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Geographical Distribution of Mimetics in Amami-Okinoerabu Island

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1. Introduction

Japanese is known for its abundant mimetics. One of the particular characteristics of Japanese mimetics is that they have phonological, morphological, and syntactical features that are different from non-mimetic words (Tamori and Schourup 1999). Waida (1984) calls those morphological characteristics “mimetics markings”, which include reduplication and suffixes such as moraic phonemes (nasal /N/, geminate /Q/, vowel length /R/, or “/ri/”). Akita (2009), furthermore, states that these characteristics are strongly associated with speakers’ recognition of mimetics.

Japanese dialects (or those languages in the Japonic language group) also have such mimetics, but only a few reports have been published thus far. This is because mimetics have long been considered to be peripheral elements of language, and their investigative strategies have not been well established. Dialectal research of mimetics is important in the investigation of the preferred patterns of expression across different dialects and in learning the historical development and the geographic spread of mimetics. As Kawagoe (2012) suggests, research on the fundamental features of mimetics in each dialect and on the linguistic distribution of mimetics on a regional as well as national scale is needed. From this standpoint, this article will describe the basic features of mimetics and study their distribution patterns in Okinoerabu Island. The following report is based on the master’s thesis by the author (Tokunaga 2012).

2. An overview of the Okinoerabu dialect

The Okinoerabu dialect of Ryukyuan is spoken in Okinoerabu Island, a 94 km² island located in the Amami Island chain (Figure 1). The Amami islands lie in the southwest of mainland Japan and are a part of Kagoshima Prefecture. However, they were under the influence of the Ryukyuan Kingdom for a long time (from 13~15C to 17C), and their languages and cultures belong to the Ryukyu cultural group. According to Uemura et al.

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(1997), the Okinoerabu dialect is grouped with Yoron and northern Okinawan dialects in the Northern Ryukyuan branch. The Okinoerabu dialect can be divided into the northern dialect, which has palatalization, and the western dialect, which does not. About 14,000 people live in the island, but traditional language speakers are decreasing rapidly. In 2009 the Okinoerabu dialect was added to the UNESCO's endangered language list as part of the Kunigami language of mainland Okinawa.

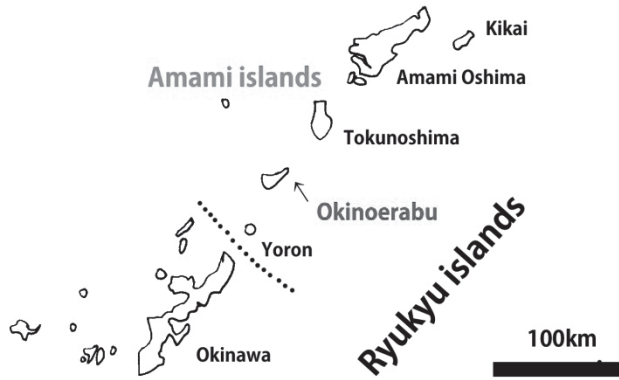


Figure 1: The location of Okinoerabu Island

3. Methods

Two types of surveys were undertaken from 2010 to 2011. The first survey was an oral interview in China [təina] village in the southwestern part of Okinoerabu Island. The research was conducted from February 21, 2011 to March 2, 2011. The consultant was a woman born in 1921. I used a list of mimetics picked up from dialectal dictionaries and asked whether and how she used the mimetics in the list. This survey has provided the data used in analyzing the basic features of Okinoerabu mimetics (Section 4.1).

The second survey was a series of oral interviews conducted over 18 to 24 communities in Okinoerabu. The research period was from August 2010 to September 2011. The consultants were over 65 years old but were born after 1945. I asked about 91 words from the 121 question items (see Appendix) containing the names of body parts, animals, weather, as well as mimetics and interjections. The presence or absence of various mimetics and their meanings in each community were analyzed. The results led to some basic conclusions about the geographical distribution of mimetics in Okinoerabu Island (Section 4.2).

4. Analysis and results

4.1. Fundamental structure of mimetics

4.1.1. Morphophonological structure

Okinoerabu mimetics are divided into two types: non-reduplicated forms and reduplicated forms.

(A) Non-reduplicated type

In the China survey, only two forms, CVCV and CVQCV-/i^h/, of this type were found. As [ri] changes to [i] in this dialect, /i/ is considered to be a mimetic suffix deriving from /ri/ in Standard Japanese. However, it is not clear whether this suffix is as productive as Standard Japanese /ri/.

- (1) CVCV: */gabal* ‘a lot’
- (2) CVQCV-/i/: */battail*, */zikkui* ‘sopping wet’, */sittail* ‘very’

(B) Reduplicated type

Reduplicated forms are more frequently found. Reduplicated mimetic stems have one or two syllabics. Monosyllabic stem forms consist of one heavy syllable. They always end in a moraic phoneme. Disyllabic stem forms consist of two light syllables, or one light and one heavy syllable.

- (3) Monosyllabic stems: C VQ, CVR, CVN (see Table 2 for examples)
- (4) Disyllabic stems: CVCV, CVCVR, CVCVN, CVRCV (see Table 2 for examples)

There are two types of reduplication: complete and partial reduplication. Only mimetic stems ending in R have partial reduplication. All the reduplicated structures found are shown in Table 1.

The frequency of mimetics structure types is shown in Table 2. The most frequently observed is CVCV-CVCV. In the first questionnaire study, four-moraic repetitive structures like CVCV-CVCV, CVN-CVN, CVR-CVR account for 70%. Interestingly enough, there are also five- or six-moraic structures like CVCVR-CVCV, CVCVR-CVCVR and CVCV-CVCVR, which have not been reported in Standard Japanese. The later survey in other villages showed that when consultants emphasize mimetics, they are likely to use the CVCVR-CVCV pattern. I should confirm whether China mimetics also have the same system or not, but it is suggested that Okinoerabu mimetics have the following patterns; unmarked CVCV-CVCV and emphatic CVCVR-CVCV.

Such five- or six-moraic structures have been reported in other Ryukyuan dialects as neutral forms. In the Asama community in Tokunoshima Island CVCVR-CVCV is the

Table 1: The morphophonological structures of reduplicated mimetics

	root	complete reduplication	partial reduplication
Monosyllabic	CVQ	CVQ-CVQ	
	CVR	CVR-CVR	CVR-CV
	CVN	CVN-CVN	
Disyllabic	CVCV	CVCV-CVCV	
	CVCVR	CVCVR-CVCVR	CVCVR-CVCV
			CVCV-CVCVR
	CVCVN	CVCVN-CVCVN	
	CVRCV	CVRCV-CVRCV	

Table 2: The distribution of mimetic structure types in Okinoerabu

	Counts	Example	Meaning
CVCV-CVCV	58 (43%)	<i>saru-saru</i>	children restless in movement
CVN-CVN	20 (15%)	<i>bjoN-bjoN</i>	(tatami is) clean and new
CVCVR-CVCVR	12 (9%)	<i>fuga:-fuga:</i>	be full of something
CVR-CVR	11 (8%)	<i>go:-go:</i>	the sound of water flowing
CVCVR-CVCV	7 (5%)	<i>kekja:-kekja</i>	a loud laugh
CVR-CV	6 (4%)	<i>kja:-kja</i>	the cries of young pigs
CVQCVQ-CVQCVQ	4 (3%)	<i>sesses-sesse</i>	the cries of cicada
CVCV-CVCVR	3 (2%)	<i>fuja-fuja:</i>	(food is) warm
CVCVN-CVCVN	3 (2%)	<i>gusoN-gusoN</i>	(food is) hard
CVRCV-CVRCV	3 (2%)	<i>cja:mi-cja:mi</i>	(people are) slow
CVQCV-i	2 (1%)	<i>battai</i>	soaking wet
CVRN-CVRN	2 (1%)	<i>mja:N-mja:N</i>	the cries of cats
others	3 (2%)		
sum	134 (100%)		

most frequent, and in the Asato community in Yoron island, CVCVR-CVCVR is the most typical (from author's field notes). The relationships among them and their prosodic rules need to be further investigated.

4.1.2. Syntax

Okinoerabu mimetics typically function as adverbs or compound with the verb /sjuN/ 'do'. Mimetic stems can, however, function as nouns by themselves and become verbs and adjectives with verbal and adjectival suffixes.

(A) Adverbial use

Most mimetics function as adverbs modifying verbs and adjectives. They usually express manners or conditions of movements as in like (5) and (6), but some express the results of movements as in (7) or amount as in (8). They seldom take the postpositional particles /tu/ or /ci/, a complementizer or quotative marker. This is different from some other reduplicated words which often take case marking. Sometimes the modified verb is omitted as in (9).

- (5) *isi=naga kai=naga wa-ju-nu=tuki gatoNgatoN tatak-i=jo:*
rock=COM shellfish=COM smash-NPST-ADN=when ONM beat-IMP=SFP
'When you beat a rock or shellfish, you must beat hard.'
- (6) *ciburu=nu simu:simu jad-i:*
head=NOM ONM hurt- MED
'My head hurts a little.'
- (7) *ami=ni nuri-ti battai na-ta-N*
rain=DAT get wet-MED ONM become-PAST-IND
'I got rained on and became completely soaked.'
- (8) *du:du mucc-i+k-i=jo:*
ONM bring-MED+go-IMP=SFP
'You can take a lot.'
- (9) *no:ra-sja=gi:sa kja:kja*
happy-ADJ=seem ONM
'(Young pigs) are joyfully crying "kja:kja".'

(B) Compound use

Many mimetics work as compound verbs together with the auxiliary verb /sjuN/ 'do.' /sjuN/ is compatible with most mimetics. However, mimetics for animal calls, the result of movement or the conditions of inanimate object could not take /sjuN/.

- (10) *micja=nu gafagafa=si-i fa:-sa=ja*
ground=NOM ONM=do-MED hard-ADJ=SFP
'The ground is hard.'

(C) Derivative words

There are some verbs, adjectives and nouns derived from mimetic roots. Mimetic verbs and adjectives consist of mimetic roots and affixes. As mentioned above, mimetic roots can function as nouns without affixation. All mimetic nouns are related to animal cries (*giseigo*).

- (11) Derivative verb

- wasi-mic-ju-N* < wasi-wasi
 get angry-AUX-NPST-IND
 ‘get angry with shivering’
- (12) Derivative adjective
bira-sa-N < bira-bira
 be tender-ADJ-IND
 ‘be tender’
- (13) Derivative noun
ga:ku < ga:ku-ga:ku
 the croaking
 ‘a frog’

4.2. The geographical distribution of mimetics in Okinoerabu

The distributional patterns of mimetics in Okinoerabu can be divided into 5 types as below:

- (A) Uniform pattern
 Same forms with the same meanings are uniformly distributed throughout the entire island,
- (B) Central-periphery pattern
 Different forms or the same forms but with different meanings are used according to the central-periphery division of the areas,
- (C) East-west pattern
 Different forms or the same forms with different meanings are used in either the eastern or western part of the island,
- (D) Subdivided pattern
 Different forms or the same forms with different meanings are used in each area, and
- (E) Unclassifiable pattern.

I will now discuss these in turn.

(A) The uniform pattern

I classify the words which are used in over 14 of 18 points (or over 20 of 24) as exhibiting the uniform pattern. Words showing this distributional pattern are given in (14)–(16). I believe those in (14) are mimetics which have been used for a long time in the island, and those in (15) are loan words from Standard Japanese or those that have changed in recent years. Most of the words in (14) are also found in the dialect dictionaries of other Ryukyuan languages:²⁾ *toNtoN* (Yoron) / *wasiwasi* (Naha, Yoron etc: *wazi-wazi*) / *wazjawazja* (Yoron from the author’s field notes) / *so:so*(Kikai) / *doNdoN* (Amami-Oshima) / *mugamuga* (Kikai: *muzjamuzja*). The only word *simusimu* could not be found in the dialect dictionaries, and so it might be indigenous to Okinoerabu. Since each community in the island had been closed society for many years, it is likely that these mimetics came to the island with the first inhabitants and have spread with their

dispersal throughout the island.

On the other hand, most of the words in (15) have the corresponding forms in Standard Japanese. Some of them are likely recent loans from Japanese. Some forms have other dialectal forms in a few communities. For example, the call of crows *ka:ka:* used in Standard Japanese is used in many communities; *ga:ga:*, used in three communities in the central area, may be the old form of the two. The latter is seen in the old island songs and also in Ryukyuan dialect dictionaries. Similarly, *pacipaci* has an old form, *hacihacilfaci-faci*. It is also seen in three communities and is also found in the Okinoerabu dialectal dictionary (Nagayoshi 2005). The word that consultants thought as Standard Japanese specifically is *cikuciku*. In contrast, there is a word which is not a loan but that has changed recently. The word *sikasika* is likely a metathesis of *kasikasi* found in the Naha dialect. There are also *kasikasi* in the Okinoerabu dialectal dictionaries, but no one uses this today. On the other hand, *sikasika* is not recorded in the dictionaries but is recognized by all my consultants. Therefore, the change from *kasikasi* to *sikasika* must have occurred recently.

I cannot make a decision on *gaNgaN* because it is same as Standard Japanese but is also found in many dialects throughout Japan. *gorogoro* is also unclear. These words have both possibilities of being very old island words and being very new loans.

- (14) *toNtoN* (49: the thumping of heart), *wasiwasi* (68: getting angry), *wazjawazja* (71: getting angry), *so:so* (85: be hurry), *doNdoN* (50: the thumping of heart), *mugamuga* (103: moving slowly), *simusimu* (56: a weak stomachache)
- (15) *ka:ka:* (19: the cries of crows), *pacipaci* (93: jumping of beans), *cikuciku* (57, 81: a weak pain), *sikasika* (90: working briskly)
- (16) *gaNgaN* (34: a strong headache), *gorogoro* (31: the sound of thunder)

(B) The central-periphery pattern

I grouped the words shown in Table 3, which have different forms in the central and the periphery area of the island, as exhibiting the central-periphery pattern. The most typical form illustrating this distribution pattern is the noun ‘frog’ (see Figure 2 below). Two types of forms are found: 1) *ga:ku* or *gaku*, and 2) –biku: *atabiku*, *itabiku*, *itabuku*. The former appears only in Okinoerabu and Yoron Island and the latter is seen broadly over Okinawa. Nakamoto (1981) reported that the forms *ga:ku* and *gaku* were derived from mimetics. He also pointed out that *(ata)biki*, meaning frog in Ryukyuan dialects,

Table 3: The central-periphery pattern

Meaning	west	center	east
6. frog	<i>ga:ku</i>	<i>atabiku/itabiku</i>	<i>ga:ku</i>
7. calls of frogs	<i>ga:ga:/gwa:gwa:³⁾</i>	<i>ga:ku</i>	<i>ga:ga:</i>
15. calls of spring cicada	<i>ci:</i>	<i>zi:</i>	<i>ci:</i>

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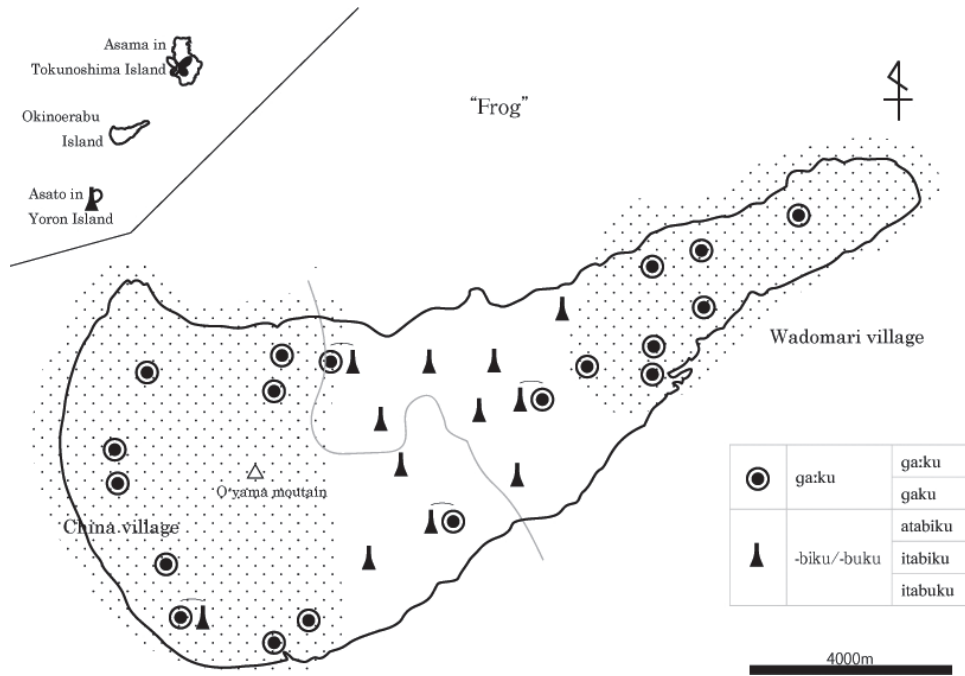


Figure 2: Frog

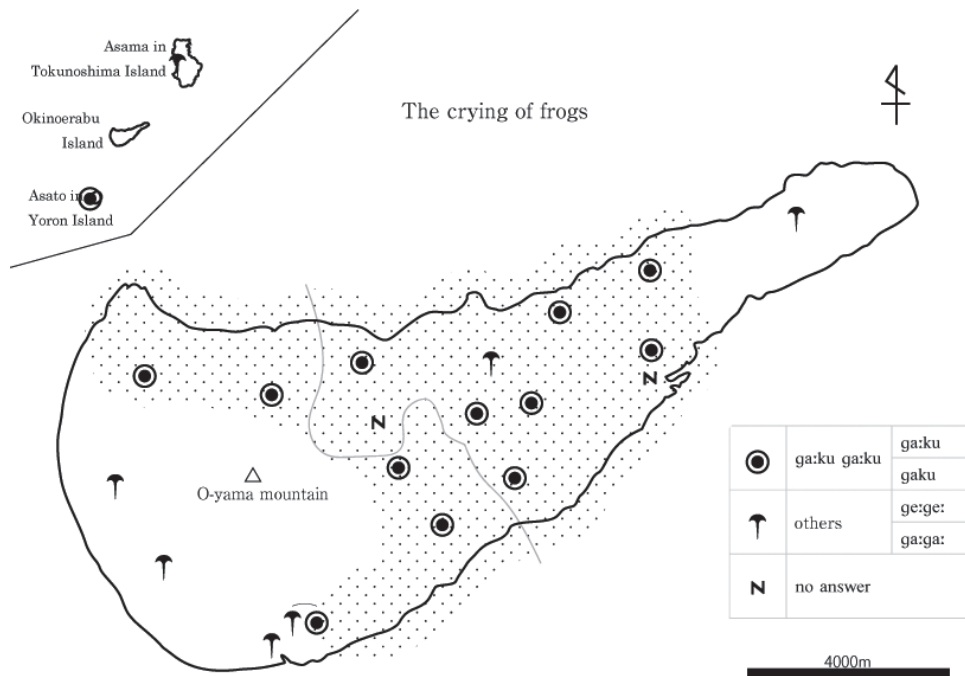


Figure 3: Calls of frogs

combined *auta* and *biki*. It is interesting that the distribution of the noun for frog and the forms for the crying of frog do not coincide (cf. Figures 2 and 3). In the peripheral areas, frogs are called *ga:ku*, but people do not hear them cry *ga:ku*. In contrast, in the center of the island, people hear frog's cries as *ga:ku ga:ku*, but call frogs themselves as *itabiku*, and so on. As Takeda (2013) reported, original mimetics and the animal names derived from them sometimes show different distribution. This means that when the connection between mimetics and derived nouns from them is lost, the latter can propagate independently from the former, just like other underived words.

Generally, in the center-periphery distribution pattern, words used in the peripheral areas are older than those used in the central areas. On the other hand, sometimes the words used in peripheral areas can be newer. In the case of Okinoerabu, there seems to be both possibilities. The political and cultural dominance spread from the center of the island (14C~17C) to the east (17C~), and now the both sides of the island play important roles. It is difficult to decide which forms for 'frog' is older. My conjecture at this point is the following; the mimetics /*ga:ku*/ was used all over the island > the animal name /*ga:ku*/ was derived from the mimetics and spread over the island > new form /-*biku*/ came from Okinawa, and it spread though out the central areas. If this conjecture is correct, the distribution of frog words reflects the social circumstances of the Ryukyuan age, when the cultural center was in the middle part of the island.

(C) The east-west pattern

Words which have different forms or the same forms with different meanings between the eastern or western part of the island show the east-west pattern (see Tables 4 and 5). The distribution of the forms in Table 4 seems to be characterized by some phonological changes. The Okinoerabu Ryukyuan is divided into an eastern dialect, which has palatalization, and a western dialect, which does not have palatalization. The isoglosses reflect the administrative division during the Hou era (1857~1886). Some mimetics also show a similar distribution pattern (Figure 4). From the west to the east there is a phonological continuum: *fugafuga*~*fugjafugja*~*fuzjafuzja*. The border between *fugjafugja* and *fuzja-fuzja* is the same as the dialectal border.

The distribution pattern of the words in Table 5 is probably formed by lexical diffusion. In most cases the word forms or the meanings originally used in the eastern side spread to the west. The distribution pattern of cicadas is the most typical case in point. There are three kinds of cicadas in Okinoerabu, and elderly islanders distinguish them by their size, calls and seasons of their appearance. Figure 5 shows the distribution of the forms for autumn cicadas, which have a characteristic cry. Because of the notable cry, their dialectal names are derived from the mimetics for their calls in all communities. While several forms are used in the western part, the single form *si:wai* is wide spread in the east. The distributions of spring and summer cicadas show a more remarkable tendency (Figures 6 and 7). The forms, which seem to be derived from the mimetics, are used only in the western edge, and the non-mimetic form *asa* and *no:subi* are distributed widely

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Table 4: The east-west pattern 1

meaning	west	eastern west	west
25. the sound of rain		<i>za:za:</i>	<i>zja:zja:</i>
102. the mimetics for being full of something	<i>hugahuga</i>	<i>hugjahugja</i>	<i>huzjahuzja</i>
103. the mimetics for moving slowly		<i>mugamuga</i>	<i>muzjamuzja</i>

Table 5: The east-west type 2

meaning	western area	eastern area
12. summer cicada	<i>sjoisjoi, sjaNsjaN, sjassja</i>	<i>asa</i>
14. spring cicada	<i>ci:, ci:wa, zi:wa</i>	<i>no:subi</i>
15. autumn cicada	<i>ku:je, ku:wa, zju:wa...</i>	<i>si:wai</i>
22. the sound of geckos	<i>kikikiki</i>	<i>cjuccjuccjucju</i>
52.99. [meaning] of <i>futufutu</i>	the tremble for cold	—
91. working quickly	<i>kasakasa</i>	—
97. [meaning] of <i>sirusiru</i>	getting wet	the moving of maggots
99. [meaning] of <i>waziwazi</i>	the tremble for cold	getting angry
107. [meaning] of <i>sarasara</i>	be rich of something	appearing one by one
108. [meaning] of <i>birebire</i>	be tender	be in bad health

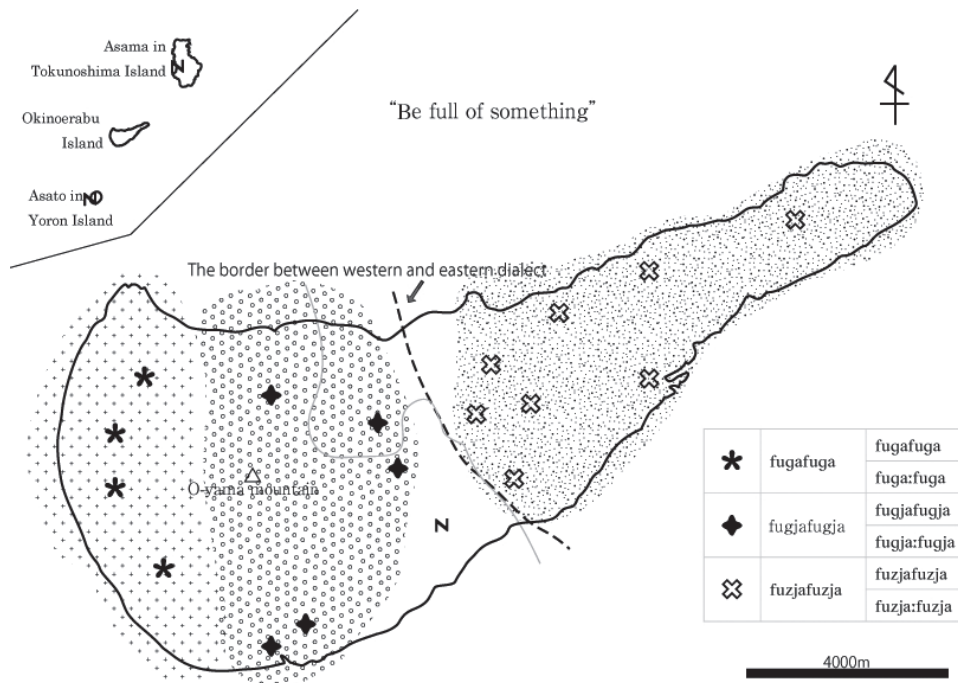


Figure 4: The mimetics for being full of something

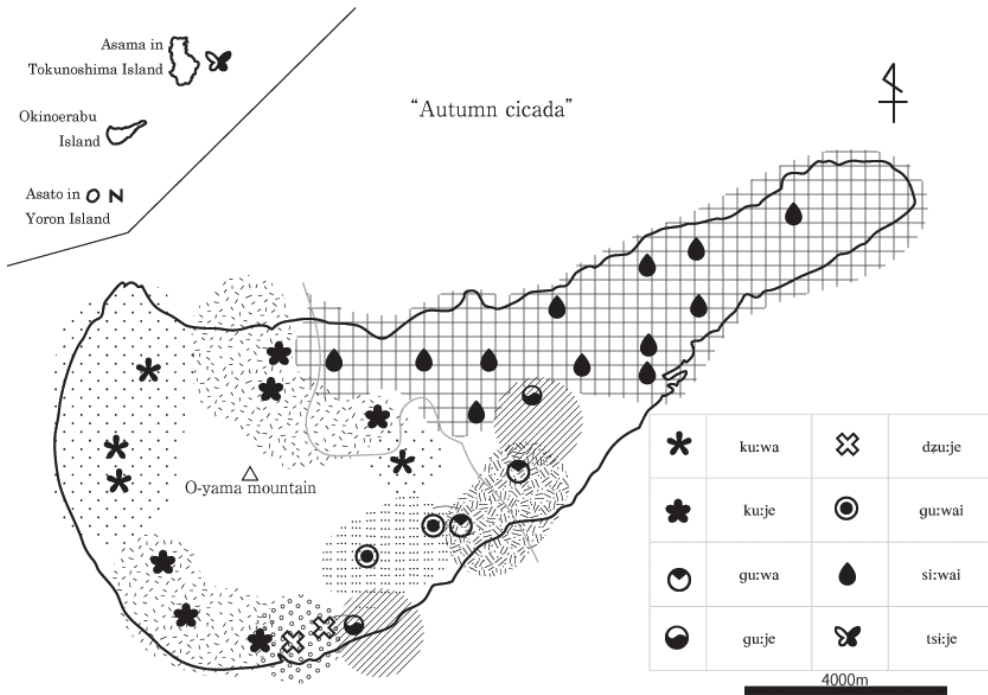


Figure 5: Autumn cicada

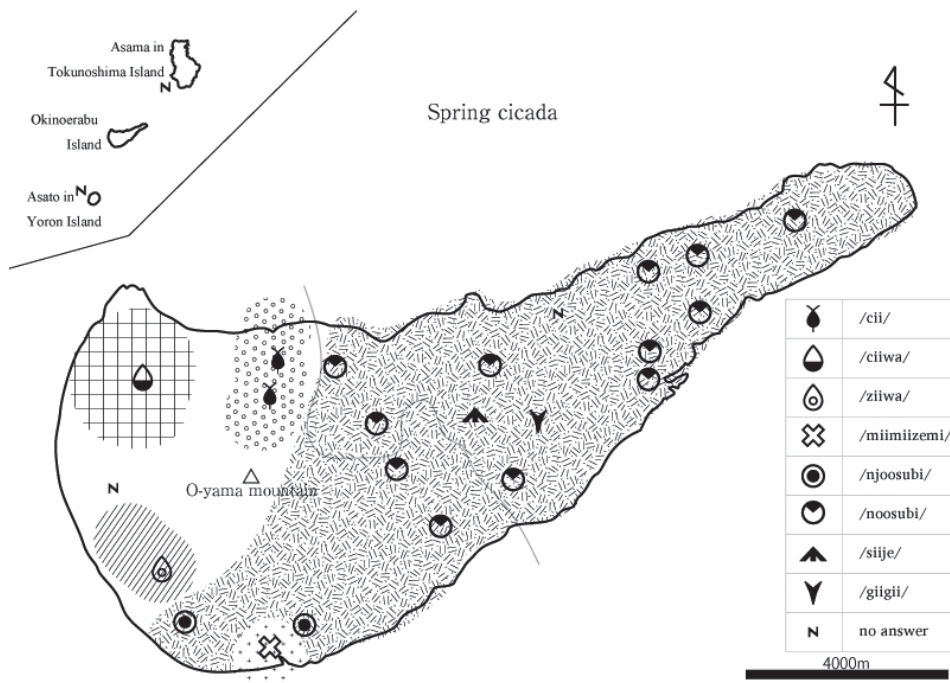


Figure 6: Spring cicada

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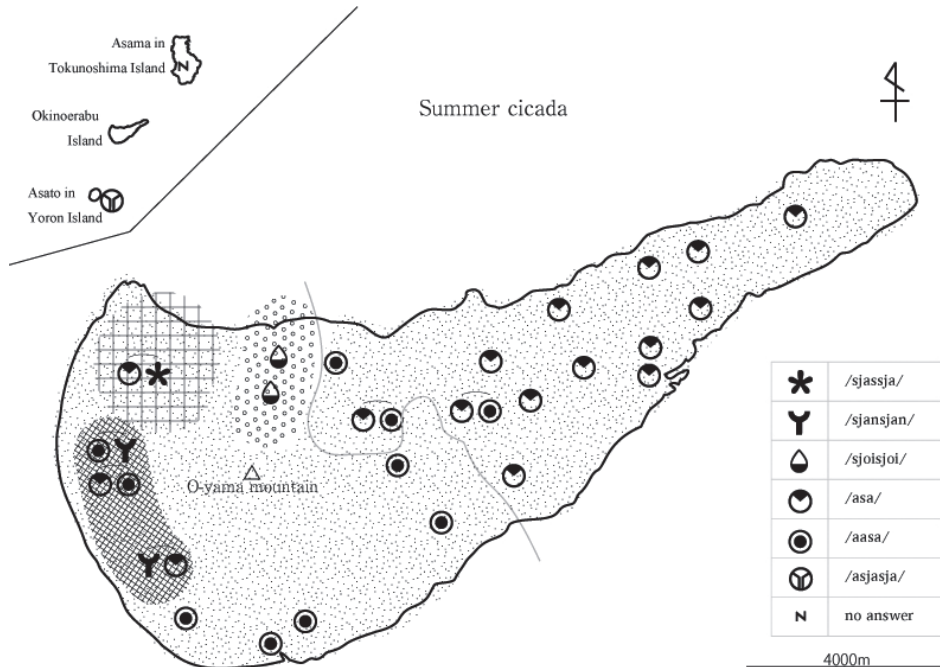


Figure 7: Summer cicada

toward the west. The only word which seems to spread from the west to the east is *kasakasa*, a mimetics for doing something quickly. It is suggested that mimetic word forms or the meanings tend to spread from the east to the west. Probably this is because the administrative boundary was drawn between the east and the west in 1609, and the political and cultural center of the island has been in the eastern side of the island from that time on. Those facts suggest that the geographical distribution of mimetics, like other words, is also affected by the social and cultural setting of the time.

(D) The subdivided pattern

Finally, the mimetics distributed over narrower areas show the subdivided pattern (Table 6). Many mimetics here are shared by less than four communities. For example, *futufutu*, which usually symbolizes the beating of the heart or the shivering and trembling from cold, has another meaning of the bodily throbbing with pain. This third meaning is shared in only two adjacent communities (Figure 8). Similarly, the word *sikosiko* symbolizing the fast beating of the heart is only seen in three communities. Some mimetics have various word forms in each region. Compared to the previously mentioned patterns, forms in the subdivided pattern do not spread widely and the regional variations are maintained. The subdivided pattern can be considered a distribution pattern that obtained before the formation of the center-periphery and the east-west distribution pattern.

Table 6: The subdivided pattern

meaning	form
44. the mimetics for an itch of nose	<i>wazjawazja</i>
53. the mimetics for beating of heart	<i>sikosiko</i>
66. the mimetics for getting soaked	<i>goigoi</i>
83. the mimetics for beating with pain	<i>futufutu</i>
105. the mimetics for being flurry	<i>majomajo</i>
13. the call of summer cicada	<i>sjassja.../sjaNsjaN.../sjoisjoi.../sessesse.../saasaa.../saisai...</i>
98. the mimetics for a loud laugh	<i>kja:kja/kjakja:kjakja/kekja:kekja/kjakjakjakja</i>
106. the mimetics for getting ripe of fruits	<i>birabira/biribiri/birubirul/birebire/birobiro</i>

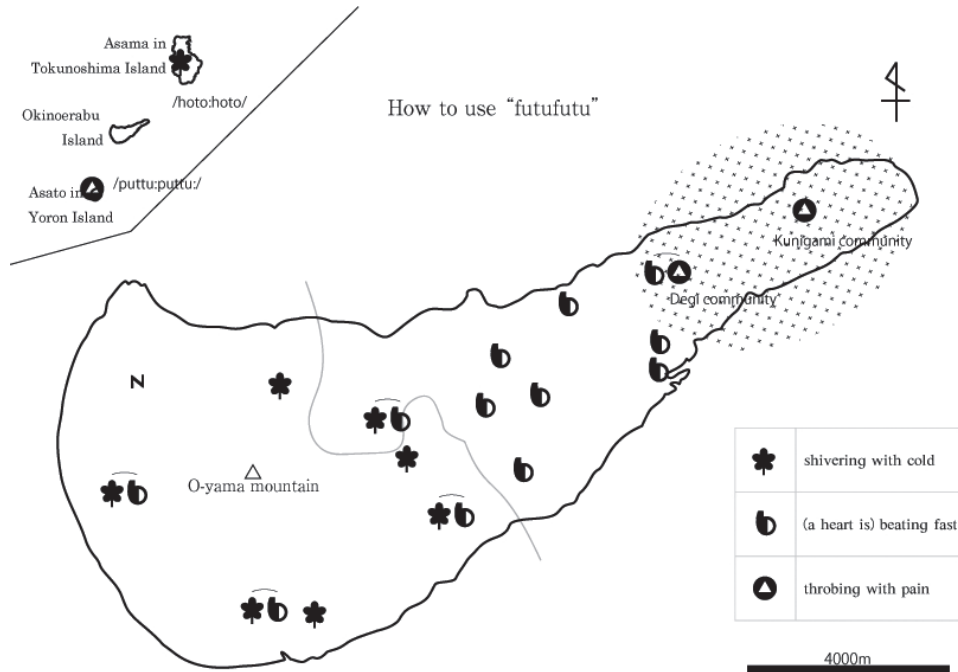


Figure 8: The distribution of the usage of futufutu

5. Conclusion

This article has described the basic features and the patterns of geographical distribution of mimetics in Okinoerabu Ryukyuan. The findings are the following: (1) The most frequently observed morphophonological pattern is four moraic structures made from the reduplication of disyllabic roots. (2) In addition, there are also five or six moraic

structures, like CVCVR-CVCV or CVCVR-CVCVR, which have not been reported in Standard Japanese but are reported in other Ryukyuan dialects. (3) Mimetics basically function as adverbs or compound verbs together with the auxiliary verb /sjuN/ ‘do’, but some nouns, adjectives, and verbs are also derived from mimetic roots. (4) Mimetics show different patterns of geographical distribution, and similar to other words, some of them reflect the social and cultural settings of the island communities. Further work is needed for each dialect area and for comparison across different dialects and languages in order to gain a better understanding of the geographic distribution patterns and the history of various kinds of mimetic words.

Abbreviations

ADJ	adjective
ADN	adnominal
AUX	auxiliary
C	consonant
COM	comitative
COP	copula
DAT	dative
IND	indicative
IMP	imperative
MED	medial
N	moraic nasal
NPST	non-past
ONM	onomatopoeia(mimetics)
PAST	past
Q	first half of geminate cluster
R	long vowel
SFP	sentence final particle
V	vowel

Notes

- 1) There are 5 vowel phonemes and 18 consonant phonemes in Okinoerabu dialect as below: /a/[a]~[ɑ], /i/[i]~[ɪ], /u/[u]~[ʊ], /e/[e], /o/[o], /p/[p], /b/[b], /t/[t], /d/[d], /c/[ts~tɕ], /k/[k], /g/[g], /ʔ/[ʔ], /f/[ɸ~ɸw~h], /s/[s~ɕ], /z/[dz~dz], /m/[m], /n/[n], N[n~m~ŋ], /h/[h~ç~ɸ], /r/[r], /w/[w], /j/[j]. Besides, I'll use geminate /Q/ and vowel length /R/ only for an explanation of morphophonological structure.
- 2) Kikai: Iwakura (1941), Mori (1979), Amami-Oshima: Nagata and Suyama (1977–1980), Tokunoshima: the data of the author's fieldwork (2010), Okinoerabuzima: Kinoe (2006), Yoron: Kiku (2005), Naha: Uchima and Nohara (2006). All dictionaries are written in references.
- 3) Probably those mimetics are not lexicalized because the responses are not unstable and there are no fixed forms.

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Appendix

The questionnaire

1. we, 2. you (plural), 3. liver, 4. kimono, 5. foot, 6. frog, 7. the cries of frogs, 8. cat, 9. the cries of cats, 10. pig, 11. the cries of pigs, 12. summer cicada, 13. the cries of summer cicada, 14. spring cicada, 15. the cries of spring cicada, 16. autumn cicada, 17. the cries of autumn cicada, 18. crow, 19. the cries of crows, 20. mouse, 21. the cries of mice, 22. gecko, 23. the cries of geckos, 24. rain, 25. the sound of rain, 26. wind, 27. the sound of wind, 28. water, 29. the sound of water, 30. thunder, 31. the sound of thunder, 32. head, 33. the mimetics for a headache, 34. [use or not] *gaNgaN* for a headache, 35. [use or not] *simusimu* for a headache, 36. [use or not] *cikuciku* for a headache, 37. [use or not] *harahara* for a headache, 38. [use or not] *futufutu* for a headache, 39. hair, 40. the mimetics for a mop of hair, 41. nose, 42. the mimetics for an itch of nose, 43. [use or not] *muzimuzi/muzjamuzja* for an itch of nose, 44. [use or not] *wazjawazja* for an itch of nose, 45. the difference between *muzimuzi* and *muzjamuzja*, 46. the other meanings of *muzjamuzja*, 47. chest, 48. the thumping of the heart, 49. [use or not] *toNtoN* for the thumping of the heart, 50. [use or not] *doNdoN* for the thumping of the heart, 51. [use or not] *harahara* for the thumping of the heart, 52. [use or not] *futufutu* for the thumping of the heart, 53. [use or not] *sikosiko* for the thumping of the heart, 54. stomach, 55. [use or not] *gaNgaN* for a stomachache, 56. [use or not] *simusimu* for a stomachache, 57. [use or not] *cikuciku* for a stomachache, 58. [use or not] *harahara* for a stomachache, 59. [use or not] *futufutu* for a stomachache, 60. back, 61. the mimetics for an itch of back, 62. [use or not] *muzimuzi/muzjamuzja* for an itch of back, 63. the difference between *muzimuzi* and *muzjamuzja*, 64. the mimetics for getting soaked, 65. [use or not] *battai/bukkui/zjukkui* for getting soaked, 66. [use or not] *goigoi* for getting soaked, 67. the mimetics for getting angry, 68. [use or not] *wasiwasi* for getting angry, 69. [use or not] *wasjawasja* for getting angry, 70. [use or not] *waziwazi* for getting angry, 71. [use or not] *wazjawazja* for getting angry, 72. [use or not] *futufutu* for getting angry, 73. the difference between *wasiwasi* and *wasjawasja*, 74. the difference between *waziwazi* and *wazjawazja*, 75. the mimetics for a sticky of hands, 76. [use or not] *mucimuci/mucjamucja*, 77. the difference between *mucimuci* and *mucjamucja*, 78. lump, 79. [use or not] *gaNgaN* for aches of lump, 80. [use or not]

simusimu for aches of lump, 81. [use or not] *cikuciku* for aches of lump, 82. [use or not] *harahara* for aches of lump, 83. [use or not] *futufutu* for aches of lump, 84. the mimetics for hurry, 85. [use or not] *so:so* for hurry, 86. [use or not] *guruguru* for hurry, 87. [use or not] *doNdoN* for hurry, 88. [use or not] *goNgoN* for hurry, 89. the mimetics for working briskly, 90. [use or not] *sikasika* for working briskly, 91. [use or not] *kasakasa* for working briskly, 92. [use or not] *kasikasi* for working briskly, 93. the mimetics for jumping of beans, 94. the mimetics for moving of maggots, 95. [use or not] *uziuzi/uzjauzja* for moving of maggots, 96. the difference between *uziuzi* and *uzjauzja*, 97. [use or not] *sirusiru* for moving of maggots, 98. the mimetics for a loud laugh, 99. the mimetics for shaking with cold, 100. the mimetics for unsteady steps of babies, 101. [use or not] *cizjucizju* for unsteady steps of babies, 102. the mimetics for being rich in foods, 103. the mimetics for moving slowly, 104. the mimetics for eating tsukemono (sounds), 105. the mimetics for being in flurry, 106. the mimetics for getting ripe of fruits, 107. [meanings] *sarasara*, 108. [meanings] *birebire*, 109. [meanings] *pjoNpjoN*, 110. [meanings] *bjoNbjjoN*, 111. [meanings] *iNnjaiNnja*, 112. [meanings] *mukumuku*, 113. an exclamation for surprise, 114. an exclamation for relief after surprise, 115. an exclamation for noticing a miss, 116. an address for visiting unfamiliar people, 117. [use or not] *sa:re:* for visiting unfamiliar people, 118. [use or not] *ho:ihoi* for visiting unfamiliar people, 119. the other usage of *ho:ihoi*, 120. an address for calling a distant friend, 121. an address for calling a strange person.

奄美沖永良部島におけるオノマトペの言語分布

徳 永 晶 子

豊富なオノマトペの遍在が琉球語・日本語の一大特徴であるが、諸方言におけるオノマトペの研究は少ない。本稿は琉球語奄美沖永良部方言オノマトペの音韻形態構造、統語上の働きを整理すると共に、島内の語彙的地域差について検討する。最も典型的な沖永良部オノマトペの音韻形態構造は、2音節語根の反復からなる4モーラ構造だが、日本語中央方言にはない5モーラ以上の語形も一定数存在する。またオノマトペにも語彙的な地域差があり、その分布パターンをいくつかタイプ分けすることが出来る。本稿では、(A)–(E)の五つのパターンを認め、そのうちの四つについて、それぞれの特徴を検討する。オノマトペも一般語彙と同様に社会・文化的背景を反映し、伝播による語彙の変異が起きる。琉球語・日本語諸方言の記述の進展によって、オノマトペの歴史的变化を明らかにできることが期待される。
