

STRUCTURE OF DIALECTOLOGY

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A full volume in Japanese by the present author on Dialectology is being prepared for publication at this date. This is a full translation of the Chapter 2 of that work.

Structure of Dialectology

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Section 1. Organization

The structure of dialectology may be expressed as a tripartite organization of the following three phases:

Synchronical Dialectology

Diachronical Dialectology

Hyper-synchronical Dialectology

Synchronical dialectology based on the synchronical linguistic approach is the first to be acknowledged. Then, as its development, we have diachronical approach and the corresponding diachronical dialectology.

The subject phenomena of the diachronical dialectology will integrate themselves and assume a phase of synchronical order one term superior, thus we have what is to be termed as hyper-synchronical dialectology.

To accommodate the two phases, synchronic and diachronic, as the inner components of dialectology, has been of course derived from Saussure's philology, and I, fully acknowledging these two, will carry on the synchronical attitude still further, eventually synthesizing the two phases in the form of hyper-synchronical dialectology.

Section 2. Synchronical Dialectology

1. Synchronical Dialectology: The first thing to be undertaken in the study of dialects is the study that will grasp the linguistic unity called 'dialect' as a whole and as it is, which approach is called synchronical study of dialects.

Dialects may be observed as an affair of synchronical order, 'dialectal synchronism' hereafter, which is to be the subject phenomena of synchronical dialectology.

2. Dialectal Synchronism: Dialectal synchronism, namely the dialects themselves, are something that exist beyond doubt. The term 'dialect' or 'dialects' may be defined as each of the individualized or dis-

tinguishable blocks of local languages mutually contrasted and differentiated. Dialects, in fact, are the parts of a unity, thus the technical synonym "Bumpa"* "dialectal divisions".

The divisions are something observable in the relative context among collocated sectors, or "inter-divisional relationship." In this respect, the dialects may be said to be located and determined upon diachronical principles, as the evolution of Bumpa is subject to the diachronical order. However, no matter how extremely divided are the dialects, and how they appear relative in their divergence, and ready to be acknowledged diachronic-wise, for the particular stretch of locality where they are spoken, these dialects constitute, as an objective fact, an organic actuality. This is to say that a set of dialectal sectors are themselves in a phase definable as one unit of specified dialectal synchronism. Duly, such will come under the observation of dialectology as its initial subject.

As in the philological main, synchronical philology is established to match the synchronical aspects of language, so, in the science of dialects, synchronical dialectology might well be established if thus the synchronical dimension of dialects is to be acknowledged.

3. Organic Existence of Dialects: The actual solidity of dialects, the very subject of our synchronical dialectology, is empirically a matter easily apprehended. Say, for instance, a village community may be considered, and we will no sooner know the differing dialect groupings in the village itself, namely the existing contrast between the dialect-sectors. The parallel situation may be found if we consider a broader area as a unit, say an entire island, or a traditional district such as Inaba. The dialect of an island has its own unity and solidity, and that of a district with its own dialectal consistency obvious enough to win a proper name. Such appellations as these at various latitude

* The suitable term in English for 'Bumpa' (分派), in such a particularly unique connotation and use, may be difficult to find. For convenience's sake, we might use *configuration*, *collocation* or *division* etc., tentatively. Bun (分) stands for division, ramification; pa (派) for derivation, divergence, etc.

have been in practice—reasonable and practical in their own right. Every dialect is unique to the populace, a people sharing the life of the community. As one community has its own solidity and unity, their language also shows its own individuality in the form of the dialect of the locality. The range of a community livelihood coincides with the expanse of the linguistic community, namely the range of the particular dialect.

Dialects, linguistic unities, are themselves something organic as phenomena or as existence. As obvious is the existence of dialects, the organic structure of dialects is self-asserting. The organic constitution of the dialects almost compels us to deal with them, more than in anything else, in the synchronical approach.

4. Dialectal Ranges: The term 'dialectal synchronism', or state of dialectal affairs synchronous, as a matter taken for granted, refers to the current dialectal synchronism, or again, the present status quo of the dialectal phenomena concerned. Thus the dimension of dialectal affairs in terms of time is decisive and imperative. If compared with the complexity involved in determining a synchronical order at a given time of the linguistic history, the dialectal status arbitrarily cross-sectioned at "the present" seems an easy matter to present.

However, the border-lines of dialects are too often vague and uncertain, and the spatial designation of dialects is considered generally a matter of considerable difficulty. Upon a second thought, however, such reveals nothing but the inherent feature of dialects.

No matter how vague and uncertain the boarderlines are for collo-cated dialects, the focus of each dialect unit, as the core of the dialectal functional unity, is always distinct. A dialect may be defined thus "a linguistic unity whose focus being the thickest spot of the concentration, thinning away towards the perimeter."

If we take the term "Dialect Divisions" literally, we must follow that dialects are divided by linear boundaries, and as to such notion of "discontinuity" there have been negative assertions in the dialect studies here and abroad.

In the western dialectology, the concept of "bundles of isogloss" have been of common acceptance and the actual areas encircled by such bundles of isogloss have been recognized as dialect areas.

The boundaries as such in the case of dialect areas are not usually clear-cut, though occasionally very sharp, and the term "Dialect divisions" may be accepted as our technical term referring to vaguely outlined areas and the corresponding units of dialects.

The actual ranges of dialects may be vague and uncertain, yet the corresponding, localized dialect unities are a reality.

For each local unity of dialect, the proper dialectal synchronism is inherent and is to be found.

5. Synchronical and Diachronical Approaches: In order to comprehend the dialects as the affair of dialectal synchronism, a study of dialects in their contrast against each other should be carried out. The contrast will bring out the dialectal synchronism, thus the study of contrast between and among dialects may be synonymous to the study of finding the bundles of isogloss. When a dialect area happens to be segregated by only a perimeter of a single line instead of a bundle of lines, we may still say that it is one of the possible states of dialectal synchronism, though with the demarcation unusually sharp. Whether by a line or a bundle of lines, to localize and to bring the dialectal areas into contrast is legitimately a study in linguistic-geography. Since linguistic geography is a diachronical in its order, the diachronical study of dialects must precede the synchronical study of dialect when the affairs in dialectal-synchronism are to be studied.

However, in preparation of the observation of dialects in diachronical approach, i.e., geographical approach, spots of surveys are to be selected over a stretch of area and the index items for samples. In order to increase the validity of such geographical observations, the selection becomes a matter of great importance requiring much precision. The last fact witnesses to the fact that the selection itself is presupposing a tacit recognition of some sorts of dialectal areas, or a localized concentration of linguistic units. This is to say that even the procedures

for diachronical observations and surveys do already presume the existence of some form of dialectal synchronism in the subject. The speeches of a locality constitute the dialect of that particular locality, and the surveyor will find the locality as an integrate dialect community with its proper dialectal synchronism. The geographical process as well as the diachronical practice presuppose the synchronical phases of the subject. Thus in selecting the items for survey, the items are so selected as to be the component elements holding the proper place in the entire organic unity, i.e., the dialect concerned. We are convinced of the fact that the recognition and disposal of dialect-synchronism is a necessary premise for the study of diachronical study of dialects.

To conclude, whether for the diachronical dialectology, or comparative dialectology, or geographical dialectology, the study in the order of synchronical dialectology is prerequisite. Only when individual features of dialectal synchronism are described and comprehended, the diachronical study of dialects is to be expected to develop properly. When a comparison is to be drawn across some dialects, on a given subject item, the attempt will be frustrated unless one knows the entire background from which the sampling should be made.

6. Establishment of Synchronical Dialectology; In theory likewise, the study of dialects is preceded by the synchronical studies.

Even when dialects in varieties of ranges and localities may be recognized in the manner of linguistic geography or of diachronical principle, they may be freely and individually disposed of as the subjects under synchronical study. Diachronical or synchronical, whichever should precede, the necessity of the diachronical studies and its importance is undeniable.

In the structure of the dialectology, the proper place should be accorded to the synchronical dialectology. These two approaches are metaphorically the two pillars that sustain the general study of dialects.

We are not to suppose that dialectology is equal to linguistic geography. The structure of dialectology has something more than the substance linguistic geography as such holds. Dialectology covers far broader an

area than that covered by linguistic geography (a diachronical approach, after all). It is imperative that we should grant the rightful status and understanding to the synchronical dialectology.

7. General Synchronical Linguistics and Synchronical Dialectology: Is there any difference between the synchronical dialectology so far defined and the general synchronical linguistics? The answer seems to be negative. There should rather not, unless there are more than one synchronism for the single term.

The synchronical dialectology, with its subject being the synchronism of dialects, is in the cast of the general synchronical linguistics, thus, concurrently, of the general study of the language, nevertheless handling the spatially collocated individual dialects. As it studies such characteristic affairs in the order of synchronism in the speciality defined as dialects, a matter far simpler than those of the historical synchronisms of the Japanese language, the synchronical dialectology has its own distinct characteristics.

The synchronical dialectology as the first stage of the development of dialectology has a particular importance and significance as it leads the way to the diachronical dialectology and eventually to the hyper-synchronical dialectology.

8. Subject World of Synchronical Dialectology: As we have so far made clear in the preceding discussions, synchronical dialectology may be freely applied to the dialects of whatever the range. Dialectal synchronism can be recognized in minor or major dialect areas as the case requires, and if we focus our views on a given spot, we can then expand the range around towards the perimeter to a desired extent. The dialect synchronism will evolve as we extend our range of view by stages. The process will present a stratified hierarchy of dialect synchronism, the broader the extent, the higher the term of generalization. The dialect synchronism at a higher latitude defines the actuality with a higher order of generality, but not at all vaguer for it. The synchronism will reveal as concrete the facts at the level as it does at any other lower levels, valid and complete in their own ways.

The variability by the levels, or the evolving status of the dialectal synchronism enables synchronical dialectology to compass any given locality of whatever the area.

Japan as a whole can be conceived as a unit of dialect community, if we protract the dialect range from any given spot to its ultimate range, and we may call that dialect 'Dialect Japanese', which is the inevitable consequence to any evolving phase of dialectology. This is one of the dynamic features of the synchronical dialectology and its subject.

Of course, there is no doubt as to the impracticability of concrete description of such extremity of protracted dialectal synchronism as covering the whole nation with its total area. When the subject becomes such a vast scope in contents and extent, the proper density and the points of emphasis are to be so determined as to maintain the total effect concrete enough. The synchronical disposal of the situation, admittedly however, becomes considerably difficult in practice.

Some rough sketch of synchronical order may be possible for such a major compass of the subject, but the significance as description will be somewhat lost, and the concrete terms at the lower levels for a smaller and more particular areas seem to carry more immediate utilitarian consequences. The smaller the expanse of the synchronism concerned, the more the synchronical dialect study will have to present. Generally speaking, the actual merit and validity is most manifest when the synchronical dialectology is applied to the subject phenomena considerably limited in its coverage.

In anticipation of the diachronical studies to evolve out of the synchronical studies, it is beneficial to accomplish as much as possible in the study of synchronical level by limiting the scopes of observation as small and hence as concrete as possible.

9. Livelihood Language, and its Science; Whether at a major expanse or at a minor expanse, a dialect synchronism is observed as one unit; it is a complete whole for the individuals who speak and live in that dialect in that locality. Thus if we consider dialects as the language

of daily livelihood, the synchronical study of dialects may be re-named as the science of Livelihood Language or Language of Livelihood. As we have variety in size of dialectal synchronism, so we have levels of studies of livelihood language for optional dialect synchronism.

A dialect is a thing to be recognized as such in the relative context of contrast among dialects, yet a dialect for a person who speaks in it is something absolute, the only language to which there is no alternative and the only language of livelihood. (The term "Language of Livelihood" is, as was the term 'dialect', not to mean the individual concrete items, but the relative units of affairs as a whole.) To generalize the term, it could be said that a dialect is a system of the livelihood language. The integrity of such unit is maintained by the whole history of an individual, or individuals who has lived through the thick and thin of the life in that dialect—it is the living organism that is upholding the unity. Accordingly the studies in the livelihood language should presuppose a full comprehension of the facts and experience in that language.

Dialectal synchronism, or in a further refined term, the general synchronism of language, seems to demand such introspective organic comprehension by the force of the obvious fact that they are themselves synchronic in their state of being. The further one delves into the interior of the synchronism of dialects, dialects reveal themselves more and more as livelihood language of the individuals concerned. In this respect we might safely say that synchronical dialectology is originally the science of Livelihood Language.

The unity of the dialect as livelihood language becomes even more announced when the speaker themselves become self-conscious of their own language. The deeper the linguistic awareness of the individual of his own native speech, the wider range of unity he may be able to conceive around him and the dialectal synchronism will become more actual to him.

The inherent system of livelihood language is the due consequence of the whole history of livelihood to each individual and to each com-

munity. Within the system, every element is related to the other in an organic way thus to compose a functional structure. A word found in place within the structure, though one found among the vocabulary of the national common language, is still an element of the structure, with its own history to be there and to be thus, and will not be isolated away from the context of that unity. Every element, with its history and background fits into an organic structure called livelihood language. By digging deep for the history and values of the synchronical aspect of dialects, namely, the livelihood language, and thereby giving a set of synchronical descriptions, the dialectology of synchronical approach will become something very vivid.

Identification of synchronical dialectology with the livelihood language is significant as it is the designation of the science of languages as a science of man. Synchronical dialectology should not be mechanized by a rush hand. It is the mental attitude towards the dialects as livelihood language that would insure the teleological posture for the synchronical dialectology.

10. Description: To be descriptive in the grasp of dialectal synchronism has been emphasised as we believe that description should be always towards a further depth. 'Description' is not antonymous to 'explanation'; the former beyond doubt, includes the latter. The descriptive study of the dialectal synchronism ought to be such as will thoroughly bring to light the content and reality contained in the synchronical dialectal situations.

When we strive towards a deeper level for description, we are compelled to look deep into the consciousness of the actual speakers and stay true to it. A phrase, or even a word should be brought to scrutiny for it is a fact taking place in the livelihood language. This digging for the depth into the livelihood language will eventually lead us the way to the historical description of dialectal synchronism. There is no restriction as to how much historical a description here could be.

The synchronical dialectics of dialect in this line is indeed very much dynamic.

11. Science of Langue and Science of Parole: The synchronical dialectology selects the synchronical status of the dialects but it does not lead us to define it as a science of langue. This is not only true with the scope of dialect studies, but also with linguistic study at large. There cannot be a science of langue without the study in parole. It would be perhaps more true to say that what we really engage ourselves in is always a study of parole. Or in other words, we can, in actual practices of science, only handle the affair called parole, or still better to say that while dealing with parole in actuality, we, as a matter of fact and of necessity, handle, in the abstract, the affairs of langue. We take hold of language by means of parole, and if thereby the former is caught, then it is made possible because of the latent existence there of langue. Linguistic sciences are always studies of langue which in actuality is paroles, and vice versa. In this sense, our synchronical approach of our dialectology is a science of langue, and therefore of parole. Unless we confront the Parole, there is no way to describe the dialects and their phenomena. The description of paroles connotes the grasp of the livelihood language. The facts in the history of daily life is understood in terms of its spoken paroles.

It is through the practice in the science of langue, therefore of parole, that the dynamic description of dialects, namely the synchronic dialectology, is made complete as a science of livelihood language.

12. Uniqueness of Synchronical Dialectology: The independence of the synchronical dialectology as a science is acknowledged with its unique properties. Upon this uniqueness, units of individual synchronical dialectology will be formulated for each dialect. The entire system of description thus obtained will consist the foundation for the diachronical studies of dialects. Synchronical dialectology is there by itself without a dependency upon the diachronical dialectology. The synchronical dialectology is self-sufficient and has its own proper causes.

If there should be a description of dialects for a linguistic geography, the description ought to be different from the description meant for describing dialects. The synchronical dialectology aims at the grasping

of the dialectal synchronism, and as the results thereof an ideal form of diachronical studies will be effected.

To conceive and produce a unified descriptive record of dialects through the grasping of individual dialects is the aim of the synchronical dialectology. The unified descriptive record may be synonymous with an organic description.

To observe dialects in their reality and to describe them in a systematic, organic way, is the final way to clarify the unique characters of synchronical states of individual dialects. Synchronical process of dialect study is nothing but the effort to complete the descriptive record of dialects in pursuit of characteristics of dialects. Studies of dialects may tend to be diachronical, and may become more in line with the study of linguistic geography, but with this point unconfirmed, the characteristics of the dialects themselves will never be clarified.

13. Developing Nature of Dialect Description: When we consider the continually expanding centrifugal development of dialect ranges, forming a series of stratified concentric rings, our corresponding description of the dialects concerned is also required to be one developing ever towards a larger expanse of dialect synchronism. This developing nature of the description of dialects is to be logically ascribed to the synchronical dialectology.

14. Linguistics of Saussure: Saussure successfully separated the synchronical status of language from that of diachronical order, as one of the conditions for his methodology, but failed to place the study of dialects in the proper synchronical context. He relegates the study of dialects, as one of the exterior linguistics, into the area of diachronical dimension, and explained it only in the scope of linguistic geography. We should protract the concept of synchronism invented by Saussure himself further into the realm of dialects, and recognize the synchronical order of affairs in dialects. Eventually we shall have synchronical dialectology, a parallel to the synchronical linguistics.

15. Constancy of Synchronical Dialectology: Are dialects evolving towards further divisions or towards a unity? The inclination towards

unification is more often the case observed and upheld. However, the unification and division, as long as there remain localities in the linguistic livelihood of a nation, these two opposite phases will succeed each other. Unless local characters are wiped away, some sort of localism will survive with the local linguistic communities. And as long as there remains such a state of affairs, dialectal synchronism will stand. Where there is a dialectal synchronism, there is to be the proper, corresponding synchronical dialectology.

Section 3. Diachronical Dialectology

1. Diachronical Dialectology: As often mentioned in the previous section, the diachronical dialectology is the logical consequence to be developed out of the synchronical order of the dialect affairs and their studies. The starting point is always the synchronical reality. The diachronical dialectology finds its way when more than two dialectal synchronisms are juxtaposed and unless there is enough accomplishment in the study of synchronical order, the consequent diachronical study of dialect will be futile.

2. Dialectal Diachronism: Dialects co-exists in contrast against one another, and such is the collocated dialectal synchronism we have been discussing about. The situation, if considered in the maximum context, i.e., the national language, will be termed as the collocational-state of dialects. Now, if we consider the collocational distribution or the division as the results of historical evolution, the status, the collocated synchronisms are nothing but a form of diachronical affairs. Such a unique status of diachronism may be named as dialectal diachronism. The dialects, collocated in a historical relationship to each other in its division, constitute a diachronical series, nevertheless, revealing themselves as localized, divided units. The diachronical dialectology may be established in a close accordance with the existing diachronism of the dialects.

3. Inevitable Development of Diachronical Dialectology: As it is inevitable that collocated dialects involved are in a diachronical situation, so is the fact that diachronical dialectology should be estab-

lished for the diachronical status of the dialects. Whenever there are more than two divisions of a dialect, there also is a diachronical dialectology. When a person becomes aware of the collocation of two dialects side by side, he has already come to a realization of the diachronism of dialects, and his pursuance of the facts is nothing but the diachronical dialect study.

When the researcher extends his view over a wider and still wider a field of observation, he will find more and more complex status of diachronical order among the dialects covered. Thus if a major expanse of dialects was observed as a unity, the comparable complexity will be also found between and among the dialects so encompassed. The major diachronism so comprehended will allow the diachronical dialectology proper to that expanse of dialectal regions.

Whatever the situation, wherever there is a dialectal contrast among or between dialects, there develops inevitably a diachronical dialectology corresponding to the mode of contrasts or to the various discoveries by the synchronical dialectology.

4. Comparative Dialectology: Comparative method is essential to the diachronical dialectology. Every diachronical study in dialects stands on the comparative observations.

The terms and manners of comparison could be optional. The matters and subjects of the comparison will logically be the projections of the history of the language. The comparison of such items will be conducive to the emergence of diachronical formula.

Whether it is in a process towards unification or towards a division, the status quo of the dialect collocation will be considered historical and they may be placed under the comparative scrutiny as the historical outcome of the total past.

The dialect study in comparative method could be called "comparative dialectology", which will be analogous to the comparative linguistics. The comparative dialectology will become a historical dialectology.

5. Linguistic Geography, Dialect Geography, and Diachronical Dialectology: Hitherto a variety of dialect comparisons have been done in

geographical manners and they were usually called "Linguistic Geography". However, if we acknowledge the concept such as "Comparative Dialectology" we shall find it more legitimate to call the above branch of studies as "Dialect Geography".

Although there has been a lore of accomplishment under the name of linguistic geography as such, yet there seems to be much left undone (Ref. to the actual items, later). When we consider all that has been discussed and classified, the term, "Dialect Geography", seems to be quite significant and fertile. The uses and interpretations of the other term, "Linguistic Geography", by the specialists have also been considerably diverse to a degree that one now feels somewhat uneasy to use the term as taken for granted. It is recommended here that the other term truer to the reality, i.e., Dialect Geography may be used instead.

The term "Linguistic Geography", on the other hand, can be made to connote a vaster range of subjects ... it may contain all the studies of language done according to the geographic order of the affairs, or in the geographic status of the subjects etc. The linguistic geography might well include the dialect geography in which dialects are duly handled, or it may include whatever the study of language done with some reference to geographical affairs. Linguistic Geography may be thus re-defined as a superior term that includes dialect geography along with other specialities conceivable. Precise naming is always a necessary virtue in dialect studies, and the terms with a definite signification are always in need.

Cases were when the term "Linguistic Geography" was used, disregarding the other kinds of studies in the field of dialect geography, to label the type of study exclusively intended for a comparative studies of dialectal phenomena according to the method of historical linguistics. The term in such case is extremely narrowed in its application. The term that should be considered as a comprehensive, general classification is being used in such a restricted denotation, only to confuse the nomenclature of the linguistic sciences. It is better not to use the terms

ambiguous or equivocal in their signification.

There is another issue to be brought up here in this apropos, namely the confused notion that linguistic geography is equal to dialectology, or to consider and use these different terms as if they are synonymous or near-synonyms. Some discussions, using these two terms, too often revealed no indication as to the mutual relationship between them. In these cases, the issues became more and more confused. It must be maintained that linguistic geography is one thing while the dialectology is another. It is the author's contention, as it has been made clear in the discussion in the structure of the dialectology, that dialectology is a superior category to linguistic geography; the former connotes and includes the latter. The amphibious term "Linguistic Geography" will be put out of use with a due benefit.

Thus the studies in dialects in the method somewhat related with geography and its principles may be rightly called "Dialect Geography".

Upon a second thought, is not the practice of dialect geography actually a phase of the diachronical approach? Diachronical study of dialects may be named diachronical dialectology. The diachronical dialectology as a term stands analogous to the term "Synchronical Dialectology". If we recall the fact that within the system of dialectology, synchronical studies and diachronical studies constitute the basic structure, and that since we have named the first "Synchronical Dialectology", we might, for the sake of consistency of nomenclature, match it with the term "diachronical dialectology". "Diachronical Dialectology" is definitely preferred to the term "Dialect Geography". The latter will invite the misconception that dialectology is dialect geography.

By instituting the term "Diachronical Dialectology", we can clarify the stand of a geography directed towards dialectal affairs within the scope of dialectology. It can also enable us to place emphasis on the diachronical implication in the geographical studies.

6. The Property of Diachronical Dialectology: The diachronical dialectology which handles the contrasting collocations of dialects through the comparative approaches will retrogressively observe the subjects and

will contain the following two phases:

A. Dialect Geography of Phenomena

B. Dialect Geography of Divisions (Bumpa)

Combining what the dialect geography has been doing and what it should be doing in future, the entire scope to be covered by these two phases may be thus defined.

"Dialect Geography of Phenomena" and "Dialect Geography of Divisions" constitute the lower denominators of the diachronical dialectology. The new term "Dialect Geography of (dialectal) Phenomena" was chosen as it has no danger of being confused with dialectology itself. The abrupt term 'geography' was forcibly used in order to conveniently show the method applied.

Item A, namely dialect geography of phenomena, will be further divided into the following three aspects:

(1) To pick up the dialectal phenomena, item by item, more than two for an identical term, without reference to the spatial factors such as areas, or the manner of distribution, thereby accomplishing the study in the order of diachronical principles.

(2) Though referring to the spatial and locational factors in the distribution, the dialectal phenomena themselves are made the main focus of the study done in the diachronical principles.

(3) The distribution areas for the subject phenomena are made the primary subjects of the study thus making the diachronical studies with its focus on the areas of distribution involved in the affairs of dialects.

Likewise, the following three headings are considered for the scope B, or the dialect geography of divisions.

(1) Observation of the distributions of the dialectal features and affairs eventually leading to the demarcation of the collocated dialect divisions (Bumpa), thereby contributing to the localizing of dialect areas.

(2) The study in search of mutual relationship between the collocated dialect areas. Discussions on demarcations will be under this entry.

(3) The history of the nation's linguistic life. This will be an effort

to reconstruct the history of the ranges of the livelihood languages, a continuation to the item 2 above.

The transition from the first three into the second three is supposedly clear and obvious. The dialect geography of divisions is a natural growth in that direction of research.

In a generalization, we may say that the first three, the dialect geography of phenomena mainly considers the distribution of individual dialectal items, while the second three, the dialect geography of divisions and their locations. Here is a clear distinction between the Bumpu (分布), distribution and Bumpa (分派), division, the former referring to the distribution of the individual items or traits whereas the latter is meant to stand for the indirect consequence of the distribution above, namely the collocational relationship into which the various dialect groupings are supposedly evolved. The latter is a term standing for a totality of a given state of affairs, thus to avoid the use of word 'facts' or 'phenomena' which connotes some concrete items. The former designates the individual phenomena, while the latter stands for a relational status. If we strictly follow this nomenclature, such term as "dialect distribution" becomes a self-contradictory appellation, because, according to the above, it is the dialectal phenomena and features that distribute themselves over a stretch of areas, but not the dialects as such. Only Bumpa could be said of dialects.

Incidentally, for the actual expanse into which the given distribution is being plotted may be called the area of distribution, whereas the extent within which the Bumpa, or the unity is considered to prevail, the term "range of Bumpa" or "dialect range" will be used.

At any rate, the dialectal geography of phenomena, based on the distribution of the dialectal features and affairs counterpoises the dialect geography of the dialectal configuration. As a study of diachronical dialectology or dialect study at large, the second, namely, the dialect geography of Bumpa will be of more consequence. The main emphasis of the diachronical dialectology should be placed on the dialect geography of Bumpa. This is because, even in its diachronical ap-

proaches, the study of dialects should always attempt at the dialect at its entirety.

It has been a general trend in the study of the so-called linguistic geography that, while aiming at the study of dialects themselves, the dialectness of the dialects, the inherent nature to be localized and to be configurated, or the dialect at its entirety, etc., have been only too seldom studied for. This is in short, the trend was always too much towards the dialect geography of phenomena, which now is due to be corrected. We are now under the pressure of demands for a better elucidation in the aspect of geography in the matters concerning the collocation and configuration of dialects. We can hope that doing only thus we can develop the so-called linguistic geography as it should be as the proper study of dialects. In the subsequent paragraphs we shall further define the actual contents of the dialect geography of phenomena and of the dialect geography of Bumpa, thereby to contribute to the clarification of the science of diachronical dialectology.

7. Dialect Geography of Phenomena: The aim of dialect geography of phenomena, is to find the proper place for the majority of the subjects of linguistic geography concerning the history and distribution, within the context of diachronical dialectology or of dialect geography.

Even though the geographical study of dialects exclusively concerned with the dialectal features and other phenomena is not the whole of the geographical study of dialect, it nevertheless is a part of the said geography.

Since it is based on the phenomena of the dialects, in whatever the manner the approach as geography, the study, comparative in its inherent nature, should be classified as a geographical study in dialects.

Thus the comparative study of phenomena as such comes also under the heading of dialect geography of phenomena, the subject covered by item 1 above. Simple linguistic history of vocabulary and phenomena will be drawn in this area of study.

When the phenomena are considered with reference to the spatical and local designations, as in items 2 and 3, maps for the distribution

of dialectal phenomena are to be plotted. These maps, in the geography, will prove a tremendous aid. By plotting a distribution of a dialectal item, say a derivative form of a word, and then by comparing it with another plotted for the other form of derivation of the identical word, one can find access to the mutual relationship of a historical order between the two affairs concerned. If one studies on a map the formations of distributory patterns between two different terms under a class of phenomena, he may be able to discern the chronological order in the growth and settlement of the respective distribution areas.

The dialect geography of phenomena will tend towards the direction capitulated in the items 2 and 3 above.

8. Dialect Geography of Divisions (Bumpa): In the study where the dialectal phenomena are studied item by item, the dialect itself is not considered as the subject of the study. There should be a geographic study of dialects that selects the dialects themselves for its subject matter, namely the science of dialects in which dialects are studied as local units of dialectal ranges with the definable spatial dimension. It will be necessary to establish this scope for a particular division of study and to place it in contrast to the preceding dialect geography of phenomena.

The geographical study intended to handle the dialect ranges, the spatial dimension of dialectal units, namely the dialectal geography of dialect collocations, may be considered, as already mentioned, a development from the dialect geography of phenomena, plus an advancement in the dimensional altitude. One is a branch of geography done in terms of dialects, whereas the latter is the geography proper to the dialects and the study thereof.

Comparatively viewed, the dialect geography of phenomena is atomistic and analytical in its inclination whereas the latter is non-atomistic and is synthetic.

The dialect geography of Bumpa is founded upon the acceptance and acknowledgement of dialects as they exist and will never ignore the

status of Bumpa, or collocation, as its basic understanding of dialects. The contents of this branch of science may be, as already given, classified into three stages. As for the item 1, the acknowledgement of dialect Bumpa, or dialect divisions, the issues such as demarcation, the bundle of isogloss etc., will be included. The recognition of Bumpa and their context is already a step taken towards the retrogressive comprehension of the history of the development itself. The item 2, may cover the study of collocational relationship and a comparative approach will be chiefly employed always referring to the actual phenomena, and perhaps go on to the speculation on the collocation itself. No matter the approach, the study on Bumpa will eventually find itself concerned with the contrasting or opposing status between and among the collocated dialect units of optional expanse; minor units will be, for instance, if the tendency demands, unified into a major unit of a superior order. Whenever we consider the affairs of Bumpa, lineage of derivation and states of cognateness between and among the dialect units are presupposed. The speculation in the line of Bumpa-analysis eventually finds itself in the consideration of the lineage and cognateness. Apparently the speculation in the matter of dialect demarcation is nothing but the static, spatial expression of something dynamic and chronological.

The actuality of dialectal demarcation finds itself more than often a presentation of a specified phase of dialect linealogy.

The actual problem seems to be the item 3. By further pursuance of the linealogy of the collocated dialect units, we can hope to clarify the chronological order and historical relationship existing between and among the units so brought into the contrast and comparison. The main subject for the item 3 is something of this sort, i.e., an independent study on the conclusive stage of the developmental study and speculation on the collocated dialect units along their history of derivation and inherent cognateness in between, thus to provide basis for the developmental nature of the dialect geography of Bumpa.

The linguistic fact that the territory of the nation has been occupied

by various local dialect units is obviously collateral to the fact that the livelihood of the nation in the past has been carried on in such a pattern of local developments, forming the respective range of livelihood, and therefore the development of the dialects is historically a parallel to the development of the nation's local livelihood.

Thus the efforts to reconstruct in retrospect the whole development of the various ranges of linguistic livelihood of the nation from what we find in the status quo of the dialect collocation at present may be consigned to the scope of the item 3 above. Categorically speaking, perhaps we may attempt to do a basic study on the matters concerning the making of an entire national language by protracting the observation in this line of approach.

Thus having enumerated the three steps in the dialect geography of Bumpa, we are fairly well convinced of the priority thereof over the preceding dialect geography of phenomena.

As the things stand, the collocational facts may not be comprehended without perceiving the actual and individual facts. To place an emphasis on the collocation should not end in slighting of the importance of the individual phenomena. The dialectal geography of phenomena will be sublimated into the dialect geography of Bumpa, and the combined unit should eventually conform to the status of the latter.

9. Approach to the Livelihood Language: In the scope of dialect geography, the collocational geography ultimately aims at the reconstruction of history of the linguistic livelihood of the nation and the history of the development of the ranges of livelihood. The demand is being felt that more interest in the linguistic livelihood be brought into the study of dialect.

Our earlier insistence upon the dialect geography in preference to the linguistic geography, and our extra-emphasis on the dialect geography of Bumpa are both underlined with the intention to uphold the unity and the property of dialects as dialects. This was another way to define dialects each as individual unity of linguistic livelihood.

Whether the purpose of dialect study is the study on the various

dialects existing under the contrastive localization, and handles the related facts in the manner of geography or even of natural sciences, or whatever the purpose, since it is a science whose subject matter is the very entirety of living language, the language people speak in their daily life (livelihood language), or in short, the dialects, the study of dialects, should grow into the study of languages of livelihood. The dialect study may relinquish some, but it cannot afford to forgo this. The concerns as to livelihood language should be permeated into every avenue in the study of dialect geography.

10. Uniqueness of the Diachronical Dialectology: The geography of dialects, namely, the diachronical dialectology, may be acknowledged as a speciality of a unique scope within the general field of study for dialectology. In the geographical studies of dialects, many maps are prepared and thereupon the subject materials are plotted and tabulated. Such maps have been called dialect maps and the technique, the dialectography. Some interpretations were made on the patterns revealed on such maps, which was analogically called linguistic geology. The series of this kind of study was unique to this branch of science, and among other practices and approaches, the present subject, the dialect geography, or in other words, diachronical dialectology, is one that constitutes the nucleus of the dialectology as a whole. At least in this area of the science, we find something most characteristic and proper to the dialect study.

In the so-called occidental dialectology, when discussion did not include the synchronical principles, it proceeds usually into the linguistic geography without detour. Even in the case of Saussure, his dialect study was, after all, a linguistic geography. Whenever the methodology of natural sciences was applied in the study of dialects, as it was the usual case, the study of dialects could hardly resist becoming some form of linguistic geography. (As a matter of fact, in the country where the development of natural science arrived late, the development of dialect study as linguistic geography was also as slow and late.) In this sense, the so-called linguistic geography stood as a pole in the

history of the development of dialect studies. While dialectology had been always sought for, the advent of the notion of the linguistic geography eclipsed the original terminology, or it became synonymous with the term linguistic geography by some strange course of the matters.

The present author is of the conviction that the synchronical dialectology should be acknowledged first of all and that the concerns of livelihood language should be then incorporated into the geographical studies. And he is not thoroughly to subscribe to the opinions and platform as are collateral to the above development of the total affair. The situation is cited as it does well demonstrate the position the dialect geography is rightfully to fill in the field of dialectology, and the role it is to play there.

We may grant a special place to the diachronical dialectology, as of necessity, from the very fact that from the realm of synchronical study of dialect, the diachronical dialectology is induced.

11. Developing Nature of Diachronical Dialectology: As long as there is a grasping of diachronical state of dialects, a diachronical study of dialect study will be performed no matter how small the unit of dialect ranges chosen would possibly be. But, in actuality, the comparative processing germane to the diachronical dialectology will necessarily take the expansive aspect. A local comparison will lead to a comparison at a level higher covering a wider area of subject matters. Theoretically, therefore, it will eventually encompass the entire dialectal nation containing all the dialectal units within. To protract the argument to an imaginable extreme, the diachronical dialectology, as such, conceives the hope to undertake the diachronical disposal of the entire expanse of the national language.

Suppose a case. A synchronical status of a given expanse was grasped. While following the descriptive explanation of the same, a finer demarcation of synchronical dialect unit is being carried out. It is at this moment when automatically the study enters the realm of the diachronical order of study.

The dialect diachronism is movable so to speak either upward or downward, and diachronical dialect study could be made at every latitude selected. Thus the dialectal diachronism may be a static affair in itself, but the studies therein are developmental and even dynamic.

Observing the fact that there is a developmental aspect in the diachronical dialectology, we may conclude that the comparative processes as well as the descriptive processes in the diachronical practice of dialect study should always be in an anticipation of the movability and the developmental nature of the diachronical dialectology. For instance, the handling and tabulation in the order of diachronical principal should be such that when it is developed into the process covering a wider ranges it is still valid and intact. Such flexibility and the consistency is what is essential and indispensable to the diachronical dialectology we have been discussing.*

Section 4. Hyper-synchronical Dialectology

1. Hyper-synchronical Dialectology: It is strictly in accordance with the present author's concept of the structure of the dialectology to have the hyper-synchronical dialectology instituted at this contextual position.

Synchronical dialectology was first instituted, upon which diachronical dialectology was to be built. The diachronical status of dialects, or the subject of diachronical dialectology, is a spatial expanse covering various individual dialects of the present, and as suggested by the entity called "National Language", obviously there is a possibility of such plurality being integrated into one superior unity, — there is a possibility of synthesis. When the individual units in Bump status of diachronical order were arranged and organized according to

* On the subject of "Diachronical Dialectology", a discussion has been already given in summary in the article entitled "My Opinion on Linguistic Geography" in VOL. 3 (1960) of the "Annual Report of Dialectology".

their respective context and derivational lineage and cognateness, the product will be duly said to be in the state in the order of hyper-synchronism and the corresponding study posterior to the diachronical study will accordingly be called hyper-synchronical dialect studies, which is a synthetic view of the preceding principles. To be precise, when synchronical principles are applied to the entire scope that has been integrated under the diachronical order, we confront the hyper-synchronical state of affairs and the corresponding hyper-synchronical views.

As a matter of fact, the comprehensive view of varied phenomena as a unit, is nothing but synchronical, but, in our case, the subject has already undergone diachronical phase and contains diachronical aspects. Though ultimately it is a synchronical comprehension of the subject, it should be differentiated from the original simple-termed synchronism, as the chronological structure is evident and present in the subject itself and the relative context of derivation and cognateness, i.e., diachronism, is latent, hence the term is to be promoted.

A metaphorical explanation, perhaps, may be allowed. Suppose there is a bee-hive which is an assembly of a tremendous number of individual cells. As a hive it is a unit and an integral whole. Each individual cell stands for an individual simple-term synchronism of dialects, and the entire hive, for the hyper-synchronism of dialects. Neither view is an abstract reduction. The reality of a bee-hive is to be comprehended in two levels of synchronism and the superior one is the one we are now considering.

Hyper-synchronical dialectology is a logical conclusion to the scientific development of dialect studies. The polemic antithesis, synchronical dialectology and diachronical dialectology, are to be sublimated in the form of synthetic hyper-synchronical dialectology.

It has been obvious that diachronical dialectology could not be the ultimate of the dialect study, it was fated to be sublimated in an orientated polemic.

While diachronical orientation is retrospective, hyper-synchronical

studies are prospective. At least, the studies at each level should be orientated towards this height.

2. Hyper-synchronism: Hyper-dialectal synchronism, or the synthetic synchronism of dialects is a view conceived in observing the diachronical order of affairs from an elevated platform, so to say; or perhaps, metaphorically, it is the other side of the dialectal shield.

The organic historical-ness of diachronism is made the unifying factor of the hyper-synchronism of dialect study.

The identity of the subject world of the diachronical observations and of the hyper-synchronical observation is obvious to all. It has no temporal depth, neither it is such to cover consecutive synchronical stages over a period of time, — very unique a mode of subject matter only proper to the study of dialects. To handle such a unique state of affairs as its subject, the uniqueness of the theory and technology becomes necessary, and for that reason, we have hyper-dialectal synchronism as the subject, and the hyper-synchronical dialectology as the special branch of science.

Wherever diachronism is observed, hyper-synchronism is latent, for each unit of diachronism is always possible to be regarded hyper-synchronically. The maximum span of diachronism possible is the entireness of the national language, and hence diachronical dialect studies look forward to the formation of the diachronical synthesis towards the national language. Analogically, hyper-synchronism of dialectal units will integrate into a national unity and we shall have the hyper-synchronical status quo of the entire language. In our case, the national language being Japanese, we may call the synthesized synchronism as Dialectal synchronism for Japanese, whereas the national synthesis of the individual dialectal diachronism will be sublimated into a hyper-synchronism called Dialectal synchronism of the Japanese language. There will be a matching speciality of dialect study covering that maximum expanse, as it is incumbent that a hyper-synchronism should anticipate its ultimate accession to this national grasp.

The hyper-synchronical approach to the national language in conformity

to the reality of all the dialects of the language, is essential to the synchronical principles whatever the level. The uniqueness of the dialect studies are also manifest in this connection.

3. Synchronical Dialectology vs. Hyper-synchronical Dialectology: Synchronical dialectology deals with the simple dialect synchronism as its subject, while the hyper-synchronical dialectology comprehends the assemblage of simple dialect synchronisms as a unity with a dimension of diachronism added as its depth.

Whereas synchronical dialectology handles the simple forms of dialectal synchronism, though a product of historical growth, the hyper-dialectal synchronism regards the subject which is a synchronical affair, though containing as its dimension, the chronological structure. It handles the historical synchronisms, a historical synthesis. (Hence the higher or hyper synchronism as the terminology.) The hyper-synchronical dialectology, whose subject is the hyper-synchronical dialectal affairs, may be as well called "Historical Dialectology". Historical dialectology is the science, in the diachronical order, of the status quo of the phenomena.

Hyper-synchronical dialectology is a superior theory in the structure, whereas synchronical dialectology is of an inferior order; the description, comprehension and other processes will be comparatively easy and simple in the lower dimensions, whereas the practice in synthesis will be a matter of considerable difficulty.

The dialectal synchronism will be given the name of "Dialectal Japanese" if it has come to a comprehensive view of entire expanse of a geographical community Japan. (There ought to be distinctive uses between the term "Dialectal Japanese" and "The Japanese Dialects".) When the hyper-synchronism over the various dialects of the Japanese language is conceived, the status quo may be termed as "Dialectal Synchronism of the Japanese Language".

Synchronical dialectology will be made better by minimizing the span of its comprehension, whereas hyper-synchronism will benefit by encompassing broader expanses.

4. The Contents of Hyper-synchronical Dialectology: The hyper-synchronical dialectology so far defined may be considered to have the following three aspects as its property, namely:

- (1) To obtain a descriptive system for organic unity
- (2) To formulate the characteristics of its own
- (3) To draw a prospective view (historical laws) for the development of the national language as reflected in the realm of dialects.

We may even say that the hyper-synchronical dialectology is a 'ecology' on the mode of living of a hypothetical organism called "Hyper-dialectal Synchronism". As an ecology, it has a concrete work to do in describing the mode of life of the subject in a systematic order, which is the first thing to be done. Secondly, it must find and enumerate the characteristics of the organism in a functional way. Thirdly, it must, upon the laws of its developmental history, foretell the prospect of the development for the organism. We shall discuss each of these aspects.

5. Descriptive System for Organic Unity: Hyper-synchronical dialectology is in need of a descriptive system for the unified dialectal diachronisms.

In order to comprehend the dialectal diachronism as an organic unity, or in practice of hyper-synchronical dialectology, it becomes necessary to accumulate and systematize the works done in grouping and classifying, by the terms, the items of contrasting affairs component of the diachronism concerned. The unification of the diachronism presupposes such basic studies on the phenomena. Without being founded on the actual phenomena, the unification of dialectal diachronisms will not be hoped for. The establishment of the descriptive system for the unified dialectal diachronism is to obtain the comparable system of description in the realm of actual phenomena. The descriptive system itself, as a term, connotes speculations and theories on phenomena, or, in short, 'phenomenology'; and phenomenology in this respect is such with which to systematically describe and synchronically dispose.

We may be able to obtain a vivid system for describing a language by means of such phenomenology, and such is the dynamic descriptive

system fit to describe the historical structure of a language.

However, there remains a considerable difficulty in classifying and tabulating the items for the disposal by the phenomenology. The difficulty cannot be fully eliminated unless every item for consideration could be entered and classified. The representative samples must be selected so that they may exemplify when presented in a systematic whole, the actual totality of the reality considered. The selection and classification of the sample phenomena may be done somewhat in parallel to that of synchronical dialectology. This is not to say that the description of the organic unity of the component dialects of a language is equal to the systematic description of synchronical dialectology, but that the principles in the selecting and classifying for the descriptive system are more or less common to both.

On items of the selected phenomena, a proper description is made to unify the diachronical aspects of the subjects so sampled. The individual items will be individually described yet with an orientation towards a unity, thus a unity for a locality is achieved, then an assembly of such unities of a broader range, and ultimately to cover the entire language with its spatial expanse. When such dynamic system, the system that develops itself, is established, we may consider it the description and the comprehension of the hyper-synchronism in terms of the dialects.

The reason why such organic, comprehensive description is to be done, should be reiterated. Suppose there are phenomena belonging to a class, which may most likely find their counterparts in various localities in somewhat varied forms. The disparity and difference, if viewed from the higher unity as the language, is one of the indices to the local structure and the constitution of the language; it is an expression of the moving aspect of the language. By observing, in totality, the pattern and mode of the movement, we may grasp the local variances and derivations (and the corresponding areas), the contrasts, in an integrated comprehensive view. The ultimate unity so observed will be the very language, the original whole from which we departed.

When we compile the whole description of the phenomena so accu-

mulated, we may come in possession of the organic grasp of the hyper-dialectal synchronism. The actuality of a language may gradually become fully described through the enforcement of the hyper-synchronical dialectology, though only through such a limited approach.

To capture the language in its living actuality is the very purpose of dialectology. That will be *the* everything. The study of dialect is originally intended to attain the ultimate consummation of the science of a language. It is the most rightful course for dialect studies in hyper-synchronical order that it should find itself, namely to grow into, "Dialectal Study in a Language".

6. Characterization: If we can comprehend the hyper-synchronical dialect state as a historical synthesis, we may be able to draw some structural characteristics from the organic description of the language so obtained. This is how the characterization is made for hyper-synchronical dialectology.

The characterization, as a term, is to designate the process through which to bring out the typical characteristics of the language (as a historical synthesis) in its dialectal structure at present. It is also the way to find the functional idiosyncrasy of the organic whole called hyper-dialectal synchronism.

The characteristics are thus to be drawn from the descriptive system of the unity (phenomenology). If the descriptive system by the phenomenology is compared to a whold span of a net, the characteristics are the individual meshes. The net is formed of the meshes, while the individual meshes are meshes by virtue of their being the parts of the net. The system of the description logically reduced are the characteristics, the idiosyncrasy proper to the system.

One of such characteristics may be those found in grammatical features. Another may be those in the features of phonemes, while still another may be in the features in words and vocabulary.

These traits of characteristics form a coherent system.

7. Developmental Prospect (Historical Laws): When hyper-synchronical dialectal status is being considered, the issue presents itself as

to what kind of developmental prospect or a historical inevitability, or laws, are to be foreseen.

As referred to as an 'organism' previously, hyper-dialectal synchronism is an hypothetical organism. If observed as an organic function, the evolution of the language is best expressed as living, and the hyper-synchronical status of dialect is the very terminology for that particular model-image of reality in the affair of dialects.

The term 'living' and 'moving' are applied to the chronological fact that something has been living and moving until now and shall keep doing so in the future. And by tracing all the phases of such evolution, we may deduce some laws that have been evident in the past and latent in the present and potential in the future. The historical laws are at the same time the probable orientation for the future development of the language concerned.

Hyper-synchronical dialectology at its last phase takes upon itself the task of inquiry into such laws.

Previously, it has been stated that, as the operational factor of hyper-synchronism, the characterization needs to be established, and we re-affirm here that the characterization is the factor that is to formulate the actual functional inclination of the hyper-synchronical dialect disposition. Whereas, the inquiries into the historical laws and the prospective idiosyncrasies are the efforts to grasp the sources of the energy and vitality for the evolution, the growth and development, of the hyper-synchronical dialectal reality. This energy and vitality may be called the inherent life-force of the language, or potential disposition, or the basic laws.

While the characteristics are exterior indications, these are something innate and elemental; the first being, of course, caused and sustained by the latter.

However these studies and speculations on the developmental orientation (or the historical laws) do also build themselves upon the phenomenology (the descriptive system of the diachronical dialect unity). When the mesh of the phenomenological net becomes very fine, the

developmental orientation will, as a matter of course, emerge into the observational field.

These superior approaches including the characterization will also, in their practical aspects, come to encompass the entire language, (in the case of our study, the Japanese language,) the maximum expanse for any given dialectal spatial dimension. When the original purpose of hyper-synchronical dialectology is maintained throughout, the actual practices in every avenue will inevitably follow the course towards this end in its progressional development.

Thus, dialect studies are destined to become the study of the language of the nation. Dialectology ought to be the science to clarify the reality of our language. It is, through clarifying the reality of the national language, to improve the linguistic livelihood of the nation as a whole. Dialectology, though attempting to clarify more about the language, still maintains its own property and characteristics, and its own ultimate objective of making known the historical laws and the developmental orientation of our language. It is more than obvious that the goal of hyper-synchronical dialectology is concurrently that of the entire process, and therefore, of the dialectology itself.

8. Livelihood Language: In the paragraph 4 above, we laid out the direction, or the steps of study in the hyper-synchronical dialectology in three stages which may be ultimately unified at the latitude of livelihood language. The first stage, namely, the phenomenology, will first try to find the lateral expanse of dialect features and phenomena, then bringing in some consideration of the historical dimension, and unifying the local deviations and finally to foresee the future direction of the development. The issues actually taken up in this course are closely related with the individuals and their livelihood in their language. The speculations and theories concerning the future development naturally include the so-called "standard language" of the nation's tomorrows. It is necessarily a serious problem of the linguistic livelihood for those who look forward to future. The phenomenology is thus substantiated by the actual concern over the livelihood language over the populace.

The second stage, i.e., the characterization of the dialect studies, is of course of the already defined hyper-synchronical dialect unity. The maximum span conceivable for a synchronical dialect disposition is no doubt the national language, and the characterization intended is of that language. A national language, as an organic body, is an unity in the realm of livelihood language of those who live in that language, it is no less degree a livelihood language. The character study of a national language is therefore the characterization of a livelihood language at its maximum expanse.

The third step, i.e., the studies in the orientation of the development of the hyper-synchronical dialect disposition is also closely related with the problem of how to promote and insure the progress of our linguistic livelihood. If there are some historical laws to be found, they must be always discussed and referred to whenever there is an attempt at improving or advancing the linguistic livelihood in our mother tongue. Either it is the matter of developmental orientation or of historical laws, it is a matter concerned with the livelihood language of the nation as a whole. Thus, all the three phases of the present study are ones of the problem of the linguistic livelihood of every individual who speaks the language.

Once I called hyper-synchronical dialectology as "historical dialectology". By historical dialectology, I meant the dialectology that will take up the hyper-synchronism of the historical status quo, which is formed on the human concept of livelihood. Historical dialectology originally stands upon the elemental concept and view concerning our livelihood.

The present author began his career as a dialectologist first by studying in the line of diachronical avenues. I was then naturally being drawn towards the geographical approaches. As a matter of fact, the words were found varying from place to place, and they could be systematically explained by local comparison and contrast. I was fascinated by these findings one after another. Many could have been led by such fascination before me. However, as I went on, I gradually came to feel a limitation closing around on me over the horizon of the dialect studies done in such

concrete approaches alone. It was still interesting, but I started to ask myself, "Should I be going on and on in this manner?" I suddenly realized that dialects are before anything else the livelihood language of the people who live in it; it was something more than a linguistic phenomenon a curious observer as I should be meddling with. I then adopted the philosophy of livelihood language as a basic direction of my dialectal interest and concern. I understood that the study of dialect, as well as of any aspect of language, should be, above all, the science of Man, and that mechanical dialect studies must be elevated to that of human ecology in terms of dialects. If the science of language could become a science of Man, it could promise a never exhausting source of interest and devotion, I would often tell myself.

Thus convinced, I do not hesitate to call the synchronical dialectology as livelihood linguistics and even venture to make the philosophy of livelihood language permeate into the diachronical dialectology (dialect geography). And I believe that the hyper-synchronical dialectology is the concluding chapter to the livelihood linguistics. This is my objective and philosophy.

9. Education: The philosophy of livelihood language will lead itself into the scope of education. Hyper-synchronical dialectology, a historical study, clearly suggests an educational implication. Whether from phenomenology, or from characterization, or from the developmental orientation, these discussions will let us draw, direct or indirect, some basis for educational policies. Especially the fact that hyper-synchronical dialectology will induce a natural way to the issues of standard language, must be given enough attention. If one finds the historical trends of the language, he is more than half told what should be done from now on.

Hyper-synchronical dialectology certainly is a science of the prospective.

Section 5. Conclusion

1. Structure of Dialectology: Thus we have completed the delineation of the science of dialectology as a developmental system in three stages,

synchronical dialectology, diachronical dialectology and finally hyper-synchronical dialectology.

Synchronical dialectology, as a full study of the dialectal entity, cannot be denied of its self-sufficiency. Comparison and contrast have no place in this segment of science.

Diachronical dialectology (dialect geography), another independent segment of dialect study whose main approach being comparison and contrast, is a self-asserting branch of science.

Synchronical dialectology and diachronical dialectology stand in parallel position to each other.

These two phases of dialect study have been there in the nascent experience of dialect studies. They were labeled as "Localized Study" and "Complete Enumeration at a Spot", according to my own terminology. What was to be meant by "Localized Study" is a diachronical study, an investigation covering a given expanse of area wherein comparative studies were to be made—more or less a spatial and relative study, whereas what was to be meant by "Complete Enumeration at a Spot" was a synchronical type of depth study of a given spot, an introversive type of study. These two were to co-exist, one in a vertical reach whereas the other in a horizontal expanse. These two dimensions are coefficient to each other; in order to reach deeper, the area has to be extended, and in order to expand in scope, the depth must be added. It is like driving of a stake into sands by a circular motion at the looser end of the stake. The funnel like crater reveals the correlated function of the diameter and the depth. This had been empirically known to us and it remains always true that the more concrete the observations at definite localities done, so much the better for the dialect geography, namely diachronical dialect studies.

However, there seems to have been a difficulty in accommodating two opposing members into a consistent system,—the geographical dialectology and non-geographical dialectology and a mental effort towards the unification of the two through 'Aufheben'. In conformity to the original orientation of the development of the synchronical dialectology, this

sublimation into hyper-synchronism of dialect study is a due consequence fully acceptable.

The cumulative hierarchy of dialectology is thus complete.

2. Systemics of Dialectology: The discussions as to the system and structure of dialectology is not yet fully developed at this date. We are faced with the problem how and what should be worked into the science of our speciality. How much to be done, and what to be done, or how one type of work is related with the other...these should be thoroughly considered and studied.

Dialect studies should not be such that traces only what has passed, no doubt, yet it should neither be such as will come to an end when the common language will have prevailed throughout the country.

If we consider dialects as livelihood language, no matter how neutralized the local disparities, regardless of the degree of disparities, the livelihood language of each community is a reality always present to the individual of the community, and the scientific observation thereof will never cease to stand. Eternity of dialectology in this sense is obvious.

Dialectology, in its phase of dialect geography, is concerned with the past but in its functional phase, it is concerned with future. The entire property and subject of dialect studies is situated over this enormous status quo of the reality. Dialectology is the whole structure of such a specialized science.

3. "Theorie Vivante": Studies of dialect reach close to the soil of the livelihood language of the populace who live daily in it. We shall scan every inch of that soil and find the very root of the life of our mother language. The dialect studies motivated and carried out in this conviction will produce and keep producing new theories that will ever promote the status of the language and humanity of those who actually live the dialect.

(Sept. 15, 1961.)