

The so-called lengthened forms and the honourable causatives in the Manyôshû

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Forms like *kataravu*, *sumavu*, *kagirovu* are called 'lengthened forms' of *kataru*, *sumu* and *kagiru*; and *avasu*, *asobasu*, *omovosu* should be 'honourable causatives' of *avu*, *asobu* and *omovu*. I have suggested the possibility of considering the longer forms as the original ones from which the shorter were formed. The fact that the (-*asu*, -*osu*) forms are yodan verbs, does not prove anything against the 'causative' theory, because all causatives may very well have been yodan verbs in the 7th and 8th centuries. Another question is the intransitive character of many so-called causatives, as a causative is eo ipso transitive. Moreover this 'causative' form is used next to the original form with the same meaning. In the case of obvious 'honourable causatives' this is quite natural, but when the form cannot possibly be honourable, there must be some other explanation. Then for instance *avasu* must simply be identical with *avu*, or *negavu* with *negu*.

All the (-*asu*, -*osu*) forms are incidentally equal to the mizenkei of the shorter forms + (-*su*), to do, be, make. This form in (*a-* or *o-*) I have termed 'nomen actionis' or 'primary stem'.

Likewise the (-*avu*, -*ovu*) forms are the mizenkei of the shorter forms + (-*vu*). These too might be n. a. or primary stems. Together with the stems of adjectives forming the -*mi* forms (see M. VI. Appendix II), they might represent the oldest elements of the Japanese language. For a possible explanation of the (-*vu*) ending, see the end of this article.

Yamada says the (-*avu*) forms indicate a continuation of action and Florenz suggests an iterativum or intensivum. Ueda, Inoue, Kônosu and also Florenz try to explain *kataravu* by *katari* + *avu*, 'to talk together', but why then do we find forms like *avi-kataravi* (M. IX—77) and what about the (-*ovu*) forms?

We will now examine all the instances we could find in the Manyôshû, for each suggestion or theory must be soundly based on examples. We will start with some (-*aru* > -*u*) sets and then proceed to the (*asu* > -*u*, -*osu* > -*u*) and the (-*avu* > -*u*, -*ovu* > -*u*) sets or dualities.

IV—181: *savaru* = *savu*, v. i. 4 to be obstructed, hindred *vuru tomo ame ni/savarame ya*, shall I be held back, even if rain might fall?

XI—167: *vava ni savaraba*, if we are hindered by your mother.

IV—136: *utusemi no/vito ka savuramu*, or will others, men of this world, have hindered us?

XI—30: *vasiki yasi/taga savure kamo*, oh my beloved, who is it that hinders you so? (See also *sayaravu=sayaru=savaru*.)

II—102: *molaru > motu tori molaru/yuvazu no sawagi*, the confused sound of bowends, which they held in their hands. This is explained as *mole+aru*.

XIV—179: *movari > movi na-movari sone*, please do not think such a dreadful thing. This may come from: *na-yomovari-sone=na-omovari-sone*, or (*yo*) may be a sorrowful exclamation, resulting in: *na-yo movari sone*.

II—69(b): *sakaru > saku awo-gumo no/vosi sakari yuki*, in the blue clouds, the stars are going away further and further, *tuki mo sakarite*, and the moon too has gone away.

IV—136: *kami ya sakikemu*, will the gods have turned away? *saku* 4, to separate, avoid, escape; may also be —/2.

VIII—212: *tadusavaru > tadusavu le-tadusavarite*, going hand in hand.

(-asu > -u, -osu > -u)

IX—29: *avasu = avu waga kovuru/imo va avasazu*, I cannot meet my love, for whom I long dearly. (*avasu*, v. i. 4 same as *avu*.)

XIV—132: *avasu = avu avasu-gave/arasovu imo si!* We have met and besides that, my love resists me!

XVIII—85: *avasu* h. c. for *avu avasitaru/kevu wo vazimete*, beginning with this day, on which we met.

XIII—104: *asobasu* h. c. for *asobu noborasite/kuni-mi asobasi*.. going up that road, glancing over the land.. (said of the prince). Here *asobasu*, though *yodan*, is an hon. caus.

XV—76: *akasu = aku*, v. i. 4 *ive-bito no/mati-kovuramu ni/akasi turu uwol* Perhaps you are my home-folk, who while waiting and longing for me, catch fish in the early morning! *akasu*, to lighten up, i. e. dawn (in the early morning) *aku*, to open, said of the night, as in:

X—210: *akeba aku tomo*, when it opens, let it open!

XVII—111: *kakasu = kaku vina ni na kakasu*, in the borderland bearing its own name. There is no reason to consider *kakasu* as an h. c. in this case and therefore we may conclude *kakasu=kaku*, to hang on, wear, bear.

I—11: *karasu*, h. c. for *karu*, to mow. *kaya wo karasane*, would thou might cut the reed.

VII—208: *woda wo karasu ko*, the person who mows the small field. This may or may not be an h. c. If not, *karasu* is identical with *karu*.

XIII—75: *kayovasu = kayovu kayovasu mo wago?* Have you gone to and fro my boy? Why should this be an h. c. as the father addresses his son?

VII—54: *waga kayovi-di no/...* the path I use to frequent..

VIII—24: *kirasu = kiru*, to cloud, overcast *uti-kirasi/yuki va vuritutu*, while the sky is covered with clouds, and snow is falling. (This cannot be an h. c. and therefore we conclude *kirasu=kiru*.) Likewise IX—93: *kaki-kirasi/ame no vuru-yo wo*, though the sky is covered with clouds and the rain pours down in the night...

- X—21: *ama-gumo kiravi/yuki va vurilutu*, out of the clouds, hanging as banks of mist, snow keeps falling. (Here *kiravu* same meaning as *kirasu*.)
- I—28: *varu-vi ka kireru?* Has the spring-day become misty? (*kiru*, v. i. 4 to become misty, to mist.)
- IX—145: *kumasu*, h. c. for *kumu*, to draw water *midu kumasikemu*, drawing water (said of a deified girl).
- X—103: *kurasu* = *kuru*, to pass the time, make dark. *kovitulu mo/kevu va kurasitu*, today too has passed in love-longing.
- I—5: *kasumi tatu/nagaki varu-vi no/kurenikeru*, misty haze rises while the long spring-day becomes dark. (All these *-asu* forms are yodan.)
- II—102: *madovasu* h. c. or divine causative for *madovu kamu-kaze ni/ibuki madovasi*, it was as a divine wind, blowing and putting in disorder (the enemy).
- II—112: *madovaseru/imo wo motomemu*, I want to go and look for my love, who has lost her way h. c. for *madovu*, v. i. 4 to be bewildered, lose one's way.
- V—98: *matasu*, h. c. for *matu a wo matasuramu*, they will probably wait for me (my father and mother).
- X—345: *morasu*, h. c. for *moru*, to guard *yama-da morasu ko*, my dear one, who guards the hills and fields.
- II—102: *motasu*, h. c. of *motu ovomite ni/yumi tori-motasi*, holding fast his bow in the august hands.
- XX—173: *vazi-yumi wo/ta-nigiri motasi*, the waxtree bow grasping in His hands and holding.
- XI—254: *nagekasu* = *nageku nagekasu na yume!* please do not utter a sigh, never! (this cannot be an h. c.)
- XVII—73: *itu sika to/nagekasuramu zo!* when will he return thus she will probably lament. (This is an h. c. because we find in the same *uta*: *arasivo sura ni/nageki vuseramu?* even a warrior like me, must lie down lamenting.)
- X—168: *nasu* = *nu*, to be (not to be), to live *sugaru nasa nu no/vototogisu*, the cuckoo of the plain where the wasps are.
(cf. X—15: *nakitulu moto na*, the nightingale singing in vain *moto na*, being without foundation.)
- I—65: *omo nami*, considering as not-being one's face, *-mi* suffixed to the stem of adjectives, here *na-* to be, not to be.
- II—133: *miru vito nasi ni*, the looking person being no more, *nasu* = not to be.
- III—21: *kogu vito nasi ni*, rowing men three being not.)
- XVII—89: *nasu*, h. c. of *nu*, to sleep *nasuramu imo wo/avite vaya mimu*, you my love, who will be sleeping now, ah I want to meet you quickly!
- I—56: *nivovasu*, h. c. for *nivovu*, to colour *nivovasamasi wo!* Oh I should have coloured his clothes.
- XIX—19: *kurenawi no/koromo nivovasi*, my crimson dress colours (the Sakita river). This may be taken as: causes to take on colour.
- XIII—104: *noborasu*, h. c. for *noboru* because it is said of a prince: *matu no sita-di yu/noborasite/kuni-mi asobasi*, along the road under the pines, going up that road, glancing over the land.
- I—1: *norasu* = *noru na norasane!* oh let me know your name. This cannot be an h. c. because it is an emperor addressing a peasant girl.

II—102, IX—107, XVII—18: *obasu*, h. c. for *obu ovo mi-mi ni/tati tori-obasi/ovo mi-te ni/yumi tori-motasi*, He grasping and girding on His sword round His august self, holding His bow in His august hand.

V—21: *okasu*, h. c. for *oku mi-tedukara/okasi-tamavite*, with her august hands, she placed them..

III—85: *omovasu* = *omovu uta omovi/koto omovasisi*, (the prince) musing on his poetry and thinking of beautiful words... (Here both verbs are used for the same prince and therefore there is no question of one verb being an h. c.) *omovasisi* may simply be a form to avoid repetition or to make up the correct amount of syllables.

XIII—106: *omovosu*, h. c. for *omovu ikasama ni/omovosimese ka*, How will He have thought?

II—108: *omovosisi/kimi to tokidoki/idemasite*, time upon time, together with your lord, for whom you longed so much.

III—93: *Nara no miyako wo/omovosu ya kimi!* Oh my lord, do not your thoughts go to the Nara capital?

XVIII—68: *inisive wo/ omovosurasi mo*, perhaps He will think of olden times (my great Lord).

(cf. V—105: *masumasu mo/omoki uma-ni ni...* a topload thrown on an already too heavy horse-load, heavy-interesting-important, and *omovu*, to ponder!)

I—44: *sikasu* = *siku vuto-sikasu/miyako wo okite*, leaving behind the capital spread-out broadly.

VI—107: *arakazime/kimi kima-samu to/siramaseba/kado ni yado ni mo/tama sikamasi wo!* If I had known previously that you, my friends would come, under the gate and in my garden, I would have strewn out fine pebbles!

II—103/4: *sirasu, sirosu*, h. c. of *siru*, to know, rule, govern *ame sirasi-nuru/kimi yuwe ni*, for the sake of my lord, who has gone to rule over heaven.

II—104: *waga ovokimi va/taka-vi sirasinu*, alas our Prince has gone to govern the high sky!

II—77: *yorodu-yo ni/kuni sirasimasi*, He ought to have ruled the country for ten thousand years!

VI—131: *ube sirasurasi*, it seems to be well chosen *sirasu* = *sirosimesu*, to govern, regulate, settle, establish.

I—28: *ame no sita sirosimesisi wo*, through they (the gods) have ruled that which lies under the heavens *sirosimesu*, v. t. 4 hon. verb for *sirosu*, v. t. 4, h. c. for *siru*. To make the imperial will known to the people, *-mesu* h. c. for *miru* or: to summon. (stem *siro-*, *sira-*, knowing, white?)

I—37: *sesu*, h. c. of *su*, to do *kamusabi sesu to*, doing a god-behaviour but also *sesu* = *su*.

III—120: *okitusima/kogitamu vune va/turi-sesu. rasi mo*: a boat that comes rowing round the opensea-islands, which seems to have been angling. (Here there is no question of an h. c.)

II—57: *tarasu*, h. c. of *taru*, v. i. 4 to be abundant, prosperous, suffice, be equal to, be enough, adequate *ovokimi no/mi-inoti va nagaku/ama tarasitari*, my lord's august life, in length, is equal to the sky.

II—121: *ame-tuli/vi-tuki to tomo ni/tari-yukamu/kami no mi-omo to...* (as I came rowing from the port of Naka, of which is said from generation to generation) that it has the face of a god and will continue to be prosperous together with Heaven and Earth, Sun and Moon...

XIII—60: *ime ni dani/avu to miye koso/ame no tari-yo ni*, at least in my dreams, ah let me seem to meet you in the heavenly deep night (a complete, full, deep night).

I—3: *tatasu*, h. c. for *tatu iyori tatasisi*, standing leant against His bow (said of the Emperor). Perhaps also reduplication of (*ta*) + (*su*).

II—108: *talaseba/lama-mo no gotoku*, when standing up, resembling fine slender algae.

V—77: *Tarasivime/kami no mikoto no/na-turasu to/mi-talasi-serisi/isi wo tare miki?* *Tarasivime* Her divine Majesty, to angle fish, took her stand on a stone. Who has seen this stone? (*talasu*, v. i. 4)

II—76: *terasu*, h. c. of *teru*, or original verb: *to shine vi va teraseredo*, though the Sun (the Empress Džitō) shines.

VI—80: *tuki no teraseru*, the moon shines brightly. Here *terasu* v. t. 4 is an original verb or a divine causative. II—115: *aki no tukuyo va/teraseredo*, though the autumnal moon shines. (*idem*)

XIII—104: *torasu*, h. c. for *toru ovo mi-te ni/torasi-lamavite*, taking it in his august hands (as all h. c. it has an active meaning).

II—74: *tovasu*, h. c. for *tovu*, or original verb: *to ask, to ask imperatively: to command, inquire after, visit asa-goto ni/mi-koto tovasazu*, But since every morning, He does not give His august commands...

X—166: *kikitu ya? to/kimi ga tovaseru*, Did you hear him? thus you asked me (about the cuckoo). Here perhaps an original verb.

VI—65: *tukavasū*, h. c. of *tukavu*, to send *tomonobe wo/agati tukavasi*, having distributed and sent off your warriors. See also V—102 for the same meaning.

II—102: *tukavasū*, h. c. for *tukavu*, to use, employ *tukavasisi/mikado no vito mo*, also the servants of His palace, whom He used to employ.

I—11: *tukurasu*, h. c. for *tukuru waga seko va/karivo tukurasu/kaya nakuba*, if there is no reed to construct (thatch) the temporary hut, my lord...

II—102: *tukurasisi/Kaguyama no miya*, (He) ordered to construct the palace of Kaguyama.

I—1: *tumasu = tumu na-tumasu ko*, oh girl picking herbs (on this hill).

XIV—97: *sena to tumasane!* with you, my lord, I'd like to pick them! Here *tumasu* is an h. c. for *tumu*.

V—77: *turasu*, h. c. for *turu*, to angle *na turasu to/mi-talasiserisi/isi wo tare miki?* To angle fish (Her divine Majesty) took Her stand on a stone. Who has seen this stone?

XI—413: *wasurasu*, h. c. for *wasuru wa wo wasurasu na!* Please do not forget me!

XIV—151: *kimi va wasurasu/ware wasurure ya?* You will forget me but will I forget you? (For *kimi* the h. c. with active meaning is used and for *ware* the active verb *wasuru*.)

IV—205: *wemasu*, h. c. for *wemu*, to smile ware to *wemasite*.. if you smile at me...

IV—141: *miti ni avite/wemasisi kara ni*, having met you on the road, you smiled to me and so...

VII—190: *yuri no vana wemi ni/wemasisi kara ni/tuma to ivubesi ya?* As she smiled at me like the lily flower smiles, might I then call her my wife? (Here *wemu* is used for the flower and *wemasu* for the lady. It is clearly an h. c. with active meaning.)

XIV—188: *niva ni tati/wemasu ga kara ni/koma ni avu mono wo*, standing in the garden to smile at you, I only met the eyes of your horse!

IX—75: *vana no goto/wemite tatereba*, when she stands there her smile is like a flower.

XIII—123: *yosu*, div. caus. for *yoru uranami no/ki-yosuru vama ni*, on the shore where the gulf waves approach (see Appendix III to Book VI).

III—228: *yukasu*, h. c. for *yuku ide yukasu/miti siramaseba*, If I had known the way, by which she went away...

(-avu>-u, -ovu>-u)

VI—12: *kakuravu* = *kakuru kakuravi yukaba/omovoyemu kamo*, If it (the fine seaweed) would become (gradually) hidden, ah how I should long for it then!

XI—113: *ama teru tuki mo/kakuravinu*, even the moon, shining in the sky, hides itself.

XI—318: *vula-gami ni/kakuravu tuki no...* like the moon, hiding behind the Vutagami mountains... (In these examples *kakuravu* has the same meaning as *kakuru*, v. i. 4. This cannot be explained with *kakuri* + *avu*. Neither can it be called an intensivum or iterativum.)

I—17: *kakusavu* = *kakusu*, v. t. 4 to conceal, keep secret *yama wo kakusavubesi ya?* Would there be the hiding of that mountain?

XX—173: *kakusavanu/akaki kokoro*, the clear heart unconcealed.

XI—87: *okitu-mo wo/kakusavu nami no/ivove nami...* like the 500 fold wavy waves concealing the seaweed of the offing. (In these cases too there is no question of a combination *kakusavi* + *avu* or of an intensivum or iterativum.)

V—94: *kataravu* = *kataru omovitulu/kataravi woredo*, though I thought thus and talked about it...

IV—186: *kataravi tugite/avu koto mo aramu*, sending my message continuously, there will also perhaps be a meeting.

XI—193: *waga kovisi/koto mo kataravi*, talking about things I love best...

Florenz, Ueda and Inoue say that forms like *kataravu* are combinations of *kataru* + *avu*, to talk together, converse, but why then do we find forms like.

IX—77: *avi-kataravi/koto nari sikaba*, they talked together and as a pledge was made...

XIII—79: *avi-katarame wo!* Ah to talk together! Doing something together is expressed by *avi-* as prefix:

IV—103: *avi-mizuba*, if we did not see one another; IX—138: *avi-kivovi*, in mutual rivalry; XII—59: *avi-mi somete mo*, we began to meet, i. e. to

- see one another; IX—146: *avi-yobavi sikeru toki ni va*, in turn calling out loudly . . . , and what about the many -ovu = -u forms?
- III—238: *kavaravu* = *kavaru*, to change *iya vi ke ni/kavaravu mireba*, when I see that they change more and more every day . . .
- XIX—28: *naku tori no/kowe mo kavaravu*, the singing-birds' voices even change (with each season).
- I—5: *kaveravu* = *kaveru*, v. i. 4, to return, come back *asa-yovi ni/kaveravi nureba*, day and night when the wind has come back. (Here, too *kaveri+avu* is impossible.)
- II—98: (*nakutori no*)/*yo naki kaveravu*, the birds that sing (a funeral song), even in the night they continue to sing or: Like the birds that sing (a funeral song), so we mourn continuously, even in the night. (It is not: they sing and come back, but: their singing comes back, i. e. they go on singing.)
- II—4: *kiravu* = *kiru*, to be misty *aki no ta no/vo no ve ni kiravu/asagasumi*, the morninghaze, that hangs as banks of mist over the ears of grain in the autumn-fields . . .
- VI—147: (*ama-giravu*)/*sigure wo itami*, the heaven-clouded showers are so heavy. Same as *ama-giru*, v. i. 4 to be cloudy, foggy.
- VII—164: *ama-giravi/vikata vukurasi*, as the clouds are piling up in the sky, the S.W. wind seems to blow.
- X—21: *ama-gumo kiravi/yuki va vuritutu*, out of the clouds, hanging as banks of mist, snow keeps falling. Why should these forms be a contraction of *kiri+avu*?
- I—28: *kasumi talu/varuvi ka kireru*, has the spring-day, in which hazy mist rises, become misty? (Here we see *kiru* in the same position and meaning as *kiravu*.)
- X—388: *komoravu* = *komoru*, to live shut up, secluded, hidden *mono movu to/komoravi worite*, when I have sorrowful thoughts, I live shut up in my house.
- XV—120: *momidavu*, *momidu*, v. i. 4 *sigure no ame ni/momidavinikeri*, (Mount A.) in the drizzling shower, has come to take on colour. (No trace of an intensivum, iterativum or continuation.)
- II—69(c): *nabikavu* = *nabiku*, to lean on, yield *okitumo mo/nabikavu nami ni*, because of the waves on which also the deepsea-weeds lean.
- II—45: *nabike, kono yama!* Bend down oh mountain, i. e. yield.
- I—64: *nagaravu* = *nagaru*, to flow, be carried away by the current or by the wind *nagaravuru/yukivuku kaze no/samuki yo ni*, in the cold night in which the wind blows and the snow falls down (continuously).
- VIII—245: *ima made ni/nagarave vuru va*, until now, it (the sleet) keeps falling slantingly.
- I—80: *ame no sigure no/nagaravu mireba*, when I look at the continual downpour of the drizzling showers of rain (In these examples *nagaravu*, v. i. -/2 or 4 might be rendered by: to flow continuously, but see the following examples, where *nagaru* may just as well be translated as an iterativum:
- II—84: *nagaruru namida/tome zo kaneturu*, the tears flow like garden-pools and I cannot stop them.

II—109: *nagaruru midu mo/nodo ni ka aramasi*, perhaps the flowing water too would have been at rest then.

IX—51: *oti-tagiti/nagaruru midu no/iva ni vuri*, the water falling down, boiling and then streaming, touching the rocks.

XVII—84: *nagekavu = nageku sita-movi ni/nagekavu wagase!* In your under-thought, you do mourn and lament my brother!

XIX—76: *ura-sabile/nagekavi imasu*, deep-in sad and sighing for grief.

IV—65: *negavu = negu*, to pray, make request *aki no momoyo wo/negavituru kamo*, though I asked for a night long as a hundred nights of autumn... (Intensivum? iterativum? continuation?)

V—110: *takunava no li-viro ni mo ga to/negavi kurasitu*, I wish it (my life) were long as a thousand fathom rope of *taku bast*. Praying thus, I pass my life.

VI—96: *osavu = osu*, to press down, suppress, keep in *uma no ayumi/osave todome yo!* Let us keep in for a moment the step of our horses!

XI—169: *maki no itado wo/osi-viraki*, push open the door of right-wood!

III—45: (*tunu savavu*)/*ivare mo sugizu*, not yet having passed *ivare*, minding of creeper-bound rock. Here *savavu* is to grow up abundantly, numerous, explained as *sa-vavu*, *sa-settôgo*, *vavu*=to creep. But this is hardly tenable if we consider forms like *savada*, *sava ni*, much, many numerous(ly), in abundance, noisily: XIV—7: *wata savada*, much cottonwool; XIV—48: *avita yo va/savada narinu wo*, given the fact that many days have passed since the night we met . . . ; I—35: *kuni va si mo/sava ni aredomo*, though they are numerous, those lands; III—36: *tadu sava ni naku*, the cranes cried noisily.

IV—216: *savaravu = savaru*, to be obstructed, hindered, separated, impeded: *vito se ni va/ti-tabi savaravi*, at every rapid, a thousand times the water is divided. This is the same verb as *sayarasu*, *sayaru*, *savaru*.

V—78: *nani ka sayareru*: What then kept me back (from going)?

V—107: *kora ni sayarinu*, I am kept back by the children.

VII—316: *sekavu = seku*, to restrain repeatedly, check, dam up, prevent, stop: *yama-gava no/tagitu kokoro wo/sekavetaru kamo*, therefore whirling and boiling like a mountainstream, alas I had to restrain my heart.

II—109: *sigarami watasi/sekamaseba*, if we could have stopped (the Asuka river) throwing a barricade across it...

IV—204: *vaya kava no/seki to seku tomo*, like a rapid river, even if it is blocked up with a dam...

V—100: *sivabukavu = sivabuku*, to clear the throat, cough *sivabukavi/vana visibisi ni*, whilst coughing and sneezing and nose-snuffling.

XVII—122: *kaveri kite/sivabure tugure...* when he came back, he cleared his throat and told me...

V—88: *sumavu = sumu*, v. i. 4 to live, dwell *vina ni itu tose/sumavitulu*, having lived during five years in the country . . . (iterativum? intensivum?)

I—35: *tiravu = tiru*, v. i. 4 to scatter *vana tiravu/Akitu no nuve ni*, in the plain of Akitu-minding of falling flowers.

V—102: *ivi-tugavu = ivi-tugu*, to pass or transmit a word or message from one to another *katari-tugi/ivi-tugavikeri*, thus continually speaking about it, it is handed down. (Both verbs in one expression.)

II—100: *vuravu*, v. i. 4 = *vuru* to touch *simo-tu-se ni/nagare vuravu*, (the fine weeds) flow down in the lower waters, bending over and touching one another.

XVII—79: *utagata mo/kimi ga te vurezu*, if I cannot touch your hand, even for a short moment...

II—48: *wataravu* = *wataru*, to pass, cross over *kumo-ma yori/wataravu tuki no...* like the moon, passing along the openings between the clouds...

V—100: *yobavu* = *yobu*, to call, summon *ne-yado made/ki-tati yobavinu*, (the voice of the village-Headmen) even until our bedroom, comes and stands and summons us (loudly).

VI—147: *sawosika no/luma yoba aki va*, the stag calls his mate in autumn... (Florenz c. s. say that *yobavu* means to call repeatedly and loudly, but in the last example, which may be multiplied with many others, the stag calls its mate repeatedly, each autumn and also loudly! That most of these sets are used in the same situation, does not say anything about the chronological development. In many cases though, the *longer* forms are the *older forms* from which the shorter were formed. This holds good for many languages, as we can state for ourselves in everyday usage.)

VII—71: *yobavedomo/kikoyezarurasi*, though I called (several times?), he did not seem able to hear it.

XIII—90: *sa-yobavi ni/waga kureba*, as I have come to woo her. *sa-* hon. prefix and *yobavu*, to marry a wife. *onna wo yobu*, to call, summon a woman, says Kōnosu!

(-ovu>-u)

II—111: *kagirovu* = *kagiru*, to shine, sparkle *kagirovi no/iva-gaki-buli no*, like a deep pool, walled in by rocks (of firestone where the spark lies hidden).

I—47: *kagirovi no tatu miyete*, there is visible the rising up of the sun-glow in the fields.. (vibrations of the warm air), *kage*=sunshine or shade.

II—48: *kakurovi* = *kakuri* *wosikedomo/kakurovikitutu*, it is deplorable, but they have disappeared...

II—114: *irivi nasu/kakurinisikaba*, as she hid herself as the setting sun.

XVII—27: *uturovu* = *uturu*, to pass from one state to another, to fade away, change *naku yo no ame ni/uturovinuramu*, in the rain of the night in which (the cuckoo) cries, they (the orangeblossoms) will probably fade away.

III—219: *imasisi kimi galuturi i-yukeba*, as you, my lord (who were so good) have passed away...

V—100: *vokorovu* = *vokoru*, v. i. 4, to boast, be proud *vokorovedo...* though I boast like that...

IX—77: *tavi turi vokori*, who used to boast of seabreamfishing...

XVII—122: *kokoro ni va/omovi-vokorite*, while in my heart, I boasted like that...

X—100: *sani-durav u/imo wo omovu to*, when I think of my love with the little red face... *tura*=face; *tura-vu* is the verbal form of *tura*, to have a face appearance.

VI—147: *sani-durav u/momidi tiritutu*... that the truly red coloured *momidi*-leaves are scattered...

IV—26: *sanidurav u/vimo toki sakezu*, I will not loosen and tear off my truly red coloured belt.

Koziki Vol. II. Sect. CXVI — p. 317: *akiyama no sita-vi woloko*, the man who has the appearance of the lower part of the autumn-hills.

II—118: *akiyama no/sita-be ru imo/nayotake no/towo-yoru kora va*, the young woman, who has the appearance of the lower part of the autumnal hills, the graceful and slender girl, swaying and bending like flexible bamboo...

II—40: *miya-bi wo*, a palace-behaving man.

III—75: *miyako to miyako-bi nikeri*, it has come to be a capital with the air of a capital.

I—37: *kamu-nagara/kamusabi sesu to*, worthy of a god and doing a god-behaviour. Here *sa-* is an hon. prefix and *-bu* the same as the *-bu, -vu* of the first examples. This may be classed as v. i. 2/- or 4, to behave like, assume the attitude of, appear as, have an air of. *-bu* and *-mu* often alternate: *tomosibu* = *tomosi mu*, to think lovingly of, to long to see or meet; *subu* = *sumu*, to be pure, clear up, complete, to be the purest, i. e. to be a ruler, to unite in one, tie, be strict, control, govern.

II—102: *ame no sita/wosame-tamavi/wosu kuni wo/sadame tamavu to*, in order to conquer and put in proper order all the country and to subdue the provinces He was to govern...

VI—22: *wosu kuni wo/wosame-tamaveba*, while the Emperor rules the country which is under His sway... *wosamu*, same as *wosu*, to put in the right order, govern, rule, to partake of (food, drinks, clothes, the government).

III—159: *iva moto suge wo/ne vukame te*, making deep the roots as are the roots of the reeds at the foot of the rocks.

Cf.: V—21: *vuka-ye*, a deep bay; VII—246: *kurenawi no/vuka-zome no koromo/sita ni kite*, the in scarlet deeply dyed dress, which I wore underneath...

II—108: *nagusamuru/kokoro mo arazu*, alas there is no feeling to console him (to appear to, assume the attitude of consoling); IV—173: *koto no nagusa zo* only as a consolation with words; IX—118: *umi-tu-di no/naginamu toki mo*, at the time that the sea-road would be calm; IV—270: *avi miteba/simasi mo kovi va/nagimu ka to omedo*, if I but meet you for a short time, my love will perhaps be calmed, though I thought thus...; VIII—212: *soko yuwe ni/kokoro nagu ya to*, therefore to appease my heart... *nagu*, v. i. 4 or 2/-, same as *nagusamu*, to appease, calm down, console, comfort, cheer.

cf. IV—173: *koto no nagusa zo*, only as a consolation with words and VII—191: *koto no nagusa ni*, being a word-consolation.

XIX-82: *okitunami/towomu mayobiki*, you with your bent eyebrows, like waves of the offing. *towomu* = *tawamu*, to bend, be pliant, appear as slender waving. cf. IX—77: *toworavu*, to be rocked about, to rock on the waves, be adrift; *towowo ni* = *tawawa ni*, easily bent or curved.

I—30: *Siga no ovo-wada/yodomu tomo*, even if it is calm (stagnant, sluggish, unaltered) that great bay of Siga...

IX—51: *oti-tagiti/nagaruru midu no/iva ni vuri/yodomeru yodo ni/ tuki no kage miyu*, the water falling down, boiling and then streaming, touching the rocks, becomes sluggish and in a stagnant pool, the reflected moon is visible. Here we have *yodo*, a stagnant pool, together with *yodomu*, to be sluggish, stagnant, to have the appearance of a pool, assume the attitude of a stagnant pool.

We might add some *-gu* and *-ku* endings forming verbs:

II—122: *tagu*, v. t. -/2 to take up with the hands (and eat) *tuma mo araba/tumite tagemasi*, if his wife were also here, she would like to pick it up and gather it in her hands. (*te+agu?*)

VII—283: *vagu* or *vaku* v. t. 4 or -/2 to fledge or feather an arrow, the verbal form of *va*, feather *ya vakazute*, *makoto ari-yemu ya?* Without fledging arrows out of (the little bamboo), could I really live on (like that)?

III—199: *taga tamoto wo ka/aga makurakamu*, of whose sleeve will I make a pillow; *makura*, pillow and the verbal formans *-ku*.

X—41: *ovo-miya-bito no/kadurakeru/sidari-yanagi va miredo*. The people of the capital, though they look and look at the weeping-willow, which they use for making chaplets... *kadura*, chaplet and *-ku* verbal formans.

This is but an attempt to define the last syllable of certain verbs as a suffix with a definite meaning. The remaining part might then be named a nomen actionis or primary stem. In many cases this n. a. coincides with the so-called *mizenkei*, though this does not hold good for all the instances. This n. a. may also have an obvious meaning as in *nagara-vu*, *nagara*, *naga-*; *akasu*, *aka-*; *nasu*, *na-*; *omovasu*, *omovosu*, *omo-*; *sirasu*, *sirosu*, *sira-*, *siro-*. See also Appendix I/III of Book VI for the finals *-mi*, *-yu*, *-ru* and *-su*, which may have been suffixes with a definite meaning.