

New Dialect and Standard Language

—Style-shift in Tokyo—

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1 THEORETICAL FRAMEWORK

This paper is mainly concerned with phenomena of style-shift in Tokyo, its ultimate purpose being to connect colloquial speech of Tokyo with new dialect forms in areas outside of Tokyo.

1.1 LINGUISTIC CHANGES IN PROGRESS AND STYLE-SHIFT

One of the main concerns of sociolinguistics today is linguistic changes in progress which are found still going on in modern societies. Labov's works (1966, 1972) concerning on-going changes in English have been very influential. One of the novelties of his methodology was that he looked at differences in linguistic style. Many studies followed which used similar methodology to Labov. Trudgill's studies (1972, 1986) are good examples of a combination of sociolinguistics and dialectology.

Japanese studies on "language life" dealt with sociolinguistic problems as early as the 1950s, including many reports on language standardization and honorifics (Grootaers 1967, Sibata 1975, Nomoto 1975, Peng 1975, Ide 1986.) However, the studies of the National Language Research Institute unfortunately did not pay enough attention to style-shift by speakers of local dialects. Inoue's recent studies (1983. 3, 1986. 4) of new dialect in and near Tokyo added this new dimension, investigating the use of three styles. Hibiya's study (1988) also pays attention to style-shift in Tokyo and concentrates on recent consonantal changes.

1.2 NEW DIALECT

The new dialect forms mentioned below can be characterized as linguistic changes in progress. New dialect phenomena seem ubiquitous and have also been reported in other Asian countries, for example, Seoul (Hattori et al. 1981), Taiwan (Li 1983) and Southern China (Yo 1981).

The term "NEW DIALECT (Shin-hogen)" used in Japanese sociolinguistics is defined by the following three characteristics (Inoue 1986. 4):

- 1 having different forms from standard Japanese,
- 2 being more frequently used by younger people than by older people,
- 3 being more frequently used in informal, everyday conversation than in formal situations (that is, low in style).

These conditions present some problems in practice. Regarding (1), some standard Japanese forms are not established yet. Colloquial forms appear in dictionaries, sometimes without explanation. This presents special difficulty if new dialect forms in Tokyo are to be investigated. Condition (2) concerning age, also presents a problem. Some kinds of new dialect forms are extensively used by adolescents, rather than by children. If the younger generation is the only subject of investigation, the usage of these forms may look as if it is declining. Condition (3) concerning style has also its problems. Style differences are more easily grasped in areas outside of Tokyo where dialects are spoken. So the expression "treated as dialect by speakers themselves" is used in the Japanese version of the definition of new dialect. But it is difficult to apply this condition in the same manner in Tokyo, because there seem to be almost no consciousness of dialect among Tokyoites. Thus another term: NEW SLANG (*shin-zokugo*) was once advocated (Inoue & Ogino 1984). But this term presents a new problem because young people are always creating new slang which come and go in short-lived fads. So one of the theoretical problems of the new dialect is concerned with speech in Tokyo.

But theoretically new dialect should exist also in Tokyo. Everyday speech in Tokyo must be treated equally with that of the suburbs and outside of Tokyo. Speech acquired as a mother tongue by Tokyoites should be called Tokyo dialect. In actual language use there is no separating line between Tokyo and the suburbs.

1.3 TOKYO SPEECH AND THE STANDARD—STYLE-SHIFT

The speech of Tokyo is mistakenly understood to be very near to the standard language. Though linguistically it is only a myth or an illusion, this view is widespread among Tokyoites. A similar phenomenon is reported in Trudgill (1979). Two examples of linguistic consciousness of Tokyoites will be shown in this paper.

FIGURE 1 shows the result of a survey concerning the use of "language of native place" by students from all over Japan (1982). Students born and brought up in Tokyo show a different tendency to the other students in answering that their native language is used in almost all the situations, even in the most formal situation such as in a school broadcast.

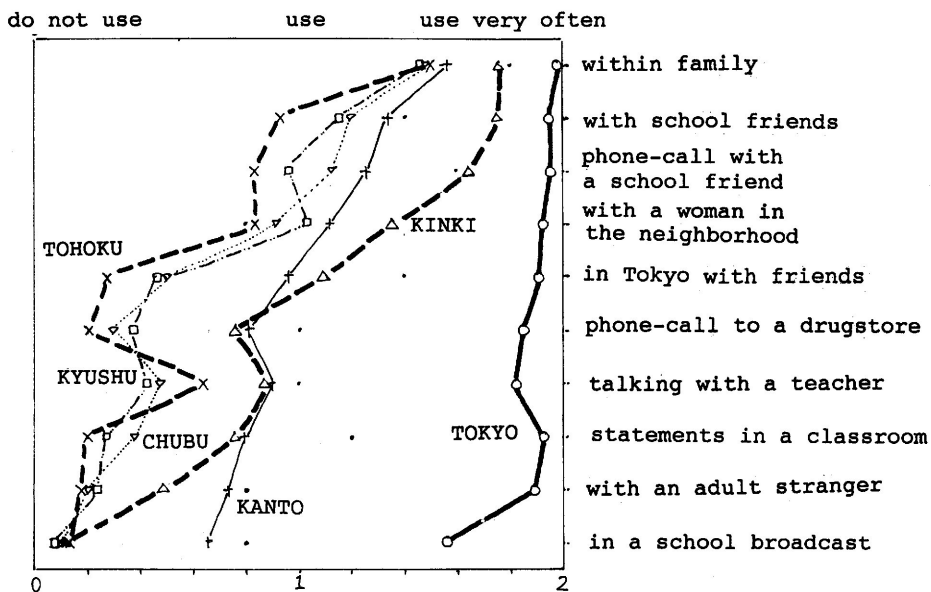


Fig. 1 Use of language of native place by students

Tokyoites seem to be unaware of style-shift between situations.

FIGURE 2 is a part of the results of the "Tokyo 8 Localities Survey" which was described in Inoue (1986: 4). In this survey people from eight localities in Tokyo, from the western-most mountainous area to the eastern-most downtown area, were asked about the usage, impression and consciousness of a new form CHIGAKATTA (past tense of CHIGAU, the correct form being CHIGATTE ITA). This new word was found to be used mainly in the eastern downtown area. The question about experiences of having heard this expression in the mass media brought interesting results. More people in the downtown area than in the uptown area answered that they have heard the word used in the mass media. It goes without saying that there is no local network in downtown Tokyo. The main cause of this phenomenon is that the Tokyoites tend to feel that their daily speech is the same as the speech used in the media (that is, the standard language), which is not the case as the following survey shows.

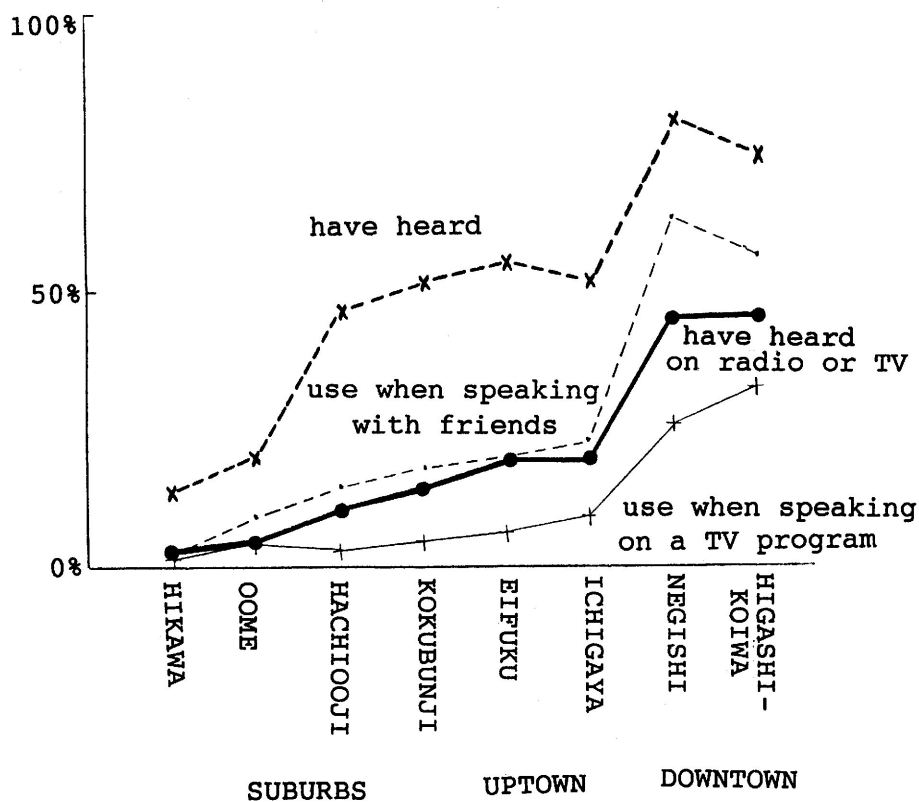


Fig. 2 Use and consciousness of CHIGAKATTA among youth in Tokyo

The relation between informal speech of Tokyo and dialects outside of Tokyo has been studied using "glottograms" which are maps showing geographical differences on one axis and age differences on the other axis. Surveys using this method have been carried out in the northern and central parts of Japan, including Tokyo (Inoue 1983. 3, 1983. 12, 1985, 1988. 3). Many new forms now prevalent in Tokyo were found to have originated in the suburbs of Tokyo and the prefectures. This suggests continuity between speech in Tokyo and areas outside of Tokyo.

2 THE SURVEY OF STANDARD JAPANESE (HYOJUNGO)

The following survey about language use of Tokyoites shows that their daily speech does not coincide with standard Japanese (hyojungo), which is heavily influenced by literary

Japanese. The new method used in this survey successfully shows a kind of code-switching by Tokyoites.

2.0 RESEARCH METHOD

The subjects of this research were students studying Japanese linguistics at universities and adults who were studying to become teachers of the Japanese language as a foreign language. They are not a representative sample, because they are perhaps more linguistically conscious and well-educated than the general population. So the results may be rather biased. However the survey was carried out before they studied about dialects and standards in Japanese in their lectures.

The study was carried out between late 1987 and early 1988. Data of 378 subjects, 106 males and 272 females, were obtained. 82 of the subjects were born between 1925 and 1960 (older group), while 295 were born between 1961 and 1970 (younger group). 140 were brought up in Tokyo, 171 in eastern Japan and 112 in western Japan (multiple answers).

The questionnaire was made up of four parts, (1) consciousness about language use, (2) use of 118 word-forms of 40 words, (3) consciousness about language use (repeated), (4) attributes of the subjects (age, sex, birth place etc.)

In part (2), the subjects were asked whether they used, heard or have never heard a certain word, in the following three situations different in formality:

- 1 informal spoken language, in conversation with family members or co-workers;
- 2 formal spoken language, in statements at meetings, in announcements, lectures, lessons;
- 3 in writing reports, diaries etc.

Reservation towards the results of this kind of survey is necessary because this kind of questioning methodology renders only consciousness and not actual usage. However there is some supporting evidence which shows that the results are plausible and reliable. For example, vocabulary counting of scenarios of dramas, newspapers and magazines show similar tendencies, and participant observation of linguistic behavior in various kinds of situations also coincides with the results.

There are also, however, some merits to inquiring into the consciousness of native speakers, because the consciousness or introspection of the native speaker is a crystallization of an enormous sum of usages the speaker has heard or used. It is a reflection of the speakers' competence. The acceptability of usage in a given situation can also be examined. If we were to survey actual language behaviour, the field worker would be a

stranger to the informant, and it would be difficult to obtain samples of informal speech, and therefore there is less possibility of obtaining samples of different style.

2.1 SOME NEW DIALECT FORMS

Firstly, let us look at some of the results. FIGURE 3 shows some samples of the results of second part of the questionnaire, about the usage of newly developing forms, as a cross totalization of age and native place. The three right columns show percentages of the older group and the three left, of the younger group. The three columns of each group represents people brought up in Tokyo, in eastern Japan, and in western Japan. The dotted lines are for informal situation (1), the chain lines for formal situation (2), and the solid lines for writing (3).

FIGURE 3a shows that FUNNAI (standard FURA-NAI "rain + not") is used more by

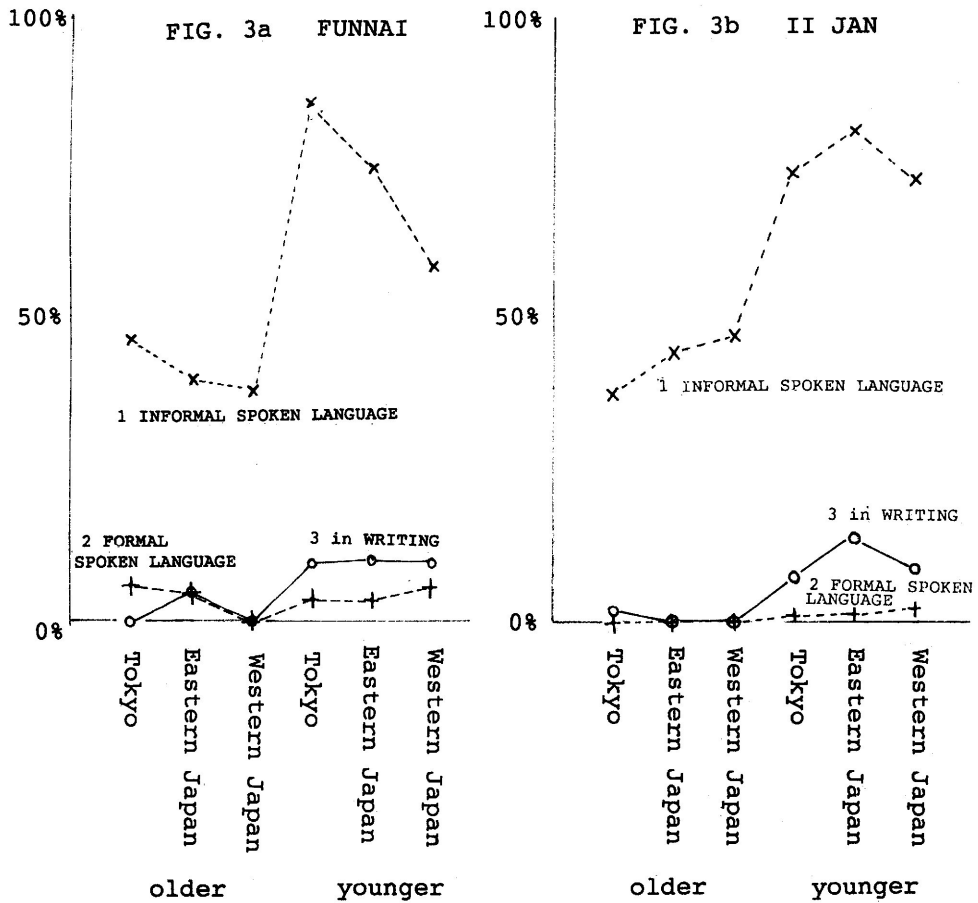


Fig. 3 Usage of new forms in Tokyo

the younger generation and more in informal situations. (It is rarely used in formal situations. It is used in writing because younger people have recently begun writing letters and diaries in a very colloquial style, just as if they were speaking). A related form, WAKANNAI (standard WAKARA-NAI "understand + not"), is more widely used. These are manifestations of new irregular verbs of the -RA- series which originated in the surrounding Kanto area and are now spreading into Tokyo.

The form in FIGURE 3a satisfies the three qualifications of a new dialect form: (1) it is used more by younger people, (2) more in informal situations, and (3) it is not standard language. So it can be considered to be a typical example of a new dialect form in Tokyo, that is, an example of on-going language change.

JAN (standard DEWA-NAI-KA "isn't it") in FIGURE 3b shows a similar pattern. This is a new expression which has come into use over the past twenty odd years. It is said to have come from neighboring Yokohama, but a glottogram survey shows that its ultimate origin is farther west in Shizuoka prefecture (Inoue 1988. 3). This form also satisfies the three conditions and is another example of a new dialect form in Tokyo.

Figures 3a and 3b show that there are stylistic differences for words used in Tokyo. The overall result of the survey from the viewpoint of style is shown in Figure 6. Figures 3a and 3b also show that there are minute differences according to where the informants were brought up. The statistics below show also that the linguistic behavior of those who moved to Tokyo when they were older are a little different from those who were born and brought up in Tokyo. The data in Figure 6 will be limited to the subjects who were brought up in Tokyo.

2.2 SPEAKER'S CONSCIOUSNESS

The consciousness of linguistic behaviour of people living in Tokyo was analysed to ascertain their awareness of style-shift. We deliberately repeated the same questions in an attempt to make the subjects realize that they were changing their style.

Here the following translations are used: Tokyo-ben=Tokyo speech, kyotsugo=common language, hyojungo=standard language, hogen=dialect.

In FIGURE 4, the differences among the subjects are shown, by both age and native place (note that the arrangement of age and native-place is different from Fig 3). Eight choices for speech-styles were given in the questionnaire and subjects were asked to select appropriate answers for their language behaviour. Only the four main choices are shown

here because other four choices, downtown (Shitamachi) speech, uptown (Yamanote) speech, local dialects, and a mixture of local dialect and common language, were rarely selected.

An overall view of FIGURE 4 (from 4a to 4d) shows that subjects are conscious of style-shift. A comparison of the usage in the three situations shows that standard language and common language are used more in writing (shown by circles), and that Tokyo speech, a mixture of common language and Tokyo speech are used more in informal, familiar situations (shown by x).

A comparison between the first (solid line) and the last (dotted line) questions shows a change in consciousness after the subjects have filled in the answers for 118 word-forms. The use of standard language decreased, and other forms including common language increased.

Thus, by introducing an appropriate manner of questioning, the subjects realized that they were changing their style. Thus we could make them aware that their daily speech is

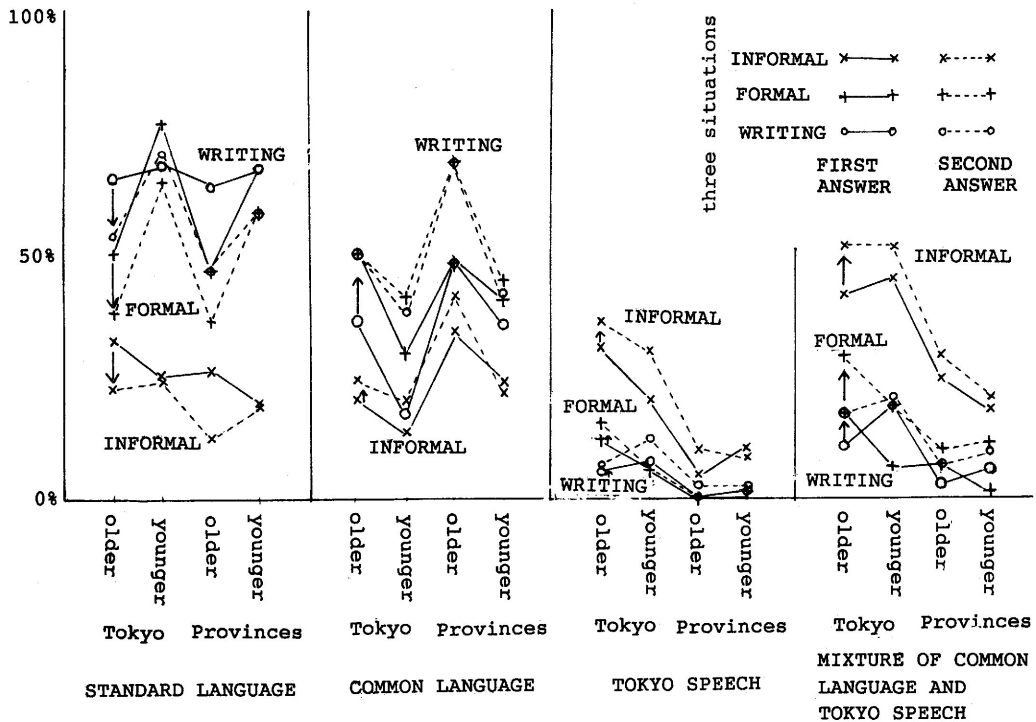


Fig. 4 Consciousness of use of language in three situations

different from the standard language.

A multivariate analysis called the "Hayashi Quantificational Theory Type 3" was also applied to the results, as it is a convenient way of showing the overall results of a survey of consciousness. It showed a similar pattern to figure 5 when word-forms were neglected. The most interesting but natural result was that the subjects who answered using down-town or uptown speech were similar to those who answered using Tokyo speech.

Detailed observations of figure 4 according to native-place and age will be discussed on another occasion.

2.3 CONSCIOUSNESS AND USAGE BY MULTIVARIATE ANALYSIS

As figures 3 and 4 suggest, the actual usage of word-forms and the consciousness of style-shift apparently seem independent. The relation between them is difficult to investigate because there are so many items to be compared. The above-mentioned method of multivariate analysis, the "Hayashi Quantificational Theory Type 3" (Hayashi 1985), which is an enlarged version of factor analysis for nominal variables, allows us to carry out this kind of analysis of complicated relations.

As the program package used (PPSS2 offered by Hitachi) allows computation of 100 items at a time, consciousness for the eight speech-styles answered in the last part of the questionnaire (judged to be the better answers after introspecting the subjects' own use of language), and 92 word forms were selected. The forms used by most of the subjects were omitted (the forms shown in the upper-right of figure 6), because these items do not show salient distribution, clustering around the origin of the graph, as shown in figure 5.

FIGURE 5 shows the main result of the "Hayashi Quantificational Theory Type 3", taking the value of the first axis horizontally and the second axis vertically. A close relationship between usage and consciousness was discovered. This is a typical merit of multivariate analysis, to show an overall pattern of answers.

The distributions of the eight speech-styles provide hints about the characteristics of the word-forms near them. The first axis divides people who believe they use uptown speech from people who believe they use regional dialects. The second axis divides people who believe they use standard or common language from those who believe they use regional dialects and the Tokyo dialects. The stylistic differences of the word-forms can be determined by reference to these eight speech-styles.

The average values for the attributes of the subjects show that the first axis is influenced

* DISTRIBUTION TABLE *

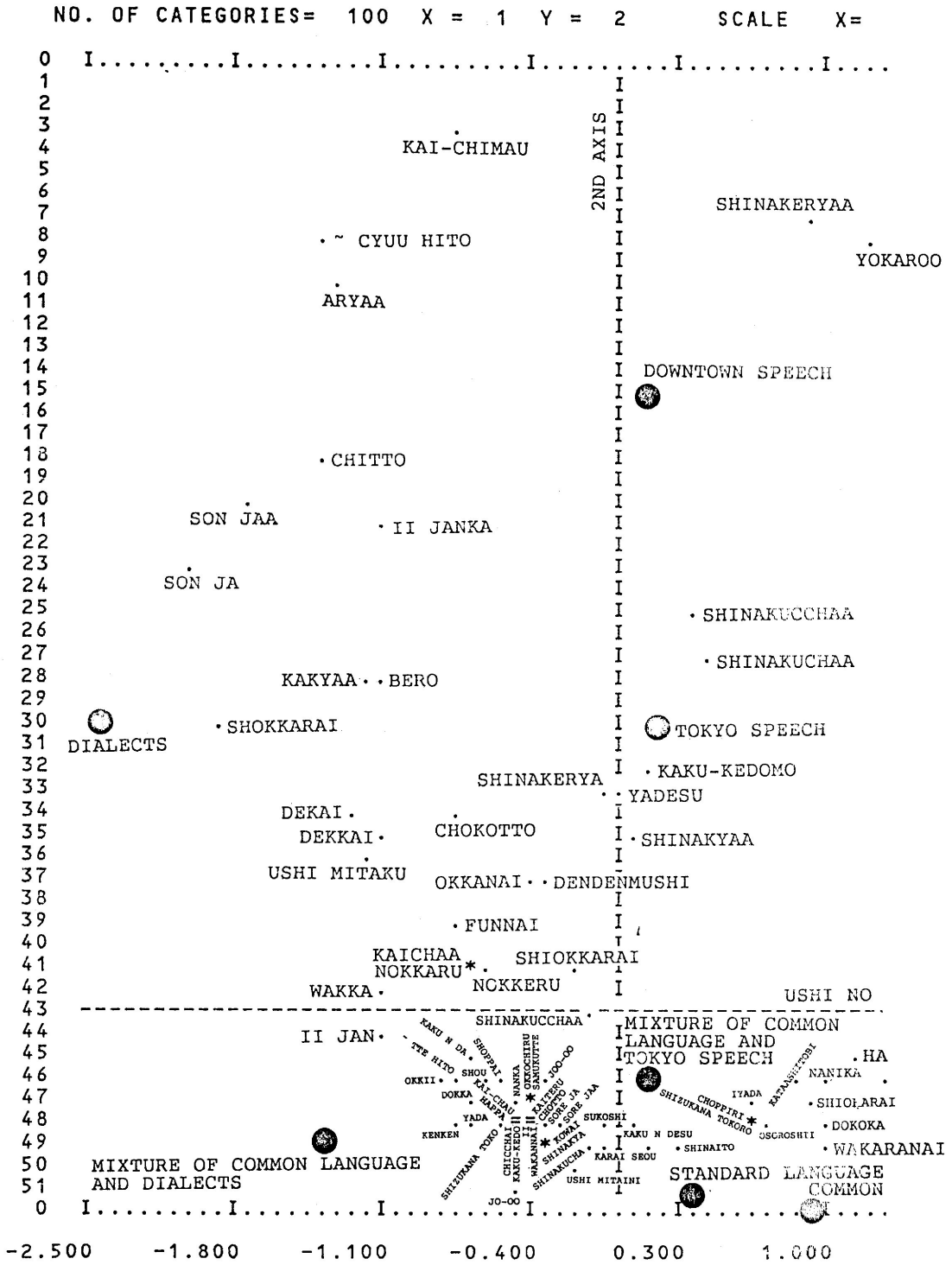
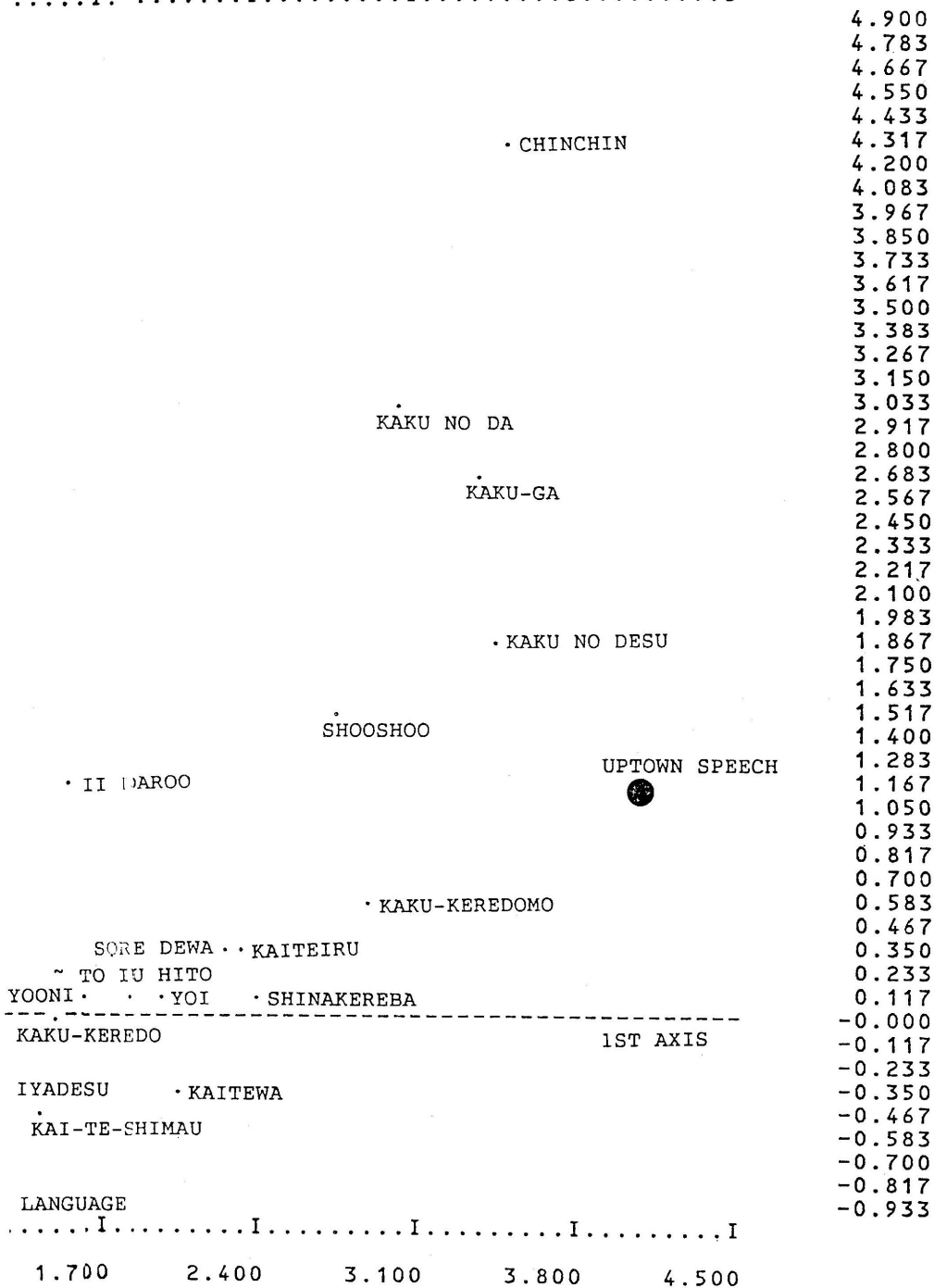


Fig. 5 Relation of consciousness of speech and 92 word-forms;

0.070 Y= 0.117 1 . 2 * 3 + 4 =
I.I.....I.....I.....I.....I



a result of Hayashi Quantificational Theory Type 3

by age, and the second axis by sex and native place.

The forms in the first quadrant (upper right) are judged to be mostly formal, or literary in style. These are used typically by older people in Tokyo with less stylistic switching. CHINCHIN in the extreme upper-right is exceptional in that it is an older Tokyo dialect form which is now becoming rare. Elision forms of SHINAKEREBA which seem characteristic of the Tokyo downtown dialect are found in the center.

The second quadrant includes colloquial forms which sound more like dialect than Tokyo speech. Most of the new expressions in Tokyo (JANKA, MITAKU, FUNNAI) are distributed in the second (and third) quadrant. Phonetically abbreviated forms like-YAA <-EBA, -EWA are prevalent, showing that these kinds of expressions are used mainly by male, dialect speakers.

The third quadrant includes prevalent forms concentrating at the bottom near the origin. They are colloquial forms which are used often by most people.

The fourth quadrant presents normal or standard, common language forms with no salient characteristics. However these forms sound rather formal if compared with synonymous forms in the third quadrant.

Thus characterization of usage was made possible by the application of the Hayashi Quantificational Theory Type 3. The relation of language usage and consciousness was ascertained, and the general pattern of all the subjects was made clear.

Young people are using colloquial forms. This reflects a process of new forms developing among young people, spreading from informal situations. This is a typical case of language change from below. On the other hand, examples of change from above are found in recent forms such as E-DEN [i: den] and JR [ɜ e: a: ru] which were formally named in place of KOKU-DEN and KOKU-TETSU.

2.4 OVERVIEW OF INVESTIGATED WORD-FORMS

On the basis of the above result, all data except that of the subjects raised in places other than Tokyo was used in the following analysis. Thus the data is of pure Tokyoites who have never lived outside Tokyo. 103 subjects, 36 males and 66 females, were selected. 41 belonging to the older and 61 to the younger group.

FIGURE 6 is designed to show degrees of stylistic differences of all the words investigated at the same time by using two axes. The vertical axis shows the answers for familiar, informal situations (1), and the horizontal axis shows those for formal situations (2), and in writing (3). The direction of the arrows show values from (2) to (3). The forms in the upper-left half of the diagonal are those more used in informal situations, and the forms in the lower-right half, more used in formal and literary situations. The numbers before the forms show the groups of words. Forms with the same number have the same meaning.

The general tendency of the graph is that most words are concentrated in the far left section and in the top-right section. But there are also forms in the center. For convenience, the forms are roughly divided into four groups, from A to D.

Forms in group A are commonly used in informal situations, but rarely used in formal situations. They are colloquial forms. The directions of the arrows show that most of these forms are less used in writing. Some of them are said to be characteristic of the Tokyo dialect. New expressions, like JAN, JANKA, FUNNAI, WAKANNAI, MITAKU and KENKEN, are included in this group. These forms give us a new view of Tokyo speech.

Group B forms are used in both situations, but more in informal situations. They are ordinary, stylistically neutral forms. (But some are characteristically used by male speakers.)

Group C words are used more in formal situations, and as the directions of the arrows show, are used even more in literary situations. Examination of each of the forms shows that they certainly sound literary and are used in writing.

Group D forms are extensively used in both situations. They are normal, neutral forms in the standard language. But some forms sound rather formal if compared with the colloquial forms bearing the same meaning shown in group A. The directions of the arrows show that most of them are used more in writing, but for some of them there is very little difference in usage.

Figure 6 shows clear correspondence with figure 5 in classifying the word-forms. The lower half of the forms in group A are distributed in the second quadrant in figure 5, and the upper half of group A are distributed in the third quadrant. Forms in the group B are also distributed in the third quadrant. Forms of the group C are located in the first quadrant, and those of group D, in the fourth. Thus the general pattern of distribution in figures 5 and 6 looks almost upside down. The pattern of figure 5 was made by ordering

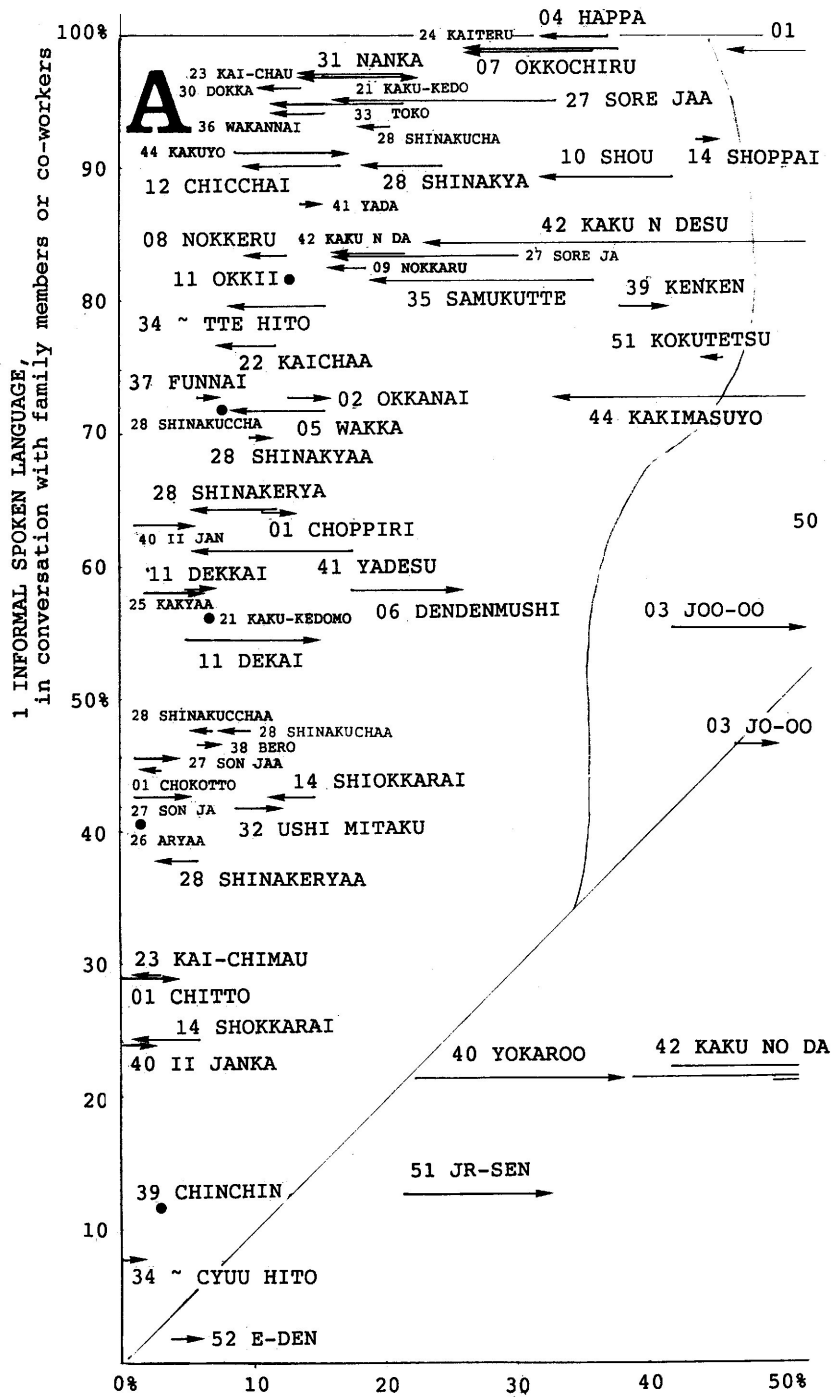
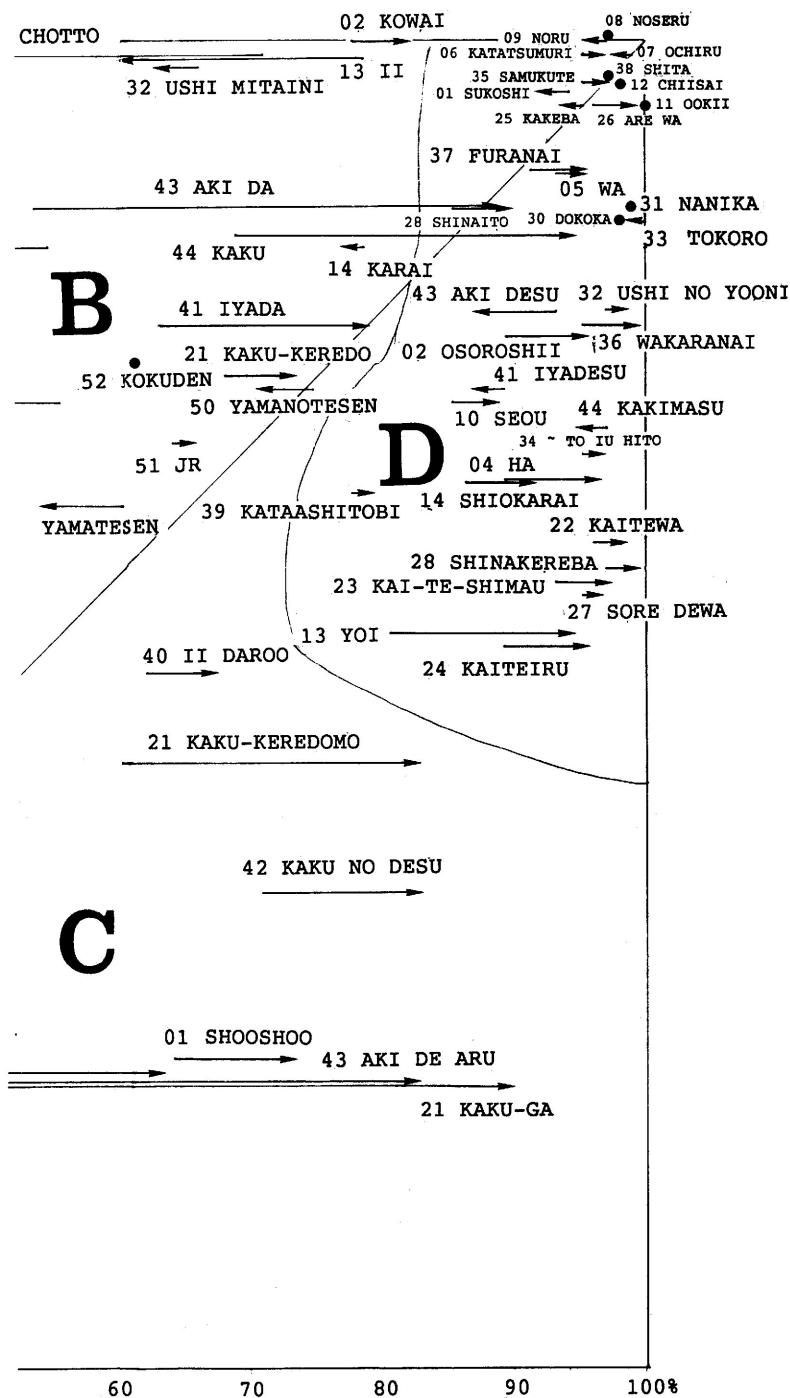


Fig. 6 Overall view of style-shift



2 FORMAL SPOKEN LANGUAGE, in meetings,
announcements, lectures, lessons;
3 in WRITING reports, diaries.

of 118 forms investigated

the subjects and the answers at the same time, while the classification of figure 6 was made by combining the percentages of usage of forms. The material for figure 5 was the usage of forms only in the informal situation, while the material for figure 6 was that in the three situations. The number of subjects used in the calculations was also different. This close correspondence between the two figures which are different in character, shows that classification on the basis of these two figures can be regarded as reliable.

Forms in group A, e.g. DOKKA, NANKA, TOKO, CHAU, KEDO, KYA, YADA, CICCHAI, OKKII and TTE, are said to be examples of Tokyo dialect or typical colloquial expressions used in Tokyo speech. Some forms, such as OKKOCHIRU, NOKKARU and HAPPA, are popularly admitted so. These forms will further contribute to a change in the view of Tokyo speech. Treatment of these forms in dictionaries is not satisfactory in that some dictionaries do not list these forms at all, and those that do do not mention stylistic differences.

These colloquial expressions constitute one of the problems in teaching Japanese to foreigners. These forms are extensively used by people surrounding foreigners studying Japanese. Forms in the upper half of group A should be described in textbooks, because they are so often heard. But the description of everyday colloquial speech in Tokyo is still insufficiently covered in most textbooks and reference grammars, though it is clearly necessary and important for foreign students in the advanced stage. The actual state of language use in Tokyo is thought to be well-known by Tokyoites and this may be why concrete data about usage is unavailable. This lack of data may be partly filled by this kind of research.

The results shown in this paper suggest the possibility of classifying words by style, and measuring people's consciousness of style by questionnaires. Judgments of individuals are perhaps reliable. The problem is that the dividing line is not clear. But prototype theory is applicable here. Typical cases will lead to 2 to 4 groups.

A theoretical assessment of these results can be found in Inoue and Ogino (1985).

3 DISCUSSION

3.1 CONSCIOUSNESS OF SYTYLE-SHIFT

As stated in the beginning, Tokyoites believe that their speech is standard Japanese and are generally unaware of their own changes in style. But the above results show that

speakers in Tokyo can become aware of style-shift if situations of different formality are presented to them.

When consciousness of style both before and after the above test were compared, a decrease in usage of the standard and an increase in Tokyo speech or a mixture of Tokyo speech and the common language were observed. This shows that the subjects became more aware of style-shift when their actual behavior was brought to attention. Some Tokyoites realize that their daily speech was not standard. On the other hand, other Tokyoites still seemed to believe in the special quality of their speech. They did not admit that their everyday informal speech was different from the standard language which would appear in formal writing. Neither did they admit that their speech is similar to that used in the suburbs and in the areas outside of Tokyo.

3.2 NEW DIALECT IN TOKYO

Language changes are in progress in Tokyo, as exemplified in section 2.1. They meet the three qualifications of "new dialect forms". However there have been objections to the use of the term "dialect" to refer to language in Tokyo, even among sociolinguists.

Re-definition of "dialect" in Tokyo is necessary for both linguists and the general public. The data above shows that dialectal phenomena can be observed in Tokyo. The conditions of dialect being one's mother tongue and informal colloquial speech should be taken into mind, and Tokyo dialect should be acknowledged.

Many reports show that although they may occur sporadically, new dialect forms can be observed in every part of Japan (Inoue 1985, 3). New dialect forms exist everywhere in Japan, including Tokyo, which is considered to be the citadel of standard Japanese. When a new phenomenon appears in a dialect in the prefectures, it is usually considered to be an example of new dialect. However, the same phenomenon in Tokyo is interpreted differently, that is, as deteriorating Japanese, and young people are often accused of destroying the Japanese language. But they are linguistically identical phenomena; the difference of evaluation of the speakers is sociolinguistic. Thus, new dialect forms which are a kind of language change in progress can be said to exist in Tokyo too. A continuum between regional dialect and Tokyo speech should be acknowledged. There is a continuity of language change between Tokyo and the suburbs.

New dialect forms are a kind of on-going language change. We can here obtain many useful insights about language, which will ultimately stimulate studies on human language.

New dialect forms as discussed above must be also observable in other languages of the world. And it will be useful for the knowledge of human language if new dialect forms observed in the other languages could be studied in the same manner.

3.3 FUNCTION OF DIALECT IN MODERN, PRESENT JAPAN

It would seem rather odd for new dialect forms to have power in Japan today, where the linguistic situation is said to be in the last stage of standardization (Nomoto 1975), as a result of modernization, urbanization, industrialization, widespread literacy through high levels of education, the extremely powerful influence of TV, and so on (Neustupny 1978). Most people believe that dialects in Japan are now disappearing, and are not aware of new dialect forms. Thus the reason why dialects and especially new dialect forms are still powerful needs to be explained.

Dialect is used as a marker of in-group speech behavior. It functions as a speech-style showing close psychological distance. It is used when there is no necessity for expressing psychological distance. Standard Japanese is felt to be inappropriate in communicating with one's close friends. Dialect is thus used widely in modern society in these informal situations. Dialect has its own *raison d'être*, as a means of communication in informal situations.

When a simpler, clearer or more impressive expression is born in a dialect, it has the power to spread even in a country as centralized as Japan. This is why new dialect forms are still appearing today. The psychological background of new dialect is described in Inoue (1986: 8). The tendencies of the younger generation towards differentiation or diversification in behavior, to have different senses of value, and to resist the ready-made establishment can be added as important factors.

3.4 FIELDS OF SOCIOLINGUISTICS

New dialect can be further put into the wider framework of a unifying theory of sociolinguistics, which considers language as reflecting the value judgement of speakers. The conception of High and Low languages established in the study of Diglossia (Fishman 1972) can be usefully borrowed into dialectology, because languages and dialects are sociolinguistically continuous.

The basic function of style-shift and code-switching can be explained by psychological distance, and ultimately by accommodation theory. The existence and appearance of new dialect forms can be explained by this framework. However it cannot be discussed here

because of the limitation of the length of the paper. The reason will be discussed further in another paper.

Acknowledgements

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新方言と標準語——東京での文体差の視点から

井上史雄

この論文では、「新方言」が東京にもあることを論じ、また、文体差からみた東京語・共通語の性格について考察する。

現代日本で進行中の言語変化の一類型が「新方言」である。本論文では地方の典型例による新方言の定義をあげ、文体差・世代差に着目すると、東京にも同じ現象があることを論じる。ところが東京語は共通語の基盤と思われていて、東京では「新方言」という表現が問題になる。

以下では、東京人の間にも世代差があり、また場面により、文体差をもって使い分けを行っていることを、具体的調査データによって確かめる。アンケート調査票の主要部分は、個々の語形について場面毎に使用状況を記入する形式である。その結果によると、東京在住の知識人も、場面により言葉切り替えていること意識はある。発言や文章などあらたまった場面での使用の多いのは、「標準語」「共通語」であり、この2文体は他と性格を異にする。

回答の相互関連性を知るために、「林の数量化理論第3類」という多変量解析法を適用した。調査票第2部の言語使用と、第3部の使用意識を同時に林3類にかけた結果、両者には興味深い対応関係が見られた。次に、実際の言葉の場面的使い分けについて考察した。調査票第2部30語の、118語形について、日常・発言・文章という3場面の使用率を組み合わせたクロスグラフを示す。以上の結果は「林の数量化第3類」の結果と対応関係を示す。分析の材料も、手法も違うのに、よく似た結果である。これは双方の分析結果の信頼性を物語る。

使用率のパターンに着目し、118語形のグループ分けを試みた。A, B, C, Dのグループに一応分けられる。Aグループの語は日常の使用率が高く、文章語での使用率の低いもので、ケド・ドッカ・トコ(所)・ソレジャア・ワカンナイ・オッコチルなどである。これら東京で日常よく使われる表現は、留学生向け教科書・辞書・文法書での扱いも不十分である。この調査のような手法を使って、ある程度の人数で調査することが望ましい。

以上の調査により、「東京新方言」の存在が証された。これは、現在進行中の言語変化の一類型である。方言は近代社会においても独自の機能を持っている。新方言の研究は広く社会言語学の中に位置づけられるべきで、社会心理学的関心をもって追求されるべきである。