

DOI: <https://doi.org/10.31392/NPU-nc.series9.2018.18.05>

UDC: 81'374.4

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**DEGREE OF AFFINITY
BETWEEN KOREAN *mōi (h), *mōró AND JAPANESE *māri'
AGAINST ALTAIC *mōr[u] "tree, forest"
(According to Starostin's Version)**

Bibliographic Description:

Kapranov, Y. V. (2018). Degree of Affinity Between the Korean *mōi(h), *mōró and Japanese *māri' against the Altaic *mōr[u] "tree, forest" (According to Starostin's Version). *Scientific Journal of National Pedagogical Dragomanov University. Series 9. Current Trends in Language Development*, 18. 61–73. DOI: <https://doi.org/10.31392/NPU-nc.series9.2018.18.05>

Abstract

*The article has an attempt to prove the genetic level of relationship between the Korean *mōi(h), *mōró "1) mountain; 2) forest" and Japanese *māri' "forest" that reach the Altaic *mōr[u] "tree, forest". It is based on the comparison of the genetic matches of the Korean and Japanese languages, proposed by Starostin in The Global Lexicostatistical Database "Babel Tower". The three versions of the degree of affinity between these languages are provided: genetic (according to Kyzlasov) and universal (according to Burykin), as well as its absence (according to Vynogradov). A historical note on the Korean-Japanese linguistic relations with the assumption of the areal contacts has been presented.*

*Although the reconstruction of the Altaic took place based on the reconstructed etymons from different language groups: 1) Mongolian *mo-du (< *mor-du) "tree"; 2) Tungus Manchu *mō "tree", the article focuses on 3) Korean *mōi(h), *mōró "1) mountain; 2) forest" and Japanese *māri' "forest".*

In the process of the study, an attempt was made to prove the genetic relationship between the Korean and Japanese languages based on the phonomorphological processes that appeared to be common to these languages: 1) the law of prosody as a doctrine of emphasis in the Altaic languages, where the presence of low and high tones, as well as musical accent is observed; 2) the law of articulation; 3) the law of the morphemic structure of words, the effect of which is to fix the law of composition for the Korean and Japanese languages. In this case, the actions of certain laws are typical only for the Korean language: 1) the law of palatalization of the sonorant phoneme /m/, which hardness / softness becomes soft /m'/ in the Modern Korean language; 2) the law of articulation while pronouncing the palatalized consonants; 3) the law of harmony of vowels; 4) the law of prosody, in particular the presence of a long tone and force accent; the Japanese language: 1) the law of articulation, while pronouncing the velar consonants; 2) the law of the morphemic structure of words, in particular the law of the mora as a special unit of the Japanese language, which is absent in the composite languages, as well as the law of open composition.

The comparison of the semantic structure of genetic matches has shown that the meaning of “forest” is common to the Korean *mōi(h), *mòró “1) mountain; 2) forest” and Japanese *mári “forest” that reach the Altaic *mōr[u] “tree, forest”. Its choice is associated with the archeological culture of the Huns on the system of homebuilding and heating.

Keywords: degree of affinity, etymon, phonomorphological and semantic processes, the Korean and Japanese languages.

1. Introduction.

The formation and development of Altaic Studies (Illich-Svitych (1963), Ramstedt (1957), Poppe (1960), Tsintsius (1949), Shcherbak (1970) et al.) continues to be at the center of attention of many scholars (Burykin (2014), Kizlasov (2008) et al.). It is explained by the fact that the issues of the levels of relationship of the Turkic, Mongolian, Tungus-Manchu, Korean and Japanese languages belonging to the Altaic language family remain disputable. There are three versions on it.

The first version belongs to Martin (1924–2009), who proposed the reconstruction of the Proto-Korean-Japanese language and a list of lexical correspondences in 1966 (Miller, 1971). Miller (1924–2014) continued to work in this direction and in 1971 in his monograph he includes Korean and Japanese into one subgroup. By the way, Miller drew attention to statistical asymmetries in the reconstruction of Martin (Miller, 1971). He offered the reconstruction on the phonetic and lexical levels, involving a number of personal pronouns. Another representative of the proximity of the Korean and Japanese languages is Kizlasov, who assumes that “the proximity of the Altaic languages is now shown in such detail and in such a diverse, the material of the different level of linguistic order that should be considered not as a hypothesis, but the grounded scientific fact – **the Altaic theory**” (Kizlasov, 2008).

The second version belongs to Burykin (2014), who notes that the Altaic hypothesis / theory “is little known to the general public of linguists of different generations”. This situation did not even change the significant successes that had been achieved by the Moscow Altaic School in the 90’s of the XIX century in the monograph by Starostin “The Altai Problem and the Origins of the Japanese Language” (Starostin, 1991), in Dybo’s work “Semantic reconstruction in Altai etymology” (Dybo, 1995), in the publication of the Etymological Dictionary of Altaic Languages (Starostin, Dybo, Mudrak, 2003). Burykin also adds that with the advent of these researches the work on the publication of a series of collective works prepared in the Department of the Altaic Languages of the former Leningrad Branch of the Institute of Linguistics of the USSR Academy of Sciences was stopped¹. The problems, associated with the history of comparative-historical study of the Altaic languages, are not so much in the specifics of the material², but in explaining some special evolution of ideas about the origin of the Turkic, Mongolian, as well as Tungus-Manchu languages, etc.

¹ *Problema obshchnosti altayskikh yazykov* [The Problem of Common Criteria of the Altaic Languages]. L.: Nauka, 1971. 404 p.; *Ocherki sravnitel'noy leksikologii altayskikh yazykov* [The Essays on the Comparative Lexicology of the Altaic Languages]. L.: Nauka, 1972. 362 p.; *Ocherki sravnitel'noy morfologii altayskikh yazykov* [The Essays on the Comparative Morphology of the Altaic Languages]. L.: Nauka, 1978. 271 p.; *Issledovaniya v oblasti etimologii altayskikh yazykov* [The Studies in the Etymology of the Altaic Languages]. L.: Nauka, 1979. 262 p.; *Altayskiye etimologii* [The Altaic Etymologies]. L.: Nauka, 1984. 225 p.

² Nasilov D. M. (1978). Ob altayskoy yazykovoy obshchnosti (K istorii problemy) [On the Altai Language Community (To the History of the Problem)]. *Tyurkologicheskiy sbornik 1974*. M. Pp. 90–108.; Nasilov D. M. (1981). Altaistika XIX v. [Altaic Studies of the XIX century]. *Tyurkologicheskiy sbornik 1977*. M. Pp. 150–155.; Nasilov D. M. (1977). Iz istorii altaistiki (statya pervaya) [On the History of the Altaic Studies (article one)]. *Sovetskaya tyurkologiya*, 3. Pp. 77–93.; Nasilov D. M. (1978). V. V. Radlov i problemy altaistiki [V. V. Radlov and Altaic Problems]. *Sovetskaya tyurkologiya*, 1. Pp. 96–102.; Nasilov D. M. (1979). Iz istorii altaistiki [On the History of Altaic Studies]. *Sovetskaya tyurkologiya*, 4. Pp. 94–100.

The third version. In the books on Comparative Linguistics literature Burlak and Starostin (2005) note that “the existence of an Altaic family causes – including those who are not familiar with the Altaic language material – doubts, since not all specialists in the Turkic, Mongolian and Tungus-Manchu languages agree that the Altaic languages are related”. However, in the work of Reformatsky there is a note belonging to Vynogradov that “many scholars hold the idea of a possible distant relationship between the three language families – Turkic, Mongolian and Tungus-Manchu, which form the Altaic macrofamily. However, in the accepted terms, the term “Altaic languages” means rather a conditional association than a genetic group” (Reformatsky, 1996: 224). We may recall Vovin, who devoted a special book “Korea-Japan” (2010) to refute attempts to substantiate the Korean and Japanese affinity. Considering the similar affixes in the Korean and Japanese languages, Vovin points out that the parallels between the Western Ancient Japanese and Korean have no analogies in the Japanese group, which proves rather about the areal, but not the genetic proximity (Vovin, 2010).

These preliminary observations give grounds for talking about three views on the problem of the Altaic languages: genetic (according to Kizlasov) and universal (according to Burykin), as well as its absence (according to Vynogradov).

In the previous work (Kapranov, 2018) an attempt was made to assume and substantiate the distant degree of language affinity based on *Mongolian* *mo-du (< *mor-du) “tree” and *Tungus Manchu* *mō “tree”. In this paper we will try to analyze the material of *Korean* *mōi(h), *mòró “1) mountain; 2) forest” and *Japanese* *máří “forest”, as well as to assume an appropriate degree of language affinity between them.

2. Aim.

The **aim** of the article is to fix the degree of affinity between the Korean *mōi(h), *mòró and the Japanese *máří against the Altaic *mōr[u] “tree, forest” proposed by Starostin in The Global Lexicostatistical Database “Babel Tower”.

3. Methodology.

The reconstruction of Altaic *mōr[u] “tree, forest”, carried out based on Korean *mōi(h), *mòró “1) mountain; 2) forest” and Japanese *máří “forest”, allows us to trace the procedural moments of Starostin. They correspond to **the method of etymon** (or **archetype**) **modelling**, or **prediction**, proposed by Serebrennikov. It means that “the very course of the historical process is not obvious to the researcher, who sees only the final result of this process, but knowledge of certain regularities allows him to hypothetically assume the nature and orientation this process” (Serebrennikov, 1974: 7). Sometimes this method is called the **probabilistic reasoning** in Comparative Studies, but in essence it is identical to the **modelling**, which also consists of several consecutive procedures, techniques, etc.

“The combination of two possible levels in direct connection with a specific lexical material is specific for etymology” (Martynov, 1963: 4). In this context Eckert wrote the following: “the inclusion of the phonomorphological structure of the comparable words ensures a more complex approach to the complex issues of language relations” (Eckert, 1978: 80). That is why the question of combining the phonetic analysis of a word with its study in the lexico-grammatical system (Köhler, 1970: 16–52) is recognized as an urgent necessity by many comparativists.

Starostin, using the material of the Korean and Japanese languages, tried to prove their genetic relationship with the help of **the comparative-historical method** with the parallel application of **internal** and **external reconstruction procedures**: if **the internal reconstruction procedure** is reflected in the material of one language (either Korean, or Japanese), but **the external reconstruction procedure** – on the material of two languages that

reach Korean *mōi(h), *mòró “1) mountain; 2) forest” and Japanese *móri “forest”, as well as the Altaic *mōr[u] “tree, forest” (GLD). We assume that *the method of step-by-step reconstruction* (according to Starostin), applied by the scholar, made it possible to reconstruct the etymons of the first (Korean *mōi (h), *mòró “1) mountain; 2) forest” and Japanese *móri “forest”) and the second (Altaic *mōr[u]) degrees. The most reliable criterion for the genetic affinity of these languages is predetermined not only by the complete sound coincidence of words or forms of words of these languages, but by the actual partial coincidence of sounds and their partial differences.

4. Results.

4.1. Historical Reference on the Relationship of the Korean and Japanese languages.

The scholars began to study the problem of relationship between the Korean and Japanese languages more than three centuries ago. For example, let's recall the glossary of Korean-Japanese correspondences, represented in the work of Arai Hakuseki in 1717 (Calvetti, 1999). But at the beginning of the XVIII century the idea of the relationship between the Korean and Japanese languages was attempted by Fiji Teikan (1732–1797).

With the release of Japan on the international arena at the end of the XIX century the problem of the origin of the Japanese language was of interest to Western scholars (Gutslaff, de Rosny, Edkins, Aston). However, unlike Japanese scholars, Western-European linguists and historians have suggested several hypotheses about the genetic relationship of the Japanese language. The most popular of them were the “northern” and “southern” theories of the origin of the Japanese language.

The supporters of the “northern” theory, trying to prove the affinity among the Japanese and the Altaic languages, often compared only their lexical similarity. The studies conducted by Aston were represented in a scientifically systematic work “A Comparative Study of the Japanese and Korean Languages” (1879). His work has greatly influenced the scholars engaged in scientific studies in the field of related relationships in Japanese. However, there were no proof of the affinity between the Japanese and Korean languages in the first half of the XX century. Although Rammstead, the founder of Altaic Linguistics, did not conduct enough research in this field, but the professor at the University of Helsinki in 1920 first specified the affinity between the Japanese language and the language of Puyo. This led to the fact that many scholars are inclined toward a version of the origin of the Japanese language from the Austronesian languages (Ivanov, 2000: 52–60).

At the same time, the supporters of the “southern” theory (one of them is Simmur), recognizing the relationship among the Japanese and Ural-Altaic languages, suggested that the simplicity of Japanese phonology is caused by confusion with languages that are related to the languages of the Pacific Islands (Shibatani, 1990: 103). Polivanov brought the Japanese prefix ma- (Polivanov, 1968: 144) closer to the Malay-Polynesian forms. He also drew attention to the Japanese accentuation, seeing the relationship with the Malay language (Polivanov, 1968: 150–151). Thus, he concluded that the “hybrid origin” of the Japanese language involved both the Altaic and the Malay-Polynesian elements (Polivanov, 1968: 152; Shibatani, 1990: 103–104). Instead, Hizanosuke Izu (1953) believed that the Austronesian elements act as old borrowings in Japanese (Shibatani, 1990: 103–104). Vono, who believed that popularising the theory of the southern substrate, was speaking in a language of southern origin in Japan during the Jomon period. It is phonologically similar to the Polynesian ones. Later, in the Yayoi period the aliens from South Korea brought the Altaic language (Shibatani, 1990: 105).

Following Aston (1879: 317–364), the problem of the relationship between the Korean and Japanese languages was developed by Kanazawa (1910) and Ogura (1934). The

restraint on this issue was shown by Hattori (1959) (Vovin, 2010: 3). From the beginning of the XX century the study of Korean-Japanese linguistic connections by the Japanese scholars was mainly aimed at proving the origin of the Korean language from the Japanese one. It reflected the tendency of research relevant to the policy pursued by Japan in relation to Korea. The most representative scholars who were engaged in pre-war research in the field of Korean-Japanese linguistic connections were Kanazawa, Simmura, Ogura (Ivanov, 2000: 52–60).

However, until 1945 in Japan this problem was studied very little, since the current hypothesis about the origin of the Japanese nation in general denied the possibility of the existence of any relatives (Ivanov, 2000: 52–60). Such a version can be traced in particular to Kwon (1962), denying, for example, the Korean-Japanese relationship (Miller, 1971: 16-19).

The reconstruction of the **Altaic mōr[u] “tree, forest”**, proposed by Starostin, was conducted based on the reconstructed etymons from different language groups: *Mongolian* *mo-du (< *mor-du) “tree”; *Tungus Manchu* *mō “tree”, as well as *Korean* *mōi(h), *mōró “1) mountain; 2) forest” and *Japanese* *mōri “forest” (see Table 1).

Table 1*External Reconstruction of Altaic*

Altaic language family		Mongolian language group		Tungus Manchu language group		Korean language		Japanese language	
PE	PC	PE	PC	PE	PC	PE	PC	PE	PC
*mōr[u]	“tree, forest”	*mo-du (< *mor-du)	“tree”	*mō	“tree”	*mōi(h), *mōró	“mountain; forest”	*mōri	“forest”
m	“tree, forest”	m	“tree”	m	“tree”	m	“forest”	m	“forest”
ō		o		ō		ō / ò		é	
r		d / r				i/r		r	
[u]		u				o		í	

However, in this paper, the focus will be on analyzing the material of *the Korean* (Modern Korean mwē, me (arch.), Middle Korean mōi [mōih-], mōró) and *the Japanese* (Ancient Japanese m(w)ori; Middle Japanese mōri; Tokyo mōri; Kyoto mōri; Kagoshima mōri) languages. Their genetic matches will help to consider and call the key criteria for justifying one or another of their relatives or unlikelihood?

4.2. Phonomorphological Processes.

The issues concerning the phonological reconstruction are directed to the restoration of the phonetic structure of archetypes (proto-forms) and ultimately to the construction of the phonological system of the Proto-Language (Klimov, 1989: 92).

That is why the archetypes of sounds that have already disappeared or have changed significantly become the object of study in it. But since (Klimov, 1989: 11; Makayev 1970: 136–141) it is possible to reconstruct what has been preserved, but not something that has disappeared, then in this case the characteristics of archetypal sounds can be judged by their reflexes (Serebrennikov, 1974: 319). Tsintsius defines the notion of *reflexes* as the series with the regular correspondences (Tsintsius, 1979: 12). Let's try to analyze those basic phonological / phonetic laws that are fixed among the references given by Starostin to the correspondences of the Korean and Japanese languages. They not only reach the corresponding etymons, i. e. Korean *mōi(h), *mōró and Japanese *mōri, but also Altaic *mōr[u].

The first law is **the law of palatalization**, reflecting the sonorant phoneme /m/, which hardness / softness becomes soft /m'/ only in Modern Korean me. This phonetic process is typical for vowel phonemes, which correspond to the front row at the place of creation (Shym et al., 2001: 43), i. e. the phoneme /e/ at the place of creation corresponds to the front row. As you can see, the sonorant phoneme /m/ is consistently traced in Korean *mōi(h), *mōró and Japanese *móri, as well as in the Altaic *mōr[u]. In this context, it is worthwhile to show on the example of the Altaic proto cowel *ō as there was an independent development of the Korean and Japanese languages that came out of the Altaic language.

For example, the reflex of the Altaic vowel *ō corresponds to Korean vowel *ō represented in *mōi(h) and Korean vowel *ò represented in *mòró, which, in turn, correspond to four phonemes: short /e/, /o/ (in Modern Korean me, Middle Korean mòró), long /e:/, /o:/ (in Modern Korean mwē, Middle Korean mōi [mōih-]). These examples demonstrate that the short vowel /e/ in Modern Korean me caused the effect of **the law of palatalization**. And concerning the long vowels that were reconstructed for the Korean language, as it is demonstrated by the Korean vowel *ō in *mōi (h), based on the Middle Korean mōi [mōih-], S. Starostin clarifies that they are marked by two points, or a line as a “original” tone (Starostin, 1991: 38). In addition, the reflex of the Altaic vowel *ō corresponds to Japanese vowel *ó, which, in turn, corresponds to the vowel /o/ represented in Ancient Japanese m(w)ori, Middle Japanese móri, Tokyo mòri, Kyoto móri, Kagosima móri. The choice of the etymologist of the vowel *ó is explained by the “Yale system” (which is not intended to reflect the pronunciation) (Erico, 2014). According to the hypothesis with four vowels, it is the equivalent to the vowel *o, if it has neither phonetic, nor functional meaning, nor evolutionary characteristics. We also draw attention to the fact that the vowel /o/ in various correspondences is fixed without tone (Ancient Japanese m(w)ori), with low (˘) tone (Tokyo mòri), high (ˊ) tone (Middle Japanese móri, Tokyo mòri, Kyoto móri, Kagosima móri) (Starostin, 1991: 101).

The second law is **the law of articulation**, in which the middle part of the palate approaches the middle part of the palate, and by doing so the sounds become soft, palatalized (Shym et al., 2001: 43). For example, in Modern Korean me, where sonorant /m/, which hardness / softness becomes soft /m'/. The action of this law is also recorded in the Ancient Japanese m(w)ori, where the consonant /w/ is represented. It is the verbal and actual version of the vowel phoneme /u/ in the place of creation, because it is pronounced with compression of the lips, rather than its rounding.

The third law is **the law of the morphemic structure of words** for the Korean and Japanese languages: if the Korean language belongs only to the syllabic languages, i. e. it is characterized by **the law of composition**, whereas the Japanese has two segment “ultramount” units – **the law of composition** and **the law of the mora** as a special unit of the Japanese language that is missing in syllabic languages.

The root morphemes involved in the analysis of the Korean language correspondences are represented by *one* (Modern Korean mwē, me (arch.), Middle Korean mōi [mōih-]), *two* (Middle Korean mōró) *syllables*. According to Mazur, sometimes there may be *three* or *more syllables* (Mazur, 1960: 37). The scholar explains that the words of Ancient Korean consisted of two or more syllables, so the words of Modern Korean with one syllable are either the result of the accumulation of two syllables of the specific Korean word in one, as it is demonstrated by Modern Korean mwē, me (arch.); Middle Korean mōi [mōih-], or words borrowed from other languages (mainly Chinese), as it is shown by the Middle Korean mòró (Mazur, 1960: 37).

As for the correspondences of the Japanese language, it is necessary to say that today there is a discussion of the relation of syllable and mora. Feldman wrote the following:

“There are different points of view on the relation of the mora and syllable, as well as on the long vowels (in other words, the coincidence of two short ones): some scholars distinguish between mora and syllable (for example, Syro, Syromyatnikov, with different motivation); others (Hideo, Haruhiko) identify the mora and syllable and see here two moras and two syllables (also with different motivations)” (Feldman, 1996: 17).

According to Rybin, *the mora* (from the Latin *mora* – “delay, pause”) is a rhythmic unit that is singled out in the phonology of Ancient Greek, Latin, Sanskrit, Japanese, as well as a number of other languages (Rybin, 2012: 10). That is why Kasevich says that the mora is equal to the open syllable with short vowel and words where two or more syllables are represented, if these components exhibit a functional similarity with a short syllable: they can bear their own emphasis and they are taken into account when determining the place of accent, the laws of “phonological length” of morphemes and words, verse sizes, etc. (Kasevich, 1990: 310).

In the early 70's XX century Mabuti, the Japanese linguist, published the work “Phonology of the native language”, which gives an analysis of the Japanese language from the materials of written monuments of the VIII century. In this paper, based on the state of the Japanese language of that time, he suggests the probable connection with the origin of the Japanese language. Thus, the views of this scholar can be traced in the correspondences that were involved in the analysis: the mora is constructed in the following way: [...] one consonant is combined with one vowel, which is traced in the correspondences of Middle Japanese *móri*, Tokyo *mòri*, Kyoto *móri*, Kagosima *móri*, in which the consonants /m/ and /r/ are combined with the vowels /o/ and /i/ respectively.

According to Rybin, this law was either not inherent in the Ancient languages of the Korean peninsula, nor in the languages of the “northern direction” are represented up to now. However, for example, in the Modern Malay-Polynesian languages (“southern direction”) this phenomenon is just observable. Therefore, one can speak of a strong tendency of influence (in Japanese language) from the south (quot.: Rybin, 2012: 38).

In addition, the Korean and Japanese correspondences indicate that the Korean words are *monosyllabic* with a vowel at the end (Modern Korean *mwē*, *me* (arch.), Middle Korean *mōi* [mōih-]), whereas the Japanese words are *two-syllabic* (Ancient Japanese *m(w)ori*; Middle Japanese *móri*; Tokyo *mòri*; Kyoto *móri*; Kagosima *móri*). As Ivanov notes, such differences arose due to the fact that the words of Ancient Japanese, gradually departing from their general Korean language lexical similarities and obeying the mandatory law in the Japanese **law of open composition**, were burdened with a new vowel (Ivanov, 2000: 52–60).

The fourth law is **the law of harmony of the vowels**, the effect of which is traced in the Middle Korean *mòró*. It means that the syllable of vowels in the word deals with the formation of some of its forms, and sometimes with the formation of words in a certain way. It is regulated depending on the quality of the vowel of the root or the phonemes of its final phoneme syllable: the vowel /o/ in the first syllable corresponds to the vowel /o/ in the second syllable (Mazur, 1960: 30).

The fifth law is **the law of prosody** as a doctrine of emphasis in the Altaic languages (Baskakov, Ilich-Svitych, Kolesnikov, Starostin et al.) is trying to be developed gradually. Because, according to Starostin's words, “the Proto-Altaic accent system has not been restored yet”, which “is explained primarily by the lack of information on the accent systems of the Turkic, Mongolian and Tungus-Manchu languages”. However, we currently have “sufficiently detailed accentual information for the Korean (where the system of Middle Korean accentuation is well-known) and the Japanese (where the Priaponic accent system was reconstructed and the accent recordings have been available since the beginning of the XII century)” (Starostin, 1991: 133). Let's consider, on the one hand, **the accent**, and on the

other hand, **the system of tones / tonisation** in Korean and Japanese.

Under the supervision of Mazur, in Korean there is both *force* and *musical accent*. The musical accent is to increase the voice tone, which can either fall into one syllable or spread to several syllables. In Korean one can also notice the elements of force accent, and the accent in different words (depending on the number of syllables) falls into different syllables of the order (Mazur, 1960: 30–31). Korean correspondences can be divided into one- and two-syllabic words. They may trace both force and musical accent: if Modern Korean mwē, me (arch.) and Middle Korean mōi have long vowels /e:/ and /o:/, on which the accent falls, then in the Middle Korean mòró the accent falls on the last syllable (Mazur, 1960: 31).

The prosodic characteristic of the Japanese language deserves special attention. Polivanov emphasized that “accentuation is the most difficult – or difficult issue of the Phonetics of Japanese” (Polivanov, 1968: 146–147), because there can be no language concerning description of the Japanese accent “without precise dialectical localization of this system, as well as any historical and phonetic constructions are possible only after acquaintance with typical for different territories of systems” (Polivanov, 1968: 149). In one of Polivanov’s works it is mentioned that in 1906 the musical accent in Japanese was discovered by “Meyer, the experimenter”, who suggested “the presence of a musical accent in Japanese by exploring the instrumental writings of several Tokyo and Kyoto words” and published this material in the magazine *Le Monde Orientale* (Polivanov, 1968: 153–154).

The Japanese language refers to languages with *musical accent*, the main correlate of which is the change of melody of the voice tone – the registered differences of the accentuated, pre-accentuated and post-accentuated segments (Rybin, 2012: 11). “Japanese words and phrases are pronounced in equal tones. Instead of accent, the tone of voice is used that is needed to distinguish the meaning” (Berlitz, 2005).

As for force accent, “in Japanese there is no accustomed force accent, but the importance deals with the height of the tone, with which the words are pronounced” (Barinov, 2005). And unlike the force accent, the music one can be distributed to several syllables, as well as only to a part of the syllable. From the tone that the word is pronounced, its meaning often depends (Vlasova, 2006). It means that the meaning depends on the localization of the tone in a syllable (Kolesnikov, 1994).

Since the accent in Japanese does not have the force, but the tone character (“musical accent”), i. e. the syllable is pronounced with an increase or decrease in the tone from which the meaning of the word may depend (Kolesnikov, 1994), then the system of tones / tonisation deserves special attention. It is also typical for Korean. However, according to Mazur, the increase of the voice tone in the Korean language as a sign of musical accent should not be confused with the system of tonal differences (Mazur, 1960: 30), typical for the Japanese language.

Korean and Japanese accent systems have a different number of tones: if in Korean there are three types of tones: low (˘), high (ˊ), long (ˉ), then in Japanese – two types of tones: low (˘) and high (ˊ).

Two correspondences are noteworthy: Middle Korean mōi [mōih-], mòró and the Middle Japanese móri, which have different types of tones: if there is long in Middle Korean mōi [mōih-], but there is low in Middle Korean mòró in the first syllable and high in the second one; there are high tones in Middle Japanese móri in the first and second syllables. The reasons for such a law are found in the work of Murayama (Murayama, 1984), which is devoted to the comparison of accent systems of Middle Korean and Middle Japanese (in the Dictionary “Ryjizmuigies”). Based on the comparison of the accentuation of words (most likely borrowed from Korean to Japanese), Murayama concludes that Korean and Japanese accentwriters are almost identical in them (i. e. the low tone in Middle Korean corresponds to

low one in Middle Japanese, the high tone in Middle Korean – to the high one in the Middle Japanese; the third (“long”) tone in Middle Korean corresponds to the accumulation of the sequence of low and high tones, such a sequence precisely corresponds to Middle Japanese) (Starostin, 1991: 133). These accentual correspondences can be traced in Middle Korean *mòró* and Middle Japanese *móri*, in which the high tone is recorded in the second syllable. In addition, we find matches with a low tone in the first syllable, it is Middle Korean *mòró* and Tokyo *mòri*, i. e. the low tone in the first syllable in Middle Korean corresponds to the low tone in Tokyo.

At the same time, some correspondences of Korean and Japanese, although showing the coincidence of vowel reflexes of the first syllable (in most cases, the vowel /o/ and / or /o:/: for the Korean language – Middle Korean *mōi* [mōih-], *mòró*; for the Japanese – Middle Japanese *móri*; Tokyo *mòri*; Kyoto *móri*; Kagoshima *móri*). According to Starostin, they have a “diametrically opposite system of accent correspondences in the first syllables” (Starostin, 1991: 135): there is a low tone in the first syllable of Middle Korean *mòró*, whereas there is a high one in Middle Japanese *móri*; Kyoto *móri*; Kagoshima *móri*.

According to Starostin’s assumptions, despite a certain number of exceptions, the regular accent correspondences are established in the main the register of Korean-Japanese lexical coincidences. It allows to reconstruct at least the Proto-Korean-Japanese system of tonal opposition in the first syllable – this is *A (high (‘)) and *B (low (‘)) (Starostin, 1991: 136).

In addition, despite the fact that there is vowel **ō* in Altaic **mōr*[u] (Murayama, 1983), which is long and, according to Starostin’s version, it corresponds to the high tone traced in Middle Japanese *móri* and even Japanese **móri*. In this context, the scholar clarifies the following point: one can not speak of the connection between numerous long vowels and high tones that are typical for the Japanese language correspondences, because “if the Korean-Japanese tones are projected into a Common-Altaic state, then it must be recognized that in the Joint-Altaic (it means *Altaic etymon* – my italics – Y. K.) there were independent opposition in the longitude / shortness and high / low tone” (Starostin, 1991: 137).

Returning to the interpretation of the Japanese accent, which is based on the registry differences between the corresponding segments, it should be noted that the Japanese accent is movable and is not fixed. Phonetic words characterise the accent contour (which could be called “intonational relief”), which is associated with the distribution of low / high segmented segments into which these moras are part of. The accent contour is characterized by predictability: if the location of the last high (not-low) is known (it can take the first position in the phonetic word, if it is itself accentuated). It is quite easy to imagine the entire melodic “curve” of the phonetic word (phrases) (Bykova, 2005).

Despite the fact that the Japanese language probably inherited a certain number of prosodic processes from Korean, Bykova formulated the laws of Japanese accentuation (Bykova, 2005), which are traced in the correspondences of the Japanese language, selected by Starostin:

First, in Middle Japanese *móri*, Tokyo *mòri*, Kyoto *móri*, Kagosima *móri*, it can be seen that the increase or decrease of the register occurs when the transition from the first to the second mora is observed. For example, if there is the increase of the register on the first mora in Kagosima *móri*, then there is the decrease on the second mora; if there is the increase of the register in the first mora, then there is the increase on the second mora, like Kyoto *móri*. As we see, the law deals with the increase or decrease of the register that can be either on the first or on the second mora. At the same time, the decrease of the register on the first mora in Tokyo *mòri* testifies to the accent on the very first mora, which is an accentosaucer, because there is no sign of accentuation on the second mora. Incidentally, if

such a first mora (not only in the anlaut) is part of the bimonthly composition, then it is considered to be stressed.

Second, it is not allowed to be more than one increase of the register, as well as more than one decrease of the register after the accent nucleus, like in Middle Japanese *móri*, Kyoto *móri*. It means that a word can not have more than one accent nucleus, despite the fact that these correspondences have two high tones on the first and second moras. We can assume that Middle Japanese *móri*, Kyoto *móri* have two high tones on the first and second moras where one is probably the accent nucleus.

Third, all segments of Middle Japanese *móri*, Kyoto *móri*, prior to the last mora with high tone, are pronounced in high register than the first (low) mora (Bykova 2005).

4.3. *Semantic Processes.*

We draw attention to the fact that **Korean **mōi(h)*, **mòró* “1) mountain; 2) forest”** and **Japanese **móri* “forest”** have the common meaning of “forest”, which is traced in one Korean language correspondence – Middle Korean *mòró* “2) forest” – and in all the correspondences of the Japanese language – Ancient Japanese *m(w)ori*; Middle Japanese *móri*; Tokyo *mòri*; Kyoto *móri*; Kagoshima *móri*. It makes it possible to absorb **the borrowing** of certain elements from the Middle East in Ancient Japanese, and subsequently into other correspondences of the Japanese language. The meaning of “1) mountain”, which is also given by Korean **mōi(h)*, **mòró*, can be traced only in the correspondences of the Korean language – Modern Korean *mwē*, *me* (arch.) “mountain”; *mōi* [*mōih-*] “mountain”, *mòró* “1) mountain”.

Despite the fact that the semantics of Altaic **mōr[u]* “tree, forest” was formed based on the reconstructed etymons from different language groups: 1) Mongolian **mo-du* (<**mor-du*) “tree”; 2) Tungus Manchu **mō* “tree”, including 3) Korean **mōi(h)*, **mòró* “1) mountain; 2) forest” and Japanese **móri* “forest”, we notice that the “forest” has become one of the meanings along with Altaic, which is traced only in Korean and Japanese. The choice of this variant is associated with the archaeological culture of the Huns on the system of homebuilding and heating (Davydova, 1996).

5. *Conclusions.*

The analysis of the correspondences of the Korean and Japanese languages, which reach Korean **mōi* (h), **mòró* “1) mountain; 2) forest” and Japanese **móri* “forest”, help to identify, on the one hand, the common morphemes of Korean **mōr-* and Japanese **mór-* and, on the other hand, the common meaning of “forest”, which, in turn, reaches the Altaic **mōr[u]* “tree, forest”. It made it possible to talk about their genetic affinity.

The genetic affinity of the Korean and Japanese languages can be justified by the phonomorphological processes based on the phonomorphological processes that appeared to be common to these languages: 1) the law of prosody as a doctrine of emphasis in the Altaic languages, where the presence of low and high tones, as well as musical accent is observed; 2) the law of articulation; 3) the law of the morphemic structure of words, the effect of which is to fix the law of composition for the Korean and Japanese languages. In this case, the actions of certain laws are typical only for the Korean language: 1) the law of palatalization of the sonorant phoneme /m/, which hardness / softness becomes soft /m'/ in the Modern Korean language; 2) the law of articulation while pronouncing the palatalized consonants; 3) the law of harmony of vowels; 4) the law of prosody, in particular the presence of a long tone and force accent; the Japanese language: 1) the law of articulation, while pronouncing the velar consonants; 2) the law of the morphemic structure of words, in particular the law of the mora as a special unit of the Japanese language, which is absent in the composite languages, as well as the law of open composition.

The comparison of the semantic structure of genetic matches has shown that the meaning of “forest” is common to the Korean *mōi(h), *mòró “1) mountain; 2) forest” and Japanese *móri “forest” that reach the Altaic *mōr[u] “tree, forest”. Its choice is associated with the archeological culture of the Huns on the system of homebuilding and heating.

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Бібліографічний опис:

Капранов, Я. В. (2018). Фіксація ступеня спорідненості між корейською *mōi(h), *mòró і японською *mǎrí формами на тлі алтайського етимона *mōr[u] “дерево, ліс” (за версією С. А. Старостіна). *Науковий часопис Національного педагогічного університету імені М. П. Драгоманова. Серія 9. Сучасні тенденції розвитку мов.* 18. 61–73. DOI: <https://doi.org/10.31392/NPU-nc.series9.2018.18.05>

Анотація

У статті здійснено спробу довести ступені споріднення між корейським *mōi(h), *mòró “1) гора; 2) ліс” і японським *mǎrí “ліс” етимонами, які сягають алтайського етимона *mōr[u] “дерево, ліс” на основі порівняння генетичних відповідників корейської і японської мов, запропонованих С. А. Старостіним у Глобальній лексикостатистичній базі даних “Вавилонская башня”. Надано три версії щодо спорідненості зазначених мов: генетичної (за версією І. Л. Кизласова), загальнолюдської (за версією А. А. Бурикїна) і взагалі про її відсутність (за версією В. О. Виноградов). Представлено історичну довідку щодо корейсько-японських мовних зв'язків з припущенням ареальних контактів.

Хоча реконструкція алтайського етимона відбувалася на основі реконструйованих етимонів з різних мовних груп: 1) монгольський етимон *to-du (< *tor-du) “дерево”; 2) тунгусоманьчжурський етимон *tō “дерево”, у статті основну увагу зосереджено на матеріалі 3) корейського етимона *mōi(h), *mòró “1) гора; 2) ліс” і 4) японського етимона *mǎrí “ліс”.

У ході проведеного дослідження виявлено генетичний ступінь споріднення корейської і японської мов, що демонструють фонеморфологічні закони дивергентного розвитку мов від алтайського прамовного стану: 1) закон просодії як вчення про наголос в алтайських мовах, в яких простежується наявність низького і високого тонів та музичного наголосу; 2) закон артикуляції; 3) закон складової структури слів. Зафіксовано відмінності у дії законів для корейської мови: 1) закон палаталізації сонорної фонемі /m/, яка за твердістю / м'якістю стає м'якою /m'/ у сучасній корейській мові; 2) закон артикуляції при вимові палаталізованих приголосних; 3) закон гармонії голосних; 4) закон просодії, зокрема наявність довгого тону і силового наголосу; для японської мови: 1) закон артикуляції при вимові велярних приголосних; 2) закон мори як особливої одиниці японської мови, а також закон відкритого складу.

Порівняння семантичної структури генетичних відповідників показало, що значення “ліс” є спільним для корейського *mōi(h), *mòró 1) “гора”; 2) “ліс” і японського *mǎrí “ліс” етимонів, які зводяться до алтайського етимона *mōr[u] “дерево, ліс”, вибір якого пов'язаний з археологічною культурою гунів за системою домобудівництва й опалення.

Ключові слова: ступені споріднення, етимон, фонеморфологічні закони, корейська і японська мови.