ANALYSIS ON OSAKA DIALECT’S VERBS AND NOUNS  
(STUDY OF STRUCTURE AND MEANING)

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ABSTRACT
This research focuses on the structure and meaning of the sentence of Osaka Dialect and the standard Japanese itself. Osaka dialect is the most widely recognized on of Japanese dialect. An understanding or application of the Osaka dialect can be considered important so that when tourists, or who want to work or study in Osaka can understand the different structures and meanings that exist in standard Japanese and Osaka dialect, so as to avoid misunderstanding or miscommunication that is might happen. The method used in this research is descriptive analysis, which describes the structure and meaning on Osaka Dialect’s sentence. The data that were used in this research was obtained from a Japanese movie named 8UPPERS.

Based on the data analysis, it can be concluded that Osaka Dialect tends to shorten and obliterate the sound from the verb of standard Japanese. For example, the sound in standard Japanese’s word chigau shortens into chau in Osaka Dialect, meaning “wrong”, “different”, and “isn’t that right?” . There were also changes on standard Japanese’s sentence ending word such as ~nda and ~nanda, that turns into ~nen and ~yanen. Changes can also be seen on standard Japanese’s past form of sentence ending word, ~tanda or ~ta to ~ten in Osaka Dialect. The ~naide form changes to ~n’toite in Osaka Dialect. The sound in present form of sentence ending word such as ~teiru also change to ~toru. There were also differences between the ~n and ~hen form that equals to ~nai form and the n form which came from ru. Change of sound can also be found on the ~shimatta form, which turns into ~shimota in Osaka Dialect.

Keywords: Osaka Dialect, Standard Japanese, Verb, Structure, Meaning

INTRODUCTION
Japan is an island country that consists of four main islands: Hokkaido, Honshu, Shikoku, and Kyushu. The main province is located at the Honshu island which consists of five region: Chubu, Chugoku, Kanto, Kinki, and Tohoku. Big cities such as Tokyo, Yokohama, Osaka, Nagoya, Kobe, Kyoto, Akita, Sendai, Fukushima, Niigata, and Hiroshima were part of the Honshu island. Even though Japan is an island country, there were only one language that were considered as
the common language for its people called *kyoutsuugo*. *Kyoutsuugo* or standard Japanese is the common language or unitary language that were used for communicating in a country (Iwata, 2012:48). Standard Japanese isn’t the only language that were used by the Japanese themselves, there were also a lot of language variation for each region itself called dialect. Dialect is variety of language that were used in a group of people which is considered as common language (Iwata, 2012:57). This statement can also be supported by Fromkin (2013:10), which he said that dialect is a “variety of language”. From the above, it can be defines that dialect is a variety of language is an identity of each region itself.

The only common language used by Japanese people maybe *kyoutsuugo*, but there were also many kind of dialect, one for each region. The dialects that were used in Japan can be divided into three regions: east region, west region, and Kyushu island. On the west region, one of the most used dialect is Kansai Dialect or *Kansai-ben*, also known as Kinki Dialect or *Kinki-ben*. Kansai Dialect is a Japanese dialect that were used in the Kansai or Kinki region such as Mie, Shiga, Kyoto, Osaka, Hyogo, Nara, and Wakayama (Gaol, 2017:12). Even though it’s called Kansai Dialect, the dialect that were used in each region has it’s own characteristic and uniqueness.

For example, the word father, known as *otousan* in standard Japanese changes into *otoyan* in Mie Dialect. It also changes form to *otottsan* in the Northern Shiga Dialect, changes into *otouhan* in Kyoto Dialect, changes into *oton* in Osaka and Hyogo Dialect, changes into *otottan* in Nara Dialect, and changes into *ottan* in Wakayama Dialect.

Placed in the third place after Tokyo and Kanagawa based on the number of population, Osaka, has it’s own dialect that weren’t just used on daily conversation but also being used on the *Manzai*. *Manzai* is a comedian art which comes from Kansai Region. It is quite similar to the stand-up comedy in the United States. It also makes Osaka Dialect gets a second place after *kyoutsuugo* for it’s use on communication. The characteristic of Osaka Dialect is that it doesn’t only have some typical vocabulary that differs from the standard Japanese, in Osaka Dialect there were also some changes on the end of sentence and phoneme , known as *onso* in Japanese. Phoneme is the smallest unit of a sound that can determines the meaning of a vocabulary (Iwata,
2012:193). According to Ogino (2007:146), dialect doesn’t only have a unique or certain factor, but also the phoneme and the grammar that were parts of it’s own language.

On Kansai Dialect, particularly Osaka Dialect, the change that can be seen on the end of verb and adjective can be divided to some sorts, such as the standard Japanese’s sentence ending word ~nda and ~nanda changes into ~nen and ~yanen. Changes can also be seen on the standard Japanese’s negative sentence ending word ~nai that can changes into ~n or ~hen in Osaka Dialect. In Osaka Dialect, changes can also be seen on the phoneme, the sa line (sa, shi, su, se, so) of standard Japanese changes into ha line (ha, hi, fu, he, ho).

The focus in this research would be on Osaka Dialect, used in the Osaka city itself. The population in Osaka city itself can be said to be much more higher than in other cities in the Kansai region, not only that, even now Osaka is one of the most visited travel destination for many travelers. Beside travelers, of course there would be some peoples who wants to continue their study or to work in Osaka. Therefore, besides standard Japanese, the knowledge about the dialects that’s being used in the country should also be learned or deepened, which being focused on the structure and the meaning of the sentence.

**METHOD**

The method used in this research is analysis descriptive by collecting the data from film, which would be classified according to it’s form. After classifying the data, the data that were still in the form of Osaka Dialect would be changed into the standard Japanese form or kyoutsuugo and translated into english. The data then would be analyzed with the grounded theory methodology, according to Yusuf (2014:343), grounded theory methodology is a general methodology used to develop a new theory through the qualitative research that were done both systematically and fundamentally. In this paper, Osaka Dialect will be written with (a) and standard Japanese will be written with (b), and gloss will refer to standard Japanese.
FINDINGS AND DISCUSSION

1. Chau

Chau is one of Osaka Dialect’s verb, usually being used for arguing or denying over something. Chau itself is being shortens from the standard Japanese’s verb chigau (Palter & Slotsve, 1995:24). Chau also have two meanings if it’s changed into standard Japanese: chigau and jyanai. Below is the example use of chau in the data:

1.1 Chau as chigau

According to Palter & Slotsve (1995:24), chau is a verb that were shortens from the standard Japanese’s verb chigau. Chau as chigau tends to be used as a verb. Below is the example of chau as chigau in the data:

1) a. え、違う わけやん。(Osaka Dialect)
   Eh wrong not (ask)
   ちゃんと した、こう 料理
   seriously after seems cooking
   だけ を 出す 店 が
   only (prc) to take out shop (prc)
   ある わけ じゃん。(Standard Japanese)
   to exist reason (endg)
   a. 今の店は皆メシ食いに来てるわけじゃない。
      (Eh, isn’t that wrong? What I mean is a shop that only serves food. The peoples that come to our shop doesn’t comes just to eat, right.)

In the example above, the speaker uses chau to deny the answer from the interlocutor. The chau verb used in the first sentence has a meaning as chigau because the speaker doesn’t agree to the
answer that were being told by the interlocutor, that were about their current life and having the restaurant they have now is already good enough, the speaker uses *chau* to deny the statement that were said is wrong.

2) a 顔立ちが**ち**ょうもんなぁなんか。
   b 顔立ちが違うもんなぁなんか。

   Face (prc) wrong because hey somehow (endg)
   (His features are already different, right.)

In the example above, the speaker uses *chau* to state that the face of Eito is really different from the others, therefore it can’t be compared. *Chau* can be expressed as *chigau* if there’s particle in front of it. In the example above, *chau* appears after the *ga* particle that works as a verb predicate, meaning “different”. It can be said that Eito’s face is really different from the others and can’t be compared to.

### 1.2 Chau as **jyanai**

Besides *chigau*, *chau* also has one more expression: **jyanai**, usually being used as a sentence ending particle (Palter & Slotsve, 1995:24). *Chau* as **jyanai** can also be divided into two function, the first one is to state “not” *hiteigo* and to be used as an interrogative sentence or to confirm a statement that is “isn’t that right?” *fukagimonshi*. Below is the example of *chau* as **jyanai** in the data:

#### 1.2.1 Uses of *chau* as **“not”**

3) a そうそうそう哺乳瓶だ。あ、そっち**ち**ょう。
   しっかりそう
   b そうそうそう哺乳瓶だ。あ、そっち
   So so so baby bottle ah that way
   不 that way not
   (Oh right, a baby bottle. Ah, not that way, not that way.)

In the example above, the sentence were said when the speaker and the intercolutor were shopping for some baby goods for Eito. The speaker uses *chau* two times to emphasize that the aisle the intercolutor were going is not the right one. The *chau* used in the example above can be
expressed as *jyanai* because there is the *socchi* verb in front of the *chau*. The *chau* that can be expressed as *jyanai*, meaning “not” often appears after a noun, such as *socchi* in the example above. The noun *socchi* in the example above has a negative meaning, because there’s *jyanai* after it, which means that the aisle the intercolutor were going is not the right one.

4)  a (前略) おらんし、腹立つ、あほーなんや...
   はぁ、お前ちょっとね。
   b いないし、腹立つ、あほー なんだ...
   To not exist irritated stupid what
   はぁ、お前じゃないんだ。

In the example above, the speaker uses *chau* to state that the one he were searching for is not the subordinate of Sawamura, but Sawamura himself. The *chau* in the example above is being used as *hiteigo* which expresses *jyanai*, because there’s noun *omae* in front of it, which is being directed at the subordinate of Sawamura.

### 1.2.2 Uses of *chau* as “isn’t that right?”

5)  a ん、じゃ借金でもせぇ作ったらええんちゃう？
   b ん、じゃ…借金でもして、
   Hm then loan but to do
   作ったらいいんじゃない？
   to make if good not
   (Hmm, then… how about you take out a loan
    and open the place?)

In the example above, the speaker uses *chau* that were placed at the ending of the sentence, used for confirming whether the thing he said is correct or not according to the intercolutor. Because the intercolutor really wants to build his own shop, the speaker uses *shakkin demo shite* (to take out loan) to the intercolutor. It is being supported by *jyanai* that appears at the end of the sentence, that the speaker itself is feeling confident with the advice he gives to the intercolutor.
2. Sentence ending particle ~nen

In Osaka Dialect, there’s a sentence ending particle known as ~nen. It’s known as ~nda in the standard Japanese. According to Palter & Slotsve (1995:36), ~nen is a sentence ending particle used for receiving or getting a response from the intercolutor, ~nen is also being used for ending a sentence in a polite way. The particle ~nen tends to be used together with verb and adjective (Gaol, 2017:5).

Uses of ~nen in the standard Japanese which changes into ~nda tends to be followed by the sentence ending particle ~yo. According to Iori (2000:166), sentence ending particle ~yo have several functions: to convey something that is unknown by the listener, and to give a command or to make a request. The particle ~yo can also be used to deny or argue over something that is not correct (Masuoka, 1995:95). Below is the example of ~nen used in the data:

6) a いや、まちごーたってどうすんねんなこれ?
   b いや、間違えてしまった って どう
   No  wrong  accidentally  said  how

   する  んだ  よ  これ?
   to do  (endg)  (endg)  this

   (No, even if it’s a mistake. What are we supposed to do then?)

In the example above, the speakers uses ~nen, known as ~nda in the standard Japanese to asks for answer from the others as to what they are supposed to do now. The particle ~nen in the example above is being used together with the verb suru from the dousunnen, known as dousurundayo in the standard Japanese. The particle ~yo in the example above is used to emphasize the problem, that even if the mom of Eito has made a mistake into believing that they were a handyman, what are they supposed to do with Eito.

7) a 何回も言うてるやろ。母親おったええねんって。
   b 何回も言っているだろう。母親
   What a time too  to say  doing  seems  mother
   と  いた  が  い  んだ  って...
   and existedway  (pre)  good  (endg)  said

   (I already said it many times, right. It’s best for him to be with his mother.)
In the example above, the speaker uses ~nen to emphasize that it’s best for Eito to be with his own mother rather than them. Different from the no.7 example, the particle ~nen used in the example above is not attached to verb, but to an adjective i.e. at the end of the sentence. The speaker uses ~tte because they themselves should have known that the best is for Eito to stay with his own mother, because they themselves knew the pain of having no parents since their childhood.

3. Sentence ending particle ~yanen

Besides ~nen, there’s one more sentence ending particle in the Osaka Dialect known as ~yanen. Even though there’s a ~nen in the ~yanen, the uses of both particle is different. The particle ~yanen often appears at the end of a verb, -na adjective, and question word. Below is the example of ~yanen used in the data:

8) a なんでやねん、あとちょっとやんけ。
   がんばれぇ。
   Why          what       (endg)       after         a little
   不 (endg)       do your best
   (Why should I help? There’s only a few left.
   Do your best.)

b なんで なんだ 上、あとちょっと
   Why what  (endg) after  a little
   じゃない か。  がんばれぇ。
   not (endg)  do your best
   (Why should I help? There’s only a few left.
   Do your best.)

In the example above, the speaker uses nandeyanen which is a combination of the question word nande and the sentence ending particle nanda resulting in nandenanda used for denying a statement that were said by the intercolutor. The speaker denies about why should he help the intercolutor, because there’s an agreement between them that the one who loses the rock-paper-scissors game is the one who should finish all the work. The uses of ~yanen in the example above can be changed into nandayo in the standard Japanese which consists of two sentence ending particle: nanda and ~yo, that expresses the speaker is denying the statement from the intercolutor to help him with the work.

9) a そうざねん。ぜーたい男前(る)んでこいつ。
   b そう なんだよ。ぜーたい 男前
   So  what  certainly  handsome  (prc)
   なる よ こいつ。

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In the example above, the speaker uses ~yanen in the dialog to shows that he agrees to the statement said by the intercolutor. The uses of ~yanen in the example above differs from the previous example, in this example ~yanen is being used for agreeing a statement, it is also being supported by the word sou in front of it, meaning “yes”. If the ~yanen particle in the sentence above is changed into the standard Japanese form, it will changes into ~nanda followed by particle ~yo, used for conveying something that the intercolutor never or just realized about.

4. Negative (~hen)Form

According to Palter & Slotsve (1995:33), the ~hen form of Osaka Dialect is equal to the negative verb ~nai form of standard Japanese. The ~hen form is usually being used together with the group 1 (yomu, iku, kaku) and group 2 verb (taberu, kangaeru, dekiru). If the ~hen form is being used together with the group 2 verb (~e base), it will turns into a potential negative verb, indicating “cannot do”. The ~hen form can also be used together with the passive form ~rare (nerarenai to nerarehen). Below is the example of ~hen used in the data:

10) a まだ終わってへんのか？
   b まだ終わってないのか？
   Not yet to finish not doing (prc)  
   (You haven’t finished it yet?)

In the example above, the speaker uses the verb owatteinai which is a group 2 verb, that were changed into the ~hen form. In Osaka Dialect, the alphabet “i” in the verb owatteinai is obliterated, resulting in owattenai. The ~nai form in the verb is also changed to the ~hen form in Osaka Dialect, resulting in owattehen which means that the work the intercolutor were doing until now still hasn’t finished yet.

11) a 人間って…変われへんのかな？
   b 人間って…変わってないのかな？
   Human said strange (passive)not (prc) wonder
   (I wonder if people…. can change?)

In the example above, the speaker uses the ~hen form to changes the potential verb kawareru to the negative form kawarenai, meaning “cannot change”. In the dialog above, the speaker can
actually uses the positive form, that is kawareru, or the questioning form kawareru no kana?. Instead he uses the ~hen form, known as ~nai form in the standard Japanese that makes the verb into a negative form, which supports the way that he isn’t sure or negatively thinking that a human can’t change.

5. ~n form

The ~n form is almost the same as the ~hen form, both is a negative form known as ~nai in the standard Japanese (Gaol, 2017:6). Different from the use of ~hen form, the ~n form tends to be used together with adjective and group 1 verb, ~n form can’t be used together with the passive form such as rare like how it does with the ~hen form. Below is the example of ~n form used in the data:

12) a もう何言うてるかわからんわもう...
   b もう何言っているかわからないわもう...
   Enough what say (prc) know not (prc) enough
   (I don’t even get what you’re saying anymore…)

In the example above, the dialog is said in the scene where the intercolutor is complaining non-stop towards the speaker, which makes the speaker is fed up about it and said something like in the example above. The ~n form in the example above is being used together with the verb wakaru, which is being turned into the negative form wakaranai, meaning “don’t know”. In the example above, it can be seen that the negative form of group 1 verb wakaranai changes into wakaran in Osaka Dialect. It can be also seen in the example above that the speaker expresses himself that he doesn’t even get what the intercolutor is saying anymore and doesn’t want to hear him complaining more than he already did, the speaker uses nani yuuteru ka wakaran, meaning “I don’t even know what you’re saying”. The speaker also uses the mou, meaning “done” or “enough” to emphasize that he really doesn’t want to hear the intercolutor complaining anymore.

13) a なぁほんまにええんか？店にもならん仕事やぞ。
   b なぁ、本当にいいのか？店にも
   Hey really (prc) good (prc) shop (prc) too
   ならない仕事 だぞ。
   cannot work (endg)
   (Hey, is it really okay? It’s a job we won’t see
   a single penny for.)
In the example above, the ~n form used by the speaker is attached to the negative form of naru which changes into naranai, meaning “cannot”. The speaker wants to make sure on whether they really wants to do the job they’re going to do later despite not receiving a single penny for doing it. To make sure of the decision they’ve chosen to do, the speaker uses mise nimo naranai meaning “won’t see a single penny”, which means that they really won’t get a single penny even if they do the job.

6. ~n’toite form

The ~n’toite form in Osaka Dialect is equal to the ~naide or ~naidekudasai form in standard Japanese, which is being used to forbid something in a polite way. The ~n’toite form tends to be used with the group 1 verb. Below is the example of ~n’toite form used in the data:

14) a 俺に振らんといて。
   b 俺に振らないで。

   I (prc) shake do not
   (Leave me out of this.)

In the example above, the speaker uses the ~n’toite which expresses to ask for something, the speaker said furantoite known as furanaide in the standard Japanese to the intercolutor 1, so that he won’t be dragged into the conversation between the intercolutor 1 and intercolutor 2. The kudasai isn’t used in the example above because the relationship between the members of the 8UPPERS is close, whereas if the kudasai is being used in the conversation, it would have the polite or formal impression.

15) a ちょちょちょ、タバコ吸わんといて、エイトの周りで。
   b ちょちょちょ、タバコ吸わないで、エイトの周りで。

   Wait wait wait cigarette smoke not (name)
   around (prc)
   (Hey, hey, hey, don’t smoke the cigarette around Eito.)

In the example above, the speaker uses the ~n’toite form to asks the intercolutor to not smoke a cigarette around Eito, because the smoke is not good for health. Same with Example 15, the example above doesn’t uses kudasai because the relationship between all the members is close, whereas if kudasai were used in the conversation it would make the conversation in a formal way.

7. ~ten for
According to Palter & Slotsve (1995:107), the ~ten form is formed with adding the ~n form in the back of the ~te form. The ~ten form equals to the ~tanda form of standard Japanese, ~ten form is usually being used to emphasizes something in sentence. Below is the example of ~ten form used in the data:

16. a 何してごんお前？
   b 何してたお前？
   What doing you
   (What were you doing?)

In the example above, the speaker uses ~ten form which expresses ~ta in the standard Japanese to asks the intercolutor what was he doing the entire time, that makes his whole body hurts. The word shiteten in the example above is combined from the verb shite and the ~ten form, known as shiteta in the standard Japanese. In the example above, the alphabet “i” in the shiteita is obliterated in Osaka Dialect, which make it turns into shiteta. The uses of ~ten in the example above has a meaning towards ~ta instead of ~tanda, because the sentence above is not a interrogative sentence but a statement.

17. a いや、だって言われてんもん。
   b いや、だって言われたんだもん。
   No after all say (past-passive) because
   (No, (you’re) the one being told to to it.)

In the example above, the speaker uses the ~ten form to emphasizes a statement. The word iwareten in the sentence above is combined from the verb iu, which changed into the passive form iware and the ~ten form, known as iwaretanda in the standard Japanese. The ~ten form used in the example above has a meaning of ~tanda, which being used to emphasize his statement on why should he be the one to open the box, while the one being told to open the box is the intercolutor. It is also being supported by the use of mon in the end of the sentence, which is being used for affirmation of cause and effect.

8. ~nnen form
In Osaka Dialect, the vocal or the alphabet in some words are often obliterated, n form is one of the example which is being obliterated from the ru form in the standard Japanese. The n form
which is the obliterated form of the *ru* or *iru* form is often being used together with the *~nen* form of Osaka Dialect, which turns into *~nnen* if it’s being combined together, known as *~rundayo* in the standard Japanese. Below is the example of *n* form used in the data:

18) a ほんまに味わかんななな。よ一飲んでるなぁ。
   b 本当に味わかるんだよな。
   Really (prc) taste understand (endg)
   nicely drink (endg)
   ((He) can really taste the difference, can’t he?  
   He’s drinking it nicely, right.)

In the example above, the speaker uses the *n* form which is the obliterated form of *ru* in the standard Japanese verb *wakaru* that is being combined with Osaka Dialect’s *~nen*, which turns into *wakannen* or known as the *wakarundayo* in the standard Japanese, meaning “get it”. The statement said by the speaker, that Eito really knows that the milk tastes good is also being supported by the *na* word in the ending of the sentence, meaning “right”. The *n* form in the example above is being used by the speaker to agree to something or a statement, that even if Eito is still a baby, he also know that the milk made by the intercolutor tastes really good.

19) a 3つのミルクが入ってんねん。
   b 3つ の ミルク が 入っているんだよ。
   Three (prc) milk (prc) enter (endg)
   (You know) It’s made out of three different 
   kinds of milk.)

In the example above, the *n* form is being used in the *haitten* word, which is a combination of the standard Japanese verb *haitteiru* and the *~nen* form of Osaka Dialect. The word *haitten* is known as *haitteirundayo* in standard Japanese. The changes on *iru* form of standard Japanese is caused by obliterating the “i” vocal in Osaka Dialect, which makes it turns into *haitteru*, and if the *ru* form from it is being changed into the Osaka Dialect, it turns into *haitten*. The *n* form used in the example above is being used to tell an information that was not known previously by the listener, that the milk made by the speaker consists of three different kinds of milk.

9. *~toru / ~doru* form
The ~toru / ~doru form is equal to the ~teiru / ~deiru form of standard Japanese. It also works for the past form such as ~teita, which changes into ~totta in the Osaka Dialect. In Osaka Dialect, the alphabet “i” in the ~teiru / ~teita form is often obliterated, the vocal “e” in the ~teiru / ~teita form is also changed to the vocal “o”. Below is the example of the ~toru / ~doru form used in the data:

20) a (前略)お前いったことだけどなぁ、やりたい
   こものないやつにはなぁ、俺らみたいな気持ち
   わからへんねんて。
   You (prc) say did but (endg) we sort of
   feeling don’t know (end) said
   (Well, for your information. People who don’t
   have an aim in life, would not understand the
   feelings of people like us.)

b お前に言っていたけどなぁ、俺らみたいな
   You (prc) say did but (endg) we sort of
   feeling don’t know (end) said
   (Well, for your information. People who don’t
   have an aim in life, would not understand the
   feelings of people like us.)

In the example above, different from the ~shiteiru form that changes into ~shitoru, the uses of the ~toru / ~doru form in the example above came from the standard Japanese’s ~shiteita form, which changes into ~shitotta, which is there is a small tsu between the to and ta. The ~toru / ~doru in the example above is being used to emphasize the statement being said by the speaker, the intercolutor uses it to remind the speaker that someone who doesn’t has an aim in life, won’t ever get the feeling of someone who wants to build his own restaurant like the speaker did.

21) a 俺も探しとるから。ずっと探しとるわぁ。
   I also search because always search
   (I’m looking for him too. I keep on looking for him.)

b 俺も探しっているから。ずっと探している わぁ。
   I also search because always search
   (I’m looking for him too. I keep on looking for him.)

In the example above, the ~toru / ~doru form used by the speaker can be seen on Osaka Dialect’s verb ~shitoru, usually known as ~shiteiru in standard Japanese. The ~toru / ~doru form in the first sentence above is being used to explain a statement, that the speaker is looking for Sawamura that can’t be found anywhere. The ~toru / ~doru form in the second sentence is being used to emphasize the statement in the first sentence, that the speaker is already looking for the Sawamura’s whereabout but still can’t be found until now.
10. ~shimota form

The ~shimota form of Osaka Dialect is known as ~shimatta form in the standard Japanese, which have some uses according to the context. If the ~shimota form is being used as a verb, the alphabet “a” at the end of ~shimota is often lengthened to shimota~ to indicate one’s own mistakes. Other than that, the ~shimota form can also be used together with ~te form, which if combined will change into ~teshimota, usually being used to indicate an action that is completely finished or going to be finished (shigoto wo zenbu yatteshimatta) (Palter & Slotsve, 1995:36).

Below is the example of ~shimota form used in the data:

22) a (前略)どっかの便利屋とまとごーたんちゃう？
   どこかの便利屋と間違えてしまったんじゃない？
   Where (prc) handyman and mistaken oh, no is not
   (Did she mistake (us) for some handymen or something?)

In the example above, the ~shimota form is being combined with the verb machigaeru, which turns into machigo-ta or usually known as machigaeteshimatta in the standard Japanese. The uses of ~shimota form in the example above is to state something that were done accidentally and that it was an unfortunate thing, which is the verb machigaeru itself already has a negative meaning that is “mistake”.

23) a いや、まとごーたってどうすんねんなこね？
   いや、間違えてしまったってどう
   No mistaken said how
   (A mistake? What should we do then?)

In the example above, the ~shimota form used by the speaker is also being combined with the standard Japanese’s verb machigaeru, which turns into machigo-ta, meaning “accidentally mistaken”. Different from Example 23, the ~shimota form in the example above is being used by the speaker to emphasizes the mistake made by Eito’s mother, that is accidentally mistaking 8UPPERS as a handymen. The speaker emphasizes that even if Eito’s mom accidentally makes a mistake, what should they do with Eito now.
CONCLUSION

Osaka Dialect often shortens some vocal and obliterates some vocal in the verb, such as standard Japanese’s verb *chigau* which vocal is shortens into *chau*. In Osaka Dialect, *chau* has three kind of expressions, that is as a verb *chigau* and sentence ending particle *jyanai* used as *hiteigo* and *fukagimonshi*.

Besides vocal shortening on verb, Osaka Dialect also has a unique changes on sentence ending particle such as ~*nda* and ~*nanda*, which is being used to emphasizes a sentence. The ~*nda* form of standard Japanese changes into ~*nen* in Osaka Dialect, and the ~*nanda* form changes into ~*yanen* in Osaka Dialect.

There were also changes on negative form of standard Japanese’s verb ~*nai*, which changes into ~*hen* or ~*n* in accordance with the word in front of it in Osaka Dialect. The ~*hen* form usually being used together with group 1 and group 2 verb, the ~*hen* form is also being used together with the passive form ~*rare*. Whilst, the ~*n* form is usually being used together with adjective and group 1 verb.

Besides the negative form verb ~*hen* and ~*n*, there is also a prohibiting form of verb in Osaka Dialect, known as ~*n’toite* that equals to the ~*naide* form in the standard Japanese. This form is usually being used together with the group 1 verb. Furthermore, there is also ~*ten* form in Osaka Dialect, which is a changed form of ~*tanda* which use is to emphasizes something, or ~*ta* which is a past form of standard Japanese. The ~*tanda* form often appears on a statement sentence, while ~*ta* form often appears on interrogative sentence.

Furthermore, there was also an obliteration in Osaka Dialect, that is the verb ending in *ru* or *iru*, the *ru* in them is often obliterated to~*n*. The *ru* form can be obliterated directly, while the *iru* form can’t be obliterated directly, the “i” vocal in the *iru* form should be obliterated first, which then would be changed into *n*.

In Osaka Dialect there were also changes on the present form of verb, that is the ~*teiru* / ~*deiru* form which go through an obliteration and changes on vocal. The “i” vocal on the ~*teiru* / ~*deiru* form is obliterated, which makes the form change into ~*teru* / ~*deru*. Furthermore, the “e” vocal in the ~*teru* / ~*deru* form is also being changes into “o”, which makes it turns into ~*toru* / ~*doru*. 
Changes and obliteration of vocal can also be found on the standard Japanese’s verb ~shimatta, the “a” vocal in the alphabet ma is being changed into “o” and the small tsu in the word is obliterated, which makes it turns into ~shimota.

The verb of standard Japanese often go through a vocal shortening, vocal changing, and vocal obliteration if being changes into Osaka Dialect. Each form of the verb also has it’s own criteria, such as often being used together with group 1 and group 2 verb, or can only be used with an adjective, etc. The explanation above can be concluded in the table attached.

<table>
<thead>
<tr>
<th>No.</th>
<th>Osaka Dialect</th>
<th>Standard Japanese</th>
<th>Characteristic / Structure</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>chau</td>
<td>a. chigau</td>
<td>a. Verb</td>
<td>a. Wrong</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. jyanai</td>
<td>b. NegativeForm (Hiteigo)</td>
<td>b. Is not</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. jyanai?</td>
<td>c. Additional question</td>
<td>c. Isn’t that right? / Isn’t it? (to make sure)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Fukagimonshi)</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>a. ~nen</td>
<td>a. ~nda (yo)</td>
<td>a. Sentence ending particle</td>
<td>a. Emphasize</td>
</tr>
<tr>
<td></td>
<td>b. ~yanen</td>
<td>b. ~nanda (yo)</td>
<td>(often being used together with verb and adjective).</td>
<td>b. Emphasize</td>
</tr>
<tr>
<td>3.</td>
<td>a. ~hen</td>
<td>a. ~nai</td>
<td>a. Often being used together with group 1 and 2 verb, also passive form ~rare</td>
<td>a. Negative</td>
</tr>
<tr>
<td></td>
<td>b. ~n</td>
<td>b. ~nai</td>
<td>b. Often being used together with group 1 verb and adjective.</td>
<td>b. Negative</td>
</tr>
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</tr>
</tbody>
</table>
| 4. | ~ntoite | ~naide (kudasai) | • Used to prohibits something.  
• Often being used together with group 1 verb. |
|   |   |   | Do not |
| 5. | ~ten | a. ~tanda  
   b. ~ta | a. Often appears at the end of the sentence.  
   b. Can appears in the middle of sentence. |
|   |   | a. Emphasize  
   (past form)  
   b. Past form |
| 6. | ~n | a. ru  
   b. iru | a. The alphabet ru of standard Japanese which is being obliterated to n in Osaka Dialect.  
   b. The “i” vocal is obliterated first, which then the ru in the word is obliterated into n (ん). |
|   |   | To occur; to do |
| 7. | ~toru / ~doru | ~teiru / ~deiru | • The “i” vocal in ~teiru is obliterated.  
• The “e” vocal changed into “o”. |
|   |   | Doing; ongoing activity |
| 8. | ~teshimota | ~teshimatta | • Can be used together with verb (machigaeru etc.) |
|   |   | Accidentally; finished/done |
REFERENCES


