(Jap) ke-taosu (Ya) kirittosin]
kśi:z	(Ps) 煙管 Табачная трубка [(Sa) tcił (Ya) kiśiri (Jap) kiseru (Ainu) kiseri (静岡) keseru/kesero (Rk) ciśiri (Коҗкōkensū) きしれ kiśiri (佐賀) kise: o. Iki kiseri]
kśi:z	(Ps) 切レル [(Jap) kireru (Ya) kśiruŋ]
k'śi-utiz	(Ps) 切れて落ちる

agutaga ju:sa: m̄m'uv duruduru a:juv duruduru k'śśiutiru k'śśiutiru

kśi:z

(Ps) 着セル

[(Jap) kiseru]

kśi:

(Ps) 氣 Дух, ум

kśi:nu kśik'u:z pśitu (Ps)

(ćinw ćićo:rw ćw (Rk)) 氣ノ利イテル人 Человек, у которого работает ум; понятливый, сообразительный человек

[(Ya) kśi: (Rk) ć (Jap) ki (Chin) k'í]

ksī:

(Ps) 霧 Туман

[(Jap) kiri (Ya) kīri]

kśi

(Ps) 黄 Жолтый

[(Ya) kī:]

ksī:

(Ps) 切ル Резать

[(Jap) kiru (Sa) tcī (Ya) kīsuŋ]

ksī:

(Ps) (Ui) 着ル Одевать, носить (одежду)

[(Др. яп.) kesu mikeśi 御衣 (Sa) tcī (Jap) kiru (Ya) kīsuŋ]

pśiticīnu pakamūa fta:zśi: ksī munua no:ga (Ui)

一ツノ 袴を 二人デ 着ルモノは何カ (macīgi: nupa:)

kśi

(Ta) (Ps) 來ル приходиться

[(Sa) fu (Rk) cuŋ (Jap) ku/kuuru (クロ) fuŋ (国頭村) ki:ŋ (Ya) kīŋ

(ナゴ) (コハ) (アラ) (ハテ) (ヨナ) kuŋ (イト) ku:ŋ (キカ) k'u:ŋ (エ

ラ) ćum (イエ) ćuŋ (カテ) (Ś) (N) ću:ŋ]

to:ga kśiuzga:ti mi:fi:ru (Ps) 誰が來てゐるか見て呉れ

kśi:nu:du jamatupśitu-nu kśitaz (Ps)

cīnu:du jamatup^sītu-nu ttal (Sa) 昨日ゾ日本人ガ來タ „Вчера приходил японец”

kanu p^sīto: uguna:zŋkaija ku:ddam (Ps) 彼ノ人ハ集會ヘハ來ナカツタ Он не пришел на собрание

k^si:ba (Ps) 牙 Клык
[k^si://(Jap) kiŋu „резать” + pa//(Jap) ha „зуб” (Jap) ki-ba „клык” (Ya) gī:ba:]

k^si^b°a: (Ps) 気ばやい
niŋginnu purimunuja ravnuśako: k^si^b°a: ffa n'a:nniba

k^si^dam (Ps) 刻ム Резать мелко, крошить
[(Jap) kizamu]

k^si-da:zkuni (Ps) 胡蘿蔔。 *Daucus carota*, L. Морковь
[k^si://(Jap) ki „жолтый” da:z kuni//(Jap) daikon „редька” (Ya) k^si^dai^kuni (Rk) cí^dè:kuni (Ya) daikuni „редька” (Ta) k^si^de:kum (Ui) cí^za:zkuni (Konkōkenshū) きだいこね kidaikuni 胡蘿蔔 (Konkōkenshū) だいこね daikuni 萊菔 (Совр.) dè:kuni]

k^si^ki (Ps) (Ta) 聞く。聽く。Слушать, слышать
k^si^ka^si fi: sa:ci (Ps) 聞かせて下さい
[(Jap) kiku (キカ) (ナゴ) (イト) kiku (Rk) cí^cuŋ (イシ) (ハテ) siku, sīk^si (コハ) (クロ) (アラ) suku (ヨナ) ?guŋ (ナセ) (スミ) (トク) (ヨロ) kiku (エラ) kícuŋ ???]

kska: (Ps) колодец без журавля

k^si^ki-^si-vvè:m (Ta) 聞イテ羨ム

k^si^ku (Ps) 菊 Хризантема

[(Jap) kikui (Ya) ciku]

k^sim (Ps) 稷 (稗) 黍
[(Ya) k^siŋ (Sa) (Sarah) cīm (Jap) kimi/kibi (Omorō, XVII, 19) kimi]

k^sim (Ps) 卵黄 Желток (яица)
[(Ya) k^siŋ (Jap) ki-mi (букв. „желтое мясо”)]

k^sim-k^sim (Ps) 眞黄。Жолтый
[(Ya) k^siŋ-k^siŋ]

k^simu (Ps) 肝。心。精神 Печень (рассматривается, как седалище души, мужества)
[(Ya) イシ) k^simu (Sa) (Sarah) cīmu (Rk) címu (Jap) kimo (Ōsima) kimu (ハテ) k^simu/sīmu]
cīmu idiba ti: p^siki (Sa) 肝出ツレバ (立腹スレバ) 手ヲ引ケ

k^simo:idiz

k^simu-idiz (Ps) 肝出ル。怒ル Сердиться
tiŋganassa masaimai k^simo: idisamai

k^simu-gama-munu (Ps) 小心者 робкий, нерешительный, трусливый человек,

k^simu-jurusi (Ps) (Ui)

k^simunagamunu (Ps) беспечный человек

k^simunitasa (Ps) 哀な。涙ぐましい (宮)

k^simu-surasi 氣持よくなる

k^si-muci (Ps) 氣持。氣分。Чувство, настроение

	[(Jap) ki-moči (Ya) kīmucī]
k^simuzarimunu	(Ps) = assarišjta čito
k^siŋ	(Ps) 衣。着物。 Одежда [(Sa) (Sarah) cīŋ (Ya) k ^s iŋ (Rk) čīŋ (Jap) kinu (Na:čízīŋ, Mutubuu) čīnu: (肥後) kiŋ 絹] musīka kaiga k ^s innu nu:mtiuradanauraba 若し彼が着物を縫ひつゝ 居らないでみたら
k^sinnuja:	(Ps) 仕立屋 (宮)
k^sīnu:	(Ps) 昨日 Вчера [(Sa) cīnu: (Sarah) (Ik) ŋnu (Sa) k ^s īnu (Rk) čīnu: (Jap) kino: (Ōsaka) kīno: (Konkōkenshu) きにふ kin'u: (肥後) kin'o: (佐賀) kin'o:]
k^si:ru	(Ps) 黄色 Жолтый цвет [(Jap) ki-iro (Ya) kiŋ-iru/kīru]
k^si:rujam	(Ta) (Ps) желтуха 黄疸
k^sittu	(Ps) 屹度 (キツト)。是非 непременно, обязательно [(Jap) kitto]
kkucīgi	(Sarah) См. pukuzgi
ko:	(Ps) 香。線香。 Фимиам; курительная вонь [(Sa) kau (Sarah) kau (Ya) ko: (Jap) ko: (Rk) ko:] azsuŋkaidu ko:juba tak ^s i
ko:	(Ps) 買フ Покупать

[(Sa) kau (Jap) kau/ko: (Rk) ko:juŋ (イシ) (アラ) (ハテ) kauŋ (イセ)
hauŋ (ナゴ) hojin (エラ) ho:jum (キカ) (ヨロ) (イエ) ho:juŋ (カテ)
(イト) ko:iŋ (スミ) ko:ruŋ]

kai-fi:ru 買ツテ呉レ

tabaku: ka:sa:ci タバコを買はして下さい (店ニ入ツテ左の様に物を頼む)

ko: (Ps) 1. 痒イ 2. 苦シイ 3. 貧シイ、貧乏ナ 1. Чешущийся (ощущение) 2. болезненный, тяжелый 3. бедный
[(Sa) ku: (Ya) kau- (Sarah) kau-]

ko:ko: (Ps) 前詞ノ強語。Усиленная форма предыдущего слова

ko:ko: (Ps) 孝行
ffa: ujan kai tai sa: ko:ko:ju skusi^t a:na munu 子は親に対しては孝行を盡す様に有りたいもの

ko:sa: (Ps) 疥癬

ko:munu (Ps) 貧乏人。苦シム人。Бедный человек, бедняк; страдающий человек, страждущий.
[(Sa) ku:munu]

ko:ni (Sarah) 子供の役座者。
ubbata ko:ni так ругают ребёнка, который ничего не делает ни на что не способен

ko:ru (Ps) 香爐。Курительница для фимиама
[(Sa) (Sarah) kau-ru (Rk) ko:ru (Jap) ko:ro (Ya イシ) ko:ro: (ナゴ) uko:ru:]
ko:ru nu pazzu numaši mi:ru (jibunno **keppon** wo miseru tokini iu kotoba)

kssasī	(Ps) verb caus от ksī (着)
kssasī	(Ps) verb caus. от ksī (切)
k'o:dai	(Ps) (Ta) 兄弟 Братья [(Rk) óo:dè: (Jap) k'o:dai (Chin) hiuŋ-ti (Ya) k'o:dai (佐賀) k'o:d ^é a:]
kssu:z	(Kaz) (Ps) кезуруш, kugiri suru (kuru, kuribune)
ku	子
ku:	(Ui) 此 ku:ga śaku:ba jurusaŋ 此ノ様ナ事ハ許サヌ
ku:	(Ps) (Sa) 粉 Порошок [(今帰仁、本部) фш: (Ya) ku:]
ku:	(Com) 來イ (「來ル」ノ命令法)。Приди, иди сюда (Imperativus от k ^s i „приходить”) [(Jap) ko-i (Jap. древнее и провинциальн.) ko (Rk) ku:] kuma-ŋkai ku: 此處へ來イ иди сюда! aśi:mi:ddo: (Ps) ヤツテ見よう
k'u:	(Com) 今日 Сегодня [(Ya) k'u: (Rk) óш: (Jap) k'o: (Rk) (драмы) kijш (肥後) k'u: (佐賀) k'u:]
ku:	(Com) 九 Девять
ku:	(Ps) (Sa) 乞フ。頼ム。Просить [(Jap) koш/ko: (Ya) ko:/ko:ŋ (Simazī) ko:]

ka:maçi (Sĩmazĩ) 才頼ミナサイ „пожалуйста, просите”

kuba

(Com) 蒲葵 Название пальмового дерева – *Livistona chinensis*, R. Br. (Арековая пальма). В Psara это дерево возле домов (в садах) избегают садить, хотя в других местах и сажают. В (Ui) говорят, что если такая kuba возле дома засохнет, то обязательно умрет кто-н из семьи. (В Psara хозяин дома)

ù:kuba, mizĩkuba, isĩkuba ノ三種アリ。mizĩkuba ヲ美シトス其ノ葉ハ釣瓶又ハ團扇ノ原料トナル

貝原氏の大和本草にも、肥前平戸に蒲葵多し、対馬にてゴハと謂ふとあります……大隅日向の南端にも、尚ゴハと謂ふ名詞が残つて居ます(Kainansōki, стр. 325)。赤染衛門の歌の集に、人の許にコハの有るを一つ乞ふに惜みければ、出したるまゝに取りて還りて、云々とあつて「盗むともこは惜くからぬことゝ知れ」と云ふ歌があります (id. стр 326)

[(Кика) huba (Эра) (Йор) fuba (Кони) koba (Йона) (Иши) (Кро) kuba (Коха) kufa (Ара) kupa

(Ya) kubade:sa 植物の名]

ゴハは事によるとコバの聴き誤りかも知れませぬ。

kuba-zĩ:

kubazĩ:

(Ps) (Sa) 釣瓶ノコト。「クバ」ノ葉ヲ以テ造ルヲ常トス、「ミヅクバ」ノ葉ヲ最モ善シトス[(國仲)]

По Miyara kabazĩ:

kubanupa:zĩ

(Ps) = kumarapa:zĩ

kuba-nu-pa:-auzĩ

(Sa) ^{クバ}蒲葵ノ葉扇[(國仲)] Веер из листа пальмы *Livistona chinensis*

[(Ya) kubanupa: oŋgi]

- kuba-gasa** (Ps) (Sa) 笠ノコト。蒲葵(kuba)ノ葉、sanim、菅等ニテ作ル而シテ
耳垂(mim-dari)編笠(amgasa)ノ二種アリ[(國仲)]
[(イシ) (アラ) kuba:sa (九州の南の端) koba-gasa (Kainanśōki, 337)
(カサ) (ヤマト) (ナゴ) (ヤラ) (S) (N) kuba-gasa (アラ) kupa:śa (Ya)
kuba:sa]
- kubasim'a**
- kubusim'a** (Ps) 鳥賊ノ一種、厚クテ大ナルモノ Один из видов каракатицы
(большая и толстая)
[(Sa) kugusin'a (Ya) kumusime: 大章魚]
- kubi** (Com) 壁 Оштукатуренная стена. Ср. яп. kube
[(イシ) (クロ) (ヨナ) kubi (Rk) kuwi (Jap) kabe (Jap. arch провинц)
牆 kube (イエ) fubi (エラ) habui (ヨロ) hubi (コハ) k'ũbi (アラ) (ハ
テ) kupi (トク) kupū]
kub'a: mim (Ps) 壁ハ耳
- ku:bira** (Ui) Название какой-то птицы
[(Ya) kubira くひら (水雞)/koina: (Ya) kubira: 鴨の名]
- kudaŋ-so:** (Ps) 高苜 (チシヤ) ノ一種、蔬菜トシテス栽培ス[(國仲)] 唐
苜 (タウヂサ)、不断草 (フダンサウ) 恭菜 *Beta vulgaris*, L.
Свёкла
[(Sa) kudaŋ-sa (Jap) fudaŋ-so:
軍蓬 T'ai p'in hwan yü ki
若蓬 встреч. в 名醫別錄。嘉祐布草
Новоперс. čugunduz/čegondez. По Laufer'у китайская транскрипция
сделана с среднеперсид. *gundaz или gunduz]
- kuda:z** (Ps) 下ル。「首里ヨリ歸ル」ニツイテイフ。Букв. „спускаться”;
говориться про возвращение из столицы Okinawa, Śuri.

	[(Jap) kudaruш (Ya) kudaruш]
ku:buri	(Ik) сгорбиться, сутулый
kubarum	(Ps) 蒲葵の実 Идет в пищу
ku-zasiḱḱi	(Ps) 座敷。一番座ノコト。目上ノ人ニ應接シ、主人ノ寢所トス [(國仲)]。 Гостинная для почётных гостей; комната, где спит хозяин дома (самая парадная комната в доме). Syn. icibanza [(Sa) (Sarah) kuzasiḱḱi (Jap) ko-zaḱḱi „маленькая гостинная”]
kudasī	(Ps) 下痢 Syn. jamadaci
ku-zara	(Ps) 小皿 Блюдечко, маленькая тарелка [(Jap) ko-zara (Ya) ku:zara тарелка]
kuzi	(Sa) 澱粉。葛。Картофельная мука [(Jap) кузш (Rk) кузи (Ya) кузи]
ku'zi	(Ps) 胼胝 (タコ) Твёрдая мозоль [(Ya) ku'zi 肉刺。たこ (胼胝)]
ku-zīma	(Sa) 海動物ノ名 Ср. cīma
kuzu	(Ps) (Sa) 昨年。Прошлый год. [(Ya) kuzu (Rk) кузш (Jap) козо (Ta) куз'u (Kikai) hudu, huzu]

- kuziki** (Sa) 機織道具。阿且葉ニテ草履ノ如ク造リ、両端ノ綫ヲ macida ノ両端ニ懸ケルモノ。機女ノ腰ニ當テ、織ルカヲ出サシムルナリ [(國仲)]
- kù:fu** (IraV) (Sa) 貢布。平民女ノ納ムルモノヲ二十升(pataim)トモ御用布 (gujó:fu)トモイヒ、緋、立縞、白ノ三種ニ分チタリ。士族女ノ納ムルモノヲ叶(kana:z)ト称シ、上布、中布、下布ノ三種類ナリ [(國仲)]
- kugaki** (Ta) латунь
kugaki-zī: большой латунный крючок для ловли акул
[(Yona) kidagu (Ito) (Kuro) kizaku (Ishi) kizagu (Súji) óizaku (Ps) cizaku]
- kuga** (Ps) 陸 Суша (в противополож. морю)
[(Jap) kuga]
- ku:ga** (Ta) 卵。雞卵 Яицо; куриное яйцо
[(Rk) kuga (国頭郡) ku:ga (Ya) kuga
(Konkōkenshū) こかむにやい kuga-nn'ai 雞卵の事 俗語こか kuga
とも玉子 tamagu ともいふ (Yonaguni) kaiŋu: (ヨロ) fuga/kaigo (ナゴ) fu:ga: (エラ) huga (イト) (イシ) kuga 辜丸 (ヤラ) (S) (N) ku:ga id]
- ku-gani** (Com) 黄金 Золото
[(コニ) (ヨロ) (カテ) (イシ) (クロ) (ハテ) kuŋani/kugani (Rk) kuŋani (Jap) ko-gane/ko-ŋane/kugane (букв. „жолтый металл”) (Ainu) koŋkane (Yonaguni) kuŋani/kuŋane (エラ) fu-gani (ナゴ) fuga:ne (トク) ?kwa:gane (ヒオ) kuŋane (ヨナ) kuŋani (コハ) (イシ) kuŋani]
baga ja:nu kagi kugani-gama: no:ga (Ui)

我が家ノ美シイ黄金（小）ハ何カ（答：ma:su: 塩）

- kuganiiba:** (Sa. poet) 黄金葉 Золотые листья
[(Jap) kogane „золото” + ha „лист”]
k'u:nu jo:zza kuganiiba:nu jo:z 今日の祝は黄金葉の祝(из песни по случаю чествования родов)
- kugani-mi:**
-maśa-gama (Ui) Название небольшой птички
- kugani-namza** (Sarah) 金銀ノ意カ。何ヨリモ大切ナ子供。Букв. „золото-серебро” – самый любимый, самый дорогой ребёнок, „золотце”
[(Ya) ko:ni 息子 ko:ne:ma 坊ちゃん
(混効験集) こがね加那志 kugani-g'anaśi Почтительное название малолетних принцев и принцесс 皇子皇女御幼稚之御時美称なり]
- kugani-ŷra** (Sa. poet) 黄金鞍 Золотое седло
[(Jap) kogane „золото” + kura „седло”]
- kug'i** (Ps) (Ui) 漕グ 1. Грести 2. Укачивать ребёнка
[(Sa) kuzi (Jap) koŷu/kogu (Ya) kuŷuŷ]
- kugumi** (Ps) 小與 Тюрьма
[(Ya) kugumi-za 小與座。旧藩時代に於ける警察署]
- kugusī** (Sa) 白米ヲ摺鉢ニスリテ熱湯ヲ加ヘ病人ニ飲マスルモノ [(國仲)]。重湯。Очищенный рис, мелко растёртый и разведённый потом кипятком, даётся, как питательное средство, больным [(Kuninaka)]
[(Ya) kuŷgasī 粉粥の義。米を數十分間水ト浸して潤かし、之を搗りて粉にしたるもの。老病の食物に供す]

コゴスニヤ	какой-то морской моллюск
kui/kuri	(Ps) (Ui) (Sa) 此レ Это [(Ta) kul (Ya) kuri]
kui	(Ps) (Sa) 聲 голос kui kakiz 聲ヲカケル [(Ya) kui (Капазава) koi]
kuiunaka	(Ps. в сев. части 東仲宗根) = (Ps) kamtananusīta
kui-munu	(Ps. poet) 乞者ノ意。仲人。 Букв. „человек просьб” = сват Syn. nakab ^z itu
kui^zitu	(Ps) 仲人 Syn. kui-munu
kui-tama	(Ps) 古依玉。戀玉。宮古島開關ノ女神。 Куитама – богиня-создательница островов Мияко
kui-cīnu	(Ps) 古意角。戀角。宮古島ノ開關ノ男神。 Куицину, - имя бога, совместно с богиней Куитама создавшего острова Мияко
kui-ča:	(Ps) (Sa) 聲合ハセノ意
kui:z	(Ui) (Ps) 越エル Проходить, оставлять позади, переходить через. [(Jap) koe ^{ru} < kowe ^{ru} (Ya) kuiru ^u /kui ^u]
kui-źziz	(Ps) 乞入レル просить (Тажима)
kuja:mo:	(Ps) 小屋毛。平良町西里の小字の名

ku:ja magari:	(Ik) сгорбившийся, сутулить Syn. ku:buri
k'ukaru-gi:	(Ps) [(Sa) k'ukara-gi:]
kù:k'au	(Sa) 胡弓 [(Jap) kok'w:]
kukunu-	(Com) Девять (только в компаундах) [(Rk) kукунш- (Jap) kokono- (Ya) kukunu-]
kukunu-ka	(Com) 九日。 Девять дней, девятое число месяца [(Rk) kукунш-ка (Ya) kukunu-ka (Jap) kokono-ka]
kukunu-p^situ	(Ps) 九人 Девять человек [kukunu//(Jap) kokono + p ^s itu//(Jap) cito „человек”]
kukunu-su-	(Ps) 九十 Девяносто (только в компаундах) [(Jap) kokono-so]
kukunusu-ti	(Ps) 九十年 Девяносто лет
kukunusu-ċi	(Ps) 九十 Девяносто [(Jap. древн) kokonosozċi (Konkōkenšū) コノソチ (kukunusuċi)]
kukunu-ti	(Ps) 九年 Девять лет
kukunu-ċi	(Com) 九ツ Девять [(Jap) kokono-сш (Ya) kukunuci (Rk) kukunuci]

kukuru	(Ps) (Sa) 心。精神。Серце, душа [(Rk) kukuru (Jap) kokoro (Ya) kukuru]
kukuru-muci	(Ps) 心持 Чувство, настроение [(Jap) kokoro-moči]
kukuti-ma:z	(Ps) детский родимчик
kuku-ci	(Ps) 心地 Чувство, ощущение, настроение [(Rk) kukuci (Jap) koko-ci (Ya) kukuci]
kù:l-gi:	(Sa) 植物ノ名。牛ニ與フ
ku-ma	(Com) 此處。此方。Это место; здесь. [(Ya) kuma (Rk) kuma] kuma: no:ti az tukuru garaja: 此處は何といふ處ですか。 (Ps) kuma-ŋkai ku: 此處へ來イ иди сюда! kuma-n du al (Sa) 此處ニゾアル kumari: va:ri (Ta) サア此處へ入らしやい
kuma	(Ta) 粟 Просо, пшено [(Jap) kome „рис (в зерне)” (Rk) kumi id.] Syn. a:
kuma	細 kuma-munu 細モノ (Tajima)
kumaz	(Ps) 困る kumatta (Ps) 困った a kumatta (Ps) 困ったな [(Ya) kumarun]

kù:maiz	? (Sa) 古米。立春(parudati)、仲立(nakadati)後立()ノ定期馬船ニ積ミ後レタル上納粟[(國仲)]
ku:magaz	(Sarah) 傴僂 (セムシ)
kumajakimunu	(Ps) бережливый (экономичный) человек
kumi	(Ps) 米 (Tajima в Yuśimanoshu) [(今帰仁、本部) ꜱumi: (名護) huumi]
kumisasī-nu jo:z	(Ps) 八十八才ノ祝ヒ (kumi ハ米字、之ヲ分析シタラ八十八ニナル)
kumarapa:zī	
kumarapa-azī	小眞良波按司 ³⁰ Имя пророка из Kazmata. kubanupa:zī ともいふ。
kumi-sukub^{zi}	(Sa) 角帶ノ如キモノ。大帶(uk‘u: sukub ^{zi})ナキモノハコレヲ用ヒタリ[(國仲)]
kumi:z	(Ps) 込メル。箆 Включать, вкладывать (Tajima) [(今帰仁、本部) ꜱumijʉŋ (Ya) kumiŋ/ku miru]
kumpada	(Ta) こちら
ku(:)muja	(Ps) (Sarah) 油蟲。 [(Sarah) ku:muja (Ya) kumusi 油蟲。蜚蠊。] большой черный таракан; употребляется как лекарство против куриной слепоты (tuzmi:); обычно таракана варят и, вложив в kimo козы поджаривают, но едят и просто вареных тараканов

³⁰ Two entry words from the same page (v. 1, p. 416) have been merged into a single entry.

kumul-nigaz	(Sa) 籠願 См. ju:gumul kamnigaz
kumu:z	(Ps) 籠ル。隠る Скрываться в своём доме; долго не выходить из дому [(Sa) kumul (Jap) komoru (Ya) kumaru]
kuŋ	(Ps) 紺
kuŋŋiru	(Ps) 紺色 Тёмно-синий (кубовый) цвет [(Ya) kun-iru]
kunadi	(Sa) 櫛ノ一種
ku:naz	(Ik) こなみ。 существует в сочетании wa:naz-ku:naz ウワナリーコナミ
kunzau	(Sa) 根性 [(Ya) kunzô: (Jap) konzô:]
kunzumi	(Ps) 紺染 Syn. azzumi
kūni	(Ps) (Sa) (Sarah) 國。村。 Страна, государство, деревня [(Jap) kumi (Ya) kuni]
kuŋk'a:	(Ps) 癩病患者。 Прокаженный человек, страдающий проказой [(Rk) kuŋc'a: прокаженный; kuŋc'i проказа (Ya イシ) kuŋk'a: id. (ナゴ) kuŋk'a:/kuŋka: 乞食 (ナセ) kumug'a 痘痕 (ヨナ) kumuda: (S) (N) (ヤラ) kumuza: (イト) (クロ) kumuga: id. (ナセ) (トク) (イセ) kumugi id.]
kuŋg'a	(Ik) 脊負 (おんぶ)

См. guŋg'a

- kuŋk'aba:** (Ps) двойной ряд судов (八重歯)
- ku-nu** (Com) 此ノ Этот, эта, это
[(Ikinoshima) konu (Rk) kumu (Ya) kunu (Jap) ko-no]
mata icika kunu vcī agaradi 又いつかその内上りませう
kunu ja: 此の家
- kunum** (Ps) koširaeru, kaŋgaete koširaeru, śikomu, cukuru
ja:ju kunum 家を建てる
ffo: du kunumti:du fūsaraši uz
- kunum** (Ps) 好ム Любить, нравиться, предпочесть
[(Ya) kunumī, kunumuŋ (Rk) kumumuŋ (Jap) konomu]
- kunu cīksī** (Ps) 此ノ月。今月 Этот (данный) месяц.
[(Sh. N) kumcīcī (Konkōkeshū) конつき kunciki 今月也 (Ya) kunu cīki]
- kupa:z** (Ps) 凍エル Мерзнуть
[(Jap) ko:ru < *korogu (Ya) kubaruŋ かじかむ (窮屈)。凍日。強張るの義]
- kupaŋgu:** (Ps) 瓢蟲 (tentōmushi) божья коровка
- kupaŋ'a** (Ps) заика
- kupa** (Ps) твердый, крепкий
- kurai** (Ps) 堪忍。
kurai fi:sa:ci 許して下さい。堪忍して下さい。

Syn. juruśi

kupiŋ (Sa) (Sarah) 瓶 b^ziŋ/biŋ トモ云フ[(國仲)]
[(Konkōkenshū) おむきよへん unk'u:biŋ/unču:biŋ 御瓶の御惣名也
(Konkōkensū) いつのこへん icinukuφin 五合瓶 (Ya) kubiŋ (Rk)
kuφin]

kupi ?

(コペイ)

(Sa)

См. jasukuwaŋ

kura

(Ps) 藏、倉、庫 Кладовая

[(Jap) kura (Konkōkenshū) おんぐわ uŋ-gwa お藏 (ヨナ) fura: (ヨロ)
(イシ) (コハ) kura]

kuraja:

(Sa) 租税タル粟俵ヲ藏置スル倉庫

Syn. takaraja:/taka:ja (См.)

kurasi

(Ps) (Sa) (Minna) 暮ス Жить

[(Jap) kurasu (Ya) kurasin]

kuri

(Ps) (Sa)³¹ 此レ Это (substantivum)

kur'u:ba no:tiga az (Ps) 此れをば何と言ふか

kur'a: no:tiga azgaraja: 此れは何と申しますか

kur'a no:ti az munu jar'a 此れは何といふものでせう

[(Ya) kuri (Kikai) huri]

См. kui

kuri-fudu

此程

[(Ya) kurifudu]

³¹ Also <(Ui)> = Uechi, according to a variant entry **kui/kuri** from v. 1, p. 410.

kuri-kara	(Ps) (Sa) 此カラ От этого, отсюда, затем, потом [(Jap) kore-kara (Rk) kuiri-kara]
kurira	(Ps) холера
k'u:z	(Ps) 消エル См. k'a:l
ku:ri-zata:	
kó:rizata:	
kù:ri-za:ta:	(Ps) 氷砂糖 Сахарные леденцы ³² [(o. Iki) ku:ri „лед” (Ya) ku:risotta:]
kù:ru	(Ps) (Sa) 獨樂。子供ノ廻ハス玩具。圓周ハ九寸ノ木片。其ノ遊ビ ヲ kù:ru-kaisi ト云フ。kù:ru ヲ打ツ木 (長サ三尺位ノ棍棒) ヲ kù:rugi: ト云フ。[(國仲)] [(イシ) ko:ro: (ミヤ) zī-ku:ru (ナゴ) go:ru (コニ) (イス) (スミ) (サネ) ko:ri (ナセ) kuru (エラ) (ヨロ) ku:ru (カテ) (Ś) (N) (イト) ku:ru:]
kurug'a:	(Kaz) 黒毛 (馬の色) Воронко, вороная лошадь (Tajima) nara nu:ma kurug'a: idaši 自分の馬 黒毛を 出し
kurug'a	(Ps) [(Sa) kuruk'a]
kù:ru-gi:	(Sa) kù:ru ヲ打ツ木、長サ三尺位ノ棍棒 [(國仲)] См. kù:ru
kù:ru-kaisi	(Sa) См. kù:ru

³² Merged with a duplicate entry from vol. 1, p. 420.

kuruk'a	(Sa) 海魚ノ一種
kurukuru	(Ps) naguriai p ^s ĩtuz kurukuru akain daradara tumu midari
kuruma	(Ps) 車 Экипаж, телега [(Jap) kuruma (Ya) kuruma]
kuruma-p^sik'a:	(Ps) 車夫 Возница; человек, который везет тележку [(Ya) kuruma:]
kurusi	(Ps) (Sa) (Ta) 殺ス 1. Убить, убивать животных 2. pagugu (человека) [(Jap) korosu (Ya) kurasĩŋ/kurusĩŋ]
ku:sa	(Sa) (Ps) 苦。貧苦。 ku:sa-du jadujum (Sa) 貧苦ゾ家内喧嘩 [(Ya) ku:sa 1) 小さきこと 2) 貧しき]
kɥsammibuni	(Ps) спинной хребет
kɥsammi	(Ps) (Ui) 背中 Спина
kù:sakukaripiśsa	(Sa) 耕作假筆者 [(Ya) kōsakukariçiśsa] См. piśsa
kù:sakupiśsa	(Sa) 耕作筆者 См. piśsa [(Ya) ko:sakuçiśsa]

kusati	(Ps) 後口。後ニシテ За спиной, назад [(Ya) kusati (Omoro XX, 9) こしやて (kušati) (Ya) kuša:ti: うしろで (後手) (Rk) kušati (Konkōkeshū) kušatinu uфukuru „ муж”, „супруг”]
kusi	(Ps) (Sa) (Sarah)
kusi	(Ps) 後口。腰。背面。Зад; поясница [(Jap) koši „поясница” (Rk) kuši id. (Ya) kusī „зад” „спина” 脊。後。(Na:ćiziŋ,本部) huši „поясница, зад”]
kusiḱ'a	(Ps) 嚏 1. Чихание [(Ya) kusīḱ'è (Rk) kusukwè (Konkōkeshū) くそくはひ (kusukuwai/kusukuфai) Заклинательное выражение произносимое при чихании детей. По-японски говорят kusame-kusame. В Tsuredzuregusa сказано, когда ребенок чихает, если так не говорить, то с ребёнком, как утверждают няньки, случается несчастье”]
kusiḱi	(Ps) コレツキリ [(肥後) košiko (物類称呼) 是ほどゝいふ詞のかはりに西国にて○是しこ ^{あれ} 彼しこと云...肥'久留米にて○是しころあれしころと云東国にて○是しきあれしきと云] nimutca kusīḱi (Ps) 荷物はこれつきりだ
kusiḱ'i	(Ps) 甌 [(Sa) kusīḱi (Jap) košiki (Ya) kusīḱ'i]
kusiḱuzum-p'itu	
kusiḱusum'a:	(Ps) сгорбившийся, сутулый
ku:su-faja	(Ps) (Miyara) 蜥蜴 とかげ

[(ナゴ) ko:ragusu-ke: (唐辛子を食ふ者) (コニ) kušo-kuja: (イリ)
kusu-faja:]

kusīpu (Ps) 駝背 Горб, горбатый человек

kussasī (Sa) 腰差ノ意。煙草入ニ煙管差ヲツケ之ヲ腰ニ差シタルモノナリ
[(國仲)]

ku:ti (Ik) sabani の枕木

ku:ti (Ps) ухаб, выбоины сделанные лошадыю на грязной дороге

ku:su (Ps) (Ui) 胡椒ノ意。 (芥子) 唐がらし Горчица
[(Jap) ko:šo: „перец” (Ya) kušu 胡椒。 (佐賀) ko:šu: 唐辛 (Ya)
ku:su 唐芥子]

ku:su (Sa) 胡椒 (コセウ) 宅地内カ空地ニ自生ス、生ノ實ヲ食シ又ハ刺
身ニ入レテ食ハス、健胃劑トス (Piper nigrum L) чорный перец

kù:ti (Sa) 煙草ヲ刻ム時、其ヲ載スル台 [(國仲)]

ku:ti (Ps) (Ik) Подставка для вставления bafu при перематывании на jama

kù:tigi: (Sa) 植物の名

kutu (Com) 事

[(Ya) kutu]

anćinu kutu:ba azzadana:mai zo:ftuaz munu ? (Ps)

ソンナコトヲバイハナクテモいい のに??

ik^sikutun nar'u:z 行く筈だ

kutu (Ps) 琴

[(Jap) koto (Ya) kutu]

kutuba

(Ps) (Sa) 言葉

kunu irav-vtca ŋk'a:ŋ-kutuba: arada nmananu fyci jaiba umi-kaŋgai-ja
si: kaŋgai: jumamaçi (Sa) 此ノ伊良部語ハ昔ノ言葉デハナク今ノ言
語デアラカラヨク考ヘテ讀ンデ下サイ

kunu kutuba-nu im'a: no:ši:ga (Ps)

此ノ言葉 ノ 意味ハ何デスカ „Какое значение у этого слова?”

[(Jap) kotoba]

ku-tusi

(Com) 今年 Этот (данный, текущий) год

[(Jap) koto-ši (Ya) kutusi (Rk) kutuśi]

(Sa) kutusi maci tani 今年蒔く種

kućabaŋ

飯茶碗

kuci

(Ps) 遺骨。

kuci-si

(Ps. Nubari) 洗骨する

kuv

(Ps) (Sa) 蜘蛛 Паук

[(Sarah) ku: (Rk) ku:ba: (佐賀) kobu (Jap) kumo (Rk) kuwu-ga-si 蜘蛛
ガ^ル巢 Паутниа (Ya) kubu (静岡) kuwo/φumo (Konkōkenśū) くぶ
kubu (肥後) kobu (Sado) kubu]

ku:v

(Ps) (Sarah) 昆布 Род морской травы (Laminaria japonica)

[(Rk) ku:bu (Ćiŋ) (I:) (Uśimi) (Kuźnaŋ) kuwu (Haniśi) (Na:ćiśiŋ)
kuwu: (Mutubu) gu:bu (Jap) kobu/kombu (Ya) kubu]

kuyci-nu jaduyci

(Sa) 台所ニ通ズル戸ロニシテ女子及ビ僕婢ノ出入スル戸ロナリ。
此ノ戸ロハ本家(puŋka)ノミニアリ[(國仲)]

- kuvva** (Ps) 腓 Икра (ноги)
 [(Jap) komura (Shakotan) kōmbūra (イシ) (コハ) (クロ) (アラ)
 dabura (ヒヨ) (イリ) kubura (ナゴ) kumba (ヤラ) (イト) kunra (Rk)
 kunda]
- ku:z** (Ps) 室、部屋 Комната, апартамент
 [(Sa) (Ta) k'ù:l (Ya) ku:ru 四方囲まれたる室]
- kwaiki:** (Ps) 會計 Счёт
 kwaiki:nu kamui 會計係 счетовод, кассир
 [(Rk) cúji < k'u-r'i 庫理 „чулан”, „кладовая” (Jap) kaike:/kwaikei]
- kwasi** (Ps) 菓子 Пирожное, сладость
 [(Sa) kwa:sī (Sarah) ka:sī (Jap) kaši/kwaši (Chin) k^wo-tsī (Ya) kwa:sī]
 kwassu-du fo:busi-kaz 菓子ヲ食ベタイノデス „Хочется поестъ
 пирхожных”

l

- lgasa** (Sa)
(См. zgasas)
- lla** (Sa) 胎盤 Послед
См. zza
- llu** (Sa) 尋 Сажень (расстояние между концами вытянутых горизонтально рук)
p^sʔtu-llu 一尋 „одна сажень”
fta:-llu 二尋 „две сажени”
- llil** (Sa) (Ik) 入レル
(Ik) midzu lliru 水を入れろ
См. zzi:z
- lla:sī** (Sa) 物ヲ貸ス Одолжать, давать в долг (что-н.)
lla:ši: fi:ru 貸シテ呉レ Пожалуйста, одолжите
lla:ši: turasadi 貸シテヤラウ Дам в долг, одолжу
[(Jap) irasuu]
Syn. karasī
- lla:z** (Sa) 物ヲ借ル Брать в долг
llai:cīkau 借リテ使フ Пользоваться чем-нибудь, взятие в долг

m

- m** (Ps) (Sa) (Sarah) (Ui) 芋。甘藷。Сладкий картофель (ipomasea batatas). Общее название всякого рода картофеля
[(Ya) uŋ 八頭 (Ya. poet) umu (Rk) mmu или kara-imo (トク) m 里芋 (Jap) imo (国頭郡) umu (Tōkyō) sacuma-imo (Sacuma) r'ūk'ū-imo (Ya) akkoŋ < * aka-uŋ (Paterōma) agaŋ (Yunon) uŋ-ti:
Shigaku, III, n° 3, p. 73 (T. Miyara, 我が古代語と琉球語との比較)]
- m** (Sa) 身。肉。Мясо, плоть; рыба́е мясо
[(Jap) mi (Ya) mī:]
- m** Суффикс заключ. базы глаголов
[(Ps) fo:m (Sa) fau-m (Ya) ho:ŋ/fo:ŋ]
mcikara alfum (Sa) 道を歩く Cp. mcikaradu alfu
nu:zmtiuti 乗りつゝ
(Ps) ba:ga kak^simtiuraba mi:uri 我が書きつゝみるから見て御覽
- m** (Ps) 六
[(Ya) mu:]
- m** (Ta) 穿ク Одевать обувь
Syn. fum
- m:** (Ps) いえ。否 Нет (отрицание)
- ma** (Com) 處
[(Ya) -ma (Rk) -ma]
- ma** (Ps) 質問ノ語尾
[(Sa) mu (Ya) -ŋ]
ssaima (Ps) 分るもんか

tuzm-ma 取ルカ „берешь ли?”

zau-kari: uramalm-mu (Sa)

zo:kar'i umma 御健康デ居るかい 【面會の時の挨拶】

ma (Ps) 魔。疫神。Злой дух; демон болезни

[(Jap) ma]

ma nukiru демон изведи!

ma: (Com) 接頭 眞

[(Ya) ma: (Rk) ma: (Jap) ma]

m'a: (Ps) 山ニアル廣場 Поляна (в горах), проталина

野原ニ於テ粟麦ナドヲ穂ヲ打チ落ストキニ草ヲ苅リ土ヲフミ固
メタル其所ヲ m'a: ト云フ

[(Rk) m'a: „двор” (Ya) m'è: id (Amami Ōshima) mija]

m'a: (Ps) Старая могила, обсаженная деревьями

m'a: (Ps)

akasimunu-m'a:ju asim'u: 謎ヲ互ニヤツテ見ヨウ Давайте
загадывать (друг другу) загадки!

a:gu asim'a: asu:di 歌ヲ互ニヤリマセウ Давайте петь песни

o:m'a: ナグリアヒ общая драка

[(Sa) n'a:]

ma-baraz (Sa) 魔拂 (字人民團體ヲ以ツテ行ヒシ祈禱)。放豚ヲ無賞ニテ捕
ヒ、之ヲ屠殺シ、肉ヲ酒希シ骨一ツ肉一片ヲ注連繩ニ吊シ、之
ヲ里外レノ路上ニ懸ケテ疫神魔鬼ノ侵入ヲ防ギタリ [(國仲)]

ma:bi (Sa) 眞似 Подражание

[(Jap) ma:bi (Rk) ne:bi (Ps) n'a:bi (Jap) mane (静岡) mame]

p^situ-nu ma:bi panafusù (Sa)

人ノ真似鼻糞

„подражание другому (букв. человеку) – сопли” (Посл.)

mabikir'a

(poet) 立派な男子 (Tajima)

[(Konkōkensū) まゑけが mawikiga (ныне читают me:kiga³³) 男、
夫]

mabuju

(Sa) 海魚ノ一種

[(Sado) (Shōnai) mabu шахта, туннель]

ma:da

(Sa) 大層 Очень, весьма, в высшей степени выдающийся

ma:da-nu

zzagama-tu mmagama-tù: ma:da-nu zau-kukuru-munu jataiba 才父様
ト才母様トハ大層好イ心ノ者デアツテカラ

ma:dama

(Sa) 眞玉。女ノ首ニカケタリ[(國仲)]

madama-mu:z

(Ps. poet) 眞玉森

[(Rk) madama-muri]

Paral. su:z-mu:z

madani

男女の名。Обычное и даже чересчур частое имя в деревне ka:mcī,
откуда в деревне Psara это сделалось даже прозвищем данной
деревни kamcī-madani

madu

(Ps) 窓 Окно

[(Rk) madu (Jap) ma-do (Ya) madu (Ōsima) mado 間隙 (Sado) земля
между верхней пашней и нижней]

madu

(Ps) 1. 暇。 2. 留守。 1. Свободное время, досуг 2. отсутствие
(из дому)

³³ If it is still a quote from Konkōkenshū, then it should be we:kiga. Cp. Hokama 1970:90.

madu-nu n'a:ŋ 暇ガナイ „недосуг”, „нет свободного времени”

baga madu-n to:mai mm'a:dda?

我が留守ニ誰モ参リマセンデシタカ?

[(Ya) madu]

mado: n'a:ŋ 暇がない

unu maduŋ p^situkaranu upubavnu k^ši:

madu-munu

(Ps) (Sa) 間食

madumunu-faija

(Sa) 間食ヲ為スモノ [(國仲)]

mazaki

(poet) 眞酒 (Tajima)

mazau

(poet) 眞門 (Tajima)

Paral. map'au

mazi

(Ik) (Sarah) 1. **koiru** 2. motomeru

См. mag^zi

ma:zī

(Ik) собств. женское имя

ma:zīmiga

(Ik)

mazi-munu

(Ps) (Sa) 化物、禍神、祭ルベキ、遺族絶エタル死靈、長啼スル犬等ヲ云フ [(國仲)] Оборотень; сюда относятся всякие демоны, приносящие несчастье, души покойников, которых перестали чувствовать за прекращением рода, протяжно воющие собаки и пр. [(Kuninaka)]

[(Ya) mada:sī-munu, маза-munu (Rk) maši-muŋ (Jap. arch) mazi-mono (ヨナ) mad'i-munu (ハテ) ma:za-munu (ナゴ) mazi-munu (イリ) mazi:nu: (クロ) (アラ) мазу-munu (ナセ) maina-muŋ (コニ) majonamū (コハ) mancūbu (キカ) ma:zi-muŋ (カゴ) mendoŋ]

mazimunu

ffamur'a:

(Ps) (Ta) 「化物ノ子守」ノ意。虫ノ名。上運天賢敷君ノ話ニ依ルト此ノ語ハ平良ニテ蝶々ノ意味ニ使用サレル。徳山清定ノ話ニテハ多良間ニテ此ノ虫ハ蝶々デハナクシテ瓢蟲 (テントウムシ) (Coccinella) ノ一種ダト。 Букв. „нянька оборотня”, название насекомого. По словам Uiuntij Kimpu в Псара выше названным словом обозначают бабочку; по словам же г. Tukujaма Ši:ti: на о. Тагата этим словом называется маленькое круглое насекомое с твердыми крыльями красного цвета, на которых имеются черные точки („божья коровка”?)

mazimunu-nu

panasi

(Ps) 化物話 Рассказы о чертях, оборотнях и пр.
[(Ya) мазамунунупанаси]

mazimunu-nu-

patamunu

(Ps) 「化物ノ機織道具」ノ意。虫ノ名。 Букв. „ткацкий станок оборотня” 竹節蟲 (タケノフシ。ナナフシ) *Lonchodes niponensis* D. M. Пасечник, оборотень.

ma:gu

(Ps) (Sa) (Sarah) (Ui)³⁴ 茅ヲ^{クロツグ}黒次(*Didymosperma engleri*)ノ葉柄ノ皮ニテ編作タル圓形ノ籠
芋績マゴ、^{ヨネ}粟ススリマゴ、大マゴ等ノ種類あり
[(肥後) mego かつくざる (佐賀) mego 目籠 (コニ) (イス) (スミ) (サネ) magu 魚籠]

magurindu

(Ta) アチラコチラトサダマラヌコト (Tajima)

mahai

(Ik) 眞南の国

³⁴ This entry has been merged with a duplicate entry from v.1, p. 441. All the following entries from p. 441 down to p. 442 are a (probably incidental) duplication of pages 440 and 443 and have therefore been not included in the transcript.

mahai nasi migagama 池間島の長アヤゴの名

- mai** (Ps) (Sa) (Ui) (Simuzi) 前 Прѣд, перед, прежде
[(Ya) mai (Rk) mè: (Jap) mae (Yunapa) me: (Kikai) me:]
main asĩtal-n'a:ŋ (Sa) 前ニシタ通り „так, как он сделал раньше
(прежде)”
kunu maija jagumi sudigapu: atam ti: umui:uz (Sarah) 此の前は (こ
ないだは) 大層有がたう存じます
- mai** (Ps) (Sa) (Ta) モ Также; и; тоже
[(Rk) -ŋ (Jap) -mo (Ya) -ŋ]
azzadana:mai 言はなくても
n'zi:mai zo:ffa: n'a:ŋ (Ps) どちらもよくありません
(Ps) n'a: nn'a:mai ないけれども
faijamai faijamai 食つても食つても
niŋgin: am'sizti:mai naraŋ
- mai** (Ps) 舞。踊。Танец, пляска
[(Jap) mai (Ya) mai]
あけず舞をはべら舞とさをとれ
akizĩ-maiju pabira-maiju savuturi
蜻蛉舞ヲ蝶々舞ヲサ踊リ
„танец стрекозы, танец мотылька отплясывая”
- mai-** (Ps) 毎 Каждый (только в синицизмах и изредка в гибридных
компаундах)
[(Jap) mai (Rk) mè: (Chin) (Ya) mai-]
- mai-ba:** (Sarah) 前齒 Предний зуб; резец
[(Jap) mae-ba (Ya) maiba:]
- mai-bai** (Sarah) (Nishib.) 前原。屋号ノ名、元ハ所ノ名カ

maibanari	(Nuz) Длинный островок при деревней Nuzak ³ⁱ
maifuga	[(Ya) maifuna: 利口者 (Omorō XIV, 32) まへゑくが]
mai-zatu	(Ps) 前里 (地名) [(Jap) mae-zato (Ya) Maizatu 眞栄里。石垣島にある村の名]
mai-ju:	(Ps) 毎晩 Каждый вечер
mai-mmi	(Ps. poet) 前嶺 [(Jap) mae „перед, впереди” + mine „вершина горы”, „холм”] Syn. sima-mmi
main'a:	(Ps) 「前ノ家」ノ意。南隣ノ家。Букв. „дом впереди”, „передний дом” = [(Ya) maŋja:/maŋɕa:]
main	(Ta) 女子の名
mai-niçĩ	(Ps) 毎日 Каждый день, ежедневно [(Rk) mè:niçi (Jap) mai-niçi (Ya) mainiçi]
maiŋk'a:	(Ps) 前へ行ケバ、前デハ
mainupama	(Ta. poet) 前ノ濱 [(Jap) mae-no-hama] Syn. mai-dumal
maip'a:	(Ps) 前比屋。平良町下里の小字

maicī	(Ps) (Sa) (Kaz) 鉞。台ヲツケズシテ長キ柄ヲ付シタル鉋。 Скобель, струг, тесло
maicīkufu	(Ps) 角鴟 (ミヽヅク) Филин [(Sarah) maju-zik'afu (Rk) maja-zikuuku (カテ) maja:zīkuku (ヨロ) mančikku: (エラ) m'a:cuku (オセ) ko:ho (ナゴ) ko:ho: (ヨナ) kokko: (ナセ) ku:fu: (ハテ) sukuku (クロ) sukuguru (アラ) cukuho: (コニ) t'ikuho (イシ) (コハ) cukuguru (トク) cukufu (イシ) cikuguru (カテ) (イト) cikuku (イリ) cikō:]
maja:gal	(Sarah) 舞上ル、飛ビ上ル。 Взлететь, вспорхнуть [(Jap) mai-agaru] Syn. tub ^ε a:gal
maja-nu-ja	(Kaz) 屋号
maja:sī	投ル (?) (См. Nakajamabunari)
maju:	(Ps) (Sa) (Sarah) (Ui) 猫 Кошка [(Ya) maja (Rk) maja:/majʉ: (Yunaguni) maju (Na:ći'iziŋ) m'a: (I:) mē: (Chin) mau] В (Ui) говорят, что кошки после трёх лет жизни становятся оборотнями
maju	(Ps) (Sa) (Sarah) (Bura) 眉 Бровь [(Ya) majo: (Rk) majʉ (Jap) majʉ]
maju-gani	(Sarah) 女子(?)ノ名
ma-junaka	(Ps) 眞夜中。正子。 Ровно полночь, полночь, 12 часов ночи. [(Ya) ma:junaka (Jap) ma-jo-нака (букв. „истинная ночи середина”)]

maju-kazigi	(Sa) 樹木ノ名。梶
maju-ciḱufu	(Ui) Род совы (большая) [(Ya) cukuguru/ciḱuguru 梟]
m'a:ka	(остр. Iraw) 御墓ノ意。古墳 Древняя могила [(Jap) mi-haka]
makadup'a(:)gi:	(Sa) 樹木ノ名
ma-kaja	(Sa) (Iraw) 眞茅 (Iraw) msizi: nu ma-kajanu n'a:ŋ 肥地の眞茅の如く [(コニ) (カテ) ma-kaja (エラ) maça: 薄]
ma-kamadu	(Ps) 眞竈 (女子ノ名) Женское имя [(Simazi) ma-hamadu (Ya) ma-kamadu 士族の男子の名 ma „истинный” + kamadu//[(Jap) kamado „очаг”]
ma:ka:z	(Ps) (Sarah) 麻賀利。飯茶碗ノ大ナルモノニシテ厚ク粗造ナルモノ [(國仲)] Грубая фаянсовая чашка для каши или супу [(Sa) makal (Ya) makari (Sarah) (Rk) makaji (Jap. древн.) makari (Ashikaga) magari (Konkōkenshū) おまかり u-makari 茶碗の類を云和詞にもまかり (Id) まかり makari 茶碗の類也]
mak'i	(Ps) 蒔ク Сеять [(Sa) maci (Jap) maku (Ya) makun] kutusī maci tani nu du zu:gaci maci awa nu du 今年 蒔ク 種ガ (ゾ) 十月 蒔ク 粟ガ (ゾ) baga makaba ni: ūiru fusaturaba sakairu 我ガ 蒔ケレバ 根ヲ 出ス 草取レバ 榮ロ
maki:z	(Ps) 負ル Быть побитым, проиграть (в войне или игре)

[(Rk) maki:ŋ (Jap) makeru (Ya) makiruŋ/makkiruŋ]

mak'i

(Ps) 牧場 Пастбище

[(Rk) ma'ci (Jap) maki „пастбище” maku „пасти (скот)” (Ya) maki (Omoro, XXI, 11) maki (ヨロ) maki 豚小舎]

mak'i

(Ps) 卷。卷ク。Свёрток, свиток, свёртывать, свивать

[(Rk) ma'ci „свёрток”, ma'cuŋ свёртывать (Jap) maki „свёрток”, maku свёртывать (Ya) maki/makuŋ]

maku

(Ps) 吝嗇 Скупость

[(Shakotan) made скупой]

ma:ku

(Ps) 圓イ Круглый

ma:ku:ma:ku

(Ps) 眞圓イ (前詞ノ強語) Усиленная форма предыдущего слова

makubu

(Ps) maguro (?)

[(Sa) makubu]

ma:ku-buŋ

(Fumn) 圓い盆

maku-zim-munu

(Ps) ケチナ人 Скупой человек, скряга

m'a:ku

(Ps) (Sa) 1. 宮古島ノコト。2. 世界。3. 都

[(Ya) me:ku (Shuri) m'a:ku/na:ku (Naфа) m'a:ku/ma:ku]

m'a:ku na'ci-k'i (Ps) 不足ナク暮シテ麥ル

m'a:ku nu mnaka (Ps) (Sa) 「宮古ノ眞中」ノ意

m'a:ku-simiz 月日を送る

m'a:ku-baso:

(Ps) Musa textilis

m'a:ku-zīcī	(Ikima) (Sarah) (Nishib) 池間島ニ於ケル大祭ノ名 (他ノ所ニアル節(sīcī)ト同祭カ)
makugama	(Ps) богиня покровительница айзоме, ей есть utaki в Psara. tinnu makugama, na:ri makugama azzuminu kunzuminu manusī
maku-gaŋ	(Sa) (Ui) 蟹ノ一種。 „В волости Sīmuzī (в дер. Uīzī) данный краб считается лекарством при гонорреи. В Псара он считается наилучшим слабительным [(Ya) makko:ŋ (Ya, 黒島) makugaŋ 宿借蟹の成長し過ぎて宿なく裸なるもの]
m'a:ku-p^sītu	(Ps) (Sa) 宮古人 Житель островов Мияко [m'a:ku „Мияко” + p ^s ītu// (Jap) çito „человек”]
makutu	(Sa) (Sarah) 誠 Истина, правда [(Jap) ma-koto (Ya) makutu]
makutu-na-p^sītu	(Sa) (Sarah) 正直ナル人 Честный (правдивый) человек
ma:kućabuŋ	(Sa) 脚無き丸い茶盆
m'a:ku-vcī	(Ps) 宮古口ノ意。宮古語。 Язык островов Мияко [m'a:ku „Мияко” + fūcī// (Jap) kuśī „рот”]
-mal	(Sa) vvaga uja: uk'udaku turamal ga 汝が親は大章魚を取りに (行きました) (из колыб. песни)
ma:l	(Sa) 毬 Мяч, мячик [(Rk) ma:ji (Jap) mari (Ya) ma:rī]

mama	儘 baga mama 我が儘 (Tajima) [(Ya) mama]
ma:ma	(Sa) (Sarah) (Ps) 継母 Мачеха
ma:ma:ffa	(Ps) 継子 Пасынок, падчерица [(Rk) mama-kkwa (Jap) mama-ko (Ya) mamafa:]
ma:ma-mma	(Sarah) 継母 Мачеха Syn. ma:ma
ma:ma:nna < ma:ma-anna	(Ps) Мачеха [Cp. (Jap) mama-haha (Rk) mama-ujja (Sarah) ma:ma-mma]
ma:ma-sa	(Sa) (Sarah) 継父 Отчим
mamasa	(Ps) Отчим
ma:ma-ujja	(Ps) 継父 Отчим [(Rk) mama-ujja „мачеха” (Sarah) ma:ma-zza „отчим”]
ma:ma-zza	(Sarah) 継父 Отчим [(Ya) mamauja] Syn. ma:ma-sa
mami	(Ps) (Sa) (Sarah) 1. 豆 2. 肉刺 ^{マメ} 1. Бобы 2. мягкая мозоль [(Rk) ma:mi: (Jap) mame (Ya) mami (トク) mamü 胼胝 (キカ) (エラ) (ヨロ) mami id. (イス) (スミ) mamī (イト) ma:mi]
mamina:	(Sa) 豆菜

mami	(Sarah) 腎臟 почки (букв. „бобы”) [(Rk) ma:mi]
mami-nu-pana	
mami-ga-pana	(Ps) (Sa) 豆ノ花。秋ノ初二朝早ク咲ク[(國仲)]
mami-gama	(Ps) 小豆 小豆 Мелкие бобы, мелкий горох
mami-guru	(Sa) 焚物ニスル大豆ノ稈
mamuti	(Ps. poet) 眞おもて baga ja:nu umukaginu ?? mamutin'a:ŋ taćiuriba
mami-ma:ra	(Ps) 燕 燕 Ласточка [mami „бобы”, „горох” + ma:ra < mawaruja? „тот, который кружится, вертится” (Sarah) mami-naraša: (Ui) mamima??]
mamu	(Ta) 女子の名
mami-naraša:	(Sarah) 燕 燕 Ласточка
mammi	(Kaz) マムネ (Tajima) cīk ^s iġanasī tīŋanassa mammitirasī kagikukuru jaramaiba ??
mamuja	(Ps) 女ノ名
mamu:z	(Ps) (Ui) 守ル、護ル。遵守スル。Хранить, оберегать, держать. [(Rk) mamujuru (Jap) ma-moru]
maŋ	(Ps) (Ui) 萬

gumannu jasik^si'n pacimannu ja:ju fuk^si munua no:ga (Ui) 五萬の屋敷
に八萬の家を建テルものは何

[gumanu mi:n pacinu ssu cffi:uk^si munu
胡麻の中に蜂が巣を作つて置いたもの。]

maŋ (Ta) (Com)
kumaŋna bura:maŋpi:ki:ffina 此處には居らない積りだから来て呉
れるな。
nuciga pada mi:maŋ 一生涯見ない積りだ
(Ps) n'a:maŋ ありません

manai (Sa) (Simuzi) (Sarah)
mane: (Ff)
manai-mai aŋsi: (Simuzi) 誠ニサウデス
mane:ntj mi:ru хорошенько посмотри
manai-n ti: (Sa) 宜シク、完全ニ。Хорошо, совершенно, вполне.
Cp. mana:uti (Ps) 大分 (宮)
[(Ya) maiden 誠に]

manai-p^situ (Ps) 寛大ナル人。iyaminonai çito, otonasii çito.
[(Sarah) manai-b^zitu/manai-bitu]

m'anai (Ps) katazuke, anzo

ma-naka (Ps) 眞中。Центр
[(Jap) mannaka (Konkōkenšū) まんなか (mannaka)]

manaku (Ps) зрачок

ma:ŋ (Com) 眞ニ Действительно, по истине
ma:n-ti: (Ui) 眞ニ id.

manata	(Ps) 蛙 лягушка [(Sa) ùnta] Ср. funata 蟻
manasa	(Ps) 俎 Кухонная доска (на которой крошат зелень, режут рыбу и пр.) [(Jap) mana-ita (Rk) maruśa (Sa) manuca (Ya) mananca/maninca (佐賀) mane-ita]
man'aku-gama	(Ps) карлик, лилипут См. putir'a-gama
man'zu:	(Ps) 饅頭 Пирожки с бобовой пастой [(Jap) man'zu: (Ya) man'zu: (Ya) man'zu 女陰]
man'zu:gi:	(Ps) 萬壽樹。木瓜樹。Caria papaya [(Rk) man'zu:gi: (Ya イシ) man'zumai (イト) man'zu:gi: (コハ) man'zu]
man'g'a:	(Ps) 女名
ma:ni	(Ps) (Sa) 山棕。櫻。 ^{クロツグ} 黒次 (樹木ノ名)。伊良部島ニテハ其ノ莖ヲ包メル毛ニテ縋ヒタルヲ ffukara-zīna ト称シ、若葉ニテ縋ヒタルヲ p ^s inil-zīna ト称す。枝ヲ重ネテ括リ手綱ヲツケテ子供ヲ乗セ引歩クヲ sa:bicī ト云フ。[(國仲)] Название дерева из сем. пальм Diolymosperma engleri Warb. Из волосков, покрывающих ствол и ветви плетут верёвки, называемые на о. Irav ffukara-zīna; веревки, свитые из молодых листьев носят название p ^s inil-zīna. [(イシ) (Rk) ma:ni (コニ) mani (ヨナ) bani (Yonaguni) ban'i (Ōsima, 東方村、古仁屋) man'i]
manuk^si	(Ps) (Kazm) 招ク。Звать, приглашать, манить

	[(Sa) manuci (Jap) manekw]
manuki-usi	(Kazm. poet) Отмахивать; махать чем-н (напр. платком, веером) в след уезжающему.
ma:-nusi/manusi	(Ps. poet) 眞主。 Так в молитвах часто называют богов [(Jap) ma-nusi]
manuca	(Sa) 俎。 野菜肉類等を切ルニ用フ
manuci	(Sa) 機ノ部分。 招キノ意。 此ヲ動カシテ輕糸ヲ上下セシム [(國仲)] Букв. „то, что манит“; название части ткацкого станка, двигая которую поднимают и опускают нити основы [(Kuninaka)] См. manuk ^{si} [(物類称呼) 機躡まねき○京江戸ともに○まねき. . . と云]
manuci-nu-bu	(Sa) 機ノ部分。 「招キノ緒」ノ意。 布片ヲ manuci ノ中央ニ結ビ、其ノ先ヲ右足ノ拇指ニテ引、manuci ヲ上下ニセシム。 [(國仲)] Букв. „нить от manuci“; название куска материи, привязанной к середине manuci (См.); конец этой материи дергают большим пальцем правой ноги и этим заставляют manuci то подниматься, то опускаться [(Kuninaka)]
mapaki:	(Kaz. poet) 眞直の木 (Tajima 四島)
ma:-pagaci	(Ps) Губка с мелкими ноздрями
ma:padazi	(Ps) = nadarazi
ma-pai-kazi	(Ps. poet) 眞南風 Южный ветер; ветер дующий прямо с юга [(Ik) mahai kadi или просто mahai]

ma-p'au	(poet) 眞門 (?) (Tajima) Paral. ma-zau
ma-p^siru	(Ps) 眞晝 День, полдень [(Jap) ma-çiru (Ya) ma:p ^s iro:ma]
ma-p^situ-fur'a:	(Ps) 自慢家 Гордец, хвастун [ma: 眞 „истинный” + psitu 人 „человек” + fur'a:]
mara	(Com) 男根 Penis [(Jap) mara (Ya) mara] sĩaŋkai akamara: no:ga (Ui) 下へ 赤男根は何 (akaauruni морковь)
m'a:rabi	(Ps. Sa. Kaz.) (Sarah) 乙女。淫亂女。Девушка; женщина лёгкого поведения [(Tar) me:rabi (Ya) me:rabi/me:rubi (肥後) mero 女 m'a:rabi < mi: „женщина, самка” + jarabi// (Jap) warabe „дитя” m'a:rabi-buri (Tajima) влюбленность в женщину (Ōshima) mewarabe/merabe (Jap) mero: девка (Shōnai) mera-si (ナセ) merabi 乙女]
m'a:rabitutu	(Ps) 姦夫
m'a:rabituzi	(Ps) 情好
m'a:rabiši	密通する
m'a:rabi-nu-tamasī	(Sarah) 「乙女ノ靈魂」ノ意。虫ノ名。Букв. „душа девицы” – название насекомого („божья коровка”?)
ma:r'aŋ	(Ik)

m'a:raŋ	(Ps) 山原船の事。homaisen [(Naфа) ma:raŋ (Ta) ma:re:ŋ]
m-araja:	(Sa) 甘藷ヲ入ヽル amdil[(國仲)]。Плетёнка под сладкий картофель [(Kuninaka)]
ma:ri-ksj̄	(Ps) 廻つて来る。(来る)。寄つて来る
maru	(Ps) 短イ Короткий [(Ya) mara- (イシ) marasaŋ короткий, низкий (ハテ) marahuŋ 短 (ヨナ) maraŋ (クロ) marikkaho:ŋ (アラ) marusa:ŋ]
maro:maru	(Ps) 前詞ノ強語 Усиленная форма предыдущего слова
ma:ru	(Ps) 囲ミ isicim ma:runu ffu miga-gama: no:ga (wa:) 石積ミ 囲ミノ 黒美嘉子 (女名) は何 (豚)
maru:ća	(Ps) 極短イ Очень короткий, коротенький (уменьшит. форма от maru)
masari:du	еще больше, еще сильнее
maśa	(Ps) 鶯 Род соловья. Общее название мелких птичек (в сел. Agaznaказumi говорят maśa) (По словам Ifa в Naфа в старину говорили maśico:za) [(Konkōkensū) ましきよす (maśik'usi) 鶯 (カサ) (ヤマト) (オセ) maśik'o молодой соловей (コニ) maśikuza: id. (イシ) macafuca id.]
masal	(Sa) 男子ノ名
masal-miga	(Sa) 女子ノ名

masar'a	(Sa) 男女ノ名
ma:s'al	(Ta) 男子の童名
masaimai	(Ps) より以上。 tiŋganassa masaimai k ^s inu ?? idisamai
masar'a:	(Ps) 勝ル人。Выдающийся человек 男の名
masasī	(Ps) легкий, такой как следующий masasfu nar'u:z „как бремя спало”
masa:z	(Ps) 勝ル Превосходить, выдаваться [(Sa) masa:l (Rk) masajuŋ (Jap) masaru (Ya) masaruŋ]
m'a:sī	(Ps) m'a:sīmunu 樂だ! m'a:sīftuaz m'a:sīkinaridu nivv'u:z suyasuyato nemutteiru
masī	(Ps) (Sīmazī) 増 (マシ) 勝シ Лучше, предпочтительнее (собств. substantivum „добавок”, „прибавка”) nzi-ga: masī ドチラガ宜シイ который (из нескольких) лучше? что лучше? maśsaiba < masī + jaiba マシデアルカラ „так как (это) лучше, то...” massa aranna [(Rk) maše: arani] マシデハナイカ „(это) не лучше ли?” su:nsu du masī . . . シナイ方がよろしい [(Ya) masī (Rk) maši (Jap) maši]
ma:sī	(Ps) (Sa) 廻す

[(Ya) ma:sĩŋ]

ma:sĩ (Sa) 石垣。垣。オграда, забор (главным образом каменная ограда вокруг дома)

[(Ya) ma:ši-mi:ruŋ 垣間見る

(Rk) maši (Яп) masu (в театре) (Jap) mawaši – nom. deverb. от mawasu „окружать” (Яп) se 墓、柵、楯

(Wamyō) 籬 夫加岐、一云末世 См. Wamyō III, 37

Syn. isĩgak^si

masĩgita

ma:sĩgita (Sa) (Ik)³⁵ 石垣 Каменная ограда

Syn. ma:sĩ, isĩgaci

masĩgita:ja

(Sa) 衣類ノ模様。碁盤縞ノ大ナルモノ。畑ノ枚ノ形ト云フ意 [(國仲)]

ma:sĩ

(Ui) (Ps) 燃ス Жечь, разжигать

[(Jap) mojasu]

batanu nakaŋ akaumatcu ma:šiuz munua no:ga

腹の 中に 赤火を 燃して居るものは何か (rampu/tu:z/čo:ciŋ)

kunu umatcu ma:šiuri подбрасывай в огонь дров!

m'a:sĩ

(Ps) 見合ハス Сравнить, сличать

[(Jap) mi-awasu]

masĩki

(Ps) замок, крепость

Синон. gusĩku

ma:sĩma

(Ps) 上衣。衣ノ表

³⁵ Merged with a duplicate entry from v. 1, p. 461.

ma:su	(Ps) (Sa) (Sarah) (Ui)
ma:su:	(Ps) 塩 (眞塩ノ意) Обыкновенная (поваренная) соль [(Ya) ma:su (Rk) ma:śu: (Jap) ma „истинная” + śio „соль” (Konkōkenshū) おましは u-ma:śu:]
ma-suku	(Kaz. poet) 眞底
ma:su-mizī	(Ps) 塩水 Солёная вода. Ею окрапляют голову входящей в дом жениха невесты, а так же при возвращении с похорон [ma:su „соль” + mizī „вода”]
mata	(Com) 股、跨、歩、枝。Развилаина, развилаина ног, пах, шаг; ветвь дерева (poet.) [(Jap) mata (Rk) mata] fta:mata 二歩 два шага tu:mata 十歩 десять шагов
ma:ta	(Ps) (Sarah) mezíruśi, mayoke (при jamama:z, parima:z) Напр. kinoeda или три kaja wo hatakeno mannakade tatete oku (tanemakinoçi. makiowatte kara)
mata	(Com) 又、復、亦。И, ещо, также, сверх того [(Ya) (Rk) (Jap) mata] mata icika agaradi (Ps) 又何時か上りませう
mata-gal	(Sa) 跨ル (Irav) nadarazī:nu makajanu n'a:ŋ mśizī:nu makaja nu n'a:ŋ ni:ja p ^ś itici sura: mumu-su matagari: fi: samaçi 平地の眞芽の如し、肥地の眞芽 の如く、根は一つ、枝は百個またがつて下さい (из песни по случаю чествования родов) [(Rk) matagajŋŋ (Jap) matagaru/mataŋaru Cp. (Ya) matagiruŋ]

mata-icufu	(Ps) 再従兄弟 Троюродный брат, троюродная сестра [(Rk) mata-icukku (Ya) mata-icifu (Iroha ^z iruišo) 三従兄弟 mata-itoko]
matumi:sï	(Ps) 堅くつて大きい石
mata-kaki	(Ps. poet) 樹ノ枝ヲ取ルコト Одламывание (сухих, ненужных) веток
mataki	(Ps) 眞竹 (Miyara) [(Ya) ma:dagi]
mata-mmaga	(Ps) 曾孫 Правнук [(Rk) mata-mmaga (Ya) mata-ma:]
mata-pa:	曾祖母 (三人称) (宮)
mata-upuzi	曾祖父 (三人称) (宮)
ma:tifū	(Ps) (Sa) 眞竹。笹竹 (Miyara) 麻竹 (?)。家々ニ植栽シテ竹竿ヲ作ルニ用フ。 Один из видов бамбука; садится возле домов и употребляется для выделки шестов (на котор., напр., вешают бельё для просушки) [(Kuninaka)] <i>Bambusa vulgaris</i> , Schrad, var. <i>striata</i> , Gambl. [(Jap) ma ^{ci} ku - <i>dendrocalamus latiflorus</i> (Jap) madake – (Jap) māte ^{ko} dake]
mattaci	(Sarah) 全ク
matca	(Ps) (Ta) (Nubari) 店。商店。Лавка, магазин. [(Rk) ma ^{ci} -ja (イシ) ma ^{ci} -ja:] (Ps) matca ^ŋ kai ikiba ka:iz munu 店へ行けば買はれるもの (Ta) matca ^ŋ ke: ik ^s itika: aldusi 店へ行つたらあります

matumu-n	(Ta) 立派ニ (Tajima)
-maći	(Ps) (Sa) Повелит. наклон. от вежлив. вспомогат. глаг. ma:z juka:maći おやすみなさい
maći	(Ps) (Ta) 待ツ Ждать ata:ma maćifi:sa:ći 一寸待つて下さい (Ps) [(Rk) maćuŋ (Jap) macu (Ya) maći/macuŋ]
maća	(Ps. в сев. части Agaznaказuni) Общее назв. мелких певчих птичек
maća-gama-gi:	(Sa) 樹木ノ名 Плоды служат лакомством [(Fumn) maća:magi:]
maći/macī-gi(:)	(Com) 松。民家ニ植ウルヲ大ニ嫌フ。此ノ木ハ餘リフエナイカラ シテ家主ニモ子孫ガナクテ、家ガ絶エテシマフト云フ。Сосна (<i>pinus luchuensis</i> Mayr.). Данное дерево избегают садить возле домов; по местным воззрениям, как сосна размножается весьма плохо, так же плохо будет размножаться и семья владельца дома и, в конце концов дом пресечётся [(Rk) maći (Ya) maći (Jap) macu, macu-no-ki (Ps. poet) maći (ニシ カ) madi-gi (イト) ma:śi (コニ) mati-gi (ヨロ) maći (カサ) (ヤマト) (コミナ) (スミ) (イシ) maći (トク) ma:cī]
maći	(Ps) (Sa) 男女ノ名 Мужское и женское имя [(Ya) ma:cī 女名]
maći-kama	(Ps) 女子ノ名 Женское имя
madda	(Sa) (Fumn) 機織道具。織リタル布ヲ卷クニ用フル丸木[(國仲)] Валёк, скалка, на которую наматывается сотканное полотно.

maci-ga-pa:	(Nagah) 松ノ葉 Сосновые хвои [(Sa) macigi:nu pa:] (Ya) macigai 間違
macigani	(Ta) 士族男子の童名の一種
macigi	(Ps) (Sa) (Sarah) (Bura) 睫 Ресницы [(Ya) macini (Rk) macigi (Jap) масиге/масиге]
macik'a	(Sa) 内に nakada macik'a: uk'uzzu juri:fum jù:nù jumada-ju macik'a: uk'udaku juri:fum hùì 泣かない内に大魚寄り来る 呼ばない内に大たこ寄り来る (Из колыб. песни)
ma:ciki	(Ps) (Ui) 共ニ。一緒ニ。Вместе, в компании [Cp. (Rk) ма'шш 共ニ „вместе”]
maci-nu-mim	(Ps) 松茸 Букв. „сосновое ухо”; гриб [maci-nu//Jap. маси-но „сосновое” + mim// (Jap) mimi „ухо”] Cp. (Jap) маси-take
maciri:z	(Ps) 祭ル Чествоваться (про божество) [(Jap) масигегу]
ma:ck^simunu	(Ps) 魔憑者
maci:z	(Ps) 祭り。祭ル。Чествовать (божество), праздновать; праздник [(Ya) maciri „праздник” (Rk) maciri id (Jap) масури „id”, масигу „чествовать”, „праздновать” (Ya) масигу 祭ル (ユニ) (イス) (スミ) (サネ) mat'iri (エラ) maci: (イエ) maciri (トク) (イシ) (アラ) (ハテ)

macīri (ナセ) (ナゴ) (コハ) (クロ) maćiri (ヨロ) maći: 法義 -> (イス)
matirī]

mavk'a: (Ps) (Sa) 差向。妻。1. Лицом к лицу, прямо напротив 2. (poet)
жена, супруга.

mavk'a:-dacī (Nišibarū poet) 差向ヒノ崎。池間崎ノコト。Мыс находящийся
прямо напротив = Мыс (остров) Ikima.
Paral. ikima-dacī.

mav (Ps) (Ik) susowo nuu koto (Яп. makuru?)

mav/mav-gam (Ps) 守神。守本尊
Его чествуют в особых случаях по указанию шаманки. Тогда в
urukuz (= nibanza) подвешивают специальную полку несколько
ниже потолка и чествуют как своих предков, поднося чай, цветы и
пр. Чествование maḡgam исключительно женская обязанность. О
благодетельном влиянии maḡ на жизнь обитателей можно судить
по следующему распространенному выражению.
mavva tumo:śi: karadu masazfu nar'u:z „после приглашения
хранителя, как бремя спало”
[(Ya) mamurī 守リ。mamurī gami
(キカ) mabui (ヨロ) ma:bui (コニ) (イス) (スミ) (サネ) (トク)
maburi (エラ) ma:buḡ 灵魂]

mavk'a:nu-jaduycī (Sa) 家屋前面ノ戸口 [(國仲)] Вход в дом (с фасада)

ma:zkaki (Ps) marini moyōwo cukeru koto

ma:zkakibi: (Ps) その semmoḡka

ma:z (Ps) 鞆

	ma:z-uci 鞠をつく
ma:zv'v'a:	(Ps) продавец мячей
mavvaiz	(Ps) 守ラレル Быть охраняемым, оберегаемым [(Jap) mamorareru]
m'a:z	(poet) (Kaz)
ma:z	(Com) 米 Рис (Tajima) nar'a mazba m'a:ri umsaguba m'a:ri ju [(Ya) mai (Rk) mè:]
-maz	(Ps)
-mal	(Sa) См. ahamal См. грамMAT. часть (стр. 5)
ma:z	(Sarah) まはり bantiga gakkō:nu ma:zanna kagibana mminu saki: jagumi kagimunu du:z (Sarah) 私等の學校のまはりには綺麗な花等が咲いて大層美しい ものですよ。
ma:z	(Ps) (Ui) 廻ル、行ク。Итти кругом, обходить, брести [(Sa) (Fumn) ma:l (Ya) ma:ruŋ (Jap) maru]
maz	(Ps) 糞スル [(Sa) mal (Ya) maruŋ (コハ) (アラ) (イシ) (ハテ) (ヨナ) (クロ) maruŋ (カテ) (イト) maiŋ (ナゴ) majiŋ (エラ) majum (ヨロ) (S) (N) (キカ) (イエ) majuŋ (ナセ) (スミ) (トク) mar'uŋ (Hiroshima 倉橋島) baru „мочиться” (Arikawa – Hizen, Minami Matsuura) maruŋ мочиться]

ma:zda:ra	(Ps) 米俵
ma:z-samaz	(Ps) 死ヌ。 Умирать (вежливый глагол, применяемый к лицам уважаемым) [Ср. (Rk) ma:ši – miše:ŋ Ср. (Ya) ma:rasīŋ 薨ず。 罷らすの義]
ma:z-nu-z	(Ps) (Sa) 米ノ握飯
mazšina (?)	(Sa) Название раковины
ma:z-ubaŋ	(Sa) 米ノ飯 Рисовая каша
mba	(Ps) ^イ 否ヨ。 a:iよりは少々強し。 Не надо; не смей! Не согласен. [(Sarah) mpa (Ya) mba]
-mba:	(Ps) = d ^ɛ a:ŋ/za:ŋ gakko:ŋkaija ikamba: 孝校へは行かない積もりだ
mbu	(Ps) (Sa) (Sarah) 臍。 Пуп, пупок. В (Sa) большой, сильно выдающийся пупок [(Jap) ibo „бородавка” (国頭村) buru (臍太)]
mbuši	(Sarah) грузило (к лесе)
mbuśu	(Sa) 臍 Пупок Syn. pusu
mbuši-guśiči	(Sa) 木製ニシテ造酒用ノ粟ヲ蒸ス甑 [(國仲)]。 Деревянный сосуд, в котором парят пшено, предназначенное для изготовления вина [(Kuninaka)] Syn. junini: guśiči

mdariz	(Ps) 破れる (宮)
m-di:z	(Ps) 芋籠。甘藷ヲ入ル、籠 Плетёнка под сладкий картофель
mzi	(Ps) 不味 Невкусный, отвратительный mzi munu jar'a:mai... まづい物であるが... (御粗末様) [(Jap) mazu-i (Ya) mitáa]
mzi:mzi	(Ps) 前詞ノ強語 Усиленная форма предыдущего слова
mzi-gi	(Ps) (Sa) (Sarah) 醜イ некрасивый, уродливый mzigi-munu 醜キ者。Некрасивый человек, некрас. женщина, урод
mziga	(Ps) некрасивая женщина, урод
mzu	(Ps) 溝。Сток грязной воды, дренаж. [(Jap) mizu (Rk) пзу (Ya) mizu/nzu (Na:ci:ziŋ) зу: (Sarah) mzu]
mzu-sa	(Ps) 無臟サ [(Ps. poet) mzuśa (Ya) nzusa (Rk) (Sacuma) muzе/muzoi/muzоka (肥後) muzogaru かはいがる muzoraśi かはゆさ (Ōita-ken) mudoraśi: = kawairaśi: (Miyazakiken) muzonagi = kawaiśōna (五島 Hizen, Minami Matsuuragun) mizogaru „ласкать” mizoka, mizoka милый, красивый (Tanegashima) muzo-ka, muzo:ka См. Butsuruishōkō]
mzu:śi	(Sa) 甘藷ニ蔬菜ヲ混ジテ煮タ粥 [(國仲)]
m:-gi:-nu-pana	(Sa) 「芋木ノ花」ノ意。甘藷ノ花。秋ノ末ニ咲ク
mè:gi	(Ta) 1. 見上ゲ。2. 戀、愛。1. Смотрение вверх 2. любовь mè:g'u: s'i:va:ri 戀ヲシテ下サイ、可愛ガツテ下サイ

См. m'a:giz

- mi-** (Com) 御 (ミ) Почтительный префикс
- mi:** (Ps. **Sah.** Com) 目。眼。 Глаз
[(Ya) (Rk) mi: (Jap) me]
mi:nu mi:cĭ pa:nu fta:cĭ az muno: no:ga (Ps)
目の 三ツ 齒ノ ニツ 有ルモノハ 何カ (atca 下駄)
- mi:** (Com) 女、牝、雌 Самка
[(Ya) (Rk) mi: (Jap) me]
mi:tu:z (Ps) ^{メンドリ}雌鳥 Самка птиц; курица
- mi:daća** (Ps) вдова
Сын. midumdaci
- mi:du:** (Ps)
mi:du:munu ja: (s) /mi:du:sanuja: (s) 暫くでした。お久振でした。
- mi:baku** (Ps) 迷惑 Надоедливость, затруднение
[(Rk) mi:waku (Jap) meiwaku (Ya) mi:waku]
- mi:bazzu** (Ps) 大口魚。鱈。Треска
[(Rk) mi:bai]
- midai** (Sa) 紫菜 (ムラサキノリ)。海中ノ石ニ生ズ、ユデテ酢又ハ味噌汁ニ入レテ食ハス [(國仲)] *Porphyra tenera*, Kjellm.
- miditai** (Ps) 目出タイ Счастливый, радостный
[(Jap) medetai]
miditaikutu jara:z munu ja:sĭ (Ps) お目出たう御座います

midum	(Ps) (Sa) (Ui) (Ta) 女。女性。Женщина [(イシ) (アラ) (イリ) mi:duŋ (Rk. древн.) midumu (クロ) (ハテ) midumu (ハテ) midunu (コハ) minduŋ (ヨナ) minuŋa (Rk.поэт.) miduŋ] kanu midumma бага kutu:ba anci:ja azzaddamdo: ja 彼の 女は わが 事をば そうは 言はなかつたんですよ
miduŋ-azi	(Ta) 女案司
midum-daci	(Ps) 寡婦 (ヤモメ) Вдова
midummaruzi	(Ps) хозяйка
midumm'u:zi	(Ps) племянница
midum-ujasitu	(Ps) 小姑 Сестра мужа, золовка
midum-vva	
midumva	(Ps) 娘。女子。Дочь [(Ya) mi:duna:fa: 女子 /mi:duna: 少女 mi:duŋfa:na: 女の子供。少 女。] bikivva pukanumunu midumvva ja:numunu
mi:du:-sa	(Ps) 「見遠さ」ノ意。久振ノ事 Продолжительное невидение кого-л. (или чего-л.) mi:du:sanu ja: (s)/mi:du:munu ja: (s) 暫くでしたね/御無沙汰はしま した
midužžiru	(Ps) 緑色 Зелёный цвет [(Jap) midori-iro (Rk) miduri-iru] Cp. (Ya) miziru/mizuru 紫色

- mizasi** (Ps) (IraV) (Sa) 目差。與人ヲ補佐スル吏員ニシテ、銀髮差ヲ用ヒズ、常ニ番所本家ノ一番座ト二番座ノ間ニ坐シテ、其ノ勤務振ハ畧々與人ニ似タリ。給料一ヶ年粟二十俵[(國仲)]。Презний официальный чин, помощник junču (См); но серебряной шпильки (в причёску) не употреблял. Обычно находился в главном здании местного правления и сидел по середине между „первой” и „второй” комнатами. Его функции в общем были сходны с junču. Его годичный паёк состоял из двадцати кулей проса [(Kuninaka)]. [(Ya) mizasi (Ta) mizasi]
- mizasi-ga-p'itu** (Ps) (Sa) 目差ガ人
См. pù:kù:niŋ
- mizasi-nu-ujamma** (Sa) 目差ノ妾。平民中ヨリ選ビタル女、目差妾トス[(國仲)]
Наложница чиновника mizasi; выбиралась из простолюдинов [(Kuninaka)]
- mizi** (Com) 水 Вода
[(Ya) mizi (Rk) mizi (Jap) mizu (Satsuma) midu (今帰仁、本部) mizi:]
伊良部村ニテハ新川(araka:)水ヲ主トシテ飲ミ、深川(fukaga:)水ト雨水(amamizi)トハ稀ニ用ヒタリ[(國仲)] В волости IraV в качестве питьевой воды употребляют главным образом воду из колодца Araka: но изредка пользуются также водой колодца Fukaga: и дождевой водой (amamizi) [(國仲)]
(Kaz) mizu tur'ani saši tur'ani jarabi
- mizibatasi** (Ps) 水差

- mizī-dama** (Ui) 水玉。御伽噺ニアル。此ノ水玉ヲ投ゲタラ直チニ水海ガ出来ルト。Водяной шар. Встречается в сказках. Этот шар, брошенный преследуемым героем, тотчас же превращается в озеро.
[mizī „вода” + tama „шар”]
- mizī-dama** (Ps) 肉刺 Мягкая мозоль
- mizī-gami** (Sa) (Sarah) 水甕。飲料水ヲ入ル、甕。Глиняный жбан (горшок) для питьевой воды
[(Jap) mizu-game (Ya) mizigami]
Syn. mizī-ubu
- mizīkuba** (Sa) один из видов пальмы „kuba”
- mizī-im** (Ui) 水海。湖 Море воды; озеро
[(Jap) mizu-umi (Rk) mizī-umi]
- mizī-na** (Sa) 塩田ノ水際ニ自生ス。葉ヲユデテ味噌ニアヘテ食ス[(國仲)] 水菜 (ミヅナ) ? Brassica japonica, Thunb. (?)
- mizī-kani** (Sa) (Sarah) 「水金」ノ意。硝子 букв. „вода-металл” = стекло
[(Jap) mizu-kane 水銀 „ртуть” (Ya) mizīngani ртуть]
- mizīnuffa** (Ps) ぼうふり
- mizīnukam** (IraV) (Sa) 水ノ神
[(Ya) mizīnukaŋ]
- mizīnuznigaz** (Sa) 「水ノ日願」ノ意。人死シテ三度目又ハ五度目若ハ七度目ノ壬ノ日 (男ノ場合) 及葵ノ日 (女ノ場合) 親類知己集リテ各飯汁ヲ供ヘ死靈ノ死シタル事由并彼ノ世ニ暮セル状況又ハ家族親族ニ對スル希望等ヲ巫女ヲ介シテ聞クナリ。巫女ガ右ノ供物ヲ

道路ニ送出ス際コレニ出逢フ道行人ハ死スト云フ迷信アリ[(國仲)]

mizīnuui (IraV) (Sa) Вода (якобы для мытья рук) подносимая в kamtana во время śśigacī

mizīrasī (Ps) 珍しい
[(Ya) mizarasa/mizīrasa]

mizī-tui (Minna) 水取。水ヲ取ルコト。

mizī-ubu (Sa) (Sarah) 水甕 Глиняный сосуд под питьевую воду.
Syn. mizīgami.
См. ubu

mizī-vsā (Sa) 「水草」ノ意。畑ニ生ズル雜草、莖葉ヲ碎キテ海ノ渚ニ投入シ魚類ヲ麻醉セシメテ捕フ[(國仲)]

mizī-zīi (Ps) 水入。水滴
[(Sa) mizī-lli (Rk) mizi-iri (Jap) mizu-ire]

mizuna (Ps) 海魚ノ一種。Название морской рыбы
[(Sa) mizùnù (Ya) mizunu]

miffa (Sa) 憎イ,ニクラシイ。Ненавидный, неприятный
[(Jap) niku-i, nikura-si: (イシ) niffa-saŋ (クロ) miffaha:ŋ (イト) mikkwasan]
(Ta) karu:ba miffas'a:lba nucigapada mi:maŋ 彼をば憎いから一生涯見ない積りだ

miffaka:z (Ps) 憎ム Ненавидеть
[(Jap) niku-mu, nikuragu (Rk) nikumun]

kar'u:ba miffakar'a: nnuciɣapada mi:za:ŋ 彼をば憎いから命の限り見
ない積りだ

mifu (Ps) 憎イ Ненавистный, неприятный
[(Jap) nikw-i (Sa) miffa]

miga (Com) 美嘉 (女ノ名)。非常ニ多イ名デアルカラ歌ニハ能ク女ヲ
云フ意味モ使ヒ、又女ガ自分ノ事ヲ云フニモ此ノ語ヲ使用スル。
Мига (женское имя). Так как это самое распространённое имя, то в
поэзии оно употребляется, как нарицательное имя женщины, а
также женщины (в поэзии) употребляют его, как личное
местоимение первого лица.
[(Yonaguni) menuɟa]

miga-gama (Ps) (Sa) Женское имя 女ノ名

miganuffa (Ps) девственница

migani (Sa) (Ps) 眼鏡 очки
[(Jap) megane]
Syn. mi:kagam

migans'a (Ta) 女ノ名
(cp. muśa)

mi:ga:ra (Ps) 牝瓦
[(Ya) mi:ŋga:ra (Jap) megawara (節用集)]

migutu (Ps) 見事 Нечто прекрасное, великолепное
[(Ya) migutu (Rk) migutu (Jap) migoto/mijoto]

mi:jam (Sarah) 眼病

mijamunu	
m'a:munu	(Ps. poet) 貢物
mijarabi	(Com. poet) 乙女
mijudana	(Ta. poet) 見ズニ Не видя, не обращая внимания
mi:kagam	(Ps) 眼鏡 Очки [(Ya) mi:kaŋgaŋ (Rk) mi:kagaŋ (Yonaguni) mikaŋgaŋ mi://(Jap) me „глаза” + kagam//(Jap) kagami „зеркало”. Данное выражение, по всей вероятности, буквальный перевод китайского слова yǎn-kiŋ „очки”]
mi:ka:ka	(Ps) человек с испорченным глазом, кривой
-miki	(Ps) . . . メキ、. . . ラシイ
-mik'i	(Ps) . . . メク
mikum	(Ps) mikomu 見込 [(Ya) mikumuŋ (Яп) mikomu]
mi-kura	(Ui) 盲目 Слепой, слепец. [(Rk) mikkwa: (Jap) me-kura (Ya) mikkwa: (Ishi, Take, Kohama, Iriomote, Hatoma, Kuroshima, Aragusuku) (Yona) m'ukka:]
milna	(Sa) 萑 (ニラ) 菜園ニ栽培ス。其ノ葉ヲ雞卵ト共ニ汁ヲ作り産婦 ニ飲マシム [(國仲)] Allium odorum L. [(Jap) nira (др. mira) (Ara) bi:sa (Hate) bira (Ishi) bi:ra (Take, Hato, Kuro) bira (Koha) bi:ra (Yona) ŋ:da:]

- mim** (Ps) (Sarah) 耳。物の縁 Ухо, уши; боки циновок
 [(Ya) miŋ (Rk) (Jap) mimi (Satsuma) min (Sa) miŋ]
 juzza mimća: p^siro: gunzássa no: (paśádu)
 futca p^siticī mimma mi:cī az muno:no:ga (Ps)
 口は一ツ 耳は三ツ アルモノハ何 (mimgami 耳甕)
- mi:mai** (Ps) головокружение (Яп. memai)
- mimai** (Ps) 見舞 Визит с целью соболезнования
 umimaija: śi:fi:samai sudigafu: 御見舞ハ有リガタウ御座イマシタ
 [(Jap) mi-mai (Ya) mī:mai]
- mimdaʔi** (Ps) 耳だれ
- mimdal/mimdari** (Sa) 耳垂笠
 [(Ya) mindari 耳聾。耳漏。]
 См. kubagassa
- mimfusu** (Ps) сера в ушах
- mim-gami** (Ps) (Sa) 耳甕ノ意。耳ヲ付ケテ豚ノ油等ヲ貯フルモノ〔(國仲)〕。
 Глиняный сосуд с ушками, в нем копят, напр., свиное сало
 [(Kuninaka)]
 [mim//(Jap) mimi уши + kami//(Jap) каме глиняный сосуд]
- mimizi** (Ps) 蚯蚓| Обыкновенный дождевой червь
 [(Rk) mimizi (Jap) memezu/mimizu (Ya) mimizi/mi:mizi (Ik) zimizi]
- mi:mi:ku:mi** (Ps) 悉く (宮)
- mi:munu** (Com) 雌、牝 (メス) Самка (птиц и животных)
 [(Ya) mi:munu (Rk) mi:muŋ]

mi://(Jap) me „самка” + munu/(Jap) mono „вещь”, „существо”]

mim-p^sik'a:i

(Sa) 面引合。psik'a:i トモ云フ。在番一人、頭一人、首里大屋一人、指主(ujabiśu:)[大目差、大筆者、脇目差、脇筆者]一人以下藏元在勤ノ随行吏員四五人年ニ一回出張シ来リ人民ヲ調べ、番所事務ヲ検閲セシコトナリ。此ノ番所南庭ニ平良ノ戸主ヲ跪座セシム御條書ヲ讀ミ聞カセタリ。讀ム者ハ指主ニシテ一番座ノ机上ニ御條書ヲ載セ一条讀ミ終ル毎ニ聞ク者ヲシテ u:ト称ヘテ敬禮セシムル例ナリキ [(國仲)]

minagama

(Ps) мизинец

minaka

(Ps) (Sa) (Sarah) (Nubari) 家ノ前ナル庭 Двор перед домом (B Sarahama так называют всю землю, прилегающую к дому)

[(Ya) minaka (Yunaguni) minaga (クロ) minaha (イシ) (コハ) (ハテ) minaka (アラ) minihe:]

mina mina 30:30: no:ga (Ps)

ミナミナ ジョージョー 何カ (minaka tu 30:tu 庭と門と)

mi:nasi

(Sa) 見下ル Относиться с презрением (с пренебрежением) к кому-н.

kibammunu: mi:nasi-na

貧弱者ヲ 見下ルナ „Не презирай бедных” (Поговорка)

mingu

(Ps) 眇 (宮)

mi:nici

(Ps) 命日

[(Ya) イシ) mi:nici]

mi:ŋ-sipiza

(Sa) 聾 Глухой человек

Syn. mi:ŋ-kuzig'a:

- mi:nuka:** (Sarah) 「眼ノ皮」ノ意。 瞼 Веко
[mi:nu//(Jap) me-no „глазная” + ka://(Jap) kawa „кожа”
(Ya) mi:nuka: (Ishi, Take, Hato, Ara)]
- miŋgzi** (Ps) 打ツ、打毆ル。 Бить, ударять, драться
- mi:ŋkùzír’a:** (Sa) 聾 Глухой человек
[(Ya) miŋkùzira: (Iriomote) miŋfuza: (Ara) miŋfuze: (Koha)
miŋfuзимunu (Kuro) miŋfuзика]
Syn. mi:ŋsìpiza
- minna** (Com) 水納。 多良間島ノ西北三海里許リニアル島ノ名。 周圍ハ一
里餘。 人民ハ主ニ漁業ヲ營ム。 此ノ島ニハ多良間尋常小学校水
納分教場アリ。 口碑ニ依レバ往古百合若大臣(juriwaka-daizij)ト云
フ人ガ鹿兒島ヘ歸ツテカラ臣下ヲ分ケテ水納島ヘ追ツタ、 其ノ
時カラ水納ガ段々ト盛ンニナツタト。 Название небольшого
острова (группы Мияко), находящегося в трех морских милях к С.-.
З. от о. Тарама. Остров в окружности немного больше одной
японской ги; население занимается преимущественно
рыболовством. На острове имеется отделение начальной школы о.
Тарама. По преданию в древности на о. Минна попал человек по
имени juriwaka-daizij, который, после своего возвращения в
Kagošima (в Японии на о. Kyūshū) выхлопотал, чтобы часть
населения (Kagošima) была отправлена в Минна; после этого
остров мало по малу достиг современного состояния.
- mi:pagi** (Sarah) болезнь глаз, краснота глаз
[(Яп) mehaŋe (Hato) mi:pagi (Take) mi:hage 眼剝者]
- mi:pana** (Ps) (Sa) (Sarah) 「目鼻」ノ意。 顔 Букв. „глаза-нос” = лицо,
наружность
[mi://(Jap) me „глаз” + pana//(Jap) hana „нос”]

	mi:pana ffo:fu śitti mmu ffait ^ε a:nnu muno: no:ga (Ps) 顔 眞黒にして芋を食ふばかりのものは何 (nuribaŋ 黒板)
mi:pυtu^ʔi	(Ps) ослепительный
mi:raiz	(Ps) 見ラレル, 見エル Быть видимым, виднеться, казаться. Passiv от mi:z „видеть” [(Jap) mirareru (Ya) mirariruŋ]
mirukuju:	(Sarah) 「弥勒世」の意。豊年の事 [(Ya) mī:raku/miruku 弥勒。豊年の神とす]
mi:sa:ŋ	(Ps) お留守で御座いました
mišī	(Ps) (Ui) (Sa) 飯 Варёный (или парёный) рис (или пшено) [(Rk) miši (Jap) meši]
mišī-bicī	(Ps) 飯櫃 Деревянный сосуд под парёный рис (или пшено) [(Jap) meši-bicu]
mišīka	(Ps) шепот
mišīkamunu jum	(Ps) шептать
mišī-kai	(Ps) 飯匙 Ложка (деревянная) для накладывания рисовой (или пшенной) каши в чашки [(Rk) mišigè: (Jap. провинц.) meši-gai (букв. „кашная раковина”) (Ya) mišigai]
mišī-waŋ	(Ps) (Sa) 飯碗 Чашка для каши [(Jap) meši-waŋ]

miši:z	(Ps) (Sarah) 見セル Показывать [(Rk) miši:ŋ (Jap) mis-eru (Ya) miširuŋ] ata:ma miši:fi:sa:ci (Ps) 一寸見せて下さい mi:šifi:rujo nn'ada mi:nniba ju (Ps) 見せて呉れよまだ見ないんだから
mišĭ-kadi	
nišĭkadi	(Nišib) 北風 Северный ветер
miscik^ši	(Simazi) 三ヶ月、三月 Три месяца. [(Take) misuki (Ya) micĭki]
misu	(Ps) (Kaz. poet) 御艘。船。Лодка, корабль (поэтич.) [(Rk. древн.) wisu-ku (Omoro, X, 25) みしゆ mišu]
misu-	(Ps) 三十 Тридцать (только в компаундах) [(Jap) miso-]
misūka	(Ps) 晦日。三十日。Тридцать дней, последний день месяца [(Rk) misu-ka (Jap) miso-ka]
misu-gama	(Ps. Kaz. poet) 小船 Лодка (поэт.) paral. funi-gama
misuri	(Ps) мезаме пробуждение [(Ya) mi:suriguŋ пробуждаться]
misu-ti	(Ps) 三十年 Тридцать лет
misu-ci	(Ps) 三十 Тридцать [(Jap. древн.) miso-zī (Konkōkensū) ミソチ (misuzī)]

mi:taka	(poet.) 目高。蟹の事 [(Ya) midaga: ma-kaŋ один из видов крабов]
mitca:ta	(Sa) 脾腹 Бок [(Sarah) mi:zũ-bata]
mi:ćagama	(Yunara) немного, чуть-чуть nn'a mi:ćagama еще немного
mi:ćagama-summa	(Yunara) = Яп. <i>sykošimo</i> несколько, чуть-чуть, совсем
mica:z	(Ps) 三人 Три человека, трое [(Jap. древн.) mi-tari (国頭郡) mitćai (Ya) mi:šita:ri (Take) mitai (Hatoma) mica:ru]
mi:cĩ	(Ps) 三ツ Три [(Rk) mi:ci (Jap) micu/mitcu (Ui) miz-cĩ (Ta) mi:s-cĩ (Ya) mi:cĩ]
mi:cĩkiz	(Ps) 睨む [(Ara) mi:cĩruŋ (Koha) mi:cikiruŋ (Kuro) mirišikiruŋ (Hato) mirišikiruŋ (Ya) mi:cikiruŋ 見付ケル [Ishi, Ara]]
mi:cĩ-munu	(Ps) (Sa) 「眼ツ物」ノ意カ。眼中へ入ツタ物 Соринка, попавшая в глаз [(Ya) mi:ćumunu]
mi:ćagi	(Ps) некрасивый, уродливый; неприятный/тяжелый на вид
mi:cĩmunu-gi:	(Ps) [(Sa) mi:cĩmunu]-gi:] См. <i>ssumaćafugi:</i>
mi:cĩcĩ-zĩna	(Sa) 注連縄

mi:ćuku	(Ps) четверородный брат (или сестра)
miu-	(Ps. poet) Весьма почтительный префикс
miu-buki	(Ps. poet) 御恩儀 [(Ya) mi-bugi/mi-buŋgi]
miu-gui/m'u:gui	(Ps. poet) 御命令 美御聲 августейший глас, приказание свыше [(Ya) miŋgui]
miu-mai	(Ps. poet) 美御前。琉球王ノ事 Его Величество (про рюкюского короля) [(Ya) miu-mai (Rk) m'u:mè:]
mivvamu:z	(Ps) 目黒盛
mi:vvè:m	(Ta) 見テ羨ム
miz	(Ps) 新 Новый [(Rk) mi: (Jap) ni: < *nipi (Sa) miz (Sarah) mi: (Ta) miz (Ya) mi: (物類称呼) あたらしいといふ事を相摸にて○にひしい(niśii)と云 たとへハ新宅を <u>にひ家</u> といふ 總州野州をなじ上野にて○にひ 家と云ふ是又同じ詞也 (古代の言なり)]
miz	(Ps) 身。肉。Плоть, мясо zzu-nu miz 魚ノ肉 ^ニ рыба́ мя́со
-miz	См. -sĩmiz
mi:z	(Ps) 海松 Род морской травы (Codium mucronatum) д. Ag. В. Californicum

[(Sa) mi:l (Jap) miru (Ya) b^zi:rī (Rk) bi:ru]

mi:z

(Ps) (Ui) 見ル

[(Sa) mi:l (Rk) nu:ŋ (Jap) miru (Ta. poet) mi:ru (イシ) mi:ruŋ (アラ) nduŋ]

uk^sina:ju mi:busi^zkaraja: 沖縄を見たからうな

mi:misa:ci 一寸御覧ナサイ

mi:mi:ru (Ps) 一寸見ろ

mi:taz kuto: n'a:ŋ (Ps) 見たことがない

mi:ja mi:ŋ (Ps) 見やしない

k^si:ki: mi:ddo: 聞いて見よう (Ps)

a^si: mi:ddo ヤツテ見よう (Ps)

miz-ka

(Ps) 三日 Три дня; третье число месяца

[(Jap) mikka (Ya) mi^kka/mi:ka (Rk) (Omorō, XVII, 23) mi^k'a]

mi^zi^zginai

(Ps) 新家 новая семья, новое хозяйство

сын. arasit^zatiginai

mi:z

(Ps) 在宅スル Быть дома

nⁿama mi:sa:ŋ 只今才留守中デ御座イマス „они сейчас изволят отсутствовать”

baga mi:mba:n to:gara mm'a:dda: 我が留守中ニ誰モ参リマセンデシタカ Не приходил ли кто-нибудь в моё отсутствие?

mizmatavg'a:

(Ps) См. vg'a:

miz-muku

(Ps) 新婿。花婿 Жених

[(Sa) mi^z-muku (Sarah) mi:muku (Rk) mi:muku (Jap) ni: „новый” + muko „зять” (Ta) mi^z-muku (Ishi, Hate) mi^mmuku (Kuro, Ara) mi:mugu]

mizna:	(Ps) 野菜ノ名 [(Sa) milna]
miz-ti	(Ps) 三年。明後年。Три года; на третий год; через два года [(Ya) mī:ti (Rk) mi:tu (Sa) mīz-ti]
mīzti-ga-ju:z	(Sa) 「三年ガ祝」ノ意。Чествование трёхлетнего существования НОВОГО ДОМА
mīzti-nati	(Ps) 一昨年 Позапрошлый год [(Ya) mī:ti-nadi (Sh. N) ŋćunati (Konkōkeshū) みちよなて mićunati 去々年 (Ara) mi:tinadi (Hate) mitinari (Yona) ŋ:tinati (平得) mi:tinati, (白保) mi:ćinari (Hato) mi:tinati (眞榮里, Take, Kuro, Koha) mi:tinati]
mizza	(Ps) 韭 Чеснок (<i>Allium odorum</i>) [(Jap) nira/mira (Ya) bīra]
mīzža:	(Ps) НОВЫЙ (ВНОВЬ ВЫСТРОЕННЫЙ) ДОМ, НОВАЯ ПОСТРОЙКА
mīzžumi	(Ps) 新婦。花嫁。Невеста [(Sa) mīzžumi (Sarah) mi:jumi (Rk) mi:jumi (Jap) ni: „новая” + jome „невестка” (Ishi, Hate) mi:jumi (Yona) mi:tumi (Ara, Kuro) mijumi]
miz-dusī	(Ps) 新年 Новый год [(Sa) mīz-dusī (Sarah) mi:dusī (Rk) mi:duśi (Ta. poet) mīru-dusī (Jap) ni: „новый” + tośi „год” (Ya) mī:tusī]
mīs-para	(Tar) 三ヶ村。多良間村全部ノ意 (字三ツアルカラデアル) Три деревни т. е. вся волость Тарама (потому что она состоит из трёх деревень)
mkasī	(Ps) 昔 В древности (данное слово употребляется редко)

	[(Rk) ŋkaʃi (Jap) mukaʃi (Take, Hato) mukaʃi (白保) mugasī (Ishi, 白保) mikkaŋ] Syn. ŋkʼa:n-du
ŋ-kauzi/ŋ-kauzi	(Sa) m:ci ヲ作ル糰 [(國仲)] [Cp. (Take, Hato) ko:ʒi (Ya) ko:ʒi]
ŋkuzisi	(Ps) белый коралл, употребляемый как терка для картофеля
ŋ-kuzi	(Sa) 甘藷カラ取ツタ澱粉 Картофельная мука из сладкого картофеля (ipomasa batatas) [(Kuninaka)] [(Ya) umu-kuzi (Rk) mmi-kuzi (Jap) imo-kuzi]
ŋm	(Ik) (Sarah) 穿ク (Ik) atca ŋmi 下駄を穿け
ŋm	(Ik) (Sarah) 汲 (Ik) midza mmi 水を汲め
ŋkuzi-pambiŋ	(Sa) 水葛半平。甘藷ノ澱粉ニテ製スル油揚 [(國仲)] Овощи, рыба или мясо, обваленные в картофельной муке (из ipomasa batatas) и поджаренные в масле [(Kuninaka)]
mma	(Com) 1. 母 2. 御祖母様 (平良) 1. Мать 2. Бабушка (так её называют внуки в Псара) [(Rk) amma: „мать”, „нянька” (Ya) mmi 祖母。老婆。 (Jap) をうな (Aomori) appa „мать” (Ara) mma мать] mmanuja:/mmagaja: (Ps) 母の家。実家
mma	(Ps) 旨イ。美味 Вкусный [(Jap) mma-i (Rk) mma-sa/ma:sa (Ya) mma-]

mma:	(Nuz) いやよ = (Ps) mbaju:, впрочем в Ps. и Nagah. тоже иногда МОЖНО СЛЫШАТЬ.
mma	(Com) 馬。牛。Лошадь, конь (как знак цикла) [(Ya) mma (Rk) mma (Jap) mma/uma (Chin) ma (物類称呼) 尾州北在所にて馬をイマと云]
mma-bakama	(Ps) (Sa) 競馬ノ時ニ着ル袴 [(國仲)] Род шаровар, одеваемых во время скачек на лошадях (Sa) Обыкновенная японская юбка [(Jap) mma-bakama]
mma-baku	(Ps) 博勞。馬喰。Торговец лошадьми [mma/(Jap) mma (лошадь) относит. baku ср. (Shakotan) bagu/baguш „менять” (Jap) bakugo: „торговец лошадьми”]
mma-basi	(Sarah) 蜂ノ一種
mma-biśsa	(Sa) 馬筆者。牧場ヲ管理スル吏員ナリ [(國仲)]
mma-dul	(Sa) 牛ノ歳ノ人 Человек, родившийся в год „коня”.
mma-dum	(Ps) 馬丁。別當。Конюх
mma-dumu	(IraV) (Sa) 馬供。吏員の乗るべき馬を人民より徴發シテ其ノ馬ニ 附キ歩クヲ勤ムルモノナリ。平民の男兒十三才及十四才ナルモ ノ之ニ當リキ [(國仲)]
mma-ffa	(Ps) ^{オヤコ} 母子 Мать и дитя [(Ya) ma:fa: 子孫。胤裔]
mmaga	(Ps) (Sa) (Sarah) 孫 внук, внучка

- mmaga: tarama-du: (Ps) 孫ハ多良間島ノ様ニ遠イモノ Внуки
 далеки, как (остров) Тарама (посл.)
 [(Jap) maŋo/mago (Ya) ma: (Rk) mmaga (Wamyōshō) 无麻古 mma-
 go (Kikaigašima) maŋa: (Yonaguni) maŋu]
- mma-gama** (Ui) (Ps) (Sa) お婆ちゃん。平民の老婆。Бабушка; старуха (из
 простонародья)
- mm'a:ga:ni-uzi** (Ps) 宮金氏
- mma-kitati-k'o:dai** (Ps) братья (или сестры) от разных матерей
- mm'ama:z** (Ps)³⁶ オ出ニナル。入ラツシヤル。Итти, приходить, уходить
 (вежливый глагол)
 nussa mm'anam-b'a:ja: 主ハ居ラツシヤイマセンデセウカ
 mm'a maddam-b^ea:ja: オ出ニナリマセンデシタラウカ
 mm'amači 行ツテイラツシヤイ
 icīga mm'amazgaraja: 何時お出でになりませうか
 Syn. mm'a:z
- mma-munu** (Tajima) 甘味イモノ。
 [(Ya) mmamunu (イシ) 馳走 ???]
- mma-nu-ja:** (Ps) (Ta) 母の家。実家。Дом матери; родительский кров
 [mma „мать” + nu – суфф. Nom.-Gen. + ja: дом (Ya) (Rk) mmanuja:
 厩]
- mma-nu-ра** (Com) 牛ノ方。南。Направление (сторона) „коня” = юг, южная
 сторона

³⁶ Originally, this entry also introduced the variant *mm'a:z*. However, since later in v. 1 *mm'a:z* has its own entry and because also in this entry the reader is redirected to *mm'a:z* as a synonymical form of *mm'ama:z*, it has been decided not to include the variant *mm'a:z* twice.

	[(Rk) mma-nu-φa (Ya) mmanufa 東南方] mmanupa-nu ju-nu nusī 牛ノ方ノ年ノ主
mmanupakazī	(Ps) юговосточн. ветер [(Koha) mmanuwakanzi (眞榮) mmanupakadi (Kuro) manupahaizi (Ishi, 平得, Take) mmanuφakazi]
mmarasi	(Ta) 生ム、生マラス。Родить [(Ya) marasiη]
mmari-baη	(Sarah) 「生マル判」ノ義。赤子ノ額ニ鍋煤デツケラレタ點。滿十日 (tù:kamti) ノ日ニ之ヲ拔取ル
mmarito:ɸutakina (-kara)	(Ps) 生レツキ (カラ)
mmari-cikʰi	(Ps. poet) 生レ月。生レル月。才産ノ月。Месяц родов
mma:ri:z	(Ps) (Sarah) (Simazi) 生レル Рождаться [(Jap) mmareru (Rk) mma:ri:η (Ya) (Ishi, Take, Hato, Ara) mariη/mariruη] imizimagamam mmariz çitu mmi:ja umam mmari: umaη sini:ηgi: cīndarasī munu i: 小さい小島に生れる人達はそこに生れて、そこに死んで行つてかわいそうなものですね— (Sarah)
mma:sa	(Ps) мать и отец, родители
mma-sazi	(Sa) 馬佐事。牧場番ノコトナリ。平民ノ上男拾名バカリヲ之ニ當テタリ。馬筆者トモト共謀シテ公馬ヲ盜ミシ悪例アリ [(國仲)]
mma:sa-padza	(Ps) сирота

(Ср. Яп. hazure)

mmasī

(Ps) 濡ラス Смачивать, промачивать насквозь

[(Jap) nurasu]

mmasī

(Ta) 穿カス。Заставить одеть (обувь). Каузативн. глагол от ꞎ
„одевать (обувь)”

udurugama: nanab²itu-nu muti: fūdamiu cīfi: mmasītal 小オドロハ七
人分ノ草鞋ヲ作ツテ (彼等ニ) 穿カシタ。Маленький Удуру,
сделав сандалий на семь человек, дал (им) одеть

[(ヨナ) mmasa: 靴 сапот]

mm'a:z

(Ps)³⁷ オ出ニナル、入ラツシヤル Вежливый глагол, эквивалент
японским oideninaru, irasaru („итти”, „приходить”)

Syn. mm'ama:z

kuma-ŋkai mm'a:ci 此方へオ出ナサイ „идите (пожалуйста) сюда!”

ago:nzaŋkaiga mm'a:zta'a 友達は何處へお出ましましたか

kunu vcī k'ittu mm'ai fi:sa:ci お近い内には是非お出下さい

mm'a:z nusa:di お帰りで御座いますか。

mm'ama:ci お出でなさい。さよなら

baga mi:mba:ŋ to:gara mm'a:dda: (Ps) わが留守中に誰かが参りませ
んでしたか。

[(Sa) mm'a:l (肥後) m'aru 参る。参訪する]

mm'ati-ŋta

(Sarah) (Ik) = (Ps) po:

mm'a:ci

(Ps) (Sa) mm'a:z の命令法 Imperativus от глагола mm'a:z/mm'a:l

kumaŋkai mm'a:ci 此處へお出なさい

asp^siga mm'a:ci 遊びに入らしやい (Ps)

³⁷ Merged with a duplicated entry from v. 1, p. 512. Even though the duplicated entry contained both forms *mm'a:z* and *mm'amaz*, the examples illustrated only the usage of the former, and so it has been decided it would be appropriate to include the duplicated entry within the entry for *mm'a:z*.

mm'a

(Sa) (Sarah) (Simazi) (Tar)³⁸ モウ。既ニ。今。テперь, уже

mm'a jukal-m (Sa) モウ宜シイ。モウ好クナツタ „уже хорошо”, „уже прошло (напр. боль)”

mm'a usaka (Sarah) モウソレツキリ (伽嘶ノ末ニ附ケル文句)
„уже всё”, „вот и всё” (выражение придаваемое в конце сказок и рассказов)

mm'api もう少し

mm'api biŋk'o:ju s'i:uk^siŋika tu:riukamassugaja: もう少し勉強して置いたら通つたらうにな—

mm'a jukalm もう宜しい

paŋa-gami ks-kè:du unu zzo: mmè: nè:n-nal-tal (Ta) 濱マデ來ル間ニソノ魚ハモウナクナツテシマツタ „Пока он дошел до берега (морского) та рыба уже вся вышла”.

[(Ps) nn'a (Jap) mo: (Ta) mmè: (Jap) ima „теперь” (Ya) me: „уже” (Hate, Yoro) ma: (Ishi, Take, Koha, Hato, Kuro) me: (物類称呼) 尾州北在所にて. . . 今をムマと云]

См. nn'a

mm'a:

(Sa) 群ハ。等ハ。達ハ Casus subjectivus от mmi „группа” – „плюральный суффикс”

ujaki-munu-nu-mm'a 富豪ノ人達ハ „богатые люди”, „богачи”

[(Ta) mmè: (Jap) mure „стая”, „группа” (Ishi, Hato) me:, (Take) be: (Koha) mure: (Ara) b^εa: (Hate) ma:]

zzu-nu-mmè: 魚ノ群、澤山ノ魚 „рыбы”, „масса рыб”

panak'o:dai-nu-mmè: (Ta) 七兄弟達 „группа из семи братьев”, „семь братьев”

mmi

(Ps) (Sa) (Sarah) 胸 грудь (большею частью метафорически)

³⁸ Merged with a duplicated entry from v. 1, p. 503.

[(Ya) (Ishi, Hato, Kuro, Yona) nni (Rk) nni (Ara) nne (Jap) mune
(Satsuma) mumi (Ya) muni 旨。言葉。]

mm'a:vn (Ps) 宮國。村ノ名

mmi (Ps) 棟 конёк (крыши)
[(Rk) nni (Jap) mune (Ya) (Ishi, Take, Kuro) nni (Yona) nni: (Hate) ni:
(Hato) mi:ni (Koha) mine:]

mmikami (Ps) 大黒柱

mmi (Ps) 峰。峯。Пик, вершина горы.
[(Rk) mini (Jap) mine (Ya) nni (Sado) mune (白保) na:ni]

mmi (Sa) (Sarah) 群。等。達。皆。Плюральный суффикс (собств.
„стая”, „группа”) [Omoro VII, 46 buri]
sīmanuḥitummimai mišitaz???? 島の人達にも見せたい
kagibanammi (Sarah) 綺麗な花等
[(Jap) mure „группа”, „стая” (Ta) mmè: (Ya) me:]

mmiagi-ju:z (Sa) 棟上祝。屋根ノ上へ塩(ma:su)ト昆布(kuy)ヲ懸ケル習慣アリ
[(Ya) nniai]

mmisuz (Ik) поясок у детей, завязывается сзади
См. mmiz

mmi:z/mmi:l (Sarah) 實ル。熟スル Приносить плоды, созреть
uiga mmi-bana-nna 其ガ熟スル時ニハ „Когда же они созреют”
[(Jap) minoru (Ya) no:ru]

mmiz (Ps) поясок у детей, завязывается сзади
[(Ik) mmisuz]

mmi-vcī	(Ps) 「胸内」ノ意。胸 Грудь [(Sarah) mmi-ūcī (Hate) nitcī (Koha) mino:cī (Iriomote) mumuči (Ara) nnesī (Jap) ūcī (Take) nnu:cī mmi//(Jap) mune „грудь” + vcī/ūcī//]
mm'uṽ	(Ps) жидкое пюре из сацумаимо.
ṽmu	(Ik) 雲
mna	(Ps) (Ui) (Ta) 皆 Всѣ, вся (Ps) kumaŋkai kso: mna m'a: kup ^s itu 此處へ來るものは皆宮古人で す sīmuзі mna ta:nuwi mna ugunai 下地 皆 田ノ上 皆 集メ (テ) „Всю Sīmuзі, всю Tānuwi собравши...” mnaši no:nu pusa garaja (Ps) 皆でイクラですか。 [(Kanaŋawa) mna]
mna	(Ps) (Sa) 蝸牛。河見子。蜷。Улитка (B Sāda данное слово употребляют так же в смысле раковины вообще) [(Ya) mna (Jap. древн.) mina/nina (Hamanoura – Hizen, Minami Matsuura) mina улитка (Satsuma) mina-muši/muna-muši-ke (Sado) binna (Яп. совр. nina) (Sacuma) ta-bina a snail (Sacuma) ta-mina pond snail (コユ) (イス) (コニ) (サネ) mina 女陰 (Ikinoshima) mina „раковина, улитка”]
mna	(Ps) (Sa) 空シイ Пустой [(Jap) muna-ši: (Rk) muna-ši (Ya) mna (Sa) mna/nna (Ya) auna-siŋ 空 虚にす。空しくす nna:siŋ 寝るの童語]
mnabaz/nnabaz	(Sa) = karabaz (S)

mnagu	(Ps) (Kaz) (Sa) (Sarah) 砂。砂利。Песок, гравий Ср. inau [(Ya) (Ishi, Koha) ino: „песок” Ср. (Rk) iśinagu// (Jap) iśinago „камешек” (по всей вероятн. iśi-na-ko „камень-дитя”) (Rk) sina// (Jap) suna „песок” (アラ) inau]
mnagu-zī	(Ps) (Kaz) 砂地 Песчаная земля, песчаная местность. [Ср. (Jap) suna-ċi/suna-zī // (Rk) sina-zī]
m-naka	(Sa) (Ps) (Sarah) 中、眞中 [(Kaz) n-naka (Irav-Nakacī) mnaha]
mnaka-bara	(Sa) 最中柱。貫屋(nucija:)埋家(uzimm'a:)ノ中央ニ立ツル太キ柱。 [(國仲)] Толстый столб, поставленный в центре построек наз. nucija: и uzimm'a: (См) [(Kuninaka)]. При постановке центрального столба в землю зарывают соль. [(Ishi, Hato) nakabara: (Take) na: bara:]
mnaka-ti:	(Sa) (Irav) 最中手 См. ti:
mna-mssi	
nna-mssi	(Sa) 空味噌汁。實ナキ味噌汁。
mna-ŋg^zi-musi	(Ps) (Miyara) ³⁹ [蝸牛を抜く虫] ^{ナメクジ (?)} 蛞 蝓 mnaŋg ^z imusī (Ps) なめくぢ (Miyara)
mnanuka	(Sa) ヌカ (糠) употребляемая при прядении [Ср. (Яп) nuka (Ishi, Hato) nuka (白保) nuga]

³⁹ Merged with a duplicate entry from v. 1, p. 517.

mna-p^sikaz	(Ps) 雷。稲光。Молния [(Jap) ina-bikari (Kuro) minarikaŕi Ср. (Ara) nnaputuri, (Kuro) minaputiri]
ṃnatu	(Ps) 港。Гавань, морской порт [(Rk) minatu (Шнна) (Uzimi) (Куи́заṃ) nnatu (Mutubuu) nna:tu (Ćiṃ) nṣadu (Куи́зи) na:tu (Na:ćiziṃ) na:tu (I:) n'atu (Nagu) m'a:tu:ṃ (Hani'izi) mina:tu (Jap) minato (Ishi, 白保, Koha, Hate) minatu (Take) mi:natu (Yona) nnatuo (Ara) nnatue]
mnatuzmusi	(Ps) なめくぢ (Miyara) Syn. mnaṅg ^z imusī
ṃnu	(Ps) (Sa) 蓑 Соломенный дождевой плащ [(Yona) nnu (Rk) nnu (Na:ćiziṃ) (Mutubuu) nu: (Jap) mino (Hato) minakasa (Koha) minu (Take) mino:ssa (Hato) menusa (Ara 下) nnukasa (Ara) nno:ssa]
mnuhakadi	(Ik)
ṃnupakaži	(Ps) 巳の方の風 [(Ik) ṃnuhakadi (Hato) mi:nufa юго-восток (Hato) mi:nufakaži]
ṃ-nu-katca	(Sa) 甘藷ノ蔓。(豚ノ草) [(國仲)] Зелень (вьющаяся) сладкого картофля (ipomasa batatas); идёт на корм свиньям [(Kuninaka)]
m-nuz	(Ps) (Sa) 「芋ノ飯」ノ意。煮タル甘藷ヲ碎粉シテ握リタルモノ [(國仲)]。Букв. „картофельная еда”. Размятый и скатанный в шар варёный сладкий картофель [(Kuninaka)]. [m//(Jap) imo „картофель” + nu//(Jap) no суфф. Nom.-Gen. + z//(Jap) i: „еда”, „каша”]
mo:	(Ps) 舞フ。飛ぶ Танцевать, летать, летать кругами.

[(Sa) (Sarah) mau (Jap) mau/mo: (Ya) maja:ruŋ 跳ぬ (Rk) mo:juŋ]
 taka-nu mo:-ciŋka: garasa-mai-du mo: (Ps) [Cp. (Rk) taka-nu mo:rè:
 garasi-ŋ mo:juŋ] 鷹ガ舞へバ鴉モ舞フ (鶺鴒ノ真似スル鴉)。
 (Посл.) Раз ястреб танцует, то и ворон танцует („ворона в
 павлиньих перьях”)

mpa (Sarah) イヤ
 mpa, du mpa ija jo
 [(Koha) a:impa (Ya) a:imba (Ishi, Take, Koha, Ara, Hate) mba (Yona)
 mpa: (Kuro) m:ba]

mpuz (Ps) 「芋穂」礼。 Праздник с подношением imo no ho см.

mo:kiz (Ps) 儲ケル
 ʒinnu mo:kiba:ti umu:suga muzttu umu:to: kana:iŋ 金を儲けいと思ふ
 がどうも思ふ通りは行けない。
 [(Jap) mo:keru (Ya) mo:kiruŋ]

mo:sī (Ps) (Ta) 眞牛。女子ノ名。
 [(Sa) mausi (Ya) mo:si 男名]

mpizi 芋ヲケヅル。ケヅリイモ
 Syn. pižimnuz

m-pur'a: (Sa) 農具ノ名。甘藷ヲ堀取ルニ用フ、其ノ形匙ノ如シ [(國仲
)] Нож в виде лопаточки, который употребляется для рытья
 сладкого картофеля
 [(Jap) imo-hoŋi „тот, кто роет картофель”]

m-sa (Sa) 似ル事。似タモノ。Сходство, похожесть.
 [(Ps) n-sa (Ta) ŋ-s'a]

ṁ-sa m'u:tu 似タモノ夫婦。 „два сапога – пара” (букв. „сходство – супруги”)

- msagu** (Sarah) 神酒
См. mci/ŋk^si
[(Rk) miśagu, uŋśagu (Okierabu) miśo: (Ishigaki) miśagu вино подносимое во время праздников богам (Konkōkensū) おむしやく unśagu 御神酒 говорят также むしやくみき nśagu-miki]
- msaz** 濱ヲ能クスルモノ (Tajima)
[(Ya) miśa ^{よし}可/miśa:ŋ 宜し (イセ) misaŋ 善い (イシ) (コハ) (アラ) miśa:ŋ id (ヨナ) nsa:ŋ id (Konkōkensū) みしや子 miśa-gu 善子]
- msósi:** (Sarah) 味噌汁 Суп из бобовой пасты.
[(Sa) msɯsi:/mssi: (Jap) miso-śiru (Ya) miśuzuru]
- ṁsi-zi:** (Sa) 肥地 Тучная (плодородная) земля
ṁsi:zi:nu makajanu n'a:ŋ 肥地の眞茅の如く
- ṁsu** (Ps) (Sa) (Sarah) 味噌。大豆ニテ作りタル味噌 Паста из квашеных бобов (в сев. части Agaznakazuni говорят mɯ)
[(Konkōkensū) おむしよ uŋśu 御味噌 みしよ miśu (Jap) miso (Rk S.) nśu (Ya) miśu (クロ) misu (イシ) (コハ) (ハテ) miśu (トク) miśu: (アラ) mi:śu (ヤラ) (S) (N) nsu (Ś) (N) n:su (ヨナ) nsūo (イト) ncu]
- ṁsu-** (Ps) 六十 Шестьдесят (только в компаундах)
[(Jap) mu-so- (Rk.) muɯɯ (Ya) *musu]
- ṁsuna** (Sa) 味噌菜ト書ク、蔬菜トシテ栽培ス [(國仲)]

msu-ti	(Ps) 六十年 Шестьдесят лет
msu-ci	(Ps) 六十 Шестьдесят [(Jap) muso-zi (Rk) musu-ci (Konkōkensū) ムソチ (musuci)]
ṃta	(Ps) (Sa) (Sarah) (Ta) 土 Земля, почва [(コハ) mita (ヨロ) (オセ) (キカ) (エラ) mića (ナゴ) mi:ća (トク) nića (イシ) (ヒラ) (マエ) (アラ) (ヨナ) nta (カテ) (イト) nća (Ya) ṃta (オセ) muta: грязь (Ya. остр. Irimudi, деревня Kuro) mita „грязь” (Rk) nća „земля”, „грязь” (今帰仁、本部) nća: (Omoro I, 33/XIII, 131) mića (佐賀) muta 泥濘深な]
ṃ:ta	(Ps) (Irav) (Sa) (Sarah) 實。果實 Плод (преимущественно всякого рода ягоды) [(Ya) mī:]
mtabaru-tujum'a:	(Ta) 土原豊宮又ハ土原豊見親ト書ク。
mta-baci	(Irav-Nakaci) 土蜂。Один из видов ос, делающих гнезда в земле. Земляная оса.
mtaga:	(Ps) 土川。平良町東仲宗根の小字
mta-gi:	(Ps) (Sa) 樹木ノ一種
mtanabi	(Ps) (Nubari) 土鍋
m:-ti	(Ps) 六十 Шесть лет [(Jap) mu-tose]
mti-ju:	(Ps) 充滿テル世。滿世。豊作 Обильный год; цветущий период.

- mti:z** (Ps) 満タス。閉メル。Наполнить, закрывать.
 kunu pazi-ŋ mizī mti-ru
 此ノ樽ニ水ヲ満タセ „Наполни водой этот бочонок”
 jadu: mti-fi:-sa:ci 戸ヲ閉メテ下サイ „Закройте, пожалуйста, двери”
 [(Sa) mtil (Ya) ncasin]
- mcī** (Ps) 満ツ
 nn'a: bata: mci: du:z (Ps) もう腹が一杯です
 [(Jap) micuu (Ya) nci-su: 満潮 (Ya) ncun]
- mcī** (Sarah) 神酒 Cm. ŋk^{si}
- mcī** (Ps) (Sa) (Sarah) (Ui) 道 дорога, путь
 [(Ps. poet) miči (Ya) micī (Rk) miči (Jap) mi-či]
 tu:sa-nu mci (Sa) 遠い道 „далёкий путь”
 du:du mcīnu jana munu ja:sī (Ps) 中々道が悪う御座います
- m:-ci** (Ps) 六ツ Шесть
 [(Rk) mu:ci (Jap) mucuu/mutcuu (Ya) ŋci (佐賀) mu:cu]
- m:ci** (Sa) (Sarah) ^{イモミキ}芋御酒。甘藷ニテ作りタル御酒。[imowo nite, kudaite]
 甘藷麴(ōmugikokōzi)ニ水ヲ混ジテ(fukashite oku) 釀シタルモノナ
 リ[(國仲)]十日目ニハ飲メマス。正月ノ三日カラ十日マデノ間
 ニ娘ノ女ノ子ノ友達ガ集マル。彼等ニ此ノ mmcī ヲ飲マシマス。
 呉レル人ガ mmcimul a:gu ト云フ歌ヲ唱フ。ソシテ女ノ子ガ踊ル。
 ソノ時ハ彼女ガ juttaki ヲ持ツ
- mcī-gi** ムツケキ (Tajima)
 [(Ya) mucimasa 睦しさ muciri ムツレ nciru]

m̄cu	(Ps в сев. части Agaznaказuni) = (Ps) msu (miso)
m̄cī-naka	(Ps) (Sīmazī) 途中 Дорогой, по дороге [(Rk) m̄cī-naka m̄cī//(Jap) m̄cī „дорога” + naka//(Jap) naka „срединa”, „в”]
-mu	(Sa) Вопросит. част. kanu midumma funiŋkaija nu:ltammu 彼の 女は 船へは 乗つたのか ssailmmu (Sa) 分るもんか icīcī ammu? 五ツあるか
m’u:	(Ps) (Sa) (Sīmuzī) 見ヨウ ašī-m’u: シテ見ヨウ。ヤツテ見ヨウ
m’u:buki	(Ps. poet) 御蔭 См. ubuki
mudi	(Sa) 螺旋。堅材ニ鐘ノ代用ニスル具 ВИНТ [(Jap) nezī]
mudiz	(Ps) [(Ya) mudiruŋ 他。据る。縊る]
mudusī	(Ps) 荷。駄。(助数詞) Поклажа, воз fta:-mudusī 二駄 два воза чего [(Ya) mudusī]
mudusī	(Ps) 戻ス Вернуть, отослать назад [(Rk) muduśuŋ (Jap) modosu (Ya) mudusīŋ]
muduz	(Ps) (Sīmazī) 戻ル Итти назад; возвращаться

	[(Jap) modo-ruu (Rk) muduwjuŋ (Ya) muduruŋ (エラ) mudujum 帰る] Syn. kaiz
muzi	(Sa) 無地 (衣類ノ模様) Одноцветная материя без рисунка. [(Jap) muzi]
muzi-guru	(Sa) 焚物ニスル麥ノ稈 [(Ya) muŋguru]
muzi-ku	(Sa) 麥粉。大麥ヲ粉ニシタルモノ [(國仲)] Ячменная мука [(Kuninaka)] [(Jap) muŋgi-ko/muŋji-ko]
muzi-num	(Ps) 里芋 (宮) [(Ya) akamu:zi/mu:zi]
muzi-ubaŋ	(Sa) 麥飯 Ячменная каша [(Jap) muŋgi-go-haŋ/muŋji-go-haŋ]
mug'a	(Sa) 男女ノ名
mugzzuv	(Ps) 麥でこしらへたお粥。?? ki:nu panaŋ a:juv duruduru mugzzuv duruduru no: (kubarum)
mug'i	(Ps) 麥 Ячень [(Sa) (Sarah) muzi (Jap) muŋgi/muŋji (Rk) muɰɰu (Ya) muŋ]
mug'igaramusi	(Ps) 毛虫
muiz	(poet) (Ps) 燃える [(Ya) muiruŋ]

- mui** (Ps) (Sa) 箕。穀物ノ殻ヲ煽リ除クニ用フ[(國仲)] Веялка, в виде круглой неглубокой корзинки; употребляется для отвеиванья зерен от шелухи на ветру
[(Jap) mi (Rk) mi: (Aomori) mī (Ainu) mui (肥後) mi: (ヨナ) umui]
- mui-so:ki** (Ps) 箕 То же, что mui (веялка)
См. so:ki
[(Rk) mi:so:ki: (カテ) mi:zi:ki (イエ) (カテ) (イト) mi:zo:ki (ナゴ) (Ś) (N) mi:zo:ki:]
- muil** (Ta) 萌エル。生エル。Рости, выростать
[(Jap) moeru (Rk) mi:juru (Ya) muiri/muiruru]
Syn. pail
- muja-bara** (Sa) 母屋柱。並建屋 (namtaci:ja:) ノ中ノ柱 [(國仲)]
Центральный столб в постройках, называемых namtaci:ja:
- muja-taci-ja:** (Sa)⁴⁰ 母屋建屋
[(Jap) moja]
См. namtaci:ja:
- muju-ka** (Ps) 六日 Шесть дней; шестое число месяца
[(Jap) muji-ka (Ya) muika/η:ka (Iwate) (Aomori) mujo-ka (Ya) mui-ka (Rk)]
- muik'au-ṃta** (Sarah) (Ik) 胡頹子ノ實 Название ягоды (elaegnus pungens?)
- mui-fu:** (Sarah) 燃エテ來ル Разгораться, начать гореть
[(Jap) moe-kuru]
- mui-siṃ** (Sarah) 燃死ス。焼死ス。Умирать в огне, сгореть.

⁴⁰ Merged with a duplicate entry from v. 1, p. 531.

atiga vva-dù: umaŋ: utui muisīni-ru muisīni-ru ソレヂヤオ前達ソコニ
 於テ燃死シロ燃死シロ „В таком случае вы, там оставшись,
 умирайте в огне, умирайте в огне!”
 [(Jap) moe-śinɯ]

- mujumgi:** (Ps) название растения
- mujuk^{śi}** (宮) 動く
 [(エラ) mugejum (ヨロ) mugejuŋ (Ś) (N) wuziúcuŋ]
- muju-nu-p^{śitu}** (Ps) 六人。Шесть человек
- mujuz** (Ps) 最寄。寄合 (собрание, когда собираются но еще не все
 собрались)
- muko:-kaśi** (Ps) 逆風 Противный ветер, ветер, дующий в лицо.
 [(Rk) muko:-kaśi (Jap) mukai-kaŋe (Ya) muko:kaśi]
- muku** (Ps) 婿 Зять
 [(Jap) muko (Rk) mukɯ/mu:kɯ (今婦仁、本部) muφɯ (Ya) muku
 (Yonaguni) mugu]
- muku-buzasa** (Ps) 伯母 (又ハ叔母) の夫 Дядя (муж родной тётки)
 [muku „зять” + buza-sa „дядя”]
- mùku-śo:** (Ps)
 [(Sa) muku-zaɯ]
- mukumucⁱ** (Ps) Обычай деревень mm’a:ɯn, aŋazatu, tumuz и Uruka; носить
 молодых людей (вступивших в незаконную связь) раздетыми по
 деревне.

muku-cīcī	(Sa) 花婿ガ結婚當日ニ花嫁ノ家ヨリ賓家へ歸ル途中、友人等ニ洞上ゲサセルコト。 Качание жениха (возвращающегося из дома невесты в день свадьбы) его товарищами на перекрёстках
mul	(Sa) 木ノ枝ヲ取ルコト。 木ノ実を取る (こと)
multu	(Sa) См. muztu
mum	(Ps) (Sa) (Sarah) 桃 Персик (<i>Mugica rubra</i> , S. et Z. var. <i>rubra</i> , Max) [(Ya) (イシ) (コハ) muŋ 山桃 (Rk) mumu (Jap) momo (Ya) to:muŋ 糖桃 (トク) mu: (クロ) muŋ (ヨナ) tu:mumbu (コハ) mum-mama]
mumu	(Sa) (Sarah) 股 Бедро, лядвевя [(Jap) momo (Rk) mumu (Ya) mumu]
mumu-	(Ps) (Sa) 百 Сто (только в компаундах) [(Jap) momo- (Rk) mumu- (Ya) mumu-]
mumuiḿkunasī	
mumuiḿkunasī	(Sa) 綿ヲ繹ンテ柔ニスル [(Ya) mumuiḿ 木綿] См. im
mumu-su	(poet) 百人。 Сто человек; 百ヶ сто штук 前手んな百さ [すノ間違ナラム] なぎたうせは maidi-nna mumusa nagitaušiba 前ノ手ニハ百人薙斃セバ [(Konkōkensū) とももそ tumumu-su 十百人 тысяча человек]
mùmùin-nùnù	(Sa) 木綿 [(Ya) mumuiḿ]

mumu-ka	(Ps) 百日 Сто дней [(Ya) mumu-ka]
mumu-ni	(Ps) 股 股, бедро [(信州北安雲間小谷) momone] См. mumu
mumu-nu-p^situ	(Ps) 百人 Сто человек [mumu//(Jap) momo „сто” + nu//(Jap) no – суфф. Nom.-Gen. + p ^s itu//(Jap) çito „человек”]
mumuşirari	(Ta) 御出 kuma-ŋkè: mumuşirari-ffi:-va:ri 此處へ御出ナサイマシ „Пожалуйста сюда”
mumu-suci	(Ps) 百 Сто [(Rk. Konkōkenshū) mumusuçi モヽソチ] Syn. mumu-ci
mumu-ti	(Ps) 百年 Сто лет [(Rk. Konkōkenshū) mumu-tu]
mumu-ci	(Ps) 百 Сто [(Jap) momo-çi] Syn. mumusuci
m'u:ni/m'o:ni	(Ps. poet) 御船 Корабль ni:ma-nu- ju- ū:-ga jo: nu:ra m'o:ni 根間ノ (ヨ) 主ガ (ヨ) 乗ラルヽ御船 [(Konkōkenshū) みおうね m'u:ni 御船の事 おうね u:ni とも云]
munidarunukaṃ	(Ps) 宗達神 сын богов Kuicīnu и Kuitama

munai	悪霊の感應作用 [(Ya) munu-ai (Jap. class) ae-mono (Rk. Konkōkenshū) ai-ku (Rk) 'iè:ku]
munu	(Com) 1. 物、者 2. 食物、御飯 3. 化物、物ノ精、精靈 1. Вещь, предмет (одушевленный или неодушевленный) 2. еда, обед 3. дух (предмет астральный) [(Ya) munu (Rk) муш/мушш (Jap) mono (肥後) мош (Yoron) munu 化物] anćinu kutu:ba azzadana:mai simmunu そんな事はいはなくてもいゝに anći:ja araŋgi munu (Ps) 左様でなさそうです aminudu fuzbuski munu (Ps) 雨が降りそうです matćaŋkai ikiba azmunu 店へ行けば有るもの
munu-banasī	(Ps) 御伽噺。昔噺 Сказка, рассказ о чем-либо [munu//(Jap) mono „вещь” + panasī//(Jap) hanaśi „рассказ”] Syn. jugataz
munujum'a:	(Ps) おしやべり。饒舌家 [(イシ) munijum'a: (イト) mun-juma: (カテ) munujuma: (ナゴ) munujum'a:]
munu-kuja:	(Sa) 乞食 „Вещь (=еду) просящий” = нищий [(イシ) (ハテ) munu-kui-ja: (Rk) мушш-ку:-ja: (イリ) (ヨナ) munu-kuja (ヨロ) (ナゴ) (カテ) (S) (N) munuku:ja:]
munu-nu-baci	(Sarah) (Sa) 鬼神ノ罰 Наказание, ниспосланное сверх'естественной силой.

mununusi:	(Sa) (Sarah) (Ps) (Simazi) 「物知」ノ意。巫女ノコト。(Знахарь), знахарка; устанавливающая дни для какого-н. предприятия (Simazi) [(イシ) (アラ) munuŋsi (Rk) munuŋsiri (コハ) muniŋi (Jap) monoŋiri „знаток”, „всезнайка” (на севере Японии – в смысле „гадатель”, „гадалка”) mono „вещь” + ŋiri „знание”] Syn. kamkakar’a
munu-vv’a:	(Ps) 物賣屋。商人。Букв. „вещи продающий” = торговец, купец. [(Jap) mono-ŋiri-ja]
munu-z	(Ps) 物言ヒ。言葉 Речь, слово [(Jap) mono-i: „говорение”, „речь” (Rk) munu-i: id. (Ya) muni-izuŋ] munuzdu wa:naz (mono iū kara nikumareru)
mūra	(Com) 村 Деревня [(Ya) mura (Rk) (Jap) mura Ср. Яп. мору 盛ル] Syn. sima/para
muragal	(Ta) 群ル толпиться, быть в куче [(Jap) muragaru/muraŋaru]
mur’a:ni	守姉ヲ指ス (Tajima) ? [(Ya) mureni]
mura-nu-p^ŋitu	(Sa) 村の人。平民 Деревенский; мужик, простолюдин [(Jap) mura-no-ŋito] См. simanup ^ŋ itu-kinai
murasaki^ŋ	(Ps) 紫 Фиолетовый цвет. [(Jap) murasaki (Rk) murasaŋi (Konkōkenŋ) むらさき murasaki]

murasī	(Sa) 盛らす ju:muraši usagidu 能く盛らして差上げて (про вино поднос. богам)
mura-śu:	(poet) 村主 Деревенский старшина
musa	(Ps) (Sa) 「武者」ノ意カ。男子ノ名
mus'a	(Ta) 男子の童名
musī	(Ps) (Sa) 蟲 Насекомое, гад [(今帰仁、本部) muśi: (Ya) musī (Kikaigašima) muśi]
mu:śi	(Ps) 孟子 Китайский философ Мэн-цзи [(Jap) mo:śi (Rk) mo:zi (Chin) meŋ-tsi]
mutagi	(Ps) Обычай похищения жены при вторичном браке
mutagil	(Ta) 擡ゲル Поднимать вверх; класть вещи на голову [(Jap) motaŋeru/motageru < moči-ageru < *moti-ageru (Ya) mutairuŋ]
mutasī	(Ps) 持タス。與ヘル。呉レル Вручать (causativ от musī „держать”), давать. [(Jap) motasu (Ya) mucasīŋ]
mutī	(Ta) 分、持分 Часть, доля, порция [Cp. (Jap) moči-buŋ]
mut^εa:	屋号
mut^εa:ga:ra	(Simuzi)

muttum	(Ps) 最も [(Ya) muttuŋ]
mutca:	(Ps) 「餅栗」ノ意。稗 [(Ya) mutca ねばること]
musiŋga	(Ta) 若シ、若シヤ ; 若シカ Если; в случае musiŋga ipi:mai kawari:nadu but'ika 若シ少シデモ變リ等アツタラ „если будет хоть маленькая какая-н. разница, то...” См. musiŋka
mussu	(Com) 筵 Соломенная циновка, грубая циновка, рогожа. [(Jap) muširo (Rk) muširu (イシ) musu (Ćiŋ) mussu (I:) mušsu (Kuši) (Uzimi) mu:su (Nagu) (Haniži) (Na:cižiŋ) (Mutubu) (Kunzaŋ) mussu] 阿旦葉ヲ織リテ作ル、短筵一間 長筵一間半 二種アリ
mutagi-bara	(Ta) 「擡ゲ瘤」ノ意。物ヲ頭ニ乗セテ運ンダ為ニ出来タ瘤 [(Sa) musi-mmun/musi-mumun]
musi-ka	(Ps) 若シ、若シヤ、若シカ Если; в случае [(Ta) musiŋga (Jap) moši-ka (Ya) musika] (Ps) musiŋka unu hunnu aciŋka: karaši fi:sa:ci 若シその本があるなら貸 して下さい
musi-murum	(Ps) 虫送り。字人民團體ヲ以テ行ヒシ祈禱。害虫ノ生ズル時世乞 御嶽ト濱邊トニ酒花米(pana-gumi)ヲ供ヘテ祈リタル後、阿旦樹 等ニテ造レル船ニ害虫数匹ヲ乗セ、多良間、八重山ノ彼方へ流 レ行ケト呪ヲ唄ヘテ流シタリ。害虫ノ驅除ノ積リナリ[(國仲)]
m'u:tu	(Ps) (Ui) (Sa) (Sarah) 夫婦 Муж и жена; супруги, супружеск. чета

- ṁsa m'u:tu (Sa) 似タモノノ夫婦 „сходство – супруги” („два сапога – пара”)
 [(Rk) mi:tu „муж”, „супруги” (Ya) m'u:tu (Jap) m'o:to „муж и жена” (Satsuma) mito/meto/m'uto (肥後) m'u:to (佐賀) m'u:to]
 m'u:tu < *mi://(Jap) me „женщина”, „самка” + butu//((Jap) wotto „муж”]
 Syn. mu:tura
- mutub^zi** (Ps) (Sa) Землянка 莓子 (イチゴ)。山野ニ自生ス、赤色ノ実ヲ主分 [(國仲)] 薊田薊 (ナハシロイチゴ) Rubus. Один из видов Rubus.
 [Cp. (Rk) ícubí (Jap) íciŋo/íciŋo]
- mutu-sīma** 「本島」ノ意。島尻村ニテハ御嶽(mutu)八ヶ所ノアル土地 (海岸ニアリ) ヲ云フ。В деревне Sīmazī так называют то место (расположенное на морском берегу), где находится восемь храмов (mutu) деревни.
 Букв. „основной остров”, „основная деревня”
 [mutu//((Jap) moto „основа” + sīma „остров”, „селение”, „деревня”//((Jap) síma „остров”]
- m'u:tu-ra** (Ps) (Ta) 夫婦 Муж и жена, супруги
 m'u:tu-ra jaduŋummuba inna cīm fa:ŋ 夫婦喧嘩ハ犬モ喰ハナイ „ссору супругов даже собаки не едят” (Ps. пословица = „милые бранятся только тешится”)
 Syn. m'u:tu
 [m'u:tu//((Jap) m'o:to „супруги” + ra//((Jap) ra – плюральн. суффикс]
- mutu-cīkai** (Sīmazī) 親神祭ノ時、親神ガ隠レ小舎カラ出デ、本島(mutuzīma) へ行ツテ御嶽ヲ拜ムコト。
- muća:funiv** (Sa) 九年母ノ一種

mucī	(Ps) (Nubari) 1. 餅 2. 漆灰 1. Рисовое, пшонное, пшеничное или картофельное (из сладк. картофеля) тесто, а также пирожки из него. 2. Месиво из извѣстки с песком, служащее для штукатурения стен; штукатурка. [(Sa) mucīz (Sarah) mucī: (Ya) mucī/mutcī (Jap) moči/древн. moči:]
mucī-zajafu	(Ps) 塗工 左官 Штукатурщик [(ヨナ) muti-daigu (カテ) (S) (N) (イト) mucī-ze:ku (ナゴ) mucī-ze:ku: (コハ) mucīnzaiku]
mucīkasī	(Ps) 六ツカシ Трудный [(Jap) mucīkaśi:/muśiukaśi: (Ya) mucīkasa] pi:ća: mucīkaśi fiduazza:ranna 一寸むつかしいぢやないか
mucī-k^śi	(Ps) (Ui) 持ツテ來ル mucī-ku: 持ツテ來イ принеси! [(Minna) muti-k ^ś i] ća:ju mucīkśi fi:ru お茶を持って来て呉れ
mucī	(Com) 持ツ держать в руках, владеть, иметь [(Ya) mucī, muśiŋ (Rk) muśiŋ (Jap) mosu]
mucī:-nu:z	(Ps) 持登ル Подниматься с чем-ниб.
mucī-watal	(Minna) 持ツテ渡ル
mu:z	(Ps) 森 Роца [(Rk) muī/muji (Jap) mori (Ya) murī „холм” 岡]
mu:z	(Ps) 植物の実 (例えば豆等) をちぎる [(Ik) muz/mul (Shikoku, Natagun) moru (Др. Яп.) moru (Manyō)]

mu:z	(Sarah) 燃エル Пылатъ, гореть baga haninu mu:z k'a: uda baninu mu:z k'a:
mu:z	(Ps) 盛ル Наполнять, нагромождать [(Jap) moru (Rk) mu궇궇 (Ya) mu궇i, mu궇u궇]
mu:z	(Ps) (IraV) 守ル。子守スル Няньчить, смотреть за ребёнком [(Sa) mu:l (Jap) moru „охранять” „няньчить” (Ya) muz]
muzkanukam	(Ps) 盛加神 Мифологич. бог силач, уничтожил всех демонов (?)
m'u:z	(Ps) (Sa) (Sarah) 甥。姓 Племянник, племянница [(Jap) oi < *woi „племянник” (Rk) wi: id. (Jap) mei „племянница” (Rk) mi: id. (Ya) bui племянник, племянница]
muzk^ᵛi	(Ik) Одна из возвышенностей на о. Ikima
mu:z	(Ps) 漏ル、洩ル Протекать, просачиваться [(Jap) moru (Rk) mu궇궇 (静岡) mu궇u (肥後) mo:ru]
muzka:ga:	(Ps) 森河井 Название одного из колодцев (очень глубоко под землей) в Psara, находится в слободе agazganisatu.
muzttu/muztu	(Ps) 全ク。まるで Совершенно, абсолютно, весьма [(Sa) m ^ᵛ ultu (Ta) muttu (Ya) muzittu, muttu 皆目。一面 (Jap) moro 諸 (Ya) mu:nu 全員、悉皆] ba: tu:sa-nu mtca alki:du multu bugarikar'a: 「我ハ遠イ道ヲ歩イタノ デスツカリ疲レタカラ」 „Так как я страшно устал, пройдя долгий путь, то...” muzttu ssain (Ps) どうも訣りません。

muztu patarakadana nivtai ukitai jaši:uciḡka naraṅsuga 少しも働かない
で寝たり起きたりしてはいけませんが。

muḡza:

(Ps) 屋根ノ漏ル家。Дом с протекающей крышей
[mu:z//(Jap) moru „протекать” + ja://(Jap) ja „дом”]

п

- п** (Ps) 似 Podobie, похожий
 ɲffa-n'a:ŋ 似テナイ。似ヤシナイ „не похоже”
 [(Sa) (Sarah) (Nishib) ɲ (Jap) ni (Ya) ni (Ya) ni:ŋ/ni:ruŋ]
- п** (Ps) 荷。荷ヘルコト。Ноша, поклажа, багаж; ношение чего-л.
 [(Ya) ni:]
- n/-ŋ** (Com) に (テニヲハ) в, на; Суффикс Cas. Dat.-Locat.
 [(Rk) (Jap) ni (Ya) ni]
 agisaru-ŋ p'a:ši uki 明方ニ早ク起キ (テ) „На рассвете рано
 вставши”
 banu-m fi:ru (Ps) 我ニ呉レロ „дай (отдай) мне”
 kacimitti:uz-ŋ (Ui) ツカマヘテ居ル (時) ニ „когда (он его)
 схватил”
 (Ta) umanu p^situŋ wa:ši:ku: その人に渡して来い
- n/n:** (Ps) ウン。Да (междометие согласия) (下に)
 ɲ anci: ウン、サウダ Да, так
 ɲ vva:mai zo:kari: umma へ、お前も健康ですか
 [(Ya) ŋ:]
- n/-ŋ** (Com)⁴¹ ス。ン。(打消ノ助動詞) Негативный суффикс к
 глаголам (наращается на)
 fa:ŋ a:ŋ araŋ ugaŋ paraŋ ku:ŋ su:ŋ azzaŋ numaŋ idiŋ 等
 ara-ŋ 有ラヌ。サウヂヤナイ。Нет (в смысле „не имею” и в
 смысле отрицания вообще)
 ku:ŋ 来ヌ не приду, не придёт, не приходит
 su:ŋ 為ヌ не сделаю, не делаю, не делает

⁴¹ Merged with a duplicate entry from v. 1, p. 656.

fa:ŋ 食ハヌ не ем, не ест
uma:ŋ 思ハヌ не думаю
[(今帰仁、本部) nu
(Jap) -nu/-ŋ (Ya) -nu (Rk)]
nn'a kak'a:ŋ (Ps) もう間にあはない。

-ŋ (Ps) (Ui) 會。度。Раз
p^hitu-ŋ 一度 один раз
miz-ŋ 三會。三度 три раза
nn'a pstuŋ azzifi:sa:ci (Ps) もう一度言つて下さい

-na (Com) ナ、ナル。Суффикс для образования quasi-прилагательных
pin-na 變ナ „странный”

-na (Ps) (Ta) カ。ヤ。ノ。(質問ノ助辭) Вопросительная частица
kai-na 彼カ он ли? он что ли?
k'u:na 今日カ。今日ナノ。сегодня? сегодня что ли?
kui na 此かい。此なの
kama-ŋkai ikadi na 彼處へ行カウカ пойти что ли туда?
n'a:manna (Ps) ありませんか
mi:samadi na 御覽ナサルノ „вы будете смотреть”
nza-ŋkai mai ika-d^ea:n-na 何處へモ行カナイデせうカ Значит,
никуда не пойдёт?
pussfan'a:nna (Ps) 欲しくないか
anci:na (Ps) そうですか。そうか。
va:lm-na (Ta) 居ラツシヤルカ „Он изволит быть дома (здесь)?”
imi-sīma-gama du jar'a:na (其ハ) 小島デせう? (Это) маленький
островок?
pau-ga:gara puŋfa-n'a:n-nu (Sa) 何カ欲シイモノハナイカ „не
желаете ли вы чего-нибудь?”
anci: du jatazb'a: ja: (Ps) ソウデしたかな

-na

-na: (Ps) (Ta) 宛 (ツツ) По; суффикс, образующий разделительные числительные

p^sitici-na: 一ツツ、По одному

mi:ci-na: 三ツツ、По три

ici/i-ci-na: 一里ツツ По одной ri

[(Ya) -na:]

-na

(Com) ナ (打消命令法ノ助辭) Суффикс для образования imperativus negativi (наращается на атрибутивную форму)

ik^si-na 行クナ не ходи, не уходи

(Ta) ki:ffinna/(Ps) k^sifi:zna 来て呉れるな

fo:najo 食ひなさるな

[(Jap) -na (Ya) -na]

-na

Эмфатическая частица

nak^si-na-naki 泣キニ泣キ、泣々シテ плачем плача, сильно плача

jum-na-jumi 呼ビニ呼ビ криком крича, сильно крича

kami-na-kami нёсом неся (на голове), изо всех сил стараясь нести

ku:nna aranna 来るまいな

anci:ja aranna aranna そうではあるまいな

k'u:ja unagaina guburi: ja:si: nn'a ikittiku: (Ps) 今日は長らく失礼致し

ました もうおいとま致します

n'a:nna aranna ナイダラウ。アルマイ

(Ps) fa:dana(ši) 食べはないで

(Ps) a:dana (ši) uri/(Ta) a:ngutunaburi 喧嘩しないで居れ

na:

(Com) 名 Имя

[(Ya) (Rk) na: (Jap) na]

na:juba no:tiga azzaisa:zgaraja: (Ps) お名前は何と仰しやいますか。

- na:** (Ps) (Sa) 菜 Овощь, зелень
[(Ya) na: (Jap) na (Rk) na]
菜 (ナ)、高菜、白菜等ノ種類アリ、葉ハ漬物ニ用ヒ、又ハ煮
テ食ス[(國仲)]
- na:** (Ps) (Sa) (Ta. poet) 1. 繩 2. 墨繩 (大工用) 墨壺ノ一方ニ捲
置キテ材木ニ墨ヲ打ツニ用フ [(國仲)] 1. Веревка 2. Плотничья
веревка, намотанная на катушку, находящуюся в сосуде с тушью;
употребляется для намечания на доске или бревне места, по
которому нужно пилить или тесать [(Kuninaka)]
[(Ya) na:/nna (Rk) na: (Jap) nawa „верёвка”, nash „крутить, овить
(веревки)” (Ta. разг) nna]
- na:** (Ps) nara ノ畧語。自分 Сам; свой
kar'a na:ga sīgutu:-ba du:-ši du asi-taz 彼ハ自分ノ仕事ヲ自分デシタ
Он свое дело сам сделал
См. nara
[(Ya) na:na: 各。各自。]
- n'a:** (Ps) -niba ノ畧語。 . . . ニヤ < ネバ。 . . . ヌカラ。 . . .
ナイカラ
n'a:nn'a:mai ないけれども
n'a:nn'a: < n'a:nniba ナケレバ
nn'ada ssain-n'a: nna p^situ-ŋ azzī: k^sikaši:fi:sa:ci 未ダ分ラナイカラ
今一度言ツテ聞カセテ下サイ так как я еще не понимаю, то
скажите, пожалуйста, еще раз
[(Jap) -n'a: < -neba]
- n'a:** (Sa) 互ニ。

akamunu-n'a:-u aзі-m'u: 謎ヲ互ニヤツテ見ヨウ „давайте загадывать загадки”

[(Ps) m'a:]

См. m'a:

naba

(Ps) 垢 Грязь (тела), перхоть

[(Ya) gaba (肥後) (Iki) naba 茸 гриб (肥後) mimi-naba 木茸 (Hiroshima 倉橋島) naba гриб]

Ср. akanaba

nabani

naban'a:

(Ps) 黴毒。梅毒 Сифилис

[(Rk) nabaŋ-kasa/na:baru (Jap. древн) nabaŋ „скрываться и не показываться”, „скрываться чтобы никто не видел” (Ś) (N) (ヤラ) na:baru (Rk) nabaŋ 南蠻 (Iki) namba (ナセ) (スミ) (イス) (コニ) (サネ) (キカ) (イセ) nabaŋ (ナゴ) nabarī-gasa (ヨロ) nabaru (ハテ) nabata

(Uwonome – Hizen, Minamimatsuura) nambagasa (Tanegashima) nambaŋ]

В Psara и вообще на главном острове при заболевании сифилисом прежде всего дают мясо козы (pінза) чтобы „вывести яд наружу”. Когда все тело покроеся язвами и болячками их начинают подсушивать давая больному собачье мясо

nab'a:ra:

(Ps) (Sa) 絲瓜 Люфа (Luffa cylindrica, Mill.)

[(Rk) nabè:-ra: (Ya) nabe:ra

nabi//(Jap) nabe „сковорода”, „котелок” + ara: от arau//(Jap) arau „мыть”]

雍州府志 (六卷、土産門上、雜菜部) 二曰ク、絲瓜 倭俗所謂倍知麻是也云々或亦洗鍋釜底亦可也故中華村人呼為洗鍋羅瓜云々 В „Yōshū fūshi” (кн. VI. Местные продукты I, отдел овощей) читает: „ito-urī („нитчатая тыква” = люфа) – по-японски обычно

называется heśima... а кроме того годится также для мытья сковород и котелков; поэтому в Китае жители деревень и называют её 洗鍋羅瓜 siän-kwo-lo-kwa „сетчатой тыквой для мытья сковород” (Yōshū fūshi, стр. 184, в серии „Kyōto sōsho”, Kyōto 1916)

[(キカ) nabaraja: (ナセ) (コニ) (トク) nabīra (アラ) nabera (イシ) (コハ) nabe:ra (Ś) (N) nabe:ra: (ナゴ) (カテ) (イト) na:be:ra: (クロ) (ハテ) nabira (ヨナ) nabira: (エラ) na:bira (ヨロ) nabur'a: (カサ) (ヤマト) (コミナ) (スミ) nabira]

nabi

(Com) 鍋 Железный котелок для варки каши и кушаний

[(Ya) nabi (Rk) nabi (Jap) na-be

na „рыба”, „зелень” + he < *pe „сосуд”, „горшок” (первоначально глиняный)]

n'a:bi

(Ps) 眞似 Подражание

kur'a: i: n'a:bi-du- ja:z

此ハ好イ 眞似 ゾ デアル (此ハ眞似スベキコトダ) Это достойно подражания

p^hītu-nu n'a:bi siçika: fūtai-n-du cīnu ui:z 人ノ眞似スレバ額ニゾ角ガ生エル „Если подражать другому, то на лбу рога вырастут”

(Пословица)

[(Sa) (Ya) ma:bi (Rk) nè:bi (Jap) mane (Shizuoka) mame]

См. ma:bi

nabi-gama

(Sa) 小鍋。汁ヲ煮ルニ用フ [(國仲)] Небольшой котелок для варки супу [(Kuninaka)]

[nabi „котелок” + gama – уменьшит. суффикс]

nabi-ga:sj

(Ps) 蟬の一種。最も大きい奴 идет в пищу

nabik'i

(Ps) 靡 Склоняться, подчиняться кому

	[(Jap) nabiku]
na:bi-nu-ku:	(Ps) 「鍋ノ工」ノ意カ。鑄匠。Железных дел мастер; литейщик, кузнец [(Ya) na:binuku: 鍋の破孔を塞ぐこと]
nabi-sĩcĩ	(Sa) 「鍋敷」ノ意。鍋ヲ据ウルモノ [(國仲)] Подставка (деревянная дощечка) под котелок [(Kuninaka)] [nabi//(Jap) nabe „котелок” + sĩcĩ//(Jap) śiki „подстилка”, śiku „стлать” (イシ) nabisiki (コハ) nabe:-siki]
nabi-tisps	(Ps) 鍋底ノ煤 сажа со дна котелка
nadani	(Sa) 油菜 (アブラナ) 春ノ初メ麦畑一面ニ黄色ノ花ヲ開ク、種子ハ種子油ヲ搾リ取り、葉ハ蔬菜トス [(國仲)] 蕪臺 Brassica campestris, L. [(Jap) natane (Ya) nadani]
nada	(Ps) (Kaz) 涙、泪 Слёзы [(Ya) (Rk) nada (Jap) namida (Jap. диалект) panda]
nadani-bana	(Sa) 菜種花 Цветы сурепицы
n'a:dana uriba	(Ps) ナシニヲレバ (Tajima)
nadara	(Ps) (Kaz) (Sa) 平。平地。Ровный, спокойный, мягкий, ровная местность [(Jap) nadara-ka „ровный”, „спокойный”, nadara-mu (Ya) nadara]
nadara-zĩ:	(Sa) (Ira) 平地 Ровная местность, равнина [nadara „ровный” + zĩ: „земля”] (Ira) Nadarazĩnu makajanu n'a:ŋ 平地の眞茅の如く

nadil	(Ta) 撫ル Гладить [(Jap) naderu (Ya) nadiruŋ] baga ŋgadi: karadi:śi: nadiba: asfšu pşafşuŋke: nari:tubi говорит мать поглаживая рукой животик больного ребёнка
-na-du	(Ta) kawari:nadu butika: anśi: nadu butika:
n'a:za-uibi	(Sa) 無名指。Безымянный палец [n'a:(ŋ) „нет” + аза//(Jap) аза „прозвище” + uibi//(Jap) jşibi „палец”]
n'a:ziči	(Sa)
na:ziči	(Ik, Sarah) 植物ノ名。むらさきかたばみ Oxalis violacea, L. См. n'a:cik ^{śi}
na:fi:	(Ps) Наречение имени новорожденному [na://(Jap) na „имя” + fi://(Jap) kşure „давание”]
nafu	(Sa) 泣ク Плакать nafu-na 泣クナ не плачь
naga	(Com) 長イ длинный, долгий naga-mci 長道 длинный, долгий путь naga-psida 長渚、長汀 Длинный (далеко тянущийся) берег (моря) [(Jap) naŋa/naga (Rk) naga (Ya) na:]
naga:naga:	(Ps) 前詞ノ強語 Усиленная форма предыдущего слова [(Ya) na:na:]
naga-bata	(Sa) 小腸 Тонкие кишки

[naga „длинный” + bata „кишки”]

- naga-bui** (Ps) (Ui) 長吠。嘯 Протяжный вой собаки, обязательно предвещающий несчастье
[(イシ) na:bui]
- naga-i** (Ps)⁴² 長居。長座。Долгий визит
k'u:ja unagai-na gubur'i:jaši nn'a ikittiku: 今日はもう長ラく失礼致
しましてもうおいとま致します
[(Jap) naga-i (Ya) nagabīri]
- naga-di:** (Ps) 「長手」ノ意。手長。泥棒 Букв. „длинные руки” = вор
[(Ya) na:ti: (Jap) tenaŋa/tenaga]
- nagazu:maša** (Ps) (Miyara) 雉
[(Ś) (N) nagazu:ganta:]
- nagazu:busi** (Ps) 彗星 (Syn. po:k^si^busi) – предвестница несчастья
- naga-hama**
nagama (Sa) (Nag) 長濱。伊良部村ノ大字ノ一。Название одной из пяти деревень, входящих в состав волости Iraw
[(Jap) naga-hama „длинное побережье (морское)”]
- nagai-fu**
nag'a:fu (Ps) (Ui) (Sa) 永ク。暫ク。久しく Продолжительно, долго
nagaifu tigamīzzau jarahada du:du guburi:n nari-ašu:l (Sa) 暫手紙ヲ遣
ラズ随分御無禮ニナリハシテヲル (御無禮シテ居リマシタ)
„страшно извиняюсь, что давно не посылал вам писем”
kaiga-n'a:ŋ kokugakuin-ŋ palli: to:k'o:-ja:ju muči: nagai²fu kurasadi
ti:du umu: (Sa) 彼レノ様ニ國學院へ入り、東京 (ニ) 家ヲ持チ、

⁴² Merged with a duplicate entry from v. 1, p. 567.

暫ラク暮サウトゾ思フ „Как и он, я думаю поступить в Кокугакуин, обзавестись в Тōкē домом и некоторое время (там) пожить”

ba:ja kanu p^situ-to: nag'a:fu id^fa:n (Ps)

私ハ 彼ノ人トハ 暫ク 會ハヌ „С ним я давно не встречался”

[(Sīmuzī) nagai-fu (Yunaφa) nage:fu]

nagara

(Ps)

akar'a:zzagama: šuwa: takiciki uznagaramai tinnu:ri uinu:ri iki

naga-mussu

(Sa) 長蕙 (一間半) 阿旦葉ヲ織リテ作ル

nagaju

(Ps) (Sa) 「長魚」ノ意。海魚ノ名。 „Длинная рыба” – название морской рыбы.

nagaja:

(Sa) 長屋。番所ノ中ノ建物。本家(uikaja:)ノ南ニ一棟、uk'uzzajaノ南ニ一棟、:各間口四間半、奥行三間位アリ、而シテ一定ノ距離ニ半窓ヲ造リ光線ヲ入レタリ、貢布ヲ織ル所ニシテ細上布織女(pataim-ur'a:)勢戸(šidu)[šidugama トモ称シ織女ノ手傳ヲナス女]共十数名毎日歌ヒツ、泣キツ、作業シタリケリ[(國仲)]

[(Ya) na:ja:]

nagariami

(Ps) 驟雨 (Miyara)

[(Ya) na:ri ながれ (流) 。濡流; na:riruṅ 流れる]

nagaripi:z

(Ps) уходить

amijo:nu kazijo:nu ja:maṅkaimai taramaṅkaimai nagaripiri: nagaripiri:

nagas'a

(Ta) 長命。壽。 Долголетие, долгоденствие, долгая жизнь

[(Jap) naga-sa „длина”, „продолжительность”]

naga-sak^si

(Ui) Название птицы

nagas'i-ga:	(Ta) 「長生河」ノ意。井戸ノ名 „Река (колодец) долгоденствия” – название колодца.
nagasi	(Minna) 流ス。Ссылать. Заставить течь, отправляясь по течению [(Jap) nagasu (Ya) nagasiŋ]
nagariz	(Ps) 流レル Течь [(Jap) nagareru (Ya) nagariru/na:riru]
nagaca	(Ps) 翌日 Следующий день [(Ya) na:ca]
nagacĩba	(Sa) Название раковины
nagacĩbi	(Ps) 長尻。長居。A long stay (call) nk'a:dura – nagacĩbi
naga-vca	(Sa) 農具ノ名。長嘴ト書ク。石ヲ堀起スニ用ヒタリ[(國仲)] Название сельскохозяйственного орудия. Пишется 長嘴 (длинный клюв), употребляется для извлечения из земли камней [(Kuninaka)]. Кирка.
nagi	(Ps) (Sa) 邊。地方。 uma-nagi (Ps) ソコイラ。ソノ邊 в том районе, в тех краях, эти места aga:ta-nagi (Ps) 遠イ地方。遠方 дальние края, отдалённая местность. to:k'o:-nagi-n idi: nanga-gara asi:mi:di: ti: umu:suga...東京等へ出テ 何カヲヤツテ見ヨウト思フガ (Sa) „Я думаю отправиться в Tōkē и (там) чем-нибудь заняться, но...”

kunu satca to:k'o: jokohama nagī-n uk'u-nai-nu aśi:... jagumi m'a:ku-n
nariaśu:l-ti:-nu kutu 此間ハ（先日ハ）東京横濱邊ニ大地震ガアツ
テ... ヒドイ世ノ中ニナツタサウデス

(Ps) niŋginnu ariuzga nagī

[(Ya) nagī 奥行]

nagil

(Sa) См. nagiz

nagina

(Sa) 儘

mtīnagina 満ちた儘、満たした儘

nagi-to:si

(Ps) 薙ギ斃ス、切倒ス Срезать, скосить

nagi:z/nag^zi

(Ps) (Ui) (Sīmazī) 投ゲル Бросать

[(Rk) nagī:ŋ (Jap) nageru/naŋeru (Ya) naŋgiruŋ]

nagu

(Ps) 目差以上の nyūseki shita sōmin (十三)

nag^zi

(Ps) (Ta) 薙グ Косить

[(Jap) nagu]

nagu-kazī

(Ps. poet) 軟風

nagu-tu

和砥 Мелкое точило (Tajima)

naha/nahfa/nafa

(Com) 那覇 Нафа (главный портовый город Рюкюского архипелага)

naha-minatu

(Nishib. poet) 那覇港 Порт Нафа (главный портовый город Рюкюского архипелага)

Paral. uja-minatu

nai	(Sa) 苗 [(Ya) nai]
nai	(Ps) (Sa) 地震 Землетрясение [(Ya) nai (Rk) nè: (Satsuma) nae (Ya) najuruŋ (自動) なみふる (地震) (Miyazakiken) nae (物類称呼) ちしん○西国及中国にて○なみといふ (Hirošima 倉 橋島) nai] uk‘u-nai (Sa)/uru-nai (Ps) 大地震 большое (сильное) землетрясение nai-nu usi-tam (Ps) было землетрясение
naiba-nu-butu	(Sa) 「摺鉢ノ夫」ノ意。播木 Букв. „муж ступки” = пест [butu//(Jap) otto < wotto „муж” (Sarah) daibanubutu] См. naipa
naig’a(:)	(Ps) (Sa) 跛行スル者。蹇グモノ。Хромой человек [(Ya) naiga: (Rk) ne:ga: (佐賀) naigane 不具者]
naig’i	(Ps) 蹇グ。跛行スル Хромать [(Jap) naeŋu/naegu (Rk) nè:zuŋ (Ya) naigu (古語) nannairuŋ] kar’a: naigidu-uz 彼ハ „он хромает”
nai-nai-tu	(Ps) Нежно, легко (про дуновение ветра) jasī-jasī-tu usitar’a: 安々ト吹イタラ nai-nai-tu usitar’a: [(Ya) naiŋ/nairuŋ なゆ。しなぶ。しをる (菱)]
naipa	(Ps) (Nubari) 摺鉢 Глиняная ступка для растирания бобовой пасты, зелени и пр. [(Sa) naiba: (Ta) nè:pa: (Sarah) daipa (Ya) daipa: (Śuri) dè:fa: (Naфа) re:fa

(物類称呼) すりばち。奥州にて○らいばん (播⁴³盆カ) . . .
といふ]

- naipagi:** (Ps)
- naipanuki:** (Ps) (Nubari) 播粉木 Пест для растирания кушаний в глиняной ступке (naipa)
- naja** (Simuzi, poet) 名高キ。有名ナル。Знаменитый, славный
naja-busi/(Ps) na:z-busi 名高キ星 славная звезда
naja-b^zitu/(Ps) na:z-b^zitu 名高キ人 славный, знаменитый,
известный человек
См. na:z
- naka** (Com) 中、仲 Средина, центр, внутренность
naka-η-ja/naka-ηηa 中ニハ (Tar. poet) „а внутри”
umaci-nu naka-ηkai (Ps) 火ノ中へ „в огонь”, „в центр огня”
[(Jap) (Rk) naka (Ya) naka (Ya) -nannga に (Kikai) na:]
- naka-basi:** (Ps) 室ト室ノ間ニアル襖 Скользящие (в пазах) двери между комнатами
[(Rk) naka-basi^{ru} (Jap) naka „средина” + hasiri (ヤラ) naka-basi^{ru}]
- naka-p^situ**
- naka-b^zitu** (Ps) (Sa) (Ta) 仲人。媒介。Посредник, сват
[(Jap) nako:do < naka-bito]
- naka-buni** (Sa) 脊髄骨 Спинной хребёт
[(Sarah) mna^{ka}-buni (Jap) naka-bone „центральная кость” (Ya)
nakapuni 風の中心に縦横する竹骨 (Ya) na:ni 脊中の上部]

⁴³ In a modern Butsurui Shōko edition also this character is used (Koshigaya 1986:131).

naka-dufu:	(Sa) 中徳利。酒四五升バカリ入ルモノ [(國仲)]
naka-duz	(IraV-Nakaci) 仲取。仲立 Посредник [(Sa) nakadul] nakaduz-nu bakagam-nu ukagi ju 仲取ノ若神ノ御蔭ヨ
naka-za:	(Sa) 中座。屋内ノ土間 [(國仲)] Место в доме (в asagi и tauya) с земляным полом [(Kuninaka)] [(イシ) nakaза (クロ) nahaza (アラ) nahazi (コハ) nahanza]
nakazara	(Tajima) junausi ノ小ナルモノ [(Ya) cu:zara 中皿]
naka-zikasa	(Sarah) 中司
naka-zici	(Sa) 機ノ部分。經糸ノ輕ク乗ルベク造ラレタル板 [(國仲)] Часть ткацкого станка.
nakazici-mi:	(Sa) nakazici の両端を支ふる柱タカドリ (takadul) より低く、 takadul の近クニアリ
naka-zul	(Sa) 剃刀 См. sul
naka-zumi	(Sa) 中染 „Средняя окраска” [naka//(Jap) naka „средина” + sumi//(Jap) some „окраска”] См. azza
nakahuja	(Ik) 仲保屋 (屋号)

naka-zuni	(Ps) 仲宗根。「中村」ノ意カ。1. 地名 2. 人名。 „Центральная деревня”, „центральное селение” – 1. Название местности. 2. Фамилия. [naka „срединa” + suni//(Miyagi) sone „селение”]
nakagutu	(Tajima) 仕事
nakaidati	(Ps) 仲井立。平良町大字西里の小字
nakaja:	(Ps) 仲屋 平良町大字東仲宗根の小字
naka-kubi	(Sa) 中壁。一番座ノ戸口ト二番座ノ戸口トノ間ニアル壁ヲイフ [(國仲)] „Центральная стена”. Так называется стена между дверями в комнаты icibanza и nibanza [(Kuninaka)] [naka//(Jap) naka „центр” + kubi//(Jap) kabe „стена”]
nakamaci	(Sa) 機織道具。織リタル布ヲ打ツ棍棒 [(國仲)]
naka-mu:z	(Ps) 一合入ノ枱 [(Sa) naka-mu:l (Konkōkenshū) ちよなかもり <u>cu</u> -nakamuri 一合也 となかむり tu:nakamuri までは同 (イシ) (コハ) nakamuri (ヨナ) nagami: (イエ) nahamuji (ナゴ) naha:muji (クロ) nahamuri (カテ) (イト) nakamuji (ヨロ) na:mui (ハテ) namuri (エラ) na:mui]
naka-nabi	(Sa) 中鍋。家族少ナイ家ニ甘藷ヲ煮スルニ用フ。[(國仲)] Котелок средних размеров; в семьях, где мало членов, употребляется для варенья сладкого картофеля. [naka//(Jap) срединa + nabi//(Jap) nabe „котелок”]
naka-pidaci	(Sa) 二番座ト一番座トヲ仕切ル戸 [(國仲)] Дверь, отделяющая комнату nibanza от icibanza. [naka „срединa” + pidaci]

nakaruja:	(Ps) 仲保屋 平良町西仲宗根の小字
nakara	(Sa) 半。半分。Половина; 一杯に足らざる義 [(Ya) nakara (Rk) nakara]
nakara-mùnù	(Sa) 半者。馬鹿（宮）。狭量者 [(イシ) (コハ) nakara-munu なかなものの義。度量狭くして怒り易く喧嘩するもの]
naka-sĩĩ	(Ta) 中筋。多良間村ノ大字ノ一 „Центральная линия” – одна из деревень волости Тарама (на острове Тарама) [naka//(Jap) naka „центр” + sĩĩ//(Jap) sũzĩ „вена”, „линия” (Ya) nakasĩĩ]
nakaśi:	(Ik) См. nakaśi
nakasuz	(Ps) выбритое место на голове для детской прически
nakaśi	(IraV) (Sa) 仲地。伊良部村ノ大字ノ一。Название одной из пяти деревень волости IraV [naka „центр” + śi //(Jap) śi „земля”] См. rainugùka
nakaśi:	(Ps) clitor [(Ik) nakaśi]
naka-uibi	(Sa) (Ps) 中指 Средний палец [(Sarah) mnaka-ujubi (Jap) naka-jubi (Rk) naka-i:bi (Ya) nakaubi]
naka-ukama	(Sa) Котелок средних размеров для варки mssĩ:

nak^{si}	(Ps) (Ui) 泣ク。鳴ク。 Плакать, петь, пищать [(Jap) nakʷ (Rk) (Sa) nafu (Ya) nakʷj (イシ) nakkuj (ヨロ) naʷuj (イト) nakuj (スミ)(キカ)(トク) nak'uj (エラ) naʷum]
nak^{si}-nak^{si}-tu	(Ps) 泣泣ト Со слезами, с плачем niŋginna nak ^{si} inak ^{si} tu sɪnimidza amsitazno:kam [(Rk) nakʷ-nakʷ (Jap) nakʷ-nakʷ-to/naki-naki-to]
nal	(Sa) (Ta) 成 становиться, делаться (Ta) asfs'u pʷafs'uŋke: nari:tubi „ног прахом ступоси прахом сделавшись, беси!”
nal	(Sa) 姿 (ナリ) вид, наружность [(Jap) nari]
nal-gama	(Sa) Уменьшительная (ласкательная) форма предыдущего слова
nam	(Ps) (Ui) (Ta) 波。浪。 Волны [(Ya) naŋ (Jap) (Rk) nami (Satsuma) naŋ]
nama	(Ps) (Sa) (Ta) 生 Сырой, не варёный [(Ya) nama (Jap) nama (Rk) nama]
namadaku	(Com) = namadako сырой, свежий осьминог
nama	(poet)
nama	(Ps) 今 Теперь [(Ta) nama (Ya) (Rk) nama (Ya. остр. Irimudi, дер. Куŋ) mina (Jap) ima (物類称呼) 尾州北在所にて. . . 今をムマと云]
nama-buri-ful-munu	

- nama-buri-fur'a:** (Sa) 薄馬鹿、「生風（物）振者」ノ意。Глуповатый человек
[(Ya) namapurimunu 薄鈍]
- nama-zai-na-munu** (Ps) смышленный человек
- namaza:ka** (Ps) (poet) 未明
- nama-zimi** (Ps) 生爪
[(Ya) namaci:nu]
- namaziŋ** (Ps) лентяй
Syn. daru:, da^zi:munu
- n'a:maŋ** (Ps) 御座イマセン。n'a:ŋノ
- nama:jo:** (Ps) honenaši (про человека)
- namasi** (Sa) (Sarah) 刺身ヲ云フ
tamab^zi, baba, iravci, mabuju 等ヲ用[(國仲)] Сырая рыба, порезанная ломтиками; для этой цели употребляют рыбу tamab^zi, baba, iravci, mabuju и пр.
[(Ya) namasi (Jap) nama-sui „блюдо из сырой рыбы, смешанной с травами, в уксусе” (Rk) namaši]
- nama-taki** (Ta) 生竹 Свежий бамбук
[nama//(Jap) nama „сырой” + taki//(Jap) take „бамбук” (Ya) namataki]
- namdati** (Ps) 並立 平良町大字西仲宗根の小字
- namaz** 止メル (Tajima) кончить(ся), прекратить(ся).
Par. judum
[(Ya) namaruŋ/mo:ruŋ ^{ナマ}鈍ル]

namza	(Ps) (Sa) 銀、鉛、錫等ノ総称 Общее название для серебра, свинца и олова [(Sarah) namzá (Rk) nanzá Ср. (Jap) namari „свинец” (Ya) nanca (Konkōkenshu) なむぢや nanzá 銀子也 和詞南鐮と云 (ヨナ) nanda (コハ) (ハテ) nanʔa (ヨロ) (ナゴ) (カテ) (S) (N) (イト) nanzá (イシ) (アラ) nanca (トク) (エラ) namani 鉛 олово]
namza-ba:	(Irav Sa. poet) 銀葉 Серебряные листья [namza „серебро” + pa: лист] (Irav) nnama nu jo:zza namzaba:nu jo:z 今の祝は銀葉の祝である (Из песни по случаю чествования родов)
namza-ura	(Sa. poet) 銀鞍 Серебряное седло [namza „серебро” + ura/(Jap) kura „седло”]
namizajafu	(Kaz. poet) (Tajima 四島) Paral. jušizajafu
nam-taci-ja:	(Sa) 並建屋。三間ニ二間半以上ノ家屋ヲイフ。中ニ三本以上ノ中柱立ち二間以上ノ室ヲ設ケタリ。muja-taci-ja: トモイヒキ[(國仲)] Название дома имеющего в длину 3 ken'a (18 футов) и в ширину не меньше 2 ½ ken'ов (= 15 футов); в центре стоит три (или больше) столба; в доме одна комната около 2 кв. ken'ов. Такие дома называются еще muja-taci-ja: [(Kuninaka)]
namciḱ^si	(Ps) подгореть; подгорелое [(Ya) namasiḱi]
namciḱ^siḱuḱa	(Ps) adj. пахнувший гарью (подгорелым)
n'a:ŋ	(Ps) (Ui) (Sa) 様ニ、如ク。Словно, подобно, на подобне, как.

p^sītu-nu n'a:ŋ (Ps) 人ノ様ニ „как человек”, „подобно человеку”

nadarazī-nu ma-kaja-nu n'a:ŋ (Sa)

平地 ノ 眞茅 ノ 様ニ „словно тростник равнины”

[(Ya) n'a: (Rk. Omoro) jani 様に (Konkōkensū) おもふやに umu:jani

思様に (トク) (スミ) (イト) (キカ) ne:ŋ (イシ) ne:nu (コニ) (イス)

(サネ) ne:m]

n'a:ŋ

(Ps) (Sa) 無い。有リマセン。ヌ (完了ノ助動詞)

du:du gubur'i: ja si: n'a:ŋ (Ps) 誠に済みません

madu-nu n'a:ŋ 暇ガナイ (У меня) нет свободного времени, (мне)

некогда.

pusiffa n'a:n-na 欲シク (ハ) ナイカ „не хочешь (ли)?”

mi:taz kuto: n'a:ŋ 見タコト (ハ) ナイ (мне) не приходилось

(этого) видеть.

du:du: guburi: ja si: n'a:ŋ 随分御無禮ヲシテシマヒマシタ(誠ニ相

濟ミマセン)。 „(Я) сделал чрезвычайную невежливость (по

отношению к вам)” – „страшно извиняюсь”.

unu zzo: mmè: nè:n-nal-tal (Ta)

ソノ 魚ハモウ ナク ナツタ „(э)та рыба уже кончилась (вышла)”

[nè:nnaltal = (Ya) ne:nada]

śikata: n'a:n (Ps) 仕方がない

n'a:nn'a:mai ないけれども。

n'a:ŋsuga ないが

n'a:ŋkaradu ない故にこそ

n'a:manna ありませんか

n'a:d^ea:nna なからうか

n'a:danaśitti なくつて

n'a:m-pazī ないだらう

n'a:nniba > n'a:nn'a: なければ

n'a:ddam ナカツタ

n'a:dakara/n'a:daka: なければ

n'a:nna aranna ナイダラウ。アルマイ
[(Tar) nè:ŋ (Ya) ne:nu (Ōšima) (nè:ŋ?) neŋ]

nana (Com) 七 Семь (за редкими исключениями только в компаундах)
[(Ya) (Rk) (Jap) nana]
nana-ju: 七夜 семь ночей

nana (Ta) ナク、ナシニ
kawaraŋ-gutu nana

nanabari (Ps) 七谷の義か。平良町の地名

nana-k'o:dai (Ps) (Ta) 七兄弟

nana-kułła: (Ta) 七室の家 Дом в семь комнат
[(Ps) nana-kuzza:]

nana-nam-ga-pana (Sa) 七波ガ花 Букв. „цветы с семи волн”
См. p^situvciбанасі

nana-nu-p^situ (Ps) 七人 Семь человек
[(Ta) nana-b^zitu (Jap) nana-bito]

nana-su (Ps) 七十 Семьдесят (только в компаундах)
[(Jap) nana-so (Konkōkenšū) なゝそ (nanasu)]

nana-su-ti (Ps) 七十年 Семьдесят лет

nana-su-ci (Ps) 七十 Семьдесят
[(Jap) nana-so-zi (Konkōkenšū) ナゝソチ (nanasoci)]

nana-ti (Ps) 七年 Семь лет

nanatāṭīzú:śi	(Nubarigusi) В 7 ^й день нового года подносят предкам еду и затем все едят
nana-ci	(Ps) 七ツ Семь [(Rk) nana-ci (Jap) nana-cu (Ya) nanači]
nani	(Ps) 陰囊 (宮)
nantiṅ	(Ps) 南天燭 <i>Nandina domestica</i> [(Rk) nantiṅ (Jap) nanteṅ (Ya) イシ) nantiṅ]
nan-tu-ga-śi:-mai	(Ps) 「何トカシテモ」ノ意。どうしても Во всяком случае, как бы там ни было, всеми силами [(Ya) nan-] kanu p ^s ito: unusiḱunu asanibo:ja:ba: nantugaśi:mai siṭumuti p'a:śinu suru:ṅkaija kak'o: usaddam paṛi 彼の人はそれ程の朝寝坊だからどうしても朝早くの集會には間に合へなかつたらう
naṅg'i	(Ps) 難儀。 naṅgza ada-nna naraṅ 難儀ハ徒ニハアラヌ [(Rk) nanzi (Jap) naṅṅi/naṅgi (Ya) naṅgi]
naṅ-ka	
nanuka	(Com) 七日 Семь дней; седьмое число месяца. [(Rk) naṅka (Ya) nanuka/naṅka (Jap) nanu-ka/nano-ka (диалект) naṅ-ka]
naṅka-zici	(Sa) (Sarah) 舊七月七日ノアソビ。七夕。佐良濱ニテハ此ノ日ハ洗骨スル時ナリ
naṅkwa	(Ps) 南瓜 Тыква (<i>Cucurbita pepo</i> , var. <i>toonas</i>)

[(Jap) nan̄ka/nan̄kwa (Chin) nan-kwa]

- nara/na:** (Ps) 己。自分。自身。Сам, свой
(Tajima Kaz) nara k̄im̄ba uiśauba turikaki
(Tajim., Kaz) nar'a mazba unsakuba ŋk'agi:
[(Ya) nara (Ya) na:na: 各、各自。]
- narab'i** (Ps) 並ぶ。列ぶ。Стоять в ряд (в линию; быть в ряду)
[(Rk) narab̄u-ŋ (Jap) narab̄u (Ya) narabuŋ]
- narabi:z** (Ps) 並べル Размещать, ставить в ряд, приводить в порядок
[(Jap) naraberu (Ya) narabiruŋ]
- nara:z** (Ps) 成られる
di:s sak̄i nara:ci (Ps) サアお先へ
utussa ifciga nara:z お歳は幾つ (ですか、なられるか)
- nara:z** (Ps) 習ふ
- naraŋ** (Ps) (Com)⁴⁴ いけない。だめだ
(Ta) an̄si:si:ja naraŋ ソウシテハイケナイ
naraŋ-sa ナラナイヨ、イケナイヨ、ダメダヨ。
[(Ya) naranu]
- narapuifuki:** (Kaz) 木の名 (Tajima)
- narasi** (Ps) verb. causat. от naz (成る)
- nara:si** (Ps) (Ui) (Ta) 教へル учить, наставлять
[(Rk) nara:śuŋ (Jap) narawas̄u „заставлять учиться” – causativ от
naraŋ „учиться” (Ya) nara:s̄iŋ]

⁴⁴ Merged with a duplicate entry from v. 1, p. 604.

narimunu	(Ps) 瀬戸物 (宮) Syn. jak ^s imunu
naruhudu	(Ps) 成程 Я понимаю, действительно, в самом деле [(Rk) naru-φudw/naru-hudw (Jap) naru-hodo (Ya) naruφudu]
nasaj-ffa	(poet) 産サヌ子。嫁。
na:sip^si	(Ps) 茄子 Баклажан (Solanum melongena) [(Sa) na:sib ^z i (Rk) na:sibi (Jap) nasubi/nasw (Ya) na:sab ^z i/na:sib ^z i (Ta) na:sib ^z i]
nasī	(Ps) 生ム。生ス。産ス。成ス。Рождать, приносить плоды, производить. [(Ya) nasī, nasīŋ (Rk) naśwŋ (Jap) nasw]
nasīkśśa	(Ps) последний ребёнок (сын или дочь)
nasī-vva	(Ps) 産兒 Рождённый ребёнок, свое собственное дитя [(Ps. poet) nasī-ku (Ya) nasī-fa: (Rk) naśingwa (Jap) nasw „рождать” + ko(ra) „ребёнок”]
-na-ti	ju:ti-nati 一昨々年 Три года тому назад, четвёртый год tu:ti-nati 十年前 Девять лет тому назад, (уже) десятый год [(Ya) -nadi (Rk) -nati]
nattuku-sī	(Ps) 納得スル。承知スル Уразуметь, понять [(Jap) nattoku-suru (Ya) nattuku]
na:tuz	(Tajima) = tujum БЫТЬ ИЗВЕСТНЫМ

naća:ra	(Ps) (Sa) (Sarah) ⁴⁵ 海人草 海仁草 マクリ。蛔蟲ノ藥。胃病ノ兒体ニ之ヲ吞マス [(國仲)] Digenea simplex (Wulf.) Ag. Лекарственная трава против глистов, отвар даётся больным детям [(國仲)] 海中ノ石ニ生ズ。胃腸ノ藥ナリトテ盛ニ用ヒラル [(國仲)] [(N) naco:ra]
naćaru-bè:	(Ta. poet)
nasĩtal-bè:	(Ta. разг) 産シタル者即チ母 родительница, мать []
naci	(Com) 夏 Лето [(Ya) naci (Rk) naci (Jap) nacu (今帰仁、本部) naci:]
naciġama	(Ps) 旧曆の十月の名
n'aćik'si	(Ps) むらさきかたばみ Oxalis violacea, L., употребл. как cidomegusa [(Ik) na:zići (Sa) n'a:zići]
na:ciki	(Ta) 名附。命名式。子供ガ生レテヨリ四日目ニ行フ Наречение имени; совершается на четвёртый день после рождения ребёнка [(Jap) nazuki „называние” na-zukeru „называть” (Rk) naziki:ŋ „называть” (Ya) na:ciki (Ya) na:cikiruŋ]
na:ciki-jo:z	(Ps) 名附祝 [(Ya) na:ciki-joi]
nau	(poet) (Sa) (Sarah) 何 Что? [(Ps) no: (Jap) nani/nan (Ta) nu: (Omoro XV, 54) nau]

⁴⁵ Merged with a displaced entry from v. 1, p. 563.

nauja çi:mai unaga mmarizīmanu kanassa az tukuru: ja:p:i: (Sarah) 如何しても自分の生島程なつかしい所はないよ

nau jaraba:-mai (Sa) 何デアツテモ „что бы то не было”, „всё”

baga ju fa:ju nau samadi jù:
 我が (ヨ) 子ヨ 何 ナサルデセウ (ヨ) „Что вы будете делать с моим ребёнком?”

nau-mai (Sa) 何モ ничто, ничего (в отрицат. фразах)

bantiga ja:nna naumai n'a:ŋ (Sa) 我等ガ家ニハ何モナイ „У нас в доме ничего нет”

nau-ti:-mai (Sa) 何トモ ничего (с отрицательным глаголом dicendi или sentiendi)

nau-ti:-mai azzada 何トモ言ハズ „ничего не говоря”

nau gutu ga (Kaz) 何事カ

kur'u:ba nau-ti du az ga (Sarah)
 此ヲバ 何ト [ゾ] 言フカ „Как это называют?” „Как это называется?”

Syn. ik'a

naù-jası-ikaşı

(Sa) 如何 Как? Как же?
 [(Ya) isika:şi]

naul

(Sa) 實ル

nauz

(Ps) 能ク熟スル

navsa

(Ps) 石粉

na:z

(Ps) 鳴ル Звучать, греметь
 [(Jap) nagu (Rk) najuŋ (Ya) naruŋ]

na:z

(Ps) (Ui) 成ル Становиться, делаться, образоваться, зреть, состояться

[(Sa) (Ta) na:l (Jap) naru (Rk) (Ya) narun]

ffafu na:z (Ps) (Ui)/ffafu na:l (Sa) 暗クナル темнеть, становиться
ТЕМНЫМ

na:z (Ps) 實。菓。Плод, фрукт

[(Sa) (Ta) na:l (Ya) narī (Rk) nai/naji (Jap) nari – nom. adverbial. от
глагола naru „делаться”, „образоваться”, „зреть” (Konkōkeshū) む
にやい n-n'ai/nnè: 九年母 (Kōyama в 南隅) naimon]

ki:-nu na:z 木ノ實。Плод дерева

nazka (Ps) 平良町にある土地の名

naz-buka (Ik) (Sarah) 脱宮 выпадение матки
Ср. aka-buka

na:z (Ps) 名有ル。名高イ。有名ナ。 „имя имеющий” = „известный,
знаменитый”

[na:z < na-az/(Jap) na „имя” + агш „иметься”, „быть”]

na:z-b^zitu 有名ナ人 известный, знаменитый человек

nazda (Ps) бородавка на горле (на кадыке) 脱宮 (?). dekimono под горлом
или на плече

ndil (Ta) 出る

nza (Ps) (Ui) (Kaz) (Simazī) (Sa) (Bura) 何處 Какое место; где

[(Ps. poet) (Ps. детск. язык) isa (Sa. poet) (Sa. детск. яз) isa (Simazī
poet) (Ta. poet) (Ta. детск. яз) ida (Jap) izu-ra]

nza-bara-du jarasadi ga

zīma-bara du jarasadi ga (Simazī)

何處ノ村ニヤラセヨウカ

何ノ村ニヤラセヨウカ

Какую деревню заставить делать

Которую деревню заставить делать.

nza-nu kuni-nu p^{si}itu ga (Ps)

何處ノ 國ノ 人 (デス) カ Какой страны человек?

nzakara 何處から

nzajar'a: 何處であらう

nzaba:ki 何處までか

ida iŋ ga uidi ga

ida pamaga fumadi ga (Simazi)

何處ノ海へ下リヨウカ

何處ノ濱ヲ踏マウカ

На какое бы море сойти,

Какой берег бы потоптать?

nza-ŋkai-ga 何處へ (カ) Куда?

nza-ŋkai-ga mm'a:mma:z 何處へ御出デスカ „Куда изволите итти?“

nza-ŋ-ga 何處ニ (カ) Где; в каком месте?

nzaŋga ugamaz-garaja: ドチラニ居ラツシヤイマスカ „где вы изволите жить?“

nza-ga 何處 (カ) где?

unzuta-ga ja:ja nzaга jara:z 貴殿ノ家ハ何處デ御座イマスカ „Где ваш дом?“

nza-gara: 何處デセウ Где бы мог быть?

fuzza nzagara: (ja:) 便所ハ何處デセウ „где (бы мог быть) W.C.?“

nza-gara:nu 何處カノ Откуда-то, какой-то, некоторый

nza-gara-m-mai 何處ニデモ、何處ヘナリドモ Где бы то ни было, куда бы то ни было

nzaŋ-ga:z 何處に有るか

nzagara/nzagara ja: 何處でせうか

nzi:

(Ps) 何レ Который (из двух, из нескольких)

nzu-mai 何れをも

[(Ya) ziri (Jap) izu-re (Rk) ziri (Ya) iziri (Omorō XIX, 6) づれ ziri]
 nzu:ga (nzi:-u-ga) sika:z 何レガオ好キデスカ „Что вы любите
 (что вы предпочитаете)?”
 nzi-mai zo:futu a:z ドチラ (デ) モ宜シイ „и то, и другое хорошо”
 nzi-mai zo:ffa n'a:ŋ ドチラモ宜シク (ハ) ナイ „Ни то, ни другое
 не хорошо”
 nzi:ga:masi (Ps) ドチラガヨロシイ

nè:ŋ

(Ta)

n

[(Ya) ne:nu]

См. n'a:ŋ

ni

(Com) 二 Два (числит. китайского происхождения)

[(Jap) (Rk) ni]

ni:

(Ps) (Sa) 根 Корень

ni:ja p^sitici-kara-dù sùra mùmùcī ari: (Sa) 根ハーツカラゾ枝百アリ
 (一ツノ根カラハ枝ガ百アリ) „От одного только корня ветвей
 сотни”

[(Ya) ni:ba: 庭 (ヨロ) (イシ) (Rk) ni: (Jap) ne (トク) (コニ) ni:]

ni:

(Com) 子 Мышь (знак цикла)

[(Jap) ne (Ya) ni:]

-ni

Суффикс к существ.

mumu-ni, juka-ni (Яп. śima-ne)

-n'i/-pi

(Ta)

kumaŋna: buramaŋni: ki:ffinna 此處には居らない積りだから来て呉
 れるな

nibanza	(Com) 二番座 Син. urukuz
nibar'a	(Sa) См. nibaz
niburi	(Sa) 夢遊病 Somnambulism [(Jap) nemuri сон]
niba:z	(Ps) 海魚ノ一種。 Название морской рыбы [(Sa) nibar'a (Ya) ni:barī izu たら (大口魚)]
ni:biči	(Sa) (IraV) 根引。結婚。婚禮。沖縄カラノ輸入語。固有語ハ ssagi ナリ。Брак, свадьба. Слово, заимствованное с островов собственно Рјюкјю; местное название брака – ssagi 普通には身代金を出して藝娼妓の足を洗はせることを根引といふ (奥里将建。琉球人の見た古事記と萬葉 стр. 81 – 82 Nafa 1926.) [(Rk) ni:biči (Jap) ne-biki (イト) ni:biki (トク) nī:ki (クロ) ni:piki (ナゴ) ni:wiki: (イス) (コニ) nubiki-ju:wε]
nibui	(Ps) 首。頸。Шея Syn. nubui
nibuta	(Ps) 腫物 Опухоль, нарыв. [(Ya) ni:buta (根太の義) (o. Iki) nikumi = J. nikibi]
nidati	(Ps) 根立 = 始め
ni:dzi/ni:zzi	(Ps) 呻ク Стонать [(Ya) ni:zama ねぼけ]
nifuniz	(Ps) 香ばしき草の名

- nigai** (Ps) 願ヒ。Просьба, моление
 [(Sa) nigaz (Jap) neŋai/negai (Rk) nigè: (Ya) niŋgai]
 unigaisu: (Ps) お願ひしよう。お願ひ致します。
- nìgara-munu** (Sa) 朝起キスル者 Человек рано встающий (по утрам)
- niga:z** (Ps) (Sa) 願フ。祈る Просить, умолять
 [(Rk) nigè:juŋ (Jap) neŋaŋ/negaŋ (Ya) niŋgo:ŋ (Yonaguni) niŋai (願
 ひ)]
- nigu:** (Sa) Назв. больш. раковины
 Syn. azuku:z
- nika** (Ta) 猫
- nika** (Ps) 明日ノ晩。今晚。В поэзии 夜(ju:z)ノ対語
 一日中ノ最モ遅イ時ヲイフノデアルカラ今夜トイフコトニナル
 (宮良)
 [(N) ni:ka 今夜 komban (Ishi) nikka 今晚 (Hira) (Hate) nika 今晚
 (Yona) nigu 今晚 (Konŋōkenshū) ねか ni:ka 後刻なり ねかいまうれ
 nika imo:ri と云 後刻ござれと云事也]
- ni:ka** (Ps) osoi
 nn'a ni:kaftuaz pazi もうおそいで??
- niku** (Sa) 肉。si:sī トモ云、豚、山羊、牛馬等ヲ用フ[(國仲)] Мясо,
 иначе называется еще si:sī; в пищу употребляют мясо свиней, коз,
 коров, лошадей и пр. [(Kuninaka)]
 [(Jap) nikushi]

- niku-fu** (Sa) 猫伏ノコト。藁ヲアミテ作ル [(Kuninaka)] Подстилка для кошки; плетётся из соломы [(Kuninaka)]
[Cr. (佐賀) nebbuku, nebuku 筵の一種。穀藁をば筵]
- ni:l** (Sa) 煮る Варить
garasanu radzuba: cimmuri: ni: ŋk'agiju (Из колыб. песни) 鴉の足をば摘ミ切つて煮て上げよう
- niʌʌa-uk'u-minaka** (Sa) 地獄大庭。伊良部島伊良部村役場ノ四方十町バカリなきや (nak'a:)ト称スル森中ニアリ。近世風ノ墓ニシテ墓内ノ度サ普通ノ墓ノ二三ナリトイフ。古「なきや」里ノ富豪ガ贅澤ヲ畫シテ掘造リシニ家族親族皆一代ニ全滅シ今ハ其ノ子孫一人モナシト云ヒ傳フ[(村料)]
[(Ya) ni:ra:koncemma 1) ^{ケラ} 蝮 2) 子供の遊戯の一。海濱にて眼を閉ぢて沙上に伏せば、他童沙を其の頭上に盛りて埋め、そして地底のお婆さんと呼應して遊ぶ]
- ni:ma** (Com) 根間 (地名) 平良町大字西里の小字
- ni:manu o:bana**
- uja:ni-gama** (Ps) (предание)
- ni:ma-nu-śu:** (Com) 根間ノ主
- nimbu** (Ps) 人足 (宮)
[(Ya) nimbu 人夫]
- nimmai** (Sa) 「二枚」ノ意カ。一斗五升位入ル鍋。用途ハ sammai ニ同ジ
[(國仲)]
- nimuŋ-jakkwaŋ** (Sa) 眞鍮藥罐 Медный (=латунный) чайник

	Syn. tiʒaku-jakkwaŋ См. jakkwaŋ
nimuci	(Ps) 荷物 Груз, ноша, багаж [(Jap) ni-mocu (Ya) nimuci] nimutca kusiki (Ps) 荷物はこれつきりだ
niŋ	(Ps) 年 Год (в китайских комбинациях) [(Jap) neŋ]
niŋ	(Ps) 念 Дума, внимание ninnu ʒzi:-fi:-sa:ci 念ヲ入レテ下サイ букв. „соблаговолите вложить внимание”, „приложите внимание (старание)”, будьте внимательны, пожалуйста [(Jap) neŋ (Ya) niŋ]
niŋ	(Com) 人 Человек (в китайских комбинациях) [(Jap) niŋ] guniŋ 五人
ninzi	(Kaz)
ninzu	(Nagah) 人数 Число людей [(Jap) ninzu (Rk) ninʒu (Ya) ninzu]
nintu:ma:ʒi	(Nubari) = nintu:ugam
ningiŋ	(Ps) (Sa) 人間 Человек, человеческое существо niŋginnu kunu upum'a:kuŋ idipaziḡinu tukʒinu kutu [(Jap) ningeiŋ (Rk) ninʒiŋ (Ya) ningiŋ]
niŋguru	(Ps) 情夫 (宮)

nintu:	(Ps)
nintu:ugam	(Ps) (Nubari) 「年頭」ノ意。年始廻リ。Обхождение родственников и знакомых с поздравлением в первый день Нового Года [(Ya) nintu: (Jap) nento: „начало года”, „новый год” (Rk) nintu id. (Chin) niān-t‘ou „голова года” = начало года (クロ) mintu (ハテ) ninto: (ナゴ) (イエ) (カテ) (S) (N) (イト) (イシ) (コハ) (アラ) ?]
ni:n’u:gi	(Ps) 樹木ノ名。Название дерева (по виду какая-то мимоза)
ninumsa	
ninumusa	(Sa) 海魚ノ一種 Название морской рыбы
ni:nupa	(Ps) (Irav) (Sa) 子ノ方。北。„Сторона мыши” = север [(Ya) ni:nuḡa (Sīmazī) ni:nuha (Jap) ne-no-ho:] nacī fujū kawaraḡ 夏冬変ラヌ ni:nu ra-nu pusī-gama-jū: 子ノ方ノ小星ヨ „Летом, зимой неизменна – звездочка севера”
ni:nupa-busī	(Ps) (Sa) (Irav) (Nag) 「子ノ方星」ノ意。北極星。„Звезда мышиной стороны” – полярная звезда [(周智郡城西村) Kitanonenohoshi (福島県石城郡小名濱村) nenohoshi; (Shizuoka-shi) nebošī]
ni:nupa-busī-gama	(Sa) Полярная звездочка (уменьшит. ф. предыдущего слова) fumūrada tiriul 曇ラズ照ツテキル ni:nupabusigama jū: 子ノ方ノ小星ヨ „Не тускнея блестит (светит) Полярная звездочка”
ni:nuha-nu-kaḡ	(Sīmazī) 「子ノ方ノ神」。島尻村ノ御嶽ニ祭ラレル大事ナ神ノ名 „Северный бог” – один из главных божеств, чествуемых в одном из utaki (храмов) деревни Sīmazī.

- nip^fuŋ** (Kaz. poet) 日本
 [(Ps) nihfuŋ/nihuŋ (Jap) nippon/nihon (Omoro XIV, 37) にほん (niφuŋ)]
 Syn. jamatu
- nip^fuŋ-kani** (Kaz. poet) 日本曲尺 Плотничный угольник (из страны) Nipfuŋ (=Японии)
 [nipfuŋ//(Jap) nippon/nihon + kani//(Jap) kane металлический аршин, плотничный угольник]
 Syn. jamatu-gani
- nirr'a** (Sarah.) По поверью waruikotowo suruto shindekara + e iku
- nisai** (Com) 二才ト書ク。昔ハ平良ニテ十一才カラ十三才マデノ士族青年ヲ云ヒ、現代ハ十七八才位ノ青年ヲ云フ。
 [(トク) mise/nesei (ナセ) nesse (Ya) (イシ) ni:sai (ヒオ) nise (キカ) (ヨロ) nise (ナゴ) ni:se: (スミ) (イス) nise: 若者。青年]
- nisai-gassa** (IraV) (Sa) 二才頭。定員三名ニテ士族ヨリ選出ス、筆者以上ノ指揮ヲ受ケ士族ニ公事ヲ示達シ、又ハ租傭調ノ徴収ヲナシケリ。給料ハ無ク上納ヲ免ジ且ツ士族ノ正人(śauniŋ)ニ人ヲシテ交互ニ其ノ田畑ヲ耕セシメタリキ [(國仲)]
- nisai-kinai** (Sa) 二才家内。士族ノ家ヲ云フ。士族ヲバ jukal-p^situ トモ samurai トモ称ヘタリ [(國仲)] Дом человека благородного сословия. Лиц этого сословия называли jukal-p^situ или samurai [(Kuninaka)]
- nisainaz** (Ps) 元服
- nisizatu**

niscatu	(Ps) 西里。平良村ノ大字ノ一。Одна из пяти деревень, составляющих собственно Psara. См. gūka.
nisī	(Ps) 北 Север [(Ya) nisī (Rk) niśi (Jap) niśi „запад” (Sa) (Sarah) nsī (Sarah) m-sī (Niśib) m-sī] nisī-nu jama (Ta) 北ノ山 „северная гора”, „северный лес”
niśibaru	(Ps) (Niśib) 西原。平良村ノ一字ナリ。西村(nisīmura)トモ云フ。明治七年池間島ヨリ移住セシモノニシテ水泳ニ長ジ漁業盛ナリ言語ハ池間島ト佐良濱村ト同ジト云フ。Одна из деревень, входящих в состав волости Psara; иначе называется еще Niśimura
nita	(Ps) печальный, досадный
niśi-kaśi	(Ps) 北風 Северный ветер [(Ya) niśikaśi (Jap) niśi-kaze „западный ветер”]
niśimi	西銘。今の城部地方の一體。（古語）
niśi-mura	(Ps) (Nishib) 西村 См. niśibaru
nitasa	(Sa) kujaśi: ねたさ。ねたきこと [(Ya) nitasa (Konkōkenśū) ねたさ (ni:tasa)]
nicī	(Ps) 熱病 Жар, простуда [(Ya) nicī 熱]
nicī	(Ps) 日 День (в китайских компаундах) [(Ya) nicī (Jap) nići]

ʒu:gu-niçī 十五日 Пятнадцать дней, пятнадцатый день

- niv** (Ps) 眠ル Спать
[(Ya) nibuŋ (Sado) neburu (Rk) ninʒuŋ (Jap) nemuruu (Ya) nibi ねむり (Ya) nibuŋ ねむる (Jap) nemui/nebui (Rk) (Konkō) nebutasa ねふたさ дремотное настроение]
(Sa) bantiga utuja nivvidu urama! u:l 我等の親は眠むつて居らしやるよ (из колыб. песни)
nivv'a: mai nivvaiddam (Ps) 眠ラウトシテモ眠ラレナカッタ „(Я) не мог заснуть, хотя и хотела”
(Ps) nivtai ukitai 寝たり起きたり
- ni:ùil** (Sa. poet) 根ヲ生ズル Пускать корень
ni:ùit^εam jatigara
sakait^εam jatigara
- ni:y/niv** (Ps) (Ta) 柄杓 (夕顔デ作ル)
[(Rk) ni:buu (Ya) ni:bu]
- niv** (Ps) (Kaz) 遅イ Поздний, опоздавший
[(Jap) nibu-i „тупой”]
- niv-datami** (Ps) 寢疊
- niv-mussu** (Ps) 寢蓆
- niv-makura** 寢枕
- niȳsa** (Ps) (Kaz) 遅サ
[(Konkōkensū) ねふさ (nibusa) 遅事]

nivvasi	(Ui) 「眠ラス」ノ意。寢カス Укладывать спать (Causativ от niy „спав”) Verb. causativ. от niy [(Jap) nemurasu (Ya) nibasiŋ]
niydar'a	(Ps) сонливый человек, „соня”
niwa:/niba:	(Ps) (Sa) 庭。家ノ上手ナル庭 перед icibanza [(國仲)] Сад перед парадной комнатой дома [Kuninaka] [(Jap) niwa (Ya) ni:ba:]
ni:z	(Ps) 煮ル Варить [(Sa) (Ta) ni:l (Rk) ni:juŋ (Jap) niru (Ya) niruŋ]
ni:zza	(Ps) (Ui) 無底ノ深穴。地獄 mmariti ftakina ni:zza iki: patarakikṣi: munua no:ga (Ui) 生れてすぐソコナシへ行つて働いて来るものは何 (ciṣi = 井戸のばけつ)
nn'a:	(Ps) もう。既に。今 ⁴⁶ (Ps) nn'api biŋk'o:ju šu:k'icika: tu:r'u: kadistazsuga ja: もう少し勉強しておいたら通つたらうにな ḥḥa pi:ma (Ps) もう少し ??? „пожалуйста, говорите еще немного медленнее” nn'a: kak'a:ŋ Моу間ニ合ハヌ „уже не успеть” nn'a: bata: mci-du:z Моу腹ガ一杯デス „уже сыт” (букв. „уже живот наполнен”) nn'a: ikitti ku: Моу行ツテ参リマス „ну, я пойду” nn'a p'ituŋ azzifi:sa:ci (Ps) もう一度言つて下さい [(Ta) mm'a (Ya) me: (Konkōkenšū) いみや im'a 今 (Konkōkenšū) いな i:na „уже”] См. mm'a

⁴⁶This entry has no heading (it has been inferred and supplemented by this author) and one of the example sentences is missing. Apparently there is a page missing in the MHN version.

- nna:/nna** (Ps) サヨナラ。(童語) Прощай (детск. язык); до свидания
[(Ya) nna]
- nn'a:da** (Ps) 未ダ еще не (с глаголом в отрицательной форме)
nn'a:da ugamaŋ 未ダ 拝見致シマセン „ещо не имел удовольствия
видеть”
(Ps) mi:si fi:rujo: nn'ada mi:nniba ju 見せて呉れよまだ見ないんだ
から
nn'a:da p'a:futuar'a: マダ 早イデセウ „ну, еще рано”
[(Rk) ma:da/na:da (Jap) mada/imada (литерат. яз.) (Sarah) nna:g'a:
(Ya) me:da (Konkōkensū) まだ (mada)]
- nnaŋuk'a** (Nišib) 物忌ノ一種。旧曆四月ニ有リ。此ノ日ニハ田畑ニ火ヲヲ
コシタリ、クスブツタリスル事ハ固ク禁ゼラレテキル。
- nna:g'a:** (Sarah) 未ダ。マダ。 еще не (с глаголом в отрицат. форме)
nna:g'a: ŋmaŋ マダ 汲マヌ „ещо не зачерпнула (воду)”
nna:g'a: hu:ŋ マダセヌ、マダ 為ナイ。 „ещо не (с)делал”
См. nn'a:da
- nna-ma** (Ps) (Ui) (Sa) (Sarah) 今。只今。 Теперь, сейчас
[(Ta) nama (Rk) nama (Jap) ima (Nishib) nnama (Ya) nama
(Yonaguni) nai]
nnama mi:sa:ŋ (Ps) 只今オ留守デ御座イマス „сейчас его нет дома
(вежливо)”
nnama-kara jar'a:mai ikitti-ku:-dakara naraŋ (Ps) 今カラデモ行ツテ
来ナケレバナラン „Хотя бы и теперь (хотя бы и в такой поздний
час), но мне нужно пойти”
nnama gam'a: kak'o:du:sī まだ間に合ひます

nnamadu k^sitaz 只今来ました (只今帰つて参りました。暫く留守の後家へ帰る時の挨拶)

[(Konkōkensū) いみや im'a 今]

akar'a:zzagama:

nnamagami

cīk^siḡanasī nu nakaḡ

tago: katami tacipatakari

tugaśirariuz ca

nnama-zībuḡ

(Ps) 今時分。今頃。Этот час, текущий час, данная минута

nnamazībuḡ-kara-nu-vva ik'a:

今時分 カラ オ前行クノカイ „Неужели ты сейчас пойдёшь?”

[(Ya) namazībuḡ (Яп) imazībuḡ]

nnama-sak^si

(Ps) 「今先」ノ意。先程。先達。Sakki. Несколько времени тому назад

[(Rk) nama-sa^sī (Ya) namasakī/namasīkī (Tanegashima) imasaki/immasaki]

nn'a-mi:z-ti

(Ps) 来々年。明後年。Год идущий за следующим (за будущим). Через два года; на третий год

[Cr. (Konkōkenshū) にやみつき n'amīcīki 来々月 (N. Sh) n'amīcīcī, ныне обычно na:ćīcī]

nn'a:pi:

(Ps) モウ少シ Ещо немного

[(Ta) mm'a:pi:]

nnau

(Sarah) 似合ふ

ḡ_lnu

(Ik) (Sarah) 角

ḡnù

(Ik) (Sarah) 昨日

- nna-cīk^{si}** (Ps) 杵 Пест
 [(Sa) nna-zīcī (イシ) inacīkī (コハ) inancīkī (ハテ) ini-sīkī (ヨナ)
 na:ntti (アラ) ni:cīkī (クロ) śinaśiki]
- nn'iba/nn'a:** (Ps)
 (Ps) nn'ada mi:nn'a: mi:śifi:ru まだ見ないから見せて呉れ。(Ps)
 mi:nniba ssainj 見ないから分らない
- nnucī** (Ps) 命。生命。Жизнь
 [(Ta. poet) inucī (Rk) nuśi/inuśi (Jap) inośi (Ta. разг) nucī (Ya) nucī
 (肥後) enośi]
 nnucī-ga pada (Ps) 一生涯 всю жизнь (букв. „край жизни”)
 inucī-bai am-ti jus'a 命榮アリトイフ・アルサウデス
 pagas'a-bai am-ti jus'a (Ta) 長生アリトイフ・アルサウデス
 „Говорят, что (там) жизнь кипит,
 Говорят, что (там) долгоденствие процветает”
 (Ps) kar'u:ba miffakar'a: nnucīga pada mi:za:n (mi:d^ea:ŋ) 彼をば憎い
 から一生涯 (命の限) 見ない積りだ
- no:** (Ps) 何 Что?
 [(Ps. poet) (Sa) (Sarah) nau (Ya) no: (Ta) nu: (Ōśima) nu (Rk) nu:
 (Jap) nani/naŋ]
 бага- ju- fa:-ju nau sama-di jo: (Ps)
 我が (ヨ) 子 ヲ 何 ナサルデセウ (ヨ) „С моим ребёнком, что
 вы будете делать?”
 ur'a: no:-jar'a: аза (Ps) 其ハ何デセウ、兄様 „Что это такое, брат?”
 бата:ŋka: umacī-u mè:s'i bullo: nu:ga (Ta)
 腹中 火ヲ 燃シテ ヲルハ 何カ[答: ランプ] „Что такое жжёт
 ОГОНЬ в животе?” (ответ: „лампа”)

no:mai (Ps)/nau-mai (Sa) 何モ ничего, ничто (с глаголом в отрицат. форме)

no:śi (Ps) 何デ чем, из чего

kur'a: no:śi-ga cīfiuk^{śi}i 此ハ何デ作り置クカ „Из чего это делают?”

no:mai muća: uraŋ (Sa) 何モ持ツテマセン „(У меня) ничего нет”

no:ga su:di-ga 何ヲスルデセウ „Что (я) буду делать?”

kur'a: no:ti-ga az-garaja: 此ハ何ト申シマスカ „Как это называется?”

no:mai araŋ (Ps) 何でもない。

kur'u:ba no:ti-ga a:z (Ps) 此ヲバ何ト云フカ „Как это называют?”

kur'u:ba no:ti a:z munu jar'a: (Ps) 此ハ何ト云フモノデセウ (此ハ何ト云フモノヤラウ) Эта вещь как называется (букв. Это, как называемая вещь будет?)

kur'u:ba nau-ti du az ga (Sarah) 此ヲバ何ト (ゾ) 云フカ „Как это называют?”

no:nu (Ps) 何ノ какой

no:-ba-śi: (Ps) nu:bas'i (Ta) どうシテ。イクラ。ドウ云フ用ニ как, каким образом

no:baśi:-ga k^{śi}ta:z (Ps) どうシテ (ドウイフ風ニ) 来タカ „каким образом (ты) явился (сюда)?”

no:baśi: kaŋgair'a:mai ssaiŋ (Ps) イクラ考ヘテモ訣ラナイ „как ни думал, не понимаю”

no:śi:nu kagi-bana-ga (Ps) 何トマア綺麗ナ花デセウ „Какой красивый цветок!”

no:-juzsa-mai 何ヨリモ букв. „даже чем что” = „по сравнению с чем угодно”

so:so: bi:bi:ja no:ga ソーソービービーは何カ (so:ki tu biraf)

no:sikaga k^{śi}ta:z (Ps) What have you come for

no:śi:gara (Ps) なーに。まさか。

no:baśi:nu waki jar'a: (Ps) どういふ譯ですか。

no:sīmunuga su:diga? (Ps)

no:baśi:ga (Ps) 何如ですか。

no:garaja (Ps) 何ですか。
 kur'a: no: jar'a: (Ps) 此は何だらう
 kur'a: no:tiga azgaraja: (Ps) 此は何と申しますか。
 kur'a: no:ti az munu jar'a: (Ps) 此は何といふものでせう
 no:ti-nu (Ps) 何ト云フ、ドンナ „какой”
 no:suddi-ga < no:su:di-ti-ga (Ps) 何シニ、何ノ為ニ Зачем, для чего
 no:ba ti:ga az (Ps) 何ト云フ „Что (он) говорит?”
 kurè: nu:ja ari: (Ta) (Minna) 此ハ何アリヤ „Что это такое”; kurè:
 nu:gè: ira (Ta) 此ハ何デアラウカ „Что это такое”
 kurè:nu:ga/kurè:nu: (Ta) (Minna) 此ハ何 что это?
 no:ti:nu waki jar'a: (Ps) どういふ譯ですか

no: (Ta) 縋フ Вить, крутить (веревку)
 nna-u nè: 繩ヲ縋ヒ „крутя верёвки”
 [(Ya) no:ŋ]

no:si (Ps)
 [(Ikinoshima) naši (Яп) назе]

-no:kam (Ps) . . . サウデス Как говорят; будто бы
 unu nusitu-nu saici-nu du:du umuśšikam-ti: juruśšik^si no:kam ソノ強
 盜ノ才智ガ随分面白イトテ赦シテ置クサウデス „Ловкость этого
 вора поразительна, поэтому его будто бы прощают”
 no: p^sitici-mai nukuriuz muno: n'a:ddam no:kam 何一ツモ残ツテ居ル
 モノハナカツタサウデス „Ничего ровно (букв. ничего ни одной
 вещи) будто бы не осталось.”
 cik^siiganasi tɪŋganassa śicinu araju:ŋ akar'azzagama kunu upuzi:ŋkai
 sɪtanu sɪmaŋkai ckasamataz no:kam.
 akar'azzagama: tagu:du fta:cī iy:ginari katamik^sitaz no:kazsuga

no:si (Ps) 直ス。治ス。Исправлять, лечить

[(Sa) nausi (Jap) nao-suu (Rk) no:śuuŋ (Ya) no:suuŋ]

- no:z** (Ps) 直ル。実ル。Исправляться, поправляться, выздоравливать
[(Ta) naul (Jap) nao-ruu (Rk) no:juuŋ (Sa) naul (Ya) no:ruuŋ (Kikai)
no:juji (Ui) nùaz/nò:z]
- ŋsa** (Sa) 啞 Немой
- ns'a:-na** (Ta) 平等ニ、平等的ニ Ровно, по-ровну
ŋna-ŋkè: ns'a:na vakiru
皆 へ 平等的ニ 分ケロ „раздел всем по-ровну”
- ntab'imumu** (Ps) 玩具 игрушка
[(Sarah) ntaumunu (ハテ) dabī-munu (コハ) mitapī-munu (クロ)
mutabi-munu (イシ) ndabī-munu (ヨナ) ntabi-munu (アラ) ntabi-
munu]
- ntau** (Sarah) ^{イチ}弄る。
ur'u:ntauna それを弄るなら
ntabaŋ 弄らぬ
- ncī** (Sa) (Sarah) 神酒 Вино, подносимое богам
См. ŋk'sī
- ncī-zara** (Sa) 神酒皿。飯碗(misiwaŋ)ニ似タルモノ。神酒(ncī)ヲ入レテ飲ム
ニ用ヒシ皿ナリ (木製) [(國仲)] Древянный кубок для питья
священного вина (ncī), по форме похож на чашку для каши
(misiwaŋ) [(Kuninaka)]
[ncī//(Jap) miki „священное вино” zara „тарелка”, „кубок”//(Jap)
zara „тарелка”]

ncī-gami	(Sa) 神酒甕。神酒ヲ醸シ貯フル甕ナリ[(國仲)] Глиняный сосуд, в котором готовят священное вино (ncī) [(Kuninaka)] [ncī//(Jap) miki + kami//(Jap) kame „глиняный горшок”]
-n-cīki:	(Sa) . . . ニ付キ。 . . . ヨリハ。ニクラベタラ По сравнению с vva-dù: ujakimunu-ta-ncīki: зау-kukuru nallaśu:tui 汝等ハ金満家達ヨリハ良心ニナツテキテ (デアツテ) [(Jap) -ni-cuki (Rk) -nci:ti]
ncīmi:z	(Ui) (Ps) 捉へル。握ル。Схватить; поймать Syn. kacīmi:z
ncīgagara:	(Yunara) = Яп. icуka когда-нибудь
ncīmai	(Sīmuзі)
ncīme:	(Yunara) = Яп. icumo всегда
-nu	(Com) の。ガ。 (テニヲハ) Суффикс Nom.-Gen. [(Ikinoshima) -nu] cīnu- du jamatu-p ^ś itu-nu- ttal (Sa) 昨日 (ゾ) 日本 人 ガ 来タ „Вчера приходил японец” agai-nu sīma-kara uhunu:-nu mui-ffiba (Sarah) 東ノ村カラ大野ガ燃エテ来タルカラ „С восточного селения большой луг загорелся (и огонь идёт сюда)” jum-nu-ffa (Ps) 「弓ノ子」 = 矢 „дитя лука” = стрела nudu:-nu-du ka:k’u:z (Ps) 咽喉ガ (ゾ) 渴イテキル „горло пресохло” = „хочется пить” pavū-nu sak ^ś i nari: amital (Ta) 蛇 ガ 先ニ ナツテ 浴ビタ „Змея раньше выкупалась”

z'ùkugu-ŋ fu:dub'o:-nu a:z-ti-nu panasī-nu ata:z (Ff) 俗語ニ風土病ガ
有ルトノ話ガアツタ „В народе ходили (букв. были) рассказы
будто (на о. Ffīma) свирепствует (букв. есть) малярия”

niŋginnu jurimunuja

cīg^zinnucī mavvarigumatanu

sīnimidzu amin'a:nniba

sīn'a: pizpiz uzsuga

tasīki- fi:sama:z- nu ukagin-du (Upura)

助ケテ 下サル (コト) ノ オ蔭ニゾ „По милости того, что ты нас
изволишь спать...”

ajadumu-nu sīta-kara (Nīsib)

綾鱸 ノ 下カラ „Из-под пёстрой кормы...”

baga ffa-nu mahamada: tusī-nu bakakaiba (Sīmazī) 我ガ子ノ眞竈ハ
年ガ若イカラ „Так как дочь моя, Mahamada, годами молода...”

ssu-rama-nu nna-ŋ (Kaz) „Среди белого берега”

[(Ya) nu (Rk) nu (Jap) no (Ōsīma) nu]

nu: (Com) 野。野原。Поле, луг, равнина.

[(Ya) nu: (Rk) nu (Jap) no]

nu (Ps)

kanu p^situ: sī-nu ura:z (Ps) アノ人を御存じですか

tabako: az-nu-sī 煙草ハアリマスカ „есть ли (у тебя) табак?”

vva: kama-ŋkai iki-nu-mi:z

オ前ハ 彼處 へ 行ツタコトガアルカ „Ходил ли ты туда?” „Бывал
ли ты там?”

vva: kama-ŋkai-nu iki-mi:z オ前ハ行ツタノガ彼處カイ „Это, ты
туда холил?”

an'ci:-nu kutu-mai nu ar'a:

ソナ コトハアルモンデスカ Разве это может быть?! Ну, как
это возможно?

numi ja mi:ŋ uzaki nu

fa:i ja mi:ŋ mazaki nu (Tajima)

[(Sa) ru/lu (Sarah) ru]

(Irav-Nakaci) sajadanna vva tavk'anu tani-mma tavk'anu p^situti:ja az-

nu 佐和田には汝一人のタニお伯母様一人の人とはあるか

tabaku az-du-si-ru 煙草ハアリマスカ есть ли у вас табак?

vva: tultal-lu-si 君ハ取りマシタカ „брал ли ты?” „ты взял?”

vva-ga-ru turaddal 君ガ取ラナカツタカ „не ты взял?”

mi:nu sa:taz (Ps) 御覽なさいましたか

nu:

(Ps) 縫フ Шить

[(Jap) nu: (Rk) no:juŋ (Ya) no:ŋ]

musika kaiga k^sinnu nu:mtiuradana uraba vva: no:ga si:raidi 若し彼が
着物を縫ひつゝ居らないでみたら汝はどうされるか

nub'a:gaz

(Ps) 伸上ル。大キクナル。Рости, вытягиваться

[(Jap) nobi-aŋaru/nobi-agaru (ヨロ) nub'agajuŋ 進ム (イト) nugabaiŋ
id]

nubasi

(Ps) 延バス。伸バス。Вытягивать, удлинить

[(Jap) nobasu (Rk) nubasuŋ (Ya) nubasiŋ]

nubil

(Sa) 野蒜 (ノビル)。畑ノ雜草、蔬菜ニ用フ [(國仲)] 山蒜

Allium nipponicum Fr. et Sav.

См. nubiz

nubi-tabaku

(Sa) 煙草ノ一種 [(國仲)] Один из сортов табаку

nu:bi-gama

(Ps) 蟬の一種。もつとも小さい奴。

nubiz

(Ps) 野蒜

См. nubil

nubui	(Ps) (Sa) (Sarah) 喉吭 Горло, глотка. [(Jap) nodo-bue (букв. „горла у флейта”) „глотка”, „горло” (Sarah) nudui „шея” (Ya) nubi 首] Ср. nibui
nubuífuzĩ	(Nubarigusĩ) повешение
nubu:z	(Ps) 登ル。上ル (首里へ行クコトニ就テイフ) Подниматься (говорится про отправление в столицу островов Okinawa, Shuri) [(Jap) noboru (Ya) нубуруш]
nu:da-ṁcĩ	野田道
nudu	(Ps) (Sa) (Sarah) 咽喉 Горло [(Ya) nudu (Jap) nodo/nondo (Rk) nu:du/nu:di: (肥後) nu:do] nudu nu ka:k'u:z (Ps) 咽が渴いてゐる
nuzak^si	(Ps) 地名
nu:zĩ	(Tar) 虹 Радуга [(Rk) nu:zi (Jap) ni ^z i (Jap. древн.) nu ^z i (Aomori) nũṁ ^z i/nõṁ ^z i (Kaz) o:na:zĩ (Ps) o:na:zĩ название змеи Elaphis virgatus (Ta) o:nu:zĩ – elaphis virgatus (Aomori) (Iwate) ao-nóró ^s i – elaphis virgatus (Ps) tim-bav (天蛇) 虹 радуга (букв. „небесный змий”)]
nu:zĩ	(Sarah) ウナリ。 стон nu:ddi:du uz он стонет
nuzuk^si	(Kaz) 覗ク、窺ク [(Jap) nozoku (Kanagawa) nu ^z iku]
nufu	(Ps) теплый

nufu-sa	(Ps) 温サ。暖さ Тепло [(Jap) nuuku-sa (Rk) nuuku-sa (Ya) nufusa 暖 nussa 温サ]
nugidiz	(Kaz. poet) 聳出ヅ (Tajima 四島)
nuka	(Sa) 糖 Отруби, высевки [(Jap) (Rk) nuka (Ya) nuka]
nukab^{zi}	огонёк (?)
nuka-nuka	(Ps) ゆつくり Медленно nn'a:pi: nuka-nuka aʒzi-fi:sa:ci モウ少シユツクリト言ツテ下サイ „Говорите, пожалуйста, немного помедленнее”
nuka-z	(Sa) 「糖飯」ノ意。機織ノ時、經糸ニツクル糊。粟ノ糖ト甘藷ト ヲコネテ製ス [(國仲)] „Каша из отрубей” – так называется клейстер, намазываемый на нити основы во время тканья; делается из просяных отрубей смятых со сладким картофлем. [nuka//(Jap) nuuka „отруби” + z//(Jap) i: „еда”, „каша”]
nukil	(Sa) ma nukiru ma nukiru демон изыди! Демон изыди!
nuk^{si}	(Ps) 退ク。離レル。Отдаляться, быть отдалённым iza nuk'u:z sima arañ 遠ク (直譯—何處) 離レテキル村デハナイ „(Это) не какая-то (букв. „куда”) отдалённая деревня.” [(Jap) noku (Ya) nuku (ナゴ) duku (イエ) duçu (ヨナ) ndugu]
nuk^{si}	(Ps) 貫く [(Ya) nuku (Sa) nuci]

- nukugi:z**
- nukug^zi:** (Ps) 鋸 ピラ
 [(Sa) nukuzi: (Ya) nukkirī (Rk) nuukuziri (Jap) nokoŋiri/nokogiri (佐賀) noko]
- nu:kubiz** (Ps) (Miyara) 水雞 (クイナ)
 [(Jap) kuina (イリ) kupisu (キカ) (ナゴ) fumiru: (エラ) (ヨロ) fumiru (クロ) fuina (ナセ) (?) ? (コハ) kubira (イシ) kubira: (カテ) (S) (N) (イト) kumira: (Ś) (N) ku miru (コニ) kumūri (エラ) kunn'a (アラ) kupira]
- nuku:z** (Ps) (Ui) 残り。残ル。Остаток, оставаться
 ravnu aminukuznu midzu
 [(Ta) (Sa) (Sarah) (Minna) nukul (Ya) nukuruŋ, nukurī (Rk) nuukuji „остаток” (Jap) nokori „остаток”, pokogŋ „оставаться”]
- nu:l** (Sa) 乗る。登る
 kanu midumma funiŋkaja nu:llustal (Sā)
 彼の女は船へは乗ったか
- num** (Ps) (Sa) 鑿 Долого
 [(カサ) (イシ) nuŋ (Rk) numi (Jap) nomi]
- num** (Ps) (Sarah) 蚤 Блоха
 [(Rk) numi (Jap) nomi (Ya) nuŋ (肥後) nomu]
- num** (Ps) 飲ム。呑ム。Пить
 [(Rk) numuŋ (Jap) nomu (イト) (イシ) (アラ) numuŋ]
- nù:ma** (Ps) (Sa) (Sarah) 馬。「野馬」ノ意カ Лошадь
 [(Poet.) nujuma (Jap) uma/mma (Ya) mma (Rk) mma]

- nu:ma-kara ik^{si}-m (Ps) 馬ガ行ク ехать на лошади [Cp. (Rk) mma-kara ícшщ]
 (Tajima) nara nu:ma kurug'a: idaśi
 自分 (の) 馬 黒毛 (を) 出し (て)
- nù:ma** (Sa) 「馬」ノ意。機(patamunu)ヲ載セル基 [(國仲)] Букв. „лошадь” = подставка под ткацкий станок [(Kuninaka)]
 См. предыдущее слово
- numasi** (Ps) verb. causat. от num (飲)
- nu:ma-taci** (Ps) 「馬館」ノ意。厩。Конюшня; стойло.
 [nu:ma „лошадь” + taci „стоять”]
 Cp. (Jap) tači
- num-munu** (Ps) 飲物 Напиток
 [(Rk) numi-muш (Jap) nomi-mono (Ya) nummunu]
- nunu** (Ps) (Sa) (Sīmazī) 布 Холст, полотно
 [(イシ) nunu (Rk) nuшш (Jap) nuшш]
 nunu-uz 布織
- nunu-bata** (Sa) 布機。機ノコト Ткацкий станок
 [(Rk) nuшш-bata nunu//(Jap) nuшш „полотно” + pata//(Jap) hata „ткацкий станок”]
 Syn. pata-munu
- nunubazki:** ^{ワル} (Ps) 砧 (宮)
- nunudo:** (Ps) место в Psara на берегу моря где раньше śirozōfūwo sarashite ita; ныне сушат сети. Устроена маленькая лавочка с пивом и прохлад. напитками.

nunu-zaufu

(Sa) 布上布

布上布ノ今書 как и в случае (a:zaunau) jaravgi:ノ糸ノ前表面ニ
一、上（中、下）布三尋四尺三寸分
他ノ半面に



と記シタリ（国）

nunu-gamui

(Sa) 布構。貢布ノコトヲ掌リシ筆者(piśsa)、加勢(kaśi:)ノコト。
ssabi（調部）トモ称ヘタリ〔（國仲）〕 „Заведующий полотном”。
Так назывались piśsa и kaśi:, заведовавшие податным полотном。
Иначе назывался еще ssabi〔（國仲）〕

nunu-ja:

布屋、テント

nunu-mak'i

(Ps) 布卷。Кусок полотна в свитке
[(Ya) nuho-maki]

nunumatca

(Nubari) мануфактурный магазин

nunu-nu-fuci

(Sa) 「布ノ口」ノ意。糸口緒〔（國仲）〕

nunu-nu-umaci

(Sa) 「布ノ火」ノ意。機織スル時ニ經糸ヲ乾カス火。古鍋ニ燠ヲ
入レタルモノ〔（國仲）〕 Букв. „полотняный огонь”. Так
называются горячие уголья, употребляемые для сушки нитей

основы при тканье; обычно кладутся в старый котелок (или сковороду) [(Kuninaka)]

nunu-cifu (Sa) 布筑。定員二名、貢布ニ用フベキ芋績女、織女、勢戸等ヲ指揮スル係。其他、地佐事(zī:sazī)ニ同ジ[(國仲)] Два чиновника, на обязанности которых лежало заведывание пряжами, ткачихами и под-ткачихами, выработывавшими податное полотно. В остальном функции nuncifu были одинаковы с zī:sazī (См) [(Kuninaka)]
[nunu//(Jap) ншно „полотно” + cifu]

nuribaŋ (Ps) 黑板

nuru: (Ps) 呪フ Заклинать, проклинать
[(Jap) noroŋ (Rk) nurajuŋ 叱る]

nuru:z (Ps) 呪 Проклятие, заклинание
[(Jap) noroi (Rk) nure:gutu 小言]

nusi (Ps) (Iraŋ) (Sa) 主 Хозяин (употребляется также в смысле „бог”)
[(Rk) nu:si (Jap) nusi (Ya) nusi]

nu:si (Ui) Название птицы 鳥ノ名。
[(Jap) nose кончик
(和妙抄) 鷓鴣 及世 鷓屬也。]

nu:si: (Iraŋ-Nakaci) 乘瀬。

nu:si-gam (Iraŋ-Nakaci) 乘瀬神。乘瀬御嶽ニテ祭ラル、神ノ事。

nu:si:z (Ps) 乗セル。載セル。Садить на лодку; грузить
[(Jap) noseru (Rk) nusij (Ya) nušij]

nusītu	(Ps) 盗人 Вор [(Sa) nisidu (Ya) nusituri (Rk) nusuudu (Jap) nusudo/nusubito (肥後) nusudo]
nutti	(Sa) 平民ノ男女ノ名
nucī	(Sa) 軒 Навес, кровля; край крыши [(Jap) noki]
nucī	(Ta) 命 См. nnucī nucīgapada 一生涯 karu:ba: miffas'a:lba nucīgapada mi:maŋ 彼をばにくいから一生涯見 ない積だ
nucī-bana	(Sa) 軒端 [(國仲)] Край крыши; свес крыши [(Kuninaka)]
nucīdi	(Ta) 男子の童名
nucī-ja:	(Sa) 貫屋。 (角材を貫き合せて礎の上に建てたる家) [(Ya) nuk ^{s̄} i-ja:] См. cībal-nucīja: 貫屋。取立小屋ニ対シテ今日一般ノ家屋ヲイフノデアル ソレハ 鑿デ孔ヲ穿ツテ材木ヲ貫キ組ミ合セテ造ルカラデアル[宮良]
nu:z	(Ps) 糊 Клейстер, крахмал. [(Rk) nui (Jap) nori (Ya) nu:kak ^{s̄} i (Ya) nu:ri (Konkōkenšū) のり (nuri) (Ya) nu:ri 苔]

nu:z (Ps) (Ui) (Kaz) 乗ル。登ル。登リ。Подниматься, восходить, садиться (на лошадь, на корабль); а также substantiv.
[(Ps. Kaz. poet) nu:juz (Sa) (Minna) nu:l (Sa. poet) nu:jul (Ya) nuri, nuruŋ (Rk) nu:juŋ (Jap) noruŋ]
atukara nu:radi (Ps) 後に参ります
nu:radi/di:nura さあ、乗らう
nu:raddiuti 乗らうとして
nu:zmtiuti 乗りつゝ
nu:riuti 乗つて (居つて)

nuẏzu (Ps) (Ui) 縫糸。Нитка (для шитья) (nuijori?)
[(Sa) nuzzu (Ya) nuẏzu:bu:]

nuzzumicikimizi ? (Sa) 緯糸ヲ浸スニ用フル水

ŋ

-ŋ	(Ta) kawaraŋ-gutu-nana 変ラムコトナシニ a:ŋ-gutu-na-buri アハムコトナクヲレ 喧嘩シナイデ居レ
ŋg'a:	(Ps) (Sa) 苦イ Горький [(Ya) ŋga- (Rk) n'za (Ta) ŋga (Jap) niga-i (Konkōkensū) にぎやさ (nig'a-sa)] (Ta) ngadi: горькая рука (из заклинания)
ŋga	(Ta) 女子の名
ŋa:	(Ps) = gama (дими́нутив. суффикс)
ŋg'a:ŋg'a	(Ps) 前詞ノ強語 Усиленная форма предыдущего слова
ŋg'a:-jul	(Sa) 「苦百合」ノ意カ。豚ニ與ヘル草ノ名。Название травы, идущей в корм свиньям [ŋg'a//(Jap) niga/niŋa „горкий” + jul//(Jap) jŋgi „лилия”]
ŋg'amasī	(Sa) 喧シイ Шумный [(Ya) ŋgamasā (Jap) jakamaśi:]
ŋgana	(Ta)
ŋg'a:na	(Sa) 「苦水」。馬ニ與ヘル草ノ名。山野に生ズ、莖葉根共ニ煎服 シテ胃病ノ藥トス。高菘 (イシヤ) ニ似タ植物デ味ハ極メテ苦 シ Название травы, идущей в корм лошадям. <i>Lactuca Thunbergiana</i> , Maxim (?) <i>Lactuca dentata</i> , Max. var <i>Thunbergii</i> , Max. [(Jap) nigana/niŋa-na (букв. „горкая овощ”) <i>Lactuca</i> [dentata, var. flaviflora, subvar] <i>Thunbergii</i> (Ya) ŋga-na]

- ŋg'a:p'aku** (Sa) 平民 Простолюдин, крестьянин
См. sīmanup^situ-kinai
- ŋg'a:-taki** (Sa) 苦竹。家々ニ植栽シテ粗桶ノ??たがニ用ヒ、種々ノ筴又ハ籠ヲ作レリ ??[(國仲)] „Горький бамбук” [Phyllostachys bambusoides S. et L.]; садится возле домов, употребляется на обручи для всякого рода кадок, а также на выделку всевозможных корзин. [(Kuninaka)]
[(Jap) niŋa-dake/niga-dake]
- ŋg'a:ʔi** (Ps) желчный пузырь 膽藏
- ŋgi** (Ps) (Sa) 阿旦木 (タコノキ)。其ノ實ヲ adam/adaŋ (阿旦) ト称ス。葉ハ筵草履ノ原料ニシテ又薪ニモ用フ。adanasi (気根) ニテハ繩網ヲ綯フ。[(國仲)] Название дерева Pandanus tectorius ??? liukiensis Warb. Плоды его называются (Ps) adam/(Sa) adaŋ; листья служат матерьялом для выделки грубых циновок и сандалий, а также употребляются в качестве топлива; из воздушных корней (так наз. adanasī) вьют веревки и канаты [(Kuninaka)]
Syn. adam-gi:
[(Rk) nzi 刺 шип, колючка (肥後) ige „шип” (佐賀) ige (Ya) ŋgi とげ (刺) 。いら (Jap) ige/iga
(和訓栞) いが. . . 倭名抄に栗刺をよめるは射毛の義なるべし筑紫人はいげともいへり云々。
ローザを古く南蠻いげと言つたのは寛文頃 (?) の阿蘭陀南蠻一切口和といふ字をに出て居る (新村出氏著 南蠻更紗 2 6 3 頁)
(Ōshima 笠利村、大和村、小港村、住用村) nig'i-botaŋ „роза (bara)” (Ōshima, Nase) nig'i-butaŋ id. (Okierabu) niʔi-bana (Hizen, Minami Matsuura Gun) igebotaŋ (Macuura) igebana (o. Fukue – Hizen, Minami

Matsuura) ige „шип” (Hiroshima 倉橋島) igi (iŋi?) кость (преимущ. рыба) (Nago) g'i шип (Ya. Kurošima) ubu-ŋgī чертополох/азани
Совр. toge/toŋe Ср. (Wamyōshō) 鰯 nogi (万岐) рыба кость
застрявшая в горле]

-ŋgi

(Ps) . . . ラシイ。 . . . サウナ

-ŋgi-sa 如き

-ŋgikaz 如くある

-ŋgimunu 如きもの

-ŋgiffa n'a:ŋ 如くはない

uinna ŋgiffa n'a:ŋ 其には似てゐない

ŋgiwa:

(Ps) 逃豚、轉じて出しや張つて rambōmono ??

iznakazuni-ŋgiwa:

ŋgi:z

(Ps) 去ル。往ヌ。歸ル。 Уходить, отправляться, возвращаться.

[(Ya) ŋgi:ŋ, ŋgiruŋ (Jap) niŋeru/nigeru „убегать” (Rk) nig:i:ŋ

„уходить”, „отправляться” (Sa) ŋgi:l (Ya) pugiruŋ 逃げる]

妻ナドノ離別シテ帰ルヲモ ŋgiz ト云フ

家に帰ヘランナドヲバ ja:ŋkai ŋgo:ナド云フ (Tajima)

ŋg'i

(Ps) (Ta) 脱グ Снимать (обувь, одежду)

[(Jap) nuŋu/nugru (Ya) nugru/no:ŋ]

ŋgzi:

(Ps) 右 Правая сторона, правый

[(Jap) miŋi/migi (Jap. древн) miŋi-ri (Rk) mi'izi/nizi (Ya) ne:ra

(Omoro, VIII, 76) nigiri (Aomori) miŋiri]

ŋgzi:

(Ps) 握ル Сжимать в руке

ŋg'zi:misi

(Ps) 握飯 (宮)

- ηka:** (Ta) 中 Средина, в
bata:ηka: pa:-tè:ka alló: nu:ga
腹 中 齒 バカリ アルハ 何カ (答、nè:pa 摺鉢) „В животе зубы
только имеющее – что такое?” (ответ: nè:pa „глиняная ступка”)
[(Ya) nan̄ga に]
- ηk’a:dùra** (Ps) 荷川取。平良村ノ大字ノ一。Одна из пяти деревень,
составляющих собственно Psara.
- ηkazi** (Ps) 蜈蚣。Стоножка (ядовитое насекомое)
[(Jap) mukade (Rk) ηkazi (Satsuma) mukaze (Ya) ηgasa (佐賀)
mukaze/mukaze (Iki) mukaže (mukaze)]
- ηk’afu** (Ps) 海索麩。Название морского растения (Nemalion vermiculare?)
[(Sa) ηkifu (Ya) ηgifu]
- ηk’a:gi:z**
ηk’igi:z (Ps) 召上ル Кушать; пить, есть (вежливый глагол)
[(Sa) ηk’a:gil (Ya) ηk’o:ri (召上レ) „кушайте” (Ya) ηke:ruη/ηke:η
(Rk. Konkōkenshū) にきやげれ/にきやがうれ nik’agiri/nik’ago:ri
(*ηk’agiri/*ηk’ago:ri) (Omoro XI, 31) ぬきあげれみしやぐ]
ηk’igi-ru/ηk’a:gi-ru 召上レ кушайте!
ηkigi-sa:ci 召上ツテ下サイ кушайте, пожалуйста!
no:mai fuci-nna sa:raη-suga giηro: sa:dana ηkigisa:ci (Ps) 何モ口ニハ
サハラヌガ (オロニアヒマスマイガ) 御遠慮セズニ召上ガツ o
テ下サイ Хотя и ничего нет, что могло бы Вам понравиться (букв.
„ничто не тронет языка”), но кушайте без стеснения.
- ηkai** (Ps) 迎。平良町東仲宗根の小字

-ŋkai

(Ps) (Sa) (Ui) (Nishib) . . . へ (テニヲハ) по направлению, к;
суффикс Cas. Directivus.

[(Ta) (Minna) -ŋkè: (Ya) -kai (Rk) -ŋ-kai (Rk. poet) -kai (Satsuma) -ke
(Iki) -ge

ŋ-kai < ŋ/(Jap) ni – suffix Cas. Locativus-dativi + kai//kari/-gari 許

Ср. (Rk. Konkōkenshū) かあれかあれ 遠さ遠さ (ka:ri-ka:ri
„далеко-далеко”)]

kuma-ŋkai ku: (Ps) 此處へ來イ Иди сюда!

ùnù z:kujà: uma-nu i:ŋŋa:-ŋkai iki: (Sa)

ソノ 乞食ハ ソコノ 西家 へ 行ツタ „(э)тот нищий, отправившись
в там (находящийся) западный дом”

baga para:ba razī-ŋkai sīmu-ŋkai ur’i: p’ari (Sa) 私ガ拂フカラ足 (ノ
方) へ下 (ノ方) へ下リ (テ) 往ケ „Раз я произвожу очищение,
в ноги, вниз спустись, уходи!”

banu-ŋkai 私ニ、私へ мне

nza-ŋkai-ga riz-taz-ga (Ps) 何處へ行ツタカ „куда ходил?”

sīŋko: ba:ki: minna-ŋkè: jaraši: (Min) 臣家ヲ分ケ、水納へ遣ツテ
„отделил (часть) народу и отправил на о. Minna”

uma- ŋkè: ki:vul s’avrau kurus’i: (Ta)

ソコ へ 来テヲル ^{サバ}鱧ヲ 殺シ (テ) „туда явившуюся акулу убил”

sīŋŋkai ssumara: no:ga (Ui)

下へ 白男根は何 (upuni: 大根)

ŋkai-b’i

(Ps) 迎ヒ日。七月十三日

[(Ya) ŋkai ^{ムカヘ}迎 ŋkairuŋ 迎へル、迎フル]

ŋk’a:m-datui

(Nishib) 俚言。諺「昔譬」ノ意。Букв. „Древнее сравнение”;
поговорка , пословица

[ŋk’am „древность” + tatui/(Jap) tatōe „сравнение”]

См. ŋk’a:ŋ

ŋk'a:ŋ (Ps) (Sa) 昔 Древность, в древности.
[(Sarah) (Nišib) ŋk'a:m (Ta) (Minna) ŋkè:ŋ (Jap) muka-ši (Rk) ŋka-ši
(Rk, Konkōkenshū) むか、ムカシ (ŋka – древность, в древности)
(Ya) mukasī]

ŋk'a:n-du

ŋk'an-du

(Ps) (Ui) (Sa) 昔ニ。昔々。Давным давно, в древности, в старину
[(Sarah) (Nišib) ŋka:m-du (Ta) (Min) ŋkè:ŋ-du]
ŋk'a:ndu mmagama-tu šu:gama- tu ariuti: (Ui)
昔々 婆様 ト ちいさん ト アツタト。„Давным давно жили-
были старуха и старик”.
ŋkè:ŋ-du juriwakadaiz̄in-nu h̄umaiš̄iŋ-kara nagasari: (Minna) 昔々百合
若大臣ガ帆前船デ流サレテ „В старину Юривака-дайдзин был
отправлен в ссылку на парусном судне”
ŋk'a:mdu ŋhu-mma-ud̄za-tu uhu-zza ud̄za-tu ariutui-du (Sarah) 昔々大
キイ母鶉ト父鶉トアリマシテネ。„Давным давно жили были
большая мать-перепёлка и большой отец-перепел”
ŋkè:ŋ-nu (Ta) 昔ノ
ŋkè:ŋ-nu jana-munu-nu-mme:-nu takuma-ti: s̄iva-mai takumaiŋ-gutu-
vutal 昔ノ悪者供 (イヤナ者ノ群) ガ工^{タク}マントシテモタクムコ
トガ出来ナカツタ „Старинные злодеи как ни старались придумать
(что-н) против него, (ничего) не могли сделать”

ŋk'a:n-zuku:

(Ps) 昔ノ俗言。俚言。„Древнее выражение”, поговорка ,
пословица
[ŋk'a:ŋ „древность” + zuku// (Jap) зокш < (Chin) 俗 su]

ŋk'a:sub̄i

(Ps. poet) 「貫遊ブ」ノ意

ŋ-k̄i

(Ps) 神酒 (ミキ)。粟麥ノ粉ヲ粥ニ炊キ女ノ齒ニテ嚙ミ之ヲ甕ニ
入レテ (蒸シテ) 醱酵セシメタルモノナリ。製造セシ日ヨリ三

日目カ四日目ニ呑ミ始ム [(國仲)] (七日目ニナルトモウ過ギマス)

神酒。白ゲ米ヲ水ニヒタシ後水氣ヲ去リ、臼にて搗キコナシ煮テ糊ノ如クニシ、サテ塩ニテロヲ清メ、更ニ之ヲカミ碎キテ又水ヲ混ジ瓶ニ入レテ密封スルナリ。大凡五日位ニテ酒上ルナリ是ヲバ ηk^si ト云フ (Tajima)

[(Konjōkenshū) おむしやく uŋsagu 御神酒の事也 むしやく ηsagu みき miki 共云 和詞にもみきと云。説あり、口にて米をかみくたきて昔は酒を作ると呉竹隼に見ゆ

(Omoro, XIV, 69) miki]

Ср. (感賓録卷五眞臘の從) 美人酒。美人口含而造之一宿而成

(宮良当壯。我が古代語と琉球語との比較) msī はどんなものであるか。これは神事のある二三日前に未婚の少女（既婚の婦人は汚れているとする）等が潔斎して多勢寄り集り、生米を噛み碎いて之を甕の中へ吐き出して貯へ、一二夜の中に糖化せしめたものである (Shigaku, III н 3, стр. 54)

[(Sa) ncī (Sarah) mcī/ncī (Ya) misī (Jap) mi-ki

Ср. (Konjōkenshū) むちへづくり nci:zuukuri (Совр. nci:zuukujji) 御神酒貯ふ器]

Ср. msagu

ηk^sim

(Ps) = Яп. nikibi

[(Wamyōshō) nikimi (Iki) nikumi (南陽高山) nikumi]

ηko:

(Ps) 向フ Обращаться лицом к лицу, быть напротив.

[(Ya) ηko:η/ηkauŋ]

ηk^sib^zi

(Ps) фурункул

O

- o:** (Ps) 王 Государь, король
 [(Rk) wo: (Jap) o: < wo: < *wau (Chin) wan]
- o:batu** (Ps) (Miyara) 青鳩
 [(トク)(イシ)(コハ) au-batu (コニ) o:bato (Rk) o:batu (エラ) o:ba:tu
 (ナセ) ohato (キカ) o:pattu]
- o:** (Ps)
au (poet) 青 Зелёный, синий, голубой
 o:bana 青花 „голубой (синий) цветок”
 kunu pana o:munu 此ノ花青シ „Этот цветок – синий”
 o:iru 青色
 [(Sa) au (Rk) o: (Jap) ao < *awo (Ya) au (Kikai) o:]
- o:/u:** (Ps) 應。はい。(上に) Да; так (вежливое слово)
 [(Rk) u: (Jap) o: < *wo: (Ya) o:]
- o:** (Ps) (Ta) 「合ふ」ノ意。喧嘩スル Ссориться, драться
 kama- nna p^situ-nu-du aiju:z (Ps)
 彼處ニハ人ガ喧嘩シテキル Там кто-то (букв. люди) ссорится
 a:ŋ-gutu-na-buri (Tarama) 喧嘩シナイデ居レ „Не ссорьтесь”
 (Ps) ba:ja p^situ-to: a:ŋ 私ハ人トハ喧嘩シナイ
 [(Sa) au (Ya) auŋ/o:ŋ]
- ó:baku** (uhubaku オホバコ) 車前 (オホバコ)、路傍ニ自生ス、生葉ヲ
 焙リテ腫物ニ貼附シテ膿ヲ救出サシム[(國仲)] *Plantago major* L.
 var. *asiatica* Desne. Подорожник азиатский
- o:baẏzam** (Ps) 黄疸 Желтуха (болезнь)

[o:/(Jap) ao „зелёный” + pa:z//(Jap) haŋu „покрывать” + jam//(Jap) jami/jamai „болезнь”]

См. ukiŋ

o:baso: (Ps) 青芭蕉 См. jamatubaso:

o:g^zi (Ps) 扇。扇子 Беер

См. aug^zi

[(Ya) oŋg^zi]

o:kaz (Ps) 青くなる

m'a:ku nu o:kazba:ki 宮古のある限り

o:kóó: (Ps) 黄蝴蝶 (樹木ノ名) 金鳳花 Название дерева из семейства мимозовых (-Caesalpinia pulcherrima)

[(Rk) (Jap) o:goó: (Chin) хwaŋ-xu-tü букв. „желтая бабочка”]

o:ku (Ps) 枴。天秤棒、物ヲ提フニ肩ニカクル棒 [(國仲)]
Коромысло. (Палка для переноски вещей, которую кладут на плечо) [(Kuninaka)]

[(Sa) auku (Ya イシ) aigu (Jap. Osaka dial) o:ko (佐賀) o:ku/o:ko

(Kamenoura-mura – Hizen, Minami Matsuura) oko

(キカ) o:ku (タネ) (ナセ) (コニ) (イス) (スミ) (サネ) o:ko]

o:m'a (Ps) なぐりあひ

o:masa (Ps) (Miyara) 目白

o:mi:-munu (Ps) 臆病者 трус

o:nazī (Bura)

- o:na:zī** (Ps) ^{アオタイシヤウ} 黄頷蛇 Название безвредной змеи (*elaphis virgatus*)
 [(Kaz) o:na:zī радуга (Sa) au-nazī (Ta) o:nu:zī/o:nu:zī-po: *elaphis virgatus* (Rk) o:nnaží/o:nnaža id (Iwate) (Aomori) ao-nórosī id. (Echigo, Iwafune-gun окрестн. Murakami) ao-noši (Ui) wo:/wa:nazī (Ya) aunazī (信州北安曇郡小谷) aoroží]
- o:ća:nutuz** (Ps)⁴⁷ 軍雞 (Miyara) ^{シヤモ} 鬪雞鳥
 [(エラ) o:ši-dui (Ya) aitća:rīturī]
- o:u:z** (Ps) 青瓜 „Зелёная дыня” (*Cucumis melo*, var. *conomon*, f. *viridis*)
 [(Jap) ao-urī]

⁴⁷ Merged with a displaced entry from v. 2, p. 3.

р

- pa:** (Ps) (Sa) 齒。Зуб。
[(Sarah) ha: (Ya) pa: (Rk) ha: (Na:ćiźiŋ) (Mutubw) p'a: (Jap) ha:]
- pa:** (Ps) 刃 Режущая часть ножа, сабли; лезвее
[(Jap) ha (Ya) pa:]
- pa:** (Ps) (Sa) 葉 Лист (растения)
[(Ya) pa: (Rk) φa: (Na:ćiźiŋ) (Mutubw) p'a: (Jap) ha (Ōśima) φa: (キカ)(トク) ha: (コニ)(トク) fa: (ヨロ) Fa: (イシ) pa:]
- pa:** (Ps) 祖母。Бабка, бабушка
[(Ya) a:pa (平民語ナリ) (Ya) pa: 曾祖母 (Omoro XXI, 85) うきはあ (ukiφa:) 祖母 (Rk) φa: /ha:me (Rk) pa:pa:
ハーマへ (ha:me:) 平民達の祖母を称してしかいふめれと凡そ
平民達の年丈けたる老女をこそりてハーマへ(ha:me:)といふ。字
字婆前とかくべし。前は尊称なり
ハー (ha:) 上の(ha:me:)を畧して直にしかいふ所もあり (Nantō
yaegaki)
パーパー (pa:pa:) ハーマへ (ha:me:)と同意なれどもがし尊卑
の差ひあり。むかしはハーマへ(ha:me:)を尊称してパーパー
(pa:pa:)を卑称なりと古老のいへどうも今はパーパー(pa:pa:)を尊
称となりてハーマへ(ha:me:)は卑称となれり。字字婆婆の支那語
よりなれるなるべし(id)]
- pa:** (Com) 方。方向。方角
[(Ya) φa]
- p'a:** (Ps) (Ui) 隼 Сокол

[(Jap) haja-buusa (Rk) fè:ŋsa (Ya) pensa (Rk. Konkōkenshū) はいんさ
鷹の惣名 (faiŋsa/*f'ansa „общее название ястребиных птиц”)
(Omoro) fajabusa (イト) çensagwa: 鳶 (コハ) paísa]

p'a:

(Ps) 早イ Быстрый, скорый, ранний

[(Rk) fè:-saŋ (Jap) haja-i (Ta) pè: (Ya) pai (Ishi)/paja (Koha)

p'a://(Jap) haja-i „скорый”, „быстрый”]

p'a: p'a: [(Ya) paja:paja]

nn'ada p'aftuar'a: (Ps) まだ早い (でせう)

p'a:

(Sa) Часть ткацк. станка. 經糸を上下セシムル糸

pabira

(Ps. poet) 蝶々。Бабочка, мотылёк

あけず舞をばへら舞をさをとれ akizī-maiju pabira-maiju

См. pabi:z

pabi:z

(Ps) 蝶々ノ意ナレドモ現代ハ子供が凧をあげる時、糸に小さき紙片を通す、その紙片、風の力にて次第に凧に近附く、その紙片を pabi:z といふ。Первоначальное значение слова „бабочка”, но ныне дети так называют небольшие бумажки, которые во время пускания бумажного змея, надевают на нитку и они силою тяги поднимаются кверху.

[(Sa) pabil (Sarah) pabi:z/pabil 夜ノ小蝶 мелкие ночные мотыльки

(Tarama) pabiru 蝶 мотылёк, бабочка (Ya) pabiru id. (Rk)

haberu/hfaberu (Šinna) ha:be:ru (Ćiŋ) fabe:ru (Nago) habe:ru

(Ōšima) habera (Rk) habiru, haberu, ha:be:ru (Uzimi) fafe:ru (Kuśi)

kaperu (Mutubuu) kaberu (I:) taberu (Na:ćiŋ) taberu: (Haniŋi)

tambe:ra: (Saga) çu:ro бабочка 蛾 (Sado) çu:ro 蛾

b Tosa ヒール, b Awa çu:ri (См. Sadohōgenshū, стр. 49), Shimane,

Kōzuke, Mucu – çuru, Ōmi – çuri, Ise çu:ro

(物類称呼) 出羽秋田にて○へらこと云○云々○蝶和名かはびらこ也]

pada	(Ps) 端 Край, конец (年の対語) [(Jap) hata] См. pata
p'a:-daki	(Sa) 総ヲ乾スニ用フ竹棒 [(國仲)] [(Ya) pa:dagi 笹 (Ya) pe: 粽へ]
padara	(Ps) (Sa) 海魚ノ一種 Название мелкой морской рыбы
padar'a	(Ps) (Nuz) [(Ya) padara 悪戯なること。腕白なること]
pa:du:z	(Ps) 雀 Воробей [(Ya) fa:duri 鳥の名。jo:rasa:の一名といへども疑はし (Rk) ha:tuji 大雞]
padura-gama	(Ui) 雀 Воробей
pa:zi	(Ps) 大樽 Большая кадка, чан, бочка.
pa:zi	(Sa) 足 См. pa:zi
pa:zi	(Ps) (Sa) (Ui) . . . 筭 . . . デアラウ。 (Ps) kanu p ^s ito: acanu funikaradu jamatun ^{kai} mm'a:z pa:zi 彼の人は明日の船で日本へお出でになるだらう mm'a:da mi:m-pa:zi ja:ba ssam-pa:zi (Ps) マダ 見ヌ 筭 デアラバ 知ラヌ筭 (マダ見ナイカラ知ラナイダラウ) „Если еще не видел, то вероятно не знает” an ^{ci} ja:z-pa:zi (Ps) サウデセウ Вероятно, так

n'a:m-padza:z (< razī-ja:z) munu (Ps) ナイ筥デアルモノ (ナイ筥ダ)

(Это) не может быть

n'a:m padza:z-suga (Ps) ナイ筥デスガ. . . „Хотя и не может быть, но...”

mn'a kak'a:m razī sa:i (Ps) もう間に合ひますまい

[(Ya) fazī (Rk) hazī (Jap) hazu]

разі

(Ps) 耻 Стыд

[(Jap) hazī (Rk) hazī (Ya) razī (Konkōkenshū) はづかしや (fazikaśa) 恥歌]

разі

(Ps) 樹木ノ名。黄櫨 Название дерева (Rhus succedanea)

[(Rk) hazī (Jap) hazī/haze-no-ki (Ya) razīki:]

p'a:zī

p'a:zī-utaki

(IraV) (Sa) 此屋地御嶽。伊良部島、字伊良部ノ東方一里餘ノ森林ニアリ。「アカラトモガネ」ト云フ人ヲ祀ル。昔以上ノ人、大和ヨリ久米島ヲ經テ伊良部島へ着キ伊良部村ノ耕作方法等ヲ教導シタル故、死後島民之ヲ民神ト崇メ、今猶予毎年祭祀ヲ行フ。Название храма (utaki), находящегося в восточной части деревни IraV (на острове того же имени). В нём чествуется японец (из страны jamatu) по имени Akaratumugani, который, будто бы явился с острова Kumi (один из островов Okinawa) и обучил жителей деревни IraV хлебопашеству. После его смерти население стало его чествовать в данном utaki, как бога покровителя деревни. До сих пор в определенное время ежегодно совершается праздник.

разіmaz

(Ps) 始マル Начинаться

[(Jap) hazīmaru (Rk) hazīmajuru (Rk) hazimari (Ya) razīmaru]

разіmi

(Kaz) (Ps) (Ta) 始メ Начало

[(Rk) hazīmi (Jap) hazīme (Ya) razīmi]

pa:zimi:z	(Ps) 始メル Начинать [(Rk) hazimi:ŋ (Jap) hazimeru (Ya) pa:zimiruŋ]
pa:zi:sj	(Ps) десна
pa:zura	(Sa) 酒ヲ貯蔵スル甕 [(國仲)] Глиняный горшок для хранения вина [(Kuninaka)] pa:zura m'a:ku su:tui 酒甕 充満 シテヲツテ
pa:zama	(Ps) (Sa) 齒釜。縁ノアル釜??、飯粥ヲ炊グニ用フ [(國仲)] „Зубастый котелок”, котелок с выступающим бордюром вокруг (чтобы он держался в отверстии очага), употребляемый для варки каши [(Kuninaka)] [(Sarah) ha:zama, (Ya) pa:zama (Jap) kama (Izumo dial) ha-gama (острова 五島 Hizen, Minami-Matsuura gun) ha:zama, ha:zama pa://(Jap) ha „зуб” + kama//((Jap) kama „котелок”]
pa:zani	(Sa) 鉄 Железо [(Sarah) ha:zani (Jap) ha:zane/hagane „сталь” pa://ha://(Jap) ha „лезвее” + kani//((Jap) kane „металл” (Ya) pa:zani 鋼 (オセ) (キカ) (トク) (エラ) (イト) ha:zani (コニ) ha:zani (ヨロ) (イシ) pa:zani]
pa:zasi:bi	(Ps. poet) 「足遊」ノ意。散歩 Гулянье, прогулка [pa:zasi://(Jap) ha:zasi „нога” + asi:bi//((Jap) asobi „развлечение”]
pa:zasi	(Ps) 海綿。A sponge
pa:zili	(Sa) 剥ゲル Облезать, линять, плешиветь [(Jap) pa:ziruŋ (Jap) ha:zaru/ha:zaru (Ya) pa:ziruŋ 剥ぐ]

- pag^zi** (Ps) 足。脛。Нога
 [(Sa) (Sarah) pazī (Ya) paŋ (Yonaguni) faŋ (Jap) hagi/haŋi]
 pagzu-mai jamaša: ugam-b^əa:ja: 足デモイタメテキヤシナイカシテ
 „уже не повредил ли он ноги или что другого?“
 pag^zi-fɯsun pari/p_sa-fɯsun pari//Говорит мать поглаживая живот
 ребёнка, когда он у него болит
- p'a:gi** (Ps) (Ik) (交接する時の) 挨拶なり
- pag^zi** (Ps) (Kaz) 造船スル Делать лодки
 [(Jap) haŋu/hagu 木ヲ合ハセテ作ル делать что-н из досок
 (Shakotan) haŋu „делать лодки“ (Konkōkenshū) はぎちへ (fagiči:)
 плотник делающий лодки]
- pag^ziçig^zi** (Nubari) небольшая скамейка, стремянка (Яп. fumidai)
- pag^zi-nu-bata** (Ps) 蹠。足裏 Подошва ноги
 [(Ya) pan-nu-bada (肥後) asinohara
 pag^zi „нога“ + nu – суфф. Nomin.-Gen. + bata „живот“
 Ср. (Shakotan) asi-no-hara „живот ноги“ = подошва]
- pai** (Simazī) 拜 Поклонение (божеству)
 [(Jap) hai (Rk) фè:]
- pai** (Ps) (Ui) (Sa) 南 Юг
 [(Ya) pai (Sarah) pai/hai (Rk) фè: (Na:çizīŋ) (Mutubw) p'è: (Jap) haе
 南風 южный ветер (Капазава) haï 林 лес (肥後) haе 南風
 Ср. pai// (Jap) 榮 haе „блеск“, „великолепие“]

- pai** (Ps) (Ta) (Sa) 榮え 1. 物ノ盛ンニナル事 2. 上手ニナルコト
3. ヨク似合フコト (Tajima) 1. Пышность, процветание 2.
искусство, умелость, умение 3. полное соответствие
[(Jap) hae (Ya) bai 新芽。ばえ (生) の義。]
- pai-ara-kadi-gama** (Ta. poet) 「南荒風 (小)」ノ意。
- pai-bara** (Sa) 「南原」。南村 Южная деревня, южное селение
[rai „юг” + para „селение”, „деревня”]
- pai-bata** (Ta) 南端 „Край юга”, „крайний юг”
- pai-fuk^{si}** (Ps) 灰吹 Бамбуковая плевательница
[(Ya) paifuk^{si} (Rk) фè:фшcí (Jap) hai-фшкí (Kitatsugaru) haiфшg^{si}]
- pai-kazí** (Ps) 南風 Южный ветер
[(Ya) pai-kazí (Rk) фè:kazí (Jap) hae-kaze (Kaz) paigazí]
- pai-kagi-ja:gama** (Sarah) 「南ノ綺麗ナ小舎」也 「オイラ」御嶽ノ中ニアル小屋ヲ
云フ。毎年「カエルガマ」祭ノ時、司ノ連中ガコノ小屋へ集マ
ツテ徹夜スル。„Южный красивый домик” (?) – так называется
небольшая лачуга при храме Óira-utaki, где ежегодно, во время
праздника kaéru-gama ⁴⁸ собираются жрицы (síkasa) –
исполнительницы роли богов – и коротают ночь
[rai „юг” + kagi „красивый” + ja: „дом” + gama – уменьшит.
суффикс]
См. kaéru-gama
- paikata** (Ps) 南方
каза ago:i

⁴⁸ It is likely a misspelling on Nevskiy’s part. The actual word for the festivity in question, as can be seen in a separate entry about the festivity, is **kaíru-gama**.

ja:manu paikatakara

ma:riku: ma:riku:

pail

(Sa) 酢。Amazaki トモイフ [(國仲)] Уксус; иначе называется
ещё amazaki [(Kuninaka)]

[(Sarah) pajil (Rk) fè:ji (Ya) pairī (Rk. Konkōkenshū) おはいり (u-
fairi) (キカ) (カテ) (Ś) (N) fe:i (コミナ) feri (トク) fe:ri (ヨナ) hairi:
(イシ) (コハ) pairī (クロ) pa:ri (ヨロ) pe: (アラ) pe:ri (ハテ) pe:ru]

pail

(Ta) 生エル。延ベル Рости, выростать

[(Jap) haeru (Ya) bairu]

Syn. muil

pail

(Sa) (Fumn) 榮ル Процветать

[(Jap) haeru]

p'aima

См. p'azna

pai-maru

(Ps) (Sa) 三種ノ榕樹(Ficus retusa var. nitida)ノ内ノ一種。Один из
трёх видов Ficus retusa, var. nitida.

См. gaciapanagi:

paina:

(Sa) 延繩ノ意。長キ繩ノ先ニ釣針ヲツケテ魚類ヲ釣ルモノ
[(國仲)] Леса; длинная бичёвка с крючком на конце для уженья
рыбы [(Kuninaka)]

[(Shakotan) haé-nawa]

pai-nu-gùka

(Sa) (Irav) 南ノ五ヶ村。伊良部島伊良部村ノ五ツノ大字ノ總名。

1. 伊良部 (iray)、2. 仲地 (nakaci)、3. 國仲 (fūmnaka)、4.
長濱 (nagahama/naga:ma)、5. 佐和田 (sa:da) 即チ是ナリ。

pai-s'uni	(Ta) 南宗根。南里。 „Южное селение”. [rai „юг” + s'uni/(Jap. Miyagi) sone „селение”]
paica	(Sa) 科札。作物ヲ竊取スルモノニ渡シタル假札ナリ [(國仲)] (Название наказания) Билет выдаваемый человеку, занимающемуся воровством земляных продуктов [(Ch) p'ai-tsə 牌子]
pa:jam	(Ps) зубная боль
rajamal	(Sa) 早マル。急グ。 Спешить i:kutu rajamari 善ヲ急グ „с хорошим спешить!” (= куй железо пока горячо) [(Ya) raja 早]
rajaui-gi:	(Ta. poet) 夕顔ノ木。「延青木」ノ意カ。 „Ползучее зеленое дерево” (?) – поэтическое название растения тыквы гориянки
pa:karaiusa	(Sarah) 「葉から生ひ草」の義 = (Ps) só:tacĩ セイロンベンケイサウ (Яп. r'u:ko: kambo:)
raja^zika^zi	(Ps) поветрие
pa:ka	(Ps) (Sa) (Ta) 墓 Могила, усыпальница [(Sarah) haka (Jap) haka (Rk) haka (Na:ćizij) (Mutubuu) p'aka (伊江 島) p'aha: (イシ) pa:ka:]
pa:kama	(Ps) (Sa) (Ui) 男ノ禮服ノ下着、分ノ短ツボンニ似タルモノ [(國仲)]。袴。猿股。 Короткие кальсоны, одеваемые мужчинами при парадной одежде [(Kuninaka)]. В Psaga кроме того так называют женские кальсоны, носимые женщинами лучшего

общества, а также японскую hakama (род юбки), носимую мужчинами при японской одежде в парадных случаях.

[(ヤラ) fakama (ヨナ) hagama (ハテ) pakama (クロ) pa:ma

B (Omoro XIII, 181) たればかま 垂袴 (イシ) pakama (Sarah)

hakama (Ś) (N) (コハ) hakama (Jap) hakama (Konkōkenśū) むはかま
mpakama 御袴]

p^sitici-nu pakamu^o fta:z-si ksi-munua no:ga (Ui)

一ツノ袴ヲ 二人デ 着スル者ハ 何カ [答: macigi:nupa: 松樹ノ
葉]

pakal

(Ta) 秤。衡。Безмен, весы

[(Jap) hakari (今帰仁、本部) p^aakaji (Rk) hakaji]

p^a:k^siŋ

(Ps) 親雲上。俗に p^a:ku と云つた。

[(Rk) pa:ciŋ – uφujakumui]

p^a:ku

(Ps)

См. p^a:k^siŋ

p^a:kari

(Ps) (Ui) 速ニ。早。Быстро, скорей

pakaz

(Ps) 秤

[(Ya) pakari]

paku

(Sa) 上流ノ男子ノ用フル辨當箱ニシテ箱ノ中ニ二段アリテ、一段
ニ二個宛ノ丸キ皿ヲ入レタリ [(國仲)] Походный ящик для
пищи, употребляемый муштинами высшего класса. В ящике
сделана полочка, и в каждой отделенно находится по две круглые
тарелки [(Kuninaka)]

[(Jap) hako „ящик” (Rk) hakw id (Ya) paku]

p^a:kū

(Ps) 百 Сто (китайское числительное)

[(Ya) p'a:ku (Jap) çaku (Rk) ça:ku]

p'a:kušo: (Ps) 百姓。農夫。農民。平民。Крестьянин, простолюдин, мужик

[(Ta) p'akušo: (Sa) p'akušau (Jap) çakušo: (Rk) çakušo:]

Syn. siṃanup^situ

pa:l/pall

(Sa) (Ta) 針 Игла, иголка

См. pi:z

pałziči

(Sa) 「針突」ノ意。文身。入墨。Татуировка

См. pi:zcik^si

p'a:l

(Sa) (Nishib) (Minna) 行ク。通過スル。

См. pi:z

[(Konkōkenšū) はれ φari > hari „беги”]

paṃa

(Ps) (Sa) (Ta) 濱 Взморье

paṃa-buri (Tajima) пристрастие к рыбной ловле

[(Ya) paṃa (Sarah) haṃa (Jap) haṃa]

paṃa-kazira

(Sa) 「濱葛」ノ意。晝顔ニサモ似タリ [(國仲)]

paṃa-cik^si

(Kaz) 濱着。濱へ着クコト Прибытие на взморье, прибытие корабля (лодки) к берегу.

[haṃa//(Jap) haṃa „взморье” + cik^si//(Jap) cuki „прибытие”]

paṃa-uk^suni

(Sa) 「濱大根」ノ意。Raphanus Raphanistrum, L.

[(Jap) haṃa-daikon/no-daikon]

paṃbiṃ

(Sa) 半平。油揚。小麥ノ粉甘藷ノ澱粉等ヲ用ヒ、油ヲ入レテ揚ゲタルモノ。天麩羅 [(國仲)] Зелень, рыба или мясо обваленные в

пшеничной и картофельной (из сладкого картофеля) муке и поджаренные в масле [(Kuninaka)]

[(Sarah) pamriŋ (Jap) hampeŋ (Ya) pambiŋ]

См. jaćimunu

pam-bicī-gai

(Ps poet) (Irav poet) 衣類ヲ入レルハ櫃ナリト云フ。-gai ハ伊良部仲地等ニテ今マデ-gama (diminutive suffix)ト同様ニ使用スト。

Данное слово, как говорят означает ящик (сундук) для хранения одежды. -gai будто бы уменьшительный (ласкательный) суффикс, равносильный -gama, который до сих пор можно слышать в Irav-Nakasī

[(Ya) kai/kui 衣笥。長持に相当す。(Jap) ke 笥]

pa:mma

(Ps) прабабушка (так к ней обращаются)

pammai

(Ps) たべもの。食物

sīmanup^sīto: jukazp^sītunu pammai-ti:gamidu mmar'u:z

pana

(Ps) (Sa) 花 Цвeтoк

[(Ya) イシ) pana; (Rk) hana; (Jap) hana; (Ćiŋ) (U'zimi) (Kun'zaŋ) φana; (Wlna) (Ku'ŋi) (Hani'zi) p'ana; (Nagu) (Na:ći'ziŋ) (Mutubuu) (I:) p'ana: (ナゴ) fana (ヨロ) Fana (エラ) hana:]

pana

(Ps) 綿花。綿。Bata, хлопок

[Cp (Jap) wata (国頭郡) hana (クロ) (イシ) pana (ヨナ) hana (コハ) (アラ) p'āna]

pana

(Ps) (Sa) 鼻。Hoc

[(Ya) pana, (Rk) hana, (Sarah) hana, (Jap) hana]

pana	(Ps) (Simaži) 物ノ上部。端。時。折節。前詞ト同語ナルベシ Верхняя часть чего-н.; край; время, критический момент; как раз, когда. Вероятно то же, что и предыдущее слово [(Jap) hana (Ya) pana]
panab^{zi}	(Ps) 花火
pana-buci	(Kaz) 海岸 См. panamuci
panada^{zi}	(Ps) сопли (текущие из носу)
panazi:	(Ui) 尖。端。Конец, оконечность so:nu panazi:n umatca ma:šiu:z munua no:ga 竿ノ先ニ (端ニ) 火ヲ 燃シ居ル者ハ何カ[答、kši:z 煙管] „Что такое жжёт огонь на конце шеста?“ (Ответ: kši:z „табачная трубка”)
pana-fusù	(Sa) 鼻糞。Выделения из носа; сопли [(Jap) hana-kuso (Ya) pana-фшсу, panapiфшсу pana „нос” + fusù „экскременты”, „кал”]
panagamagi:	(Ps) Название растения с яркими красномалинов. цветами
pana-gati	(Sa) 粟ニ米ヲマゼテ炊キタル飯 [(國仲)]。Каша из пшена, к которому примешан рис [(Kuninaka)] []
panag^{zi}-si	(Ps) 戲談ヲ云フ。ふざける。 [(Ya) panagi 巫山戲。悪戲 panagi-si ふざける]
pana-gumi	(Sa) 花粟 Рис подносимый богам вместе с вином [(Ya) panagumi (Rk) hanagumi]

Syn. pana-juni

- pana-iki** (Ps) (Sa) 花瓶 (祭具)。花ヲ活ケル瓶[(國仲)] Ваза для живых цветов или деревьев (ставится перед алтарём)
[(Sarah) hana-iki (Jap) hana-ike (Ya イシ) panaiki]
- panaiki-gi:** (Ps) akabana-gi: (佛桑) ノ異名。Иное название для дерева akabana-gi: (китайская роза – *Hibiscus rosa-sinensis*)
[panaiki//(Jap) hanaike „ваза для цветов” + ki://(Jap) ki „дерево”]
- pana-juni** (Sa) 花粟 Syn. pana-gumi
- pana-muci** (Ps) 海岸。磯
[(Kaz) pana-buci]
- panamuz**
- panamur'a** (Tajima) 花守
- pana-psi** (Ps) (Sa) 嚏 чихание
[pana//(Jap) hana „нос” + psi://(Jap) çiru (Jap) hana-çiru чихать (Ya) panafusi (ヤラ) fana-fi: (イト) hana-çi: (Ś) (N) hana-çiru (ヨロ) φana-piçi (カサ) (ヤマト) hana-çiri (ナゴ) pana-pi:/pana-pitçi (ヨナ) hanatçi: (コハ) (イリ) (クロ) pana-pişi (ナセ) (コニ) (スミ) (サネ) (イス) (キカ) (イセ) (エラ) hani-çiri
Ср. (倭名抄、二ノ二五ウ) 塞鼻 釋名云、鼻塞曰鼷 一共、波奈此世]
- panari** (Com) 離島
[(Konkōkensū) ぢはなれ zi-φanari 島々]
- panari** (Ik) ???

panari-zak^{si}	(Ps. poet) 離崎。池間崎ノコト。 „Удаленный мыс”, тоже что и Ik'ama zak ^{si} „Мыс (остр.) Ikima”. [panari//(Jap) hanare „отдалённость” + sak ^{si} /(Jap) saki „мыс” (Ya) panari]
panari-pi:z	(Ps) (Ui) 離行ク Удаляться [panari//(Jap) hanare „отделившись”, „удалившись” + pi:z „итти”]
panari:z	(Ps) (Ui) 離レル Отделяться, удаляться, отдаляться [(Jap) hanareru (Ya) panariru]
panasari:z	(Ui) 放サレル
panasi	(Ui) 放ス。離す [(Ya) panasi]
panasik^{si}	(Ps) 感冒 [(Miyazakiken Nishi-Usukigun) hanašike]
panasi	(Com) 話 Рассказ, история, разговор [(Ya) panasi (Rk) hanaši (Jap) hanaši (エラ) hanassum] umuššipanasī (Ps) 面白イ話
panasumi	(poet) 手巾 (tiasī ノ 対語) (Tajima)
panata	(Ps) (Simazī) (Kaz) 海岸。 ??? Морской берег, выступ над морем [(Rk) hanta] Ср. ainu panu-ti the lower end of a plain
pani	(Ps) (Sa) (Ta) 羽。翼。 Перо, крыло

[(Ya) pani (Sarah) hani (Rk) hani ?? (Jap) hane (Na:ci:ziŋ) (Mutubw)
p'ani]

Miyara Tōso записал в Psara произношение paŋ

- panta** (Ps) занятой (Яп. isoŋaši:)
- pani-itam** (Sa) 前垂ノ着イタ女ノ褌。 Женский пояс с небольшим передничком для прикрытия половых органов
[pani „крыло” + itam „женский набедр. пояс”]
См. itam
- paŋki-ŋta** (Ik) 苺 the strawberry
- paŋku** (Ps) かり
[(Ishigaki) taninupaŋk'a]
- pa:ntu** (Ps) 1. 假面 2. 醜い^{ツラ}面
- pano:psi** (Ps) 嚏スル Чихать
[(Jap. древн.) hana-çiru (イシ) pana-pusuŋ (アラ) pana-pisaŋ (ナゴ)
pana-p'u:ŋ (ハテ) pana-pisuŋ]
- pano:narasi** (Ps) ^{イビキ} 鼾
- pansi-si** (Sa) (Ps) jo: wo benzui
pansi 防ぎ
nisi amakašiuba
ŋnu turiŋ kasa turim pansī du si
[(Ya) paŋciŋ 外る (Ya) tainupaŋk'a: 男根のむく わしの二紅苺]
- pa:puzi** (Ps) 祖父母 Дед и бабка; дедушка с бабушкой
[pa: „бабка” + упу-зи „дед”]

ハーオホジ (ha:uφuʒi) 祖父母なり或はオ(u)を中略してハーホジ (ha:φuʒi)とも云ふ也 (Nantō yaegaki)
(Sa) ujara:φuʒi 先祖。親祖母祖父の義 (Rk) φa:uφuʒi/φa:φuʒi]

p'a:p'a:ti

(Ps) 早々と。早く

p'a:p'a:ti: kaira:ci 早くお帰りなさい。

ati p'a:p'a:ti azza:cka: banunna ssaiŋ 餘り早く仰やつたら私には分りません。

para

(Com) 柱 Столб

[(Ya) para: (Na:ciʒiŋ) (Mutubuu) p'aja (Rk) ha:ija (Jap) haʒira

Ср. (ainu) 天井の横木

(キカ) (エラ) faja (ヨナ) Faja (ナゴ) (ヤラ) fa:ja: (ヨナ) fira: (ヤラ)

(S) (N) (イト) ha:ja (ナセ) hara (トク) har'a (イト) (コニ) (スミ) (サ

ネ) har'a: (ナゴ) (イエ) paja: (クロ) para (イシ) para: (コハ) (アラ)

(ハテ) p'ara]

para

(Ps) (Simazi) (Kaz) (Tar) 村。部落

parafun'a

(Sa) 海魚ノ一種。Название морской рыбы

para-m

(Ps) 孕ム Забеременеть, зачать.

[(Jap) haramu (Rk) haramuŋ (про животных) Ср. (Jap) hara „живот”

(Ya) paramuŋ (今帰仁、本部) p'ara: 腹 (Sarah) haram]

param-p^situ

(Sa) 孕人。妊婦。Беременная женщина

[(Ya) param-p^situ; param/(Jap) haramu „забеременеть” + p^situ/(Jap)

çito „человек” (Miyagiken, 北) harabito]

p'arasi

(Kaz) (Sa) 走ラス

p'arasi-iksi (Kaz)

[(Ya) pe:rasin̄ 這入らず (Ya) parasin̄]

parau

(Sa) harau

baga para:ba pasin̄kai simun̄kai uri:p'ari ma nukiru ma nukiru gu:gu:
cīcīcīcī mm'a jùkalm

parausi

(Sarah) 親族。親類。

[(Rk. Konkōkenshū) おみはたみ umiφadami (Совр. umpadaŋ) 御親類

ト云事、下官ニハはらうしトモ云 (umi-wata-mi – „почтенный
родственник”, низшим чинам говорят также harauśi, *φara-uśi,
haro:śi) (?we:ka-haro:śi)

para//(Jap) hara „живот” + usi//(Jap) usi „род”

(Konkōkensū) たうれらばはらさぐれ to:riraba hara saguri „когда
будешь падать, ищи родных”]

para:z

(Sa) 祓。Очищение, церемония очищения, изгнание злого духа

[(Jap) harai]

pari

(Ps) (Ui) (Simazi) 畠。原。野原。Поле, луг,

[(Sa) pai Ср. (Jap) hara „луг”, „равнина” (Rk) haru 畑]

parija:

(Ps) 田舎 Провинция, деревня

[pari „поле”, луг” + ja: „дом”]

parima:z

(Ps) 原廻り、沖繩の haruma:ji

parinubaŋ

(Ps) 原の番人

pari-nu-mutu

(Kaz) 墓 Могила

См. mutu

pari-p^situ

(Ps) 田舎者。井ナカツペ

[pari „поле”, луг” + p^situ/(Jap) čito „человек”]

- pariśa:** (Ps) 農夫 (宮)
- pariz** (Ps) はれる
niŋgiŋ:kainu tuga: pari:pari:rariŋ
- paro:** (Ps) 拂フ。祓フ。フレル (касаться) Платить (по счету), удалять, очищать, изгонять злого духа
[(Sa) parau (Rk) hara:juuŋ (Jap) harau (Ya) paro:ŋ]
para:danaśi: (Ps) はらはすに。はらはないで。
- paru** (Simazī) 原。畠。 Луг, поле
[(Jap) hara „луг”, „равнина” (今帰仁、本部) p‘aru (佐賀) haru]
Ср. pari, para
- paru/hfaru/haru** (Ps) 春 Весна
[(Rk) faru/haru (Jap) haru (Na:ćizīŋ) (Mutubw) p‘aru (Ya) haru/faru]
- parub^zi** (Tajima)
- p‘aru:b^zi** (Sa) 馬ノ腹帶 Подпруги (у лошади)
[(Kaz. poet) parubi (Jap) harubi < hara-obi „брюшной-пояс” (Rk) harubi (Ya) parubi/parabi (Iki) harubi]
- paru-dama** (Sa) 菜園ニ栽培シ、葉ヲ蔬菜ニ用フ [(國仲)]⁴⁹
- parū-dama** (Ps) (Sa) 野菜ノ一種。其ノ葉ハ上面ハ綠デ、下面ハ紫デア
Название овощи; листья этого растения сверху зелёные а снизу фиолетового цвета
[(Ya) pandama]

⁴⁹ Two entries from v. 2, pp. 44-45 have been merged.

paru-dati	(Ps) 「春立」ノ意。Название лодки, отправлявшейся в Нафа и Shuri с податью рѳкѳскому правительству [paru//(Jap) haru „весна” + tati//(Jap)] Syn. sak ^s idati
p'aru-mizī	
parumizī	(Ps) 漲水
paru-mna	(Ik) 蝸牛。the snail употребляется в пищу
p'a:sagi	(Sa) Часть ткацкого станка, p'a: を懸けたる所
pasam	(Ps) (Sa) 鋏 Ножницы [(Sarah) hasam (Ya) pasam (Ya) pasamuη 挟ム (Rk) hasaη (Шнна) (Куśi) (Hani'izi) (U'izimi) p'asami (Nagu) p'a:sami: (Na:ci'iziη) p'a:sami: (I:) p'asani: (Ciη) φasami (Mutubuu) p'asaη (Jap) hasami „ножницы” – nomen deverbale. от глагола hasamu „зажимать”]
pas'am	(Ta) dokugumo ядовитый паук ?? [Cp. (Ainu) pasani イカ cuttlefish (Ya) p ^s ituparan 蠍 скорпион]
pasī	(Ps) (Sa) 箸。Палочки для еды [(Rk) φa:śi/ha:śi (Jap) haśi (Ya) pasī (Iriomote) paśi] См. umi-sī
pasī	(Tajima) 端 林の外まわりを pasī と云ふ jamabasi parubasi [(今帰仁、本部) p'asi]
pasī	(Ps) (Sa) 橋。梯子 Мост [(Ya) pasī (Rk) haśi (Na:ci'iziη) (Mutubuu) p'asi (Jap) haśi]

p'a:śi	(Ps) (Sa) (Kaz) 早 Быстро, скоро, рано [(Ya)]
p'a:sī	(IraV) (Sa) 囃子。拍子。такт, темп [(Jap) hajaśi (N) фе:śi (Konkokenśū) ひやし ф'a(:)śi]
pasī-jadu	(Ps poet) 「走家戸」ノ意。雨戸。Доски-двери, скользящие в пазах, закрываемые на ночь или во время дождя. [pasī://(Jap) haśiru „бегать” + jadu „дверь” (Rk) haśiri/haśiji < фаśiri]
pasījadu-gama	(Ps. poet) Уменьшительная ф. предыдущего слова
paśśadu	(Ui) (Ps) 雨戸。Доски-двери, задвигаемые на ночь или во время дождя См. pasī-jadu
pasī:mcī	(Sarah) 雨戸 Syn. jadu,
pa(:)sīśi	(Ps) 斷。腭。Десна [(Ya) pasasī (Rk) haśiśi/haśiśi (Sarah) hasīśi/hasi: (Jap. древн) haśiśi/*фаśiśi pa://(Jap) ha „зуб” + sīśi//((Jap) śiśi „мясо”]
pas'u-n	(Minna) 場合ニ。時ニ
pata	(Ps) (Sa) 織物 [(Jap) hata „ткацкий станок”]
pata	(Ps) (Sa) (IraV) 二十 Двадцать (только в комбинациях) [(Jap) hata- (Ya) pata]

pata	(Ui) 端。傍。縁。Сторона, бок mci-nu pata 路傍 рядом с дорогой, возле дороги [(Jap) hata (Ya) pata/panta:]
pa:tabaku	(Sa) 煙草ノ一種。「葉煙草」ノ意カ。未だ刻まざる煙草。 Листовой табак (?)
pata-im	(Ps) (Sa) (IraV) 「二十升」ノ意。貢布。Податное полотно。 Наилучшее полотно, отправлявшееся в качестве подати рүккюскому правительству [(Ya) pate:ŋ (Rk) hate:ŋ] ハタイーン 布の載拾舛なり証歌「七よみとはたいん刺す懸けて置ききと、」衣拾 よみの轉訛ならん。ハタといふは和語なり См. kù:fu
pataim'a	同 mamujaga k ^s inna pataim'adu kumamunudu jariba マモヤの着物は二十升の者、細布であつたから
pataim-ur'a:	(Sa) (Ps) 細上布機女
pata-munu	(Ps) (Sa) (Funn) 機ノコト。反布ヲ織ルル機具。經糸ヲ捲キタル 間ハ nunu-bata ト称ス [(國仲)] Ткацкий станок. В то время, когда на него намотаны нити основы, он называется nunu-bata [(Kuninaka)] [pata//(Jap) hata „ткацкий станок” + munu//(Jap) mono „вещь” (イシ) pato:munu (ナゴ) fata-munu]
patakaz	(Ps) hadakaru tacipatakaz 立ちはだかる

pataki	(Ps) (Sa) 畠 (Сухое) поле. [(Sarah) pataki/hataki (Na:ćiziŋ) (Mutubuu) p'ataki (Rk) hataki (Ya) patagi (Jap) hata-ke]
pata-nu-p^situ	(Ps) 二十人 Двадцать человек [pata-//(Jap) hata – двадцать + nu – суфф. Nom.-Gen. + p ^s itu//(Jap) ćito „человек”]
pata-para	(Ps. Kaz. poet) 二十原。二十村。宮古全部ノ意。Двадцать селений = весь остров Мияко 昔は二十ヶ村アリシト云フ (Tajima) [pata-//(Jap) hata- „двадцать” + para „селение”//(Jap) hara „луг”]
patarak^si	(Ps) (Ui) 働ク Работать, трудиться [(Sa) (Sarah) pataraci (Rk) hataracuuŋ (Jap) hatarakuu (Ya) pataraguŋ (イト) hatarakuŋ (スミ)(キカ)(トク) hatarak'uuŋ (エラ) hataracum] mmariti fütakina ni:žža iki: patarakiksī: munua no:ga (Ui) 生レテ スグ ソコナシヘ 行ツテ 働イテ来ル モノハ何 (ći: 井戸の ツルベ)
pataraci-b^zi	(Sa) 働キ日。
pataraci-munu	(Sarah) 「働者」ノ意。一生懸命にやる人 Syn. idža:z-munu
pata-ti	(Ps) 二十年 Двадцать лет [(Jap) hata-ći „двадцать лет”, „двадцать”]
pata-ći	(Ps) 二十 Двадцать [(Jap) hata-ći „двадцать” (Rk) hataći 20 л. (Ya) pataći (Konkōkenšū) ハタチ (ĥataći)

ハタチ 式拾なり証歌 稲粟の色はたちころみやらべ (Nantō yaegaki)]

- pati** (Ps) 果 (ハテ) конец, граница
ik^si-pati 行キヅマリ
[(Jap) hate (Ya) pati]
- pati:z** (Ps) 冒険スル
[(Ya) patiruŋ 果てる]
- patćil** (Sa) 外レル
[(Ya) paŋćiruŋ/paŋćiŋ]
- patu** (Ps) (Ui) (Sa) 鳩 Голубь
[(イシ) (クロ) (アラ) patu (Sarah) hatu (Jap) hato (Rk) ho:tu (Ui) ŋbatu (ヨロ) fatu (ハテ) fatoŋ (イリ) patuna (ナゴ) p'o:tu (Rk) ho:tu <- fo:tu]
- p'a:tul** (Sa) 三角形ニ作ラレタル 凧 [(國仲)] Воздушный змей треугольной формы, букв. „сокол”.
См. p'a:
- p'a:tur'a** (Sarah) 鳶 Сокол
См. p'a:
- paśa:** (Sa) 蜂 Оса (уменьшительная форма от нижеследующего слова)
[(Rk) haśa:]
- paśi** (Ps) Среднего размера фаянсовая тарелка для кушаний
- paśi** (Ps) (Sa) 蜂 Оса

	[(Sarah) hasi/pasi (Jap) hači (Ya) pazi (今帰仁、本部) p'áci (静岡) bači]
расі	(Ps) (Sa) 初。農作物ノ初 1. Начало 2. Часть плодов, злаков и пр., подносимая божеству [(Ya) расі (Jap) hasu (今帰仁、本部) p'áci]
расі-zaki	(Ps) [宮] 婚礼
расіzakimuz	(Ps) [類 sakimuri] Когда сговоры кончились, родственники обеих сторон собираются и пьют вино, принесенное родственниками жениха.
расі	(Ps) 八 Восемь (числит. китайск. происхождения) [(Ya) расі (Jap) hači (Chin) pa < pat]
ра:cigi:	(Sa) 樹木ノ名。黄櫨 [(Ya) pazi (イト) hasu:gi (ヤマト) hasigi (コニ) hačigi]
ра:cі	(Sa) 鉢。酒ノ肴ヲ盛ルニ用フ [(國仲)] Чаша (фаянсовая), употребляется под закуски к вину [(Ya) расі (Rk) ha:či (Jap) hači]
расі-ka	(Ps) (Sīmazī) 二十日 Двадцать дней, двадцатое число месяца [(Ya) расі-ka (Jap) hasu-ka]
расік^сі	(Ps) 彈ク Прыгать, подпрыгивать, хлестать [(Jap) hasiku (Rk) hančun (Ya) расіku/расіki/panku]
расік^сі	(Ps) 蝦ノ様ナ海動物。之ヲ取ル時ニハ彈ジイテ怪我ヲ與ヘル。 Один из видов морских ракообразных; когда его ловят он хлещет (расік ^с і) по руке и причиняет поранение. См. предыдущее слово.

pa:cj̥k̥ʰi	(Ps) 旧曆十二月ノ名 (Ср. Яп. hasuki)
pacimaks̥ʰi	(Ps) 舊藩時代ノ役人帽。冠。Чиновничья шапка (при старом рјокјѳском правительстве) [(イシ) pa:za-maks̥ʰi/pacimaks̥ʰi (Rk) hasimaaci (イト) hasamaki (ヨロ) facimaki (платок повяз. вокруг головы) (Jap) hasi-maki Платок, повязанный вокруг головы, тюрбан hasi „голова” + maki „обложка”]
pacī-mami	(Ps) 初豆 Первые сборы бобов [(Jap) hasu-mame]
p'a:cij̥	(Sarah) 親雲上 [(Rk) pè:ci̯j̥ < pè:kumi: < * uruja kumuji (Ya) be:kij̥/be:ci̯j̥]
paçu-gaci̯	(Ta) 八月 Восьмой месяц (по лунному календарю); август [(Jap) hasiŋasɯ/haciŋasɯ < hasi-gwasɯ (Ya) paciŋgwasī]
paçugaci̯-budul	(Ta) 八月踊
p'ausi̯	(Sa) 拍子木 Два деревян. бруска, ударяемых друг о друга [(Jap) ço:si̯]
pauca-gatana	(Sa) [(Яп) hōcō-gatana (Ya) po:za 庖丁。料理人] См. katana
pauci̯	(Sa) См. po:k̥ʰi

paṽ	(Ps) (Sa) 蛇 Змея В (Ui) говорят, что если в доме есть беременная, то обычно три раза до родов в доме появляется змея-бог (обычно p'sù bav); если она показывается в кухне возле очага, то родится девочка, а если в парадной комнате, то мальчик; змея-бог ходит на хвосте (зу), а голову (bavnu kanamar'a) поднимает кверху. pavva sīdimmari cīg ^z innutcaši: nnamagami uzca [(Ya) rabu „змея”, ma:rabu „Thimeresurus ryukyuanus” (Rk) habu idem (Sarah) hav змея (Ui) bav „змея” (Ta) po:/pau idem. (Jap) hebi змея (Jap. стар.) hemi/hami id. (Ōsaka) (Kyōto) hame „гадюка” (Ki:) (Yamato) habi id. Ср. (Jap) haw < paw „ползать”]
paṽ-ga:	(Ps) 「蛇井」ノ意カ。井戸ノ名
pavgata	(Ps) くつわむし (Miyara)
paṽgi:	(Ps) 楮 Broussonetia kasinoki
p'a:vca	(Ps) 鎚 Молоток (железный)
pa^zi	(Ps) гадать (V paz)
pa^zimunu	(Ps) гадание
pa:z	(Ps) 張る тянуть, натягивать, растягивать, распинать [(Jap) haru (Sa) pal (Ya) paṽu]
pa:z	(Ps) 這入ル Входить [(Sa) pa:l (Ya) pe:ru]
	ṽna pazzanna aranna 皆這入り切れないでせう pazzi:ku: (Ps) お這入り

- p'a:z** (Ps. poet) 行ク
 [(Ps. pazr) pi:z (Sa) (Nishib) (Minna) p'a:l (Sarah) çal (コハ) (アラ)
 p'ãruŋ (イシ) (クロ) (ハテ) parī, paruŋ (今帰仁、本部) p'ajuŋ (Ya)
 paja:ruŋ 流行る (ヨナ) çiruŋ 行く (Ya) pe: 足。つまさき]
- p'a:z** (Ps) 夏ノ極暑イ時分 Самый жаркий период летом
 [Cp. (Jap) çī-jori 日和]
- pa:z** (Ps) 蠅 Myxa
 [(Sarah) hai (Ya) pai (Rk) fè: (Jap) hae (肥後) ça:]
- pa:z** (Ps) (Sa) 灰 Зола, пепел
 [(Sarah) hai (Ya) pai (Rk) fè: (Ulnna) (Kuži) (Nagu) (Haniži)
 (Na:çiziŋ) (Mutubuw) (I:) p'è: (Jap) hai (肥後) ça:]
- p'a:z** (Ps) p'a:zma ノ 畧語 Сокращение слова p'a:zma
 [(Sa) p'a:l (Sarah) p'ai]
 См. p'a:zma
- pazdi** (Ff) Первый вынос новорожденного на улицу. Несущий ребёнка обязательно имеет при себе ножницы
- pa^zi-di-ginai** (Ps) 公家
 Syn. u^zi-ginai
- pazdija:** (Sa) 分家 Дом (семья) который выделился от родителей
- pa:zdi-paziimi** (Ps) (Ta) Первый вынос новорожденного на улицу. В Psara родственникам относят пирожки из пшённного теста (так наз. muci), а от них получают книги и веер (для мальчика) или материю и веер (для девочки).
 В Tarata это бывает на восьмой день после рождения.

См. pa:zdi

- pazdivva** (Ps) (Sa) 分家シタ子。分家
- pa:z-di:z** (Ps) 出ル。露出ス ВЫХОДИТЬ, ПОЯВЛЯТЬСЯ
isakaradu pazdikstaz ti:mai n'a:dana
[(Sa) pa:z-di:l (Ya) p'intiruŋ]
(?) pazdi nu samataz (Ps) お出になりましたか
kar'a: tigabzzu kakittidu ja:ju pazditaz (Ps) 彼は手紙を書いて家を出
た
- paz̄ziru**
< **pa:z-iru** 灰色 Пепельный (серый) цвет
[(Jap) hai-iro]
- p'a:zck̄i** (Nuz) См. pi:zck̄i.
- p'a:zma** (Ps) 白色ノ綺麗ナ蟹、海岸ノ砂地ニ深サ二三尺位ノ穴ヲ掘ツテ巢
ヲ作ル。春舞蟹
「子生レタル時ニハ必ズ p'a:zma 蟹ヲトリ来テ一ツハ床下ニニガ
シ其他ハキリビラト煮テ母ニ食ハス」 [(田島)] Красивый краб
белого цвета; роет норки глубиной в 2-3 фута в морском песке
недалеко от воды.
„При рождении ребёнка обязательно приносят с морского берега
несколько крабов p'azma; одного пускают под пол, а остальных
”
[(Sa) p'alma (Sarah) p'aima/haima (Ishi) paumaja:kaŋ]
- pazzasī** (Ps) verb. causativ. от paz (ВХОДИТЬ)
- pa'̄nuf̄suaza** (Ps) веснушки (букв. пятнашки – испражнения мух)

- pažzi:k^{si}** (Ps) 這入ル (コチラカラソチラへ) Входить (отсюда туда)
- pi:** (Ps) ветры (в животе), пердеж
- p'i:** (Ta) 屁 ветры (в животе), газы (из заднего прохода)
 [(今帰仁、本部) p'i: (Iwate, Aomori) f'e (Rk) fi: (Jap) he (イシ)
 (アラ) pi: (ヒヨ) (イセ) fi: (ハテ) piŋ (佐賀) he-furu]
 p'iu p^{sil} 屁ヲ放ル пускать ветры
- pi:** (Ps) 笛。横笛 Флейта, свисток. A flute
 [(Jap) f^{ue} (Ya) pi: (佐賀) çie (Sacuma) çie (ナセ) (トク) (ヨロ)
 (ヨナ) fui (イシ) (コハ) pi: (ハテ) piŋ]
- pi:** (Sarah) 晝
 См. si:kama
- pi:** (Ps) 少シ Немного, небольшое количество чего-л., момент.
 mn'a: pi: モウ少シ еще немного
 mn'a: pi: panaši:fi:sa:çi もう少しお話なさい
 [(Rk) i^{phè}: (Ainu) pi small, fine (ヨナ) ibi-sa:ŋ 少い]
- p'ibaci** (Ta) 華菱 Перец (piper longum)
 [(Jap) çihacu (Chin) pi-po < *pit-pat (pal) (Sansk) pippalī (Ya イシ)
 piba:zi ちばて (イト) sipa:ši]
- pi:zi** (Ps) (Sa) (Sarah) 肘。Локоть
 [(Ya) pi:zi (Jap) çizi (Rk) fi:zi:-gè: или fi:zi:-n-to:]
 pidzu fai (Sarah)
- pi:zi** (Ps) 比地。平良町西仲宗根の小字

piĩ	(Ps) 返事 Ответ [(Jap) henzi (今帰仁、本部) p'izi: (Ya) çinzi] Syn. irai
piĩvsi	(Sa) 焼串ノ意。薪ノ切ヲ搔寄せテ竈ノ中ニ焼ベ又は竈ノ中を浚フルニ用フル棒
pi:fuk^sidaki	(Nubari) бамбук. трубка для раздувания огня
pidĩ	(Sa) 削ル。刻ム。Скоблить, крошить, мелко (тонко) резать [(Ya) pinuŋ (Яп.) ヘグ (剝) 。削ル]
pi(d)zi-mnuz	
piĩ-mnuz	(Sa) 切りテ乾シタル甘藷ヲ煮テ握リタルモノ [(國仲)] Syn. ɱ-piĩ
piĩci	(Sa) ⁵⁰ 機織道具。梭ノコト。緯糸ヲ入レテ左右ニ配スルモノ [(國仲)] (Ткацкий прибор.) Челнок, ходящий вправо и влево с ниткой утока [(Rk) fi-zici (Jap) çi]
pil	(Sa) См. piz 蒜
pi:-ma	(Ps) 一寸。少シ。Немного, чуть чуть
pi:-fūsara-katca	(Sa) ⁵¹ 植物ノ名。屁臭葛ノ意カ。其ノ名ハ拙ケレドモ藤ニマサリ テ美シキコソヲカシケル [(國仲)] [(Ya) pi:fūsari-kaza]

⁵⁰ Merged with a duplicate entry from v. 2, p. 78.

⁵¹ Merged with a duplicate entry from v. 2, p. 67.

pigaiz/pig'a:z	(Ps) 化ける
pinza	(Ps) (Sa) 山羊 1. Коза 2. nagattarasiku iū 人の字 (?) [(Sarah) çin'za (Rk) fi:za Cp. (Jap) çicwzi „овца” (Ya) pi'bi'za (Konkōken'sū) fi'fi'za ひゝぢや 羊] tarama-pinza, irav-pinza Козлятина в Psara дается при лёгких запорах. Весьма могущественным средством от всякого рода заболеваний, особенно при полной слабости и истощении организма, служит свежая козья кровь
piŋgasī	(Ps) (Ui) 逃ス Упустить, дать бежать, дать скрыться [(Ya) piŋgasin]
piŋgi-kata	(Ui) 逃方。逃ゲル方法 Способ убежать
piŋgi-k'i	(Ui) 逃ゲテ來ル прибегать
piŋgi-pi:z	(Ui) 逃ゲテ行ク Убегать
piŋgi:z	(Ps) (Ui) 逃ゲル Бегать, убежать, ускользать [(Rk) fi'nzi'jwŋ (Ya) piŋgiruŋ (今帰仁、本部) p'inigijwŋ]
pin-na	(Ps) (Ui) 變ナ Страшный [(Jap) hen-na] pinna-sa 変 kaiga an'ci: si'ŋaz kuto: du:du pinnasa-nu naraŋ 彼ガサウシタト云フ事 ハ随分不思議デナラナイ uigadu pinnakaz それが妙だ pinna-kataz 變ダツタ pinnakaiba アヤシケレバ pinna munu 變な物

	pinna-gi 不思議さう (な)
	pinnakaz 怪しくある
	pinna-fudu 妙に. . . (ある)
pira	(Ps) (Sa) 鉾ト書ク。鉾柄(pirazika)ヲツケテ主トシテ耕耘スル農具 [(國仲)] 除草器 [(Ya) pira (Rk) φi:ra (Jap) hera]
pira-buni	(Ps) 動物の肩甲骨。В старину ими будто бы обрабатывали поле.
pira-zaja	(Sa) 鉾、鉾砥石等ヲ入ル、綱籠 [(國仲)]
pira-zika	(Sa) 鉾柄 [pira/(Jap) hera (Ya) piracīka 1. 鉾柄 2. 倫安者、懶怠者]
pirasī	(Ps) 行カス。放ス。走ラス。Отпускать, заставить итти Verb. causat. от piz [(Sa) p'arasī]
pissa	(Ps) 薄い。淡い (宮)
piśsa	(Ps) (Irav) (Sa) 筆者。在番所ノ？辞令モテ命セラシタル吏員ニシ テ、木山山筆者？ (森林係) 耕作筆者 (農事係) 耕作假筆者 (農事係) ノ三種アリ。與人ノ命ヲ (受) ケ帳簿ノ整理ヲ分掌 セシナリ。給料一ヶ年粟八俵 [(國仲)] [(Ya) piśa (Ya) çisśa]
pişù:bay	(Ui) 蛇ノ一種
pi:ća	(Ps) (Ui) (Ta) 一寸、少シ

pi:ća-tum (Ta) /pi:ća-gama-ćim (Ps) (Ui) 少デサヘモ。少シモ。チ
ツトモ

pi:ća mucikasifidurazza aranna (Ps) (一寸六かしくゾアルハアラヌ
カ) 一寸六かしいぢやないか

[(Sarah) ći:ćagama (Yunapa) mi:ćagama]

См. pi

picĩ (Ps) (Sa) 櫃ノコト。衣類ヲ納ムルニ用フ[(國仲)] Ящик, ларь,
сундук; употребляется для хранения одежды [(Kuninaka)]
[(Jap) ćiicu (Sarah) ćiĩ (Rk) ćiĩ]

picĩ (Sa) 海魚ノ名

picĩbaku (Sa) 引箱ノ意。小ナル長方形ノ箱ノ一面障子ヲ開閉スルガ如キ蓋
ヲ設ケ中ニハ髮付要書類ヲ入レ又枕ヲ代用シタリ

pi:z (Ps) (Ui) 針 Игла, иголка
[(Sa) (Ta) pał (Sarah) hai (Rk) ha:i (Na:ći:ćiŋ) (Murtubuu) p'ai (Jap) hari
(Rk) haji (イシ) (コハ) (クロ) pari (キカ) (エラ) (ヨロ) fai (ヤラ) (S)
(N) fa:i (ヨナ) hai (ヤラ) (S) (N) ha:i (ナゴ) paji (アラ) pari (ハテ)
p'ąĩ
pi: маленький (?) + jari „копье”]

piz (Ps) 蒜 (ヒル) 。腹病ノ時、酒ニツケタル蒜ヲ疼部ニ着ク[(國
仲)] 菜園ニ栽培ス、全草臭氣アリ、生食スレバ邪氣ヲ除クト
イフ、塊根ハ漬物ニ用フ。Allium Scorodoprasum, L. Чеснок
[(Sa) pil (Ya) piŋ (Rk) ƒiru/ćiru (Jap) ćiru (Sacuma) ći: The large
garlic, leech, noon (Sacuma) ćiru garlic]

pi:z (Ps) (Ui) 行ク
[Cp (Jap) ći:ruu (沖ス)] См. p'a:z
ba:ja pizm do: 私は行きますよ (どうでも返るを?)

nzaŋkaiga piztaŋga 何處へ行つたか (Куда поднял?? omamori suru
nado no iikata)

vva: kumaŋkai pirijo: ba:ja kamaŋkai ikadza:ti:nu muno: no:ga (Ps)
お前はこゝへ行ケ私はアチラへ行カウといふものは何カ (sīpugʔi
帯)

pi:zciḱʰi

pi:cikʰi

(Ps) 入墨。文身。タгуировка

[(Sa) palzi:ci (Sarah) haizi:ci (Rk) hazi:ci/hazi:ci (Nuz) p'a:zciḱʰi
(Jap) hari „игла” + cuki „всовывание”, „накалывание”]

pʰi:

(Ps) 日 День

[(Ya) pʰi: (Na:ci:ziŋ) (Mutubuu) pʰi: (Rk) fi: (Jap) çi „день”, „солнце”
(Ya) pi:/piŋ]

pʰi:

(Ps) (Ta) 火 Огонь (только в компаундах)

[(今帰仁、本部) pʰi: (Ya) pi:]

pʰi:(:)

(Ps) (Sa) (Sarah) 陰門 Vulva

В Sarahama говорят что если увидеть vulva то будет mi:pagi (глаза
заболят)

[(Sarah) çi:/pʰi: (Ik) pʰi:z (Rk) ho: (エラ) bi:bi (ナセ) (カサ) (ヤマト)
(スミ) (ヒヨ) (キカ) (イセ) (ヨナ) çi (イス) (コニ) fi: (ヒヨ) (ヨロ)
(ヤラ) (S) (N) (イト) ho: (クロ) pi: (アラ) (ハテ) pi: (コハ) pi: (ナゴ)
po:

Ср. (диалекты северн. Японии) hehe, fefe, bebe, ippe (Ainu) pui 穴,
rokīpui 「下穴」の義 ; 陰門]

pʰibaku

(Ps) 「火箱」ノ意。火鉢 Жаровня; ящик с угольями

[pʰi://(Jap) çi: „огонь” + paku/(Jap) hako „ящик”
(ナゴ) pi-ba:ku:]

p^si-basam	(Sa) 機織道具。箒ヲ両方ヨリ挟ム木 [(Ya) pība:saŋ 火箸]
p^si-basī	(Ps) 火箸 金属製のパロチキ (или щипцы) для поправки горячих угольев в жаровне [(Jap) çī-bašī]
p^sībacī	(Ps) 火鉢 Жаровня с горячими угольями [(Jap) çībaçī (Ya) pībacī (カテ) fībaçī] Syn. p ^s ībaku
p^sīda	(Sa) (Fumn) (Sarah) 汀、濱。Морской пологий берег (около самой воды)
p^sīda	(Ps) (Sa) 襞襜 Складка (у одежды) [(Jap) çīda (Ya) pīda]
p^sīda-kakam	(Ps) (Sa) 襞裳
p^sīdasī	(Ui) 炊グ Варить; готовить (пищу) на огне. ki:nu paŋa:zi:ŋ aka-missa p ^s īdašīuz munua no:ga 木ノ端ニ赤飯ヲ炊イテキル者ハ何カ[答。蒲葵] „Что это такое, что готовит красную кашу на верхушке дерева?“ (ответ. kuba = <i>Livistona chinensis</i>)
p^sīda:z	(Ps) 左 Левая сторона, левый; the left [(Ya) p ^s īdarī (Rk) fīzai (Jap) çīdarī (Omoro, VIII, 76) fīzārī (Sacuma) çīdai]
p^sīdaz-zīna	(Ff) 「左綱」ノ意。注連縄。茅輪 Два небольших кольца из листьев <i>gisīcī</i> (<i>miscanthus sinensis</i>), скрученных в левую стороны, их вывешивают у ворот дома (с двух концов) по выносе покойника и загораживают вход наклонно

поставленным в воротах шестом. Тело выносят из pibanza, где помещается kamtana (оттуда же выносят покойника и в Psara).

[p^sidaz//(Jap) çidari „левый” + cīna//(Jap) сина „веревка”

(Rk) фiзaiinna]

p^sidil

(Ta) 「火出」ノ意。Инструмент для добывания огня посредством трения одного дерева о другое. Стержень, который вращают на дощечке из мягкого дерева (обычно dufugi:), делается из твёрдого дерева gigicī (murraja exotica)

[p^si//(Jap) çi „огонь” + dil//(Jap) деги „выходить”]

p^sidiz

(Ui) Свариться, быть готовым (про готовящуюся еду)

p^si:fuk^si

(Ps) 火吹竹 Бамбуковая трубка для раздувания углей

[(Ya) p^si:fuk^si (Rk) фi:фццi (Jap) çифuki-dake]

p^siga

(Ps) 比嘉。城邊村ノ大字ノ一。Название деревни в волости Gusikubi:

p^sigasa

(Ps) Красное сияние вокруг луны; признак засухи или пожара

p^sigi

(Ps) 鬚。Борода, усы

[(Ya) p^sini (Rk) фiзи (Jap) çije/çige (Sacuma) çigi beard]

p^sigi

(Bura) волосы (на голове, усах, щеках, подбородке)

p^siguru

(Ps) холодный (про предметы)

p^sikazi

(Ps) 日数 Число дней; срок

p^sik'a:i

(Sa) 引合

См. mim-p^sik'a:i

p^sikaiz	(Ps) 引カレル Быть тащимым
p^sikar'a	(Ps) (Miyara) 百足に似て異種と思はるゝもの。形小さく暗所にすりつぶせは光る
p^sika:z	(Ps) 光。光ル Сияние, блеск, свет; сиять, блестеть [(Jap) çikari „блеск”; çikaru „блестеть” (Rk) fikari/fikai (Ya) pīkarī/pīkaruŋ (Sacuma) çikai light]
p^sika:z-p^sika:z	(Ps) ピカピカ Сильный блеск [(Jap) pika-pika (Ya) pīkarīka]
p^siki-urusī	(Kaz.) 引下ス (Tajima)
p^sik^si	(Ps) 海魚ノ一種 [(Sa) p ^s icī/picī]
p^sik^si	(Ps) (Ta) 引ク Тащить [(Jap) çiku (Rk) фі́цш (Sa) p ^s icī (今帰仁、本部) p ^s izūŋ (Ya) pīkuŋ (佐賀) fuku]
p^sik^si-dil	(Ta) 引出ス Вытаскивать, извлекать
p^sik^si-usī	(Ps) 摺臼 Ручная деревянная мельница
p^sil	(Ta) 放ル Выпускать (ветры) [(Jap) çiru (Ya) rusuŋ]
p^simazunukam	(Ps) Мифологич. бог огня, сошел в мир вместе с Kuicīnu и Kuitama, огнем пытался сжечь непокорных демонов.
p^simik^si	(Ps)

p^{s̄}imik^{s̄}i	(Ps) 喘息
p^{s̄}imici:	(Sa) 百日咳 Коклюш
p^{s̄}i:mmaga	(Ps) праправнук (Яп. çimago)
p^{s̄}iŋgaŋ	(Sa) (Sarah) 彼岸。春分マツリ、秋分マツリ [(Jap) çiŋaŋ/çigaŋ (Ya) p ^{s̄} iŋgaŋ (Chin)]
p^{s̄}inil	(Sa) 凧ノ糸。「捻リ」ノ意 Нитка, на которой пускают воздушного змея. [(Jap) çineŋŋ „крутить”, „сучить” (Ya) p ⁱ niruŋ]
p^{s̄}inil-zina	(Sa) 捻綱 См. ma:ni
p^{s̄}iŋsu:munu	(Ps) бедняк
p^{s̄}irasi	(Kaz) Заставить обмелеть, дать обмелеть (морю)
p^{s̄}iru	(Ps) 晝 Полдень; день (в противополож. ночи) [(Sarah. poet) p ^{s̄} iru (Na:ći:ziŋ) (Mutubw) p ^{s̄} iru: (Kuśi) (Nagu) (Hani:zi) p ^{s̄} iru (I:) tiru (Rk) f ⁱ iru (Jap) çiru (Ya) p ⁱ ri]
p^{s̄}isasi	(Sa) 外柱 [(Jap) çisaśi (佐賀) fusaśi (蕪)]
p^{s̄}iti-ci	(Ps) 一ツ Один [(Jap) çito-cw (Rk) ti:ci (Ya) p ⁱ ti:zi]
p^{s̄}itu	(Com) 人 Человек [(Ya) p ^{s̄} itu (Rk. poet) f ⁱ itu (Rk) ću/tću (Jap) çito (Tsugaru) f ^u to]

m'a:ku p^situ 宮古人
jamatu p^situ 日本人
rušijanu p^situ 露西亜人

p^situ- (Com) — Один (только в сочет.)
[(Jap) çito (Rk) ću (Sarah) çitu- (Ōšima) ću]

p^situ-bakasī (Sa) 八合入ノ酒壺 [(國仲)] Сосуд для вина, вместимостью в 8
gō
См. saki-bakasī

p^situ-bara (Ps) 人類 zínruī
p^situ-baraja jaširi masīp^sizgi:ga stan munu:ba ??

p^situ-dama (Ps) Блуждающий огонек, душа покойника
[(Jap) çito-dama (イシ) pītudama (Sarah) çitudama (ヒオ) futo-dama
(ヨロ) pitu-dama]

p^situ-dasiķi (IraV) 人ヲタスケル事、人ヲタスケル者 Спасение людей
nu:šigam p^situdasiķi ukagi ju
乘瀬神、人助 御蔭ヨ По милости бога Nu:ši, Спасителя людей

p^situi (Ps) (Sa) 1. 一重 2. 單衣 1. Простой, однорядный 2. Платье
без подкладки
[(Jap) çito-e (Sarah) çitui (Ya) pītui (佐賀) çitoimoŋ]

p^situi-zīn (Sa) 單衣 「一重衣」ノ意。Платье без подкладки
[(Sarah) çitui-zīŋ (Jap) çitoe „однорядное” + kinu „платье” (Ya) pītui-
kiŋ]

p^situ-ja:ki (Ps) 一家
См. ja:ki

- p^situ-ju:** (Ps) (Sa) 一夜 Одна ночь
[(Jap) çito-jo]
- p^situkata** (Sarah) 人形 кукла
- p^situmata-ugam** (Ta)
Название храма (ugam) на о. Тагама. В восьмом месяце (по лунному календарю) здесь бывает „танец восьмого месяца” (paçugacĩbudul), когда все исполнители одеваются в военные доспехи и три сабли.
- p^situmi** (Sa) (Nag) (Ui) 共ニ、一所ニ。
p^situmi ikadi 一所ニ行カウ „пойдём вместе”
[Cf. (Sacuma) çitoóci together]
macigapa: dumma
aiutil-k'a-gami
p^situmi-du jałlu (Nag)
松ノ葉デモ
相落チル際マデ
一所デアルヨ
„Даже хвои сосны
Вплоть до спадения (с дерева)
Вместе находятся!”
- p^situ-naka** (Sa) 群衆 Толпа, скопище народу
- p^situpalgi:** (Sa) 磔木 「人張木」ノ意。大ナル二本ノ木ヲ用フ。罪人ノ四肢ヲ之レニ縛リツケ長キ鞭ヲ以テ尻ヲ打ツ。泣呼ブ聲高ク低ク遂ニ絶息スレバ摺鉢ノ水ヲ飲マセテ又打ツコト往々アリキ。主ニ平民ナリキ [(國仲)] Инструмент для наказаний (букв. „человека-натягивать (распинать)-дерево”). Для этой цели

употребляют два больших дерева, к которым привязывают руки и ноги преступника и затем бьют по заду длинным хлыстом, пока наказуемый не потеряет сознания. После этого ему дают пить и когда он очнется снова бьют и так несколько раз. Наказание это применялось главным образом к простому сословию [(Kuninaka)]
 [p^situ//(Jap) çito „человек”, pal//(Jap) haŋu „натягивать”, „распинать”
 + ki://(Jap) ki „дерево”]

p^situ-pana

(Simaŋi, poet) 一花 Один цветок, одинокий цветок

p^situ-sasi-uibi

(Sa) 食指 Указательный палец

[(Jap) çito-sasi-jubi idem, букв. „людей указывающий палец”]

p^situ-ti

(Ps) 一年 Один год

[(Ya) pⁱtu-tusi]

p^situcik^si

(Ps) указательный палец

p^situ-ufu:

(Sa) 「人送り」ノ意。葬式 Букв. „провода человека” = похороны

[(Иш) p^situ ukuri (クロ) pⁱsu-ukuri]

p^situ-yci-banasi

(Sa) 「人口放」ノ意。善事悪事ト関セズ世人ニ噂セラル時ハ其ノ噂ガ禍神トナリテ崇ヲナストノ迷信ヨリ八カド(ja:kadu)ノ日ノ中宵頃晩飯ノ初、酒五酌バカリ「七波ガ花」(nananamgarana)白砂等ノ道ノ四ツ角ニ持出デ呪ヒナガラ禍神ヲ追放スナリ。主婦之ヲ行フ例ニシテ「八カド」トハ子ノ年ニ生レタル人ナラバ未ノ日ヲイフ、「七波ガ花」トハ海ニ行キテ波ノ上面ヲ七面波取りタルモノナリ[(國仲)]

p^situz

(Ps) おのおの ??

p^situ-z

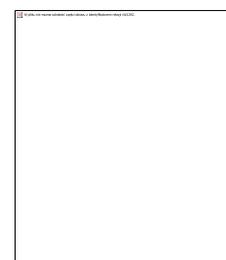
(Ps) 一日。終日 Один день ??

[(Ya) p̣ʰitu-i (Jap) çito-çi (N) f̣iṭéi (今帰仁、本部) piṭéui (Hiroshima 倉橋島) hite:]

p̣ʰic̣i-munu (Sa) Продольная балка у потолка в k'uzaṣiç̣i (в парадной комнате)

p̣ʰic̣i-niŋ (Sa) 引人。租庸調ヲ免除セラレタル不具片輪者ノコトナリ
[(國仲)] Общее название всякого рода калек, освобожденных от
всякого рода повинности
[p̣ʰic̣i/(Jap) çiḳu „тащить”, „извлекать” + niŋ „человек”]

p̣ʰic̣i-usi (Sa) 摺臼ノコト Ручная деревянная
мельница
[(Rk) f̣ic̣i:u:si (Jap) çikiuṣu]



p̣ʰi:z (Kaz) Убывать о воде

po:/rau (Ta) 這フ、延フ Ползти
[(Jap) hau]

po: (Ps)
Чорные, с'едобные ягоды на каком-то колючем растении; в (Sa)
они наз. ffuŋgi
[(Ik) (Sarah) ṃm'atiṃta]

po:ḳʰi (Ps) 箒 Метла, швабра
[(Sa) pauc̣i (Sarah) hauc̣i (Rk) (Jap) ho:ki (Ya) po:g̣i]

po:ḳʰi-busi (Ps) 「箒星」ノ意。彗星 Комета (букв. метла-звезда)
Syn. nagasu:busi
[(Sa) pauc̣i-busi (Ya) po:g̣ibuṣi (Jap) ho:kiboŋi]
po:ḳʰi/pauc̣i „метла” + busi „звезда”]
Ср. 天草島牛深町 hawaku мести

po:ti	(Ps) тупой (напр. нож) [po:ti <- pa + uti]
po:z	(Ps) 散ラス。 (抛ル) Разбрасывать [(Jap) ho:ru (Ya) po:ruŋ]
p̄sa/p̄sa-zzu	(Sa) ⁵² 海魚ノ名。 ひらめ。 ヒラメ Название морской рыбы – камбала [(Jap) çira-me p̄sa// (Jap) çira „плоская” + zzu// (Jap) ш(w)о „рыба”]
p̄sa	(Ps) (Ta) 足。 距。 Нога; ступня ноги. [(Ya) kiza (Rk) fiša (Na:ci:ziŋ) (Mutuɔɔ) p'isa (Jap) çira „плоский”, „нечто плоское, ровное” (Ya) p'sira 平 (Ya) -piša (Ya) pe: 爪先 (Ya) kara-piša 跣足 (Ya) piša/pssa 平。 坂 Cp. (Jap) çiza „колени”]
p̄sa-fs'u	(Ta) 足糞 Подножный прах
p̄sa-mazi:	(Sa) 跪座。 士族平民トモ輕キ罰ニ用フ (国)
p̄sa-m̄m	(Ik) ašiga šibireru
psara	(Ps) (Sa) (Ta) 平良
psara-baši-kuzi	(Sa) 平良間漕 wa:iguna ガ吏員ヲ乗セタル船ヲ漕ギ平良ヲ往復セシコト [(Kuninaka)] „Гребля по проливу Псара”
p̄sa-suŋ	
p̄sa-cifum	(Ps) 足がしびれる [(Ik) p̄sa-m̄m]

⁵² Merged with a duplicate entry from v. 2, p. 94.

ps̄i	(Ps) vulva
ps̄i:dama/ps:dama	(Ps) 火玉
ps:dama-u:	(Ps) 火玉追
p^{s̄}ib^zik^{s̄}i	= Яп. çibikш раздаваться (звук)
psa-gag^zi-na	(Ps) Название сорной травы, быстро размножающейся и крепко укрепляющейся корнями в почве. При церемонии обнесения новорожденного ребёнка вокруг ступки, употребляется как символ устойчивости дома и размножения его членов.
p^{s̄}ig'a:zmunu	(Sarah) 形のないおぼろに見える化物
p^{s̄}ig'arr'a	(Sarah) ならずもの。ツカヘル所のないもの[悪口]
p^{s̄}i:gutu	(Ps) (старин.) 火事
ps̄i:-ma	(Ps) 晝間 День [(Ya) p ^{s̄} iro:ma (Sarah) çi:ma (Rk) f̄iruma (Jap) çiru-ma (Ya) p ^{s̄} i:ri (Kongōkenshū) わかひるま waka-f̄iruma 九ツ時分 (Ya) p̄iro:ma]
ps̄'i:	(Ps) (Sa) (Ta) 暗礁。干瀬ト書ク。和訓栞ニ曰ク、「隼人ノ俗ニ海中ノ洲ヲひしトイフ事、大隅ノ國風土記ニ見エタリ。干洲ノ轉ナルベシ」ト。Морская скала, риф. В Wakun-no-shiori читаем: „Hajato обычно морское островки называют çisi < *pisi что встречаем в Ōsumi Kokuфudoki”. im-nu-p̄si 海ノ岩。暗礁 морская скала, риф [(Ya) pi: (Rk) f̄isi (今帰仁、本部) p ^{s̄} i: Cp. ainu piś 濱]

pśi	(Ps) 寒イ。ひや Холодный [(Jap) çi (Ya) pi: (Rk) fi:-saŋ холодный]
pśisaŋ'a	(Ps)
pśisamakimunu	(Ps) зябкий человек, „зяблик”
pśe:pśi/pśa:pśi	(Ps) 前詞ノ強語 Усиленная форма предыдущего слова [(Ya) pi:pi:]
pśi-gaŋ	(Sa) 干瀬蟹ト書ク。蟹ノ一種 „Рифовый краб” (?) – один из видов морских крабов
pśi-gara	(Sa) 干瀬柄。月橘ノ棒ニテ金棒ノ代ニ婦女子ガ干瀬ニ携ヘ行キ、暗礁ヲ碎キテ魚貝ヲ捕ル具ナリ [(國仲)] Кол из дерева <i>gigici</i> (<i>murraja exotica</i>), который берут с собою женщины, отправляясь на рифы, для отбивания кусков скал и ловли моллюсков
pśi-kazi	(Ps) 寒風 Холодный ветер
pśi-mna	(Ps) 蝶螺 Название раковины и моллюска (<i>Turbo cornutus</i>). Букв. „рифовая улитка” [pśi „риф” + mna „улитка”]
pśi-guja	(Sa) Название раковины
pśisa	(Ps) 寒サ Холод [(Ya) pi:śa]
ps:ki	(Ps) небольшой овраг, яма
pśi:z	(Ps) 晝飯ト晩飯ノ間ノ間食

[(Sa) p̄s̄il 晝飯 Дневная еда; полуденный завтрак]

p̄so:-ki:z

(Ps) 躓ク Оступиться, сделать ложный шаг

nagaṃci-ṇdu p̄so:ba ki:z 長道ニゾ躓ク

p̄so:

(Minna) 拾フ Поднимать (с земли), подбирать

[(Jap) çiroṃ (Rk) fiḷuṃuṃ (Ya) p̄so:ṇ (佐賀) çiru: (スミ) (トク)

pirojuṃ (スミ) p̄ror'uṃ (キカ) fiḷuṃ (エラ) f'u:juṃ (ナセ) f'u:juṃ (ク

ロ) p̄iru:ṇ (イシ) p̄so:ṇ]

p̄su

(Ps) 廣イ Широкий

[(Rk) fiḷu-saṃ (Jap) çiro-i (Ya) p̄isu]

p̄su-munu 廣いもの

p̄so:-psu

(Ps) 前詞ノ強語 Усиленная форма предыдущего слова

p̄su

(Ps) вихор (на темени)

p̄sugi:z

(Ps) (Ff) 廣ゲル、廣クスル Расширять, делать широким

[(Sa) (Nag) p̄sugil (Rk) fiḷuḷgi:ṇ (Jap) çiroṃeru/çirogeru (今帰仁、本部) p'iruḷgi:ṇ (Ya) p̄irugiṃ]

mtt'u p̄sugi: (Ff) 道ヲ廣クシ (テ) „расширил дорогу...”

pu:

(Ps) (Minna) 帆 Парус

[(Ya) pu: (Rk) fu: (Na:çiziṃ) (Mutubbu) p'u: (Jap) ho (Ya) pu: 穂]

pudal-gù:

(Sa) 頭瓜(cigul)ノ最モ大キナモノヲ瓢ノ如ク乾カシ、酒ヲ入レテ
畑等ニ持チ行キテ飲ミシモノニシ、例ノ「瓢箪」ノ如シ[(國
仲)] Высушенная большая тыква – горлянка, употребляется, как
походная фляжка для вина

[(Ya イシ) fudari 柄杓。 (Ainu) puntari (Iriomote) p'idari (= ni:bu) (コハ) pindari (コハ) m'u:ndari 瓢の上部に小さき孔 大なる柄杓
Яп. hodari (?) [古事記。雄略記「本陀理」] Kozikiden 42 上. (上. VI
стр. 2436-2437).

Motoori пишет 秀罇 и 秀樽。「多理と云物も古は酒を注ぐ器なりし。 . . . 古の罇は後世に瓶子銚子などを用る如く用ひたりし器なり。然るに後世には樽は酒を入置器となりて注ぐ器には非ず。 . . . 多理と云名の義は重にて其口より酒の重出るとしなるべし。 . . . 秀とは其口 **x** の裏分重きを云ふなるべしや」]

pudamma

(Simazī, poet) 母ノコト
[pudu „рост”, „возраст” + mma „мать”]

pudu

(Sa) (Simazī) 程。丈。 Рост, возраст
[(Ya) pdu (Jap) hodo (Aŋŋa) 𑖔𑖐𑖓𑖒 (佐賀) hodo „рост”]

pudu-uil

(Sa) 成長スル Росту, становиться взрослым
[(Ya) pdubiŋ/𑖔𑖐𑖔𑖐𑖓𑖒 (Jap) hodobu/hodoberu 潤ベル]

puduwa:sī

(Ps) 成長させる

pu:dzi

(Ps) 急イデ、早ク。 Быстро, спешно

pu:dzi

(Ps) 急グ Спешить, торопиться
pu:dzi-gan-na ana-nna zzaŋ
急グ 蟹ハ 穴ニハ 入ラヌ

puduci

(Sa) 機織道具。^{ヲサ}箒ノコト。經糸ヲ貫キタルモノ [(國仲)] (Часть ткацк. станка) Бердо – род гребня сквозь который пропущены нити основы
[(Ya) pudugi (Rk) pduci 布ヲ貫ク器具也]

- puzau-gaŋ** (Sa) 寶蔵蟹ト書クカ。蟹ノ一種。Один из видов краба
- puzo:** (Ps) 宝蔵ト書ク。木製ノ小箱ニ蓋ヲ設ケ紐ヲツケ其ノ紐ニテ煙管ヲ結ビ腰ニ差シタリ。主ニ平民ノ男ノ用ヒシ蓆入 Маленький деревянный ящичек для табаку с крышкой, на шнурке; к шнурку привязывается трубка и весь прибор засовывается за пояс. Обычно употребляются мужчинами из простого сословия
[(佐賀) fuso: 巾着の一種。宝装の意か (Sa) puzau (Ya) puzo:
(物類称呼)巾着・きんちやく・豊州にて・ふうづうと云 云々]
- pusffa-n'a:n-nu** (Sa) 欲クハナイカ „Не хочешь ли?“
- puga** (Ps. poet) 同等
- puita:** (Sa) 羽織ニ似タルモノ[袖無羽織] Род одежды похожей на японск. haori.
[Ср. (佐賀) poišin ソデナシ (背心)
(イト) çi:ta: (イシ) fuita: (ナゴ) pi:ta: (ナゴ) to:-pi:ta:-gwa: (Kume-mura 久米島) fi:ta (袖のある短衣)]
- puka** (Ps) (Sa) (Sarah) 外。Вне, кроме, за исключением; другой
[(Ya) фuka (Rk) фuka (Jap) hoka]
bikivva: puka nu munu
midumvva ja:nu munu
- pukasimmunu** (Sarah) 「外死者」の義。變死者 Человек, погибший вне дома неестеств. смертью. Таких людей при погребении не вносят в дом а положив в гроб, ставят последний где-н. в гроте или на рифах (ši:)
- puka-ma** (Ps) 外間。平良町東仲宗根の小字

pukamaза-utaki	(Ps) 外間座御嶽。平良（東仲宗根？）ニ在リ。仲宗根豊見親ヲ祭ル嶽ナリ。 По дороге к нему устраивались <i>cinap^sik^si</i>
puka-naка-за	(Sa) 「外中座」ノ意。外土間小屋(<i>ja:gama</i>)ノ外ニ薪ヲ置ク所ナリ [（國仲）]。 Место возле <i>ja:gama</i> (см) для складыванья топлива [(Kuninaka)]
pukaṅkai idasi	(Ik) первый выход новорожденного, бывает в <i>tu:kamti kari:na fūfu</i> держат <i>hamono</i> .
pukarasi	(Ps) (Sa) 有リガタイ。嬉しい。楽しい。 (Sa) <i>pukarasikari: ušiagilm</i> 有りがたく差上げる [(サネ) <i>fuhoraśam</i> 嬉しい、楽しい (ヨロ) <i>fu:rasa</i> (トク) <i>ho:rahaṅ</i> (イス) (コニ) <i>ho:raśam</i> (エラ) <i>ho:rasaṅ</i> (スミ) <i>ho:raśaṅ id.</i> (Jap) <i>hokorasi</i> (Ya) <i>pakarasa</i> 役に立つこと。器用]
pukarasīgi	(Sa) 有リガタ相ナ、親切ラシイ <i>pukarasīgi nal-gama asi:</i> 親切ラシイ 容貌ヲ シテ „с дружелюбным видом”, „с приветливым лицом”
pukarassa	(Ps) 難有サ、嬉サ。 Благодарность, радость [(Ya) <i>fuکو:rasa, fukuraśa</i> (Fumn. Sa. poet) <i>pukaraśa</i> (Rk) <i>fuくuraśa</i> ほこらしや] <i>pukarassa su:di</i> 有リガタウ御座イマス。御馳走様 Очень вам благодарен; спасибо за угощение
puki	(Ps) 芥。埃。雲脂。 Пыль; перхоть (в голове) [(Jap) <i>fuしke</i> „перхоть”; <i>hokogī</i> „пыль”]
puki-ami	(Ps) 細雨。 Мелкий дождь, морось

[puki „пыль”, „перхоть”/(Jap) фшке „перхоть” + ami/(Jap) ame „дождь”]

puku

(Ps) 屋根ヲフク時ニハ puku ヲ以テ茅ヲ止メル

[(Ya) puku/pugu 銚。鋒。槩。(やねをふくには、竹の先端を削り、鋭くして、孔を穿ち、これに縄を通して、屋根裏から差込みて屋上の者に結かしめるのである) (Яп) ほこ (茅) Ср. 釣竿 cu-bugu]

pu:kuniŋ

(Ps)

pu:kù:-niŋ

(Ps) (Ir) (Sa) 奉公人。Служащий, работник, слуга

主ガ人、目差ガ人トモ称ヘタリ。與人、目差ノ宿泊所ニ仕伺スルヲ任務トセリ。コレハ作法ニ通ズル士族中ヨリ二名宛選抜セシナリ [(國仲)]

pukuz

(Ps) 喜ぶ

puku:z-gi:

(Ps) 福木。風防又ハ堅材トシテ庭ニ植ウ [(國仲)] Название дерева (Garcinia spicata Hook.). Садят в саду, как защиту от ветра или в качестве строит. матерьяла [(Kuninaka)]

[(Sa) pukuci-gi (Rk) фukwzi (Jap) фukugi (Sarah) koncigi (イシ) фukun (ヨナ) fugun (カテ) (S) (N) фukuzi (エラ) (ヨロ) (イト) fukugi (ナセ) fukugi (キカ) fungi (アラ) po:ŋ (ハテ) pukon (コハ) pukuiki: (ナゴ) pukugi (クロ) pukun (ヤマト) to:kuku-gi]

pul

(Sa) 掘る

vvaqa anna uk'um: pulga 汝の母様は大芋を掘りに (行つた) (из кольеб. песни)

pu:l

(Sa) マラリア Малярия

См. bu:zzaki

pu:ma	(Ps) (Min) 帆船 Парусная лодка
pumik^si-gasa	(Ps) 水痘。Chicken pox; varicella.
pum-mura	(Sarah) 「本村」の義。Так жители Sarahama называют о. Ikema.
pundai	(Simazī) 放題。勝手。我が儘。 bampundai-ja sírainniba 我が勝手ニセラレナイカラ [(Jap) ho:dai (Ya) bundai 支那靴。笈。(Ya) fundaiśa 我儘すること fundaja: 我儘なる者 (Konkōkensū) はんだい φundai (> φunde:) わん はんたい waηφunde:]
puni	(Ps) 骨 Кость [(Ya) puni (Rk) huuni (Jap) hone (Ainu) pone]
puniburijam	(Sarah) 麻疹
puniśizi	(Ps) Похороны (букв. глоданье костей) puniśiziga zu:zu
puŋka	(Ps) 本家。母屋ノコト。uruja: (大家) トモイフ。間口三間半、 奥行三間ナルヲ普通トス[(國仲)]
pūri	(Ps) 狂喜。Дикая радость, экстаз [Ср. (Яп.) kigafureru]
purigi	(Ps) 馬鹿げた
puri-munu	(Ps) (Sa) 馬鹿。馬鹿者。氣違。狂人。Дурак, сумашедший, помешанный [(Sarah) hūri-munu (Rk) φuri-muη/huuri-muη (Ya) purimunu]

niŋginnu purimunuja s̄inimidzu amin'a:nniba s̄in'a:pizpiz uzsuga

- puri:z** (Ps) 狂喜スル。惚レル。Дико радоваться; быть влюблённым
- puru-puru** (S̄imaz̄i) Ономатопоэтич. выражение для передачи ощущения от топота, достигающего ушей
- pus̄i** (Ps) (Sa) (Ta) (Min) 星 Звезда
[(Ya) pus̄i (Sarah) ꜥus̄i (Rk) ꜥus̄i (Na:ćiz̄iŋ) p'us̄i (Jap) hośi]
- pus̄imac̄iri** (Ps) 星祭
- p̄usa** (Ps) 總額。Итог, общая сумма
[(ainu) p̄usa 總 (Jap) f̄usa]
no:nu p̄usa jar'a: 幾らだい
no:nu p̄usa-s̄i-ga ikadi (ga)?
ドンナ 總額デ 行ケルカ
mnaśi: no:nu p̄usa garaĵo: (Ps) 皆でいくらですか
kanz̄o:ja no:nu p̄usa garaĵa (Ps) 勘定はおいくらですか
- p̄usa:ŋ** (Kaz. poet) 欲シ。欲シクアル。Хотеть, желать
[(Ya) p̄usa:ŋ (Konkōkenśū) ほしや ꜥiśa желательный]
- pus̄i** (Ps) (Iraŋ)⁵³ 欲シ。Желающий; желательный
[(Ya) p̄usa
(物類称呼)よいと云事を. . . 若狭にて○ぶすといふ○わるいと
いふことを. . . 若狭にて○ぶさぬと云]
pussa ほしさ
pus̄imunu ほしいもの
pus̄iki (pus̄igi) ほしげ。ほしさう

⁵³ Merged with a duplicate entry from v. 2, p. 112.

	pusikaz ほしくある
	pusikar'a: mai 欲しくても
	pusikacka: 欲しかつたら
	pusikazsuga 欲しいが
pusi	(Ps) 干ス。乾ス Сушить [(Ya) pusi, pusun (Jap) hosu]
pusi-munu	(Ps) 干物 Одежда, вывешенная для просушки [(今帰仁、本部) p'usimunu (Ya) pusimunu]
pusiffa-n'a:n	(Ps) 欲シクハナイ [(Sa) puffa-n'a:n (Rk) buisako:-nè:n (Jap) hoşikwa-wa nai]
pusi-gama	(Ps) (Nag) 小星 Звёздочка (уменьшит. форма от pusi)
pusikal	(Sa) 欲シクアル、欲シイ pusikal-munu 欲シイ物 вещь, которую хочется иметь
pusu	(Ps) 煤 nabinupusu 鍋の煤
pusa	(Ps) 欲サ Желание, жelaемость
pusu	(Ps) (Sa) (Sarah)
pusu	(Ps) 臍。臍ノ緒。Пуп, пупок, пуповина。В (Sa) как говорят отрезали пуповину бамбуковым ножом (takebōcō) (Ныне ножом (katana) ножницами) [(Ya) pusu/pusi (Rk) fusu (Jap) heso (Jap. стар) hoso/hozo (Wamyō) 保曾俗云倍曾]
pusu-funiv	(Sa) 九年母ノ一種 Один из видов померанца

- puti** (Ps) 斑。毛ノ禿ゲタル所 Плешь
[(Jap) buci]
- putir'a-gama** (Ps) малыш, карлик, лилипут
[(Ya) kucira; gumanira:, kuciri-mari]
- putuki** (Sa) 佛 Будда
[(Sarah) hütuki (Jap) hotoke (Rk) futuki/hutuki (Ainu) potoki (イシ)
putugi (Naφa) futuki (佐賀) hotoki-san (イス) (スミ) futuke (キカ)
(エラ) (ヨロ) (イト) futuki (トク) futuki 佛 (イシ) putugi 佛像 (ナゴ)
putuki 人形 (ヨナ) putugitti: id. (カテ) futuki id. (Ś) (N) futuki: id.]
- putuci** (Sa) 解 (ホドキ)
[(Rk) futuci (Jap) hodoki (Ya) putugun (Rk) futucun]
- pu:z** (Ps) 初穂。「穂禮」ト書クカ Подносимые богам первые сборы
(или вообще часть) злаков и других вещей.
Syn. uraci
[(Ya) pu:ri 穂利祭 (六月に行はるゝ初年祭)]
- pu:z** (Ps) Праздник с поднесением раси злаков богу того или другого
utaki
puzzu muci быть празднику
puzzu uganga ikadi пойду на праздник
[(Iki) sanaburi 田植終了の祝宴]
- pu:z** (Ps) 掘ル Рыть
[(Jap) horu (Ya) purun (Sa) pul]
p^situnu ano:puzika du:nu ano:kara puri (Ps) 人ノ穴ヲ掘ルナラバ自
分ノ穴カラ掘レ

p'u:z	(Ps) 日選。 kimatta çi, macurinoçi, ii kotonno aru çi, warumonono deruçi nado [(Ik) p'u:l]
puzka:satu	(Ps) 掘川里 (地名)
puzzimunu	(Ps) обжора

Г

-ra/-da	<p>(Ps) 命令法ニ附ク助辭、促ス意味ヲ含ム Суффикс, наращаемый на повелительное наклонение глаголов, с целью побуждения к скорейшему исполнению действия.</p> <p>ku: 來イ иди сюда!</p> <p>ku:ra 來イツラ иди же (сюда)!</p> <p>p'a:kari azzī-ra 早く言へツテバ „Да говори же скорей!”</p> <p>fo:nara не ешь!</p> <p>o:nara не дерись же!</p>
rampu	<p>(Com) ランプ。消燈。Лампа</p> <p>[(Ya) rampu (Rk) rampu (Jap) rampu]</p>
raṅgasa	<p>(Ps) 蝙蝠傘 Европейский зонтик 蘭傘ノ義</p> <p>[(Ś) daṅgasa (Ya) raṅgasa (ナゴ) (ヨナ) daṅ-gasa: (ヒオ) (ナセ) (コニ) (イス) (スミ) (サネ) (キカ) (トク) (ヨロ) (ヤラ) (S) (N) (イト) (イシ) (クロ) raṅgasa (カサ) (ヤマト) (コニ) (イス) (スミ) (サネ) (キカ) (トク) (エラ) (アラ) (ハテ) daṅgasa]</p>
ri:zī	<p>(Sarah) お禮</p> <p>p'a:paja:çi ri:zī huddi umu:taz sugadu</p> <p>早く お礼 しようと思ひましたが、 . . .</p>
ri	<p>(Ps) (Ui) (Sa) 里 Ри (японская мера длины =)</p> <p>[(Ya) ri]</p>
riṅ/reṅ	<p>聯句</p> <p>[(Ya) riṅ]</p>
reizīṅ	<p>(Ps) (宮) 佛壇</p>

[(イシ) ri:ziŋ]

ripa-na (Ta. poet) 立派ナ Прекрасный, великолепный
[(Jap) rippa-na (Ya) rippa]

riŋkwa: (Ps) 襟褂

ro: (Ps) 蠟燭 Свеча
[(Ya) ro:]

ro:təti (Nubari) подсвечник

rra: (Sarah) 胎盤 Послед
См. zza:

rr'a (Sarah) 海月 Медуза (белая)
См. ssudirr'a/ira

-ru (Sa)
kanu midum nu ru funiŋkaija nu:ltal (Sa)
彼の女 が 船へは 乗つたか
vvada t^ɛa:na-ru num-mu オ前バツカリ飲ムノカイ
sajada-nna tanimiga t^ɛa:na-ru ma:ŋ p^situ-tija al-lu-śa jo:
vvagaru tultal (Sa) 君が取つた
vvagaru turaddal (Sa) 君が取なかつたか
[(Ya) ri]

-ru (Com) 命令法ノ助辭
agi-ru 上ゲロ подними!
fi:ru 呉レロ дай!
[(イシ) -ri]

ruku	(Com) ⁵⁴ 六 Шесть (числительное китайского происхождения) [(Ya) ruku (Rk) rukʷ (Jap) rokʷ (Chin) leu < *lok, *luk]
ruku-gaci	(Ps) 六月 Шестой месяц (по лунному календарю); июнь [(Jap) rokʷ-ŋasʷ/rokʷ-gasʷ/roku-gwasʷ]
rukumakuŋ	(Ps) 肋膜炎 pleuribis
ruku-niŋ	(Ps) (Ui) 六人 Шесть человек
r'u:maci	(Ps) 儂府質斯 rheumatism [(Jap) r'u:macisʷ/r'o:maci]
rušija	(Ps) 露西亜 Россия ba:ja rušija-nu-p ^s itu 私は露西亜人です Я – русский [(Jap) rošija/rošia/roša]

⁵⁴ Merged with a duplicate entry from v.2, p. 121.

S

- śa:** (何々) 為ル者
 [(Ya) -śa]
- sa**
 naraŋ-sa
- saba** (Ps) (Sa) 草履 Сандалин
 [(Ya) (イシ) (ナセ) (カサ) (ヤマト) (コニ) (イス) (サネ) (スミ) (キカ) (トク) (エラ) (ヨロ) (ヤラ) (イト) (Ś) (N) (クロ) saba (Rk) saba (今帰仁、本部) saba: (Jap) saba (ヨナ) saba: (アラ) sapa (ナゴ) sawa (ハテ) sappaŋ (コハ) s'āpa]
- saba** (Ps) (Sa) 鱧。鮫。Акула
 [(Ta) s'aba/s'ava (Jap) same 鮫 акула (Ya) saba
 Cp. (Jap) saba 鯖 макрель (肥後) sabu 鯖]
- sabak̄i** (Ps) (Sa) 質問スル、尋ネル、問フ Спрашивать, разузнавать
 [(Kaz) sabaḡi (Ya) sabagun 捌く。
 Cp. (Ya) mi:sabagun 見分く]
- sabakuri**
- sabafu:** (Ps) (Sa) 地佐事、布筑、佐事等ノ総称
 [(混効験集) juasitabi よあすたべ 御さばかり共云 三司官 (Sh) (N) u-sabakuji]
- sabani** (Ps) (Sa) 刳舟 Челнок, долблёная лодка
 [(Rk) sabani (Ya) sabani (Sado) sampa 小廻船]
- sabigi** (Ps) おかしな (宮)

sabisi	(Ps) 淋しい [(Ya) sabissa 淋しさ。]
sa:bici	(Sa) См. ma:ni
sa:bui	(Nuz) sōdesōga прибавляемое в конце фразы жителями Nuzak ^{si} , откуда жители Psara их называют Nuzak ^{si} sa:bui
sa:da	(Sa) 佐和田。伊良部村ノ大字ノ一 歌ニハ sajada ト云フ。 Название одной из пяти деревень, составляющих волость Iraw на о. Iraw; в песнях эта деревня наз. Sajada [(Jap) sawada]
sadal	(Ta)
sa:da-nagahama	(Iraw) (Sa) 佐和田村ト長濱村ノ總名。Общее название двух деревень Sa:da и Nagahama на о. Iraw
sadamal	(Sa) 定ル。片附ク Быть поконченным, решенным, выйти замуж [(Jap) sadamaru (Ya) sadamaru]
sadatil	(Sa) Опережать ba:nū:mau sadatil tük'a-mai-du al. 私ハ馬ヲ走越ス時モアル Бывает что я опрежаю лошадь
sada:z	(Ui) (Ps) (Sarah) 先ニナル。先立ツ。Быть (стать) впереди, делать что-н. раньше другого [(Sa) (Ta) sadal (Rk) sadarijuŋ] sadari-uri (Ps) 先ニナツテ居レ „пройди вперед”, „сделай чт. н. раньше меня” sadari:-wa:ri: (Ta) 才先 ; 先ニシテ下サイ Après vous

baŋ sadara baŋ sadara ti u:z munua no: (Ui) 私ガ先私ガ先ト (云ツ)
 テキル者ハ何 (答 guśaŋ 杖) „Что такое говорит: я пойду вперед,
 я пойду вперед?” (Ответ guśaŋ „трость”, „посох”)
 ba:sadalm do:i (Sa) 私ハ歩キマスヨ (Говорит ребёнок сидящий на
 закукрах)
 [(Ya) sadagi さき (先)]

sadaz-ani

(Sarah) 「先立ツ姉」ノ意。出産後ノ滿十日 (tu:kamti) ノ日。母ガ
 赤子ヲ抱キ、親類ヲ廻リ行ク。ソノ時、産子ハ女ナレバ sadaz-
 ani 男ナレバ sadaz-suza トテ、誰カノ家ノ女ノ子又ハ男ノ子 (一
 人) ヲ連レテ行ク習慣アリ。(母ハ頭へ mnuz (甘藷ノ握飯) ヲ
 載セテ出ル)。子供ガ生長シテモ一生右ノ sadaz-ani ヤ sadaz-suza
 ヲ近親扱ヒスル。На десятый день родов (так называемый tu:ka-
 mti) роженица с ребёнком отправляется по родственникам и берёт
 с собою какую-нибудь девочку, так наз. sadaz-ani (если
 новорожденный девочка) или мальчика – sadaz-suza (если ребёнок
 – мальчик) [При этом роженица кладёт себе на голову mnuz (шар
 из варёного картофеля)] Ребёнок, выросши, всю жизнь сохраняет
 близкие родственные отношения с этим sadaz-ani или sadaz-suza.
 [sadaz „итти впереди” + ani „старшая сестра”]

sazai

(Sa) назв. раковины

sa-zari

(Sa) 小石。砂利。硝 Маленький камень, камешек; гравий
 [(Sarah) sadaz/sadai (Jap) sa-zare-iśi (Jap) zari/zari (Hiroshima 倉橋島)
 sade грабли употребляются для отвлекивания вещей уплывших в
 море]

sazi

(Ps) (Sa) (Sarah) 男ノ頭ニ被ル手拭 Платок, обматываемый
 мужчинами вокруг головы
 2) (Ps) белые полосы материи подвешенные к деревьям utaki; это
 haśimaki для божества

[(Ya) (イシ) (アラ) suzī (Konkōkenšū) むさじ ŋ-sazi 御手拭 (ナゴ)
(ヤラ) (イト) sa:zi (コハ) sancī (ヨナ) sa:di: (コニ) (イス) (スミ) (サ
ネ) (ヨロ) (S) (N) sazi (ハテ) sasī]

sagarasi (Sa) 懸ケ賣ル Продавать в кредит

sagari-utiz (Ps poet) 下り落ちル
nisī-nu im-nu panata-ŋkai
北 ノ 海ノ 海岸 へ
sagari-uti- n'a:nniba
下り 落ちテ シマツタラ

saga:z (Ps) 下ル。退ク
[(Jap) sagaru/saŋaru (Ya) sagaru/ssa:ruŋ (ヨナ) saŋaruŋ]
nisīnu imnu panata-ŋkai
sagari-uti n'a:nniba (Tajima, Manuja)

saga:z (Ps) 懸ケ買フ Покупать в кредит
[(Sa) sagal]
См. uz-dul

saguna (Ps) (Sa) (Ik) (Sarah) 法螺貝 Раковина трубьянка. На о. Ikima 薬罐の
代に用ふ
Syn. bura

saguna-jakkaŋ (Sa)
См. jakkwaŋ

sagasi (Ps) 捜ス Искать, разыскивать
[(Jap) sagasu/saŋasu]

sa:i (Ps)

aha an'ci:du zinna mo:kiraiz sa:i 成程それで金は儲けられる訳だ

an'ci:-sai

k'si-sa:i 來ルトモ

k'im-sa:i 來ルダラウ

astam-sa:i (Ps) シまつた

nn'a kak'a:mpazī sa:i もう間に合ひますまい

sīmsa:i 為るだらう

ari-sa:i (Ps) 有るとも

am-sa:i 有るであらう 有りますとも конечно есть

[Cp. (Ya) za:gi さへ。すら]

sai

(Sa) (Sarah) 菜。食事ノ時ニ食スル漬物油揚味噌等ヲ云フ〔(國仲)〕 Приправа к еде. Так называют всякого рода соленья, поджаренные в масле овощи, рыбы (обвалянные в муке), пасту из квашеных злаков и пр. [(Kuninaka)]

[(Ya) (イシ) (クロ) sai (佐賀) śa: (ナゴ) se: (ハテ) se:]

sai-zara

(Sa) 菜皿。中皿ノコトナリ。酒ノ肴ヲ盛ル〔(國仲)〕 Иное название для паказара. Так наз. тарелку, на которую кладут закуску к вину. [(Kuninaka)]

sai-gana

(Sa) 菜匏。大根人蔘萬壽等ヲオロスニ用フル匏、ウサビオロシノ如シ。〔(國仲)〕 Тёрка для редьки, моркови, плодов папая и пр. [(Kuninaka)]

sai-śiru

(Sa) 菜汁

Syn. su:

saicī

(Ps) 才智 Ловкость искусства

sajada

(Sa. poet) 佐和田

	[(Fumn. poet) sajata] См. sa:da
sajafu	(Ps) (Sa) 大工 Плотник [(Ya) saiφu (Rk) šè:ku (Jap) saiku (肥後) śa:ku]
sajafū-baku	(Sa) 鑿鉋錐等ヲ入ル、箱[(國仲)] „Плотничий ящик” – ящик для плотничьих инструментов, в роде долот, рубанков, сверл и пр. [(Kuninaka)]
saja-fuk’a	(Nišib) (Sarah) (Ik) (poet) 强ク吹ク風 mnuhakadi の対語 [Ср. (Jap) sojo-φшкш нежно дуть, тихо дуть]
saka	(Sa) (Fumn) (Ta) 少イ мальй kunu tama-nu sakarak’a: 此ノ分 ガ 少ナケレバ Если эта доля мала (= если этого мало) [Ср. (Jap) suku-na-i „мальный”; suko-śi „мало”, isa-saka „мало”, „малое количество”]
saka	(Ps. poet) 坂 Склон, спуск, под’ём [(Jap) saka (Ya) saka]
śa:ka	(Ps) 黎明。未明。Раннее утро, предрассветные сумерки [(Ya) ssa-akarī]
śa:ka-agar’a:	(Ps) 曉の明星 the morning star; Lucifer.
sakai	(Ps) 堺。境。Граница [(Jap) sakai (Ya) sakai]
sakail	(Sa) 榮エル。Процветать [(Ya) sakairu]

baga makaba ni:ùiru 我ガ蒔カバ根ヲ生ゼヨ

fusa-turaba sakairu 草取レバ榮エロ

- saka-ma** (Ps) (Ta) 坂 Склон, спуск, под'ём
[(Jap) saka]
- sakaŋ** (Min) 盛。 繁昌 Цветущий, процветающий
sakan-nal 盛ニナル Процветать, начать процветать
[(Ya) sakarī]
- sakana** (Ps) (Sa) 肴。 魚。 Закуска к вину, рыба
[(Ya) sakana]
Syn. usai
- sakana-ja:** (Ps) 料理屋
[sakana „закуска” + ja: „дом” (Jap) sakanaja „торговец рыбой” (Ś)
(N) (イシ) sakanaja:]
- sakara-munu** (Sa) 少イ
- sakasī** (Tajima) 咲カス
- sakasī-ba:** (Sarah) 犬齒 Клык. Говорится про напр. смысленных детей –
Японск. sakaši-ki „смысленный” kaši-ko-ki
[(Konkōkensū) さかしや sa:kaša]
- saka-cīk^{si}** (Ps) 酒杯。 盃。 Рюмка, небольшая чашечка для вина
[(Sa) (Sarah) saka-zīcī (Rk) saka-zīcī (Jap) saka-zuki (Ya) sakacīki]
- sak^{si}idaga:** 崎田川
- sanaka** (Sarah) 朝ト晝ノ間。 Время между ранним утром и полуднем

saka-vva	(Ta) 嬰兒。一ツカーツ半位ノ子供 Ребёнок в возрасте около году, полутора [saka „маленький” + ffa „ребёнок”]
saki	(Com) 酒。粟酒、黍酒、粟黍混合酒ヲ用ヒタリ。水ヲ混ゼザルヲ釜ノ祝酒(kama-nu ju:zaki)又ハ上酒(záušu:)ト称ヘ、水ヲ五分五分ニ混ジタルヲ中酒(cūsū)ト称シテ普通ニ之ヲ用ヒタリ、分ノ泡盛ハ沖繩酒(ucīna:zaki)ト称ヘテ極メテ稀ニ飲ミシナリ[(國仲)] [(Ya) saki (Yonaguni) sagi: (Kikai) se:] sak'u:ba sīkaŋ (Ps) 酒は好かぬ sakit ^ə :a:nana bi:ru: mai skaŋ (Ps) 酒どころか、ビールも好かない
saki-bak'asī	(Sa) 酒壺ノ意。八合入ヲ一バカス、四合入ヲ五合バカス、一升以上入ルヲ大バカスト称ヘタリ[(國仲)] Сосуд для вина. Сосуд вместимостью в 8 gō наз. p ^ʰ ītu-bak'asī, вместимостью в 4 gō – gugū:bak'asī, а вместимостью в 1 šō и больше – uk'ubak'asī [(Kuninaka)].
saki-dufu:	(Sa) 酒徳利ノコト。概シテ二升以上入ルヲ言フ[(國仲)] Так называют сосуд для вина вместимостью не меньше двух šō
saki-gami	(Sa) (Ta) 酒甕。三四升入ルヲ言フ[(國仲)] Глиняный горшок под вино, вместимостью в 3 – 4 šō [(Kuninaka)] [(Jap) saka-game/saka-ŋame]
saki-gup^siŋ	(Sa) 例ノ爛瓶ニ似テ其ノ二三倍程大ナルモノナリ[(國仲)]
saki-kaku	(Ps) 胃癌。酒癌の義 См. kaku

saki-nibu	(Sa) 甕、徳利ヨリばかす(bakasī)、瓶、カラカラ等へ酒ヲツグニ用フル柄杓。多クハ頭瓜ノ熟シタルヲ瓢ノ如ク乾シテ用ヒタリ [(國仲)] „Винный ковшик”. Ковшичек для наливания вина в bakasī, бутылки, karakara и пр. из винных горшков (sakigami) и sakidufu:. Большею частью делается из сушеной тыквы горлянки [(Kuninaka)]
saki-ćabaŋ	(Sa) 酒茶碗。酒ヲ飲ムニ用フ茶碗。 [(國仲)] „Винная чашка”. Так называют фарфоровую (фаянсовую) чашку, употребляемую для питья вина [(Kuninaka)]
sakinum'a:	(Ps) 酒飲者
saki-ćuŋka	(Sa) 酒土瓶。 [(Ya) sakićukka: ひさげ (提子) 。銚子。]
sak^ši	(Ps) 咲ク Цвести, расцветать [(Rk) saćuŋ (Jap) sakui (Ya) sakuŋ (Sarah) sacī] kagibana mminu saki: (Sarah) 綺麗な花等が咲いて. . .
sak^ši	(Ps) 裂ク、割ク Рвать, разрывать [(Jap) sakui (Ya) sakuŋ]
sak^ši	(Ps) ⁵⁵ 先、前、尖、崎、岬 Перед, прежде; конец, мыс (морской). [(Sa) sacī (Ta) s'ak ^š i (Ya) sak ^š i (Rk) saći (Jap) saki] kunu sak ^š i (Ps)/kunu sacī (Sa) (此ノサキ) 。此間。先日 Несколько времени тому назад. di:s sak ^š i nara:ći (Ps) サ、オサキへ。何卒先ニナツテ下サイ。 Après vous; Пожалуйста, делайте (что-н.) раньше меня. śak ^š i nari: va:ri: (Ta) après vous kunu sakša guburi:ja śi: (Ps) 先日は御無礼致しました

⁵⁵ Merged with a duplicate entry from v. 2, p.137.

	di:s-sak̃i nara:ci ドウゾお先へ
sak̃i-bari	(Ps) 崎原 (地名)
sak̃ibura	(Ta) 鉞
sak̃i-dati	(Ps) 先立船 Лодка с податью Рјокјоскому правительству отправлявшаяся весною. Syn. so:seŋ parudati
sak̃idumi (tuzi)	
sak̃ituŋi	(Ps) 前妻 (宮) первая жена
sak̃iuja:ni	(Ps) первая жена
śaku	(Ps) 癩 Spasm, hysterics.
śaku	(Ps) (Ui) 位。程 pavnuśako: k̃ib ^ε a:ffa n'a:nniba vvaga śaku (Ps) 才前位 kanu midum-nu kutu: umu:kka:sij̃ śaku-n du umu: (Ui) 彼ノ女ノ事ヲ 思ツタナラバ死ヌ程ニ思フ ku:ga śaku:ba jurusaŋ (Ui) [(Rk) śaku (Ya) śiku/śuku/śaku]
śalnupa	(Sa) 申の方
s'a:lki	(Ta) jarabi-śa:lki-kara 子供ノ時分カラ
sama:z	(Ps) (Upura) (Kaz) 成サル Вежливый глагол имеющ. значение „делать”; с другими глаголами придает им вежлив. смысл. [(Sa) hamal]

tumaraši:fi:-samaći (Ps)/tumaraši:fi:-hamaći (Sa) 泊ラシテ下サイマ
シ

pa:zdi:-nu-samataz (Ps) オ出掛ニナツタカ

samdu (Ps) 男子ノ名 Мужское имя

sammai (Sa) 「三枚」ト書ク。二斗バカリ入ル鍋ニシテ常ニ甘藷ヲ煮ルニ
用フ [(國仲)] Котелок вместимостью около двух tō, обычно
употребляется для варки сладкого картофеля [(Kuninaka)]

samśim (Ps) 三味線。Самисэн (трёхструнный музыкальный инструмент)
[(Sa) samśiŋ (Ya) saŋśin (Rk) saŋśiŋ (Jap) samiseŋ/śamiseŋ]

samsu: (Sa) 山椒 *Zanthoxylum piperitum*, Dc
[(Jap) saŋśo: (Ya) saŋkīra (Ta) s'aŋs'u]

sam'u: (Ps. poet) . . . ノ様デス
[(Ya) sami だぞ ; わい (Rk) sami/ssami < sarami]

samurai (Sa) 士族。Человек благородного происхождения
[(Ta) s'amurè:/s'amuru (Jap) samurai (国頭郡) samurai (Ya) samure:]
См. niśai-kinai

samura-vva (Ps. poet) 男ノ子 (Tajima) Мальчик
[(Ta. poet) s'amura-fa:]
Syn. biki-vva

saŋ (Com) 算盤 ソロバン 結繩
[(Ya) saŋ]

saŋ (Ps) 藁又ハ茅ヲ結ンデ魔除ニスルモノ

-saŋ	(Ps) 様。Господин Naказuni-saŋ 仲宗根 Госп. Naказuni [(Jap) sama/saŋ]
saŋ	(Com) 三 Три (числит. китайского происхождения)
sana	(Ps) (Sa) (Sarah) 傘 Зонт, зонтик [(ИШ) sana (Rk) sana (Konōkensū) みさあなあ mi-so:na: 御傘 (ハ テ)]
sanagʷi	(Ps) 犢鼻褌 Мужская набедренная повязка для прикрытия половых органов [(Sa) (Sarah) заназі (ИШ) (クロ) sanai (Rk) sanaʷi (カサ) (ヤマト) (トク) (クロ) (ナゴ) (イト) sanagi (ヨナ) sanaŋ (ハテ) sane: (Jap) sanaŋi/sanagi 蛹 „куколка” (бабочки) sana/sane 核 „ядро”, „зерно” + ki 着 „одежда”]
sanagʷinusuṃʼa:	(Ps) 虫の名。 См. wa:kuruśa:
sanaka	(Ps) Утреннее время блея полудня. Парал. junaka
śanam	(Ps) 嫉む (宮)
sʼandu	(Ta) 男子の童名
sa-niċi	(Ps) (Sa) (Sarah) 1. 三日 2. 舊三月三日ノアソビ [(ИШ) sanizī (アラ) (ハテ) sanicī (Ya) sanicī (Jap) sanicī < san-niċi]

sanim	(Sa) 植物ノ名。月桃（？） <i>Alpinia nutans</i> , Kosc. 花莖葉共ニ香気アリ、葉ハ餅ヲ包ミテ煮、莖ハ草履ニ用フル繩ヲ綯フ、沖繩特有ノ植物ナリト推ス [（國仲）] [(Ya) samij 月桃 <i>Alpinia nutans</i> (Rk) samij (Jap) sanneŋ 三捻 <i>Alerrhoa Blimbi</i> , L.]
sanim-nu-pana	(Sa) サニムの花
saŋgaci	(Ps) 三月 Третий месяц (по лунн. календарю); март [(Jap) saŋ-gacu < saŋ-gwacu (Ya) saŋgwaŋi]
saŋ-ka-niŋ	(Ui) 三ヶ年 Три года
sannaŋvva	(Ps) третий ребёнок
sannaŋ	(Ps) 三男 третий сын
sannamidumva	(Ps) третья дочь
santuci	(Sarah) 晝間ト黄昏ノ間ノ時間 Время между полуднем и вечерними сумерками; день.
sara	(Ps) (Sa) 1. 酒飲茶椀 2. III. 1. Деревянная чашка для вина; деревянный кубок 2. тарелка [(Ya) 椀 (Rk) (Jap) sara „тарелка” (Sarah) śara/sara]
śa:ra	(Ps) Груда мелких камней собранных с поля и сложенных в кучу. Такие курганы часто сверху уже заросли травой.
sa:ra	(Ps) (Sa) 植物ノ名。三角藷 [(Ya) sa:ra 蒲]

sa:ra	(Nubari) щетка (бамбуковая или из растений) для мытья посуды
sa:ratug^zi	(Nubari) отмывание посуды щеткой
saragama	(Sa) 小 皿 Небольшая лакированная (деревян.) чашка (или тарелочка) под всевозможные соленья [sara „кубок”, „тарелка” + gama – уменьшит. суффикс (Ya) sara:ma] См. jasukuwan
saragama-gi:	(Ps) ツゲ
saramikaši	明瞭に (Tajima Yūsimanušhu)
saramikasi	Застав. от saramik ^s i
saranunusi	(poet) 神司の事
saramici	(Sa) harebarešiku jukaini jaru [(Konkōkensū)さらめけは saramikiwa 風がそよそよと吹く事]
sa:raiz	(Ps) 連レラレル БЫТЬ ведомым, БЫТЬ сопровождаемым (кем). Passiv. глагол от sa:z [(Ya) sa:rariŋ/sa:rariuŋ]
saratati/saratiti	(Ps) 「皿立」ノ意。男ノ子ノ三才目ノ十一、二月頃ニハ髮置 (saratati)ト称シテ、今迄剃リ来リシ髮ヲ残シ、頭ノ周圍ヲ剃リ、かむろトナシテ祝フヲ例トス [(Rk) saratati]
sari:k'a	(Ps) 鯛 (サルメ) Вяленая каракатица [Ср. Яп. sare-ko:be (Ya) saripuni 白骨。骸骨。/saripuni (Ya) sariŋ/sariuŋ 曝れる]

s'a:ri-uril	(Ta) 連レテ下リル。連レテ行ク (海ノ方へ) Спускаться вместе с кем-л; итти (напр. на берег моря) вместе с кем-л.
sari:sī	(Ps) 御免下さい (人の家へ入る時の挨拶) Восклицание при входе в дом чтобы обратить на свой приход внимание находящихся в доме и когда со словами „извините! вошёл” sari:sti pažzi:kivadu
sa:ru	(Ps) かまさり энтом. богомолка (mantis)
saru	(Sa) 猿 обезьяна [(Sa) sal 申 „обезьяна” (цикл. знак) (Ya) sari]
saruka	(Ps) (Sa) (Ta) 荆棘 Шиповник
saruka-jama	(Ta) Заросли шиповника.
sa:sa:	
sasabi	(Ps) 啜泣。吃逆。噦。 Всхлипыванье, плач со всхлипываньем; икота
sasagi	(Ps) 結婚。婚禮 Брак, свадьба [(Sa) ssagi (Ta) s'as'agi (Konkōkenšū) みさゞげ mi-sasagi みつぎ物の事 подношение, дань]
saśi	(Ps) (Sa) (Kaz) 柄杓。多クハ阿旦樹ノ幹ヲ以テ造リタリ [(國仲)]。 Деревянный ковшечек (для воды). Большею частью делается из ствола дерева <i>Pandanus liukiensis</i> [(Kuninaka)] [(Tar) sas'i/sas's'i (Jap) мизш-saśi] Ср. (Jap) saśi „ложка”

- saśi** (Sa) 錠 Замок, засов
 [(Ya) saśi (ハテ) śaci (ナセ) (ヨロ) (イエ) (イセ) (イシ) (クロ) (アラ) saśi (ナゴ) (カテ) (S) (N) (ヨナ) sa:śi (コニ) (イス) (スミ) (サネ) saśi]
- saśi-gai** (Ps. poet) 小サキ錠 Замочек
- s'as'iŋ** (Ta) 寫眞 Фотография
 [(Jap) śaśiŋ]
- saśinuffa** (Sarah) (Sa) (Ps) 鍵 Ключ 「錠ノ子」ノ意。
 [(イシ) (アラ) saśinuɸa: (カテ) (S) (N) sa:śinukkwa (Ta) s'as'inuffa (ヨナ) saśinupa: (ハテ) saćinufa: (クロ) saśinuffa (イエ) saśinukwa (?) saśinukkwa (キカ) saśiŋkwa (ナゴ) saśi:nukwa:]
- saśi** (Sa) 薊 (アザミ)、主ニ海辺ニ生ズ、葉ハ羽状ヲナシ針ノ如キ「トゲ」アリ、コレニ觸ルレバ刺サル、莖葉共ニ揉ミテ腫物ニ付ク [(國仲)] 馬薊 (マアザミ) ? *Cirsium pendulum*, Fisch.
- saśik'si** (Ps) (Simazi) 女子ノ苧ヲ績ムニ用フル箱。外面ハ赭色ノ漆ヲ塗ルヲ常トス [(國仲)] Шкатулка куда женщины кладут кудель для пряжи; снаружи обычно покрыта красным лаком [(Kuninaka)]
 [(Sa) sasici (Ya) sũkwi (麻笥?)]
- saśi** (Ps) 何々御嶽の主任として選ばれた司
 (Cp. Omoro さしは)
- sassuku** (Ps) 早速 Сразу, тотчас, немедленно
 [(Rk) sassukw (Jap) sassokw]

sašiwa:sī	(Ps. poet) Syn. ibiwa:sī
sa:sī	(Ps) ⁵⁶ 差す。刺ス。Колоть, пронизывать [(Ya) ssuŋ]
sa:sī-pi:z	(Ps) 差入レル、差込ム、焼ベル Класть во что-н.; подкладывать (напр. дрова) saspiuzk'a:du jumunugamanu id'ik'sī пока он подкладывал (дрова) вышла мышка
sa:ta:	(Ps) 砂糖 Сахар [(Rk) sa:ta: (Jap) sato: (Chin) ša-t'aŋ (Ya) satta (Konkōkenshū) おさ _引 た _引 u-sa:ta: 御砂糖]
sa:cīk'i	(Ps) 旧暦の九月の名 (Ср. Яп. sacuki 五月)
satu	(Ps) 里、郷 Селение 女ガ自分ノ夫ヤ戀人ニ対シテイフ敬称デアル [(Rk) satuu (Jap) sato (Ya) satu]
satunusī	里之子 (Tajima) 旧藩時代に於ける位階名。 [(Ya) satunusī (Rk) satunuśi]
sa:ci	(Ps) (Sa) Повелит. накл. от sa:z/samaz
sau	(Ps. poet) 竿。主ニ竹竿ノコト Шест (преимущ. бамбуковый) [(Ps. разг.) so: (Sa) sau (Jap) sao (Rk) so: (Ya) so:]
sauzī	(Sa) monoimi, которое надо соблюдать после родов, напр. mizuwo nagesutenai jōnisuru, sō shinai to sampu ni wa ci ga tomaranai

⁵⁶ Merged with a duplicate entry from v. 2, p. 158.

saugaci	(Sa) (Sarah) 正月。新年 Первый месяц года; январь; новый год. [(Ta) só:gaci (Ya) sóŋwazi]
saugacigama	(Sa) 小正月
śauka	(Sa) имбирь
s'auk^si	(Ta) 繩デシバツテ引ク
sauśeŋ	(Ps. poet) 早船 [(Ps. разг) so:śeŋ] См. parudati
śauku	(Sa) 鉦鼓
śauniŋ	(Sa) 正人。十七才ヨリ約四十才迄ノ男ヲイフ、夫役ニ出ヅベキモノトス。士族ニ限ル[(國仲)]
s'autuzi	(Ta) 正妻。本妻
śauva	(Sa) 實子 Свой собственный ребёнок (а не приёмш)
sawal/sa:l	(Sa) sawalla n'a:-da kuraśi: uramalm-mu? オ變ハナク 暮シテ 居ラツシヤイマスカ ba:sawalla n'a:-da du kuraśi-ul, pukarassa śi-fi:hamaći 私ハ變ナク暮シテ居ル、御安神シテ下サイマシ no:mai fcinna sa:raŋsuga guinr'u: sa:dana ŋkigasa:ći 何もお口合は御座いませんが、御遠慮ナクメシアガツテ下サイ (Ps)
sa:z	(Sarah) 申 „Обезьяна” (Циклич. знак)

[(Jap) saruu (Sa) sal (Ya) sarī (Sacuma) sai (Na) sannuφa]

saz-nu-pa (Sarah)/sal-nu-pa (Sa) 申ノ方

sa:z-dul

(Sarah) 「申取」ノ意。申ノ歳ノ人 Человек, родившийся в год „обезьяны”.

sa:z

(Ps) サハル。觸ル。口ニ合フ。障る

fūcī-ŋ sa:raŋ munu ja:z-suga ŋk’agi-sa:ci 御口ニ合ヒマスマイガ召上
ツテ下サイ

[(Sa) sa:l (Jap) sawaruu (Ya) sa:ruŋ]

sa:z

< samaz

(Ps) なさる

mm’a:z nu sa:di お帰りで御座いますか

na:juba no:tiga azzaisa:z garaja (Ps) お名前は何とおつしやひますか

sa:z

(Ps) 連レル

[(Ya) sa:ruŋ]

mižzum’u sa:z-ga 花嫁ノ出迎ヒ „Я (иду) за невестой”

śi

(Ps) (Sa) (Sarah) で。にて。を以て。して Суффикс для образования Cas. Instrumentalis.

[(Ta) s’i (Ya) śi (Rk) śi]

cīna-sī fudźisīti

funiśi:du k^sitaz (Ps) 船で来た

para:dana-śi: pi:ztam он ушёл, не заплатя

mnaśi: no:nu pusa garaja: (Ps) 皆でいくらですか

(Ps) anci:śśa: śīmaŋ/(Ta) anśi: s’i:ja naraŋ ソウシテは不可ない

śi:

(Ps) 後口、尻

[(Ya) śi:

Ср. Яп. se „спина”]

- śi:** (Ps) (Ui) (Ff) 岩 Скала, риф
 [(Konkōkenšū) せど (śi:du) 浪のうちあふ所 (Ya) śi = Яп. se (塞、
 柵、楯)]
- śi:** (Ps) 精。精液。Дух, энергия, эссенция; сперма
 [(Jap) sei]
- śi:** (Com) 四 Четыре (числит. китайского происхождения)
 [(Ya) sī:]
- śiba** (Ff) (Ps) 狭 Узкий
 [(Rk) siba- (Jap) sema-i (Ya) śibamiŋ/śibamiruŋ 狭む]
 Syn. iba
 śiba-mci/iba-mci
- śiba** (Ui) (Sarah) 心配。「世話」カラ来タ言語。Беспокойство, боязнь
 śiba:śi:uzti azkka: 心配シテ居ルト言ツタ „Когда он сказал, что
 беспокоится/боится”
 [(国頭郡) śiwa (Ya) śuba (Jap) sewa (世話) (Kikai) śiwa]
- śibira** (Sa) (Sarah) 背 Спина (преимущественно широкая часть спины у
 плеч)
 [(Jap) se „спина” +]
- śidal** (Sa) 澤山ニ生ルコト (五穀等)
 jarav daki nauraba 呀凍苔實ラバ
 sudama daki śidaraba 薏苡程ナラバ
- śidu** (Sa) 勢頭。śidu-gama トモ称シ、機女(pataimur'a)ノ手傳ヲナス女
 [(國仲)] Помощница ткачихи (pataimur'a), иначе называется
 еще śidu-gama [(國仲)]

[(Rk) *śi:du* (Ya) *śidu* (Kanazawa) *sedo* 澄渡の仕掛をいふ]

śidama/sudama (Ps) (Sa) 川穀 *Coix agrestis* Lour. 数珠玉 (スズダマ)、庭内ニ自生ス、果実ハ小兒ノ「オモチヤ」ニ用ヒ葉ハ煎ジテ利尿剤トス
[(國仲)]
[(Jap) *すずしuko* Cp. (Jap) *すずsudama*]
śidama daki śidaraba (Sa) 薏苡程實ラバ

śidu-gama (Sa)

śidasī-mma (Ps) *śikasa* руководительница вновь обнаружившая *kamkakar'a*:

śi:funag'a (Ui) (Ps)

śi:funak^hituzgama (Ps) 鶴鴿 Трясогузка
[(Ya) *зу:фунaja:* (Echigo, Iwafune-gun, окрестности Murakami)
śikunagi (Ta) *s'i:funage:* (信州北安曇郡小谷) *usikonage/iśikunaki* (和名抄) 迹波久奈布利。
Cp. 蟻蠓 日本紀私記云、蠓、末久奈岐 (Wamyōshō VIII, 百一オ) 允恭三年紀、本注云蟻此云厚愚那岐
久奈敷搔也 (笠注倭名類聚抄) 七ノ三十一ウ)
俚言集覽 (増) かはらしこなき出羽にて鶴鴿を云

śi:gu (Ps) (Sa) 小刀 Небольшой нож, перочинный нож

[(Ya) *śingu* (Rk) *si:gu* (Jap) *soe-go* (Konkōkenśū) すへご 小刀のこと 和詞にはそへごとと云 (Yonaguni) *śiŋo:*]

śi:gu-gatana (Sa) 小刀 Небольшой нож, перочинный ножик

Syn. *śi:gu*

śiguk^hi (Ps. poet) 動カス、揺カス。Двигать, махать, трясти

śizī	(Ps) 嚼る Глодать
śízu:nar'a:	(Sa) Название 26 летних мужчин деревень Iḡav и Nakasī, которые во время kamsī nu:z несут разного рода угощение в kamsīja:
śikamak^siŋ	(Ps) 仕事着
śikatainai-ti:	(Ta) 仕方が無イトテ。已ムヲ得ズ、ヨンドコロナクナク
śikata	(Ps) (Sarah) 仕方。方法 śikata: n'a:iŋ 仕方がナイ Ничего не поделаешь, хочешь не хочешь [(Ya) śikata (Ya) śikata ne:nu]
śikaŋ	(Ps) 好かぬ。嫌ふ [(Ya) śikanu]
śikiŋ	(Ps) 世間 Мир; публика, народ, общество [(Ya) śikiŋ/sikiŋ (Jap) sekeŋ]
śi:ku	(Nubari) небольшой ножик, перочинный ножик
śimil	(Ta. poet) мыть (руки, лицо) [(Ya) śimiŋ/śimiruŋ (Яп. др.) sumasu]
śimil	(Sa. poet) 締メル Завязывать
śimiz	(Ps) 締メル [(Ya) śimiŋ/śimiruŋ]
śi:munu	(Sa) (Sarah) 吸物ノ意ナレドモ、祝ノ時ノ肴ヲ總称ス [(國仲)] 佐良濱ニテハ主ニウサキ味噌汁ノ事。Хотя собственно значит „суп”, но это слово употребляется в смысле всякого рода закуски

во время домашних торжеств [(Kuninaka)]. В Sarahama данным словом обозначают жидкую похлёбку из квашеной бобовой пасты. [(Jap) sui-mono „суп”, букв. „сосомая вещь” (Ya) *śi:munu* (佐賀) *śi:mon*]

śi:munu-waŋ (Sa) 吸物椀 Деревянная чашка для супу

śiŋ (Ps) 千 Тысяча (числительное китайского происхождения)
[(Jap) *sen* (Rk) *śiŋ* (Chin) *ś'ian* (Ya) *śiŋ*]

śina (Sa) 砂 Песок
Syn. *mnagu*

śina (Ps) Белые двустворчатые раковины, суп из которых едят во время праздника *śicī*

śina-zu:-gama (Ps) Суп из раковин *śina*, который едят во время праздника *śicī*

śindaŋ

śindaŋ-gi: (Sa) (Sarah) 棟?. (Kusa-sendan?) 下駄其ノ他脂物用トシテ用ヒラル。赤青ノ二種アリ。[(國仲)] Название дерева – *Melia Azedarach* L. var. *japonica* Mak. (Don?). Употребляется на выделку деревянной обуви и разных вещей под масло и жир. Имеется два вида: красный (*aka-śindaŋ*) и синий (*au-śindaŋ*) [(國仲)]
[(Jap) *sendaŋ* (Higo) *akaśendaŋ*, *ao-śendaŋ* (Rk) *śindaŋ* (Ya) *イシ*) *śindaŋ/śindaŋki:*]

śindu: (Nag) (Kaz) 船頭 Матрос; лодочник
(См. Tajima 四島の主)
[(Ta) *s'indu:* (Rk) *śindu:* (Jap) *sendo:* (Chin) (Ya) *śidu*]

śinzu (Ps) (Sarah) 先祖。Предки; предок

	[(Rk) śinzu (Jap) senzo (Ya) śinzu]
śinzu-mutu	(Sarah) 墓 Могила [śinzu//(Jap) senzo „предок” + mutu//(Jap) moto „основа”]
śi:no:/śino:	(Ps) 篩ノコト。穀物ノ粉ト柏トヲ分ツニ用フ[(國仲)] Сито [(Sa) śi:nau, śin <u>au</u> (Aomori) sīnó: (Ya) śino: (Фукуока) śi:no (佐賀) śi:no (Яп) suino: 水囊]
śiṅśi:	(Ps) учитель [(Яп) seṅse:]
śinubuśi	(Sa) 仕上 См. sùzì: [(Ya) śinubuśiza: 仕上世座。旧政時代に於ける税務所。]
śira	(Ps) 堆績。 fūsa-śira 草堆。 草櫓。
śira	(Ps) (Sarah) 産ノ時。 産。 Роды; в (Sarah) время после родов, пока роженица не встанет с постели. [(Ta) s'ira (Ya) śira]
śiragam	(Sarah) お産の神
śirai:z	
śirari:z	(Ps) (Irav) 為ラレル Passiv от sī (делать) [(Sa) śirail/śiralil]
śira-kumu	(Ps. poet) 白雲 Белое облако [(Ps. разг) ssu-fumu (Jap) śirakumo]
śirabi-za:	(Ps. poet) 上布ヲ調ベル所 = разгов. ssabiza:

[(Ya) *śirabiŋ/śirabiruŋ* 調ふ]

Парал. *juraiza:/jur'aiza:*

śira-ju:z'u

(Ta) 産ノ祝。二度アリ ; 1) 四日目ニ子供ニ名ヲ附ケル時 (此ノ事ヲ *na:ciki* ト云フ) ト 2) 八日目ニ産子ヲ抱キテ始メテ外出スル時 (此ノ事ヲ *paздipazimi* ト云フ)

śiraju:

(Sarah) *okaŋu* которого дают роженице, сперва поднеся эту кашицу богам (в *kaŋtana*)

śira-nu-kaŋ

(Ps) 産ノ神。産兒ノ側ニキロリヲ設ケ産神在スト祭ル

s'ira-t'una:

(Ta poet) 白綱 Белый канат, белая бичёвка

s'i:ri:

(Ff) 整理 Упорядочение, приведение в порядок

[(Jap) *seiri*]

śiri-gai

(Ps) 鞅 Подхвостник, пахви (часть лошадиной упряжи)

[(Jap) *śirigai* < *śiri-gaki* (Omoro, X, 4) 玉しりぎや *tama-śirig'a* „прекрасные пахви”]

śirika

(Ps) (Ik) 知己。知合

śiru

(Ps) 城 Замок

[(Ya) *śiru*]

Syn. *gusiku*

śiru

(Sa) 汁。味噌汁。[(國仲)] Суп, похлёбка, похлёбка из квашеной бобовой пасты [(Kuninaka)]

[(Jap) *śiru* „сок”, „суп”]

śirubaŋ

(Sa) (Fumn) 算盤 Счёты

śirubaᅇdamaśi nó ukubuturu
[(Jap) sorobaᅇ (Ps) surubaᅇ]

śirubaᅇ-dama

(Sa) 算盤ノ玉

śiru-dumu

(Niśib. poet) 白艫 Белая корма

aja-dumu-nu sīta-kara

śiru-dumu-nu sīta-kara

naha-minatu-gam'u:kura

ujaminatu-gam'u:kura

綾艫ノ下カラ

白艫ノ下カラ

那覇港マデ送ラム

親港マデ送ラム

Из-под прекрасной кормы

Из-под белой кормы

Провожу (я тебя) до гавани Нафа

Провожу (я тебя) до матери всех гаваней.

[(Jap) śiro-domo]

Paral. aja-dumu

śiru-mumu

(Nag. poet) 白股

ataraki-nu baᅇga udimakura śu:ri

kurihudu-nu śirumunu jarai śu:ri

kurikara-ja ju śu:ri

jusu-ga tami naradi-dara ju śu:ri

アタラ
惜 シイヤ我ガ腕枕 (シウリ)

此程ノ白股デアレ (シウリ)

此カラハ (シウリ)

ヨソ
他人ガ為メナルダラウヨ (シウリ)

śiru-pama	(Kaz poet) 白濱 Белое взморье [(Ps. Kaz. разг) ssurama (Jap) śiro-hama] śirupama-ŋ kagipama-ŋ uśuruśi-ju 白濱ニ 美濱ニ 押シ下ロシ (テ) ヨ
śiru-ti:	(poet) 白手
śi:śa	(Ps) 獅子 Лев [(Jap) śiśi (Rk) śi:śi (Chin) ši-ǰzə (Ya) sī:sī]
śiśo:	(Ps) 師匠 Учитель (музыки, ремесла и пр.) [(Rk) śiśo: (Jap) śiśo: (Ya) śiśo:]
śitai	(Ps) シメタ
śici	(Ps) 「節」ノ意。 [(Ta) śici (Ya) śici/śici (Ōshima) śici 八月の節 (Jap) secie (ナゼ) śici (八月八日)]
śiçiki:z	(Ps) śicukeru
śi	(Ps) di:śi i:tiŋk ^s i ja:sī
śi:	(Ps) (Sa) 巢 Гнездо [(Jap) su (Ya) sī:]
śi:	(Ps) 酢。酢イ Уксус; кислый [(Ya イシ) sī: (ナセ) śi (エラ) śi: (コニ) (スミ) (サネ) (イシ) (ハテ) sī:]

sibagamagi:	(Ps) Ползучее растение с белыми цветочками, которыми síkasa украшает голову
siba/suba	(Ps) (Sarah) 脣 Губы [(Sa) sípa (Rk) síba „язык” Ср. (Rk) síca-síba букв. „нижняя губа” = lower tongue (Na:ćisiŋ) suba „язык” (Ya) fucī-nu-suba (Jap) soba „соседство”, „рядом” (Iki) cuba (Fukue: Hizen, Minami Matsuuragun) cuba]
siba-kaka	
siba-kąk’a	(Ps) 兔脣 Заячья губа; человек с заячьей губой
sibajuz	(Ps) большая gisik ^{si} по краю (noki) крыши
sibal	(Sa) 小便 [(イシ) sībarī (Jap) jumari/juubari (イリ) sípari (アラ) (ハテ) sīparī (エラ) síbai (ヨロ) (ヤラ) (Ś) (N) sí:bai (ナセ) (コニ) (イス) (スミ) (サネ) (キカ) (イセ) sībari (クロ) sībarī (ヒヨ) sībaru]
sibakamagi:	(Sa) 植物ノ名、山野????
sibivsa	
(sib^{zi}iyasa?)	(Sa) 羊蹄菜 (シブクサ) 又ハ「ギシギシ」。植物???液汁ヲ田虫ニ塗布シテ治療ス[(國仲)] 羊蹄菜 <i>Rumex japonicus</i> Meisn.
sib^{zi}	(Ps) (Sa) 貝ノ一種。海虫巴 Название морской раковины [(Ya) sibi 子安貝]
sib^{zi}-gama	(Ps) (Sa) 小ナル sibi ^{zi} 貝
sibazgumm’a:m	(Ps) komori 痲疾 Gonorrhoea

sīb^ʔi-gami	(Ps) 南蠻瓶 唐かめはすひかめは積あけよい唐甕ヲ taugami-ba sīb ^ʔ i-gami-ba cīmi-agi jui
sību-bata	(Sarah) 大腸かタル [(Яп.) 答兒 (Shakotan) sīmborīpara x 劑 下痢 (Ya) sīburi-pana]
sībul	(Ta) 冬瓜 [(Konkōkensū) しぶり sīburi (N) (Ś) sībuji]
sību:z	(Ps) 絞ル、搾ル Выжимать [(Jap) sīboru (Ya) sīburu]
sīda	(Ps) 舌 Язык [(Sa) (Sarah) sīṭa (Jap) sīta (Ya) sīta: (Rk) śīca (Ćiṅ) śi:ta (Kwśi) (Kunśaṅ) çīca (Nagu) (Hanízi) (Mutubu) (I:) śīca:]
sīdai	(Ps) (Sa) 次第 Порядок, состояние вещей [(Jap) sīdai (Ya) sīdai]
sīdai-sīdai-n	(Sa) 次第々々ニ Постепенно, мало помалу aga:ṅṅa:nu ujakimunu-mm'a: kam-nu batca kavvi sīdaisīdai-n kibamfu- nari: p'altal ca 東ノ家ノ金持連中ハ神ノ罰ヲ蒙ツテ次第々々ニ貧 乏ニナリ行ツタテフ。 Богачи из восточного дома получили божие наказание и постепенно, как говорят, стали беднеть. [(Jap) sīdaisīdai-ni]
sīdasi	(Sarah) 卵ヲ生ム Снести (яицо); выводить птенцов из яйца. tunuka: sīdaçi: usui: utigadu „снесли яйца и высиживали, но” 卵ヲ生 ンデ [(Rk) sīdaśuṅ]

- sīda:z** (Ps) 簾 Штора из плетёного бамбука или тростника
 [(Rk) sidaji (Jap) suudare (Ya) sīdarī]
- sīda:sī** (Ps) 涼シイ Прохладный
 sida:sīkariur'a: /sida:sīkaiba 涼シクナツタカラ Так как было (стало)
 прохладно
 sīda:sī-kazī 涼風 Прохладный (свежий) ветер
 [(Rk) sīdaśaŋ (Jap) suzusi-i (Ya) sīdassa 涼さ]
- sīdigapu:/sīdigafu:/**
suudigafu: (Ps) 有難ウ Спасибо, благодарю вас
 [(Sa) sīdigapu: (Ya) sudigafu:]
 sīdigapu: jaz-suga k'u:-ja ju:zu-nu ar'a: mata icīka kunu ūcī agaradi 有
 リガタウ御座イマスガ、今日ハ用事ガ有リマスカラ、マタ何時
 カソノウチ上リマセウ (Ps) „Благодарю вас, но сегодня (у меня)
 есть дело, поэтому приду опять как-нибудь на днях”
 [(Konkōkensū) もゝすですすゝ mumusidisiditi 冥加難有]
- sīdikail** (Ta) 生レカヘル
 uruzīm-nu tau-gama daki jo ho:i
 bakana(ju)cī-nu jubu daki jo:
 bakagairi va:rada ju jo ho:i
 sīdika(ju)iri va:rada ju jo:
- sīdi-mizī** (Ps) 復活水。
 [(Rk) すでみづ sīdi-mizī (Omorō, XIX, 9)]
- sīdiz** (Ps) 孵化スル。殻ヲ脱ケル。生レル。若返リスル Рождаться, как
 птица (или рыба) из яйца, сбрасывать старую кожу (как змеи,
 крабы и пр.). Возрождаться

[(Sa) sīdil (Sarah) sīdiz/sīdil (Ya) sīdiŋ/sīdiruŋ (Rk) sidi-munu
 „рожденный”, мущина (Rk) (Konkōkenshū) すぢや (sīza, ныне
 также śīza) так называют мущин и женщин этого бренного мира
 cīg^zinnucī sīdikagisa mavvaditi: umu:taz
 ibīgan-na sīdi-du-sī
 isaugam-mai sīdi-du-sī
 augam-mai sīdi-du-sī
 utuza-nu kam-mai sīdi-du-sī
 ba:k'a-ga sīdin ča: n'a:ŋ
 utuza-nu sīdiŋ ča: n'a:ŋ (Sarah)
 蝦蟹は若返リシマス
 イサウ蟹モ若返リシマス
 青蟹モ若返リシマス
 親類ノ蟹モ若返リシマス
 我等ガ若返リシナイト (云フ事) ハナイ
 親類ガ若返リシナイト (云フ事) ハナイ
 „Рак-краб возрождается
 И isau-краб возрождается
 И синий краб возрождается
 И родственные крабы возрождаются;
 У нас невозрождения не бывает,
 У родни невозрождения не бывает”

sīdimmariz (Ps) перерождаться

sīza/suza/suza⁵⁷ (Ps) (Iraŋ) 兄 Старший брат

[(Ya) Иシ、クロ) śīza (Rk) si:za (Sarah) suza (Ta) ida (Aomori,
 Hirasaki) soza 君 (男同士の言) (アラ) śīsa (キカ) śida, (スミ) (イ
 ス) sīda, (イリ) śīza (ヨナ) suda: (カテ) śi:ša (Rk) śi:za старш. брат
 или сестра wikiga-śi:za старш. брат winagu-śi:za старшая сестра
 (混効驗集) おめすぎ umi-si:za 兄の事 (поискать слово すぎ聳)

⁵⁷ Merged with a duplicate entry from vol. 2, p. 240.

(Konkōkensū) すぎべ (si:za-bi) 兄 Старший брат; в простой речи так называют вообще всех старших себя]

Сyn. аза

suzza-nu mut^εa: urubira juijui

ani-nu mut^εa: pambicigai juijui hui

兄ノ分ハ大

姉ノ分ハ

sīzara

(Ps) 太クテ短イ Толстый, но короткий

sīzī/suzī

(Ps) (Sa) (Ta) 1. 筋。筋肉 2. 小路 3. 本 (長い物ヲ数ヘル時ノ助数詞) 1. Вена, мускул 2. узкая дорога, дорожка 3. Вспомогат. числительное при счёте длинных вещей

[(Ya) sīzī (Rk) sīzī (Jap) suzī (Ta) s'uzī]

sīzī

(Ps) (Sa) 「筋」ノ意カ。海魚ノ一種。Название морской рыбы

sīzīl-buta

スズリブタ

(Sa) 木製ニシテ小ナル膳ノ如キモノ。酒ノ肴ヲ盛ル [(國仲)]

[(Ya) sīzīributa 硯蓋。石箱に似た正方形の饌を盛る器]

sīzī:

(Ps) (Sa) 硯 Тушечница; камень для растирания туши

[(Ya) sīzīri (Rk) sīzīri (Jap) suzuri (Konkōkenshū) みすゞひ mi-siziji

御硯]

sīzīdaka

(Ps) священный, святой

kuma: sīzīdaka tukura здесь священное (святое) место

sīzī:baku

(Ps) (Sa) 硯箱 Ящик для тушечницы

[(Ya) sīzīrubagu (Rk) sīzīrubaku (Jap) suzuri-bako]

sīzī-kidamunu

(Sa) 筋木焚物

См. kidamunu

sīzīcī

スツツ

(Sa) 油ヲ入レテ行燈ノ中ニ火ヲ点ズルモノ 古茶碗古マカリサバ
エノ殻ヲ用ヒタリ

sīzīka-na

(Ps) 静ナ Тихий, спокойный

[(Rk) sīzīka (Jap) sīzūka-na (Ya) sīzīka]

sīzīm

(Ps) 鎮ム Успокоиться

[(Ya) sīzīmīn/sīzīmīruŋ 鎮める。片付ける]

sīga:z

(Irav-Nakaci) 章魚ノ一種。普通ノ章魚ヨリモ肉ガ硬イ Один из
видов осьминога (мясо более твёрдое чем у обычного
осьминога)

[(Sa) sīgal]

sīgal

(Sa) 組打ヲシテ戦フ。ツカミアツテ喧嘩スル Бороться, братья в
рукопашную

sīgari:mi:ru 互ニ組打ツテ見ヨ Попробуй побороться!

sīgal-n'a:/sīgal-šo:bu 組打チアヒ

[(Jap) suŋaru/suŋaru сцепиться; схватиться и не отпускать (Ya)

sīkaruŋ からぐ。纏め絡む]

sīgi

(Ps) (Fumn) 杉 Криптомерия (Cryptomeria japonica Don.)

[(Rk) sīzī (Jap) suŋi/suŋi (Ya) sīgī (ヨロ) (イト) sīgi (エラ) sīzgi (ト
ク) sīgi (カサ) (ヤマト) (コニ) sīgī]

sīgivni

(Fumn) 杉船の意。sabani の事

sīgu/suŋu

(Ps) 直グ сразу

sīgu numtaz-su du maśśa:z munu-ja 直グ飲ンダ方ガマシデアルモノ

Лучше бы выпил сразу (залпом)!

[(Jap) suŋu/suguu (Ya) sīgu (Yonaguni) ċigu/ċiŋu]

sīgutu

(Ps) 仕事 Дело

[(Jap) śiŋoto/śigoto (Ya) śikuci/śigutu]

sīkama

(Ps) (Sa) (Sarah) 晝。 Полдень; день (в противоп. ночи)

[(N) sikama (Kongōkenshū) すかま sikama 四ツ時分 (Omorō, XIII,

115) すかま (в примен. 八ツ内はすかまといふ) (コニ) (オセ)

sīkama 朝 (ナゴ) śikama время ок. 3 ч. дня]

-sīka/-sīk'a

(Ps) ダケ。 . . . バカリ。 Только

ku-sīk'a 此ダケ только это

u-sīka du a-z b'a: ja: ソレダケ (アルノ) カシラ неуже ли только это?

[(Jap) śika]

sīkinafu-uban

(Sa) 祝ヲ行フ親類ノ家へ??米?

sīkara:ssa

(Sarah) taihen sabiśii koto

[(Rk) śikara:sa]

sīkasī

(Ps)⁵⁸ 賺す。 騙す。

sīkasī

(Ps) (Ta) 賺ス Обольщать, обманывать

upujaśu:ŋ sīkasari

jagumiśu:n tarasai (Ps)

賺サレ

尊キ主ニダマサレ

[(イシ) sīkasīŋ (Jap) sukasu (Rk) sikaśuŋ (Ya) sīkasuŋ]

⁵⁸ Merged with a duplicate entry from v. 2, p. 168.

k'u:ja vvɔu-mai zzutul-ga

s'a:ri uriti: sikaši (Ta)

今日ハ汝ヲモ魚取リニ

連レテ行クト賺シ (テ)

„Сегодня и тебя возьмём на рыбную ловлю” – обманув (его) таким образом...”

[(Ya) sikašij]

siki

=シキ śiki (kore-śiki)

Ср. kusiki, usiki

sik^si

(Ps) 海鼠 Трепанг

[(Sa) sici (Ya) sikiri (Ito) sikira: (Ōsima, 古仁屋村) (Kakeroma-šima, 鎮西村、字於齋) śikiri (Yoron) sikki (Toku) śikkira (Kikai) śicira: (Okierabu) śitici]

sik^si

(Ps) 好ク Любить

sak'u:ba sikaŋ 酒ヲバ好カヌ „(Я) не люблю вина”

[(Jap) sukuw (Ya) sikanu 好かぬ (Ya) sikī/sikuŋ]

sik^si

(Ps) 鋤 лопата, заступ

[(Jap) suku (Ya) sikusi 耕牛 (Ya) sikuŋ 鋤く。]

sik^si

(Ps) 敷居 Порог

[(Rk) śici (Jap) śiki: (Ya) sikī (肥後) śiki (佐賀) śiki]

sikub^zi

(Sa) 帶

[(Omoro XIII, 181) kikiubi きゝおび (Yambaru) kikibi/kikkibi/icubi]

sim

(Ps) (Sa) (Min) 炭、墨。文字 (水納) 1. Уголь 2. тушь 3. буква, иероглиф (Minna)

[(Ya イシ) sīŋ (Rk Ś) simi (Jap) sumi (Kaz) sīŋ]

ssukiga pa:ŋ sīm-ja kaki:

白木ノ 葉ニ 字ヲ 書イテ „На листе „белого дерева” написал
буквы”

-sīku

(Ps) 程

kanu p^sīto: unu-sīku-nu asanibo: ja:ba

彼ノ 人ハ ソレ程ノ 朝寢坊 ダカラ

sīm

(Ps) 住ム ЖИТЬ

[(Jap) sumu (Ya) sīmuŋ]

sīm

(Ps) 濟ム。宜シイ

an^ci:śśa: sīmaŋ ソウシテハいけない

kur'a: faija sīmaŋ 此ハ食ベテハ濟マヌ (即チイケナイ)

an^ci-nu kutu:ba azzadana:mai sīm-munu ソンナ事ヲバ云ハナクテモ
濟ムモノ (即チイノニ) „Этого (таких вещей) можно было и не

говорить”

[(Jap) sumu]

kuiśi: sīmdusī b^εa:m ja: (Ps) 是で宜しいか。

sīmdusī 宜しい。

sīm

(Ps) 澄ム БЫТЬ чистым, прозрачным, светлым

[(Ya) sīmuŋ (Ya) sīma 縞]

sīma

(Com) 島。村。國。世界。故郷。Остров, деревня, селение,
государство, мир (вселенная).

[(Rk) śima (Ya) sīma]

sīm'a:

(Ps) 晦日

- sīma-fūsara** (Ps) 平良附近ノ村々ニテハ旧六月頃 sīmafūsara トテ悪拂ヲ行フ。部落ノ男バカリ一定シタル御嶽ニ集ツテ、神ニ害ノ無キ様祈リテ後豚ヲ殺ス。其ノ肉ヲ御嶽内ニテ食ベテ、字部落ノ人ノ能ク通ル所ヤ、四辻等ニテ注連ヲ張ツテ其ノ豚ノ骨ヲ掛ケル習慣アリ。
[(Rk) sīma-φūsaraśi < sīma-kūsaraśi]
- sīmazī** (Ps. Sīmazī) 島尻 (村ノ名)。平良村ノ一大字ニナツテキル
Название деревни, причисленной к волости Psara
[(Jap) sīmazīri]
- sīmaiz** (Ps) 終る
[(コハ) sīmairuṅ (イロ) imairuṅ/imaṅ (ヨナ) sīmaruṅ]
- sīmazī-bara** (Sīmazī poet) 島尻村 Деревня Сымадзы
См. sīmazī
- sīma-mmi** (Ps) 島嶺。野崎村ニアル嶺ノ名
- sīmanaraśi** (Ikima, Niśib. Sarah. poet) m'a:kuzīcī ト云フ池間島ノ祭ノ異名。
Иное название праздника m'a:kuzīcī (на о. Ikima)
m'a:kuzītca sīmanaraśi mm'aiba ju:i
- sīma-nu-p^sītu** (Ps) (Sa) (Ta) 「島ノ人」ノ意。平民 „Житель острова”, „житель деревни” = простолюдин, мужик
[(Jap) sīma-no-çito „житель острова”, „островитянин” (Sarah) simanuçitu (Ya) sīma:p^sītu < *sīma-ga p^sītu (Ya) sīmanupītu 離島の者]
- sīmanup^sītu-kinai** (Sa) 「島ノ人家内」ノ意。平民ノ家ヲ云フ。平民ヲバ百姓 (p'akuśau) トモ村ノ人 (muranup^sītu) トモ、島ノ人 (sīmanup^sītu) トモ、ŋg'a:p'aku トモ 称ヘタリ [(國仲)]。Дом (или семья)

простолюдина. Простолюдинов называют p'akũsau, или muranup^situ, или sīmanup^situ, или ŋg'a:p'akũ [(Kuninaka)]

sīm'a: (Ps) 住屋。平良町西里の小字

sīm'a:utaki 住屋御嶽。御嶽の名。平良町大字西里小字住屋に在り。

sīm'a:sīmi (Sarah) 「濟ミ休ミ」ノ意。晝飯 Обед; полуденная еда

sīma-tuz

suma-tuz (Ps) 相撲ヲ取ル事。Борьба

Baga sīmatuzzu mi:uribadu kaiga kīi íbikara tatak^sitaz 私が相撲を見て
みたら彼が来て後ろから叩いた

[(Ya) sīma: (Jap) sumo:tori (Ś) (N) sīma: (イシ) sīma:]

sīmatuzgi:

sumatuzgi: (Ps) 樹木ノ名 Назв. очень крепкого дерева, весьма корявого на вид.
Листья похожи на мирт.

sīmdati

(Ps) 下里。平良村ノ大字ノ一。Одна из пяти деревень,
составляющих собственно Psara
См. psara

sīmacīfu

(Ps) 島筑。Kantokuyaku, 平民から選ばれたもの

sīmizī

(Sa) 葦 (井)

sīmina:

(Ta. poet) 締繩

aućuna:ba sīmina-ba śi:

śirat'una:ju fuk^sina-baśi:

青綱ヲ締繩ニシテ

白綱ヲ葦繩ニシテ

	Зелёную бичёвку Белую бичёвку [(Jap) síme-nawa]
sím'm'ak^sidaru	炭焼太良
símkak^si	(Ps) 字を書くこと
símiri	(Sa) Фиалка [(Jap) sumire]
sími:z	(Ps) 為セシムル、シムル Заставить делать kagifunasímiz 綺麗にさせる fa:símiz 食はしむる。食はさせる a:símiz (喧嘩せしむる) asímiz 為しむる fi:símiz (Ta) 呉れさせる agarasímiz kaisímiz panasímitaz 話させた piṅgasímitaz 逃させた
símna	(Ps) 葱 (ネギ) Лук (растение) 菜園ニ栽培ス、日常ノ蔬菜トス [(國仲)] Allium fistulosum L. [(Sa) sīnna (Ya) sībīra (ハテ) sībīru]
símo:	(Ps) 仕舞。終ル Кончить [(Ya) símo:ŋ]
símó:ta	(Sa) 下腹 Нижняя часть живота [(Sarah) síma:ta] símó:ta < *símu-bata „нижний живот”]

- sīm-sa** (Ps) 心苦しいこと。ピリピリスル事。染ミル事 Жгучая боль, зуд (Tajima)
[(Jap) śimʉ/śimigʉ испытывать острую, жгучую боль]
Paral. itasa
- sīmcību** (Ps) (Sa) 大工道具ノ名。墨壺。寸法ヲ取ル時繩ニ墨テツクルニ用フ[(國仲)] 1. Чернильница 2. Горшок с тушью (плотничий прибор); употребляется плотниками для намазывания туши на веревку, когда хотят отметить место по которому надо пилить или тесать
[(Ya) sīncību (Rk) simicibʉ (Jap) sumicubʉ]
- sīmu** (Com) 下 Низ, нижняя часть
[(Ya) sīmu (Rk) śimʉ (Jap) śimo (宮) (Miyara) 台所 (Ś) (N) 台所]
- sīmuzi** (Com) 下地。1. 宮古本島ニアル下地村ノ名 2. 伊良部島ニ接近スル無人島ノ名 1. Название волости и находящейся в ней деревни на главном острове Мияко 2. Название ненаселённого острова, прилегающего к острову Ирав.
[(Jap) śimozī (Ya) sīmuzi]
- sīmu-jaima** (Ps. Kaz. poet) 下八重山。宮古カラ下ノ方ニアル八重山 „Нижняя Яэяма”. Так в поэзии наз. острова Яэяма, потому что всё, что ближе к Okinawa, называется „верхним”, а всё, что дальше от Okinawa – „нижним”
[(Ya) sīmu-jaima 八重山群島中ノ最南端ナル波照間島(patiro:manu-sīma)ノ事。На островах Яэяма данным словом обозначают самый южный остров группы, Patiro:ma]
baga jaima sīmujaima ikiba du ju
我が 八重山、下八重山へ 行ケバヅ (ヨ) „Лишь отправился в Нашу Яэяма, в нижнюю Яэяма.”

- sīmu-nu-tab^zi** (Kaz. poet) 下ノ旅。八重山島へ行ク事。„Нижнее путешествие”;
путешествие на о. Яэяма。
jaimatab^zi sīmunutab^zi ukiru ju
八重山旅 下ノ旅ヲ 受ケロ (ヨ) „Прими (на себя)
путешествие в Яэяма, путешествие вниз!”
[(Jap) sīmo-no-tabī]
- sīmusak^si** (Ps) 平良町附近の地名
- sīmuparaga**
< sīmu-aparaga (Kaz. poet)
下ノ美人即チ八重山美人 „Нижняя красавица” = красавица с
островов Яэяма。
jaima mijarabi sīmuparaga az-ju ja ju
八重山 宮童、下ノ美人ノ 言フニハ „Девушки из Яэяма, нижние
красавицы так говорят:”
- sīmucī** (Ta. Nakasuzi) 書物。本
kunu sīmucīy jumadaka: naraŋ
此 書物を讀まねば ならぬ
- sīna:sī** (Ps) (Ui) 死ナス、死ナシムル。殺す Заставить умереть; умертвить
do:dim sīna:śi: fi:samaći
何卒死 ナシテ 下サイマシ „Пожалуйста сделай так, чтобы он
умер!”
[(Ya) sīnasīŋ 殺す]
- sīna:sī** (Ui) (Sa) 黙ル、靜カニナル。シントナル。前詞ト同語ノカモ分リ
マセン Замолчать; стать тихо
u:ga sanri-bakaz ikiuz ti: uma:ri-zībun-na aka-azza piŋgipiri: sīna:śi
ukka 彼ガ三里バカリ行ツタト思ハレル時分ニハ赤蟻ハ逃去ツテ、

静カニナツタラ. . . „Когда он прошол уже вероятно около трёх
ри, муравей убежал и наступила тишина, тогда...”

[(Ya) sīnasīŋ 殺す]

sīna:śi-du-ul (Sa) 黙然トシテ居ル

sīnau (poet) pitatto au

sīn (Ps) (Sarah) (Ui) (Minna) 死ヌ умирать

baga ffa-nu ꞥma-nu

sīntai kamaraśa

muitai kamaraśa (Sarah)

我ガ子等ノ母ガ

死ンダ、困ツタモンダ

燃エテシマツタ、困ツタモンダ

Мать детей моих

Умерла – как мне быть!

Сгорела – как мне быть!

unu um-mai nn'a umo:bataz kani umaciŋŋakari uma-ŋ sīntaz ɛa ソノ鬼

モモウソコヲ渡ル事ガ出来ナイデ火ニ焼カレテソコニ死ンダテ

フ Тот чорт тоже не будучи в состоянии уже преправиться через то

место, обожжённый огнём там, как говорят, умер.

kadi-fuk^siŋ atari: sīni: 風吹ニ當リ (暴風ニアタツテ) 死ニ „Попал

под ураган (и) умер...”

[(Ya) sīnuŋ]

sīnza-na/sunza-na (Ps) 羨マシキ

sīna (Ps) 程

akar'a-zzagama: uduruk^siŋmai sīna: n'a:dana

sīni (Ps) 脛 Нога, ляжка

[(Ya) sīni (Rk) sini (Jap) sunne]

sīni-mizī	(Ps) 死滅水 См. sīdimizī
sīni:z	(Ps) 死ヌル Умирать [(Ya) sīnuŋ]
sīni-uśiz	(Ps) 死ニ失セル vva-tu ban-tu-ja sīniuśiz-k'a-gami mavk'a-duri joi
sīŋka	(Ps) (Min) 臣下、臣民 Подданный, народ [(Rk) sīŋka (Jap) sīŋka] unu sīŋka-kara: minna: sakannari:bul ソノ 臣下カラ 水納ハ 盛シニナツタ
sī:nudauy	(Sa) 「巢ノ道具」ノ意。吸物椀(sī:munuwaŋ)、八束椀(jasuku-waŋ) 又ハ拾個ヲ一組ニシタル箱入ノ中皿等ノ總称、即チ箱入ノ道具 ト言フ意 [(國仲)] Букв. „гнездовая утварь”
sīnuz	(Ps) 「潮ノ海苔」ノ意カ。海草ノ一種 Название морского растения [(Sa) sīnul (Rk) śunuw/śuni (Ya) sīnurī もづく (水雲)]
sīpiz-m	
sīpīša	(Ps) 聾 глухой человек
sīpīši	(Ps) Глухота
sīruwaŋ	(Sa) 汁椀 [(Ya) sīri 汁] См. jasukuwaŋ

sṷpugʼi	(Ps) (Kaz) 帶 Пояс sṷpugzzu-sṷ 帶ヲシメル。 опоясываться [(Sarah) sṷkuṷ (Ya) su (古語) そ (麻)]
sṷṷsamu:rʼa	(Sarah) 「 проверить до-ден. 」
sṷ:sṷ	(Ps) 肉 Мясо [(Sa) sṷ:sṷ (Sarah) sṷsṷ (Ya) sṷsṷ (Rk) śisṷ (Jap. древн.) śisṷ]
sṷsṷ	(Ps) 煤 Копоть, сажа [(Jap) sṷszṷ (Rk) sṷ:sṷ (Ya) sṷ:sṷ]
sṷṷta	(Ps) язык См. sṷda
sṷṷta	(Ps) (Ta) 下 Низ, нижняя часть [(Ps. poet) śisṷ (Ya) sṷta (Jap) śita (Rk) śisṷ (Аңға) ṷisṷ (名護) ṷisṷ] sṷta-nna-cṷm ukaṷ 下へモ置カヌ
sṷṷta-darasṷ	(Ps) 下垂ラス。引摺ル Тащить, волочить по земле (напр. подол одежды) [(Ya) sṷtadaruṷ 滴る]
sṷṷtadan	(Ta) 地名
sṷṷta-zṷ	(Sa) (Sarah) 下着 Нижнее белье, нижняя одежда [(Jap) śitaṷi/śitagi (Ya) イシ) sṷtaṷgṷṷ (Konkōkenṷ) したぎ (śitagi) 汗 衫 (ハダキ)]
sṷṷta-gusṷci	(Sa) 「下甌」ノ意。酒甌ヲ載スル木製ノ甌 [(國仲)]
sṷṷta-kṷparʼa:	(Sa) 吃ル人 Заика

	[(Rk) κυφᾶ: 堅クナルコト] Syn. fucikùpar'a:
sītam	(Sa) 搾ル Выливать жидкость из сосуда до капли
sītancīgi:	(Sa) 樹木ノ名 建物用又は櫛を造るに用ひ稀には位牌をも造る。 [(Ya) sītaŋ 紫櫛] Ср. ssaŋk ^{si}
sītanuja:	(Sarah) 下ノ家 Нижний дом, дом находящийся внизу
sīta-ra	(poet) 下
sītaril	(Sa) 落魄レル Притти в упадок, пасть.
sītasa	(Ps) (Sa) (Sarah) 舅 Свёкор [(Jap) sú:to < (Rk) sítu]
sītiga	(Nuz) = (Ps) ssaŋ не знаю
sītasauja	(Ps) свекор
sītasazza	(Ps) 舅父 Свёкор
sītibusu	(Ps) 捨夫 Прержний муж [(Ik) sšibusu]
sītasiba	(Ps) нижняя губа
sīta-sīcī	(Sa) 「下敷」ノ意。kiciki ノ下ニ敷クモノ [(國仲)] „Подстилка”. Подстилка под кісікі

	См. kiçiki
sitacigi:	(Sa) 樹木ノ名。神棚へ供へル木 [(Ira. Nakaci) sidacigi:]
sitaur'a	(Ps) 密通シテキル男 (Tajima)
si:taz	(Ps) 湿地 (Miyara) [(Ya) sitari 泥濘]
sitau'ibutu	(Ps) секретный любовник
sitil	(Sa) См. sitiz
sitau'ituzi	(Ps) секретная любовница
siti	(Ps) jamanu akamisiti aumbana ffi:siti bako:cik'a: timbavndu makariz k'o:dai fta:z ari(:)siti arasui te:ka uzso: no:ga (Ps) 兄弟 二人 あつて 争つて ばかり あるのは何 (pag'i 足)
sitituzi	(Ps) брошенная жена; соломенная вдова
sitiz	(Ps) 捨テル Бросать, выбрасывать [(Rk) siti:ŋ (Jap) suuteru (Sa) sitil (イシ) (コハ) (クロ) (アラ) (ハテ) (Ya) sitiŋ/sitiruŋ (ナゴ) (イト) çiti:ŋ (キカ) stijuŋ (S) (N) sitijuŋ (クロ) sitiŋ (スミ) (イエ) çiti:ŋ (スミ) (イエ) sitijuŋ (ナセ) (スミ) sitir'uŋ]
sittamunu	(Sa) 焚物ニスル薄ノコト
situf-kazi	(Ps) вихрь, обычно зловредный; в него превращаются все оборотни

sĩtum	(Sa) 網ヲ竹ノ骨ニ張り凧ノ如ク作り鶉ヲ捕ルニ用フ [(國仲)] Сеть для ловли перепелов [(Kuninaka)]
sĩtuma	(Ps) (Sa) (Sarah) 姑 Свекровь [(Jap) sú:tome]
sĩtumamma	(Ps) свекровь
sĩtuma-mma	(Ps) 姑母 Свекровь
sĩtumuti	(Ps) (Sa) (Sarah) (Ta) (Kaz) 早期。朝 Раннее утро, утро [(Sĩmazĩ) sĩtumati (イシ) sĩtumudi (Rk Нафа) sĩtimiti (Konkōkenshū) すとめて sĩtumiti (Jap древн) cutomete (コハ) sutundi (ナセ) cutumuti (ヒラ) (マエ) (アラ) sutumudi (アラ) (マエ) sutumuti (ナゴ) (カテ) (S) (N) (イト) sĩtimiti (カメ) sĩtumiti (ヨロ) (クロ) sĩtumuti (ハテ) sĩtumučí (エラ) sutumiti]
sĩtumutibana	(Sarah) 朝顔
sĩcĩ-nu-araju:	(Ps) 節の新夜。День киноемма пятой луны
sĩcĩkiz	(Ps) いぢめる [(ヨナ) fişikiruŋ (クロ) sĩ:şikĩŋ/sĩ:şikĩruŋ (コハ) sĩcĩkiruŋ (アラ) sĩcĩkiruŋ (ハテ) sĩşikĩruŋ (イシ) sĩcĩkiruŋ 躡ける]
sĩtuni	(Sa) 大ナル木槌ノコト。[(國仲)] Большой деревянный молоток
sĩtutu	(Sa) 海魚ノ一種
sĩcĩ:	(Sa) ナマコ

sīcī:	(Ps) 七 Семь (числит. китайского происхождения) [(Jap) śīcī (Rk) śīcī (Ya) sīcī/śīcī]
sīcīkil	(Ta) 虐メル [(Rk) sīcīkijuu]
sīcīkirail	(Ta) 虐メラレル
sī:y	(Sa) 冬瓜 (カモウリ) Род тыквы (benincasa cerifera Savi.) 菜園ニ 栽培ス、日常ノ蔬菜トス [(Rk) śībuji (Ya) sīburī (クロ) suburu 顔 (壺蓋)]
sī:y	(Ps) 澁イ Вяжущий (вкус) [(Ya) sīppusa 澁きこと (Ya) sību 澁]
sīvv-sīy	(Ps) 前詞ノ強語 Усиленная форма предыдущего слова
sīvn'a:bai	(Sa) 草ノ名。山羊ニ與フ。
sīȳni/sīw̄ni	(Ik) (Sa) 剝舟 Syn. sabani [(Rk) sinni (ナセ) śi-bunī (コニ) (イス) (サネ) sīpunī (Ś) (N) sunni]
so:	(Ps) 竿 Шест so:nu suraŋ umatca ma:śu:z muno:no:ga (Ps) 竿の先ニ火ヲ燃して居 るものは何 (kśiz=キセル) [(Rk) so: (Ya) so: (Kikai) so:] См. sau
śó:biŋ-kuzuri	(Ps) 「小便クヅレ」ノ義。痲病。痲疾。Гоноррея, трипер.

В Psara отвар из листьев biwa (*Eriobotrya japonica*, Lindl), сахарных леденцов и китайского чаю считается лучшим средством от этой болезни

[(Rk) sú:biŋ-kuubiri]

śo:bu (Ps) (Sa) 勝負 Сражение, матч; всё, что может кончиться победой и поражением

[(Rk) śu:bu (Ya) śu:bu]

so:daŋ (Ps) 相談 Совецание

[(Jap) so:daŋ (Ya) so:daŋ]

so:zi (Ff) (Ps) 精進 очищение, пост

[(Ya) so:zi 掃除]

so:ga (Ps) 生薑。薑。Имбирь (*Zingibir officinale*) 團園ニ栽培シ調味料ニ用フ

[(Sa) sauka (Ya) soŋga: (Rk) śo:ga: (Jap) śo:ga/śo:ŋa (Chin) šen-kian (イト) so:ga: (イシ) soŋga (キカ) śo:ga: (恩納) śo:ga 胡椒 ma-śo:ga 生薑]

so:i (Ps) 相違 разница, различие

so:i ja n'a:m-pazi (相違ハナイ筈) 相違ハナイデセウ Вероятно так (вероятно нет разницы)

[(Jap) so:i (Rk) so:i]

so:ju: (Ps) 醬油 Бобовая соя; бобовый соус

[(Sarah) sauju: (Sa) śauju:/śauju: (Jap) śo:jʉ: (Chin) (肥後) śo:i]

śo:kai (Ps) 紹介 Представление; рекомендация

kanu p^situ: śo:kai-ja śi:fi: samad^ea:nna

彼ノ人ヲ紹介シテ下サイマセンカ „Не представишь ли меня тому человеку?”

[(Jap) só:kai]

so:ki

(Ps) 筧ノコト。多ク穀物ヲ洗フニ用フ [(國仲)]。Бамбуковая корзина (род решета); употребляется главным образом для мытья злаков перед приготовлением кушаний [(Kuninaka)]

[(Sa) sauki (Rk) so:ki (Ya) so:gi 九州地方にてはしょうげといふよし (Фукуока) só:ke (俚言集覽) さうげ 筧の事を西国にてサウケと云 美濃尾張にてはシヤウケと云 筧の筧の義なりと云り (ヒヨ) so:kī (ヨナ) su:gi (アラ) sauçi: (キカ) so:çi (イシ) (コハ) so:gi (イト) (クロ) so:ki (エラ) se: (肥後) só:ke (佐賀) so:ke/só:ke (Iki) so:ke 筧 (Яп) 筧]

so:ki-buni

(Ps) 肋骨 Рёбра (у человека)

[(イシ) so:gi-buni (Rk) so:ki-buni (トク) se:buni (ヨロ) soi-buni (エラ) (イト) (クロ) so:ki-buni (コニ) (イス) (スミ) so:kī-buni (ヒヨ) so:kimbuni
so:ki „решето” + puni „кость”]

so:miŋ

(Ps) (Ui) 素麵 Вермишель, лапша.

bata-nu naka-n so:min-nu az munua no:ga (Ui) 腹ノ中ニ素麵ノアル者ハ何カ (答。adaŋgi: 阿旦樹) „Что такое с лапшой в животе?”

(Ответ: дерево Pandanus)

[(Ya) so:miŋ (Jap) so:meŋ (Š) (N) (イシ) (コハ) (ナゴ) (ヤラ) so:miŋ (ヨナ) sumiŋ]

so:mim-buttura

(Ps) sōmeŋwo yudete, aburawo nabeni yaite, somenwo irete kakimazeru.
Употребляется при поносе

so:mina:

(Ps) 目白。繡眼兒 Название певчей птички (Zosterops japonica)

[(Ya) so:minna: (Rk) so:mina: (トク) sammü (エラ) sa:mi (オセ)
samüggwa (コニ) śa:mu]

śo:taci/śo:taci

śo:cīcī

(Ps) seiron benkeisō
pa:kara ffanasi muno: no: (śo:tacīnu pa:)

so:śeŋ

(Ps) 早船
См. sauśeŋ

ssabi

(Ps) 噦。吃逆 hiccough икота

ssabi

(Sa) 調部
См. nūnūgamui

ssagaŋ

(Sa) 蟹ノ一種。白蟹ト書クカ

ssagi

(Ps) 白髮 Седые волосы
[(Ya) sişai (Rk) śiragi (Jap) śiraŋa/śiraga]

ssaiz

(Ps) 知ラレル。分ル。申し上げる。БЫТЬ ИЗВЕСТНЫМ, ПОНЯТНЫМ.
[(Jap) śirareru]

ssaiŋ 分らぬ

ur'a: banu-nna ssaiŋ

ソレハ私ニハ 分ラン Это мне не известно (или не понятно)

juruśiku ssaifi:sa:ci 宜しく申し上げて下さい

ssaimma (Ps)/ssailmu (Sa) ワカルモノカ

ssaista:ta:ssaisamata: 1) お訣りになりましたか 2) 申し上げま
したか

o: ssaidu uz はい。ワカリマした

ssaka-ga:

(Ps) 白明川。井戸ノ名。平良村字東仲宗根ニ在リ。

ssakaga:ju urićikara
 katanaba:ju kui-daki
 白明川ヲ下リタラ
 刀ヲ越エタ様
 „Когда я спустилась в колодец Ssakagā,
 Словно перешагнула через лезвие меча”
 []

ssaki (Sarah) 白子 *śiroko/śirokko*
 Syn. duk'a:

ssam (Ps) (Sa) (Sarah) 虱。虱。Voшь (головная)
 [(Kaz) ssaŋ (Rk) śiraŋ (Jap) śirami (Ya) ssaŋ (肥後) śirame
 ssa//(Jap) śira „белый”]

ssamtu:z (Ps) 虱取、虱ヲ取ルコト。выбирание вшей
 [(Kaz) ssantuz (Jap) śirami-tori]
 ssantu:z gaciŋa
 gisasaŋgʹi gaciŋa (Kaz)
 虱 (ヲ) 取リナガラ
 蟻 (ヲ) 抜キナガラ
 „Выбирая вшей,
 Удаляя гнид”

-śśa

-śa: (Ps)⁵⁹ (何々) スル者、. . . スル人 Делающий; тот, который
 делает

śśana (Ps) (Sa) 汚イ。不潔ナ。Грязный
 śśanasa-u-mai śśana-ti:ja asuda (Sa)

⁵⁹ Merged with duplicated entries from v. 2, p. 124 and 219.

不潔 ヲモ汚イトハセズニ „Не считая даже (его) грязь грязью (букв. грязной)”

śśanakaz きたなくある

śśanafuduaz きたなくぞある

[(Hiroshima 倉橋島) kiśianai (Ibukizima, пров. Sanuki) kiśanai]

śśana-gi (Ps) 汚サウナ Грязноватый

śśana-sa (Ps) (Sa) 不潔。汚サ。Грязь (=грязнота)

mùltù śśanasa ti:ja asuda (Sa) 全ク不潔トハシナイデ (思ハナイデ)

„Совсем не обращая внимания на (его) грязь”

[(Jap) kitana-sa (Rk) cíтана-sa (Ya) janiśśa (Konkōkensū) きたなさ (kitanasa) (Tanegashima) kissaŋ-ka, kisanaka]

ssaŋk'ī-gi:

(Ps) 樹木ノ一種。建築用又ハ櫓ヲ造ルニ用ヒ、稀ニハ位牌デモ造ル [(國仲)] Название дерева. Употребляется на постройки зданий или выделку вёсел, изредка из него делают также таблички предков [(Kuninaka)]

[(Sa) sítancī-gi: (Sarah) ssaŋcī (Yunaguni) sanai guzimarū 榕の一種 (Ya) ssaŋk'īki:]

ssaruŋk'a: (Sī, Yu) вдруг, неожиданно

ssaŋsī (Ps) 秋 Осень

Syn. ak'ī

ssapaja (Sarah) 疥。乾癬 (はたけ シロクモ) Psoriasis

[(Rk) śiraba:]

ssarimunu (Ps) 好色漢 развратный человек

ssasī (Ps) (Sa) 知ラセル verb. causat.

ṣṣasī	(Ps) Verbum causat. от ṣṣi (磨る)
ssavva/savva	(Ps) (Ui) 嬰兒 「自子」ノ意カ。Ребёнок от 4г. до 11/2 года [ssa/(Jap) śira „белый” + ffa „ребёнок” (Sa) śauva] b (Ui) мясо младенцев считаются лучшим средством от проказы, поэтому будто-бы в этой местности нередки кражи трупов младенцев
śśi/śī(:)	(Ps) (Sa) 後 зад, позади (Nagah) (Ik) 豚小屋。便所 [(Ya) śi: (Jap) śiri]
śśibutu	(Ik) 捨夫 См. sītibutu
śśigu:z	(Ps) 後室。裏座(uraза:) トモイフ。主ニ一番座ノ裏ニアリ。女兒 等ノ住ム所ナリ [(國仲)] „Задняя комната”, иначе называется ещо uraza:; обычно находится позади главной комнаты (icībanза:); в ней живут дочери хозяина [(Kuninaka)] [(Sa) śśi-gù:l (Sh) ku:ji < ku:gi „угол”, „чулан” śśi/(Jap) śiri „зад” + ku:z/ku:l „комната”, „покой” Ср. (Китайск) 庫裏 k‘u-li „кухня при буддийск. храме”]
śśima	(Ps) 尻間。平良町大字西里の小字
śśinam	(Ps) 尻並 平良町大字西里の小字
ṣṣī/ssī	(Com) ⁶⁰ 為ル Делать (to do) su unsu du masī. . . シナイ方がよろしい

⁶⁰ Merged with a duplicate entry from v. 2, p. 180.

an'ci:ši mi:ja: ソウシテ見よう
 nnama kara an'ci:nu kutu: ba su:d'an (jariba juruši fi:sa'ci)
 今 カラ ソンナ 事ヲ バシナイ (カラ許して下さい)
 [(イシ) siŋ/si:ŋ]

ssi/si

(Com)⁶¹ 知ル Знать
 kanu p'itu: šši-nu-ura:z (Ps)
 アノ 人ヲ 御存ジデスカ Знаете ли вы того человека?
 ssaŋ 知ラナイ не знаю
 minna-n-du bul ti: ssi: (Minna) 水納ニ (ゾ) 居ルト (云フ事ガ)
 分ツテ „Узнав, что он находится на о. Minna...”
 ssaiŋ (知られぬ) 訣らない。
 [(Jap) širu (Rk) šijun/si:ŋ (イシ) (コハ) ssaŋ (ヨナ) cuŋ]

ši

(Ps)⁶² 磨る

ssi

(Ps) (Sa) 磨ル Тереть
 [(Jap) suru (Ya) ssaŋ]

ssu

(Com) 白イ Белый
 [(Jap) širo-i (Rk) širu-saŋ (Ya) ssu]
 ssukataz 白カツタ
 ssuka:z pazi 白クアル箸
 ssukaiba 白ケレバ
 ssusa 白サ

sso:ssu/so:su

(Ps) 眞白。前詞ノ強語
 [(Ya) sso:su]

ssu/siru

反 Мера поверхности и длины

⁶¹ Merged with a duplicate entry from v. 2, p. 180.

⁶² Merged with a duplicate entry from v. 2, p. 180.

ssu/siṣu

(Ps) 裾 Подол одежды

[(Ya) ssu (Rk) susu (Jap) suso]

ssubama

(Siṃazī) 白濱 Белое взморье

[(Ps) (Kaz) ssu-pama (Kaz. poet) síru-pama (Jap) síro-hama]

ssubama kagibama-ga ui-n

ssutu:z buturaba

ban-ú:mui naru-ú:mui

tuṅgara (Siṃazī)

白濱 美濱ガ上ニ

白鳥踊ラバ (舞ハバ)

我ト思へ、 (我) 自分ト思へ

トモダチ

„Над белым взморьем, красивым взморьем,

Если закружится птица белая

Думай, что я это, считай, что я это,

Подруженька!”

ssupama-nu nna-ka-n

kagipama-nu nna-ka-n

ssantuz k'u:dara

gisasa-ṅg^{zi}i nama-dara (Kaz)

白濱ノ中ニ

美濱ノ中ニ

虱取 今日ダラウ

蟻抜 今ダラウ

Среди белого взморья,

Среди красивого взморья,

Вшей выбирать хорошее время

Гнид извлекать хорошее время

ssubana-vsa	(Sa) 「白花草」ノ意。馬ノ草ノ一種。 „Трава белых цветов” – название травы, идущей в корм лошадям [(Jap) <i>śiro+bana+gusa</i>]
ssubana-gama	(Sa)
ssudi:rr'a:	(Sarah) 海月。 Большая белая медуза, обжигаящая при прикосновении, сокращённо говорят также гг'а См. <i>ira</i>
ssu-fumu	(Ps) 白雲 Белое облако [(Ya) <i>ssu-fumu</i> (Jap) <i>śira-kumo</i>]
śśugaci	(Sa) 「七月」ノ意。 盆祭ノコト [(ミヤ) <i>śitugaci</i>]
ssugu	(Ps) 大層。 餘程。 Очень, чрезвычайно
ssu-kab^zi	(Ps) 白紙 Белая бумага [(Ya) <i>ssu-kab^zi</i> (Jap) <i>śirogami/śiroḡami</i>]
ssukani	(Sa) 鉛 Свинец [(Jap) <i>śiro-kane</i> „белый металл” = серебро (Konkōkenshū) しろかね <i>śirokani</i> 錫]
ssukani-auzī	(Sa) 扇子 Складывающийся веер
ssukanigi:	(Ik) 樹木の名
ssu-ki:	(Ps) (Sa) (Min) 白木。 樹木ノ名。 [(Jap) <i>śiraki Sapirum japonicum</i> , Pax, et K. Haff.]

- ssu-maáafu-gi** (Sa) 樹木ノ名。mi:cimunul-gi トモ云フ、多クハ下駄ヲ造ルニ用フ
[(國仲)] Название дерева; иначе называют его еще mi:cimunul-gi; главным образом идёт на выделку деревянной обуви [(Kuninaka)]
[ssu//(Jap) síro „белый” +]
Ср. maáarušiki/majarušiki *Sonneratia alba*, Smith.
- ssumi:gama** (Sarah) 繡眼兒 Название певчей птички (*Zosterops japonica*)
[ssu//(Jap) síro „белый” + mi://(Jap) me „глаз” + gama –
уменьшительный суффикс
(Jap) me-zíro]
- ssumuži** (Ps) (Sa) 野菜ノ一種。 Название овощи
- ssuna** (Sa) 白菜
См. na
- ssu-nunu** (Ps) 白布 Белое полотно
[(Ya) ssununu (Rk) sírununnu (Jap) síro-nuno]
- ssu-p^sida** (Kaz. poet) 白汀 (Тажима)
Paral. kagi-pama
- ssu:ssu-ujubi** (Sarah) 食指 Указательный палец
- ssu-tuz** (Ps) (Sĩmazĩ) 白鳥。 白鷺。 Белая птица; белая цапля
[(Sa) ssu-tul (Jap) síro-tori/sira-tori (Ui) ssutur’а белая цапля]
- ssu-wa:** (Ps) белая свинья, появляющаяся близ деревни 野崎 на
возвышенности наз. ssuwa:-mmi. Вступает в половые сношения с
девицами.

ssu:z (Ps) 雑巾 тряпка (для мытья пола и пр.)
 [(Sa) ssul (Ya) ssurī (Rk) sūsujī (Ya) ssuruŋ 抜く]

ssuz (Ps poet) irab^zi の対語 (Tajima)

sti (Ps) не знаю 知らぬ

-su (Ps) (Sa)
 ...assu du masī する方がよろしい
 ...su:n su du masī しない方がよろしい
 ni:ja p^sitici sura:mumu-su matagari: fi:samači (Sa) 根ハーツ (ニシテ)
 枝ハ百本 (ニ) マタガツテ下サイ „От одного корня раскиньтесь
 на тысячу ветвей”
 前手んな百さ (すノ間違ナラン) なきたうせは
 尻手んな百かなきなうせは
 maidinna mumusa (вер. описка См. mumusu) nagitaūsiba
 si:dinna (или cibidinna) mumu-ka nagitaūsiba
 Передней рукой сотню кладёт
 Задней рукой сотню кладёт
 前ノ手ニハ百人ヲ薙斃セバ
 後ノ手ニハ百人ヲ薙斃セバ
 kama:kara amai-amaiti: ksī-so: no:ga (Ps) 向カラ笑ヒ笑ツテ來ルノ
 ハ何カ[答 : nam 波] „Издали со смехом являющееся – что такое?”
 (Ответ nam „волны”)
 sakinum’a:gama-mai jasuci ja:cī
 numaŋ-su-mai jasuci ja:cī
 酒飲モ八十八
 飲ナヌ奴モ八十八
 „И пьяниц восемьдесят восемь,
 И непьющих восемьдесят восемь”
 kuma-ŋkai kso: ŋna m’a:ku p^situ

此處 へ 来タ者ハ 皆 宮古人 (デス) „Явивишиися сюда, все – жители Мияко”

[(Konkōkensū) もゝそ (mumusū) 百人 сто человек (Ya) su]

su:/ssu

(Ps) (Sa) (Sarah) 潮 Морская вода, соль

[(Jap) śio „морская вода”, „соль” (Rk) śu: (Ya) su: (Ainu) śippo

Ср. (Rk) śipw-kara-saŋ „солёный”]

su-nu ffši-ba: sīta-nu ja: ur’u:tui

su-nu mti-va wa:gi-nu ja: nu:r’u:tui

潮ガヘレバ下ノ家ヘ下リテ居ツテ

潮ガ満テバ上ノ家ヘ上ツテ居ツテ

su:

(Ps) 汁

su:

(Ps) (Ui) sī (為ル) ノ將然形

...su:nsu du masī . . . シナイ方がヨロシイ

unigai su: お願ひ致します。お願ひしよう

anči: jacka: anči: su:di (Ps) そんならそうしよう

[(Sa) su:/hu: (Sarah) hu: (Ta) s’u:]

sù:

(Ps) (Sa) (Sarah) 1. 野菜 2. 飯ト共ニ食ス汁 1. Овощи, зелень

2. Суп с овощами, употребляемый вместе с кашей

[(Ta) s’u: (クロ) su: 蔬菜]

スベテカテモノニナルモノニハ zu:或ハ su:ト云フ?ヘテ云フ。唯

su:トイヘバカテモノト云フ意ナリ (Tajima)

śu:

(Sa) (Ps) 祖父。老人。Дед, дедушка (так его называют внуки в благород. классах); старик

[(Ta) s’u: (士族ノ語) (слово употребляемое лицами благородн.

класса) (Ya) śu: 父? (Ya) uśumai 祖父 дед]

śu:	(Sa) (Ps) 與人。主。（島ノ人ガ士族ニ？śu:ト云フ）。旦那（島ノ人ノ女？士族ナル夫ヲ śu:ト云フ）Господин (так лица простого класса называют благородных), муж, господин (так жена из простого класса называет мужа, если он из благородн. класса). [(Ya) śu: (Rk) śu: (Ta) s'u] См. jun'cu:
suba	(Ps) 側 [(Ya) suba]
suba	(Ps) 蕎麥 Греча, гречиха (<i>Fagopyrum esculentum</i>) [(Ya) (イシ) (クロ) (ハテ) (アラ) suba (Rk) suba (コハ) supa (佐賀) soma (トク) suma]
su:b'ari	(Ps) 遠クマデ瀬引ク (Tajima)
su:b'i	(Ps) 干潮 Отлив
sudz	(Ps) (Ik) 襷 A cord used for tucking up the sleeves
sudin'a:	(Ps) (Ik) (Irav) 帯なしの着物、上衣。 ućikakeno ue no mono, iciban ue ni kiru.
-su-ga/suga	(Ps) ⁶³ . . . ガ。ケレドモ jarabi-ti du umu:s'uga ur'a: an'ci:jazsuga ソレはソウですが ケレドモ n'a:ŋsuga ないが [(Ya) soŋga (Rk) -si-ga (Ta) s'u-ga (イシ) -soŋga (ナゴ) śiga (イエ) siŋga (トク) siga]

⁶³ Two entries from vol.2, p. 237 and vol. 2, p. 241 have been merged.

- sudama** (Sa) 数珠玉 スズダマ 庭内ニ自生ス果实ハ小兒ノ「オモチヤ」ニ用ヒ葉ハ煎ジテ利尿剤トス
- sudatiz** (Ps) 育テル воспитывать, выращивать
[(Minna) s'udaci (Rk) sudati:ŋ (Jap) sodateru/sodacu (Sa) sudatiŋ/sudatiruŋ]
- sudi** (Ps) (Ta) 袖 Рукав
k^siŋŋar'a:du una-ga k^siŋ
sudi jar'a:du una-ga sudi jo:i
着物ニアツテハ已 (各々) ガ着物
袖ニアツテハ已ガ袖ヨ
„Что касается одежды, то одежда своя (у каждого)
Что касается рукавов, то рукава свои (у каждого)”
[(Aŋŋa) suri (Rk) suudi (Ya) sudi]
- sudi-ju:z** (Sa) 「袖結ヒ」ノ意カ。襷。Шнурки, которыми потягивают широкие рукава одежды при работе
[sudi//(Jap) sode „рукав” + ju:z//(Jap) jūši „завязывание”]
- sud^fa:ma**
<**sudi-jama** (Ps) 袖山⁶⁴。平良町附近の地名。平良町附近ノ岡ノ名。Название холма в окрестностях Psara
[sudi//(Jap) sode „рукав” + jama//(Jap) jama „**ХОЛМ**”]
- sudin'a:** (Sa) (Ps) 女ノ單衣ノ左右ノ裾ヲ裂ケタルモノ。主ニ二種以上ノ布地モテ裁縫ス [(國仲)]
[(俚言集覽) (増) 袖なし [貞丈雜記] 賤き者の着る袖なしと云物を古は手なしと云袖は衣の手なれば手なしと云也. . .

⁶⁴ Merged with a duplicate entry from v. 2, p. 227.

	(Jap) sode-naši „без рукава”; одежда без рукавов (Ya) sudina (ユニ) (スミ) (イス) (サネ) sudina: 仕事着 (エラ) sudina 外出着 парадное (визитное) платье]
su:zassu	(Ps) „братец”, обращение к старшим по возрасту
su:zi:	(Sa) 租税。上納物(zaunau-munu)トモイヘリ。主トシテ粟ト布トヲ以テセリ。粟上納ニハ仕上(sinubuši)、所遣(tukuruzikai)ノ二種アリ。仕上ハ藩王ニ納ムルモノ、所遣ハ間切村ノ費用ニ充ツルモノナリ。所遣穀ハ二十才ヨリ五十一才迄ノ男子ニ平等ニ仕上ト布上布トハ等級ヲ付シテ賦課シタリリ [(國仲)]
su:zi:ci	(Sa) 惣聞。sunto: (村頭) トモ称へ、平民ヲ治ムル職ニシテ平民ヨリ選出ス。其ノ職務待遇ハ二才頭(niśaigassa)ニ似テ、ソレヨリ厚カリキ [(國仲)] Административная должность – заведующий „простолюдинами”, выбирались из простолюдинов, иначе назывался еще sunto: . Его обязанности и отношение к нему сходны с niśai-gassa, но несколько более важные [(Kuninaka)] [śu:/(Jap) so: „всё”, „вообще” < (Chin) + ci:ci/(Jap) kiki „слышащий”] См. su
sugal	(Sa) 準備スル。飾ル。用意。準備。装フ。Приготовления; делать приготовления, украшать [(Ta) s’ugal]
sugaz	(Ps) id.
śu:gama	(Ui) (Ps) オヂイサン。老人 Дед, дедушка, старец

śu:ganasi	(Ps) (Sa) ⁶⁵ 主加那志 與人ノ事。人民ハスベテ主(śu:)又ハ敬シテ主加那志(śu:ganasi)ト申シキ。 См. junću
śu:gap^situ	(IraV) (Sa) 主ガ人 Служитель у junću См. pù:kù:niṅ
śu:ga ujamma	(Sa) 與人之妾。平民中ヨリ美女ヲ横奪シタル與人ノ妾ナリ[(國仲)] Любовница junću
su:gaz	(Sarah) 海嘯 наводнение
su:g^zi	(Ps) 風の早く吹きまくる [(Ik) su:v]
suguri-munu	(Ps) 勝レ者 Человек, выдающийся своими способностями
suguri-p^situ	(Ta) 勝レ人 Человек выдающийся своими способностями Syn. sugurimunu
suguri:z	(Ps) 勝レル Выдаваться из прочих, отличаться своими способностями [(Ta) suguril (Jap) suṅṅureru/sugureru (Ya) suguriṅ (Konkōkenśū) すぐれ (suguri)]
sui	(Ps) 末。將來。未來 Конец, будущее [(Rk) siji/si: (Jap) swe (Ya) śi:]
suido:	(Ps) 平良町附近の地名

⁶⁵ Merged with a duplicate entry from v. 2, p. 237.

suija	(Ps) (Sa) (Sarah) 添屋。廡。屋根ノ周圍ニ突出シタル土間 [(國仲)] Утрамбованное место вокруг дома, обычно с навесом и иногда с тростниковой стеной; служит складочным местом [sui//(Jap) soe „добавочный” + ja:/(Jap) ja „дом”]
suimaraciḱasa	(Ps) (мифол) богиня, дочь 木 ??? 神
sui:z	(Ps) 添へル。加へル。足ス。Добавлять, присоединять [(Ya) suiḱ/suiruḱ]
sujuzi	(Ps. Ta. poet) 筋 См. sizi
sujuḱi	(Ps. poet) 戦グ 騒グ
su-kara	(Ps) 塩辛イ Солёный [(Jap) śio-kara-i (Rk) śipu-kara-saḱ (Ya) sa-kura-]
su:kina	(Ps) 杓子
śu:ko:	(Ps) 焼香 Жжение курительный свеч [(Jap) śo:ko: (Chin) śao-ḱiaḱ (ИШ) śu:ko: 礼拝 (ナゴ) (コハ) so:ko: 法事 -> (イス) (アラ) śokko: (カテ) (イト) su:ko: (クロ) su:kko: (ヨナ) sukkūo (イエ) śu:ko (Ś) (N) (ミヤ) (ИШ) śu:ko:]
śuku	(Ps) 1) 底 Дно, низ (напр. сосуда) 2) (Sarah) 谷 = Syn. bari [(Ya) suku (Ta) s'uku (Rk) sukuḱ (Jap) soko]
śuku:b'i	(Sa) 帶 Пояс [(Sarah) śuku:ḱ (Ps) śipug'i (Ta) s'ukub'i]
śukubuḱ	(Ps) 職分。本務 Дело, занятие

[(Rk) *śukubun* (Ya) *śukubun*]

- śukudai** (Ps) (Sa) 机。疊ノ上ニ据エテ字ヲ書キ本ヲ讀ムニ用ヒタリ [(國仲)] Низенький столик, употребляется главным образом, как письменный
[(Ya) *śukudai* (Rk) *śuku* (Hiroshima 倉橋島) *śoku*]
- sukugarasi** (Sa) 塩辛 (*śiokara*)
- śukuzi:** (Ps) 低い地。好い地面
- śukuy** (Sarah) пояс
- śuku:z** (Ps) 糊 Клейстер
[(Ya) *sukui* (續飯の義)]
- sul** (Sa) (Ta) 剃ル。苴る Брить
[(Jap) *sorui* (Ya) *su:ruŋ* 剃 (Ya) *so:ruŋ* 薙ぐ]
- sul** (Sa) 剃刀ノコト。 *naказul*, *sul-gatana*, *kaŋsul* トモ云フ [(國仲)]
Бритва; иначе называются еще *naказul*, *sul-gatana* или *kaŋsul*
[(Jap) *sorui* „брить”, *sori/surŋi*, *kamisori* „бритва” (肥後) *so:ru* (佐賀) *sori*]
- su:l** (Sa) 首里
- sul-gatana** (Sa) 剃刀 Бритва
[*sul*//(Jap) *sorui* „брить” + *katana*//(Jap) *katana* „нож”]
- sum'a:/sumar'a:** (Ps) 馴染 (ノ女) 。戀人。
- s'umi** (Ta) 女子ノ名

sumi-gama	(Sa) 小染 См. aʒza:
su:mcī	(Ps) 満潮 Прилив (морской) [su://(Jap) śio „морская вода” + mcī//((Jap) micu)]
śumucī	(Ps) 書物。本 Книга [(Ya) śumucī (Rk) śumucī (Jap) śomocu (Chin) šu-wu (Ta) śimucī]
suŋ	(Ps) 損 Убыток, ущерб [(Jap) soŋ (Rk) suŋ (Chin) (Ya) suŋ]
śunau	(Sa) 取納。総集(sù:uguna:l)、手集(ti:uguna:l)ノ時、消費スル酒肴代ヲ徴集スルヲ云フ。麥粟豆ノ三期ニ於テ之ヲ取立ツ、一期ニ一戸一俵以上ノ負担ニ上ルコト珍シカラザリキ。之ヲ算出記帳スル人ヲ取納方(śunaupau)ト称ヘタリ [(國仲)]
śunaupau	(Sa) 取納方 См. śunau
śuŋʒiku	(Ps) 春菊。茼蒿。Chrysanthemum coronarium [(Rk) śunćikuu (Jap) śuŋgikuu (Ya) イシ) śinciku (カサ) (ヤマト) (スミ) (コミナト) śiŋgiku]
sunī	(Ps) 宗根。выдающаяся в море высокая песчаная коса. [(Ta) sʹuni (Jap) sone (Ik) sone (Cm)]
su:nim	(Sa) 塩煮芋。甘藷ヲ蒲鉾ノ如ク切りテ塩ニテ煮タルモノ [(國仲)] Сладкий картофель, порезанный ломтиками и варёный в солёной воде [(Kupinaka)]

[su://(Jap) śio „соль” + ni//((Jap) ni „варение”, „варка” + m „сладкий картофель”//((Jap) imo „картофель”]

- śuŋkaŋ** (Sa) 上製ノ makal ニシテ、飯ヲ盛ルモノ [(國仲)] makal
(деревянная чашка) хорошей работы для каши [(Kuninaka)].
- śuŋkani** (Ps) (Sa) (IraV)
[(Ya) śoŋkan'a: 恋歌ノ一種]
- śunto:** (IraV) (Sa) 村頭
[(Ya) suntō:]
См. sù:zicī
- śūnumai** (Ps) 主御前 Вежливое обращение (титул) к почтенным дворянам, а также жены к мужу
[(Rk) śu:numè: (Ya) śu:numai]
- sunupujaku** (Ps) 首里大屋子。旧政時代に於ける位階名。
[(Ya) śinabagu (Rk) śuriφujaku]
- sunuri** (Ps) 平良町附近の地名
- sura** (Ps) (Sa) 梢。頂。末 Вершина дерева, верхние ветви, ветви; верхушка
[(Ya) sura (Rk) sura (Ōśima) sura (Jap) sora „небо”, „видимое небо” (Ōita-ken) sora „верх” (напр. kino sora верх дерева)]
Ср. (Jap) sogu „выситься”
sura-zakai 末シゲリ
- sura-bzzu** (Ps) 空廣。仲宗根豊見親玄雅ノ童名。Детское имя Nakazuni-tujum'a:-ginga
- surasī** (Ps) возбуждать (?)

surak'i	
surakiz	(Ta) 開ク 平ニスル Уравнивать, выравнивать
surijamapiśsa	(Sa) 柚山筆者 [(Y) surijamaçiśsa] См. piśsa
s'uril	(Ta) 起キル Вставать pè:z'uridusiṭal 早起シタ。早ク起キタ „рано встал (с постели)” [(Ya) suriŋ/suriruŋ 真る (な) 真直に伸ぶ]
śuri-tin	(Poet) 首里天 Государь
suru	(Ps) 棕櫚 Один из видов пальмы (Trachycarpus excelsa Makino) [(Jap) śuro (Rk) suruu (Ya) śuru/śu:ru (Sado) śoro]
suru	(Ps) ^{タン} 反
suru:	(Ps) 集會 Собрание [(Ya) surui 集會] stumuti p'a:śinu suru:ŋkaija kak'o: usaddam paṣi 朝早き集會には間に合へなかつたらう
suru:	(Ps) (Simazi) (Kaz) 集ル。(揃フ)。Собираться, встречаться. [(Ya) suru:ŋ]
surubaŋ	(Ps) (Nubari) 算盤 Счёты [(Sa) śirubaŋ (Jap) sorobaŋ (Rk) sunubaŋ (Ya) surubaŋ]

suruk'i	(Kaz) < = (Ps) suraksī См > употребляемая в поэзии в параллель с ju:ni (танцы, короводы)
suru:z	(Sa) 木杯ニ似テ祝ノ時ニ用フル平タキ盃 [(國仲)] Плоская деревянная чарка для вина, употребляемая в торжественных случаях [(Ya) su:rai (Konkōkensū) おそれい (u-suri:) 菜皿 говорят еще それい sari:]
śvtai	(Ps) 所帶
sùtecɯ/suticī	(Ps) 蘇鐵。饑饉ノ時、其ノ莖ヲ野蒜ナドト煮テ食ハス。牛肉蟹類等ト煮テ食スレバ中毒スト云フ。枝ハ二三枚重ネテ鞍ヲツケ馬ナリト称シテ兒童ノ玩具トナル [(國仲)] Род саговой пальмы; <i>Cycas revoluta</i> Thunb. Во время голода едят её ствол, вареный вместе с диким чесноком и пр. Если варить с коровьим мясом или крабами, то, как говорят, бывает отравление организма. Дети складывают одна на другую 2-3 ветви и наложив какую-ниб. тряпицу играют, считая это конем (nù:ma) [(Kuninaka)] [(Sa) satecɯ/saticī (Sarah) ssucī (Rk) su:ti:ci (Jap) sotecɯ (Chin) su-t'ia (名護) çicici (Ya) śiti:zi]
sù:uguna:l	(Sa) 總集 Общее собрание См. śunau
śuwa	(Ps) 心配 śuwa: takicīki uznagaramai tinnu:ri iki
suwtu-midum	(Sa) お多福。醜女 Некрасивая женщина
suycī	一月十五日ノ如ク大瀨干の時を云フ (Tajima)

- su:v** (Ik) 風の吹くこと
 См. su:g'i
- su:z** (Ps) 首里 Shuri – столица островов Okinawa
 [(Sa) su:l (Rk) súji < súri (Jap) súri (Ya) súri]
 kuma-kara su:z-gami (Ps)
 此處 カラ 首里マデ Отсюда до Shuri
- su:z-mu:z** (Ps. poet) 首里森 Поэтическое название королевск. замка в Shuri
 首里森持登または森もちのれよい
 su:z mu:z mu'ci: nu:ri
 madamamuz mu'ci: nu:ri ju:i
 首里森 (へ上納ヲ) 持チ上ボリ
 眞玉森 (へ上納ヲ) 持チ上ボリ (ヨイ)
 „В замок Shuri повѣз
 В Яшмовый замок повѣз!”

t

- ta** (Ps)
 jum-ta-sa 讀ミタサ、讀ミタイ Хочу читать
 asĩ-ta-sa 為タイ Хочу делать
 asĩ-ta-ffa-n'a:ŋ 為タクハナイ Не хочу делать
- ta** (Ps) (Sa) 等。達。 Род плюрального суффикса
 ban-ta (Ps) 我等 мы
 vva-ta (Ps) 汝等 вы
 ujakimunu-ta (Sa) 富豪家達 богачи
 [(Ya) -ta: /-da: (Rk) -ta: (Jap) -ra]
- ta:** (Sa) (Sarah) 誰 кто
 ta:ga ga ttal (Sa) 誰が来たか。
 [(Yonaguni) ta: (誰が ta:ŋa); (Yonaguni) taŋŋa (誰が) (Jap древн) ta
 (Ya) ta/ta:]
- ta:** (Ps)
 ssaisa:ta: お分かりになりましたか。 申し上げましたか。
 umuśśikarata: 面白ウ御座いましたか
 zo: kari: uta: (Ps) 御健康で居たか (暫く面會しない時の挨拶。同
 位ノ人に対つて)
- ta:** (Com) 田 Рисовое поле,
 [(Ya) (Rk) ta: (Jap) ta]
- tabaku/tabuku** (Com) 烟草。淡把姑。 Табак
 tabako: aznusĩ (Ps) 煙草があるか
 tabaku az-du-sĩ-ru (Sa) 烟草有リマスカ Есть ли (у тебя) табак?

[(Ya) tabagu (Rk) tabaku (Jap) tabako (今帰仁) (本部) taba:kwi (静岡)
taboko/tabuko (o. Iki) taboko]

tabaku-buŋ

tabuku-buŋ

(Com) 烟草盆 Курительный прибор с маленькой жаровней и
бамбуковой плевательницей в ящике
[(Jap) tabako-boŋ (Ya) tabagu-buŋ (Rk) tabaku-buŋ]

tabaku-ʒzi

(Ps) 烟草入。Tabачница, порт-сигар

[(Sa) tabaku-lli (Ya) tabaguri (Rk) tabaku-iri (Jap) tabako-ire (静岡)
taboke:re/tabokori]

tabari-uz

くツツイテキル

tab^zi

(Com) 旅 Путешествие, странствование

[(Rk) (Jap) tabi (Ya) tabi]

tab^zinukam

(Sa) (IraV) 旅ノ神

ta:b^zi

(Ps) 足袋 Род матерчатых чулков на застёжках или подвязках

[(Ya) ta:b^zi (Rk) ta:bi (Jap) tabi]

tab^zipainu a:gu

(Ps)

[(Ik) ta:b^zihainu a:gu]

tada

(Ps) 只、唯、徒、屢々 Только, исключительно, просто; часто

[(Rk) tada (Jap) tada/tatta (Satsuma) tatta только, tattat часто (Jap)
tabi-tabi „часто” (Ya) tada]

tada-nnama

tada-jama

(Ps) 只今 Сейчас, тотчас, немедленно

[(Rk) tadè:ma (Jap) tada-ima]

tada-nu-p^situ	(Ps) 徒ノ人。Простой человек, обыкновенный смертный [(Jap) tada-no-çito]
tadi	(Ps) 蓼 (bot) змеевик, горлец (Hydropiper, L., var. vulgare) [(Rk) tadi (Jap) tade]
tabul	(Sa) 庭ノ石垣 [(國仲)] Каменная ограда вокруг сада. Камни вокруг цветочных клумб
tadu:z	(Ps) 辿ル Итти вдоль, следовать [(Sa) tadul (Jap) tadoru]
tazi:	(Sa) 植物ノ名。山羊ニ与フ
tazi	(Ps) (宮) 庭床 → (イシ) to:zi
taffi	(Ps) 一門。儕。Род, сородичи [(Ya) takuri (Jap) tagwi]
tafum	(Ps) 企む to plot, to conspire [(Jap) takumu]
ta:-gazi-na	(Sa) 牛ノ草ノ一種
tagu	(Ps) (Sa) (Sarah) 擔桶。「田籠」ノ意カ。Деревянное ведро [(Ya) ta:ngu (Rk) ta:gu (Jap) tago (Satsuma) tanjo (Yonaguni) ta:gu: (Iki) tago]
-tai	(Ps) . . . タリ Суффикс фреквентативной формы [(Jap) -tari] num-tai fo:tai 飲ンダリ食ベタリ

tu:z-tai turan-tai 取ツタリ取ラナカツタリ „то берёт, то не берёт”
muztu patarakadana nivtai ukitai jaši:uciķa: naraņsuga... 少シモ働カ
ナイデ寢タリ起キタリシテハイケナインダガ. . .

-taiba (Ps) (Sa) . . . タレバ。 . . . タカラ Суффикс Conditionalis
praeteriti. Суффикс наращ. на атрибу. базу
kai-ga k^si-taiba-du kai-ŋkai aźzi-jarasĩ-taz (Ps) 彼ガ来タカラ彼ニ言ツ
テヤツタ „Так как он пришол, то (я) ему сказал”
banu: tumaraši: fi:taiba
我ヲ泊メテ 呉レタカラ „Так как (вы) меня приютили, то...”
[(Jap) -tareba]

taigai (Ps) (Sarah) 大概 В общем, большею частью
[(Rk) tè:gè: (Jap) taigai/taĩgai (Ya) taigai (Kikai) te:ge:]
taigai nara-ga butu huddi umu: çitu-nu záu-n-nagi

tairagi:z (Ps) 平ゲル Покорять, подчинять
[(Rk) tairagi:ŋ (Jap) tairaŋeru/tairageru (Ya) tairagiŋ/tairagiruŋ]

tai-si: (Ps) 對シテ Против, относительно
ffa: ujaŋkai taiša: ko:ko:ju cĩkusĩt^fa:na munu 子は親に対して孝行を
盡す様に有りたいもの
[(Jap) tai-si-te (Ya) taisiŋ 對す]

taja (Ps) 力 Сила

tajul (Ik) 髻 (たぶさ)
См. ta:z

taka (Com) 高イ Высокий, дорогой (про цену)
[(Jap) taka-i (Rk) taka-saŋ (Ya) taka-]
taka-gi 高さう (な)

taka-kar'a:mai 高くても

taka:ra (Ps) 高阿良 平良町大字仲宗根の小字

taka:taka (Ps) 前詞ノ強語。Усиленная форма предыдущего слова

taka (Com) 鷹 Сокол, ястреб

taka-nu mo:cika: garasa-mai-du mo:

鷹 ガ 舞へバ 鳥 モ 舞フ

[(Rk) (Jap) taka (Ya) taka (トク) (エラ) (ヨロ) ta:

Ср. taka „высокий”]

takabil (Sa) 尊ブ。崇メル。Почитать, чтить, чествовать

kammu takabil 神ヲ尊ブ Чтить божество

kamma takabi: 神ヲ崇メテ

tiŋkamma takab'u:ti (IraV) 天や神ヲ尊ヒ居ツテ

[(Rk) takabi:ŋ (IraV) takabiz (Konkōkensū) たかべ (takabi) моление
пред божеством, молитва]

taka-ća-buŋ (Sa) 高茶盆。三脚アル茶盆ノコト⁶⁶ [(國仲)] Чайный поднос
на трёх ножках. Букв. „высокий чайный поднос”
[taka//(Jap) taka высокий + ća//(Jap) ća „чай” + buŋ//(Jap) buŋ
„поднос”]

takadai (Sa) 祭具ノ名。高臺。盆ヲ載スル三方 [(國仲)]。Название
жертвенной утвари – деревянная подставка для помещения
подноса. [(Kuninaka)]

[(Jap) taka-dai холм, возвышенная местность]

takadul (Sa) 機ノ部分。機(patamunu)ノ先ニ立テ、布巾ヲ律スルモノ [(國
仲)]

⁶⁶ This entry has been merged with a displaced entry from vol. 2, p. 271.

taka-du:z	(Ps) 行燈。「高燈籠」ノ意。Комнатный домашний фонарь [(Sa) taka-du:l (Jap) taka-do:го „высокий фонарь” – бумажный фонарь на длинном шесте (Rk) tu:ru „комн. домашн. фонарь”]
takagam	(Ff) 高神。來間島、西新崎御嶽ノ祭神
taka-gi:	(Ps) (Sa) 高木 Высокое дерево takagi:ndu kaʒa:kakal (Sa) 高木 ニゾ 風ハ掛カル takagi: sura pana-n (Sa) 高木 (ノ) 梢 (ノ) 端ニ „На самой вершине высокого дерева”
taka-mna	(Ps) (Sa) ヒロセ貝
takana	(Sa) 高菜 S. na
takara	(Ps) (Sa) 寶 Драгоценность, сокровище [(Ya) (Rk) (Jap) takara]
ta:raja:	(?)
takaraja:	(Sa) 俵家。番所ノ中ノ建物。本家(ui:kaja:)ノ東ニ石垣ヲ隔テ、二 棟アリ、租税タル粟俵ヲ蔵置スル倉庫ニシテ蔵屋(kuraja:)トモイ ヒタリ。番所番(bumm'a: ban)ハ毎夜二人宛建物ノ土間ニ宿直シ タルナリ[(國仲)]
takasa:sī	(Ps) 尊敬シテ取扱フ
takaci:gi:	(Sa) 樹木ノ名 (Kandelia Rheedii Wight. et Arn.?) takaci:gi: jubugama верх силка для ловли соколов, укрепляемого на деревья takaci:gi

taka-cikufu	(Ps) (Ui) (梟) 木兔 Сова (небольшая) [taka//(Jap) taka „сокол” + cikufu//(Jap. древн.) cuki „сова” (Rk) taka-zikukui (Ya) cukuguru 梟 (佐賀) do:ko:/do:kwo 梟 (イト) taka-zikuku]
taki	(Com) 竹 бамбук [(Ya) taki (Rk) daki (Jap) take (Sacuma) taki (Yonaguni) tagi]
taki	(Ps) (Simazi) 丈 Пост [(Rk) taki (Jap) take (Ya) taki] Syn. pudu
taki	(Com) 嶽。岳。社。 Холм, гора, пик; высота; храм nana-daki-ga nana-muz-nu ukagi-ju 七 嶽ガ七 森ノ御蔭ヨ „По милости семи холмов (= храмов), семи рощ (= храмов)” [(Ya) taki (Rk) taki (Jap) take]
taki	(Ps) 瀧 Водопад [(Rk) tači (Jap) taki]
taki-birafu	(Sa) 竹ノ籠 Бамбуковая корзина См. birafu
taki-dama	(Sa) 竹玉。女ノ首ニカケタリ [(國仲)] Бусы, ожерелье из кусочков бамбука [(Kuninaka)] [taki//(Jap) take „бамбук” + tama//(Jap) tama шар, буса]
taki:zi:	(Sa) 蜻蛉 Стрекоза [(Rk) a:ke:zu:]

taki-g'i:pa:	(Ps) 竹髪差。竹ニテ造り喪中ノ士族ノ女子又ハ平民ノ女之ヲ差シタリ。 [(國仲)] Бамбуковая головная шпилька, носимая женщинами в причёске во время траура [(Sa) taki-zī:pa: (Rk) taki-zī:fa:]
takinuffa	(Ps) 筥 (宮)
taki-paļ	(Sa) 竹針。屋根ヲ葺クトキニ用フ [(國仲)] Бамбуковая игла; употребляется при крытии крыши [(Kuninaka)] [taki//(Jap) take „бамбук” + paļ//(Jap) hari „игла”]
takivci	(Sa) 竹鞭。番所に出後スル平民ノ女が遲參スルヲ直立セシメテ尻ヲ数度打チタツ (国)
takicikiz	(Ps) śuwa: takiciki uznagaramai tinnu:ri iki
taki-pauci	(Sa) 竹箒。庭道路等ヲ掃ク [(國仲)]。Бамбуковая метла, употребляется для выметания сада, дороги и пр. [(Kuninaka)] [taki//(Jap) take „бамбук” + pauci//(Jap) ho:ki „метла” (Ya) takipo:gi]
tak'si	(Ps) 焚ク azsu-ŋkai-du ko:ju-ba tak'si
taku	(Com) 章魚 Восьминог [(Ya) taku (Rk) taku (Jap) tako (Kikai) to:] (Sa) uk'udakunu ti:nu ni:jujù: hui 章魚の手の根を (из колыб. песни)
tam'a:	(Sa) nakadufu:に酒を垂るゝ時称する語
takum	(Ta) 企ム。工む Замышлять

	[(Jap) takumu (Ya) takumuŋ]
takumail	(Ta) 企マレル
takunuffi	(Sarah) 蛸の墨袋。Его дают роженице, после родов; делают суп и пр.
tal	(Sa) 垂る [(Ya) tariŋ]
tal-tal-ti:	(Sa) ダラケ
ta:m	(Ps) 里芋 (宮) [(ナゴ) ta:mmu: (コハ) to:ŋ]
-tam	(Ps. Sa) -tari (Ps) k ^s inu jamatup ^s itunu ks-tam 昨日 大和人 ノ 来タリ (Sa) cīnu jamatupsitunu ttam [(イシ) -da]
tama	(Com) 玉 Шар, драгоценный камень; буса; пуговица [(Ya) tama (Jap) tama (Rk) tama]
tama:z	(Sa) 玉藍。Кит. 藍 Polygonum tinctorium, Lour. См. az
tamab^zi	(Sa) (Fumn) одностворчатая продолговатая раковина; употребляется для украшений ??
tamab^zilgi:	(Sa) Thespesia populnea Corr. Ср. tamaygi:

tamagaz	(Sarah) 魂消る。びつくりする
tamagup^siŋ	(Sa) 瓶ノ一種。例ノビール瓶ニ似タリ [(國仲)]。Бутылка (в роде пивной).
tamal	(Sa) 溜ル [(Ya) tamari, tamaruŋ (Jap) tameru]
tama-miga	(Ira) 玉女嘉。女神ノ名。伊良部村ノ乘瀬御嶽ノ祭神。海上ニ救フ神ナリ。Имя богини, чествуемой в храме Nu:si utaki в деревне Ira; считается спасительницей на водах
tamasī	(Ps) (Sa) (Sarah) 靈魂 Душа, дух В Sarah говорят, что когда ребёнок чего-н испугается душа отделяется tamasinudu nuk'u:z нужно её поместить на прежнее место (tamasī ciki). Отправляют в поле или на дорогу, поднимают камень и положив под мышку несут неоглядываясь назад. Придя домой кладут камень подмышку испугавшегося ребёнка [(Rk) tamaši: (Jap) tamaši: (イシ) tamasī Ср. (Ainu) ramat/ramači]
tamasīciki	(Sarah) См. tamasī
tamacik'a	(Ps) 癲癇持 An epileptic „Одержимый духом” [(Ya) usidama id. 牛魂の義。牛を殺す時に天を見ればその魂魄が憑り遷すと信セリ]
tamaŋgi:	(Ps) 樹木ノ名。サキシマハマボウ (?) Название дерева (Thespesia populnea, Corr. ?). [(Sa) tamab ^z il-gi:]

Syn. dumta-gi:, uk'umbugi:

- tamacik'i** (Ps)⁶⁷ 癲癇。Epilepsy. падучая болезнь, эпилепсия
- ta:maz-nu-pana** (Sa) 「田米ノ花」ノ意
- tami** (Ps) (Sa) 為 Для, ради
[(Ya) (Rk) tami (Jap) tame]
p^situ-dam'a: du:-dami (Ps) 人為メハ自分 (ノ) 為
mi:z tamiŋ (Ps) 見る為めに
- tamiži** (Ps)
(Ср. др. яп. tame-si mono) Название кушанья. Подаются варёные овощи и отдельно от них уксус и квашеную бобовую пасты (m̄su); овощи едят обмакивая в уксус и пасту.
[(Sa) タヒズ 鱈ヲ云フ,クダンサ、マメナ、ンキ、ウリ°等ヲ用フ (国)]
- tamiši** (Ps) (Sa) 試。驗。試ス。Проба, эксперимент. Пробовать.
[(Rk) tamiši (Jap) tamesi проба tamesu „пробовать”]
- tami:z** (Ps) 矯メル。曲ツタモノヲ直ホス。矯正スル。Выпрямлять, исправлять.
[(Jap) tameru (Ya) tamiŋ/tamiruŋ]
- ta:mna** (Ps) (Ik) ^{タニシ}田螺 the mud snail. Прудовая улитка. Идет в пищу.
[(Ya) ta:nna (Rk) ta:mm'a/ta:mma (Satsuma) tamina < ta „поле” + mina „улитка” (Tanegashima) tamina]
- tamu** (Ps) ドレ Ну; дай-ка;
[(Ya) tamu]

⁶⁷ Merged with a duplicate entry from v. 2, p. 279.

- tamunu** (Ps) (Sa) 焚物。薪。茅蒲又ハ粟麥大豆甘藷ノ稈ヲ焚物ニスルヲ云フ。 katakaja, sičitamunu, a:guru, mami guru, uk'ug'am-guru, muziguru ト称ス Хворост, топливо. kaja (род miscanthus'a), идущая на топливо наз. katakaja, gisici (тоже род miscanthus'a) – наз. sičitamunu, солома проса – a:guru, засохшие стебли бобов – mamiguru, солома гаоляна – uk'ug'am-guru, солома ячменя – muziguru [(Kuninaka)]
 [(Jap) taki-mono (Rk) tamuŋ (Sacuma) takimoŋ/tatmuŋ/ta'moŋ (Ya) tamunu (Koŋkōkenschū) たもの tamunu 燃物を中略したるか (Yakunoshima) takimoŋ (Tanegashima) takimono]
- tamutu** (Ps. poet) 袂 Рукав
 _____ 可可むわ
 むゝねかめたむとかめから (げ)
 _____ kakamma
 mumuni-gami tamutu-gami karagi
 _____ 裳ハ
 股マデ袂マデ捲ゲ (テ)
 „юбку до ляжек, до (концов) рукавов подобрал...”
 [(Jap) tamoto (Ya) tamutu]
- tana** (Ps) (Sa) 1. 棚 2. 舟ヲ造ルタメノ材木 1. Полка 2. доски для изготовления лодок
 [(Jap) tana (今帰仁、本部) tana: (Ya) tana]
- tanabari** (Ps) 平良町内の地名
- tana-juka** (Ps) 古舟ノ材ニテ床ナドヲ作ツタモノ (Tajima)
- tana-p'ik'i** (Ps) 舟ヲ造ルタメノ木ヲ引クコト (Tajima)

tanasi	<p>(Sa) 上流婦人ノ晴着ニ用フル上着 [(國仲)] Длинная парадная верхняя одежда, носимая женщинами высшего класса [(Kuninaka)] [(Ya) tanasi 打掛。裯襠 (Jap) tenasi (Konkōkensū) むちやなし n-énaši общее название для летней одежды]</p> <p>「夏着の紺か水色かの芭蕉衣をタナシ（ンキヤナシ）と古は言つて居たやうで．．．（奥里將建. Ryūkyūjin-no mita Kojiki to Man-yō Nafa 1926 стр. 153）」</p> <p>[俚言集覽] 手なし</p> <p>今の袖なしのやうなる物か 古歌餓鬼はテ、ラチナシの竿づくみ逢とはずれどあはぬ君かな〔古今著聞集〕下藎の着る手ナシといふ布着物を着て鎌を脇にさし 云々</p>
tandi	<p>(Ps) (Ta) (Sa) 何卒 Пожалуйста</p> <p>tandi (Ps) 堪忍して頂戴</p> <p>tandi-si 許シテ貰フ、堪忍シテ貰フ、服従スル Просить прощения, покориться</p> <p>[(Rk) tandi (Ya) tandi]</p>
tandi-ga:-tandi	<p>(Ps) 有リガタウ。Спасибо</p>
tandi-jar'a:	<p>(Sa) どうか Пожалуйста, будьте любезны</p> <p>tandi-jar'a tumarasi-fi:-hamaši どうか泊メテ（宿カシテ）下サイマシ „Пожалуйста приютите меня”</p>
taŋ-gassa	<p>(Ps) (Sa) 蓖麻。赤タンガツサ、青タンガツサノ二種類アリ。Клещевина. Ricinus communis, L. タウゴマ。カラエ。Имеется два вида: „зелёный” (o:/au-) и „красный” (aka-)</p> <p>См. usigamagi:</p>
tani	<p>(Ps) (Sa) (Sarah) 1. 種 семя 2. 辜丸 testis</p>

[(Jap) tane „семя”, sane „зерно”, „clitoris” (Ya) tani 男根、核。 (Rk) tani „зерно”, „penis”]
 munudan’u: irab^zi juzsa p^situdan’u: irabi
 五穀の種を選ぶよりは人の種を選べ (Ps)

tani (Ps) だに (虫) (Miyara)
 [(Ya) taŋ 蝻]

tani (Ps) 谷 Долина
 [(Rk) (Jap) tani]

tanimak^si (Ps) 種蒔
 [(Ya) tanimakī]

tani-miga (Sa) 女ノ名

taŋka: (Ta) 1. 一ヶ年後ノ事。満一年。 2. 二歳ニナル子供 1. Год спустя, ровно через год 2. Ребёнок, которому исполнился полный год; которому идёт второй год
 [(Ya) taŋka: 生後一年目の誕生日 (Ya) taŋka: 眞向ひ。相對。(ヨナ) mari:taŋka: 誕生日 (コハ) (クロ) (アラ) (ハテ) (ヨナ) taŋka: 誕生日]

taŋka:-jo:z (Ta) 二歳祝。髮置祝

tanta (Ps) (Sarah) По словам г. Tomimori Kwantaku – tanta тоже что и atahfu – речная рыба⁶⁸ в роде кormорана, питающаяся рыбой. В Sarahama мне говорили рыбаки, что tanta это название большой птицы в роде орла питающейся даже крупной рыбой.

⁶⁸ The text reads *рыба* ‘fish’, but it should be *птица* ‘bird’ instead. As shown earlier in the dictionary, *atahfu* is actually a name of a bird, not a fish; and even more importantly, the explanation says “a river (X) resembling a cormorant”. Nevskiy must have made a slip of the pen in this particular entry. (Comment courtesy of Evgeniy S. Baksheev.)

taŋsĩ	(Ps) (Sa) (Sarah) 單 筥 Комод (главном образом для хранения одежды) [(Rk) tansi (Jap) tansu (Ya) イシ) tansi]
taŋk'ĩmunu	(Ps) вспыльчивый человек (Яп. taŋki)
tanum	(Ps) 頼む (宮) [(Ya) tanumuŋ]
ta:nu-<u>ui</u> ta:nuwi	(poet) 田ノ上。下地村ノ異名。Иное название деревни Sĩmuzĩ 下地皆田ノ上皆おこない sĩmuzĩ mna ta:nuwi mna uguna:i 下地 全部 田ノ上 全部 集メ (テ) „Всю (деревню) Sĩmuzĩ, всю (деревню) Тапуwi собрал” 大下地大田ノ上へやれめない upu-sĩmuzĩ upu-ta:nuwi p'a:ri-mm'a:i 大下地、大田ノ上 (へ) オ出ニナツテ
tapp'agi:	(Ps) 樹木ノ名
ta:psĩ	(Ps) 蛭 (Miyara)
-taraba:	(Ps) biŋk'o:ju sĩtaraba: nn'a nivviuri 勉強したならばもう寝て居れ
ta:ra	(Ps) (Sa) 俵 Соломенный куль (для злаков) [(Rk) ta:ra (Jap) tawara (Ya) ta:ra (佐賀) to:ra]

- ta:ragu** (Sa)⁶⁹ 俵ノ皮、かや又はワラを縄ニテ編作り穀物乾甘藷塩等ノ俵
(ヲ) 斐トナス [(國仲)]
- tar'a:/tariba/taiba** (Ps) . . . タレバ
- tarafu/tarafu** (Sa)⁷⁰ 茶漬ヲ入ル、蓋アル皿 [(國仲)] Деревянный ящичек с
крышкой под пирожные
- ta:ra-gusi** (Sa) 俵越。上納粟ヲ平良へ運搬セシコト [(國仲)] Переправка
кулей с податным пшеном в Psara [(Kuninaka)]
[ta:ra//(Jap) tawara „куль” + gusi//(Jap) kosu]
- tarama** (Com) 多良間島ノコト。
- tarama-bana** (Ps) Растение с красными цветами (из сложноцветных?). Сушеные
цветы завариваются и пьются вместо чая; хороши „для глаз и для
мозга”
- tarama-şuṅkani** (Com) 多良間節
- tarasī** (Ps) 詒ク。蕩ス。Обольщать, заманивать лаской, умасливать
jagumi-şu:ṅ tarasai
尊キ 主ニタラサレ (テ) господином важным обольщена (я)
[(Jap) tarasu]
- tarasī** (Ps) 垂ラス Спускать (свешивать вниз)
_____ ひとか可むは
あとたらず地はらふて通りおり
_____ p^sida-kakamma adu-tarasī: zi:baro:ti kajui-uri (又ハ uz)
踵 (マデ) 垂ラシ、襜裳ハ (=ヲ) 地ヲ掃フテ通ヒ居ル

⁶⁹ Merged with a displaced entry from v. 2, p. 296.

⁷⁰ Merged with a displaced entry from v. 2, p. 296.

„... юбку в складках до пят спуская, землю подметая туда сюда
ходят”

[(Jap) tarasu (Ya) tarasiŋ]

tara:z

(Ps) (Sa) (Sarah) 盥 таз (для мытья)

[(Jap) tarai (Rk) ta:rè: (Satsuma) tare (Ya) tarai (肥後) tar'a:
ta/te „рука” + arai „мытьё”]

tari-kasi

(Sa) 酒粕ニ塩ヲ混ゼテ貯ヘタルモノ [(國仲)]

taril

(Sa) (Sarah) (Ta) 釀ス。酒ヲ作ル

awa-nu-ncī tar'u:tui (Sarah)

粟 ノ神酒 (ヲ) 釀シテ居ツテ

Стали делать просяное вино

kuma-ja cīki tariuturi

awa-ja cīki tariuturi

米ヲ搗キ (テ) 釀シテ居ツテ

粟ヲ搗キ、釀シテ居ツテ

[(Ya) tariŋ]

taru

(Sa) 誰 Кто

taru ga 誰? Кто это?

[(Ta) tau/tōu (Ps) to: (Jap) ta-re/dare (Min) tou (Ui) tō: (o. Iki) daru

(Omoro, XIX, 6) taru (Konkōkensū) たるが taru-ga кто]

tō:mai uranniba (Ui) 誰モ居ラナカツタカラ

taru

(Ps) 樽 Бочёнок (для вина)

[(Ya) taru (Rk) (Jap) taru]

taru

(Ps) 「太郎」? 男子ノ名 Мужское имя

tasiki

(Urapa) (Irap) 助 Помощь

	[(Jap) tasuke]
tasik^{si}i	(Upura) (Irav) 助ク Помогать, спасать [(Jap) tasuku/tasukeru (Rk) tasiki:ŋ (Ya) ttasikiŋ/tasikiruŋ]
tatak^{si}i	(Ps) 叩ク。敲ク Ударять, стучать [(Sa) tatafu (Rk) tatacuŋ (Jap) tatau (Ya) tataguŋ] (Ps) kaiga cíbi kara tatak ^{si} i-taz 彼が後ろから叩いた (меня)
tatal	(Sa) 崇 См. tataz
tatam	(Ps) 疊 Циновка [(Ps. poet) tatami (Jap) tatami (Rk) tataŋ (Satsuma) tataŋ (Ya) tatami (Ya) tatamuŋ складывать]
tata-cik^{si}i	(Ps) 來月 Будущий месяц [(Rk) taciçi (Jap) (Konkōkenshū) たつき taciki 立月也 立の字を略するなるべし]
tata:z	(Ps) 崇リ。鬼神ガ禍ヲナスコト [(Jap) tatari (Rk) tatari/ta:ri (Ya) tatarī (Sa) tatal]
tatisiiziin	(Sa) 「立筋衣」ノ意。立縞。Материя в продольные полосы [tati//(Jap) tate „вертикальный” + siizi//(Jap) sūzī „полоса” + ciŋ//(Jap) kinu „одежда” (Ya) tati (縦)]
tatui	(Nišib) たとへ (譬) [(Ya) tatui]
tati:z	(Ps) 立テル。建テル Ставить, строить, воздвигать

[(Sa) (Ta) (Min) tatil (Rk) tati:ŋ (Jap) tateruu (Ya) tatiŋ/tatirun]

taciĵuz 立寄ル (Tajima)

taci (Ps) 立ツ
agatamci tači
[(Ya) tacuŋ]

tačinarab^{zi} (Ps) 立並ブ Стоять в ряд
[(Jap) tači-narabu]

taciġari (Ps) 「立枯」ノ意カ。子供ノ無イ人ヲ悪口スル言葉。Так называют (в ругательном смысле) бездетных.
[taci/(Jap) tači „стоя” + kari/(Jap) kare „засохшее”]

taciġasi (Sa) 豚の脂粕

tači-maru (Ps) (Sa) Растущий ввысь, прямой *Ficus retusa* (var. *nitida*)
[taci/(Jap) tacu „стоять”, „держаться прямо”]
См. *gačipanagi*:

tari(z) 醸シテ 醸ス
[(Ya) tariŋ 醸す。垂るの義]

tau (Sa) 唐。支那 Китай. Данное название идёт от китайской династии Тан^r
[(Ps) (Upura) to: (Jap) to: (Rk) to: (Chin) t’auŋ (Ya) to:]

tau-basa (Sa) 唐芭蕉ノ意。葉芭蕉ニ似テ高サ二三尺ニ過ギズ、山野ニ自生ス。花ノ下部ヲ吸ヘバ糖汁ノ如キ甘キ液出ヅ [(國仲)]

taufuniy	(Sa) 「唐九年母」ノ意カ。蜜柑ノ一種。 „Китайский померанец” – род мандарина. [tau//(Jap) to: „Китай” + funiy//(Jap) kunembo „померанец”]
tau-gama	(Ta. poet) 樹木ノ名。 tawgi:/tavgi:ノ異名。
taugami	(poet) 唐瓶
tañni	(Sa) 梯梧榕等ノ丸木ヲ刳舟ノ如ク刳リ造リ豚ノ食料ヲ水ニ混ズル ニ用フ [(國仲)] Корыто, выдолбленное из древна Erythrina indica или Ficus retusa (var. Nitida); употребляется для приготовления корма свиньям [(Ya) to:ni]
tautuganasī	(IraV) (Sa) 神。佛。 [(イス) (スミ) to:to:ganaši (ヨロ) to:tu 祭礼 (Konkōkensū) たうとさ (to:tusa) 有がたさ, たうとたうと (to:tu to:tu) имеет значение 拜 む перед богом; В Genzī ana to:to]
tavam	(Ta) 減ズル、弱ル Уменьшаться, ослабевать [(Jap) tawa-mu]
tavgi:/tawgi:	(Ta) (Sa) 樹木ノ名 [Ср. (Ya) tasuki: (樟)]
tavk'a:	(Ps) (Ui) (Ta) 一人 один человек, одинокий [(Min) to:ka: (Ta) ta <u>u</u> k'a: (Ya) taŋga: 獨身の言事 (のみ) ; (poet) tanug'a:] ?? tavk'a:nu midumnu du ?? (Sarah) ????
tay:	(Ps) 手繰 たくる (たぐる)

ta:vvi	(Ps) 眩暈 ta:vv'i du uz ^{メマヒ} 眩暈してゐる
tavv'a:-gama	(Sarah) 螢 Светляк (насекомое)
ta:z	(Ps) = 髻 (たぶさ) the cue [(Ik) tajul]
ta:z	(Ps) (Ui) . . . タル。 . . . タ [(Sa) (Ta) (Min) -tal (Jap) -taru (Kaz) caz (Ya) da (Sarah) taz/tal/tai] bo:zī-nu az-taz kutu:ba: ju: mamuriutaz éa (Ui) 坊主ノ言フタコトヲ バ能ク守リヲツタテフ。 Он, как говорят, хорошо исполнял (букв. хранил) сказанное монахом. unu p ^s i-nu jiṽsa: ui-śi: sīmai-taz (Ps) ソノ 日ノ 戦争ハ ソレデ スンダ „сражение того дня на этом и кончилось” fudami-u cīfi: mmasī-tal (Ta) 草靴ヲ ツクツテ、穿カシタ „(Он) сделал сандалии и дал им надеть” ŋk'a:ndu çira aga:ŋŋa:-nna ujaki-kinai-nù i:ŋŋa'a:nna kibaŋ-kinai-nù atal-ca (Sa) 昔ハネ東ノ家ニハ富豪ノ家内、西ノ家ニハ貧乏ノ家内 ガアツタトサ。 „Давним давно жили были в восточном доме богатая семья, а в западном доме бедная семья.” baga ffanu ṛma-nu sīntai kamaraśa mui-tai kamaraśa 我ガ子ノ母ガ 死ンダ (ノデ) 困ツタモノ 燃エテシマツタ (ノデ) 困ツタモノ cīnu du jamatu p ^s ītu nu ttal 昨日 ズ 大和 人ノ 來タル

ta:z	(Ps) 垂ル [(Sa) tal (Jap) taru]
taznuakaz	(Ps) 松明
taznu-umaci	(Ps) (Sa) 松明 Факел [(Jap) tai-macu < *taki-macu] Syn. umatta:z
taci:kiz	(Ps) 手ニ持ツ物ヲ投附ケル Бросить чем-л находящимся в руке
t^εa:-ka/tε:ka	(Ps) バカリ [(Ta) tē:ka (Ya) za:gi: さへ。すら。] bata:ŋka: pa:-tē:ka alló: nu:ga (Ta) 腹中ニ 齒バカリ 有ルノハ何カ [答、nè:pa: 搗鉢] „В животе одни только зубы – что это такое?” [Ответ: nè:pa: глиняная ступка] Syn. t ^ε a:na
-t^εa:na	(Ps) (Sa) ばかり。のみ。 Только jumi:sĩ- t ^ε a:na atu-ŋ kunu sīguto: asudi (Sa) kuma-gama <u>u</u> jumi-t ^ε a:na kunu sīguto: asudi (Sa) jumi:sĩt ^ε a: asudu (Sa) íciin t ^ε a:na du az (Ps) 一圓しかない
t^εa:na-munu	(Ps) fo:-t ^ε a:na munu (Ps) 食ベタイナ Ах, поестъ бы! ik ^s i-tē:na munu allugadu ikariŋ (Ta) 行キタイノデスガ行カレヌ „Хочется пойти (пошел бы), но не могу” ik ^s i ^t ε ^a :na munu (Ps) 行きたいもの ksit ^ε a:na munu 来て欲しいもの

ffa: ujaŋkai taiša: ko:ko:ju cīkusit^εa:na munu 子は親に対しては孝行
を盡す様に有りたいもの

t^εa:na-na

(Ps) バカリカ。處カ。He только.

saki-t^εa:na-na bi:ru:-mai si^okaŋ

酒 ドコロカ ビールモ 好カヌ Какое там вино, и пива-то не люблю

(He только вина, но и пива не люблю)

-ti

(Ps) 年。Год (только в комбинац.)

p^oitu-ti 一年 один год

fta:ti 二年 два года

tu:ti 十年 десять лет

[(Ya) -ti (Rk) -tu]

-ti:

(Com) . . . ト

ti: a^ozi ト言ツテ

i: ba: ti: 好イ機會ト (テ)

kimbucī su: ti: umui-uz-suga

見物 シヤウト 思ツテキルガ

[(Ōsima) ci]

ti:

(Com) 手 рука (кисть)

[(Ya) (Rk) ti: (Jap) te]

ti:

(Sa) 「手」ノ意。東手(agalti:)、最中手(mnakati:)西手(ilti:)ノ三ツ
ニ分チ、自治的ニ租庸調、其他衛生勸業ノ勝負ヲ為サシムルコ
ト、今ノ分會ノ區域ノ如シ [(國仲)]

ti:

(Ps) 樋。

[(Jap) toi (Satsuma) te (Ya) tui]

-ti	(Sa) 等 Плюральный суффикс ban-ti 我等 мы [Cp. (Ya) dusi-di: 友達、朋輩]
ti:	(Ps) 1/10 jum
-ti-	(Ps) (Sa) Суффикс (обычно с последующим uz или усилен. du-uz), наращаемый на заключит. базу глагола для образования Progressivum to:ga k̄si-uzga-ti: mi:fi:ru (Ps) 誰が来てゐるか (と) 見て呉 (ろ) kanu ps̄itu nu du paz-m-ti uz 彼ノ人ガ入リツゝアル kanu p̄s̄ito: pazmti du uz 彼ノ人ハ入リツゝアル (Sa) kanu p̄s̄itu: tigam̄izzùdù kafumtiutal 彼ノ人ハ手紙ヲ書キツゝ ヲツタ (Ps) бага ja: iki tigabzu kak̄s̄im̄tiuraba vva: mat̄ca iki ʒo:vkuru kaiku: 私ガ家ヘ行ツテ手紙ヲ書クカラ汝ハ店ヘ行ツテ封筒ヲ買ツテ來 イ
ti:bira	(Sa) (Sarah) 手平。掌 Ладонь [(Jap) te-no-çira букв. „плоскость руки”]
tibzza	
tinupssa	(Ps) ладонь
tida/t'ida	(Com) 太陽 Солнце [(Ya) tida (Sh) ti:da (N) ti:ra (I:) tiru 晝 Cp. (Rk) ti:ruŋ/(Jap) teru „светить”] tida-nu agar'u:m (Ps) (Sa) 太陽ガ上ツテキル Солнце возшло. tido:du unnu num „太陽を鬼が呑む” говорится про затмение солнца
tida-ganasī	(Ps) (Sarah) 御日様。Почтительное название солнца. [(Ya) tidan̄ganasī (Rk) ti:da-ʒanašī]

ti:fukuru	(Ps) 手袋 Перчатки
ti:daki	(Ps) 樋竹 Бамбуковая водопроводная трубка [(Jap) toi-dake]
tidabz:ki	(Ps) Топкое место в полях деревни Simuzi
tidaru	(Sa) (Ps) 手桶 Ушат, дерев. ведро
-ti:-du	(Com) . . . トゾ atina ti:du umu:s'uga (Ta)
tizaku	(Sa) 眞鍮 Латунь [(Ps) cizaku (?)]
tizaku-jakkaŋ	(Sa) 眞鍮薬罐。 Латунный чайник для воды
tizi:	(Sa) 頂戴スル。戴ク。 gùsi:ju tití 五水 (神棚へ供へタ酒) ヲ戴ク Прими (=выпей) вина (поднесённого богам) [(Ya) titá: 拍手。手打ちすることの義 (Konkōkensū) てづり (tiziri) 御拜 поклонение (Ya) uja:n-tizuŋ 祈る。念願す。]
ti:zikam	(Sarah) 「手掴み」の義 箸を使わずに手で食ふ [(Rk) ti:zika:ŋ (Jap) te-zukami]
-tiga:	(Sa) . . . タラバ。 . . . レバ
-tigara	(Sa. poet.) См. cika
tifunazi	(Sa) imnumunu の一種

tigab^zi	(Ps) 手紙 Письмо [(Sa) tigam ^z i/tigamiz (Jap) tejami/tegami (Ya) tigami (Rk) tigami ti://(Jap) te „рука” + kab ^z i/(Jap) kami „бумага”]
tiganaz	手傳フ、手傳者 (Tajima)
ti:gani	(Ps) (Sa) 指環 Кольцо (на палец) [(Jap) tegane/tejane букв. „ручной металл” = ручные кандалы (Tsugaru) tejane-ko „кольцо” (キカ) tigani (コハ) cíngane:ma]
tigara	(Sa) 手柄 Заслуги [(Jap) tegara/tejara (Ya) tigara]
ti:ja/t^sa:	(Ps) (Sa) . . . トハ śśanasa-ti:ja asuda (Sa) 汚ナイトハセズ [(Ya) -te]
tika:	(Ta) См. ci̇ka: matéan̄ke: ik ^s itiku: aldusi (店へ行つたら有ります)
tikaci-gi:	(Ps) (Sa) 車輪梅 Название дерева Raphiolepis unbellata, Mak. [(Rk) tikaçi/tikaća (Kagoshima, Ōshima) ti:çigi]
tikaci-nu-pana	(Sa) 車輪梅ノ花
tik^si	(Ps) 敵 враг [(Rk) tiçi (Jap) teki (Chin) (Ya) tik ^s i]
ti:manuk^si	(Ps) 手招キ Помахиванье рукой, подзыванье кого-н. рукой [(Rk) timanwçi (Jap) temaneki]

timbacī	(Sarah) timbacīnu ubitti 落雷して [(Ya) timbacī 天罰]
tim-bay	(Ps) 虹。「天蛇」ノ意 „Небесная змея” = радуга kaisīti mudusiçika: timbayn-du makaiz [(Sarah) timnuha:unazī (Ya. Panari Aragusiku, Kanzi 上地) amifaimunu (Yonaguni) aminum’a: (Kubama) tinnumimanci червяк (Sa) tim-pay tiŋ//(Jap) teŋ „небо” + pay//(Jap) hebi „змея”]
timma	(Ps) (Ui) 傳馬船 джонка [(Rk) timma (Jap) temma „почтовая лошадь”; temma-seŋ „джонка” (Ya) timma]
timvvè:munu	(Ta) 「天食物」ノ意。貢物 вещи, служащие податью рёккёскому правительству [tiŋ//(Jap) teŋ „небо” (здесь имеет значение „король”) + ffè//(Jap) kurai „еда”, „пища” + munu „вещь” (Konkōkenšū) miujamunu (mi [?] we:munu) так называют всякую вещь, имеющую отношение к королю]
tiŋ	(Com) 天。空。Небо [(Ya) tiŋ (Rk) tiŋ (Jap) teŋ (Chin) t’iän]
tinzaku	(Ps) 鳳仙花 (Miyara)
tinzo:	(Ps) 天井 Потолок [(Sa) tinzau (Rk) tinzo: (Jap) tenzo: (Chin) t’iän-z’iŋ (Ya) tin-zo:]
tiŋga	(Ps) 天下 Вся страна, мир [(Rk) tiŋga (Jap) teŋka (Ōsaka) teŋga (Chin) t’iän-çia]

tiŋ-ganaŋi	(Ps) (IraV) (Sa) 1. 皇天。天神 2. 琉球王 1. Верховное небо 2. Рюкю́ский король [(Sh) tin-ʒanaŋi] В (Sa) восточном углу всего места отведенного под дом и обнесенного оградой чествуется tiŋ-ganaŋi. Первого числа первого месяца подносят рис, соль и вино. tiŋ-ganaŋi jagumi-ui-nu ukagi ju: 天皇 尊上 ノ 御蔭 ヨ
tiŋ-gaŋi	(Ps) 天ガ下。世界 Поднебесная, мир [(Ya) tinnuŋi]
tiŋ-kam	(IraV) (Sa) 天神 Небесный бог. [(Jap) ten-no-kami] tiŋ-kamma takab'u:ti 天神ヲ尊ヒ居ツテ ja:nukamma nigaju:ti (IraV) 家神ヲ願ヒ居ツテ
tiŋkʰi	(Ps) 天氣 Погода k'u:ja i: tiŋkʰi ja: (sī) 又ハ k'u:ja i: tiŋkʰi: 今日ハ好イ天氣ダナ [(Rk) tiní (Jap) teŋki (Chin) t'ian-k'i (Ya) tiŋki]
tiŋkutuŋku-ti:	(Ps) ffu-tiŋkutuŋku:du mi:raju:z (говорится про taka или kabʰituz высоко летящих в небе)
tinnuhau	(Sarah) 龍卷
tinnuha:unazi	(Sarah) 虹
tinnukanidunu	(Ff) 「天ノ金殿」。天の神

tinnuuhumzu	(Sarah) См. след.
tin-nu-upuṃzu	(Ps) 「天ノ大溝」ノ意。銀河。天ノ河。 „Небесный большой ров” = млечный путь [(Sa) tinnu-uk‘uṃzu (Sarah) tinnuuhumzu tiŋ//(Jap) teŋ „небо” + nu//(Jap) no поссесивн. суффикс + uru/uk‘u//(Jap) o: „большой” + mzu//(Jap) mizu „ров”, „канава”]
tintauganasī	(Sarah) (Ik.) 太陽。天道様
tintin-ti:	(Ps) ffu-tintin ti:du mi:rar’u:z (про воду в колодце еле еле видную)
ti:nubata	(Ps) 掌。 「手ノ腹」ノ意。 Ладонь [(Ya) ti:nubada (Sacuma) tenohara ti:nu//(Jap) te-no „ручной” + bata//(Jap) hara „живот”]
ti:nukusī	(Ps) 手ノ甲。 手ノ裏。 Верх кисти руки, сторона обратная ладони. [ti:nu//(Jap) teno „ручной” + kusī „зад”]
ti:nùm/čí:nùm	(Sarah) 肛門 anus
ti:pssa-n’a:ri	(Ps) 手を出すこと
tira	(Com) 寺 Буддийский храм [(Ya) tira (Rk) tira (Jap) tera (イエ) tija 神社]
tir’a:	(Ps) 手籠 [(Sīmazī) t’ir’a:/čír’a:] См. ti:z

tirasī	(Ps) 照ス Освещать, озарять [(Jap) terasu]
tisazī	(Ps) (Sa) (Sarah) 手拭 Платок для вытирания рук, полотенце [(イシ) (アラ) ti:sazī (Rk) ti:sa:zī (ヨナ) tisa:di:/śida:di: (イト) (クロ) ti:sazī (コハ) ti:sancī (ナゴ) (ヤラ) (S) (N) ti:sazī ti://(Jap) te „рука” + sazī „платок”] См. sazī
テイサン	(Sa) imnumunu の名
tizī:mi	(Ta) омовение рук (Kaz) tisī:mi su:di ikara su:di jarabi
tiuzī	(Sa) (Ta) 手水。 Вода для мытья рук [(Ps) śu:zī (Rk) śu:zi (Jap) śo:zui < *te-mizui букв. „ручная вода”]
tiycīm	(Ps) кулак [Cr. (Ya) ti:cikuŋ]
tiuzī-bacī	(Sa) 手水鉢。 多クハ摺鉢ヲ用フ又大ナル貝殻ヲモ用ヒタリ [(國 仲)] Таз для мытья рук; большею частью для этой цели пользуются глиняной ступкой или же громадными раковинами [(Kuninaka)] [(Ps) śu:zībacī (Rk) śu:ziba:ci (Jap) śo:zuibacī]
ti:usa/ti:vsa	(Ik) 手草, которую держит 司。 делается из ssukanigi:
ti:uguna:l	(Sa) 手集 См. ti:, śunau
tiücītul	

- (tiucilli?)** (Sa) 手澳入。陶又は土にて円形ニ造り手をつけて火ヲ入ルゝもの
- ti:z** (Ps) 照る
[(Ya) tiruŋ]
- ti:z** (Ps) (Kaz) 筮籠。
[(Simazi) t'i:z/či:z (Sa) ti:l (Ya 石垣島、黒島) tiri/ti:ri (Rk) ti:ruu (大島、名護、新城島) tiruu (嘉手納、波照間島) ti:ruu (與那国島) ti:ruu: (小濱島) círuu]
- to:** (Ps) . . . とは
ba:ja p^situto:a:ŋ 私は人とは喧嘩しない
áinnu mo:kiba:ti umu:suga muzttu umu:to: kana:iŋ 金を儲けたいと思ふがどうも思ふ通りには行かない
- to:** (Ps) (Irav) (Upura) 支那。唐。Китай。
[(Ya) to: (Rk) to:]
См. tau
- to:** (Ps) 誰 Кто
to:ŋga fi:di 誰ニ呉レヨウカ Кому дам (или даст)?
to:-do: du k^sita:z 誰誰ガ来タ Кто кто пришел?
to:ga k^sita:z 誰が来た
toga ga k^sita:z (Ps) 誰が来たか
to:ga munu 誰ノ物 Чья вещь?
to:tu to: 誰ト誰 Кто и кто
to:ŋkai-nu (munu) 誰へト (物) Кому (для кого) [эта вещь]
to:jar'a 誰カ、誰ヤラ Кто-нибудь
to:gara 誰カ Кто-нибудь
to:jar'a-mai 誰デアツテモ、誰モ Никто (с отрицанием)
to:mai 誰も

- to:ga kśiuz ga: ti: mi:fi:ru (Ps)
誰が来て居るか (と) 見て呉れ (ろ)
См. taru
- to:ziči** (Sa) 神が供へ物を受取ること
- to:ziifu** (Sa) 神が供へ物を受取ること
bakazī-zaki mtinagina usagidu to:zik'u:m/to:ziifum
バカス入の酒 満ちた儘 差し上げると 神が受取つてしまふ
- tó:fu** (Sa) 豆腐。Бобовый кисель
[(Ya) to:φu (Jap) to:φu (Rk) (Chin) t'ou-fu (Sa) taufu (Konkōkenshū)
おたうふ u-to:φu 御豆腐 (コニ) (イス) (スミ) (サネ) topu]
- to:fuvy'a** (Nubari) продавец тофу
- to:gami** (Ps) 唐甕 Китайский глиняный горшок
唐かめはすひかめは積あけよい
to:gami-ba sib^zi'gami-ba cimiagi ju:i
唐甕 ヲ南蠻甕 ヲ積上ゲ (テ) ヨイ
- to:fuśa** (Nubari) продавец (выделыватель) тофу
- to:gani** (Ps) 唐が^音ね節
是ハ杯ニ酒ヲツギ人ニサシテ是非飲ンデクレト盃サ、ゲナガラ
謡フ歌ナリ (Tajima)
[(Sa) tau-gani]
- to:ki:duz** (Ps) 鬪^{シヤモ}鶏鳥。しやも。軍雞
sibamecigamakara to:ki:duznu gutte:gut ur'a:no: (paśśadu)
[(Ya) do:ki]

Syn. o:ca:nutuz

- to:mami** (Ps) 蚕豆 (宮)
[(佐賀) to:mame (=soramame), tommame]
- to:ngi** (Ps) 植物ノ名。畑ノ垣ニ植エ、牛馬ノ侵入ヲ防グ。莖葉ヨリ出ヅル白キ液汁ハ人躰ニ毒ナルモ葉ハ山羊ノ食用トナル[(國仲)] 仙人掌ノ一種。「唐刺」ノ意カ。金剛纂。Название растения, садыт в качестве живой изгороди на полях, чтобы не ходили корови и лошады. Белый сок в стволах и листьях для людей ядовит, но козам листья идут в корм [(Kuninaka)]. Букв. „китайская колючка” (?) – род кактуса с четырехгранным стволом.
[(Sa) taŋgi
to:/tau „китай” + ŋgi „pandanus liukiensis”/(Rk) nzi 刺 „шип”, „колючка”]
- to:mija:gaffi** (ミヤ) 宮 隠坊 Игра в прятки
[(イト) tume:igakku:]
- to:nuazi** (Upura) 唐ノ按司
- to:nukam** (IraV-Nakaci) 唐ノ神
[(Sa) tau-nu-kam]
См. kamsi
- to:nusima** (Ps. poet) 唐ノ島 (國ノ意) 。支那。„Страна То: (= t‘aŋ)” = Китай
唐ノ島福州ノ島生まれよい
to:nusima fukušu:nusima mmari ju:i
唐ノ國、福州ノ國 (に・の) 生まれ В Тан’ской стране, в стране Фучжоу родился
- to:p^situ** (Ps) 唐人。支那人

	[(Ya) to:pitu]
to:šimbal	(Sa)
to:šimbaz	(Ps) свинка
to:sī	(Ps) 倒ス Опрокинуть [(Ya) to:sīŋ]
to:tu-ganasī	(Ps) 神様
to:tu	(Ps) tiŋkai to:tu to:tu tiuz muno: no: (pukuzginupa:)
to:vva	(Ps) 「唐藏」ノ意 台所 [(Sa) tauvva (Ya) to:ra (イト) taŋ-gwaŋ-ja: (ヤラ) toŋgwa (ナゴ) tuŋgwa: (イエ) tuŋga to:/tau/(Jap) to: 唐 „Китай” + ffa < kura „кладовая”] См. ja:gama
ttal	(Sa) fu: (來ル) ノ過去。來タル。Прошедшее время от fu: „приходить” cīnu- du jamatup ^s ītu-nu ttal 昨日 ヲ 日本人 ガ 來タル Вчера приходил японец nau-kara-ga ttal 何デ來タカ На чём (ты) явился? [(Ps) k ^s ītaŋ (Jap) kitaru/kita (Ta) kitta]
-ttam	(Sa) 來リ cīnu jamatup ^s ītu-nu ttam 昨日 日本人 ガ 來タリ。
-tti	(Com) . . . て nu:ritti 乗つて

tigabzu kakitti du gakko:ŋkaija ikadi (Ps) 手紙ヲ書イテゾ (書イテシマツテ) 學校へハ行カウ Написавши письмо, пойду в школу
 kur'a: faitt'a: mata kar'u:mai fai (Ps) 此ヲ食ツテハ (食ツテシマツタラ) 又アルヲモ食へ „Когда с'ешь это, то и то тоже (можешь) есть”
 nama: mati ti: zz'itti 今 (暫ク) マテト言ツテ
 jumitti kara (du) dikakiz (Ps) 讀んでから出掛ける
 tigabzu kakittikara gakko:ŋkaija iki (Ps) 手紙を書いてから學校へ行け
 [(Ya) -tti]

tíi (Sa) 片。切。
 dʒigama

tídú: (Sa) 月 Луна
 См. cǐkiśu:

tídú:-gama (Sa) 才月様
 kagi tídú:-gama 綺麗ナ才月様

tíil (Sa) 烟管。Табачная трубка
 См. kśiz

-tu (Ps) (Sa) と
 bantu vva/bantu vvatu 私とお前 (と)
 midum-tu-nu panasī (Sa) 女トノ話 разговор с женщиной
 [(Ya) -tu (Rk) -tuu (Jap) -to]

tu: (Com) 十 Десять
 [(Ya) tu: (Rk) tu: (Jap) to: (Ōsaka) (Kōbe) towo (佐賀) to:wo/tonwo]
 tu:p̣ʰitici [(Ya) tu:piti:zi] 十一

- tu:** (Com) 遠
[(Rk) tu:saŋ]
- tu:** (Com) 沖。渡ト書ク。沖合 Море, открытое море
[(Ya) tu: (Rk) tu: (Śinsū, Otari) do: 川の合濟點をいふ
Cp. (Satsuma) to-game „морская черепаха”
(俚言集覽) (増) と瀬戸、水の流の出入する處をいふ]
Cp. (Ainu) 湖, 沼
- tub^ha:gal** (Sarah) 飛ビ上ル Взлететь
[(Ya) tubiagaruŋ]
Syn. maja:gal
- tubara** (Ta. poet) 夫婦 (?) Супруги (?)
[(Ya) dubaru:ma/tubarama 可憐ナル乙女 (Ya) tubara: = ŝoŋkun'a: 恋
歌ノ一種 (Ya) tubar'a: 遊び女]
Paral. m'u:tu
- tubasi** (Ps) 飛バス
[(Ya) tubasiŋ]
- tubiju/tub'u:** (Ps) 飛魚 Летучая рыба
[(Sa) tub^ziju (Rk) tu:b'u: (Jap) tobi-u^wo (Ya) tubi-izu (カサ) (ヤマト)
(スミ) tubi-[?]ju]
- tubiçal** (Sarah) 飛ンデ行ク
- tubira-gi:** (Sa) 樹木ノ名。Pittosporum tobira, 海桐花 (國) Pittosporum
pauciflorum, Hook. et Arn.
[(Rk) tubira (Hizen) tobera noki (Kagoshima, Ōshima) toburaki (Jap)
tobiragi, R'ūk'ū-tobera]

tub^zi	(Ps) (Ta) (飛ブ) 。 走ル。 逃ゲル (Лететь) бежать, убежать [(Rk) tubuŋ (Jap) tobu (Ya) tubuŋ] tub ^z i-tur'a 飛鳥 tub ^z imunu (Ps) おてんば
tubutimunu	(Ps) 粗暴なもの。 rough person, ill-behaved one
tu:dai	(Sarah) モウオシマヒ (オトギ噺ノ末ニ添ヘル詞) Syn. mm'a usaka
tudana	(Sa) (Sarah) 戸棚 Шкаф. [(Jap) todana]
tuzi	(Ps) (Sa) (Sarah) 妻。 Жена 「刀自」 女房 [(Ya) tuzi (Rk) tuzi (Jap) tozi „госпожа”, „madame”]
tu:zim	(Nubari) фитиль (Яп. to:siŋ)
tuzimazi	(Sarah) Женитьба
tuzimiz	(宮) 終る [(イシ) tuzimarun/tuzimij/tuzimirun (コハ) tunćimirun]
tuzibutu	(Ps) (Sarah) 「妻 (ト) 夫」 ノ意。 夫婦。 Жена и муж, супруги [(Ya) tuzibutu (Jap) tozi „madame” + otto „муж”]
tuzim'u:tura	(Ps) Супруги, муж и жена
tuga	(Ps) вина niŋgiŋ:kainu tuga: pari:pari:rariŋ tugazikiz toga wo cukeru

tufu:z	(Ps) 徳利。 Большой сосуд для вина [(Sa) tufu: (Jap) tokkuri (佐賀) tokui] См. sakidufu:
tug'a:	(Ps) (Sarah) (Ik) 刺のない魚扱 острога без шипа [(Omorō XV, 49) とぎや tug'a]
tugamiz	(Sarah) とがめる 咎る tugamidafi: samači とがめないで下さい [(Konkōkensū) とがむる (tugamuru)]
tug'i	(Ps) 研グ、磨グ。 Остричь, точить [(Rk) tuʒuŋ (Jap) toŋu/togu (Ya) tugun/to:ŋ]
-tui	(Ta) katanau tul-tui (Ta) 刀ヲ取ツテ
-tuja	(Ps) . . . トハ
tu:jakam	(Ui) (Simazi) (Yunara) 漸ク。 ヤツト。 頭等。 Наконец
tujum'a: uzūja	(Ira) 豊見親氏親。 伊安氏ノ祖先
tujum	(Ps) (Sa) (Ui) (Ta) 「富」ト書。 響動スル、響ク。 鳴リ渡ル。 轟き 渡る [(Rk) tujuŋuŋ (Jap) tojomu/dojomu (Ya) tujumuŋ]
tujum-munu	(Com) 名高キモノ
tujum'a:	(Com) 「豊見親」又ハ「豊宮」ト書ク。 聞ユル者即チ名高キ者。

- tujum-sú:** (Ps) 「豊見主」ト書ク。名高キ主。
 [(Kaz) tujun-sú:]
 nakazuni-nu tujun-sú:-ga uiííja ju
 仲宗根 ノ 豊見主ガ 仰セニハ (ヨ)
- tujusa** (Com. poet) 遠サ Даль
 tujusa-nù síma-ŋkai
 nùjuri p'ara-di ju
 遠イ村へ
 乗ツテ行カウ (ヨ)
 „В далёкое селенье
 Верхом отправлюсь!”
- tu:ka** (Ps) 十日 Десять дней; десятое число месяца
 [(Ya) tukka (Rk) tu:-ka (Jap) to:ka]
- tùk'a** (Sa) (Sarah) 時。場合 Время, временно
 ba: nu:mau sadatil tük'a-mai dual
 私 馬ヲ走越ス時 モ (ゾ) アル
 kainu tuk'anna símanuçitu mmimmai mišibusikaz (Sarah) こんな時には島の人達にも (それを) 見せたい。
- tu:ka-ju:ka** (Ps) 十四日 Четырнадцать дней, четырнадцатое число месяца
 tu:ka-ju:ka-nu cik^si-daki
 十四日 ノ 月ノ如キ Подобно луне четырнадцатого числа
 [tu:ka//(Jap) to:ka „десять дней” + ju:ka//(Jap) jokka „четыре дня”]
- tu:ka p^situ:z** (Ps) 十一日 Одиннадцать дней; одиннадцатое число
 [(Ya) tukka-p^situi (Jap) to:ka „десять дней” + çito-çi „один день”]
- tuki:** (Ps) 時計 Часы
 [(Ya) tuki: (Rk) tuçí: (Jap) tokei/tokè:]

tukʼi	(Ps) 時 Время [(Sa) tuci (Ya) tukʼi (Rk) tući (Jap) toki]
tukʼi	(Ps) 占者 (巫祝ノ一種) Предсказатель будущего; гадатель. [(Sa) (Sarah) tuci (Ya) tukʼi (Rk) tući (Уезд Кушзая) tuiki]
tuku	(Ps) 床ノ間 [(Rk) tukw (Jap) toko-no-ma (Jap) toko „постель” (Ya) tuku 靈場。 祖先の灵魂位牌を寿祀せる所 (イシ) tuku 佛壇]
tukuzi:	(Sa) 斗搔。概。斗棒 [(國仲)] Грабли (?)
tu:kukunujum	(Ps) 十九舛
tukuma	(Ps) (Sa) (Sarah) 住所 Местожительство
tukuni	(Ta) 家ノ坐ル土台
tukuni-kata	(Ta) 家ノ坐ル土台ノ型
tukunu	(Sa) (Sarah) 處。所。屋敷。
tukuru/tukura	(Ta) 所。方。(貴人ノ数ヲ云フ時) Персона (при счёте важных лиц) ju:tukura-va cīkai-ši: 四所 (即チ四人) ヲ招待シテ Пригласив четырёх персон (= людей) [(Jap. древн) tokoro]
tukuru	(Ps) (Minna) 處。所。Место, местность [(Rk) tukuru (Jap) tokoro (Ya) tukuru] kuma: no:ti az tukuru garaja: 此處は何といふ所でせうか (Ps)

tukuru	(Ps) 「所」ノ義。屋敷ノ東北ノ隅ヲ tukuru ト云、即神ヲ祭ル所也。jasik ^s inusi tukuru-nusi ganasi ナド祈ル時ニ云フ〔(田島)〕 [(Ps. poet) 蔵元 (Konkōkensū) ところ tukuru 墓]
tukuruzikai	(Sa) 所遣 Cm. suzi:
tukurugam	(Ps) 「所神」ノ義。屋敷神。Бог места, отведённого под дом [(Simazi) tukuru-gaŋ (Sarah) tukununukam (Konkōkensū) ところ tukuru 墓 tukuru//(Jap) tokoro „место” + kam/kaŋ //(Jap) kami „бог”] Syn. jasi ^s igam, tukuru-nusi
tukuru-nusi	(Ps) 「所主」ノ意。屋敷神ノ事 Бог места, отведённого под дом Syn. tukurugam, jasi ^s i-gam, jasi ^s i-nusi Cm. tukuru
tul	(Sa) 取る vva: turaddammu 君は取らなかつたのか vva: tultammu 君は取つたのか vva: tultallusi 君は取つたか vva: tullustal 君は取つた
tu:l-gu:	(Sa) 通池。下地島ノ南海岸ニアリ。二ツノ池相連リテ海水相通ズ 因ツテ其ノ名アリ
tu:l	(Sa) (Ta) 通る (Ta) mm'api beŋk'o:ju s'i:uk ^s itika: tu:riukamassugaja: もう少し勉強 しておいたら通つたらうになー

tùlna:	(Sa) 捕縄。常ニ牛馬ノ網ヲ用ヒ、罪人ノ両手ヲ縛リ、木ノ枝ニ吊シ若ハ柱ニ繋ギタリ[(國仲)]
tulśimi	(Sa) 取締。能吏ヨリ徴発若クハ所望スル雞、同卵、魚菜等ヲ人民ヨリ取纏ムル係ノコトナリ[(國仲)]
tul-s'uil	(Ta) 取添ヘル
-tum	(Ta) . . . トモ。サヘモ。デモ Даже pi:ča-tum kawaraŋgutu nana... 僅デモ変リガナクテ
tuma	(Ps) 苫。茅菅等ヲ編ミテ舟車等ヲ覆フ物 [(Rk) tuma (Jap) toma (Ya) tuma]
tumaja:	(Ps) 苫屋。庵。 [(Ya) tumaja:]
tumal-utaki	(Ta) 泊御嶽。多良間島仲筋村ニアル御嶽ノ名。祭神ノ名ハ「出みさら入みさらの直主」ト唱フ
tumarašī	(Ps) (Sa) 止メル、泊メル、留る。Остановить, дать приют (на ночь) [(Rk) tumarašūŋ]
tumaz	
tuma:z	(Ps) ⁷¹ 止ル、泊ル。留る 泊、港。Остановиться, ночевать. Остановка, гавань. [(Sa) (Ta) tumal (Jap) tomaru (глагол) tomari (существит.) (Rk) tumajuŋ (глагол) (Rk) tumaji < tumari (Ya) tumaruŋ (イト) tumaiŋ]

⁷¹ Merged with a duplicate entry from v. 2, p. 343.

(エラ) tumajum (キカ) (ヨロ) tumajuŋ (スミ) (トク) tumar'uŋ (Ya) tumo:ri 海。海濱。とまりの義]

tumal (Ta) 泊。濱辺
[(イシ) ???]

tumb'a:ŋ (Ps) 龍舌蘭 Agave rigida, Mill
[(Itoman) to:adam-buna: (Toku) tomp'aŋ (Yonaguni) tubu (Yoroŋ) tumb'aŋ]

tumgara (Ta) 同年。友達
См. tuŋkara

tu:mi (Com) 遠見櫓。Вышка на горе для наблюдения за приходящими судами.
[(Ya) tu:mi: 遠眼鏡。雙眼鏡]

tumipiz (Ps) 求ニ行ク。搜シニ行ク Итти искать

tumi:z (Ps) (Ui) 求メル。搜ス。尋ネル Искать
mamuja-ga ma:
upunu: dara kajanu: dara
tumi-tumi
[(Ya) tumiŋ/tumiruŋ (Rk) tume:juŋ (Jap) mo-tomeru (Jap. древн.)
tomu/tomeru (Konkōkensū) とまへる tumairu
(物類称呼) たづぬるといふ事を播磨及出雲辺又土佐にて○とめると云
京加茂の南堤の下に西念寺といふ有 西行法師此寺に暫く住す
庭に梅あり愛翫ひいて 「とめこかし梅さかりなる我宿をうときも人の折にこそよれ」 此歌のとめこかしは求めこよかし也尋る同意也

万葉^{とめる}に尋とあり]

- tum-kail** (Ta)
tum-kaira miga
Paral. maikail
- tu:m'o:** (Ps) 燈明 Светильник, возжигаемый на алтаре
[(Sa) tu:m'au (Ya) tu:m'o: (Rk) tu:m'o: (Jap) to:m'o: (Chin) ㄉㄨㄥˊㄇㄧㄥˊ]
- tu:mtu** (Yunara) ЭНТОМ. БОГОМОЛКА
- tumu** (Ps) 供。伴。 [B 頭] КОМПАЬОН.
[(Rk) tumu (Jap) tomo (Ya) tumu]
- tumu** (Nišib) 艫 Корма (лодки)
[(Jap) tomo (Ya) tumu (国頭群) tumu]
- tumumma** (Sarah)
- tu:mumu** (Ps) 千 „Десять-сот” = тысяча
[(Rk. poet) tu:mumu (Jap) to: „десять” + momo „сто” (Ya) tumumu
(古語)]
- tumu-si** (Ps) (Ta) 供す。従す
[(Ya) tumusiŋ]
tumuširari:va:ri: (Ta) オハイリナサイ
- tumu:z** (Ps) 友利。城邊(gusikubi)村ノ大字ノ一ツ。 Одна из деревень,
входящих в волость Gusikubi
- tunaiz** (Ps) 称へル、唱へル。
[(Jap) tonaeru]

tunagi	(Ps) m'a:ku tunagi taçu:ri!
tunaka	(Ps) (Ui) 鶏卵。玉子。「 ^{トリ} 鶏ノ子」ノ義カ Яицо, куриное яицо [(Sa) (Sarah) tunuka (Ya) tunaga (イリ) t'ũno: яицо (クロ) tunnufufa куриное яицо tu//(Jap) to „птица” (Ср. toja курятник, to-ami сеть для ловли птиц) + nu//(Jap) no – поссес. суфф. + ka/ku//(Jap) ko „дитя” (Яп.) 鳥名子 tonago название жрицы при Храме Ise; там существует танец tonago-mai, который танцует paganaki dogi перед небесным гротом
tu:naka	(Ps) (Kaz) 海ノ中。沖。 [(Omoro XIII, 222) となか tu:naka (Яп. др.) 斗那加 tonaka [Kojiki III]
tunaka-iru	(Ps) 玉子色。橙色。Оранжевый (букв. яичный) цвет.
tunam	(Ps) 統一スル
tunaz	(Tajima) 隣 [(Ya) tunari]
tunda:buŋ	(Ps) 重箱の一種
tuŋgara	(Ps) (Simazī) (Kaz) 友達。平民ニテ女ノ友達ヲ云フ。 女同志ノ同年ナルヲバ tuŋgara ト云フ 又知己ニモ tuŋgara ト云フ (Tajima) [(Sa) (Sarah) tuŋgara (Jap) tomo-gara (Ta) tumgara (Konkōkensū) とも から tumugara (Omoro XIII)]

tun̄karaja	(Sarah)
tunikaku	(Ps) 兎二角 Как бы то ни было, во всяком случае [(Jap) tonikaku (Ya) tunikaku]
tun̄k̄i	(Ps) 取ツテ置ク。取去ル
tunu	(Ps) (Kaz) (Ta) 殿 [(Ya) tunu (Jap) tonō]
tunuḡi	(Ps) БЫТЬ возбужденным, желать
tunugaja:	(Ik) 殿が家の義か。Назв. utaki на о. Ikima, где чествуется jamatupstu, который nagarete kita. Нама, куда его прибило наз. jamatubama
tunu:gasi	(Ui) (Ik) 踊らす
tunugusīku	(Ps)
tunugusīku	(poet) 八重山ノ登野城村ノコトナリ。現代ハ八重山ノ石垣島ニテ 登野城ヲ tunusīku ト發音ス。石垣島の主邑四箇の一字。
tunuku	(Ps. 古) 雞卵
tu:nup̄itu	(Ps) 十人 Десять человек
tunuci	(Sa) 殿内。筆者ノ家 [(國仲)] [(Ya) tunuci (Rk) tunuci]
tupak̄i	(Ps) 唾 (宮)
tu:p̄ituti	(Ps) 十一年 Одиннадцать лет

[tu://(Jap) to: + p^situ//(Jap) çito „один” + ti „год”]

- tura** (Ps) 虎 寅 Тигр (впрочем этого зверя на островах не водится)
[(Jap) tora (Ya) tura]
- tur'a:** (Ps) 取ル人、取ル者。 Тот, который берёт; берущий
- tur'a:** (Ps) (Ui) 鳥。 小鳥 Птица, птичка
- turasī** (Ps) (Ta) 取ラス。 與ヘル Давать (собств. заставить брать)
(Ps) umanu ja:nu p^situŋkai turaŋiku: ソノ家の人に渡して来い
- tur'a:sī** (Ps) 取合ハス
- turi-k^si** (Ta) 取ツテ來ル
- turimuci** (Ta) 取持ツ
- turi-ŋgiz** 取ツテ帰ル (Tajima)
- turi-piz** (Ps) 取ツテ行ク (Tajima)
- tur'ari** (Ps) (Kaz) (手近ノ物ヲ) 取テ呉レ
- tur'o:** (Ps) 取合フ
[(Ōitaken) toriau = aiteninara, kakariau; реже kodomowoajasu]
- turuna** (Sa) (Sarah) 草ノ名。 たんぽぽ
[(ヨナ) bigi-turu-na 車前車 (おほぼこ)]
- tu:sa** (Sa) 遠 Даль
tu:sa-nu ꞡci 遠イ道、長イ旅行 Далёкая дорога, дальний путь

	[(Ya) tu:sa]
tu:śi	(Ps) 常に (宮)
tusi	(Com) 年 Год [(Ya) tusi (Rk) tuśi (Jap) tośi]
tusubi	(Ps) (宮) 誕生日 [(イト) tuśibi: (イシ) tusibi]
tu:sī	(Ps) 通ス [(Rk) tu:śuŋ (Jap) to:su (Ya) tu:sin]
tusijuz/tusīnujuz	(Ps) 大晦日。「年ノ宵」ノ義カ。除夜。Последний день года, канун нового года [(Ya) tusīnuju]
tusī	(Ps) 砥石 Точило, точильный камень, точильный брусок 青砥、荒 砥、細砥ノ別アリ [(國仲)] [(Sa) (Sarah) tusi (Rk) tuśi (Jap) to-iśi (佐賀) (Ya) tusi]
tuśu:z/tuśśu:z	(Ps) 年寄。老人。Человек преклонного возраста, старик [(Rk) tuświ (Jap) tośi-jori (Ya) tusijurī]
tu:taŋk'a:	(Ps) 十一人 Одиннадцать человек [tu://(Jap) to: десять + taŋk'a: „один человек”]
tutu	(Ps) 澤山の人。大勢 A large number of people tuto:ti du kstaz 大勢でやって来た
tutumik'i	(Ps) БЫТЬ МНОГОЧИСЛЕННЫМ

- tutuno:** (Ff) (自動) 整フ
 az'a-nai-nu s'i:ri-nu tutuna:tariba
 (村ノ) 字内 ノ 整理ガ 整ノハナカツタカラ
 [(Ya) tutuno:ŋ]
- tu:z** (Ps) (Ui) 鳥。雞。 Птица, домашняя курица, петух.
 [(Sa) (Ta) tu| (Ya) turī (Rk) tui (Jap) tori (Sarah) tuz/tuji (Konkōkensū)
 みやとり m'a:turi и みやかい m'a:kai 雞]
 tuznak^si 鳥 (又ハ雞) の鳴キ
- tuz** (Ps) (Kaz) 取ル Брать
 [(Sa) (Min) tul (Jap) toru (Rk) tujum (イシ) turuŋ/turī (イト) tuiŋ (エ
 ラ) tujum (キカ) (ヨロ) tujuŋ (スミ) (トク) turuŋ]
- tu:z** (Ps) 通る
 [(Sa) tu:l (Ta) tu:l]
 nn'api biŋk'o:ju šu:k^si:çika: tu:r'u: kadistazsugaja: もう少し勉強して
 おいたら通つたらうにな
- tu:z** (Ps) 通り。方法。通ル。 Согласно; так, как
 azzamataz-tu:z 仰ツシヤツタ通り так, как вы изволили сказать
 [(Rk) tu:juuŋ (Jap) to:ru (Ya) tu:ruŋ (Jap) to:ri]
- tu:z** (Ps) 行燈。ランプ Ночной фонарь, оклеенный бумагой; лампа
 [(Sa) (Ta) tu:l (Ya) tu:rī (Rk) tu:ru (Jap) to:ro „каменный фонарь”
 (Chin) (Konkōkenshū) おとろ u-tu:ru 御行燈]
- tuzmi:** (Sarah) (醫) 鳥目 night blindness, nyctalopia; как лекарство
 употребляют свиную печонку wa:nuciŋu
 [(ヨロ) tui-mi (コニ) (イス) (スミ) (サネ) turi-mū]

tu:zzari

(Ps) 好色者

C

- ca** (Ps) (Sa) チフ、テフ、ト云フ、トサ
 [(Ui) éa (Sarah) éa (Ya) tóo:]
 kunu kuba-nu kariz-k'a: zī:ŋkai-ja uriz-na ti: azzamataḡ ca (Ps) 此ノ蒲
 葵ノ枯レルマデ地へハ下リルナト仰ツシヤツタテフ „Пока эта
 kuba (*Livistona chinensis*) не засохнет на землю не спускайся: - так
 он (как говорят) сказал”
 i:ŋŋa:nna kibaŋ-kinai-nu atal ca (Sa) 西ノ家ニハ貧乏ナ家内ガアツタ
 トサ A в западном доме жила-была (как говорят) бедная семья.
 kawaŋkai ikitti saragama: fun'a:ši: pizza: zzaka:ši: piḡtaḡ éa (Ui) 川へ
 行ツテ小皿ヲ舟ニシ、針ヲ櫂ニシテ行ツチヤツタト云フ „Он, как
 говорят, пошел на реку, тарелочку использовал, как лодку, а иглу,
 как весло и уехал.”
- éa** (Sarah) Суффикс множ. ч.
 banća 我等
- éa:** (Ps) (Sa) (Sarah) 茶 Чай
 [(Ya) éa: (Rk) éa: (Ćiŋ) sa: (Na:ći:ziŋ) éa:/sa: (Jap) éa/sa (напр. sado:
 „чайная церемония”) (Chin) č'a]
 éa:ju mućiksí:fi:ru (Ps) お茶を持つて來て呉れ
- éa:** (Ps)
 ataz-éa: ヨク當ル
 piḡ-éa: ヨク走ル
- éabaŋ** (Ps) (Sa) (Sarah) 茶碗、茶椀 Чайная чашка, чашка для каши
 [(Jap) éawaŋ (Chin) č'a-wan (Ya) éabaŋ]

ćabuŋ	(Ps) (Sa) (Sarah) 茶盆 Чайный поднос 三脚アルヲ高茶盆(taka-ćabuŋ)、脚無キヲ丸茶盆(ma:nućabuŋ?)ト称シタリ [(國仲)] [(Ya) ćabuŋ]
ćadai	(Ps) (Sa) (Sarah) 茶臺。茶碗ヲ載スル台 (祭具) 。 [(國仲)]。 Блюдечко (подставка) под чай (обычно подносимый предкам). [(Ya) ćadai]
ća:gi	(Sa) 花柘榴ノコト。紅ニ八重ニ咲ク [(國仲)]
ća:iru	(Ps) 茶色 Коричневый цвет (букв. чайный цвет) [(Jap) ća-iro ća < (Chin) č‘a чай + iru// (Jap) iro „цвет”]
ćakušī	(Ps) (Irav) 嫡子、長男 Старший сын, наследник [(Ya) ćakušī (Rk) ćakušī (Jap) ćakušī (Chin)]
ćakušimidumva	(Ps) старшая из дочерей
ćakušivva	(Ps) первородный ребёнок
ćamu	(Ps) 男子ノ名 Мужское имя
ća:na	
<^fa:na	(Ps) バカリ、ノミ。Только
ćanabi	(Sa) 茶鍋。小鍋ニ茶湯ヲ沸スニ云フ [(國仲)]
ćató:	(Sa) 茶湯。Чай подносимый предкам в kamtana [(Jap) ćato: (Ya) ćado: (Chin) č‘a-t‘aŋ]
ćau-atal	(Sa) 帳當

См. *ćau-gamui*

- ćau-baku** (Sa) 帳箱ノ意。書類帳面等ヲ入ル、箱 [(國仲)] Ящик для счетов, документов и пр. [(Kuninaka)]
- ćau-gamui** (Sa) 帳構。帳當(ćau-atal)トモ云フ、貢粟ノ賦課徴収納付ノコトヲ掌リシ筆者(piśsa)又ハ加勢(kaśi)ノ称 [(國仲)]
- caz** (Kaz) = taz
- ći:** (Ps) さ
vvata-ga ja:ŋkai ći サア君等ノ家へ (行カウ)
- ći:** (Ps) (Sa) 血 Кровь
[(Ya) *ći:* (Rk) *ći:* (Jap) *ći*]
- ćsī:/ći:** (Ps) (Ui) (釣の義)。井戸のばけつ。ツルベ
- ćibak^si** (Ps) 椿 Камелия
[(Jap) *ćubaki* (Ya) イシ] *ćibak^si*]
- ćibal-nucija:** (Sa) *nucija:* トモイフ。中央ニ太キ柱ヲ立テ外柱ニ貫ヲ通セシナリ二間半角以下ノ小屋ナリ [(國仲)]
[(Ya) *ćibari* ぬき (貫)]
- ćibi** (Ps) (Ui) (Sa) (Sarah) 後。尻 Зад, задняя часть; задница, anus
ćibi-kara 後カラ сзади
[(Ta) *civi/civi* (Rk) *cibi* (Ya) *ćibi* (イト) *śi:bi* 尻 (コハ) *ćipi id.* (ヤラ)
(S) (N) (イシ) *ćibi id.* (コニ) (イス) (サネ) *mannu-ttibi* 肛門 (Fukue – Hizen, Minami Matsuura) *cube, cubensu* заднепроходное отверстие]
- ći:b^zi** (Ui) (Ps) (Ta) つるむ (про животных)

mainicī cī:bi t^éa:ka uz muno:no:ga (Ps) 毎日ツルンデバカリキルモノ
ハ何 (mi:ga:ratu bikiga:ra)

ćibi-nu-ṃ (Ps) (Sa) 肛門 [(國仲)] Anus [(Kuninaka)]
[(Ya) ćibinumi: (クロ) (ハテ) śibi-nu-mi: (イト) śi:bi:nu-mi: (Ś)
ćibinumi: (N) (ヤラ) (イシ) ćibi-nu-mi: (コハ) ćipi-nu-mi:]

ćibigusī (Ps) (Ik) 「尻串」の義か。Мелконаколотые щепочки бамбука для
поттирания в W.C.

ćibirum (Ps) 肛門 (по 宮)

ćibitaz (Ps)

ćibital (Sa) (Sarah) 臀肉 Задница (вся) (место на кот. сидят наз. ćibi)
[(クロ) śibi-darī (イト) śibi-tanda (ハテ) śipi-darī (ヤラ) ćibi-tanda
(イシ) ćibitarī (アラ) cībi-darī (イリ) ćipi-tara]

ćibi:ṛī (Ps) педерастия

ćibu (Sa) (IraV-Nakacī) 壺 Глиняный горшок
[(Rk) ćibu (Jap) cūbo (Ya) cību]

ćidi (poet) 地出 (る)

ćibul (Ta) 瓠瓜 Тыква горлянка. В поэзии иногда...
[(Ya) cīburī 頭。瓠 (Sarah) cīburu голова]
См. cīgu:z

ćibusī (Ta) колено
См. cīgusī

ćiduz/cīdur'a (Ps) 千鳥

[(Rk) cízuji (Jap) cí-dori (Ya) cíduri (Sa) cídul]

cідuranu padzuba: kammuri:ni: ŋk'agi ju hui 千鳥の足をばかみ切つて煮て上げよう (из колыбн. песни)

cī: (Sarah) 釣。Крючок для ловли рыбы
cī:gama маленький крючок

cīzaku (Ps) латунь 眞鍮 (Miyara)
[(ヨナ) kidagu (イト) (クロ) kīzaku (イシ) (アラ) kīzagu (ヤラ) (Ś)
(N) cízaku (Ya) kigazū]

cīza:zkuni (Ui)
См. k^sidazkuni

cīzī (Sa) 屋根ノ最モ上ノ所、棟ノコトナリ [(國仲)] Самая верхняя часть крыши; конёк [(Kuninaka)]
[(Аηηη) cízī 頂 (Ya) cīzī 頂。天辺]

cīzīm (Ps) (Sa) 太鼓 Барабан
[(Ya) cīzīŋ 鼓 (コハ) cīdami 太鼓 (エラ) tidīŋ 鼓 (スミ) cīzīŋ id. (ナセ) cīzīŋ id. (トク) cīzīmi id. (ヒオ) cuzuŋ id. (コニ) (イス) (サネ) ttidim id.]

cīzīnunušī (Ps) 司や神懸の本尊

cīfu (Sa) 筑。定員二名、夫役召集ノ係。其ノ他ハ佐事(zīsazī?)ニ同ジ [(國仲)]
См. zī:sazī
[Ср. (Rk) 筑之 cikuduŋ < ciku-dunu]

cīfu (Sa) (Nag) 着ク、到着スル
[(Ya) cikūŋ]

cī:fu[́]zau	
cī:hu[́]zau	釣大竿。Удочка (для ловли рыбы)
cīfu:munu	(Sa) 作物 cīfu:munu: mi:pa: kara 作物ハ 三葉カラ [(Ya) cīkuri-munu 作物。農作物]
cīfu:z	(Ps) 作ル Делать, производить [(Ta) cīful (Ya) cīkuruŋ]
ćigai	(Yu) 違ひ。相違。
cīga	(Ps) (Sa) (Ik) 一升入ノ枡 [(ナセ)(ヨナ)(イト) ćiga (トク) cīga (スミ) cīga: (イス)(サネ) ttiga: (サネ)(スミ)(イス) tuga (ヨナ) tūo 一斗の升]
ći:ga	(Ps) 唾 (宮) Syn. ʒsa
cīg'a:	(Sa) 膾。Поджилки, подколенок [(Ya) cīg'a: 關節。継ぐ所の義]
cīg'a:	(Ps) щест для ловли taka.
cīg'a:busi	(Ps) название какого-то созвездия
cī:gama	(Sa) 小ナル釣針 [(國仲)] Небольшой рыболовный крючок
cī:gama	(Ik.) おちゝ

cigama-nu-fuci	(Sarah) 乳首 Сосок [(Ya) ci:nu fuci]
cig'i	(Ta) 注グ Наливать жидкость в сосуд [(Jap) cuŋu/cuŋu]
cig'zi	(Ps) 継ぐ cig'zinnuci 継命。長命。 [(Ya) cigun]
cigusi	(Ps) (Sa) (Sarah) 膝。物類称呼卷ノ一ニ曰ク、ひざ○豊州ニテつ ぶしトイフ。 . . . 薩摩ニテひざつぶしト云。云々。 Колено. В Butsuri-shōko (кн. 1) читаем: <<çiza (колено) – в Визш: говорят cubusi... в Sacuma говорят çiza-cubusi...>> [(Ya) cibusi (Naфа) ciŋsi (Iki) cubusi (クロ) subusi (Ś) cibusi (ヒヨ) t'ibusi (ナセ) cibusi (Fukue – Hizen, Minami Matsuura) cubusi, cubuci (Ōita-ken) cubusi (ヒオ) çija-cubusi (ハテ) sipusiŋ (イト) śincin (Sacuma) çida-cubusi the knee-cap (ヨナ) mutci (イセ) (エラ) cinsi (コニ) (イス) (サネ) ttibusi (コハ) (アラ) cipusi (キカ) cubusi (Wamyō) 踝 豆不奈岐、俗云豆不々之 (Senćūwamyō II, 43 п) „в Shinsen'zikuō и Iśimrō 踝 читают 豆不奈岐 ... в Shinsen'zikuō иерогл. 跌 тоже читается 豆不奈岐 谷川氏曰、 豆不々之、粒節之義 ; 俗呼 都久夫之、安 x 俗呼久留不之]
cigu:z	(Ps) 瓠瓜 (ユフガホ) Lagenaria vulgaris, Ser. [(Sado) cuburo 瓢 (Sa) cigu:l (Ta) cibul (Ya) ciburi „Lagenaria vulgaris”, „голова” (Rk) ciburu id. или 瓢 (Jap) cumuri/cuburi „голова” (Яп) kata-cumuri „улитка” (Яп x) cubura (Sado) cumburi/cumbura 山巔]
-citi	(Ps) ツイテ

sīdassa nariuzm cīit^εa:

jazsu-n cīit^εa:

[(Rk) jasinci:te:]

cīka

(Sa) 墓 「塚」ノ意。Могила

[(Jap) cuka „курган”, „холм” (トク) cika-baka 棺]

cīka

(Sa) 柄 Ручка, рукоятка

[(Jap) cuka (Rk) ciga (Ya) cīka (Ya) cīka 束]

cīka

(Ps) 近イ Близкий

cīkafu na: 近イカ близко ли? это близко?

[(Jap) cīka-i (Ya) cīka]

kumakara nu cīkaka:z? 此處から近いのか

cī:k'a

(Sarah) Небольшие наросты на теле

cīka:/cīka:

(Ps) ナラバ

[(Ya) cīka:/kka (Ps. poet) cīkara (Ta) tika:]

ati p'a:p'a:ti azza:cika: banunna ssaij (Ps) 餘り早くおつしやると私には分らない。

anči: jacka: anči: su:di (Ps) そんならそうしましせう

(Ps) mušīka unu hunnu acīka: karaši fi:sa:ci 若しその本があるなら貸して下さい

cīka-zu

(Ta) 「塚所」ノ義カ。墓 Могила

[(Sa) cīka могила (Jap) cuka курган, могильный курган

śu//(Jap) śo место (Chin) 所]

cīkai-sī

(Ta) 招待スル。オ伴スル Приглашать

[(Ya) cīkai-siŋ/cīkasīŋ]

cikana:z	(Sa) 飼フ。養フ cikanaz iṅ-n-du ti:ju ffail 飼 犬ニ 手ヲ 咬マル [(Ya) cikano:ŋ 養ふ]
cikara	(Sa) Сила, мочь [(Jap) cikara (Ya) cikara]
cikasa	(Com) 司。祭主。字人民團体的ノ祈禱ハ cikasa 之ヲ統ベタリト。 cikasa トハ巫女ノ中ヨリ抽籤シテ選舉セシ祭主ナリ。cikasa ノ部 下ニ之ヲ補佐スル大婆婢(uk'umma)一ニ名ヲ置キタリ[(國仲)] [(Ya) cikasa]
cikasaja:	(Ps) 司屋。漲水御嶽の異名
cika-cika	(Ps) При землетрясении принято говорить это выражение в качестве заклинания [(Ya) cikacika]
cikam	(Sarah) 摺む [(Jap) cukamu]
cikaz-munu	(Ps) 召使。下男。下女 Слуга, прислуга [(Rk) cikè:munṅ (Jap) cukai-mono букв. „посылаемая вещь” = подарок, презент (кому-н.) Ср. meši-cukai „слуга”, „рассыльный”, „посыльный”]
ciki	(Ps) 終。仕舞。果。Конец
ciki-daki	(Ps) 「附竹」ノ義。隣寸 (マツチ) Спички [(佐賀) cukedake (Ya) cikidagi (肥後) cukedake (Miiraku, Hizen, Minami Matsuura) cukedake]

(物類称呼) 越後にて○つけだけと云 土佐にて○つけぎと云
又。つけだきと云. . . 越後にてつけ竹といふはむかしは竹を
薄くくぎて今のつけぎの如く用ひたるとぞ 土佐のつけだき、
つけだけ成へし]

Syn. c̣ikigi

c̣ikigi

(Ps) 附木。燐寸 (マッチ) 発燭 Спички

[(Jap) cukegi (Hiroshima 倉橋島) ハヤツケギ

(物類称呼) 東国にて○つけぎといふ. . . 土佐にて○つけぎ
と云]

Syn. c̣ikidaki. См. Буцуруисёко

c̣iki-munu

(Ps) (Sa) 漬物。大根、菜、万壽、処天(uru:)、ラツキヤウ、蒜等
ヲ用フ [(國仲)]

[(Ya) c̣ikimunu]

c̣ikiśu:/c̣ikśsu:

(Ps) 「月主」ノ意。オ月様

[(Ya) ṭiḍzu]

c̣ikśsu:du unnu num 「お月様を鬼が呑む」 говорится про затмение
луны

c̣ikiz

(Ps) (Ui) 附ケル、着ケル

[(Rk) c̣ikijun̄/c̣iki:ŋ (Jap) cukeru (Ya) c̣ikij/c̣ikirun̄]

c̣ik^{s̄}i/c̣iki

(Ps) 月 луна, месяц

[(Sa) (Sarah) (Irav) c̣iç̣i (Ya) c̣iki (Rk) c̣içi (Jap) cuiki]

c̣ik^{s̄}inuju:

(Ps) 月。(月ノ夜)

[(Ya) c̣ik̄inuju: (Sa) c̣iç̄inuju: (Jap) cukujō]

c̣ik^{s̄}i-ganas̄i

(Ps) お月様

[(Ya) c̣ik̄iŋ-ganas̄i]

cik^si	(Ps) (Min) 着ク、到着ス Достигать, прибывать [(Rk) cićuŋ (Jap) cuki (Ya) cikun]
cik^si	(Ta) (Ps) (IraV) 突ク、衝ク、搗ク Ударять в что, пронзать, толочь kuma-ja ciḱi tariuturi ava-ja ciḱi tariuturi (IraV) uśugumuci cikiusami tiŋgumuci bav'usami (из 豊年の祝歌) [(Sa) cići (Jap) cuki (Rk) cićuŋ (Ya) cikun]
ciḱ^si-nu-munu	(Ps) 月水、月經 Месячные, менструации [(Rk) cići-nu-mun (Jap) cuki-no-mono букв. „месячная вещь” (イト) śiki-nu-mun (ヨナ) 'ti-nu-munu (ヨロ) (イリ) cíkinumunu (ナセ) cíkinumun (イシ) (アラ) cikinumunu (ヤラ) (S) (N) cíćinumun (エラ) cukinumun (イス) (スミ) (コニ) (サネ) ttikinumun]
ciko:	(Ps) (Ta) (Min) 使フ Посылать за [(Jap) cukaŋ (Ya) ciko:ŋ] akar'azzagamo: kunu upuzi:ŋkai ciḱa:samataz no:kam
ciku	(Sa) 盡ク、ツキル [(Ya)]
ciḱu	(Ps) некрасивая женщина
ćikudai	(Sa) 祭具ノ名。長方形ニシテ大ナル膳ノ如キモノ [(國仲)]
ciḱui	(Ps) 机 Стол
ciḱuk^si	(Ps) 重ねる

cīkūsī	(Ps) 盡ス Исчерпать ffa: ujaŋkai taiša: ko:ko:ju cīkūsī t ^ɛ a:na munu 子は親に対しては孝行 を盡す様に有りたいもの [(Jap) cūkusu]
cīm	(Ps) 他動 積ム Нагружать, громоздить [(Jap) cumu (Ya) cīmuŋ]
cīm	(Sa) 摘む
cīmmul	(Sa) 摘ミ切ル См. mul garasunu padzuba: cīmmuri: ni: ŋk'agiju hui (из колеб. песни) 鴉の足 をば摘ミ切つて煮て上げよう
cīm/cum	(Ps) サへ。サへモ。 [(Sa) cum (Omorō, XXI, 16) ちよむ (Omorō, XIV, 48, 50) ちよも] kar'a cum (Sa) 彼でさへも
cīma	? (Sa) 海動物ノ一種
cīmausara	(Ik) иное название для kairugama
cīma	(Sa) 屋根ノ四面 [(國仲)] [(Jap) cūma]
cīma-baram	(Sa) 「爪孕」の義 Болезнь пальцев, когда последние опухают и гноятся 爪疤瘡
cīm'a:(ŋ)	(Ps) 因 Причина [(Ya) cīnaŋ (Jap) cīnami]

cīmaru	(o. Irav) В песне 豊年の祝 имеется слово ツマル, которые передали через 御酒
cīmi	(Com) 爪 Ноготь, коготь [(Ya) cīmi (Rk) cimi (Jap) cume]
cī-maz	(Ps) 血痢 кровавый понос
cīmi-agiz	(Ps) 積上ゲル Нагромождать, нагружать [(Rk) cimi-agi:η (Jap) cumi-aηeru/cumiageru]
cīmi	(Sa) 績ぎたる絲の事 [(Fumn) cīm/cum]
cīmiguru	(Sa) 紡ノ中ニアル竹節
cīmiguru-daki	(Sa) 紡幹竹ノ意。紡グニ用フル外、竹箒ヲ造リタリ[(國仲)] [(Ya) cīmi つむ (紡錘)]
ćimbay	(Bura) радуга
cīmpuη	(Ps) (Sa) 門ノ石垣 門内ノ墻 (目隠シ) [(Rk. уезд Кунзан) ċimpuη (イト) ċimpuη (Ya Иシ) pī:fuη (ナゴ) pīmpu: (ナゴ) (イエ) (ヤラ) ćinubu]
cīmu-daka-munu	(Sa) (Sarah) 「肝高者」ノ意。怒り易キモノ。オコリンボ Раздражительный, вспыльчивый человек [cīmu//(Jap) kimo „печень” + taka//(Jap) taka „высокий” + munu//(Jap) mono „вещь”, „суб’ект”]
cīmu-jam	(Sarah) 「肝病」の義。心臟病

cī:ŋ	(Ps) 午前中 (宮)
cīna	(Ps) (Sa) (Ui) 綱 Верёвка, канат [(Rk) cina (Jap) cuna (Ta) ćuna/t'una (Sarah) ŋna (Ya) cīna]
cī:na:	(Sarah) 釣繩 Леса
cīna-amdil	(Sa) 綱ヲ以テ簀ノ如ク編ミタル amdil ニシテ甘藷又ハ肥料ヲ入レテ運ブモノ[(國仲)]
cīna-p^sik^si	(Ps) (Ui) 綱引
cīndarasī	(Sarah) かわいそうな imizimagamaŋ mmariiz (mmarii) çitu mmi:ja cīndarasī munu ji: 小さな小島に生れる人達は可哀相なものですね [(Sa) cīna-p ^s icī (Ya) cīna-pīkī (Jap) cuna-biki]
cīnnükù	(Sa) 里芋 (サトイモ)、大ナル葉ヲ有シ、根ニ親芋子芋ヲ生ズ、煮テ酒ノ肴トシ又ハ祭請トス[(國仲)] 青芋。Colocasia antiquorum Schott.
ćinćingama	(Ps) ひばり Syn. gajaćin [(Ya) ćinćinna:]
cīnu	(Ps) (Ui) (Sa) 角。瘤。Рог; шишка от ушиба [(Ik) (Sarah) ŋnu (Ya) cīnu (Rk) cinu (Jap) cunno (クロ) sini 瘤]
cīncījama	(Sa, Fumn)
cīng^zijama	(Ps) (Miyara) 績車ノ意。草ニやまとも称ス糸車ノコト。績ぎたる絲を cumi/cīmi といふ

cīnu-zara	(Sa) (Ta) 角皿ト書ク。祭ノ時神酒(ηk ^{si} /ηcī)ヲ飲ムニ用フ (木製) [cīnu/(Jap) 皿no „por” + sara „кубок”/(Jap) sara „тарелка”]
cīnugaŋ	(Sa) 角蟹ト書クカ。蟹ノ一種
cīnu-mata	(Ps) (Sa) 鹿角菜 Название водоросли Chondrus ocellatus, Holm. [(Jap) 皿no-mata] См. uru
cīnuvsī	(Ps) 角櫛。 (poet) jamatukara sīgukudaz cīnuvsī
cīnupíza	(Ps. poet) 地名
cīnup^{si}ida	(Sa) 海魚ノ名
cīnusa	(Ps) сверчок
cīrapa	(Sa) 橐吾。石蓐 (ツハブキ) Ligularia Kaempferi S. et Z. 心臓形ノ 葉ヲ有シ、葉色ノ花ヲ開ク、山野ニ自生ス、生葉ヲ揉ミテ腫物 ニ塗ル [(國仲)]
cīra	(Ps) (Sa) (Sarah) 面。顔 Лицо, рожа, харя. [(Ya) cīra (Rk) cīra (Jap) 皿ra (伊江島) ca:]
cīpak^{si}	(Ps) слюна [(Яп) 皿baki]
cīrimara-tujum’a:	(Ps) 知利眞良豊親。仲宗根玄邪豊親ノ三男、宮金氏(mm’aga:ni- uzi)ノ祖先。宮金家ニハ maga:ra tama ガアリ、ソレヲ秋ニ祭ニ靈 前ニ懸ケル

cīru	(Ps) 蔓 усик ползучего растения [(Rk) cīru (Jap) cшru (Ya) cīru]
cīru	(Ps) 弦。絲（三味線ノ） Тетива, струна [(Jap) cшru (Rk) cīru (Ya) cīru]
cīru	(Ps) 脈 Пульс, вена [(Ya) cīru (Rk) cīru „усик ползучего растения”, „струна” (Jap) cшru id.]
cīša-na	(Sa) 蒿苣（チシヤ）。蔬菜トシテ主ニ膾ニ作ル [（國仲）] Lactuca sativa, L. [(Jap) cīsa/cīša]
cīšī	(Ps) 乳 Молоко, грудь [(Ya) cī: (Rk) cī: (Sa) cī/cī: (Sarah) cī: (Jap) cīcī (Jap. древн) cī (Ya) cītci 母（乳の意）мама (肥後) cī] cī:fi: (Sarah) 乳ヲ呉レルコト
cīšīfucī	(Ps) соски на груди
cīšīanna	乳母
cīšīfa^zīvva	(Ps) „молоком питающийся ребенок” = грудной ребёнок
cīšī-mma	(Ps) 乳母 Кормилица [cīšī/(Jap) cīcī „молоко”, „грудь” + mma „мать”]
cīšīnumcī	(Ps) кровное родство (Яп. cīsu ^z ī)
cī:tuz	(Sarah) 「血取」の義 банка (медиц.) [(Jap) cī-tori]

cītu	(Ps) 筥。土産 (ミヤゲ) Подарок [(Ya) cītu (Rk) citu (Jap) cuto (Omoro XV, 54) てづと tizitu (ヨナ) sittu: (クロ) śitu (ナゴ) śitu: (イエ) sītu: (コハ) (ハテ) sītu (カテ) ćitu (イシ) (アラ) cītu]
cīcī	(Sa) 搗く
cīcī	(Sa) (Sarah) 月
tćitću tćitću-gama	(Sa) 月。才月様 tćidźu См. cikiśu [(国頭郡) cītću]
cītću	(Sarah) 月夜。月
cītćugama	(Sarah) 星
cīcī	(Sa) 槌 Молоток [(Rk) -ćića: (Jap) cūcī (Kanaazawa) cūcū]
cīcī	(Sa) (Sarah) 着ク o:sakaŋkai cīkamaztamdara ti: umui:uz (Sarah) 大阪へお着になつた でせうと思ひます
cīcīm	(Ps) 包む kab ^z īnu nakaŋ umatca cīcīmi uzso:no:ga (Ps) 紙の中に火を包んであ るのは何 (jumpaz = ćo:ćiŋ)
cīcī-nu-ju:	(Sa) 「月ノ夜」月 Лунная ночь

[(Jap) cuuki-no-jo (Ya) cīkīnuju:]

cīcī-usī

(Sa) 搗臼

cīvvsā/cīcī-γsa

? (Sa) 鴨跖草。露草ツユクサ。路傍ニ自生ス、藍色ノ二瓣ノ花ヲ開ク、腫物ニ莖葉ヲ搾汁ヲ塗布ス [(國仲)] *Commelina communis* L.

cīy

(Ps) 露 Poca

[(Jap) cujuu (Rk) cijuu (Sīmazī poet) cú: (Ya) cīju (梅雨) (Ya) cú: 露 (佐賀) cui]

cīy-kuba

cīw-kuba

(Sa) (Sarah) 棕櫚。幹ハ柱桁等ニ用ヒ皮ハ繩綱ヲ縋ヒ花ハ大鳥トシテ兒供等ノ玩具トナル[(國仲)] *Trachycarpus excelsus*, Mak. var. *typicus*, Mak. var. *Fortunei*, Mak. (tōjuro)
[(Jap) cuugu *Arenga Saccharifera*]

ćo:

(IraV) (Sa) 帳面 Приходно-расходная книга

[(Sa) ćau (Jap) ćo:]

ju:muraśi uśagidu 能く盛して差上げてぞ

tinnu mumu sītanu mumu ćo:gami 天の面、下の面帳まで

to:zīkinu icīcīkinu uju:z 到達の行着の御祝

ju:z śi:du pukur'agari uiagiru 祝してぞ暁り上がって差上ろ

ćo:du

(Ff) 丁度 Как раз

[(Jap) ćo:do (Ya) ćo:du]

ćo:ki

(Ps) 茶請。漬物砂糖油揚味噌等ヲ云フ

[(Sa) śauki (Sarah) ćauki (Jap) ćauke]

ó:nu-kam	(IraV-Nakacī) 帳ノ神。天ノ神ノ會計係。人ノ運命ヲ帳面ニ書キツケル神 „Бог прихода-расходной книги”, заведующий счетами „Небесного Бога”; бог заносающий в книгу живота судьбу людей [(Sa) óau-nu-kam]
ó:cīŋ/ó:cīŋ	(Ps) 提灯 Бумажный фонарь [(Ya) óotóŋ/ó:cīŋ (Rk) ó:cīŋ (Jap) ó:cīŋ (Chin) (Ui) ó:cīŋ] ó:cīŋ jar'a:mai kariku: (Ps) 燈灯でも借りて来い
cu:	(Ps) 強イ Сильный, крепкий [(Ya) cu:-sa (Rk) óu:saŋ (Jap) cujo-i]
cu:cu:	(Ps) 前條ノ強語。Усиленная форма предыдущего слова
ó:zī	(Ps) 手水 Вода для мытья рук [(Sa) tiuzī (Rk) óu:zī (Jap) ó:zū < *te-mizū „ручная вода” (肥後) ó:zu (佐賀) ó:zī 便所]
ó:zī-bacī	(Ps) 手水鉢 Таз с водой для мытья рук [(Sa) tiuzī-bacī (Rk) óu:zī-ba:ci (Jap) ó:zu-bacī]
ó:fu:	(Ps) паралич [(Яп) ó:фу:]
cu:ga	(Ta) cuwube-ido
cu:g'ī	(Ps) 刺 Шип p ^s itunna: cu:gza: n'a:ŋ 人ニハ 刺ハ ナイ (渡ル世間ニ鬼ハナイ) [(Jap) toge/tonē (Higo) tongiru = tonaru быть обостренным, острым]
cum	(Sa) サヘモ

kar'a: cum 彼でさへも

ćumu: (Kaz. poet) < ti umu: ト思フ Думать, что...

ću:nappu (Sa) 中男女 四十一才ヨリ四十五才まで十ノ此ヲ以
テ上納ス[(国)]

ćuŋg'i (Ps) 將棋 Шахматы
[(Rk) ćunzi (Jap) śo:ŋi/śo:gi (クロ) suŋgi (ヨナ) ćoŋgi (コハ) ćuŋkī
(Chin) zian-k'i (イシ) ćuŋgī]

ćura (poet) 清ら (Tajima)

ćura-gasa (Ps) натуральная оспа

ću:sa/tujusa (Ta. poet)⁷² 遠サ даль

ćuwgai (Sa) 祭具ノ名。錫ニテ作ルル酒瓶。一個ニ五勺位入レテ二個用フ
[(國仲)]。 Пара оловянных сосудов, в которых подносят вино в
божницу (kamtana)

ćuyka/ćuwka (Ps) (Sa) (Ui) 茶家ト書ク、急須土瓶等ヲ總称ス [(國仲)]。
Глиняный чайничек для заварки чаю
[(Sarah) ću:ka (Satsuma) ćoka (Ya) ćukka: (Tanegashima) ćoka 茶釜
(Tanegashima) dorozoka 土瓶 (Hamanoura – Hizen, Minami Matsuura)
ćoka

[物類称呼] に「土瓶どびん○薩摩にて○ちよかと云 同国ち
よか村にてこれをやく○ちよかはもと琉球の地名なり其所の人
薩州に來りてはしめて制るゆへにちよかと名づく云々」と云]

⁷² An entry from v. 2, p. 335 it says that *tujusa* is a general (not region-specific) expression used in poetry.

U

u-	(Com) 御。お Почтительный префикс utusī 御歳 unigai 御願
-u	(Ta) ヲ
u	(Ui) 彼 он u-ga saŋ-ri bakaz ikiuz ti [(Konkōkenšū) おが u-ga имеет значение (японского) onuśi.]
u:	(Ps) 追フ、逐フ
u:	(Sa) (Ps) (Ui) 應 (最上に) [(Ya) u:]
uba/ubai	(Ps) オヤ uba anći-nu kutu-nu atar'a: (Ps) オヤ ソンナ事 ガ アツタカ [(Ya) ubai 驚くこと]
ù:baku	(Sa) ⁷³ 車前 車前草 См. o:baku/ó:baku [(肥後) obako (Jap) ombako/o:bako (Sado) ombako]
u-baŋ	(Sa) (Sarah) 御飯。飯 (Sa)。強飯 (Sarah) Каша (Sa); крутая каша (Sarah) a:ubaŋ 粟飯 пшённая каша maz-ubaŋ 米ノ飯 рисовая каша

⁷³ Merged with a duplicate entry from v. 2, p. 429.

[(Ya) u-boŋ/mbōŋ (Rk) ō-baŋ/mbaŋ

Ср. (Jap) go-han u// (Jap) o „почтит. префикс” + baŋ// (Jap) haŋ <
(Chin) fan „каша”

(Konkōkensū) みおぼに m’u:ban(i) 美飯の事也 おはに ubani 共云]

Syn. misi

ubbata

(Sarah) 1. 大腹 2. 大腸 1. Большой живот 2. Большая (толстая)
кишка

[(Ya) uzo:bada 腸。渦巻けるわたの義 (Ya) ufubada 大食。大腹の
義]

ubbata ko:ni с большим животом ни на что не способный ребёнок
(悪口)

ub^{zi}i

(Sa) 帶 Пояс

[(Jap) obi (Ya) ubi]

ubu

(Sa) (Sarah) 水甕 ; mi:zi-ubu 又ハ mi:zi-gami トモ云フ Большой
глиняный чан для воды, говорят также mi:zi-ubu или mi:zi-gami

ubuki

(Ps. poet) 御蔭

[(Ya) mi-bugi 美恩儀]

ubuiz

(Ps) 覺エル Помнить, знать

[(Jap) oboeru (Ya) ubuiz/ubuiruŋ]

ubuk’o:

(Ps) 戴ク (御馳走等ヲ)

[(Konkōkensū) おぶかふ⁷⁴ ubuko: 飲食する (佐賀) 佛前に供ふる飯]

ūda

(Sa) (Sarah) 肥エタ Толстый

ūdabani толстые крылья (Sarah)

⁷⁴ The actual Konkōkenshū notation is おぼかふ, and in Iha’s version おほがふ (Hokama 1970:126).

u-dairi	(Ps. poet) 「御内星」ノ意。轉ジテ貢物ヲ中山ニ上ルコト
ũdaina	(Sa) nadani ノ異名。[(國仲)] 蕓臺。Brassica campestris L.
udau	(Sa) 綿入レノ如キ着物、老人ノ冬季ニ用フル夜着 [(國仲)]
udza/vdza	(Ps) 鶉 Перепёлка [(Sarah) udza (Ui) yza-gama (Ya) utca (Jap) uzura (キカ) udda-mi: (ヨナ) uduru: (クロ) uza (アラ) u:za (イリ) uzira (Ś) (N) uzira (ハテ) uzira (カテ) unra (コハ) unca (トク) unza (コニ) utura:-müduři (ヨロ) uzra (エラ) uzira (Nagah) vđza В Nagahama говорят что bakeru.]
udi	(Ps) (Sa) (Sarah) 腕。前膊 kaina Рука [(Ya イシ) udi (Rk) udi (Jap) ude (ハテ) uzi (コハ) undi]
u:du	(Ps) 蒲團 Matrац Cp. udau [(Ya) uzui (Konkōkenshū) おうどむしよ u:du-nśu, おうと ⁷⁵ u:du と もいふ (Ś) (N) u:du (肥後) boto どてら 襦袍]
udun	(Ps) 饅飩 Лапша, макароны [(Jap) udon]
uduru	(Ta) 男の童名の一様
uduru-gama	(Ta) 土原豊宮ノ童名 Детское имя (jarabina:) Mtabaru-tujum'a Cp. Яп. おずし。おぞし。恐し。 [(Ya) ususa おぞしきこと]
uduruk^{si}	(Ps) (Ui) 驚ク Изумиться, удивиться

⁷⁵ It is likely that this word should be voiced, so おうど (Hokama 1970:63).

[(Ya) udurugun]

uzaki (poet) 御酒 (Tajima)

uzi (Ps) (Sa) 蛆 Трупный червь
[(Ya) uzi (Rk) uzi (Jap) uzi]
pazza gu:gu: udza duruduru baki:um (Sa)

uzi (Ps) (Sa) 氏 Род
[(Ya) uzi (Jap) uzi]
士族にのみありて、名の頭文字の相同じきものを同じ氏となす

uzigam (Ira) (Sa) 氏神
[(Jap) uzi-gami/uzi-nami]

uzim (Ps) (Sa) 埋ム。Зарывать в землю, погребать
[(Jap) uzim (Ya) uzim]

ù:zurukaki (Sa) nabigama より大なる汁鍋

uzimm'a:/uzim-ja (Sa) 堀立小屋ノコトナリ。中央ニ太キ柱一本外柱ハ貫ヲ通サズ其ノ下部ヲ土中ニ埋ム [(國仲)] 下流ノ家庭ハ大抵九尺角ノ堀立小屋一棟ニ住ミシテ多カリキ。В таких домах живёт бедный класс населения

u:ffisìn (Sarah) утопить

u:ffiz (Sarah) 溺れる

u:ffisimmazimunu (Sarah) 水死人 утопленник

ufu: (Sa) 送る。送り

[(Ya) ukurī (Ya) ukuruŋ]

ugam (Ps) (Ta) (Ui) 1. 拜ム 2. 訪問スル 面會スル 拜見する 1. Поклоняться, чтить (божество) 2. Посещать кого-н., иметь свидание с кем
[(Ya) ugamuŋ (Rk) wugamuŋ (Jap) ogamu/oŋamu < *wogamuŋ]
nn'a:da ugamaŋ (Ps) まだ拜見致しません。まだ御面會しません

ugam (Ta) 拜所。神社
[(イシ) oŋ (Rk) ugaŋ (Ps) (Ta) ugam „поклоняться” (Jap) oŋami/ogami „поклонение” 拜 (Yonaguni) uŋaŋ (ナゴ) uga:mi (コハ) uŋgaŋ (ハテ) uwa: (ハテ) wa: (クロ) waŋ (コハ) (アラ下) wa:ŋ]

ugam (Ps) 大神島。平良村字狩俣ノ北方二海里バカリノ海中ニアル小島ナリ。元狩俣ノ附屬ナリシガ明治三十年分離シタリ。

ug'am/vg'am (Ps) 魚突具

ugam-munu (Ps. Simuzi poet) 拜ミ物。貢

u-gaŋ (Ps) 「御願」ノ意カ。祈リ Моление
ugannu-si 「御願ヲスル」、祈ル、祈禱スル молиться, возносить моления

ug'asiki: (Ps) Название дерева с мелкими ягодами (зрелые красного цвета; дети едят)

ugaŋ (Ps) 御健康 Здоровье, здоровый
ugaŋ-kari uramaŋ mma 御健康デ居ラレルカ

ugim (Ik) острога с шипом
См. vg'a:m

uguisi	(Ps) 鶯 Японский соловей [(Ya) uguisi (佐賀) ugujusu]
ugunaiz	(Ps) 集メル Собирать [(Jap. arch) ugonawaru]
uguk^si	(Ps) (宮) 動く [(ナゴ) izukuŋ (イエ) (カテ) izu ^u cuŋ (ヒオ) igoku (スミ) igok'uŋ (キカ) (トク) ink'uŋ (イト) n ^u zukuŋ (クロ) o:kuŋ (イシ) (ハテ) uguŋ (ヨナ) uiguŋ (アラ下) ukuŋ (コハ) uku:ŋ (S) (N) wizu ^u cuŋ]
uguna:z	(Ps) 集マル。集會スル Собираться [(Sa) (Sarah) uguna:l (Jap. arch) ugonawaru Cp. (Shuri) kuna:juŋ acumaru, kumininaru] uguna:ri urazm-b ^e a:m
uguna:z	(Ps) 集會。會。Собрание [(Sa) (Sarah) uguna:l Cp. (Konkōkensū) あがなす aganasi 集る] (Ps) kanu p ^s iŋto: ugunazŋkaija ku:ddam 彼の人は集會へは来なかつた
ugusik^si/ugusiku	(Ps) 御城 замок (почтительно)
uharuzi-utaki	(Ik)
ugusiku-k'a:gi	(Sa) 御城槓ノ意。樹木ノ名
uhana	(Ik) 御初
uhu	(Sarah) 大

uḥu-zikasa	(Sarah) 大司
uhuzītécú	(Sarah) 月
uhu-junusi	(Irav-Nakaci) 大世主 tujum-p'a:zi uhujunusi-nu ukagi ju 豊ム 比屋地 大世主 ノ 御蔭ヨ
uhu:ni	(Nišib. poet) 大船 Большая лодка, большой корабль
uhu:nibusī	(Sarah) 北斗
uḥu:cība:	(Sarah) 奥齒 Коренной зуб
ui	(Com) 上 Верх [(Rk) uii (Ya) ui (Jap) ue]
ui	(Ps) (Sa) 其レ См. uri
uibi/ujibi	(Ps) (Sa) (Min) 指 Палец [(Sarah) ùjùbi (Ya) ubi (Rk) i:bi (Jap) jubī (Jap. древн) ibi (Manyoshu) ojobi (イセ) (エラ) (ヨロ) uibi (クロ) ujabi (ヨナ) ujubi (ハテ) bi: (ヒオ) ibi (ナゴ) (ヤラ) i:bi: (ナセ) (スミ) (サネ) ibī (イス) (コニ) i:bū (ヤマト) i:bī (キカ) jubī (ヤマト) (カサ) ?ju:bi (ヒヨ) ?ju:bū (イシ) (イリ) (コハ) (アラ) ubi (国頭郡) wibi (佐賀) ibi (Konkōkensū) おゑべやうちにかいどまがよる ?wibija ucinikaidu magajuru] uibi <u>u</u> pa:ŋ ksi: (Min) 指ヲ 齒ニ 切り (テ) Откусив палец зубом

uibigani	(Ps) 指輪 [(イシ) (エラ) (アラ) ubiḡani (ヨナ) biḡani/ubiḡ-ḡani (イト) wi:bi-nagi: (ヒオ) iggane (トク) u:bigani (エラ) (ヨロ) uibigani (クロ) ūjabīḡ-gani (ナゴ) (ヤラ) (Ś) (N) i:bi-gani: (コニ) (イス) (スミ) (サネ) i:bū-gani (ナセ) i:biḡane]
uibitu-mma	
uib^zitu-mma	(Sarah) 祖母。オ婆様。Бабка, бабушка
uibicīk^ši	(Ps) показывать (пальцем)
uibitu-zza	
uib^zitu-zza	(Sarah) 祖父。オ爺様 Дед, дедушка
uibusa	(Ps. 古。上流) дядя
uidasīki	(Iray) (Sa) 「上助」ノ意。神助 Помощь свыше. kamdasīki uidasīki śīraridi bant ^e a ju: 神助上助セラレヨウ我等ハね [ui//(Jap) ue „верх” + tasīki//(Jap) tasuke „помощь”] Syn. kamdasīki
uidiz	(Kaz. poet) 生ヒ出ヅ (Tajima 四島)
uizaki	(Iray. Nakaci) 上酒 Paral. kamzaki
uizī	(Ps) (Ui) 上地。下地村ノ大字ノ一 Одна из деревень волости Śīmuzī [(Ya) ui-ci]
uizīnu	(Ps) 上角。平良町下里の小字

ui-ganasī	(IraV-Nakaci) 上迦那志。上ノ神。天ノ神 Верхний бог, небесный бог. Syn. tiŋganasī
uika-ja:	(Sa) 筆者ノ家 [(國仲)] 番所(banzū)ノ中ニアル建物。本家ト書ク。與人、目差、筆者、加勢二才頭ノ出勤スル所ニシテ一番座、二番座、裏座、囲爐裏ノ四室アリ南向ニテ、間口奥行共三間半 [(國仲)] См. ujanuja: См. banzū
ui-kara	(Ps) (Sa) ソレカラ Затем, потом; и вот. [(Rk) uri-kara (Jap) sore-kara (Ta) ul-kara]
uik'au	(Sa) (Sarah) 茴香 Foeniculum vulgare, Gaertn. [(Rk) 'wičo: (Яп) uik'o: < uwik'au]
uil	(Sa) 生ヘル。生ズ。 Выростать (из семени), родиться a:kara: mudza: uin (Sa) 粟カラ麥ハ生ハヌ „Из проса пшеницы не выростет”
ui-ksi	(Ui) 追ヒ来ル
uimai	(Ps) 「上米」カ。 во время голодовок hōzōtoshite seifu kara kita kokumocu wo iu
ui-nu:r'a	(Ps. poet) 上へ乗ル (又ハ上ル) 者
uip'a:zatu	(Ps) 上比屋里。城邊ノ砂川村ニアル小字 Название слободы в деревне Iruka волости Gusikubi
uippa	(Ps. 古、上流) тетья

ui-p^situ	(Ps) (Sa) 老人 Старик, старец [(Sarah) uibitu/uib ^z itu (Ya) uipitu (Omoro XII, 15) おひ人 uifitu ui//(Jap) oi „старый” + p ^s itu//(Jap) çito человек]
uiśau/uiśo:	御衣裳 (poet Tajima)
ùisī	(Ps) 差上ゲル。捧ぐ。捧る ùisī-munu (Ps) 贈物。貢 [(Ya) oisī-η Cp. (Jap древн.) osu 召す、食す ui//(Jap) ше „верх” + sī//(Jap) su делать]
uiśi	(Kaz) 仰せ [(Konkōkensū) およせ ujuśi Приказание свыше] cīk ^s iġanasīnu uiśisamazza
uita:	(Tajima) 其等
ui-tiŋ	(Nagah) 上天。尊天 Верховное небо
ui-ciki:l	(Ta) 追ヒツケル。追掛ケル Догонять uiciki:ru-ba:m uiciki:ru-ba:m uicikiraiŋs'o: nu:ga 追掛ケテモ追掛ケ テモ追掛ケキレナイノハ何カ [答、p ^s itunukagi 人ノ影] „Сколько ни гонять не догонишь – что это?” (Ответ: p ^s itunukagi „тень (человека)”) [(Jap) oi-cuikeru (Ya) uicikiruŋ]
uiz	(Ps) 植エル Садить (растения)
uiz	(Ps) (Ik) 生ヘル

uja	(Com) 親。父、士族ノ人ニ対スル呼方。役人 Родитель, отец; простой класс так называет лиц благородного класса. В благор. классе это слово употребл. в обращении к отцу [(Rk) uja (Jap) oja (Ya) uja (Ya) aja 父 (平民語) (Ya) uja 祖父]
uja	(Irav) (Sa) 親 (公ノ意)。筆者ノコトナリ。租税ヲ全免セラレタリ [(國仲)] uja ハ敬称也。目差以下ノ士族ニハ尊称シテ uja ト云ヒ以上ハ sú: ト云フ、但シ以下ト雖モ只今 sú: ト云フ事アリ (Tajima)
ujabiśu:	(Sa) 親主 См. mimp ^s ik'a:i
ujabutu	(Ps) 野崎ヨリ平良ヘ子守又ハ下女トシテ出デ来リ若者ト密通スル其男ヲサシテ ujabutu ト云フ (Tajima)
uja-dùkùrù	(Sa) 「親所」ノ意。墓 „Родительское место” = могила
uja-dumaz	(Ps. poet) 「親泊」ノ意。大ナル湊 [(Rk poet) ujatumari (Konkōkensū) おやとまり (ujadumari)] Paral. Naha ++
ujaza:	(Ps poet) 親座 = 役所
ujagam	(Ps) 「親神」ノ意。島尻村、狩俣村及ビ大神島ニアル大祭ノ名 [(Sīmazī) ujagaŋ (Kazm) uja:m]
ujagi	(Ps) 今は仕舞ふと云ふ意に用ゐる (Tajima)
ujagirariz	(Ps) 止メラレル (Tajima)

uja-im	(Sa) 公漁。平民ノ男ガ組ヲ作リテ漁ヲ為シ,魚鳥賊章魚等ヲ吏員ニ納ムルコト[(國仲)]
uja-ja:	(Poet) 番所 (Tajima) Paral. bumm'a:
ujaki	(Ps) (Sa) (Sīmazī) 富メル。富豪ナル。財宝に富メルヲ云フ Богатый (Когда ребёнок чихает, в Psara, родители обычно произносят это слово, в качестве заклинания) [(Ya) ujaki (国頭郡) 'we:ki] ujak'a:śi:p'a:l (Sa) 段々富豪ニナル постепенно богатеть
ujaki-baŋ	(Sa) 富貴印。 пятно сажей на лбу новорожденного; букв. „печать богатства”
ujaki-zīma	(Sīmazī poet) 富メル村 Богатая деревня
ujaki-ja:	(Ps) (Sa) 富豪家。金持 Богатый дом, богатая семья; богач [(Ya) ujakija:]
ujaki-munu	(Ps) (Sa) (Sarah) 金持。富豪者 Богатый человек, богач
uja-ku	(Sa) (Ta) (Sarah) 「親子」ノ意。1. 親族 (Sa) (Ta) 2. 知己、知人、知合ノ人。マジハリアル人 (Sarah) Родня, родственники (Sa) (Ta). Знакомый, хороший знакомый (Sarah) [(Jap) oja-ko „родители и дети”, „мать и дитя” (Ya) ujaku] ssabinuśu: ujakuśi: kataijuśi: fi:samaći (Irav-Nakaci) しらべの主、知人にして、婚戚にして 下さい
uja-minatu	(Nishib. poet) 親港。大ナル港。那覇港 Paral. naha-minatu

uja-mi-suni	(Ps poet) 「親三宗根」又ハ「親御宗根」ノ意カ。平良ノ異名
uja-mma	(Com) 1. 「親母」ノ意。按司ノ妻。士族ノ妻。 2. 玉門ノ隱語 (Ps) „Родительская мать” – 1. жена апзі, жена человека благородного сословия 2. vulva (Ps) [(Rk) ujamma (Ya) omba 奥様。士族の妻の称] ujammo:si (Ps) еть
ujamma-auzi	(Sa) 團扇 Круглый бумажный веер [ujamma „жена человека благородного сословия” + auzi/(Jap) o:ŋi/o:gi „веер”]
ujamma-gama	(Ps) (Ik) 可愛い娘様
ujamma-sadur'a	(ミヤ) (宮) 肩車
uja:ni	(Ps) 「親姉」ノ意。士族ノ姉。乙女。 „Родительская сестра (старшая)” = дочь человека благородного сословия, барышня; жена (преимущ. благородн.)
ujapaki-vva	孤 Сирота
uja-nu-ja:	(Sa) 「親ノ家」ノ意。筆者ノ家ヲ云フ。特ニ平良ハ殿(tunuci)トモ称シタリ。又 uika-ja:トモ称ヘキ [(國仲)] „Родительский дом” – так называют дом, в котором живёт piśśa (См); в частности простолюдины называют его „палатами” (tunuci), говорят также uika-ja: [(Kuninaka)] [uja-nu/(Jap) oja-po „родительский” + ja:/(Jap) ja „дом”]
ujara:puzi	(Ps) предки
ujaruzi	(Ps) предок

ujasaki	(Ps. poet) upukura/upufura (大義) の対句
ujaši-bara	(Ta) 「目差炮」ノ意。
uja:sī	(Ta) (Ps) 上ゲル。差上ゲル。奉ル。シテアゲル [Cr. (Jap) uja-uja-si-i (Ta) wè:šil (Konkōkensū) みおやせ (miujaši > mi- ² we:ši) вещи подносимые государю]
uja-šínzu	(Ps) предки [(Яп) senzo „предки”]
uja-sītu	(Ps) 小舅。小姑 Сестра или брат мужа
uja-ssari	(Ps) 島人が士族ノ年寄ヲサウ云フ風ニ呼ブ Так лица простого сословия называют пожилых лиц благородного сословия
ujaciḡkanaz	(Sa) 親飼養。平良ノ女ガ筆者加勢ノ食事ヲ賄ヒシヲ云フ。此ノ女ハ貢布ノ為、番所(banzu)ニ出ヅルヲ免ゼラル [(國仲)]
ujaul	(Sa) 樹木ノ名
ujazza	(Ps) 「親父」ノ意。小役ノ名。島人ヨリナル [(Ya) onza 旦那。士族の男子の称]
ujubi	(Sarah) палец
ujik'o:	(Ps) 茴香。頭痛ヤ熱病ノ時ハ此ノ草ノ葉ヲ頭ヘツケル Укроп (Foeniculum vulgare, Goertn). Во время головной боли или при жаре листья прикладывают к голове ùik'au (Sa) 菜園ノ周圍ニ栽培ス、茎葉共ニ香氣アリ、葉ハ蔬菜ニ用ヒ実ハ解熱劑トス

[(Sa) uik'au (Jap) uik'o: (Rk) (Chin) xui-çiaŋ]

ujuk'i

(ミヤ) (宮) 動く

[(ヨナ) uiguŋ (アラ) ujafuŋ]

См. uguk'i

ukaba/ukaba-gi:

(Ps) (Sa) (Fumn) 樹木ノ一種。九重吹 Название дерева (Pongamia glabra Vent.?)

[(Sa) ukabagi: (Rk) ukawa (Jap) okawa (Ya) ukabaki:]

u-kagi-n

(Com) 御蔭ニ。御蔭デ。

[(Ya) u-kagi-ŋ (Rk) u-kaži (Jap) okaŋe/okage]

uk'a:gaz/ukagaz

(Ps) 浮上ル Всплывать на поверхность.

[(Ya) ukke:ruŋ]

uk'am

(Sarah)

См. fug'am.

ukama

(Ps) (Sa) 竈ヲイフ。 ja:gama ノ内土間(ŷcinakaza)ニ石三個ヲ置キ鍋ヲ据エテ火ヲ燒クナリ [(國仲)] Очаг; в той части ja:gama (См), где земляной пол (так наз. ŷcinakaza) устраивают очаг из трёх камней, на которые ставят котелок, под котор. раскладывают огонь [(Kuninaka)] 2) (Ps) кузнечный горн ukama ŷci возле очага

ukama-gam

(Ps) 「竈ノ神」ノ意。火ノ神。 Бог очага, бог огня

[(Simazi) ukama-gaŋ (Sa) (Sarah) ukama-nu-kam]

В (Sa) ему ежедневно подносят соль, рис, вино и курительные свечи (kau), которые кладутся на очаг.

ukamagama

(Sa) 小釜 Маленький котелок для варки проса или риса для кормления детей или стариков

ukau	(Ik) 御香 (senkō)
uk'aŋ	(Ps) 鬱金 Curcuma ⁷⁶
ukiŋ	(Sa) 鬱金 Куркума 藥草ノ名。ウキン病トテ皮膚ノ黄色ニ変ズルコトアリ[黄疸カ] ウキン(ukiŋ)ヲ酒ニツケテ飲メバ治ルト云フ [(國仲)] 鬱金カ (鬱金) 鬱金 (ウコン) 、團圃ニ栽培シ香料トス [(國仲)] Alpina curcuma, longa, L.? Название лекарственного растения. Во время болезни ukiŋ-jam (желтуха?), когда кожа становится жёлтого цвета, если пить настой ukiŋ в вине, то, как говорят, выздоровеешь [(Kuninaka)]. Желтый имбирь, куркума (Curcuma longa, L)? [(Sa) ukiŋ (Ya) ukkiŋ (Rk) utciŋ (Jap) ukōŋ (Chin) jü-kin] (Chin) yü-kin]
ukariz	(Ps Kaz) 浮カレル。Взбираться на поверхность
ukasī	(Ps) Verbum causativum от uk ^s i (置く)
uka:sī	(Ps) 恐シイ Страшный uka:sī-p ^s itu 恐シイ人 страшный (ужасный) человек uka:ssa 恐シサ
uka:si:	(Yu, Si) необыкновенно, чрезвычайно, весьма
ukattu	(Ps) 「ウカト」 ? ukattu-na 注意シナクテモヨイ位ノ。平凡ナ не СТОЯЩИЙ внимания, банальный ukattu-sī быть небрежным, невнимательным [(Ya) ukattu-siŋ ウツカリスル。ボンヤリスル]

⁷⁶ Merged with displaced entries from vol. 2, p. 447, 450.

ukau	
= uko:	御香 (Tajima)
ukaz	(Ps) (Irav) 1 . 凭ル 2 . 上ル、乗ル 1. Прислоняться 2. подниматься, взбираться [(Sa) ukal] ukari: p'arasī 乗り走スル(Tajima)
ukažza:	(Ps) 「御假家」ノ意。官舎 [(Sa) ukalla:/ukaλλα: (Ta) ukaλλα:]
uki	(Sarah) = (Ps) vg'a: (S)
uki	(Ps) (Miyara) 浮標 поплавок [(ナゴ) ukki (イエ) (イシ) (コハ) uki (ハテ) oki (ヨナ) ugitta:]
u:kj	(Ps) (Sa) (Nubari) 桶 Деревянное ведро [(Jap) oke (Ya) uki (*Яп) ke 筒]
ukisī	(Sarah) поплавок
ukumizo:	(Ps) 地名。上地ノ入口ニアル門
ukiz/ukiz	(Ps) (Kaz) 他動 受ケル。請ケル Получать, принимать [(Ya) ukiron]
ukiz	(Ps) (Kaz) 自動 起ル Вставить, подниматься [(Sa) (Ta) ukil (Rk) uki:η (Jap) okiru (今帰仁、本部) φukijun (Ya) ukin/wkirun] vva: uiga p'a:sa ukitar'a: (Ps) お前はそんなに早く起きたのかい
uk^si	(Ps) (Ta) 置ク Класть

[(Sa) ufũ (Jap) oku (今帰仁、本部) фукун?]

- uk^si** (Ps) 燠 Горячие уголья
[(Ya) ukiri]
- uk^sina:** (Ps) 沖縄 Окинава (острова собственно Рюкю)
[(Sa) ucina: (Ya) ukina: (Rk) ucina: (Jap) okinawa (今帰仁、本部)
фucina:]
uk^sina:ju mibuskaraja: 沖縄を見たからうな
- ù:kuba** (Sa) Один из видов kuba
- uk^sina:zaki** (Ps) 泡盛酒
- uk^situz** (Ps) 「燠取」ノ意。十能 Чашка для горячих углей
[(Konkōkensū) おきれとり ukirituri 火取 (Sa) ucī:tul]
- uk'o:** (Ps) 受合ふ
daidzō:bu uk'a:di 大丈夫受合ひます
- ùk'uba:**
ùk'uba:gi: (Sa) 「大葉」ノ意。樹木ノ名。桐ニ似タリ。akamaçafgi: トモ云フ
幹ハ材木葉ハ食物を包ムニ用フ Macaranga Tanarius, Muell. Arg.
[(Jap) ōbagi]
- uk'u-bakasī** (Sa) 一升以上入ノ酒壺 [(國仲)] Сосуд для вина
вместимостью свыше 1-го shō [(Kuninaka)]
- ukub'o:munu** (Ps) трус
- uk'u-zara** (Sa) 大皿。神酒皿(ncizara)ノ大ナルモノ。主トシテ祝祭ノ儀式ニ
用ヒタリ [(國仲)]

	[(Ya) u:zara]
uk‘u-zumi	(Sa) 大染 См. aźza:
ùk‘ù-gai	(Sa) 胃囊 Желудок [(Sarah) uhugaḟ uk‘u/uhu// (Jap) o: „большой” +]
uk‘ug’am	(Sa) 高黍。高粱 См. upugam
uk‘ug’amguru	(Sa) 焚木にする高黍のわら
uk‘ug’amguru- pauci	(Sa) 高黍ノ穂莖ヲ以テ造リタル箒 [(國仲)]
uk‘ug’am-juḟ	(Sa) 黍ノ粉ヲ煮タル粥 [(國仲)] Каша из муки сорго
uk‘u-ganamal	(Sa) 機ノ部分。「大頭」ノ意。経糸ヲ卷キタル丸木。梯梧ニテ造ル [(國仲)] „Большая голова” – название части ткацкого станка; круглая скалка, на которую намотали нити основы; делается из дерева <i>Erythrina indica</i> [(Kuninaka)]
uk‘u-in-ciĭ	(Sa) 大印捺 См. fu:incĭĭ
uk‘u-ju:kuz	(Sa) 大世乞。十月ニ行フ祈年祭。
uk‘ujunusi-dunu	(Sa) 大世主殿。伊良部島佐和田村ノ世乞御嶽ノ祭神ノ名。
uk‘u-ma:gu	(Sa) 大眞籠

См. ma:gu

- uk‘uṃbugi** (Sa) 樹木ノ名。サキシマハマボウ (?) Название дерева –
Thespesia populnea, Corr. (?)
Syn. dumta-gi:, tamab^zilgi:
[uk‘u/(Jap) o: „большой” + mbu „пупок”/(Jap) ibo „бородавка” +
ki:/(Jap) ki дерево]
- uk‘u-mim-zī:pa:** (Sa) 「大耳 zī:pa 髮差」ノ意。眞鍮、洋銀、銀等ニテ造リ、女子
ノ髮ニ差シタルモノ。銀製ノモノハ筆者以上ノ公吏ノ妻ニ限り
用ヒタリ [(國仲)]
- uk‘u-mma** (Sa) 「大母」ノ意。
[(Sarah) ṽhumma]
См. cīkasa
- uk‘unaka** (Sa) 御祝 Чествование, торжество
piru nan̄ka ukunaka
juru nanaju: asubadi
Ср. p^situnaka
- uk‘u-num** (Sa) 大鑿 Большое долото, большая стамеска
[(Jap) o:nomi]
- uk‘u-sīb^zi** (Sa) 大ナル虫巴貝
- uk‘u-sukub^zi** (Sa) 大帶。男ノ禮装スル時ニ用フル帶。之ヲ前ニシメル [(國
仲)]
- uk‘u-uibi** (Sa) 大指、母指 Большой палец
[(Sarah) uhu-ujubi (Jap) o:jubi (Ya) uḥuubi]

- uk‘u-ukama** (Sa) 大釜 Большой котелок для варки картофеля
- ukusi** (Ps) 起ス Заставить встать, будить⁷⁷
 ukusi-fi:ru jo 起シテ呉レ Пожалуйста, разбуди меня!
 ukusi-fi:-tam-ma 起シテ呉レタカ
 [(Ya) ukusiŋ]
- uk‘u-ysi** (Sa) 大櫛 Большой гребень
 См. fusi
- uku-siba-gi:** (Sa) 牛ノ草ノ一種
- uk‘u-zza:**
- uk‘uza:** (Sa) 大爺僕。定員二名。湯ヲワカシ、火ヲトル係。之ハサバクリ (sabakuri)ニ兆ズシテ平民ノ老男ヲ交代出仕セシメタリ [(國仲)]
- uk‘uzzaja:** (Sa) 番所ノ中ニアル建物。本家(ui:kaja:)ノ西ニアリ、二間半角ノ建物ニシテ惣聞サバクリ等ノ詰メタル所也、又械 (アシカセ)ニ填メラレシ罪人ヲモ此家土間ニ (添屋 suiija) 拘留シタリ [(國仲)]
 См. uikaja: и banzu
- uk‘uzza-katca** (Sa) Одна из трав, идущих на корм лошадям
- ul** (Ta) 其レ
 См. ui, uri
- ul-kara-s’i:** (Ta) ソレカラ Затем, потом

⁷⁷ This entry has been merged with a displaced entry from vol. 2, p.457.

um	(Ps) (Sa) 居ル (終止形) [(Ya) uŋ]
ŭma	(Sa) 馬 Лошадь
u-ma	(Ps) (Sa) (Sarah) 其處 [(Ya) uma]
uma:sī	(Ps) Verbum causat. от umu: (思ふ)
uma:z	(Ui) 思ハレル
um'a:sī	(Sa) (Sarah) 御箸 Палочки для еды См. umi:sī
umattaz	(Sa) 松明 Факел Син. taz-nu-umaci
umaci	(Com) 火 Огонь [(Rk) u-maci (Ōsima) umacu] umatcu tuiku: (Sarah) 火ヲ取ツテ来イ
umaciđama	(Ui) 火玉 „Огненный шар”, встречается в сказках; преследующий герой бросает его, и всё позади его охватывается огнём
umizatu	(poet) 思里 (Tajima)
umi:sī	(Ps) 御箸 Палочки для еды [(Sa) (Sarah) um'a:sī < u-mi-pasi// (Jap) o-mi-haši (Rk) ŋme:ši (Rk) me:ši (Konkōkenšu) みよまへしむちへ m'u:-me:ši-ní] umi// (Jap) omi – почтит. префикс + pasi// (Jap) haši – палочки для еды]

um-ku	(Ps poet) 産ム子。自分ノ産ンダ子
umi:kiz	
umi:ki:z	(Ps) ⁷⁸ 1. オ目ニ掛ケル 御覧に入れる。お目にかける 2. 申シ上ゲル 1. показать (почтит.) 2. сказать, доложить (почтит.) ujo: to:k'o:ŋkai utumo:ši: umi:kiba:ja 親を東京にお伴して御覧に入れたいな。 umi:ki:ja:/umi:ki:ddo: 申し上げます。お目に掛けませう。
umizbi:	(Ps) 子ヲ作ツタヒト。父 (Tajima)
ummã	(Ta) (Min) 御祖母様。才婆様 Бабка, бабушка [(Jap) o-ba:-saŋ (Naŋa) ũ-haŋ или haŋ-ši:]
umma	(Ps) 鬼子事。Игра в пятнашки
umsagu	酒 nar'a mazba m'ari umsagu:ba m'ari ju (Tajima) 自分は米を 食へ、酒を 飲んでよ
umu:	(Ps) (Sa) (Ui) 思フ Думать uma:in do:/uma:indo:ja: 思はれないよ [(Rk) ũmũjũŋ (Jap) omou/omo: (Ya) umo:ŋ]
um'u:ki:z	(Ps) 申上ゲル。御覧に入れる Говорить что-н. высшему, докладывать [(Rk) ũnnũki:ŋ] См. umi:ki:z
umu-gai	(Ps) 面繫。鞅

⁷⁸ Merged with a duplicate entry from v. 2, p. 461.

umugui	(Ps) Дуга около морды лошади
umu-kagi	(Ps) 面影、佛 Syn. umura [(Konkōkensū) みおもかげ (miumukagi)] baŋga ja:nu umukaginu mamuti n'a:ŋ taču:riba
umui-idasi	(Ps) 思出ス ВСПОМНИТЬ
umura	(Ps) omokage Syn. umukagi
umuśsi	(Ps) 面白イ Интересный du:du umuśsi panasi ja: (Ps) 随分面白い話ですね umuśsīkarata: 面白ウ御座いましたか ati umuśsiffa:n'a:ŋ 餘り面白くはありません [(Jap) omo-śiro-i (Ya) umussa 面白さ (佐賀) omośi-ka]
umuti	(Ps) (Sa) (Sarah) 表。面。Поверхность, лицо. [(Jap) omo-te (Aŋŋa) umuti (Ya) umuti]
uŋ	(Ps) (Ui) 當時。その時 [(Ya) uŋ]
un/uŋ	(Ps) (Ui) 鬼 ДЕМОН, чорт [(Ya) uŋ (Rk) unī (Jap) oni] kuma: uru-unnu ja: jariba т.к. здесь дом страшного громадного демона, то...
un/uŋ	(Ps) (Sarah) 雲舟 Морской ёж

[(Jap) uni]

una

(Ps) (Ui) (Sarah) 各。己。

una-ga munuz-munuz azz̄i: (Ui)

(己ガ物言ヒ物言ヒ言ツテ) (彼等ハ) 各自ノ言葉ヲ言ツテ

unaga mmarizīmanu kanassa az tukuru: ja:ɲpi: (Sarah) 自分の生まれ
島程なつかしい所はないよ。

[(Jap) ono ono-ono]

unag^{z̄i}/mnag^{z̄i}

(Ps) 鰻 Угорь

[(Sa) (Sarah) ūnazī (Rk) unazī (Jap) unaji/unagi (Ya) u:nai (佐賀)
onagi]

unaida

(Ff) ソノ時 Тогда, в то время

[Cp. (Jap) konaida]

unam

(Ps) 牝牛

unamnu jusi pazsi n'a:ndu aminu fuztaz

[(Iki) uno: (Hiroshima 倉橋島) onami]

un̄du

(Ps) (Ui) ソノ時コソ

[(Ya) un̄du]

un̄zu

(Ps) ソナタ。貴方 (アナタ) 。 вы (ед. ч. почтит)

[(Rk) un̄zu < unu 其ノ „tot” + ču/tču 人 „человек” (Ya) un̄zu

Cp. (肥後) anzo 彼の人]

un̄zu-ta/un̄zu-gata あなたがた вы (мн. ч. почтит.)

un̄zumi zo:kari uramazmma (Ps) 貴方も御健康で居られるか

un̄zutaga ja:ja nzağa jara:z (Ps) 貴方の家はどちらですか。

un̄zo: utussa ifcīga nara:z (Ps) 貴方はお歳は幾つですか。

uŋgʷi	(Ps) 恩義 Милость, [(Sa) unzī (Rk) wunzī (Jap) oŋgi/oŋgi (Chin) (Ya) uŋgi]
uŋgusiku-utaki	(Ta) 運城御嶽。多良間ニ在ル御嶽ノ名
uŋkara du	(Ps) ソレカラ (ハ) А ПОТОМ, ПОТОМ, И ВОТ
unna:	(Ps) ソノ時 Тогда, в то время
unta	(Sa) (Sarah) (Ik) 蛙。Лягушка = (Ps) manata идет в пищу [(Hate) otta (イシ) (コハ) (ヨナ) auda (アラ) auta (イリ) abuta: (カテ) ata-bi: (ヨロ) ata-biku (ナゴ) (カテ) (S) (N) atabića: (ヨナ) ata-çita (ヨク) a:tara (イト) attabika: (トク) attara (ナセ) bikki (カサ) (ヤマ ト) (コニ) (ナセ) (エラ) biki (Jap) çiki-gaeru] Ср. manata Ср. funata
unta:zgata	(Ps) 聒々兒。轡蟲
untura	(Ps) 鬼虎
untur'a:	(Ui) 鬼 Демон, чорт
u-nu	(Com) 其ノ [(Ya) u-nu (Rk) u-nu (Jap) so-no]
unu-sjku-nu	(Ps) ソレ程ノ
upadisa	(Kaz) честь Син. jagumisa jagumisan upadisan ugamadiju (四島の主)

ура:за	(Ps) 大兄 Самый старший из братьев [ура:за < *ури-аза „большой старший брат”; (Ya) futéa < *ufu-а́за (Rk) шфш:́í:]
ура:m	(Ps) 大安母 Старшая (главна) жрица
u-panasi	(Ps) 才話 nʒíkara uranassu su:di-ga
ура:nna	(Ps) 姨 (母之姉) „Большая мать” = тётка (старшая сестра матери) [(Ya) hopra < *ufu-appa (Rk) шфш:amma уру//(Jap) о: „большой” + анна „мать” (Jap) о: + ато „мать”]
ура:sa	(Ps) (Yu) 數多 Много, масса
ура:ta/upata	(Ps) 数多。多ク。澤山 Много, в большом количестве ура:ta mućiku: 多ク持ツテ来イ принеси побольше ami-nu ура:ta furi: 雨ガ多ク降ツテ ура:ta fo:tam (Ps) 沢山たべました [(Omoro VIII, 78) おはた uфata]
уро:-nu	(Ui) 大きい。大きな
уро:mmusi	(Ps) 大芋虫。虫の名 芋虫
уро:mmusiiki:	(Ps) 「大芋虫木」 Растение с белыми цветочками (длинные фиолетовые тычинки)
уро:sa	(Yu) много = ура:sa
ур‘u	(Ps) (Ui) (Ta) (Kaz) 大 Большой

[(Irav-Nakacī) uhu/uxu (Sa) uk'u (Sarah) (Nišib) uhu/ūhu (Ya) uφu
(Rk) ωφu (Jap) o: < *oho < *oφo < *opo (今帰仁、本部) ωp'u (肥
後) u: (佐賀) u: (Sado) u:]

upu-azī (Kazm) 大按司

upu-ami (Ps) 大雨 Сильный (большой) дождь
[(Jap) o:-ame (Ya) u:a:mi]

upu-aŋga (Ps) 大姉。長姉。Старшая из сестёр. Букв. „большая старшая
сестра”.
[(Ya) homma < *uφu-(a)mma (Rk) ωφu:-wumi: (Jap) o:-ane-ko]

upubari (Ps) 大原。平良町下里の小字

upuba:vsa (Ps) つわぶき 藨

upuba:safuna (Ps) 長命草 (?)
upuba:safuno:ba: mazimunumai uvvidusī

upu-di:z (Ps) 大籠 Большая корзина
[(Ya) uφudu: 大柄。長大軀。大胴の義]

upuduma:r'a:-utaki (Nuz) Храм в дер. Низак^{sī}, ничего нельзя брать

upuzī (Ps) (Ta) 祖父。御祖父様 Дед, дедушка
[(Jap) o:zī < *opo-zī (Rk) ωφuzī [中山傳信錄] 五虎之 (Ya) abuzī
(Ya) fu:zī 曾祖父]

upuzá: (Ps) 大食 Обжора

upufura

upukura	(Ps. poet) 大蔵
upu-gam	(Ps) 蜀黍。高粱。もんこし。Сорго, гаолян. Andropogon Sorghum Brot. vat. obovatum, Hack var. vulgaris, Subs. japonicum, Hack. [(Sa) uk‘u-g’am (Sarah) ufug’am (クロ) (アラ) ubuŋ (コハ) ubui]
upu-gafu	(Ps) 大角。平良町下里の小字
upu-gi	(Ps) アンナ (ニ) [Cp. (Rk) appi (Jap) o:ŋe-sa/o:ge-sa] upugi- gama-nu funi アンナ (ニ) 小サイ 舟 такая маленькая лодка upugi-na:-nu isi. アンナ (ニ) 大キイ石 такой большой камень upugi-na:-nu ja: アンナニ大キイ家
upugi-gama-nu	(Ps) Столь маленький, слишком маленький См. upugi
upugi-na:-nu	(Ps) Столь большой, слишком большой
upu-gi:	(Ta) (Ff) 大木 Большое дерево [(Sa) uk‘ugi: (Rk) uφugi: (Jap) o:ki (Ps) upuki]
upu-gufu-mutu	(Kaz) Название главного храма (mutu) в деревне Kazmata
upugumuz	(Ps) 大籠。平良町東仲宗根の小字
upuifu	(Ps) 大キク upuifu naz 大キクナル [Cp. (今帰仁、本部) up‘isan] 大きい]
upu-ja:	(Ps) (Ta) 大家。長者。Большой дом, богач

[Ср. (Jap) o:ja „хозяин (владелец) дома” (Sa) (Fumn) uk‘u-ja: (Ya) ufuja:]

уруја: (Ps) 「大家」ノ意。母屋。Главное строение дома
[(Sa) uk‘uja: (Ya) fuja:
Ср. (Jap) moja]
Syn. пуҕка

уруја
< **уру-уја** (Ps) 「大親」ノ意。阿伯 (父の兄) Дядя (старший брат отца)
[уру//(Jap) o: „большой” + уја//(Jap) oja „родитель”, „отец”]

уруја (Ta) 祖父 (平民ノ語) Дед, дедушка (Слово, употребляемое
лицами простого класса)
Ср. предыд. слово

уруја (Ps) 「大親」ノ意。親雲上 (昔ハ三名居ツタ)。Название
одного из высших чинов (прежде их было трое в Psara), соответств.
рјокјюским рè:сiң

уру-јул (Ta) 篩 (水囊)

уру-ка: (Ps) 大川 (地名)
[(Ya) шфшка:/шфшга: (Jap) o:gawa/o:ηawa (Ya) u:ga: 銀河。大川の
意]

уру-казі (Ps) 大風 Сильный (большой) ветер
[(Jap) o:kaze (Ya) u:казі (佐賀) u:kaze]

уруки (Ps) 大木
См. уругі

upu-k'i	(Kaz) (Ps) 「大息」ノ意。溜息。Вздох [(Ya) ufuiki]
upu-ku:z	(Ps) 「大室」ノ意。二番座ヲイフ（本家(puŋka)ノ座敷ノ名）、目下ノ人ニ應接シ、長男ノ住ム部屋トス。其ノ奥ニ神棚(kamtana)ヲ造リ祖先ノ位牌ヲ安置ス。又片隅ニ囲炉裏アリ。中央ニ天井ヨリ、自在釣ヲ吊シ鉄瓶ヲ掛ク、各季ニハ家族ヲ囲ミテ火ヲ焼キ暖ヲ取り談話ヲナス [（國仲）] [(Sa) uk'u-gù:l] Syn. nibanza
upu-m'a:ku	(Ps. poet) 大宮古
upu-mi:	(Ps) 大目 upu-mi:naz 大目にナル。目を見張つて茫然タルトキヲ云フ (Tajima)
upu-mizasi	(Ps) 大目差
upumta:ra	(Ps) 大三俵。平良町下里の小字
upu-mu:z-daki	(Ps) 大森嶽。御嶽ノ名。平良村大字荷苧取(ŋk'adùra)ニ在リ
upu-munu	(Ps) 大事 Важная вещь, важное дело
upumunu-jum	(Ps) 大袈裟ニ言フ事（次の言葉の代用に使ふ）человек, любящий всё преувеличивать
upumunu:jum'a:	(Ps) 大袈裟に言ふ人
upu-mutu	(Simazi) Главный храм (mutu) в деревне Simazi

upunabi	(Ps) 「大鍋」ノ意。産子ノ額へ附ケル煤ノ黒イ点 upunab'-u: kamisimiz 「大鍋ヲ頂カセル」 — 鍋ノ煤ヲ以テ産子ノ額ニ黒点ヲ打ツコト Букв. „большой котелок (сковорода)” – так наз. черное пятно сажей (со дна котелка), ставимое на лбу новорожденного ребёнка. upunab'u: kamisimiz „возложить на голову большой котелок (сковороду)” = ставить черное пятно на лоб новорожденного
upunaka	(Ps) 戲談。諧謔。Шутка. 大いに笑ふ事
upuni:	(Ps) 大根 Редька <i>Raphanus Sativus L.</i> [(Rk. Kongōkensū) おほね ωφuni (Совр) u:ni: (Та) upuni (Яп. клас. старое) おほね офоне (В Tsurezuregusa 土おほね cućioфone)
upuniurusī	(Nubari) тёрка
upu-nisai	(Ps) 大二才。三十才迄ノ男。
upu-pisā	(Ps) 大筆者
upu-p^situ	(Ps) 「大人」ノ意。成人。オトナ。Взрослый человек [(Ya) fu:p ^s itu (Jap) o:çito „большой человек”]
upura	(Ps. Upura) 大浦。平良村ノ大字 Название деревни, входящей в волость Psara [(Jap) o:ura букв. „большая бухта”]
upura-dasi	(Upura) 大浦多志
upura-usagi	(Ps) 明けの明星

upus'aba	
upus'ava	(Ta) 大鱧 Большая акула
upu-sib'ī	(Ps) 大ナル 虫巴。大ナル子安貝。 [(Sa) uk'u-sib'ī]
upusipug'ī	大帶 (Tajima) [(Sa) ukusukub'ī (Konkōkenshū) おほみききよび uφu-mi-kik'ubi 御 紳 (Omoro X, 24) まなきゝおび (Omoro, XIII, 181) たれきゝおび]
upu-su	(Ps) 大潮。潮 [(Ya) fu:su]
upuśu:	(Ps) 平民の内一番上の人 (位のあるもの)
uputu:	(Ps) 大渡ト書ク。沖。青海原 Открытое море [(Sarah) (Niśib) uhu-tu:/uφu-tu: (Kazm) upu-du: (Ya) uφudu: (Яп. др) ohodo 大門 большой морской пролив [Mannyoshū, III]
upu-tunu	(Ps. poet) 大殿。殿様。 Великий лорд
upuuibi	(Ps) большой палец
upuvva	(Ps. др.) 大蔵。蔵元
upu-vo:	(Ps) 大食スル Есть в большом количестве.
ura	(Com) 裏 反対側, зад [(Ya) ura (Яп) ura]
ur'a:	(Ps) (Sa) 布ヲ織ル者 (女) 。 Пряжа

ur'a:	(Ps) (Sa) 其レハ [(Rk) urè: (Jap) sore-wa/sor'a:]
ura-za	(Ps) (Sa) (Sarah) 「裏座」ノ意。奥ノ間。寢部屋。 [(Rk) ura-za 男主人ノ平常ノ屋室、書齋等ニ当テラル、モノトス (Ya) uraza] Syn. śsigùl
uraiz	(Ps) 居られる b'zimai ta'cimai uraiŋ 坐つても立つても居られぬ не сидится на месте.
urama:z/ura:z	(Ps) 居ラレル。いらしやる Вежливый глагол от uz „быть” kanu p ^s itu: śsinu ura:z (Ps) 彼の人を御存じですか nakazunisanna ja:ndu ura:z b ^e a:ja: 仲宗根様は 家に居らしゃいませうか
uranda-nasip^si	(Ps) Колючее растение с яркокрасными плодами
uranda-wa:	(Ps) голландская свинья (одна из пород свиней)
uranda	(Com) オランダ。 1 . 歐洲。 2 . 西洋人 Европа, европеец. Происходит от слова Holland – Голландия. [(Rk) uranda (Jap) oranda (Голландия) (Ya) ura:nda] uranda-p ^s itu 西洋人
urasi	(Ps) Verb. causat. от uz (居る)
uri	(Ps) (Kaz) 其レ [(Ya) uri (Konkōkensū) おれ uri] ur'a: banunna ssaiŋ (Ps)

ソレハ 私ニハ 分ラヌ

- uri** (Ps. poet) 風 ветер; 南風
kaží maću:riba
ur'u: maću:riba
[(Ya) uri 濕氣。潤ひ]
- uri-zaka-ma** (Ps) (Ta) 下ル坂。坂
- uriga:** (Ta) 洞井 「下リ河」 の義
- uri-kaží** (Ps) 南風 Южный ветер
Syn. naikai
[(Shōnai) ori 南風]
- uri:l** (Sa) 下りる
- uri:pał** (Sa) 下リテ行ク。下リル Итти вниз, спуститься.
pažíŋkai šiŋmuŋkai uri:p'agi в ноги, вниз спустить
- uri-pudu-nu** (Ps) ソレ程ノ
[(Ya) uri-φudu-nu]
- uriśu** (Ff) 干潮。「下潮」ノ意 Отлив (морской)
[uri//(Jap) ori „спустившаяся” + śu//(Jap) śio „морск. вода”, „соль”]
- uri:z** (Ps) 下リル。降。Спускаться, сходить вниз
[(Sa) uri:l (Rk) uri:ŋ (Jap) oriru (Ya) urin/uriruŋ]
uri-k^ŋ 下りて来る
- uru(:)** (Ps) (Sa) (Nubari) tokoroten? 鹿角菜 (ツノマタ)。盆祭ノ時神棚
へ供ヘルモノ。uru:ハ俗名デ巫女等ハ cīnumata ト云フ。Название

морского растения (*Chondrus ocellatus*, Holm); подносится на алтарь предков в праздник усопших (в 7-м месяце). Слово *uru*: - народное название; жрицы это растение называют *cinumata*.

Syn. *cinumata*

- ur'u:** (Ps) (Sa) ソレヲ
[(Ta) (Min) *uru*:]
- uru:dusi** (Ps) 閏年 Год (по лунному календарю, со вставочной луной; високосный год).
[(Jap) *uru*: *toši*]
- uruzim** (Ta. poet) 春 Весна
[(Omoro, XIV, 13) *orezum* (*urizimu*) (Omoro, XVII, 53) *orezum*]
Paral. *bakanaci*
- uruzim'a** (Kaz. poet) 春
См. *uzim*
Paral. *bakanača*
- uruka** (Ps) 砂川。城邊村ノ大字ノ一ツ。Одна из деревень, входящих в состав *Gusikubi*:
[(Ya) *u:ru* 石の古語; *u:runupai* 石灰]
- urusu** (Ps) (Sa) 下ロス。卸す Сваливать, спускать вниз. 流産スル。 *datai suru*
[(Ya) *urasin*]
- urusu-tabaku** (Sa) 卸煙草。煙草ノ一種
- usaba** (Sarah) (醫) 田蟲 the ring-worm

usagi	(Ps) ffa-nu-usagi 子守 нянька („поддержка ребѣнку”) butu-nu-usagi 妻 жена („поддержка мужу”) См. usagi:z
usai	(Sa) (Sarah) 酒ノ肴ノ總称 [(國仲)] 「御菜」ノ意カ Общее название закуски к вину [(國仲)] [(Ya) usai] Syn. sakana См. sai
usagi-kaburi	(Ps. poet) 手拭等にてハチマキするを云ふ (Tajima)
usagi:z	(Ps) 差上ゲル。貢ヲ上ゲル [Ср. (Jap) oši-ageru (Jap) osu (食) (Ya) oisij 召す。食す (Ya) oiso:ruŋ 召し上る。食べ上る。(ヤラ) usagajij 食フ (Ś) (N) usagajuŋ id.] ffa-nu-usagi 子守 butu-nu-usagi 妻
usam	(Sa) 納む
usamil	(Ta) 奉納スル [(Jap) osameru (Ya) usamiruŋ]
uśizī-bataz	(Ps) метеор летящий с шумом
uśi	(Com) 臼 Ступа, ступка [(Jap) usuu (今帰仁、本部) usi (Ya) uśi (Rk) u:si]
uśi	(Com) 牛 Бык, корова [(Ya) uśi (Rk) uśi (Jap) uśi (今帰仁、本部) φuśi: (Kikaigaśima) uśi]

- usi** (Ps) () 「押ス」。吹ク Толкать; дуть (про ветер)
 [(Ya) usun]
- usigamagi:** (Sa) 「小牛木」ノ意。蓖麻ノコト。実?ヲ木ノ葉ノ上ニ載セテ
 「モウモウ」ト小兒ヲモテアソブ。山野ニ自生ス、実ヲ煎服ス
 レバ下劑トナルトイフ [(國仲)]。Клещевца. *Ricinus communis*
 L.
 См. tanğassa
- u:sī** (Ps) 得ル (к атрибут. базе)
 nantu-ga śi:mai irai-p^sītu-nna naz-u:san̄ 少シデモ偉イ人ニハ成リ
 得ナイ
 az-u:s 有り得る
- usīzasī** (Ps) 男の簪
 [(Ya) usīdasī]
- usīki-gama** (Ps) 僅 Небольшое количество
 uski-gama-nu jar'a:mai 僅かで御座いますが (御粗末様; в ответ на
 благодарность за угощение)
- usī-kurusī-**
kam-nigaz (Sa) 牛殺神願。個人ノ家ニ行フ祈禱ノ名。大事兼成功又ハ立身出
 世ノ後謝恩ノ為メ、牛ヲ屠リテ夜間察祀ヲ行フ [(國仲)]
- usi-mma-p^sīk^si-busī** (Ui) 「牛馬引星」ノ意。牽牛星
 [usi//(Jap) usī „корова” + mma//(Jap) mma „лошадь” + p^sīk^si//(Jap)
 çikw „вести”, „тащить” + pusi//(Jap) hośi „звезда”]
 Syn. bikiz-busī

- usīnufusu-pa:gaci** (Ps) 「牛の糞海綿」の義 Обычная морская губка с крупными ноздрями
- usī-nu-jama** (Ps) (Sa) 牛ニヒカス具ニシテ、例ノ犁ト同ジ。[(國仲)] Соха, плуг
[(Ya イシ) usīnujama (クロ) usī-nu-jama]
- usīpa:** (Ps) коренной зуб (臼齒)
- usīpaṣī** (Ps) овод („коровья оса”)
- usīcī** (Sa) 折敷。粗製ノ膳ノ四隅ニ一寸角位木製ノ脚ヲ附ケタルモノ
[(物類称呼) 食盤を俗に膳といふ然とも膳は飯食を兼備なる
の惣名也又俗に折敷は食机にていにしへ食ををしといひし也
(イト) usīki (Miyazakiken) ośiki (Makurano sōshi) wośiki]
- usīz/usī:z** (Ps) 失セル Пропасть, скончаться, умереть⁷⁹
[(Ya) usīṣ/usīṣuṣ (Jap) useru]
- u:ssari** (?)
[(Konkōkenšū) おつされ ussari просьба доложить о приходе
おしられ usīrari 物を申上げる; おつさうれ ussōgi „иди сюда”]
- ussu** (Ps) (Sa) (Sarah) 「後口」ノ意。後頭部 Затылок
[(Ya) uson (Jap) usīro „зад”]
du:-nu kuto: ussu-n cīk^si-k’a: ssaiṣ (Ps)
自分ノ事ハ後頭部ニツクマデ分ラナイ (燈臺下暗シ)
- usū:** (Ps) 御主
[(Ya) usūmai 祖父。老爺 (土族語)]

⁷⁹ Merged with a displaced entry from vol. 2, p. 377.

usu	(Ps) 晚イ。遅イ Поздний nn'a tuk ^s i-mai usu-fũ nariur'a: (Rk. na: tuúci-ŋ usi-kui nato: kutu) モウスデニ 時モ 晩ク 成ツテヲルカラ [(Jap) oso-i (Rk) usi-saŋ]
u-śu-ganasī	(Ps) 御主迦那志 — 琉球王ノコト [(Ya) uśuŋanasī]
us'u-gumucī	(Ta) 「御主御物」ノ意。税。貢物。Подати (Ira. Sa) uśugumucī 租税 (Sa) uśugumucī cīkiusami 租税を搗き納め (て)
usumk^ši-munu	(Ps) стесняющийся человек
uśurusī	(Kaz. poet) 押下ロス Спускать вниз (напр. лодку на воду) [(Jap) ośi-orosu]
usuz	(Ps) osou osameru upukidaki mmār'u:ti sīmausuz mmār'u:ti sīma mnaŋ misuparaŋ ugamarisamaći
usu:z	(Ps) 棟 (ムネ)。屋根。Конёк крыши. Крыша
usuz	(Ps) (Sa) 庭鳥がひなを保護すること。 (Sa) sītumutinu tul dakijù: akićarugamanu tul dakijù: utazkagi usuzkagi bantiga uja (из taugani) 歌ひよい 保護しよい 我等の親
usu:z	(Sarah)

tunuka: sīdaçi: usui: utigadu

usuz-3asi

usuzzasi

(Sa) 眞鍮製ニシテ髮差(kamsasi)ノ下ニ差シタル耳搔ノ如キモノ

utakabi

(Sa) 神ニ懸ツテ、節ヲ附ケテ告ヲ云フコト。

См. takabil

u-taki

(Com) 御嶽

utaciçi:z

(Ps) 打倒ス

tago: ȳtaciçkitti сбросив ведро

utaz

(Sa) うたひ

utaz-kagi-p^šitu

(Sa) 村をよく治める人

(utaz = 歌ふ。歌いの意)

uti:

(Ps)

jamatuŋ-ŋuti 日本ニ於イテ

kunu hun-nu aca-gami uti: jum-sīmai ju:ka

utiŋ

(Nubari) веранда (Яп. eŋ:awa)

uti:z

(Ps) 落ル Падать

[(Sa) uti:l (今帰仁、本部) фutiçjuŋ (Ya) utiŋ/utiruŋ]

utu

(Sa) (Ps) 弟 Младший брат, младш. сестра

См. ututu

(Sa) nafunajo:nu baŋga utujo:hui не плач мой братец бай-бай (из колыб. песни)

[(佐賀) oto-bo: 末子 младший сын]

utu-dara	(Ta) 兄弟 Братья
utuza	(IraV) 兄弟。親類 Братья; родственники [(Sarah) utu-za 兄弟 братья]
utuza	(Sarah) (Ik)
utuga	
utu-ga-ffa	
utu-ga-vva	(Ps) 末子 Последний ребёнок, младший из детей [(Ikinoshima) wotogo/otogo]
utuga-gama	(Ps) utugagamo:ba kagunna nu:si
utu-gama	(Ps) 弟。妹。Младший брат, младшая сестра (так его или её называют старшие братья и сёстры) См. utu
utuga:z	(Ps) (Sa) 頤 Подбродок [(Sarah) utugai (Ya) uttai (Rk) utugè: (Jap) otogai/otoŋai (Yonaguni) utuŋai]
utu-ma	(Simazi) Молодая женщина или девочка – помощница исполнительниц роли богов во время праздника Ujagan
utumō:sī	(Ps) オ伴スル。招待スル。 [(Jap) o-tomo-suru „сопровождать”]
utumū-sī	(Ta. poet) (Sarah poet) オ伴スル。招待スル [(Ya) utumu-suu]

uturusī	(Ps) 恐しい (宮) [(Konkōkensū) おとるしや uturuśa (佐賀) ottoroši-ka]
utusi	落ス (Tajima) [(イシ) utusiŋ (アラ) utasuŋ]
uṭuṭu/uttu	(Ps) 弟。妹。年少者 Младший брат; младшая сестра [(Sarah) (Ta) (Min) uttu (Jap) oto:to „младший брат” (Ya) utudu (Konḡōkensū) おめをつと umi-uttu (佐賀) ototo 弟の事]
uṭuṭujumi	(Ps) 弟嫁
uća:	(Ps) 打ツ人 Тот, кто бьёт
ùćanaku	(Sa) См. ju:gumulkamnigaz
uci/uci	(Sa) 鞭 Кнут
uci	(Ps) 打ツ Бить [(Jap) ucw (Rk)]
uciḡu:z/uciḡu:z	(Ps) 女ノ頭ニ被ルモノ。例ノ風呂敷ノ如キモノナルガ、多クハ芭蕉ニテ製シタリ[(國仲)] [(Sa) ucīpu:z (Sarah) ucīḡu: (Ya イシ) ucīpai (ハテ) usīpī (クロ) ussui (コハ) ucīpī (イシ) ucīpai (アラ) ucu: (コハ) ucubui (イト) ucukui (エラ) ucukui (ヤラ) (S) (N) ucukwi: (ヨナ) uttuḡi (ナゴ) ucukwujī (Okinawa) ucukwi: платок на голову для полевых работ (Ср. Яп) オスヒ (Konkōkensū) 辻うちこい cīzi-ucūkui 辻なしはうちこい ucūkui と云 平板也。 Совр. ucukui платок при подношениях]

ucik'si	(Ps) 置ク Класть, положить [(Sa) ucifū (Ya) cikun] mi:ucikitti 見て置いて kar'a: kariuk'u: kakiucikittidu ja:ju paʒditaz 彼は書き置きを書いて 置いて家を出た。
ucibara vcibara	(Ps) (Sa) (Sarah) 本家(puŋka)ノ奥ノ間ニシテ晝尚ホ暗シ。道具穀 物等ヲ藏置ス [(國仲)] [(Rk) ucibara 婦人ノ居室 ; 内原と書ク]
ucimici ucimizi	(Sa) 海魚ノ名
ucina:	(Sa) (Sarah) (Nišib) 沖繩 См. Uk'sina:
ucina	(Ps) kučinaši
ucina:zaki	(Sa) 「沖繩酒」ノ意。泡盛ノコト。
ucina:juḡ	(Sa) 「沖繩柑」ノ意。九年母ノ一種。
ucinakaza	(Sa) 「内中座」ノ意。内土間。ja:gama ノ土間ヲ言フ。竈ノ在ル 所ナリ。
ucituz/ucitul	(Ik) 燠取 Род табаководы
uḡ	(Ps) osoreḡ, бояться urubo:sufuno:ba: maʒimunumai uvvidusiḡ
uciza(:)	(Ps) 親戚。親類。兄弟 Родня, родственники, братья.

[(Irav) utuza (Ik) (Sarah) utuza (Ta) utu-dara (Ya) utuza (Omorō XVII, 45) おとぢや

(混効験集)おめとぢや umituza 兄弟の事 おとぢやむた utuzanta (N. utuanda) とも、おめと云字をいふ時は敬ふ言葉也 只おとぢや utuza 共云

(Id) おとぢや (utuza) 兄弟 так называют как братьев, так и сестер. В простой речи и посторонних (с оттенком ласковости) называют utuza]

makata-nu usiza: 母方ノ新戚 родственники по матери

asakata-nu usiza: 父方ノ親戚 родственники по отцу

uy-daci

(Ps) 「初立」ノ意。外出ノ初ハ uydaci ト称シ、出産後三回目ノ庚辛ノ日又ハ五回目ノ庚辛ノ日即チ三十日後ニシテ第一ニ祖先及ビ氏神ヲ拜セシメ 其後親類ノ祖先ヲ拜セシム 此時ニハ菓子又稲餅類ヲ持参スルヲ例トス

uwaçari

(Ta. poet) пожаловать, явившись

[(Umuru XXI, 16) おわちやれ]

uvzīm

(Ps) 春 Весна

Syn. hfaru/paru

Paral. bakanacu

[(Ya) uruziŋ 晩春。初夏。旧暦の四五月頃。(春ノ青葉若葉ノ頃カラ夏ノ白雲ガ見え出シ生暖カイ風ノ吹イテ来ル候)

(Konçōkenshū) わかおれづみ waka-urizimi 二三月麥の穂出る此を

云 (N) uri:cimi (N) uri:/(Jap) uruoi (Omorō II, 13) おれつむ (XIV, 13) おれづも]

u:z

(Ps) 瓜 Дыня

[(Ta) (Sa) u:l (Jap) uri (Sarah) uz/uji (Rk) (Ya) uri]

uz	(Ps) (Sīmazī) 織ル Ткать [(Sa) ul (Ya) uruŋ]
uz	(Ps) 追フ、逐フ Преследовать [(Ya) o:ŋ]
uz	(Ps) 居ル nzaŋga uramazgaraja (Ps) ドチラに居らしやひますか。 Вспомогат. глагол наращаемый или непосредственно или посредством du на неопред. базу глаголов для образования Perfectum'a [(Sa) ul (Ta) bul/vul (Ya) urī (Jap) oru < *woru (ハテ) buŋ (イシ) uŋ] (Sa) kar'a: ajji:du umuiulb ^ε a:m-mi 彼ハ ソウ 思ツテキルダラウカナ— (Ps) śumutcuba jumiduuz 書物ヲバ讀ンデキル (Ps) kar'a: unu tukša anśi:du umuiutaz 彼ハ ソノ時ハ ソウ 思ツテキタ (Ps) ba:ja munu: fajjura 私ハ御飯ヲ食ベテ居ラウ (Ps) ik ^ś i kutu-n nar'u:z 行ク筈ダ 行ク事ニナリヲル
uz-dul	(Sa) 掛買 Покупки в долг uzdullaśi: du fu: 掛ケ買ツテ來 Схожу купить в долг uzdul-sīmizu 掛ケ買ハ (セ) テ呉レ Пусть он купит в долг Syn. sagal
u^zi-ginai	(Ps) 分家 сын. pa ^z iḍiginai
uz-k^śi	(Ps) 追ヒ來ル Догонять
uztukuma	
ultukuma	(Sarah) 住所 Место жительства

V

- ɥ** (Ps) 賣ル Продавать
 [(Jap) uruu (イト) uinj (ナゴ) (カテ) ujij (エラ) ujum (キカ) (ヨロ)
 (イエ) ujuj (ナセ) (スミ) (トク) ur'uj]
- ɥda** (Ps) 厚
- ɥdagu:** (Ps) толстяк
- ɥdai** (Sa) ka:gu (皮箱) ノ下等ナルモノニシテ蓋ヲ包マズ平民ガ衣類
 ヲ入レテ平民ニ行キシモノ
- vn'a:** (Ik) 海豚 the globe-fish
- vg'a:m** (Ps) 刺のある魚叔
 [(Ik) ūgim]
- vg'a:** (Ps) 物を持つて行く時に茅一本結んで添へる。物ノ頭当ふならば
 茅三本一緒に結んでたてる。それを mizmatavg'a と云ふ。
 [(Sarah) uki]
- vdaku** (Sa) 肥エ太リタル者。テブモノ Толстяк, толстуха, толстушка
 [(Sarah) ūda-munu]
- vdzagi** (Ps) 鶉木の義。ミヤコジマハナワラビ
 根を煎じて呑むと花柳病一切にきく。殊に麻疾に宜しい
- ɥci** (Ps) 鞭 Кнут
 [(Sa) uci/ucī (Jap) mucī (佐賀) buci (Omoro XIII, 150) buci]

ȳcī/ucī	(Ps) (Sa) 内 [(Sa) ucī]
vva	(Com) 汝 ТЫ, ВЫ [(Ya) wa, wana (国頭村安波) ura (Rk) ?ja: (Ya) ura: (古語) (静岡) waira, waēra, /ware/(肥後) wari/waru (佐賀) ja-san, wa-san おまへ イヤー (?ja:) 汝也 (Nantō yaegaki)] vva: no:juga: mi:taz (Ps) 汝は何を見たか
vva-da	(Sa)
vva-ta	(Ps) 汝等 ВЫ (личн. местоимение второго лица мн. ч.) [(Ya) wada: (Rk) itta: 汝等也 (Nantō yaegaki)]
vv'a:m	(Ps) 羨ム Завидовать [(Ya) nno:ŋ (Jap) urajamu (Ta) vvè:m (Ya) uramiśasīŋ]
vva:sī	(Ps) 細長イ
vva:sī:vva:sī	(Ps) 前條ノ強語
ȳcīŋk^sī	(Ps) = Яп. ucumuku
vćina:	(Ps) 梔子 (クチナシ) Название дерева (Gardenia florida, L.) [(Sa) fćina: (Jap) kući-naśi]
ȳcīdusī	(Ps) закадычный приятель, друг
ȳcīsī	(Ps) 寫ス Копировать, переписывать ⁸⁰ kunu śumutcu ȳtca:śi:fi:sa:d ^ε a:nna (Ps) 此の書物を写して下さいませんか。 [(Ya) ucisīŋ]

⁸⁰ This entry has been merged with a displaced note from vol. 2, p. 490.

W

- wa:/va:** (Ps) (Sa) 豚 сви́ня
 [(Sarah) uwa: (Ya) o: 豚 (Ya) ?wa:sa: 肉商人。豚殺人の義]
 wa:nuja: 豚小屋
- wa:bi** (Ps) 上邊。上。Верх
- wa:bu/wa:gu** (Ps) 上部。上。Верх
 [(Rk) ?waba-gutu = jokeinakoto]
- wa:burijam** (Sarah) 癲癇 Epilepsy
 Syn. wa:munaijam
- wadaŋ** (Ps) 和談
- wazattu** (Ps) 態ト Нарочно, специально
 [(Jap) waza-to (Ya) wazattu (佐賀) wanzato]
- wa:zi** (Sa) (Sarah) 上衣 Верхняя одежда
 [(Jap) ūwa-ŋi/ūwa-gi]
- wa:gi** (Sarah) (Sīmazī) 上 верх
 wa:gi-nu juda 上ノ枝 верхняя ветка, верхний сук
- wa:gurusī-
kam-nigaz** (Sa) 豚殺神願。個人ノ家ニ行フ祈禱ノ名。難船ニ遭ヒシ後、重病
 ヲ治シタル時、変死人ヲ發見スル場合其ノ他大炎重患等ヲ免レ
 シ上豚ヲ屠リテ厄時祭ヲ夜間行フ [(國仲)]

- wa:iguna** (Sa) 可被追遣者。正人(śaunin)ノ年齢ニ同ジ、平民ニ限ル、吏員ニ奴隸如ク使役セラレシ也 [(國仲)]
- wa:k^{si}-na munu** (Ps) = Яп. namaiki
- wa:iz** (Ps) 追ハレル Быть выгоняемым, преследуемым
[(Sa) wa:il]
- wa:kuruśa:** (Ik) 豚殺者の義。虫の名 (= Ps sanag^ziⁿusum'a:) которого козы очень боятся. Говорят, что если это насекомое укусит или даже последняя наступит на него, то коза сдохнет. Людям нет вреда. В Psara употребляется как лекарство против астмы.
- waki** (Ps) 譯 (ワケ) 。意味。Причина
[(Jap) wake (Ya) waki]
no:baśi:nu waki jar'a:/no:ti:nu waki jar'a: どういふ譯ですか
- wa:l/va:l** (Ta) Вспомогательный вежливый глагол употребляемый в смысле „быть” и „приходить”, „уходить”; соответствует японскому irasaru
[(アラ) juçiwari お休みなさい (イシ) jukuijo:ru id. (ヨナの敬) wa:ruŋ 行く (Ya) o:ru-ŋ (Коŋkōkenshū) あふれ o:ri 人の去來又何そ物など互に贈賜するにも申ことなり;あうれ o:ri 來レ]
(Ta) kanu p^situnu wa:radaka: umanu kinainu p^situn we:śi: ku: 彼の人居らしやらなかつたらその家族の人にお渡しなさい
wa:ri イラツシヤイ お願いします!
wa:ra-da – wa:ri ヨリ意味ガ強イ
kumaŋkè: mumuśirari: ffi:wa:ri 此處へオ出下サイマシ お願いします (в высшей степени вежливая фраза)
wa:l-m-na 居ラツシヤイマスカ Он изволит быть (дома)?
wa:rannti: オ出ナサルト (申シマシタ) (Он сказал), что придёт
ja:nja wa:raŋ 家ニハキナイ 他家 (его) нет.

kuma-ŋkè:ja wa:ramaŋ ti: 此處へ来ラレナイト。Сюда он не
может притти (пожаловать)
tumuširari:va:ri おはいりなさい
sak^sinari: wa:ri おさき

- wa:munaijam** (Sarah) 癩癩
Syn. wa:burijam
- wa:nucimu** (Sarah) 豚の肝臓
Печонка свињи (особенно жаренная) покрытая сахаром
дают при tuzmi:
- waŋ** (Ps) (Sa) (Sarah) 椀。吸物椀 Деревянная суповая чашка
[(Jap) waŋ]
- wa:naz** (Ps) (Ik) 嫉妬 (宮)
munuzdu wa:naz (monoiu kara nikumareru)
- wa:nal** (Ta) 妾。後妻
[(Ya) uwanari 後添。後妻 (S) (N) [?]wa:naji]
- wa:ra** (Ps) 東。上 (カミ)。表 (オモテ)。上手。風上 Верх, наружная
сторона, внешняя сторона
wa:ra ハ上ノ意ニテ西ヨリ東ヲサシテ wa:ra ト云フモ北ヲサシテ
wa:ra ト云フ。又上座敷ヲモ wa:ra ト云フ (Tajima)
[(Ya) o:ra]
- wa:na^{zi}-ku:na^{zi}** (Ps) первая жена и вторая жена
- warazi** (Ps) 草鞋 Соломенные сандалии. Слово несомненно новое,
занесенное из Японии.
[(Jap) warazi]

wap^si	(Bura) усы [(佐賀) waru: 笑ふ]
wa:śa:	(Ps) 肉屋 Мясник [(Ya) [?] wa:śa wa: „свинья” + śa: „делающий”, „занимающийся”]
wa:sība	(Ps) Верхняя губа
wa:sī	(Ps) 生長スル Рости, вырастать
watal	(Min) 渡ル Переправляться
waci^si	(Ps) погода (?) зо: waci ^s i ja:sī
we:ka	(Ta) 親戚 родственники
wè:śil/vè:s'il	(Ta) 差上ゲル。上ゲル umanu kinainu p ^s ītu-ŋ we:śi:ku: その家族の人に上げて (渡して) 来い
wi:/ui:	(Sarah) (Ps) 上 Верх [(Ya) ui]

Z

- z:** (Ps) (Sa) (Ta) (Sarah) 飯。握リタル飯
 [(Ya) i:/i: (Jap) i:]
- z** (Ps) 入ル Входить.
 [(Ya) iɾuŋ (ヨナ) iɾuŋ 借る (エラ) ?jo:jum (ヨロ) ?jo:jum]
- z:** (Ta) (Min) 言フ Говорить
 [(Jap) ju:/iʃ: (Ya) iʃuŋ]
 См. a:z
- z:** (Sa) 叱ル。ノヽシル Ругать
 [(アラ) (クロ) (イシ) (コハ) (ハテ) iʃuŋ (ヨナの敬) ijuŋ (ハテ) ju:ŋ
 (スミ) ?juŋ]
- z**bir**a** (Sa) 飯籩。飯粒甘藷等ヲ練ルニ用フ。形ハ小ナル櫛ノ如シ
 [(國仲)]
 イベラ ヒに似たる竹本にて作れるヘラ也 (Nantō yaegaki)
 [(Ya) ibira (Rk) ibira]
- z:b^ʔi** (Ps) 疣 a wart.
- z**gai**** (Ps) 「飯貝」ノ意。飯ヲ碗ニウツス杓子
 [z/(Jap) i: каша, еда + kai/(Jap) kai „раковина”
 イギヤエー (ig'e:) 飯ヒなり和語にして少し轉訛なり (Nantō
 yaegaki)]
- z**gasa**** (Ps) 麻疹。Корь
 Когда ребёнок заболевает корью, то соседи нарочно посылают
 своих детей в такой дом, чтобы поскорее заразить и их. Больному
 отводят спокойную комнату позади дома, не дают ничего животного

и масляного, а в качестве лекарства дают отвар из zīb^ziḡa (род лука), называемый zībīra-ju:. Для развлечения ребёнка родители играют на каком-л. музыкальным инструменте

[(Rk) iri-gasa: (ヤラ) iri-gasa (イト) iri-gasa:

イリガサ 麻疹 (Nantō yaegaki)]

z:ku (Ps) 噓 Икота

z:kuja:

z:kuja:gama (Ps) (Sa) 乞食 Нищий

[z/(Jap) i: „еда” + kui/(Jap) koī просьба + ja: – суффикс номини agentis + gama – уменьшит. суффикс

(ヨナ) i:kuja]

Syn. munu-kuja:

z̄i:muku (Ps) вхождение мужей в семью жены

z-mucī-am-dil (Sa) 「飯持編籠」ノ意。晝飯ヲ入レテ畑ニ持出ルモノ [(國仲)]

z(:)sa (Ps) 啞者 Немой

[(Кика) ju:sa: (ナセ) ?jusa (コニ) (イス) (スミ) (サネ) (ヒヨ) (イセ)

?ju:śa (Tanegashima) i:śi (Kagośima) iśj̄ (Hiroshima 倉橋島) uśj̄ (T.)

ośi (Fukue – Hizen, Minami Matsuura) juśi]

zsuka (Ps) 五十日 Пятьдесят дней. Пятьдесятый день

zza (Ps) 枚 (助数詞) 。 Лист (вспомогательное числительное при счёте плоских предметов в роде листов бумаги и пр.)

[(Jap) çira]

- zza** (Ps) (Sa) (Sarah) 1. 父。才父様。(平民ノ言葉) 2. 平民ノ老人 1. Отец, папа (слово употребляемое лицами простого класса народа) 2. Старик (из простолюдинов)
[uja (Com) „родитель” отец (Jap) oja (Ya. 竹富語) i:za 父]
- zza:** (Ps) (Ta) (Ff) 胎盤 Placenta, послед
В (Ps) послед зарывается где-нибудь недалеко от отхожего места, но в таком месте где никто не ходит. На о. Ffima завёртывается в лист kuba и зарывается позади дома, где никто не ходит. В селении Sāda послед зарывается в кухне (tauvva) в золу очага позади трех камней.
[(Sa) Ila: (Sarah) rra: (Rk) ija (Jap) ena]
- zza:** (Ta) 刀。鎌。 меч, сабля, серп.
См. zzara
- zzaga:** (Ps) 伊良川 平良村大字東仲宗根ニ在ル生水ノ井戸ノ名。
Название колодца с пресной водой, находящегося в Psara в слободе
Aga:znakazuni
- zza-gama** (Ps) (Sa) 才父様。平民ノ老人。 Папа; старик из простонародья
- zza-ja:** (Ui) старые заброшенные могильные усыпальницы
[zza „отец” + ja: „дом”]
- zzaku** (Ps) (Sa) 權ノコト。 sītancīgi ニテ造リ大抵冬ノ中ニ備ヘタリ
[(國仲)]
[(Ya) jaku (Rk) ?we:ku (Konkōkensū) おやこ (ujaku) (ナゴ) we:ku (ヨナ) da:ŋu: (ヨロ) (アラ) jafu (イエ) ?ja:fu (ナセ) (キカ) jaho (コハ) jako: (イシ) (クロ) (ハテ) jaku (カテ) je:ku (キカ) jo: (コニ) (イス) (スミ) (サネ) juho:]

zza:^zi	(Ps) 假、借ル
zza:^zik'o:dai	(Ps) сводные братья (или сестры)
zzara	(Ps) 鎌 Серп 粟ヲ刈ル鎌ハ刃モ柄モ極メテ短ク、時ニ a:kalzzara ト称ス。[(國仲)] Серп для жнитва проса имеет весьма короткое лезвие и короткую рукоятку; его иногда называют a:kalzzara [(Kuninaka)] [(Ta) zza: (Rk) ira-na (ナゴ) ina:ra (イト) inda/inra (ヨナ) irara (カテ) (Ś) (N) irana Ср. (Jap) ira, ira-ira しゅう раздражаться, быть нетерпеливым, проявлять нетерпение iraira-ku „раздражаться”, быть раздражённым]
zzigara	(Ps) (Sīmazī) 入毛。髭。入髮。Вкладные (фальшивые) волосы。 [(Ya) iro:ra]
zzivva	(Sarah) 神の申し子 「貰ひ子」の意
zzi:z	(Ps) (Sīmazī) 入レル。貰フ。納メル Вкладывать, убирать, получать [(Sa) lli:l (Ta) zz'il 入レル (Jap) ireru (Ya) i:ŋ (Rk) 'ijuw (Ya) iriruŋ 入レル (Ya) i:ruw 頂く。貰ふ] (Ik) zzi:samati お貰ひなさい (Ps) unu p ^s i:ci:na sīdimizī nn'a p ^s i:ci:na sinimidza zzi:du k ^s i:zgi:mu
zzu	(Com) 魚 Рыба [(Rk) iju (Ya) izu (Jap) iwo/(древн.) iwo (Omoro XV, 49) いよ (Sakiyama – Hizen, Minami Matsuura) jo:]
zzu	(Ps) ^{ヒロ} 尋

zzunumi: (Ps) бородавка

zzutul (Ta) 魚取 Ловля рыбы
[zзу// (Jap) шwo „рыба” + ту// (Jap) tori „ловля”]

zzutur'a: (Ps) 漁師