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**The Japanese Motion Verb *Kuru***

**Deixis in Dialects**

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## **Abstract**

The focus of this paper is the dialectal usage and divergence of the Japanese verb *kuru* ‘to come’ found in Kyushu, Okinawa, Toyama, Ishikawa, northern Gifu and Shimane. In said areas *kuru* is used in the same way as the verb *iku* ‘to go’ in standard Japanese. A survey concerning this aspect of the different dialects has been carried out. The results are examined to find possible differences between the areas in the form of factors that affect, among other things, the semantics and the frequency of use. These results will also be compared to the results of earlier research regarding this subject.

**Keywords:** Dialect, *kuru*, *iku*, *come*, *go*, Japanese, deixis, Kyushu, Fukuoka, Kumamoto, Toyama, Okinawa, Ishikawa, Shimane, Gifu, Oita, Kagoshima

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# Contents

|   |           |
|---|-----------|
| Abstract                                    | i         |
| Acknowledgments                             | ii        |
| Conventions                                 | iv        |
| <b>1. Introduction</b>                      | <b>1</b>  |
| 1.1 The Topic                               | 1         |
| 1.2 Methodology                             | 3         |
| 1.3 Organization                            | 4         |
| <b>2. Previous research</b>                 | <b>5</b>  |
| 2.1 Go and Come                             | 5         |
| 2.2 <i>Kuru</i> in standard Japanese        | 6         |
| 2.3 The dialectal employment of <i>kuru</i> | 9         |
| 2.4 Summary of previous research            | 11        |
| <b>3. Own research</b>                      | <b>12</b> |
| 3.1 Introduction                            | 12        |
| 3.2 Question type 1                         | 13        |
| 3.3 Question type 2                         | 18        |
| <b>4. Conclusion</b>                        | <b>26</b> |
| 4.1 Summary                                 | 26        |
| 4.2 Concluding remarks                      | 27        |
| References                                  | 28        |
| Appendix                                    | 30        |

## Conventions

The modified version of the Hepburn system has been used when transcribing the Japanese vocabulary. However, the use of macrons has been omitted and in its stead, double letters have been used to show long vowels, except for the long *e* which is transcribed as *ei*. Place names and such that are part of the English lexicon follow the spelling according to the lexicon.

Japanese words and names in the running text are highlighted in italics. Words or sentences translated into English are marked by single quotes while English quotes are marked by double quotes (double quotation marks inside quotes have been replaced by single quotation marks to avoid confusion). English sentences translated into Japanese are also using single quotes. Boldface has been used to emphasize the locations of *come*, *go*, *kuru*, and *iku* in the example sentences that are used, with the exception of sentences where the comparison between the words is irrelevant, in which case boldface has been removed. Glossing has been removed from cited sentences that use it in order to keep the paper consistent.

# 1. Introduction

## 1.1 The Topic

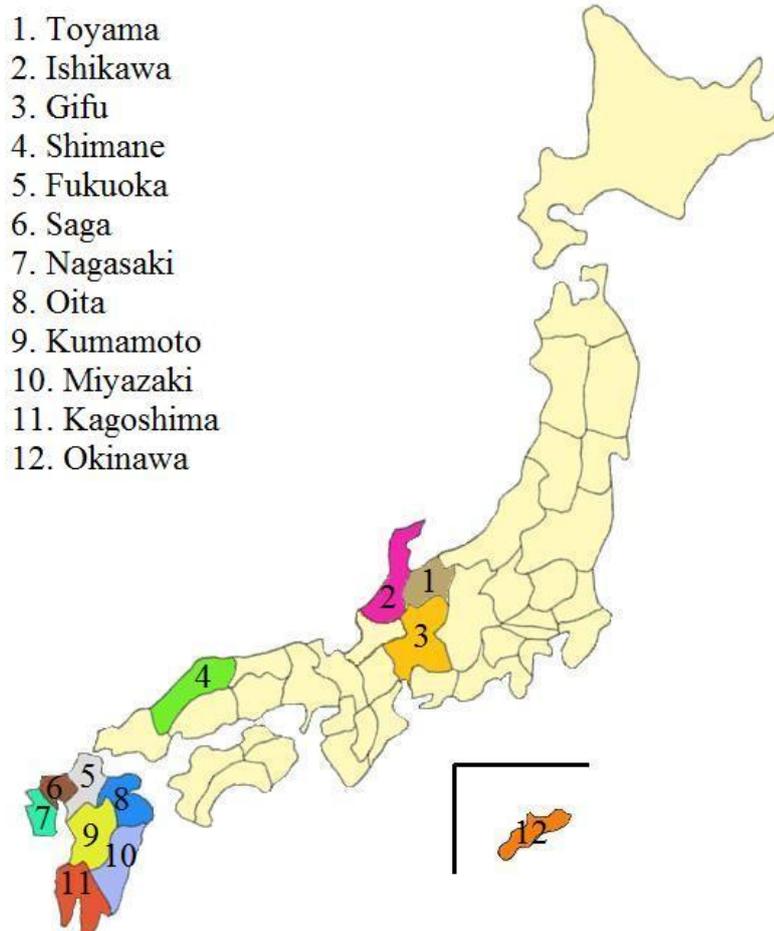
The subject of discussion in the present thesis is the Japanese deictic motion verb *kuru* and its dialectal divergence. It generally translates as 'come' but the employment of it deviates slightly from that of the English word in some respects. Consider the following sentence and the translation into standard Japanese.

- 1) I'm **coming** over to your place  
'Watashi wa anata no tokoro e **iku**'

If we take a closer look at the Japanese translation we notice the absence of *kuru* and discover that *iku* 'go' is used in its stead. *Kuru* cannot be used in the above scenario, revealing the main point that differentiates *kuru* and *come*. However, this does not hold true for all Japanese varieties considering that in some dialects the same motion can be expressed with the use of *kuru*. This is exemplified in (2).

- 2) Ima sugu **kuru**  
'I'm **coming** right away'

What will be discussed here is more precisely the usage and deixis of *kuru* in several dialects, especially the dialects of Kyushu, and the possibility of there existing variances in its utilization that would separate these dialects. There seems to have been no earlier study in the matter thus far conducted in English. In Japanese, the area has previously been investigated by Oosato (1983), Yamada (1999) and Jinnouchi (1996) among others. According to Sawada (2012), the dialectal type *kuru* is prevalent in most of the prefectures of Kyushu, in Okinawa, Shimane, Toyama, Ishikawa and the northern part of Gifu (he also notes the prefecture of Tottori, however when examining 'the Grammar Atlas of Japanese Dialects' (2006) it seems to be absent). The map of Japan (Figure 1) on the following page shows the said areas (5 through 11 are parts of Kyushu).



(Figure 1: Prefectures where dialectal *kuru* is used.)

Before explaining the dialectal aspects of *kuru*, it seems appropriate to introduce the verb in standard Japanese. This introduction will only cover minor parts of the subject as we will cover standard Japanese usage in more detail in a later section, but this short explanation serves to function as a pathway into the subject. Firstly, let us reflect on the following part of the definition of *kuru* taken from the Japanese dictionary *Daijirin* (2012) (my translation).

[...] 1. Getting closer to where the speaker is. a) In situations when the speaker and the agent are different persons. When coming closer to where the speaker currently is or to where the speaker's home base is. Getting closer to or arriving to where you yourself are [...] b) In situations when the speaker and the agent are the same person. Coming to where the speaker is at a moment in time that is not the coding time [...] 2. The addressee moves together with the speaker. Gives a feeling of having positioned oneself at the place of destination in a situation where 'iku' also is employable [...]

We can see here that all movement occurs towards the speaker, or an associated place. In comparison with the English lexis, we can see that the usage of *come* is slightly different in

that it also can be used when projecting the deictic center on to the addressee. Goddard (1997) and Levinson (1983) similarly note that *kuru* lacks the ability to project the deictic center to the addressee's location, Goddard (1997) lays forward an example which demonstrates this as “[...] to say the equivalent of *I'm coming (to you)* in Japanese, one must say the equivalent (or near equivalent) of *I'm going (to you)*[...]”. This was revealed, as we earlier saw, in (1) where the deictic restrictions of *kuru* required *iku* to be used. Accordingly, both ‘*I'm going to you*’ as well as ‘*I'm coming to you*’ would translate into Japanese as ‘*ima anata ni iku*’.

Although this holds true for standard Japanese, the aforementioned dialects have an additional function of, in some cases, the speaker being able to project the deictic center on to the addressee or even a third party; similarly to *come* in English.

## 1.2 Methodology

The focus of the present thesis is the dialectal *kuru* and the differences that exist between the dialects. This means that several Japanese dialects will have to be investigated; hence requiring several groups of different respondents as well as a substantial amount of respondents, in order to gather complete data. Therefore a survey was chosen as the main method of the study. This unfortunately makes it difficult to be able to partake in deeper discussion of the subject where the use of an informant would be ideal. While limited, contact with informants has been made, especially for the sake of constructing of the survey, but also as to yield a somewhat deeper understanding of the fundamentals of the dialectal *kuru*.

The main problem when producing this survey has been the construction of ‘natural conversations’ for the questions. This is due to the fact that several dialects are being targeted by one survey, making it hard to transcribe the conversations in a single dialect. Although possible, the option of using all of the dialects in separate surveys was deemed unreasonable given the restraints on the present study. Judging from previous research and discussions about the present subject the author appreciates that a conversation that encourages dialectal speech is bearing an important impact on the speaker when choosing between *kuru* and *iku*.

The survey used for the present thesis is made up of questions divided into two categories. The first describes several scenarios and asks the respondents to, based on a given scenario and sentence, describe how they themselves would verbalize the statement to the addressee. The purpose of this type of question is to avoid the problematic necessity of making dialectal sentences while still, by creating scenarios where the employment of *kuru* or *iku* is encouraged, extracting relevant information regarding *kuru*. (3) is an example of a question that was used in the survey.

- 3) Jibun no heya ni ite, kicchin ni iru anata no okaasan ga "gohan yo!" to yobikakete, "ima **iku**" to kotaeru toki, dono yoo ni iimasuka?  
'You are in your own room and your mother who is in the kitchen calls out 'dinner ready!' to you. When you answer 'I'm **coming**', how do you say it?'

The second category takes advantage of short conversations or sentences that include the usage of *kuru* and inquires of the respondents to select one of the three following options.

1. if they themselves would use *kuru* in the given situation,
2. if they would not use it themselves but still consider it usable, or lastly
3. if they do not consider it possible to use *kuru* in the given situation

While not as effective at avoiding the absence of dialectal conversations, an attempt to do so is made, in having the respondents consider the sentences as if they would have been transcribed in their own dialect. An example from the survey can be seen in (4).

- 4) Shitashii tomodachi to no kaiwa  
'In a conversation between two close friends'
- B: Watashi no tanjoobi paatii ni kuru nda yo ne?  
'You're coming to my birthday party, right?'
- A: Un, **koretara kuru!**  
'Yeah, I'll **come** if I **can (come)!**'

### 1.3 Organization

The present thesis consists of four main chapters beginning with a more detailed treatment of the topic. After having established the topic, previous research concerning *come*, *go*, *kuru* and *iku* will be examined and discussed, making it easier to understand the distinction between dialectal and standard Japanese *kuru*. This will be reflected on in the following section; the dialectal properties of *kuru*.

With the previous research brought forward, we move on to the third part that is the present study with the goal of distinguishing variances in the dialects. It is separated into two sections for each type of question, presenting and discussing the results of the study. Lastly, in the fourth part the results will be summarized in one closing conclusion, connecting the vital points discussed.

## 2. Previous Research

### 2.1 *Go and Come*

Before approaching the actual subject of *kuru*, for the purpose of comparison, we will spend some time reflecting over the English usage of *go* and *come* and get a clearer view of these deictic motion verbs. They can to some extent be explained as *come* being used for motion towards the speaker and *go* being used for motion away from the speaker. This explains the basics of their deictic relation but much more can be said about the verbs. There are several situations in which one would use *come* when *go*, according to the above explanation, would be expected. In (5) (Fillmore 1971:57) we can see that only the use of *go* is applicable compared to (6) where only *come* is correct. (7) describes a scenario when both can be used.

- 5) Let's **go** over there  
Let's \***come** over there
  
- 6) You \***went** over to me  
You **came** over to me
  
- 7) I'll **go** again tomorrow  
I'll **come** again tomorrow

Fillmore (1971:57) illuminates the reason why *come* cannot be used in (5). This is because the function of the first-person-plural hortative 'let's' is to include the addressees in the movement and the sentence would in that case get the meaning of 'us going to a place where one of us already is'. (6) is contradictory because the addressee cannot arrive at the speaker's location when the motion is directed away from it. While both are possible in (7), the meaning of the sentences differ slightly as *go* indicates that the speaker is not at the goal on coding time whereas *come* indicates that the speaker is at the goal on coding time.

Fillmore (1971:61) examines *come* and *bring* and in what he calls 'hypothesis V', he sums up the following about them: "[...]'Come' and 'bring' indicate motion toward the location of either the speaker or the addressee at either coding time or reference time, or toward the location of the home base of either the speaker or the hearer at reference time[...]". Adding this to the previous description 'motion towards and away from the speaker', we now

understand that temporal variation in coding time and reference time, as well as the fact that deictic projection against the addressee are possible with the verb *come*. It is even possible to have the deictic center being a location where none of the two are present at the moment in the case of it being their nominative location or, as Fillmore refers to it, their home base. Consider this in (8).

8) There's no one waiting for me when I **come** home

Here we see that the deictic center is moved to the speaker's home where there supposedly is nobody home at reference time.

As both Goddard (1997) and Fillmore (1971) point out, *come* is separated from *go* in that *come* is goal-oriented, furthermore, *come* refers to the arrival time while *go* refers to the departure time when expressing temporal aspects as we saw in (7). This is also illustrated in (9) and (10).<sup>1</sup>

9) He **went** home this morning

10) He **came** home this morning

In (9) the man's journey started 'this morning'. Whether he has reached the goal or not is at coding time unclear, however, in (10) the man's journey has come to an end as he has at coding time already arrived at his home.

## 2.2 *Kuru* and *iku* in standard Japanese

When comparing *iku* to *go* we find that they express the same outward motion. Tokunaga (1986) confirms this in her comparison between *go* and *iku*, however, she also mentions that there is one situation when *go* can be used for motion towards the speaker. This is when the reference time is placed sufficiently into the past and the agent is a second or third person, although this only holds true for *go*, not *iku*. Tokunaga (1986:89) illustrates this with the following example:

11) Bill **?went** to the store last night after I left and cleaned up. When I opened it up this morning, it was immaculate

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<sup>1</sup> It might be worth noting that the Japanese equivalents *kuru* and *iku* would probably not be used in these scenarios, instead the word meaning 'return home' *kaeru* would be more suitable. See Tokugawa (1986: 97-98)

‘Bill wa sakuya watashi ga deta ato mise ni \***itte** sooji o shita yoo da. Kesa mise o aketara konnani kirei ni shite atta yo’

Tokunaga notes that *come* is more fitting than *go* as the speaker is in the store at coding time but suggest that this interchange is possible since the motion occurred ‘last night’ and because ‘after I left’ indicates that the speaker was not present at reference time. It is however, not possible to, as earlier mentioned, substitute *kuru* for *iku* in this way.

It is on the other hand when comparing *kuru* and *come* that a more notable difference between the two languages motion verbs becomes apparent. Consider the definition we saw previously one more time, here rephrased into a short list for ease of reference:

- Accounting for motion towards the speaker when the addressee or a third person is the agent, *kuru* can be employed when the motion is directed towards the coding place or the speaker’s home base. These are exemplified in (12) and (13):

12) Taroo kun wa ima kocchi ni **kuru** to itta  
‘Taroo said that he’s **coming** over here now’

13) Nande itsumo watashi ga rusu no toki ni uchi ni **kuru** no?  
‘Why do you always **come** to my home when I’m not there?’

- For motion by, and towards the speaker, *kuru* can be employed at any moment of time with the exception of the present time; the coding time. This can be seen in (14) and (15):

14) Kyonen mo koko ni **kita**  
‘I **came** here last year as well’

15) Ashita mo koko ni **kuru**  
‘I’ll **come** here tomorrow as well’

- Additionally the speaker can, in the case of moving together with the addressee, project the center to the goal of the motion and employ *kuru* in a situation where *iku* also could be deemed possible as shown in (16):

16) Issho ni eiga mi ni **konai**?  
‘You wanna **come** with me and watch a movie?’

Judging by the above explanation the speaker is, as Goddard (1997) similarly notes, unable to project the deictic center to the location of the addressee, making *kuru* more restricted than *come*. Tokunaga (1986) also concludes that *kuru* and *come* differ only in the case of the speaker being the agent. As a result, additional underlying information is encoded when *kuru* is used in this case, as the deictic center is always the speaker or the speaker's home base. This stands in contrast to *come*, where both the speaker as well as the addressee can act as the deictic center.

As *kuru* is much more restricted than *come* when the speaker is the agent, not being able to use it for coding time makes a difference in that the spatial position of the speaker is further revealed. This is especially shown in the following example from Tokunaga (1986):

- 17) Mary wa Tomu no uchi e **kita**  
'Mary **came** to Tom's house'

The *kuru* in this sentence is revealing the speaker's position or, as Tokunaga (1986) phrases it "it indicates that the speaker is either physically or metaphorically located at Tom's house at either reference time or coding time". In the English translation however there is no such indication because of the possibility of it being the speaker changing the deictic center to Tom.

There is also the temporal perspective that can be understood from the verbs corresponding to that of the English. Consider the following questions:

- 18) Kare wa itsu **kimashita** ka?  
'When did he **come**?'

- 19) Kare wa itsu **ikimashita** ka?  
'When did he **go**?'

Just as *come* and *go*, *kuru* represents the arrival time and *iku* represents the departure time. Likewise the source and goal can be deciphered, similar to the way Fillmore (1971) reflects on *come* and *go*. In the first question the agent has already completed the motion and reached the 'goal' at the reference time. However the second question is, at the reference time at the very least, describing the agent at the source which is the same as the speaker's location.

### 2.3 The dialectal employment of *kuru*

The following is based mainly on the observations of Jinnouchi (1996) regarding the usage of *kuru* in the dialects of the northern parts of Kyushu. After observing the dialectal map of the National Institute for Japanese Language and Linguistics, ‘the Grammar Atlas of Japanese Dialects’ (2006 volume 6, map 306, 308 and 310 were used), we assume the areas where the dialectal form of *kuru* is prevalent are as follows: all of Kyushu, with the exception of Kagoshima and Oita, northern part of Gifu, continuing up through Toyama and Ishikawa. There also seems to be a variant of it in Okinawa and Shimane. Jinnouchi (1991:16), Yamada (1999:59) and Sawada (2012:98) provide us with example sentences from some of the dialects that use the dialectal *kuru* in (20), (21) and (22). The sentences have been supplemented with English translations, as the three authors do not supply these.

20) A: Ima kara kocchi ni kon?  
‘Won’t you come over here?’

B: Un, ja, sugu **kuru** ken  
‘Ok. I’ll **come** right away’

(Jinnouchi 1991:16) Fukuoka dialect)

21) A: Ima kara oranchi korare  
‘Come over to my place now’

B: Nara, sugu **kuru** cha!  
‘Ok, I’ll **come** right away!’

(Yamada 1999:59) Toyama dialect)

22) A: Ima kara, kocchi ni konne?  
‘Won’t you come over now?’

B: Jattara, sugu **kuru** kai yo  
‘Well, in that case I’ll **come** right away’

(Sawada 2012: 98) Miyazawa dialect)

Let us take a look at the points where the dialectal usage differs from that of standard Japanese. Simply put, the main difference is the usage of *kuru* in a situation where a speaker of standard Japanese would normally use *iku*. In other words, it is a way of projecting the

deictic center to the addressee. This is similar to that of English *come*, however it cannot be utilized to the same extent. Jinnouchi (1996) assembled ten conditions that seem to influence his informants from Fukuoka in the choice between *kuru* and *iku*. The conditions are divided into three groups that he labels ‘circumstantial factors’, ‘psychological factors’ and ‘style factors’.

The circumstantial factors are objective views such as time and distance, relating to temporal deixis and spatial deixis. Jinnouchi explains that the usage of *kuru* often requires the event being close in time or space (distance) but he also notes that it is hard to distinguish whether the reason of the speaker using *kuru* is based on circumstantial factors or psychological factors (often both are involved). The psychological factors are concepts such as the relationship between the speaker and addressee, the needs and intentions of the speaker and other factors relating to the speaker's state of mind. A proximal relation encourages the use of dialectal *kuru* whereas a distal relationship discourages it. We assume that these factors are represented by affective deixis<sup>2</sup>. Style factors concern the style of the conversation. In situations where a formal approach is more suitable, the speaker would probably refrain from using dialectal forms and it would accordingly be natural to use standard Japanese. The opposite can be said of conversations where the situation is informal. A conversation will always have, or lack the dialect and therefore Jinnouchi placed all his ten factors under this category as well, as it always influences the others. This proves to be the greatest problem when analyzing the reasoning behind the choice between *kuru* and *iku*. For any given situation there will always be a combination of factors, be they circumstantial, psychological or stylistic, however there will never be a case where only one is present.

Jinnouchi probes deeper into this matter by asking 64 informants about their usage of *kuru* and based on these ten factors, examining their importance in the selection process. Let us take a look at the four most influential factors that encourages the usage of *kuru*. The first one concerns the case when the speaker and addressee are in a close relationship. Out of the 64 informants, 40 answered that it was of great importance while 17 answered that it had some importance, leaving almost 90 % considering it having an influence. The second factor is that the conversation is in a dialectal style. The third is that the spatial distance between the speaker and addressees are close. This is followed by the fourth factor which is addressing the time perspective, requiring the movement to lie close in time to the coding time. It seems

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<sup>2</sup> As referred to by Tokunaga (1986).

possible that there could be a relation between the third and fourth factors and the idea that *kuru* represents the arrival time as it would give a nuance of being closer to the destination.

Jinnouchi furthermore states that the use of *kuru* in a situation where the speaker invites the addressee to come along can suggest that it is the speaker that ‘takes the addressee’ to the destination for the sake of the addressee, or that the speaker will ‘treat the addressee’ to for example lunch or whatever the activity at the destination might be. For this reason it can also contain an intruding connotation when said to a senior or a not so close friend (in the case of it being an invitation). There is also a feeling of the speaker inviting the addressee on the way to the destination rather than from home.

Both the Japanese and the English motion verbs have much more existing research than is presented in the present paper. It is the same for the dialectal *kuru* as there are additional conditions that affect the usage, but the most relevant research to the present thesis have been presented. Before we move on to the present research, we will sum up the most important points in a short overview in 2.4.

## **2.4 Summary of previous research**

In this chapter, the deixis connected to the motion verbs *go*, *come*, *kuru* and *iku* was introduced. This was done by comparing the English verbs with the Japanese, finding both similarities and differences. However different the languages might be, their verbs do have a lot in common, as both *kuru* and *come* have the nuance of arrival and *iku* and *go* of departure. However there is one main difference separating *kuru* and *come*, being the projecting of the center to the addressee. The comparison between English and Japanese was used mainly to make clear what is special about *kuru* in the dialects as to make it easier to discuss the results in chapter 3. In describing the dialects, primarily Jinnouchi’s research concerning the usage in Fukuoka was discussed and we were introduced to the three categories of factors which affect the choice between *kuru* and *iku*, circumstantial factors, psychological factors and style factors defined by Jinnouchi. There can be several of these factors involved at the same time when *kuru* is used, which in turn complicates the research.

While a substantial amount of the research concerning *kuru* limited to certain areas has been conducted, a comparison between the different dialects has not been performed to the same extent. By discussing the survey made for the present thesis, differences between the dialects are sought. While examining the possible factors affecting the usage of *kuru*, their impact in the different areas will, if possible, be studied. With this, we proceed to chapter 3, where we will discuss the survey.

### 3. Own research

#### 3.1 Introduction

As stated previously, the survey is divided into two parts with two types of questions. Consequently, I will present the results of each part in its own section, with part one being presented in section 3.2 and the second part being presented in section 3.3.

Before I begin, however, I would like to elaborate on how the survey was presented to the respondents. Most of the questions describe conversations between close friends, in order to encourage dialectal speech, as dialectal speech is more likely to occur in informal situations, rather than in situations which require more formal language. Before the first type of question that asks the respondents to rewrite a part of a sentence in their own style, they were given the information that it was a survey concerning Japanese dialects of the areas which I earlier mentioned. In order to avoid affecting the respondent's usage of *kuru*, it was not mentioned as the object of the study. However this information was later revealed as the second type of questions, asking the respondents whether they thought that the usage of *kuru* was natural or not, was introduced. We can as suspected see that the usage of *kuru* is considerably higher in the case of *kuru* having been mentioned beforehand and this will be reflected on when discussing the results.

As for the number of respondents, some questions were left blank in the second question type and as such, the amount of respondents differ depending on the type amounting at 61 and 52 respondents for the first and second type respectively. However, gender and age is not evenly distributed, as a great percentage of the respondents are females around their twenties. Furthermore, the distribution of the dialectal areas is heavily represented by Fukuoka, followed by Okinawa which, on one hand gives a restricted view on how the dialects differ as a whole, but on the other hand opens up the possibility of taking a closer look at both the dialects of Fukuoka and Okinawa. The low amount of responses from some areas has been taken in to consideration when discussing the answers and the results should therefore, rather than as facts, be considered as speculations. For this reason, questions that have yielded unreliable results (obvious misinterpretations and the like) are not mentioned in the present thesis.

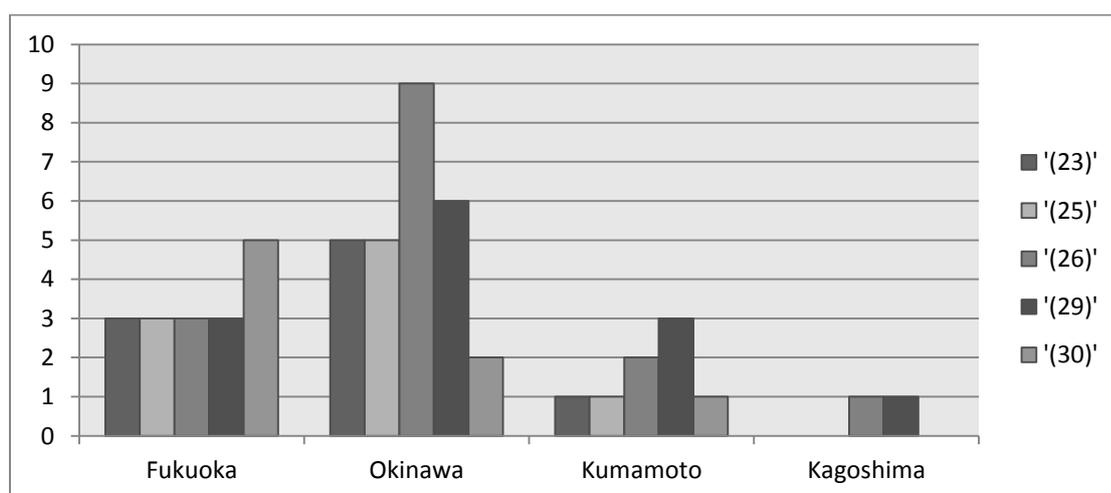
### 3.2 Question type 1

Before we observe the answers, presenting the regions where the respondents originate from seems in order.

| Area      | Number of respondents | Area     | Number of respondents |
|-----------|-----------------------|----------|-----------------------|
| Fukuoka   | 29                    | Toyama   | 2                     |
| Okinawa   | 14                    | Miyazawa | 2                     |
| Kumamoto  | 4                     | Saga     | 1                     |
| Oita      | 4                     | Shimane  | 1                     |
| Kagoshima | 3                     | Nagasaki | 1                     |

There were also some answers from Gifu but they were not from the north part and did not include any uses of *kuru* which is why they have been omitted in this study along with some other places such as Kyoto and Tokyo. The reason why Oita and Kagoshima are included (seeing as they are not included as dialectal areas using *kuru* in a situation where *iku* is considered correct in standard Japanese) is because they in several cases found the use of *kuru* to be correct.

Figure 2 shows the number of times *kuru* occurred as an answer by Fukuoka, Okinawa, Kumamoto and Kagoshima in question type 1. There was no instances of *kuru* being used in the remaining prefectures and they are consequently not included in the diagram. The sentences in the text are referred to as (23), (25), (26), (29) and (30).



(Figure 2: Number of times *kuru* is used as an answer in question type 1. The x-axis shows the number of times *kuru* was used for each question, while the y-axis shows which prefecture the answers come from. Different colors are used to represent responses to different questions.)

We need to keep in mind that the total amount of respondents differs from each prefecture, making us unable to simply compare the frequency of *kuru* between the prefectures. These results will be discussed further as we present the questions.

The way of questioning used in question type 1 is inspired by the earlier mentioned National Institute for Japanese Language and Linguistics ‘the Grammar Atlas of Japanese Dialects’ and the following question that is taken from there was used in the present survey as well.

- 23) Shitashii tomodachi kara ”ashita ore no tokoro ni kuru n daroo?” to kikarete, ”un, **iku** yo” to kotaeru toki, dono yoo ni iimasuka?  
 ‘If a close friend asks you ‘You’ll be coming to my place tomorrow, right?’ and you want to answer ‘Yeah, I’ll **come(lit. go)**, how do you say it?’

| A form of <i>kuru</i> | A form of <i>iku</i> | Other variant |
|-----------------------|----------------------|---------------|
| 15%                   | 79%                  | 6%            |

While this question does not clearly follow any of the factors that affect the usage of *kuru* which Jinnouchi introduced, it reflects on a factor that my informant mentioned. My informant’s usage of *kuru* is comparably lower than that of the norm, but one of the key factors that triggers the usage of it is when responding to, or asking a question that inquires whether the agent will come or not. This is shown in (24).

- 24) Tte ka sa, omae mo issho ni **kon**?  
 ‘About that, you’re also **coming** along, aren’t you?’

Aa **kuru kuru**  
 ‘Yeah, I’ll **come**, I’ll **come**’

Both the question and the answer use *kuru* in a situation when the agent’s movements are directed outward. It is however hard to judge, considering the abundance of different factors, how much this affects the respondent’s answers to this question.

One point that can be taken note of in (23) is that Okinawa has five respondents that use *kuru*, representing more than half of the cases where it is used. While we must keep in mind that Okinawa is represented by a larger amount of respondents and thus cannot judge too conclusively based upon only this, we can, at the very least compare it to Fukuoka that only

had three cases of *kuru* despite it having an even greater amount of respondents. Okinawa has in fact, in the present survey had a rather high usage of *kuru*.

- 25) Anata wa sanpo o shite, shitashii tomodachi no ie no chikaku o aruitara, tachiyoru ki ni naru node sono tomodachi ni denwa shite, ”ima B-san no ie no chikaku ni iru nda kedo itte mo ii?” to kiku toki, ”**itte** mo ii?” no tokoro o dono yoo ni iimasuka?  
 ‘You’re out for a walk and get near to one of your close friends house and feel like going over there so you call that friend and ask ‘I’m close to your house right now, could I come over’. How do you say ‘could I **come(lit. go)** over’?’

| A form of <i>kuru</i> | A form of <i>iku</i> | Other variant <sup>3</sup> |
|-----------------------|----------------------|----------------------------|
| 15%                   | 77%                  | 8%                         |

This sentence is supposed to reflect the condition that the spatial distance between the speaker and addressee is small and thus encourage the usage of *kuru*. An interesting observation is that the distribution of respondents is the same as the previous question, although the number of people over the age of 35 has now increased to four out of the total six. After taking a look at the rest of the questions while focusing on these six respondents, we can conclude that it is not uncommon that four of them use *kuru* on the same questions. Actually, two of the respondents does not use *kuru* in a single case when, in contrast, the remaining four use it quite a lot.

- 26) Denwa de, shitashii tomodachi ni ”doko ni iru no? Moo sugu hajimaru yo!” iwarete, “ima ikutochuu nanda kedo, moo sugu tsuku!” to kotaeru toki, ”**iku tochuu**” no tokoro o dono yoo ni iimasuka?  
 ‘Your close friend tells you ‘where are you? It’s going to start soon!’ over the phone and you answer ‘I’m in the midst of going there so I’ll arrive soon!’. How do you say ‘**in the midst of going**’?’

| A form of <i>kuru</i> | A form of <i>iku</i> | Other variant <sup>4</sup> |
|-----------------------|----------------------|----------------------------|
| 22%                   | 63%                  | 15%                        |

As is the case in the last question, the spatial distance between the speaker and the addressee can be felt as close, but even stronger is the feeling of closeness in time which is

<sup>3</sup> The word *yoru* ‘to stop by’ was fairly common as a choice besides *iku* and *kuru*.

<sup>4</sup> The word *mukau* ‘head towards’ was fairly common as a choice besides *iku* and *kuru*.

another important factor that Jinnouchi brought up. The 22 % who answered that they would use *kuru* in this question can be evenly separated in two types. One is to take *iku tochuu* ‘in the midst of going’ and exchange *iku* for *kuru*, resulting in *kuru tochuu* that would mean ‘in the midst of coming’. The other way to express this part of the sentence was to use *kuru* (*iku* was also common in this form) conjugated in a form that is exclusive to some dialects. (27) shows how this form functions in dialects compared to how (28) shows one way of how the standard Japanese *-te iru* works.

27) Kyoo tomodachi ga **kiyoriu**  
‘A friend is **coming** over here today’

28) Kyoo tomodachi ga **kite iru**  
‘A friend **is here** today’

Depending on the verb the standard Japanese *-te iru* will express either a progressive action or a continuous result of an action, the latter exemplified in (28). The *-yoru* in (27), is however not expressing the continuous result of the action but is instead restricted to describing the action in progress.<sup>5</sup>

Turning the attention to the four respondents from Kumamoto we see that there is only one that did not choose to use *kuru* and all instances of *kuru* were realized as *kiyoriu* rather than *kuru tochuu*. While the low count of respondents makes it hard to extract any definite facts, it does point towards, considering high ratio of *kiyoriu*, and *kuru* as well, the possibility that this is a usage that is more common in Kumamoto compared to other areas. Furthermore, except for one respondent of age 46, the usage is relatively low in Kumamoto for this first type of questions (likely because of the low number of respondents) but the usage seems slightly more general in this question. On the other hand, in the case of Okinawa, six respondents use *kuru tochuu*. This is merely a speculation, but if *-yoru* is not present in the Okinawan dialect, then *kuru tochuu*, and not *kiyoriu*, would be the obvious one to use.

It was previously explained that Kagoshima and Oita was included because their respondents had chosen to use *kuru* in some cases and this is the first encounter where Kagoshima does this. The next instance of Kagoshima using *kuru* is in the next question and what binds the two questions together is that they both describe a scenario that lies relatively close in time.

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<sup>5</sup> For a more detailed explanation, see Blomberg (2013)

- 29) Anata wa shitashii tomodachi to au yotei de dekakeru junbi wo shite ite, sono tomodachi ga denwa de "itsu kuru?" to kikarete, "junbi shite kara sugu iku yo" to kotaeru toki, "iku yo" no tokoro o dono yoo ni iimasuka?  
 'You are supposed to meet a close friend and are preparing to leave when that friend calls you asking 'when will you come?' and you answer 'I'll go right after I've prepared some things'. How do you say 'go'?'

| A form of <i>kuru</i> | A form of <i>iku</i> | Other variant |
|-----------------------|----------------------|---------------|
| 24%                   | 76%                  | 0%            |

While it is, just as (29), indicating closeness in time, it is here not revealing any information regarding the spatial distance and the motion has not actually started yet. Even so the percentage remains the same. One thing to take note of though is that eight out of the 14 Okinawans claim to use *kuru* in this question. It is even more than in the previous question where there were six that preferred *kuru*. Okinawa has had, in comparison with the other dialects, an especially high usage of *kuru* instead of *iku* and this is the one question with the highest usage of *kuru* from Okinawa.

- 30) Jibun no heya ni ite, kicchin ni iru anata no okaasan ga "gohan yo!" to yobikakete, "ima iku" to kotaeru toki, dono yoo ni iimasuka?  
 'You are in your own room and your mother who is in the kitchen calls out 'dinner ready!' to you. When you answer 'I'm coming(lit. going)', how do you say it?'

| A form of <i>kuru</i> | A form of <i>iku</i> | Other variant |
|-----------------------|----------------------|---------------|
| 13%                   | 80%                  | 7%            |

The destination is in the speakers own house, therefore both spatial and temporal distance should be short, encouraging the use of *kuru*. Furthermore, the addressee is the speaker's mother which most likely should be a healthy environment for dialectal speech. Despite this, the frequency of *kuru* is low. There are three respondents over the age of 35 that use *kuru* and two of them are from Fukuoka. In total there are five respondents who use *kuru* from Fukuoka, which is quite much when compared to the earlier results that generally lie around three per question. The situation is, however, reversed for Okinawa, who generally has about six respondents using *kuru* but in this question only have two.

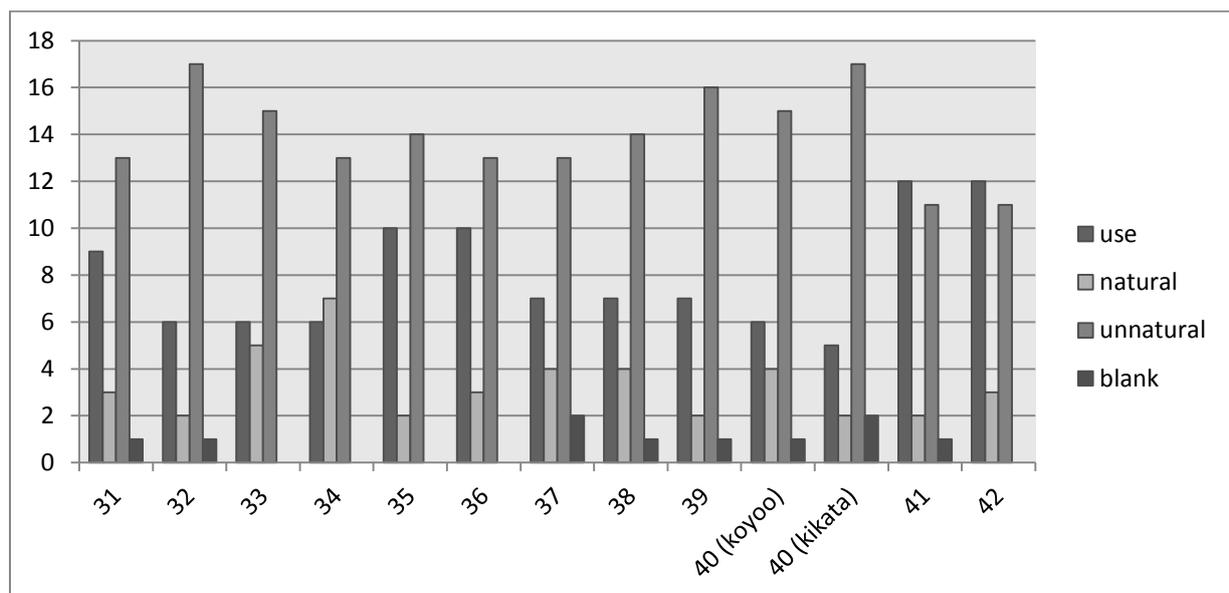
### 3.3 Question type 2

We will go through the distribution of respondents for this type of question as well due to the lower count of respondents for this part of the survey.

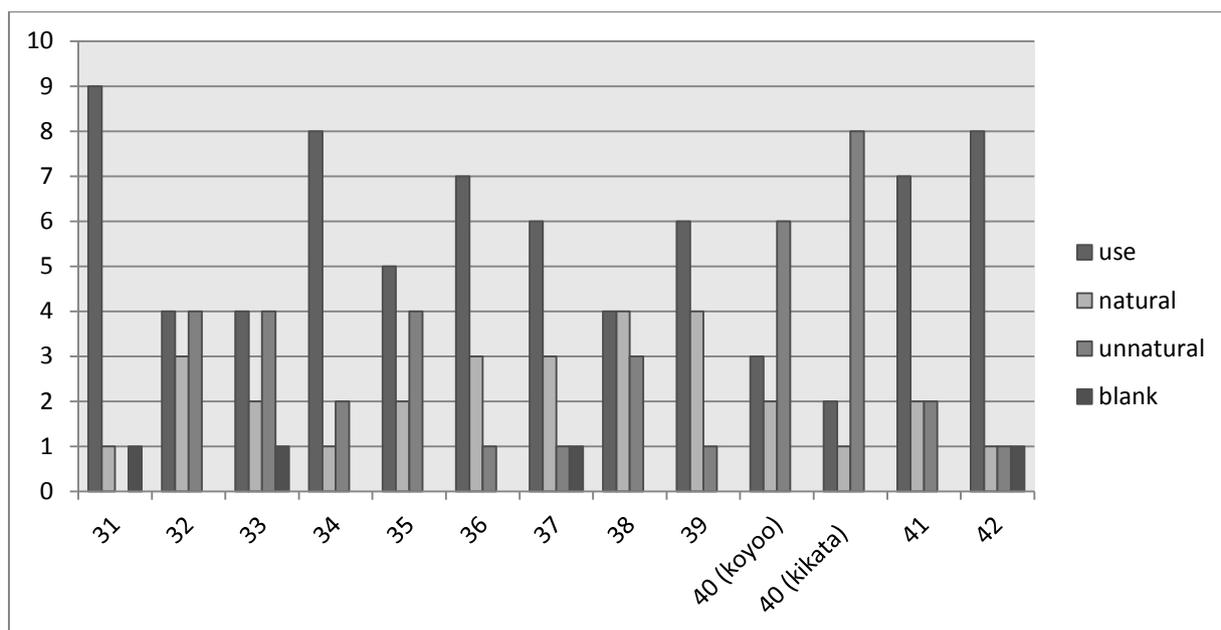
| Area      | Number of respondents | Area     | Number of respondents |
|-----------|-----------------------|----------|-----------------------|
| Fukuoka   | 26                    | Toyama   | 2                     |
| Okinawa   | 11                    | Miyazawa | 2                     |
| Kumamoto  | 4                     | Saga     | 1                     |
| Oita      | 3                     | Nagasaki | 1                     |
| Kagoshima | 2                     | Shimane  | 0                     |

In this part of the survey, the respondents were presented with a sentence and then inquired as to whether they would consider the usage of *kuru* in the sentence a usage they themselves would use (use), if they consider it possible, but themselves would not use it in this way (natural), or if they consider it an incorrect usage of *kuru* (unnatural). They were also given the possibility to add comments if they were aware of the reasoning behind their choice.

Fukuoka and Okinawa's answers are presented on the following page in figure 3 and 4 respectively. The figures displays how many times the three different options were selected for each question, as well as the amount of times a question was left unanswered. The questions can be found here in section 3.3 as sentences (31) through (42).



(Figure 3: Fukuoka's answers for the questions of question type 2. The x-axis shows the number of answers, while the y-axis shows the question to which the answers apply. Different colors are used to represent either one of the three electable answers, or a blank response.)



(Figure 4: Okinawa's answers for the questions of question type 2. The x-axis shows the number of answers, while the y-axis shows the question to which the answers apply. Different colors are used to represent either one of the three electable answers, or a blank response.)

Nearly all the prefectures had respondents that used *kuru* on at least one occasion; however, the low number of respondents for the remaining prefectures makes it harder to create informative diagrams of the corresponding data. Instead, the relevant observations regarding these areas will be brought up at a later point.

We will continue by taking a look at (31) and (32).

- 31) Shitashii tomodachi to no kaiwa  
 'In a conversation between two close friends'

A: Ashita B-san no uchi **kite** ii?  
 'Can I **come** over to your house tomorrow?'

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 45%                                | 12%                                 | 43%                                   |

- 32) A to B wa denwa de hanashite iru. Shitashii tomodachi to no kaiwa  
 'A and B speaks on the phone. It is a conversation between close friends'

B: Chotto kaimono shite kara kaeru kara, toriaezu watashi no ie ni kite moratte ii?

‘I’ll return as soon as I’ve made some groceries so could I have you come to my house for the time being?’

A: Aa, ja, socchi ni **kuru**

‘Oh, ok. I’ll **come** there’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 23%                                | 10%                                 | 67%                                   |

First we notice the low usage of *kuru* in (32) compared to (31). (31) is inquiring of the addressee to gain permission of going over there, while the second is answering the request from the addressee. I earlier elaborated on asking or answering if one would come or not was affecting the choice between *kuru* and *iku* but this opens up the possibility for there being a difference in their significance.

The next factor that might influence is the location of the involved parties. While the addressee is not present at the reference place at coding time in either of the sentences, it is unclear whether the addressee will be present at reference place at reference time in (31) (although is likely to be). However, in (32) the addressee is at reference time clearly not present at the reference place, being somewhere else, making groceries. Furthermore, they are together in (31) but in (32) the conversation is held by phone. With this in mind, we consider (33).

33) Gakkoo de, shitashii tomodachi to no kaiwa

‘It is a conversation between close friends at school’

B: Gakkoo owatte kara uchi ni konai?

‘You wanna come over to my place after school?’

A: Un, **kuru!**

‘Yeah, I’ll **come!**’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 25%                                | 18%                                 | 57%                                   |

*Kuru* is considered slightly more natural in this sentence than in (32) but the usage is still low in comparison to (31). While the addressee is, similarly to before, not present at reference place at reference time, there is a difference to (32) as the speaker and the addressee is together at coding time. Seeing as both having the speaker and the addressee together at

coding time as well as making the addressee likely to be present at the reference place at reference time does not seem to have a crucial impact in these cases, the changing factor might lie in the nature of *kuru* being a question, or an answer to a question as we earlier discussed. We will bring one more sentence into the comparison.

34) Shitashii tomodachi to no kaiwa

‘In a conversation between two close friends’

A: Kinoo kimi no tokoro e **kita** nda kedo inakatta ne

‘I **came** to your place yesterday but you were not there’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 39%                                | 21%                                 | 40%                                   |

This sentence proved quite effective in triggering the usage of *kuru*, leaving a rather high percentage of the respondents using it. The main difference between this sentence and the earlier sentences is that the reference time is here located in the past. Neither is this sentence answering whether one will come or not, nor is it asking if one is allowed to come over as the aforementioned sentences did. Regrettably, this is the only sentence using past tense in the present survey, and, as a consequence, this possible factor cannot be explored any further. However, one respondent mentions that if the speaker is, at coding time, close to his own house the use of *kuru* is preferred and if the addressee’s house is closer *iku* is preferred. We discussed the circumstantial factors introduced by Jinnouchi in chapter 2 and he also concluded that they are important in the choice.

(35) and (36) takes the distance between the speaker’s and the addressee’s location into account.

35) Shitashii tomodachi to no kaiwa. A to B no ie no kyori ga mijikai

‘In a conversation between two close friends. The distance between A and B’s houses are small’

A: Ato de B-san no uchi ni **kuru** ne!

‘I’ll **come** over to your home later then!’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 37%                                | 13%                                 | 50%                                   |

36) Shitashii tomodachi to, denwa de hanashite iru  
 ‘In a conversation between two close friends who are talking on the phone’

A: Ima B-san no uchi no chikaku ni iru nda kedo, **kite** mo ii?  
 ‘I’m close to your house right now, could I **come** over?’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 40%                                | 21%                                 | 39%                                   |

Both (35) and (36) have a high usage of *kuru*, (36) which similarly to (31) expresses ‘can I come?’ has the highest usage of the two. (35) was simply to examine if the distance matters, which it does seem to do, especially since (36) potentially has an even smaller distance and has higher usage. But there are of course other factors which might affect the choice here. Since the speaker in (35) does not specify when the movement will occur except for ‘later’, it might not feel as close in time and thus might affect the usage of *kuru*. (36) will probably feel closer in time since the movement has already begun and the time of arrival is likely to be close in time. A few of the respondents pointed out that if the agent has not yet started to move towards the reference place when ‘I’m coming’ is expressed, *iku* is preferred. The opposite could therefore be assumed, meaning that once the agent has departed and is approaching the destination, the use of *kuru* will feel more natural. This should, as in (36), encourage the use of *kuru*. The idea of *kuru* representing arrival and *iku* representing departure once again springs to mind. We can assume that before departing, *iku* would have a more natural nuance, and after departure, the closer the agent gets to the destination, the use of *kuru* gets gradually more natural. In (37) and (38) the motion has not yet started but it is soon to begin.

37) A to B wa sorezore no ie ni ite, denwa de hanashite iru. Shitashii tomodachi to no kaiwa  
 ‘A and B is in their respective houses, talking on the phone. It is a conversation between close friends’

A: Junbi shite kara sugu **kuru** yo!  
 ‘I’ll make some preparations and then I’ll be **coming** right away!’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 33%                                | 20%                                 | 47%                                   |

- 38) A to B wa sorezore no ie ni ite, denwa de hanashite iru. Shitashii tomodachi to no kaiwa  
 ‘A and B is in their respective houses, talking on the phone. It is a conversation between close friends’  
 Gommenne, okurechatta! Moo sugu **kuru** kara!  
 ‘I’m sorry I’m late! I’ll **come** over soon!’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 31%                                | 20%                                 | 49%                                   |

In both of these sentences *kuru* is deemed unnatural, less so than in (35), but more unnatural than in (36). This fits the assumption of heightened frequency of *kuru* after departure, considering that these two sentences, in contrast to (35), express that the speaker will soon move, but has still not started to as when compared to (36).

The next sentence is similar to (36) describing a situation where the speaker has started the motion, but the usage of *kuru* was thought of as somewhat more unnatural.

- 39) Shitashii tomodachi to, denwa de hanashite iru  
 ‘In a conversation between two close friends who are talking on the phone’  
 B: Kyou kuru yo ne?  
 ‘You’ll come here today right?’  
 A: Aa, ima **kuru tochuu** nan dakedo, moo sugu tsuku  
 ‘Yeah, I’m **on my way** right now. I’ll be there soon’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 35%                                | 16%                                 | 49%                                   |

We discussed this kind of sentence in the earlier section and arrived at the conclusion that there existed two options for the use of *kuru*, them being *kuru tochuu* and *kiyoru*. There were also several respondents who here mentioned that they would use *kiyoru* and not *kuru tochuu* and this might leave the outcome of this sentence somewhat uncertain.

The next question is reflecting a conversation with an upperclassman which might have an impact on how much dialect that would be used. It is also testing a hypothetical form, *kikata*, which theoretically is a variant of the standard Japanese *ikikata* ‘route’, which exchanges *iku* for *kuru*.

40) Senpai to, denwa de hanashite iru  
 ‘You are talking to your upperclassman by the phone’

Ima, senpai no paatii ni **koyoo** to omotterun desu kedo, **kikata** o oshiete moraemasenka?  
 ‘I was thinking of **coming** to your party right now but could I have you explain **the way?**’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| koyoo                              | 23%                                 | 18%                                   |
| kikata                             | 18%                                 | 10%                                   |

Both uses of *kuru* are low which might be an effect from the nature of the conversation being slightly more formal, but it could of course also be low for other reasons. While the event feels quite close in time, nothing of the distance is known, neither is the whereabouts of the destination known to the speaker. When looking closer at *kikata* we can observe that the usage among people from the older group is high. Out of the five people that are over 35, four use *kikata*. It could be that this is a usage that is existent, but has decreased together with reduced usage of dialectal speech among younger people.

One of the respondents mentions that *kikata* could only be used if one had already arrived at the scene. While the deixis in this case would not be any different from standard Japanese, speaking of motion towards oneself, *kikata* is, to the author’s knowledge, not used in standard Japanese.

(42) is also exploring the use of *kuru* in the relation to upperclassmen in a more indirect way and this can be compared to (41).

41) Shitashii tomodachi to no kaiwa  
 ‘In a conversation between two close friends’  
 B: Watashi no tanjoobi paatii ni *kuru* nda yo ne?  
 ‘You’re coming to my birthday party, right?’  
 A: Un, **koretara *kuru***!  
 ‘Yeah, I’ll **come** if I **can (come)**!’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 51%                                | 12%                                 | 37%                                   |

- 42) Shitashii tomodachi to no kaiwa  
 ‘In a conversation between two close friends’  
 B: Senpai no paatii ni kuru nda yo ne?  
 ‘You’re coming to our upperclassman’s birthday party, right?’  
 A: Un, **koretara kuru!**  
 ‘Yeah, I’ll **come** if I **can (come)!**’

| Uses <i>kuru</i> in this situation | The usage of <i>kuru</i> is natural | The usage of <i>kuru</i> is unnatural |
|------------------------------------|-------------------------------------|---------------------------------------|
| 49%                                | 16%                                 | 35%                                   |

*Koretara kuru* is an altered version of the standard Japanese expression *iketara iku* ‘I’ll go if I can go’ but with *iku* exchanged for *kuru*. We see that the percentages have not changed in a noticeable way when talking about an upperclassman instead of directly of the friend who the speaker is holding the conversation with. The conversation is with a close friend so the dialectal usage seems to not have been interrupted and is instead quite high. There were also two comments that gave some insight regarding this question, the first one explained that the use of *kuru* had been preferred because of the fact that it was something that was planned, or to a certain point decided. The second respondent feels that rather than *koretara kuru*, the use of *koretara iku* ‘I’ll go if I can come’ feels more natural. Unfortunately this alternative version cannot be explored any further in the present thesis.

Before we move forward to the conclusion, there are some additional areas that we will want to explore further. The amount of respondents were low in both Kagoshima and Oita, even so, the usage of *kuru* has been fairly frequent, often having at least one, but not rarely two respondents, who have thought of it as natural. As for Okinawa and Kumamoto, there was several times where only one respondent refrained from using or considering *kuru*. In the case of Kumamoto, the amount of respondents is fairly low, so it is hard to say whether this is caused by chance or not but Okinawa on the other hand should have enough for us to be able to assume that it is more common to use *kuru* there. The amount of respondents who considered *kuru tochuu* unnatural in (39) was also low for Okinawa and Kumamoto, especially if compared to the other areas, but Kumamoto was, as we earlier observed, preferring *kiyoru*.

## 4. Conclusion

### 4.1 Summary

As previously mentioned on several occasions, the distribution of respondents from the different areas is uneven and this has complicated the comparison between the dialects. Despite this, some interesting observations have been made.

Fukuoka has, in spite of its high number of respondents, hardly been mentioned, much because they often have a usage of *kuru* that agrees with the overall percentages. However, as a consequence of Fukuoka representing the majority of the respondents, they also dominate the statistics. Consequently, the answers will not deviate much from the average in contrast to a dialect with only four respondents such as Kumamoto. However, there is one case in which Fukuoka was irregular, that being (31) in chapter 3.2. The conditions in (31) are implying spatial and temporal proximity which most likely is significant in the selection of *kuru* for the respondents of Fukuoka.

If we compare Fukuoka and Okinawa, we notice that, even though the number of respondents differs, the usage frequency of *kuru* was generally almost equal. From this we understand that Okinawa has, at the very least compared to Fukuoka, an overall high usage of *kuru* in situations that are incorrect from the viewpoint of standard Japanese. Further strengthening this argument is the fact that in the first type of questions where nothing was mentioned of *kuru*, there were only four respondents that did not use *kuru* from Okinawa. However, in the second question type they all used it at least once. Another observation was the high frequency of *kurutochuu* in Okinawa. Likewise, Kumamoto had, despite the low number of respondents, a seemingly high frequency of *kiyori*, which also could be said about *kuru* in general.

For Kagoshima and Oita we achieved unanticipated results, observing several cases of *kuru* being used. This is particularly true for Kagoshima, where *kuru* was used in the first type of question, without needing to be told beforehand of the interest in its dialectal usage. As a final note, we noticed that the older respondents tended to, as anticipated, use the dialect more. The use of *Kikata* was in general low, but it was slightly more frequent among respondents of this age group which, although considering their small numbers, could point to a decrease in usage among the younger generation.

## 4.2 Concluding remarks

While the present thesis explored differences between the dialects concerning *kuru*, the results are ambiguous as a result of the small scale of the study. If reproduced on a larger scale, further light could be shed on the results discussed in the present thesis. In hindsight, the option between usage, natural and unnatural in the second question type could have been replaced as the data felt somewhat lacking at times. Yamada (1999) had in his study six different choices which seem to have potential in attaining clearer results. His selections are, if only *iku* is used, if only *kuru* is used, if *iku* is mostly used but *kuru* is not impracticable, if *kuru* is mostly used but *iku* is not impracticable, both are used about the same amount, or, something different. A different approach in consulting informants does also seem useful for reaching additional results. The findings from Kagoshima and Oita also seem to be an area that is in need of further research, so that it can be determined to what extent *kuru* is used in those dialects. There is also a topic regarding the origin of the dialectal use of *kuru* that we did not mention in the present thesis, but is touched upon by Sawada (2012). If we could trace *kuru* back to its source, further knowledge of the present *kuru* could perhaps be reached.

The present thesis has explored the Japanese verb *kuru* and its special usage in various dialects with the goal of contributing to the research regarding it. Although the dialectal *kuru* has been subject to study several times in the past, it has, to the author's knowledge, not been presented in any greater length in any language excluding Japanese. There still is much more left to say about *kuru*, but if this thesis could serve as gateway for others to further explore the subject, then that would be a good starting point. Nonetheless, by merely looking at the already existing research, one starts to wonder what limits there are to what can be expressed, when choosing whether to come, or go.

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## Appendix

The survey was created by the author using the services of Kwiksveys (<http://kwiksveys.com>) and was spread by the means of e-mail and Facebook ([www.facebook.com](http://www.facebook.com)). The survey was launched 10th of April 2013.

Page 1

**kwiksveys**

九州、富山県、石川県、北部岐阜県、島根県、沖縄県の方言についての調査をしています。ご協力いただけたらうれしく思います。どうぞよろしくお願いいたします。

1) 以下の四つの質問は統計的にまとめるために必要となりますので必ずお答えください。

出身地（出身地以外にも長く住んだ所があれば教えて下さい）

|      |  |
|------|--|
| 都道府県 |  |
| 市    |  |
| 性別   |  |
| 年齢   |  |

Page 2

**kwiksveys**

次の場面を呼んで、自分が使う言い方にかえてください。

2) 親しい友達から「明日おれのところに来るんだろう? 」と聞かれて、「うん、行くよ」と答えるとき、どのように言いますか?

|  |
|--|
|  |
|--|

3) 親しい友達に「あなたのところに行ってもいい? 」と聞くと、「行ってもいい」のところをどのように言いますか?

|  |
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4) あなたは映画館に行く途中の親しい友達にばったり会って、「今から映画見に行くんだけど、一緒に行かない? 」と聞くと、「行かない」のところをどのように言いますか?

|  |
|--|
|  |
|--|

5) あなたは散歩をして、親しい友達の家を近くを歩いたら、立ち寄る気になるのでその友達に電話して、「今Bさんの家の近くにいるんだけど行ってもいい?」と聞くと、「行ってもいい」のところがどのように言いますか?

|  |
|--|
|  |
|--|

6) あなたは親しい友達と会う予定で出かける準備をしていて、その友達が電話で「いつ来る?」と聞かれて、「準備してからすぐ行くよ」と答えるとき、「行くよ」のところがどのように言いますか?

|  |
|--|
|  |
|--|

7) 電話で、親しい友達に「どこにいるの? もうすぐ始まるよ!」と言われて、「今行く途中なんだけど、もうすぐ着く!」と答えるとき、「行く途中」のところがどのように言いますか?

|  |
|--|
|  |
|--|

8) 自分の部屋にいて、キッチンにいるあなたのお母さんが「ご飯よ!」と呼びかけて、「今行く」と答えるとき、どのように言いますか?

|  |
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|  |
|--|

Page 3

**kwiksurveys**

次の会話の「 」の中にある「くる」の使い方についての質問です。会話を、自分が利用する方言の会話として思って、質問に答えてください。一つ一つの会話に、下の選択肢から一つを選んでください。できるだけ選択した理由を説明してください。

自分でも「行く」より「来る」を使用する場合は「使用」  
 自分は「来る」を使用しないが自然である場合は「自然」  
 「来る」は不自然である場合は「不自然」

9) | AとBはそれぞれの家において、電話で話している。親しい友達との会話 |

B: 今家に帰ったから、こっちにおいでよ!

A: じゃ「来る」!

|    | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
|----|----|----|-----|------------|
| 来る |    |    |     |            |

|  |    |    |     |            |
|--|----|----|-----|------------|
| 10)   先輩と、電話で話している  <br>今、先輩のパーティーに「来よう」と思ってるんですけど、「来方」を教えてくださいませんか？ |    |    |     |            |
|  | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来よう  |    |    |     |            |
| 来方   |    |    |     |            |

|  |    |    |     |            |
|--|----|----|-----|------------|
| 11)   親しい友達との会話。AとBの家の距離が短い  <br>A: 後でBさんの家に「来る」ね! |    |    |     |            |
|  | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来る   |    |    |     |            |

|   |    |    |     |            |
|---|----|----|-----|------------|
| 12)   親しい友達と、電話で話している  <br>A: 今Bさんの家の近くにいるんだけど、「来て」もいい? |    |    |     |            |
|   | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来て  |    |    |     |            |

|   |    |    |     |            |
|---|----|----|-----|------------|
| 13)   親しい友達と、電話で話している  <br>B: 今日来るよね?<br>A: ああ、今「来る途中」なんだけど、もうすぐ着く。 |    |    |     |            |
|   | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来る途中  |    |    |     |            |

|  |    |    |     |            |
|--|----|----|-----|------------|
| 14)   AとBはそれぞれの家において、電話で話している。親しい友達との会話  <br>A: ごめんね、遅れちゃった! もうすぐ「来る」から! |    |    |     |            |
|  | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来る   |    |    |     |            |

|  |    |    |     |            |
|--|----|----|-----|------------|
| 15)   親しい友達との会話  <br>A: 明日Bさんの家「来て」いい? |    |    |     |            |
|  | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来て                                     |    |    |     |            |

|  |    |    |     |            |
|--|----|----|-----|------------|
| 16)   AとBはそれぞれの家において、電話で話している。親しい友達との会話  <br>A: 準備してからすぐ「来る」よ! |    |    |     |            |
|  | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来る   |    |    |     |            |

|   |    |    |     |            |
|---|----|----|-----|------------|
| 17)   親しい友達との会話  <br>B: 私の誕生日パーティーに来るんだよね?<br>A: うん、「来れたら来る」! |    |    |     |            |
|   | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来れたら来る  |    |    |     |            |

|                                      |    |    |     |            |
|--------------------------------------|----|----|-----|------------|
| 18)   Aは、映画館に行く途中のBにばったり会う。親しい友達との会話 |    |    |     |            |
| A: 今から映画見に行くんだけど、一緒に「来ない」?           |    |    |     |            |
|                                      | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来ない                                  |    |    |     |            |

|   |    |    |     |            |
|---|----|----|-----|------------|
| 19)   AとBはそれぞれの家において、電話で話している。親しい友達との会話 |    |    |     |            |
| B: 週末こっちで遊ぼうよ!                          |    |    |     |            |
| A: 今週は無理だけど、来週は「来て」も大丈夫?                |    |    |     |            |
|   | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来て                                      |    |    |     |            |

|                         |    |    |     |            |
|-------------------------|----|----|-----|------------|
| 20)   親しい友達との会話         |    |    |     |            |
| A: 昨日君の所へ「来た」んだけどいなかったね |    |    |     |            |
|                         | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来た                      |    |    |     |            |

|                              |    |    |     |            |
|------------------------------|----|----|-----|------------|
| 21)   先生との会話                 |    |    |     |            |
| B: Aさん、授業終わったら私のオフィスに来てください。 |    |    |     |            |
| A: はい。「来ます。」                 |    |    |     |            |
|                              | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来ます                          |    |    |     |            |

|                                       |    |    |     |            |
|---------------------------------------|----|----|-----|------------|
| 22)   AとBは電話で話している。親しい友達との会話          |    |    |     |            |
| B: ちょっと買い物してから帰るから、とりあえず私の家に来てもらっていい? |    |    |     |            |
| A: あっ、、じゃ、そっちに「来る」                    |    |    |     |            |
|                                       | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来る                                    |    |    |     |            |

|                     |    |    |     |            |
|---------------------|----|----|-----|------------|
| 23)   学校で、親しい友達との会話 |    |    |     |            |
| B: 学校終わってから家に来ない?   |    |    |     |            |
| A: うん、「来る」!         |    |    |     |            |
|                     | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来る                  |    |    |     |            |

|                     |    |    |     |            |
|---------------------|----|----|-----|------------|
| 24)   親しい友達との会話     |    |    |     |            |
| B: 先輩のパーティーに来るんだよね? |    |    |     |            |
| A: うん、「来れたら来る」!     |    |    |     |            |
|                     | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来れたら来る              |    |    |     |            |

|   |    |    |     |            |
|---|----|----|-----|------------|
| 25)   AとBはそれぞれの家において、電話で話している。親しい友達との会話 |    |    |     |            |
| A: 今から映画見に行くんだけど、一緒に「来ない」?              |    |    |     |            |
|   | 使用 | 自然 | 不自然 | 選んだ理由やコメント |
| 来ない                                     |    |    |     |            |

## Answers to the questions in question type 1

Here, all the answers are shown for each respondent. The information is sorted by order of prefecture, city/town, gender and the age of the respondent, followed by the seven answers from question type 1 given in the same order as they appear in the survey. An empty box indicates a blank response for that question.

|     |        |   |    |        |         |      |         |
|-----|--------|---|----|--------|---------|------|---------|
| 沖縄  | 糸満     | 女 | 22 | うん。行くよ | 行ってもいい? | いかん? | 行ってもいい? |
| 行くよ | 行ってる途中 |   |    | 今行くよー  |         |      |         |

|       |      |     |    |        |        |    |        |
|-------|------|-----|----|--------|--------|----|--------|
| 沖縄,熊本 | 八重瀬町 | 女   | 22 | うん、来るよ | 行ってもいい | 行く | 行ってもいい |
| 行くよ   | 行く途中 | 今いく |    |        |        |    |        |

|     |      |     |    |        |        |     |        |
|-----|------|-----|----|--------|--------|-----|--------|
| 沖縄県 | 八重瀬町 | 男   | 22 | うん、来るさ | 行ってもいい | 行かん | 行ってもいい |
| 来るさ | 来る途中 | 今行く |    |        |        |     |        |

|     |      |     |    |        |        |     |        |
|-----|------|-----|----|--------|--------|-----|--------|
| 沖縄県 | 南城市  | 女   | 22 | うん、行くよ | 行ってもいい | 行くね | 行ってもいい |
| 来るよ | 行く途中 | 今行く |    |        |        |     |        |

|         |        |      |     |          |         |      |  |
|---------|--------|------|-----|----------|---------|------|--|
| 沖縄県     | 宜野湾市   | 女    | 20  | うん、だーるよ。 | 行ってもいい? | 行かん? |  |
| 行ってもいい? | 行くさーねー | 行く途中 | 今行く |          |         |      |  |

|             |         |     |    |        |       |      |       |
|-------------|---------|-----|----|--------|-------|------|-------|
| 沖縄県         | 島尻郡南大東村 | 女   | 22 | うん、来るよ | 来ていいよ | 行かない | 来てもいい |
| 準備してからすぐ来るよ | 今来る途中   | 今行く |    |        |       |      |       |

|            |         |   |    |           |                 |  |  |
|------------|---------|---|----|-----------|-----------------|--|--|
| 沖縄県        | 沖縄市     | 女 | 22 | うん。行くよ!   | あなたのところに行ってもいい? |  |  |
| 一緒にどんなあ〜?? | すぐ来るよね♪ |   |    | 今、向かってる途中 | わかったあ〜          |  |  |

|     |      |     |    |        |        |    |        |
|-----|------|-----|----|--------|--------|----|--------|
| 沖縄県 | 浦添市  | 女   | 20 | うん、来るよ | 行ってもいい | 来る | 行ってもいい |
| 来るよ | 来る途中 | 今行く |    |        |        |    |        |

|      |      |   |    |        |  |      |          |      |
|------|------|---|----|--------|--|------|----------|------|
| 沖縄県  | 糸満市  | 女 | 22 | うん、行くよ |  | 行かない | 行ってもいいかな | 行くさー |
| 行く途中 | 今行くよ |   |    |        |  |      |          |      |

|      |      |   |    |     |        |      |        |     |
|------|------|---|----|-----|--------|------|--------|-----|
| 沖縄県  | 糸満市  | 女 | 49 | 行くね | 来てもいい? | 来ない? | 来てもいい? | 来るね |
| 来る途中 | 今行くね |   |    |     |        |      |        |     |

|      |     |   |    |        |       |     |      |     |
|------|-----|---|----|--------|-------|-----|------|-----|
| 沖縄県  | 糸満市 | 女 | 22 | うん、来るよ | 来てもいい | 来ない | 来ていい | 来るよ |
| 来る途中 | 来る  |   |    |        |       |     |      |     |

|     |      |     |    |         |       |      |          |  |
|-----|------|-----|----|---------|-------|------|----------|--|
| 沖縄県 | 糸満市  | 女   | 22 | うん、行くさあ | 来ていいよ | 行かない | 行ってもいいね? |  |
| 来るよ | 来る途中 | 今来る |    |         |       |      |          |  |

|        |      |   |    |        |      |       |         |     |
|--------|------|---|----|--------|------|-------|---------|-----|
| 沖縄県    | 那覇市  | 女 | 18 | 行く行く〜! | いいよ〜 | 大丈夫〜。 | 行ってもいい? | 行くよ |
| 行ってる途中 | 今行く〜 |   |    |        |      |       |         |     |

|     |         |        |    |        |         |      |         |  |
|-----|---------|--------|----|--------|---------|------|---------|--|
| 沖縄県 | 那覇市     | 女      | 20 | うん、行くー | 来てもいいよー | 行けない | 来てもいいよー |  |
| 来る  | 向かってるとこ | 今から行くー |    |        |         |      |         |  |

|      |      |      |    |        |         |      |         |  |
|------|------|------|----|--------|---------|------|---------|--|
| 佐賀県  | 佐賀市  | 女    | 23 | うん、行くよ | 行ってもよか? | 行かん? | 行ってもよか? |  |
| 行くけん | 行きよる | 今行く! |    |        |         |      |         |  |

|        |    |     |    |       |        |      |        |     |
|--------|----|-----|----|-------|--------|------|--------|-----|
| 大分県    | 大分 | 女   | 23 | うん、行く | 行っていい? | 行かん? | 行ってもいい | 行くよ |
| 行きよんどこ |    | 今行く |    |       |        |      |        |     |

|                          |     |   |    |            |         |     |
|--------------------------|-----|---|----|------------|---------|-----|
| 大分県                      | 大分市 | 女 | 23 | うん、行くけん!   | 来てもいいよ~ | 行かん |
| 今Bさんの家の近くにおるんやけど、行ってもいい? |     |   |    | 準備してすぐ行くけん |         |     |
| 今行く途中なんやけど、もうすぐ着くけん!     |     |   |    | 今行くっちゃ!    |         |     |

|      |        |     |    |        |         |     |        |
|------|--------|-----|----|--------|---------|-----|--------|
| 大分県  | 日田市    | 女   | 19 | うん、行くよ | 来ていいばい! | 行かん | 行っていい? |
| 行くきん | 行きよる途中 | 今行く |    |        |         |     |        |

|      |        |        |    |      |        |     |        |
|------|--------|--------|----|------|--------|-----|--------|
| 大分県  | 日田市    | 女      | 20 | 行くばい | 行ってんいい | 行かん | 行ってんいい |
| 行くきん | 行きよんどこ | 今行くっちゃ |    |      |        |     |        |

|        |     |       |         |             |             |      |
|--------|-----|-------|---------|-------------|-------------|------|
| 宮崎県    | 宮崎市 | 男     | 30      | おお-行くわ-(^^) | お前ん家、行っていい? | 行かん? |
| 行っていい? |     | 行くわ-! | 向かってるとこ | うん-いま行く-♪   |             |      |

|      |      |      |    |        |     |      |          |
|------|------|------|----|--------|-----|------|----------|
| 宮崎県  | 都城市  | 女    | 20 | うん、行くよ | よかよ | いかん? | いってもいいけ? |
| 行くかい | 行く途中 | 今、行く |    |        |     |      |          |

|         |     |      |      |         |        |         |
|---------|-----|------|------|---------|--------|---------|
| 富山県     | 富山市 | 女    | 22   | うん、行くちゃ | 行っていいけ | な-ん、いいわ |
| 行ってもいいけ |     | 行くちゃ | 行くとこ | 今行く     |        |         |

|      |         |     |    |          |     |     |          |
|------|---------|-----|----|----------|-----|-----|----------|
| 富山県  | 富山市     | 女   | 22 | うん、行くちゃー | いいよ | 行かん | 行ってもいいけ? |
| 行くちゃ | 向かっとる途中 | 今行く |    |          |     |     |          |

|            |    |      |         |         |             |     |
|------------|----|------|---------|---------|-------------|-----|
| 島根         | 出雲 | 男    | 38      | おん、そげだで | 行ってもいいかいの-? | いかや |
| 寄ってもいいかいの- |    | 行くけん | むかっとるけん | 今。いくわ   |             |     |

|     |         |                    |    |                     |           |
|-----|---------|--------------------|----|---------------------|-----------|
| 熊本  | 熊本市     | 女                  | 21 | 行くよー (人によっては「行くばい」) | ええよ (いいよ) |
| 行かん | 行ってもよか? | 行くよ (人によっては「行くけん」) |    | 今来とるけん、             |           |

|     |        |       |    |        |         |      |         |
|-----|--------|-------|----|--------|---------|------|---------|
| 熊本県 | 熊本市    | 女     | 21 | うん、行くよ | 行ってもよか? | 行かん? | 行ってもよか? |
| 行くよ | 行きよるけど | 今行くけん |    |        |         |      |         |

|         |     |       |              |          |         |                |
|---------|-----|-------|--------------|----------|---------|----------------|
| 熊本県     | 熊本市 | 女     | 21           | うん、行くよ。  | 行ってもいい? | 来る? (または、来ない?) |
| 寄ってもいい? |     | 来るけん。 | 今"来(き)よる"けど、 | 今行く(けん)。 |         |                |

|       |     |      |    |      |       |    |       |      |
|-------|-----|------|----|------|-------|----|-------|------|
| 熊本県   | 熊本市 | 女    | 46 | くるけん | きてよか? | よか | きてよかね | くるけん |
| きよるけん |     | すぐくる |    |      |       |    |       |      |

|         |      |       |        |        |         |      |
|---------|------|-------|--------|--------|---------|------|
| 長崎県     | 西彼杵郡 | 女性    | 35     | うん、行く。 | 行ってもよか? | 行かん? |
| 行ってもよか? |      | 行くけん。 | 行きよる途中 | 今行くけん。 |         |      |

|     |      |     |    |        |       |      |        |
|-----|------|-----|----|--------|-------|------|--------|
| 鹿児島 | 鹿児島  | 女   | 20 | うん、行くよ | 来てもいい | 行かない | 行ってもいい |
| 来る  | 行く途中 | 今行く |    |        |       |      |        |

|        |     |    |    |     |         |      |  |
|--------|-----|----|----|-----|---------|------|--|
| 鹿児島県   | 出水市 | 女  | 20 | 行くー | 行っていいけ? | 行かん? |  |
| いっていい? |     | いく |    |     |         |      |  |

|         |      |     |      |      |          |        |
|---------|------|-----|------|------|----------|--------|
| 鹿児島県    | 鹿児島市 | 男   | 22   | 行くよ  | 行っても良かけ? | 行かんねー? |
| 行っても良か? |      | 行くよ | 来る途中 | 今いって |          |        |

|         |     |         |     |         |      |           |
|---------|-----|---------|-----|---------|------|-----------|
| 福岡      | 朝倉市 | 男       | 19  | うん、行くよー | いいよー | よかー、行かんどく |
| いってもいい? | いくよ | 今行きよるよー | きよる |         |      |           |

|    |            |         |      |             |           |       |
|----|------------|---------|------|-------------|-----------|-------|
| 福岡 | 福岡市        | 女       | 19   | うんもちろんいくよー。 | 行ってもいいよー。 | いくいくー |
|    | 準備したらすぐいくー | いまきてるとこ | すぐくる |             |           |       |

|        |              |      |    |     |         |        |         |
|--------|--------------|------|----|-----|---------|--------|---------|
| 福岡     | 福岡市          | 男    | 21 | 行くよ | 行ってもよか? | 一緒行けん。 | 行ってよか?? |
| すぐいくけん | 向かっとうとこっちゃけど | すぐいく |    |     |         |        |         |

|         |       |              |     |          |         |         |
|---------|-------|--------------|-----|----------|---------|---------|
| 福岡      | 筑紫野市  | 女            | 20  | うん、行くばい! | 行ってもいい? | 一緒に行かん? |
| 行ってもいい? | 行くばい! | 行きよる途中っちゃけど、 | 行く! |          |         |         |

|         |      |        |     |         |         |      |
|---------|------|--------|-----|---------|---------|------|
| 福岡県     | みやま市 | 女      | 20  | うん、行くばい | 行ってもいい? | 行かん? |
| 行ってもいい? | 行きたい | 行きよる途中 | 今行く |         |         |      |

|           |      |         |      |         |          |      |
|-----------|------|---------|------|---------|----------|------|
| 福岡県       | 久留米市 | 女       | 20   | うん、行くけん | 行ってもいいと? | 行かん? |
| 行ってもいいかな? | 行くけん | 行く途中やけど | いま行く |         |          |      |

|      |              |      |    |      |      |      |          |
|------|--------------|------|----|------|------|------|----------|
| 福岡県  | 久留米市         | 男    | 21 | 行くよ。 | いいよ。 | 行かん。 | 行ってもよか?? |
| 行くわ。 | 途中 なんだけど→やけん | はーい。 |    |      |      |      |          |

|     |        |     |    |       |        |      |        |
|-----|--------|-----|----|-------|--------|------|--------|
| 福岡県 | 北九州市   | 女   | 21 | うん、行く | 行っていー? | 行かん? | 行っていー? |
| 行く  | 行きよる途中 | 今行く |    |       |        |      |        |

|         |      |          |     |         |         |      |
|---------|------|----------|-----|---------|---------|------|
| 福岡県     | 北九州市 | 女        | 21  | うん、行くよ。 | 行ってもいい? | 行かん? |
| 行ってもいい? | 行くけん | 行きよるんやけど | 今行く |         |         |      |

|                    |         |   |                  |        |         |  |  |
|--------------------|---------|---|------------------|--------|---------|--|--|
| 福岡県                | 北九州市    | 女 | 23               | うん、行くよ | 行ってもいい? |  |  |
| 来ん? or 行かん? 両方使います | 行ってもいい? |   | (行きよる or 行きよう)とこ | 今行く    |         |  |  |

|      |        |      |    |         |       |      |        |
|------|--------|------|----|---------|-------|------|--------|
| 福岡県  | 古賀市    | 女    | 19 | うん、行くよー | 来ていいよ | 行かん? | 行っていい? |
| 行くけん | 行きよるけん | 今行く! |    |         |       |      |        |

|     |       |      |     |     |      |     |       |       |
|-----|-------|------|-----|-----|------|-----|-------|-------|
| 福岡県 | 大牟田市  | 女    | 20歳 | そげん | よかかね | 行かん | 来てもよか | 来てもよか |
| 来たい | 来よるけん | すぐ来る |     |     |      |     |       |       |

|         |      |        |     |          |        |       |
|---------|------|--------|-----|----------|--------|-------|
| 福岡県     | 太宰府市 | 女      | 40  | うん、行くよー。 | 来てもいい? | 行かあん? |
| 来てもいーい? | 来るよ  | 今来よるけん | 来るよ |          |        |       |

|                  |        |           |   |                      |  |  |  |
|------------------|--------|-----------|---|----------------------|--|--|--|
| 福岡県              | 宗像市    | 21        | 女 | 「うん、行くよ」もしくは「うん、来るよ」 |  |  |  |
| 「行っても」を省略して「いいよ」 | 「行かん」  | 「行ってもいい?」 |   |                      |  |  |  |
| 「行くよ」もしくは「来るよ」   | 「行きよる」 | 「今行く」     |   |                      |  |  |  |

|         |      |        |       |         |          |         |
|---------|------|--------|-------|---------|----------|---------|
| 福岡県     | 春日市  | 女      | 18    | うん、いくよ! | いってもいいと? | 一緒にいかん? |
| いってもいい? | 行くよ! | 行きよる途中 | 今から行く |         |          |         |

|      |        |       |    |         |          |     |          |
|------|--------|-------|----|---------|----------|-----|----------|
| 福岡県  | 朝倉市    | 女     | 20 | うん、行くばい | 行ってもよかね? | 来ん? | 行っても良いね? |
| 行くけん | 行きよるとこ | 今行きたい |    |         |          |     |          |

|         |       |      |      |           |         |      |
|---------|-------|------|------|-----------|---------|------|
| 福岡県     | 朝倉市   | 男    | 20   | 行こうと、思っとる | いってもよか? | いかん? |
| いってもよか? | いくばい! | いきよる | いくけん |           |         |      |



|     |      |    |    |    |     |    |    |    |    |    |    |    |
|-----|------|----|----|----|-----|----|----|----|----|----|----|----|
| 沖縄県 | 八重瀬町 | 男  | 22 | 自然 | 使用  | 自然 | 使用 | 自然 | 使用 | 使用 | 使用 | 使用 |
| 使用  | 使用   | 使用 | 使用 | 使用 | 不自然 | 使用 | 使用 | 使用 | 使用 |    |    |    |

|     |     |     |     |     |     |     |     |     |     |    |     |  |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|----|-----|--|
| 沖縄県 | 南城市 | 女   | 22  | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 使用 | 不自然 |  |
| 使用  | 使用  | 不自然 | 使用 | 不自然 |  |

|     |      |    |    |              |    |    |     |     |     |     |    |    |  |
|-----|------|----|----|--------------|----|----|-----|-----|-----|-----|----|----|--|
| 沖縄県 | 宜野湾市 | 女  | 20 | 自分が行くから行くを使う |    |    |     | 不自然 | 不自然 | 不自然 | 使用 |    |  |
| 使用  | 不自然  | 自然 | 自然 | 自然           | 自然 | 使用 | 不自然 | 自然  | 不自然 |     | 自然 | 自然 |  |

|     |         |    |    |    |     |    |    |    |    |    |    |    |
|-----|---------|----|----|----|-----|----|----|----|----|----|----|----|
| 沖縄県 | 島尻郡南大東村 | 女  | 22 | 使用 | 使用  | 使用 | 使用 | 使用 | 使用 | 自然 | 使用 | 使用 |
| 使用  | 使用      | 使用 | 使用 | 使用 | 不自然 | 自然 | 使用 | 使用 | 使用 |    |    |    |

|     |     |    |    |    |     |     |     |     |     |     |    |  |
|-----|-----|----|----|----|-----|-----|-----|-----|-----|-----|----|--|
| 沖縄県 | 沖縄市 | 女  | 22 | 使用 | 不自然 | 不自然 | 使用  | 使用  | 自然  | 自然  | 使用 |  |
| 自然  | 不自然 | 使用 | 自然 | 使用 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 |    |  |

|     |     |    |    |    |    |     |     |    |    |    |    |  |
|-----|-----|----|----|----|----|-----|-----|----|----|----|----|--|
| 沖縄県 | 浦添市 | 女  | 20 | 自然 | 自然 | 不自然 | 不自然 | 自然 | 自然 | 自然 | 使用 |  |
| 使用  | 使用  | 使用 | 自然 | 使用 | 自然 | 自然  | 不自然 | 使用 | 使用 |    |    |  |

|                      |     |   |                |                           |  |                |  |  |  |  |  |  |  |
|----------------------|-----|---|----------------|---------------------------|--|----------------|--|--|--|--|--|--|--|
| 沖縄県                  | 糸満市 | 女 | 22             | Other 沖縄では行くと来るの意味が混同している |  |                |  |  |  |  |  |  |  |
| 不自然。私はあまり使わないし、聞かない。 |     |   |                | 不自然。私はあまり使わないし、聞かない。      |  |                |  |  |  |  |  |  |  |
| 使用。沖縄ではよく使う          |     |   | 使用。沖縄ではよく使う    |                           |  | 使用。沖縄ではよく使う    |  |  |  |  |  |  |  |
| 使用。沖縄ではよく使う          |     |   | Other 沖縄ではよく使う |                           |  | 使用。沖縄ではよく使う    |  |  |  |  |  |  |  |
| 使用。沖縄ではよく使う          |     |   | 使用。沖縄ではよく使う    |                           |  | 使用。沖縄ではよく使う    |  |  |  |  |  |  |  |
| 使用。沖縄ではよく使う          |     |   | 使用。沖縄ではよく使う    |                           |  | Other 沖縄ではよく使う |  |  |  |  |  |  |  |
| Other 沖縄ではよく使う       |     |   | 使用。沖縄ではよく使う    |                           |  | 使用。沖縄ではよく使う    |  |  |  |  |  |  |  |

|     |     |    |    |     |     |     |     |     |     |     |  |  |
|-----|-----|----|----|-----|-----|-----|-----|-----|-----|-----|--|--|
| 沖縄県 | 糸満市 | 女  | 22 | 不自然 | 不自然 | 不自然 | 不自然 | 使用  | 不自然 | 不自然 |  |  |
| 使用  | 不自然 | 使用 | 自然 | 使用  | 使用  | 自然  | 不自然 | 不自然 | 使用  | 不自然 |  |  |

|     |     |    |    |    |     |    |    |    |    |    |    |    |
|-----|-----|----|----|----|-----|----|----|----|----|----|----|----|
| 沖縄県 | 糸満市 | 女  | 49 | 使用 | 使用  | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 |
| 使用  | 使用  | 使用 | 使用 | 使用 | 不自然 | 使用 | 使用 | 使用 | 使用 |    |    |    |

|     |     |    |    |     |    |     |    |    |    |    |    |  |
|-----|-----|----|----|-----|----|-----|----|----|----|----|----|--|
| 沖縄県 | 那覇市 | 女  | 18 | 不自然 | 自然 | 不自然 | 自然 | 使用 | 使用 | 自然 | 使用 |  |
| 自然  | 使用  | 使用 | 使用 | 使用  | 使用 | 使用  | 使用 | 自然 | 使用 | 使用 |    |  |

|                                 |     |    |    |     |    |     |     |     |     |    |  |  |
|---------------------------------|-----|----|----|-----|----|-----|-----|-----|-----|----|--|--|
| 熊本                              | 熊本市 | 女  | 21 | 不自然 |    |     |     |     |     |    |  |  |
| 自然。相手の視点に立って来るとしたほうが丁寧と聞いたことがある |     |    |    |     |    |     |     | 不自然 | 自然  | 使用 |  |  |
| 使用                              | 使用  | 使用 | 使用 | 使用  | 使用 | 不自然 | 不自然 | 不自然 | 不自然 | 使用 |  |  |
| 自然                              | 使用  |    |    |     |    |     |     |     |     |    |  |  |

|   |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
|---|-----|---|----|-----------------------|--|-----------------|--|--|--|--|--|--|--|
| 熊本県   | 熊本市 | 女 | 21 | Other 目的地から遠いところにいるから |  |                 |  |  |  |  |  |  |  |
| 不自然。目的地から遠いところにいるから                           |     |   |    | 不自然。目的地から遠いところにいるから   |  |                 |  |  |  |  |  |  |  |
| 不自然。目的地から遠いところにいるから                           |     |   |    | 不自然。まだ行き始めていないから      |  |                 |  |  |  |  |  |  |  |
| 自然。まだ行く決めていないから。でも、言う人もいると思う。                 |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| 使用。「来よる（きよる）」という、現在進行形を使うことがおおい               |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| 使用。もうすぐ着くことを伝えたいから                            |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| Other 行きたい気持ちが強い（行く可能性が高い）から、どっちも使える          |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| 自然。まだ行き始めていないから。でも、使う人もいる。                    |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| 使用予定（ある程度決まっていること）を言うから。まだ行き始めていないので「行く」でもいい。 |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| 使用。現時点での気持ちを聞くから                              |     |   |    |                       |  | Other その場所にいるから |  |  |  |  |  |  |  |
| 使用。もう終わったことについて。どっちも使える                       |     |   |    |                       |  |                 |  |  |  |  |  |  |  |
| 不自然まだ行き始めていない。また、敬語は標準語を使うことが多い。              |     |   |    |                       |  |                 |  |  |  |  |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|--|--|--|--|
| Other まだ行き始めていない。                              |  |  |  |  |  |  |  |  |  |  |  |
| Other まだ行き始めていないから、「行く」でもいい。強い意志を表すために「来る」でもいい |  |  |  |  |  |  |  |  |  |  |  |
| 使用。予定（ある程度決まっていること）を言うから。まだ行き始めていないので「行く」でもいい。 |  |  |  |  |  |  |  |  |  |  |  |
| 使用。現時点での気持ちを聞くから                               |  |  |  |  |  |  |  |  |  |  |  |

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|-----|-----|---|-----|-----|-----|-----|-----|-----|-----|-----|--|
| 熊本県 | 熊本市 | 女 | 21  | 不自然 |  |
| 不自然 | 不自然 |   | 不自然 | 不自然 | 使用  | 不自然 | 使用  | 不自然 | 不自然 | 不自然 |  |
| 不自然 | 自然  |   |     |     |     |     |     |     |     |     |  |

|     |     |    |    |    |    |    |    |    |    |    |    |
|-----|-----|----|----|----|----|----|----|----|----|----|----|
| 熊本県 | 熊本市 | 女  | 46 | 使用 |
| 用   | 使用  | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 |    |

|     |     |    |    |    |    |     |     |    |    |    |    |
|-----|-----|----|----|----|----|-----|-----|----|----|----|----|
| 鹿児島 | 鹿児島 | 女  | 20 | 自然 | 使用 | 不自然 | 使用  | 自然 | 自然 | 自然 | 使用 |
| 自然  | 使用  | 使用 | 使用 | 使用 | 使用 | 不自然 | 不自然 | 使用 | 使用 |    |    |

|      |      |    |    |    |    |    |    |    |    |    |    |
|------|------|----|----|----|----|----|----|----|----|----|----|
| 鹿児島県 | 鹿児島市 | 男  | 22 | 使用 |
| 使用   | 使用   | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 |    |

|     |                                     |     |     |  |     |     |     |     |     |     |  |  |
|-----|-------------------------------------|-----|-----|--|-----|-----|-----|-----|-----|-----|--|--|
| 長崎県 | 西彼杵郡                                | 女   | 35  | Other 小学校低学年頃に違いを指摘され、以降改めたので今はもう来るという言い方が不自然に感じる。 |     |     |     |     |     |     |  |  |
| 不自然 | 不自然                                 | 不自然 | 不自然 | 不自然  | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 |     |  |  |
| 自然  | これは相手が私についてくるというニュアンスがあるので自然に聞こえます。 |     |     |  |     |     |     |     |     | 不自然 |  |  |
| 不自然 | 不自然                                 | 不自然 | 不自然 | 不自然  | 不自然 | 不自然 | 不自然 |     |     |     |  |  |

|            |          |            |        |            |          |         |  |  |  |  |  |
|------------|----------|------------|--------|------------|----------|---------|--|--|--|--|--|
| 佐賀県        | 佐賀市      | 女          | 23     | Other 行く   | 不自然。行こう  | 不自然。行き方 |  |  |  |  |  |
| 不自然。行くね    | 自然       | 不自然。行ってる   | 不自然。着く | Other 行っても | 不自然。行くよ  |         |  |  |  |  |  |
| 不自然。行けたら行く | 自然       | Other 行っても | 行っても   | 自然         | 不自然。行きます |         |  |  |  |  |  |
| Other 行く   | Other 行く | 自然         | 自然     |            |          |         |  |  |  |  |  |

|     |     |    |    |            |    |    |     |     |     |     |     |
|-----|-----|----|----|------------|----|----|-----|-----|-----|-----|-----|
| 大分県 | 大分  | 女  | 23 | Other 使わない | 自然 | 自然 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 |
| 不自然 | 不自然 | 自然 | 使用 | 不自然        | 自然 | 自然 | 不自然 | 不自然 | 自然  | 自然  |     |

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|-----|-----|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|
| 大分県 | 大分市 | 女   | 23 | 不自然 |
| 不自然 | 不自然 | 不自然 | 使用 | 不自然 | 使用  |

|     |     |    |    |    |     |     |     |    |     |    |    |
|-----|-----|----|----|----|-----|-----|-----|----|-----|----|----|
| 大分県 | 日田市 | 女  | 20 | 自然 | 自然  | 自然  | 使用  | 自然 | 不自然 | 使用 | 使用 |
| 不自然 | 使用  | 使用 | 使用 | 使用 | 不自然 | 不自然 | 不自然 | 使用 | 使用  |    |    |

|             |     |            |    |                  |    |    |    |             |     |     |  |
|-------------|-----|------------|----|------------------|----|----|----|-------------|-----|-----|--|
| 宮崎県         | 宮崎市 | 男          | 30 | Other100%【行く】を使用 |    |    |    | 不自然【行こう】を使用 |     |     |  |
| 不自然。行き方】を使用 |     | 不自然【行く】を使用 |    | 不自然【行ってもいい】を使用   |    |    |    |             |     |     |  |
| 不自然【行く】を使用  |     | 自然         | 自然 | 自然               | 自然 | 自然 | 自然 | 不自然         | 不自然 | 不自然 |  |
| 不自然         | 不自然 | 不自然        | 自然 |                  |    |    |    |             |     |     |  |

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|---|-----|-----|-----|----|---------|-----|----|-----|-----|-----|--|
| 宮崎県   | 都城市 | 女   | 20  | 自然 | 不自然。行こう |     |    |     |     |     |  |
| パーティーの会場に着いて、道について話す場合は、「きかた」を使う。例えば「きかたが分からなくて遅くなった」 |     |     |     |    |         |     |    |     |     |     |  |
| 自然  | 使用  | 自然  | 不自然 | 自然 | 不自然     | 不自然 | 使用 | 不自然 | 不自然 | 不自然 |  |
| 不自然   | 不自然 | 不自然 | 自然  |    |         |     |    |     |     |     |  |

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|-----|-----|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|
| 富山県 | 富山市 | 女   | 22 | 不自然 |
| 不自然 | 不自然 | 不自然 | 使用 | 不自然 | 自然  | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 使用  |

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|-----|-----|----|----|-----|-----|-----|-----|----|----|----|-----|
| 富山県 | 富山市 | 女  | 22 | 不自然 | 不自然 | 不自然 | 自然  | 自然 | 自然 | 使用 | 不自然 |
| 不自然 | 不自然 | 使用 | 使用 | 不自然 | 不自然 | 不自然 | 不自然 | 自然 | 自然 | 使用 | 使用  |

|    |     |    |    |            |    |     |             |    |    |        |    |
|----|-----|----|----|------------|----|-----|-------------|----|----|--------|----|
| 福岡 | 朝倉市 | 男  | 19 | Other よく使う |    | 不自然 | 不自然。行き方って言う |    |    | 不自然。行く |    |
| 使用 | 使用  | 使用 | 使用 | 使用         | 使用 | 使用  | 使用          | 使用 | 使用 | 使用     | 使用 |

|                                  |     |    |    |    |    |               |     |    |    |    |  |
|----------------------------------|-----|----|----|----|----|---------------|-----|----|----|----|--|
| 福岡                               | 福岡市 | 女  | 19 | 自然 | 使用 | 不自然。言わない。来る方? |     |    | 使用 | 使用 |  |
| 不自然                              | 使用  | 使用 | 使用 | 使用 | 使用 |               |     |    |    |    |  |
| Other こっちの中にこっちに来てという言葉が含まれているから |     |    |    |    |    |               | 不自然 | 使用 | 使用 | 使用 |  |
| 使用                               |     |    |    |    |    |               |     |    |    |    |  |

|     |     |     |     |     |     |     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 福岡  | 福岡市 | 男   | 21  | 不自然 |
| 不自然 | 不自然 | 不自然 | 不自然 | 使用  | 使用  | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 |
| 不自然 | 使用  |     |     |     |     |     |     |     |     |     |     |

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|--------------------------|------|---------------|---------------|------------------|---------------|---------------|----|----|--|--|
| 福岡                       | 筑紫野市 | 女             | 20            | Other 「行く」が自然    |               | 不自然 「行こう」が自然  |    |    |  |  |
| 使用 「行き方」の方が自然            |      |               | 使用 「行く」が自然    |                  |               | 不自然 「行っても」が自然 |    |    |  |  |
| 不自然 「行ってる途中」「向かってる途中」が自然 |      |               |               | 不自然 「行く」が自然      |               |               | 自然 |    |  |  |
| 不自然 「行く」が自然              |      | 使用            | 自然            | 使用               | 使用 「行った」の方が自然 |               |    |    |  |  |
| 不自然 「行きます」が自然            |      |               | 使用 「行った」の方が自然 |                  |               | 不自然 「行きます」が自然 |    |    |  |  |
| Other 「行く」が自然            |      | Other 「行く」が自然 |               | 使用 「行けたら行く」の方が自然 |               |               |    | 自然 |  |  |

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|--------------------|------|----------|----|---------------------|--|--------|--------|--------|--|--|--|
| 福岡県                | 久留米市 | 男        | 21 | Other 相手の家に行くから「行く」 |  |        |        | 不自然。同上 |  |  |  |
| 不自然。行く方法なので行き方     |      |          |    | 不自然。同じ理由            |  | 不自然。同上 |        | 不自然。同上 |  |  |  |
| 不自然。来るよりも「着く」の方が自然 |      |          |    | 行くことの確認だから「行く」      |  |        | 不自然。同上 |        |  |  |  |
| 不自然。同上             |      | 不自然。同上   |    | Other 同上            |  | 不自然。同上 |        | 不自然。同上 |  |  |  |
| Other 同上           |      | Other 同上 |    | 不自然。同上              |  | 不自然。同上 |        |        |  |  |  |

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|-----|------|----|-----|-----|-----|-----|----|----|----|-----|-----|
| 福岡県 | 北九州市 | 女  | 21  | 不自然 | 自然  | 自然  | 自然 | 自然 | 使用 | 不自然 | 不自然 |
| 自然  | 使用   | 使用 | 不自然 | 自然  | 不自然 | 不自然 | 自然 | 使用 |    |     |     |

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|--|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|--|
| 岡山   | 北九州市  | 女   | 21  | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 |     |  |
| 不自然。この文では、行く。よりも、もうすぐ着くから、が妥当と思う             |   |     |     |     |     |     |     | 不自然 | 不自然 | 不自然 |  |
| 使用   | Other 100パーセント間違いないと思うけれど、自分の家で会う、という勘違いをされる可能性もあると思う |     |     |     |     |     |     |     |     |     |  |
| 自然。この文を話してる場所が「君」の家の近くなら来る、自分の家の近くなら行く、だと思う。 |   |     |     |     |     |     |     |     |     |     |  |
| 不自然  | 不自然   | 不自然 | 不自然 | 使用  |     |     |     |     |     |     |  |

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|--------------------|-----|-----|-----|----------------------------|-----|-----|-----|-----|-----|-----|-----|--|--|
| 福岡県                | 古賀市 | 女   | 19  | Other 「来る」のは相手の立場に立った自分だから |     |     |     |     |     |     | 不自然 |  |  |
| 不自然                | 不自然 | 不自然 | 不自然 | 自然                         | 不自然 | 不自然 |     |     |     |     |     |  |  |
| 不自然 来れたら行く、のほうが自然。 |     |     |     | 使用                         | 不自然 |  |  |
| 不自然                | 使用  |     |     |                            |     |     |     |     |     |     |     |  |  |

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|-----|------|----|----|------------|----|----|----|----|-------------|----|----|--|
| 福岡県 | 大牟田市 | 女  | 20 | 普段使用しているから |    |    |    | 使用 | 不自然。行き方だと思う |    |    |  |
| 使用  | 使用   | 使用 | 使用 | 使用         | 使用 | 使用 | 使用 | 使用 | 使用          | 使用 | 使用 |  |
| 使用  | 使用   | 使用 |    |            |    |    |    |    |             |    |    |  |

|               |      |     |    |                         |     |    |    |    |    |    |    |    |
|---------------|------|-----|----|-------------------------|-----|----|----|----|----|----|----|----|
| 福岡県           | 太宰府市 | 女性  | 40 | 使用                      | 自然  | 自然 | 使用 | 使用 | 使用 | 使用 | 使用 | 使用 |
| 使用            | 使用   | 不自然 | 使用 | 不自然。相手がいらない場所なら来るは使わない。 |     |    |    |    |    |    |    |    |
| 不自然。先生には使わない。 |      |     |    | 使用                      | 不自然 | 使用 | 使用 |    |    |    |    |    |

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|-----|-----|----|----|-----|-----|-----|-----|-----|-----|----|----|
| 福岡県 | 宗像市 | 女  | 21 | 不自然 | 自然  | 不自然 | 自然  | 使用  | 使用  | 自然 | 使用 |
| 使用  | 不自然 | 使用 | 使用 | 不自然 | 不自然 | 自然  | 不自然 | 不自然 | 不自然 | 使用 |    |

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|-----|-----|-----|----|-----------------|----|----|-----|----|-----|----|----|--|
| 福岡県 | 春日市 | 女   | 18 | Other 行きたい！っていう |    |    |     | 使用 | 不自然 | 使用 | 使用 |  |
| 不自然 | 使用  | 不自然 | 自然 | 使用              | 使用 | 自然 | 不自然 | 自然 | 不自然 | 自然 | 使用 |  |
| 自然  |     |     |    |                 |    |    |     |    |     |    |    |  |

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|-----|-----|----|----|-----|----|----|----|----|----|----|----|
| 福岡県 | 朝倉市 | 女  | 20 | 不自然 | 使用 | 使用 | 使用 | 使用 |    |    |    |
|     |     | 使用 | 使用 | 不自然 | 使用 |

|     |     |    |    |     |    |    |    |     |    |    |    |
|-----|-----|----|----|-----|----|----|----|-----|----|----|----|
| 福岡県 | 朝倉市 | 男  | 20 | 使用  | 自然 | 使用 | 使用 | 不自然 | 自然 | 使用 | 自然 |
| 自然  | 自然  | 使用 | 自然 | 不自然 | 使用 | 使用 | 使用 | 使用  | 自然 |    |    |

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|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 福岡県 | 福岡市 | 20  | 女   | 不自然 |
| 不自然 |
| 不自然 |     |     |     |     |     |     |     |     |     |     |     |

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|-------------------------------------|-----|---|----|-------------------------------|--|--|--|---------------|--|--|--|
| 福岡県                                 | 福岡市 | 女 | 21 | Other 「来る」を使うのは行く側ではなく、客を待つ側。 |  |  |  |               |  |  |  |
| 不自然。この場合も行く側は「行こう」を使う               |     |   |    | 不自然。行き方が自然                    |  |  |  |               |  |  |  |
| 不自然。行くねを使う                          |     |   |    | 不自然。行ってもいい？を使う                |  |  |  | 不自然。行きよる途中    |  |  |  |
| 不自然。行くからを使う                         |     |   |    | Other 行ってもいい？を使う              |  |  |  | 不自然。行けたら行くを使う |  |  |  |
| 行かない？も来ない？も使う                       |     |   |    | Other 行ってもを使う                 |  |  |  | 使用。行ったも来たも使う  |  |  |  |
| 不自然。先生などの目上の人に対しては「伺います(うかがいます)」を使う |     |   |    |                               |  |  |  |               |  |  |  |
| Other 行くを使う                         |     |   |    | Other 行くを使う                   |  |  |  | 不自然。行けたら行くを使う |  |  |  |
| 使用。来ないも行かないも使う                      |     |   |    |                               |  |  |  |               |  |  |  |

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|-----|-----|----|----|--------------|----|--|--|----|----|----|----|----|
| 福岡県 | 福岡市 | 女  | 20 | Other 行くという！ |    |  |  | 使用 | 使用 | 使用 | 使用 | 使用 |
| 使用  |     | 使用 | 使用 | 使用           | 使用 |  |  | 使用 | 使用 | 使用 | 使用 |    |

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|-----|-----|-----|-----|----------------------|-----|-----|----|-----|-----|-----|--|--|
| 福岡県 | 福岡市 | 女   | 16  | Other 来るではなくて、行くっていう |     |     |    | 不自然 | 不自然 | 不自然 |  |  |
| 不自然 | 不自然 | 不自然 | 不自然 | 不自然                  | 不自然 | 不自然 | 使用 | 不自然 | 自然  | 不自然 |  |  |
| 不自然 | 不自然 | 不自然 | 不自然 |                      |     |     |    |     |     |     |  |  |

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|-----|-----|----|----|-----|----|----|-----|-----|-----|-----|----|
| 福岡県 | 福岡市 | 女  | 20 | 不自然 | 使用 | 使用 | 使用  | 不自然 | 不自然 | 不自然 | 使用 |
| 不自然 | 使用  | 使用 | 使用 | 使用  | 使用 | 使用 | 不自然 | 自然  | 自然  | 使用  |    |

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|-----|-----|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|
| 福岡県 | 福岡市 | 男   | 19 | 不自然 |
| 不自然 | 不自然 | 不自然 | 使用 | 不自然 | 使用  |

|              |     |   |                |                  |  |          |               |                   |  |           |           |  |
|--------------|-----|---|----------------|------------------|--|----------|---------------|-------------------|--|-----------|-----------|--|
| 福岡県          | 福岡市 | 男 | 16             | Other 普通使わない     |  |          |               | 不自然。普通使わない        |  |           |           |  |
| 不自然。意味が分からない |     |   |                | 不自然。普通使わ         |  |          |               | 自然。おかしくない         |  |           | 自然。おかしくない |  |
| 不自然。着く」が自然   |     |   |                | Other ちょっと日本語が弱い |  |          |               | 自然。ちょっと日本語が弱い人みたい |  |           |           |  |
| 自然。来るより行くかなあ |     |   | 使用。使う          |                  |  | Other 使う |               | 不自然。普通は行ったんだけど    |  | 不自然行きますやろ |           |  |
| Other 行くやろ   |     |   | Other 行くやろ行くやろ |                  |  |          | 不自然。来れたら行くじゃろ |                   |  | 使用。う      |           |  |

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|-----|-----|-----|----|-----|-----|-----|-----|-----|-----|
| 福岡県 | 筑後市 | 女   | 20 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 |
| 不自然 | 不自然 | 不自然 | 使用 | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 自然  |
| 不自然 |     |     |    |     |     |     |     |     |     |

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| 福岡県 | 筑紫野市 | 女  | 20 | 不自然 | 不自然 | 不自然 | 不自然 | 自然  | 自然 | 自然 |
| 自然  | 使用   | 使用 | 使用 | 不自然 | 自然  | 自然  | 不自然 | 不自然 | 自然 | 使用 |

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|-----|-----|-----|----|-----|-----|-----|-----|-----|-----|-----|-----|
| 福岡県 | 飯塚市 | 女   | 23 | 不自然 |
| 不自然 | 不自然 | 不自然 | 自然 | 不自然 | 自然  | 不自然 | 不自然 | 不自然 | 不自然 | 不自然 | 自然  |

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|----------|-----|----|----|----|----|----|----|----|----|----|----|
| 福岡県 + 関東 | 福岡市 | 女  | 40 | 使用 |
| 使用       | 使用  | 使用 | 使用 | 使用 | 自然 | 自然 | 自然 | 自然 | 使用 | 使用 |    |