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A Basic Vocabulary of the Samani Dialect of Ainu¹

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1. Introduction

The purpose of this paper is to present a basic vocabulary of the Samani Dialect of Ainu. Our data might be of some interest to students of the Ainu language for the following reasons: first, there have been no first-hand data of the Samani dialect other than Chiri and Hattori (1960), in spite of the fact that its great importance in the Ainu dialectology has often been pointed out (Chiri and Hattori 1960: 61-62 and Asai 1972: 100). It would therefore be both necessary and important to check Chiri and

¹ This paper is part of the results of our research project “A Study of the Classification of the Ainu Dialects”, supported by the Japanese Ministry of Education, Science, Sports and Culture (Project No. 1203902, directed by Tomomi Sato, Graduate School of Letters, Hokkaido University). This research is a part of the general project “Endangered Languages of the Pacific Rim” (Grant-in-Aid for Scientific Research on Priority Areas (A), directed by Professor Osahito Miyaoka, Faculty of Informatics, Osaka Gakuin University). I am grateful to all the speakers, who gave me valuable instruction. First of all, I would like to thank my informant of the Samani dialect, the late Mrs. Yumi Okamoto. I would also like to thank her daughters: Mrs. Teruko Okamoto, who kindly allowed me to visit her mother and study her language, and Mrs. Kane Kumagai, who encouraged me to publish this vocabulary.

Hattori's data by those obtained from other informants of the same dialect.² Second, while Chiri and Hattori's data are quite useful and reliable, they unfortunately include no example phrases or sentences. This lack of information has prevented us from grasping the basic linguistic characteristics of the Samani dialect, especially in grammar. In order to show the characteristics of this dialect in more detail, we will try to give examples to as many items as possible below, although we know very well that the amount is not so sufficient.

2. General Linguistic Features of the Samani Dialect

2.1. Phonetic and Phonological Properties³

/h/ sometimes seems to drop or be reduced to a glottal stop after a consonant:

<i>huraye</i> 'to wash'	<i>'amam 'uraye</i> 'to wash rice'
<i>hekaci</i> 'child, boy'	<i>'okkay 'ekaci</i> 'boy'

On the other hand, /h/ appears in some forms which do not have /h/ in other dialects:

² Hattori writes that he wished in vain to visit the village again to seek other informants, because his informant seemed to forget the Ainu language to some extent (Chiri and Hattori 1960: 33). However, as seen from the data below, the two data by different speakers may be said to agree in most cases.

³ We will use the following notation: p, t, k, c [tʃ], s, m, n, r, w, y, h, '[?], i, e, a, o, u.

'episun 'to the seashore' (the Chitose dialect)⁴

hepisun 'id.' (the Samani dialect)

'ekimun 'to the mountains' (the Chitose dialect)

hekimun 'id.' (the Samani dialect)

/r/ alternates with /s/ before /s/ in some forms:

sir-sesek → *sis-sesek* 'It is hot.'

karkar-se → *karkas-se* 'to roll down'

ku-kor saḥo → *ku-kos saḥo* 'my elder sister'

/r/ tends to remain unchanged before /n/ unlike other dialects:

ku-kor nispa 'my husband'

'enukar na. 'It is dull'.

Note that there is an example exhibiting an alternation like $r \rightarrow t$:

'an-kor tonoto → *'an-kot tonoto* 'our liquor'

/r/ tends to be pronounced as a trill, especially in the final position:

sumawkor [r] '(a bear) is dead.'

hekattar [r] 'children'

/n/ sometimes alternates with /y/ before /s/:

⁴ The forms of the Chitose dialect cited here come from the late Mrs. Nabe Shirasawa.

pon sita → *poy sita* ‘puppy’

pon suma → *poy suma* ‘small stone’

cf. *to'an sita* ‘that dog’

The conjunctive particle *wa* usually alternates with *ma* after /n/ and /n/ itself is in turn pronounced as [m]:

nokan wa → *nokan ma* [nokam ma] ‘it is small and’

wen wa → *wen ma* [wem ma] ‘it is bad and’

In the medial position, /we/ and /ye/ in other dialects (e. g. the Chitose and the Saru dialects) are often pronounced as closer to [e] in the Samani dialect:

paye [paje] ‘to go’ (the Chitose dialect)

paye [pae] ‘id.’ (the Samani dialect)

nuwe [nuwe] ‘to sweep’ (the Chitose dialect)

nuwe [nue] ‘id.’ (the Samani dialect)⁵

In some words, /y/ appears where other dialects do not have it:

<i>'oka</i> ‘to be, to exist’ (the Chitose dialect)	<i>'okay</i> ‘id.’ (the Samani dialect)
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⁵ The phonological interpretation of [nue] is somewhat problematical here. /nuwe/ is a tentative notation. Another interpretation, such as /nuye/, might be possible, considering that a neighboring dialect, such as the Shizunai dialect, presents the form /nuye/ in this case.

ka ‘even, also’ (the Chitose dialect)

kay ‘id.’ (the Samani
dialect)

[u] is sometimes inserted rather clearly before the conjunctive particle *wa* after the final /t/:

sat wa [satuwa] ‘it has become dry and’

Unlike other Ainu dialects of Hokkaido, the Samani dialect can be said to lack the type of accent which would distinguish word meanings. Therefore, it is not a rare case that the same form is pronounced with several different pitch patterns (for the notation of accent, see section 3):

’opittano (LLHL~LLHH~LHLL~LHHH) ‘all’

hapo (LH~HL) ‘mother’

mina (LH~HH) ‘to laugh’

There is an example which is a minimal pair in other dialects, but not in the Samani dialect:

nina (LH) ‘to knead’ (the Chitose dialect)

nina (LH) ‘id.’ (the Samani dialect)

nina (HL) ‘to gather wood’ (the Chitose dialect)

nina (LH) ‘id.’ (the Samani dialect)

2.2. Grammatical Properties

It is known that there are many differences among Ainu dialects in the verbal inflection. For example, the Ainu dialects can be divided roughly into two large groups depending on whether the dialect indicates the first

person plural transitive subjective with 'a-, or 'an- (Sato 1995: 29). As seen from the examples below, the Samani dialect belongs to the 'an-' group. In addition, while Ainu dialects vary greatly in the form indicating the first person subjective/second person objective relation, the Samani dialect marks it with the form 'eci-, just as in the Saru dialect. This fact seems very important from a dialectological point of view, since, as far as we know, the Shizunai dialect, which is located between the Saru and the Samani dialects, uses the form 'an-e-, instead of 'eci-.⁶

'an-'e 'we eat'

'an-kor 'unarpe 'our aunt'

'eci-kore 'I give it to you' (cf. the Shizunai dialect: 'an-e-kore 'id.')

It should also be noted that negation is consistently indicated by the adverbial form *henne*, which is quite different from the form *somo*, used in most Hokkaido dialects:

tapan pe 'anak sita henne ne. 'That is not a dog.'

Moreover, there is another interesting problem concerning negation in the Samani dialect. In many Ainu dialects, verbs or auxiliary verbs with negative meaning are usually preceded by the adverbial particle *ka*:

na ku-ray ka somoki. 'I will not die yet.' (the Chitose dialect)

ku-mokor ka 'e'aykaḥ. 'I could not sleep.' (the Chitose dialect)

⁶ 'eci- seems to be the form used in colloquial speech. In texts of oral literature, however, another form, 'an-e- is also used in the Samani dialect.

⁷ The forms of the Shizunai dialect come from the late Mrs. Suteno Orita.

In such dialects, the meaning of emphasis or addition ‘also, too’ is indicated by the particle having the same phonological shape as the negative *ka* given above, so that they have often been treated in the same place in grammatical descriptions of Ainu (e. g. Tamura 1996: 267):

kani ka ku-toypusu rusuy. ‘I want to turn over the soil, too.’ (the Chitose dialect)

However, in the Samani dialect, the two meanings can be said to be indicated by the different particles *ka* and *kay*, respectively:

nep 'itaki ne yakkay ku-'oyra ka henneki wa ku-'esikarun ma ku-'an na. ‘I haven’t forgotten any words and can recall them.’ (negative)

Compare the following example:

'eani kay nep kay ye. ‘You speak something!’ (The first *kay* is emphatic, but the second *kay* is indefinite.)

Considering the fact that the Samani dialect has two different forms for negative and emphatic particles, it is very likely that diachronically, the emphatic particle *ka* (and perhaps the indefinite particle *ka*) and the negative particle *ka* in other dialects do not necessarily come from the same origin. Therefore, although we must not confuse diachrony and synchrony, it might be necessary to reconsider the same treatment of the negative *ka* and the emphatic *ka* in the Ainu grammar.

We see from examples that there are two forms expressing aspectual distinctions. That is, *wa 'an* indicates perfect, while *kane 'an* indicates

progressive:

tuk wa 'an 'has grown'

'esik wa 'an 'has become full'

sat wa 'an 'has become dry'

'etopse kane 'an 'is spitting'

nunnun kane 'an 'is sucking'

monrayke kane 'an 'is working'

It should be noted that *kane* seems to have another usage indicating, roughly speaking, degree or manner, when combined with stative verbs:

poro kane 'an sita 'a dog whose degree of size is big=(big dog)'

tanne kane 'an pon kut 'a slender belt whose degree of length is long=(long slender belt)'

Hortative (let's...) is expressed by the final particle *no* in the Samani dialect:

ku'ani 'usa 'en-tura wa 'ekinne kus paye-'an no. 'Let's go to the mountain with me.'

Note that dialects differ rather greatly in this respect. For example, the hortative particle is usually *na* in the Shizunai dialect, but *ro* in the Chitose dialect.

2.3. Lexical Properties

A number of words clearly show that there is a close similarity between

the Samani dialect and dialects of eastern and northern Hokkaido, e. g. the Obihiro, Kushiro, and Bihoro dialects (Chiri and Hattori 1960):⁸

sita 'dog' (Samani, Obihiro, Kushiro, Bihoro)

pake 'head' (Samani, Obihiro, Kushiro, Bihoro, Asahikawa, Nayoro, Soya)

'omo- 'not' (Samani, Kushiro, Bihoro)

However, we can also find forms or words which are supposed to be peculiar to the Samani dialect:

'a'ane 'to be thin' (Other dialects usually exhibit such a form as *'ane* (HL), or *'aane*.)

'akur 'to vomit' (The word in other dialects is usually *'atu*.)⁹

3. Word List of the Samani Dialect

In the following list, the numbers and English translations of the entry words are cited from Chiri and Hattori (1960). The forms in Chiri and Hattori (op. cit.) will first be cited. These forms are marked as (S. K.) after the name of the informant, Mr. Sataro Kikuchi (1899-?). Then, the forms and sentences obtained from my informant are given. These are marked as (Y. O.) after the initials of my informant, Mrs. Yumi Okamoto

⁸ However, there are also examples which show similarities to western dialects, e. g. *ko* 'if' (Chiri and Hattori 1960: 52).

⁹ Chiri (1975: 85) cites the form *akura* 'to eruct' of the Sahalin dialect of Shiraura. If these two forms, *'akur* and *akura*, are cognate, it will be an exception to a phonetic law between the Hokkaido and Sahalin dialects (Hattori 1967: 209-210). see also Tamura (1996: 6).

(1896-1990)¹⁰. The mark ? means that we could not obtain an appropriate answer or the informant was not sure about the item. The mark () indicates that we missed the item. Abbreviations like LLH indicate that the form occurs in the low-low-high pitch pattern. In addition, if possible, example phrases or sentences are given.

1. I (S. K.) *ku'ani* (Y. O.) *ku'ani* (LLH~LHH): *ku'ani 'usa 'en-tura wa 'ekinne kus paye-'an no*. 'Let's go to the mountains with me.' (Note that *'ekinne* is not *'ekimne*, which is the form of most of the other dialects. *no* at the end of the sentence may correspond to *ro* in other dialects, though we have no other example. The pronunciation of *paye* is close to [pae] rather than [paje].)
2. thou (S. K.) *'e'ani* (Y. O.) *'e'ani* (LLH~LHH): *'e'ani kay nep kay ye*. 'You say something, too!'
3. we (S. K.) *ku'ani 'utar, ci'okay* (Y. O.) *ci'okay* (LLH): *ci'okay hepisun sap-'an*. 'We went to the seashore.' (Note that in other dialects, the personal pronoun *ci'okay* usually agrees with the personal affix *-'as*, but not with *-'an* as in this example. So it might be a mistake to use *-'an* in this case.)
4. this (S. K.) *ta'a* (Y. O.) *ta'an pe* (LL H~LH L~LH H~HH H), *ta'an pe* (LL H): *ta'an pe ku-'enkeray wa ku-'uk na*. 'I will have this. *'ku-micihi, ta'an pe koraci hawki 'a cik na*. 'My (late) father used to say so.' (The informant said that *micihi* meant 'one's late father'. The meaning of *a cik* is not clear. The form *ta'an pe* is recorded only once in my data. In all the other examples *ta'an* is used as an adnominal demonstrative to modify a free-standing noun. The form *to'o*

¹⁰ She was born at Utoma in the town of Samani. She married Mr. Sookichi Okamoto and lived in the village of Okada in Samani.

- in Chiri and Hattori (op. cit.) might be an adverbial, not a nominal form, although we cannot decide its function because of the lack of examples in the original data.)
5. that (S. K.) *to'o* (Y. O.) *to'an pe* (LL H~LH H): *to'an pe mi p kay sak wa 'atusa wa 'an*. 'That fellow wears no clothes and is naked.' (The informant also used the form *to'anta 'an pe*. The difference between two forms is not clear. The same problem as in *ta'a* will also be true of *to'o*.)
 6. who (S. K.) *nen* (Y. O.) *nen* (H): *to'an pon menoko nen ne ya ?* 'Who is that girl?'
 7. what (S. K.) *nep* (Y. O.) *nep* (L~H): *nep kay 'en-kore*. 'Give me something!'
 8. not (S. K.) *henne* (Y. O.) *henne* (LL~HH): *tapan pe 'anak sita henne ne*. 'That is not a dog.' (The informant said that although she did not use it, she had also heard the form *somo* in Samani. She seemed to regard *somo* as the form of other dialects. It should be noted that another negative form peculiar to certain words can also be found in our data: *homo'itak* 'to be a dumb', *'omo'itak* 'id.', *homomokor* 'not to sleep', *'omomokor* 'id'.)
 9. all (S. K.) *'opitta* (Y. O.) *'opittano* (LLHL~LLHH~LHLL~LHHH): *'aynu 'opittano cise 'ot ta 'okay*. 'All the people stay at home.' The form *'opitta* does not appear in my data.
 10. many (S. K.) *poronno* (Y. O.) *poronno* (LLH~LHH): *pet 'oske ta cep poronno 'okay na*. 'There are many fish in the river.' (The informant said at first that the Ainu word for 'many' was *'opittano*, although it usually means 'all'. For example, *nociw*, *'opittano hetuk wa 'an na* 'All the stars can be seen in the sky.' It should be noted that she always translated *'opittano* as 'many,' in all the examples obtained, though the reason is not necessarily clear.)

11. one (S. K.) *sinep* (Y. O.) *sinep* (LH)
12. two (S. K.) *cup* (Y. O.) *tup* (H): 'itanki, *tup patek, ku-kor na*. 'I have only two wooden bowls.'
13. big (S. K.) *poro* (Y. O.) *poro* (LL~LH) *poro sito ku'e rusuy na*. 'I want to eat big dumplings.'
14. long (S. K.) *tanne* (Y. O.) *tanne* (LL~LH~HL): *tanne ru* 'long road', *tanne kane 'an pe* 'something long'
15. small (S. K.) *pon* (Y. O.) *pon* (L~H): *pon 'ekattar* 'small children' (*pon* sometimes alternates with *poy* before forms beginning with /s/: *poy sita* 'puppy (lit. small dog)', *poy suma* 'small stone'. Also, /h/ of /hekattar/ drops after a consonant.) Forms without this alternation can also occur: *pon sita*, and *pon suma*. Moreover, the form *po'on* appears when strong emphasis seems to be intended: *po'on-pe-po 'an pe* 'something very small' (-*pe* 'thing,' -*po* the diminutive suffix).
16. woman (S. K.) *menoko* (Y. O.) *menoko* (LLH~HHL): *to'an pon menoko nen ne ya ?* 'Who is that young woman?'
17. man (S. K.) 'okkay (Y. O.) 'okkay (LH) (The informant said that 'okkay usually meant an adult man. cf. 'okkay 'ekaci 'boy (lit. man-boy').)
18. person (S. K.) 'aynu (Y. O.) 'aynu (LH~HH): 'aynu 'opittano, *turepta-'an kus paye-'an na* 'Let's go gathering roots of wild lilies together.'
19. fish (S. K.) *cep* (Y. O.) *cep* (H): *pet 'oske ta cep tosirihi 'an na*. (In this example, *tosirihi* was pronounced like [to: sirii]. It is a difficult question how to interpret phonologically a long vowel like this, although a long vowel sometimes occurs actually.)
20. *cikap* (S. K.) *cikap* (Y. O.): *cikap* (LH) *cikap kamihi* 'chicken (lit. bird's meat)'
21. dog (S. K.) *sita* (Y. O.): *sita* (LH~HL~HH) *re sita* [re:ʃita] 'an na. 'There are three dogs.' (The informant said that *seta* was the form of other dialects, such as the Shizunai dialect.)

22. louse (S. K.) *'urki* (Y. O.): *'urki* (LH~HH) *ku-pake ka ta*, *'urki 'okay na*. 'There are lice on my head.'
23. tree (S. K.) *ni* (Y. O.) *ni* (H) *ni pus* [ɲi: puʃ] 'A tree splits with cold.'
munin ni 'rotten tree'
24. seed (K. S) *pi* (Y. O.) *'ipe* (LH), *'ipehe* (LLH~LHH): *mun 'ipe* 'seeds of grasses', *hat 'ipehe* 'seeds of grapes' (The informant said that she did not know the form *pi* in other dialects.)
25. leaf (S. K.) *ham* (Y. O.) *ham* (H) *noya ham 'amke* 'Gather leaves of mugworts.' *mun hamuhu* 'leaves of grasses'
26. root (S. K.) *sinrit* (Y. O.) *sinrit* (LH~HH): *ni sinrit 'owri na* 'He will dig up a root of a tree.'
27. bark (S. K.) *kap* (Y. O.) *nikap* [ɲi:kap] (LH) *nikapuhu* [ɲikapuhu] (LLLH)
28. skin (S. K.) *kap* (Y. O.) () (The informant said that 'bark' and 'skin' were the same in Ainu.)
29. meat (S. K.) *kam* (Y. O.) *kam* (H): *retar kam* 'fat' (The informant also used the possessive form *kamihi*: *sita kamihi* 'meat of a dog'.)
30. blood (S. K.) *kem* (Y. O.) *kemihi* (LLH) (This form is likely to be the possessive form.)
31. bone (S. K.) *pone* (Y. O.) *pone* (LH): *pone kay* 'a bone breaks.'
32. grease (fat) (S. K.) *kirpo* (Y. O.): *kirpo* (LH) (The informant uttered this word only when she was asked if she knew it.)
33. egg (S. K.) (*tamanko*?) (Y. O.) ? (The informant said that they did not eat eggs formerly.)
34. horn (S. K.) *kiraw* (Y. O.) *kiraw* (LH), *kirawehe* (LLLH): *yuk kirawehe* 'horn of a deer'
35. tail (S. K.) *'akkocike* (Y. O.) *'akkocike* (LLLH), *'akkoci* (LLH), *'akkocihi* (LLLH): *sita 'akkoci*, *sita 'akkocihi* 'tail of a dog' (When asked what the Ainu word was for 'tail', the informant said at once that it was

- '*akkocike*, though she did not utter this form elsewhere. She also said that *sar* was a word used in the western district.)
36. feather (S. K.) *rap* (Y. O.) *rapuhu* (LLH): *cikap rapuhu* 'feather of a bird'
37. hair (S. K.) *numa* (Y. O.) *numa* (LH), *numaha* (LLH) (*pake 'etopi* is the hair on the head.)
38. head (S. K.) *pake* (Y. O.) *pake* (LL~LH), *pakehe* (HHH): *ku-pakehe wen na*. 'I am stupid.'
39. ear (S. K.) *kisar* (Y. O.) *kisara* (LLH~LHL): *ku-kisara 'aspa na*. 'I am deaf.'
40. eye (S. K.) *sik* (Y. O.) *siki* (LH)
41. nose (S. K.) '*ecu* (Y. O.) '*etu* (LH)
42. mouth (S. K.) *car* (Y. O.) *car* (H), *caro* (LH) (/r/ of *car* was pronounced here as a trill.)
43. tooth (S. K.) '*imak* (Y. O.) '*imakihi* (LLLH~HHHH): *ku-'imakihi* 'my tooth'
44. tongue (S. K.) *parunpe* (Y. O.) *parunpe* (LLH): *parunpe mo nitne shita*. 'my tongue does not move well.' (*mo* and *shita* are Japanese.)
45. claw (S. K.) '*am* (Y. O.) '*askepet 'akkkoci* (?) (LLL~LLH), '*amihi* (LLH), '*askepeci 'amihi* (LLLL LLH)
46. foot (S. K.) *cikir* (Y. O.) *cikir* (LHL): *cikir pone* 'foot bone'
47. knee (S. K.) *kokkapake* (Y. O.) *kokkapa* (LLH), *kokkapake* (LLLH)
48. hand (S. K.) *tek* (Y. O.) *tek* (H), *teke* (LL): *tek parawrehe* 'hand'
49. belly (S. K.) *hon* (Y. O.) *honi* (LH), *honihi* (LLH): *ku-honi sik na*. 'I am full.' '*e-honihi* 'your belly'
50. neck (S. K.) *rekut* (Y. O.) *rekuci* (LLH): *rekuci nunpa* 'Strangle him!'
51. breast (S. K.) *penram* (Y. O.) ?
52. heart (S. K.) *sanpe* (Y. O.) *sanpe* (LH), *sanpehe* (LLH)
53. liver (S. K.) *ra* (Y. O.) ?

54. drink (S. K.) *ku* (Y. O.) *ku* (H): *wakka ku* 'Drink water.'
55. eat (K. S.) *'ipe* (Y. O.) *'ipe* (LH): *'ipe ka ku-'e'aykap na.* 'I cannot eat.'
56. bite (S. K.) *kupapa* (Y. O.) *kupapa* (LHH): *sita 'en-kupapa* 'The dog bit me.'
57. see (S. K.) *nukar* (Y. O.) *nukar* (LH): *to'an pe ku-nukar* 'I saw that.'
(The final r is pronounced as a trill.)
58. hear (S. K.) *nu* (O.Y.) *nu* (H): *henne ku-nu.* 'I can hear nothing.'
59. know (S. K.) *'eramu'an* (O.Y.) *'eraman* (LLH~LHH), *'eramu'an* (LHHH): *nep demo 'eramu'an.* 'He knows everything very well.' *nep demo 'e-'eraman na.* 'You know everything very well.'
60. sleep (S. K.) *mokor* (Y. O.) *mokor* (LH): *kunne kay homo-mokor wa monrayke p* 'a person who works too hard to sleep in the night' (The final r is pronounced like a flap.)
61. die (S. K.) *ray* (Y. O.) *ray* (H)
62. kill (S. K.) *ronno* (Y. O.) *ronno* (HH): *ku-ronno na.* 'I killed it.'
63. swim (S. K.) *ma* (Y. O.) ?
64. fly (S. K.) *payekay* (Y. O.) *raporapo* (LHHH): *cikap raporapo wa 'oman na.* 'A bird was flying.' (The informant said that *payekay* [paekaj] (HH) meant 'to go walking'.)
65. walk (S. K.) *'apkas* (Y. O.) *'apkas* (LH): *to'an pe 'apkas 'etunas na.* 'He is quick on his feet.'
66. come (S. K.) *'ek* (Y. O.) *'ek* (L~H): *to'ani 'en ku-'oman ma ku-'ek na.* 'I will go there and then come back.'
67. lie (S. K.) *situri* (Y. O.) *situri* (LHH~HHH): *'e-situri wa 'e-an.* 'You have stretched yourself out.'
68. sit (S. K.) *mona* (Y. O.) *mona* (LH), *mona'a* (LLL): *cacaki wa mona wa 'an na.* 'He is sitting cross-legged.' *mona'a wa 'an.* 'He was sitting.'
69. stand (S. K.) *'as* (Y. O.) *'as* (H): *'as wa 'an* 'He is standing.'

70. give (S. K.) *kore* (Y. O.) *kore* (LL~LH~HH): *to'an pe 'en-kore*.
'Give me that one.'
71. say (S. K.) *ye* (Y. O.) *ye* (H): *'e-ye p pirka wa*. 'You are right.'
72. sun (S. K.) *peker cupkamuy* (Y. O.) *cup kamuy* (L LH): *cup kamuy hetuk pakno mokor wa as*. 'He is still sleeping even when the sun has already risen.' (*wa 'as* is a form difficult to analyze.)
73. moon (S. K.) (*kunne*) *cupkamuy* (Y. O.) *kunne cup kamuy* (LL L LH)
74. star (S. K.) *nociw* (Y. O.) *nociw* (LH): *nociw, 'opittano hetuk wa 'an na*. 'There are many stars in the sky.'
75. water (S. K.) *wakka* (Y. O.) *wakka* (LL~LH~HH): *pet or en [petor en] san ma wakka ta*. 'Go to the river and dip water.' (*'usew* (LH) is 'hot water').
76. rain (S. K.) *ruyanpe 'as* (Y. O.) *ruyanpe* (LHH)
77. stone (S. K.) *suma* (Y. O.) *suma* (LH): *pon suma* 'small stone'
78. sand (S. K.) *hota* (Y. O.) *'ota* (LH): *'ota ru* 'road on the sandbeach'
79. earth (S. K.) *toytoy* (Y. O.) *toytoy* (LH~HH): *toytoy 'owri* 'to dig in the ground'
80. cloud (S. K.) *nis* (Y. O.) *nis* (H): *nis 'an na*. 'There are clouds in the sky.'
81. smoke (S. K.) *supuya* (Y. O.) *supuya* (LLH): *supuya 'at na*. 'The smoke rose.'
82. fire (S. K.) *'ape* (Y. O.) *'ape* (LH): *'ape yupke wa sesek na*. 'The fire is burning furiously, so it is hot.'
83. ashes (S. K.) *'una* (Y. O.) *'una* (LH): *'unakuta'usi 'en 'una 'ociwe wa 'ek*. 'Put ashes on the ashery.'
84. burn (S. K.) *'uhuy* (Y. O.) *'uhuy* (LL~LH), *'e'inu* (LLL): *cise 'uhuy na*.
'There was a fire.' *'ape 'e'inu na*. 'Fire burns.'
85. path (S. K.) *ru* (Y. O.) *ru* (H): *tanne ru* 'long road'
86. mountain (S. K.) *nupuri* (Y. O.) *nupuri* (LLL~LLH): *to'anta 'an*

nupuri 'the cliff over there' (according to the informant, *nupuri* does not mean 'mountain', but rather, it refers to a topography like a cliff near the seashore. In fact, she said that the commonest word for 'mountain' was '*iwor* in the Samani dialect and that Mt. Fuji, for example, could also be called '*iwor*. In short, the meaning of *nupuri* in the Samani dialect might be slightly different from that of the same form in other dialects.)

87. red (S. K.) *hure* (Y. O.) *hure* (LH)
88. green (S. K.) *siwnin* (Y. O.) *siwnin* (HH) ?
89. yellow (S. K.) *siwnin* ? (Y. O.) *siwnin* (HH) ?
90. white (S. K.) *retar* (Y. O.) *retar* (LH): *retar sita* 'white dog' (The final r was pronounced as a flap or a trill.)
91. black (S. K.) *kunne* (Y. O.) *kunne* (HH): *kunne sita* 'black dog' '*ekurok* (LLH~LHH) '*ekurok sita* 'black dog'
92. night (S. K.) *kunne* (Y. O.) *kunne* (LL~HH): *kunne pakno ku-monrayki 'a*. 'I worked until it became dark.'
93. hot (S. K.) *sirsesek* (O. Y.) *sissese*k (LLL~HHH): *tanto, sissese*k *na*. 'It is hot today.'
94. cold (S. K.) *me'an* (Y. O.) *me'an* (LH): *me'an humi*. 'How cold it is!'
95. full (S. K.) *sik* (Y. O.) *sik* (H): *ku-honi sik*. 'I am full.'
96. new (S. K.) '*asir* (Y. O.) '*asir* (LH): '*asir 'anmip* 'new clothes'
97. good (S. K.) *pirka* (Y. O.) *pirka* (LLHH): '*e-ye p pirka wa*. 'You are right.'
98. round (S. K.) (𐰇𐰏𐰐) (Y. O.) *sikannatki* (LLLH~LHLL)
99. dry (S. K.) *sat* (Y. O.) *sat* (L): *tane kina sat na*. 'Now the grass has got dry.'
100. name (S. K.) *re* (Y. O.) *re* (L), *rehe* (LH): '*e-rehe nekon re 'an* ? 'What is your name?' (*re* was sometimes pronounced long.)
101. ye (S. K.) '*eci'okay* (Y. O.) '*eci'okay* (LLLH)

102. he (S. K.) *to'o'ankur* (Y. O.) *to'an kur* (LH L~LH H), *to'an pe* (LL H~LH H): *to'an kur nen ne ya ?* 'Who is that man?' *to'an pe 'itak ka 'e'aykap pe* 'He (is) a dumb.'
103. they (S. K.) *to'o'an 'utar* (Y. O.) *to'okay pe* (LLL H): *to'okay pe nekon re 'an ?* 'What are their names?'
104. how (S. K.) *nekon* (Y. O.) *nekon* (LL~LH): *'an-kor 'itak 'ari nekon ku-hawki ?* 'How do I speak in Ainu?'
105. when (S. K.) *nenpara* (Y. O.) *henpara* (LLL): *henpara pakno 'enta 'e-mommom ma 'e-'an a ?* 'How long will you go on drifting on the sea?'
106. where (S. K.) *neyta* (Y. O.) *neyta* (LL~LH): *neyta 'e-'an ?* 'Where do you live?'
107. here (S. K.) *ta'anta* (Y. O.) *ta'anta* (LLH~LHL~LHH): *sine kera'an 'ipe ta'anta 'an na.* 'There is something delicious here.'
108. there (S. K.) *to'anta* (Y. O.) *to'anta* (LLH~LHH): *to'anta cise 'uhuy na.* 'A house is on fire over there.'
109. other (S. K.) *'oya* (Y. O.) *'oya* (LL): *'oya sisam* 'Japanese from other villages'
110. three (S. K.) *rep* (Y. O.) *rep* (H): *suma rep 'an na.* 'There are three stones.'
111. four (S. K.) *'inep* (Y. O.) *'inep* (LH)
112. five (S. K.) *'asik* (Y. O.) *'asik* (LH)
113. few (S. K.) *po'onno* (Y. O.) ()
114. sky (S. K.) *niskotor* (Y. O.) ? (The informant said that she did not know a form like *niskotor*, while *nisor* meant 'good weather'.)
115. day (S. K.) *to* (Y. O.) *to* (H): *sine 'an to ta* 'one day'
116. fog (S. K.) *'urar* (Y. O.) *'urar* (LH): *'urar 'at* 'Fog rises.'
117. wind (S. K.) *rera* (Y. O.) *rera* (LH): *sum rera 'as* 'A west wind blows.'
118. flow (S. K.) *mom* (Y. O.) *mom* (H): *ni mom ma san na.* 'A tree is floating down.'

119. sea (S. K.) *'acuy* (Y. O.) *'atuy* (LH)
120. lake (S. K.) *to* (Y. O.) *to* [to:](H): *to 'oske ta* 'in a lake'
121. river (S. K.) *pet* (Y. O.) *pet* (L~H): *pet or en* [petoren] *san ma wakka ta.* 'Go to the river and dip water.'
122. wet (S. K.) *teyne* (Y. O.) *teyne* (LH): *ta'an 'orke teyne.* 'This place is wet.'
123. wash (S. K.) *huraye* (Y. O.) *huraye* (LLH): *su huraye wa suke.* 'Wash the pot and cook.'
124. snake (S. K.) *tannekamuy* (Y. O.) *tanne kamuy* (LL LH~HL LL ~HH HH)
125. worm (S. K.) *kikir* (Y. O.) *kikir* (LH)
126. back (S. K.) *secur* (Y. O.) *seturu* (LHH) (This form is probably the possessive form.)
127. leg (S. K.) *cikir* (Y. O.) *cikir* (LL~LH): *cikir pone* 'leg-bone'
128. arm (S. K.) *tek* (Y. O.) *teke* (LH), *tekehe* (HHL): *'e-teke kupapa.* 'It bit your arm.' *teke parawre* 'his hand' *ku-tekehe kupapa* 'It bit my arm.'
129. wing (S. K.) *rap* (Y. O.) *rapuhu* (LLH): *cikap rapuhu* 'a bird's wings'
130. lip (S. K.) *capus* (Y. O.) *capusi* (LLH) (This form is probably the possessive form.)
131. fur (S. K.) 不明 (Y. O.) *rus* (H): *kamuy rus* 'a bearskin'
132. navel (S. K.) *hankapuy* (Y. O.) *hankapuye* [haNkapue] (LLLH) (This form is probably the possessive form.)
133. guts (S. K.) *cuy*, *kankan* (Y. O.) *kankanihi* (LLLH) (This form is probably the possessive form.)
134. saliva (S. K.) 不明 (Y. O.) *non* (H): *non 'etopse kane 'an.* 'He is spitting.'
135. milk (S. K.) *tope* (Y. O.) *tope* (LH): *tope nunnun.* '(A baby) sucked the breast.'
136. fruit (S. K.) *ni'ipe*; *nika'op* (Y. O.) ?

137. flower (S. K.) *nonno* (Y. O.) *nonno* (LH): *pon nonno* 'a little flower'
138. grass (S. K.) *mun* (Y. O.) *mun* (L~H): *mun hamuhu* 'leaves of grass'
139. with (S. K.) *cura* (Y. O.) *tura* (LH~HL): *ku'ani 'usa 'en-tura wa 'oman*. 'Take me with you.' *'i-tura makan 'ayne...* '(She) went to the mountain with me and...'
140. in (S. K.) (*'ot*) *ta* (Y. O.) (*'ot*) *ta* (LH): *'aynu 'opittano cise 'ot ta 'okay*. 'Everyone lives in a house.'
141. at (S. K.) (*'ot*) *ta* (Y. O.) (*'ot*) *ta*: *tanto 'anak cise 'ot ta ku-'an na*. 'Today I am going to stay at home.'
142. if (S. K.) ...*cik* (O. Y.) *cik* (L~H): (*h*) *episun 'e-san cik cepkoyki wa 'ek*. 'If you go to the sea, catch fish.' (The initial *h* is very weak and can scarcely be heard here.)
143. mother (S. K.) *hapo* (Y. O.) *hapo* (LH~HL), *hapoho* (LLH): *ku-hapo* 'my mother' *'e-hapoho* 'your mother'
144. father (S. K.) *'aca* (Y. O.) *'aca* (LH), *mici* (LH), *micihi* (LLH): *ku-'aca* 'my father' *ku-micihi tapan pe koraci hawki 'a cik na*. 'My late father used to say so.' (The informant said that *mici* (*hi*) meant one's late father.)
145. husband (S. K.) *hoku* (Y. O.) *hokuhu* (LLH): *ku-hokuhu* 'my husband' (The informant said that *ku-kor nispa* would be more appropriate in this case, because *hokuhu* was not a very polite expression.)
146. wife (S. K.) *mat* (Y. O.) *macihi* (LLH~LHL) *ku-macihi* 'my wife'
147. salt (S. K.) *sippo* (Y. O.) ()
148. ice (S. K.) *konru* (Y. O.) *konru* (LH~HH): *wakka konru na*. 'Water has frozen.' (Here *konru* is used like a verb. The informant, however, also said that 'to freeze' was *rupus*. Therefore, this example is somewhat dubious.)
149. snow (S. K.) *'upas* (Y. O.) *'upas* (LH)
150. freeze (S. K.) *rupus* (Y. O.) *rupus* (LH)

151. child (S. K.) *hekattar* (Y. O.) *hekattar* (LLH): *hekattar koponci 'are kus so ka nuye* [nue] *na*. 'As children raised dust, they swept the floor.' (The final r was pronounced as a flap.)
152. dark (S. K.) *sirkunne* (Y. O.) *sirkunne* (LHL): *tane sirkunne*. 'Now it has become dark.'
153. cut (S. K.) *cuye* (Y. O.) *tuye* (LH), *tuypa* (LH): *'askepeci 'akkoci tuypa*. 'Cut you nails.'
154. wide (S. K.) *sep* (Y. O.) *sirsep* (LH): *sirsep na*. 'It is large'.
155. narrow (S. K.) *hutne* (Y. O.) *hutne* (LL~LH): *hutne nay* 'narrow river'
156. far (S. K.) *tuyma* (Y. O.) *tuyma* (LL): *tuyma nay* 'distant river'
157. near (S. K.) *hanke* (Y. O.) *hanke* (LL): *hanke nay* 'near river'
158. thick (S. K.) *'ironne* (Y. O.) *'ironne* (LLH): *'ironne 'ita* 'thick board'
159. thin (S. K.) *kapar* (Y. O.) *kapar* (LL): *kapar pe* 'something thin' (The final r was pronounced as a trill.)
160. short (S. K.) *takne* (Y. O.) *takne* (LH)
161. heavy (S. K.) *pase* (Y. O.) *pase* [pa:se] (LH): *pase suma* 'heavy stone'
162. dull (S. K.) *'enukar* (Y. O.) *'enukar* (LLH): *ta'an makiri 'enukar na*. 'This knife is dull.' (The final r was often pronounced as a trill.)
163. sharp (S. K.) *'e'en* (Y. O.) *'e'en* (LH): *ta'an makiri 'e'en na*. 'This knife cuts well.'
164. dirty (S. K.) *'icakkere* (Y. O.) *'icakkere* (LLLL~LLHL~LHHH): *'icakkere 'an 'anmip* 'dirty clothes' (The /n/ of *'anmip* is here very short and heard almost like [ʼamip].)
165. bad (S. K.) *wen* (Y. O.) *wen* (L~H): *wen ma 'an pe* 'something bad'
166. rotten (S. K.) *munin* (Y. O.) *munin* (LL~LH): *munin 'ipe* 'rotten food', *ni munin* 'The tree has decayed.'
167. smooth (S. K.) *rarak* (Y. O.) *rarak* (LH): *rarak na*. 'It is slippery.'
168. straight (S. K.) *'owpeka* (Y. O.) *'owpeka* (HLL)?: *'owpeka tuk wa 'an*

- pe* 'that which grows straight' (A glottal stop could not be heard after the initial o in this example.)
169. correct (S. K.) () (Y. O.) *pirka* (LL~HH): 'e-ye p *pirka wa*. 'What you say is right.'
170. left (S. K.) 忘 (Y. O.) 'arkisam (HHH) (?), *harkiso* (HHH) 'the place to the left of the fireplace'
171. right (S. K.) *simon* (Y. O.) *simonsam* (LHH) (?), *siso* (LH) 'the place to the right of the fireplace'
172. old (S. K.) *husko* (Y. O.) *husko* (LH~HH): *tan pasuy husko na*. 'This chopstick is old.'
173. rub (S. K.) *surisuri* (Y. O.) *sirusiru* (LLLH)
174. pull (S. K.) 'etaye (Y. O.) 'etaye (LHL~LHH): *to'an pe 'etaye*. 'Pull that one.'
175. push (S. K.) 'opucuye (Y. O.) ?
176. throw (S. K.) 'eyapkir (Y. O.) 'eyapkir (LLH): *ni 'uype 'eyapkir*. 'Throw the piece of wood.'
177. hit (S. K.) *kik* (Y. O.) *kik* (H), *kikkik* (HH): *kaske kik* 'to beat the surface of someone's body (to purify)'
178. split (S. K.) *soske* (Y. O.) *perke* (HH) (The informant said that *soske* meant that clothes, etc. tore into pieces, as in 'anmi p *soske na*. 'My dress tore into pieces.')
179. pierce (S. K.) 'okke (Y. O.) 'otke (LL~LH): 'an-kor 'amam 'an-'otke *na*. 'I pounded grains of millet.'
180. dig (S. K.) 'o'uri (Y. O.) 'owri (LLH): *toytoy 'owri*. 'Dig in the ground.' (A glottal stop could not be heard here. See also 168.)
181. tie (S. K.) *sinasina* (Y. O.) *sinasina* (LLLH): *taḡan pe sinasina*. 'Fasten this.'
182. sew (S. K.) 'ukawka (Y. O.) *ninninu* (LLH)
183. fall (S. K.) *hacir* (Y. O.) *hacir* (LH): *hacir na*. 'It falls.'

184. swell (S. K.) 不明 (Y. O.) *hup* (L)?: *'uhuy wa hup kane 'an.* 'He got burned and that part had a blister.'
185. think (S. K.) *sanniyo* (Y. O.) *yaykosanniyo* (LHLLH)
186. sing (S. K.) *sinotcaki* (Y. O.) *yaykosinotcaki* (LHLLLH), *yaykatekar* (LLLH) (The final r was a trill.)
187. smell (S. K.) *hura nu* (Y. O.) *hura nu* (LL H)
188. puke (S. K.) *'akur* (Y. O.) *'akur* (LH) (The final r was a trill.), *'ekoyoyse* (LHHH): *to'an pe 'ekoyoyse kane 'an na.* 'He is vomitting.'
189. suck (S. K.) *ni*, *nunnuN* (Y. O.) *nunnun* (LH): *totto nunnun kane 'an.* 'He is sucking the breast.'
190. blow (S. K.) *rera 'as* (O.Y.) *rera 'as* (LH H): *sum rera 'as* 'A west wind blows.'
191. fear (S. K.) *sitoma* (Y. O.) *sitoma* (LLL): *to'an sita ku-sitoma na.* 'I dread that dog.'
192. squeeze (S. K.) *nunpa* (Y. O.) *nunpa* (LH): *rekuci nunpa* 'Strangle him!'
193. hold (S. K.) *'ani* (Y. O.) *'ani* (LH): *suma 'ani wa puni.* 'Hold and raise the stone.'
194. down (S. K.) *rata* (Y. O.) ()
195. up (S. K.) *ritta* (Y. O.) ()
196. ripe (S. K.) *ci* (Y. O.) *'ekurok* (lit. to become black) (LLH~LHH): *tane 'ekurok kus 'an-e 'e'askay.* 'They (e. g. wild grapes) have become black and we can eat them now.'
197. dust (S. K.) *pana* (Y. O.) *pana* (LH): *pana hopuni na.* 'Dust rose.'
198. alive (S. K.) *siknu* (Y. O.) *siknu* (LH~HH): *to'an pe 'usa siknu wa 'an.* 'Even that fellow is still alive.'
199. rope (S. K.) *cus* (Y. O.) *tus* (H): *ruye tus* 'thick rope'
200. year (S. K.) *pa* (Y. O.) *pa* (H): *henpak pa mo ta'anta ku-monrayke kane ku-'an.* 'I have been working here for many years.' (*mo* might

be Japanese.)

4. Conclusion

Since Chiri and Hattori (1960) has long been virtually the only available data of the Samani dialect, the reliability of the data has been a question. However, as seen from the data shown above, we can see that there is a close lexical similarity between our data and those of Chiri and Hattori (1960), which were obtained from different informants. This fact seems to support the view that the Samani dialect shows a dialectal unity, rather than just a disparate group of utterly different idiolects. Furthermore, our data show that there are a number of lexical and grammatical features in the Samani dialect which have been unknown to other dialects. These features are expected to be useful in studying Ainu dialects synchronically as well as diachronically.

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na	～ぞ	18	na	～ぞ	167
na	～ぞ	19	na	～ぞ	172
na	～ぞ	21	na	～ぞ	178
na	～ぞ	22	na	～ぞ	179
na	～ぞ	26	na	～ぞ	183
na	～ぞ	38	na	～ぞ	188
na	～ぞ	39	na	～ぞ	191
na	～ぞ	49	na	～ぞ	197
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na	～ぞ	62	nay	沢	156
na	～ぞ	64	nay	沢	157
na	～ぞ	65	ne	である	6
na	～ぞ	66	ne	である	8
na	～ぞ	68	ne	である	16
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na	～ぞ	84	nen	誰	16
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nu	聞く	58	oske	中	120
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ociwe	捨てる	83	p	もの	5
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ruyanpe	雨	76	sita	犬	21
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san	下る	118	sita	犬	90
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ta	～に	141	toan	あの	6
ta	～に	9	toan	あの	16
ta	汲む	75	toan	あの	57
ta	汲む	121	toan	あの	65
taan	この	4	toan	あの	70
taan	この	122	toan	あの	102
taan	この	162	toan	あの	174
taan	この	163	toan	あの	188
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uype	木っ端	176	ya	～か	102
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wa	～て	10	ye	言う	71
wa	～て	60	ye	言う	97
wa	～て	64	ye	言う	169
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