

Přednáška 6: dostudujte si zbytek látky a jako DU si zkuste (nepovinně) udělat připojená cvičení.

*II. More pronunciation specifics of Old Japanese*

**1. CONSONANTS**

Apart from the F and W sounds,

**a,**

[je]

“j” sa vyskytovalo aj pred “-e”, ale písalo sa rovnako ako “e” (možno všetky “e” boli [je])  
 oboju – obojuru – obojete おぼゆ・おぼゆる・おぼえて

**b,**

[ng, ŋdž, nd, mb]

voiced counterparts of voiceless consonants were probably prenasalized (actually, all the paired voiced consonants might have developed from prenasalised voiceless ones, according to some scholars, eg Vovin p.36).

oboju < \*omopoyu (original meaning “feels like, seems” - derivation from OMOPU  
 思ふ

**c,**

**palatalization**

“s” palatalized both before “-i” and “-e”: si, se, zi, ze

“t” was probably not palatalized before the Nara period

“di” and “zi” were different sounds and distinguished in writing

大路 (おほぢ )、氏 (うち)、

“du” and “zu” also

めづらし、いづれ、いづこ

**d,**

**gemmination** ([mm, nn, kk, tt, pp, ss...])

were often left unrecorded, only spelled as if there were a single consonant

\*aru-meri “apparently there is” > [ammeri] spelled あめり

NIPPON

NIPON...NIFON....NIHON

**2. Vowels**

**a,**

**starojaponština (do nary)**

kó-rui *i*: 比、必、卑

ocu-rui *ī*: 非、悲、彼、飛、妃

a

i1 < \*i, \*ji

i2 “ī” < \*uj, \*oj

u (rounded)

e1 < \*e, \*je

e2 “ë” < \*aj, \*ej

o1 < \*uo, ua

o2 “ö” < \*o/ə

there are only remnants of this state of things in the Nara period, and from the Heian period onwards, the 5-vowel system was firmly established (obě I splynuli do jedné hlásky I, obě E taky, a stejně tak obě O).

**b,**

***Synizésis* (or adjoining contraction)**

contraction of adjoining vowels into one syllable.

ancient Greek, Latin, Italian

philo-sophiā “philosophy” but \*philo-anthrōpiā > phil’-anthrōpiā “philanthropy”

Latin, Italian

“Giorgio Armani” pronounced as 4 syllables only, not 5

“penso anchè”

in poetry and opera librettos:

“Parigi, o cara, noi lasceremo,

la vita uniti trascorreremo...”

(La Traviata, 3rd act)

In Old Japanese, *synizésis* had an important role in compounds, as we will see later, but it is possible že přímo souvisela s rytmem poezie. V Kodžiki máme verš psaný sedmi znaky

kō-kō-rō-pa’mō-pě-dō

(Kodžiki kajó 51)

tento verš, přenesen do moderní výslovnosti, by zněl:

kokoro-wamoedo

Both represent the 7syllable line, typical for the syllabic metre of ancient Japanese poetry:

kō-kō-rō-pa-mō-pě-dō

What this verse actually says is:

kōkōrō-pa’mōpě(n)dō      心は思へど

or:

kokoro-wamoedo = my heart feels, but...

Also MAN 843:

mi-ya-ko-si-zo-mo-pu 7 syllables

synizésis for:

miyako-si-zo omopu      都しぞ思ふ

From these examples, it is obvious that, at least originally, *synizésis* was actually used to accommodate the syllable count to the syllabic rule of poetry – bez této kontrakce by verš byl o jednu slabiku delší.

In later practice of classical poetry of the Heian period, cases like these were called “ji-amari”, yet whether they were really recited with synizesis or nebo jenom “brán jako” o jednu slabiku delší, přitom ale recitován naplno, není jisté. The man’yōgana record of these lines at least provides a firm testimony that *synizesis* was used in the oldest times of the poetry.

## VOCABULARY

1.

Old Japanese: The overwhelming majority of Old Japanese texts are poetry, and the poetic language was not generally integrating contemporary loanwords from Chinese at least until the 12<sup>th</sup> century.

Ito = very

Ikade = how

Saranari = samozřejmě; už nemluvě o

Sunawati = brzy, hned

2.

Some basic **nouns** differing from modern ones either in form or meaning

### *se, imo, ko*

*se* “beloved, husband (lit. elder brother)”,

*imo* “beloved, wife (lit. younger sister),

*ko* “beloved woman (lit. child)”,

### *okina & omina X womina*

*okina* “old man” & *omina* “old woman”

ki = man, mi = woman,

-na perhaps an ancient suffix of endearment, attested in the Eastern dialect songs

[omina] > [**onna**] / [ouna]

If written in kanji, the character 女 + 囀 (without the radical) was used.

*womina*: originally (in pre-Nara period) young (chiefly beautiful) woman.

Its later form [**wonna**] meant “an adult woman”,

also “a wife” or “his woman = the lover”. Written: 美女 or 女

### Takže:

女 + 囀 (without the radical) = stará žena, stařena, původní výsl. [**omina**]

美女 nebo 女 = (mladá) žena, původní výsl. [**womina**]

*wonoko - wotoko*:

**wonoko** = muž (Takatori). sluha (Takatori). syn, chlapec (Gendži).

**wotoko** = muž: na ženění, dospělý muž, manžel, milenec, sluha.

interchangeable, but the difference between them was that while **wotoko** was often used for an adult man, **wonoko** was sometimes used towards boys and inferior males like servants.

### Srovnej:

omina – okina (stařena - stařec)  
womina – wotoko (řena – muž)

*omo* = mother (in Manyoushuu),

*tete / titi* = father

*umi* = both “lake” and “sea”:

*af-umi* (afa- = lehký, sladkovodní) “jezero” (became the name for lake Biwa: [oomi]),  
*sifo-umi* (sifo = shio “salt”) “moře, oceán”.

*wata* = moře, oceán

*ka* = fragrance

*ye* = branch

*ame* = “rain”. “heaven” (as a prefix – in the form *ama-*)

*fumi* = dopis

*asita* = morning. the next morning X *asu* = tomorrow, the next day.

### Names of months:

1 *mutuki*, 2 *kisaragi*, 3 *yayofi*, = SPRING MONTHS  
4 *uduki*, 5 *satuki*, 6 *minaduki*, = SUMMER MONTHS  
7 *fuduki*, 8 *faduki*, 9 *nagatuki*, = AUTUMN MONTHS  
10 *kamunaduki*, 11 *simotuki*, 12 *sifasu* = WINTER MONTHS

一月

### Names of plants and insects – often differ from the modern ones.

Názov niekedy zmenil význam – dnes znamená inú rastlinu/řivočícha než v staroveku:

*afufi* (mod. aoi) – **kopytník** japonský (*Asarum caulescens*, angl. Wild Ginger) – dnes sléz.  
slézová rúže (angl. Hollyhock)

*adusa* = druh **brezy** (*Betula grossa*) na posv. luky – dnes katalpa,

*ajame* = **puřkvorec** (*Acorus calamus*, Sweet Flag)– dnes druh kosatka

[http://www.google.com/imgres?imgurl=http://www.illinoiswildflowers.info/wetland/photos/sweet\\_flag1.jpg&imgrefurl=http://www.illinoiswildflowers.info/wetland/plants/sweetflag.htm&h=427&w=320&sz=54&tbnid=8hgEkdqOVrh7vM:&tbnh=259&tbnw=194&prev=/images%3Fq%3Dsweet%2Bflag&zoom=1&q=sweet+flag&hl=sk&usg=\\_\\_cTizE1StBx3ymijy4IQvmG1g16A=&sa=X&ei=1NUuTbObGNO6jAfB0aCEBQ&ved=0CB0Q9QEwAA](http://www.google.com/imgres?imgurl=http://www.illinoiswildflowers.info/wetland/photos/sweet_flag1.jpg&imgrefurl=http://www.illinoiswildflowers.info/wetland/plants/sweetflag.htm&h=427&w=320&sz=54&tbnid=8hgEkdqOVrh7vM:&tbnh=259&tbnw=194&prev=/images%3Fq%3Dsweet%2Bflag&zoom=1&q=sweet+flag&hl=sk&usg=__cTizE1StBx3ymijy4IQvmG1g16A=&sa=X&ei=1NUuTbObGNO6jAfB0aCEBQ&ved=0CB0Q9QEwAA)

Because sweet flag has similar leaves as iris, the name *ayame* gradually extended onto a particular species of iris, which it is its meaning today, and sweet flag is called *shoubu* in modern Japanese.

[http://2.bp.blogspot.com/\\_L-RTScIUd6g/SXkXyEQ-nvI/AAAAAAAAAC7c/-jLJ1pwEwLY/s400/W\\_ayame2041.jpg](http://2.bp.blogspot.com/_L-RTScIUd6g/SXkXyEQ-nvI/AAAAAAAAAC7c/-jLJ1pwEwLY/s400/W_ayame2041.jpg)

3.

### Some basic **verbs** differing from modern ones either in form or meaning

*nonosiru* = to shout, to call out (in good and bad sense, only later: rebuke, abuse 罵る)  
*wiru* (wite) ゐる = sit 居る (= modern *iru*),  
*omofu* 思ふ = think, think of somebody – “love”,  
*kofuru* (kofite) 恋ふる = yearn, long for, “love”,  
*oboyuru* (oboyete) “přijde mi (to) jako..., feels like, seems” > from Heian also: “comes to mind, remind o.s.”, “looks similar, looks like”, “remember” “reminisce” 覚ゆ  
*fafu* はふ “creep” 這ふ, but also meant “to come silently, unnoticed”, also denoting the way people moved on their knees inside the buildings: *fafi-iru* (這ひ入る) developed into *fafiru* (はひる) = the modern *hairu* 入る

#### **honorifics:**

*tamafu* 給ふ deign to (give)  
*tamafuru* 給ふる (tamafete) lit. “be given” = get, receive (from a superior)  
*notamafu* 宣ふ 1. speak to an inferior > 2. deign to speak (from \**nori-tamafu* 宣り給ふ)  
*faberi* 侍り lit. from *faferi* “I have crept” > “to humbly serve”, in Heian gradually used as a general polite ending of sentences (corresponding to the modern ます)  
*saburafu* 侍ふ、候ふ、伺ふ from late Heian used instead of *faberi* as a general polite ending of sentences (ます), gradually developed into the medieval **sourou** (候)

#### 4.

Some basic **adjectives** differing from modern ones either in form or meaning  
*utukusiki* = dear/beloved → (Heian) cute, sweet. attractive, beautiful. rounded, perfect  
*omosiroki* = thrilling, exciting, charming, interesting, refreshing. pleasant, amusing. “I like”.

*asiki* = bad, evil, wrong  
*wokasiki* = interesting. charming, fine. funny.  
 をかし  
 あはれ、をかしく来るわ！

*mutukasiki* = unpleasant (the voiced form [*mudzukashi*] and the meaning “difficult” – after 1600)

#### 5.

Some elementary **pronouns** differing from modern ones either in form or meaning

*wa, na*  
 these are the oldest forms of 1<sup>st</sup> and 2<sup>nd</sup> person singular, attested in Old Japanese only:  
*wa* = já  
*na* = ty  
 From the Heian times – only in the possessive form  
*wa-ga, na-ga* = “mũj”, “tvũj”  
*fito* “that person”, “somebody”, “the one (I am thinking of/I love)”  
*kare/kano* – the third level of deixis appeared in the Heian period, gradually replaced by *are/ano* which appeared as its Heian modification.  
*iduko* = “doko”

### WORD FORMATION

#### 1.

**word-forming suffixes**

-*ra* endearment after *se*, *imo*, *ko* (my dear): *sera*, *imora*, *kora*

-*ko* endearment after *se*, *imo*: *seko*, *imoko*

-*ko* local suffix

*idu-ko*

*ko-ko*, *so-ko*, *kasi-ko* (from Heian times also *asi-ko*, *aso-ko*)

*miya-ko* “where the palace is” = the Capital

*ki* = male x *mi* = female

Izanaki (later Izanagi), Izanami

2.

**word-forming prefixes**

*mi-* sacred, holy, divine, also pertaining the Imperial family

*miti*,

*miki* (sacred wine),

*miya* “sacred house” = shrine or Imperial palace.

*miko* = prince (“sacred son)

*miyasiro* (shrine),

*mi-Yosino* “the divine (=beautiful) Yoshino)

*ofo-mi* > *ofom* > *owon* > *on* > *o* (first examples as early as Heian times)

*wo-* “small” diminutive.

*wono* = small plain,

*woda* = small field,

*wosuzu* = a little bell

?*wo-mina* = young woman

*wo-di* = diminutive or derivative from *ti(ti)* “father”: 1. old man 2. uncle.

*wo-ba* = diminutive or derivative from *\*pa(pa)* “mother” = aunt

Vovin p. 76: The meaning of endearment probably only in the Easter dialect (Azuma uta of the Man'yōshū)

*wo-* = male, *me-* = female:

*wofi* = nephew (modern *oi* 甥)

*mefi* = niece (modern *mei* 姪)

*fi-* = “the Sun”

*fiko* = noble son, son of noble birth > honorific for a boy or man (modern *hiko*)

*fime* = noble daughter, girl of noble birth > hon. for a girl or woman (modern *hime*)

**Exercises**1. Negative - adjective

It is a high mountain. – He is not tall.

It is a pleasant amusement – It is not pleasant.

These are evil words – They are not evil.

It is my charming cat – It is not charming.

It is an unpleasant thing – It is not unpleasant (mutukasi)

It is a clear (clean) stream – It is not clear (clean). (sajakeki)

## 2. Negative - verbs

I go – I do not go.

I know – I do not know.

I feel – I do not feel.

I look – I do not look.

I write – I do not write.

I say – I do not say.

I am (here) – I am not (here).

I sit – I do not sit.

## 3. Negative form of the copula

I am a child – I am not a child.

He is an old man – He is not an old man.

She is an old woman – She is not an old woman.

She is a (young/adult) woman – She is not a (young/adult) woman.

He is a man – He is not the man called Toneri.

She is my (beloved) girl – She is not my (beloved) girl.

He is my child – He is not my child.

It is my house – It is not my house.

The river rapids are here – The river rapids are not here.

It is a charming morning – It is not a charming morning.

It is the Imperial Capital – It is not the Imperial Capital.

#### 4. Future tentative (probability)

I go – I will (probably) go.

I know – I will (probably) know.

I feel – I will (probably) feel.

I look – I will (probably) look.

I write – I will (probably) write.

I say – I will (probably) say.

I am (here) – I will (probably) be (here).

I sit – I will (probably) sit.

It is my child – It will (probably) be my child.

He is an old man – It will (probably) be the old man who is sitting there.

She is an old woman – It will (probably) be the old woman who is coming here.

He is a man – He will (probably) be the man called Toneri.

It is my house – This will (probably) be my house.

The river rapids are here – The river rapids will (probably) be here.

It is the Imperial Capital – It will (probably) be the Imperial Capital.



5. Kakari-musubi:

It is in my house.

Is it in my house? **1** (use YA)

Is it in my house? **2** (use KA)

It IS in my house. **1** (use NAMU)

It IS in my house. **2** (use ZO)

It IS in my house (, but...) (use KOSO)

6. Kakari-musubi with koso:

我がいもこそ来れ。

かの山こそ高けれ。

よしとこそ言へ。

これこそ、あしけれ。

かはせのきよきこそみれ。

とほきひなゆこそ、このをのこ来れ。

ふみ、かきたり： ふみ、かきてこそあれ。

かはせのきよきをみてこそあれ。

7. Rentaikei X Shuushikei

The old man becomes rich.

It is the old man.

It is the old man who becomes rich.

I look at the moon.

The moon is charming.

The moon I am looking at is charming.

I look at the charming moon.

The time passes in vain.

I regret the time. (をしむ)

I do not regret the time.

I regret the time that passes in vain.

I do not regret the passing time.

I regret the passing of time.

I do not regret the passing of time.

The young woman **comes** to the Capital.

The young woman who **comes** to the Capital, is my beloved.

I do not see the moon.

I regret the moon which I do not see.

My dear (man) is **not coming** to the Capital.

(Oh,) my dear (man) who is **not coming** to the Capital!

I yearn for my dear (woman).

(Oh,) my dear (woman) for whom I yearn!

I yearn for my dear (man) who is not coming to the Capital.

My dear (man) who I yearn for is not coming to the countryside.

## 8. Man'yōgana

和何世古我 (Man'youshuu 812)

弥許許呂遠 (Man'youshuu 813)

和賀由久美知 (Kojiki kayou 43)

許能美岐波和賀美岐那良受

(Kojiki kayou 39)

3.

### compounds

*tsuitachi* < tsuki-tati “the start of the month”

*Yamato* (“mountain gate”, closed-off by mountains)

The former part of the compound often represents a form of the noun different from its independent position:

*sake* “wine”: saka-zuki “wine cup”,

sakana < saka-na - original meaning

“veg/snack to be eaten with wine”

*kami* “god”: kamu-be “god community” (probably engaging in rituals)

> Kambe > Kaumbe > Koube (name of the city)

*ufe* “top”: ufa-gi “upper garment”

This phenomenon can be explained in such a way that these nouns probably ended in a diphthong in the independent position “the free form” (*sake* < sakay, *kami* < kamuy), and when in the middle of the compound (“the bound form”), the second element of the diphthong (the “-y”) was lost (saka-, kamu-).

sake < \*sakay,

kami < \*kamuy

saka-, kamu-.

### CONTRACTIONS OF VOWELS (synizesis) IN COMPOUNDS

*Yamasiro* < yama-usiro “behind the mountains” (as seen from Nara)

[*Tootoomi*] < towotaumi < tofo-tu afumi

“the distant lake”, ancient name of the lake Hamanako. The origin of this name consists in its situation: it is in the west of the presentday Shizuoka prefecture. It was well known because the eastward road from the Capital (the Toukaidou) led near it, that is how it got the name, meaning “the distant lake” in contrast with “*thé* Lake” – Oomi, Lake Biwa. “Tofotafumi” also became the name of the province surrounding this lake.

*katsuo* “tuna” < kat’-uo < kata-uwo “hard fish” (i.e. dried fish)

*wagimo*, *wagimoko* “my dear” (addressing one’s wife) < waga imo(ko)

The **result of the merger of the two neighbouring vowels** can be either of the original vowels, or a new vowel (probably via a diphthong):

either of the original vowels:

Yamasiro < Yama + usiro

another, new vowel:

naga-iki “long breath” > \*nagayki > *nageki* “sigh”

#### CONTRACTIONS OF CONSONANTS AND SYLLABLES

tsugomori “the last day of the month” < tsuki-komori “the hiding of the Moon” (on the eve before the new moon, the Moon is completely dark).

#### words from set phrases

genitives in –na<sup>1</sup>:

*tanagokoro* \*ta-na kokoro “palm of the hand”

*Izanaki* (ki = male: Iza-na ki), *Izanami* (mi = female: Iza-na mi)

*minamoto* = source,

*minato* = port, haven:

\*ta-na kokoro “palm of the hand”

ki = male: Iza-na ki

mi = female: Iza-na mi

mi-na moto (= mizu-no moto “water origin”),

mi-na to (mizu-no to “water gate”)

#### archaic verb prefixes

i = unknown meaning: i-yuku, i-wataru

(different from the “i-” in i-nuru, where it means sleep, cf. asa-i “morning sleep”)

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<sup>1</sup> podle Vovina může jít o plurálovou, ne genitivní, příponu –na.