Rikka,
Uchinaa-nkai!

Okinawan Language Textbook for Beginners


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Printed in Hawai'i
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 *Ishihaka* ‘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**

*Rikka, Uchinaa-nkai* is dedicated to those Okinawans who emigrated to different countries and struggled but consistently supported people of Okinawa.

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Wesley Ueunten, who gave us permission to use his English translation of *Tinsagunu Hana*.

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*’o*ho* ‘*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:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Pronunciation</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>a</strong></td>
<td>(cut/father)</td>
<td>yama ‘forest’</td>
</tr>
<tr>
<td>aa</td>
<td>father</td>
<td>yaama ‘trap’</td>
</tr>
<tr>
<td><strong>i</strong></td>
<td>ship</td>
<td>ibi ‘shrimp’, shishi ‘meat’</td>
</tr>
<tr>
<td>ii</td>
<td>sheep</td>
<td>iibi ‘finger’, shiishi ‘lion’</td>
</tr>
<tr>
<td><strong>u</strong></td>
<td>put cook look</td>
<td>ushi ‘cattle’</td>
</tr>
<tr>
<td>uu</td>
<td>pool</td>
<td>uushi ‘mortar’</td>
</tr>
<tr>
<td>ee</td>
<td>egg</td>
<td>eesachi ‘greeting’</td>
</tr>
<tr>
<td>oo</td>
<td>toll</td>
<td>ooji ‘fan’</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>muchi</th>
<th>muuchi</th>
<th>muuchii</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>x</td>
</tr>
</tbody>
</table>

*C* 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 little, matter, water, 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).
Lesson 1 (Tiichi)

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 ( ā ā – ā )  ‘the woods’ – ‘trap’
2. kara – kaara ( ā ā – ā )  ‘emptiness’ – ‘roof tile’
4. michi – miichi ( ā ā – ā )  ‘road’ – ‘three’
5. ushi – uushi ( ā ā – ā )  ‘cattle’ – ‘mortar’
7. eesachi ( X ā ā )  ‘greeting’
8. ooyee ( X X )  ‘quarrel’
9. tai ( ā )  ‘two persons’
10. haai ( X ā )  ‘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.
1. Tinsagu-nu hana-ya
Dye the tips of your fingernails

2. Chimisachi-ni sumiti
With the petals of the tinsagu 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 Tinsagu 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).

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. EXERSISES

A. Long vowels
Insert the proper music notes in the boxes.

\[
\begin{array}{cccccc}
\text{muchi} & \text{andagii} & \text{fee} & \text{wudui} & \text{uuduui} & \text{ooji} \\
\text{a} & & & & & \\
\end{array}
\]

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 A myriad of stars in the sky,
Yumiba yumarishiga Are countable if you try, but
Uyanu yushigutuya The teachings of your parents,
Yumiya naran Are not countable.

3. Yuru harasu funiya A boat sailing at night,
Ninufabushi miyati Aims toward the North Star,
Wan nacheeru uyaya My parents who delivered me,
Wandu miyati 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:

<table>
<thead>
<tr>
<th>David:</th>
<th>Chaabira.</th>
<th>Hello.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamoru:</td>
<td>Mamoru-san mensheeibiigayaa?</td>
<td>Is Mr. Mamoru in?</td>
</tr>
<tr>
<td>David:</td>
<td>Uu. Wan yaibiin.</td>
<td>Yes. That’s me.</td>
</tr>
<tr>
<td></td>
<td>Wan-nee Higa David yaibiin.</td>
<td>I’m David Higa.</td>
</tr>
<tr>
<td></td>
<td>Amirika-kara chaabitani.</td>
<td>(I’m) from the United States of America.</td>
</tr>
</tbody>
</table>

II. NEW WORDS AND PHRASES

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

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 chaabitani. 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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Noun</th>
<th>Copula</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wan-nee</td>
<td>Higa David</td>
<td>yaibiin.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘I am David Higa.’</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wannee</td>
<td>yamatunchu yaibiin.</td>
</tr>
<tr>
<td>‘I’</td>
<td>am a Japanese.’</td>
</tr>
<tr>
<td>Wannee</td>
<td>shinshii yaibiin.</td>
</tr>
<tr>
<td>‘I’</td>
<td>am a teacher.’</td>
</tr>
<tr>
<td>Wannee</td>
<td>gakushii yaibiin.</td>
</tr>
<tr>
<td>‘I’</td>
<td>am a student.’</td>
</tr>
</tbody>
</table>

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:

Okinawan  Wan-nee uchinaanchu *yaibiin.*

English          **I am an Okinawan.**

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:

<table>
<thead>
<tr>
<th>Okinawan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higa David</td>
<td>David Stanley Higa</td>
</tr>
<tr>
<td>family</td>
<td>given</td>
</tr>
<tr>
<td>given</td>
<td>middle-family</td>
</tr>
</tbody>
</table>
There are several different ways to say what your name is, but *Wan-nee [name] yaibiin* is the most simple and common:

\[
\text{Wan-nee Higa David yaibiin.} \quad \text{‘I am David Higa.’}
\]

*Wanee [name]-ndi ichooibiin* is another expression often used:

\[
\text{Wan-nee Higa David-ndi ichooibiin.} \quad \text{‘I am David Higa.’}
\]

Since Okinawan has not developed a system of pronouncing foreign names, all English names will be pronounced the same way they would be in Japanese, e.g. ‘David’ is pronounced as ‘Deibiddo’.

### 4. [Place]-kara chaabitan

Upon the first-time meeting, it is common to mention your birthplace or hometown. [Place]-*kara chaabitan* literally means ‘I came from [place]’, and is one of the most common expressions to use:

\[
\text{Sui-kara chaabitan.} \quad \text{‘I am from Shuri.’}
\]

\[
\text{Naafa-kara chaabitan.} \quad \text{‘I am from Naha.’}
\]

\[
\text{Amirika-kara chaabitan.} \quad \text{‘I am from America.’}
\]

Unlike in English, the aforementioned subject should be omitted when it is obvious; otherwise it might sound redundant:

\[
\text{Wan-nee Higa Mamoru yaibiin.} \quad \text{Wan-nee Nagu-kara chaabitan.}
\]

‘I am Mamoru Higa. I am from Nago.’

\[
\text{Mamoru-san mensheeibiigayaa?}
\]

‘Is Mr. Mamoru in?’

\[
\text{Wan yaibiin.}
\]

‘(The person you have just mentioned) is me.’

<table>
<thead>
<tr>
<th>Subject</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>ø</td>
<td>Nagu-kara chaabitan. am from Nago.</td>
</tr>
<tr>
<td>‘(I)’</td>
<td>Wan yaibiin. is me.</td>
</tr>
</tbody>
</table>

### 5. Suffix -*san*

This hyphenated word in this case is called a *suffix*, which is an attachment at the end of a word, and therefore cannot be used by itself. The suffix -*san* is borrowed from the Japanese suffix -*san*, which carries the same meaning. It can be translated to English as ‘Mr.’ or ‘Ms.’, but the difference is that it can also be attached to the first name as in the dialog. To sum up:
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 mensheebigayaa? | ‘Is Mr. Mamoru in?’ |
| Mamoru: Uu. Wan yaibiin. | ‘Yes. That’s me.’ |
| David: Wannee [Higa David] yaibiin. | ‘I’m David Higa.’ |
| [Amirika]-kara chaabit. | ‘(I’m) from the U.S.A.’ |

V. EXERCISES

1. New Words and Phrases

Complete the puzzle.

<table>
<thead>
<tr>
<th>Left</th>
<th>Right</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACROSS</strong></td>
<td><strong>ACROSS</strong></td>
</tr>
<tr>
<td>1</td>
<td>Hello! (at door)</td>
</tr>
<tr>
<td>2</td>
<td>I, me</td>
</tr>
<tr>
<td>3</td>
<td>Nago</td>
</tr>
<tr>
<td>4</td>
<td>Group bon dance</td>
</tr>
<tr>
<td><strong>DOWN</strong></td>
<td><strong>DOWN</strong></td>
</tr>
<tr>
<td>2</td>
<td>I am…</td>
</tr>
<tr>
<td>5</td>
<td>rice cake</td>
</tr>
<tr>
<td>6</td>
<td>Ms./Mr.</td>
</tr>
<tr>
<td>7</td>
<td>am/is/are (polite)</td>
</tr>
<tr>
<td>8</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>9</td>
<td>heart, liver</td>
</tr>
<tr>
<td>6</td>
<td>a teacher</td>
</tr>
<tr>
<td>7</td>
<td>a flower</td>
</tr>
<tr>
<td>8</td>
<td>a Japanese</td>
</tr>
<tr>
<td>9</td>
<td>a student</td>
</tr>
</tbody>
</table>
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.
   Burajirukara chaabitan. *Burajiru = Brazil
5. Amy: Chaabira.
   Haruko-san mensheebiiigayaa?
   Haruko: Uu. Wan yaibiin.
   Amy: Wan-nee Oshiro Amy yaibiin.
   Hawai-kara chaabitan. *Hawai = Hawaii
Lesson 3 (Miichi)

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

I. DIALOGS

<table>
<thead>
<tr>
<th>Self-introduction in a classroom-like situation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>David: Hajimiti wuganabira.</td>
</tr>
<tr>
<td>Wannee Higa David yaibiin.</td>
</tr>
<tr>
<td>Amirika-kara chaabit.</td>
</tr>
<tr>
<td>Ryukyu daigaku-nu gakushii yaibiin.</td>
</tr>
<tr>
<td>Yutasarugutu unigeesabira.</td>
</tr>
<tr>
<td>‘How do you do?’ (lit., first time to meet you.)</td>
</tr>
<tr>
<td>‘I’m David Higa.’</td>
</tr>
<tr>
<td>‘(I’m) from America.’</td>
</tr>
<tr>
<td>‘(I’m) a student of the University of the Ryukyus.’</td>
</tr>
<tr>
<td>‘Nice to meet you.’ (lit., please regard me favorably.)</td>
</tr>
</tbody>
</table>

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 kwimiosoori* 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:

<table>
<thead>
<tr>
<th>Dialog 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amy:</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

**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:

<table>
<thead>
<tr>
<th>Number</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>issei</td>
<td>‘first generation’</td>
</tr>
<tr>
<td>nisei</td>
<td>‘second generation’</td>
</tr>
<tr>
<td>sansei</td>
<td>‘third generation’</td>
</tr>
<tr>
<td>yonsei</td>
<td>‘fourth generation’</td>
</tr>
<tr>
<td>gosei</td>
<td>‘fifth generation’</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gakushii</td>
<td>‘I am a student.’</td>
</tr>
<tr>
<td>gakushii</td>
<td>‘I am a student.’ (lit., I am ‘working’ as a student.)</td>
</tr>
<tr>
<td>shinshii</td>
<td>‘teacher’</td>
</tr>
<tr>
<td>isa</td>
<td>‘doctor’</td>
</tr>
<tr>
<td>umiatchaa</td>
<td>‘fisherman’</td>
</tr>
<tr>
<td>haruatchaa</td>
<td>‘farmer’</td>
</tr>
<tr>
<td>sheeku</td>
<td>‘carpenter’</td>
</tr>
<tr>
<td>yiikachi</td>
<td>‘painter’</td>
</tr>
</tbody>
</table>
Lesson 3 (Miihi)

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:

<table>
<thead>
<tr>
<th>Affiliation</th>
<th>nu</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ryukyu daigaku</td>
<td>nu</td>
<td>gakushii ‘a student of the University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>of the Ryukyus’</td>
</tr>
<tr>
<td>Hawai</td>
<td>nu</td>
<td>Uchinaa nisei ‘a second-generation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Okinawan from Hawaii’</td>
</tr>
</tbody>
</table>

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:

Okinawan          English
Ryukyu daigaku nu gakushii  A student of the University of the Ryukyus

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.

haruatccha  ‘farmer’
umiatchaa  ‘fisherman’
Miishitchooti 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)
Wannee [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. EXERSISES

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.
   Wannee Sakihara Masashindi ichooibiin.
   Uchinaanchu yaibiin.
   Uchinaauti shinshii sooibiin.
   Yutasarugutu unigeesabira.

5. Hajimiti wuganabira.
   Wannee Gibo Etsukondi ichooibiin.
   Brajirunu Uchinaa nisei yaibiin.
   Ryukyu daigaku 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:

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

II. NEW WORDS AND PHRASES

aaree ‘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’ (Wordbook, 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: \textit{m}, \textit{n}, \textit{mm}, and \textit{nn}

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

- ammaa ‘mother; mom’ (\textit{Wordbook}, ammaa)
- ‘mbusan ‘heavy’ (\textit{Wordbook}, nbusan)
- ‘mmu ‘sweet potato’ (\textit{Wordbook}, nmu)
- sannin ‘shell ginger’
- njasan ‘bitter’ (taste)
- nnsu ‘fermented bean paste; miso’

The double consonant \textit{mm} is pronounced as in ‘Mom, more.’ Be aware that there is a slight pause when the lips are closed. The double consonant \textit{mn} 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 \textit{nm}, \textit{nb} and \textit{np} spelling which are used in the \textit{Okinawan-English Wordbook}, will be written as \textit{mm}, \textit{mb}, and \textit{mp} throughout this textbook because the initial nasal sound before \textit{m}, \textit{b}, or \textit{p} is usually pronounced as \textit{m} (nasal consonant sounds = ‘n’, ‘m’, and ‘ng’ etc).

2. Demonstrative Pronouns: \textit{kuree}, \textit{uree}, \textit{aree}

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

- \textit{Kuree ‘mmu yaibiin.} This is a sweet potato.
- \textit{Kuree nnsu yaibiin.} This is bean paste.
- \textit{Kuree kumi yaibiin.} This is rice.

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

- \textit{Uree ‘mmu yaibiin.} That (close to you) is sweet potato.
- \textit{Uree nnsu yaibiin.} That is fermented bean paste.
- \textit{Aree wuuji yaibiin.} That (distant) is sugar cane.
- \textit{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.
When David asks a question with *kuree*, ‘*mnee* replies with *uree*. In contrast, when David uses *uree* in his question, *hanshii* replies with *kuree*:

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

*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:

<table>
<thead>
<tr>
<th><em>Kuree</em></th>
<th>focuses an object (or objects)</th>
<th>close to the <strong>speaker.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Uree</em></td>
<td>close to the <strong>listener.</strong></td>
<td></td>
</tr>
<tr>
<td><em>Aree</em></td>
<td><strong>far away</strong> from both speaker and listener.</td>
<td></td>
</tr>
</tbody>
</table>

3. **Yaibii-ga**

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

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

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:

-doo gives information that the listener should know in a friendly manner (emphasis)

-yaa 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)
Wannee 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 ‘mmee. Hanshii is typically used in Naha. Both hanshii and ‘mmee are used as a term of address.

Kuree nuu yaibiiga?
Lesson 4 (Yuuchi)

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

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: ‘Mmee, uree nuu yaibii-ga?

Wordlist:

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

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

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

V. EXERSISES

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.’
I. DIALOGS

Dialog 1 (bag)

David: Kunu yashee-ya nuu yaibiiga? ‘What kind of vegetable is this?’


David: Anshee, ta-fukuru kooyabira. ‘Then, I’ll take two bags.’ (lit., I’ll buy…)

Dialog 2 (bunch)

David: Kunu yashee-ya nuu yaibiiga? ‘What kind of vegetable is this?’


David: Anshee, ta-tabai kooyabira. ‘Then, I’ll take two bunches.’

Dialog 3 (others)

David: Kunu yashee-ya nuu yaibiiga? ‘What kind of vegetable is this?’


David: Anshee, ta-achi kooyabira. ‘Then, I’ll take two.’

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 yasee)  chu-fukuru ‘a bag (of), per bag’
y-a  topic marker  ta-fukuru ‘two bags (of), for two bags’
y-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:

Subject + ya + Predicate
Kunu yashee ya nuu yaibiiga? ‘What vegetable is this?’
Unu gooyaa ya 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:

<table>
<thead>
<tr>
<th>English</th>
<th>Okinawan</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is a pumpkin.</td>
<td>Kuree chinkwaay yaibiin.</td>
</tr>
<tr>
<td>This pumpkin is 100 yen.</td>
<td>Kunu chinkwaaya hyakuen yaibiin.</td>
</tr>
<tr>
<td>That is a bitter melon.</td>
<td>Uree gooyaa yaibiin.</td>
</tr>
<tr>
<td>That bitter melon is 100 yen.</td>
<td>Unu gooyaa hyakuen yaibiin.</td>
</tr>
</tbody>
</table>

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
chinkwaay—’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.
aaabeeraay—’sponge gourd’ served mbushii, a stew with nnsu (miso/bean paste).
uncheeh—’water spinach’ also called uncheebaa, served fried or put in a soup.
fuurinnaay—’spinach’
gumboo—’burdock’
tamanaay—’cabbage’
kandabaa—’sweet potato leaves’
maaminna—’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).

<table>
<thead>
<tr>
<th>tabai</th>
<th>Chutabai, tatabai, mitabai</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘bunch’</td>
<td>e.g.) spinach, scallion (Allium Chinese), mugwort, water spinach</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>fukuru</th>
<th>Chufukuru, tafukuru, mifukuru</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘bag’</td>
<td>e.g.) bean sprouts, bitter melon, sponge gourd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>haku</th>
<th>Chuhaku, tahaku, mihaku (for boxed or packed items)</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘box’</td>
<td>e.g.) muuchii, chinsukoo</td>
</tr>
</tbody>
</table>

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 ‘ɸ’ in IPA, but ‘f’ will be used throughout this textbook. For example:

<table>
<thead>
<tr>
<th>f + vowel</th>
<th>IPA</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>fa</td>
<td>ɸa</td>
<td>fifachi (a kind of spice)</td>
</tr>
<tr>
<td>faa</td>
<td>ɸaː</td>
<td>faa ‘leaf’ *often replaced by haa (IPA., haː)</td>
</tr>
<tr>
<td>fi</td>
<td>ɸi</td>
<td>fifachi (a kind of spice)</td>
</tr>
<tr>
<td>fii</td>
<td>ɸiː</td>
<td>fii ‘fire’</td>
</tr>
<tr>
<td>fu</td>
<td>ɸu</td>
<td>fukuru ‘bag’</td>
</tr>
<tr>
<td>fuu</td>
<td>ɸuː</td>
<td>fuuchibaa ‘mugwort’</td>
</tr>
<tr>
<td>fee</td>
<td>ɸeː</td>
<td>fee ‘ashes, fly’ *often replaced by hee (IPA., heː)</td>
</tr>
</tbody>
</table>

*fe is very rare.
Lesson 5 (Ichichi)

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 yasheeya-ya nuu yaibiiga? ‘What kind of vegetable is this?’
Hanshii: Uree [maaminaa] yaibiin. (Chu-fukuru) ‘That is bean sprouts. It is 100 yen per bag.’

David: Anshee, (ta-fukuru) kooyabira. ‘Then, I’ll take two bags (lit., I’ll buy…).’

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

V. EXERSES
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.
Kunu yasheeya nuu yaibiiga?

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

<table>
<thead>
<tr>
<th>Amy is at an open market for shopping:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Amy:</strong> Hanshii, kunu kwaashee nuu yaibiiga?</td>
</tr>
<tr>
<td><strong>Hanshii:</strong> Uree ammuchi yaibiin.</td>
</tr>
<tr>
<td><strong>Amy:</strong> Ammucheex chassa yaibiiga?</td>
</tr>
<tr>
<td><strong>Hanshii:</strong> Yuuchi-sshi nihyaku-en yaibiin.</td>
</tr>
<tr>
<td><strong>Amy:</strong> Yassaibiin-yaa. Anshee, yuuchi kooyabira.</td>
</tr>
<tr>
<td><strong>Hanshii:</strong> Tiichee shiibun sabira.</td>
</tr>
<tr>
<td><strong>Amy:</strong> Ippee nifeedeebiru.</td>
</tr>
</tbody>
</table>

II. NEW WORDS AND PHRASES

<table>
<thead>
<tr>
<th>kwaashi</th>
<th>‘confection; cake; snacks,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ammuchi</td>
<td>‘rice cake stuffed with bean</td>
</tr>
<tr>
<td></td>
<td>jam’</td>
</tr>
<tr>
<td>shiibun</td>
<td>‘extra; addition’</td>
</tr>
<tr>
<td>ni-hyaku</td>
<td>‘200’</td>
</tr>
<tr>
<td>ni-hyaku-en</td>
<td>‘200 yen’</td>
</tr>
</tbody>
</table>

Expressions

| Ippee nifeedeebiru.  | ‘Thank you very much.’ |
| Tiichee shiibun sabira.  | ‘I’ll give you one more extra.’ |
| Taachee shiibun sabira.  | ‘I’ll give you two 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:

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

<table>
<thead>
<tr>
<th>3. i + ya = ee</th>
<th>kwaashi + ya = kwaashee</th>
<th>Kunu kwaashee nuu yaibiiga?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sui + ya = Suee</td>
<td>Suee hajimiti yaibiin.</td>
</tr>
<tr>
<td></td>
<td>*Wan-ni + ya = Wan-nee</td>
<td>‘It is the first time to visit Shuri.’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. ii + ya = ii-ya (not assimilated)</th>
<th>muuchii + ya = muuchii-ya</th>
<th>Kunu muuchii-ya chassa yaibiiga?</th>
</tr>
</thead>
</table>

‘What is this sweet?’

‘It is the first time to visit Shuri.’

‘I do; I am; speaking of myself’

‘How much is this miuchii?’

[Place] + ya hajimiti yaibiin is a convenient expression. Just adding a place in the beginning means ‘speaking of this place, it is the first time (for me to visit)’.

Notice that ya assimilation does NOT occur when a long vowel precedes ya:

Gooyaa-ya chassa yaibiiga?  ‘How much is the bitter melon?’

Muuchii-ya chassa yaibiiga?  ‘How much is the rice cake?’

The ya assimilation does not occur in traditional poetry as in “Tinsagu nu hana-ya”, the first verse of the song *Tinsagunu Hana*.

Be aware that in Lesson 3 and 4, all the vegetable and confection names have long vowel endings:

Fuurinaa, tamanaa chinkwaa, gumboo, unchee, etc.

Saataa-andaagii, muuchii, manjju, shimbii, nantuun, etc.

Here is a list of more vegetable names which contain short ‘a’ or ‘i’ endings:

<table>
<thead>
<tr>
<th>bira</th>
<th>Birga</th>
<th>chideekuni</th>
<th>Chideekunee</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘welsh onion’</td>
<td>‘Welsh onion is’</td>
<td>‘carrot’</td>
<td>‘Carrot is’</td>
</tr>
<tr>
<td>chiribira</td>
<td>Chiribirga</td>
<td>deekuni</td>
<td>Deekunee</td>
</tr>
<tr>
<td>‘garlic chives’</td>
<td>‘Garlic chives are’</td>
<td>‘radish (daikon)’</td>
<td>‘Radish is’</td>
</tr>
<tr>
<td>chisana</td>
<td>Chisanaa</td>
<td>naashibi</td>
<td>Naashibee</td>
</tr>
<tr>
<td>‘red leaf lettuce’ ‘Red leaf lettuce is’</td>
<td>‘eggplant’</td>
<td>‘Eggplant is’</td>
<td></td>
</tr>
<tr>
<td>tamachisha</td>
<td>Tamachishaa</td>
<td>shibui</td>
<td>Shibuee</td>
</tr>
<tr>
<td>‘head lettuce’</td>
<td>‘Head lettuce is’</td>
<td>‘winter melon’</td>
<td>‘Winter melon is’</td>
</tr>
</tbody>
</table>

2. X-ya chassa yaibiiga?

‘X + ya + (wh words) yaibiiga?’ is the basic pattern of ga question sentences. For example:

Kunu yasheeya nuu yaibiiga? (Lessons 4&5)  ‘What vegetable is this?’

Kunu muuchiya chassa yaibiiga? (Lesson 6)  ‘How much is this rice cake?’
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:

<table>
<thead>
<tr>
<th>Prefix (meaning)</th>
<th>Numbers ‘meaning’</th>
</tr>
</thead>
<tbody>
<tr>
<td>hyaku</td>
<td>‘100’</td>
</tr>
<tr>
<td>ni-hyaku</td>
<td>‘200’</td>
</tr>
<tr>
<td>yon-hyaku</td>
<td>‘400’</td>
</tr>
<tr>
<td>go-hyaku</td>
<td>‘500’</td>
</tr>
<tr>
<td>nana-hyaku</td>
<td>‘700’</td>
</tr>
<tr>
<td>kyuu-hyaku</td>
<td>‘900’</td>
</tr>
<tr>
<td>san- (three)</td>
<td>sam-byaku ‘300’</td>
</tr>
<tr>
<td>roku- (six)</td>
<td>rop-pyaku ‘600’</td>
</tr>
<tr>
<td>hachi- (eight)</td>
<td>hap-pyaku ‘800’</td>
</tr>
</tbody>
</table>

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 ‘bus stop’. (tiichi-sshi)
kw is the sound spelled with ‘qu’ in English as in ‘quack’, ‘quick’, and ‘quote’. (kwaashi)
pp occurs in a phrase like ‘nap pillow’ or ‘shop plans’. (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-tai, kunu [ ] chassa yaibiiga? | ‘Ma’am, how much is this X?’ |
| B: Uree tiichi-sshi hyakuen 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 manjuuyaa chassa yaibiiga?
   B: Unu manjuuyaa tiich hyakuen yaibiin.
   A: Yuuchi kooyabira.
   B: Tiichee shiibun sabira.
   A: Ippee nifeedeebiru.

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.’

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.
8. Unu chisanaa taachi sambyakuen yaibiin.
Lesson 7 (Nanachi): Unju-nu shima maa yaibiiga?
‘Where are you from?’
Ga questions (3): Maa

I. DIALOGS

Both looking at a map of Okinawa:

<table>
<thead>
<tr>
<th>Dialog 1</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>David:</td>
<td>Unju-nu shima maa yaibiiga? ‘Where are you from?’ (lit., Where is your hometown?)</td>
<td></td>
</tr>
<tr>
<td>Mamoru:</td>
<td>Uruku yaibiin. ‘I am from Oroku.’ (lit., It is Oroku.)</td>
<td></td>
</tr>
<tr>
<td>David:</td>
<td>Uruku? Urukoo maa yaibiiga? ‘Oroku? Where is Oroku?’</td>
<td></td>
</tr>
<tr>
<td>Mamoru:</td>
<td>Kuma yaibiin. ‘It’s here.’ (pointing at Oroku on the map).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dialog 2</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Amy:</td>
<td>Unju-nu shima maa yaibiiga? ‘Where are you from?’ (lit., Where is your hometown?)</td>
<td></td>
</tr>
<tr>
<td>Reiko:</td>
<td>Ichuman yaibiin. ‘I am from Itoman.’ (lit., It is Itoman.)</td>
<td></td>
</tr>
<tr>
<td>Amy:</td>
<td>Ichuman? Ichumanoo maa yaibiiga? ‘Itoman? Where is Itoman?’</td>
<td></td>
</tr>
<tr>
<td>Reiko:</td>
<td>Kuma yaibiin. ‘It’s here.’ (pointing at Itoman on the map).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dialog 3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reiko:</td>
<td>Unju-nu shima maa yaibiiga? ‘Where are you from?’ (lit., Where is your hometown?)</td>
<td></td>
</tr>
<tr>
<td>Amy:</td>
<td>Hawai yaibiin. ‘I am from Hawai’i.’ (lit., It is Hawai’i.)</td>
<td></td>
</tr>
<tr>
<td>Reiko:</td>
<td>An yaibiimi? Hawai-nu maa yaibiiga? ‘Is that so? Where in Hawai’i are you from?’ (lit., where in Hawai’i is it?)</td>
<td></td>
</tr>
<tr>
<td>Amy:</td>
<td>Honolulu yaibiin. ‘I’m from Honolulu.’ (lit., It’s Honolulu.)</td>
<td></td>
</tr>
</tbody>
</table>

II. NEW WORDS AND PHRASES

<table>
<thead>
<tr>
<th>shima</th>
<th>‘hometown, island’</th>
<th>maa</th>
<th>‘where’</th>
</tr>
</thead>
<tbody>
<tr>
<td>unju</td>
<td>‘you’ (formal)</td>
<td>-nu</td>
<td>‘of; ’s (as in Mike’s)</td>
</tr>
<tr>
<td>unju-nu</td>
<td>‘your’</td>
<td>Ichuman</td>
<td>‘Itoman’</td>
</tr>
<tr>
<td>kuma</td>
<td>‘here’</td>
<td>Uruku</td>
<td>‘Oroku’</td>
</tr>
</tbody>
</table>

Expressions

An yaibiimi? ‘Is that so?’
[Place]- ya maa yaibiiga? ‘Where is [place]?’
Unju-nu shima 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:
### Lesson 7 (Nanachi)

<table>
<thead>
<tr>
<th>Rule</th>
<th>Examples</th>
</tr>
</thead>
</table>
| 5. u + ya = oo | nnsu + ya = nnsoo  
Kunu nnsoo chassa yaibiiga?  
‘How much is this miso paste?’ |
|       | Nagu + ya = Nagoo  
Nagoo maa yaibiiga?  
‘Where is Nago?’ |
| 6. uu + ya = uu-ya (not assimilated) | manjuu + ya = manjuu-ya  
Kunu manjuu-ya chassa yaibiiga?  
‘How much is this manjuu?’ |
| 7. n + ya = noo | sannin + ya = sannino  
Kunu sannino chassa yaibiiga?  
‘How much are these ginger leaves?’ |
|       | Ichuman + ya = Ichumanoo  
Ichumanoo maa yaibiiga?  
‘Where is Itoman?’ |

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

- Unu *saataa-ya* chassa yaibiiga?  
  ‘How much is that sugar?’
- Urashii-ya maa yaibiiga?  
  ‘Where is Urasoe?’
- Unu *yashee-ya* nuu yaibiiga?  
  ‘What is that vegetable?’
- Gumboo-ya hyaku-en yaibiin.  
  ‘The burdock is 100 yen.’

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

| ‘mmu » ‘Mmoo | ‘sweet potato’  
‘Sweet potato is’ | chimbin » ‘Chimbinoo | ‘rolled crêpe’  
‘Rolled crêpe is’ |
|----------------|------------------|
| ‘hiru » ‘Hiroo | ‘garlic’  
‘Garlic is’ | sanshin » ‘Sanshino | ‘Okinawan guitar’  
‘Okinawan guitar is’ |
| ‘kooreegusu » ‘Kooreeguso | ‘red chili pepper’  
‘Red chili pepper is’ | jin » ‘Jinoo | ‘money’  
‘Money is’ |
| ‘Timigushiku » ‘Timigushikoo | ‘Tomigusuku (place)’  
‘Tomigusuku is’ | jinoon » ‘Jinoonoo | ‘Ginowan (place)’  
‘Ginowan is’ |

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:
Unju-nu shima maa yaibiiga?

<table>
<thead>
<tr>
<th>Place</th>
<th>Maa</th>
<th>Yaibiiga?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ichumanoo</td>
<td>maa</td>
<td>yaibiiga?</td>
</tr>
<tr>
<td>‘Where is Itoman?’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unju-nu shima maa</td>
<td>yaibiiga?</td>
<td></td>
</tr>
<tr>
<td>‘Where is your hometown?’ (or where are you from?)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. **Kuma, uma (‘mma), ama**

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

- Urashii-ya maa yaibiiga?—**Kuma** yaibiin. ‘Where is Urasoe?—It’s here.’
- **Kunu** ‘mmoo tiichi hyakuen yaibiin. ‘This sweet potato is 100 yen each.’
- **Kuree** kooreegusu yaibiin. ‘This is 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?—**Uma** yaibiin/*Mma* yaibiin. ‘Where is the bathroom?—It’s right there.’
- **Unu** hiroo chufukuru nihyakuen yaibiin. ‘That garlic near you is 200 yen per bag.’
- **Uree** chinsukoo yaibiin. ‘That thing near you 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?—**Ama** yaibiin. ‘Where is the government office?—It’s over there.’
- **Anu** chimbinoo chassa yaibiiga? ‘How much is that rolled crêpe over there?’
- **Aree** nihyakuen yaibiin. ‘That one over there is 200 yen.’

*Kenchoo* is the prefectoral 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):

- **Naafa (Naha-shi)**
  - Sui ‘Shuri’
  - Uruku ‘Oroku’ (aza)
Yambaru  the northern part of Okinawa Main Island
Nagu (Nago-shi)  ‘Nago (City)’

Uruma-shi  ‘Uruma City’
  Gushichaa  ‘Gushichaa’
  Ishichaa  ‘Ishichaa’
  Katchin  ‘Katsuren’
  Yunagushiku  ‘Yonashiro’

Okinawa-shi  ‘Okinawa City’
  Aashi  ‘Awase’ (aza)

Nanjoo-shi  ‘Nanjo City’
  Sashichi  ‘Sashiki’
  Chinin  ‘Chinen’
  Tamagushiku  ‘Tamagusuku’
  Ufujatu  ‘Ozato’

Jinoon  ‘Ginowan (City)’
Urashii  ‘Urasoe (City)’
Timigushiku  ‘Tomigusuku (City)’
Ichuman  ‘Itoman (City)’

Chin (Kin-cho)  ‘Kin (Town)
Jinuza (Ginoza-son)  ‘Ginoza (Village)
Unna  ‘Onna (Village)’
Yuntanza  ‘Yomitan (Village)
Kadina  ‘Kadena (Town)’
Chatan  ‘Chatan (Town)’
Feebaru  ‘Haebaru (Town)’
Yunabaru  ‘Yonabaru (Town)’
Nishibaru  ‘Nishihara (Town)’
Nakasushiku  ‘Nakagusuku (Village)’
Yaese-cho  ‘Yaese Town’
  Kuchinda  ‘Kochinda’
  Gushichan  ‘Gushichan’

Note: See Appendix IV on p. 82 for more places.
Unju-nu shima maa yaibiiga?
Lesson 7 (Nanachi)

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.
5. Unjunu shimaa maa yaibiiga?—[Yonashiro] 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 chimbin?
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 nnsoo tiichi hyakuen yaibiin.
10. Anshee, mitabai kooyabira.—Chutabaee 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.

1. ________
2. ________
3. ________
4. ________
5. ________
6. ________
7. ________
8. ________
9. ________
10. ________
11. ________
12. ________
13. ________
14. ________
15. ________
16. ________
17. ________
18. ________
19. ________
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.*

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>David</strong></td>
<td><strong>Hanshii</strong></td>
<td><strong>David</strong></td>
</tr>
<tr>
<td>Kunu kurujaataa</td>
<td>Uree Hatiruma-nu</td>
<td>Kunarikaa-nu mun-</td>
</tr>
<tr>
<td>‘Where is this brown sugar from?’</td>
<td>‘That one is from Hateruma Island.’</td>
<td>‘This tastes better than those around there.’</td>
</tr>
</tbody>
</table>

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 gakukshii* 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:

<table>
<thead>
<tr>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subject</strong></td>
</tr>
<tr>
<td>Kunu kurujaataa</td>
</tr>
<tr>
<td>‘Where is this brown sugar from?’ (Lit., Where is this brown sugar belonging to?)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subject</strong></td>
</tr>
<tr>
<td>Unu kurujaataa</td>
</tr>
<tr>
<td>‘That brown sugar is from Hateruma.’ (Lit., That brown sugar is a thing belonging to Hateruma.)</td>
</tr>
</tbody>
</table>

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

A: Unu kurujaataa maa-nu mun yaibiiga? ‘Where is that brown sugar from?’
B: Kuree Hatiruma-nu mun yaibiin. ‘This is from Hateruma.’
Lesson 8 (Yaachi)

2. Taa mun and Personal Pronouns

| Dialog 2 |
|------------------|------------------|
| **Reiko:** Kunu sabaa taa mun yaibiiga?  | ‘Whose sandals are these?’ (polite) |
| **Usume:ee:** Uree waa mun yasa.  | ‘Those are mine.’ (casual) |
| **Reiko:** Jootoo yaibiin-yaa.  | ‘These are really nice.’ (polite) |
| **Usume:ee:** ‘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:

<table>
<thead>
<tr>
<th>Question</th>
<th>Subject</th>
<th>Copula</th>
<th>taa mun</th>
<th>yaibiiga?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ya</td>
<td>taa mun</td>
<td>waa mun</td>
<td>yasa.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Taa mun? ‘Whose?’</th>
<th>1st person</th>
<th>2nd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>waa mun ‘mine’</td>
<td>‘yaa mun ‘yours’ (casual)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>unju-nu mun / unju-ga mun ‘yours’ (polite)</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Dictionary form</th>
<th>Adjective form (±<em>nu</em>)</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>wan</td>
<td>waa</td>
<td>waa saba ‘my sandals’</td>
</tr>
<tr>
<td>‘yaa</td>
<td>‘yaa</td>
<td>‘yaa saba ‘your sandals’ (casual)</td>
</tr>
<tr>
<td>unju</td>
<td>unju-nu / unju-ga</td>
<td>unju-nu/-ga saba ‘your sandals’ (polite)</td>
</tr>
</tbody>
</table>

3. Pronunciation: ‘(glottal stop)

The sound notated with an inverted apostrophe (’) is called *glottal shop*. In English, it can be exemplified by the sound occurring at the beginning, and between the double oh in the phase ‘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:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yaa</td>
<td>‘house’</td>
<td></td>
</tr>
<tr>
<td>‘yaa</td>
<td>‘you, your’</td>
<td></td>
</tr>
<tr>
<td>waa</td>
<td>‘I, my’</td>
<td></td>
</tr>
<tr>
<td>‘waa</td>
<td>‘pig’</td>
<td></td>
</tr>
</tbody>
</table>

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.
Maa-nu mun yaibiiga?

To illustrate:

<table>
<thead>
<tr>
<th>Casual form</th>
<th>Polite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>yan</td>
<td>yaibiin</td>
</tr>
<tr>
<td>yasa</td>
<td>yaibiisa</td>
</tr>
<tr>
<td>yaga?</td>
<td>yaibiiga?</td>
</tr>
</tbody>
</table>

Examples:

Yandoo. ‘That’s right.’
Wannee uchinaanchu yaibiin. ‘I am Okinawan.’
Uree taa mun yaga? ‘Whose (stuff) is that?’
Kuree waa mun yasa. ‘This is mine.’
Kuree maa-nu mun yaibiiga? ‘Where is this (thing) from?’
Uree Yeema-nu mun yaibiisa. ‘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.

<table>
<thead>
<tr>
<th>Dictionary form</th>
<th>Sa form</th>
<th>+ -doo/-yaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>yan</td>
<td>yasa</td>
<td>yandoo/yaa</td>
</tr>
<tr>
<td>yaibiin</td>
<td>yaibiisa</td>
<td>yaibiindooyaa</td>
</tr>
</tbody>
</table>

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:


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

Hatiruma ‘Hateruma’, Yonaguni ‘Yonaguni’

7. Usunee
The word usunee 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 [kurujataaya] maa-nu mun yaibiiga? ‘Where is this [brown sugar] from?’
B: Uree (Hatiruma)-nu mun yaibiin. ‘That one is from (Hateruma Island).’
A: Kumarakaa-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)
Lesson 8 (Yaachi)

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. EXERSISES
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?

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

I. DIALOG

<table>
<thead>
<tr>
<th><em>David is at the fish open market.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>David:  Obasan. Kunu iyoo nuu yaibiiga?</td>
</tr>
<tr>
<td>Obasan:  Uree gurukun yaibiindoo.</td>
</tr>
<tr>
<td>David:  Kuri-n gurukun yaibii-mi?</td>
</tr>
<tr>
<td>Obasan:  Uu. An yaibiin.</td>
</tr>
</tbody>
</table>

II. NEW WORDS AND PHRASES

<table>
<thead>
<tr>
<th>iyu</th>
<th>‘fish’ (ya assimilated: iyoo)</th>
</tr>
</thead>
<tbody>
<tr>
<td>-n</td>
<td>‘also; too; as well as’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gurukun</th>
<th>‘generic term for fish belonging to the Caesio family (banana fish)’</th>
</tr>
</thead>
<tbody>
<tr>
<td>obasan</td>
<td>‘any middle-aged woman’ (borrowed from Japanese)</td>
</tr>
</tbody>
</table>

| 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?  ↘  ‘Is this *gurukun*?’
B. Uu. An yaibiin.  ‘Yes, it is.’
   Wuuwuu. 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) *sururuu*.’ |
| David:  Kuri-n sururuu yaibii-mi?  | ‘Is this *sururuu*, too?’ |
| Obasan:  Wuuwuu. Uree sururuuya aibiran.  | ‘No. That’s not *sururuu*.’ |
|   Mijun yaibiin.  | ‘It’s anchovy.’ |

* *sururuu* = a type of sprat fish
**See Explanation 5 for more about *sururuu* and *mijun*. 

44
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):

<table>
<thead>
<tr>
<th>Dictionary form</th>
<th>Casual form</th>
<th>Polite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>-sa form</td>
<td>aransa</td>
<td>aibiransa</td>
</tr>
<tr>
<td>-ga form</td>
<td>aranga?</td>
<td>aibiranga?</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>chimbin ‘rolled crêpe’</th>
<th>+ -n</th>
</tr>
</thead>
<tbody>
<tr>
<td>chimbinun ‘Rolled crêpe also…’</td>
<td></td>
</tr>
<tr>
<td>mijun ‘sardine’</td>
<td></td>
</tr>
<tr>
<td>mijunun ‘Sardine also…’</td>
<td></td>
</tr>
<tr>
<td>Ichuman ‘Itoman’</td>
<td></td>
</tr>
<tr>
<td>Ichumanun ‘Itoman also…’</td>
<td></td>
</tr>
</tbody>
</table>

The word wan ‘I’ is an exception:

<table>
<thead>
<tr>
<th>wan ‘I’</th>
<th>+ -n</th>
</tr>
</thead>
<tbody>
<tr>
<td>wannin ‘I also or I am also’</td>
<td></td>
</tr>
</tbody>
</table>

See the dialog below for more examples:

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

<table>
<thead>
<tr>
<th>Word</th>
<th>+ ya</th>
<th>+ n</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuri ‘this’</td>
<td>kuree ‘this is…’</td>
<td>kurin ‘this is also…’</td>
</tr>
<tr>
<td>uri ‘that’</td>
<td>uree ‘that is…’</td>
<td>urin ‘that is also…’</td>
</tr>
<tr>
<td>ari ‘that (distant)’</td>
<td>aree ‘that one over there is’</td>
<td>arin ‘that one over there is also…’</td>
</tr>
</tbody>
</table>

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.

Miiibai—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.


Word list:

<table>
<thead>
<tr>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tannafakuruu</td>
<td>Manjuu</td>
<td>Fuurinnaa</td>
<td>Fuuchibaa</td>
</tr>
<tr>
<td>Bira</td>
<td>Tamanaa</td>
<td>Tamachisha</td>
<td>Chinsukoo</td>
</tr>
<tr>
<td>Chimbin</td>
<td>Unchee</td>
<td>Kandabaa</td>
<td>Miibai</td>
</tr>
<tr>
<td>Chiribira</td>
<td>‘Mmu</td>
<td>Gurukun</td>
<td>Irabuchaa</td>
</tr>
</tbody>
</table>

V. EXERSISES

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

<table>
<thead>
<tr>
<th>Dialog 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amy: Ojisan. Kuree nuu yaibiiga? Shibi-du yaibiimi?</td>
</tr>
<tr>
<td>Ojisan: Yiiyii, aran. Uree kachuu.</td>
</tr>
<tr>
<td>Amy: Anshee, kurin kachuu yaibiin-naa?</td>
</tr>
<tr>
<td>Ojisan: Ii.</td>
</tr>
</tbody>
</table>

Amy: Ojisan. Kuree nuu yaibiiga? Shibi-du yaibiimi?
Ojisan: Yiiyii, aran. Uree kachuu.
Amy: Anshee, kurin kachuu yaibiin-naa?
Ojisan: Ii.

II. NEW WORDS AND PHRASES

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>shibi</td>
<td>‘tuna’</td>
<td>-du</td>
</tr>
<tr>
<td>kachuu</td>
<td>‘bonito fish’</td>
<td>aran</td>
</tr>
<tr>
<td>ii</td>
<td>‘Yes’ (casual)</td>
<td>-naa?</td>
</tr>
<tr>
<td>yiiyii</td>
<td>‘No’ (casual)</td>
<td>yaga?</td>
</tr>
</tbody>
</table>

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 yaibiin-naa? ‘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?’
Lesson 10 (Tuu)

2. Casual questions: yaga? and yami?

<table>
<thead>
<tr>
<th></th>
<th>Copula</th>
<th>Wh question</th>
<th>Yes or no question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Polite form</td>
<td>yaibiin</td>
<td>yaibiiga?</td>
<td>yaibiimi?</td>
</tr>
<tr>
<td>Casual form</td>
<td>yan</td>
<td>yaga?</td>
<td>yami?</td>
</tr>
</tbody>
</table>

-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:

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Polite form</td>
<td>Uu</td>
<td>Wuu wuu</td>
</tr>
<tr>
<td>Casual form</td>
<td>Ii</td>
<td>Yii yii</td>
</tr>
</tbody>
</table>

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? / Nuu yaibiiga? \ (Yes? What is it?)
Amy: David!
David: Hii? / (Yeah?) / Nuu yaga? \ (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.

<table>
<thead>
<tr>
<th></th>
<th>Yes?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Polite form</td>
<td>Fuu?</td>
</tr>
<tr>
<td>Casual form</td>
<td>Hii?</td>
</tr>
<tr>
<td>More casual</td>
<td>Nn?</td>
</tr>
<tr>
<td>More casual 2</td>
<td>Nuu yaga? (lit. what?)</td>
</tr>
</tbody>
</table>
4. Seafood names

- **kachuu**—bonito fish
- **shibi**—tuna
- **icha**—squid
- **sunui**—a variety of edible seaweed; mozuku. The most commonly served as mozekusu.
- **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.

Tempura is also popular.

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 *nsu* 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:

<table>
<thead>
<tr>
<th>Kuree shibi-du yaibiimi?</th>
<th>‘Is this tuna (or not)?’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuree shibi-ru yaibiimi?</td>
<td></td>
</tr>
</tbody>
</table>

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?
A: Kuri-n [nantuu] yaibiin-naa?
B: Uu. An yaibiin.
Lesson 10 (Tuu)

Word list:

<table>
<thead>
<tr>
<th>tannafakuruu</th>
<th>kurujaataa</th>
<th>fuurinmaa</th>
<th>uncheebaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>hiru</td>
<td>kooreegusu</td>
<td>chinkwaan</td>
<td>shibui</td>
</tr>
<tr>
<td>papayaa</td>
<td>icha</td>
<td>kubushimi</td>
<td>taku</td>
</tr>
<tr>
<td>gurukun</td>
<td>irabuchaa</td>
<td>aasa</td>
<td>sunui</td>
</tr>
</tbody>
</table>

V. EXERSISES

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: Kwantuu-n aibiinnaa? ‘Do you have watermelon, too?’

Clerk: Ichutaa matchoochimisooryiyo. ‘Please wait for a while.’

(Clerk is checking.)

Kwantuuuee neeyabiran. ‘There is no watermelon.’

Amy: Anshee, banshiruuuya aibiimi? ‘Then, do you have any guavas?’

Clerk: Banshiruun neeyabiran. ‘There is no guava, either.’

Amy: Wakayabitan. Nifeedeebiru. ‘OK. Thank you.’

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

Expressions
Ee-tai. ‘Excuse me.’ (See Lesson 13 for details)
[noun]-ya maaankai 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 matchoochimisooryiyo. ‘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 aibiiga? ‘Where is the government office (located)?’
Naafa-nkai aibiin. ‘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 toirree aibiimi? ‘Is there a bathroom around here?’
Kumarikaa-nkai toirree 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).

<table>
<thead>
<tr>
<th>Plain form</th>
<th>Polite form</th>
<th>Casual form</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi question</td>
<td>aibiimi?</td>
<td>ami?</td>
</tr>
<tr>
<td>naa question</td>
<td>aibiinna?</td>
<td>anna?</td>
</tr>
<tr>
<td>ga question</td>
<td>aibiiga?</td>
<td>aga?</td>
</tr>
</tbody>
</table>

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 shiikwaasaa, too?’
Clerk: Shiikwaasaaya neeyabiran. ‘There is no shiikwaasaa.’
Ojisan: Anshee, riichee ami? ‘Then, is there a lychee?’
Clerk: Riichin neeyabiran. ‘There is no lychee, either.’

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

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).

<table>
<thead>
<tr>
<th>Polite form</th>
<th>Casual form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative form</td>
<td>neeyabiran</td>
</tr>
<tr>
<td>Affirmative form</td>
<td>aibiin</td>
</tr>
</tbody>
</table>
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 shiikwa
- 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: Matchoochimisoorree, matchoochimisooriyyoo

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

Practice the following aibiin sentences. Fill in the brackets (use the wordlist if necessary).

Amy: [       ] aibiināa?  ‘Is there [       ]?’
Clerk: Uu, aibiin.  ‘Yes, there is.’

Amy: [       ] aibiinnāa?  ‘Is there [       ], too?’
Clerk: Ichutaa matchoochimisooree.  ‘Please wait for a while.’

Amy: [       ] neeyabiran.  ‘There is no [       ].’
Clerk: Anshee, [       ] aibiimi?  ‘Then, is there [       ]?’

Amy: [       ] neeyabiran.  ‘There is no [       ], either.’

Amy: Wakayabitan. Nifeedeebiru.  ‘OK. Thank you.’

Wordlist

| chinsukoo | shinbii   | Noo manjuu          |
| datchoo   | naashibi  | hiru                |
| shiikwaasaa | kaabuchii | tankan            |

V. EXERISES

Translate the following conversations into Okinawan.

1. A: Is there red chili pepper?—B: Yes, there is.
   A: Is there fifachi, too?—B: No. There is no fifachi.

2. A: Is there suruu?—B: Yes, there is.
   A: Is there mijun, too?—B: No. There is no mijun.

3. A: Is there brown sugar from Hateruma?—B: Yes, there is.
   A: Is there one from Tarama, too?—B: No, there isn’t one from Tarama.

4. A: Where can I find miso paste? (Where is the miso paste?)
   B: It’s right by the fish.

5. A: Where can I find sugar? (Where is the sugar?)
   B: It’s next to the rice.
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.

<table>
<thead>
<tr>
<th>Dialog 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masashi:</strong> Amy, unjoo yaaninjoo ikutai wuibiiga? ‘Amy, how many are there in your family?’</td>
</tr>
<tr>
<td><strong>Amy:</strong> Yuttai wuibiin. ‘There are four (members in my family).’</td>
</tr>
<tr>
<td><strong>Suu-tu ammaa-tu yatchiiga wuibiin.</strong> ‘I have a father, a mother, and an older brother.’</td>
</tr>
<tr>
<td><strong>Masashi-sanoo yaaninjoo ikutai wuibiiga?</strong> ‘Yes. How many are there in your family, Masashi?’</td>
</tr>
<tr>
<td><strong>Masashi:</strong> Rukunin wuibiin. ‘There are six.’</td>
</tr>
<tr>
<td><strong>Suu-tu ammaa-tu ‘mmii-tu uttuga tai wuibiin.</strong> ‘I have a father, a mother, an older sister, and two younger siblings.’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dialog 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masashi:</strong> Amy, unjoo choodee-ya wuibiimi? ‘Amy, do you have any siblings?’</td>
</tr>
<tr>
<td><strong>Amy:</strong> Uu. Yatchiiga wuibiin. ‘I have an older brother.’</td>
</tr>
<tr>
<td><strong>Masashi:</strong> Anshee, yaaninjoo yuttai yaibiisayaa. ‘Well then, you have four (members) in your family, right?’</td>
</tr>
<tr>
<td><strong>Amy:</strong> Uu. An yaibiin. ‘Yes. You’re right.’</td>
</tr>
</tbody>
</table>

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

II. NEW WORDS AND PHRASES

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

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**
   
   Why wuibiin-
   
   
   *Yaaninjoo ikutai wuibiinga?*  ‘How many people are there in your family?’

   **yes-no question**
   
   *Masashi-san, unjoo yatchii-ya wuibiimi?*  ‘Masashi, do you have any older brother?’
   
   *Uu, Wuibiin. Yatchiiya 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, yatchiiya yaankai wuibiinmi?*  ‘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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yatchii-ya</td>
<td>isa yaibiin.</td>
</tr>
<tr>
<td>‘Older brother’</td>
<td>is a doctor.’</td>
</tr>
<tr>
<td>Yatchii-ga</td>
<td>wuibiin.</td>
</tr>
<tr>
<td>‘Older brother’</td>
<td>exists.’ (= I have an older brother.)</td>
</tr>
</tbody>
</table>

   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.

   *Yatchiiya isa yaibiin.*  ‘Older brother is a doctor.’
   
   *Yatchiiga 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: *Yatchiiya wuibiimi?*  ‘Do you have an older brother?’
   
   B: *Uu. Yatchiiya 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: Yatchiiya wuibiimi? ‘Speaking of older brother, do you have one?’
B: Uu. Yatchiiya 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:

<table>
<thead>
<tr>
<th></th>
<th>Polite form</th>
<th>Casual form</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Regular form</strong></td>
<td>wuibiin</td>
<td>(1)  wun</td>
</tr>
<tr>
<td><strong>Mi question</strong></td>
<td>wuibiimi?</td>
<td>(2) wumi?</td>
</tr>
<tr>
<td><strong>Na question</strong></td>
<td>wuibiinna?</td>
<td>(3) wunnaa?</td>
</tr>
<tr>
<td><strong>Ga question</strong></td>
<td>wuibiiga?</td>
<td>(4) wuga?</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Polite form</th>
<th>Casual form</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Negative form</strong></td>
<td>wuibiran</td>
<td>wuran</td>
</tr>
<tr>
<td><strong>Affirmative form</strong></td>
<td>wuibiin</td>
<td>wun</td>
</tr>
</tbody>
</table>

Example:
A: Yatchiiya wuibiimi? ‘Do you have an older brother?’
B: Yatchiiya 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 ‘mmiiga 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 ojii-chan 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

<table>
<thead>
<tr>
<th>Okinawan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>chui ‘one person’</td>
<td>one</td>
</tr>
<tr>
<td>yuttai ‘four people’</td>
<td>four</td>
</tr>
<tr>
<td>shichinin ‘seven people’</td>
<td>seven</td>
</tr>
<tr>
<td>juunin ‘ten people’</td>
<td>ten</td>
</tr>
<tr>
<td>tai ‘two people’</td>
<td>two</td>
</tr>
<tr>
<td>gunin ‘five people’</td>
<td>five</td>
</tr>
<tr>
<td>hachinin ‘eight people’</td>
<td>eight</td>
</tr>
<tr>
<td>kunin ‘nine people’</td>
<td>nine</td>
</tr>
<tr>
<td>mitchai ‘three people’</td>
<td>three</td>
</tr>
</tbody>
</table>

*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. EXERISES

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.
Lesson 12 (Juumi)

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. Wuwuu. Choodeeya wuibiran.
3. Amy, unjoo ‘mmiiya wuibiimi?
5. Masashii, ‘yaaya yatchiiya wumi?
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.  ‘Hey, David! You got here already.’
Too anshee ika.  ‘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 kushii or kusai)
-kutu  ‘because, so’ (denotes reason or cause, also -gutu)
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)
[fname]-sanoo wuibiimi?  ‘Is Mr./Ms. [fname] 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-tai (or -sai).  ‘Hello.’
Tammee:  Iina cheesayaa.  ‘You got here already.’
David:  Chaabira-sai.  ‘Hello.’
Tammee:  Iina cheesayaa.  ‘You got here already.’
Lesson 13 (Juusan)

Chaabira-sai.  ‘Excuse me; hello.’ (male speaker).
Chaabira-tai.  ‘Excuse me; hello.’ (female speaker).
Hai-sai.  ‘Hello.’ (male speaker)
Hai-tai.  ‘Hello.’ (female speaker)

As explained in Lesson 2, chaabira-sai/tai is only used at the door or house entrance when visiting someone’s house. On the other hand, people use hai-sai/tai when greeting strangers on the street, or an audience at the beginning of a speech.

Sentences with -sai or -tai sound politer than those without it. Thus, it is appropriate to use when the extra respect is required; for example, when talking to an elderly person or your boss, etc:

| Tammee: Namaa wurankutu atukara kuuwa. | ‘She is not here now, so come later.’ |

namaa  ‘at present; for now’  atukara  ‘afterwards; later’
wuran  ‘there is/are not…’  Atukara kuuwa  ‘Come later.’ (casual)
kuuwa  ‘Come.’ (command)  Atukara chaabiisa.  ‘I’ll come later.’ (pol.)

2. Wubiin sentences (2): Location
Another function of wubiin is to indicate someone’s location. For example:

(At the door or on the phone)

Amy-ya wubiimi?  ‘Is Amy at home? (lit. Is Amy in?)’

The basic meaning of both wubiin and aibiin (see Lesson 11) is ‘to exist’. The difference between the two is that wubiin is used for animate objects such as human and animals, while aibiin is used for inanimate objects. The particle -nkai is used for both wubiin and aibiin sentences. For example:

Masashi-sanoo nama yaankai wubiimi?  ‘Mr. Masashi, are you at home right now?’
Uchinaankai daigakoo aibiimi?  ‘Is there a university/college in Okinawa?’

3. Particle -kutu
The particle -kutu denotes reason or cause. In many dialects (but not in Shuri), -gutu is also used. It is often translated as ‘so’ or ‘because’. The word preceding -kutu must be a verb, adjective, or copula. The preceding verb, adjective, or copula drops the final ‘n’ when attaching except in the case of the negative form. For example:

Wannee yaankai wu-kutu kuuwa.  ‘I’m at home, so come.’

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

To sum up:

<table>
<thead>
<tr>
<th>Dictionary form</th>
<th>Affirmative form + -kutu</th>
<th>Negative form + -kutu</th>
</tr>
</thead>
<tbody>
<tr>
<td>wun</td>
<td>wu-kutu ‘because there is/are…’</td>
<td>wuran-kutu ‘because there is/are not…’</td>
</tr>
<tr>
<td>an</td>
<td>a-kutu ‘because there is/are…’</td>
<td>neen-kutu ‘because there is/are not…’</td>
</tr>
<tr>
<td>yan</td>
<td>ya-kutu ‘because X is/are…’</td>
<td>aran-kutu ‘because X is/are not…’</td>
</tr>
</tbody>
</table>

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*.’
*lina* cheesayaa. ‘You’re here *already*.’
*lppee* 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

Wuibin sentences

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

1.  
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. ‘Hey, [David]! You got here already.’
Too anshee ika. ‘OK then. I’m ready. Let’s go.’

2.  
Tammee: Namaa wurankutu atukara kuwu. ‘She is not here now, so come later.’
[Amy]: Uu. Wakayabitan. Atukara chaabiisa. ‘OK. I got it. I’ll come later.’

V. EXERSISES

Translate the following sentences into Okinawan.

1.  
A: Hello. Is Ms. Oshiro there?
B: Yes, she is. Wait for a minute.
C: Hey! You came already.

2.  
A: Hello. Is Mr. Higa at home?
B: Yes, he is. He is in the back of the house, so please wait.

3.  
A. Hello. Is Ms. Amy there?
B. No. Amy is at school right now.

4.  
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.

5.  
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?’

Hanshii: Nama chukuikutu matchookiyoo. ‘I’ll make it now, so wait for a bit.’
(Grandma is making champuruu…)

Hanshii: Uri, kamee. ‘Here you go.’
Amy: Kwatchii sabira. ‘Thank you, Grandma.’
Maasaibiissaa. ‘It’s good!’

II. NEW WORDS AND PHRASES
‘yaa ‘you’ (informal)
kamun ‘to eat’
kamuga? kamun + ga
-busaibiin ‘want to’ (polite)
champuruu ‘stir-fried vegetables’
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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Direct Object</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wannee</td>
<td>champuruu</td>
<td>kamun. I (will) eat champuruu.</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>champuruu</td>
<td>(will) eat.</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Type</th>
<th>Dictionary Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-mun</td>
<td>kamun</td>
<td>‘to eat’</td>
</tr>
<tr>
<td>-bun</td>
<td>ashibun</td>
<td>‘to play, to hang out (e.g. with friends)’</td>
</tr>
</tbody>
</table>
Lesson 14(Juushi)

-sun  naraasun  ‘to teach’

[Short Exercise]
Please look up the following words in the wordbook (Answers on p. 69).

<table>
<thead>
<tr>
<th>Type</th>
<th>Dictionary Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-mun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>___________</td>
<td>‘to drink’</td>
</tr>
<tr>
<td>2.</td>
<td>___________</td>
<td>‘to put on (footwear)’</td>
</tr>
<tr>
<td>3.</td>
<td>___________</td>
<td>‘to read’</td>
</tr>
<tr>
<td>-bun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>___________</td>
<td>‘to tie; knot; fasten’</td>
</tr>
<tr>
<td>5.</td>
<td>___________</td>
<td>‘to call, invite’</td>
</tr>
<tr>
<td>6.</td>
<td>___________</td>
<td>‘to choose’</td>
</tr>
<tr>
<td>-sun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>___________</td>
<td>‘to put out’</td>
</tr>
<tr>
<td>8.</td>
<td>___________</td>
<td>‘to repair, correct’</td>
</tr>
<tr>
<td>9.</td>
<td>___________</td>
<td>‘to do’</td>
</tr>
</tbody>
</table>

2. Casual Affirmative Form
The Casual Affirmative form (or simply casual form) is the basic verb form listed in the dictionary, and no conjugation is needed. It is the informal, affirmative form of the verb (the word “affirmative” means “non-negative”) and therefore should be used among close friends and family in informal situations. This form can be used to express three meanings as shown below:

1) Habitual Actions or Facts
   e.g. Meenichi toofu kamun.  ‘(I) eat tofu everyday.’  *meenichi = everyday
       Meenachi sumuchi yumun.  ‘(I) read books everyday.’  *sumuchi = book

2) Plan or Future Actions (Future)
   e.g. Acha toofu kamun.  ‘(I) will/am going to eat tofu tomorrow.’
       Acha sumuchi yumun.  ‘(I) will/am going to read books tomorrow.’

3) Intent
   e.g. ‘Yaaya nuu kamuga?  What do you want to eat?
        Wannee champuruu kamun.  I want to eat champuruu.

The casual form can be used to express both ‘will’ and ‘am going to’. When the casual form is expressing habits or future actions, the sentence usually contains a word that expresses time, for example meenichi / meenachi ‘everyday’ and acha ‘tomorrow’ (in many dialects, acha is pronounced longer at the end as achaa). As Example 3 above shows, it can also express one’s intent.

3. Ga or mi Questions with Verb
To make the -ga or -mi form of a verb, remove the final n sound and add -ga or -mi:

<table>
<thead>
<tr>
<th>Casual form</th>
<th>-ga form</th>
<th>-mi form</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamun</td>
<td>kamuga?</td>
<td>kamumi?</td>
</tr>
</tbody>
</table>
The structure of *ga* sentences with verbs:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Wh-word</th>
<th>Verb (<em>-ga form</em>)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Yaaya nuu</td>
<td>kamuga?</td>
<td>ashibu</td>
<td>What are you going to eat?</td>
</tr>
<tr>
<td>‘Yaaya taa-tu</td>
<td>ashibu?</td>
<td>ashibu</td>
<td>Who are you going to hang out with?</td>
</tr>
<tr>
<td>‘Yaaya nuu</td>
<td>naraasuga?</td>
<td>naraasu</td>
<td>What are you going to teach?</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Dictionary Form</th>
<th><em>i</em>-form + busaibiin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamun</td>
<td>kami-busaibiin</td>
<td>‘want to eat’ (polite)</td>
</tr>
<tr>
<td>ashibun</td>
<td>ashibi-busaibiin</td>
<td>‘want to hang out’ (polite)</td>
</tr>
<tr>
<td>naraasun</td>
<td>naraashi-busaibiin</td>
<td>‘want to teach’ (polite)</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Direct Object</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wannee</td>
<td>champuruu</td>
<td>kamun.</td>
<td>‘I eat champuruu.’</td>
</tr>
<tr>
<td>Wannee</td>
<td>David</td>
<td>yubun.</td>
<td>‘I call David.’</td>
</tr>
<tr>
<td>Wannee</td>
<td>uchinaaguchi</td>
<td>naraasun.</td>
<td>‘I teach Okinawan.’</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Indirect Object</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wannee</td>
<td>Amy-tu</td>
<td>ashibun.</td>
<td>‘I’ll hang out with Amy.’</td>
</tr>
<tr>
<td>Wannee</td>
<td>David-tu</td>
<td>ashibi-busaibiin</td>
<td>‘I want to hang out with David.’</td>
</tr>
<tr>
<td>‘Yaaya’</td>
<td>taa-tu</td>
<td>ashibu?</td>
<td>‘Who are you going to hang out with?’</td>
</tr>
</tbody>
</table>

68
Lesson 14 (Juushi)

[Short Exercise - Answers]
Here are the answers of the short exercise on page 67. Notice that these are all transitive verbs.

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

Note: the i-form of the verb sun is shii-, not shi- (irregular). Thus, ‘want to do’ becomes shii-busaibiin.

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

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

6. Personal Pronouns (summary)

<table>
<thead>
<tr>
<th></th>
<th>+ -ga</th>
<th>+ -ya</th>
<th>+ -n</th>
<th>+ -nkai</th>
<th>+ mun</th>
</tr>
</thead>
<tbody>
<tr>
<td>wan 'i'</td>
<td>waaga/wanga</td>
<td>wannee</td>
<td>wannin</td>
<td>wanninkai</td>
<td>waa mun</td>
</tr>
<tr>
<td>‘yaa ‘you’</td>
<td>’yaaga</td>
<td>’yaaya</td>
<td>’yaan</td>
<td>’yaankai</td>
<td>’yaa mun</td>
</tr>
<tr>
<td>unju ‘you’</td>
<td>unjuga</td>
<td>unjoo</td>
<td>unjun</td>
<td>unjunkai</td>
<td>unjunu mun</td>
</tr>
<tr>
<td>(polite)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>unjuga mun</td>
</tr>
<tr>
<td>ari ‘he/she’</td>
<td>ariga</td>
<td>aree</td>
<td>arin</td>
<td>arinkai</td>
<td>arinu mun</td>
</tr>
<tr>
<td>(distant)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ariga mun</td>
</tr>
<tr>
<td>uri ‘he/she’</td>
<td>uriga</td>
<td>uree</td>
<td>urin</td>
<td>urinkai</td>
<td>urINU mun</td>
</tr>
<tr>
<td>(near list.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>uriga mun</td>
</tr>
<tr>
<td>kuri ‘he/she’</td>
<td>kuriga</td>
<td>kuree</td>
<td>kurin</td>
<td>kurinkai</td>
<td>kurinu mun</td>
</tr>
<tr>
<td>(near both)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kuriga mun</td>
</tr>
<tr>
<td>wattaa ‘we’</td>
<td>wattaaga</td>
<td>wattaaya</td>
<td>wattaan</td>
<td>wattaankai</td>
<td>wattaa mun</td>
</tr>
<tr>
<td>ittaa ‘you (pl.)’</td>
<td>ittaaga</td>
<td>ittaaya</td>
<td>ittaan</td>
<td>ittaankai</td>
<td>ittaa mun</td>
</tr>
</tbody>
</table>

*ari, uri, and kuri are used to indicate someone whose age is about the same or younger.
7. Affective Particles: -yaa (also see Lesson 4) and -ssaa
Affective particles can be attached to the end of the verbs, adjectives, or copulas to add various nuances, e.g. opinion, surprise, and question. Compare the following expressions:

Maasaibii-yaa.  It’s good, isn’t it? (polite)
Maasaibii-ssaa!  It’s good! (polite)

The affective particle -yaa is used to seek the listener’s agreement, while -ssaa is used to give a one-way self-opinion or when simply talking to oneself. Notice -yaa can attach directly to the word stem, while -ssaa take the ‘n’ dropping form as -ga form.

8. Matchookiyoo and Matchooke
They are both very informal, imperative expressions used when having someone wait, but matchooke sounds somewhat rougher. They are used among friends and family in informal situations. Do not use them to elderly people or someone with higher social status. To those people, please use matchoochimisoortyoo or matchoochimisooree.

9. Kwatchii sabira
This is the expression used before eating meals. Due to the cultural difference, there is no direct English equivalent. It literally means ‘I will feast.’ Depending on the context, it can be translated into many ways; for example, ‘Thank you for the food’ (as in the dialog) or ‘Let’s start eating’.

IV. PRACTICES
Fill in the brackets to match up with the translations. Use the wordlist if necessary.

A.
(1) A: Taaga tammee ukusuga?  ‘Who will wake grandpa up?’
    B: [     ]-ga ukususa.  ‘I will wake (him) up.’
(2) A: Taaga kuri kamuga?  ‘Who will eat this up?’
    B: [     ]-ga kamusa.  ‘He (distant) will eat (it) up.’
(3) A: Taaga kuri kamuga?  ‘Who will eat this up?’
    B: [     ]-ga kamumi?  ‘You want to eat it?’
(4) A: Uree taa mun yaibiiga?  ‘Who will eat this up?’
    [     ]-ga munnaa-sai?  ‘Is this yours?’ (polite)
    B: li, yandoo.  ‘Yeah, it is.’
    A: Ippee churasaibiin-[     ].  ‘It’s so beautiful, (isn’t it?)’
    *churasaibiin = beautiful (polite form of churasan)
(5) A: Taatu ashibuga?  ‘Who are you going out with?’
    B: [     ]-tu ashibun.  ‘I’ll go out with her.’

Wordlist:

<table>
<thead>
<tr>
<th>‘yaa</th>
<th>ari</th>
<th>unju</th>
<th>waa</th>
</tr>
</thead>
<tbody>
<tr>
<td>-doo</td>
<td>-ssaa</td>
<td>-sa</td>
<td>-yaa</td>
</tr>
</tbody>
</table>
Lesson 14(Juushi)

B. Choose a verb from List 1 when replacing a verb in the brackets shown as [1…], and choose nouns from List 2 when replacing a noun in the brackets shown as [2…].

Hanshii: Amy, ‘yaaya nuu [1kamuga]?’ ‘Amy, what are you going to do?’

‘Grandma, I want to eat gooyaa champuruu.’

V. EXERCISES
Translate into English or Okinawan.

A. Verb + -busaibiin (kami-form)

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.
4. Uttu-nu tigami yumun.
5. Uya-nu tiganee sun.
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:

<table>
<thead>
<tr>
<th>Amy</th>
<th>Driver</th>
<th>Driver</th>
<th>Amy</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Where is this bus heading?’</td>
<td>‘We are going to Naha.’</td>
<td>‘I want to go to Palette Kumoji. Are you going to Kokusai Street, too?’</td>
<td>‘Yes, we are.’</td>
</tr>
</tbody>
</table>

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

II. NEW WORDS AND PHRASES

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

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.

<table>
<thead>
<tr>
<th>Casual</th>
<th>Polite</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamun ‘to eat’</td>
<td>kamabiiin</td>
</tr>
<tr>
<td>ichun ‘to go’</td>
<td>ichabiin</td>
</tr>
<tr>
<td>ashibun ‘to hang out’</td>
<td>ashibabiin</td>
</tr>
<tr>
<td>-busan ‘want to’</td>
<td>-busaibiin</td>
</tr>
<tr>
<td>maasain ‘to be tasty’</td>
<td>maasabiin</td>
</tr>
<tr>
<td>muchikasain ‘to be difficult’</td>
<td>muchikasaiibiin</td>
</tr>
<tr>
<td>churasain ‘to be beautiful’</td>
<td>churasaiibiin</td>
</tr>
<tr>
<td>jootooyain ‘to be good quality’</td>
<td>jootooyaiibiin</td>
</tr>
<tr>
<td>yan ‘to be’</td>
<td>yaibiin</td>
</tr>
</tbody>
</table>
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’  _______________
2. yumun ‘to read’     _______________
3. yubun ‘to call’        _______________
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 causal form and the other uses polite form, and 3) both speaker and listener use polite form. For example:

1. A: ‘Yaaya nuu kamuga?
B: Wannee champuruu kamun.
2. A: Kunu basoo maankai ichabiiga?
B: Naafankai ichun.
3. 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:

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Place-nkai</th>
<th>ichun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wannee</td>
<td>Naafa-nkai</td>
<td>ichun.</td>
</tr>
<tr>
<td>Amy-ya</td>
<td>gakkoo-nkai</td>
<td>ichun.</td>
</tr>
<tr>
<td></td>
<td>Maa-nkai</td>
<td>ichuga?</td>
</tr>
<tr>
<td>Wannee</td>
<td>Kokusaidoori-nkai</td>
<td>ichibusan.</td>
</tr>
</tbody>
</table>

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-*nkai* ichun. ‘(I’m) going to Naha.’ [direction (Lesson 15)]
- Yashee-nu tunai-*nkai* aibiin. ‘It’s next to the vegetable (section).’ [location (Lesson 11)]
- Yaa-nu kushi-*nkai* 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:

- Wannee Naafa-*kai* ichun. ‘I’m going to Naha.’
- Amy-ya gakkoo-*kai* ichun. ‘Amy goes/will go to school.’
- Maa-*kai* ichuga? ‘Where (are you) going?’
- Wannee Kokusaidoori-*kai* ichibusan. ‘I want to go to Kokusai Street.’

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
2. yumun ‘to read’      yumabiin
3. yubun ‘to call’      yubabiin
4. njasan ‘to be bitter’ njasaibiin

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

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

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Dictionary</th>
<th>i-form</th>
<th>-go form</th>
<th>Polite</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘to swim’</td>
<td>‘wijun’</td>
<td>‘wiji-busaibiin’</td>
<td>‘wijuga?’</td>
<td>‘wijabiin’</td>
</tr>
</tbody>
</table>
Lesson 15 (Jugno)

[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).

<table>
<thead>
<tr>
<th>Type</th>
<th>Dictionary Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-jun</td>
<td>1. ___________</td>
<td>‘to draw; pull, to take off (shoes, pants, etc.)’</td>
</tr>
<tr>
<td></td>
<td>2. ___________</td>
<td>‘to fan’</td>
</tr>
<tr>
<td></td>
<td>3. ___________</td>
<td>‘to row’</td>
</tr>
<tr>
<td>-chun</td>
<td>4. ___________</td>
<td>‘to walk’</td>
</tr>
<tr>
<td></td>
<td>5. ___________</td>
<td>‘to listen; hear’</td>
</tr>
<tr>
<td></td>
<td>6. ___________</td>
<td>‘to put’</td>
</tr>
<tr>
<td></td>
<td>7. ___________</td>
<td>‘to stand’</td>
</tr>
<tr>
<td></td>
<td>8. ___________</td>
<td>‘to have, to hold, to carry’</td>
</tr>
<tr>
<td></td>
<td>9. ___________</td>
<td>‘to put, to hit’ (not hoochun)</td>
</tr>
</tbody>
</table>

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? |
| Tamme: | ‘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 |
| yamun | to feel pain; to hurt |
| kushi | the back (of the body) |
| shimun | ‘It’s OK.’ (refusal) |

**Expressions**

Maakaiga? ‘Where’re you going?’ (very casual)
Kunu basoo maankai ichabiiga?

‘Mmakai. ‘Just a walk (lit. just to there).’

(‘mma is a variation of uma ‘there’. It is pronounced the same as the word ‘mma ‘horse’.)

Majun ichumi? ‘Do you want go with me?’

‘Yaan ichumi? ‘Do you want to go, too?’

(*Majun ichumi? can be replaced with ‘Yaan ichumi?)

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 koooin), 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:

<table>
<thead>
<tr>
<th>Plain</th>
<th>Polite</th>
<th>i-form + busan</th>
<th>-ga? form</th>
<th>-mi? form</th>
</tr>
</thead>
<tbody>
<tr>
<td>koooin ‘to buy’</td>
<td>kooibiin</td>
<td>kooibusan</td>
<td>kooiga?</td>
<td>kooimi?</td>
</tr>
<tr>
<td>or koyabiin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ukiin ‘to get up’</td>
<td>ukiyabiin</td>
<td>ukiibusan</td>
<td>ukiiga?</td>
<td>ukiimi?</td>
</tr>
<tr>
<td>iin ‘to say’</td>
<td>iyabiin</td>
<td>iibusan</td>
<td>iiga?</td>
<td>iimi?</td>
</tr>
<tr>
<td>or ‘yun ‘to say’</td>
<td>or ‘yabiin</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>arain ‘to wash’</th>
<th>warain ‘to laugh’</th>
<th>umuin ‘to think’</th>
<th>chukuin ‘to make’</th>
</tr>
</thead>
<tbody>
<tr>
<td>nain ‘to become’</td>
<td>kain ‘to borrow’</td>
<td>tuin ‘to take’</td>
<td>chikain ‘to use’</td>
</tr>
<tr>
<td>nagin ‘to throw’</td>
<td>shitiin ‘to throw away’</td>
<td></td>
<td>hajiin ‘to take off kimono’</td>
</tr>
<tr>
<td>wakain ‘to know’</td>
<td>chiin ‘to wear’</td>
<td>yiin ‘to sit’</td>
<td>niin ‘to stew/cook/boil’</td>
</tr>
<tr>
<td>iin ‘to go in’</td>
<td>chiin ‘to cut’</td>
<td>yiin ‘to get’</td>
<td></td>
</tr>
</tbody>
</table>

Verbs which conjugate irregularly are called irregular verbs.

<table>
<thead>
<tr>
<th>Irregular</th>
<th>Casual form</th>
<th>Polite</th>
<th>i-form</th>
<th>-ga form</th>
</tr>
</thead>
<tbody>
<tr>
<td>chuuun ‘to come’</td>
<td>chaabiin</td>
<td>chiibusan</td>
<td>chuuga?</td>
<td></td>
</tr>
<tr>
<td>sun ‘to do’</td>
<td>sabin</td>
<td>shibusan</td>
<td>suga?</td>
<td></td>
</tr>
<tr>
<td>yan ‘am, are, is’</td>
<td>yaibiin</td>
<td>-</td>
<td>yaga?</td>
<td></td>
</tr>
<tr>
<td>aran ‘am/are/is not’</td>
<td>aibiran</td>
<td>-</td>
<td>aranga?</td>
<td></td>
</tr>
<tr>
<td>an ‘there is/are’</td>
<td>aibiin</td>
<td>-</td>
<td>aga?</td>
<td></td>
</tr>
<tr>
<td>neen ‘there is/are not’</td>
<td>neeyabiran</td>
<td>-</td>
<td>neenga?</td>
<td></td>
</tr>
<tr>
<td>wun ‘there is/are’</td>
<td>wuibiin</td>
<td>wuibusan</td>
<td>wuga?</td>
<td></td>
</tr>
<tr>
<td>wuran ‘there is/are not’</td>
<td>wuibir</td>
<td>-</td>
<td>wuranga?</td>
<td></td>
</tr>
</tbody>
</table>
The following chart may help review the differences between regular verbs and irregular verbs:

<table>
<thead>
<tr>
<th>irregular</th>
<th>Casual Affirmative</th>
<th>Polite Affirmative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-munch verb</td>
<td>kamun ‘to eat’</td>
<td>kamabiin</td>
</tr>
<tr>
<td>-bunch verb</td>
<td>yubun ‘to call’</td>
<td>yubabiin</td>
</tr>
<tr>
<td>-sun verb</td>
<td>naraasun ‘to teach’</td>
<td>naraasabiin</td>
</tr>
<tr>
<td>-jun verb</td>
<td>‘wijun ‘to swim’</td>
<td>‘wijabiin</td>
</tr>
<tr>
<td>-chunch verb</td>
<td>kachun ‘to write’</td>
<td>kachabiin</td>
</tr>
<tr>
<td>-inch verb</td>
<td>kooin ‘to buy’</td>
<td>kooyabiin / kooibiin</td>
</tr>
</tbody>
</table>

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

The politeness suffix -abiin or -ibiin is replaced with -abira or -ibir 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. EXERSISES

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.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Plain form</th>
<th>-ga form</th>
<th>Polite</th>
<th>Polite -ga</th>
<th>i-form+busan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ‘to take off’</td>
<td>nujin</td>
<td>nujuga?</td>
<td>ichabiin</td>
<td>ichabiiga?</td>
<td>ichibusan</td>
</tr>
<tr>
<td>2. ‘to put’</td>
<td>uchun</td>
<td>5.</td>
<td>6.</td>
<td>7.</td>
<td>8.</td>
</tr>
<tr>
<td>19. ‘to throw’</td>
<td>nagiin</td>
<td>nagiiga?</td>
<td>20.</td>
<td>nagiyaabiiga?</td>
<td>nagiibusan</td>
</tr>
</tbody>
</table>
C. Fill in the brackets with appropriately conjugated verbs to complete the following sentences.

1. Shinshii-sai, wannee sumuchi [               ]. ‘Teacher, I want to read books.’
2. Ee, ‘yaa-ya nuu [               ]? ‘Hey, what are you going to eat?’
3. David, ‘yaaya taatu [               ]? ‘David, who are you going to hang out?’
4. Hanshii-sai, wannee taa [               ]? ‘Grandma, who am I going to wake up?’
5. Amy, miji [               ]? ‘Amy, do you want to drink water?’
6. Ammaaya uubi [               ]. ‘Mother ties an obi’
7. Wannee wata [               ]. ‘I have a stomachache.’
8. Tammeeeya Uchinaaguchi [               ]. ‘Grandfather teaches Okinawan.’
9. ‘Mmiyi naashibi [               ]. ‘My sister chooses eggplants.’
10. Wannee yatchitiitu [               ]. ‘I want to swim with my brother.’

D. Translate the following sentences into Okinawan.

1. Amy wants to go to Naafa with David.
2. David wants to swim with Amy.
3. Masashi wants to eat a feast.
5. Etsuko wants to invite Masashi to her house.
6. The bus is going to Ginowan.
7. Are you going to the government building right now?
8. I will read books later.
9. Grandfather is going to row a boat. *boat = funi
10. Masashi and Etsuko helps (their) teacher. *to help a teacher = shinshii tiganee sun

[Short Exercise 2 - Answers]

<table>
<thead>
<tr>
<th>Type</th>
<th>Dictionary Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-jun</td>
<td>1. nujun*</td>
<td>‘to draw; pull, to take off (shoes, pants, etc.)’</td>
</tr>
<tr>
<td></td>
<td>2. oojun</td>
<td>‘to fan’</td>
</tr>
<tr>
<td></td>
<td>3. kuujun</td>
<td>‘to row’</td>
</tr>
<tr>
<td>-chun</td>
<td>4. atchun</td>
<td>‘to walk’</td>
</tr>
<tr>
<td></td>
<td>5. chichun</td>
<td>‘to listen; hear’</td>
</tr>
<tr>
<td></td>
<td>6. tachun</td>
<td>‘to stand’</td>
</tr>
<tr>
<td></td>
<td>7. muchun</td>
<td>‘to have, to hold, to carry’</td>
</tr>
<tr>
<td></td>
<td>8. uchun</td>
<td>‘to put, to hit’</td>
</tr>
</tbody>
</table>

*Note: the verb *nujun* can mean ‘to take off’ something you are wearing such as shoes, pants, and glasses, except for *chin ‘kimono’. *hajiin* is used in case of taking off *chin ‘kimono’.*
# Appendix I
## Okinawan Sounds

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

<table>
<thead>
<tr>
<th>Vowel (IPA)</th>
<th>English</th>
<th>Okinawan</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>bus</td>
<td>hana ‘flower’</td>
</tr>
<tr>
<td>e</td>
<td>egg</td>
<td>eisaas ‘group bon dance’</td>
</tr>
<tr>
<td>i</td>
<td>ship</td>
<td>ishi ‘stone’</td>
</tr>
<tr>
<td>o</td>
<td>(n/a)</td>
<td>ojisan ‘middle-aged man’</td>
</tr>
<tr>
<td>u</td>
<td>pull</td>
<td>uya ‘parents’</td>
</tr>
<tr>
<td>aa (a:)</td>
<td>cart</td>
<td>yaama ‘trap’</td>
</tr>
<tr>
<td>ee (e:)</td>
<td>(eeegg)</td>
<td>eesachi ‘greeting’</td>
</tr>
<tr>
<td>ii (i:)</td>
<td>feet</td>
<td>iibi ‘finger’</td>
</tr>
<tr>
<td>oo (o:)</td>
<td>(oooil)</td>
<td>ooji ‘fan’</td>
</tr>
<tr>
<td>uu (u:)</td>
<td>pool</td>
<td>uushi ‘mortar’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonant (IPA)</th>
<th>English</th>
<th>Okinawan</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>park</td>
<td>paarankuu ‘small drum’</td>
</tr>
<tr>
<td>f (ɸ)</td>
<td>(*see p.21 of Lesson 5)</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>boy</td>
<td>boo ‘stick’</td>
</tr>
<tr>
<td>t</td>
<td>tea</td>
<td>tii ‘hand’</td>
</tr>
<tr>
<td>d</td>
<td>do</td>
<td>duu ‘body’</td>
</tr>
<tr>
<td>k</td>
<td>kite</td>
<td>kaa ‘water well’</td>
</tr>
<tr>
<td>kw [p.27]</td>
<td>quack</td>
<td>kwaashi ‘confections’</td>
</tr>
<tr>
<td>g</td>
<td>go</td>
<td>gooyaa ‘bittermelon’</td>
</tr>
<tr>
<td>ch (tʃ)</td>
<td>cheese</td>
<td>chii ‘blood’</td>
</tr>
<tr>
<td>j (dʒ)</td>
<td>juice</td>
<td>juu ‘tail’</td>
</tr>
<tr>
<td>s</td>
<td>sue</td>
<td>suu ‘father’</td>
</tr>
<tr>
<td>z</td>
<td>zoo</td>
<td>zan ‘dugong’</td>
</tr>
<tr>
<td>sh (ʃ)</td>
<td>sheet</td>
<td>shima ‘island’</td>
</tr>
<tr>
<td>h</td>
<td>high</td>
<td>haa ‘teeth, leaf’</td>
</tr>
<tr>
<td>hy [p.21]</td>
<td>Hyundai</td>
<td>hyaku ‘hundred’</td>
</tr>
<tr>
<td>m</td>
<td>mow</td>
<td>moo ‘field’</td>
</tr>
<tr>
<td>n</td>
<td>name</td>
<td>naa ‘name’</td>
</tr>
<tr>
<td>r (ɾ)</td>
<td>little</td>
<td>roo ‘candle’</td>
</tr>
<tr>
<td>w</td>
<td>war</td>
<td>waa ‘I, my’</td>
</tr>
<tr>
<td>y</td>
<td>yard</td>
<td>yaa ‘house’</td>
</tr>
<tr>
<td>‘ (ʔ)</td>
<td>uh-uh</td>
<td>‘yaa ‘you’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Double Consonant</th>
<th>English</th>
<th>Okinawan</th>
</tr>
</thead>
<tbody>
<tr>
<td>pp [p.27]</td>
<td>ship pets</td>
<td>ippee ‘very’</td>
</tr>
<tr>
<td>kk [p.59]</td>
<td>sick cat</td>
<td>Rikka ‘Let’s…’</td>
</tr>
<tr>
<td>mm [p.15]</td>
<td>dim moon</td>
<td>‘mmu ‘sweet potato’</td>
</tr>
<tr>
<td>nn [p.15]</td>
<td>fun news</td>
<td>nnsu ‘miso bean paste’</td>
</tr>
<tr>
<td>tch [p.12]</td>
<td>got chopped</td>
<td>haruatchaa ‘farmer’</td>
</tr>
<tr>
<td>ss [p.27]</td>
<td>bus stop</td>
<td>chassa ‘how much’</td>
</tr>
<tr>
<td>tt [p.59]</td>
<td>foot tub</td>
<td>yuttai ‘four people’</td>
</tr>
</tbody>
</table>
# Appendix II
## Verb Conjugation Quick Chart

### A. Casual forms

<table>
<thead>
<tr>
<th>Dictionary</th>
<th>-naa?/-doo/-yaa</th>
<th>-ga/-sa/-kutu form</th>
<th>-mi form</th>
<th>i-form</th>
</tr>
</thead>
<tbody>
<tr>
<td>the verb stem does not change</td>
<td>the final 'n' is dropped*</td>
<td>n → mi?**</td>
<td>un/in/n → i-</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>-mi</th>
<th>i-form</th>
</tr>
</thead>
<tbody>
<tr>
<td>yan yanna?/yandoo/yan-yaa</td>
<td>yaga?/yasa/yakutu</td>
<td>yami?</td>
</tr>
<tr>
<td>aran aranna?/arando/arar-yaa</td>
<td>aranga?/aransa/arankutu</td>
<td>(arani?)</td>
</tr>
<tr>
<td>kamun kamunnaa?/kamundoo/kamun-yaa</td>
<td>kamuga?/kamusa/kamukutu</td>
<td>kamumi?</td>
</tr>
<tr>
<td>yubun yubunnaa?/yubundoo/yubun-yaa</td>
<td>yubugaa?/yubusa/yubukutu</td>
<td>yubumi?</td>
</tr>
<tr>
<td>'njasun 'njasunnaa?/'njasundoo/’njasun-yaa</td>
<td>'njasuga?/’njasusa/’njasukutu</td>
<td>‘njasumi?</td>
</tr>
<tr>
<td>machun machunnaa?/machundoo/machun-yaa</td>
<td>machuga?/machusa/machukutu</td>
<td>machumi?</td>
</tr>
<tr>
<td>'wiijun ‘wiijunnaa?/‘wiijundoo/’wiijun-yaa</td>
<td>‘wiijuga?/‘wiijusa/’wiijukutu</td>
<td>‘wiijumi?</td>
</tr>
<tr>
<td>tuin tuinnaa?/tuindoo/tuin-yaa</td>
<td>tuiga?/tuisa/tui kutu</td>
<td>tuimi?</td>
</tr>
<tr>
<td>an annaa?/ando/anyaa</td>
<td>aga?/asa/akutu</td>
<td>ami?</td>
</tr>
<tr>
<td>neen neennaa?/neendo/nee-yaa</td>
<td>neenga?/neensa/neenkutu</td>
<td>(neeni?)</td>
</tr>
<tr>
<td>wun wunnaa?/lundoo/wn-yaa</td>
<td>wuga?/wsu/wukutu</td>
<td>wumi?</td>
</tr>
<tr>
<td>wuran wurannaa?/wurandoo/wuran-yaa</td>
<td>wuranga?/wuransa/wurankutu</td>
<td>(wurani?)</td>
</tr>
</tbody>
</table>

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

### B. Polite forms

<table>
<thead>
<tr>
<th>Dictionary</th>
<th>-naa?/-doo/-yaa</th>
<th>-ga/-sa/-kutu form</th>
<th>-mi form</th>
</tr>
</thead>
</table>

| the verb stem does not change | the final 'n' is dropped (except for negative) | n → mi? |

<table>
<thead>
<tr>
<th>verb</th>
<th>-mi</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaibiin yaibiinnaa?/yaibiindoo/yaibiin-yaa</td>
<td>yaibiiga?/yaibisa/yaibiikutu</td>
</tr>
<tr>
<td>aibirran aibirannaa?/aibirandoo/aibiran-yaa</td>
<td>aibirangaa?/aibiransa/aibirankutu</td>
</tr>
<tr>
<td>kamabiin kamabiinnaa?/kamabiindoo/kamabiin-yaa</td>
<td>kamabiiga?/kamabisa/kamabiikutu</td>
</tr>
<tr>
<td>yubabiin yubabiinnaa?/yubabindoo/yubabiin-yaa</td>
<td>yubabiiga?/yubabisa/yubabikutu</td>
</tr>
<tr>
<td>'njasabiin 'njasabiinnaa?/’njasabiindoo/’njasabiin-yaa</td>
<td>’njasabiiga?/’njasabiisa/’njasabiikutu</td>
</tr>
<tr>
<td>machabiin machabiinnaa?/machabindoo/machabiin-yaa</td>
<td>machabiiga?/machabisa/machabikutu</td>
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<tr>
<td>'wiijabiin ‘wiijabiinnaa?/‘wiijabindoo/’wiijabiin-yaa</td>
<td>‘wiijabiiga?/‘wiijabiisa/’wiijabiikutu</td>
</tr>
<tr>
<td>tuibiin tuibiinnaa?/tuibindoo/tuiin-yaa</td>
<td>tuibiiga?/tuibisa/tuiikutu</td>
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<tr>
<td>aibiin aibiinnaa?/aibiindoo/aibiin-yaa</td>
<td>aibiiga?/aibiisa/aibiikutu</td>
</tr>
<tr>
<td>neeyabiran neeyabirannaa?/neeyabirandoo/neeyabiran-yaa</td>
<td>neeyabiranga?/neeyabiransa/neeyabirankutu</td>
</tr>
<tr>
<td>wuibiin wuibiinnaa?/wuibindoo/wuibiin-yaa</td>
<td>wuibiiga?/wuibiisa/wuibiikutu</td>
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<tr>
<td>wuibirani wuibirannaa?/wuibirandoo/wuibiran-yaa</td>
<td>wuibiranga?/wuibiransa/wuibirankutu</td>
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### Copula
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<tr>
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<tbody>
<tr>
<td>yan</td>
<td>‘to be’</td>
</tr>
<tr>
<td>aran</td>
<td>‘not to be’</td>
</tr>
<tr>
<td>yubun</td>
<td>‘to call’</td>
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### Existence Verbs
<table>
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<tr>
<td>an</td>
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<tr>
<td>neen</td>
<td>‘not to exist’ (inanimate)</td>
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<tr>
<td>wun</td>
<td>‘to exist’ (animate)</td>
</tr>
<tr>
<td>wuran</td>
<td>‘not to exist’ (animate)</td>
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### Regular Verbs
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<tbody>
<tr>
<td>kamun</td>
<td>‘to eat’</td>
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<tr>
<td>tuin</td>
<td>‘to take’</td>
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<tr>
<td>‘wiijun</td>
<td>‘to swim’</td>
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## Appendix III
### Numbers

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<th>Number</th>
<th>Japanese</th>
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<td>1.</td>
<td>tiichi ichi</td>
<td>10.</td>
</tr>
<tr>
<td>2.</td>
<td>taachi ni</td>
<td>11.</td>
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<tr>
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<td>miichi san</td>
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<tr>
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<td>5.</td>
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<td>muuchi roku</td>
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<td>7.</td>
<td>nanachi nana</td>
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<td>8.</td>
<td>yaachi hachi</td>
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<tr>
<td>9.</td>
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<tr>
<td>10.</td>
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<td>11.</td>
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<td>20.</td>
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<td>12.</td>
<td>juu-ni</td>
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<td>13.</td>
<td>juu-san</td>
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<td>14.</td>
<td>juu-yon</td>
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<td>15.</td>
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<tr>
<td>18.</td>
<td>juu-hachi</td>
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<tr>
<td>19.</td>
<td>juu-kyuu</td>
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</table>

50. gojuu | 60. rokujuu | 70. nanajuu | 80. hachijuu | 90. kyuujuu | 100. hyaku
51. gojuuichi | 61. rokujuuichi | 71. nanajuuchi | 81. hachijuuchi | 91. kyuujuuichi | 1000. sen
52. gojuuni | 62. rokujuuni | 72. nanajuuni | 82. hachijuuni | 92. kyuujuuuni | 10000. man
53. gojuusan | 63. rokujuusan | 73. nanajuusan | 83. hachijuusan | 93. kyuujuuusan |
54. gojuuyon | 64. rokujuuyon | 74. nanajuuyon | 84. hachijuuyon | 94. kyuujuuuyon |
55. gojuugo | 65. rokujuugo | 75. nanajuugo | 85. hachijuugo | 95. kyuujuuugo |
56. gojuuroku | 66. rokujuuroku | 76. nanajuuroku | 86. hachijuuroku | 96. kyuujuuuroku |
57. gojuunana | 67. rokujuunana | 77. nanajuunana | 87. hachijuunana | 97. kyuujuuunana |
58. gojuuhachi | 68. rokujuuhachi | 78. nanajuuhachi | 88. hachijuuhachi | 98. kyuujuuuhachi |
59. gojuukyuu | 69. rokujuukyuu | 79. nanajuukyuu | 89. hachijuukyuu | 99. kyuujuuukyuu |

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

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<th>Okinawan</th>
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<td>Miyako</td>
<td>Naaku/Maaku</td>
<td>Zamami</td>
<td>Zamami</td>
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</table>
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

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<td>pronoun</td>
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<td>suff.</td>
<td>suffix</td>
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<tr>
<td>wh.</td>
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</tr>
</tbody>
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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,
   » an²
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
ammee, n. mother, 1, 4, 12
ammuchi, n. rice cake stuffed with bean jam, 6
an¹, adv. so, » an yaibiin², an yaibiin (exp.)
an², 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
ari¹, pron. dem. that [distant]; that one over there, 9
ari², 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
chaacha, 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
chasse, n. heart, liver, 1
Chinin, n. plc. Chinen, 7
Chikain, n. 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

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

eemsachi, n. greeting, 1

eisaa, n. Okinawan group bon dance, 1
-en, suff. yen, 5

F
faa, n. leaf, 5
faafuji, n. grandparents, 12
fee¹, n. fly, 1, 5
fee², 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
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
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, vi. » 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
Hawaii, n. plc. Hawaii, 2
Higa, n. name. 2, » Fija
hii1, n. day
hii2, 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
li, interj. Yes [casual], 10
iiibi, n. finger(s), 1
iiin1, vt. to say, 2, 15, » 'yun
iiin2, 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
Jinoon, 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
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
-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
kooin, 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
kukunii, n. generic term for citrus, 11
kunibu, n. generic term for citrus, 11
kunin, n. count. nine people (of), 12
kunu, pron. dem. this, 6
kuma, pron. dem. here, 7
kumariikaa, 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
kurcu, pron. dem. + part. this is; speaking of this [close to the speaker], 4
kuri1, pron. dem. this, 9
kuri2, 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, » shiiikwa
kwachii, n. feast, 14
kyuu-, pref. nine X, 6
kyuu-hyaku, n. num. nine hundreds, 6
M and ‘M
maa, wh. where, 7, 8
maamiaa, 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
‘mbussaa, 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, 15
Mutubu, n. plc. Motobu, 9
muuchi, n. six, 1, 6
muuchii, n. Okinawan style steamed rice cake wrapped with shell ginger leaves, 1, 4, » kaasa-muuchii

N and ‘N

-naa, 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
neyabiran, 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
nsu, 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
oooyee, 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
raku, n. num. six, 1
rakunin, n. count. six people (of), 12
Ruuchuu, n. plc. Ryukyu; name of the kingdom existed on the Ryukyu islands
Ruukyu, n. plc. Ryukyu, 3, » Ruuchuu

S
-sa, part. [affective particle], 8, 13
saaataa, 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
shibun, n. addition, premium, extra, 6
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
shitii, vt. to throw away, 15
-ssa, part. talking to oneself [affective particle], 14
-sshii, part. per/for # [totalizing marker], 6
Sui, n. plc. Shuri, 2
sumin, vt. to dye; color, 1
sumiri, vt. [imperative form of verb sumin], » sumin
sumiri, vt. dye, and [ti-form of verb sumin], » sumin
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
sui, 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
takko, 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. Okinaha style soft cookies, 4
Tarama, n. plc. Tarama, 8, 9
tigami, n. letter, 14
tiganee, 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
toofo, 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
uchun1, vt. to put, 15
uchun2, 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
umiaatcha, 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

Urasii, n. plc. Urasoe, 7
uree, pron. dem. + part. that is; speaking of that [near listener], 4
uri1, pron. dem. that [near listener], 9
uri2, pron. he/she [near listener]; that person, 14

Uruku, n. plc. Oroku, 7
Uruma-shi, n. plc. Uruma City, 7
ushi, n. cattle; cow; bull; ox, 1

U 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
wannee, pron. + part. I; speaking of myself, 1, 2
wannin, pron. + part. I also, I am also, 9
warain, vi. to swim, 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
wuibii, 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
wuujii, n. sugar cane, 4, 12
Wuwuwu, interj. No [polite], 9, 10
Y and ‘Y

-ya, part. topic marker; speaking of X, 5
yaa, n. house, 8, 12, 13, 14
-yaahl, [affectional 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
-yaahl, 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
yiin1, vi. to sit, 15
yiin2, 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

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.

→ Chiburu yamun., I have an headache.

[Name]-san mensheeibiayaa?, 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 yatchiiya 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
→ Taaritu 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 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.

[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 chaabitai., I am from [place], 2
[Place]-n ichabimi?, Is it going to [place], too?, 15
[Place]-nkai ichibusaiibiin., 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 hataracooibiin., 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

Aibir., 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 matchoochimisooriyoo., 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
Kumarii-kaa-nu mun-yaaka maasaibiin-yaa., It tastes better than those around here., 8
Kunu basoo maa-nkai ichabiiga?, Where is this bus heading?, 15
Kunu/unu/nu X-ya nuu yaibiiga?, What (kind of ) X is this/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 (far) is [noun]., 4
Kuree/uree/aree [noun]-ya aibiran., This/that (far) is not [noun]., 9, 10
→ Uree sururuuya aibiran., That’s not sururuu sprat fish., 9
Kuree/uree/aree nuu yaibiiga?, What is this/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-yaaa., It’s tasty/delicious/good., 8
Maasaibiissaa., It’s tasty/delicious/good., 14
Matchoochimosoorree., Could you wait a moment?, 14
Matchoochimosooriyoo., Could you please wait a moment?, 14
Miishitchooti kwimisoori., Pleased to meet you., 3
Muchikasaibiin-yaaw., It’s difficult (isn’t it?)., 4
Nama chukuikutu matchookiyoo., I’ll make it now, so wait (for a while)., 14
Namaa wurankutu atukara kuwuwa., 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, kameec., Here you eat (lit., Here, eat it.), 14
Wakayabiton., I understand., O.K., 11
Wannee [name] yaibiin., I am [name]., 2, » Wannee [name]-ndi ichooibiin.
Wannee [name]-ndi ichooibiin., I am [name]., 2
Wassanna?, 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
Yassaiibiin-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


Contact

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