

# **Rikka, Uchinaa-nkai!**

Okinawan Language Textbook for Beginners

Second edition (2017)

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Printed in Hawai'i

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### Audio-Visual Aids for *Rikka, Uchinaa-nkai!* Users

**\*Please click the URL link or scan the QR code.**

**Full Text:** [https://liuchiuan.files.wordpress.com/2017/09/rikka\\_2nded\\_final.pdf](https://liuchiuan.files.wordpress.com/2017/09/rikka_2nded_final.pdf)



#### Lesson 1:

A Dance with the song *Tinsagu-nu Hana* (p.4)

#1: <https://www.youtube.com/watch?v=VNtnzbkXIz0>



QR code #1

#### Lesson 2:

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#2: <https://www.youtube.com/watch?v=oAe7vQ5I-EA> (female)

#3: <https://www.youtube.com/watch?v=ZoucEMN0tBg> (male)



#2



#3

#### Lesson 3:

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#9



#10

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#11



#12

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#13



#14

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#21

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#22



#23

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#25: [https://www.youtube.com/watch?v=s9Dc4v\\_yI6w](https://www.youtube.com/watch?v=s9Dc4v_yI6w) (male)



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#47: [https://www.youtube.com/watch?v=mRw4rLnv\\_\\_A](https://www.youtube.com/watch?v=mRw4rLnv__A) (male)



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## Preface

This textbook is intended to provide an opportunity for those who wish to learn the Okinawan language using an English textbook. The target audience is the descendants of Okinawan immigrants who do not read Japanese but understand English.

The title of this book, *Rikka, Uchinaa-nkai!* means ‘Let’s go to Okinawa!’ This title expresses our team’s wish that the readers will learn the Okinawan language to the point they will actually be able to use it if and when they visit Okinawa. We also hope that this textbook will encourage readers to visit Okinawa.

The words *Uchinaaguchi* and the ‘Okinawan’ language in this textbook refer to the language used historically and currently in the south-central area of Okinawa Island. The ‘south-central’ area is defined as the part of the island NOT enclosed by the circle on the Map on p. 36 of Lesson 7 (the circled area is called *Yambaru*); more specifically, it is the entire area south of *Ishichaa* ‘Ishikawa’ where Naha and Shuri are located as the center of the region. The ‘Okinawan’ language depicted in this textbook is only a sample of the rich and vast Okinawan language, as this book is not intended to be a linguistic “dissertation” but rather a practical introduction to the language.

The language spoken in the south-central region is mutually unintelligible with that spoken in the northern part of Okinawa (*Yambaru*), or the other four Okinawan language zones (*Amami*, *Yaeyama*, *Miyako*, and *Yonaguni*), which demonstrates the language diversity within Okinawa. Even within the south-central region, the dialects of *Shuri*, *Naha*, and *Oroku* differ in a number of vocabulary and intonation, though they are intelligible to one another.

The *Okinawan-English Wordbook*, written by Mitsugu Sakihara and published in 2006, is the primary reference for this textbook. Most of the vocabulary used in this textbook were taken from the *Wordbook*. The orthography used in this textbook also follows that of the *Wordbook* to facilitate study of this textbook. The *Okinawan-English Wordbook* may be used as a companion dictionary to this textbook.

This textbook consists of 15 lessons, with each lesson comprised of: basic dialog, new words and phrases, explanations of grammar and culture, a Practice section, and an Exercise section. The difference between the Practice section and the Exercise section is that the former is conversation practice which can be done with partners in a classroom, and the latter includes self-study exercises, mostly translations.

Lesson 1 introduces the pronunciation and spelling used in this textbook. Lesson 2 to Lesson 10 teaches basic grammatical construction. Lesson 11 to 15 deals with sentences with verbs, and emphasizes verb conjugation. The book is constructed so that each lesson builds on previous lessons. Future textbooks are planned for those who desire further study of the language.

It is hoped that this textbook will serve as a bridge to connect *Uchinaanchu* dispersed all over the world, especially to those who emigrated to different countries and struggled yet always supported Okinawa before and after the War. The completion of this textbook will hopefully serve as *ungeeshi*, 'showing of gratitude,' for their unwavering support.

*Unji washiririba yaminu yunu kumichi, wadudu sukunayuru ayumigurisa.*

'To forget a debt of gratitude is like being on a path in the dark night,  
It is easy to lose oneself and, is very hard to walk through.'

—Okinawan Poetic Proverb

With much gratitude,

Masashi Sakihara, Karimata Shigehisa,  
Moriyo Shimabukuro, Lucila Etsuko Gibo, and Brandon Akio Ing

## **Acknowledgements**

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We would also like to acknowledge that this textbook project was funded as part of the project "International Studies of Okinawan Soft Power: Outlook for Peace through Analyses of Identity and Social Capital", as well as "Human Migration and the 21st Century Global Society Project," Without this financial support, the textbook could not be completed.

In addition, the second edition was funded by Lee Tonouchi and Ukwanshin Kabudan from Hawai'i, Laura Kina from DePaul University at Chicago, and Tamotsu Komesu from Brazil. Ippee nifeedeebiru!!

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## Lesson 1 (Tiichi): *Tinsagu-nu Hana* ‘Touch-me-not Flower’ Orthography and Pronunciation

### I. EXPLANATIONS

#### A. Spelling and Sounds

First of all, it is essential to get familiar with the spelling used particularly in this textbook. The phonetic sound image that one receives from the spelling often differs from the actual sound. English has a complex spelling system; for example, ‘make,’ ‘map,’ ‘machine,’ ‘mama,’ and ‘mare’ all share the same letter of ‘a’ but produce different sounds. In the spelling system of this textbook the same letter always sounds the same. For example (all English pronunciation and spelling follow the system of American English):

*a* as in *bus*, but the mouth is slightly wider. (e.g., *hana* ‘flower’)

*e* as in *elevator*, but the mouth is not open so widely. (e.g., *eisaa* ‘group bon dance’)

*i* as in *ship*, but narrowly, pulling the corners of the mouth slightly apart. Put upper and lower teeth together. (e.g., *ishi* ‘stone’)

*o* as in *oh*, but shorter, and the mouth is not open so widely. (e.g., ‘*oho’oho* ‘ahem’ [sound of someone coughing])

*u* as in *pull*, but somewhat less rounded (e.g., *uya* ‘parents’)

#### B. Vowels

Okinawan has five short vowel sounds, *a*, *e*, *i*, *o*, *u*, however, *e* and *o* are rare. Each vowel also has a long form, which is written in this book as *aa*, *ee*, *ii*, *oo*, and *uu*. The long form carries the same sound as the short form, but is pronounced by simply stretching the duration. Here are more examples of the short and long vowel forms used in Okinawan. Notice the meaning of the words changes completely:

Vowel	Pronunciation	Examples
a	( <u>cut</u> /father)	<u>y</u> ama ‘forest’
aa	f <u>a</u> ther	ya <u>a</u> ma ‘trap’
i	sh <u>i</u> p	<u>i</u> bi ‘shrimp’, shi <u>i</u> shi ‘meat’
ii	she <u>ee</u> p	<u>i</u> i <u>bi</u> ‘finger’, shi <u>i</u> i <u>shi</u> ‘lion’
u	p <u>u</u> t cook look	<u>u</u> shi ‘cattle’
uu	p <u>oo</u> l	<u>u</u> u <u>shi</u> ‘mortar’
ee	e <u>gg</u>	<u>e</u> e <u>s</u> achi ‘greeting’
oo	t <u>oo</u> l	<u>o</u> o <u>j</u> i ‘fan’

Notes:

- a* The English *a* sound as in ‘father’ may sound like a long *a* sound to the speakers of Okinawan; therefore, this short *a* sound in Okinawan should be pronounced very shortly as in the following underlined English vowel sound ‘cut’. However, its pronunciation is more similar to the *a* sound in ‘father’.

*ee* When reading words spelled with *ee*, be careful NOT to pronounce it like the English ‘ee’ in ‘feet’.

*oo* Likewise, words with *oo* must NOT be pronounced like the English ‘oo’ in ‘moon’.

Rhythmically, **a** = 1 count and **X** = 2 counts:

muchi	muuchi	muuchii
a a	X a	X X

\* *muchi* ‘rice cake’, *muuchi* ‘six’, *muuchii* ‘a type of rice cake’

### C. Consonants

There are nineteen consonants, *p, t, k, b, d, g, s, z, j, h, f, m, n, r, w, y, sh, ch* and ‘(glottal stop)’. The sound *z* is rare, and some people pronounce *j* as *z* (e.g. *jaa* or *zaa* ‘room’). All of these consonants are pronounced basically the same as in English, but the following letters need further explanation:

*f* is produced by lightly touching the upper and lower lips together (not upper teeth and lower lip as in English). This sound is called a bilabial fricative (see p. 22 of Lesson 5 for more details).

*g* is pronounced as ‘g’ in English ‘give’ or ‘get’. If there is an ‘n’ preceding the ‘g’, the two consonants are never pronounced together, as in ‘doing’. They are always pronounced separately. For example, *angwaa* ‘young girl’ is pronounced as *an-gwaa* (not *ang-waa*).

*r* sounds similar to the flapping ‘t’ sound of American English as in *litt*le, *mat*ter, *wa*ter, *at* all etc. However, the English ‘l’ sound can be substituted if it is too difficult to produce.

### D. Double Consonants

There are also double (or long) consonant sounds such as *pp, kk, mm, nn, tch, ss,* and *tt*. In English, for example, the sound similar to Okinawan *tt* occurs in the following underlined portion, ‘short term’.

Be noted that double consonants between vowels, e.g. *ammaa* ‘mother’, are pronounced separately as *am maa*. Both the first and second *m* must be pronounced. Do NOT pronounce it as English ‘hammer’.

Note: the word ‘double’ will be used for these successive consonants in this textbook, although the word ‘long’ is used to describe the same notation in the *Wordbook*.

### E. Hyphenation

For clarity, hyphens are inserted to define word boundaries, as in *yaiibii-ga* (see Lesson 4, p.15), and also to specifying sound boundaries, as in *muchikasaibiin-yaa*.

This lesson is only the introduction to the pronunciation and spelling used in this book. More detailed explanations of pronunciation will be introduced throughout the lessons, and there is also a summary in Appendix I in the back of this textbook (p.79).

## II. PRACTICES

### A. Short and Long Vowels

Practice pronouncing the following words. Pay attention to the length of the vowels. Refer to the music notes written on the side.

1. yama – yaama ( a a – X a ) ‘the woods’ – ‘trap’
2. kara – kaara ( a a – X a ) ‘emptiness’ – ‘roof tile’
3. ibi – iibi ( a a – X a ) ‘shrimp’ – ‘finger’
4. michi – miichi ( a a – X a ) ‘road’ – ‘three’
5. ushi – uushi ( a a – X a ) ‘cattle’ – ‘mortar’
6. muchi – muuchii ( a a – X X ) ‘rice cake’ – ‘a type of rice cake’
7. eesachi ( X a a ) ‘greeting’
8. ooyee ( X X ) ‘quarrel’
9. tai ( a ) ‘two persons’
10. haai ( X a ) ‘needle’

### B. Consonants

Practice pronouncing the following words while paying attention to the consonants.

1. gee ‘harm’
2. andaagii ‘Okinawan style donut’
3. ruku ‘six’
4. wooji – ooji ‘prince’ – ‘fan’
5. wuu – Uu ‘cord’ – ‘Yes’
6. wudui – uuduui ‘dance’ – ‘main street’
7. Yeema – eema ‘Yaeyama’ – ‘interval’
8. yin – in ‘fate’ – ‘dog’
9. ‘mma ‘horse’ (Practice *mm*. Ignore the reverted apostrophe (‘) for now)
10. fee ‘fly’

### C. Double Consonants

Practice pronouncing.

1. ammaa
2. wannee
3. issei
4. ippee
5. rikka/dikka

### D. Folk song: *Tinsagu nu Hana*

Now try to practice pronouncing the language by singing *Tinsagu-nu Hana*, one of the most famous Okinawan folk songs. Examples of this song can easily be found through internet searches.

# Tinsagu nu Hana

The flower of touch-me-not

Okinawan folk song

Ti n sa gu - nu ha - na ya chi mi sa chi ni - su - mi ti

u ya nu yu - shi gu - tu ya chi mu ni su - mi ri

- |                         |   |
|-------------------------|---|
| 1. Tinsagu-nu hana-ya   | Dye the tips of your fingernails              |
| 2. Chimisachi-ni sumiti | With the petals of the <i>tinsagu</i> blossom |
| 3. Uya-nu yushigutu-ya  | Dye the teachings of your parents             |
| 4. Chimu-ni sumiri      | Onto your heart                               |

Translated by Wesley Ueunten

### III. EXPLANATIONS

In the song *Tinsagunu hana*, each verse consists of four lines. The first three lines are made up of eight ‘moras,’ with six moras in the fourth line (‘mora’ is a timing unit similar to a syllable). The resulting 8, 8, 8, 6 mora pattern helps keep the song’s rhythm. Many traditional Okinawan songs and poems follow this pattern (Traditional Japanese haiku follows a 5, 7, 5 mora pattern).

Ti-N-Sa-Gu-Nu-Ha-Na-Ya	(8 moras)
Chi-Mi-Sa-Chi-Ni-Su-Mi-Ti	(8 moras)
U-Ya-Nu-Yu-Shi-Gu-Tu-Ya	(8 moras)
Chi-Mu-Ni-Su-Mi-Ri	(6 moras)

This song is about traditional Okinawan values and beliefs passed down from one generation to the next. Each verse carries a message along with an image of a typical scene in the daily life of Okinawan people. In *Tinsagu-nu hana*, for example, the first two lines are a metaphor of the meaning of the last two lines. In the first verse, the first part depict a scene of children’s play – dyeing fingernails with a *tinsagu* blossom, and the latter part carries a message – children should

keep the teachings of their parents in their minds and close to their hearts. Notice the final mora of odd numbered lines and that of even numbered lines rhyme.

#### IV. EXERCISES

##### A. Long vowels

Insert the proper music notes in the boxes.

e.g.

muchi
a a

1.

andagii

2.

fee

3.

wudui

4.

uuduui

5.

ooji

##### B. Folk Song: *Tinsagunu Hana*

Below is the second and third verse of the song *Tinsagunu Hana*. First, practice pronouncing each word, and then try singing.

2. Tinnu muribushiya  
Yumiba yumarishiga  
Uyanu yushigutuya  
Yumiya naran

A myriad of stars in the sky,  
Are countable if you try, but  
The teachings of your parents,  
Are not countable.

3. Yuru harasu funiya  
Ninufabushi miyati  
Wan nacheeru uyaya  
Wandu miyati

A boat sailing at night,  
Aims toward the North Star,  
My parents who delivered me,  
Think of me as the North Star of their life.

*Translated by Masashi Sakihara*

##### C. Discussions

Discuss the following questions.

1. What kind of impression did you receive from the Okinawan language in comparison with your own language or other foreign languages?
2. List the Okinawan words you already know. Exchange them with your friends or classmates and practice pronunciation. Try to use the same spelling utilized in this textbook.
3. In the song *Tinsagunu Hana*, do you find any more rhymes? (For example, initial and internal rhymes?)
4. Research why Okinawans dye their nails with the flower of *tinsagu*.
5. What is the color after dyeing?

## Lesson 2 (Taachi): *Chaabira*.

‘Hello. I am here.’

### Self-introduction (1)

#### I. DIALOG

**David is visiting his Okinawan relatives and introducing himself to his uncle:**

David:	Chaabira.	Hello.
	Mamoru-san mensheeibiigayaa?	Is Mr. Mamoru in?
Mamoru:	Uu. Wan yaibiin.	Yes. That’s me.
David:	Wan-nee Higa David yaibiin.	I’m David Higa.
	Amirika-kara chaabitan.	(I’m) from the United States of America.

#### II. NEW WORDS AND PHRASES

-san	Mr., Ms.	wan-nee	I (speaking of myself)
uu	Yes (polite)	Amirika	the United States of America
wan	I; myself; self; me	-kara	from
yaibiin	to be (polite)		

#### Expressions

Chaabira	Hello. (at the door)
[Name]-san mensheeibiigayaa?	Is Mr. or Ms. [name] in?
X yaibiin.	It’s/that’s X. (in reply)
Wan-nee [name] yaibiin.	I am [name].
[Place]-kara chaabitan.	I’m from [place].

#### III. EXPLANATIONS

##### 1. *Chaabira*

There is no English equivalent for this expression, but it is similar to ‘Hello!’ that one uses when visiting someone’s house.

##### 2. *Wan-nee [name] yaibiin*

“Subject + Noun(s) + Copula” is the most basic sentence pattern:

<u>Subject</u>	<u>Noun</u>	<u>Copula</u>	
Wan-nee	Higa David	yaibiin.	‘I am David Higa.’

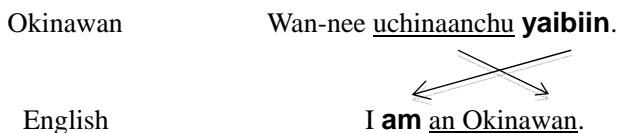
Lesson 2 (Taachi)

*Wan-nee* is equivalent to ‘I (am)’. *Wan-nee* and ‘I’ are called **subject** which refers to the agent of a sentence. The subject usually comes at the beginning of a sentence. *Yaibiin* is called **copula** which is equivalent to ‘be’. Thus, *Wan-nee uchinaanchu yaibiin* means ‘I am an Okinawan.’ This sentence comprises of two parts: *wan-nee* is the subject, and the rest of the sentence is called the **predicate**. For example:

Subject	Predicate
Wannee ‘I	yamatunchu yaibiin. am a Japanese.’
Wannee ‘I	shinshii yaibiin. am a teacher.’
Wannee ‘I	gakushii yaibiin. am a student.’

This type of sentence is called a **noun predicate sentence** because the predicate consists of a noun and copula.

It should be noted that the copula is located at the end of a sentence in Okinawan, while it follows the subject in English:



In Okinawan, there are two forms of copula: polite and casual. *Yaibiin* is the polite form since the politeness marker *-ibiin* is attached. The politeness markers are used especially when talking to people who are older, or have higher social status.

### 3. Name

In Okinawan, as well as in Japanese, the family name comes first and given name last. Most Okinawan and Japanese people do not have a middle name. For example:

Okinawan  
**Higa** David  
**family**-given

English  
 David Stanley **Higa**  
 given-middle-**family**





Lesson 2 (Taachi)

- (Only the given name) Mamoru-san
- (Only the family name) Higa-san
- (Full name) Higa Mamoru-san

The first two are used in general. [Family name]-san sounds more polite than [given name]-san. [Full name]-san is just as polite as [family name]-san, and is used when calling someone's name in public places such as hospital, bank, and school.

**IV. PRACTICES**

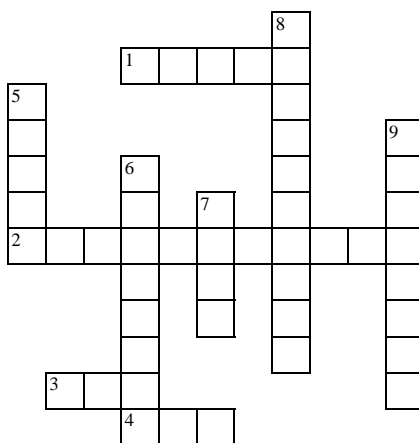
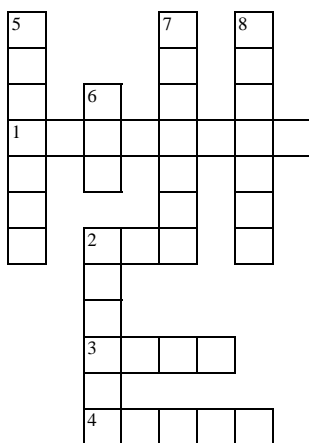
Practice the following dialog with a partner. Change the bracketed words according to your own situation. If you do not know how to say your country in Okinawan, the English word will do:

David: Chaabira.	‘Hello.’ (at the door)
[Mamoru]-san mensheeibiigayaa?	‘Is Mr. Mamoru in?’
Mamoru: Uu. Wan yaibiin.	‘Yes. That’s me.’
David: Wannee [Higa David] yaibiin.	‘I’m David Higa.’
[Amirika]-kara chaabitan.	‘(I’m) from the U.S.A.’

**V. EXERCISES**

**1. New Words and Phrases**

Complete the puzzle.



- Left**
- ACROSS**
- 1 Hello! (at door)
  - 2 I, me
  - 3 Nago
  - 4 Group bon dance
- DOWN**
- 2 I am...
  - 5 rice cake
  - 6 Ms./Mr.
  - 7 am/is/are (polite)
  - 8 U.S.A.

- Right**
- ACROSS**
- 1 Naha
  - 2 an Okinawan
  - 3 Shuri
  - 4 shrimp
- DOWN**
- 5 heart, liver
  - 6 a teacher
  - 7 a flower
  - 8 a Japanese
  - 9 a student

## **2. Self-introduction**

Translate the following English or Okinawan sentences as naturally as possible.

1. I am Hiroki Chinen.

I am from Naha.

2. I am Mary Higa.

I am from America.

3. I am Yuko Nago.

I am from Osaka.

4. Wannee Gibo Etsuko yaibiin.

Burajirukara chaabitan. \*Burajiru = Brazil

5. Amy: Chaabira.

Haruko-san mensheeibigayaa?

Haruko: Uu. Wan yaibiin.

Amy: Wan-nee Oshiro Amy yaibiin.

Hawai-kara chaabitan. \*Hawai = Hawaii

**Lesson 3 (Miichi): *Hajimiti wuganabira.***  
**‘How do you do?’**  
**Self-introduction (2)**

**I. DIALOGS**

**Self-introduction in a classroom-like situation:**

David: Hajimiti wuganabira.	‘How do you do?’ (lit., first time to meet you.)
Wanee Higa David yaibiin.	‘I’m David Higa.’
Amirika-kara chaabitan.	‘(I’m) from America.’
Ryukyu daigaku-nu gakushii yaibiin.	‘(I’m) a student of the University of the Ryukyus.’
Yutasarugutu unigeesabira.	‘Nice to meet you.’ (lit., please regard me favorably.)

**II. NEW WORDS AND PHRASES**

Uchinaa	‘Okinawa’ (dialog 2)
Ryukyu daigaku	‘the University of the Ryukyus’
-nu	‘of’

**Expressions**

X daigaku	‘the University of X’
Hajimiti wuganabira.	‘First time to meet you.’
[Place]-nu X yaibiin.	‘I am X of the [place].’
Yutasarugutu unigeesabira.	‘Please regard me favorably.’

**III. GRAMMAR EXPLANATIONS**

**1. Self-introduction**

*Hajimiti wuganabira* is one of the common expressions used to start a self-introduction. It is used only in the first meeting because it literally means ‘first time to meet you.’ Thus, it is not appropriate to say it to someone you have already met before.

At the end of your self-introduction, a closing phrase is almost always used. The most common one is *yutasarugutu unigeesabira*, literally meaning ‘please regard me favorably’. The closing phrase is used as a formula, rather than what it actually means. The younger generation tends to use the newer phrase *yutashiku unigeesabira*, which carries the same meaning (however, some people say it is wrong).

*Miishitchooti kwimisoori* is also commonly used as an expression when closing a self-introduction. It literally means ‘I hope you will remember me’, but this is also used as a formula. Since it is an expression that carries a higher degree of politeness, it should be used especially to elderly people or

those with higher social status. Here is another example of a self-introduction:

### Dialog 2

Amy: Hajimiti wuganabira.	‘How do you do?’ (lit., first time to meet you)
Wanee Oshiro Amy yabiin.	‘I’m Amy Oshiro.’
Hawai-nu Uchinaa ni-sei yaibiin.	‘(I’m) a second-generation Ozkinawan from Hawaii.’
Ryukyu daigaku-uti gakushii sooibiin.	‘(I) study at the University of the Ryukyus.’
Miishitchooti kwimisoori.	‘Pleased to meet you.’ (lit., I hope you will remember me.)

## 2. Hometown

[Place]-*kara chaabitan*, is a common way to state where one is from. When specifying one’s Okinawan ancestry:

[Place]-nu Uchinaa [number]-sei yaibiin.	
e.g., Burajiru-nu Uchinaa san-sei yaibiin.	‘I am a third-generation Okinawan from Brazil.’

[Number]-sei:

issei	‘first generation’
nisei	‘second generation’
sansei	‘third generation’
yonsei	‘fourth generation’
gosei	‘fifth generation’

Here, *issei* indicates the people who first immigrated, *nisei* are their children born in the new country, *sansei* are their grandchildren, and so forth. This system of counting generations is also borrowed from Japanese language: *ichi* (1), *ni* (2), *san* (3), *yon* (4), and *go* (5).

## 3. Occupation

[Occupation] yaibiin/sooibiin. For example:

gakushii yaibiin.	‘I am a student.’
gakushii sooibiin.	‘I am a student.’ (lit., I am ‘working’ as a student.)

Other occupations:

shinshii	‘teacher’	haruatchaa	‘farmer’
isa	‘doctor’	sheeku	‘carpenter’
umiatchaa	‘fisherman’	yiikachi	‘painter’

## Lesson 3 (Miichi)

Specifying the place:

[Place]-uti [occupation] sooibiin.\*in this case, *yaibiin* is not acceptable.

e.g., Naafa-uti isa sooibiin.

‘I am working as a doctor in Naha.’

[Place]-uti hatarachooibiin.

e.g., Toyota-uti hatarachooibiin.

‘I am working at Toyota.’

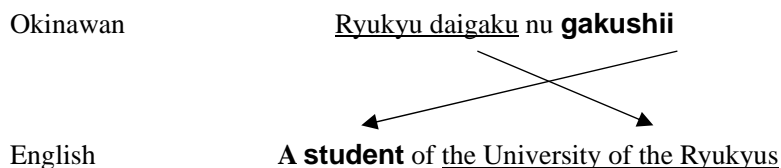
The particle *-uti* marks a place of one’s activity (often translated as ‘at’ or ‘in’).

### 4. Particle *-nu*: [Place]-*nu* + [person]

The particle *-nu* marks affiliation of a person/people and is often translated as ‘of’ or ‘from’. For example:

<u>Affiliation</u>	<u>nu</u>	<u>Person</u>	
Ryukyu daigaku	<b>nu</b>	gakushii	‘a student of the University of the Ryukyus’
Hawai	<b>nu</b>	Uchinaa nisei	‘a second-generation Okinawan from Hawaii’

As shown above, the word order is different between the two languages. In Okinawan, the place or affiliation precedes the particle *-nu*, while it comes after the particle ‘of’ in English:



### 5. Pronunciation: *tch*

This double consonant can also be heard in English; for example, ‘I get choked.’ Notice that there is a short pause before pronouncing ‘ch’. Make sure that the following words contain the *tch* sound.

haru <u>tch</u> aa	‘farmer’
umi <u>tch</u> aa	‘fisherman’
Miishit <u>ch</u> ooti kwimisoori.	‘Pleased to meet you.’

#### IV. PRACTICE

Use the following dialog as a model and practice it with a partner. Change the bracketed words to fit your situation as necessary. Use the dictionary, or ask your teacher if you do not know the words you want to say:

Hajimiti wuganabira.	'How do you do.' (lit., first time to meet you)
Wanee [Higa David] yaibiin.	'I'm David Higa.'
[Amirika]-kara chaabitan.	'(I'm) from the U.S.A.'
[Ryukyu daigaku]-nu [gakushii] yaibiin.	'(I'm) a student of the University of the Ryukyus.'
Yutasarugutu unigeesabira.	'Nice to meet you.' (lit., please regard me favorably.)

#### V. EXERCISES

Translate the following English or Okinawan sentences.

1. How do you do?  
I am Hiroki Chinen. I am from Naha.  
I am a student of the University of Hawaii.  
Nice to meet you.
2. How do you do?  
I am Mary Higa.  
I am a fourth-generation Okinawan from America.  
I am working as a teacher in Los Angeles.  
Nice to meet you.
3. How do you do?  
I am Yuko Nago. I am from Osaka.  
I am working as a farmer in Okinawa.  
Pleased to meet you.
4. Hajimiti wuganabira.  
Wanee Sakihara Masashindi ichooibiin.  
Uchinaanchu yaibiin.  
Uchinaauti shinshii sooibiin.  
Yutasarugutu unigeesabira.
5. Hajimiti wuganabira.  
Wanee Gibo Etsukondi ichooibiin.  
Brajirunu Uchinaa nisei yaibiin.  
Ryukyu daigakunu gakushii yaibiin.  
Miishitchooti kwimisoori.

**Lesson 4 (Yuuchi): Kuree nuu yaibii-ga?**  
**‘What is this?’**  
**Yaibiin and yaibiiga? Sentences**

**I. DIALOG**

**David is at an open market and trying to memorize some Okinawan words:**

David:	‘mme, <b>kuree</b> nuu yaibii-ga?	‘Ma’am, what is <b>this</b> ?’
Hanshii:	<b>Uree</b> saataa-andaagii yaibiin.	‘ <b>That</b> is <i>saataa-andaagii</i> .’
David:	Anshee, <b>uree</b> nuu yaibii-ga?	‘Well then, what is <b>that</b> (right in front of you)?’
Hanshii:	<b>Kuree</b> ‘mmukuji-andagii yaibiin.	‘ <b>This</b> is ‘ <i>mmukuji-andagii</i> .’
David:	Kuree saataa-andaagii, uree ‘mmukuji-andagii... <b>Aree</b> nuu yaibiiga?	‘This is <i>saataa-andaagii</i> ; that is ‘ <i>mmukuji-andagii</i> ... what is <b>that</b> (over there)?’
Hanshii:	<b>Aree</b> chinsukoo yaibiin-doo.	‘ <b>That</b> is chinsukoo.’
David:	Chinsukoo... Muchikasaibiin-yaa.	‘Chinsukoo... It’s difficult, isn’t it...’

**II. NEW WORDS AND PHRASES**

aree	‘that is; speaking of that’ (distant)
kuree	‘this is; speaking of this’ (close to the speaker)
uree	‘that is; speaking of that’ (close to the listener)
andaagii	‘deep-fried food; tempura’
chinsukoo	‘Okinawan style short bread cookie’
saataa	‘sugar’
saataa-andaagii	‘ball-shaped Okinawan donuts’
‘mmukuji-andagii	‘sweet potato starch cake’ ( <i>Wordbook</i> , nmukuji-andagii)
anshee	‘and; and then; if that’s the case’
hanshii	‘old woman, grandmother’ (particularly used in Naha)
nuu	‘what’
-ga	wh-question marker (who, what, where, when, why, how?)
-doo	affective particle (see p. 21)
-yaa	affective particle (see p. 21)

**Expressions**

Kuree nuu yaibiiga?	‘What is this?’
Uree nuu yaibiiga?	‘What is that?’ (near listener)
Aree nuu yaibiiga?	‘What is that?’ (distant)
Kuree X yaibiin.	‘This is X.’
Uree X yaibiin.	‘That (near listener) is X.’
Aree X yaibiin.	‘That (distant) is X.’
Muchikasaibiin-yaa.	‘It is difficult, isn’t it...’



### III. EXPLANATIONS

#### 1. Pronunciation: *m*, *n*, *mm*, and *nn*

The ‘m’ or ‘n’ sound can stand both at the beginning and in the middle of a word. For example:

ammaa	‘mother; mom’ ( <i>Wordbook</i> , anmaa)
‘mbusan	‘heavy’ ( <i>Wordbook</i> , nbusan)
‘mmu	‘sweet potato’ ( <i>Wordbook</i> , nmu)
sannin	‘shell ginger’
njasan	‘bitter’ (taste)
nnsu	‘fermented bean paste; miso’

The double consonant *mm* is pronounced as in ‘Momu, more.’ Be aware that there is a slight pause when the lips are closed. The double consonant *nn* is pronounced as in ‘fun news’.

Be aware that the double consonants have to be pronounced separately. There is no hyphen between those consonants, so do not pronounce it as English ‘hammer’ or ‘annoy’.

It is important to note that the *nm*, *nb* and *np* spelling which are used in the *Okinawan-English Wordbook*, will be written as *mm*, *mb*, and *mp* throughout this textbook because the initial nasal sound before *m*, *b*, or *p* is usually pronounced as *m* (nasal consonant sounds = ‘n’, ‘m’, and ‘ng’ etc).

#### 2. Demonstrative Pronouns: *kuree*, *uree*, *aree*

The **demonstrative pronouns** indicate an object or objects that a speaker refers to. *Kuree*, *uree*, and *aree* indicate that the object(s) referred to by the speaker is the **topic** he/she is talking about. *Kuree* can be translated as ‘speaking of this’ or simply ‘this is.’ For example:

Kuree ‘mmu yaibiin.	This is a sweet potato.
Kuree nnsu yaibiin.	This is bean paste.
Kuree kumi yaibiin.	This is rice.

The difference between *uree* and *aree* might be confusing at first for English speakers because they are both translated as ‘that’ in most cases. The word *uree* focuses an object (or objects) close to the listener, while *aree* focuses an object (or objects) at a distance from both the speaker and listener:

Uree ‘mmu yaibiin.	That (close to you) is sweet potato.
Uree nnsu yaibiin.	That is fermented bean paste.
Aree wuuji yaibiin.	That (distant) is sugar cane.
Aree tui yaibiin.	That (distant) is a bird.

Please look at the dialog again to make sure you understand how the demonstrative pronouns are used.

## Lesson 4 (Yuuchi)

When David asks a question with *kuree*, *’mmee* replies with *uree*. In contrast, when David uses *uree* in his question, *hanshii* replies with *kuree*:

David:	Hanshii, <b>kuree</b> nuu yaibii-ga?	‘Ma’am, what is <b>this</b> ?’
Hanshii:	<b>Uree</b> saataa-andaagii yaibiin.	‘ <b>That</b> is <i>saataa-andaagii</i> .’
David:	Anshee, <b>uree</b> nuu yaibii-ga?	‘Well then, what is <b>that</b> (right in front of you)?’
Hanshii:	<b>Kuree</b> ‘mmukuji-andagii yaibiin.	‘ <b>This</b> is <i>‘mmukuji-andagii</i> .’

*Kuree*, *uree*, and *aree* are usually placed at the beginning of a sentence. Also, the appropriate word needs to be chosen to properly fit the situation. To sum up:

<i>Kuree</i>	focuses an object (or objects)	close to the <b>speaker</b> .
<i>Uree</i>		close to the <b>listener</b> .
<i>Aree</i>		<b>far away</b> from both speaker and listener.

### 3. Yaibii-ga

*Yaibii-ga* is a polite wh-question ending (-ga is a particle, marking a wh-question). Here is the pattern:

Question	Answer
<p><b>Kuree nuu yaibii-ga?</b> What is this?</p> <p><b>Aree nuu yaibii-ga?</b> What is that (over there)?</p>	<p><b>Uree muuchii yaibiin.</b> That (close to you) is rice cake.</p> <p><b>Aree chinsukoo yaibiin.</b> That (over there) is Okinawan style short bread.</p>

Intonation Note: Wh-words, such as *nuu*, are pronounced in a higher pitch, and the rest of the sentence falls into a lower pitch.

### 4. Okinawan sweets

*saataa-andaagii* — sometimes translated as Okinawan donut. In Hawai‘i and Okinawa as well, people often omit *saataa* ‘sugar’ and just call it *andagii*. Traditionally, however, *andagii* or *andaagii* by itself refers to any kind of deep-fried food, or can be described as Okinawan-style tempura. The word *andaagii* is actually composed of two words: *anda* ‘oil’ and *agii* ‘deep-fried food’. Both *andagii* and *andaagii* are acceptable.

*‘mmukuji-andagii* — a deep-fried sweet potato starch cake. *‘Mmukuji* means sweet potato starch.

*muuchii* — Okinawan-style steamed rice cake. Also called *kaasa-muuchii* because it is wrapped with *kaasa* or broad plant leaves—usually leaves of shell ginger, called *sannin-gaasa* in Okinawan (*sannin* is a shell ginger plant). In Okinawa, December 8th of the lunar calendar is the day to make *muuchii*. In some areas, people hang the same number of *muuchii* as their age under the eaves to

pray for health and good fortune for the family.

*chinsukoo* — Okinawan-style short bread cookies made of rice flour.

*nantuu* — Steamed rice cake wrapped with *sannin-gaasa* ‘shell ginger leaves’. Made out of rice cake powder, brown sugar, peanuts, sesame, and spices such as *fifachi* (a kind of pepper).

*tannafakuruu* — Okinawan-style soft cookies originally made by a family with the name of *Tannafa* in Shuri. Made of wheat flour and brown sugar.

*manjuu* — same as Japanese manjuu (steamed yeast bun-like cake with bean jam filling). *Noo-manjuu* is one of the most famous manjuu products in Okinawa (it’s just like *manapua* in Hawai‘i but with sweet bean filling).

*shimbii* — flat rice cracker, same as Japanese senbei.

### 5. Affective Particles: **-doo** and **-yaa**

The sentence-ending particles *-doo* and *-yaa* indicate the speaker’s attitude or emotion. In this textbook, these are called **affective particles** to distinguish them from other particles such as *-ya*. The particles *-doo* and *-yaa* attach directly to the verb stem, while the final ‘n’ of the verb stem is dropped when the question marker *-ga* attaches. Okinawan sentences often end with affective particles, which play a very important role in conversation:

<i>-doo</i>	gives information that the listener should know in a friendly manner (emphasis)
<i>-yaa</i>	gently expresses desire to share self-opinion and sometimes seek listener’s agreement with the opinion (which in turn sometimes becomes an indirect question depending the context).

For example:

(As a reply to the question of whether you are Japanese)

Wanee uchinaanchu yaibiin-doo.                      ‘I am an Okinawan (not anything other).’

Muchikasaibiin-yaa.                                      ‘It’s difficult... (don’t you think?)’

More affective particles will be seen in later lessons, so be aware of how they are used when they do appear. *-sa* in Lesson 8 is another frequently used affective particle.

### 6. *Hanshii*

The word *hanshii* refers not only to one’s own grandmother, but also to any elderly woman whose age is over 80 or so. In Shuri, people use the word ‘*mnee*. *Hanshii* is typically used in Naha. Both *hanshii* and ‘*mnee* are used as a term of address.

#### IV. PRACTICES

##### A. Pronunciation: *n, m, nn, mm*

Practice pronouncing the following words with a partner. Ask the teacher for the correct answers if uncertain. Ignore the inverted apostrophe (‘) for now. This sound will be introduced in Lesson 8.

1. ‘mbusan
2. ‘mmu
3. ammaa
4. njasan
5. nnsu
6. sannin
7. wannee
8. tannafakurru
9. ‘mma
10. ammuchi

##### B. Demonstrative Pronouns

Work with a partner. Pretend to be David and ‘mnee. Make use of the word list and change the words in the bracket randomly.

Example: Okinawan style steamed rice cake wrapped with ginger leaves

David: ‘Mnee, uree nuu yaibii-ga?

‘Mnee: Kuree [muuchii] yaibiin.

**1. Uree and kuree**  
 David: ‘Mnee, uree nuu yaibii-ga?  
 ‘Mnee: Kuree [                      ] yaibiin.

**2. Kuree and uree**  
 David: ‘Mnee, kuree nuu yaibii-ga?  
 ‘Mnee: Uree [                      ] yaibiin.

**3. Aree and aree**  
 David: ‘Mnee, aree nuu yaibii-ga?  
 ‘Mnee: Aree [                      ] yaibiin.

Wordlist:

Okinawan donut  
 rice cracker  
 steamed yeast bun-like cake  
 Okinawan style soft cookies  
 steamed rice cake with nuts and spices  
 Okinawan short bread cookies

#### V. EXERCISES

Translate.

1. What is this? — This is ‘Okinawan-style soft cookies.’
2. What is this? — That is a ‘flat rice cracker.’
3. What is this? — That is ‘Okinawan-style steamed rice cake wrapped with ginger leaves.’
4. What is that? — That (distant) is ‘Okinawan donuts.’
5. What is that? — That is ‘Okinawan-style short bread cookies.’
6. What is this? — This is a ‘steamed bun-like cake filled with bean jam.’
7. What is that? — That (distant) is shell ginger.
8. What is that? — That is a shell ginger leaf.
9. What is this? — That is ‘steamed rice cake with spices.’
10. What is that? — That (distant) is a ‘deep-fried sweet potato starch cake.’

## Lesson 5 (Ichichi): *Kunu yasheeya nuu yaibiiga?*

### 'What kind of vegetable is this?'

#### Ga questions (1): *Nuu*

#### I. DIALOGS

##### Dialog 1 (bag)

- |          |   |   |
|----------|---|---|
| David:   | Kunu yashee-ya nuu yaibiiga?                                  | 'What kind of vegetable is this?'                       |
| Hanshii: | Uree maaminaa yaibiin. <u>Chu-fukuru</u><br>hyaku-en yaibiin. | 'That is bean sprouts. It is 100 yen <u>per bag</u> .'  |
| David:   | Anshee, <u>ta-fukuru</u> kooyabira.                           | 'Then, I'll take <u>two bags</u> .' (lit., I'll buy...) |

##### Dialog 2 (bunch)

- |          |   |   |
|----------|---|---|
| David:   | Kunu yashee-ya nuu yaibiiga?                                  | 'What kind of vegetable is this?'                   |
| Hanshii: | Uree fuurinnaa yaibiin. <u>Chu-tabai</u><br>hyaku-en yaibiin. | 'That is spinach. It is 100 yen <u>per bunch</u> .' |
| David:   | Anshee, <u>ta-tabai</u> kooyabira.                            | 'Then, I'll take <u>two bunches</u> .'              |

##### Dialog 3 (others)

- |          |   |  |
|----------|---|--|
| David:   | Kunu yashee-ya nuu yaibiiga?                              | 'What kind of vegetable is this?'              |
| Hanshii: | Uree chinkwaa yaibiin. <u>Tiichi</u><br>hyaku-en yaibiin. | 'That is pumpkin. It is 100 yen <u>each</u> .' |
| David:   | Anshee, <u>taachi</u> kooyabira.                          | 'Then, I'll take <u>two</u> .'                 |

\* In the previous edition of the book, *-tabai* is written as *-taba*, which is not correct.

#### II. NEW WORDS AND PHRASES

chinkwaa	'pumpkin'	anu X	'that X' (distant)
fukuru	'bag'	kunu X	'this X'
fuurinnaa	'spinach'	unu X	'that X' (near listener)
maaminaa	'bean sprouts'		
tabai	'bunch'	hyaku	'100'
yashee	'vegetables' (also <i>yasee</i> )	hyaku-en	'100 yen'
		chu-fukuru	'a bag (of), per bag'
-ya	topic marker	ta-fukuru	'two bags (of), for two bags'
-en	'yen'	mi-fukuru	'three bags (of), for three bags'
chu-	'a; one; a single of X'	chu-tabai	'a bunch (of), per bunch'
ta-	'two of X'	ta-tabai	'(for) two bunches (of)'
mi-	'three of X'	mi-tabai	'(for) three bunches (of)'

#### Expressions

- |                                 |                                  |
|---------------------------------|----------------------------------|
| X kooyabira.                    | 'I'll take X.' (lit., I'll buy)  |
| Kunu/unu/anu X-ya nuu yaibiiga? | 'What (kind of) X is this/that?' |

### III. EXPLANATIONS

#### 1. Ya sentences

*Ya* is a particle, indicating that the preceding noun is the topic of the sentence. The pattern is:

<u>Subject</u>	+	<b>ya</b>	+	<u>Predicate</u>	
Kunu yashee		<b>ya</b>		nuu yaibiiga?	‘What vegetable is this?’
Unu gooyaa		<b>ya</b>		hyakuen yaibiin.	‘That bitter melon is 100 yen.’

#### 2. Kunu X, unu X, anu X

Adjective form of *kuree*, *uree*, and *aree*. In English, ‘this’ and ‘that’ can be either the subject or adjective depending on how it is used in the sentence. In Okinawan, however, the adjective form of ‘this’ and ‘that’ is different from the subject form:

<u>English</u>	<u>Okinawan</u>
<b>This is</b> a pumpkin.	<b>Kuree</b> chinkwaa yaibiin.
<b>This</b> pumpkin is 100 yen.	<b>Kunu</b> chinkwaaya hyakuen yaibiin.
<b>That is</b> a bitter melon.	<b>Uree</b> gooyaa yaibiin.
<b>That</b> bitter melon is 100 yen.	<b>Unu</b> gooyaaya hyakuen yaibiin.

English nouns as well as pronouns, such as ‘this’ and ‘that,’ always include the number information, whether it is singular or plural, which is not necessary in Okinawan:

**This** pumpkin is 100 yen.

**Kunu** chinkwaaya hyakuen yaibiin.

**These** pumpkins are 100 yen.

**Kunu** chinkwaaya hyakuen yaibiin.

#### 3. Vegetable names

*chinkwaa*—‘pumpkin’ mainly two types exist: green and orange. Green one is the most common.

The orange one is native to the islands, and its shape is like a squash. Both are much smaller than the ones seen in the U.S.

*datchoo*—‘scallion’ also known as *Allium chinese*. Served pickled or fried.

*fuuchibaa*—‘mugwort’ very popular herb often used in soup or rice porridge, the one grown in Okinawa is a different kind from Japanese yomogi.

*gooyaa*—‘bitter melon’ famous with the dish *gooyaa champuruu* ‘stir-fried vegetables with bitter melon and tofu.’

*papayaa*—‘papaya’ commonly eaten as a vegetable in Okinawa.

*naabeeraa*—‘sponge gourd’ served *mbushii*, a stew with *nnsu* (miso/bean paste).

*unchee*—‘water spinach’ also called *uncheebaa*, served fried or put in a soup.

*fuurinnaa*—‘spinach’

*gumboo*—‘burdock’

*tamanaa*—‘cabbage’

*kandabaa*—‘sweet potato leaves’

*maaminaa*—‘bean sprouts’

#### 4. Numbers and counters

The numbers from 1 to 5:

1. tiichi                      2. taachi                      3. miichi                      4. yuuchi                      5. ichichi

Also, the numbers 1 through 4 have prefixes:

1. chu-                      2. ta-                      3. mi-                      4. yu-

Any items can be counted with *tiichi* ‘one’, *taachi* ‘two’, *miichi* ‘three’ (more numbers in Lesson 6). But, using counters is another way of counting that people often use (just like people say “two coffees” to mean two cups of coffee).

<b>tabai</b> ‘bunch’	Chutabai, tatabai, mitabai e.g.) spinach, scallion ( <i>Allium</i> Chinese), mugwort, water spinach
<b>fukuru</b> ‘bag’	Chufukuru, tafukuru, mifukuru e.g.) bean sprouts, bitter melon, sponge gourd
<b>haku</b> ‘box’	Chuhaku, tahaku, mihaku (for boxed or packed items) e.g.) <i>muuchii</i> , <i>chinsukoo</i>

#### 5. Pronunciation: *hy* and *f*

The *hy* sound is pronounced just like the one in the word ‘Hyundai’ or ‘human’.

The sound described with ‘f’ is not the same as the English ‘f’ sound at all. It represents a bilabial fricative which is produced by both upper and lower lips (the ‘f’ in the word futon is also pronounced this way in Japanese). It can also be written with ‘hw’ or ‘ϕ’ in IPA, but ‘f’ will be used throughout this textbook. For example:

<b>f + vowel</b>	<b>IPA</b>	<b>Example</b>
<b>fa</b>	ϕa	<b>fifachi</b> (a kind of spice)
<b>faa</b>	ϕa:	<b>faa</b> ‘leaf’ *often replaced by haa (IPA., ha:)
<b>fi</b>	ϕi	<b>fifachi</b> (a kind of spice)
<b>fii</b>	ϕi:	<b>fii</b> ‘fire’
<b>fu</b>	ϕu	<b>fukuru</b> ‘bag’
<b>fuu</b>	ϕu:	<b>fuuchibaa</b> ‘mugwort’
<b>fee</b>	ϕe:	<b>fee</b> ‘ashes, fly’ *often replaced by hee (IPA., he:)

\**fe* is very rare.

#### IV. PRACTICE

Use Dialog 1 as a model and practice with a partner. Use the word list and change the bracketed words. Also change the parenthesized phrases according to what type of vegetable it is.

##### Dialog 1

- |          |  |  |
|----------|--|--|
| David:   | Kunu yashee-ya nuu yaibiiga?                               | ‘What kind of vegetable is this?’                      |
| Hanshii: | Uree [maaminaa] yaibiin. (Chu-fukuru)<br>hyaku-en yaibiin. | ‘That is bean sprouts. It is 100 yen <u>per bag</u> .’ |
| David:   | Anshee, (ta-fukuru) kooyabira.                             | ‘Then, I’ll take <u>two bags</u> (lit., I’ll buy...).’ |

##### Word list:

[pumpkin], [papaya], [spinach]-(bunch), [bitter melon]-(bag)

#### V. EXERCISES

##### A. Ya sentences

Translate into Okinawan or English.

1. A. What vegetable is this?  
B. That is potato leaves.
2. A. What vegetable is this?  
B. That is burdock.
3. A. What vegetable is that?  
B. This is water spinach.
4. A. What vegetable is that one over there?  
B. That is scallion.
5. A. What vegetable is that one close to you?  
B. This is cabbage.
6. A. Kunu yasheeya nuu yaibiiga?  
B. Uree naabeeraa yaibiin.
7. A. Anu yasheeya nuu yaibiiga?  
B. Aree chinkwaa yaibiin.
8. A. Unu yasheeya nuu yaibiiga?  
B. Kuree fuurinnaa yaibiin.
9. A. Kunu yasheeya nuu yaibiiga?  
B. Uree papayaa yaibiin.
10. A. Unu yasheeya nuu yaibiiga?  
B. Kuree fuuchibaa yaibiin.



**B. Kunu, unu, anu**

Change the subject form into adjective form and translate them into English.

e.g. Kuree + yashee + ya + nuu yaibiiga?

» Kunu yasheeya nuu yaibiiga? ‘What vegetable is this?’

1. Kuree + naabeeraa + ya + chufukuru hyakuen yaibiin.
2. Uree + fuuchibaa + ya + chutabai hyakuen yaibiin.
3. Aree + tamanaa + ya + tiichi hyakuen yaibiin.

**C. Numbers and counters**

Translate into Okinawan or English.

1. A. That bitter melon near you is 100 yen per bag.  
B. Then, I'll take 3 bags.
2. A. That potato leaves over there is 100 yen per bunch.  
B. Then, I'll take 2 bunches.
3. A. This papaya is 100 yen each.  
B. Then, I'll take four.
4. A. Kunu chinkwaaya tiichi 100 yen yaibiin.  
B. Anshee, taachi kooyabira.
5. A. Anu gooyaaya chufukuru 100 yen yaibiin.  
B. Anshee, tafukuru kooyabira.
6. A. Unu uncheebaaya chutabai 100 yen yaibiin.  
B. Anshee, mitabai kooyabira.

**Lesson 6 (Muuchi): *Ammuchee chassa yaibiiga?*  
‘How much is the *ammuchi* rice cake?’  
*Ga* questions (2): *Chassa***

**I. DIALOG**

**Amy is at an open market for shopping:**

Amy:	Hanshii, kunu kwaashee nuu yaibiiga?	‘Ma’am, what sweet is this?’
Hanshii:	Uree ammuchi yaibiin.	‘That is a rice cake stuffed with bean jam.’
Amy:	Ammuchee chassa yaibiiga?	‘How much is the <i>ammuchi</i> rice cake?’
Hanshii:	Yuuchi-sshi nihyaku-en yaibiin.	‘It is 200 yen for four.’
Amy:	Yassaibiin-yaa. Anshee, yuuchi kooyabira.	‘That’s cheap. Then, I’ll take four.’
Hanshii:	Tiichee shiibun sabira.	‘I’ll give you one more extra.’
Amy:	Ipee nifeedebiru.	‘Thank you very much.’

**II. NEW WORDS AND PHRASES**

kwaashi	‘confection; cake; snacks,	sabira	‘(I) will do’ (see p. 77)
ammuchi	‘rice cake stuffed with bean jam’	chassa	‘how much’
shiibun	‘extra; addition’	ippee	‘very; extremely’
ni-hyaku	‘200’	-sshi	‘per/for #’ (totalizing particle)
nihyaku-en	‘200 yen’		

**Expressions**

Ipee nifeedebiru.	‘Thank you very much.’
Tiichee shiibun sabira.	‘I’ll give you <u>one</u> more extra.’
Taachee shiibun sabira.	‘I’ll give you <u>two</u> more extra.’
X-ya chassa yaibiiga?	‘How much is X?’
Yassaibiin-yaa.	‘That’s cheap (cost).’

**III. EXPLANATIONS**

**1. Ya assimilation**

The topic marker *ya* is assimilated when ‘a’ or ‘i’ sound precedes it:

Rule	Examples
<b>1. a + ya = aa</b>	<b>hana + ya = hanaa</b> Kunu <b>hanaa</b> nuu yaibiiga? ‘What flower is this?’
	<b>Naafa + ya = Naafaa</b> <b>Naafaa</b> hajimiti yaibiin. ‘It is the first time to visit Naha.’
<b>2. aa + ya = aa-ya (not assimilated)</b>	<b>gooyaa + ya = gooyaa-ya</b> Kunu <b>gooyaa-ya</b> chassa yaibiiga? ‘How much is this <i>gooyaa</i> ?’



## Lesson 6 (Muuchi)

Susumu Gima, a local essayist, writes that *Chassaga?* means ‘how much?’ but must not be used at a public place including a supermarket because it sounds not only blunt but also rude. Thus, the politeness marker *-ibiin* or *-abiin* must be added at the end in order to say it politely:

*Chassa yaibiiga/sabiiga?* ‘Could you tell me how much it is?’

### 3. Numbers (1-10, 100, 200, 400, 500, 700, and 900)

Here is 1 through 10 in Okinawan:

- |           |            |           |              |            |
|-----------|------------|-----------|--------------|------------|
| 1. tiichi | 2. taachi  | 3. miichi | 4. yuuchi    | 5. ichichi |
| 6. muuchi | 7. nanachi | 8. yaachi | 9. kukunuchi | 10. tuu    |

For the numbers 11-99, see Appendix III on p. 73. The following chart shows how it works to count more than 100. Here is the pattern:

Prefix (meaning)	Numbers ‘meaning’
	hyaku ‘100’
<b>ni-</b> (two)	<b>ni-hyaku</b> ‘200’
<b>yon-</b> (four)	<b>yon-hyaku</b> ‘400’
<b>go-</b> (five)	<b>go-hyaku</b> ‘500’
<b>nana-</b> (seven)	<b>nana-hyaku</b> ‘700’
<b>kyuu-</b> (nine)	<b>kyuu-hyaku</b> ‘900’
<b>san-</b> (three)	<b>sam-byaku</b> ‘300’
<b>roku-</b> (six)	<b>rop-pyaku</b> ‘600’
<b>hachi-</b> (eight)	<b>hap-pyaku</b> ‘800’

300 is composed of *san-* ‘three’ and *hyaku* ‘hundred,’ but the pronunciation of *hyaku* turns to *byaku* due to the preceding ‘n’ sound. In terms of 600 and 800, irregular changes are made as a result of the sound assimilation between the prefix and the word *hyaku*.

A **prefix** is the smallest linguistic unit which is attached to the beginning of a word stem and cannot be used by itself. For example, the prefix *ni-* means ‘two’, but it has to be used with other words as in *ni-hyaku* ‘two hundred’ or *nisei* ‘second generation’.

### 4. *Kwaashi*

The word *kwaashi* means any kinds of confection and snacks including cakes, candies, crackers, donuts, and even potato chips. *Kurujaataa* and *kashitira* are unique *kwaashi* commonly eaten in Okinawa.

- kashitira* is a specific type of sponge cake seen in Okinawa.
- kurujaataa* generally means small chunks of brown sugar. People suck it in their mouth

like a candy. They are usually bagged (mostly plastic). Some people pronounce it as *kuru'z'aataa*.

### 5. Pronunciation: *ss*, *pp* and *kw*

*ss* sounds something like the following underlined part 'busstop'. (*tiichi-sshi*)

*kw* is the sound spelled with 'qu' in English as in 'quack', 'quick', and 'quote'. (*kwaashi*)

*pp* occurs in a phrase like 'nappillow' or 'shopplans'. (*ippee*)

## IV. PRACTICES

### 1. *Ya* assimilation

Practice the following dialog with a partner. Use the word list, translate the word into Okinawan, and add *ya*. Change it to the assimilated form if necessary. Also make a change to the bolded words randomly:

Example: [cabbage]

A: Hanshii-**sai**, **anu** [tamanaaya] chassa yaibiiga?

B: **Aree taachi**-sshi **nihyaku**-en yaibiin.

A: Hanshii- <b>tai</b> , <b>kunu</b> [                      ] chassa yaibiiga?	'Ma'am, how much is this X?'
B: <b>Uree tiichi</b> -sshi <b>hyakuen</b> yaibiin.	'That is 100 yen.'

Word list:

radish	rice cake	red leaf lettuce	sponge gourd
flower	sponge cake	winter melon	'Okinawan donuts'

### B. Numbers and counters

Fill in the parentheses with the vegetable or confection name, and brackets with numbers and counters. Translate them into Okinawan.

Example: rice cake (100 yen each)

A: Kunu (muuchii-ya) chassa yaibiiga?

B: Uree [tiichi hyakuen] yaibiin.

A: Kunu (                      ) chassa yaibiiga?	'How much is this X?'
B: Uree [                      ] yaibiin.	'That is X yen for Y.'

Word list:

bitter melon (100 yen each)	short bread (400 yen per box)
carrot (200 yen per bag)	garlic chives (100 yen per bunch)

### C. Conversations

Translate the following dialogs into English or Okinawan.

Pretend that you are in a store for grocery shopping.

#### 1. Vegetables (English-Okinawan)

1. A: Ma'am. How much are these bean sprouts?  
B: Those bean sprouts are 100 yen per bag.  
A: I'll take one bag.
2. A: Ma'am. How much is that burdock?  
B: This burdock is 200 yen per bunch.  
A: That's cheap. I'll take two bags.
3. A: Ma'am. How much is that (distant) head lettuce?  
B: That head lettuce is 100 yen each.  
A: Then, I'll take three.

#### 2. Confection (Okinawan-English)

1. A: Hanshii. Kunu manjuuya chassa yaibiiga?  
B: Unu manjuuya tiich hyakuen yaibiin.  
A: Yuuchi kooyabira.  
B: Tiichee shiibun sabira.  
A: Ippee nifeedebiru.
2. A: Hanshii. Unu kurujaataaya chassa sabiiga?  
B: Kunu kurujaataaya chufukuru yonhyakuen yaibiin.  
A: Anshee, mifukuru kooyabira.
3. A: Hanshii. Anu hanaa chassa sabiigasai?  
B: Anu hanaa chutabai gohyakuen yaibiin.  
A: Anshee, tatabai kooyabira.

### V. EXERCISES

#### A. Shiibun

1. In the dialog, how many *ammuchi* did Amy get after getting *shiibun*?
2. Do you have a similar system with *shiibun* in your culture? Or is there any unique system in terms of shopping and trading in your culture?

#### B. Chassa

Translate English into Okinawan, and Okinawan into English.

1. How much is that 'Okinawan short bread'? — This is 100 yen each.
2. How much is that (distant) scallion? — That is 100 yen for two.
3. How much is this water spinach? — That is 200 yen for three.
4. How much is that papaya? — This is 300 yen for four.
5. How much is that 'sweet potato leaves'? — This is 400 yen for five.

6. How much is that mugwort? — This is 500 yen for six.
7. How much is this flower? — That is 600 yen for seven.
8. How much is that (distant) ‘sponge cake’? — That is 700 yen for eight.
9. How much is that miso paste? — This is 800 yen for nine.’
10. How much is that sugar cane? — This is 900 yen for ten.’
11. Kunu gooyaaya chassa yaibiiga? — Uree chufukuru nihyakuen yaibiin.
12. Anu naabeeraaya chassa yaibiiga? — Aree tafukuru sambyakuen yaibiin.
13. Unu hanaa chassa yaibiiga? — Kuree miichisshi roppyakuen yaibiin.

### **C. Vegetables**

Translate into Okinawan or English.

1. What vegetable is this? — That is scallion (or Allium chinese).
2. How much is this ‘welsh onion’?
3. How much is that eggplant for three bags?
4. How much is that radish over there?
5. Could I have a bunch of ‘garlic chives’, please?
6. I’ll buy two bags of carrots.
7. Kunu shibuee tiichi nihyakuen yaibiin.
8. Unu chisanaa taachi sambyakuen yaibiin.
9. Anu tamachishaa miichi gohyakuen yaibiin.



illustration by Aya Uezato (上里綾)



**Lesson 7 (Nanachi): *Unju-nu shimaa maa yaibiiga?*  
‘Where are you from?’  
Ga questions (3): *Maa***

**I. DIALOGS**

**Both looking at a map of Okinawa:**

**Dialog 1**

David:	Unju-nu shimaa maa yaibiiga?	‘Where are you from?’ (lit., Where is your hometown?)
Mamoru:	Uruku yaibiin.	‘I am from Oroku.’ (lit., It is Oroku.)
David:	Uruku? Urukoo maa yaibiiga?	‘Oroku? Where is Oroku?’
Mamoru:	Kuma yaibiin.	‘It’s here.’ (pointing at Oroku on the map).

**Dialog 2**

Amy:	Unju-nu shimaa maa yaibiiga?	‘Where are you from?’ (lit., Where is your hometown?)
Reiko:	Ichuman yaibiin.	‘I am from Itoman.’ (lit., It is Itoman.)
Amy:	Ichuman? Ichumanoo maa yaibiiga?	‘Itoman? Where is Itoman?’
Reiko:	Kuma yaibiin.	‘It’s here.’ (pointing at Itoman on the map).

**Dialog 3**

Reiko:	Unju-nu shimaa maa yaibiiga?	‘Where are you from?’ (lit., Where is your hometown?)
Amy:	Hawai yaibiin.	‘I am from Hawai‘i.’ (lit., It is Hawai‘i.)
Reiko:	An yaibiimi? Hawaii-nu maa yaibiiga?	‘Is that so? Where in Hawai‘i are you from?’ (lit., where in Hawai‘i is it?)
Amy:	Honolulu yaibiin.	‘I’m from Honolulu.’ (lit., It’s Honolulu.)

**II. NEW WORDS AND PHRASES**

shima	‘hometown, island’	maa	‘where’
unju	‘you’ (formal)	-nu	‘of; ’s (as in Mike’s)’
unju-nu	‘your’	Ichuman	‘Itoman’
kuma	‘here’	Uruku	‘Oroku’

**Expressions**

An yaibiimi?	‘Is that so?’
[Place]- ya maa yaibiiga?	‘Where is [place]?’
Unju-nu shimaa maa yaibiiga?	‘Where are you from?’ (lit., where is your hometown?)
[Place]- nu maa yaibiiga?	‘Where in [place] is it?’

**III. EXPLANATIONS**

**1. Ya assimilation (2)**

The topic marker *ya* is assimilated when ‘i’ or ‘u’ precedes it:

Rule	Examples	
<b>5. u + ya = oo</b>	<b>nnsu + ya = nns<u>oo</u></b>	Kunu <b>nns<u>oo</u></b> chassa yaibiiga? 'How much is this miso paste?'
	<b>Nagu + ya = Nag<u>oo</u></b>	<b>Nag<u>oo</u></b> maa yaibiiga? 'Where is Nago?'
<b>6. uu + ya = uu-ya (not assimilated)</b>	<b>manjuu + ya = manjuu-ya</b>	Kunu <b>manjuu-ya</b> chassa yaibiiga? 'How much is this <i>manjuu</i> ?'
<b>7. n + ya = noo</b>	<b>sannin + ya = sannin<u>oo</u></b>	Kunu <b>sannin<u>oo</u></b> chassa yaibiiga? 'How much are these ginger leaves?'
	<b>Ichuman + ya = Ichuman<u>oo</u></b>	<b>Ichuman<u>oo</u></b> maa yaibiiga? 'Where is Itoman?'

Again, the assimilation does NOT occur when a long vowel precedes *ya*:

Unu <b>saataa-ya</b> chassa yaibiiga?	'How much is that sugar?'
<b>Urashii-ya</b> maa yaibiiga?	'Where is Urasoe?'
Unu <b>yashee-ya</b> nuu yaibiiga?	'What is that vegetable?'
<b>Gumboo-ya</b> hyaku-en yaibiin.	'The burdock is 100 yen.'

Here is a list of more words which contain 'u' or 'n' endings:

<b>'mmu</b> » <b>'Mm<u>oo</u></b> 'sweet potato'	<b>'chimbin</b> » <b>Chimbin<u>oo</u></b> 'rolled crêpe'
<b>hiru</b> » <b>Hir<u>oo</u></b> 'garlic'	<b>sanshin</b> » <b>Sanshin<u>oo</u></b> 'Okinawan guitar'
<b>kooreegusu</b> » <b>Kooreegusoo</b> 'red chili pepper'	<b>jin</b> » <b>Jinoo</b> 'money'
<b>Timigushiku</b> » <b>Timigushik<u>oo</u></b> 'Tomigusuku (place)'	<b>Jinooon</b> » <b>Jinooon<u>oo</u></b> 'Ginowan (place)'

The *ya* assimilation rules do not apply to every situation where it should occur. As some dialects may not follow the same sound assimilation rules, a degree of leniency should be observed. If confused, you can ignore the rules and attach *ya* directly to the word stem, which is not a problem at all.

Nevertheless, you have to know the rules in case when someone uses it.

## 2. [Place]-*ya maa yaibiiga*?

*Maa* means 'where' (as a question word). Here is the pattern:

<u>[Place] + ya</u>	<u>maa</u>	<u>yaibiiga?</u>
Ichumanoo	maa	yaibiiga?
‘Where is Itoman?’		
Unju-nu shimaa	maa	yaibiiga?
‘Where is your hometown?’ (or where are you from?)		

### 3. *Kuma, uma* (‘*mma*), *ama*

The demonstrative pronouns with *ku-* have the meaning of being close to the **speaker**:

Urashii-ya maa yaibiiga?— <b>Kuma</b> yaibiin.	‘Where is Urasoe?—It’s <b>here</b> .’
<b>Kunu</b> ‘mmoo tiichi hyakuen yaibiin.	‘ <b>This</b> sweet potato is 100 yen each.’
<b>Kuree</b> kooreegusu yaibiin.	‘ <b>This is</b> red chili pepper.’

Those with *u-* (or ‘*m-*’) have the meaning of being close to the **listener**. ‘*mma* is a variation of *uma*:

Toiree* maa yaibiiga?— <b>Uma</b> yaibiin/‘ <b>Mma</b> yaibiin.	‘Where is the bathroom?—It’s <b>right there</b> .’
<b>Unu</b> hiroo chufukuru nihyakuen yaibiin.	‘ <b>That</b> garlic <b>near you</b> is 200 yen per bag.’
<b>Uree</b> chinsukoo yaibiin.	‘ <b>That thing near you</b> is short bread.’

\**Toire* is the word for a bathroom or toilet, borrowed from Japanese. Traditionally, toilet was called *fuuru*, a pig toilet, which no longer exists nowadays.

Those with *a-* have the meaning of being **away** from both speaker and listener:

Kenchoo*-ya maa yaibiiga?— <b>Ama</b> yaibiin.	‘Where is the government office?—It’s <b>over there</b> .’
<b>Anu</b> chimbinoo chassa yaibiiga?	‘How much is <b>that</b> rolled crêpe <b>over there</b> ?’
<b>Aree</b> nihyakuen yaibiin.	‘ <b>That one over there is</b> 200 yen.’

\**Kenchoo* is the prefectural government building located at the western tip of Kokusai Street.

### 4. *Shima*

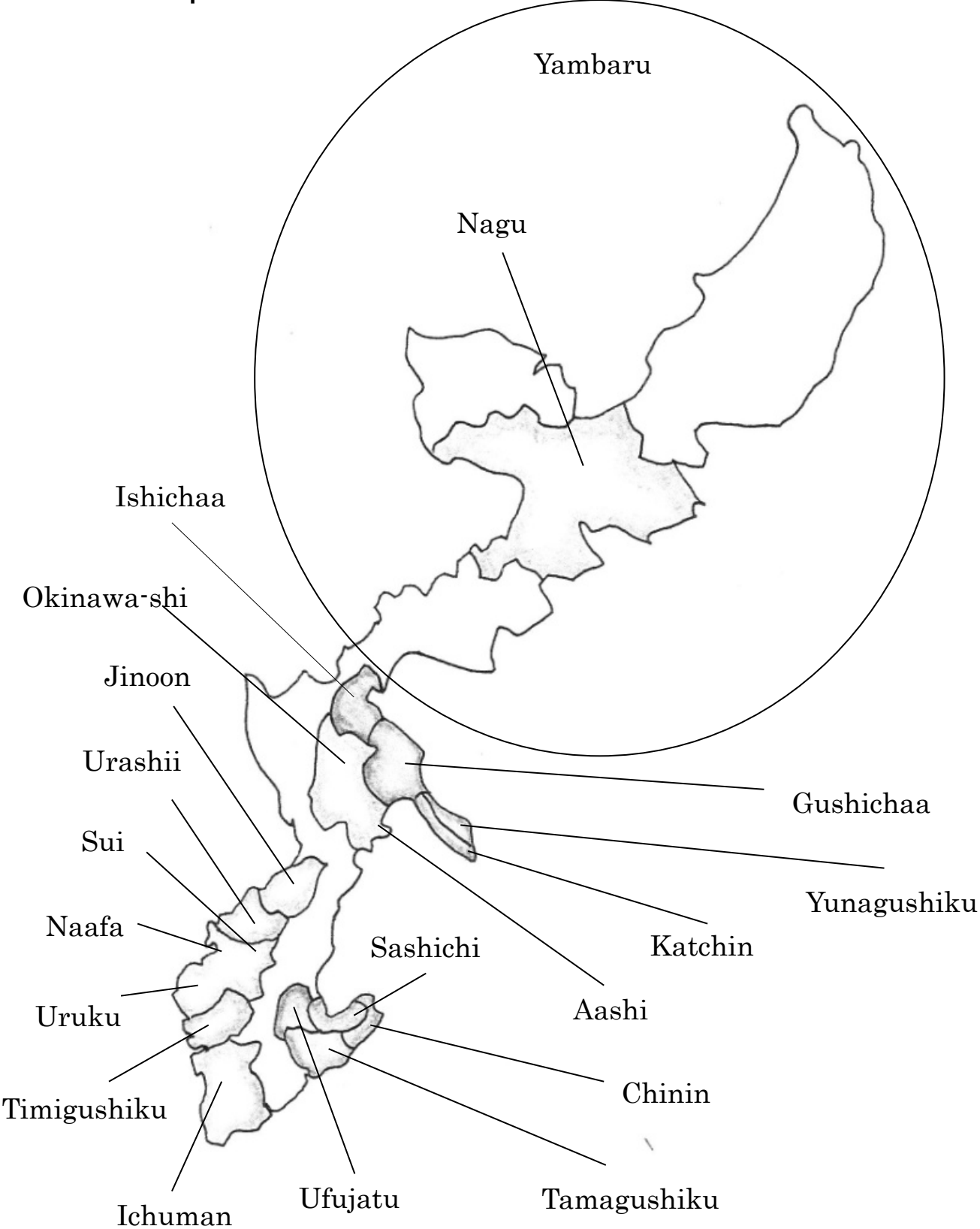
The word *shima* ‘island’ also means ‘hometown’ depending on the context. Okinawa is divided into three administrative regions: *-shi* ‘city’, *-cho* ‘town’, and *-son* ‘village’. People generally identify themselves with the region where they were born and raised. The Okinawa Prefecture consists of 11 cities and 30 towns and villages; and furthermore, each of them is divided into small administrative communities called *aza*. Here are some of the place names on Okinawa Main Island (also refer to the Map on p. 36):

<b>Naafa (Naha-shi)</b>	<b>‘Naha (City)’</b>
Sui	‘Shuri’
Uruku	‘Oroku’ (aza)

<b>Yambaru</b>	<b>the northern part of Okinawa Main Island</b>
<b>Nagu (Nago-shi)</b>	<b>‘Nago (City)’</b>
<b>Uruma-shi</b>	<b>‘Uruma City’</b>
Gushichaa	‘Gushichaa’
Ishichaa	‘Ishichaa’
Katchin	‘Katsuren’
Yunagushiku	‘Yonashiro’
<b>Okinawa-shi</b>	<b>‘Okinawa City’</b>
Aashi	‘Awase’ (aza)
<b>Nanjoo-shi</b>	<b>‘Nanjo City’</b>
Sashichi	‘Sashiki’
Chinin	‘Chinen’
Tamagushiku	‘Tamagusuku’
Ufujatu	‘Ozato’
<b>Jinooon</b>	<b>‘Ginowan (City)’</b>
<b>Urashii</b>	<b>‘Urasoe (City)’</b>
<b>Timigushiku</b>	<b>‘Tomigusuku (City)’</b>
<b>Ichuman</b>	<b>‘Itoman (City)’</b>
<b>Chin (Kin-cho)</b>	<b>‘Kin (Town)’</b>
<b>Jinuza (Ginoza-son)</b>	<b>‘Ginoza (Village)’</b>
<b>Unna</b>	<b>‘Onna (Village)’</b>
<b>Yuntanza</b>	<b>‘Yomitan (Village)’</b>
<b>Kadina</b>	<b>‘Kadena (Town)’</b>
<b>Chatan</b>	<b>‘Chatan (Town)’</b>
<b>Feebaru</b>	<b>‘Haebaru (Town)’</b>
<b>Yunabaru</b>	<b>‘Yonabaru (Town)’</b>
<b>Nishibaru</b>	<b>‘Nishihara (Town)’</b>
<b>Nakasushiku</b>	<b>‘Nakagusuku (Village)’</b>
<b>Yaese-cho</b>	<b>‘Yaese Town’</b>
Kuchinda	‘Kochinda’
Gushichan	‘Gushichan’

Note: See Appendix IV on p. 82 for more places.

**The Map of Okinawa Main Island**



#### IV. PRACTICES

##### A. *Kuma, uma, ama*

Translate the following dialogs into Okinawan.

1. Where is the bathroom?—It's right there.
2. Where is the government building?—The government building is over there.
3. Where is here?—Here is Tomigusuku.

##### B. *Unju-nu shimaa yaibiiga?*

Practice Dialog 3 with a partner. Change the bracketed words to the names of your hometown.

- Reiko: Unju-nu shimaa maa yaibiiga?  
Amy: [Hawai] yaibiin.  
Reiko: An yaibiimi? [Hawai]-nu maa yaibiiga?  
Amy: [Honolulu] yaibiin.

##### C. [Place]-ya maa yaibiiga? (1)

Practice the following dialogs. Change the bracketed place names into Okinawan.

1. Unjunu shimaa maa yaibiiga?—[Itoman] yaibiin.
2. Unjunu shimaa maa yaibiiga?—[Ginowan] yaibiin.
3. Unjunu shimaa maa yaibiiga?—[Gushikawa] yaibiin.
4. Unjunu shimaa maa yaibiiga?—[Sashiki] yaibiin.
5. Unjunu shimaa maa yaibiiga?—[Yonashiro] yaibiin.
6. Unjunu shimaa maa yaibiiga?—[Ozato] yaibiin.

##### D. [Place]-ya maa yaibiiga? (2)

Practice the following dialogs with a partner.

Use the blank map and point at the place (map »).

1. Unjunu shimaa maa yaibiiga?—Ishichaa yaibiin.
2. Unjunu shimaa maa yaibiiga?—Timigushiku yaibiin.
3. Unjunu shimaa maa yaibiiga?—Chinin yaibiin.
4. Unjunu shimaa maa yaibiiga?—Ichuman yaibiin.
5. Unjunu shimaa maa yaibiiga?—Aashi yaibiin.
6. Unjunu shimaa maa yaibiiga?—Nagu yaibiin.
7. Unjunu shimaa maa yaibiiga?—Katchin yaibiin.
8. Unjunu shimaa maa yaibiiga?—Urashii yaibiin.
9. Unjunu shimaa maa yaibiiga?—Tamagushiku yaibiin.
10. Unjunu shimaa maa yaibiiga?—Uruku yaibiin.



## **V. EXERCISES**

### **A. Ya assimilation**

Translate English into Okinawan, and Okinawan into English.

1. How much is that *chimbini*?
2. How much is that (distant) sweet potato for two?
3. That (distant) sweet potato is 400 yen for two.
4. The red chili pepper is 100 yen per bag
5. That (distant) garlic is 200 yen for each.
6. Kunu saataaya chassa yaibiiga?
7. Hanshii, anu shibuee chassa yaibiiga?
8. Kunu nnsuu tiichi hyakuen yaibiin.
9. Unu fuurinnaaya mitabai yonhyakuen yaibiin.
10. Anshee, mitabai kooyabira.—Chutabae shiibun sabira.

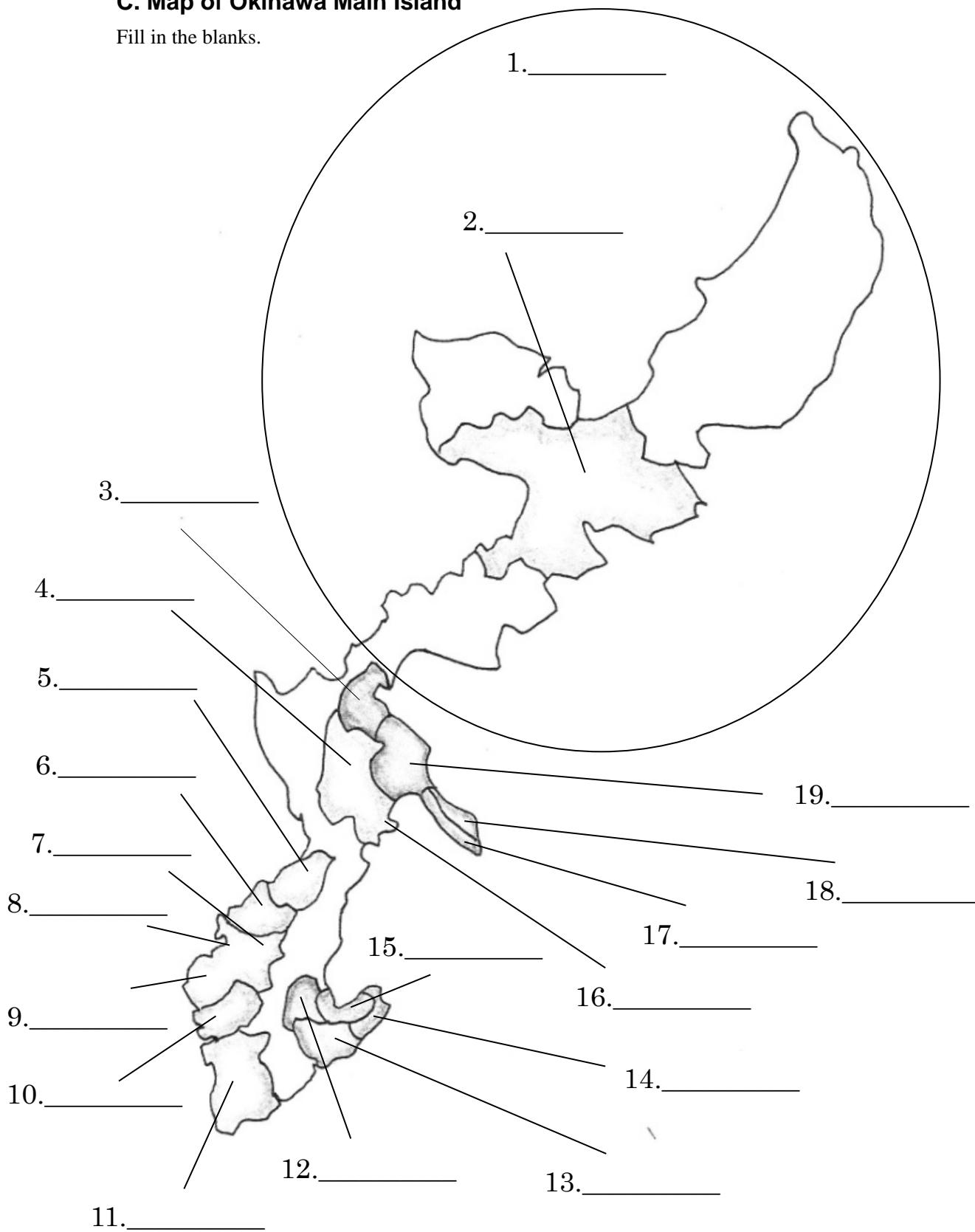
### **B. [Place]-ya maa yaibiiga?**

Translate English into Okinawan, and Okinawan into English.

1. Where is your hometown?—It is Urasoe.
2. Where is your hometown?—It is Shuri.
3. Where is your hometown?—It is Tamagusuku.
4. Where is your hometown?—It is Katsuren.
5. Where is your hometown?—It is Oroku.
6. Unjunu shimaa maa yaibiiga?—Chinin yaibiin.
7. Unjunu shimaa maa yaibiiga?—Nagu yaibiin.
8. Unjunu shimaa maa yaibiiga?—Ichuman yaibiin.
9. Unjunu shimaa maa yaibiiga?—Gushichaa yaibiin.
10. Unjunu shimaa Naafa yaibiin-yaa.

### C. Map of Okinawa Main Island

Fill in the blanks.





## Lesson 8 (Yaachi): Maa-nu mun yaibiiga?

### Where is it from?

### Ga questions (4): Maa-nu mun

#### I. DIALOG

##### \*David is talking to some Hanshii.

David:	Kunu kurujaataaya maa-nu mun yaibiiga?	‘Where is this brown sugar from?’
Hanshii:	Uree Hatiruma-nu mun yaibiin.	‘That one is from Hateruma Island.’
David:	Kumarikaa-nu mun-yaka maasaibiin-yaa.	‘This tastes better than those around there.’

#### II. NEW WORDS AND PHRASES

mun	‘thing(s)’
maa-nu mun	‘thing(s) from where/made in where’
Hatiruma	‘Hateruma Island’
kumarikaa	‘near around here; hereabouts’
-yaka	‘rather/better/more than’

#### Expressions

Maasaibiin-yaa.	‘It’s good (taste).’
Kumarikaa-nu mun-yaka maasaibiin-yaa.	‘It’s better than those around here, (isn’t it?).’
X-ya maa-nu mun yaibiiga?	‘Where is X from?’

#### III. EXPLANATIONS

##### 1. Maa-nu mun

The basic meaning of the phrase *X-nu Y* is ‘Y belonging to X’ (X represents a place or affiliation), but it can also be translated as ‘Y of X’ or ‘Y from X’ depending on the context. In Lesson 3, for example, *Ryukyu daigaku-nu gakushii* is best translated as ‘a student of the University of the Ryukyus’. The phrase *unju-nu shima* in Lesson 7 is translated as ‘your hometown’. In this lesson, *maa-nu mun* is translated as ‘a thing from where’ (literally ‘a thing belonging to where’).

Here is the pattern:

Question			
Subject	<i>ya</i>	<i>maa-nu mun</i>	Copula
Kunu kurujaataa	ya	maa-nu mun	yaibiiga?
‘Where is this brown sugar from?’ (Lit., Where is this brown sugar belonging to?)			

Answer			
Subject	<i>ya</i>	<i>maa-nu mun</i>	Copula
Unu kurujaataa	ya	Hatiruma-nu mun	yaibiin.
‘That brown sugar is from Hateruma.’ (Lit., That brown sugar is a thing belonging to Hateruma.)			

When responding, change *maa* to a specific place name. Repetition of the subject is redundant, so use *uree* ‘that one’ or whichever demonstrative word is most appropriate.

A: Kunu kurujaataaya maa-nu mun yaibiiga? ‘Where is this brown sugar from?’  
 B: Uree Hatiruma-nu mun yaibiin. ‘It is from Hateruma.’

A: Unu kurujaataaya maa-nu mun yaibiiga? ‘Where is that brown sugar from?’  
 B: Kuree Hatiruma-nu mun yaibiin. ‘This is from Hateruma.’

## 2. *Taa mun* and Personal Pronouns

### Dialog 2

Reiko:	Kunu sabaa taa mun yaibiiga?	‘Whose sandals are these?’ (polite)
Usumee:	Uree waa mun yasa.	‘Those are mine.’ (casual)
Reiko:	Jootoo yaibiin-yaa.	‘These are really nice.’ (polite)
Usumee:	‘Yaa sabaa maa yaga?’	‘Where are your sandals.’ (casual)
Reiko:	Ama yaibiin.	‘They are over there.’ (polite)

The pattern of *taa mun* sentences is similar to that of *maa-nu mun* sentences:

Question			
<u>Subject</u>	<u>ya</u>	<u>taa mun</u>	<u>Copula</u>
Kunu sabaa	(assimilated)	<b>taa</b> mun	yaibiiga?

Answer			
<u>Subject</u>	<u>ya</u>	<u>taa mun</u>	<u>Copula</u>
Uree	(assimilated)	<b>waa</b> mun	yasa.

To answer, replace *taa* into *waa* or any other pronouns. For example:

	1 <sup>st</sup> person	2 <sup>nd</sup> person
Taa mun? ‘Whose?’	waa mun ‘mine’	‘yaa mun ‘yours’ (casual)
		unju- <b>nu</b> mun / unju- <b>ga</b> mun ‘yours’ (polite)

The personal pronouns *waa* and ‘yaa can modify nouns without the particle *-nu*, but *unju* must take *-nu* or *-ga* to make the adjective form. *waa* is also used when the subject marker *-ga* attaches to *wan* as in *waaga* (for more details, see Lesson 13, p. 64 or Lesson 14, p. 69). To illustrate:

Dictionary form	Adjective form (± nu)	Examples
wan	waa	waa saba ‘my sandals’
‘yaa	‘yaa	‘yaa saba ‘your sandals’ (casual)
unju	unju-nu / unju-ga	unju-nu/-ga saba ‘your sandals’ (polite)

### 3. Pronunciation: ‘(glottal stop)

The sound notated with an inverted apostrophe (‘) is called **glottal stop**. In English, it can be exemplified by the sound occurring at the beginning, and between the double oh in the phrase ‘Oh-oh’. It is considered to be a consonant just like k, t, and s. It may be difficult to pronounce, but word meanings change completely with or without it. For example:

yaa	‘house’
‘yaa	‘you, your’
waa	‘I, my’
‘waa	‘pig’

### 4. Casual form

In Okinawan, the politeness level of speech changes depending on whom you talk to. Typically, the speaker uses the polite form when the listener is older or when the listener has higher social status. The polite form is also used when talking to strangers.

The casual form is used in informal situations. When using casual form, the speaker should be older than, or the same age as the listener. Refer to Dialog 2 again to check how the casual form is used.

To illustrate:

Casual form	Polite form
yan	yaibiin
yasa	yaibiisa
yaga?	yaibiiga?

Examples:

Yandoo.

Wanee uchinaanchu yaibiin.

Uree taa mun yaga?

Kuree waa mun yasa.

Kuree maa-nu mun yaibiiga?

Uree Yeema-nu mun yaibiisa.

‘That’s right.’

‘I am Okinawan.’

‘Whose (stuff) is that?’

‘This is mine.’

‘Where is this (thing) from?’

‘That is from Yaeyama.’

### 5. Suffix -sa

Giving new information, this *-sa* adds a slight emphasis on the sentence (or what the speaker said). The difference between *-sa* and *-doo* sentences is that in *-sa* sentences, the speaker has an attitude of giving information one-sidedly, while in *-doo* sentences, the speaker rather provides beneficial information for the listener (or teaching something that is beneficial to the listener).

To form *yasa*, replace the last *n* of *yan* into *-sa* (that is *ya-n* » *ya-sa*), while *-doo* and *-yaa* attach directly to *yan*, the dictionary form. In this book, this special form is called **sa form**.

Dictionary form	Sa form	+ -doo/-yaa
yan	yasa	yandoo/yan-yaa
yaibiin	yaibiisa	yaibiindoo/yaibiin-yaa

### 6. Place names in Miyako and Yaeyama Islands

The word *Naaku* refers to the entire islands of the Miyako area but also to the Miyako island itself:

*Naaku* ‘Miyako’, *Irabu* ‘Irabu’, *Ichima* ‘Ikema’, *Kurima* ‘Kurima’, *Tarama* ‘Tarama’

*Yeema* ‘Yaeyama’ is the name of the Yaeyama archipelago region:

*Yeema* ‘Yaeyama’, *Ishigachi* ‘Ishigaki’, *Dakidun* ‘Taketomi’, *Kurushima* ‘Kuroshima’, *Kubama* ‘Kohama’, *Aragushiku* ‘Aragusuku’, *Hatuma* ‘Hatoma’, *Iriumuti* ‘Iriomote’, *Hatiruma* ‘Hateruma’, *Yunaguni* ‘Yonaguni’

### 7. Usumee

The word *usumee* refers to not only one’s own grandfather but also any elderly male whose age is over eighty or so. The word *tammee* carries the same meaning. Both are used as a term of address.

## IV. PRACTICES

### A. Maa-nu mun

Work with a partner.

A: Kunu [kurujaataaya] maa-nu mun yaibiiga?	‘Where is this [brown sugar] from?’
B: Uree (Hatiruma)-nu mun yaibiin.	‘That one is from (Hateruma Island).’
A: Kumarika-nu mun-yaka maasaibiin-yaa.	‘This tastes better than those around there.’

Word list:

[kashitira]-(Naaku)

[kooreegusu]-(Yeema)

[kwaashi]-(Dakidun)

[deekuni]-(Kubama)

[chiribira]-(Irabu)

[naashibi]-(Yunaguni)

### B. Casual form

Work with a partner. Convert the polite expressions to casual form and vice versa.

1. A: Kunu kurujaataaya maa-nu mun yaibiiga?  
B: Uree Hatiruma-nu mun yaibiin.
2. A: Kunu sabaa taa mun yaibiiga?  
B: Uree waa mun yasa.  
A: Jootoo yaibiin-yaa.
3. A: Anu yasheeya nuu yaibiiga?  
B: Aree fuuchibaa yaibiin.

### V. EXERCISES

#### A.

Translate into Okinawan according to the form indicated in the parenthesis.

1. Where is that carrot from? (polite)
2. This is from Uruma-city. (polite)
3. Where is that eggplant over there from? (casual)
4. That is from the “northern part of Okinawa Main Island”. (casual)
5. Whose rice crackers are these? (polite)
6. Those are mine. (casual)
7. Whose money is this? (casual)
8. That is yours. (polite)
9. Then, whose money is that one over there? (casual)

#### B.

Translate into English.

1. Kunu kashitiraa maa-nu mun yaibiiga?
2. Uree Naaku-nu mun yaibiin.
3. Anu shibuee maa-mu mun yaga?
4. Aree Ishigachi-nu mun yasa.
5. Kunu kwaashee taa mun yaibiiga?
6. Uree waa mun yaibiisa.
7. Unu hanaa taa mun yaga?
8. Kuree unju-nu mun yaibiin-doo.
9. An yaibiimi? Ippee nifeedeebiru.

#### C.

Convert the polite expressions to casual form, and the casual expressions to polite form. Then translate the sentences into English.

1. ‘Yaa shimaa maa yaga?
2. Hatuma yan.
3. Kunu kwaashee nuu yaga?
4. Uree tannafakuruu yandoo.
5. Ishigachee hajimiti yasa.
6. Aree nuu yaibiiga?
7. Aree Yunaguni-nu kooreegusu yaibiin.
8. Waa sabaa maa yaibiiga?
9. Unju-nu sabaa kuma yaibiindoo.

**Lesson 9 (Kukunuchi): *Kuri-n gurukun yaibii-mi?*  
‘Is this *gurukun*, too?’  
Yes or no questions (1): *yaibii-mi?***

**I. DIALOG**

**\*David is at the fish open market.**

David:	Obasan. Kunu iyoo nuu yaibiiga?	‘Ma’am, what kind of fish is this?’
Obasan:	Uree gurukun yaibiindoo.	‘That is (called) <i>gurukun</i> .’
David:	Kuri-n gurukun yaibii-mi?	‘Is this <i>gurukun</i> , too?’
Obasan:	Uu. An yaibiin.	‘Yes, it is.’

**II. NEW WORDS AND PHRASES**

iyu	‘fish’ ( <i>ya</i> assimilated: <i>iyoo</i> )	-n	‘also; too; as well as’
gurukun	‘generic term for fish belonging to the Caesio family (banana fish)’	obasan	‘any middle-aged woman’ (borrowed from Japanese)
Uu	‘Yes’		

**Expressions**

Kuri-n X yaibii-mi?	‘Is this X, too?’
An yaibiin.	‘That’s/ You’re right.’

**III. EXPLANATIONS**

**1. *Yaibiimi?* sentences**

To form a yes or no question, replace *yaibii-ga* with *yaibii-mi*. The previous edition of this book explains that yes or no questions (ending with *mi*) have a **falling** intonation toward the end of the sentence (unlike standard American English). However, Okinawan speakers nowadays tend to pronounce *mi* sentences with a rising intonation. For example:

A. Kuree gurukun yaibiimi? ↘ or ↗	‘Is this <i>gurukun</i> ?’
B. Uu. An yaibiin.	‘Yes, it is.’
Wuwuu. Aibiran.	‘No, it is not.’

Here is another example of a *yaibiimi* sentence using different fish names:

**Dialog 2**

David:	Obasan. Kunu iyoo nuu yaibiiga?	‘Ma’am, what kind of fish is this?’
Obasan:	Uree sururuu yaibiindoo.	‘That’s (called) <i>sururuu</i> .’
David:	Kuri-n sururuu yaibii-mi?	‘Is this <i>sururuu</i> , too?’
Obasan:	Wuwuu. Uree sururuuya aibiran. Mijun yaibiin.	‘No. That’s not <i>sururuu</i> . ‘It’s anchovy.’

\*sururuu = a type of sprat fish

\*\*See Explanation 5 for more about *sururuu* and *mijun*.

## 2. -ya aran, -ya aibiran (Negative Noun Predicate Sentences)

*aran* and *aibiran* are the negative forms of *yan* and *yaibiin* respectively. *aran* and *aibiran* must be preceded by the particle *-ya*, which attaches to the subject. *-ya* is often assimilated.

Uree sururuu-**ya** aran.                      ‘It’s not *sururuu* (sprat fish).’  
 Uree iyoo aibiran.                          ‘It’s not fish.’ (polite) \*iyu-ya → iyoo

Here is a conjugation chart of *aran* and *aibiran* (See Appendix II for more details):

	Casual form	Polite form
<b>Dictionary form</b>	aran	aibiran
<b>-sa form</b>	aransa	aibiransa
<b>-ga form</b>	aranga?	aibiranga?

## 3. -n

The particle *-n* means ‘also’ or ‘too.’ It is attached to the end of the subject in place of the topic marker *ya*. For example:

Kunu kurujaataa-ya Taramanu mun yaibiin.  
 ‘This brown sugar is from Tarama.’  
 Anu kurujaataa-n Taramanu mun yaibiin.  
 ‘That brown sugar is **also** from Tarama.’

When *-n* is attached to a noun already ending with ‘n’, such as *chimbin*, it becomes *-un*. For example:

chimbin ‘rolled crêpe’	+ -n	chimbin <b>un</b> ‘Rolled crêpe also...’
mijun ‘sardine’		mijun <b>un</b> ‘Sardine also...’
Ichuman ‘Itoman’		Ichuman <b>un</b> ‘Itoman also...’

The word *wan* ‘I’ is an exception:

wan ‘I’	+ -n	wan <b>nin</b> ‘I also or I am also’
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See the dialog below for more examples:

A: Kashitira chuhaku kooyabira.                      ‘I’ll take a box of *kashitira*.’  
 B: Chimbin**un** yassaibiindoo.                      ‘*Chimbin* is **also** cheap.’  
 A: Anshee, chimbin**un** kooyabira.                      ‘Then, I’ll take *chimbin*, **too**.’  
 (A different customer came in)  
 C. Ee-sai, wann**in** chimbin kooyabira.                      ‘Excuse me, I **also** will take *chimbin*.’

#### 4. Kuri, uri, ari

*Kuri, uri, and ari* means ‘this,’ ‘that,’ and ‘that (distant)’ respectively. Notice that *kuree, uree,* and *aree* are the assimilated form of *kuri, uri,* and *ari* with the topic marker *ya* (see p. 16):

	+ ya	+ n
kuri ‘this’	kuree ‘this is...’	kurin ‘this is also...’
uri ‘that’	uree ‘that is...’	urin ‘that is also...’
ari ‘that (distant)’	aree ‘that one over there is’	arin ‘that one over there is also...’

#### 5. Fish names

*gurukun*—generic term for fish belonging to the Caesio family. Also known as ‘banana fish’. Very popular kind of fish in Okinawa. Commonly served fried. It is the prefectural fish of Okinawa.

*miibai*—generic term for fish belonging to the Epinephelidae family and has brownish skin with dots. Commonly served in a soup.

*kachuu*—bonito fish. Motobu (Oki *Mutubu*) was one of the famous places for it.

*irabuchaa*—generic term for fish belonging to the Scaridae family with colorful skin. Commonly served *sashimi* or in a soup.

*sururuu* and *mijun*—‘a type of sprat fish’ and ‘anchovy’ respectively and are the theme of the folk song *Tanchamee*.

#### IV. PRACTICE

Practice using *-n yaibiimi?* with a partner and take turns. Choose the appropriate words from the wordlist and fill in the brackets.

Example: Kuree [muuchii] yaibiimi?—Uu. An yaibiin.

—Wuuwuu. Aibiran. Uree [nantuu] yaibiin.

Word list:

tannafakuruu	manjuu	fuurinnaa	fuuchibaa
bira	tamanaa	tamachisha	chinsukoo
chimbini	unchee	kandabaa	miibai
chiribira	‘mmu	gurukun	irabuchaa

#### V. EXERCISES

Translate the following conversations into Okinawan.

1. A: What kind of vegetable is this?—B: It is spinach.

A: Is this spinach, too?—B: No, it’s not. That is water spinach.

2. A: What kind of vegetable is that?—B: This is a pumpkin.

A: Is that a pumpkin, too?—B: No, it’s not. This is a winter melon.

3. A: What kind of sweet is this?—B: It’s an Okinawan donut.

A: Is that one over there an Okinawan donut, too?—B: No, that is a potato starch cake.

Lesson 9 (*Kukunuchi*)

4. A: What kind of fish is this?—B: It is *miibai*.

A: Is this *miibai*, too?—B: Yes, indeed.

5. A: What kind of vegetable is that?—B: That is a papaya.

A: Is that so? Is this a papaya, too?—B: Yes, indeed.



**Lesson 10 (Tuu): *Kurin kachuu yaibiin-naa?*  
Is this bonito fish, too?  
Yes or no questions (2): *yaibiin-naa?***

**I. DIALOGS**

**Dialog 1**

Amy:	Ojisan. Kuree nuu yaibiiga? Shibi-du yaibiimi?	'Sir. What is this? Is it tuna?'
Ojisan:	Yiyii, aran. Uree kachuu.	'No, it's not. That's bonito fish.'
Amy:	Anshee, kurin kachuu yaibiin-naa?	'Then, is this bonito fish, too?'
Ojisan:	Ii.	'Yeah.'

**II. NEW WORDS AND PHRASES**

shibi	'tuna'	-du	emphatic marker
kachuu	'bonito fish'	aran	'Is not.' (negative present of <i>yan</i> )
ii	'Yes' (casual)	-naa?	yes/no question sentence ending (confirmation)
yiyii	'No' (casual)	yaga?	casual form of <i>yaibiiga?</i>

**Expressions**

Kuree [noun]-du yaibiimi?	'Is this [noun]?'
Kurin [noun] yaibiin-naa?	'Is this [noun]?' (confirmation)

**III. EXPLANATIONS**

**1. The particle *-naa***

The particle *-naa* is another yes or no question marker. It attaches directly to the word stem. The *-naa* questions are used to ask the listener for confirmation of the speaker's thoughts or judgement in mind (thus, slightly less direct than *-mi* questions). For example:

Amy thinks that the fish in front of her looks like bonito fish but is not sure:

Amy:	Kuree kachuu yaibiinnaa?	'Is this bonito fish?'
Ojisan:	Ii. Yandoo.	'Yeah, that's right.'

*-naa* questions often carry a "surprise" or "unexpected" connotation:

(Amy thought that David was not going, but David said that he actually wants to go)

Amy:	David, 'yaa-n ichunnaa?	'David, are you going, too?'
David:	Nuuga? Wassannaa?	'Why not? Is that bad? (You don't want me to go?)'

In casual conversations, 'noun + *naa?*' is often used especially in a case like below:

Tammee:	Ganchooya maa yaga?	'Where are (my) glasses?'
Grandson:	Kuri-naa?	'(Oh, you mean) These?'

**2. Casual questions: *yaga?* and *yami?***

	<b>Copula</b>	<b>Wh question</b>	<b>Yes or no question</b>
<b>Polite form</b>	yaibiin	yaibiiga?	yaibiimi?
<b>Casual form</b>	yan	yaga?	yami?

*-ibiin/-abiin* is a suffix to mark politeness; thus all the verbs and copulas ending with *-ibiin* or *-abiin* are the polite form. Without it, it will be casual form (see p. 7 and pp. 41-42).

**3. Yes and no**

Okinawan also has polite and casual forms of “Yes” and “No”. See the following dialog:

<b>Dialog 2</b>		
David:	Masashii. Kuree nuu yaga? Icha-du yami?	‘Masashi. What is this? Is it a squid?’
Masashi:	Yiyii, aran. Uree kubushimi.	‘No, it’s not. That’s a cuttlefish.’
David:	Anshee, kurin kubushimi-naa?	‘Then, is this a cuttlefish, too?’
Masashi:	Ii.	‘Yeah.’

	<b>Yes</b>	<b>No</b>
<b>Polite form</b>	Uu	Wuu wuu
<b>Casual form</b>	Ii	Yii yii

When someone’s name is called, he or she respond, ‘Yes?’ in English. In this case, the words *fuu* or *hii* with rising intonation will be used in Okinawan. For example:

Hanshii: David!  
 David: Fuu? ^ Nu u yaibiiga? v (Yes? What is it?)  
 Amy: David!  
 David: Hii? ^ (Yeah?) / Nu u yaga? v (What?)

When responding to someone older, it is appropriate to use *Fuu?* When responding to someone in the same age or younger, *Hii?* will be used. But in conversations, more casual forms such as *Nn?* and *nuu yaga?* are also used commonly.

	<b>Yes?</b>
<b>Polite form</b>	Fuu?
<b>Casual form</b>	Hii?
<b>More casual</b> (more common)	Nn?
<b>More casual 2</b> (more common)	Nuu yaga? (lit. what?)

#### 4. Seafood names

*kachuu*—bonito fish

*kubushimi*—cuttlefish

*shibi*—tuna

*taku*—‘octopus’

*icha*—squid

*aasa*— a kind of green laver. Served in soup.

*sunui*— a variety of edible seaweed; mozuku. The most commonly served as mozukusu.

Tempura is also popular.

*kuubu*— sea tangle; kelp; a type of seaweed. *Kuubu irichii*, fried seaweed with meat and

kanpyoo or dried gourd shavings, is one of the dishes served in a celebration. Also served

in soup.

#### 5. Methods of cooking

*maasunii* — is a soup with fish flavored only with salt.

*irichii* — is a dish fried in oil and is also called *irichaa*, e.g. *kuubu-irichii* ‘stir-fried food with chopped kelp and pork as the main ingredients’ and *toofu-irichii* ‘stir-fried tofu’.

‘*mbushii* — is a pottage with pork, tofu, vegetables, and *nnsu* bean paste, and is also called ‘*mbusaa*, e.g. *naabeeraa mbushii* ‘*mbushii* with *naabeeraa* sponge gourd’ and *shibui mbushii* ‘*mbushii* with *shibui* squash’.

*champuruu* — is a stir-fried dish with some meat and a variety of vegetables. There is usually a main ingredient; for example, *gooyaa-champuruu* is ‘*champuruu* with bitter melon as the main ingredient’. The most three popular ones are: *gooyaa-champuruu*, *toofu-champuruu* ‘*champuruu* with tofu’, and *fuu-champuruu* ‘*champuruu* with dried wheat gluten’

(*Fuu* ‘dried wheat gluten’ is not cooked dried but is soaked in water and drained before use).

#### 6. -du

The particle *-du* is an emphatic or focus marker. It focuses on a word to which it attaches. In some dialects, *-ru* is also used. For example:

Kuree shibi-du yaibiimi?	‘Is this tuna (or not)?’
Kuree shibi-ru yaibiimi?	

The word *shibi* ‘tuna’ is focused by *-du* in this case because the questioner wants to know whether it is tuna or not. Without *-du/-ru*, the sentence would be awkward.

#### IV. PRACTICES

Practice *-naa* questions with a partner using the example below. Use the wordlist if necessary.

Example: A: Kuree [muuchii]-du yaibiin-naa?

B: Wuuwuu. Aibiran. Uree [nantuu] yaibiin.

A: Kuri-n [nantuu] yaibiin-naa?

B: Uu. An yaibiin.

## Lesson 10 (Tuu)

Word list:

tannafakuruu	kurujaataa	fuurinnaa	uncheebaa
hiru	kooreegusu	chinkwaa	shibui
papayaa	icha	kubushimi	taku
gurukun	irabuchaa	aasa	sunui

### V. EXERCISES

#### A. -naa

Translate the following conversations into Okinawan or English.

1. A: Is this spinach?—B: Yes, it is.

A: Is this spinach, too?—B: No. That is water spinach.

2. A: Is that pumpkin?—B: Yes, it is.

A: Is that pumpkin, too?—B: No, it's not. This is winter melon.

3. A: Is this an Okinawan donut?—B: Yes, it is.

A: Is that one over there an Okinawan donut, too?—B: No, that is a potato starch cake.

4. A: Is this *miibai*?—B: Yes, it is.

A: Is this *miibai*, too?—B: Yes, indeed (\*use *-doo* at the end).

5. A: Is that papaya?—B: No, that is not papaya.

A: Is that so? Then, what is that?—B: That is bitter melon.

**Lesson 11 (Juuichi): Basanaee maa-nkai aibiiga?**  
**‘Where are the bananas?’**  
**Aibiin sentences**

**I. DIALOG**

**Amy came to a super market:**

Amy: Ee-tai. Basanaee maa-nkai aibiiga?	‘Excuse me. Where are the bananas?’
Clerk: Yasheenu tunai-nkai aibiin.	‘They’re next to the vegetables.’
Amy: Kwantuui-n aibiinnaa?	‘Do you have watermelon, too?’
Clerk: Ichutaa matchoochimisooriyoo. (Clerk is checking.)	‘Please wait for a while.’
Kwantuuee neeyabiran.	‘There is no watermelon.’
Amy: Anshee, banshiruuya aibiimi?	‘Then, do you have any guavas?’
Clerk: Banshiruun neeyabiran.	‘There is no guava, either.’
Amy: Wakayabitan. Nifeedeebiru.	‘OK. Thank you.’

\* *machimisooree* should not be used in here, which was used in the previous edition of the book.

**II. NEW WORDS AND PHRASES**

basanai	‘banana fruit’	aibiin	‘there is/are’ (polite)
kwantuui	‘watermelon’	neeyabiran	‘there is not/are not’ (polite)
banshiruu	‘guava’	ichutaa	‘for a while’
tunai	‘side’	-nkai	‘at; in; on; by’ (indicates location)
tunai-nkai	‘next to, adjacent to’		

**Expressions**

Ee-tai.	‘Excuse me.’ (See Lesson 13 for details)
[noun]-ya maankai aibiiga?	‘Where is [noun]?’ (lit., where is [noun] located?)
[noun]-ya aibiinnaa?	‘Is there [noun]?’ / Do you have [noun]?’
[noun]-ya neeyabiran.	‘There is not [noun].’
Ichutaa matchoochimisooriyoo.	‘Please wait for a while.’
[noun]-nu tunai-nkai aibiin.	‘It’s next to [noun].’
Wakayabitan.	‘OK; I understand’ (polite)
Nifeedeebiru.	‘Thank you.’ (polite)

**III. EXPLANATIONS**

**1. [noun]-ya maa-nkai aibiiga?**

The verb *an* (polite form *aibiin*) is called an **existence verb**. It indicates existence or location of inanimate objects, which can be compared to the copula ‘be’ in English. For example:

Kenchoo-ya maa-nkai <b>aibiiga?</b>	‘Where is the government office (located)?’
Naafa-nkai <b>aibiin.</b>	‘It is in Naha.’

## Lesson 11 (Juuichi)

It is also possible to use *[noun]-ya maa yaibiiga?*, which was introduced in Lesson 7.

Basanaee maa yaibiiga?                      ‘Where are the bananas?’

The *mi* questions can be replaced by the *naa* questions:

Kumarikaa-nkai toiree aibiimi?            ‘Is there a bathroom around here?’

Kumarikaa-nkai toiree aibiinnaa?        ‘Is there possibly a bathroom around here?’

*Naa* questions are rather indirect questions (confirmation), compared to *mi* questions which form direct, straight-forward questions. But in many cases, either form is acceptable (one should use discretion depending on who they are speaking to).

	Polite form	Casual form
<b>Plain form</b>	aibiin	an
<b>Mi question</b>	aibiimi?	ami?
<b>Na question</b>	aibiinnaa?	anna?
<b>Ga question</b>	aibiiga?	aga?

Look at the dialog below for more examples:

### Dialog 2

Ojisan:	Papayaa-ya maa-nkai aga?	‘Where can I find papayas?’
Clerk:	Yasheenu tunai-nkai aibiin.	‘It is next to the vegetable (section).’
Ojisan:	Shiikwaasaan annaa?	‘Is there a <i>shiikwaasaa</i> , too?’
Clerk:	Shiikwaasaaya neeyabiran.	‘There is no <i>shiikwaasaa</i> .’
Ojisan:	Anshee, riichee ami?	‘Then, is there a lychee?’
Clerk:	Riichin neeyabiran.	‘There is no lychee, either.’

papayaa	‘papaya’	riichi	‘lychee’
shiikwaasaa	small thin-skinned green citrus (very sour)		

### 2. *neeyabiran* and *neen/neeran*

*-ya neeyabiran*, meaning ‘there is not’, is opposite of *-ya aibiin*. Its casual form is *-ya neen/neeran* (both *neen* and *neeran* are used according to the speaker’s preference; there is no difference in meaning between the two).

	Polite form	Casual form
<b>Negative form</b>	neeyabiran	neen / neeran
<b>Affirmative form</b>	aibiin	an

### 3. Particle *-nkai*

The particle *-nkai* can be compared to “at” or “in” in English. It indicates the location of inanimate objects or places. For example:

Basanaee yashee-nu tunai-nkai aibiin.	‘Bananas are next to the vegetables.’
Kenchooya Naafa-nkai aibiin.	‘Kenchoo is in Naha.’
Toiree X-nu tunai-nkai aibiin.	‘The bathroom is on the side of X.’

The word *tunai* is a noun meaning ‘next to a place or an object’. If one says *X-ya Y-nu tunai-nkai aibiin*, that means ‘X is directly adjacent to Y’. The following pattern, *[place]-nu tunai-ya (or tunaee) [place] yaibiin*, is also used:

Wattaa yaa-nu tunai-ya (or tunaee) gakkoo yaibiin.	*wattaa = my (lit. our), gakkoo = school
‘The one next to my (/our) house is a school.’	

### 4. Fruits

banshiruu	‘guava’
kunibu	a generic term for citrus
kaabuchii	thick-skinned green mandarine
kuganii	small thin-skinned mandarine orange
kwantuui	‘watermelon’, also called <i>shiikwa</i>
tankan	a kind of tangor (hybrid of tangerine and navel orange)
shiikwaasaa	small thin-skinned green tangerine similar to lime, very sour. ‘flat lemon; Taiwan tangerine’

### 5. Cultural Difference: *Matchoochimisooree*, *matchoochimisooriyoo*

When having someone wait for a while, Okinawan people often use a phrase like *matchoochiimisooree* or *matchoochimisooriyoo* meaning ‘Please wait for a while’. In similar situations, English speakers would say something like ‘Let me check. I’ll be right back.’





**Lesson 12 (Juuni): Yaaninjoo ikutai wuibiiga?**  
**‘How many are there in your family?’**  
**Wuibiin sentences (1)**

**I. DIALOG**

**\*Amy and Masashi are talking about their families.**

**Dialog 1**

Masashi:	Amy, unjoo yaaninjoo ikutai wuibiiga?	‘Amy, how many are there in your family?’
Amy:	Yuttai wuibiin. Suu-tu ammaa-tu yatchiiga wuibiin.	‘There are four (members in my family).’ ‘I have a father, a mother, and an older brother.’
	Masashi-sanoo yaaninjoo ikutai wuibiiga?	‘Yes. How many are there in your family, Masashi?’
Masashi:	Rukunin wuibiin. Suu-tu ammaa-tu ‘mmii-tu uttuga tai wuibiin.	‘There are six.’ ‘I have a father, a mother, an older sister, and two younger siblings.’

**Dialog 2**

Masashi:	Amy, unjoo choodee-ya wuibiimi?	‘Amy, do you have any siblings?’
Amy:	Uu. Yatchiiga wuibiin.	‘I have an older brother.’
Masashi:	Anshee, yaaninjoo yuttai yaibiisayaa.	‘Well then, you have four (members) in your family, right?’
Amy:	Uu. An yaibiin.	‘Yes. You’re right.’

\*The entire dialog has been rewritten and updated in this edition of the book.

**II. NEW WORDS AND PHRASES**

yaaninju	‘family, family members’	rukunin	‘six people’
ikutai	‘how many’	‘mmii	‘older sister’
wuibiin	‘there is/are...(or I have...)’	uttu	‘younger sibling’
wuibiiga?	‘Is/are there...?(or do you have...?)’	tai	‘two people’
yuttai	‘four people’	-tu	‘and’
suu	‘father’	choodee	‘siblings’
ammaa	‘mother’	wuibiimi?	‘Is/are there...?/do you have...?’ (indicating “people”)
yatchii	‘brother’		

**Expressions**

Yaaninjoo ikutai wuibiiga?	‘How many are there in your family?’
[The number of family] wuibiin.	‘There are [how many]/I have [how many].’
[Family]-ga wuibiin.	‘I have a [family].’
[Family]-ga tai wuibiin.	‘There are two [family]/I have two [family].’
Yaaninjoo yuttai yaibiisayaa.	‘There are four people in your family (right?).’
[noun]-tu [noun]	‘[noun] and [noun]’

### III. EXPLANATIONS

#### 1. *Wuibiin* sentences and question particles *-ga* and *-mi*

As mentioned in the previous lessons, *ga* marks *wh* questions, and *mi* marks yes-no questions. This rule also applies to *wuibiin* sentences as shown below:

##### **wh question**

Yaaninjoo ikutai wuibii**ga**? 'How many people are there in your family?'

##### **yes-no question**

Masashi-san, unjoo yatchii-ya wuibii**mi**? 'Masashi, do you have any older brother?'

Uu, Wuibiin. Yatchiia tai wuibiin. 'Yes, I have. I have two brothers.'

The *wuibiin* sentences above mean 'the subject has someone' or 'someone belongs to the subject.' But as in the following case, the *wuibiin* sentences rather indicate someone's location or existence in a certain place. Such usage of *wuibiin* will be explained more in Lesson 13:

Masashi-san, yatchiia yaankai **wuibiimi**? 'Masashi, is your older brother at home?'

Yatchii-ya gakkoo-nkai **wuibiin**. 'My older brother is at school.'

The sentences that end with a verb like *wuibiin* and *aibiin* are called **verb predicate sentences**, as opposed to the noun predicate sentences that contain a noun(s) and a copula in the predicate part of the sentence. (see Lesson 2). For example:

Subject	Predicate
Yatchii-ya 'Older brother	isa yaibiin. is a doctor.'
Yatchii-ga 'Older brother	wuibiin. exists.' (= I have an older brother.)

The former sentence is the noun predicate sentence, and the latter the verb predicate sentence. Notice that in the verb predicate sentence, the subject(s) is marked by the particle *-ga*, while in noun predicate sentence, *-ya* is the subject marker.

Yatchii**ya** isa yaibiin. 'Older brother is a doctor.'

Yatchii**ga** wuibiin. 'I have an older brother.'

But the exception is that in case of a reply to a question with a subject using *-ya*, the subject of a verb predicate sentence is also marked by the particle *-ya*:

A: Yatchii**ya** wuibiimi? 'Do you have an older brother?'

B: Uu. Yatchii**ya** tai wuibiin. 'Yes, I do have an older brother.'

This shift occurs because the basic function of the particle *-ya* is the topic marker, not the subject marker. The particle *-ya* can be translated as ‘Speaking of X’. For example:

- A: Yatchiia wuibiimi? ‘Speaking of older brother, do you have one?’  
 B: Uu. Yatchiia tai wuibiin. ‘Yes, speaking of older brother, I have two.’

Thus, the particles *-ya* and *-ga* can stand in the same sentence as in the following sentence:

- Masashisanoo yatchiiga chui wuibiin. ‘Speaking of Masashi, he has one older brother.’

The following is a conjugation chart of *wuibiin* with examples of each form:

	Polite form	Casual form
<b>Regular form</b>	wuibiin (1)	wun (5)
<b>Mi question</b>	wuibiimi? (2)	wumi? (6)
<b>Na question</b>	wuibiinnaa? (3)	wunnaa? (7)
<b>Ga question</b>	wuibiiga? (4)	wuga? (8)

Examples:

- (1) Yatchiiga wuibiin. ‘I have an older brother.’  
 (2) Yatchiia wuibiimi? ‘Do you have an older brother?’  
 (3) Yatchiia wuibiinnaa? ‘Do you have an older brother?’ (mild)  
 (4) Yatchiia ikutai wuibiiga? ‘How many older brothers do you have?’  
 (5) Yatchiiga wun. ‘I have an older brother.’ (casual)  
 (6) Yatchiia wumi? ‘Do you have an older brother?’ (casual)  
 (7) Yatchiia wunnaa? ‘Do you have an older brother?’ (casual and mild)  
 (8) Yatchiia ikutai wuga? ‘How many older brothers do you have?’ (casual)

## 2. *Wuibiran* and *wuran* (negative form)

*wuibiran* and *wuran* are the negative form of *wuibiin* and *wun* respectively.

	Polite form	Casual form
<b>Negative form</b>	wuibiran	wuran
<b>Affirmative form</b>	wuibiin	wun

Example:

- A: Yatchiia wuibiimi? ‘Do you have an older brother?’  
 B: Yatchiia wuibiran/wuran. ‘I don’t have an older brother.’

### 3. Listing Particle -tu

The particle *-tu* must be used repeatedly between nouns when listing them. For example:

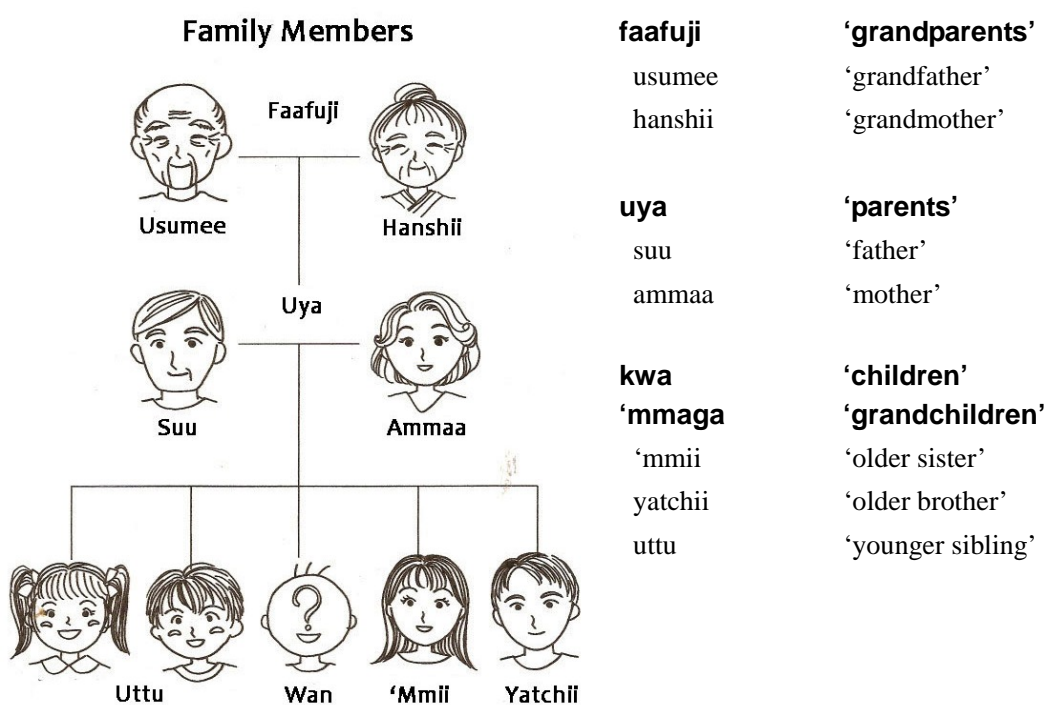
Suu-**tu** ammaa-**tu** yatchii-**tu** ‘miiiga tai-**tu** uttuga mitchai wuibiin.

‘I have a father, a mother, an older brother, two older sisters, and three younger siblings.’

Basanai-**tu** kwantuui-**tu** tankan-**tu** wuujiga aibiin.

‘There is a banana, a watermelon, a tangor, and some sugar canes.’

### 4. Family



The chart above is an example of the Naha dialect. Other variations:

Grandfather: tammee

Grandmother: ‘mmee, haamee, paapaa

Father: taarii, chaachaa

Mother: ayaa

Older brother: afii, appii

Older sister: abaa, angwaa

Note that words other than the ones listed above might be used depending on the region. The word *hanshii* ‘grandmother’ is particularly used in Naha. In Shuri, ‘*mmee*’ is commonly used. The word *haamee* ‘grandmother’ may contain a discriminatory nuance. Nowadays, Japanese words *ojiichan* and *obaachan* are widely used (meaning ‘grandfather’ and ‘grandmother’ respectively). The words *ojii* and *obaa* are also commonly used, but some elderly people dislike to be addressed as such.

Kinship terminologies include **terms of reference** and **terms of address**. In English, for example, the word ‘wife’ as in ‘My wife is Okinawan.’ is the term of reference but not the term of address (i.e., you would not call your wife ‘Wife!’). On the other hand, the word ‘sir’ or ‘ma’am’ can only be the term of address. A term such as ‘grandpa’ can be both the term of reference and the term of address. In the Okinawan language, all the words listed above can be used as both the terms of reference and the terms of address, except for *uttu* (reference use only). People do not usually distinguish younger male siblings from younger female siblings, but if necessary, terms such as *winagu uttu* ‘younger sister’ and *wikiga uttu* ‘younger brother’ can be used.

The word *choodee* ‘siblings’ is also commonly used, but only as a term of reference. For example:

Choodeeya wuibiimi?	‘Do you have any siblings?’
Uu. Choodeeya yuttai wuibiin.	‘Yes. I have four siblings.’

## 5. Counting people with *-i* and *-nin*

chui ‘one person’	tai ‘two people’	mitchai ‘three people’
yuttai ‘four people’	gunin ‘five people’	rukunin ‘six people’
shichinin ‘seven people’	hachinin ‘eight people’	kunin ‘nine people’
juunin ‘ten people’		

\*NOTE: *shichinin*, *hachinin*, *kunin*, and *juunin* are the same as in Japanese.

## IV. PRACTICES

### A. *Wuibiin* sentences

**Change the bracketed sections to fit your situation.**

[Masashi]: [Amy], unjoo yaaninjoo ikutai wuibiiga?	‘Amy, how many are there in your family?’
[Amy]: [Yuttai] wuibiin.	‘There are four.’
[Suu]-tu [ammaa]-tu [yatchii]ga wuibiin.	‘I have a father, a mother, and an older brother.’
[Amy]: [Masashi]-sanoo yaaninjoo ikutai wuibiiga?	‘How many are there in your family, Masashi?’
[Masashi]: [Rukunin] wuibiin.	‘There are six.’
[Suu]-tu [ammaa]-tu [‘mmii]-tu [uttu]ga [tai] wuibiin.	‘I have a father, a mother, an older sister and two younger siblings.’

## V. EXERCISES

Translate the following conversations into Okinawan or English.

### A. *-ya ikutai wuibiiga?*

1. How many older sisters do you have?
2. I have two older sisters.

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3. How many are there in your family?
4. There are five in my family (or My family has six members).
5. I have a father, a mother, a grandmother, an older sister, and two younger siblings.
6. Then, there are six people in your family, right?
7. Do you have siblings?
8. Yes, I have a younger brother.
9. Do you have any older sisters?
10. No, I don't have.

### **B. *wuibiimi?* (*wumi?*) and *wuibiran* (*wuran*)**

1. Choodeeya wuibiinnaa?
2. Wuuwuu. Choodeeya wuibiran.
3. Amy, unjoo 'mmiia wuibiimi?
4. Wuuwuu. Wuibiran.
5. Masashii, 'yaaya yatchiia wumi?
6. Wuuwuu. Wurandoo.
7. Anshee, uttuya wumi?
8. Uttu-n wuran.
9. Yashiga, 'mmiiga wundoo. \*yashiga = but, nevertheless

**Lesson 13 (Juusan): Masashisanoo wuibiimi?**  
**‘Is Mr. Masashi at home?’**  
**Wuibiin sentences (2): Location**

**I. DIALOG**

**\*David came to Masashi’s house. They are going out together...**

David:	Chaabira-sai. Masashisanoo wuibiimi?	‘Hello. Is Mr. Masashi at home?’
Tammee:	Ii. Wundoo. Yaanu kushinkai wukutu ittuchi matchookee.	‘Yes, he is. He is in the back, so wait for a bit.’
Masashi:	Ai, David! Iina cheesayaa. Too anshee ika.	‘Hey, David! You got here already.’ ‘OK then. I’m ready. Let’s go.’

**II. NEW WORDS AND PHRASES**

-sai	politeness marker (used by male speaker)
yaa	‘house’
kushi	‘the back/rear of a place’ (also <i>kushii</i> or <i>kusaa</i> )
-kutu	‘because, so’ (denotes reason or cause, also <i>-gutu</i> )
ittuchi	‘for a while; a short time’
Ai	indication of slight surprise or question (unexpected notice or discovery)
iina	‘already’ (with a connotation of ‘this/that early’)
too	‘Ready, enough’ (a sign of starting/stopping an action)

**Expressions**

Chaabira-sai.	‘Hello!’ (used at the door by male speaker)
[name]-sanoo wuibiimi?	‘Is Mr./Ms. [name] there?’ (polite)
[place]-nu kushi	‘the back of [place]’
Ittuchi matchookee.	‘Wait for a sec.’ (casual)
Iina cheesayaa.	‘You got here already (that was fast).’ (casual)
Too anshee ika.	‘OK then. I’m ready. Let’s go.’ (casual)

**III. EXPLANATIONS**

**1. Suffix -sai and -tai**

The function of *-sai* and *-tai* is to show respect to the listener. The difference between the two is that *-sai* is used by male speakers, while *-tai* is used by female speakers (thus, it does not matter to whom you are talking). But, the use of *-sai* by a female speaker is acceptable in some dialects. For example:

Amy:	Chaabira- <b>tai</b> (or -sai).	‘Hello.’
Tammee:	Iina cheesayaa.	‘You got here already.’
David:	Chaabira- <b>sai</b> .	‘Hello.’
Tammee:	Iina cheesayaa.	‘You got here already.’





Namaa yaankai wuran-kutu atukara kuuwa. ‘(I’m/he’s/she’s) not at home now, so come later.’  
 Kunu kurujaataaya Hatirumanu mun ya-kutu ‘Because this brown sugar is from Hateruma,  
 maasaibiin-yaa. it’s good, isn’t it?’

To sum up:

Dictionary form	Affirmative form + -kutu	Negative form + -kutu
wun	wu-kutu ‘because there is/are...’	wuran-kutu ‘because there is/are not...’
an	a-kutu ‘because there is/are...’	neen-kutu ‘because there is/are not...’
yan	ya-kutu ‘because X is/are...’	aran-kutu ‘because X is/are not...’

#### 4. Adverbs: *ittuchi* and *ichutaa*

**Adverbs**, such as *ittuchi* and *ichutaa* ‘for a (short) while’, can modify a verb in a sentence and add extra meaning. For example:

**Ittuchi** matchookee. ‘Wait **for a while**.’  
**Ichutaa** matchookee. ‘Wait **for a while**.’  
**Iina** cheesayaa. ‘You’re here **already**.’  
**Ippee** nihweedeebiru. ‘Thank you **very much**.’

#### 5. Interjections: *Ai* and *too*

**Interjections** are words expressing one’s emotion; for example, ‘Oh, my gosh!’ or ‘Wow!’ in English. The word *Ai!* indicates slight surprise. The meaning of the word *too* varies depending on the situation, but the basic meaning is ‘OK, ready!’ or ‘OK, that’s enough!’. The word *Rikka* (or *Dikka* in some dialects), which is part of the title of this book, is also an interjection, meaning ‘Let’s do X or let’s go’.

#### 6. Suffix -sa (2): Speaker’s future action (intent)

-sa sentences are often used to express the speaker’s future action as in the sentence, *atukara chaabiisa* ‘I’ll come later.’ shown in the dialog above. Note that in some dialects (especially in Shuri) *wan* ‘I’ becomes *waa* when the subject particle -ga attaches. More examples:

Atukara kamusa. ‘I’ll eat (it) later.’ (casual)  
 Atukara kamabiisa. ‘I’ll eat (it) later.’ (polite)  
 Waaga susa. / wan-ga susa. ‘I’ll do it.’ (casual)  
 Anshee waaga (/wanga) ichabiisa. ‘Well then, I’ll go’ (polite)

#### 7. Pronunciation: *kk*, *tt*

*kk* occurs in a phrase like ‘sick cat’. e.g., *Rikka* ‘Let’s go.’  
*tt* occurs in a phrase like ‘put tool’ or ‘foot tub’. e.g., *uttu* ‘younger siblings’, *yuttai* ‘four people’

#### IV. PRACTICES

##### ***Wuibiin* sentences**

Practice the following dialogs. Change the bracketed words/suffixes to fit your situation.

##### 1.

- [David]: Chaabira-[sai]. [Masashi]sanoo wuibiimi? 'Hello. Is [Mr. Masashi] at home?'
- Tam mee: Ii. Wundoo. Yaanu kushinkai wukutu 'Yes, he is. He is in the back, so wait  
ittuchi matchookee. for a bit.'
- [Masashi]: Ai, [David]! Iina cheesayaa. 'Hey, [David]! You got here already.'
- Too anshee ika. 'OK then. I'm ready. Let's go.'

##### 2.

- [Amy]: Chaabira-[tai]. [Etsuko]sanoo wuibiimi? 'Hello. Is [Ms. Etsuko] at home?'
- Tam mee: Namaa wurankutu atukara kuuwa. 'She is not here now, so come later.'
- [Amy]: Uu. Wakayabitan. Atukara chaabiisa. 'OK. I got it. I'll come later.'

#### V. EXERCISES

Translate the following sentences into Okinawan.

- A: Hello. Is Ms. Oshiro there?  
B: Yes, she is. Wait for a minute.  
C: Hey! You came already.
- A: Hello. Is Mr. Higa at home?  
B: Yes, he is. He is in the back of the house, so please wait.
- A: Hello. Is Ms. Amy there?  
B: No. Amy is at school right now.
- A: Hello. Is Mr. David at home?  
B: No. He is not here right now, so come later.  
A: OK. I'll come later, then.
- A: Hello. Is (your) mother at home?  
B: Yes, she is. She is at the kitchen right now, so please wait for a while. \*kitchen = *shimu*

## Lesson 14 (Juushi): 'Yaaya nuu kamuga?

'What do you want to eat?'

Verb (1): *-mun, -bun, -sun*

### I. DIALOG

#### At lunch time:

Hanshii:	Amy, 'yaaya nuu kamuga?	'Amy, what do you want to eat?'
Amy:	Hanshii-tai. Wannee gooyaa-champuruu kami-busaibiin.	'Grandma, I want to eat <i>gooyaa champuruu.</i> '
Hanshii:	Nama chukuikutu matchookiyoo. ( <i>Grandma is making champuruu...</i> )	'I'll make it now, so wait for a bit.'
Hanshii:	Uri, kamee.	'Here you go.'
Amy:	Kwatchii sabira. Maasaibiissaa.	'Thank you, Grandma.' 'It's good!'

### II. NEW WORDS AND PHRASES

'yaa	'you' (informal)	-busaibiin	'want to' (polite)
kamun	'to eat'	champuruu	'stir-fried vegetables'
kamuga?	<i>kamun + ga</i>	nama	'now; soon; shortly'

### Expressions

'Yaaya nuu kamuga?	'What do you want to eat? (lit. what are you going to eat?)' (informal)
[noun] kami-busaibiin.	'I want to eat [noun].' (polite)
Nama chukuikutu matchookiyoo.	'I'll make (it) now, so wait (for a while).'
Uri, kamee.	'Here you go.' (when serving food, lit. 'here, eat.')
Kwatchii sabira.	'I will feast.' (lit.) (polite)

### III. EXPLANATIONS

#### 1. Verb (1): *-mun, -bun, -sun* type

Again, notice that the verb comes at the end of the sentence:

<u>Subject</u>	<u>Direct Object</u>	<u>Verb</u>	
Wannee	champuruu	kamun.	I (will) eat <i>champuruu</i> .
<i>I</i>	<i>champuruu</i>	<i>(will) eat.</i>	

Verbs are categorized into several types according to their differences in conjugation patterns. This lesson deals with three verb types - those ending in *-mun*, *-bun*, and *-sun*. For example:

<u>Type</u>	<u>Dictionary Form</u>	<u>Meaning</u>
-mun	<b>kamun</b>	'to eat'
-bun	<b>ashibun</b>	'to play, to hang out (e.g. with friends)'



ashibun	→	ashibu <u>ga</u> ?	ashibumi?
naraasun	→	naraasu <u>ga</u> ?	naraasumi?

The structure of *ga* sentences with verbs is:

<u>Subject</u>	<u>Wh-word</u>	<u>verb (-ga form)</u>	<u>Meaning</u>
'Yaaya	<b>nuu</b>	kamu <u>ga</u> ?	What are you going to eat?
'Yaaya	<b>taa-tu</b>	ashibu <u>ga</u> ?	Who are you going to hang out with?
'Yaaya	<b>nuu</b>	naraasu <u>ga</u> ?	What are you going to teach?

#### 4. **kamun + busaibiin** → **kami-busaibiin**

*-busaibiin* is the polite form of the suffix *-busan* 'want to'. Suffixes like *-busan* or *-ibiin/-abiin* are called **auxiliary verbs**. They attach to the end of the verb and extend its meaning. The verb casual form itself can express intent, but by adding *-busan*, the meaning of speaker's intent will be clarified (or directly expressed in words). When *-busan* attaches to a verb, the verb must take **-i form**, which is the form without the final *un* sound, plus *-i*. Thus:

<u>Dictionary Form</u>		<u>i-form + busaibiin</u>	<u>Meaning</u>
kamun	→	kami-busaibiin	'want to eat' (polite)
ashibun	→	ashibi-busaibiin	'want to hang out' (polite)
naraasun	→	naraashi-busaibiin	'want to teach' (polite)

To make the *i*-form, remove the final 'un' and add 'i' (that is why it is called *i*-form).

#### 5. **Transitive and intransitive verb**

Verbs in Okinawan can be categorized into two groups: transitive and intransitive. **Transitive verbs** must take a direct object. For example:

<u>Subject</u>	<u>Direct Object</u>	<u>Verb</u>	
Wanee	champuruu	kamun.	'I eat champuruu.'
Wanee	David	yubun.	'I call David.'
Wanee	uchinaaguchi	naraasun.	'I teach Okinawan.'

Be noted that the direct objects, i.e. *champuruu*, David, and *uchinaaguchi* in the above sentences, do NOT take any particles.

**Intransitive verbs** do not take any direct objects but can take indirect objects, which take particles:

<u>Subject</u>	<u>Indirect Object</u>	<u>Verb</u>	
Wanee	Amy-tu	ashibun.	'I'll hang out with Amy.'
Wanee	David-tu	ashibi-busaibiin.	'I want to hang out with David.'
'Yaaya	taa-tu	ashibu <u>ga</u> ?	'Who are you going to hang out with?'

## Lesson 14(Juushi)

### [Short Exercise - Answers]

Here are the answers of the short exercise on page 67. Notice that these are all transitive verbs.

<u>Dictionary Form</u>	<u>Example</u>	<u>Meaning</u>
1. numun	miji numun	'to drink water'
2. kumun	saba kumun	'to put on sandals'
3. yumun	sumuchi yumun	'to read a book'
4. musubun	uubi musubun	'to tie an obi.'
5. yubun	shinshii yubun	'to call the teacher'
6. irabun	yoofuku irabun	'to choose clothes'
6. 'njasun	tigami 'njasun	'to mail a letter' (lit., to put out a letter)
7. noosun	yaa noosun	'to repair a house'
8. ukusun	suu ukusun	'to wake up (my) father'
9. sun	tigane sun	'to help' (lit, 'to do the help')

Note: the *i*-form of the verb *sun* is *shii-*, not *shi-* (irregular). Thus, 'want to do' becomes *shii-busaibin*.

### 6. Adjective

Adjectives are identified by *-san* or *-yan* endings. Those listed below are casual affirmative form. For example:

maasan	'delicious; tasty; good (taste)'	njasan	'bitter (taste)'
muchikasan	'difficult'	yutasan	'well, acceptable'
yassan	'cheap (cost)'	jootooyan	'being in excellent quality'
'mbusan	'heavy'	shijikayan	'quiet'

### 6. Personal Pronouns (summary)

	<b>+ -ga</b>	<b>+ -ya</b>	<b>+ -n</b>	<b>+ -nkai</b>	<b>+ mun</b>
<b>wan 'I'</b>	waaga/wanga	wanee	wannin	wanninkai	waa mun
<b>'yaa 'you'</b>	'yaaga	'yaaya	'yaan	'yaankai	'yaa mun
<b>unju 'you' (polite)</b>	unjuga	unjoo	unjun	unjunkai	unjunu mun unjuga mun
<b>ari 'he/she' (distant)</b>	ariga	aree	arin	arinkai	arinu mun ariga mun
<b>uri 'he/she' (near list.)</b>	uriga	uree	urin	urinkai	urinu mun uriga mun
<b>kuri 'he/she' (near both)</b>	kuriga	kuree	kurin	kurinkai	kurinu mun kuriga mun
<b>wattaa 'we'</b>	wattaaga	wattaaya	wataan	wattaankai	wattaa mun
<b>ittaa 'you (pl.)'</b>	ittaaga	ittaaya	ittaaan	ittaankai	ittaa mun

\**ari*, *uri*, and *kuri* are used to indicate someone whose age is about the same or younger.



## Lesson 14(Juushi)

### B.

Choose a verb from List 1 when replacing a verb in the brackets shown as [<sup>1</sup>...], and choose nouns from List 2 when replacing a noun in the brackets shown as [<sup>2</sup>...].

Hanshii: Amy, 'yaaya nuu [<sup>1</sup>kamuga]? 'Amy, what are you going to do?'  
 Amy: Hanshii-tai. Wannee [<sup>2</sup>gooyaa-champuruu] 'Grandma, I want to eat *gooyaa*  
 [<sup>1</sup>kami-busaibiin]. *champuruu.*'

[List 1]

[List 2]

kamun	miji	kwantuui	kurujaataa	biiru (=beer)
numun	chaa (=tea)	kooraa (=coke)	irichii	sunui

## V. EXERCISES

Translate into English or Okinawan.

### A. Verb + -busaibiin (kami-form)

1. 'Yaaya nuu numuga? – Wannee chaa numibusaiiin.
2. 'Yaaya nuu kamuga? – Wannee ammuchi kamibusaiiin.
3. 'Yaaya taa-tu ashibuga? – Masashi-tu ashibusaa.
4. 'Yaaya taa yubuga? – Etsukoo yubusa.
5. 'Yaaya nuu suga? – Wannee uya-nu tiganee susa.
6. I want to tie my obi.
7. I want to mail a letter.
8. I want to put my shoes on. \*shoes = fuya
9. What are you going to do? – I want to read some books.
10. What are you going to do? – I want to repair my house.

### B. Miscellaneous

1. Ammaa-nu uubi musubun.
2. Yatchii-nu biiru numun.
3. Gakkoo-nu shinshii yubun.
4. Uttu-nu tigami yumun.
5. Uya-nu tiganee sun.
6. What are you going to eat? – I'll eat 'champuruu with cabbage'.
7. I'll eat fish. What are you going to eat?
8. Who are you going to invite? – I'll invite David and Amy.
9. Where is this brown sugar from? I want to eat it, too.
10. How many people are there in your family? I want to invite your family, too.
11. Who will wake grandpa up?
12. I'll wake grandpa up.



## Lesson 15 (Juugo): *Kunu basoo maankai ichabiiga?*

‘Where is this bus heading?’

Verb (2): *-jun, -chun, -in*

### I. DIALOG

#### Amy wants to go to Kokusai Street by bus:

Amy: Kunu basoo maa-nkai ichabiiga?	‘Where is this bus heading?’
Driver: Naafankai ichun.	‘We are going to Naha.’
Amy: Paretto Kumoji-nkai ichibusaibiin. Kokusaidoori-n ichabiimi?	‘I want to go to Palette Kumoji. Are you going to Kokusai Street, too?’
Driver: Ii. Ichundoo.	‘Yes, we are.’

\*Mitsukoshi was closed down in 2014, so it was replaced with Paretto Kumoji in this edition.

### II. NEW WORDS AND PHRASES

basu	‘bus’
-nkai	‘to; toward’ (indicates direction)
ichun	‘to go’
ichabiiga?	polite form of <i>ichuga?</i>
Paretto Kumoji	a department store on Kokusai Street, also known as RYUBO
Kokusaidoori	‘Kokusai Street’

### Expressions

[place]-nkai ichun	‘(will) go to [place]’
[place]-kai ichibusaibiin	‘want to go to [place].’
[place]-n ichabiimi?	‘(will) go to [place], too?’

### III. EXPLANATIONS

#### 1. Polite and Casual Verb Forms

Verbs, auxiliary verbs, adjectives, and copulas have both casual and polite forms.

<u>Casual</u>	<u>Polite</u>
kamun ‘to eat’	kamabiin
ichun ‘to go’	ichabiin
ashibun ‘to hang out’	ashibabiin
-busan ‘want to’	-busaibiin
maasan ‘to be tasty’	maasaibiin
muchikasan ‘to be difficult’	muchikasaibiin
churasan ‘to be beautiful’	churasaibiin
jootooyan ‘to be good quality’	jootooyaibiin
yan ‘to be’	yaibiin

## Lesson 15 (Juugo)

To make the polite form, replace the final *n* with *-ibiin* for copulas, auxiliary verbs, and adjectives, and replace the final *un* and add *-abiin* for regular verbs (this rule actually changes when it comes to the *-in* ending type of verbs, which we will go over later in this lesson).

### [Short Exercise 1]

Please convert the casual form into polite form (answers are on the next page).

- |                               |                                |
|-------------------------------|--------------------------------|
| 1. 'njasun 'to put out' _____ | 3. yubun 'to call' _____       |
| 2. yumun 'to read' _____      | 4. njasan 'to be bitter' _____ |

The **casual affirmative form** is used in informal situations and **polite form** used in formal situations. There are three cases of usage: 1) both speaker and listener use casual form, 2) one side uses casual form and the other uses polite form, and 3) both speaker and listener use polite form. For example:

- A: 'Yaaya nuu kamuga?  
B: Wannee champuruu kamun.
- A: Kunu basoo maankai ichabiiga?  
B: Naafankai ichun.
- A: Unju-nu shimaa maa yaibiiga?  
B: Uruku yaibiin.

Example 1 above can be thought of as an exchange between close friends or people whose age/social status is about the same. Example 2, taken directly from the dialog of this lesson, is a conversation between a middle-aged bus driver and a young man/woman. Example 3, taken from the dialog in Lesson 7, is a conversation between two people who are not familiar with each other.

## 2. Polite *-ga* form

To create the polite form of a *-ga* question, drop the final *n* and add *-ga*, which is the same way the casual *-ga* form, introduced previously, is created. Replace *-ga* with *-mi* to make sentences:

<u>Meaning</u>	<u>Polite</u>	<u>Polite <i>-ga</i></u>	<u>Polite <i>-mi</i></u>
'to be'	yaibiin	yaibiiga?	yaibiimi?
'want to'	-busaibiin	-busaibiiga?	-busaibiimi?
'to eat'	kamabiin	kamabiiga?	kamabiimi?
'to go'	ichabiin	ichabiiga?	ichabiimi?
'to hang out'	ashibabiin	ashibabiiga?	ashibabiimi?
'to be tasty'	maasaibiin	maasaibiiga?	maasaibiimi?
'to be difficult'	muchikasaibiin	muchikasaibiiga?	muchikasaibiimi?
'to be beautiful'	churasabiin	churasabiiga?	churasabiimi?
'to be good quality'	jootooyaibiin	jootooyaibiiga?	jootooyaibiimi?

### 3. Verb (2): *ichun* and Particle *-nkai*

The verb *ichun* ‘to go’ is an **intransitive verb**, which does not take any direct object. But, *ichun* must be preceded by the particle *-nkai* to mean ‘to go to’ somewhere (as in English, the verb ‘go’ needs the preposition ‘to’). The pattern is:

<u>Subject</u>	<u>Place-nkai</u>	<u>ichun</u>	
Wanee	Naafa-nkai	ichun.	‘I’m going to Naha.’
Amy-ya	gakkoo-nkai	ichun.	‘Amy goes/will go to school.’
	Maa-nkai	ichuga?	‘Where (are you) going?’
Wanee	Kokusaidoori-nkai	ichibusan.	‘I want to go to Kokusai Street.’

Thus, in addition to marking the location of inanimate objects and people (see Lesson 11 and 13), the particle *-nkai* is also used to indicate direction. For example:

Naafa- <b>nkai</b> ichun.	‘(I’m) going to Naha.’ [direction (Lesson 15)]
Yashee-nu tunai- <b>nkai</b> aibiin.	‘It’s next to the vegetable (section).’ [location (Lesson 11)]
Yaa-nu kushi- <b>nkai</b> wukutu...	‘(He) is in the back of the house, so...’ [location (Lesson 13)]

The particle *-kai* is often heard in the place of *-nkai* but only in regards to direction:

Wanee Naafa- <b>kai</b> ichun.	‘I’m going to Naha.’
Amy-ya gakkoo- <b>kai</b> ichun.	‘Amy goes/will go to school.’
Maa- <b>kai</b> ichuga?	‘Where (are you) going?’
Wanee Kokusaidoori- <b>kai</b> ichibusan.	‘I want to go to Kokusai Street.’
×Yashee-nu tunai-kai aibiin. (because its usage is location)	
×Yaa-nu kushi-kai wukutu... (because its usage is location)	

In addition, *Maa-kaiga?* ‘Where you going?’ can often be heard, but it sounds very casual (should be used among close friends or to younger people).

[Short Exercise - Answers]

1. ‘njasun ‘to put out’	‘njasabiin	3. yubun ‘to call’	yubabiin
2. yumun ‘to read’	yumabiin	4. njasan ‘to be bitter’	njasabiin

### 4. Verbs (3): *-jun* and *-chun* types

Verbs with *-jun* and *-chun* endings conjugate as follows:

<u>Meaning</u>	<u>Dictionary</u>	<u>i- form</u>	<u>-ga form</u>	<u>Polite</u>
‘to swim’	‘wiijun	‘wiiji-busaibiin	‘wiijuga?	‘wiijabiin

## Lesson 15 (Juugo)

'to write'	kachun	kachi-busaibiin	kachuga?	kachabiin
'to wait'	machun	machi-busaibiin	machuga?	machabiin

### [Short Exercise 2]

Look up the following words in the *Wordbook* and make sure there are more verbs with *-jun* and *-chun* (Answers are at the end of this lesson).

<u>Type</u>	<u>Dictionary Form</u>	<u>Meaning</u>
-jun	1. _____	'to draw; pull, to take off (shoes, pants, etc.)'
	2. _____	'to fan'
	3. _____	'to row'
-chun	4. _____	'to walk'
	5. _____	'to listen; hear'
	6. _____	'to put'
	7. _____	'to stand'
	8. _____	'to have, to hold, to carry'
	9. _____	'to put, to hit' (not <i>hoochun</i> )

### 5. Verb (4): *yamun* and body parts

Another *-mun* ending verb *yamun* means 'to feel pain' or 'to feel painful'.

A part of the body + *yamun* means that the body part mentioned is aching. For example:

Chiburu yamun.	'I have a headache.' (lit., the head aches.)
Haa yamun.	'I have a toothache.' (lit., the teeth ache.)
Wata yamun.	'I have a stomachache.' (lit., the stomach aches.)

Here is a dialog using this pattern:

#### DIALOG 2

'Mmee: Maakaiga?	Where are you going?
Tammee: 'Mmakai. Majun ichumi?	Just a walk. Do you want to go with me?
'Mmee: Kushi yamukutu shimun.	My back hurts, so I'll pass.

#### NEW WORDS AND PHRASES

majun	together; along with	kushi	the back (of the body)
yamun	to feel pain; to hurt	shimun	'It's OK.' (refusal)

#### Expressions

Maakaiga? 'Where're you going?' (very casual)

'Mmakai.	'Just a walk (lit. just to there).'
( <i>'mma</i> is a variation of <i>uma</i> 'there'. It is pronounced the same as the word <i>'mma</i> 'horse'.)	
Majun ichumi?	'Do you want go with me?'
'Yaan ichumi?	'Do you want to go, too?'
(* <i>Majun ichumi?</i> can be replaced with <i>'Yaan ichumi?</i> )	
X-kutu shimun	'Because X, I'll pass/I'm not going to do it.'

## 6. Verbs (5): *-in* and irregular verbs

To conjugate verbs which end with *-in*: 1) for the polite form, remove the final *in* sound and add *-ibiin* (or *-yabiin* is also acceptable in case of verbs like *kooiin*), but verbs ending with *iin*, remove the final *in* sound and add *-yabiin*, and 2) for *i-*, *-ga*, and *-mi* forms, remove the final *n* and add the appropriate suffix:

<u>Plain</u>	<u>Polite</u>	<u><i>i-</i> form + busan</u>	<u><i>-ga?</i> form</u>	<u><i>-mi?</i> form</u>
kooiin 'to buy'	kooi <b>ibiin</b> or kooy <b>yabiin</b>	kooi <b>busan</b>	kooi <b>ga?</b>	kooi <b>mi?</b>
ukiin 'to get up'	uki <b>yabiin</b>	uki <b>busan</b>	uki <b>ga?</b>	uki <b>mi?</b>
iin 'to say'	<b>yabiin</b>	<b>iibusan</b>	<b>iiga?</b>	<b>iimi?</b>
or 'yun 'to say'	or ' <b>yabiin</b>			

Some other verbs ending with *-in* are listed below (some of them are homophones):

<i>arain</i> 'to wash'	<i>warain</i> 'to laugh'	<i>umuin</i> 'to think'	<i>chukuin</i> 'to make'
<i>nain</i> 'to become'	<i>kain</i> 'to borrow'	<i>tuin</i> 'to take'	<i>chikain</i> 'to use'
<i>nagiin</i> 'to throw'	<i>shitiin</i> 'to throw away'		<i>hajiin</i> 'to take off kimono'
<i>wakain</i> 'to know'	<i>chiin</i> 'to wear'	<i>yiin</i> 'to sit'	<i>niin</i> 'to stew/cook/boil'
<i>iin</i> 'to go in'	<i>chiin</i> 'to cut'	<i>yiin</i> 'to get'	

Verbs which conjugate irregularly are called **irregular verbs**.

	<b>Casual form</b>	<b>Polite</b>	<b><i>í</i> form</b>	<b><i>-ga</i> form</b>
<b>Irregular</b>	chuun 'to come'	<b>chaabiin</b>	<b>chiibusan</b>	chuuga?
	sun 'to do'	sabiin	<b>shiiibusan</b>	suga?
	yan 'am, are, is'	yaibiin	-	yaga?
	aran 'am/are/is not'	aibiran	-	aranga?
	an 'there is/are'	aibiin	-	aga?
	neen 'there is/are not'	neeyabiran	-	neenga?
	wun 'there is/are'	wuibiin	wuibusan	wuga?
	wuran 'there is/are not'	wuibiran	-	wuranga?

## Lesson 15 (Juugo)

The following chart may help review the differences between regular verbs and irregular verbs:

	Casual Affirmative	Polite Affirmative
<b>irregular</b>	wun	wuibiin
<b>-mun verb</b>	kamun 'to eat'	kamabiin
<b>-bun verb</b>	yubun 'to call'	yubabiin
<b>-sun verb</b>	naraasun 'to teach'	naraasabiin
<b>-jun verb</b>	'wiijun 'to swim'	'wiijabiin
<b>-chun verb</b>	kachun 'to write'	kachabiin
<b>-in verb</b>	kooiin 'to buy'	kooyabiin / kooibiin

### 7. -abira, -ibira Sentences: Future action (intent)

The politeness suffix *-abiin* or *-ibiin* is replaced with *-abira* or *-ibira* to denote the speaker's future action (expressing speaker's intent to do the action). We have already learned the expressions in the previous lessons. For example:

Taachi kooyabira.	'I'll buy two.' (Lesson 5)
Tiichee shiibun sabira.	'I'll give you one more extra.' (Lesson 6)
Kwatchii sabira.	'I'll feast (lit.)' (Lesson 14)

## IV. EXERCISES

**A.** Convert the casual forms into polite forms.

- |            |            |
|------------|------------|
| 1. atchun  | 6. kuujun  |
| 2. oojun   | 7. yubun   |
| 3. musubun | 8. numun   |
| 4. sun     | 9. nujun   |
| 5. chichun | 10. muchun |

**B.** Fill in the blanks and complete the chart below.

Meaning	Plain form	-ga form	Polite	Polite -ga	i-form+busan
1.	2.	ichuga?	ichabiin	ichabiiga?	ichibusan
'to take off'	nujun	nujuga?	3.	4.	nujibusan
'to put'	uchun	5.	6.	7.	8.
9.	10.	11.	kuujabiin	12.	13.
'to ache; hurt'	14.	15.	16.	17.	18.
'to take'	tuin	tuiga?	19.	tuibiiga?	tuibusan
'to throw'	nagiin	nagiiga?	20.	nagiyabiiga?	nagiibusan



## Appendix I Okinawan Sounds

Note: International Phonetic Alphabet, aka IPA, is provided in parentheses when it is written differently.

Vowel (IPA)	English	Okinawan
a	<u>b</u> us	hana 'flower'
e	<u>e</u> gg	eisaa 'group bon dance'
i	<u>s</u> hip	ishi 'stone'
o	(n/a)	ojisaa 'middle-aged man'
u	<u>p</u> ull	uya 'parents'
aa (a:)	<u>c</u> art	yaama 'trap'
ee (e:)	( <u>ee</u> egg)	eesachi 'greeting'
ii (i:)	<u>f</u> ee <u>t</u>	iibi 'finger'
oo (o:)	( <u>oo</u> oil)	ooji 'fan'
uu (u:)	<u>p</u> ool	uushi 'mortar'

Double Consonant	English	Okinawan
pp [p.27]	sh <u>ip</u> <u>p</u> ets	ippee 'very'
kk [p.59]	<u>s</u> ick <u>c</u> at	Rikka 'Let's...'
mm [p.15]	<u>d</u> im <u>m</u> oon	'mmu 'sweet potato'
nn [p.15]	<u>f</u> un <u>n</u> ews	nnsu 'miso bean paste'
tch [p.12]	<u>g</u> ot <u>ch</u> opped	haruatchaa 'farmer'
ss [p.27]	<u>b</u> us <u>s</u> top	chassa 'how much'
tt [p.59]	<u>f</u> oot <u>t</u> ub	yuttai 'four people'

Consonant (IPA)	English	Okinawan
p	<u>p</u> ark	paarankuu 'small drum'
f (ɸ)	(*see p.21 of Lesson 5)	
b	<u>b</u> oy	boo 'stick'
t	<u>t</u> ea	tii 'hand'
d	<u>d</u> o	duu 'body'
k	<u>k</u> ite	kaa 'water well'
kw [p.27]	<u>q</u> uack	kwaashi 'confections'
g	<u>g</u> o	gooyaa 'bittermelon'
ch (tʃ)	<u>ch</u> ease	chii 'blood'
j (dʒ)	<u>j</u> uice	juu 'tail'
s	<u>s</u> ue	suu 'father'
z	<u>z</u> oo	zan 'dugong'
sh (ʃ)	<u>sh</u> ee <u>t</u>	shima 'island'
h	<u>h</u> igh	haa 'teeth, leaf'
hy [p.21]	<u>H</u> yundai	hyaku 'hundred'
m	<u>m</u> ow	moo 'field'
n	<u>n</u> ame	naa 'name'
r (ɾ)	<u>l</u> ittle	roo 'candle'
w	<u>w</u> ar	waa 'I, my'
y	<u>y</u> ard	yaa 'house'
' (?)	uh-uh	'yaa 'you'



## Appendix II

### Verb Conjugation Quick Chart

#### A. Casual forms

Dictionary	-naa?/-doo/-yaa	-ga/-sa/-kutu form	-mi form	i-form
<i>the verb stem does not change</i>		<i>the final 'n' is dropped*</i>	<i>n → mi? **</i>	<i>un/in/n → i-</i>
yan	yannaa?/yandoo/yan-yaa	yaga?/yasa/yakutu	yami?	-
aran	arannaa?/arandoo/aran-yaa	aranga?/aransa/arankutu	(arani?)	-
kamun	kamunnaa?/kamundoo/kamun-yaa	kamuga?/kamusa/kamukutu	kamumi?	kami-busan
yubun	yubunnaa?/yubundoo/yubun-yaa	yubuga?/yubusa/yubukutu	yubumi?	yubi-busan
'njasun	'njasunnaa?/'njasundoo/'njasun-yaa	'njasuga?/'njasusa/'njasukutu	'njasumi?	'njashi-busan
machun	machunnaa?/machundoo/machun-yaa	machuga?/machusa/machukutu	machumi?	machi-busan
'wiijun	'wiijunnaa?/'wiijundoo/'wiijun-yaa	'wiijuga?/'wiijusa/'wiijukutu	'wiijumi?	'wiiji-busan
tuin	tuinnaa?/tuindoo/tuin-yaa	tuiga?/tuisa/tuikutu	tuimi?	tui-busan
an	annaa?/andoo/an-yaa	aga?/asa/akutu	ami?	-
neen	neenna?/neendoo/neen-yaa	neenga?/neensa/neenkutu	(neeni?)	-
wun	wunnaa?/wundoo/wun-yaa	wuga?/wusa/wukutu	wumi?	wui-busan
wuran	wurannaa?/wurandoo/wuran-yaa	wuranga?/wuransa/wurankutu	(wurani?)	-

\* except for the negative form. \*\* -mi form of negative verbs becomes -ni, which this edition of the book could not cover.

#### B. Polite forms

Dictionary	-naa?/-doo/-yaa	-ga/-sa/-kutu form	-mi form
<i>the verb stem does not change</i>		<i>the final 'n' is dropped (except for negative)</i>	<i>n → mi?</i>
yaibiin	yaibiinnaa?/yaibiindoo/yaibiin-yaa	yaibiiga?/yaibiisa/yaibiikutu	yaibiimi?
aibirani	aibirannaa?/aibirandoo/aibirani-yaa	aibiranga?/aibiransa/aibirankutu	(aibirani?)
kamabiin	kamabiinnaa?/kamabiindoo/kamabiin-yaa	kamabiiga?/kamabiisa/kamabiikutu	kamabiimi?
yubabiin	yubabiinnaa?/yubabiindoo/yubabiin-yaa	yubabiiga?/yubabiisa/yubabiikutu	yubabiimi?
'njasabiin	'njasabiinnaa?/'njasabiindoo/'njasabiin-yaa	'njasabiiga?/'njasabiisa/'njasabiikutu	'njasabiimi?
machabiin	machabiinnaa?/machabiindoo/machabiin-yaa	machabiiga?/machabiisa/machabiikutu	machabiimi?
'wiijabiin	'wiijabiinnaa?/'wiijabiindoo/'wiijabiin-yaa	'wiijabiiga?/'wiijabiisa/'wiijabiikutu	'wiijabiimi?
tuibiin	tuibiinnaa?/tuibiindoo/tuibiin-yaa	tuibiiga?/tuibiisa/tuibiikutu	tuibiimi?
aibiin	aibiinnaa?/aibiindoo/aibiin-yaa	aibiiga?/aibiisa/aibiikutu	aibiimi?
neeyabiran	neeyabirannaa?/neeyabirandoo/neeyabiran-yaa	neeyabiranga?/neeyabiransa/neeyabirankutu	(neeyabirani?)
wuibiin	wuibiinnaa?/wuibiindoo/wuibiin-yaa	wuibiiga?/wuibiisa/wuibiikutu	wuibiimi?
wuibiran	wuibirannaa?/wuibirandoo/wuibiran-yaa	wuibiranga?/wuibiransa/wuibirankutu	(wuibirani?)

#### Copula

yan 'to be'

aran 'not to be'

#### Regular Verbs

kamun 'to eat'

yubun 'to call'

'njasun 'to put out'

machun 'to wait'

'wiijun 'to swim'

tuin 'to take'

#### Existence Verbs

an 'to exist' (inanimate)

neen 'not to exist' (inanimate)

wun 'to exist' (animate)

wuran 'not to exist' (animate)

### Appendix III Numbers

1. tiichi	ichi	10. juu	20. nijuu	30. sanjuu	40. yonjuu
2. taachi	ni	11. juu-ichi	21. nijuu-ichi	31. sanjuu-ichi	41. yonjuu-ichi
3. miichi	san	12. juu-ni	22. nijuu-ni	32. sanjuu-ni	42. yonjuu-ni
4. yuuchi	yon	13. juu-san	23. nijuu-san	33. sanjuu-san	43. yonjuu-san
5. ichichi	go	14. juu-yon	24. nijuu-yon	34. sanjuu-yon	44. yonjuu-yon
6. muuchi	roku	15. juu-go	25. nijuu-go	35. sanjuu-go	45. yonjuu-go
7. nanachi	nana	16. juu-roku	26. nijuu-roku	36. sanjuu-roku	46. yonjuu-roku
8. yaachi	hachi	17. juu-nana	27. nijuu-nana	37. sanjuu-nana	47. yonjuu-nana
9. kukunuchi	kyuu	18. juu-hachi	28. nijuu-hachi	38. sanjuu-hachi	48. yonjuu-hachi
10. tuu	juu	19. juu-kyuu	29. nijuu-kyuu	39. sanjuu-kyuu	49. yonjuu-kyuu
50. gojuu	60. rokujuu	70. nanajuu	80. hachijyuu	90. kyuujuu	100. hyaku
51. gojuuichi	61. rokujuuichi	71. nanajuuichi	81. hachijuuichi	91. kyuujuuichi	1000. sen
52. gojuuni	62. rokujuuni	72. nanajuuni	82. hachijuuni	92. kyuujuuni	10000. man
53. gojuusan	63. rokujuusan	73. nanajuusan	83. hachijuusan	93. kyuujuusan	
54. gojuuyon	64. rokujuuyon	74. nanajuuyon	84. hachijuuyon	94. kyuujuuyon	
55. gojuugo	65. rokujuugo	75. nanajuugo	85. hachijuugo	95. kyuujuugo	
56. gojuuroku	66. rokujuuroku	76. nanajuuroku	86. hachijuuroku	96. kyuujuuroku	
57. gojuunana	67. rokujuunana	77. nanajuunana	87. hachijuunana	97. kyuujuunana	
58. gojuuhachi	68. rokujuuhachi	78. nanajuuhachi	88. hachijuuhachi	98. kyuujuuhachi	
59. gojuukyuu	69. rokujuukyuu	79. nanajuukyuu	89. hachijuukyuu	99. kyuujuukyuu	

How to say how old you are:

Ikuchi namisheega? 'How old are you?'

*Sanjuu* natoobiin. 'I'm 30 years old.'

## Appendix IV Place and Family Names

<u>Modern</u>	<u>Okinawan</u>	<u>Modern</u>	<u>Okinawan</u>
Aguni	<i>Aguni</i>	Miyashiro	<i>Naagushiku/ Maagushiku</i>
Aragusuku	<i>Aragushiku</i>		
Arakaki	<i>Arakachi</i>	Miyazato	<i>Naajatu / Maajatu</i>
Awase	<i>Aashi</i>	Motobu	<i>Mutubu</i>
Chatan	<i>Chatan</i>	Nago	<i>Nagu</i>
Chinen	<i>Chinin</i>	Naha	<i>Naafa</i>
Ginowan	<i>Jinoon</i>	Nakagusuku	<i>Nakagushiku</i>
Ginoza	<i>Ginuzza</i>	Nakasone	<i>Nakajuni</i>
Gushikami	<i>Gushichan</i>	Nakijin	<i>Nachijin</i>
Gushikawa	<i>Gushichaa</i>	Nishihara	<i>Nishibaru</i>
Haebaru	<i>Feebaru / Heebaru</i>	Ogimi	<i>Ujimi</i>
Hateruma	<i>Hatiruma</i>	Onna	<i>Unna</i>
Hatoma	<i>Hatuma</i>	Oroku	<i>Uruku</i>
Higa	<i>Fija / Hija</i>	Oshiro	<i>Ufugushiku</i>
Iezima	<i>Izima</i>	Ozato	<i>Ufujatu</i>
Iheya	<i>Ihya</i>	Sashiki	<i>Sashichi</i>
Ikei	<i>Ichi</i>	Shimabukuro	<i>Shimabuku</i>
Ikema	<i>Ichima</i>	Shinzato	<i>Shinjatu</i>
Irabu	<i>Irabu</i>	Shiroma	<i>Gushikuma</i>
Iriomote	<i>Iriumuti</i>	Shuri	<i>Sui / Shui</i>
Ishigaki	<i>Ishigachi</i>	Taira	<i>Teera</i>
Ishikawa	<i>Ishichaa</i>	Taketomi	<i>Dakidun</i>
Itoman	<i>Ichuman / Ichiman</i>	Tamagusuku	<i>Tamagushiku</i>
Izena	<i>Izina</i>	Tamashiro	<i>Tamagushiku</i>
Kadena	<i>Kadina</i>	Tarama	<i>Tarama</i>
Katsuren	<i>Katchin</i>	Teruya	<i>Tiira</i>
Kin	<i>Chin</i>	Tokashiki	<i>Tukashichi</i>
Kinjo/ Kaneshiro	<i>Kanagushiku</i>	Tomigusuku	<i>Timigushiku</i>
Kochinda	<i>Kuchinda</i>	Tonaki	<i>Tunachi</i>
Kohama	<i>Kubama</i>	Uehara	<i>Wiibaru / Iibaru</i>
Kumezima	<i>Kumizima</i>	Urasoe	<i>Urashii</i>
Kunigami	<i>Kunjan</i>	Yaeyama	<i>Yeema</i>
Kurima	<i>Kurima</i>	Yamashiro	<i>Yamagushiku</i>
Kuroshima	<i>Kurushima</i>	Yomitan	<i>Yuntanza</i>
Misato	<i>Nzatu</i>	Yonabaru	<i>Yunabaru</i>
Miyagi	<i>Naagushiku/ Maagushiku</i>	Yonaguni	<i>Yunaguni</i>
Miyako	<i>Naaku / Maaku</i>	Yonashiro	<i>Yunagushiku</i>
		Zamami	<i>Zamami</i>

## Okinawan-English Glossary Index

**Okinawan**, *a part of speech*. English definition, Lesson # for reference, » *also see*

\*(*exp.*) means to see the expression index on pp. 82-5.

\*[Brackets] indicate grammatical definition.

### List of Abbreviations

<i>adj.</i>	adjective	<i>n. plc.</i>	place names
<i>adv.</i>	adverb	<i>part.</i>	particle
<i>aux.</i>	auxiliary verb	<i>pref.</i>	prefix
<i>conj.</i>	conjunction	<i>pron.</i>	pronoun
<i>cop.</i>	copula	<i>pron. dem.</i>	demonstrative pronoun
<i>interj.</i>	interjection	<i>suff.</i>	suffix
<i>n.</i>	noun	<i>vi.</i>	intransitive verb
<i>n. count.</i>	counter words	<i>vt.</i>	transitive verb
<i>n. name.</i>	personal name	<i>wh.</i>	wh-question words
<i>n. num.</i>	numeral words		

## A

**aasa**, *n.* sea lettuce (a kind of green laver), 10

**abaa**, *n.* older sister, 12

**-abiin**, *suff.* [politeness marker], 10, 15

**acha**, *adv.* tomorrow, 14 (also *achaa*)

**afii**, *n.* older brother, 12

**Ai**, *interj.* indicates slight surprise or question, 13

**aibiin**, *vi.* [inanimate] there is/are [polite form of *an*], 11,  
» *an*<sup>2</sup>

**aibiran**, *cop.* is not [polite negative present of *yan*], 9

**ama**, *pron. dem.* there [distant]; over there, 7

**Amirika**, *n. plc.* the United States of America, 2

**ammaa**, *n.* mother, 1, 4, 12

**ammuchi**, *n.* rice cake stuffed with bean jam, 6

**an**<sup>1</sup>, *adv.* so, » *an yaibiimi?*, *an yaibiin (exp.)*

**an**<sup>2</sup>, *vi.* [inanimate] to be; exist, to be located, 11, 15

**anda**, *n.* oil, 4

**andaagii**, *n.* deep-fried food, 4

**andagii**, *n.* same as *andaagii*

**angwaa**, *n.* older sister, 1, 12

**anshee**, *conj.* and; and then; if that's the case, 4, 9

**anu**, *pron. dem.* that X [distant], 5

**appii**, *n.* older brother, 12

**Aragushiku**, *n. plc.* Aragusuku, 8

**arain**, *vt.* to wash, 15

**aran**, *cop.* is not [casual negative present of *yan*], 9, 10, 15

**aree**, *pron. dem. + part.* that one over there is [distant], 4

**ari**<sup>1</sup>, *pron. dem.* that [distant]; that one over there, 9

**ari**<sup>2</sup>, *pron.* he/she [distant]; that person over there, 14

**ashibun**, *vi.* to play, to hang out (e.g. with friends), 14, 15

**atchun**, *vi.* to walk, 15

**atukara**, *n. + part.* later, 13

**ayaa**, *n.* mother, 12

**aza**, *n.* unit of administrative divisions, 7

## B

**banshiruu**, *n.* guava, 11

**basanai**, *n.* banana fruit, 11

**basu**, *n.* bus, 15

**biiru**, *n.* beer, 14  
**bira**, *n.* welsh onion, 6  
**Burajiru**, *n. plc.* Brazil, 3  
**-busaibiin**, *aux. + part.* want to [polite], 14, 15  
**-busan**, *aux.* want to, 14, 15

## C

**chaa**, *n.* tea, 14  
**chaachaa**, *n.* father, 12  
**champuruu**, *n.* stir-fried dish with some meat and a variety of vegetables, 5, 10, 14  
**chassa**, *wh.* how much, 6  
**chiburu**, *n.* head, 15  
**chichun**, *vt.* to listen to; hear, 15  
**chideekuni**, *n.* carrot, 6  
**chiin<sup>1</sup>**, *vt.* to wear, 15  
**chiin<sup>2</sup>**, *vt.* to cut, 15  
**chikain**, *vt.* to use, 15  
**chimbin**, *n.* Okinawan style rolled crêpe, 7, 9 » *chimpin*  
**chimi**, *n.* finger/toe nails, 1  
**chimisachi**, *n.* tips of finger nails, 1  
**chimpin**, *n.* same as *chimbin*  
**chimu**, *n.* heart, liver, 1  
**Chinin**, *n. plc.* Chinen, 7  
**chinkwaa**, *n.* pumpkin, 5  
**chinsukoo**, *n.* Okinawan style short bread, 4  
**chiribira**, *n.* garlic chives, leek, 6  
**chisana**, *n.* red leaf lettuce; sunny lettuce, 6  
**choodee**, *n.* siblings, 12  
**chu-**, *pref.* a, one, a single of X, 5  
**chui**, *n.* count. one person (of), 12  
**chukuin**, *vt.* to make, to cook, to fix (food), 14, 15  
**churasan**, *adj.* beautiful, pretty, 14, 15  
**chuun**, *vi.* to come, 2, 13, 15

## D

**daigaku**, *n.* university; college, 3, 13  
**Dakidun**, *n. plc.* Taketomi, 8  
**datchoo**, *n.* Allium Chinese' (a kind of scallion), 5  
**-deebiru**, *cop.* to be [honorific], 6

**deekuni**, *n.* radish; daikon, 6  
**Dikka**, *interj.* Let's... [expression denoting an urge to collective action], 1, 13 » *Rikka*  
**-doo**, *part.* [affective particle], 4,8  
**-du**, *part.* [emphatic focus marker], 10 » *-ru*

## E

**Ee**, *interj.* Hey! Hey, you!, » *Ee (exp.)*  
**eema**, *n.* distance, interval, 1  
**eesachi**, *n.* greeting, 1  
**eisaa**, *n.* Okinawan group bon dance, 1  
**-en**, *suff.* yen, 5

## F

**faa**, *n.* leaf, 5  
**faafuji**, *n.* grandparents, 12  
**fee<sup>1</sup>**, *n.* fly, 1, 5  
**fee<sup>2</sup>**, *n.* ashes, 5  
**fifachi**, *n.* a kind of pepper, 4, 5  
**fii**, *n.* fire, 5  
**Fija**, *n. name*, Higa  
**fukuru**, *n.* bag, 5  
**funi**, *n.* boat; ship, 1, 15  
**fuu<sup>1</sup>**, *n.* dried wheat gluten, 10  
**fuu<sup>2</sup>**, *interj.* Yes? [in response to someone calling], 10  
**fuuchibaa**, *n.* mugwort; wormwood, 5  
**fuurinnaa**, *n.* spinach, 5  
**fuuru**, *n.* pig toilet, 7  
**fuya**, *n.* shoes, 14

## G

**-ga**, *part.* [subject marker], 12  
**-ga**, *part.* wh-question sentence ending, 4  
**gakkoo**, *n.* school, 12, 15  
**gakushii**, *n.* student, 2  
**ganchoo**, *n.* eye glasses, 10  
**-gayaa**, *part.* mild wh-question sentence ending, 2  
**gee**, *n.* harm; rejection, 1  
**go-**, *pref.* five X, the fifth X, 6  
**go-hyaku**, *n. num.* five hundreds, 6

**gooyaa**, *n.* bitter melon, 5, 14  
**gosei**, *n.* fifth generation, 3  
**gumboo**, *n.* burdock, 5  
**gunin**, *n. count.* five people (of), 12  
**gurukun**, *n.* generic term for fish belonging to the Caesio family; banana fish, 9  
**Gushichaa**, *n. plc.* Gushikawa, 7  
**-gutu**, *part.* » *yutasarugutu unigeesabira (exp.)*

## H

**haa**, *n.* tooth, 15  
**haai**, *n.* needle, 1  
**haamee**, *n.* old woman, grandmother, 12  
**hachinin**, *n. count.* eight people (of), 12  
**hajiin**, *vt.* to take off (kimono), 15  
**hajimiti**, *vt.* » *hajimiti wuganabira, hajimiti yaibiin (exp.)*  
**haku**, *n.* box, 5  
**hana**, *n.* flower, 1, 6  
**hanshii**, *n.* old woman, grandmother (also term of address), 4, 12, 14  
**harasun**, *vt.* to sail (a boat), 1  
**haruatchaa**, *n.* farmer, 3  
**hatarachun**, *vi.* to work, 3  
**Hatiruma**, *n. plc.* Hateruma, 8  
**Hatuma**, *n. plc.* Hatoma, 8  
**Hawai**, *n. plc.* Hawaii, 2  
**Higa**, *n. name.* 2, » *Fija*  
**hii<sup>1</sup>**, *n.* day  
**hii<sup>2</sup>**, *interj.* Yes? [in response to someone calling], 10  
**hiru**, *n.* garlic, 7  
**hyaku**, *n. num.* a hundred, 5  
**hyaku-en**, *n. num.* 100 yen, 5

## I

**ibi**, *n.* shrimp, lobster, 1  
**-ibiin**, *suff.* [politeness marker], 2, 10  
**icha**, *n.* squid, 10  
**ichichi**, *n. num.* five, 5  
**Ichima**, *n. plc.* Ikema, 8  
**Ichuman**, *n. plc.* Itoman, 7

**ichun**, *vi.* to go, 15  
**ichutaa**, *adv.* for a while, 11, 13  
**Ii**, *interj.* Yes [casual], 10  
**iibi**, *n.* finger(s), 1  
**iin<sup>1</sup>**, *vt.* to say, 2, 15, » 'yun  
**iin<sup>2</sup>**, *vi.* to go in, 15  
**iina**, *adv.* already, 13  
**ikutai**, *wh.* how many, 12  
**in**, *n.* dog, 1  
**ippee**, *adv.* very; extremely, 1, 6, 13  
**Irabu**, *n. plc.* Irabu, 8  
**irabuchaa**, *n.* generic term for fish belonging to the Scaridae family, 9  
**irabun**, *vt.* to choose, 14  
**irichaa**, *n.* same as *irichii*  
**irichii**, *n.* dish fried in oil, 10, » *irichaa*  
**Iriumuti**, *n. plc.* Iriomote, 8  
**isa**, *n.* doctor, 3, 12  
**ishi**, *n.* stone, 1  
**Ishichaa**, *n. plc.* Ishikawa, 7  
**Ishigachi**, *n. plc.* Ishigaki, 8  
**issei**, *n.* first generation, 1, 3  
**ittaa**, *pron.* you (plural), 14  
**ittuchi**, *adv.* for a while; a short time, 13  
**iyu**, *n.* fish, 9

## J

**jaa**, *n.* room, space, 1, » *zaa*  
**jin**, *n.* money, 7  
**Jinon**, *n. plc.* Ginowan, 7  
**jootooyan**, *adj.* being in excellent quality, 8, 14, 15  
**jootuuyan**, *adj.* same as *jootooyan*  
**juugo**, *n. num.* fifteen, 15  
**juuichi**, *n. num.* eleven, 11  
**juuni**, *n. num.* twelve, 12  
**juunin**, *n. count.* ten people (of), 12  
**juusan**, *n. num.* thirteen, 13  
**juushi**, *n. num.* fourteen, 14

## K

**kaabuchii**, *n.* thick-skinned green mandarine, 11  
**kaara**, *n.* roof tile, 1  
**kaasa**, *n.* broad leaf, 4  
**kaasa-muuchii**, *n.* same as *muuchii*, 4  
**kachun**, *vt.* to write, 15  
**kachuu**, *n.* bonito fish, 9, 10  
**-kai**, *part.* to; toward; for [directional case marker], same as *-nkai*, 15, » *-nkai*  
**kain**, *vt.* to borrow, 15  
**kamun**, *vt.* to eat, 14, 15  
**kandabaa**, *n.* sweet potato leaves, 5  
**kara**, *n.* emptiness; vacancy, 1  
**-kara**, *part.* from [ablative case marker], 2  
**kashitira**, *n.* kashitira sponge cake, 6, 9  
**Katchin**, *n. plc.* Katsuren, 7  
**Kenchoo**, *n. plc.* Prefectural government building, 7, 11  
**Kokusaidoori**, *n. plc.* Kokusai Street, 15  
**kooiin**, *vt.* to buy, 5, 15  
**kooraa**, *n.* coke, 14  
**kooreegusu**, *n.* red chili pepper, 7  
**Kubama**, *n. plc.* Kohama, 8  
**kubushimi**, *n.* cuttlefish, 10  
**kuganii**, *n.* small thin-skinned mandarine orange, 11  
**kukunuchi**, *n.* nine, 6  
**kuma**, *pron. dem.* here, 7  
**kumarikaa**, *n.* near here, vicinity, neighborhood, 8, 11  
**kumi**, *n.* rice, 4  
**kumun**, *vt.* to put on (footwear), 14  
**kunibu**, *n.* generic term for citrus, 11  
**kunin**, *n. count.* nine people (of), 12  
**kunu**, *pron. dem.* this X, 5  
**kuree**, *pron. dem. + part.* this is; speaking of this [close to the speaker], 4  
**kuri**<sup>1</sup>, *pron. dem.* this, 9  
**kuri**<sup>2</sup>, *pron.* he/she [near both speaker and listener], 14  
**Kurima**, *n. plc.* Kurima, 8  
**kurujaataa**, *n.* (small chunks of) brown sugar, 6, 8  
**Kurushima**, *n. plc.* Kuroshima, 8

**kushi**, *n.* **1** back (of a place), 13. **2** back (body), 15  
**-kutu**, *part.* because; so, 13, 15  
**kuubu**, *n.* sea tangle; kelp (a type of seaweed), 10  
**kuubu-irichaa**, *n.* same as *kuubu-irichii*  
**kuubu-irichii**, *n.* stir-fried food with chopped kelp and pork as the main ingredients, 10, » *kuubu-irichaa*  
**kuujun**, *vt.* to row; to sail, 15  
**kuuwa**, *vi.* Come. [imperative of *chuun* ‘to come’], 13  
**kwa**, *n.* children, 12  
**kwaashi**, *n.* confection; sweets, 6  
**kwantuui**, *n.* watermelon, 11, » *shiikwa*  
**kwatchii**, *n.* feast, 14  
**kyuu-**, *pref.* nine X, 6  
**kyuu-hyaku**, *n. num.* nine hundreds, 6

## M and ‘M

**maa**, *wh.* where, 7, 8  
**maaminaa**, *n.* bean sprouts, 5  
**maa-nu mun**, *wh.* thing(s) from where, 8  
**maasan**, *adj.* tasty; delicious, 8, 14, 15  
**maasunii**, *n.* soup with fish flavored only with salt, 10  
**machun**, *vi.* to wait, 11, 14, 15  
**majun**, *adv.* together; along with (me), 15  
**manjuu**, *n.* steamed yeast bun-like cake with bean jam filling, 4  
**‘mbusaa**, *n.* same as *‘mbushii*, 10  
**‘mbusan**, *adj.* heavy, 4, 14  
**‘mbushii**, *n.* miso stew, 5, 10, » *‘mbusaa*, *nnsu*  
**meenachi**, *adv.* everyday (same as *meenichi*)  
**meenichi**, *adv.* everyday, 14 » *meenachi*  
**mensheen**, *vi.* to be in/at/on [honorific], 2  
**-mi**, *part.* yes/no question sentence ending, 9  
**mi-**, *pref.* three X, 5  
**michi**, *n.* road; way; path, 1  
**miibai**, *n.* generic term for fish belonging to the Epinephelidae family, 9  
**miichi**, *n. num.* three, 1, 3  
**miji**, *n.* water, 14, 15  
**mijun**, *n.* anchovy; sardine, 9  
**mitchai**, *n. count.* three people (of), 12

**miyati**, *n.* guide, aim, 1  
**‘mma**, *n.* horse, 1  
**‘mma**, *pron. dem.* there [near listener], 7, 15, » *uma*  
**‘mmaga**, *n.* grandchildren, 12  
**‘mmee**, *n.* old woman, grandmother, 4, 12  
**‘mmii**, *n.* older sister, 12  
**‘mmu**, *n.* sweet potato, 4, 7, » *umu*  
**‘mmukuji**, *n.* sweet potato starch, 4  
**‘mmukuji-andagii**, *n.* deep-fried sweet potato starch  
 cake, 4  
**muchi**, *n.* rice cake, 1  
**muchikasan**, *adj.* difficult, 4, 14, 15  
**muchun**, *vt.* to have, to hold, to carry, 15  
**mun**, *n.* thing(s), 8  
**mura**, *n.* village, 7  
**muribushi**, *n.* a myriad of stars (literary), 1  
**musubun**, *vt.* to tie; knot; fasten, 14  
**Mutubu**, *n. plc.* Motobu, 9  
**muuchi**, *n. num.* six, 1, 6  
**muuchii**, *n.* Okinawan style steamed rice cake wrapped  
 with shell ginger leaves, 1, 4, » *kaasa-muuchii*

## N and ‘N

**-n**, *part.* also; too; as well as [inclusive focus marker], 9  
**-naa**, *part.* [yes/no confirmation question ending], 10  
**naabeeraa**, *n.* sponge gourd, 5  
**Naafa**, *n. plc.* Naha, 2, 6, 15  
**Naaku**, *n. plc.* Miyako, 8  
**naashibi**, *n.* eggplant, 6  
**nacheeru**, *vt.* have delivered, 1, » *nasun*  
**nagiin**, *vt.* to throw, 15  
**Nagu**, *n. plc.* Nago, 2, 7  
**nain**, *vi.* to become, to be able, 15  
**nama**, *adv.* now; soon; shortly, 13, 14  
**namaa**, *adv. + part.* right now, for now, 13  
**nana-**, *pref.* seven X, 6  
**nanachi**, *n.* seven, 6  
**nana-hyaku**, *n. num.* seven hundreds, 6  
**Nanjoo-shi**, *n. plc.* Nanjo City, 7  
**nantuu**, *n.* steamed rice cake with nuts and spices, 4

**naraasun**, *vt.* to teach, 14  
**naran**, *vi.* cannot, » *yumiya naran (exp.)*  
**nasun**, *vt.* to deliver (a child), » *nacheeru*  
**-ndi**, *conj.* ...[so] that... (marks a quotation or citation), 2  
**neen**, *vi.* there is /are not [negative of *an*], 11, 15 » *neeran*  
**neeran**, *vi.* there is/are not (a variation of *neen*), 11  
**neeyabiran**, *vi.* there is/are not [negative polite of *an*], 11  
**ni-**, *pref.* two X, the second X, 3, 6  
**ni-hyaku**, *n. num.* two hundreds, 6  
**nihyaku-en**, *n. num.* 200 yen, 6  
**niin**, *vt.* to stew; cook; boil, 15  
**ninufabushi**, *n.* the Pole Star, 1  
**nisei**, *n.* second generation, 3  
**njasan**, *adj.* bitter (taste), 4, 14, 15  
**‘njasun**, *vt.* to put out, 14, 15  
**-nkai**, *part.* **1** at; in; on; by [locative case marker], 11, 13  
**2** to; toward; for [directional case marker], 15, » *-kai*  
**nn**, *interj.* Yes? [in response to someone calling], 10  
**nnsu**, *n.* fermented bean paste; miso, 4, 7  
**Noo manjuu**, *n.* name of a manjuu product, 4  
**noosun**, *vt.* to repair, 14  
**-nu**, *part.* of; ‘s [possessive case marker], 1, 3, 7, 8  
**nujun**, *vt.* **1** to draw; pull. **2** to take off (footware) 15  
**numun**, *vt.* to drink, 14  
**nuu**, *wh.* what, 4, 14  
**nuuga**, *wh.* why, why not, 10

## O

**obasan**, *n.* middle-aged woman (Japanese loan), 9  
**‘oho’oho**, *interj.* Ahem (sound of coughing), 1  
**ojisan**, *n.* middle-aged man (Japanese loan), 10  
**Okinawa-shi**, *n. plc.* Okinawa City, 7  
**ooji**, *n.* fan, 1  
**oojun**, *vt.* to fan, 15  
**ooee**, *n.* quarrel, fight, 1  
**ooyee**, *n.* (same as *ooee*)  
**Oshiro**, *n. name.* 3, » *Ufugushiku*

## P

**paapaa**, *n.* grandmother, old woman, 12



**papayaa**, *n.* papaya, 5, 11

**Paretto Kumoji**, *n. plc.* a department store on Kokusai Street. Also known as RYUBO, 15

## R

**riichi**, *n.* lychee, 11

**Rikka**, *interj.* Let's... [expression denoting an urge to collective action], 13 » *Dikka*

**-ru**, *part.* [emphatic focus marker], 10 » *-du*

**ruku**, *n. num.* six, 1

**rukunin**, *n. count.* six people (of), 12

**Ruuchuu**, *n. plc.* Ryukyu; name of the kingdom existed on the Ryukyu islands

**Ryukyu**, *n. plc.* Ryukyu, 3, » *Ruuchuu*

## S

**-sa**, *part.* [affective particle], 8, 13

**saataa**, *n.* sugar, 4

**saataa-andaagii**, *n.* Okinawan donut, 4

**saba**, *n.* sandals, 8, 14

**sachi**, *n.* tip, 1

**-sai**, *part.* politeness marker (used by male speaker), 13

**san-**, *pref.* three, the third X, 3

**-san**, *suff.* Mr., Ms. (also added to the first name), 2

**sannin**, *n.* shell ginger, 4

**sannin-gaasa**, *n.* shell ginger leaf, 4

**sansei**, *n.* third generation, 3

**sanshin**, *n.* Okinawan guitar-like instrument, 7

**Sashichi**, *n. plc.* Sashiki, 7

**-sayaa**, *part.* [affective particle], 12, 13

**sheeku**, *n.* carpenter, 3

**shibi**, *n.* tuna, 10

**shibui**, *n.* winter melon; wax gourd, 6

**shichinin**, *n. count.* seven people (of), 12

**-shiga**, *part.* but; however; yet [takes *-kutu* form], 1

**shiiibun**, *n.* addition, premium, extra, 6

**shiikwa**, *n.* watermelon, 11, » *kwantui*

**shiikwaasaa**, *n.* flat lemon; Taiwan tangerine (small thin-skinned green lime-like citrus, very sour), 11

**shijikayan**, *adj.* quiet, 14

**shima**, *n.* **1** island. **2** hometown, 7

**shimu**, *n.* kitchen, 13

**shimun**, *vi.* to be okay, to pass (refusal), 1

**shimbii**, *n.* flat rice cracker, 4

**shinshii**, *n.* teacher, 2, 3, 14

**shitiin**, *vt.* to throw away, 15

**-ssaa**, *part.* talking to oneself [affective particle], 14

**-sshi**, *part.* per/for # [totalizing marker], 6

**Sui**, *n. plc.* Shuri, 2

**sumiin**, *vt.* to dye; color, 1

**sumiri**, *vt.* [imperative form of verb *sumiin*], » *sumiin*

**sumiti**, *vt.* dye, and [ti-form of verb *sumiin*], » *sumiin*

**sumuchi**, *n.* book, 14

**sun**, *vt.* to do, 14, 15

**sunui**, *n.* mozuku (a variety of edible seaweed), 10

**sururuu**, *n.* slender sprat; a type of sprat fish, 9

**suu**, *n.* father, 12

## T

**ta-**, *pref.* two X, 5

**taa mun**, *wh.* whose thing(s), 8

**taa**, *wh.* who, 8

**taachi**, *n. num.* two, 2

**taarii**, *n.* father, 12

**taa-tu**, *wh. + part.* with who, 14

**tabai**, *n.* bunch, 5

**tachun**, *vi.* to stand, 15

**tai**, *n. count.* two people (of), 1, 12

**-tai**, *part.* politeness marker (used by female speaker), 13

**taku**, *n.* octopus, 10

**tamachisha**, *n.* head lettuce, 6

**Tamagushiku**, *n. plc.* Tamagusuku, 7

**tamanaa**, *n.* cabbage, 5

**tammee**, *n.* **1** grandfather, **2** old man, 8, 12

**-tan**, *suff.* past tense marker, 2

**tankan**, *n.* a kind of tangor (hybrid of tangerine and navel orange), 11

**Tannafa**, *n. name.* Tamanaha, 4

**tannafakuruu**, *n.* Okinawan style soft cookies, 4

**Tarama**, *n. plc.* Tarama, 8, 9

**tigami**, *n.* letter, 14  
**tigane**, *n.* help; assistance, 14, 15  
**Timigushiku**, *n. plc.* Tomigusuku, 7  
**tin**, *n.* sky (literary), 1  
**tinsagu**, *n.* touch-me-not, 1  
**toire**, *n.* toilet, bathroom, 7  
**Too**, *interj.* ready, enough, 13  
**toofu**, *n.* tofu, 10, 14  
**-tu**, *part.* **1** and [listing], 12. **2** with (someone), 14  
**tui**, *n.* bird, 4  
**tuin**, *vt.* to take, 15  
**tunai**, *n.* side, 11  
**tuu**, *n. num.* ten, 6

## U

**Uchinaa**, *n. plc.* Okinawa; Okinawa Main Island, 3, 13  
**uchinaanchu**, *n.* an Okinawan person, 2  
**uchinaaguchi**, *n.* Okinawan language, 14  
**uchun**<sup>1</sup>, *vt.* to put, 15  
**uchun**<sup>2</sup>, *vt.* to hit, 15  
**Ufugushiku**, *n. name.* Oshiro  
**Ufujatu**, *n. plc.* Ozato, 7  
**ukiin**, *vi.* to get up, 15  
**ukusun**, *vt.* to wake someone up, 14  
**uma**, *pron. dem.* there [near listener], 7, » ‘mma  
**umiatchaa**, *n.* fisherman, 3  
**umu**, *n.* same as ‘mmu  
**umuin**, *vt.* to think, 15  
**unchee**, *n.* same as *uncheebaa*, 5  
**uncheebaa**, *n.* water spinach, 5, » *unchee*  
**unigee**, *n.* request, 3  
**unju**, *pron.* you [polite], 7, 8, 14  
**unju-ga**, *pron. + part.* your [polite], 14  
**unju-nu**, *pron. + part.* your [polite], 7, 8, 14  
**unu**, *pron. dem.* that X [near listener], 5  
**Urashii**, *n. plc.* Urasoe, 7  
**uree**, *pron. dem. + part.* that is; speaking of that [near listener], 4  
**uri**<sup>1</sup>, *pron. dem.* that [near listener], 9  
**uri**<sup>2</sup>, *pron.* he/she [near listener]; that person, 14

**Uri**<sup>3</sup>, *interj.* Here; Here you go, 14  
**Uruku**, *n. plc.* Oroku, 7  
**Uruma-shi**, *n. plc.* Uruma City, 7  
**ushi**, *n.* cattle; cow; bull; ox, 1  
**usumee**, *n.* **1** old man, **2** grandfather, 8, 12  
**-uti**, *part.* in; on; at [locative case marker], 3  
**uttu**, *n.* younger siblings, 12, » *wikiga uttu*, *winagu uttu*  
**Uu**, *interj.* Yes [polite], 1, 2, 9, 10  
**uubi**, *n.* obi; sash; belt, 14  
**uuduui**, *n.* main street, boulevard, 1  
**uushi**, *n.* mortar, millstone, 1  
**uya**, *n.* parent, 1, 12

## W and ‘W

**waa mun**, *pron. + n.* mine; my stuff, 8  
**waa**, *pron.* my, I (a variation of *wan*), 8, 13, 14  
‘**waa**, *n.* pig, 8  
**wakain**, *vi.* to understand, to know, 11, 15  
**wan**, *pron.* I; myself; self; me, 2, 9, 14  
**wanee**, *pron. + part.* I; speaking of myself, 1, 2  
**wannin**, *pron. + part.* I also, I am also, 9  
**warain**, *vi.* to laugh, 15  
**wassan**, *adj.* bad, 10  
**wata**, *n.* stomach, 15  
**wattaa**, *pron.* our, 11, 14  
‘**wiijun**, *vi.* to swim, 15  
**wikiga uttu**, *n.* younger brother, 12  
**winagu uttu**, *n.* younger sister, 12  
**wooji**, *n.* prince, 1  
**wudui**, *n.* dance, 1  
**wuganun**, *vt.* to meet; see [honorific]. 3  
**wuibiin**, *vi.* [animate] there is/are... [polite of *wun*], 12, 13  
**wuibiran**, *vi.* there is/are not... [negative polite of *wun*], 12, 13  
**wun**, *vi.* [animate] **1** to exist, to have; own. **2** to be in/at/on; there is/are..., 12, 13, 15  
**wuran**, *vi.* there is/are not... [negative of *wun*], 12, 13, 15  
**wuu**, *n.* cord, 1  
**wuuji**, *n.* sugar cane, 4, 12  
**Wuuwuu**, *interj.* No [polite], 9, 10

## Y and ‘Y

**-ya**, *part.* topic marker; speaking of X, 5  
**yaa**, *n.* house, 8, 12, 13, 14  
**-yaa**, *part.* [affective particle], 4, 6, 8, 14  
**‘yaa**, *pron.* you [casual], 8, 14  
**yaachi**, *n. num.* eight, 6  
**yaama**, *n.* trap; snare, 1  
**‘yaa mun**, *pron. + n.* yours; your stuff, 8, 14  
**yaaninju**, *n.* family, family members, 12  
**yaibiin**, *cop. + suff.* to be [polite], 2  
**-yaka**, *part.* [comparison marker], rather/better/more than..., 8  
**yama**, *n.* the woods; forest, 1  
**yamatunchu**, *n.* a Japanese person, 2  
**Yambaru**, *n. plc.* northern part of Okinawa Main Island, 7  
**yamun**, *vi.* to feel pain; ache; hurt, 15  
**yan**, *cop.* to be, 8, 15  
**yasee**, *n.* vegetables, 5 (variation of *yashee*)  
**yashee**, *n.* vegetables, 5 (variation of *yasee*)  
**yashiga**, *conj.* but; nevertheless, 12  
**yassan**, *adj.* cheap (cost), 6, 9, 14  
**yatchii**, *n.* older brother, 12  
**Yeema**, *n. plc.* Yaeyama, 1, 8  
**yiikachi**, *n.* painter, 3  
**yiin<sup>1</sup>**, *vi.* to sit, 15  
**yiin<sup>2</sup>**, *vt.* to get; to obtain, 15  
**Yiiyii**, *interj.* No [casual], 10  
**yin**, *n.* Karma, fate, 1  
**yon-**, *pref.* four X, the fourth X, 6  
**yon-hyaku**, *n. num.* four hundreds, 6  
**yonsei**, *n.* fourth generation, 3  
**yoofuku**, *n.* (western) clothes, 14  
**yu-**, *pref.* four X, 5  
**yubun**, *vt.* to call, 14, 15  
**yumariin**, *vt.* can read [potential form of *yumun*], » *yumun*  
**yumiba**, *vt.* [conditional (literary) form of *yumun*], » *yumun*  
**yumiya**, *vt.* » *yumiya naran (exp.)*  
**yumun**, *vt.* **1** to count, **1.** **2** to read, 14, 15  
**‘yun**, *vt.* to say, 15, » *iin*

**Yunaguni**, *n. plc.* Yonaguni, 8

**Yunagushiku**, *n. plc.* Yonashiro, 7

**yuru**, *n.* night, 1

**yushigutu**, *n.* teachings, 1

**yutasan**, *adj.* well, 14, » *yutasarugutu unigeesabira (exp.)*

**yuttai**, *n. count.* four people, 12

**yuuchi**, *n. num.* four, 4

## Z

**zaa**, *n.* room, space, 1, » *jaa*

## Okinawan Expressions Index

**Okinawan**, English definition, Lesson # for reference, » *also see*

Note: Some expressions listed here are modified to the polite form. Please refer to Appendix II for the other forms.

**[Body part]** yamun., My [body part] aches/hurts., 15

→ Chiburu yamun., I have an headache.

**[Name]-san mensheebiigayaa?**, Is Mr./Ms. [name] in?, 2

→ [name] can be the first name, the last name, or the full name.

**[Name]-sanoo [noun]-ya wuibiimi?**, Mr./Ms. [name], do you have [noun]?, 12

→ Masashi-sanoo yatchiia wuibiimi?, Mr. Masashi, do you have a brother?

**[Name]-sanoo nama yaankai wuibiimi?**, Is Mr./Ms. [name] at home?, or Mr./Ms. [name], are you at home right now?, 13

**[Name]-sanoo wuibiimi?**, Is there Mr./Ms. [name]? / Is Mr./Ms. [name] in?, 13

**[Noun] kami-busaibiin.**, I want to eat [noun]., 14

**[Noun]-ga [number] wuibiin.**, I have [number] [noun]., 12

→ Yatchiiga tai wuibiin., I have two brothers.

**[Noun]-n [noun] yaibiimi?**, Is [noun] also [noun]?, 9

→ Kurin gurukun yaibiimi?, Is this also *gurukun* fish?, Is this *gurukun* fish, too?

**[Noun]-n [noun] yaibiinnaa?**, Is [noun] also [noun]?, 10

→ Kurin kachuu yaibiinnaa?, Is this also bonito fish?

**[Noun]-n aibiimi?**, Is there [noun], too?, 11

**[Noun]-tu [noun]**, [noun] and [noun], 12

→ Taariitu ayaa, Father and Mother

**[Noun]-ya [place]-nu mun yaibiin.**, [Noun] is from [place]., 8

→ Kuree Hatiruma-nu mun yaibiin., This is from Hateruma.

**[Noun]-ya [wh words] yaibiiga?**, 4, 6, 7

→ Ammuchee chassa yaibiiga?, How much is the *ammuchi* rice cake?, 6

→ Kunu kurujaataaya maa-nu mun yaibiiga?, Where is this brown sugar from?, 8

→ Kunu sabaa taa mun yaibiiga?, Whose sandals are these?, 8

→ Kuree nuu yaibiiga?, What is this?, 4

→ Unju-nu shimaa maa yaibiiga?, Where is your hometown?, Where are you from?, 7

**[Noun]-ya aibiimi?**, Is there [noun]?, Do you have [noun]?, 11

**[Noun]-ya chassa yaibiiga?**, How much is [noun]?, 6

→ Ammuchee chassa yaibiiga?, How much is the *ammuchi* rice cake?, 6

**[Noun]-ya maa-nkai aibiiga?**, Where is [noun] (located)?, 11

→ Basanaee maa-nkai aibiiga?, Where is the bananas?

**[Noun]-ya maa-nu mun yaibiiga?**, Where is [noun] from?, Where was [noun] made?, 8

→ Kunu kurujaataaya maa-nu mun yaibiiga?, Where is this brown sugar from?

**[Noun]-ya neeyabiran.** There is no [noun]., 11

**[Noun]-ya taa mun yaibiiga?**, Whose [noun] is it?, 8  
 → Kunu sabaa taa mun yaibiiga?, Whose sandals are these?

**[Number]-[counter] [price]-en yaibiin.**, It costs [price] yen per/for [number]., 5  
 → Chu-fukuru hyaku-en yaibiin., It costs 100 yen per bag.  
 → Ta-tabai hyaku-en yaibiin., It costs 100 yen for two bunches.  
 → Mi-haku hyaku-en yaibiin., It costs 100 yen for three boxes.

**[Number]-sshi [price]-en yaibiin.**, It costs [price] yen per/for [number]., 6  
 → Yuuchi-sshi nihyaku-en yaibiin., It costs 200 yen for four.

**[Place]/[noun]-nu tunai.**, next to [place]/[noun], 11  
 → yashee-nu tunai, next to the vegetables

**[Place]/[noun]-ya maa yaibiiga?**, Where is [place]?, 7  
 → Unju-nu shimaa maa yaibiiga?, Where is your hometown?, 7  
 → ‘Yaa sabaa maa yaga?, Where are your sandals?, 8

**[Place]-kara chaabitan.**, I am from [place]., 2

**[Place]-n ichabiimi?**, Is it going to [place], too?, 15

**[Place]-nkai ichibusaiiin.**, I want to go to [place]., 15

**[Place]-nu kushi**, the back of [place], 13

**[Place]-nu maa yaibiiga?**, Where in [place] is it?, 7  
 → Hawai-nu maa yaibiiga?, Where in Hawaii is it?

**[Place]-nu Uchinaa nisei yaibiin.**, I am a second-generation Okinawan from [place].

**[Place]-nu X yaibiin.**, I am X of the [place]., 3

**[Place]-uti [occupation] sooibiin.**, I am a [occupation] at [place]., 3  
 → Hawai daigaku-uti shinshii sooibiin., I am a teacher at the University of Hawai‘i.

**[Place]-uti hatarachooibiin.**, I work at [place]., 3

**[Place]-ya hajimiti yaibiin.**, This is the first time I’ve visited [place]., 6

**Ai.**, interjection denoting surprise or question., 13

**Aibiran.**, That’s not right., 9

**An yaibiimi?**, Really?, Is that so?, 7

**An yaibiin.**, That’s right., 9

**Atukara chaabiisa.**, I’ll come later, then., 13

**Chaabira.**, Hello (at the door)., 2, » *Chaabira-sai/tai*

**Chaabira-sai.**, Hello (at the door, used by male speaker), 13

**Chaabira-tai.**, Hello (at the door, used by female speaker), 13

**Chassa sabiiga?**, How much is it? (polite), 6

**Chassa yaibiiga?**, How much is it? (polite), 6

**Chassaga?**, How much is it? (very casual), 6

**Ee**, Hey! Hey you! (is used to get someone’s attention), 9  
 → Ee-sai, Excuse me, Sir/Ma’am (used by male speakers), 9  
 → Ee-tai, Excuse me, Sir/Ma’am (used by female speakers), 11

**Fuu?**, Yes? (Reply, polite), 10

**Haisai/Haitai.**, Hello., 13

**Hajimiti wuganabira.**, How do you do? (first-time meeting)., 3

**Hanshii.**, Ma'am. or Mrs. (to call an old woman whose age is over 80 or so), 4

**Hanshii-sai/tai.**, Used to call *hanshii* politely., 14

**Hii?**, Yes? (Reply, casual), 10

**Ichutaa matchochimisooriyoo.**, Please wait for a while., 11

**Iina cheesayaa.**, You are already here., 13

**Ippee nifeedeebiru.**, Thank you very much., 6

**Ittuchi matchookee.**, Wait a minute., 13

**Jootoo yaibiin-yaa.**, It's nice., 8

**Kuma/uma/ama yaibiin.**, It's here/there/over there [far]., 7

**Kumarikaa-nu mun-yaka maasaibiin-yaa.**, It tastes better than those around here., 8

**Kunu basoo maa-nkai ichabiiga?**, Where is this bus heading?, 15

**Kunu/unu/anu X-ya nuu yaibiiga?**, What (kind of) X is this/that/that (far)?, 5

→ Kunu yashee-ya nuu yaibiiga?, What vegetable is this?, 5

→ Kunu kwaashee nuu yaibiiga?, What sweets is this?, 6

→ Kunu iyoo nuu yaibiiga?, What (kind of) fish is this?, 9

**Kuree [noun]-du yaibiimi?**, Is this [noun]?, 10

→ Kuree shibidu yaibiimi?, Is this tuna?

**Kuree waa mun yaibiin.**, This is mine., 8

**Kuree/uree/aree [noun] yaibiin.**, This/that/that (far) is [noun]., 4

**Kuree/uree/aree [noun]-ya aibiran.**, This/that/that (far) is not [noun]., 9, 10

→ Uree sururuuya aibiran., That's not *suruuruu* sprat fish., 9

**Kuree/uree/aree nuu yaibiiga?**, What is this/that/that (far)?, 4

**Kuri-naa?**, (Oh, you mean) This? (while pointing it/picking it up)

**Kwatchii sabira.**, Thank you for the food (a greeting before eating a meal)., 14

**Maa-kai ichuga?**, Where are you going? (casual), 15

**Maakaiga?**, Where you going? (very casual), 15

**Maa-nkai ichuga?**, Where are you going? (casual), 15

**Maasaibiin-yaa.**, It's tasty/delicious/good., 8

**Maasaibiissaa.**, It's tasty/delicious/good., 14

**Matchochimisooree.**, Could you wait a moment?, 14

**Matchochimisooriyoo.**, Could you please wait a moment?, 14

**Miishitchooti kwimisoori.**, Pleased to meet you., 3

**Muchikasaibiin-yaa.**, It's difficult (isn't it?)., 4

**Nama chukuikutu matchookiyoo.**, I'll make it now, so wait (for a while)., 14

**Namaa wurankutu atukara kuuwa.**, He/she is not here for now, so come later., 13

**namaa**, right now; at present; for now, 13

**Nifeedeebiru.**, Thank you., 11

**Nuu yaga?** (casual) / **Nuu yaibiiga?** (polite), Yes? What's that? (in response to someone calling), 10,

**Obasan.**, Ma'am. or Mrs. (to call an middle-aged woman), 9

**Ojisan.**, Sir. or Mr. (to call an middle-aged man), 10

**Tiichee shiibun sabira.**, I'll give you one more extra for free., 6

**Toiree maa yaibiiga?**, Where is the bathroom?, 7

**Too anshee ika.**, O.K., I'm ready. Let's go. (casual), 13

**Uchinaa-nkai [noun]-ya aibiimi?**, Is there [noun] in Okinawa?, 13

**Uri, kamee.**, Here you eat (lit., Here, eat it.), 14

**Wakayabitan.**, I understand., O.K., 11

**Wanee [name] yaibiin.**, I am [name]., 2, » *Wanee [name]-ndi ichooibiin.*

**Wanee [name]-ndi ichooibiin.**, I am [name]., 2

**Wassannaa?**, Is that bad? (You don't want me to do that?), 10

**X daigaku.**, the University of X., 3

**X daigaku-nu [occupation] yaibiin.**, I am a [occupation] of the University of X., 3  
 → Ryukyu daigaku-nu gakushii yaibiin., I am a student of the University of the Ryukyus.

**X kooyabira.**, I'll take/buy X., 5  
 → Tiichi kooyabira., I'll take one.  
 → Chu-fukuru kooyabira., I'll take one bag.  
 → Chinkwaa (fuurinnaa) tiichi (chu-fukuru) kooyabira., I'll take one pumpkin (a bunch of spinach).

**X yaibiin.**, It's X. or I'm X., 2, 7  
 → Wan yaibiin., It's me., 2  
 → David yaibiin., It's David. or I am David.  
 → Gakushii yaibiin., It's student. or I am a student.  
 → Kuma yaibiin., It's here., 7

**Yaaninjoo ikutai wuibiiga?**, How many are there in your family?, 12

**Yaaninjoo yuttai yaibiisayaa.**, There are four people in your family, then., 12

**Yassaibiin-yaa.**, It's cheap (cost)., 6

**Yumiya naran.**, cannot count; uncountable, 1

**Yutasarugutu unigeesabira.**, Nice to meet you., 3

**Yutashiku unigeesabira.**, Nice to meet you (new)., 3

## References and Resources

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