

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

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

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

FOTKY PRILOŽ:

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

adusa = druh **brezy** na posv. luky – dnes katalpa,

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

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/-jLJlpwEwLY/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) jak..., 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/loved → (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 1st and 2nd person singular, attested in Old Japanese only:

wa = já

na = ty

From the Heian times – only in the possessive form

wa-ga, na-ga = “muj”, “tvuj”

fito “that person”, “somebody”, “the one (I am thinking of/I love)”

kare/kano – the third level of deixy, 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'yōshū 812)

弥許許呂遠 (Man'yōshū 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)

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 –na¹:

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”)

SOME BASIC SENTENCE PARTICLES

INTERROGATIVE ka x ya

INTERROGATIVE か x や

ka:

always with kakarimusubi, both when inside the sentence and at the end of the sentence

It used to be the original interrogative particle (before many of its uses started to be shared by ya).

1. question.
2. doubt.
3. rhetorical question (= “Would there be such a thing as...?” [Of course not.]).
4. (sentence-final **only**) exclamation

In this final usage, it also had the form KANA, and another, older version, appearing in the Nara-period texts: KAMO

¹ podle Vovina může jít o plurálovou, ne genitivní, příponu –na.

2. doubt.
3. rhetorical question.

II. inside the sentence (**kakarimusubi with izenkei!**):

4. řečnická otázka (“Žeby snad...? [Ale to ne!]”)

III. sentence-final (**without kakarimusubi**):

5. = I. 1, 2. (question, doubt)
6. exclamation (its original and oldest usage).

ya I. 1.

君や来し。

Was it you who came?

I.2/3. (doubt / rhetorical question)

近き火などに逃ぐる人は“しばし”とや言ふ。

III.6. (exclamation)

あはれ、いと寒しや。

CASE PARTICLES

GENITIVE (possessive) が、の / な、つ

– some slight differences between there usage

tu

(no longer productive in the Nara period)

Expresses: position and time

position

天つ神、国つ神、下つ。。。、上つ。。。、

わたつみ

(wata 海 = the sea, mi 霊 = ghost, soul, spirit, probably the same word as the prefix mi-御) the sea god Watatsumi (and his realm = i.e. the sea). Therefore, it is written 海神 or simply 海.

time

をとつ日 > wototoi

(woto-tu = the far-away)

ga (genitive > nominative “subject” > “but”)

after proper names:

おほやが原

きよみが崎

something pertaining to plants or animals

梅が枝
松が根
鶴がね

something pertaining to persons (usually within one's own circle - *miuchi*)

我が宿
母が手

no

the most common, broadest scope

its basic and original usage seems to be translatable as “ni aru” = position:

すまのあま

.
. .
. .
. .
. .
. .

. (須磨の海人)

ga X no

GA tends to be used after nouns included in one's in-group circle (*miuchi*) and those connected with intimacy and inferiority, whereas NO often appears after nouns used in terms of politeness and restraint:

妹が手 X 神のみよ

na

is probably a relic of an ancient phenomenon of vocalic harmony common in Altaic languages, as a variation of NO following a syllable with A, U or I:

*目な子 ma-na ko = manako

*手な心 ta-na kokoro > tanagokoro

*水な元 mi-na moto = minamoto

Note: as can be seen from *ma-na* 目な, *ta-na* 手な, the genitive endings were often attached to the shorter, incomplete stem of those nouns which appear in two forms:

me < ***may** – ma-
te < ***tay** – ta-

Use of the genitive (possessive) case in the nominative (subject) meaning

ga

this particle assumed more and more the usage of a subject of a verb in a nominal form.

Example sentence:

toki-ga suguru wo wosimu

suguru-wo = rentaikē, the nominalized form “sugiru-no-wo, sugiru-koto-wo”. Originally, SUGURU was “the passing” and TOKI-GA was its genitive:

toki-ga suguru = “the passing OF time”

So, originally, the sentence literally meant:

“I regret the passing of time”

In the Heian period, this kind of construction was gradually losing its genitive meaning and the TOKI-GA started to be perceived as the subject of the verb, not the genitive of its nominalized form:

toki-ga suguru = “(the fact) that the time passes”

This is how, in the Kamakura period, a clearly nominative usage of GA appeared, as the particle for the non-topicalized subject, common in Japanese today.

The same process started in NO, but in the case of NO, this process stopped at nominal clauses – the originally genitive/possessive NO assumed the usage as the subject in nominal clauses, but never that of an independent sentence.

to as copula: to ari > **tari**

appears from the beginning of the Heian period as an alternative to NARI < NI ARI, so besides the traditional NI ARI, a renovation came about, replacing the particle NI by TO. Earliest references come from *kanbun kundoku* 漢文訓読, which was the transcription of a Chinese-written text into Japanese by means of a system of marks. Nevertheless, it is rarely to be seen in the female Heian literature (*Heian joryuu bungaku* 平安女流文学). From this it can be induced that it was an innovation in the language initially used chiefly by men, or not considered elegant enough for the court ladies to use it in their work.

This TARU remains today in literary language, predominantly in the attributive position (= before a noun which it modifies):

1. as an ending of some adjectives (“T-adjectives”), like

堂々たる doudoutaru = magnificent, grand, impressive

2. (especially in formal language) as an identity marker “... who is ..., ... which is ...”:

歌舞伎たる芸能 kabuki-taru geinou = the performing art which is kabuki

OTHER CASES

wo

Originally, thought to have been an exclamatory interjection, developing into an emphatic particle – still to be seen in the Man'yōshū. In this emphatic usage, it probably established itself in emphasizing the object, and from it developed its final meaning as the accusative (direct object) case particle.

Two usages in one line:

(MYS 238)

宇治川を舟渡せをと呼ばへども

NB! One special construction with the adjective in MI-form:

...-wo ...-mi:

山を高め

explanation, cause, reason

= 山が高いから, because the mountain is high, “the mountain being high, ...”

fe (= Modern he), **kara**

developed from original nouns PE (the side, the edge) and KARA (origin).

yori

had also older forms **yo**, **yu** and **yuri**. It originally designated the origin (“from”) and so was similar in usage with **kara**.

Difference from kara: comparative “than”.

nite

was a development from **ni** starting in the late Nara times, and its meaning developed from place of action towards time of action, eventually also means and instrument. Its phonetic variant – contraction **de** (initially probably prenasalized - [nde]) started to appear in the Heian period and has been very frequent since the Kamakura times.