W. A. Selwood
1922
Grammar and Vocabulary of the Samoan Language

Together with Remarks on some of the Points of Similarity between the Samoan and the Tahitian and Maori Languages

By

H. NEFFGEN

Translated from the German by

ARNOLD B. STOCK

London:
KEGAN PAUL, TRENCH, TRUBNER & Co., Ltd.
Broadway House, 68-74, Carter Lane, E.C.
1918
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>PRONUNCIATION</td>
<td>3</td>
</tr>
<tr>
<td>WORD SYSTEM</td>
<td></td>
</tr>
<tr>
<td>Article</td>
<td>5</td>
</tr>
<tr>
<td>Noun</td>
<td>5</td>
</tr>
<tr>
<td>Declension</td>
<td>5</td>
</tr>
<tr>
<td>Adjective</td>
<td>7</td>
</tr>
<tr>
<td>Comparative</td>
<td>8</td>
</tr>
<tr>
<td>Superlative</td>
<td>9</td>
</tr>
<tr>
<td>Pronouns, Personal</td>
<td>11</td>
</tr>
<tr>
<td>Possessive</td>
<td>14</td>
</tr>
<tr>
<td>Relative</td>
<td>16</td>
</tr>
<tr>
<td>Interrogative</td>
<td>20</td>
</tr>
<tr>
<td>Indefinite</td>
<td>20</td>
</tr>
<tr>
<td>Reflexive</td>
<td>21</td>
</tr>
<tr>
<td>The Verb</td>
<td>21</td>
</tr>
<tr>
<td>The Optative Mood</td>
<td>27</td>
</tr>
<tr>
<td>The Subjunctive Mood</td>
<td>28</td>
</tr>
<tr>
<td>The Infinitive Mood</td>
<td>28</td>
</tr>
<tr>
<td>The Participle</td>
<td>29</td>
</tr>
<tr>
<td>The Medium Form</td>
<td>32</td>
</tr>
<tr>
<td>Irregular Verbs</td>
<td>32</td>
</tr>
<tr>
<td>The Auxiliary Verbs</td>
<td>33</td>
</tr>
<tr>
<td>The Compound Verbs</td>
<td>34</td>
</tr>
</tbody>
</table>
## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cardinal Numerals</td>
<td>37</td>
</tr>
<tr>
<td>The Ordinal Numerals</td>
<td>38</td>
</tr>
<tr>
<td>Fractions</td>
<td>39</td>
</tr>
<tr>
<td>Multiplication Numerals</td>
<td>39</td>
</tr>
<tr>
<td>The Prepositions</td>
<td>39</td>
</tr>
<tr>
<td>Adverbs of Place</td>
<td>41</td>
</tr>
<tr>
<td>Adverbs of Time</td>
<td>42</td>
</tr>
<tr>
<td>Other Adverbs</td>
<td>42</td>
</tr>
<tr>
<td>Conjunctions</td>
<td>42</td>
</tr>
<tr>
<td>Words only Used with Reference to Chiefs</td>
<td>43</td>
</tr>
<tr>
<td>Syntax, and Rules applying to it</td>
<td>44</td>
</tr>
<tr>
<td>The Adjective</td>
<td>49</td>
</tr>
<tr>
<td>Interrogative Sentences</td>
<td>52</td>
</tr>
<tr>
<td>Selections for Reading</td>
<td>54</td>
</tr>
<tr>
<td>Remarks on Some of the Points of Similarity Between the Samoan and</td>
<td></td>
</tr>
<tr>
<td>the Tahitian and Maori Languages</td>
<td></td>
</tr>
<tr>
<td>Tahitian</td>
<td>82</td>
</tr>
<tr>
<td>Maori</td>
<td>92</td>
</tr>
<tr>
<td>Selections for Reading</td>
<td></td>
</tr>
<tr>
<td>Tahitian</td>
<td>98</td>
</tr>
<tr>
<td>Maori</td>
<td>99</td>
</tr>
<tr>
<td>Vocabulary</td>
<td></td>
</tr>
<tr>
<td>English-Samoan</td>
<td>100</td>
</tr>
<tr>
<td>Samoan-English</td>
<td>124</td>
</tr>
<tr>
<td>Words in General Use Systematically</td>
<td></td>
</tr>
<tr>
<td>Arranged</td>
<td>146</td>
</tr>
</tbody>
</table>
GRAMMAR OF THE SAMOAN LANGUAGE

INTRODUCTION

The Samoan is a branch of the Malay-Polynesian language, which is spread over the whole island world of the Pacific Ocean from Madagascar to South America, and is to be found (with its various dialects) in the Melanesian, Malayan, and Polynesian groups of islands. It is one of the numerous Polynesian tongues which are in use over the eastern and south-eastern area of Malay-Polynesia, extending, roughly, from New Zealand to the Hawaiian Islands.

From the standpoint of grammar the Polynesian languages cannot be regarded as strong, and few letters of the alphabet are utilized. D and B are never used; H, R, and K are of rare occurrence, and then only in words that have been introduced. All words have a vowel termination, and their etymological forms are constructed by the employment of particles attached to the roots, thereby forming agglutinative or polysynthetic words, the particles being sometimes strung one after the other throughout an entire sentence. For example: fa’a, to cause, and ’uma, quite, all; fa’a’uma, to finish, terminate; fia, to be willing; inu, to drink; fiainu, to be thirsty; fa’a, to induce; o’o, to go; fa’ao’o, to lead, and so on.
The Samoan alphabet is comprised of only fourteen letters—five vowels, a, e, i, o, u, and nine consonants, f, g, l, m, n, p, s, t, v,—h, k, and r only occurring in words of foreign origin, as auro, gold; areto, bread; ki, key. The language now contains many introduced words, more or less distorted by added vowels and substituted consonants, in order to enable the native to articulate them.
PRONUNCIATION

VOWELS

A is pronounced like a in father
E " " " a " fate
I " " " i " machine
O " " " o " note
U " " " u " flute

Diphthongs are a little more strongly accentuated than in English, and each vowel is pronounced separately. When written, however, the diacritical sign—'—is used, etymological considerations making this necessary. In place of the (') there was formerly a consonant, which now has gone out of use. Ex.: pua'a, pig (puá-a); i'ō, there (i-ō); u'u, fist (u'-u).

CONSONANTS

F is pronounced the same as in English.
G has the sound of ng in singer, and is never strongly enunciated like the ng in younger. Ex.: tagi, weep, cry—tangi; geno, beckon—ngenō.
L, m, n, p, s, and v all have the same pronunciation as in English.
T is always sounded as in English, except in a few places in Samoa, where it resembles k, due, presumably, to the influence of a foreign tongue at some remote period. This is not to be regarded as a rule, but merely a provincialism.

There are no double consonants in Samoan, but every
consonant is followed by a vowel, even in foreign proper names.  Ex.: Peteru, Peter.

Every word terminates with a vowel, thereby contributing greatly to the softness and beauty of the language. Proper names are the only words written with a capital letter.

The penultimate syllable is the one on which the accent most usually falls, but sometimes it may be placed on the last or second from last, in which cases it is shown by a stroke over the vowel to be accented.  Ex.: tama, boy; tamā, father; tamāloa, fellow; mānaia, pretty.

Most words begin with f, l, m, p, or t.

So far as the grammar and syntax of the language are concerned they are reflected in the character of the Samoan, who is amiable, honest, and friendly. He is lazy, though, and will make a promise readily enough, but the fulfilment of it is another matter. He is of a forgiving nature. His flighty and pleasure-loving disposition is the most noticeable of his characteristics, and this shows itself particularly in his language. Instead of confining himself to any particular rules in the matter of speech, it seems to be the custom to babble on regardless of sense, according to our notions, and it often occurs that in one sentence a word may be repeated which has quite another meaning when employed a second time. All peculiarities which appear in his language are attributable to the Samoan's sunny, happy-go-lucky disposition, together with an inborn remissness and unreliability. In many cases there are no means of distinguishing between Active and Passive: nine particles go to the formation of the latter, but no special rules can be laid down for their use. This renders it a little perplexing for the student at first, but in general the language cannot be said to present many difficulties.
WORD SYSTEM

ARTICLE

The definite article is expressed by 'o le (pronounced oh lay) and the indefinite by se. Ex.: 'o le fale, the house; 'o le i'e, the cloth; se teine, a girl. When it is wished to emphasize the indefinite article, tasi, one, is often placed before the noun, but in this case the definite article is used with it. Ex.: 'o le tasi tangata, a man. Frequently le is used alone instead of 'o le when speaking of a thing in a general way, but when the definite article appears as the first word in, or at the very beginning of, a sentence, 'o le should always be employed.

NOUN

There is only one gender, properly speaking, in Samoan, and no grammatical distinction between man and woman, but in referring to animals, which are considered inferior beings, the sex, where it is necessary, is distinguished by the words poa, male, and fa'afine, female.

The definite article, 'o le, precedes all nouns in the singular number, and 'o those in the plural, but when a thing is referred to in a general way this is also dispensed with. Ex.: 'o le māile, the dog; 'o māile, the dogs; māile, dogs. The dual number is rendered by 'o la māile, the two dogs, or both the dogs.

DECLENSION

As is the case in English, there is no proper declension of the noun in the Samoan language, but it is formed by the use of prepositions.
SINGULAR

Ex. : Nom. 'o le fale, the house.
     Gen. o le, or a le fale, of the house.
     Dat. mo, or ma le fale, to the house, for, or, with the house.
     Acc. i le fale, the house, in the house.
     Voc. le fale e !, house !

The plural is formed in exactly the same manner, but that le is dropped out. Either form of the genitive singular can be used—o le or a le. The mo and ma of the dative are also interchangeable, and the use of either can be left to the pleasure of the speaker, but should a particle precede the preposition, mo follows and not ma.

In the accusative the preposition i appears before the noun. This has the meaning of in. The accusative often appears in Samoan where in a European language another case would be used, but this will be dealt with later. The i is changed into ia before proper names and personal pronouns. Ex. : ia te 'oe, thee; ia Tui (name).

If a word in the accusative should directly follow a verb the i is dropped and le only remains. Ex. : ina tulī'ese le tamūloa !, drive the fellow away! It is seldom, however, that the Samoan will be found to use the full accusative case.

In the vocative the 'o is not used, but an e follows the word. Ex. : le alii e !, Sir! Often the entire article, 'o le, is abandoned. Ex. : sole e !, friend!; tamā e !, father! This is very general. The above rules also apply to the plural.

In regard to persons and things alluded to in a collective sense the word 'au is often employed. It is always used
in the plural, and is best translated by folk, people. Ex.: 'o le 'au uso, brethren, community (brother-folk); va'a, ship; 'auva'a, sailors (ship-folk); 'o le 'auupega, warriors (people of the arms).

ADJECTIVE

The Samoan adjective is always placed after the noun it qualifies, either directly following, or in combination with an e, and, like the noun, is invariable, except when it is used—which often happens—as a verb. In this case, now and then, a change takes place in the plural. Ex.: 'o le 'ie mūmū, the red cloth; 'o le mauga maualuga, the high mountain; 'o le tama itiiti, the little child; 'o tagata leaga, the wicked men.

There are adjectives of root origin, such as fou, new, lelei, beautiful, and those that are derived and originate from other parts of speech, either by the addition of particles or the amalgamation of several words. Ex.: 'o le ma'a, the stone; ma'a'a, stony; 'o le 'ele 'ele, the dirt; 'ele 'ele 'a, dirty; matapua'a, ugly (derived from mata, face, and pua'a, pig); mata'ū, avaricious (derived from mata and 'ū, angry, peevish appearance). As already mentioned, verbs can take the place of adjectives and are treated as such, these words having a plural formation. Ex.: vai, water; tafe, flow; vaitafe, the river, flowing water; fetū, star; lele, to fly; fetūlele, the shooting-star.

A substantive can also take the place of an adjective. Ex.: 'ie, cloth; māmoe, sheep; 'ie māmoe, blanket, coverlet; fale 'ie, house of cloth, tent.

Adjectives which denote colour are reduplicated. Ex.: mūmū, red (from mū, to burn); sinasina, white (from sina, to be white); samasama, yellow (from sama,
to dye). When these adjectives stand alone the reduplicated form is used, but if directly qualifying a noun, they lose it. Ex.: 'o le 'ofu sina, the white dress. But, e samasama le fuga lea, this flower is yellow (it is yellow the flower this).

In the case of several adjectives being used with a noun, the first one follows it directly and the others are connected by means of the conjunction ma (and), and the article le. Ex.: 'o le tasi tagata mānaia ma le aulelei, a distinguished and handsome man; 'o le papa mafolafola ma le molemole, a level and smooth rock; 'o fānau e leaga ma le fa' atitipā, the children are wicked and dirty.

**COMPARATIVE**

The Samoan has no method of comparing the adjective such as we have in English. He often employs two adjectives, one of which may have a contrary meaning to the other. The following examples will best explain. Ex.: e matalelei le mea lenei 'a e matapua'a le mea lea, this is more beautiful than . . . matalelei, beautiful; le mea lenei, this; 'a, but; matapua'a, ugly; le mea lea, that. This is beautiful, but that is ugly. E lelei ona ō i mātou 'a e leaga ona nonofo, it is better to go than remain. Really, it is good for us to go (ō), but it is bad for us to remain.

There is also another means of denoting comparison when dealing with persons or things. Sili, silisili, very; matuā, sure; atili, enormous; lava (placed after), very; aupito, excessively. When these are placed in apodosis (the consequent clause of a sentence) the compared noun takes the accusative form (denoted by the loss of the 'o
in the article, 'o le). Ex.: e sili tele le mauga i le fale, the mountain is bigger than the house. Tele, big; 'o le mauga, the mountain.

Note.—In Samoan the subject usually takes second place, in which case the article 'o is almost always omitted. Ex.: 'ua e sili matua le tama lenei i lenā, this boy is older than that one. But you can also say: e matua le tama lenei 'a e itiiti lenā, this boy is old, but that one is young (itiiti). The latter turn of phrase can, however, only be used to express contrast: good-bad; polite-bad-mannered. The Samoan would mostly use the former method of expressing himself in the above examples, especially as it sounds better and fewer words are necessary.

SUPERLATIVE

The superlative is formed by the aid of adverbs, which are placed sometimes before and sometimes after. Matuā, sili, silisili appear before, and lava, tasi, na’uā after the accompanying adjective. Ex.: matuā tele, or tele lava, very large; 'o le silisili tele, the very highest; 'o le aupito itiiti i fānau, the smallest of the children. For very big, the Samoan simply uses the word sili, which is then placed after the noun and serves as an adjective. If a superlative is employed in a comparative sense the object may be either in the genitive or—more often—in the accusative. Ex.: 'o le sili iate 'outou, the greatest amongst you. Ia te 'outou is the accusative of 'o 'outou, you. 'O le aupito itiiti o 'ou uso, the smallest of my brothers. O o‘u is the genitive plural of lo‘u, my.

Should the superlative form of the adjective be used with a noun the particle e is inserted.
Very often the Samoan will not employ the comparative, particularly if no confusion or mistake as to meaning is likely to arise.

/ofu/, coat
/tamāloa/, fellow
/fafine/, woman
/alii/, gentleman, chief
/tupu/, king
/tama/, boy, child
/tamā/, father
/tinā/, mother
/paiē/, lazy
/oti/, to die, dead

/mā/, and
/fulu/, hair, feathers
/solofanua/, horse
/mama/, ring
/itiiti/, little
/amiotonu/, honest, just
/uliuli/, black
/filigā/, industrious
/moe/, sleep
/mataiivī/, blind

Note.—The auxiliary verb to be is generally not expressed in Samoan, except when it is used in conjunction with personal pronouns, but this will be discussed in its proper place.

Verbs do not vary from their root-formation in the singular.

/Ua is the word used to distinguish transitive verbs in both their present and past tenses. Ex.: /ua moe le tinā, the mother sleeps; /ua tā le tamāloa ia te a'u, the fellow struck me.

Exercise

Translate into English: /o le tamā o le tama.—/ua amiotonu le alii.—/ua oti le solofanua.—e matua ma le mataiivī le teine.—/ua e uliuli /o fulu a le teine.—/ua filigā le tama lenei /a e paiē /o lea.—/o le mama o le alii.—/o le solofanua o le tupu.—/ua itiiti le tama lea.

Into Samoan: The men are lazy.—The father of the king is dead.—The coat of the boy is white.—The horse is very big (tele lava).—The man is bigger than the boy.—
The mother of the children.—The just king.—The horse of the man is small and black.—The boy of the king is industrious.

PRONOUNS

PERSONAL PRONOUNS

The use of these is very simple, and they are declined in the same way as substantives. It is only to be noted that in the accusative ia is used instead of i, and that between ia and the pronoun, te is inserted for the sake of euphony.

The first and third persons have a euphonic i before the pronoun in dual and plural.

Besides the singular and plural numbers there is also a dual, which is only employed when speaking of two persons. Ex.: 'o 'oe, thou; 'o oulua, you two, both of you; 'o 'outou, you (several).

There are two forms of the first persons in both dual and plural, the use of which is determined by whether the person addressed is excluded or not. Ex.: 'o a'u, I; 'o i tāua, we two (you and I; dual), inclusive of the person addressed; and 'o i māua, we two (not you; dual), exclusive of the person addressed; 'o i tātou, we all (plural), inclusive; 'o i mātou, we (not including you I am now talking to; plural), exclusive.

The personal pronouns are:

SINGULAR

'o a'u, or 'ou, or ta, I
'o 'oe, thou
'o ia, he, she, it
DUAL

'o i tāua, or tā, we two (inclusive)
'o i māua, or mā, we two (exclusive)
'o 'oulua, you two
'o i tāua, or lā, they two

PLURAL

'o i tātou, we (inclusive)
'o i mātou, we (exclusive)
'o 'outou, you
'o i lātou, they

DECLENSION OF PRONOUNS

It might be mentioned that an ablative case can be formed by the use of the preposition e, by, through.

FIRST PERSON SINGULAR

Nom. 'o a'u, 'ou, ta, I
Gen. 'o 'au, or a a'u, of me, mine
Dat. mo a'u, ma a'u (mo'u, or ma'u), to me
Acc. ia te i tāua, me
Abl. e a'u, by me, through me

Dual

Nom. 'o i tāua, we two (inclusive)
Gen. o i tāua, of us two ( , )
Dat. mo i tāua, to us two ( , )
Acc. ia te i tāua, us two ( , )
Abl. e i tāua, by us two ( , )

Nom. 'o i māua, we two (exclusive)
Gen. o i māua, of us two ( , )
Dat. mo i māua, to us two ( , )
Acc. ia te i māua, us two ( , )
Abl. e i māua, by us two ( , )

Plural

Nom. 'o i tātou, we (inclusive)
Gen. o i tātou, of us ( , )
Dat. mo i tātou, to us ( , )
Acc. ia te i tātou, us ( , )
Abl. e i tātou, by us ( , )
WORD SYSTEM

Nom. 'o i mātou, we (exclusive)
Gen. o i mātou, of us ("")
Dat. mo i mātou, to us ("")
Acc. ia te i mātou, us ("")
Abl. e i mātou, by us ("")

SECOND PERSON SINGULAR

Nom. 'o 'oe, thou
Gen. o 'oe, of thee
Dat. mo 'oe, to thee
Acc. ia te oe, thee
Abl. e 'oe, by thee

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. 'o 'oulua, you two</td>
<td>Nom. 'o 'outou, you</td>
</tr>
<tr>
<td>Gen. o 'oulua, of you two</td>
<td>Gen. o 'outou, of you</td>
</tr>
<tr>
<td>Dat. mo 'oulua, to you two</td>
<td>Dat. mo 'outou, to you</td>
</tr>
<tr>
<td>Acc. ia te 'oulua, you two</td>
<td>Acc. ia te 'outou, you</td>
</tr>
<tr>
<td>Abl. e 'oulua, by you two</td>
<td>Abl. e 'outou, by you</td>
</tr>
</tbody>
</table>

Often tou is substituted for 'outou and lua for 'oulua at the pleasure of the speaker, presumably for euphonic reasons.

THIRD PERSON.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'o ia', he she, it.</td>
<td>o' i lāua, they two.</td>
<td>'o i lātou, they.</td>
</tr>
</tbody>
</table>

The declension is exactly similar to that of the first person. In regard to the second person, the singular, 'o 'oe, is used when speaking to a single individual, and not the second person plural, as in English.

If so or sa is placed before a personal pronoun in the dual and plural it signifies one of... Ex.: so tātou, one of us; so lātou, one of them.

The Samoan has a peculiar mode of expression which is foreign to all other kindred languages, and consists in conveying the thoughts or acts of two different persons by
the dual, and, should more than two people be alluded to, by the plural. This idiosyncrasy is best illustrated by one or two examples. Ex.: I and the father is not rendered by 'o a'u ma le tamā, but by 'o i māua ma le tamā, which means, we two and the father. I stay with you (two), 'ua tātou te nonofo ma i māua; literally, we stay with us together. Will you go with the chief? lua te ē ea ma le ali'i nei? The answer would be, Yes, I am going with him; ona tali ai lea 'o ia: ma te ē. Will you go with me? pe e te fia sau tā te ē? Yes, I am going with Joe, tā te ē.

Curious modes of expression such as the above often occur and add somewhat to the difficulty of the language, but reading will soon accustom one to them. 'Ua 'ou te (nofo) ia te 'oulua can be rendered, I stay with you (two); but this way of using it is not very often heard.

The formation of the possessive pronoun is much the same. If it is desired to convey the idea of being with anyone, as, for example, “The child is with me,” the pronoun is placed between 'o and le of the article. It would not be correct to say, 'o le tama e ia te a'u, but, e 'o ia te a'u le tama. Ex.: pe e 'o ia te 'outou le tagata? e leai, e le 'i'inei 'o ia!, is the man with you? no, he is not here.

POSSESSIVE PRONOUNS

The possessive pronouns are formed from the corresponding personal pronouns by placing them before the respective definite articles and omitting the e of the article and the 'o of the pronouns. Ex.: 'o o'u, or 'o a'u, I.

Le 'o o'u = lo'u; le'o a'u = la'a'u, my
Se o'u = so'u; se a'u = sa'a'u, my (one of mine)

Lota, or lata, my, is seldom come across.

The rest of the possessive pronouns are:
SINGULAR

Lou, lāu, thine (seldom, lo o'e, la'oe)
Lona, lana, his
Lo tāua, our (two) (inclusive; dual). Lo māua, la māua (exclusive; dual)
Lo tātou, our (inclusive; plural)
Lo mātou, our (exclusive; plural)
Lo 'oulua, la 'oulua, your (two) (dual)
Lo 'outou, la 'outou, your (plural)
Lo lāua, la lāua, their (two) (dual)
Lo lātou, la lātou, their (plural)

PLURAL

O'u, a'u, my
Ou, au, thy
Ona, ana, his
O, or a māua, our (dual)
O, or a tātou, our (inclusive; plural)
O, or a mātou, our (exclusive; plural)
O, or a 'oulua, your (dual)
O, or a 'outou, your (plural)
O, or a lāua, their (dual)
O, or a lātou, their (plural)

The forms so'u and sa'u are very rarely used. But of those given above with an optional o or a sound, such as lo'u, lōu, lo 'oe, it will be found that the use of the o is more customary. Ex.: o'u mata, my eyes.

The forms lo tāua, lo tātou are only used when the person addressed is included. Ex.: In speaking to several people who are in the same house with me, I might say: 'ua lelei lo tātou fale, our house is beautiful; but if I used the same phrase to a person in the opposite house, I should say: 'ua lelei lo mātou fale. If the same remark were made to only one person, who was with me in my house, it would be: 'ua lelei lo tāua fale, our (both) house is beautiful.

Possessive pronouns always precede the words they accompany. Ex.: lo mātou tama; lona avā (wife); ona uso (brothers), etc.
DEMONSTRATIVE PRONOUNS

SINGULAR

'o lenei, this
'o lea, lena, that
'o lea lava, that (of), the one

PLURAL

ia, nei, these
na, those
nalava, those (of)

'O lea lava does duty as an answer: Yes; all right; very good.

The demonstrative pronouns can be employed substantively and adjectively. In the first case they stand alone, and in the latter before the word with which they are used. Ex.: 'o l'ou atalii lena, that is my son; 'ou le le iloa lava lea tagata, I do not know this man; i lenei itu, on this side; i lea aso ma lea aso, on this day and that day (every day, daily).

The word nei, this, is often strengthened by the addition of 'o i lato nei, but this is only used substantively. All this is translated by nei mea 'uma, literally, these things all.

RELATIVE PRONOUNS

These are:

'O le, who, which
'O e, which (plural)

Their use is a little complicated, and best demonstrated by a few examples.

In many cases the relative pronoun is not employed, the reason being that the Samoan is averse to the dependent sentence. If he wished to say: "The man whom I have seen," he would put it thus: 'o le tamaloa na iloa.'o au, which is, literally, the man have seen I (na denotes the perfect tense; iloa, seen).
'O le tama sa nofo i le fale, the child stayed in the house; meaning, the child who stayed in the house.

'Ua sau mai le tasi tagata ia te a'u 'ua fa'apea mai ia te a'u, there came a man to me, has so (said) to me, which to me said. (Sau, come; fa'apea, thus, so); fa'apea mai, spoke thus.)

This mode of expression, however, only applies:

(a) If the relative pronoun, in the cases cited, is used as an adjective dependent upon a noun;

(b) And if the dependent sentence is in the nominative, or accusative, case in English. In the latter instance the passive form of the verb would be used, but this will be dealt with in its proper place.

Should the relative pronoun be used substantively, the following is the usual form adopted:

Ex.: 'ua aumai 'o i latou ia te ia 'o e 'ua mama'i, they brought to him those who were sick ('o e, those who).

If the demonstrative pronoun, that, in English, should be placed in the nominative, the same rule will apply in Samoan. Ex.: ia e avatu i le 'ua 'ole ia te o'e, give to him that has asked of you (i le, to him that).

When the relative pronoun is in the genitive, of that, the possessive pronoun is used in the apodosis, and that of the corresponding person to the subject in the principal sentence. Ex.: 'o le alii 'ua tele lona fale, literally is, the chief, (it) is big his house, whose house big is.

If the relative pronoun, which, in an English sentence takes the position of a nominative or genitive, or, in conjunction with a preposition, forms a direct sentence, at its close i'ai, or ai, to which, whom, to whom, is used. Ex.: 'o le tama na'ou avatu le pule i'ai, the boy to whom I gave the shell; 'o le 'ai 'ua nofo ai le tupu, the town in which the
king lives; 'o le fagu 'ua iai le u'u, the bottle in which oil (is); 'o le tagata 'ua e avatua iai le tupe e le tupu, the man to whom money has been given by the king.

Note that no comma is used between the principal and subordinate sentence.

It would be well to remember these two rules in regard to the treatment of relative sentences:

(a) In Samoan when they are employed adjectivally a direct sentence results;

(b) When employed substantively, 'o le, who, is the usual form.

SINGULAR

Nom.  'o le, he who, she who
Gen.  {o le,} of him who, of her who
Dat.  i le, to him who, to her who
Acc.  i le, him who, her who

PLURAL

Nom.  'o ë, those who, those which
Gen.  {o ë,} of those who
Dat. and Acc. i ë, to those who (dat.), those who (acc.)

SINGULAR

Nom.  'o le —lona, he whose
Gen.  {o le,} —lona, of him (or her) whose
Dat.  i le —lona, to him whose
Acc.  i le —lona, him whose

PLURAL

Nom.  'o ë —ona, those whose
Gen.  {o ë,} —ona, of those whose
Dat.  i ë —ona, to those whose
Acc.  i ë —ona, those whose
WORD SYSTEM

SINGULAR

Nom.  'o le —'ai, or ai, he (or she) to whom
Gen.  \{o le \} —ai, or ai, of him (or her) to whom
Dat.  i le —i ai, or ai, to him (or her) to whom
Acc.  i le —i ai, or ai, him (or her) to whom

PLURAL

Nom.  'o e —i ai, or ai, those to whom
Gen.  \{o e \} —iai, or ai, of those to whom
Dat.  i e —iai, or ai, to those to whom
Acc.  i e —iai, or ai, those to whom

In the foregoing all the possible variations of the relative pronoun that can occur are given, but to gain facility in their use the reading of native newspapers and books is recommended.

In the event of the relative pronoun, he who, in English, being wished to convey the meaning of if anyone, or everyone who, it is not correct to use 'o le, but ai se, or 'o se, everyone who. To illustrate this a quotation from the Bible will serve. Ex.: ai se fai atu foi i lona uso Raka e nofo sala 'o ia i le fono, anyone who says to his brother, Raka, shall be guilty at the Judgment (fai atu, say; e, a particle used in the conjugation of the verb; nofo sala, be guilty, in danger of; fono, judicial sitting, council). The pronoun, 'o ia, in the relative sentence, is only made use of to emphasize, or strengthen, the relative pronoun, ai se. This is one of the features of the language and often done, but there is no special rule that can be applied in all cases. Ex.: 'o le tagata na tā 'o ia ia te 'au, the man who struck me, can also be expressed by: 'o le tagata na tā ia te 'au. Everyone who, 'o tagata 'uma . . . 'o e . . ., the actual meaning being, all (men) who . . .
20

WORD SYSTEM

INTERROGATIVE PRONOUNS

'O ai, who?

Ex.: 'o ai ea 'oe?, who art thou? (ea, perhaps; literally, who, perhaps, art thou?)

O ai, whose

Ex.: o ai e ona tama?, whose is the child?

Ia te ai, to whom?

Ex.: 'ua e avatu 'o 'oe le tusi ia te ai?, to whom have you given the book?

'O ia na (the na being a particle), whom?

Ex.: 'o ai tou te saili na?, whom are you looking for?

Mai ia te ai, from whom?
E ai, through whom?
Ia te ai, by which? by what means?
Ini a, with which? with what?
'O le ā, what?

Ex.: 'o leā lea mea, what is that? 'o leā ea lou ma'i, what is your (singular) illness?

There is a plural to 'o le ā, viz., ni a, which is used to express what (sort of) things? Ex.: ni a ea ni mai i lo 'outou nu'u?, what is there in your country?—literally, what sort of things are in your country? (ni, some, any, is used here as a noun denoting an indefinite quantity);

'o ai se tagata?, which man?

INDEFINITE PRONOUNS

Le tasi, each other, one another (before accompanying word)
Isi, nisi, nai, ni, some, or a few (before)
Se tasi, le tasi, se ina, anyone (before)
Ta' itasi, each, everyone (before)
Ai se tasi, le tasi, se tasi, someone, anybody (before)
E leai se, e leai se tasi, nobody (not — anybody) (before)
'Uma, taitasi 'uma, all (plural) (after the accompanying word)
Le leai se tasi, not a single one (before)
Toatele, many (after)
Toaitiiiti, few (after)
'O isi —— e sili, several
'O isi, the rest, remainder (before)

These pronouns are capable of becoming nouns as well as adjectives. Ex.: nai 'i'a, a few fish; nu'u 'uma, all people; tagata 'uma, all men; 'o tagata e toatele, many men; 'o mea e tele, much; 'o mea itiiti, little; 'o isi 'au 'auna e sili, several men-servants; 'o isi tagata, the rest of the men.

It will be seen by these examples that the indefinite pronoun is mostly to be found directly following the attendant word, and but seldom preceding it. 'O isi —— e sili has the word it accompanies between isi and e as indicated.

**REFLEXIVE PRONOUNS**

The Samoan has no actual word for self. He almost always translates it by employing the accusative case of the subject with the corresponding personal pronoun, followed by the word lava. Ex.: ina faa'ola ia o'e iate 'oe lava, help thyself; 'ua fasiote 'o ia ia te ia lava, he has killed himself. But the latter can equally mean, he has killed him.

By one's self (of one's own accord) is rendered by fua in the following manner: 'o le mea 'ua tupu fua, the matter that originates from itself.

There is also a reflexive form of the verb, which will be considered later.

**THE VERB**

The Samoan verb differs considerably in its conjugation from that of any European language; in fact, it cannot be
said to have a conjugation at all. It always remains unvaried in the singular, and only in the plural is there any alteration of form, introduced purely for purposes of embellishment, for which no hard and fast rules can be laid down. No terminations to denote person or tense are used. The moods are formed by adverbs, which precede the root-word when necessary.

The plural formation of the verb is not easy to acquire, but the close study of Samoan reading matter will greatly help in this respect. The following hints may be of some little assistance to this end.

Most verbs of one or two syllables reduplicate the first one, such as, fefe (frighten)—fefe; nofo (sit, stay)—nonofo, etc.

Others do not vary in the plural, but the accent falls on the syllable preceding that of the singular form. Ex.: manātu (think, resolve upon)—mānātu (plural).

A great number place fe before the verb and affix the particles 'i, fī, ni, si, fa'i, ma'i, na'i, va'i, tani. These represent the remains of words, the meanings of which have been lost to the language. Those in most use are, fe — si, fe — i, and fe — ni; such are: tautala (speak)—fetautala'i; tagi (weep for)—fetagisi; soli (trample on)—fesoli'ai; iloa (see)—feiloa'i, etc.

Others, too—but almost invariably those that carry the accent on the antepenultimate—reduplicate the last syllable but one, as: mālosi—malōlosi; fānau (give birth)—fanānau; gālue (work)—galūlue.

The penultimate syllable can also be reduplicated in composite verbs, as, for instance, tāumafa (feed)—taumāmāfa.

A few lose a syllable in the plural, but these are mostly verbs that have already been reduplicated.
Ex.: lagilagi (sing.)—lalagi; talatala—tala; tatala—talā.

Some are irregular: alu (go)—ō (plural); momo’e (run)—femoe’i (seldom used), or taufetuli; nono (bind)—noati, also noatia; sau (come)—ō.

As already pointed out, the methods adopted to form the plural of a verb are mostly attributable to the native desire to beautify the language by embellishments, and mistakes are bound to be made by the beginner when first attempting to converse in Samoan.

The principal neuter verbs, with their plurals, are:

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Plurals</th>
</tr>
</thead>
<tbody>
<tr>
<td>aga, do, act, fe’aga’i</td>
<td>maliu, come, go, kill, maliliu</td>
</tr>
<tr>
<td>alaga, cry, call out, alalaga</td>
<td>malosī, be strong, malōlosī</td>
</tr>
<tr>
<td>alofa, love, alolofa</td>
<td>ma’i, be ill, mama’i</td>
</tr>
<tr>
<td>auina, send, feauina</td>
<td>manao, wish, mananano</td>
</tr>
<tr>
<td>’au, swim, fe’ausi</td>
<td>manatu, think, mānātu</td>
</tr>
<tr>
<td>anapogi, fast, abstain from, anapopagi</td>
<td>matua, be old, matutua</td>
</tr>
<tr>
<td>’ala, laugh, fe’atani</td>
<td>mata’u, be afraid, matata’u</td>
</tr>
<tr>
<td>atama’i, be prudent, wise, atamama’i</td>
<td>mate, die, pass away, mamate</td>
</tr>
<tr>
<td>fagu, wake, fafa'u</td>
<td>mememe’i</td>
</tr>
<tr>
<td>fānau, bring forth, bear, fanānau</td>
<td>misa, fight, quarrel, femisa’i</td>
</tr>
<tr>
<td>fāsi, strike, kill, fafa’i</td>
<td>moe, sleep, femoe’i, or momoe</td>
</tr>
<tr>
<td>fefe, be frightened, fefe</td>
<td>moli, accuse, testify, momoli</td>
</tr>
<tr>
<td>filēmū, be silent, quiet, fīfilēmū</td>
<td>musu, have no inclination, femusua’i</td>
</tr>
<tr>
<td>fōlā, spread, extend, fofola</td>
<td>nofo, sit, remain, stay, nonofo</td>
</tr>
<tr>
<td>fui, immerse, dip, fufui</td>
<td>’o’ofu, dress, clothe, ’o’ofu</td>
</tr>
<tr>
<td>gālu, work, gālu,</td>
<td>’o’o, reach to, continue, feo’oi</td>
</tr>
<tr>
<td>goto, sink, go down, gogoto</td>
<td>oso, spring, feosofi</td>
</tr>
<tr>
<td>’ili, blow, ’ili</td>
<td>oti, die, ooti</td>
</tr>
<tr>
<td>iloa, see, understand, feiloai, or ioa</td>
<td>pa’i, fall, pa’i’i</td>
</tr>
<tr>
<td>inu, drink, feinu</td>
<td>pese, sing, pepese</td>
</tr>
<tr>
<td>ita, be angry, ita</td>
<td>poto, be wise, popoto</td>
</tr>
<tr>
<td>laga, weave, lalaga</td>
<td>pū’e, seize, pupu’e</td>
</tr>
<tr>
<td>lagilagi, warm, lalagi</td>
<td>punou, bend, punonou</td>
</tr>
<tr>
<td>lata, be near, fetata’i</td>
<td>saga, turn aside, fe sagá’i</td>
</tr>
<tr>
<td>lele, fly, felele’i</td>
<td>saili, look for, sailiti</td>
</tr>
<tr>
<td>lelo, call out, watch, leleo</td>
<td>sauni, prepare, sauniuni</td>
</tr>
<tr>
<td>liu, accost, apply to, feliu’i</td>
<td>savali, travel, savāvali</td>
</tr>
<tr>
<td>mā, be ashamed, mamā</td>
<td>soli, tread, step, fe solo’i</td>
</tr>
<tr>
<td></td>
<td>sui, take someone’s place, deputise, fesui</td>
</tr>
</tbody>
</table>
tagi, weep, fetagisi
tagoto, lay hold, fetagosi
atunu, bury, latamu
atoto, lie down, lay, put, taooto
at'utu, relate, tell, ta'u
atotata, relate, fetotata'i
at, build, plant, tolo
atoe, be left, remaining, totoc
atofi, divide, share, totofo
atoj, throw, fetogi
tolo, slink, steal away, fetolofi
tu, stand, tutu

tui, sting, prick, tutu'i
tuli, hunt, chase, tutuli
tumu, fill, tutumu
tupu, arise, grow, increase, tutupu
tusa, equal, tutusa
tu'u, let, permit, grant, tutu'u
u, bite, feutia
'u'uma, end, terminate, fe'umai
umi, be long, tall, umu
vale, be dull, stupid, vavale
vaai, see, vavai
vi, praise, vivii

In those verbs compounded of fa'a the plural formation is found in the verb-root and does not affect fa'a. Ex.: fa'atumu (fill) — fa'atutumu (plural); fa' a' ofu (clothe) — fa' a' o 'ofu (plural).

**Active Form**

In forming the present tense it must be borne in mind that, if the personal pronoun stands before the verb, the euphonic particle, te, is inserted between them. The third person singular is the only one in which it is omitted.

Nofo (to sit, stay) will serve as a pattern by which to conjugate it.

**THE PRESENT TENSE**

**Singular**

'ou te nofo, I sit
 e te nofo, or e nofo 'oe, thou sittest
 e nofo 'o ia, he sits

**Dual**

mā te nonofo, or e nonofo i māua, we both sit
luia te nonofo, or e nonofo i 'ouluia, you both sit
lā te nonofo, or e nonofo i laua, they both sit

**Plural**

mātou, te nonofo, or e nonofo i mātou we sit
tātou, te nonofo, or e nonofo i tātou you sit
lātou te nonofo, or e nonofo i lātou, they sit
Rules

1. The pronouns can be placed either before or after the verb, with the exception of the first person singular, which always precedes it.

2. If the pronoun stands after the verb, in all persons an e is placed before the verb.

3. The shortened form of the pronouns is mostly made use of before the verb: 'ou, instead of 'o a'u, mū, lua, lā, tou.

4. In place of the third person singular—e nofo 'o ia—it is quite correct to say 'o loo nofo, particularly if it is wished to indicate a condition existing at the time of speaking.

The present tense is used a great deal in Samoan, more especially in narration. The particle 'ua will constantly be found in attendance upon the intransitive verb at the beginning of a sentence, although it is devoid of any real meaning. When accompanying transitive verbs it denotes the perfect tense. Ex.: 'ua e nofo 'o ia, he sits; 'ua tā 'o ia ia te ia, he has struck him.

THE IMPERFECT TENSE

This is formed by placing the particle sa, or na, before the pronoun and verb. Ex.: sa 'au alaga, I cried. The euphonic te and e of the present tense are omitted, however, otherwise the conjugation is nearly the same.

Singular

Na, or sa 'ou nofo, I sat
Na, or sa e nofo, thou sattest
Na, or sa ia nofo, he sat
Dual

Na, or sa mā nonofo, or nonofo i māua, we both sat.

The other persons are as those in the present tense, but without te and e.

Plural

Na, or sa mātou alalaga, or alalaga i mātou, we cried, etc.

The imperfect is not employed to the extent the present tense is.

THE PERFECT TENSE

This is quite simply constructed. Except for the particle 'ua, it is indistinguishable from the imperfect. Ex.: 'ua 'ou saili, I have looked for. If detached from the context, or used as another part of speech in the same sentence, the particle 'ua does not go to form the perfect tense, and must, in these circumstances, be left out.

Singular

'Ua 'ou nofo, I have sat, etc.

Dual

'Ua mā nonofo, we have both sat, etc.

Plural

'Ua mātou nonofo, we have sat, etc.

THE FUTURE TENSE

The future is almost identical with the present tense, both as applied to form and meaning. In some parts of the Samoan group an e is placed before the pronoun in the plural. Ex.: e matou te ō, we will go; or, e ō i mātou, which is exactly similar to the present tense.

This form of the future, though, is only used when it is understood that a future action is intended. Should the action be a definitely future one, there is another way of
expressing it by introducing 'o le ā (not to be confounded with 'o le ā, what?). Ex.: 'o le ā 'ou sau, I will (certainly) come; or, I shall come.

The conjugation is a double one, and we will use the word sau (come) as a model, since this can readily lead to confusion in its plural construction, and the learner will be able to accustom himself more easily to the mode of conjugation by taking this verb as a pattern.

Singular

'o le ā 'au sau, or ā 'au sau, I will come
'o le ā e sau, or 'o le ā sau 'oe, thou wilt come
'o le ā sau 'o ia, he will come

Dual

'o le ā mā ā, or 'o le ā ā i māua, we will both come
'o le ā lua ā, or 'o le ā ā i 'oulu, you will both come
'o le ā lā ā, or 'o le ā ā i lāua, they will both come

Plural

'o le ā mātou ā, or 'o leā ā ā i mātou (exclusive) we will come
'o le ā tātou ā, or 'o leā ā ā i tātou (inclusive) we will come
'o le ā 'ou tou ā, or 'o leā ā ā i 'ou tou, you will come
'o le ā tātou ā, or 'o leā ā ā i tātou they will come

This form of the future tense is often in use, particularly in writing the language, but the Samoan, as a rule, prefers the one first given, because it involves less trouble.

THE OPTATIVE MOOD

The optative is a variation of the imperative mood, which has the effect of giving the latter a more agreeable and gentle form, and is best rendered into English by I beg, I pray, please. In Samoan it is expressed by se'i, with the verbal form concerned, which denotes the person, omitted. Ex.: se'i e malōlo ai!, rest, I beg!; se'i 'ou alu, please let me go; se'i 'ou taoi ia te 'oe, I beg that I may restrain you (hold you back).
This is effected by the use of 'aua (lest), which can be reinforced by ne'i. The euphonic particles, e te, are also introduced between the auxiliary and the verb, if it is wished to convey the idea of forbiddance to a single person. Should several be referred to, the bare verb is employed. Ex.: 'aua e te pisa tele, do not make a noise! nofo pea 'aua e te alu, stay (there), and do not go away! 'aua nei fasioti, you (plural) shall not kill!

Although the command in the Bible is, 'aua gaoi, thou shalt not steal—using the second person singular of the pronoun—it is intended to apply to all people. Here is an example: 'ua fa'alogo foi 'outou, na fai mai i e anamua, 'aua e te tauto pepelo; a 'ou te fai atu a'u ia te 'outou, 'aua lava ne'i tauto; you have heard what was said to the forefathers; thou shalt not swear (tauto, swear) (pepelo, lie), but I say to you, swear not at all (lava, at all).

Leave off!, Stop!, is translated by soia, with the same construction as 'aua. Ex.: soia e te tā!, stop fighting!

SUBJUNCTIVE MOOD

The subjunctive mood, as we know it, is rare in Samoan. It is represented by the particle ana, and the verb following it corresponds exactly to the form of the mood and tense required. Ex.: ana e i 'inei, were thou here, then . . . The sentence following—the apodosis—will be accompanied by po. Ana ilōa e 'outou 'oa'u!, if you know me . . . (ilōa is here passive and the sentence literally reads: if known by you, I).

THE INFINITIVE MOOD

The infinitive is composed of the bare verb with e placed in front of it. Ex.: e alu, go: in order to go.
'Vaalioia va'a, he came in order to see the ship. A can also be substituted for e: a alu, go.

THE PARTICIPLE

Participles in the Samoan language are rather rare. One form has already been discussed when dealing with the present tense: 'o loo nofo, 'o loo taoto, etc., where their use is explained. In cases where in English one would say while and when, the Samoan simply uses the particle, o. Ex.: 'o i lātou o fesili le ali'i, ona o ai lea 'o savali, while they questioned the chiefs, the messengers came (ona — ai lea, then, in the latter part of the sentence).

The negative of a verb is effected by the word le, which is always placed immediately before it. Ex.: 'ou te le ìloa, I do not know.

THE PASSIVE FORM

The term "Passive" is really not an appropriate one, for there is actually no distinction in Samoan between the active and passive verb. Both forms are used indiscriminately.

The construction of the passive form is a very variable one, and nine different particles play their part in it. They are: a, ia, ina, fia, gia, lia, mia, sia, and tia. These are survivals of words whose meaning has long been lost. The use of these particles is partly attributable to a desire for euphony and partly depends upon their etymological foundation, which it is not necessary to go into here. The Samoan mostly uses the termination ina. (Termination is hardly the right description. Pratt, in his Samoan Grammar—now out of print—calls them "Deponent Verbs.")
He will not be guilty of any gross error if the learner employs ina in the great majority of cases. The following is a list of verbs with their passive forms, and it will be seen that:

1. All compound verbs, almost without exception, have their termination in ina; such as faitauina (also faitaulia), fa'amagaloaina, etc.

2. The verbs ending in i almost throughout take a in the passive: tulia, fusia, fasiotia.

3. Those ending in a, o, u have mostly mia, sia, tia in their passive form: inumia, fonotia, tanumia.

It is advisable for the student to learn the formation of the passive verbs through the medium of Samoan writings or a native newspaper.

The various tenses of the passive are formed in precisely the same way as those of the active verb.

**PRESENT TENSE**

- e alofaina 'o a'u, I am loved
- e alofaina 'o 'oe, thou art loved
- e alofaina 'o ia, he is loved, etc.

**IMPERFECT**

- na alofaina 'o a'u, I was loved, etc.

**PERFECT**

- 'ua alofaina 'o 'au, I have been loved, etc.

**FUTURE**

- a 'au alofaina, or 'o leā alofaina 'o 'au, I shall be loved
- 'o leā alofaina 'o 'oe, thou shalt be loved, etc.

The pronoun can also be placed, of course, before the verb. There is no participle.

The use of the passive verb will be referred to subsequently, when dealing with the construction of sentences.
aloha, love, —gia, —ina
'amata, begin, —ina
aoi, command, —ina
a'oa'o, teach, —ina
ati, build, —ina
au, send, —ina
aumai, bring, —a
avatu, give, —a
ave, take, —a (when standing alone; following mai, or atu, —ina)
ave'e, take away, —a
e'eli, dig, —a
fa'aee, lay, put, place, —tia
fa'ailet'a'i, thank, —a
fa'afoi, send back, —sia
fa'a'iu, to make drunk, —a
fa'aiitiiti, draw off, —a
fa'amālosi, strengthen, —a
fa'asala, punish, —ina
fa'afaga, nourish, support, —ina
dai, do, happen, —a
daitau, count, read, —lia
dānau, bear, give birth, —a, —ina
fāsi, strike, hit, fight, —a
fasioti, kill, —a
fetala'i, speak, —a
fetuu, curse, swear, —ina
filifili, choose, elect, —a
fo'ai, deliver up, hand over, —ina
fōlā, spread, extend, —ina
folo, gulp down, swallow, —ina
fono, judge, sit in judgment, —tia
fua, measure, weigh, —tia
fusi, bind, —a
gau, break to pieces, —a, —sia
'ili, blow, —a
'ino, hate, —sia
inu, drink, —mia
isihua, divide, share, —ina
lafo, throw, or cast away, —a, —ina
lafotu, throw, throw to and fro, —ina
laga, weave, —ina
laveai, help, save, rescue, —ina
laulau, put before, prepare (of food), —a, —ina
lilo, conceal, hide —ia,
līu, turn (about), —a, —ina
(see ave)
maligi, spill, shed, pour, —ina
mau, win, gain, —a, —ina
miti, suck, —ia
moli, accuse, testify, —a
mu, burn, —ina
nanā, bury, —tia
nonoa, tie, —tia
nutipala, bruise, squash, —ina
o'fu, dress, clothe, —ina
'ōle, cheat, deceive, —'olegia
osi, conclude an alliance, sacrifice, —a
pu'e, seize, grasp, —a, —ina
puni, shut, close, —tia
sae, tear, rend, —ia
saili, seek, look for, —a
sasa, beat, whip, —ina
sasa'a, pour out, —ina
sauā, oppress, harass, —ina
sauni, cook, prepare, —a
sesē, lead astray, —ina
sīi, raise, lift, —tia
sīla, see, —fia
sio, surround, —mia, —ina
sopo, transgress, exceed, —ia
sua, thrust, push, —tia
su'i, sew, stitch, —a
susunu, burn down, —ina
tafuna, devastate, lay waste, —ina
tagī, weep (for, over), —sia
tagō, touch, handle, —fia
ta'ita'i, lead, guide, —ina
tala'i, tell, relate, narrate, —ina
tali, receive, accept, —a
tanu, bury, —mia
taofī, trust, give employment (to), —ina
tatata, open, —ina
tau'i, pay, —a
tanotu, nurse, take care of, —a
teu, adorn, —a
tigā, hurt, grieve, —ina
tō, plant, —ina
tofo, prove, test, —ina
togiotela, pledge, mortgage, —ina
togitogi, chisel, carve, etc., —a, ina
tufatuafa, distribute, —ina
tu'i, sting, prick, —a
tu'îmomo, cut in pieces, —ia
tuli, hunt, chase, —a
tumu, fill, —ina
tumau, hold out, endure, —ina
tusi, write, —a
tu'u, let, allow, etc., —a, —ina
(see ave)
tu'upo, appoint a time, —ina
u, bite, —tia
'uuma, finish, —tia
uafi, cover, —tia
ulu, fetch water, —fia
vaelu, halve, bisect, —ina
vaefai, quarter, —ina
valaau, cry out, —ina
vavae, command, order, —ina
vete, take away violently, kidnap, veleta
vili, bore, drill, vilia
vivii, praise, commend, —a

THE MEDIUM FORM

By medium is meant a third form of the verb, which is not so often met with in other Polynesian languages as in Samoan, where it forms quite a feature. The syllable fe is placed in front of the verb, and, for euphonic purposes, the following particles are employed after it: a'i, fa'i, ni, sa'i, ta'i, ma'i, na'i. It will be seen that these impart a reciprocal, intensive, or retrospective meaning to the action of the verb. Ex.: fesoasoani, help one another; feafolafoa'i, turn over in one's mind, rack one's brains; fetautatala a'i, converse one with another; fealofani, love one another, mutually love; 'o 'outou fealofani, love one another.

The medium mood also occasionally expresses a repetition or continuity of action. Ex.: femaliua'i, dwell upon, reflect upon (from maliu, go); fealua'i, turn about (from alu, go; plural, feoa'i).

IRREGULAR VERBS

There are only two of these, viz., fā, to think erroneously, be mistaken, and galo, to have forgotten. These
two words enter largely into the life of the Samoan, and
invariably serve as an excuse when he makes a promise to
do a thing and promptly forgets all about it afterwards.
The conjugation, which is simple, is:

\[
\text{fā i ta} (\text{faita}), \text{or fa 'au mai, I thought wrongly, or mistakenly}
\text{fā 'oe, or fā le 'oe, thou thoughtest, etc.}
\text{fā te ia, he thought, etc.}
\]

The rest of it is regular—\(e fā i mātou\), we thought, etc.

\[
\text{'ua galo ia te 'au, I forgot (literally—\text{it was missing (lost) to me})}
\text{'ua galo ia te 'oe, thou forgottest}
\text{'ua galo ia te ia, he forgot, etc.}
\]

### THE AUXILIARY VERBS

There are no actual verbs in Samoan that correspond
to \textit{be} and \textit{have} in European languages. They are rendered
by the aid of verbal particles.

If the verb \textit{to be} is employed alone between the subject
and object of a sentence it is not expressed. \textit{Ex.}: \(u'a
\text{tele le fale, the house is big; 'o Mataafa 'o le alii sili o Samoa
'o ia, Mataafa is the paramount chief of Samoa. Should
the verb to be, on the other hand, be used in an impersonal
way in the sense of \textit{there is, there are}, then it would be
expressed by the adverb \(i a\) (there), with the suitable
verbal particle.

\[
e i a, \text{there is}
\text{sa, or na i a, there was (once there was)}
\text{'ua leai se . . . , or e leai se, there is not}
\]

With regard to the verb \textit{to have}, the Samoan expresses
it as follows:

(1) He puts the subject in the accusative and the
object in the nominative. This is the nearest approach he.
can attain to it. Ex.: 'ua ia te ia le auauana, he has a man-servant (literally, to him (is) a man-servant); 'ua ia te a'u le a'u uso e toalua, I have two brothers (for 'o le 'au, see The Noun). This turn of speech is very much used when it can be done suitably. In Malayan the same form of sentence is met with in: ada satu kuda sama sahaja, I have a horse.

(2) The verb to have is represented by i ai, e i ai, or simply e. If the subject is a pronoun it is not expressed, otherwise it remains in the nominative. The main point is that the appropriate possessive pronoun must be placed before the object. Ex.: 'o le tagata lenei e toalua ona atalii, this man has two sons (literally, this man (are) two his sons); e iai sau tootogi, thou hast money; 'ua ia te ia lona fule, he has a house.

(3) If the negative form of be and have is desired, the adverb i ai is left out and leai substituted. Ex.: 'ua leai ni a tatou areto, we have no bread (literally, there is nothing of our bread); 'ua leai se a (sā) latou āva, they have no "kava" (a cooling drink).

To be obliged (must), to have to (shall), to be allowed, etc., will be referred to when considering the formation of sentences.

THE COMPOUND VERBS

The Samoan is fond of employing bombastic expressions, which are, at the same time, simple, and it often happens that out of several words he devises a single one, or seeks to strengthen the meaning of a word by reduplication of certain syllables. Especially is this the case with verbs.
(1) Reduplication, such as that found in *silasila, tofofo, su'esu'e*, implies a reinforcing, or emphasising, of the action concerned. *Su'e*, ask, question; *su'esu'e*, make enquiries, investigate, examine; *tala*, speak; *talatala*, relate, chatter.

(2) *Taufai* . . . indicates the longer continuity of an action. *Ex.*: *tagi*, weep; *taufaitagi*, lament, mourn, long for.

(3) *Mā*, before a verb, signifies can, able to: *māgana*, able to speak, talk; *māfai*, able to make, do. If *le* precedes *mā* we get the negative form. *Ex.*: *le māfai*, unable to make, do.

(4) *Ta'a* is used when passing judgment upon a person or thing. *Ex.*: *ta'ufa 'atawaa'a*, to esteem one little; *ta'umiatonu*, to defend, vindicate someone.

(5) The verbs formed with *fai* indicate activity. *Ex.*: *faimasae*, patch, repair; *fai mai, fai atu*, order something to be done.

(6) Those verbs compounded of *fa'a* occur most frequently. This word evidently must in earlier times have conveyed the meaning of *have, cause*, but it is never now used independently. In the formation of these words the speaker expresses action, and it will therefore be seen that an intransitive verb is transformed into a transitive by the use of this prefix. *Ex.*: *moe*, sleep; *fa'amoe*, lull one to sleep; *tusa*, resemble; *fa'atusa*, compare; and so on. In a great many cases these words formed with *fa'a* have lost their original signification, and in others they have come to bear quite a different one. By prefixing *fa'a*, the Samoan also often evolves verbs from nouns and adjectives, and this sometimes entirely alters the meaning of the original word. *Ex.*: *susu*, wet; *fa' usūsu*, to
make wet; ta'ita'i, guide; fa' atu'ita'i, convey, try; tau, wages, price; fa'atau, trade, buy, sell, etc. This species is of frequent occurrence, and now mostly bears the interpretation of the simple verb.

(7) By joining the adverb loa, immediately, at once, to a verb it implies an instant action. Ex.: 'ua avatuloa 'o ia le tusi ia te ia, he brought him the book at once.

(8) Tino, body, if postfixed to a verb appertaining to the senses, such as see, hear; etc., has the effect of intensifying the action in question. Ex.: iloatino, know precisely, see clearly.

(9) The same word before the verb means very; matuā (very) only being used before adjectives and adverbs.

(10) The following six adverbs of direction, which have the effect of somewhat modifying the meaning, are often attached to the verb: atu, ane, a'e, mai, ifo, and 'ese.

atu, off, away, out (from the person speaking)
ane, along
a'e, up, up to
mai, to, at (towards the person speaking)
ifo, down, downwards
'ese, away, forth

Ex.: 'ou te alu atu, I go (out, off); 'ua alu ane i le vaitafe, he went along the river; 'ua alu a'e i le mauga, he went up the mountain; 'ua fai mai 'o ia ia te a'u, he said to me; 'ua alu ifo 'o ia mai le mauga, he came down the mountain; alu 'ese!, go away!; fa'atau atu, to sell; fa'atau mai, to buy.

(11) Fua, following a verb, would be translated self, of itself, from itself, etc. Ex.: 'o le mea 'ua tupu fua, the thing which originates from itself.

The use of the verbs will be gone into later.
The following verbs might be conjugated by way of practice to the student:

- tagi, weep, fetagisi (plural)
- iloa, know, iloa (plural)
- mata'u, fear, matāla'u (plural)
- galue, work, galūlue (plural)
- pā'u, fall, pā'ū'ā (plural)
- tumu, fill, tutumu (plural)

THE NUMERALS

Some of the Polynesian peoples, including the Australian negro, are, generally speaking, only capable of counting up to four. Anything after this number the Australian usually terms miribiri (many), but this does not apply to the Samoan, who is highly cultured, and able to reckon up to ten thousand, having even several forms for the single number.

THE CARDINAL NUMERALS

- e tasi, one
- e lua, two
- e tolū, three
- e fā, four
- e lima, five
- e ono, six
- e fitu, seven
- e valu, eight
- e iva, nine
- e sefulu, ten
- e sefulu ma le tasi, eleven; and so on.
- e luasefulu, or luafulu, twenty
- e tolosefulu, or tolufulu, thirty
- e fosafulu, or fagafulu, forty
- e limasefulu, or limagafulu, fifty
- e ivasefulu, or ivagafulu, ninety
- e selau, one hundred
- e luaselau ma le tasi, two hundred and one
- e tolosefulu, or tolufulu, three hundred
- e fāselau, or falau, four hundred
- e ivasefulu, or ivalau, nine hundred
- e afe, one thousand
- e lua afe, two thousand
- e tolū afe, or toluga afe, three thousand
- e fā afe, or faga afe, four thousand
- e lima afe, or limaga afe, five thousand
- e mana, ten thousand
- Over ten thousand is expressed by manomano.

1918 would be tasi le afe ivagalau ma le sefulu ma le valu.
The Samoan has a great predilection for those numbers formed of ga.

In addition to the ones given above—all adjectivally used—there is a second numeral, used substantively, employing the prefixes to'a and to'atino. Ex.: to'alua, to'atino gafulu, to'alima. In bygone days these had the meaning of ever, which, however, no longer applies to-day. Both forms are now used indiscriminately.

The cardinal numbers almost always follow the words they apply to. Ex.: au mai ia ia te 'au pelu e lima (or to'alima), bring me five swords.

The cardinal numbers are invariable.

THE ORDINAL NUMERALS

These are formed by placing the definite article before the cardinal numbers. The first one alone is an exception to this rule: 'o le muamua, or 'o le ulua'i, the first; 'o le lua, the second; 'o le tolu, the third, etc.

The last, is 'o le mulimuli. As far as the position of the ordinals is concerned, it is as correct to say, 'o le lua fale, as 'o le fale lua; the latter being more generally used if the accompanying word is in another case than the nominative.

An exception should be noted in the enumeration of the months: 'o le u'ua'i māsina, the first month; 'o le lua māsina, the second month; 'o le toluga māsina, the third month; 'o le fāga māsina, the fourth month, and so on, until, 'o le ivaga māsina, the ninth month, after which gā is omitted; 'o le sefulu māsina, the tenth month, etc.
FRACTIONS

The word vaega (part) is the means by which these are distinguished, and it precedes the numeral. Ex.: 'o le vaega e fā, a quarter; 'o le vaega e tolu, a third; lua vaega e fitu, two-sevenths; afa, half (derived from the English word); vaelua, to halve; vaefā, to quarter; 'o le "insi" e lua ma le afa, or ma lona afa, two and a half inches.

MULTIPLICATION NUMERALS

These are formed by prefixing 'o le atu, or fa'a, to the cardinal number. Ex.: 'o le atufitu, the seventh time; fa' aono, six times; ina fai ia fa' atolu 'a i le atufitu foi . . . do this three times, at the fourth time, though . . . The difference in the use of the two prefixes will easily be noted in the above examples. By placing tai, or sāutua, before the cardinal numeral it conveys the meaning of "fold." Ex.: taiono, sixfold; taiselau, a hundredfold; sautuatolu, threefold, triple. The last form does not often occur.

THE PREPOSITIONS

The most important of these are:

- ai, from, away
- a o, during
- ane, along
- 'ataoa ma, with, together with
- e aunoa ma, without
- e by, through
- e lala ane, near, beside
- e leai ma, without, except
- e le aofia, without, out of
- e sesaga'i ma, opposite, against
- felata'i mai, among
- e o'o i, to, as far as (local word)
- e sui a'i, instead of, for
- e tusu ma, according to
- e ui ina mea, notwithstanding
- e ui ina, in spite of
- fa'ataasi, ma, with
- i, in, at, to
- i fafo, outside, out of
- i lalo, under, below
- i le va, between
- i loto, in
- i luga, over, above
- i luma, before, in front of
- i tala atu, beyond, on the other side of
- i tala mai, on this side
- i totonu, in, within
The prepositions are always to be found in their complete form, are placed before the word they govern, and are invariable, but in conjunction with personal pronouns those compound prepositions formed with i constitute an exception, in that they take the suitable possessive pronoun between them. Ex.: i lūma, before, in front of; i luma o le fale, in front of the house; i lo' u lūma, before me; i ona tua, behind him. The reason for this is that these prepositions are composed of i, in, and either a noun or an adverb. Ex.: tua, the behind part, back; i tua, behind; i lona tua, in his back, behind him.

The compound prepositions raise the question of where? where to?, and in both instances these take the genitive case after them. Ex.: i totonu o le ana, in the cave, into the cave.

Ane and lata ane govern the accusative with i; ma and mo the dative, and the remainder the genitive.

**Examples**

ai le lalolagi, from the earth
ane i le vai, along the river
atoa ma lona uso, with his brother
'ua iloa e ia'o a'u, I have been seen by him
e leai ma lona avā, without his wife
e fesaga'i ma le'ai, opposite the town

felata'i mai i matou, beneath us
e luta ane ia te i lāton, near them
e o'o i le lāgi, to Heaven
'ua faia ma tupu o ia e sui a'i, he became king in his place (instead of him)
e trusa ma le poloaiga, according to law
fa'atasi ma ia, with him
i le va'a, in, or into, the ship
i fafo o le 'ai, from the town
i lalo o le fale, under the house
i lo iātou va, between us
i le va o Apia ma Mulimiu',
   between Apia and Mulimiu;
   it would also be correct to say:
   i la lāa o Apia ma Mulimiu.
i la lā = i la lāua (Dual)
i luga o le la'au, up the tree
i ona uga, over him
i 'ou luma, before me
i luma o le fale, in front of the house
i tala'atu o le vaitafe, on the other side of the river
i tala mai o le vao, on this side of the wood (bush)
i totonu o le fale, in the house
i tua o le pā, behind the wall
i ona tua, behind him
'ina o le tau, during the war
mo le tamā, with the father
mai ia te a'u, from me
mai le fale, from the house
ona o le ma'i, on account of illness
'ua o o i le tua tauasaga, until the second year
tahu ona po o Malietoa, since the time of Malietoa
e afua mai Apia e o'o ia Lotofaga, from Apia to Lotofaga
'o mulimuli ia te a'u, behind me

THE ADVERBS

Adjectives can be used as adverbs without undergoing any change, and other parts of speech are also brought into requisition in forming them.

ADVERBS OF PLACE

i lalo, under, below
ifo, down, downwards
i le iatu tauamatau, to the right, right (hand) side
i le iatu tauagavale, to the left, left (hand) side
'o fea, i fea, where, where to, where from?
'i nei 'o le mea nei, here
lele
vila
i'ō
'o le mea lea
latalata, near, close to
mamao, off, at a distance
i tua, backwards
imea'uma, everywhere, through-out
i leai se mea, nowhere
i lea mea ma lea mea, here and there
i totonu, within
i fafo, out of doors, outside
i luga, above, aloft
ADVERBS OF TIME

afea, when?
nei, aso nei, now
loa, immediately
anamua, sooner, before
amuli, later
atali, in future
anaeilā, just, a short time ago
ananafi, yesterday
taeao, to-morrow
lua, the day after to-morrow
i le taeao, in the morning
vaveao, in the early morning
tuai, late
leva, long, long ago
fa' afuase'i, suddenly, all of a sudden
so'o, often, frequently
i le afiafi po, in the evening

i, or o le po, by night
i, or o le aso, ao, morning (as opposed to night)
nanei, soon, shortly
soona, at haphazard
pea, still, continually
le'i, not yet
i lea aso ma lea aso, daily
i aso 'uma, always, ever
vave, quickly, swiftly
talu, since
se'i a afeo, until when?; how long?
'ua māca e nisi aso ona ... after some time ...
seasea foi, when there is an opportunity, on occasion

OTHER ADVERBS

ioe, e, ci'ai, yes
e leai, no
le, not
toatele, much
i'ii, little
fa'apea, so, thus
e pei, how so?, how do you mean?

pe fa'apefa, how?
ai se a, why?
se a le mea, wherefore?, for what?
e moni, to be sure, of course
fua, in vain, without foundation
peefia, how much?

CONJUNCTIONS

'ina 'ua, after
i le, and then
i le ma lea foi, besides, moreover
ma, and
e, to, in order to (infinitive)
e afua — e o'o atu, from — to —
'a leia, before
e aogā ina, e ao ina, it is necessary that ...
e ui lava, yet, nevertheless
e le gata — po, neither — nor

e le gata ina — a, not only — but also —
'ana lava na — a, not only — but also
'ua in foi ina, after
'o le mea lea, therefore
'aua, well ? (question-particle)
a, that though, that however (optative)
'oe lenei, now though
e ui ine mea, however
As will be shown later, the construction of sentences in Samoan does not present any difficulty, and few dependent sentences ever occur in the language; for this reason the conjunctions are not used to any great extent.

WORDS ONLY USED WITH REFERENCE TO CHIEFS

The Polynesians have a number of words in their language which must only be made use of when addressing, or referring to, a chief, a divinity, or a person in an exalted position. These words, applied to ordinary mortals, are forbidden; their use would be considered a great breach of decorum, and the culprit guilty of it would be severely punished.

The following are those most generally employed:

Chief-word.

Chiefook.

*a* aao, hand, instead of lima
*a* afio, come, instead of sau
*a* afioga, speech, instead of upu
*a* aisi, beg, pray, instead of ole
*a* alo, child, instead of tama
*a* ao, head, instead of *ulu
*a* fa’afosfoga, hear, instead of *fa’alogo
*a* fa’amatu, bathe, instead of *ta’ele

aua, because
atonu, perhaps
*’afai, ana, ’a, when, if
toe, for the rest
lava, indeed, as a matter of fact
*’ua o’o ina o, to . . . (speaking of time)
e o’o i, to . . . (speaking of place)
ona — ai lea, then
mulimuli ane, consequently, therefore
Chief-word.
gasegase, to be ill, instead of ma'ī
maliu, die, instead of oti
mānaia, youth, instead of taulele'a
maota, house, instead of fade
nofo, settle down, marry
polo'ai, order, command
sauali'i, aitu, ghost, apparition
sui'ufoga, voice, instead of leo

Chief-word.
soa, deputy suitor (for a girl's hand)
suafa, name, instead of igoa
susu, go, come, instead of alu
taumafaga, feed, give to eat, instead of 'ai
taumafaga, meal, repast
tofā, sleep, instead of moe
tulēi, speak, instead of fai atu
nu'ufau, motionless
usuia, marry

These "Chief-words" are also used when speaking of, or addressing, God, spirits, officials, and missionaries.

SYNTAX AND RULES APPLYING TO IT

Almost all are direct and principal sentences in Samoan, subordinate and relative clauses being little met with. The construction of the sentence is simple, and consists of Subject, Predicate, and Object.

The subject almost invariably stands in the second place, after the predicate. Ex.: 'ua oti i ātou, they die. This comes about because very nearly every sentence commences with a particle, which is directly attached to the verb and cannot be separated from it. The first person singular of the personal pronoun 'ou almost always takes its place before the verb. Ex.: 'o a'ū 'o Uila, a 'ou ita i le nu'u . . . I am Uila; if I be wrath with a country . . . If the subject is a substantive, or a word employing the article 'o le, and itself stands before the predicate, it always has the complete article 'o le, which is not invariably the case when it appears after it. In both cases the article 'o is employed in the plural. Should an adjective accompany the subject, it is placed after it.

Numerals take their place before the subject.
The predicate does not always strictly conform to the subject in tense and mood. For instance, if the subject is in the singular the predicate following is also in the singular. Only after words which have a collective meaning is the plural used, such as: 'o le nu'u, the people; 'o le lafu, the flock, herd; 'o le fono, the council-meeting; 'o le ulugalii, the married couple; etc. Ex.: 'o le ulugalii sa nonefo i Falealupo, the married couple lived in Falealupo. The dual number only represents two persons or things, and the plural form of the verb is the one that is most often used, but not always.

When the subject is in the plural the predicate follows also in the plural, but now and then it will be found in the singular. Whether this is only attributable to negligence, or is admissible, cannot be definitely ascertained, but it would certainly be best always to use the plural.

With regard to the position of the predicate in a sentence, this will readily be seen by reference to the remarks on the Verb.

The learner will find that his chief difficulty lies in the proper use of the mood, for the Samoan is not very particular in discriminating between the active and passive form of the verb: both are promiscuously and arbitrarily used by him. Passive forms with an active sense are frequently met with, and the reverse. It is, therefore, impossible to differentiate, from a grammatical point of view, between an active and passive verb. In the Selections for Reading at the end of the grammar both moods will be found, used in quite a promiscuous fashion. Ex.: na tusia foi e Malietoa 'o ia 'uma, na ia avatua foi tusi i alii 'uma, Malietoa wrote down all this, and then sent letters to all the Chiefs. Tusia and avatua are both passive forms: in the case of tusia it correctly applies, but in that
of *avatua* this verb has an active tendency. The subject, *ia*, is in the nominative, and the object, *tusi*, in the accusative: but it could also be rendered *na ia avatu tusi*, or *na avatu foi e ia tusi*. In this last instance it will be seen that *tusi* is nominative. *'Ua ia avatua tusi i Kovano*, he sent letters to the Governor. *Ia* is the subject, and in the nominative; *avatua*, the predicate, is passive, but employed actively; *tusi* is the accusative plural.

The manner in which they are used is quite irregular, and proves to be a stumbling-block to the learner when first he attempts the translation of Samoan into English and uses the corresponding forms of the verb. It is as well first to find the object in a sentence, then its case, after which it will be the more easily seen which mood of the verb is intended.

These double readings not only occur in the transitive verbs, such as *strike, kill*, etc., but, curiously enough, in the intransitive ones as well, which is worthy of note. *Ex.*: *'ua talia fo'i 'o ia*, he answered. The motive for this peculiar construction is, it is thought, to be found less in the etymology of the language than in the nature of the Samoan. A European who has, in the course of time, associated a good deal with a cultured Samoan, was told by the latter, with reference to this peculiarity of word-construction, that no rule existed to account for it, but that it was purely the result of individual inclination on the part of native speakers.

Where an active form of the verb would be used in an English sentence the Samoan would rather employ the passive one in his speech, particularly if the active were likely to give rise to any misconception. In general the passive plays a great part in Malayan-Polynesian languages. The subject takes the preposition *e* before it, the verb is in
its passive or active form, and the object in the nominative. 

Ex.: 'ua 'ai e Tapuitea 'o lona uso e itiiti, Tapuitea ate his little brother; 'ua fasia e i lātou 'o auauta i pelu, they struck the men-servants dead with swords. In the first example, 'ai is active, and in the second, fasia is passive.

If a present action is intended, the present tense with its appropriate participle must be used; and, for an action that is past, the imperfect and perfect. Besides these, the Samoan has a third form of denoting past action, which corresponds to our pluperfect tense, and signifies that an action was accomplished at the time that another began.

The following phrases will serve as an illustration: a 'ua māvāe ona . . . ona . . . : a 'ua 'uma ona . . . ona . . .

Ex.: a 'ua māvāe ona oti 'o ia, ona . . . , as he was dead though, then . . . ; or, a 'ua 'uma ona fai . . . ona . . . , as that has been done, then . . .

Ona, in both sentences, is the adverb which occurs most frequently, but there is no word that will exactly convey its meaning. It is included once in almost every sentence, frequently at the beginning of it (as is the case also with the Malayan maka). This word must not be confounded with ona, his (see PRONOUNS). In place of the simple perfect, these forms can also be employed: 'ua 'uma ona alofa, I have loved; sa 'ou alofa ina 'na, I had loved. With regard to the use of the future tense, see THE VERB.

The future formed by 'o le ā has also occasionally the meaning of shall; otherwise, shall and must should be translated by tatau with the following construction: 'o le mea lea e le tatau ona fai, this must, or shall, not (be allowed to) happen. The actual meaning of tatau is, worthy, befitting, therefore the above sentence would properly
read: to do this is not befitting. *Shall* can further be expressed by *matuā*, very, which should precede the verb concerned. *Ex.:* e te *matuā* avatua lava le *tusi* ia te ia, you shall (are to) give him the book. *Must* is most easily rendered by *e ao ina* . . . : *e ao ina* 'ou, I must.

Similarly, *māfai* is construed *can*, and one could either say *māfai* ona, or *lē* *māfai* ona *lē*. *Ex.:* 'o ia *māfai* ona sau, he can come; or, 'o ia *lē* *māfai* ona *lē* sau, he can come; but the latter example obviously could not be used in a negative form. *Ex.:* 'o ia *lē* *māfai* ona sau, he cannot come. In a similar way, *amata* and *afua* denote begin: *afua* ona, begin from . . .

Let, leave, allow, leave off, etc., are rendered in two ways: *soia*, leave that!; let that alone!; *soia* e te *tā*, leave off fighting! stop fighting! Let (viz., allow) would be translated *tu'u*. Let, meaning let someone do a thing, is expressed by *fai* atu. *Ex.:* 'ua *fai* atu 'o ia ona *lātou* *tu* ita'i le tagata ia te ia, he let the man be brought to him.

To send for, summon: *ami*.

A few additional peculiarities with regard to the verb might be mentioned here:

*Fai* se *tusi* *ma* . . . , somebody to make a thing; *valaaun* ona *fesili*, loudly demand. *Ex.:* 'ua *tutū* i *lātou* i le *faiitooa* 'o *valaaun* ona *fesili*, they stood at the door and loudly demanded . . .

*Liu* has the meaning of become, grow, turn (into), etc. *Ex.:* 'ua *lui* *ma'a* 'o ia, he was turned into stone.

*Elē aogā ona*, it is of no use, it is not necessary.

Verbs that indicate the "making" of a thing (in the event of the object being mentioned) are placed next to the object, and, instead of the article, the suitable possessive pronoun to indicate the subject is used. *Ex.:* 'ua *fai* lona *fale*, he built himself a house.
The object stands in a dependent case to the predicate, and, for the genitive, dative, and accusative, reference should be made to the declension of the noun. In Samoan the accusative case is in very frequent use, and often does service where it would be utterly unsuitable in English. The preposition i in reality has a variety of meanings, viz., to, towards, on, up, etc., and its use arises out of the question where?, where to? Ex.: 'ua fai atu 'o ia i tufuga, he said to the labourers; or, 'ua ō ifo 'o tofuga i galuega, the labourers came down to work. A further example of the frequent use of the accusative in the written language is: 'o le tala i le tupuga o Samoa, the history of the origin of Samoa; or, 'o le tala i ali'i ma i o latou nu'u.

With relation to the question, where, where to, by which, through what, with what, when, and such like, the accusative is also used.

If the predicate have a double object, both accusative and dative, should the dative be a pronoun it takes its place before the accusative; if not, it comes after. Ex.: 'ua 'ou aumai ia te 'oe lo'u atalii, I have brought my son to you. But: ina aumai ia 'o ia i le fale, brings him into the house. This rule, however, is not always strictly followed.

THE ADJECTIVE

If there be a suitable noun in Samoan which may be used as a substitute for an adjective, this is often done, and that mostly when the adjective concerned is in the superlative. Ex.: the man was very just, can be rendered, 'o le tagata na sili amionotu; or by, na sili le amionotu a le tagata, which is, great was the justice of the man. 'Ua
sili le lalele'i ma le matagofie a Sina, the beauty and splendour of Sina was great; i.e., Sina was very beautiful and splendid. But the beginner would not be likely to use such a phrase as this, as it is more appropriate to literature than colloquial speech.

The formation of the adjective was discussed on page 6.

Adjectives can be formed by affixing gofiē and gata to a word (generally a verb), by which an action that is easy or difficult to accomplish is indicated. Ex.: faigata, difficult to do; faigofie, easy to do; 'o la'au e managofie ai le aśi 'o le fuafua ma le fau, the trees, out of those is easy to get fire, the "fuafua"-tree and the "fau." E faigatā 'o tufuga, the boatmen are difficult to handle (manage).

For the use of the Pronouns, see page 11.

The application of the numerals is simple, and has already been considered under The Numerals. It would be as well to remark, with regard to the "Multiplication Numerals," that those embodying fa'a generally have the meaning of "times." Ex.: fa'atolu, three times; fa'aono, six times. Those with atu, on the other hand, signify "the —th time." Ex.: 'o le atu fitu, the seventh time. These distinctions between fa'a and atu are not always strictly adhered to, though.

More than, is rendered by ona tupu. Ex.: to'afagafulu ma ona tupu, more than forty.

The Samoan determination of time is somewhat different to that customary in Europe. Ex.: 'o le tausaga, the year. But for the four seasons into which it is divided the Samoan has no fixed designations. Vaitoelau, summer; vaipalolo, winter (the "palolo-worm" time). Spring and autumn he has no knowledge of, most likely for the reason that in the equable climate of Samoa the change from one
season to another is not so apparent as in extreme northern and southern latitudes.

Māsina, month. The names for each month of the year are English, or rather, as near to the correct pronunciation of the words as the native tongue is capable of. They are: January, February, March, April, May, June, July, August, September, October, November, December.

Aso, day—as distinguished from night—ao. The individual days of the week, beginning with Sunday, are: Jumānji, Fepuali, Mali, Apelila, Me, Juni, Julai, Aokuso, Setema, Oketopa, Novema, Tesema.

The names for each month of the year are English, or rather, as near to the correct pronunciation of the words as the native tongue is capable of. They are: Jamiali, Feopuali, Mali, Apelila, Me, June, July, Aoakuso, Setema, Oketopa, Novema, Tesema.

The last word has the meaning of "a day on which food is prepared beforehand," and originated on account of the introduction of this custom among the natives by the Wesleyan missionaries, who compelled the Samoans, in the early days, to cook all food for consumption on Sunday, on the previous day.

Apia, 'o le aso sefulu ma le fā o Novema, i le tausaga e tasi le afe ivagalau ma le lua, Apia, the 14th of November, 1902. Or, in abbreviated form: Apia, le aso 14 Novema 1902.

Itulā or itu aso, hour. These are only used in referring to the hours of the day: itupō, hour of the night. Native opinion varies somewhat as to the exact hours that comprise the day and night to which these words individually apply, but it may generally be taken that the day commences at six o'clock in the morning, and night at seven in the evening. Ex.: itulā e tasi, one o'clock midday; itulā e ono, six p.m.; itupō e fitu, seven p.m., etc. 'O le itulā 'ua tau gagaifo le lā, between three and four p.m.—literally, when the sun stands low. 'O le va o le lima ma le ono, between five and six p.m.; 'o leā au sau va o le i le valu ma le iva. I le ituaso (itulā) e sefulu, or, i le itupō e sefulu, at ten o'clock.
What time is it? can be rendered in several ways; viz., pe efiia le itulă? or, pe efiia le vaiaso? or, po'ua tā le fia? The first example is the one most generally in use. E valu, it is eight o'clock.

Uati (the native notion of the pronunciation of the English word), a watch. 'O le taeao, the morning; i le taeao, in the morning; 'o le aoauli, midday, noon; i le aoauli, at noon; 'o le afiafi, the evening; i le afiafi, in the evening; 'o le tūni'a o le ao ma le pō, midnight; nanei pō, this evening; asonei, to-day: ananafi, yesterday; vaveao, early morning; anapō, last night; anāpo fā, four days ago; e luā, the day after to-morrow: 'ua māvae nisi uso ona . . . , after some time.

Throughout the night would be translated in the following way: 'ua lagā i lāton 'ua aoina le pō, they waked the whole night through—literally, "it has been the night-day."

The answer to the interrogation when? is in the accusative case. Ex.: i le fitu o tausaga o le nofoaiga o Malietoa, in the seventh year of Malietoa's reign. Now and then, however, if a longer duration of time be referred to, the genitive is employed.

INTERROGATIVE SENTENCES

Only direct ones are to be found in Samoan, and the position of the words does not vary from that of the principal sentence. Often the particle pe (which before o becomes po) is introduced into a sentence in which a question occurs, and the particle ea, possibly, is never omitted. Ex.: 'o ai ea 'oe?, where art thou? Otherwise no further remarks under this head are needed.
These are the principal rules applied to Syntax which are of any consequence to the student of Samoan, but a good deal can be learned by going carefully through the Selections for Reading, together with the explanatory notes at the foot of each which follow, and will serve to facilitate the study of the language.
SELECTIONS FOR READING

I

'Ua lātou fa'amatalaina atu mea 'uma na faia e le tamāloa.—'ua lātou nonofo ai i po e tele i Mulinu'u.—'ua ō ifo tagata e toatele mai le mauga.—'ua fa'apopoto 'o faipule ma toecaina o le nu'u e filifili ai.—'ua 'uma 'o le upu o le ali'i ona tū mai ai lea le tasi tagata Savaii 'ua fa' apea mai: Sena e! ina fa'alogo ia ia te 'au.—'ou te le poloai atu ia te 'oe.—'ua iu ane le tupu i 'ai 'uma.—'o a'u te toe fo'i mai ia te 'outou, pe a 'ou te mālōlō.—na fetagisi tele 'o fānau.—'ua fai atu le mānaia i le ali'i: "pe e tusa ona 'ou te fai atu se upu ia te 'oe ?"—"'o lea lava, le ali'i e!"—na le alu atu le alii i Apia vagana ona fia fa'atau iai ni mea.

NOTES

In Samoan, punctuation is limited to the comma and full-stop, but in these selections additional stops are introduced with a view to making the text clearer.—'ua, a particle: lātou = 'o i latou—fa'amatalaina is passive, with an active meaning, from fa'amatala, to explain, enlighten, make known.—atu (see Compound Verbs, Sec. 5 p. 35)—mea 'uma, all things, all.—na, imperfect particle—faia = fai, to make.—e, by, through.—tamāloa, fellow. They told him all that the fellow had done.—nonofo, plural of nofo.—ai, this is a much used euphonic particle, without
meaning.—i po e tele, long time.—Mulinu'u, the residence of Mataafa, near Apia.—ō, plural of alu.—mauga, mountain.—fa'apotopoto, assemble, collect.—faipule, member of the council.—toeaina, the eldest.—nu'u, people.—filifili, to give counsel, advice.—'ua 'uma, etc. (see Syntax, p. 45).—upu, speech, oration.—tū, stand, rise.—mai, euphonic particle.—Savaii, from Savaii.—fa'a'apea, so: fa'a'apea mai, freely translated, is, he said.—Sena e!, my friends!—fa'alogo, hear.—poloai, command (by the chief).—i'u, to go, finish.—i'u ane, to go through, pass by.—'ai, town.—toe, again, afresh.—fo'i mai, to return.—pe a, when, if.—mālōlo, well, healthy.—fetagisi, plural of tagi, to weep.—tele, very.—fānau, children.—fai atu, fai mai, to say, tell.—mānaia, the son of a chief: it also means beautiful, handsome.—pe e tusa ona, is it allowed . . . ?—se, a, an (indefinite article).—'o lea lava, certain, sure.—alu, to go.—vagana ona, except when, unless when.—fia, to wish, to be willing.—fa'atau, to buy, sell.—ni, some, several.

II

'O le tagata 'ua ivagafulu ma le iva ona tausaga.—'ua ō a'e i lāua i le a'ega o le 'ai 'ua lātou fetaiai ma teine, o loo ō i latou e utu vai.—se a lau mea 'ua faia na?—'ua fa'alogo le tagata 'ua ma'i lona atalii, ona alu atu ai lea 'o ia ia te ia.—'ua tula'i le tama' ita'i, 'ua alu i lona fale.—'ua fia'ai le fānau.—'ua tautala 'o ia i le tagata, 'ua sau mai lona tinā ma lona uso ia te ia.—'ua 'outou lagona ea nei mea 'uma? ioe, le ali'i e!—'o mea 'uma 'ua e faimai ia te a'u, 'ou te faia lava.—'o ai ea 'oe? 'o a'u 'o le foma'i.—tā e, se a le mea e te tagi ai?—se a le mea e te le 'ai ai?
NOTES

'O le tagata (see remarks on verb "to be" p. 33).—ona, plural of the possessive pronoun.—a'ega, rising ground, hillock.—fetaiai ma, to meet with, happen.—lātou appears in the subordinate sentence because more than two persons are included in the action.—utu vai, draw water. —Se a, what kind of a: lau (possessive pronoun, second person).—na (terminal particle in the interrogatory sentence).—the e is omitted before faia, the reason for which is self-evident.—fa'alogo, to hear.—tulai, rise, get up.—tama' ita'i, lady.—'ua tuatula . . . 'ua alu . . . , as he spoke . . . then . . . ; the Samoan has no liking for subordinate sentences.—lagona, understand, conceive.—tā e !, child! (vocative).

III

Tālofa le ali'i e! pe e te mālōlō?—'ou mālōlō lava, fa'-afeta'i lava.—pe e iai ni talo fa'atau?—'o le ā le tau o le ato talo e tasi?—e lua sefulu ma lima talo lua seleni.—e fia le tau o le ili lea?—fa'amolemole, se'i au mai tasi le talā ia te a'u!—'ua 'ou fai atu i le tāma: le atalii ea 'oe o ai, sē? ona tali ai lea 'o ia: 'o 'au 'o le atalii o X.—'ua e iloa ea i la'u uso? e leai, sole e!—e le aogā ona mātou tali ia te 'oe i lea mea.—'o le la'au na 'ou vaai, sa tupu tele ma le mālosi, 'o ona lau 'ua matagofie ma ona fua 'ua tele.—'ua fai atu le ali'i ona lātou ta'ita'i mai ai lea le tagata.—'ua tulai le fāfine i le vaveao, 'ua fa'ataalise atu i le 'auva'a.

NOTES

Tālofa = tu alofa, the usual salutation on meeting.—fa'afeta'i, to thank.—talο, "taro" (an edible tuber).—fa'atau, literally, e fa'atau, to trade, buy, sell.—tau, price.—
ato, basket.—seleni, shilling.—ili, mat.—fa'amolemole, please, if you please.—talā, dollar.—o ai (genitive of 'o ai).—sē, my child!—sole e!; friend!—e le aogā ona, it is not necessary.—la'au, tree.—lau, leaves.—fua, a fruit.—fai atu ona, order a thing to be done.—fa'ataalise, go quickly.—'auva'a, beach.

IV

Lo mātou tamā e! 'o i le lāgī; ia pai'ā lou suafa. ia o'o mai lou malō. ia faia lou finagalo i le lalolagi e pei ona faia i le lāgī. ia e foai mai ia te i mātou i le asonei a mātou mea e 'ai e tatau ma le aso. ia e fa'amagalo ia te i mātou i a mātou agasala, e pei 'o i mātou fo'i ona mātou fa' amagaloina atu i ē 'ua agasala mai ia te i mātou. 'aua fo'i e ta'ita'iina i mātou i le tofotofoga; a ia e laveai ia te i mātou ai le leaga. amene.

NOTES

_E tatau ma le aso, necessary for the day, daily._—_e pei 'o i mātou foi, is a twofold speech and redundant._—_tofotofoga, trial: the meaning here is temptation._—_fo'i, but now . . ._

V

"O LE FA'ATAOTO O LE SAMARIA."—_Luka_ x. 30.

'O le tasi tagata na alu ifo mai Jerusalema i Jeriko, 'ua maua 'o ia e tagata fao mea; 'ua lātou to'eseina ona 'ofu ma fasi ia te ia, 'ua lātou ō, 'ua tu'ua ia, 'ua tāli oti. 'ua soona alu ifo le tasi faitaulaga i le ala; 'ua iloa atu ia te ia, ona ui ane ai lea i le tasi itu ala; 'ua fa'apea fo'i le sā Levi, 'ua o'o i lea mea, 'ua alu ane, ma matamata ai;
ona ui ane fo'i lea 'o ia i le tasi itu ala. a 'o le tasi Samaria 'ua alu lana malaga, 'ua o'o atu i le mea 'o i ai 'o ia, 'ua iloa 'o ia, ona mutimuti vale lea 'o lona alofa; 'ua alu atu ma nonoa i ona manu'a, 'ua liligi fo'i i ai le suā'u ma le uaina; ua fa'ati'eti'e ia te ia i lana lava manu, ma ta'ita'i ia te ia i le fale talimalō ma tausi ia te ia. 'o le taeao 'o leā alu ia, ona to ai lea 'o tenari e lua ma avatu i le matai i le fale, 'ua fai atu ia te ia: "ai se mea e te toe fa'atau ai, 'ou te taui atu ia te 'oe, pea 'ou te toe sau."

NOTES

Fa'ataoto, example, parable.—mau, find, meet with.—tagata fao mea, robber.—to 'ese, draw, pull out.—tāli, to be near by: literally, nurse: "he nursed the dying; he was near by the dying."—soona, casual, accidental.—ui ane, pass by.—itu, side.—'o le sā, member of a family.—'o le sā Levi, one of the family of Levi.—mea, place.—iloa, see.—mutimuti vale, to be angry, grieved: then his pity was aroused.—aloa, besides "love," also means "pity," "mercy," "to save," "spare."—lana lava, his own.—'o le ā alu ia, he will (wishes to) go.—to, draw, pull.—matai, director, manager.—fale talimalō, guest-house.—toe, the remaining, to a greater distance.—taui atu, compensate, make amends for.—These selections would give the learner more practice with the language if he were to retranslate them.

VI

O le tupuga o le Ele'ele o Samoa ma tagata

O le tane ma le fāfine; 'o le igoa o le tane, 'o Afimaisa 'esa'e; 'o le igoa o le fāfine 'o Mutalali; 'ua fānau la lā tama 'o Papa'ele. 'o Papa'ele, na ia usu ia ia Papasosolo;
fānau le tama 'o Papanofo; usu Papanofo ia Papatū; fānau le tama 'o Fatutū. Fatutū, na ia usu ia Ma'atōanao, fānau le tama 'o Tupufiti; Tupufiti na ia usu ia Mutia, fānau le tama Mauutoga; Mauutoga, na usu ia Sefa; Sefa na usu ia Vaofali; Vaofali na usu ia Taāta, fānau le tama 'o Mautofu; Mautofu, na ia usu ia Tavai, fānau 'o Toi; Toi, na ia usu ia Tuafua, fānau 'o Masame; Masame, na ia usu ia Mamala, fānau 'o Mamalava; Mamalava na ia usu ia Malilii; Malilii na ia usu ia Tapuna, fānau 'o Vaovaololoa.

Ona silasila ifo ai lea 'o Tagaloa a lagi, 'o leā uumi lava la' au, ona auina ifo ai lea 'o lana 'au 'auna, e igoa 'o Fue; ona sosolo ai lea 'o le Fue i luga o le la'au, ona toe malou ifo ai lea 'o tumutumu o la'au. ona toe auina ifo ai lea 'o le tasi 'au 'auna a Tagaloa a lagi, e igoa 'o le Tulī, e asiasi ifo. ona alu ai lea 'o le Tulī ia Tagaloaalagi, fai i ai: "'ua lelei le nu'u, a e tasi le ponā, a nei e leai ni la'au e 'aina e tutupu, 'ua malō le Fue i lalo." ona fai mai ai lea 'o Tagaloa a lagi; "sau, ina alu ma le la'au lea e sasa'a ai." 'ua alu ifo le Tulī ma le la'au 'ua sasa le Fue; ona pa'ū ai lea i le Ele'ele 'ua faupu'e ai. ona alu lea le Tulī ia Tagaloa; 'ua fai atu: "'ua 'uma ona sasa." ona fai atu lea 'o Tagaloa a lagi i le Tulī: "'ua lelei, a e alu ia i lalo ina toe asiasi." ona alu ifo lea 'o le Tulī 'ua vaavaai 'ua pala le Fue; 'ua tutupu ai Ilo tetele lava; 'ua alu a'e le Tulī ia Tagaloa 'ua fai atu: "Alii e! 'ua pala le Fue, 'ua tutupu ai mea tetele e gaoioi," ona fai atu lea 'o Tagaloa i le Tulī: "ia lā ʻifi ma le Tiāpolo, e igoa ʻo Gaiō." ona fai ai lea e le Tiāpolo 'o le Tagata i le Ilo; 'ua muamua le Ulu; 'ua fai atu le Tiāpolo: "'o le Ulu lenei"; 'ua fai mai le Tulī: "ia taʻu ai lōʻu igoa." 'o le mea lea 'ua taʻua ai: 'o le tuli Ulu, le isi fāsi Ulu. 'ua fai atu le Tiāpolo: "'o le mānava lenei"; 'ua fai atu le Tulī: "ia taʻu ai
lo'u igoa."  'o lea 'ua ta'u ai itū mānava: 'o tuli mānava. 'ua fai lima; 'ua fai atu le Tuli: "ia ta'u lo'u igoa."  'o le ā na igoa ai gauga lima: 'o tulilima. 'ua fai vae; 'ua fai atu le Tuli: "ia ta'u lo'u igoa."  'o lea 'ua ta'u ai ai gauga vae: 'o tulivae.

NOTES

tupuga, origin, rise.—fānau, to be born.—la lā = la lāua.—ia = 'o ia.—usa, join, unite oneself with.—Tagaloaalagi, creator, author.—umi, be long.—fue, a creeper.—sosolo, climb, creep.—malou, bow down, bend down.—fai, say.—ponā, mistake, fault.—malō, rule, govern.—la'au, (here) log, trunk.—sasa'a, strike.—faupū'e, make a heap, pile.—telele (see The Adjective).—gaoioi, (here) move to and fro.—Tiapololo, devil.—i le Ilo, from the Ilo.—'o le mea . . . therefore . . . —le isi fāsi, a piece.—itu, side.—gauga, joint.—tulilima, elbow.

VII

The Fire-rubbing

O le māsani o Samoa mai le vavau e leai ni a lātou afitusi po'ono ni aifi tā e tusa ma afi 'ua māsani ai aili papalagi. a 'o afi e māsani Samoa e sī aina i 'o lātou lima; 'o le tasi la'au e pito i lalo i le 'ele 'ele e ta'ua ia: 'o le si'aga, a 'o le la'au pu'upu'u e u'u i lima e lua o le tagata e ta'ua 'o le gatu. 'a sī aina le si'aga i le gatu, ona ola mai ai lea 'o le afi i le penu o le la'au, auā e malulū le penu. 'o le la'au, pe a sī aina i le gatu, e tusa i le mālū o le falaoa; 'o le mea lea 'ua olagofie ai le afi. 'afai 'ua va'ai ifo le tagata 'ua te sī aina le afi, 'ua uliuli le sī'aga ma 'ua pusa
tele mai, 'ua mu le penu o le afo, ona fai atu ai lea 'o le tasi: "sōia, 'ua tū le afo." e faia lava 'o le si'aga ma le gatu i le la'au lava e tasi. 'a e le avanea se gatu o se isi la'au e si'a ai le si'aga o le isi la'au, e le maua ai se afo. 'ua iai ni isi la'au seiloga e mago i le lā. ona fa'atoa maua ai lea 'o le afo, pea si'a. 'a 'ua i ai ni isi la'au i le mauga e ma'sai lava ona maua ai 'o le afo, 'a 'o mata e le fa'alāina; 'ua iai ni isi la'au e le aogā e le maua ai se afo. 'o la'au e mauagofie ai le afo 'o le fuafiu ma le fau. 'o la'au ia e malū o laua aano e ma'sai lava e teine ma fāsine ona si'a ai 'o a lātou afo. 'a 'ua i ai fo'ī ni isi la'au e si'agatā seiloga 'o ni tane ona maua lea 'o le afo pea si'a; e ma'a'a 'o lātou aano.

NOTES

Mai le vavau, from the remotest times.—afitā, stone-fire appliance.—si'a, to rub.—pito, put, lie.—penu, dry wood-dust.—malūlū, loose, spongy.—malū, loose, spongy.—tū means here, burn (it is there!).—lava e tasi, a single.—avane, take.—seiloga, so much as only.—mago, dry.—fa'ato'a, first.—'o mata e le, it need not, it does not.—fa'a'ulāina, shone upon by the sun.—aogā, profit.—fuafiu and fau are trees.

VIII

The Aitu (Spirit) Moaula in Matautu sa

O le aitu sa tapua'i i ai Api ma Matautu. 'o lona igoa 'o Moaula; 'o le mea sa tū ai le la'au 'o le pu'a na i ai nei le fade o le fa'amasino peletania. 'o le mea 'ua ala ai 'o le fa'aigoaina 'o Matautu sā: 'afai e alu atu se tagata Apia e alu i Lelepa ona togi atu lea 'o se niupai o se isi mea i gauta i lalo o le pu'a ma fai atu lana upu e fa'apea: "se'i
muamua atu le mea lea i Matautu sā." 'a fa'apea e alu atu se malaga e sopoia atu Matautu ona muamua lea ona momoli a'e 'o le oso ia Moaula. ona ava'e lea i le aitu, e ta'ua lea ato 'o le oso sā. 'a e 'afai e le ai se oso e muamua a'e ia Moaula, e fasia lea tagata ia oti e le Saualii, 'a le 'o lea, e mulimuli pea 'o le saualii i la lātou malaga ma fetogi ia te i lātou i ma'a, se'ia tu'una mai lava e i lātou 'o se mea. ona fa'ato'a te'a lea ma i lātou 'o le saualii'i. Sa tū le la'au i lumafale o le fale o le isi tulafale Matautu e igoa 'o Feagaimaalii. 'a 'ua le maua i ona po nei se tala, pe sa 'ai e Feagaimaalii ni mea o taulaga, sa ave ia Moaula. sa ta'ua lava Matautu sā 'o le mālumālu o Moaula.

NOTES

'O le mea 'ua ala here means: what grounds, etc., for what cause?—ala, originate, result.—pu'a, a tree.—nei, now.—i gauta = i uta, inland.—se'i (optative).—moli, here: render, offer up.—Saualii, God: respectful expression used to the "Aitu."—te'a ma, leave, abandon.—i lumafale, before, in front of.—'o le isi, a certain.

IX

TABU

O le tala i tapui. sa māsani Samoa i le faasāina 'o mea e loto i ai tagata i tapui. e fai lava le tapui a le āiga i lo lātou lava aitu. e fai foi le tapui a le taulasea i ana lava vai e uiga i ma'i e māfai e ia ona fōfo. e māsani le nu'u 'o Aana i le tapui faititili, auā sa tapua'i i latou i le faititili. 'afai 'o se tagata 'ua ia ave se mea i le fanua 'ua
'uma ona tapuia i le tapui faititili, 'o le ā malaia lava 'o ia pe toia i se faititili pe toia 'o lātou fanua po 'o lātou fale i se faititili. 'a'afai e toia se tagata i se faititili po 'o so lātou fanua, ona iloa ai lea 'o le tagata lava lea, 'ua ana 'ai le tapui pe ave se mea i le fanua 'ua tapui i le tapui faititili. 'o le tasi tapui e ta'ua ia 'o le tapui a'u, 'ua fili le launiu ma 'ua fa'aumiumi le isi pito e tusa ma le gutu o le a'u. 'a'afai e ave 'o se tasi se mea i lenā fanua pe na te 'ai se niu, ona alu ai lea 'o ia e fagota, ona oso mai lea 'o le a'u ma tu'i ia te ia. 'a le 'o lea, 'a'afai fai galuega 'o ia i le vao pe tā la'au po 'o isi lava mea e māfai lava, ona fiti mai 'o se fāsi la'au i lona mata. ona iloa ai lea 'o le tagata lea 'ua ana ave ni mea mai le fanua, 'ua i ai le tapui a'u. 'ua māsani foi 'o tagata taulasea e māsani i lātou ma ma'i 'ese'ese e aogā ia lātou vai, ona lātou fai ai lea 'o se tasi afifi laitiiti i se fāsi siapo. ona fa'atautaunina lea ona afifi i le fanua 'o le ā fa'asāina. ma 'ua ta'u atu fo'i i le tapui le igoa o le mai po o le puga (tute) po o le lasomimi po o se isi lava ma'i. 'a e 'afai e alu anē se tagata ma ia ave se mea o lenā fanua 'ua fa'asāina, e tupu lava ia te ia le ma'i e tusa ma le upu 'ua ta'uina e le taulasea i le tapui.

NOTES

Fa'asā, sanctify, hallow.—f. i. tapui, the tabu covered with hangings.—loto, wish, desire.—taulasea, medicine-man.—e uiga, with respect to.—toia, met with.—'ua ana 'ai . . . , that his food . . . : that he has eaten.—Tapui a'u, the a'utabu: a'u is a fish.—fili, twist, plait.—launiu, cocoanut leaf.—e māfai lava, it is possible.—fiti, to spring.—afifi, bundle, package.—pupa, tute, lasomimi are diseases.
HOW TRUTH WILL OUT

O le tasi tū sa māsani ai Samoa i aso o le vavau 'Afai 'o se mea 'ua saili, 'a 'ua tupu ai se fefinauaiga a se toalua, ona au mai ai lea 'o le popo 'ua fa'atū i luga o le fala e u i lalo le muli, 'a e u i luga le mata. ona fa'apea lea 'o le upu. 'o le ā vili nei le popo; 'afai e u atu ia te oe le mata ia, e te fa'afti fua,' a e te pepelo 'o 'oe lava. 'afai fo'i e u mai ia te 'au le mata, 'ou te fa'afti fua fo'i au, 'a e 'ou te pepelo. o le tasi fo'i lea mea sa fa'aiu ai finauga a Samoa.

O le tasi fo'i mea e fa'aiu ai finauga mafa'amoaoni ai tala, e māsani ai fo'i Samoa, 'afai e finau, pea 'ua le iloa se fa'amoaoni, ona fesili atu lea 'o le tasi i le tasi: "pe 'aina 'oe e ai e te fa'amoaoni i fea?" ona ta'u atu lava lea e ia 'o le aitu sili lona mana na te 'aina ma ta'u atu fo'i le aitu o lo lātou āiga e fa'amoaoni i ai. Ona iu ai lea 'o lea finauga. 'A 'o ona po nei 'afai e fai atu se tasi: "e 'aina 'oe e ai?"—"e 'aina 'au e Siova."—"e te fa'amoaoni i fea?"—"'ou te fa'amoaoni ia Jesu."

NOTES

Fefinauaiga, fight, contest.—fa'atū, put down, put straight.—fala, mat.—u, point out, indicate.—muli, end.—mata, eyes of the cocoanut.—vili, bore, drill.—fa'afti, deny, disown.—fa'amoaoni, prove, verify.—e ai, by whom.—mana, strength, might.—Siova = Jehovah.

XI

O LE TAU TO FA'ASAMOA

Ua māsani Samoa i po o le vavau i le tauto. 'afai 'o se mea 'ua gāōia, ona fa' apotopoto lea 'o alii ma faipule o lea nu'u e fai la lātou fono tauto, 'o po o le vavau e tofu
lava le aiga ma lo lātou aitu e atua i ai. 'o isi 'ua fai mo lātou atua 'o i'a i le sami, 'o isi āiga e fai mo lātou atua 'o manu felelei. 'ua potopoto alii ma tulafale, ona au mai ai lea 'o le tānoa e fai ai 'ava. 'ua tu'u i luma o le fono, ona tofu ai lea 'o le tagata ma lana fa'apona e ave atu i le tānoa. ona māmā ai lea 'o le 'ava 'ua palu fa'atasi fo'i le 'ava ma le fa'apona. ona tufa ai lea 'o le 'ava 'a au mai le 'ava a le tagata; ona 'uma lea 'o lana tapuaiga e fa'apea lana upu: "'o le ava taumafa lea ia e mana fa'aali lē 'ua gaoi le mea."

Ona tu'u'a ai lea 'o le aai i o lātou āiga ma 'ua fa'agalogo i lo lātou nu'u, po 'o ai e oti. 'afai 'o se tasi o lo lātou nu'u 'ua 'ai e se i'a o le sami pe oti i le sami, ona iloa lea 'ua mana le atua o lea āiga. 'afai 'o se tasi e utia i se manu i le vao pe pa'ū pe manu'a pe oti pe toia i se la'au, ona iloa lea 'ua mana le atua o ia aiga.

NOTES

Fa'asamoa, Samoan: all proper names of countries and peoples use fa'a in their adjectival form.—afai 'o se mea 'ua ga'ooia; this is wrongly constructed, and should be afai 'ua gaoiia se mea.—'o le tagata here means each, every —fa'apona is a piece of string, or thin cord, in which a knot is made.—mua, previously.—tapuaiga, prayer, oath.—'ava taumafa, ceremonial kava-drinking.—mana, strength, to have strength.—utia (see Passive Verbs), u, to bite, sting.—pe, or.—to, slay.

XII

Some Crimes and their Punishments

O Le Gaoi

Sa lē māsani tele Samoa i po o le vavau i le gaoi, auā 'o se upu e māsiasi ai e fai fo'i mo ona luma e o'o fo'i lea luma
i lana fānau. sa lē māsani Samoa i le gaōi o mea i totonu o fale; a 'o mea e tau gaōia ai tagata: 'o 'ulu ma fa'i ma talo ma pua'a. sa fa'asalaina lava tagata gaōi i sala e māsani ai Samoa: 'o talo ma afi; 'o isi sala e selau afi ma talo e lua selau; 'o isi sala e selau talo ma se pua'a; 'o isi sala e noanoa vae ma lima (o le tagata gaōi) pei 'o le pua'a ma fa'ataatia i le lā i lumafale; 'o isi sala 'o le vele ala pe 'eli ala; 'a e matuā fa' alumaina ma le 'inosia le tagata gaōi.

O LE FASIOTI TAGATA

E tāui le oti i le oti, e le fa'atali sei maua le na ia fasioti le tagata. 'a e tau lava 'o se vave maua e le āiga e o 'lātou le tagata ua oti, po 'o le uso po 'o le matai o le āiga po 'o so ona atalii e sui a'i le 'ua oti. 'a 'ua i ai se togafiti e māfai ai ona ola 'o le sala: 'o le ifoga e alu i le āiga po 'o le itū malō e o lātou le tagata 'ua oti, e ave le pagota ma fa'apulou i le 'ie toga; e ta'ua lea ie "'o le 'ie o le malō." e māfai lava ona ola le pagota e sa'oloto fo'i 'o ia i mea 'uma e fealua'i ai 'o ia.

'Ua i ai ni isi sala e fa'asalaina ai pagota, e ta'ua lea sala. "'o le sala mamafā 'o le u teve." 'o le teve 'o le la'au e tupu i le vao e malūlū lona tino e tele lona fe'u 'afai e u i nifo 'o le tagata e matuā tīgaina tele 'o ia i le māsina 'atoa, auā 'ua fulafula ona tainifo ma le laulaufaiva ma ona laugutu, e lē māfai ona 'ai 'o ia pe inu i vaiasosā e tele. 'o isi e ola, 'o isi e tupu ai 'o lātou ma'i ma oti ai, auā 'o le sala lea e mamafā lava.

O FA'ALEMIGAO 'ESE

O le tū ma le māsani i Samoa i po o le vavau 'ua matuā sā lava 'o le pisā o tagata po 'o le pa'ō o se mea i le afiafi ina
'ua latalata i le faofale 'o tagata e o'o lava i le faia 'o taligasua. 'afai 'o se aiga 'ua 'uma ona faia a látou taligasua ma 'ua inu a látou niu ma ta'e a látou aano, 'a 'o le'i ta'e mai se niu mai i le sua a le alii, e fa'asalaina lava i látou i le fasia e le āiga o le alii ma veteina fo'i a látou mea ma fasi foi a látou pua'a, auā 'o le amio fa'alēmigao 'ua faia e i látou 'o le fa'a iloga lea o lo látou fiasili.

Afai fo'i 'o se tagata 'ua alu i le malae ma fa'amalu ni ta'ulu la'au po 'o se lāuniu, 'a lē tu'ua i lalo e ta'ita'i, 'o le fa'alēmigao lea e fasia foi 'o ia.

Afai fo'i 'o se tagata 'ua alu ma sana avega po 'o se to'i e amo i lona ua i le malae po 'o lumafale o le aai po 'o lumafale o se alii, e fai atu lava 'o le alii o lea nu'u i o látou taulelea: ia ā atu e fasi ia te ia ia foafoa ma gaugau.

Afai 'o se tagata e tautala tū i luma o alii ma tulafale i totonu o se fale, 'o le fa'alēmigao lea, e tosoina 'o ia i lafo e ni taulelea ma fasi ia te ia ma tuli 'ese, 'aua lē toe nofo mai i le mea o potopoto ai le nu'u.

Afai fo'i 'o se tagata e inu tū i totonu o se fale, 'o le fa'alēmigao lea e faia lava e pei 'o le upu i luga.

NOTES

Auā o se upu e māsiasi, one would have been ashamed to utter the word.—luma, shame, disgrace.—tau, only.—afi, bunch of dried fish.—fa'ataatia, is spread; here means, put down.—vele ala, clear a path of weeds (considered hard labour).—fa'aluma, to bring disgrace upon: make contemptible.

Le na ia . . . which . . . a e tau lava, but . . . —le āiga e o látou le tagata 'ua oti . . . , "the family of yours of the dead"; meaning, those to whom the dead belong. —ifoga, intercession.—itumalō, district, region.—pagota,
criminal, guilty one.—*fa'apulou*, adorn the head.—*saoloto*, unmolested.—*u*, to sting.—*teve*, teve-plant.—'o le *u teve*, the sting, prick of the teve-root.—*malulü = malü*.—*tainifo*, the gums.—*laugutu*, the lip.

*Fa'alēmigao*, disregard, offence, blow to one's self-esteem.—*fa'amigao*, reverence, veneration.—*pisū*, to make a noise by shouting, screaming, etc.; *pa'o*, to make a noise by beating, knocking, etc.—*faofale*, to call the time when all people shall go to their houses to sleep.—*taligasua*, evening meal.—*ta'e*, break open cocoanuts.—*aano*, meat.—*sua*, evening meal (Chief-word).—*fiasili*, pride, haughtiness.

*Ta'ulula'au*, a hewn-off branch of the bread-fruit tree.—*lāuniu*, leaf of the cocoa-palm.—*tu'u*, take down.

*Toi*, axe.—*ua*, neck, throat; also the part of the shoulder on which a load rests when carried.—*foafoa*, beat holes in the head.—*gaugau*, beat, break to pieces; here means, to cripple by blows.

*Tū*, to stand; here, standing.—*toso*, draw out, turn out.

**XIII**

**SINA, THE NAME OF THE MOON**

O le tama'ita'i 'o Sina; 'o le tama'ita'i Falealupo; na nofotane ia le Tuiohea; ona maua ai lea 'o le auamanū; 'o le auamanū 'o le ioga o le pa; ona toe fo'i mai lea i Samoa 'o Sina ma ona tuagane e to'atolu 'o Faumea ma La'ulu ma Aaufa'ae'e; 'ua lātou fe'ausi mai. 'ua lātou ā mai, ona oti ai lea 'o Faumea e lata i Uea, "'o le mea lea 'ua ioga ai le aau e lata i Uea," 'o Faumea." 'ua fe'ausi mai pea le malaga ma agi la lātou pese e fa'apea:

Sina e, tagi, 'au'au mai,
'o Puava ia, 'ua tu'u mai
a mea taunuu i ai.
'Ua oti La'ulu; 'o le mea lea 'ua igoa ai le aau e lata mai i Falealupo, "'o La'ulu." 'Ua fe'ausi mai pea le malaga; ona taunuu mai lea 'o Sina; a 'o Aaufa 'ae'e 'ua oti i gatai i le matafaga; 'o le mea lea 'ua igoa ai le aau e lata i le fāfā "'o Aaufa 'ae'e." 'Ua o'o mai Sina i uta; ona fānau ai lea 'o le tama 'o Tautunu. 'Ua faivā Tautunu; ona o ai lea 'o Sina ma Tautunu i Palauli. 'a 'ua fai atu Sina i atu e sola ia i tai; ona maliu ai lea 'o Sina i Palauli, 'ua alu i le masina. 'a 'o le tufaaga o lana tama 'o le potopoto atu, 'ua momoli a'e lava i le tu'u i luga o le ma'a o le vai i Vailoa; 'a e alu le atu ia; 'ua alu Sina i le masina, 'ua nofo ai ma Faga ma Leu; 'o le mea lea 'ua ta'ua ai le masina, pea 'atoa, "'o le punifaga." 'Ua sau Leu, sa tafao. ('ua ta'ua le masina o le punifaga) ona fai atu lea 'o Leu ia Sina, se'i ta'u lona igoa. Ona fa'aigoa ai lea 'o le masina, pea vaea se itu laitiiti. "'Ua tafaleu le masina." 'Ua iu le tala.

NOTES

Nofotane, marry (of a woman); faivā, marry (of a man).—Tuioueva, king of Ueva.—auamanū, lucky fish-hook, mascot.—pa fish-hook.—fe'ausi (plural of 'au), swim.—aau, reef, cliff.—lagi = pese.—'au 'au = 'au.—taunuu, fill, attain.—The verse, literally translated, reads: "Sina, weep, swim, there is Puava (a point of land near Falealugo), which (before us) lies, the place to come to."—i gatai, seawards, out to sea.—atu, bonito (fish).—tufaaga, share, portion.—'o le potopoto atu, a piece of bonito.—i le, and then.

XIV

VAVE, THE WAR-SPIRIT

O le tasi aitu, sa taofi Matautu, 'ia na te iloa lelei mea 'uma e aogā e manuia ai ma malōlosi ai i tāua. E ta'ua
ia 'o le aitu tāu; 'o Vave 'o le igoa lea o le aitu. 'a 'o lona tino mai 'o le manauli'i, e pei 'o le leo fo'i o le manaulii pea tagi mai 'o ia.

E fa'apea: 'afai 'ua alu Matauto i le tāua, 'afai e lele atu le manaulii i luma o 'au ma tagi ma toe fo'i mai ma toe fo'i atu, ona fiafia ai lea 'o 'au a le Matautu, auā 'o le ā manumalō; 'a e 'afai e lele atu le manu i tua 'o 'au ma 'ua le toe fo'i mai, ona tupu ai lea 'o le fese o'au ma leatuatuvalē e vaivai fo'i i lātou, auā e iloa 'uma e tagata lona tino ma lona tagi mai.

NOTES

Iloa lelei = matuā iloa.—manuali'i is the name of the Aitu who takes the form of a bird.

It is advised that the words appearing in these notes should be learned by heart, after which it would be good practice for the student to translate back again into Samoan the pieces he has already put into English.

These selections from No. VI. onwards are taken from "A Collection of Samoan Texts," which was translated into German, with native Samoan assistance, and published in Berlin.

XV

'O LE GAGANA SIAMANI

O le tasi aso 'ua afio atu se tupu ma lona alo i le tuligāmanu. 'Ua tele le vevela, 'o le mea lea sa tu'u ai e i laua 'o laua 'ofu i luga o le tua o le tagata fa’aaluma. "'ua fetalai atu le tupu ia te ia: 'ua ia te 'oe le averea e tatau mo le asini i ou luga." Ona tali ai lea le tagata fa’aaluma: "La’u afiga e! e leai, 'a 'ua ia te a’u le averea o asini e lua!"
NOTES

Vevela, heat.—tu‘u, lay, put.—tua, back.—tagata, fa‘aaluma, fool, buffoon.—avega e tatau, load, burden for...

—afioga, grandeur.

XVI

VALESCA

'O le tasi aso 'ua fetaia‘i a’oa’ o e toatolu ma se tagata Jutaia e fia ula i ai. 'Ua alu ane le tasi i ona luma ma fai atu ia te ia: “Tālofa, lo‘u tamā Aperaamo!” Ona alu ai lea ’o ia. Ona alu ai lea le isi i ona luma ma 'ua fa‘apea: “Tālofa, lo‘u tamā Isaako!” Mulimuli ane ’ua alu ane i ona luma 'o lona to 'atolu ma ia upu: “Tālofa, lo‘u tamā Jakopo!” 'Ua 'uma ona ō ane ‘o i lātou 'uma le to'atolu, ona liliu lea le tagata Jutaia ma fai atu ia te i lātou: “'O a’u e le 'o Aperamo po ’o Isaako po ’o Jakopo, 'a 'o a’u o Saulo le atalii o Kiso sa alu e saili ai asini a lona tamā; fa‘auta 'ua 'ou maua i lātou.”

NOTES

A'oa'o here means student.—ula, make a joke.—i ai, with him.—i ona luma (see Prepositions).—'o lona to 'atolu, the third from him.—ma ia upu, with these words.—Kiso, Kish (Biblical name): Saul’s father.—asini, ass.

XVII

SAMOA

'O LE LUKO MA LE TAMA'I MAMO'E

Na fepauti fa‘atasi le luko ma le tama‘i māmo‘e i le vaitafe lā te fia inu. E i gauta le luko, e i gatai le tama‘i
māmo'e. 'Ua fai atu le luko i le tama'i māmo'e: "'Ua e fa'agaepu ea le vai 'ou te le mafai ona inu ai?" 'Ua tali atu le tama'i māmo'e ma le fefe ma le tetemu: "Le alii e, e leai lava; silasila ia 'ua sau le tafe mai ia te 'oe; pe alu atu fa'apefea le palapala mai lenei mea auā e tafea i tai?" 'Ua tali mai le luko: "e ui ina mea e leaga 'oe, 'ua e tuaupua a'u i lelā tausaga." Ona tali atu lea le tama'i māmo'e: "le alii e, 'ua fa'atoa fanaua a'u i le tausaga nei." Ona ita ai lea 'o le luko 'ua lilivau ona nifo 'ua fai mai: "a le 'o 'oe. 'A'o lou tamā!" Ona oso lea 'o ia i le tama'i mamo'e 'ua na saeia.

NOTES

Luko, wolf.—tama'i māmo'e, lamb.—fejpauti fa'atasi, to meet with someone.—i gauta, inland.—i gatai, downstream.—fa'agaepu, to make muddy, thick.—ea (see last paragraph but one in Syntax).—tetemu, tremble, shiver.—e leai lava, by no means.—palapala, mud.—e ui ina . . . , for all that . . . —tuaupu, to slander.—fa'atoa, first.—oso, attack.—saeia, to tear.

XVIII

O LE MATAGI MA LE LA

Sa fai le finauga a le lā ma le matagi po 'o ai so lāua e sili ona mālosi. 'Ua alu ane le tasi tamāloa 'ua pulupulu 'o ia i le 'ofu fa'aua. Ona fa'apea ai lea i lāua: "'o le tamāloa lenā e iloa ai so lāua e sili; ai mafai ona ia to 'ese lona ofu fa'aua e so lāua, 'ua malō ia." Ona agi lea le matagi tetele, 'ua to mai fo'i timuga, 'ua atili ai ona fa- 'amau lona 'ofu. 'Ua tu'u faiaina le matagi. Ona matafi ai lea 'o le ao uliuli 'ua mugālā. 'Ua fa'alogo le tamāloa 'ua vevela ona to lea e ia lona ofu fa'aua. 'Ua malo le lā.
Finauga, fight, contest.—pulupulu, wrap up.—'ofu fa'aua, waterproof coat.—to 'ese, to draw, pull out.—malō, to remain victor.—tetele implies here, tele lava: this form of wording often occurs.—to mai, fall down.—timuga, shower of rain.—fa'amau, hold on.—faiaina, conquered.—matafi, seek diversion, go separately.—mugūlā, sunshine (translated freely, "burn of the sun").—fa'alogo, perceive, note.

XIX

'O le leoleo mamoe ma le luko

'O le tama sa leoleo mamo'e, 'ua alaga 'o ia: "'Ua sau le luko!" Ona taufetuli atu lea 'o tagata e fāsi le manu fe'ai. 'Ua o'o i ai ona 'ata'ata ai lea 'o le tama 'ua fai mai: "'Ua leai se luko, 'o la'u mea ula." 'Ua fa'apea soo 'o ia; ona iu lea ina lātou le toe usiusita'i i lona valaau ia i lātou. 'Ua o'o i le tasi aso ona sau moni lea le luko. 'Ua uiō le tama 'a e leai se tasi na alu i ai, auā 'ua fa'apea 'o tagata: "'o lana mea ula, 'a e leai se luko. Ona 'aiina lea 'o mamoe e le luko."

NOTES

Leoleo, guard, watch over.—taufetuli (see IRREGULAR VERBS).—'ata'ata, laugh at.—mea ula, joke.—so'o, often.—ona iu lea ina, so it came about that . . . , at last . . . —ia i lātou—ia te i lātou.—uiō, cry, call out.—'ai, devour.
'O le aeto ma le gata

'O le aeto 'o se manu poto lea. 'O lona poto 'ua ia lele ai i mea maualuluga e i ai papa ma mauga ma mea e lata i le tofē e fai ai lona ofaga e tu'u ai ona fua ma tausi ai lana toloai ina ia sa'o. A e ui ina poto le aeto i le tausiga o ana tama, 'ua poto foi le gata 'ua ia saili lava seia maua le mea e moe ai le aeto ma lana toloai. I le 'ua maua i le gata le ofaga o le aeto 'ua ia taumafai ina ia maua 'o tama'i manu, 'a e le mafaia ona totole i le papa e tu sa'o. 'O lea 'ua fai ai e le gata se isi o ana toga'ifiti. 'Ua saili i le mea e agi mai le matagi ona alu lea i ai ma nofo ai, 'ua ia mānava atu ai le savili leaga e o'o ai i le ofaga 'o i ai tama'i manu, ona mamate ai lea. 'O le tū o le aeto, a mate se tama'i manu, ona tu'u 'ese lea i tua e pa'ū ai i le tofē. 'O le gata 'o le a 'aina lea tama'i manu 'ua mate. Mulimuli ane 'ua iloa e le aeto 'ua leaga le ofaga ona 'o le savili leaga na mānava mai e le gata, e mata 'o le a mamate ai lana toloai. Ona ia alu lea ma aumaia le tasi ma'a vaivai, 'ua ta'ua 'o se ma'a vaila 'au, 'ua tu'u i le ofaga, ina ia mānava ai ia tama'i manu. 'Ua aogā lea ma'a vaila 'au 'ua malōlosi ai pea ia tama'i manu, e le afaina ai i toga'ifiti a le gata.

NOTES

Aeto, eagle.—'o lona poto, on account of his prudence; similar to 'o le mea, because of these things, therefore 'o lona ma'i, because of his sickness, etc. These turns of speech should be noted.—papa, rock, crag.—tofē, precipice. —ofaga, nest.—fua, egg.—toloi, brood, batch.—sa'o, healthy, sound.—tausiga, care, fostering.—seia, until, to.—totolo, creep, crawl.—savili, breeze, air.—mate, to die
(in referring to animals).—tu, custom, habit.—ma'a, stone.—ma'a vaila'au, medicine-stone.

XXI

'O LE TAULAGA E FIAFIA AI LE ATUA

Sa i ai i le tasi fāfīne Initia ni ana tama to 'alua, sa tauaso le to 'atasi. 'O le fāfīne fa'apaupau lava 'o ia, 'ua na le iloa le tala i le alofa o le Atua. 'Ua tupu le puapuaga i lona aiga, ona fa'apea lea 'o ia: e lelei ina fa'alaulelei le fnagalo o lona atua i se taulaga e avatu ia te ia. I le 'ua ō le fāfīne ma ana tama i le vaitafe 'ua fa'apa'i'āina mo atua, 'ua ia tago i lana tama 'ua lē ponā ma ua lafo ia te ia i le vai, 'ua 'aina le tama e Korokotaila sa i ai. Ona manatu ifo lea 'o le fāfīne 'ua talia e lona atua lana taulaga. 'Ua fesili atu le tasi ia te ia: po 'o lea le mea 'ua ala ai ina avatua lana tama 'ua lē ponā? Ana fia fai taulaga i lona atua, po'ua lelei ina tu'u atu pea le tama tauaso, auā e fa'alēaogā lea tama, 'a e fa'asa'o pea le isi tama. Ona tali mai lea le fāfīne 'ua fa'apea: "e leai, a 'ou fai taulaga i l'ou atua, 'ou te avatu pea ia te ia le mea 'ua sili ona lelei ia te a'u, e le aogā ona ave se mea 'ua ponā.

NOTES

Fiafia, rejoice, cheer.—Initia, Indian.—fa'apaupau, heathen.—fa'alaulelei, soothe (with kind words), get on well together, reconcile.—fa'apa'i'āina, consecrate.—mo atua (dative; which is seldom used in Samoan, most verbs governing the accusative case).—'ua lē ponā, without fault.—korokotaila, crocodile.—manatu ifo, think about oneself.—po'o . . . ala ai ina . . . , how is it that? . . . —ana . . . (see OPTATIVE).—fa'alēaogā, bring no profit, benefit.
O le tala i le a'ega o se mauga maualuga i Niu Kini

O sina tala i lā mātou malaga ma lo'u matai 'o Misi Seneka. 'O le malaga e alu i le tuasivi o lenei atu mauga, ma le fia iloa 'o nu'u i ai i lenei atu mauga ma le uiga o tagata; 'o le aso 3 Julai na amata ai le malaga, 'ua amata le malaga i le mea e igoa ia Kalaikoro i luga o le mauga i gauta o Kapakapa. E tusa ma maila e 26 le va ma le sami. 'Ua amata ona savali la matou malaga i le itula e 6 i le taeao, 'ua mātou sopoia le atu mauga; 'ua o'o i le afaia, 'ua lata ona goto le lā, 'ua mātou maua nu'u e 2, 'o Kaikeve le tasi, 'o Ukakolo e pito i uta; i le 'ua moe ai la mātou malaga; 'ua fiafia tele i lātou, 'ua la'u mai mea taumafā e tele, 'ua la'u mai ma fāfie ma vai; 'ua 'ofu 'o lātou 'ofu ma fai 'o lātou lavalava, 'ua pei se lotu a fai; 'ua mata alolofa, i lātou. 'Ua goto le lā 'ua mātou fa'apopotoina i lātou 'o lea fai le lotu. 'Ua vave ona osi mai i lātou 'ua fiafia i lotu, 'ua taitasi ma fa'alologo 'ua pei lava ni tagata malamalama. 'Ua malama le taeao 'ua alu pea le malaga, 'ua alu tonu lava i le tuasivi pito maualuga e mama'o i uta; 'ua matuā faigatā ala; 'ua sopo i luga i tumutumu o mauga ma toe fa'aifo i lalo i vanu, 'ua na'o le a'e mauga ma ifo vanu. 'Ua lata ona goto le lā, 'ua mātou le mapu, 'ua leai sina malōlō; 'ua sāvali lava seia taigoto le lā, 'ua maua le tasi nu'u e fa fa'i aai, 'ua igoa ia Tulumu. 'Ua moe ai le malaga, 'ua fiafia tele ai i lātou e pei ona fai a e le nu'u 'ua mātou lua'i moe ai ananafi. 'Ua lata i le po 'ua maliu mai ali'i taitasi ma 'o lātou nu'u taitasi; 'o nu'u ia na lē ui ai la mātou malaga. Na maliu mai ali'i, 'ua 'o 'ofu i lātou i 'ofu tofia o le malō o Peretania, 'a 'o taulelea 'ua lavalava i 'ie fou. 'O nu'u nei na lātou osofia le malaga a le Alii ma leoleo i aso 'ua māvae; sa
tau le taua, ona faiaina lea 'o i lātou; ona fai lea e le Kovano le leleiga ma ia atumu'u, 'ua fa'a 'ofu alii i ofu tosia ma fā'alavalava i tagata. Ua o'o mai i lātou ma mea taumafa e tele. Ua fesili Misi, po 'o le ā le ala na lātou o'o mai ai. 'Ua tali mai i lātou: 'ua mātou o'o mai e leoleo i lau malaga i le tuasivi ina nei osofia la 'outou malaga e nu'u e tele i le tuasivi; auā 'afai e o'o se faiga tā ia te 'oe, 'o lea lafo mai le sala e le malō i luga ia te i mātou, ina 'ua mātou le tausia 'oe. 'Ua fa'afetai Misi ia te i lātou, 'ua fai atu Misi: e tasi le mea 'ua faiga tā ai 'o mea taumafa e le lava i luga o le mauga, ma le tasi o isi tagata e leai ni 'ofu, anei e oti i le malūlū i luga o mauga. Ona tu'u'ua lea 'o le toatele, 'ua na o alii 'uma ma tagata malolosi e fai nai 'ofu, 'ua mātou malaga fa'atai. 'Ua malama le taeao, 'ua usu le malaga, 'ua mātou sopoia le tumutumu o le tasi mauga e igoa ia Ekonakolo, e 2500 ft. le maualuga; 'ua mātou toe fa'aifo i le tasi itu 'ua alu pea; 'ua lata i le po 'ua maua atu le tasi nu'u e igoa ia Koliko; 'o le aso 5 lea o Julai, 'o le aso toona'i foi lea; i le ua aso sā ai la mātou malaga. 'Ua o'o i le asogafua 'ua fa'alavelaveina la mātou malaga i timuga. 'Ua o'o i le aso lua 'o le aso 8 lea o Julai; 'ua laofo'ē le aso 'ua mātou sopoia le mauga maualuga i le taeao lava 'ua o'o i le afiafi. 'Ua lata ona goto le lā 'ua mātou maua le vaeluaga o le mauga; 'o le mauga 'ua moe ai la mātou malaga. 'Ua malama le taeao 'ua mātou taumafai i le tumutumu o le mauga, 'ua tusa ma futu e 8300 le maualuga, 'o le mauga lenei e fai ai le tala fa'avavau a Niu Kini. Fai mai 'a oti i lātou, 'o le mauga lenā e potopoto i ai 'o lātou agaga mai fai ai a lātou siva. I le 'ua mātou fesili: 'o fea ea 'o fai ai siva a o 'outou tupuga na oti? 'Ua lātou tali mai: 'o i ai i se isi mauga. 'Ua mātou ta'u atu i ai: e sesē lo 'outou taofo; 'o tātou agaga e tasi lava le mea e taunu'u 'uma i ai, 'ua mātou tusi i ai
le lagi. 'Ua tali i lātou: e 'ese le mea e o'o i ai 'o 'outou agaga, 'o le lagi lea, 'a 'o mātou e ta'a lava 'o mātou agaga i luga i mauga. 'Ua mātou matuā fa'aali atu le tonu i le mea e taunu'u i ai 'o tātou agaga. 'Ua fai mai i lātou: e moni lava, ai lava 'o le tonu 'atoatoa lea.

'O le aso 9 'ua liliu mai ai la mātou malaga i le tuasivi. 'O le malaga 'atoa e amata mai i Kalaikoro e o'o i le tumu-tumu o le mauga lenā e 70 ma ona tupu maila; ae 'a faitaulia o'o i le matafaga e 100 ma ona tupu maila, 'o le mea lea na fai ai le malaga.

'Ua tumu lenei atumauga i tagata fa'apaupau, 'ua leaga 'o lātou fale. 'Ua momoe fa'atasi ma pua'a, 'ua vali mālala 'o lātou tino, tā te fefe fua lava pe'a vaai i 'o lātou mata. 'Ua fo'i le malaga, 'ua mātou toe sopoia nu'u ia: 'o Elena Kolo, Ulona Kolo, Polavale, Mataka, Mitikō, Elima Kolo. Sa mātou aso sā i lea nu'u, 'ua mātou usu i le asogafu 'ua mātou sopoia nisi nu'u, 'a 'ua toe taunu'u atu lava i Kalaikoro.

NOTES

A'ega, ascent.—Niu Kini, New Guinea.—mata'i 'o M.S.; this refers to the head of a Mission Station in Samoa, who made this journey with some natives.—ma le fia, that . . . be willing.—atu mauga, mountainous country.—sopo, exceed, thwart.—'ua lata ona . . . , near to . . . —e pito i uta, more, the farthest inland.—la'u mai, bring near.—ma fāfiē ma vai, both wood and water.—lotu, public worship, to perform religious service, go to church.—mata alofa, friendly.—taitasi, one each.—tagata malama, cultivated, civilised people.—'ua malama le taeao; this is a stock phrase, meaning, "as the day breaks."—'ua na 'o le a'e . . . it went always uphill and downhill.
nu'u fai'aai, small, scattered villages.—'ofu tofia, official uniform.—faiaina, conquered.—fai le leleiga ma, reconcile oneself with somebody.—sala, punishment.—anei e oti . . . , it could kill anyone.—'o le to'atele (plural).—usu, rise early.

—ft. = futu = foot, feet.—aso sā, Sunday; it is here used as a verb, Sunday rest.—timuga, rain-shower.—lāo'fē (see The Adjective: derived from lā, sun, sunny.—fai mai . . . , it is said . . .—agaga, soul.—tusi here means, to name.—'ese, high, far.—ta'a, to guide.—ai lava (see Vocabulary), it must be . . . indeed.—pua'a, pig.—tā = tātou.—fo'i, return.

XXIII

'O LE TUSI MAI NIU SILANI

Oamaru, Niu Silani, Fep. 18, 1902.

LE 'AU USO E!

Si 'o mā alofa atu! 'ua mā saunia lenei tusi e fai mai mea tātou te feiloa'i ai. . .

'O le tasi mea 'ou te fia ta'u atu ia te 'outou. 'O sina tala i la mā malaga i Rotorua, 'o le nu'u lea 'ua ta'ua ona 'o vaifuloto vevela 'ua i ai, ma le tasi mea, 'o tagata e to'atele 'ua asiasi i ai e sailiili matagi. Sa mā malaga atu i Rotorua mai Aukilani 'o lo lā va pe 80 maila, 'ua 'atoa itula e 9 sa mā ō i ai i le nofoa afi ona fa'atoa taunu'u ai lea.

E i ai le fale ma'i i Rotorua 'ua saunia mo tagata mama'i ina ia lātou ta'e'ele ai i le vai. 'Ua siomia le fale i le fanua 'ua teuteu lelei, 'ua matagofie lava la'au 'ese'ese 'ua i ai. Sa mā savavali i le fanua, ona mā vaaia lea 'o punavai e lua. Sa ofo le loto auā 'ua 'ese ia punavai i punavai 'uma auā 'ua vevela lava le vai, peiseai 'ua i luga o se afi tele;
'ua oso le ausa i luga e pei 'o se umu tele 'ua pusa. E lemafai ona ta'ele se tasi i le punavai 'ua fanua auā ua vevela tele lava le vai; 'ua siomia foi le punavai i le puipui ina ne'i paʻūʻū i ai tagata ma oti ai. Sa mā teteʻi ina 'ua mā matamata i ai; 'a 'ua taitaiina le vai vevela i paipap e oʻo taʻelelega 'esese i totonu o le fale maʻi, i le 'ua faʻao-poopoaina i ai sina vai malulu, ona faʻatoo mafai lea ona taʻele ai.

'Ua 'atoa aso e lua sa mā i ai i lenā nuʻu. Sa mā matamata i mea 'esese e ofo ai i maua i itula 'uma. Sa mā tafafao i le auvai o le vaituloto o Rotorua ona iloa ai lea 'o le ausa 'ua oso i luga ai le 'eleʻele. Sa mā asiasia i le Maori Pa (ʻo le 'aaia lea) 'o Ohinemutu; e le faʻaaogāina se afi e tagata o lenā nuʻu auā 'ua faigofie ona tao 'o a lātou mea e 'ai i omo laiti 'ua elia i le fogaʻeleʻele.

Sa mā ō atu foi i se isi Maori Pa o Whakare-warewa lea; 'ua faigata 'ona faʻamalamalama atu mea e ofo ai sa mā matamata ai. E sa i tagata ona soona savali neʻi paʻūʻū i lātou i se pū 'ua i ai le vai vevela. 'O lea aso ma lea aso foi 'ua oso iluga le vai ai pū 'esese pe tusa ma le umi o se niu 'o le maualuga o le vai 'ua oso aʻe.

Pagā lava! o le mea lea e ofo tele ai tagata; sa mā faʻalologina le vevela i o mā seevae, ona mā punonou ai lea 'ua iloa 'ua vevela le fogaʻeleʻele ma maʻa 'o i ai. Sa mā vaaia foi le vaitafe 'ua oso mai i lalo o le palapala e oʻo i le fogatai. Ona pā ai lea 'o le palapala 'ua paʻō e pei 'o se fana pe a pā.

Aʻo le mea sa mā fefefe ai 'o Tikitere lea, 'o le nuʻu lea e pei 'o Sotoma ma Komora, e iai se vaitafe vevela ma le afi. 'Ua leaga le manogi i lenā nuʻu auā 'ua tele le teio 'ua fefiloaʻi ma le vai i punavai vevela. E i ai foi pū tetele 'ua tutumu i le palapala 'ua fefiloai ma le suaūʻū. Sa taitaiina i mātou ma nisi tagata sa matamata ai e le
tasi alii auā 'ua faigatā i tagata ne'i soona savavali, ona pā lea 'o le foga 'ele'ele i tafatafa o punavai vevela, auā pa'ū'ū i ai 'ua oti. 'Ua o'o i mātou i le tasi itu o le puna palapala tele, ona lele a'e lea 'o le ausa i le 'ua sūsū i mātou i le ausa tele 'ua oso mai. 'Ua to'a foi le palapala 'ua filogia ma le suaū'ū, 'a 'ua puna pea, 'ua sili ona vevela i le suavai 'ua puna; 'o le fua o le vevela o le palapala 'ua 232° Fahrenheit.

'O sina tala pu'upu'u lenei i mea sa mā matamata ai ma 'ua ofo tele ai i maua, 'a 'ou te lēmāfai ona fa'aali atu lelei le uiga moni o mea fa'apena.

Sa mā foi atu i Okilani ma nonofo ai ni nai aso; ona toe malaga atu lea i Maungaturoto, Raglun, Napier, Wellington, Lyttleton, Christchurch ma Oamaru, 'ua mātou fa'atasi ai ma le tama'itai 'o Makerita 'ua 'outou māsani.

O le a toe malaga atu i mātou ma Makerita i le aso nei e taunu' u lava i Dunedin.

Ia fa'amannua 'outou e lo tātou Alii. Ia tausia pea i tātou 'uma seia o'o i le aso tātou te toe fa'atasi ai.

O FELENI MA OLIVE.

NOTES

Niu Silani, New Zealand.—Si 'o mā ... (stock phrase) are greeted.—tātou (see third person plural of the Personal Pronouns).—vaituloto, sea.—saili matagi, have a change of air, take a bath.—fale ma'i, hospital.—oso a'e, rise, get up.—puipui, trellis.—paipa, tube, pipe.—malūlū, cold.—omo, pit, ditch.—fa'amanamaalama, explain, interpret.—Pagā lava!, exclamation.—foga'ele'ele, ground, earth.—pū, cave.—ai pu, from the cave.—pā, explode, shoot fire, detonate.—filo, mix, mingle.—puna, cook, boil. 
REMARKS ON SOME OF THE POINTS OF SIMILARITY BETWEEN THE SAMOAN AND THE TAHITIAN AND MAORI LANGUAGES

As already mentioned in the Introduction, Samoan has its root in the Malayan-Polynesian languages, which are spoken, with many varying dialects, from Madagascar, throughout the South Seas, to Hawaii. These root-tongues are divided into the Malayan, Melanesian, and Polynesian. The two latter, being of very low origin, have few consonants, and the word-construction is primitive. The grammatical forms are mostly joined to the root by means of particles, and usually no distinction is made in the form of a word between the singular and plural number, the same applying to the difference between active and passive verbs, and between their moods and tenses.

The Polynesian languages have a strong relationship to one another, very much in the same way that certain European ones have, and present no difficulties to the learner when he has a fair grasp of one of them.

There is a great resemblance, and much in common between the Samoan, Tahitian, and Maori languages.

TAHITIAN

This language has an alphabet of thirteen letters: five vowels, a, e, i, o, u, and eight consonants, f, h, m, n, p, r, t, and v. Introduced words occasionally contain l, k, and z.
The vowels are all pronounced as those in Samoan and are short. If it is desired to lengthen a vowel it is indicated thus, ^ . Ex.: hoë, one. This long vowel also takes the accent, which otherwise is borne by the last syllable but one.

_F_ is pronounced as in Samoan, but often has the sound of _v_ or _h_. Ex.: _vahine_ = fāfine ; _haaputu_ = fa’apoto, etc.

_H_, which is absent in Samoan, frequently occurs in Tahitian and corresponds to the _f_ and _s_ in Samoan. Ex.: _tahi_ = tasi ; _hara_ = sala ; _anahi_ = afi. In words where the Samoan _s_ has been introduced it has a pronunciation faintly resembling _ch_.

_M_ and _n_ are sounded as in Samoan, the _n_ having a slightly nasal (_ng_) twang, especially where it takes the place of the Samoan _g_, which, however, does not often occur.

_P_ has the same sound as in Samoan.

_R_ is much in use, and mostly appears in place of the Samoan _l_ and _g_. Ex.: _faaroo_ = fa’alogo ; _ratou_ = lātou ; _huruhuru_ = fulufulu ; _raau_ = la’au, etc.

_T_ is the Samoan _t_ and replaces _l_. Ex.: _eteie_ = lenei.

_V_, pronounced as in Samoan, is a substitute for the Samoan _v_ , _f_ , and _’_. Ex.: _rave_ = ave ; _vahine_ = fāfine ; _vau_ = ’au ; _va ve_ = vae.

Either an _n_ , _r_ , or, more generally, _,_ , is used instead of the Samoan _g_. Ex.: _i’oa_ = ihoa ; _fanauraa_ = fanauga ; _ra’i_ = lagi ; _mou’a_ = mauga, etc.

There are no double consonants in Tahitian, and all words end with a vowel.

The Tahitian is quite as _punctilious_ in his speech as the
SIMILARITY BETWEEN SAMOAN,

Samoan, but often employs a variety of forms promiscuously; especially is this so with the verb.

*Te* is the article, which corresponds to the Samoan *le*. 
Ex. : *te fare = 'o le fale*. Its declension in the singular is:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>te fare ra</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>o te fare ra</td>
<td><em>Ra</em> is a particle</td>
</tr>
<tr>
<td>Dat.</td>
<td>i te fare ra</td>
<td>which almost always</td>
</tr>
<tr>
<td>Acc.</td>
<td>i te fare ra</td>
<td>follows the substantive</td>
</tr>
<tr>
<td>Voc.</td>
<td>e te fare ra</td>
<td></td>
</tr>
</tbody>
</table>

With proper names the article *o* is used. Declension: *o, a, ia, ia, e*.

The plural is a little involved. Either the singular number only is used in its place, in such cases where no confusion of meaning is likely to arise, or, in order especially to emphasise the plural, particles are placed before the noun concerned. Ex. : *na, mau, pue*.

*Na* is employed when dealing with numbers, and corresponds to the Samoan *ni*. Ex. : *na fare e hitu*, seven houses.

*Mau* is used in ordinary speech and has no reference to any particular number; it corresponds to the Samoan *'o le 'au*. Ex. : *te mau Tahiti*, the Tahitians.

*Pue* is made use of : (1) Almost exclusively in relation to persons. (2) When a large definite number is referred to. Ex. : *e pue ravaai hoi raua?* What are those two people doing there? The declension of the plural is identical with that of the singular.

Abstract nouns are only used in the singular.

Occasionally, when a word stands at the beginning of a sentence, *o te* is employed, not *te*, as is the case with the Samoan *'o le*.

The substantive has only one gender.
The dual number is expressed by *toopiti*, both, the two. *Ex.: na vahine e toopiti*, the two women.

The adjective follows the noun to which it belongs. *Ex.: te fare api*, the new house; *te hoē raau maitai*, a good tree. It is invariable in the singular, but now and then an added syllable is introduced to denote a plural meaning. *Ex.: maitai; maitatai* (plural). This is, however, not a general rule.

With regard to comparison, the method is similar to that of the Samoan adjective. *Ex.: te mou’a rahī i te fare*, the mountain is bigger than the house; literally, the mountain big to the house. If the adjective stands alone, without a noun, the comparative is expressed by *pu, puai*. *Ex.: puai rahī*, much bigger.

There is no way of indicating the superlative degree: the plain adjective has to do duty for this as a rule, but sometimes the word *rave* is placed before it by way of giving emphasis to it.

The personal pronouns are very similar to the Samoan ones and are given here briefly: *o vau*, I; *o oe*, thou; *o ia*, he; *to tatou*, we; *to outou*, you; *o ratou*, they. Dual: *o maua* (exclusive), we two; *to tauta* (inclusive), we two; *to orua*, you two; *o raua*, they two. When these are placed after the verb the *o* is omitted. Instead of *o vau*, I, 'au is often used when following a verb.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>o vau</td>
<td>no 'u</td>
<td>ia 'u</td>
<td>ia 'u</td>
</tr>
</tbody>
</table>

*O oe* is declined in the same way. *O ia*, he, as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>oia</td>
<td>no na</td>
<td>ia 'na</td>
<td>ia 'na</td>
</tr>
</tbody>
</table>
The rest of the personal pronouns are declined in precisely the same manner.

The possessive pronouns are also quite simple and formed as in Samoan.

### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tau, or a'u, my</td>
</tr>
<tr>
<td>Gen.</td>
<td>no tau</td>
</tr>
<tr>
<td>Dat.</td>
<td>i tau</td>
</tr>
<tr>
<td>Acc.</td>
<td>i tau</td>
</tr>
</tbody>
</table>

*to, or to oe, thy*

*ta'na, Gen., no ta'na, etc., his*

*to malou (excl.), to talou (incl.), our*

*to outou, your*

*to ratou, their*

### Dual

*to mauna, to orua, to raua, our two, both our*

### Plural

*ta'u, my*

*to oe, thy*

*ta na, his*

The remainder are declined in the same way as the singular numbers.

The suitable personal pronoun is preferably used in place of the possessive, as a rule. *Ex.: te fare na oe*, thy house, the house of thee; instead of, *to fare.*

The demonstrative pronouns are:

### Singular

*o teie, this*

*o tera, that*

The plural forms of the above run in a like manner to the singular, especially where the nouns are formed of plural words, and are treated like the singular *'o le 'au* in Samoan.
For the purpose of emphasising o teie the word nei (here) is often added to it. Ex.: o teie nei taata, this man here. O tera is not used very much. The demonstrative pronouns partake more of the nature of substantives and adjectives. Ex.: teie nei mau mea atoa, all these.

The relative pronouns correspond to the Samoan ones: o te, he who = 'o le. The declension is like that of the substantive. Ex.: ehoroa 'tu i te ani ia oe ra, give to him who asks of thee. O tei, or to tei (those who), is the plural.

The use of these is quite as involved, and yet, at the same time, as simple as in Samoan. Ex.: e faaore mai i ta matou hara, mai ia matou atoa a faaore i tei hara ia matou nei. Samoan: ia e fa'amagalo i a te i mātou i a mātou agasala e pei 'o i mātou fo'i ona matou fa' amagaloina atu i ē 'ua agasala ma ia te i mātou. (See 'o le talo a le Alii, in the Reading Selections.)

O tei, or o te taata, is everyone who . . . (see Example in last paragraph on the Relative Pronoun in the Grammar). This in Tahitian is: o te taata i riri noa i tona taeae e Raka, e au ia ia 'na te sunederi.

The interrogative pronouns are: o vai, who? Ex.: o vai oe? who art thou? eaha, what? Ex.: eaha to oe hinaara? what is your wish?

The declension is:

Nom. o vai  
Gen. no vai  
Dat. ia vai

The accusative, whom, is expressed thus: o vai ta outou e imi na? whom are you looking for?—literally, who is, you look for something?

The indefinite pronouns: tahi, another; tahi taata, some, several: every, each, is translated by the plural,
SIMILARITY BETWEEN SAMOAN,

*te mau* — *atoa*. *Ex.: te mau taata atoa*. . . every man . . . ; *te taata*, somebody, anyone; *te taata*, with the negative, *e ore = e ore te taata*. nobody; *te mau atoa, atoa*, all; *rave rahi*, many; *iti*, few; *te taata*, or *te mau taata*, one, people, they (French, on); *na*, several.

The reflexive pronoun is *atoa*. *Ex.: o vau atoa nei*, I myself. This latter is not very much used.

The verb, in many respects, is not so complicated as the Samoan, it being invariable in all moods and tenses, both in the singular and plural; only a few allowing of reduplication in the plural. *Ex.: hoo atura*, to sell. Plural, *hohoo atura*.

There is an active and passive form, and the tenses are: Present, First Past, Second Past, Future, and the Imperative and Infinitive Moods.

The present tense is formed by prefixing the particle *e* or *te* to the verb. *Haere*, to go.

**Singular**

*e haere au*, or *te haere au*, I go
*e haere oe*, or *te haere oe*, thou goest
*e haere oia*, or *te haere oia*, he goes, etc.

**Dual**

*e haere maua*, we two (both) go
*e haere ouua*, you two go
*e haere raua*, they two go

**Plural**

*e haere matou*, we go
*e haere ouitou*, you go
*e haere ratou*, they go

The personal pronouns can also be placed before the verb.

*E* is generally employed in the narrative form of speech, and *te* to denote a definite action in the present. *Ex.: te parau atu nei vau ia oe*, I tell you.
The first past tense takes the particle *ua* in front of the verb. *Taparahi*, to kill.

- *ua taparahi vau*, I killed
- *ua taparahi oe*, thou killedst
- *ua taparahi oia*, he killed, etc.

The second past tense is distinguished by the particle *i* before the verb. *Faaroo*, to hear, perceive.

- *i faaroo vau*, I have heard
- *i faaroo oe*, thou hast heard
- *i faaroo oia*, he has heard, etc.

The two forms of past tense just given are not used in continuous narrative, the bare verb being sufficient, in the native mind, to convey the idea of an action already accomplished.

The future is indicated in exactly the same way as the present tense and formed by the particle *e*. *Ex.*: *e tae vau*, I will come; *e tae oe*, thou wilt come, etc.

The imperative mood takes the particle *e* or *a* before the verb. *Ex.*: *a haere!*, go!; or, *a haere oe!*; *a rare i te pane*, take the bread. *E* is used when it is wished to express a gentler form of command.

The infinitive mood is a double one, according to whether "to" or "in order to" is the intended meaning. *Ia* is used before the verb in the first instance, and *e* in the latter. *Ex.*: *mata' u oia ia haere*, he was afraid to come.

This rule is not invariably observed, though.

The negative of the imperative is *eiaha*, followed by the present tense. *Ex.*: *eiaha oe e faahapa*, do not lie!

The negative particle in general use is, *aore*, or *eore*, which always commences a sentence. *Ex.*: *aore au i haere mai*, I have not come.
There is no participle known to the Tahitian, but a peculiar verb-substantive takes its place. This is the particle *raa*, which is subjoined to the verb. *Ex.:* *ua hi’o atura te taata atoa ia ’na i te haereraa,* the people saw him coming; literally, in the coming. *Raa* corresponds to the Samoan *ga* (*fanauraa = fanauga*).

The passive is formed similarly to the Samoan, by affixing various particles to the verb; the most commonly used being *hia*. *Ex.:* *taparahihia*, to be killed; *hi’ohia*, to be seen, etc. The conjugation is exactly the same as in the active form of the verb.

<table>
<thead>
<tr>
<th>Te *hi’ohia vau,</th>
<th>I am seen.</th>
<th>(Present.)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ua hi’ohia oe,</em></td>
<td>thou wast seen.</td>
<td>(First Past.)</td>
</tr>
<tr>
<td><em>i hi’ohia oia,</em></td>
<td>he has been seen.</td>
<td>(Second Past.)</td>
</tr>
<tr>
<td><em>e hi’ohia matou,</em></td>
<td>we shall be seen.</td>
<td>(Future.)</td>
</tr>
</tbody>
</table>

The last example quoted can also be used in place of the present tense. To indicate a future action, *atoa*, together with a curious word-formation, is employed, viz., *hi’o — atoa — hia*. *Ex.:* *e faaino — atoa — hia oia,* he will be condemned. If, however, the verb should be a compound one, such as *hopoi-ē,* to take away, this form does not apply; the simple one, *hopoi-ē-hia,* being used instead.

The auxiliary verb *to be* is usually not expressed. *Ex.:* *ovau teie,* it is I, or *o vau nei ia.* The negative is *aita* or *aore.*

The verb *to have* is also, as in Samoan, formed by using the dative. *Ex.:* *e tau fare na‘u,* I have a house; literally, to me is *my* house. *Aita = not. Ex.:* *aita a ratou pane,* they have no bread.

There are many compound verbs which are, in some cases, preceded by *faa* or *haa,* with the same meaning as
The numerals are very like the Samoan cardinal numbers: hoē, or tahi, one; piti, two; toru, three; maka, four; pae, five; ono, six; hitu, seven; varu, eight; iva, nine; ahuru, ten; tino ahuru ma hoē, eleven; tino ahuru ma piti, twelve; piti ahuru, twenty, etc.; maka ahuru, forty; hanere, a hundred; tino hanere ma hoē, a hundred and one; tausani, a thousand.

Originally the Tahitians could only count up to ten; the necessary numbers after this are derived partly from the Samoan and partly from English. The numerals are placed before the word to which they belong, the latter taking the genitive case. *Ex.: e varu o te rui,* eight days.

The ordinals have the article added, as, *o te hitu,* the seventh. They take their place either before, governing the genitive, like the cardinals, or after the word they accompany. *O te fare piti,* the second house. *The first* would be, *o te matahiapa.*

*Ìa* is a numeral adverb, which, when placed before a number, denotes "times." *Ex.: ia toru,* three times, thrice; but the *fourth time* would be, *te maharaa.*

All prepositions govern the accusative. *Ex. i roto i te fare,* in the house. Also the answer to the question, where? where to? is in the accusative.

*Mai,* from; *i tae,* to, towards; *i nia i,* on, upon; *i nia i ropu,* in the middle of it, amidst it; *no nia mai,* down; *mai,* since; *i raro,* outside; *i roto,* inside, etc.

To give a complete list here of all adverbs and conjunctions would not be possible within the limits of these *Remarks,* as they do not constitute a complete grammar of the languages concerned, but merely a means by which the principal features of *Samoan* and Tahitian may be
SIMILARITY BETWEEN SAMOAN, compared. From the foregoing the close relationship which exists between them will easily be seen, and we will now draw a brief comparison between Samoan and the native language of New Zealand.

MAORI

The Maori tongue is also euphonically poor, there being five vowels, a, e, i, o, u, and ten consonants, h, k, m, n, ng, p, r, t, w, and wh.

The vowels all have the sound of the Samoan ones.

H corresponds to the Samoan s and f. Ex.: wahina = fafine.
K replaces the Samoan ' . Ex.: kua = 'ua; katoatoa = atoatoa.
M and n are as in Samoan.
Ng takes the place of the Samoan g. Ex.: rangi = lagi.
P is pronounced as in Samoan.
R is the substitute for the Samoan l, as, ratou = lātou.
T is the Samoan one, and sometimes corresponds to the l in that language. Ex.: ko te tama = 'o le tama.
W resembles the Samoan v.
Wh replaces the Samoan f, but it is pronounced more softly than f.

For accentuation of syllables, see the Grammar.

The article is ko te = 'o le. Ex.: ko te tangata = 'o le tagata. The noun, which can only boast one gender, takes the article ko te in the singular and nga in the plural.

The declension is:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ko te tangata, the man</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>o te tangata, of the man</td>
</tr>
<tr>
<td>Dat.</td>
<td>ki te tangata, to the man</td>
</tr>
<tr>
<td>Acc.</td>
<td>ki te tangata, the man</td>
</tr>
</tbody>
</table>
Plural
Nom. o nga ariki, the chiefs
Gen. o nga ariki, of the chiefs
Dat. ki nga ariki, to the chiefs
Acc. ki nga ariki, the chiefs

The article ko always precedes proper names. The vocative takes e, as, e te ariki, chief!

The adjective comes after the word it qualifies and is invariable. Ex.: ko te maunga tiketike, the big mountain. Comparison is the same as in Tahitian. The comparative is not expressed, and the word compared takes the accusative case: i te. The superlative is formed by rawa. Ex.: ko te iti rawa, the (very = rawa) little.

Personal Pronouns

Singular
ko taku, I: Samoan, ‘o a’u
ko koe, thou: ” ’o oe
ko ia, he: ” ’o ia

Plural
to mātou, we: ” ’oi mātou
ko koutou, you: ” ’o ’outou
to ratou, they: ” o i lātou

Dual
to maua, we two, both of us
ko orua, you two, both of you
to rava, they two, both of them

The declension of the personal pronouns is the same as for nouns.

ko taku, I
a taku, or o au, of me
ki a au, to me
ki a au, me

The rest of the pronouns are declined in the same way. Should the personal pronoun follow the verb—as more often than not it does—instead of ko taku, ahau must be substituted in the first person singular.
SIMILARITY BETWEEN SAMOAN.

Possessive Pronouns

Singular

ko tuku, my
ko tou, thy
ko tona, his
to malou, our
to koutou, your
to ratou, their

Dual

to maua, our two (both our)
to orua, your two
to raua, their two

The article ko, or to, gives place to o in the plural, and the k of the pronoun is omitted.

Plural

o oku, my
o ou, thy
o ona, or o ana, his
o matou, our
o oulou, your
o ratou, their

Dual

o maua, our two, both our
o orua, your two
o raua, their

The declension is exactly like that of the personal pronoun.

Demonstrative Pronouns

tenei, this; enei, these
tena, that; era, those

As in Tahitian, they are used adjectively and substantively.
Relative Pronouns

The relative pronouns greatly resemble the Tahitian ones in construction, and in their application they are also alike throughout. (See the Samoan Relative Pronouns in the Grammar.)

\[ ki \text{ te} \text{ tetahi}, \text{ he who} \]
\[ te \text{ hunga}, \text{ those who, those which} \]
\[ nga \text{ tangata katoa}, \text{ everyone who} \]
\[ nga \text{ mea katoa}, \text{ that which} \]

(See example in last paragraph on Relative Pronouns in the Grammar.)

\[ A \text{ ki} \text{ tea mea (speak, say)} \text{ tetahi ki} \text{ tona teina: Weirangi!} \]
\[ ka tika kia komitia. \]

Interrogative Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ko whai, who?</td>
</tr>
<tr>
<td>Gen.</td>
<td>no whai, of whom?</td>
</tr>
<tr>
<td>Dat.</td>
<td>ia whai, to whom?</td>
</tr>
<tr>
<td>Acc.</td>
<td>ko whai, whom?</td>
</tr>
<tr>
<td></td>
<td>he aha, what?</td>
</tr>
<tr>
<td></td>
<td>ma te aha, with which, with what?</td>
</tr>
</tbody>
</table>

Indefinite Pronouns

Tokomaha, many; ruarua, a few, some; nga tangata, one, people, they; nga tangata katoa, all; etahi, some, several; tetahi, somebody, anybody; kahore tetahi, no one.

The reflexive pronouns are hardly ever expressed in Maori, reliance having to be placed upon the context of a sentence to supply this deficiency.

The Verb

The verb is simple in construction and, in conjugation, very like the Tahitian. There is a distinction between the active and passive, and the tenses are the same as those in Samoan.
The active verb, present tense, is formed with te.

\[
\begin{align*}
te \text{ kite ahau,} & \quad \text{I see} \\
te \text{ kite koe,} & \quad \text{thou seest} \\
te \text{ kite kia,} & \quad \text{he sees} \\
te \text{ kite matou,} & \quad \text{we see} \\
te \text{ kite koutou,} & \quad \text{you see} \\
te \text{ kite ratou,} & \quad \text{they see, etc.}
\end{align*}
\]

**Past Tense I.** is distinguished by ka.

\[
\begin{align*}
ka \text{ haere ahau,} & \quad \text{I can} \\
ka \text{ haere koe,} & \quad \text{thou canst} \\
ka \text{ haere kia,} & \quad \text{he can, etc.}
\end{align*}
\]

**Past Tense II.** takes i.

\[
\begin{align*}
i \text{ whakamahara ahau,} & \quad \text{I have taught} \\
i \text{ whakamahara koe,} & \quad \text{thou hast taught} \\
i \text{ whakamahara kia,} & \quad \text{he has taught, etc.}
\end{align*}
\]

**Past Tense III.,** which corresponds most nearly to the pluperfect, is formed by kua.

\[
\begin{align*}
kua \text{ kawe ahau,} & \quad \text{I had brought} \\
kua \text{ kawe matou,} & \quad \text{we had brought} \\
kua \text{ kawe ratou,} & \quad \text{they had brought}
\end{align*}
\]

**The Future** takes e.

\[
\begin{align*}
e \text{ ora ahau,} & \quad \text{I shall live} \\
e \text{ ora koe,} & \quad \text{thou shalt live, etc.}
\end{align*}
\]

The meaning of the first past tense often applies to a future action already concluded when another begins, and resembles more nearly the second future in European verbs, such as, *I shall have done.* Ex.: When you (shall) see this and that, you (will) know . . . *Otira ka kite koutou . . . ko reia koutou mohia ai . . . :* literally, when you (shall) have seen that . . . Such phrases are of constant occurrence.

The imperative is introduced by the particle *kia.* Ex.: *kia haere, go!* The particle is frequently omitted.
The negative form of the imperative is effected by the particle *kaua, kei*. *Ex.:* *kaua e tutaki,* do not run.

The infinitive is distinguished as follows: *te* = to . . . ; *ki te* = in order to . . .

The negative used with other moods of the verb is *kahore* or *kihai*, which stands at the beginning of the sentence. *Ex.:* *kahore ahau e mohia ki tena pa,* I do not know that place.

The passive form is construed with the same particles as the active, and is only distinguished from the latter by affixing the syllables *tia, a,* or *kina.* *Ex.:* *akiri,* to throw; *akiritia,* be thrown; *kitea,* be seen.

- *te kitea ahau,* I am seen
- *ka kitea ahau,* I was seen
- *i kitea ahau,* I have been seen
- *kue kitea ahau,* I had been seen
- *e kitea ahau,* I shall be seen

**Numerals**

**Cardinals:** *kotahi,* one; *rua,* two; *toru,* three; *wha,* four; *rima,* five; *ono,* six; *whitu,* seven; *waru,* eight; *iva,* nine; *tekau,* ten; *kotahi tekau ma tahi,* eleven; *kotahi tekau ma rua,* twelve; *rua tekau,* twenty; *toru tekau,* thirty; *kotahi rau,* one hundred; *rua rau,* two hundred; *mano,* a thousand.

The cardinal numbers take their place before the word to which they apply, the latter being in the plural, indicated by the article. *Ex.:* *rima nga taro,* five taros; *kotahi nga whare,* ten houses.

The ordinals consist of the cardinal numerals preceded by the article, and come before the word they accompany, governing the genitive. *Ex.:* *o te rima o nga rakau,* the fifth tree; *te tuatahi,* the first; *te muri,* the last.
Numerals of multiplication are unknown to the Maori. The number of prepositions, adverbs, and conjunctions in the language is not considerable, and they bear a great resemblance to those in Samoan.

For purposes of comparison the Selections for Reading, Nos. IV. and V., are here appended, rendered into Tahitian and Maori.

**TAHITIAN**

**TE PURE RA A TE FATU**

E to matou Mētua i te ao ra, ia raa te oe i'oa. Ia tae i to oe ra hau. Ia haapaohia to oe hinaaro i te fenua nei, mai tei te ao atoa na. Ho mai i te maa e au ia matou i teie nei mahana. E faaore mai i ta matou hara, mai ia matou atoa e faaore i tei hara ia matou nei. E eiaha e faarue ia matou ia roohia—noa—hia e te ati, e faaora râ ia matou i te ino. Amene.

**TE PARABOLE RA A TE SAMARIA.**—*Luka* x. 30.

Te hoê taata no Jerusalema i te haereraa i Jeriko, roohia ihora i te nānā eiā haru, taratarahia ihora tana ahu e ratou, e paruparu ihora oia, haere atura, faarue ihora ia 'na, ua fatata i te pohe. Ua haere noa maira te hoê tahu'a na taua e'a na, e ite atura oia ia 'na, faahahau è aturâ, na te tahi pae e'a 'tura i te haere. E te hoê ati Levi hoi e te haerea na taua e'a ra, e fatata maira taua vahi ra, e ite atura ia 'na, ohipa è aturâ na te tahi pae e'a. Te hoê taata râ no Samaria i haere noa i to 'na haerea, e tae atura oia ia 'na, aroha 'tura; haere atura i pihai iho, ua nimi ihora i te hinu e te naina i roto i te mau puta no 'na ra: vehi ihora, e haaparahi atura ia 'na i nia i tana iho
TAHITIAN AND MAORI LANGUAGES

puaa, aratai atura ia ’na i te fare tipaeraa, utuutu atura ia ’na. E ao a’era, ia haere ē oia ra, ua rave a’era oia i e piti moni veo, tuu atura i te taata fare ra, na ô atura ia ’na: E utuutu oe i teie nei taata, e ia riro atoa ta oe ra moni, na ’u ia e hopoi atu i te hoo ia oe ia ho’i mai au ra.

MAORI

KO TE INOI O TE ARIKI

E to matou Matua i te rangi, kia tapu tou ingoa; kia tae mai tou rangatiratanga; kia meatia tau e pai ai ki runga ki te whenua, kia rite ano ki to te rangi. Homai ki a matou aianeī he taro ma matou ma tenei ra. Murua o matou hara, me matou hoki e muru nei i o te hunga e hara ani ki a matou. Aua hoki matou e kawea kia whakawaia; engari whakaoranga matou i te kino. Amine.

KO TE KUPU I WHAKARITEA KI TE HAMARI.—Ruk. x. 30.

I haere atu tetahi tangata i Hiruharama ki Heriko, a ka tutaki ki nga kai pahua, na, ka huia ona e ratou, ka tukitukia ia, a haere ana, whakarerea iho ia, me te mea kua mate. Na, ko tetehi tohunga e haere noa ana i taua ara: a, tona kitenga i a ia, ninihi ke atu ana na tahaki. I pena hoki tetahi Riwati, tae kau ki taua wahi, ka haere ka titiro, ninihi ke atu ana na tahaki. Na ko tetahi Hamari e haere ana ki nga whenua, te taenga ki a ia, ka kite i a ia, ka aroha, na, ka haere atu, ka takai i ona patungia, ringihia iho ki te hinu ki te waina, ka whakanoho i a ia ki tona ake kararehe a kawea ana ia ki te whare tira, atawhaitia ana ia. I te aonga ake, i tona haerenga, ka tongohia e ia e rua nga pene, e hoatu ana ki te tangata i te whare, ka mea ki a ia: māu ia e tiaki; a ki te maha atu āu mea e pau, maku koe e utu ina hokī mai ahu.
VOCABULARY

ENGLISH-SAMOAN AND SAMOAN-ENGLISH

Nearly all the words of everyday use in Samoa are to be found in this Vocabulary. The nouns appear, as a rule, in their simple form with the article omitted. When fa’a is found following a Samoan word it indicates that this particular one is also formed with the prefix fa’a. Ex.: Remembrance, manatuga, or fa’amanatuga; to fill, tumu, or fa’atumu.

Such words as those formed with fa’a, tau, ta’u (see Grammar) are not included under these prefixes, but must be sought under their root-word. Ex.: fa’a’ofu, to dress: see ’ofu, etc.

The words appearing in the Grammar and Selections for Reading are not incorporated in this Vocabulary.

In order to avoid any likelihood of doubt as to the part of speech of a word, it is indicated in abbreviated form where necessary. Noun (n.); adjective (adj.); adverb (adv.); conjunction (conj.); etc. The verbs are distinguished by the preposition to.

For an explanation of Chief-word, see Grammar immediately preceding Syntax.

ENGLISH-SAMOA

A
able, to be, māfai
above, aloft, i luga
abundance, māu
accept, to, masalo, tali
accomplish, to, fa’aiu, fa’ama
account (n.), tusi o le aitalafu
accuse, to, moli
accustomed to, to be, māsani
acquainted with, to become, maimoa
acquire, earn, to, mau
act, perform an action, to, aga, fa’i
add, subjoin, to, fa'a'opo'opo
address, to, fa'i aitu, taualata i ai
admonish, to, apoapo'a'i, fa'a —
adorn, to, teu
adultery, to commit (see under commit)
advise, fono
advise, to, fisi fisi, taupulepule
afraid, to be, fa'avaivai le lotu, fefe
afternoon, afa'i
against, e laga mai
agent, loia
air, breeze, savili, ea
all, 'uma
allow, to, fa'ano'i
almost, nearly, tai
alone, itua, tu'u'ufua toatasi
allowed, to be (see remarks on
the future tense in Syntax)
altar, fata faitaulaga
alter, to, fa'a'ulu
ancestor, anamua
anchor (n.), tu'ula
anchor, to, tu'utaula
angel, agelu
anger, toasa
angry, ita, naui, toasā
animal (n.), manu
announce, to, fa'i aitu
anoint, to, fa'a'au'u, u'u
answer (n.), tali
answer, to, tali
anxious, vaivai le loto
apart, goagoa
apostle, apostelio
appear, to, fa'aali
appearance, fa'aaliga
applaud, to (with the hands)
pati
applause, mālie, malieā!
apple, apo
apply oneself to, to, līu aitu
approach, draw near, latatalata
April, Apelila
ardent, jealous, fuā
arm (left), lima tauagavale
arm (right), lima taumatau
arm, weapon, 'auupega

armour, 'ofu tau
around, solo
arrange, to, pule
arrest, to, pu'e
arrival, 'o le taumu mai
arrive, to, maliu mai, o'o i,
taumu mai
arrow, ā
as if, peisea
ascend, to, aitu a'e oso, a'ea'e
ashamed, to be, mā
ashes, lefu lefu
ask, question, to, fe'esi
associate with, to, feivai ma
associated with, to be, māsani
astonish, to, ofo, fa'a —
at, latatalata, e lāta ane
at last, finally, muliai
attain, reach to, taumu
attend to, to, migao, fa'aalo
attire (n.), 'ofu
attire, to, 'ofu
August, Aokuso
avarice, covetousness, mata-
peapea
avaricious, greedy, mata'ā
avenge, to, taui ma sui
avoid, to, 'alo' ese
awake, to, ala
away, 'ese
axe, hatchet, to'i

B
baby, suckling, tama fesui
back (n.), tūa (to turn the back,
see under turn)
bacon, ga'o
bad, leaga, atili
badly behaved, amioleaga
bag (n.), taga, fagu pa'u (leather
dag)
bake (by hot stones), to, tao
baker, faifalaoa
balance, scales, fua
bald, tuia
ball, saasaa, siva, polo
banana, fa'i
bandage (n.), fusi
banish, to, tāfe
bank, shore (n.), 'auwai
bark of a tree, pa'u
barren, arid, naumatia, gase
barrow, truck, fata
basket, ato, etc
bathe, to, ta'ele, fa'amalū (chief-word)
bathing-place, ta'elega
bath room, potu ta'ele
be before anyone, to, lumanai
beach, shore (n.), 'auva'a
beam (of wood), utopoto
beard (n.), 'ava
beast of prey, maniifeai
beat, strike, to, tā, po (with the hand)
beautiful, lelei, matalelei, mā-naia
beckon, to, tālo
bed (n.), moega
bedroom, potu moe
bee, lago meli
beef, pulumatau
beer, pia
beetle, mogamoga
before (conj.), a e lei, a o lei, ina a
before, a short time ago, ana-leilā
beforehand, previously, anamua, muai
beg, request, to, aioi, ole, fa'atoga
begin, to, mata, afua
beginning, amataga
behave foolishly, to, fa'avalea
behaviour, amio
believe, to, masalo, fa'atuaela, tali
bell (hand), tagitagī
beloved (adj.), pele
below, at the bottom, i lalo
bend, stoop, to, pynou
bent up, curved, fa'amono'umo'u
besides, e le gata i lea
besiege, to, siosio
betray, to, fa'alata
behave of, to, 'alo'ese
Bible, tusi pa'iā
bicycle, uina
bid farewell, to, fa'amavae
big, large, tele, sili
big (in stature), 'ese
bill, beak, gutu
bind, to, fusi, nonoa (see make fast)
bind up (wounds, etc.), to, fa'asoo
bird, manu lele (plural, manu felele'i)
bishop, epikopo
bite, to, u
bitter, 'o'ona
black, uliuli
blacken, to, fa'auliuli
blacksmith, tu 'ifao
blame, to, vavao
blanket (woollen), 'ie māmoe
bless, to, fa'amanuia
blessing, manūia
blind, to, fa'atauaso
blind (adj.), mataiva, tauaso
blind, to become, fa'atauaso
blood (n.), toto
blood-vessel, ua
blossom (n.), fuga
blot out, efface, to, fe'ula
blow (the trumpet, etc.), to, ili, agī
board, plank (n.), laupapa
boast, to, mitamita
boastful, mamapo
boat (big one: whale-boat), soatau
boat (small one), paopao
boat (general word), tulula
boat (used for bonito-fishing), va'aalo
body, tino
boil, ulcer, papala
boil, to, puna: the water is boiled = 'ua puna le vai
bold, daring, mālosi
bone (n.), ūvi
bonito (a fish), atu
book (n.), tusi
boom, to (surf on the reef, etc.), fa'asai, aoi
boot (n.), se'evae
bore, drill, to, vili
borrow, to, aitalafu, no, nono
bosom, fatafata
bottle (n.), fagu
bough, lala, la
boundary, tuaoi
bouquet (of flowers), teu
bow (of a ship), taumua
bow (archery), aufana
box (n.), 'apa, pīsa
boy, lad, tama
bracelet, taiima
brains, fa'ava
branch (n.), la la'au
brass, apa
brave (adj.), fitafita
bravo! mālie!
bread, falaxm, masi (hard bread)
breadfruit, ''ulu
break, to, gau, momo, tofitofi (this last means to break in pieces)
break in two, asunder, to, gau
break open, to, pu'a'i
break through, to, vaelua, gau
break up, to, gaugau
breasts, susu
breath, breathing, mdnavaga
breeze, savili
bride, fa'atoanofotane
bridegroom, fa'atoa-fuaid
build, to, ati, gaosi
building (n.), fale
bullet, pulu
burial, tanuga
burn, to, mu, susunu, fa'a —
bury, to, tanu, nā
bush, vao; virgin bush, vao matua
bustle, turmoil (n.), lauaitu
but, a, ae, a e peitai
butt, to, su'a
butter, pata
butterfly, telefua
button (n.), fa'amaau
buy, purchase, to, fa'atau
by, latalata, e lata ane

C

Cable, rope, maea, mafiafa
cake (n.), poto'i
calf (young of cow), tama'i povi
calf (of leg), ate vae
call, cry out, to, leo, alaga, valaau
call, hail (n.), leo
called, named, to be, igoa; what is your name? = po 'o ai lo'u igoa? My name is
B — = 'o o'u 'o B —
call to, to, vala'au
camp (n.), lauapi
camp, to pitch, ʻolaua'pi
camping-place, togalauapi
candid, frank, fa'amaalosia
candlestick, tu'ugālamepa
cannon, big gun, fanafanua
cap, bonnet, pulou
capital (city), mataupu
careess, fondle, to, ta'alo
carpenter, tufuga
carpet, ʻiʻe afu
carry, bear, to, amo, fata, ta'ave
cart, waggon, fata; or nofoa fa'atavaute

cartridge, utufaga
carve, to, togilologi
carve faces, figures, etc., to, atigā
case, box (n.), atola 'au
cast (metal), to, tunu
cat, pusi
catch, to, pu'e
caterpillar, anufe
cave (n.), ana
cease, to, māvae
centipede, atualo
chain (n.), mea uamea
change, alter, to, liu
charcoal, mālala
charity, mea alofa
charm, to, olioli
cheap, reasonable, taugofle
cheat, to, 'ole'ole, fa'a —
cheek (n.), alaju, alajau
cheerful, fiafia
chemise, 'o/fu lotu
chest, box, atola 'au
chest-of-drawers, pusatoso
chestnut, iji
chew, to, māmā, lamu
chief (n.), ali'i
chieftainess, lady, tama'ita'i
child, tama
child (of a chief), alo
childbirth, fānau
children, fānau
choose, elect, to, filifili
chop up wood, to, tātā le fā'se
churchyard, fanua oti
cigar, utufaga
class, rank (n.), vasega
claw, paw (n.), atigivae
clean, pure, māmā
clean, to, fufulu, fa'amamā
clear, bright, malamalama
clear (ly), evident(ly), tino; if used with a verb as an adverb, iloa; tino = see clearly; ta'utino = speak clearly, etc.
cleft, crevice, pu
clerk, writer, tusitusi
cliff, crag, a'au
clip, to, tipi'ese, va'e'ese
clock, uati
close (shut), to, tāpuni, puni
close to, near, i tata ana; i tafa-tafa o —
cloth, material, 'ie
cloth-clothing, lavalava
clothe, to, 'ofu, fa'a —
clothing, 'ofu
cloud (n.), ao
club (weapon), uatogi
coal (n.), mālala
coat (n.), 'ofu tele, peleue
cock-bird, toa
cocoanut, niu, popo
cocoanut fibre, moia'a
cocoanut oil, su'a'u
cocoanut-palm, niu
coin, medal, tupe
cold (adj.), ma'atili, malūlū
collar (n.), ua
collect, assemble, to, fa'apotopo
collect wood (for fire), to, seuseu
colour, dye (n.), lanu
colour, dye, to, fa'alaniu
comb (n.), selu
combat (n.), fagatuaga
come, to, maliu mai, sau: afio (chief-word)
come after, follow, to, fānau
come down, to, ifoifo
come out, to, alu 'ese, a'e mai
come towards, approach, to, soso mai
comet, pusaloa
command, order (n.), poloaiga
commander, ali'i ave 'au
commemoration, fa'amanatuga
commence, to, amata
commit adultery, to, muilua
common, low, fa'atauva'a
community, fa'apotopotoga
compare, to, fa'atusa
compel, to, tau'unau
compensate, to, toto'otiau
complain, to, fea'i
compose (letter, poem, etc.) to, tusi
concealed, secret (adj.), lilo, nānā
condemn, sentence, to, fa'asala
confirm by oath, to, liauto
conformable, according to, tusa ma
conquer, to, mau, malō
crash, to, pa

cramp (n.), māi māliu
crook (n.), pipi'ilī

crow, to, vitini

cry, shriek (n.), leo, alaga
cry out, cry aloud, to, alaga, leo
tele
cuffs, tapulima

cunning, trick (n.), 'olegīa
cup, ipu
cure, heal, to, fō, fofō, fa'amā lōlō
curl, ringlet, sope
curse, bewitch, to, augani
curtain (n.), 'ī e puipui
curved, fa'amono'umo'u

cushion, pillow (n.), ali, aluga
custom, habit (n.), māsāni, itū, tū
custom-house, telō
customs-officer, telona
customs-taxes, eafo'aga
cut, cut off, to, tipi, tafuu'e
cut down, throw down, to, toilalo
cut into, to, tafa
cut in two, to, isilua
cut hair, to, tipi le laa'ulu
cut off, to, tutu'ese
cut up, dismember, to, momomo
cuttlefish, fe'e

daily, i lea aso ma lea aso
dam, dike (n.), āi
damp, moist, malūlū
dance (n.), siva
dance, to, siva
danger, peril, afaina
dangerous, afaina
dark, gloomy, uliuli, pouliuli
darkness, pogisa, pouliuli
daughter (of the father), afaina
daughter (of the mother), tamateine
dawn of day, tafamaiata
day, ao; aso, day as opposed to night
day after to-morrow, i e luā
deaf, tutuli
deal, trade, to, aga
debt, aitalafu
debtor (see under owe) is expressed: 'o iai ni a lo'u mea = my debtor
decay, fall to pieces, to, pa'ū
deceit, 'olegia
deceive, to, 'ole
december, Tesema
decrepitude, mālepalepa
deep (adj.), maulalo
defend, to, fa'atonu
define, to, fa'atunau
definite, matuā (in conjunction with verbs and adjectives); to know definitely (adv.), matuā iloa
delay, hesitate, to, vavao, fa'a'tuai
deliver, hand over, to, foai mai, tu'u atu
deliver a child, to, fānau
demand, claim, to, su'e
deny, disown, to, pepelo, fa'afiti
depart, to, maliu atu, alu
depart by ship, folau, tu'uva'a
departure, fa'amavaega
depth, deepness, loto, moāna
derision, mockery, tauemuga
descend, to, alu ifo, ifo
desert, to, sola
desire; to have no desire to, to be unwilling, musu
desire, to, mana'o
desirous, to be, mana'o
desolate, desert, gaogao, tu'u'ufa
despair (n.), fememe'ia
despair, to, fa'avaivai le lolo
despise, to, 'ino
destroy, break up, to, tine'i, lepeti, fa'amalepe
destruction, fa'atalafuna
devour, eat, to, 'ai
dew, sau
diamond, taloma
diarrhea, tatā
die, cube (n.), vili
difficult, faigata
dig, to, 'eli'
dig out, to, 'eli 'ese
dip, immerse, to, fui, tofu
direct, manage, to, ta'itai'
director, matai
dirt, 'ele'ele
dirty (adj.), 'ele'elea
disappear, to, māva
disgrace (n.), luma
dish, platter, tānoa
disinclined, to be, musu
dismiss, to, tu'u atu
disobedient, uluvalu
distant, remote, mana'o
distinguished, māmau
divide, to, vae
divide between, to, va
division (of time), tulu'a
do, make, to, fai
do: how do you do? pe e te mālōiō?
do wrong, to, sesē, fa'aleaga
do willingly, to, faitutū
doctor (n.), foma'i
dog (n.), māile, uli
dollar, talā
door, faitotoa
doubt, to, masalosalove

dove, Indian turtle-, manu tagi
down, downwards, ifo
draw, delineate, to, tusi
draw, pull, to toso
draw forth, to, fa'ailoga
draw lots, to, vili, fa'a —
draw off, to, fa'aiitiiti
draw out, pull out, to, evese', toso'sese
draw up (letter, document, etc.), to, tusi
draw up, lift, to, sisi a'e, toso a'e
dream (n.), miti
dream, to, miti
dress, clothe, to, fa'afou

dried up, gas
drink, to, inu
drive away, to, tuli 'ese
drive out, expel, to, tuli 'ese, tuli i fafo
drop, bead (of perspiration), 'alu 'alu
drop, to, fa'apa'aa, fa'atito
drown, to, malemo
drum (n.), logo
drunk, intoxicated, 'onai
dry (adj.), matutu, mago
dry, to, magomago, soloi
dry up, to, fa'asolo'i, magomago
duck (n.), pato
dull, blunt, matatupa
during, manu
dust, powder (n.), efuefu
dutiful, obedient, vaogofie
dysentery, sanatoto

eagle, aeto
ear, 'ausaito, taliga
early, vaveao
earn, merit, to, maua
earth, talolagi; dirt, 'ele'ele; soil, mould, fogai 'ele'ele
earthquake, mafui'e
east, sasede
easy, vaogofiia
eat, to, 'ai; taumafa (chief-word); toda (of a king)
ebb-tide, tai; it is ebb-tide, ua pe le tai
eclipse of the moon, 'o le gase 'ele'ele
edge, brink, pale
eeducate, bring up, to, tausi, aoai
eel, tuna
egg (n.), fuamo
eggs, to lay, tautu'usu
elder (of two), ulumatu
elephantiasis, fe'ef'e
empire, malo'
empty, to, sa'ai, sasa'a
circle, to, siosio
end (n.), iuga, iu, gataaga
end, to, iu, fa'a —, fa'a'uma
endavour, take pains, to, taumafai
endure, to, onosa'i, tiga'
enemy, foe, fili, 'o le ila; my enemy, 'o le ila ia le a'u
engineer, ta'avili afi
enmity, hostility, feita'aga'i
enquire about, to, su'esu'e, fesilisili
enter (a house, etc.), to, ulufale
entirely, quite, 'uma, 'aaoa
entrust, confide, to, fa'atutu
envious, fa'a'aa'aa
envoy, sava'i
envy (n.), mata'ai
epidemic, fa'amai
establish, to, fa'avae
esteem (n.), migao
esteemed, mamalu
even, level, papa
evening, afasi
evidence, testimony, molimau
evil, bad (adj.), ita, leaga
example (n.), fa'aa'oa'oo
Excellency, susuga
excellent, silisili
except, aua le se aunoa
excite, to, fa'aonoono
excretion, feamuga
excuse, to, fa'amagalo
exert oneself, to, finafinau, taumafai
exile, to, tafeaga
exist, to, tumau
existence, ola, ologa
expect, to, fa'atali
explain, to, fa'amotala
explore, reconnoitre, to, asiasi
extend, to, fa'afo'la
extinguish (a light), to, feula, fa'apē, fa'amate
eye (n.), mata
eyebrows, fulfulumata
eyelid, laumata

F
face (n.), mata; fofoga (chief-word)
faith, belief, fa'atua, talionu
faithfulness, moni
fall, to, pa'u
fall asleep, to, moe
fall out, wrangle, to, fefinau'i
fall prostrate, to, jia'u
family, āiga
fan (n.), ili
far, remote, mamoo, va tele
farewell, to bid (see bid farewell)
fashion, custom, tā
fast, to, anapogī
fat, grease (n.), ga'o
fat, greasy (adj.), lafita
father, tamā
fatty (adj.), lolo
fear, fright (n.), fefe
feast (n.), tausamiga
feather, fulu
February, Fepuali
feed, line, to, faga
feel, to, tago
feel cold, to, to'a
fellow (n.), tamāoa
fence, hedge, 'ai, 'aupā
fetter, to, fa'amau
fever, mai, vevela
field, tōsāto
field-path, alatua
fig, mati
fight, contest (n.), misa, finau
fight, to, fefinau'i
file, to, 'ili
fill, to, tumu, fa'a —
fill a vessel, jug, etc., to, utu
finally, muliai
find, to, mau
finger (n.), tama'ilima
finger-nail, atigi, mai'u
finish, to, fa'a'uma, fa'aiu
fire (n.), afi
fireplace, 'ogāumu
firewood, fa'ite
first, the, uluai, muamua
first-born, ulumatua
fish (n.), 'a
fish, to, fagota
fisherman, tautai
fish-hook, mātonu
fist, u'u, fusu
fix, to, fa'atuma
flag (n.), fua'
flame (n.), mūmū o le ari
flank (n.), galu
flat, level, papa
flatten, iron, to, āuli
flea, utufiti
flee, run away, to, sosola
flesh, muscle, 'anogā
flight, escape (n.), sosola
flock, herd (n.), lafu
flood, inundation, lolo, fogācai
flood-tide, tai; it is flood-tide, na fan'a'e le tai
flow, to, tafe
flower (n.), fuga, seie
fluid, liquid (adj.), suā
fly (n.), lago, garova (introduced word)
fly, to, lele, sosola (flee from)
foliage, leaves, lau
follow, to, 'аа'аа, usiusita'i;
muli, mulimuli (the two first words also mean to obey)
follow, to (speaking of time), amuli
folly, valea
food, mea e'ai, 'aiga
fool, jester, valea
foot (n.), vai
footstool, touvæ
for, instead of, e sui
for, then (conj.), auā
forbid, to, vanava
forbidden, sā, tapu
force, power (n.), mana
forehead, mū'ulu
foreign, strange, papalagi
forest, vao; virgin forest, vao matua
forget, to, galo
forgive, to, fa'amogalo
fork (n.), tu'i
form, shape (n.), fa'atusa, tino
fowl, chicken, moa
fragment, mea lepetia
fragrant, manogi
fraud, deceit, mailei
free, sa'o, sa'oloto
freeze, to, to'a
fresh, new, fou
Friday, Asofalaile
friend, uō
friend! (in addressing a person), sole e!
friendly, kind, mata alofa
frighten, to, atua'wale
frightened, to be, le'i
frost, sau to'a
fruit (n.), fua, fuala'au
fruitful, productive, uluola
fulfil, to, taunuu
full, tumu
full moon, masina 'atoa
future (adj.), atali

G

gain, profit (n.), maua
gall, bile, au
gargle, to, pūpū
garment (of a chief), 'ofualii
gate, door, fa'ilotoa
gentleman, ali'i
genuine, moni, moi
get up, rise, to, tula'i, tū ala
giant (n.), tagata manuahuga
gift, present, mea alofa
gifted, endowed, atama'i
girl, teine; funa e!, siula! (the two latter words are used when calling to one)
give, to, avatu, foai, mai
give back, return, to, toe tu'u mai
glad of, to be, fiafia
glance at, to, te'apa

glass, ipu malamalama, tioata
glass, tumbler, ipu inu, ipu
glide, to, se'e
glitter, shine, to, pupula
glow, make red-hot, to, pusa
gnash one's teeth, to, lilivau
gnat, midge, namu
go, to, atu, sava'i
go away, to, atu'ese
go down, to, go'o
go in, enter, to, ulu atu, ulufale
go out, to, tafao, uluafo
go out, to (of a light), mate
go through, across, to, u atu
go towards, approach, to, soso atu

going out (n.), iu, maliuga
goat, 'oti (introduced word)
God, Atua
gold, auro (introduced word)
good, lelei
good-bye!, farewell!, soifua, tofā
gospel, tala lelei
gossip (n.), ta'utu, talatalanoa
gracious, merciful, alofa
gradual(ly), io'atiaitii ma io'atiaiti
grandson, atalii a le atalii
green, mutia
great, tomb, tu'ugamau
green, lanulau'ava
greet, salute, to, alofa, fealofo'i; sogi (alofo used to be the old Samoan greeting when "rubbing noses"). See salutation
grey, ulusina
grief, sorrow, tiga
grieve, vex, to, fa'atiga
grind, to, 'olo
gristle, cartilage, ponāivi
groan, to, oi, uiō
grope about, to, tautago
grow tall, to, 'ese
grudge, to bear a, muimui
grumble, growl, to, muimui
guard, to, fa'acteeete
guess, conjecture, to, masalo
guest, malō
VOCABULARY

guest-house, *fale* talimalô

guide, leader, *'o* le *ta*’i*’i*, ta’imua

guide, lead, to, *ta*’i*’i*, fa’a*’o*o

guilt, sin, agasala; sala

guilty, to be, sala

gulp, swallow, to, *fola*

gun (small arm), *fana*

gush out, flow out, to, *puna*

H

hail (precipitation) (n.), *uato’a*

hair, *tau*’i*’u*, fulufulu

half (n.), *vaeluaga*lemu

half (adj.), *afa*

hall, *fa*a’apologa

hammer (n.), *samala*

hand (n.), *lima*, ’ao; aao (chief-word)

hand (right), *taumatau*

hand (left), *tauaga*vale

handicraft, trade, *faiva*

handle (of a tool, etc.), ’āu

handle, to, *oso* atu

hang, to, *tautau*

hang up, to, *fa’a*tautau

happen, to, o’o

happiness, manuia

happy, manuia

harbour, port (n.), *’ava*, taulaga

hard (in substance), *ma’*a

harvest, crop (n.), sele o le saito

harvest, to, sele

hasten, to, fa’ava*ve*, fa’ataalise

hat, pulou papalagi

hate, to, ’ino*’ino*

hatred, ’ino, faitaga*i

head (n.), *ulu*

heap, pile (n.), faupu’ega

hear, to, fa’alogo, lagoua; fa’afofoaga (chief-word)

heat, hot weather, vevela

heaven, lagi

heavy, mamafä

heel (n.), mulitae

heighten, to, fa’amaualuga

heir, *suli*

hell, *fa*’i*â*; *seoli* (introduced word)

helm (of a ship), *fou*’uli

help, to, *laeae*, jesoasoani

hemorrhoids, faupu’e

hen, moa, matua

here ’i*’inëi

here and there, i lea mea ma lea mea

hesitate, linger, to, fa’atau*ai*

hide, conceal, to, *fa’a*tilo, nanâ, lafi

high, lofty, maualuga

high (when referring to God, or a chief), silisili

highroad, *ala*

hill, mound, a*’ega*, maupu’*epu’e*

hinder, to, *vavao*

hindrance, *fa’alavelave*

hip, haunch, *suilapalapa*

hit, struck, to be, *lavea*

hoarse, to be, husky, *tau*’o*’olo*

hold aloof, to, *taumamao*

hold fast, to, *iao*’i*

hold on, to, *tao*’i*

hole (n.), *lua*, *ulu*

hollow (adj.), *pu*, fa’a*’o*’o*

home, *nu*’u; my home, ’o l’ou *nu*’u; is Mr. A. at home?

’po’o iai le alii A.?

honey, meli

honour (n.), *mamalu*

honour, to, *ava*

honoured, respected, *agafa* ’atama*i*, *mamalu*

hoof (n.), *atigivae*

hook (n.), *fa’a*’amau

hope, expect, to, *fa’amoemoe*

horizon, *tafatafa* i lagi

horn, *nifo*

horse, *solofanua*

hospitable, talimalô

hot, vevela

hour of the day, *itulâ*, or *itu* aso

hour of the night, *itupò*; four a.m., *itupò* e fa; nine p.m., *itupò* e *iva*

house (n.), *fale*

house (of a chief), *maota*
house (of a king), maota o le tupu
house (for strangers), fale papa-
lagi
house (built of wood), fale
laupapa
house (Samoan native), fale
Samoa
howl, to, uiō, uō
human being, tagata
humble, lower, to, fa'amaulolo
hump-backed, 'o le tua pi'o
hungry (adj.), fia'ai
hungry, to be, fa'alaina
hunt, chase, to, tuli manu
hunting, tuligamanu
hurricane, afā
hurry, to, fa'awave, fa'ataalisc
hurt oneself, to, gaugau
husband (n.), tane
hut, apitaga

I
I, 'ou, 'o'au, tā
idle, lazy, pai'e
ill-bred, fouwale, uluwale
imbecile (adj.), valea
imitate, to, fa'apei
imitation (n.), fa'apei, fo'aa'oo'o
immediately, loa
immest, lēmatamuli
impose, to, fa'ae'e
in, i, i totonu
include, to, iloa
indicate, to, ta'u atu, moli
infirmity, ma'i
inflammation of the eyes, ogo,
ogotea
inherit, to, suli
ink (n.), vaitusi
innocent (adv.), i uta
innocent, sa'o
innumerable, lēmafa'aitaulia
in order that, ina sei'a
inquiry, su'ega
inside, within, i totonu
instruct, to, a'oa'o
instruction, mataupu
insult (n.), upuleaga

insult, to, fa'aleaga, fa'amastasi,
'tōc
intend, mean, to, manatu, ma-
salo
intention, manatu
interlace, twist, to, folo'atoa
interpreter, fa'amatala upu
interval, space, va
intestines, ga'au, tōtōga
invite, to, tala'i
iron, uamea
island, nu'u motu

J
jail, fale pu'ipu'i
January, Fanuali
jealousy, fuā
jew, juta
join (anyone), to, pīi
joiner, mataisau
joint (of limb), ponāivi
journey (n.), malaga, savali
joy, pleasure, fiafia, olioli
joyous, glad, fa'alototele
judge (n.), fa'amasino
July, Julai
June, Juni
just, righteous, amiontonu, tonu
just as, even as, tusa, lava
justice, amiontonu
justify, vindicate, to, ta'uamio-
tonu

K
kanaka (native of one or other
of the South Sea groups of
islands), tagata Samoa, tagata
Fiti, etc.
kava (native drink), 'ava
kava-bowl, tānoa
keep, retain, to, tau'i
keep for something, put by, to,
ave ma
kernel, seed (also internal organs
of body), fatu
key, ki (introduced word)
kidney, fetuga'o
VOCABULARY

kill, to, fasí, fasioti
kind (adj.), agaleleí
kindle, to, fa'amu, tutu
king, tupu; regent, suitupu
kingdom, maló
kiss, to, sogí
kitchen, tunoa, paito, umu
kitchen-range, o'gāumu
knead, to, palu
knee, tulivae
knife (n.), naHfi
knock at, to, tuHtuH
knot (n.), poná
know, be acquainted with, to, iloa
knowledge, iloa lelei

L
laborious, toaga
ladder, ala fa'apefea
ladder-rope, apefái
lamb, tamá'i māmoe
lame (adj.), supa, vaepí'o
lament, weep for, to, tauaitagi
lamp, molí
land (n.), nu'u; 'ele'ele (communal land); fanua (piece of land)
lane, alālua
language, tautala, gagana
lantern, lāmepa
late, tuaí
late in the day, 'ua po
laugh, to, 'aia, tapisa
laugh at, to, tapisa, fa'atauemu
laughter, 'ataga
law, tulafono
lay down, put down, to, fa'atauoto
lay eggs, to, tautu'uufá
lay waste, to, fa'atafuna
lazy, fa'atitipa
lead, conduct, to, pule, ta'ita 'i
lead astray, to, fa'asese
leaf, lá, lāu
league (n.), feagaiga
leap up, to, oso

learn, to, a'o mai
leather, pa'u
leave, desert, to, tu'u, fa'ate'a
tu'alafãoi, tiaí
leave, abandon, to, te'a
leave that! let that alone!, soia!
leech, tavaU
left, on the, to the, tauagavale
leg, vai
legislative assembly, fono
legitimate, moní, moí
lemon, tipolo
lend, to, nono. no
length, umí (measurement)
lengthen, to, fa'afualoa
lest, 'aua
let go, to, te'a, te'a 'ese
letter, tusí
letter of the alphabet, mata'íusi
liberate, free, to, fa'asa'oloto
lick, lap, to, 'eto'elo
lie, be situated, to, taoto, ta'atia
lie, tell a lie, to, pepelo
lie down, recline, to, taoto
life, ola
lifeless, inanimate, gase
lifetime, oloaga
lift, to, sii, 'ope 'ope
lift up, to, fa'aa'e
light (to carry), màmà
light, to, fa'amu
light a fire, to, tafu le afi
light (n.), malamalama
lightning, uila
like, equal (adj.), tusa ma
like, be fond of, to, maanó
lime, chalk (n.), namu, panisina
lump, to, setusetu
line (rope), gafa
linen-goods, 'ie 'lino
lip, laugutu
little, small, ititi ititiiti
little, few, toaititi
live, reside, to, nofo, mau
live, exist, to, ola
liver (internal organ), ate
living, alive, soifua
lizard, mo'o, pili
load, burden (n.), amo, avega
loam, soil, om'ea
lock (of hair), sope
lock up, to, puni
lonely, goagoa
long (adj.), umi
long (time), tu'uli'i
long ago, leva, 'ua leva
long for, to, mana'o
look after, gaze after, to, tu'ilima'ta'i
look at, to, matamata
look closely at, to, pulatao
look for, to, saili
looking-glass, tvaoata
lose, to, le iloa
lot, destiny (n.), vili
louse, 'utu
love (n.), alofa
love, to, alofa
lovely, charming, suamalie
lower, pull down, to, tu'utu'u ifo
lull to sleep, to, fa'amoe gase
lunatic, moonstruck (adj.), ma'i mâliu
lungs, mâmâ
lustre, gloss (n.), pupula

M
machinist, ta'avili afi
mad, insane, fasa, fa'avale-mâlosi
maggot, anuze
magician, taulāitu
magnificent, splendid, matagofie
magnify, enlarge, to, fa'atoatele
maiden, teine, tāupou
maid-servant, 'au'auna fāfine
maize, Indian corn, sana
make, to, fai
make a noise, to, pisaō
make contemptible, to, fa'-alēaoga
make drunk, to, fa'ainua
make fast, tie up, to, nonoa
make known, to, fa'asitasila
make use of, to, fa'auogā
male (of animals), poa

man, tagata, tamāloa
man (old), toeaina
manner, mode, uiga
man-servant, 'au'auna, tavini
manure, dung, otaota
March, Mati
mark, to, vali
market (n.), malae
marriage, fa'aipoipo
marry, to, fa'aipoipo
marsh, swamp, savaliga
mast, fanā
mat, fala, toga
match (lucifer), afitusi
matter, pus, alou
May, Me
meal, repast, 'aiga; to prepare a meal, fai se umu
meal (of a chief), taumafataga
meal (of a king), tautega
meal (ground cereal), falaomata
mean, to, is rendered by 'o lona uiga, meaning, "I do not know what it means"; 'ou te le iloa lona uiga
measure (n.), fua
measure, to, fua
meat, beef, pulumata'u (derived from the English "bull and a cow")
meat (any kind but beef), aano, 'ano
mechanic, tufuga
medicine, vaila'au
meeting (n.), fa'apotopotoga
meet with, to, fetaiai, fa'a —
melon, meleni; water-melon, esi
member (part of the body), tino sino
mend, repair, to, fa'amasa'e, jono
merchant, trader, tagata fa'atau
message, fe'au
messenger, sāvali, manu, tili
midday, noon, aoauli
middle (n.), tu'ul'a
midnight, 'o le tulu'a o le ao ma le po
mile, maila
milk (n.), suāsususu
mill, 'olo, pale 'olo
millstone, ma'a 'olo
mind, soul, loto
minister of state, ali'i pule
mire, mud, palapala
misery, puapuaga
missionary, fa'ife'au
miss the mark, to, sesē
mist, fog, ausa, pute, puao
mistake, fault, mea e ponā
mistaken, to be, err, fā (think);
  sesē, fesea'i
mix, blend, to, palu
mob, rabble, vao tagata
mock, deride, to, tauemu
modest, matamuli
molest, to, fa'aioesa
moment, 'emo o le mata,
mataeemo
Monday, Asogafua
money, tupe
month, māsina
moon (n.), māsina
moon, new, māsina fou
morning, taeao
morning-star, feiāao
mosquito, namu
mosquito-net, tāinamu
mother, tinā
mountain: mountain range,
  mauga
mouse, 'imoa
mouth, gutu; fofoga (chief-
  word)
move, stir, to, gaoioi
moved, stirred, to be, ātu le
  loto
mow, to, sele le sāilo
mud, dirt, 'inoa
multitude (of people), motu
tagata
murder (n.), fāsiga
murder, to, fāsioti
murderer, fāsioti
muscle, anōgase
musical instrument, laupese
must: see obliged, and in
  Syntax on the Future Tense
mystery, tupua

N
nail (n.), fa'o
naked, 'telavalava, telefua, le
  ufiia
name (n.), igoa
name, mention, to, igoa
nape of the neck, ua
narrative, story, tala, talanoaga
narrow, slim, va apiapi
nation, 'uatu
native (of Samoa) (n.), tagata
  Samoa
near, close, latalata
nearly, almost, tai
necessitate, to, vogā
neck, ua
neck-chain, 'ula
need, necessity, puapuaga
needle, au, nila
negligent, pai'e, fa'atitipa
neighbour, 'o le — tuaoi
  my neighbour, 'o le ma te
  tuaoi
  thy neighbour, 'o le lua le
  tuaoi
  his neighbour, 'o le la te tuaoi
  your neighbour, 'o le mātou te
  tuaoi
  your neighbour, 'o le 'ou there
  tuaoi
their neighbour, 'o le lātou te
  tuaoi
neighbourhood, lau'ele'ele
nest, ofaga
net (n.), upega
network (adj.), fa'amataupega
nevertheless, a e uī lava i lea
new, fou
next, alali
night, po
nightshirt, 'ofu moe
night-watch (n.), alalafaga
nine, iva
nobody, e leai se tasi
nod, make a sign, to, genogeno
noise (n.), pisāo
noose, snare, fa'amaufa'alave
north, matu
nose, *isu*, *pogaisu*
notch, carve, to, *togilogi*
note, mark, to, *iloa*
notify, announce, to, *ta'u atu*
not yet, *le'i*
nourish, to, *tausi*, *faga*
nourishment, food, *mea e a'i*

November, *Novema*
now, at present, *nei*
number (n.), *a'ofai*, *faitau*
number, count, to, *faitau*
nun, *taupou sā*
nurse (n.), *'o le tausi tama*
nurse, attend to, to, *tausi*

O

oath, *tautoga*
occur, to confirm by, *tautu*
obedient, *vaogofie*
obey, to, *see follow.*
oblige, forced, to be (must), *tautau*; (see Syntax on Future Tense)
observe, watch, to, *leoleo*, *lama-

obstinate, stubborn, *fouvale*
ocean, *moana*, *sausau*
October, *Oketopa*
off, away, *'ese*
ofence, *ū*, *tausuai*
offering (n.), *taulaga*
official (n.), *tofi o le malo*
often, frequently, *so'o*
oil (n.), *suau'u*, *u'u*
ointment, *suau'u manogi*
old, mature, *taui*, *leva*
onion, *aniani*
open, to (book, hand, etc.), *fa'amafola*
open, to (door, etc.), *tatala*, *fa'aavaanoa atu*
open (adj.), *avaanoa*
opposite, *e feagai mai*
oppression, persecution, *sauvāga*
orange, *moli'aina*
order, command, to, *pule*, *aoai*; to order something not to be done, to countermand, *vavae*

origin, to, *lupu*, *ala*
ornament, finery, *teu*, *teuga*
orphan (n.), *mātuaotu*
orphan (adj.), *mātuaotu*
other, *'o le lasi*
out, *'ese*
out of doors, *'i fafo*
outside, *'i tua*
outside, on the, *'i fafo*
overcoat, *'ofu tele*
overcome, to, *manumalo*
overthrow, to, *fa'actito*, *fuli*
owe, to; this is expressed by
*'o iai 'o lo'u selei e sefulu*,
which literally means: there are to him my shillings ten =
he owes me ten shillings
owl, *lulu*
ox, *putumatau* (“bull and a cow”)

P

packthread, *manoa*
pain (n.), *tigā*; to feel bodily pain, *tigā*; to feel mental pain, *ātu*
paint, to, *vali*

palace (chief’s house), *maota*
palm of the hand, *alofilima*
pants, drawers, *'ofu vae*
paper (n.), *laupepa*, *pepa*
pardon, to, *fa'amagalo*, *alofo*
parents (plural), *mātua*
part (n.), *tofi*, *iofaaga*
pass away, vanish, to, *māvae*
pass by, to, *alu ane*, *malu ane*
pass the night, to, *api*
patch, to, *fa'amasa'e*
Pater, *patele*
path, *ala*
path (over mountains), *ala sopo*
patience, to have, *fa'apalepale*
patient (adj.), *'onosa'i*
patron, *utufaga*
pay, to, *toigti*, *tau*
payment, *toigti*
peace, *filemu*, *so'otaga*
pearl, *penina*
pen (n.), *peni*
pencil, *penetala*
peninsular, *mulinu'u* (there is
one so named close to Apia).
people (n.), 'o *tagata*, 'o *au, m'u
perceive, to, *iloa*
performer, *tufuga poto*
perfume, (n.), *sauau*
perhaps, *atonu*
permit, to, *tu'u*
persevere, to, *humau*
persist, to, *humau, tauaanau*
philosopher, sage, *poto*
photograph, photography, pu-
*eata*
physician, *foma'i*
pick, gather (fruit), to, *toli*
pick a quarrel, to, *fia misa*
pick up, to, *fu'e, sii, ava'e*
picture, image, *fa'atagata*
piece, morsel, *tofi, fasi*
pig, *pua'a*
pigeon, *lupe*
pillage, plunder, to, *vete*
pillar, *poutū*
piatto, to, *'ini*
pine-apple, *fala*
pipe (n.), *utufaga, paipa*
pious, *agamanū*
pit, ditch, *tu, lua*
place, put, to, *fa'atū, tu'ua'i*
place (n.), *mea*
plague, vex, to, *tua'aiiti*
plain (n.), *fanua taugatasi*
plant, to, *to*
plate, dish, *ipu'ai*
play to, *ta'alō*
pleasant, *malie, fiafia*
please: if you please, *fa'amo-
mole mole; this pleases me, e lelei le mea lea i lo'u manatu; this displeases me, e leaga le mea lea i lo'u manatu
plough (n.), *swotosina*
pocket (n.), *taga*
pocket-handkerchief, *solosolo*
poem, *upu, fa'atauto*
poet, *fatu pese*
point out, to, *fa'aiologa*
opison (n.), *'ona*
opison, to, *fa'a'onā*
opisoned (adj.), *'ona*
opious, *'ona*
opole constable, *leoleo*
opish shoes, to, *fa'apupula*
se'e va'e
polite, courteous, *miga'o*
pond, *vai'enga*
possess, to, *tofi*
post (for fence, etc.), *pou*
pot, pan, *pani*
pound (n.), *pauna*
pour out, to, *sasa'a, liligi*
power, *pule, mana, mālosi*
praise (n.), *viiga*
praise, to, *vii*
pray, to, *tatalo*
prayer, *talosaga*
preach, to, *talā'i, folafola*
priecher, *fa'ie'au*
precious stone, *tu'ugama'a*
precipice, *fafa, moana*
pregnant, *to*
prepare (food, etc.), to, *sauni*
prepared, *sauni; usi* (referring
to kava)
preserve, keep, to, *tausi*
presence, squeeze, to, *lomi*
presume, surmise, to, *masalo*
pretty, *manaia, matalele'i*
prevent, to, *li'i se'e, fālūi* (to
order a thing not to be done, *fa'ala\-\lavae*)
previously, *anamua, muai*
price, cost (n.), *tau*
prick, to, *tu'i*
pride (n.), *fa'amaualuga*
priest, *faitaulaga*
print, to, *lomi*
prisoner, *fale pu'ipu'i*
prisoner, *tagataotaua*
property, possession, tofi, *'oloa*
tau ma . . .
ENGLISH-SAMOAN

protect, defend, to, fa'amanamalu
protection, shelter, talita
prove, test, to, su'esu'e
provisions, stores, oso
provoking, ila
prudent, sensible, poto, atama'i, mafaufau
public (adj.), fa'aaliali
publication, silasilama'i
publish by crier, to, uio
pull off (clothes, etc.), to, to'ese
pull on (clothes, etc.), to, to'ese, tatala'ese
pull on (teeth, etc.), to, 'ofti
tantalized, to, to'ese, tatala'ese
pull out (teeth, etc.), to, 'ofti
toilet, to, to'ese

Q
quarrel (n.), misa, finauga
quarrel, fall out, to, fevaevae'a'i, fefinava'i
queen, masiofo
question, to, fesili
quick, swift, vave
quiet, calm (adj.), filemū, sa'o mapu
quiet, appease, to, fa'amafana-fana
quiet, to be, nososa'o, nosofilēmu

R
race (of people), ituāiga, uiga
rack, trestle (n.), tulaga
raging, mad, fa'avalemālosi
rail, bar (n.), fa'alava
railway, ala vamea
rain (n.), ua, timu
rain, to: it rains, 'ua iotō le ua;
it does not rain, e leai se ua
raise, to, sii
rampart, mound, 'aiupā
rash (on skin), pou
rat (n.), isumu
ravine, deep valley, vanu
reach to, extend to, o'o
read, to, faiata
ready, 'uma, mae'a
real, actual, moni
rear (guard) (n.), muli'au
reasonable, atama'i
rebellion, fowale
receive, accept, to, tali, talia
reckoning, account, tusi o le aitalafu
recommend, to, ta'uleleia
reconcile, to, fa'alelei
red, mumu
reed, cane, u
reef (n.), a'au
reflect upon, to, manatu, manatunatu
refuge, suhufaiga
refuse, decline, to, musu
regent (vice-chief), suitupu
region, country, nu'u, lavele'ele
regret, to, salamo
regulate, arrange, to, to'u
religion, lotu
remain, stay, to, tu'u, nofo
remainder, rest, to'e
remedy, medicine, togafiti
remembrance, manatuga, fa'a—
remind, to, manatu, fa'amanatu
remove (household), to, tu'ulafoai
removed, 'uma, fa'a —
repentance, salamo
reply, to, tali
representative, sui
requite, to, tau'i, avatu se tau'i
resemble, equal, to, tusa, foliga
resemblance, foliga
reside, to, femalua'i
residence, dwelling, fale
respect, to, ava, fa'amanualii'i
rest, repose (n.), filēmū, mapusaga
rest, to, mapu, maiōto
restless, uneasy, atuatuwale
return, give back, to, to'e tu'u mai
return, come back, to, foi mai
reward, payment, totogi, taui
rice, laisa
rich, wealthy, mau’oa
riches, wealth, ’oloa, ‘oa
riddle, mystery (n.), tupua
ride, to, tī’eti’e i le solofanua
ridicule (n.), faiaga
right, exact, sa’o, tonu
right, just, tonu
right, on the right hand, iku
taumatau
ring a bell, to, tagitagi, fa’a
ring (finger), mama
ring-worm, lafe
ripe, mature, otā
rise (of the sun), to, oso
rise, to, tula'i, tū ala
rise early, to, usu
river, stream, vaitafe
rivulet, brook, alia
road, path, ala, auala
roar, bellow, to (animals), tagi
roast, to, falai
rob, deprive, to, fao, vete
rokker, 'o le fao mea
rock, crag, papa
roll up, to, fōlā
roof, ufi, falealuga
room (in a house), afeafe, potu
room, space, mea
root (n.), aa, pogai
rot, putrefy, to, pala
rotten, putrid, pā'e
row (a boat, etc.), to, ālo, taualo, taupale
rub, to, 'olo, mili
rudder, joe
ruddy, reddish-brown, efuefu
rude, ill-bred, uluvalu
ruin, deprivation, malaia
ruin, demolish, to, fa’atafuna
rule, govern, to, pule, ali’itai
run, to, momoe
run away, desert, to, sola
run out (of fluids), to, masa’a
run to and fro, to, feoa’i
rush, reed, vuo utuutu

s
sacred, holy, pa’ia, sā
sad, fa’anoamoa
sadāle (n.), wofoa
sail (n.), iā
sail, to, fa’ila
sailor, ‘aua’a
salmon, samani
salt (n.), masima
salutation, greeting: tālofa! =
īa alofa, and corresponds to
our Good-day! tofā, tofāina,
soifua, good-bye! ’ua malu
mai! welcome!
sand, oneone
satiated, ma’ona
satisfied, ma’ona
Saturday, Asolo’ona’i
saucepan, cooking-pot, ‘ulo
save, rescue, to, fa’aola, fa’aso’o
saw, to, ‘ili
saw-fish, sa’olā
say, tell, to, upu, fetoiai, faimai,
fa’atu
scab, pa’upu’u
scar (n.), igaiga
scatter, to, fa’ataapeape, taulahoa
scout, to, fa’ataapeape, taulahoa
scholar, soo
school (n.), fale fa’a’a’oga
scissors, sele’ulu
secoff at, to, fa’atawemui
secol, to, ’o/e
scout (n.), tagata agaga
scratch, to, fea’u, valu
screen, shade (n.), fa’amalu
sculptor, tufuga potu logiologi
ma’u
scurf, scale, una
sea, sami
sea-gull, gogo
seam (sewing), su’iga
search for wood (for fire), to,
seuseu
seaward, i tai
secret (adj.), lilo, lemu
secret (n.), mea lilo
see!, oh, look!, fa’auta!
see, to, iloa, matamata, vaai
see clearly, to, tio, pulatoa
seed, grain, siao
seek, to, saili
seethe, boil, to, puna
seize, to, pu'e'

sell, to, fa'atau atu
send, to, au, auina, fe'au
send for, to, ami, feau
separate, to, fa'ate'ese, alei fa'amasese

September, Setema

sermon, talai'iga, lauga

servant, tavini

serve, attend, to, au'auna, tavini

serviette, sologutu

set, place, to, ti'eti'e, tu'u

set up, to, fa'atu

settle down, establish oneself, to, nofo

sew, to, su'i

sex, tupulaga, ituaiga, gafa

(chief-word)

shade, shadow (n.), ata, paolo

shade, to, fa'amaliu
shaft, 'au

shake, jolt, to, lulu

shake, toss, to, luelue

shame, disgrace (n.), luma

shame!, what a, isa!

shameless, mataliitu

share, divide, to, tofitofi, tufa

shark, mali'e

sharp, keen, ma'ai

shave, to, sele mana

shear, mow, to, sele

sheath, scabbard, fa'amoeaga

shed, barn, fale saito

sheep, mamo

sheet, bed-, 'ie moe

sheet-metal, apa meme'a

shell (fish's), fai sua, pule

shepherd (n.), leoleo

shield (n.), talita, talipupuni

shilling, seleni

shine, to, fa'amalamalama

ship (n.), va'a

ship's lantern, taetuli

shirt, 'ofu tino

shoe, se'evae

shoot, fire, to, fana

shoot off, to, fanafana

shop (n.), fale 'oloa, fale'oa

short, brief, pu'upu'u

shorten, to, fa'apu'upu'u

shoulder (n.), ua, tau'au

shovel (n.), su'o

show, to, fa'aali, fa'ailoa, fa'asino

shower (a sudden downpour), uaga

shriek, to, ui'o

shut, to, manatu, pupuni

sick, ill, to be, gasegase (chief-word)

sick, ill (adj.), ma'i

sickness, ma'i

side (n.), itu, asoaso

silence, malu

silent, to be, fa'alologo

silly, simple, vale, valea

silver (n.), ario

similar to, like, tusa

sin (n.), agasala

since, tala

sincere, moni

sinew, tendon, ua

sing, to, pese

singing, song, pese

sink, to, goto

sister (of a brother), tuafine

sister (of a sister), uso

sit, to, nofo, ti'eti'e

skim, to, fa'atu

skin, hide (n.), pa'u

skin, outer, iliola

slander, to, fa'aupuleaga, ta'ua

'si

slate (writing), ma' atusi

slate-pencil, pene ma'a

slaughter, to, fa'isi

slave, pologa

slay, to, fa'isi

sleep, to, moe

sleep, to lull to, see lull

sleepy, fiamoe

slew about, waver, to, ta'avili

slope, 'ofu'ai

smell, scent (n.), manogi
smell, to, sogisogi
smell of, to, pipilo
smell strongly, to, elo
smelt (ore), to, tunu
smoke, vapour, asu
smooth, iron, to, āuli
smooth (adj.), lamolemole
snake, gata
sneeze, to, mdfatua
snore, to, idgulu
soft, agamalu, malu, vaivai
soil, earth, ome’a
soldier, fitafltay
soldiery, ‘aw
sole (of the foot), ahfivae
some, a few, nai
something, sina
song, pese
soon, nanei
soon after, nanei
sooner, anamua
sorrow, care (n.), sopola
soul, agaga, atama’i
sound, healthy, mālōlō
sound (n.), tagitagi, paō
sound the trumpet, to, ili pu
soup, supo, piasua
sour, ‘o’ona
south, itu i toga, saute
space, room (n.), mea
spare, save, to, alofa
speak, talk, to, upu, fai atu,
fetalai
speak to anyone, to, fai mai, fai
atu, fetalai, tala; tulie (chief-
word)
speak a language, to, tautala;
do you speak English? pe e te
iloā tautala fa’aapetineia?
spear (n.), tao
spectre, apparition, aitu
speech, oration, upu, tala, feta-
laga
spider, apogaleveleve
spill, to, fa’amalagi
spin, to, milo
spirit, ghost, agaga, atama’i
spirituous liquor, ‘ava papalagi
spit, to, feanu
spiteful, ulavale
spit out, to, feanu
spittle, feanuga
splendour, pomp, matagofie
spoil, to, leaga
spoiled, stained, pala
spoon, punu
spot, stain (n.), ila
spotted, stained, ilaila
sprig, shoot, fatafata
spring, to, oso, fiti
spring of water, punavai
spy (n.), tagata agaga
squint, to, matasesepa
squirt, to, sausau
stable (n.), laoā
staff (n.), to’oto’o
stag, aila
stagger, to, hulu
staircase, ala faapefai
stammer, to, nanu
stand, to, tū
stand about, to, fa’ataamilo
stand by, to, fesoasoani
star (n.), fetū
starch-meal, masoā
starling, fuia
starvation, ‘oge
statue, tupua
stay, sojourn, to, fa’atua
stay, pay a visit, to, api
steal, pilfer, to, gāoi
steam (n.), asu
steam-boat, setima (steamer
steep, to, tofu
stick (n.), to’oto’o
still, silent, filēmū
stimulate, to, fa’aosooso
sting, to, tū’i
stir, mix, to, palu
stir up, incite, fa’anunununu
stocking, toitini
stomach (n.), mānava, pulu,
pula: toga’ai (of animals)
stoμach-ache, ‘o le tīgā o le
mānava
stone (n.), ma’a: fatu (fruit-
stone)
stony, ma'a'a
stoop, to, punou
stop, to, mavae
store, shop (n.), fale'oa, fale 'oloa
storm (n.), afā, matagi, agi
straight, direct, sa'o
straits (geographical), vasa
strange, odd, 'ese
strange, foreign, papalagi
stranger, alien, tagata papalagi
strangle, to, titina
strength, force, malosi
strengthen, to, fa'amalosi
stretch out, to, fa'aloaloa
strike, to, tā
strike off, to, tipi 'ese
strike
strong, powerful, mālosi
stuff, material, 'ie
stupid, dull, vālea, matavale
subdue, to, tu'uitalo
suck, to, mī
sudden, fa'a'fuasei
suffer, to, onosa'i
sulphur, teio
summer, vaietoelau
summon, to, aami
sun (n.), lā
Sunday, Aosā
sunset, goto o le lā
sunset-glow, ataata
superintend, to, pule
sure, certain, moni
surf, galu
surprised, to be, ofo
surround, to, siosio
swallow, to, følo
swamp (n.), palapala
sweat, to, tauo
sweat up, to, fula
swelling, fula
swim, to, d'au, 'au
swoon, fainting-fit, matapogia
sword, pelu

T

T

Table (dining-, etc.), laulau
table-cloth, 'te laulau
tail, iu, si'us'u
tail (of a bird), 'o le fulu ato muli
tailor, tufuga fa'u ofu, 'o le su'i
take, to, ave, avane
take down, to, ave ifo
take up, to, pu'epu'e
talk idly, to, ta'ufua
tame, to, toialo
tanner of skins, fai pa'u manu
taste, test, to, tofo
taste (n.), manamu, manogi
taste acid, to, feū
tax (n.), taulaga
teach, to, a'o, a'oa'o atu
teacher, faia'oga
tear (drop), loiimata
tear, rend, to, sae
tear out, to, loso 'ese
tease, chaff, to, taufa 'alili
teeth (set of), 'o nifo
tell, to, see say
tell, relate, tala, ta'u
tenacious, tough, fe'fu, feu
tepid, lukewarm, māfanafana
terror, fright, mata'uiia, fa'a-
t'ite'ite
testify, to, moli
thank, to, fa'a'feta'i
that, lenā, lea
the more — the —, atali — ai —
then (adv.), 'ona — ai lea
there, i ai, ia 'ila, 'iō, lela
therefore, 'o le mea
therein, i toномu
there is: see Grammar under
Irregular Verbs
these, 'ia
thick, lapoa, lapopo'a
thief, gafoi; literally meaning,
to keep something a secret.
Samoans hold all possessions
in common, and therefore
actual theft is (or rather was,
until the advent of the white
man) unknown
thigh, loin, auaga; shank, oga-
vae
thin, lean, lafuā, pa'e'e
thing, mea
think, to, manatu; fā (which has a like meaning in the native mind), to be mistaken
thirsty, to be, fla'ainu
this, lenei
thistle, la'a'au talatala
thorn, la'a'au 'itu'i
thought, idea, manatu
thousand, afe
thread (n.), filo
threaten, to, fa'asai
threshold, la'a'au fa'aleva
throat, larynx, fa'ai
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manatu
thought, idea, manat
unclean, leaga
uncooked, fa'alevela
underclothing, miiiafu
understand, to, iloa, malamalama
understanding, judgment, fa'au-tauta fa'i'ai
unfaithful, pepelo
ungrateful, agavale
unintentionally, fa fauasei
unite, to, fa'atasi
unripe, moto
up, upwards, 'a'e
upright, erect, fa'atuiu
uproar, fouwale, ta'alili vale
upset, overthrow, to, taful'e
use, to, māsani, fa'a —
useful, profitable, aogā

walk in the moonlight, to, evacvaga i le masina
wall, partition, pā. There are
no permanent walls in Samoan
native houses, mats ('o pola)
being hung up where necessary
to serve the purpose
wall, hedge, 'aupā, pā
wander hither and thither, to,
alualu, feoci
wander about, lead a nomadic
life, to, mauausolo
want, deficiency, aunōa
want, lack, to, mativa, aunōa
war (n.), tava, tau
warm, to, tagilagi
warm (adj.), vevela
warmth, vevela
warn, caution, to, apoapo
warrior, fitafita, tagata tau
war-ship, manuao (“man-of-
war”)
wart, sila 'ilalo
waste, squander, to, māumāu, fa'a —
watch (time-piece), uati (intro-
duced word)
watch, to, leo
watch, to keep night-, alāla
watchman, sentinel, leoleo
watch over, to, fa'amau
water (n.), vai
water, to fetch, utu vai
water-closet, fule iu
waterfall, afu
water-hen, coot, va'a
wave, billow, galu, sou
weak, feeble, vaivai
weapon, fana, 'auupega
weary, tired, lailoa, jiamoe
weave, to, lāga
wedding, fa'aipoipoga
Wednesday, Asolulu
week, vaisano eā
weep, cry over, to, tagi
weight, lāua
weil (of water), vai'elī
well-bred, va'agofē
well up, erupt, to, puna
VOCABULARY

west, sisifo
wet, moist, susu
wet, moisten, to, fa'asusu
wheel (n.), mea e taaavalevale
whip (n.), sasa
whistle, to, fa'aiili
white, sinasina
white-haired, 'ulusina
whiten, to, fa'asina
wicked, atili
widen, to, fa'alutele
widow, fafinance 'ua 'oti le tane
widower, tagata 'ua 'oti le avā
wife, avā
wife (of a chief), faletua
wife (of a king), masiofo
wild, fierce, awaao, fe'ai
wild-duck, taloa
willful, ua ma'a'a
will, mind (n.), loto; finagolo
(chief-word)
will, to do one's, fa'alotomālīē
willing, to be; intend, to, fia,
loto, māfai
wind, breeze, matagi, agi
window, fa'amalama
wine, uaina
wing (n.), apa'au, aapau
wink, to, 'emo
winter, vaipalolo, tau maalili
wish for, desire, to, manao
wither, dry up, to, magomago
without, na, e auvoa
with that, and then, ina ia, ia
witness (n.), moli
woman, wife, fāfīne
woman, old, bo'omotua
woman (wife of a chief), faletua
wonder, marvel (n.), vaavega
wonder, to, ofo
wonderful, silisili 'ese
wood, bush, la'au, fafi'e
word (n.), upu; afo'aga (chief-word)
work (n.), galuega
work, to, galue
workman, tu'ufuga fai fale
world, lagi, labolagi
worm (n.), anufe, ilo, ipo
worry, be anxious, to, tausi
worship, ifo; tapuai (worship God)
wound (n.), manu'a
wound, to, manu'a
wrap up, to, aui
wreath, garland, pale, pou
wrist, tapulima
write, to, tusi
writer, 'o le tusitusi
writing-tablet, slate, ma'atusi

Y
yard, court, toloā
yawn, to, mavava
year, tausaga
yellow, samasama
yellowish-brown, 'ena'ena
yes, e, ioe, 'e lea laca
yesterday, ananafi
yoke (n.), amo
young (adj.), ititi
young (of animals) (adj.), taanoa
young one (of animals), toloa'i, tama'i
youth, lad, taulealea, taulelea; mānaia (chief-word)

SAMOAN-ENGLISH

A
'a, when, if
aa, root (n.)
a'a, to kick
a'ai, to eat
aai, town, village
aami, to send for
aano, meat
aoo, hand (chief-word), limb (n.)
aoo taumatau, right hand
aoo tauagavale, left hand
aapa, to stretch (out); something  
*a*i, fence, hedge, village  
aapau, wing (n.)  
*aiga, family, kinship, tribe  
aau, to send  
a’au, to stretch, to swim  
aauoa, to send immediately  
a’e, up, upwards  
a’ea’e, to ascend  
a’ega, hill, rising ground  
ae e ui lava i lea, nevertheless, yet  
a’e mai, to come up  
a’e peitai, but (conj.)  
aeto, eagle  
afa, storm (n.)  
afa, half (adj.)  
afafa’ine, daughter of a father  
a’afai, when, if  
afa’ina, danger  
afe, when  
afeafe, room (in a house)  
afi, fire (n.)  
afiafi, evening, afternoon  
afio, to come (chief-word)  
afia, word, order, will (mind), grandeur  
afio ifo, to come down  
afio mai ia !, welcome !  
aflutusi, match (lucifer)  
afu, perspiration  
’afua ona, to begin from, originate  
agafa’atamaali’i, honoured  
agamalū, pious, meek  
aga’alelei, to be kind, amiable  
aga’alua, to act basely  
a’ama, stream; valley through which a stream flows  
alo’ese, to hold fast to; to avoid  
alofa, to love; love (n.); favour (n.); greeting, to salute; to spare, save  
alofita, to rule, govern  
alofitima, palm of the hand  
alofitave, sole of the foot  
alua, to go  
alua mai, to come  
alua ’esu, to go away  
alua’atu, drop (n.)  
aluga, pillow (n.)  
amaitiota, to act basely  
amaita, to begin  
amalea, to act basely  
amalua, to act basely  
amanaia, behaviour, conduct  
amaliotoma, just, righteous  
amaliotone, unjust  
amo, beam (of wood); to carry, bear  
aone, to begin  
aone ‘oe, to begin  
aone ia, to begin  
aone i lea, nevertheless, yet  
aone ‘ua, to begin  
aone ‘ua ia, to begin
amoina, to take the burden upon oneself
'amu, coral
'amu 'ula, red coral
amuia, happy, contented
amula, the following (adj.) (referring to time)
ana, cave (n.)
'ana'ana, to obey
analeila, to-day; a short time ago
anamua, previously; ancestors
ananapi, yesterday
anapo, the approaching night
anapogi, to abstain from, to fast
ani, onion
anogase, muscle
anumfe, worm, caterpillar
ao, as if
ao, morning; cloud (n.); day (as opposed to night)
aoai, to bring up, educate; to command; to threaten; to throw to
ao'o, to teach; to learn
aogia, use (n.), useful; need (n.), necessary
aofai, number (n.), quantity
a'oga, instruction, school
a'ole, before
'apa, sheet-metal; box (n.)
apa'au, wing (n.)
apa memea, ore
apeia, ladder
Apelila, April
api, to be staying, to pass the night
apitaka, hut
apó, quick
apoapo, to warn, to admonish
apoapoa'i, to admonish
apogaleveleve, spider
ario, silver
areo, bread
asa, to wade through (water)
asa, ford (n.)
asiasi, to visit; to look after
aso, day (see Grammar)
asoei, to-day
asu, smoke (n.)
'ata, shade, shadow (n.)
a'a, to laugh
ataga, laughter
ataata, sunset-glow
atalave, scorpion
atali, future, next (adj.)
atali, son
atama'i, prudent, reasonable
ate, liver (organ of the body)
tavea, calf (of the leg)
ati, to build
atigi, finger-nail
atigi vae, hoof, claw
atigi, to carve faces (on rocks, etc.)
atili, very; bad, mischievous
ato, basket; to cover
'atoa, quite
'atoataoa, perfect; sum (n.)
atonu, perhaps
atu le loto, to be pleased
atu, rank, line (n.)
atualo, centipede
atuatuwale, uneasy, excited, frightened
atuladau, chest, case
au, needle; gall, bile
'au, people, soldiery. (Note that "the people" is singular, 'o le 'au.)
'au, shaft; handle (of a tool)
'ava, lest
'ava, because, as; then
auae, sea-fish
auaga, loin, haunch
auala, road
auala laupapa, bridge (n.)
'aua le se auoa, except
aualuma, the house used in common by girls of a village
'aua'auna, to serve; servant
au'ese, to send away
aufana, bow (archery)
augani, to curse, bewitch
auli, to iron, smooth
au mai, to give (when the person acting is the recipient)
**SAMOAN-ENGLISH**

127

**aumau,** to stay anywhere as a stranger

**aumea,** guest

**aumoe,** to arrange a marriage

**aumoega,** matrimonial matchmaking

**aunoa,** defect, want, mistake

**auoli,** midday

’**aupā,** rampart, wall

’**aupā’ai,** fence, hedge

**aupolapola,** an improvised fan

**auro,** gold

**ausa,** fog; steam

’**aupega,** arms, equipment

’**auva’a,** sailor; sea-beach

**auvai,** bank, shore

**ava,** to honour, respect

**ava,** beard (n.); harbour;

**avae,** to take away

**avaga,** to live in concubinage

’**avapa’alagi,** spirituous liquor

**avane,** to give

**avanoa,** to open; open (adj.)

**avatu,** to give; to send (when the person acting gives, or sends something. See *aumai* )

**avea ma,** to keep, put aside for a purpose

**avega,** load, burden (n.); work

**avegofiè,** light (to carry)

**ave’ese,** to take away

**ave’ifo,** to take down, lift down

**ave ma,** to keep, put aside

**E**

’**e,** through, by; yes

**ea,** well? indeed? (used only interrogatively)

**e aunoa,** without

’**e’ena,** brown

**e i ai,** there is, there are

**efuefu,** dust, powder (n.); reddish-brown

**elaga mai,** against

**eledu,** near, close by

**e leai,** no

**e leai se,** nobody

’**ele’ele,** mud, earth

’**ele’elea,** dirty

’**eli,** to dig; ditch

**elo,** to smell strongly

’**emo,** to wink

**e monti !,** sure!, certain!

’**emo o le mata,** moment

’**ena’ena,** yellowish-brown

**e pei,** such as

’**ese,** away; foreign, different;

big

**esi,** melon

**e su’i,** instead of, for

**ete,** purse; sack

’**eto’eto,** to lick, lap

**eva,** to go for a walk

**evacvaga,** to go for a walk by moonlight

**eu** ’**ese,** to draw out, pull out

**eu** ui lava ina,** even if, even when

**F**

’**fa,** four; to be mistaken, err

**fa’aala,** to awake, rouse

**fa’aali,** to show, to appear

**fa’aaliali,** public (adj.)

**fa’aaliga,** sign, signal (n.); appearance; shine (n.)

**fa’aape,** to extinguish, quench

**fa’aasu,** to perfume, fumigate

**fa’a’ata,** mirror (n.); to glitter

**fa’aavanoa,** to open (door, etc. )

**fa’a’a e,** to lift up

**fa’aee,** to stretch out an article on something

**fa’aeteete,** to guard, preserve

**fa’afeta’i,** to think

**fa’afetaiai,** to meet with, happen

**fa’afiti,** to deny

**fa’afoi atu,** mai, to bring back

**fa’afofoga,** to hear, perceive; to perceive (chief-word)

**fa’afulaloa,** to lengthen

**fa’afuasei,** sudden(ly), without intention
VOCABULARY

fa'agoto, to sink
fa'agutu, bridle (horse's)
fa'aíloga, to draw forth; to mark, to delineate
fa'aiili, to whistle, pipe
fa'ai'inau, to make one drunk
fa'aiiteite, to shorten, diminish; to withdraw a few paces
fa'aiu, to finish, conclude
fa'aiu, to finish, conclude
fa'aldina, to suffer hunger
fa'alaleaga, to dissemble
fa'alata, to betray
fa'alata, to betray
fa'aleaoga, to despise, to fall in one's estimation
fa'alelei ma, to reconcile, to be agreeable
fa'alétemau, to be inconsistent
fa'aléve/a, raw, uncooked
fa'alilo, secret, concealed
fa'alii, to translate
fa'alogo, to hear
fa'alologologo, to be silent
fa'alotomatia, to do one's will
fa'alototelegia, joyful, contented
fa'amafana, to comfort, console
fa'amafola atu, to open (the hand or a book)
fa'amagalo, to pardon, forgive
fa'amalama, epidemic
fa'amalamalama, window
fa'amalamalama, to shine
fa'amaligi, to spill, shed
fa'amālobō, to cure, heal
fa'amālosi, fatigued
fa'amālo, to bathe (chief-word)
fa'amalu, screen, shade (n.)
fa'amalualii, to honour, respect
fa'amalulu, to cool
fa'amama, to clean
fa'amānaiina, to make beautiful
fa'amanaite, memory, remembrance
fa'amanaui, to bless
fa'amiano, true, faithful
fa'amasani, to exercise, practice
fa'amasiasi, to insult
fa'amase, to separate
fa'amata, to explain, translate
fa'amata a upu, interpreter
fa'amau, to watch over; to hold fast to; to fasten, stitch on to; hook (n.); nail (n.)
fa'amaua, pride, haughtiness
fa'amaualava, nose, snare
fa'amaualo, to degrade oneself
fa'amauaua, to squander, waste
fa'amāva, to bid farewell
fa'amoe, cover, wrapper; sheath
fa'amoe, to lull to sleep
fa'amolemole, please! (entreat- ing)
fa'amoe, to hope, expect
fa'amu, to set fire to
fa'amoana, sad, afflicted
fa'amonununu, to inquire; to incite, stir up
fa'anofo, to dress
fa'aola, to save, rescue
fa'aole'ole, to cheat, deceive
fa'aonoono, to rouse, excite
fa'ao'o, to convey, bring to
fa'aopoopo, to increase
fa'aosooso, to goad, entice
fa'apa'a, to consecrate, dedicate
fa'apalepale, patience; patient (adj.)
fa'apa'a, to fall prostrate
fa'apea, so, thus
fa'apea mai, to speak thus
fa'apefea, how?
fa'apei, to initiate
fa'apaena, so big, as large as that
fa'api'opio, to twist, disfigure
fa'apogisa, to darken
fa'apopo, to collect, assemble
fa'apopota, assembly, meeting
fa'apupu, to polish, brighten
fa'apu'upu'u, to shorten
fa'asaga, to turn aside
fa'sai, to threaten
fa'sala, to punish
fa'sao'o, rescue, save
fa'asaua, to pursue, oppress
fa'asese, to transport; to lead astray
fa'asisilasila, to make known
fa'asisilasila mai, publication
fa'asina, to whiten
fa'asino, to explain
fa'asoo, to bind up, unite
fa'ataalise, to hurry, go quickly
fa'ataapeape, to scatter, disperse
fa'atasafai, square (n.); square
fa'atasafai fai, to whiten
fa'atasafi, to explain
fa'atasofai, to bind up, unite
fa'ataalise, to hurry, go quickly
fa'ataapeape, to scatter, disperse
fa'atasafai square (n.); square
fa'atufuna, to destroy
fa'atafunama, destruction
fa'atagata, picture (n.)
fa'atagataotaua, prisoner, prisoner of war
fa'atale, to wait, expect, hope
fa'atauito, to set down, lay
fa'atauaso, to blind
fa'atauasino, to become blind
fa'atauenu, to scoff at
fa'ataumai, to spoil, mar (a thing)
fa'ataulau, to hang up
fa'atauava'a, common, customary
fa'ate'a, to remove; forsaken
fa'ate'a e, to drive away, expel
fa'atele, to enlarge, magnify
fa'atalo, to overthrow, to let drop
fa'atitipa, lazy, negligent
fa'atoa, first, at first
fa'atoafaiava, bridegroom (obsolete)
fa'atoaga, garden
fa'atob'anofofo, bride (obsolete)
fa'atosele, to increase, enlarge
fa'atoses, to molest
fa'atoga, to request, beg for alms
fa'atoilalo, to subdue
fa'ataonu, copy, pattern; to give
someone a copy or pattern
from which to work
fa'ataoto, example, parable
fa'atot, to water, to rain
fa'atou, to place, set up
fa'atuaata, to believe, confide
fa'atuaia, to hesitate, remain
fa'atunaai, to fix, settle
fa'atuse, to compare, to be similar
fa'atui, upright, erect
fa'atumai, to fill
fa'atui, to blacken
fa'a'uma, to finish
fa'auto, look!
fa'auto, to understand, intelligence
fa'au'u, to anoint
fa'aui, to be envious
fa'auae, to build, establish
fa'avaiva'i le loto, to cause fright; to lose courage
fa'avalea, to behave foolishly
fa'avalemosi, furious, insane
fa'avaava, everlasting
fa'avaave, to hurry
fa'avae, precipice; nether regions
fa'ate, firewood
fa'fine, woman
fa'aga, to line; feed
fa'agatu, to fight, struggle
fa'agatu, to fight, combat (n.)
fa'aga, to fish
fa'afu, to wake, arouse
fa'afu, bottle (n.)
fa'afu, leather bag
fa'i, to make, do
fa'ao, banana
fa'aga, to consider one a fool
fa'ai, brains, intellect
fa'a'oga, teacher
fa'au, to advise anyone; to arrange (order) anything
fa'afuva, workman
fa'afu, preacher
fa'afolova, baker
fa'aga, to turn over and over
faigahuega, work (n.); to work
faigata, difficult
faigofie, easy
faiala, to sail
faialuga, orator of a village
fai ma... to make, or do, something for someone
faimasae, to mend, patch
fai pa'u o le manu, Tanner; to tan
faipule, member of the council
faiso'o, constant, continual
faisua, shell (n.)
faitau, to count, reckon, read
faitaulaga, priest
faitili, thunder (n.)
faitotoa, door, gate
faiva, trade, calling, employment; tool of trade
fala, mat (n.)
fala'ilatata, bread
falaoa, bread
falaoamata, meal (ground corn)
fale, house, building
fale fa'amasisino, court of justice
fale faia'oga, school (n.)
fale'ie, tent
fale laupapa, wooden house
fale 'oloa, 'oa, shop, store
fale papalagi, a European's house
fale puipui, prison
fale sā, church
fale sāito, barn, shed
fale talimō, talimalō, guest-house
fale ui, closet
fale 'ulu, house built of bread-fruit tree timber
faletua, wife of a chief
fa'iliu, to turn oneself over
fa'iloa, to stretch out, spread
fana, gun; to shoot
fānā, to skim
fanā, ship's mast
fana'e, to rise (of water)
fanafanua, cannon
fānau, to give birth to; birth; children (in general)
fano, to perish
fanua, land, piece of land
fanua laugatasi, plain (n.)
fanua oti, churchyard
fao, nail (n.)
fao, to rob; tagata fa'o mea, robber
fasa, insane
fasti, to strike, to kill; piece (n.)
fāsiga, murder; battle (n.)
fasioi, to kill, strike dead
fata, to bear, carry; barrow (n.); rack, trestle
fata fa'ataaavele, waggon, cart
fata faitaulaga, old age
fatafata, breast (n.); sprig, shoot
faitaga, to hate
fatiū, to stand upright (of leaves)
fatu, heart (as organ); seed, kernel, stone (of fruit)
fatufatu'a, to meditate
fau, fau-tree
faufauau, engaged to be married (referring to a man)
faufautane, engaged to be married (of a woman)
faupu'e, to heap, pile up
faupu'ega, heap, pile (n.)
feaga'iga, alliance, league
fealtua'i, to ramble about (plural, feo'a'i)
feanu, to spit
feanuga, spittle
fe'au, message, news; to order something to be fetched; to send for
feau'a, to scratch, scrape
fe'e, cuttlefish
fefe, fright; to frighten
fe'efē'e, elephantiasis
fefelei, to ferment; to be puffed up
fefeu, tough, tenacious
feitaga'i, hatred, enmity
felafolafa'o, to meditate
femaliu'a'i, to go round about; to reside
fememea'i, despair (n.)
feoa'i, to associate with. (See also feaua'i)
feoi, to complain
fesēa'i, to go astray, lose one's way
fesili, to ask; question (n.)
fesosaonai, to help, stand by anyone
fetaiai, to happen
fetala'i, to talk
fetala'iga, speech, oration
fetaula'iga ala, cross-road
fetū, star
fetū ao, morning-star
fetū lele, shooting-star
fetu, star
fetu ao, morning-star
fetu lele, shooting-star
fetu Uf, to curse
feula, to extinguish, blot out
fevaevae, to be at variance, quarrel
fiainui, to be thirsty
fiamo, to be weary, tired
fiafia, to cure, heal
fiaoi, to hand over, deliver up
foāmoa, egg
foe, rudder
foeuli, helm
fofo'ga, face; voice (chief-word)
fofoa, to brood, hatch
foga 'ele'ele, earth, soil; in common, general (adj.)
fogo'oa'i, waters, flood
fola, to swell up; to roll up
fola'fola, to roll up; to develop; to carry forward; to explain
foliga, likeness, resemblance
fofo, to gulp, swallow
foho 'aloa, to twist, interlace
foma'i, physician
fono, council meeting
fotu, to grow green, flourish; to beat out; to give birth to (chief-word)
fou, new, fresh
fowale, disobedient
fua, measure (n.); to measure:
 fua-fruit; in vain; by oneself; without motive; naked
fuā, eager; jealous; zeal
fu'a, flag (n.)
fula'au, blossom; trees
fui'e, to take up, pick up
fulula, to swell up
fufulu, to clean, wash
fuga, flower, bloom (n.)
fui, to dip; to fill
fuia, starling
fuifui, vine, pigeon (introduced word)
fulu, swelling
fuli, to upset; to roll, turn about
fulu, feather
fulufulu, hair
funa e !, girl!
fusi, bandage; to bind; pool, swamp
fusu, fist; to fight with the fists

G

gaan, entrails
gafa, thread (n.); family; sex
gaganua, speech, language
galo, to forget
galue, to work
galuega, work (n.)
ga'o, fat (n.); bacon
gaoa, stony
gaogao, desert, waste, empty (adj.)
gaoi, thief; to steal; theft
VOCABULARY

gapēpē, crooked; to be bent, curved
gase, to splash
gase, languid; dry (adj.); lifeless
gase'ele'ele, eclipse of the moon
gasegasē, to be unwell (chief-word)
gase'ototo, eclipse of the sun
gata, snake
gataaga, end (n.)
gate', to tremble, shiver
gau, to break to pieces
gaugau, to hurt oneself; to hang down (of leaves, etc.)
genogeno, to beckon
gogo, sea-gull
goio, to sink, go under
goto, unwell (chief-word)
gasē'ele'ele, to break to pieces
gugā, to hurt oneself; to hang down (of leaves, etc.)
gutu, mouth

I

i, in; on; up; against; for
ia, these
'i'a, fish
i'ai, there; whom; to whom
ialoma, diamond
i aso fai so'o, daily
'ie, cloth, material
'ie afu, carpet
'ie fa'amalama, window-curtain
'ie laulau, table-cloth
'ie lino, linen
'ie mamo, blanket
'ie pu'ipu'i, curtain
'ie vavae, cotton
i fafo, out of doors
i'fe, whence?; where?; whither?
i, a species of chestnut
ifo, below, down, downwards;
to submit; to bow
ifo'atu, to adore, worship
ifo'ifo, to come down
ifo'ai, declivity, slope
ifo'ot'oe, to bow down to the ground
iga, name (n.)

iinei, here
iite, to guess, prophesy
ila, spot, stain (n.)
ilo, below, at the bottom
i le, and then
i lea mea ma lea mea, here and there
i le va, between
ili, fan (n.)
'ili, to saw; to file
'iliganoa, scar (n.)
iliola, outer skin
ili pu, to sound the trumpet
itītea, white fan
ilo, worm (n.)
iloa, to see
ило lelei, knowledge
iloga, preference, prerogative
i luga, above, aloft
i luma, before, opposite (place)
'imoa, mouse
ina a, before (conj.)
ina ia, in order that
ina se'a, meanwhile
ini a, with which, with what
ini, to pinch, nip
'ino, to hate, despise; hatred
'inoa, mud, dirt
inu, to drink
'iʻō, there
'iʻoe, yes
iopo, worm (n.)
ipo, vessel, cup, goblet
ipu'ai, plate
ipu malamalama, drinking-glass
isa !, what a shame !
isilua, to cut in two
isū, nose
isumu, rat
ita, angry; enemy
i tafafo, o, near, beside
i tala atu, on that side of
i tala mai, on this side of
ititi, little, small
i tonu, in it, therein
itā, custom, usage, party
itua, outside, outwardly
itūāiga, race (of people), sex, family
itu i luma, front, forepart
ituāua war-party
itulā, hour of the day
itupō, hour of the night
iu, to finish; to go out; end
(n.)
iga, end, termination
iva, nine
ivi, bone
ivi aso, rib

K
kariola, cart, waggon
ki, key
kovano, governor

L
lā, sun; sail (n.); leaf; bough
lāʻau, tree, shrub; wood
lāʻau fuʻalava, threshold
lāʻau talatala, thistle
lāʻau tuʻituʻi, thorn
lafi, to hide, conceal
lafou, to throw away
lafotu, to throw hither and thither
 lagu, flock, herd (n.)
lagu, thin, lean
lafulemu, fat, greasy
lagā, to spin, weave
logi, heaven; to sing
lago, fly (n.)
logomeli, bee
logomumu, wasp
lagolago. to support
lagona, to hear, perceive
lai/oa, tired, feeble
laisa, rice
lāiti, little, small
lä laʻau, branch, bough
lalolagi, earth, world
lamepā, lamp, candlestick
lanomole, smooth, sleek
lanulauʻava, green
laoai, table
lapoa, lapopoa, thick; corpulent
lasi, often, frequently
latalata, near; to come close to

laloa, stable (n.)
laloʻa, brave (adj.)
lau, broad; leaf
launaita, bustle, turmoil
launapi, camp (n.)
lāʻu atu, to bring a thing to some place
lau 'eleʻele, soil, earth
lauga, speech, oration
laugatasi, region, table-land
laugulu, lip
laulau, table (n.); to set (put before, offer
laulauaiva, tongue
laumata, eyelids
laumci, turtle
laumua, capital (city or town)
laupapa, board, plank
laupese, musical instrument
lautele, broad, wide
lauʻulū, hair
lava, very; in fact, indeed
lavāvā, waist-cloth
lavea, to be hit, struck
lavai, to save, liberate
lefulefu, ashes
lele, to fly, soar
telefua, butterfly
temafaitaulia, innumerable
leo, voice; cry (n.); to call, cry
leoleo, watchman, shepherd; official
lepela, leprous
lepeta, to spoil, destroy
lēva, long since, long ago
liah, to root out, or up
itialia, to shake, toss
liliʻi, to pour out, let run
liiʻu aiu, to apply oneself to
liiʻu ʻesc, to turn away, avert
lilivau, to gnash the teeth
lilo, homelike; to cover; to conceal
lima, hand (n.); arm (n.); five
lima matua, thumb
lima tauagavo, left hand
lima tauamatau, right hand
liʻu (see liliʻu), to change one's mind
**VOCABULARY**

liutua, to turn one’s back on
loa, immediately; long, tall
lofī, to push, thrust
logo, to hear; cry (n.); report, news; drum
lola, flood, high water; greasy, fatty
loloto, depth
loto, will (n.); heart (as seat of the passions); to be willing
lotoā, yard, compound
lotu, religion
luā, the day after to-morrow
lua, hole, pit, ditch
luai (see uluai), the first
lulū, to jolt, shake
lulu, owl
luma, shame (n.), disgrace (n.)
lumana'i, to be before someone
lupe, pigeon, dove

**M**

ma, whitish (colour)
mā, to be ashamed
ma'a, stone
ma'a'a, stony, hard, stiff
ma'ai, sharp
ma'ā'ilīi, cold (adj.)
ma'a'omea, brick (n.)
ma'a tusi, tablets, pocket-book
maea, chain (n.); cord, rope
maea uamea, chain (n.)
mafai, to be able, willing
mafaufau, to look at; prudent
mafaula, to sneeze
mafui'e, earthquake
maga, tube, pipe
magomago, dry (adj.); to dry up
ma'i, sick; illness
ma'i alili, shivers, a cold
ma'i fa'ai'iva, consumption
mafe'a, whence? where from?
maila, mile
maile, fraud, deceit; trap, snare (n.)
maile, dog (n.)
ma'imāliu, cramp (n.); lunatic (adj.)

maimoa, to become acquainted with
ma'ītīga, ache, pain (n.)
ma'īu, finger-nail
ma'i vevela, fever
mala, unhappiness
malaga, journey; travelling-party
malae, market (n.)
malai'a, ruin, deprivation
mālala, coal
malemo, drowned (adj.)
malepalepa, decrepit
mālie, beautiful, splendid
malie, shark
malieō, bravo!
maliu, to die (chief-word)
maliu, to go
maliu mai, to come
maliuga, going out (n.); death
malō, empire, dominion; conqueror
malolo, healthy, sound
mālōlōgā, rest; health
malū, stillness; soft, mellow
malulū, cold (adj.)
mālumālū, temple
mamā, clean; light
māmā, lungs; light
māmā, to chew
mamafā, heavy
mamalu, honoured; honour; splendour, pomp
mamao, far, remote
māmā pale, consumption
mamau, stopped, constipated
māmoe, wool
mana, might (n.), power
mānāia, son of a chief; pretty (adj.)
mana'o, to wish for, desire; love; wish (n.); to have a yearning
manatu, to think; to shut; to remind; thought (n.); inten-
tion
mānava, belly; to breathe
manāva, breath; ghost
manisfinifi, thin, slender
manogi, smell (n.), scent (n.); to smell, scent
manoa, twine, string
manū, during
manu, messenger; a runner who carries messages for a village
manu, animal, beast, bird
manu fāfine, female
manu fe'ai, beast of prey
manu felele'i, bird
manu poa, male
manu tagi, Indian turtle-dove, wild pigeon
manu vaefā, domestic animal, four-footed beast
manu'a, wound (n.); to wound
manuao, war-ship
manūa, happiness; happy, blessed, glad; blessing (n.); welfare
manumalo, to overpower, subdue; preponderance
mao'o, satisfied; to satiate
maota, palace, chief's house
mapu, to recover, rest
mapusaga, rest (n.), recovery
mapusela, breathing-trouble
masa'a, to pour out, spill
māsae, to tear, rend
masaga, twins
masalo, to accept; to believe; to conjecture, surmise
masalosalovale, to doubt
māsani, to be accustomed; to use; custom (n.); to associate with
masima, salt
masina, moon
māsina, month
masiofo, queen
masoā, starch-meal
mata, face (n.). eye; to see
matala, to wake
matafaga, beach, shore, coast
matagaluenga, duty; trade, calling
matagi, wind
matagofie, splendour; magnificent
maumausolo, to wander about, to lead a nomadic life (mau, live; solo, round about)
maupu'e pule, heap (n.); hill
mausal, quiet (adj.); to be saved from
maua, rich, wealthy
māvāc, to cease; disappear, pass away; to go away, take leave
mea, thing; place (n.); things in general
mea alofa, gift, present
mea e'āi, article of food
mea e ponā, mistake, fault
mea e tawale, wheel (n.)
meι, honey
melini, melon
mili, to rub
miolo, to spin
misā, fight (n.); to begin a fight
mitamia, to boast, glory in
miti, dream (n.); to dream; to suck
moa, hen
moana, sea; deep blue
moanasāusau, the high seas
mōe, to sleep
moea, bed, couch
mogamoga, beetle, moth
moi, true
moia'a, cocoanut fibre
moli, soap
moliaina, orange
molima, evidence; witness
momo'e to run
momolī, to accuse; cut up, parcel out
moni, true, faithful; truth
mo'o, lizard
molo, unripe
motu, multitude; heap; to be separated. Ex.: nūu motu, island
mu, to burn
muā'au, vanguard
muai, at first, previously
muamua, previously
muā'ulu, forehead
mui, angry, grumbling
muimui, to grumble; be provoking
mulī, to end; end (n.)
mulīai, at last
mulī'au, rearguard
mulilua, to commit adultery
mulimuli, to follow
mulivāc, heel (of foot)
mulumulu, to wash, bathe
mūmū, red
mūmū o afi, flame
mumulu, to bask, warm oneself
musu, to refuse, have no desire
mutia, grass

N
na, but, besides
nā, to bury
nai, a few, some
naiifu, knife
namu, gnat, mosquito
namu, lime (produced from coral)
nanā, secret, concealed
nanamu, taste (n.)
nanerei, soon, soon after
nanu, to stammer, murder speech; to speak a foreign language
na'o lenei, rather
naumati, dry, arid; dead, deceased
negonego, same as genogeno (the n in Samoan is often pronounced ng)
nei, now
ne'i, lest
nifo, tooth; horn
nila, needle
nini, to besmear
niu, cocoanut palm
nuanua, rainbow
no, no, to borrow; to lend
noa, to bind
nofo, to sit; to stay, remain
nofo'a, seat, chair; saddle
nofo'a afi, railway-train
nofoaiga, government
nofo' a fa'ataawale, waggon, cart
dofoati'i, throne
dofofilemu, to be quiet, calm
nofo sa'o, to be quiet
nono, to hang
nutipala, to bruise, crush
nu'u, country, people; region
nu'u motu, island (see motu)
nu'u 'ese, foreign people; heathen (in the Bible)

O
'o'a, riches, wealth
'o'a, brown colour, dye
'o ai, who ? ; where ?
ofaga, nest (n.)
'ofea, where, whither ?
ofu, to be astonished, to wonder
'ofu, clothing; to clothe, to put on (clothes)
'ofu loto, chemise
'ofu moe, nightshirt
'ofu tau, armour, uniform
'ofu tele, great-coat
'ofu tino, shirt
'ofu vae, trousers
'ogāumū, fireplace
ogavae, thigh, shank
oge, famine
ogo, ogotea, ogototo, disease of the eyes
oi, to groan
oi tālofa !, oh dear !, alas !
ola, life; to live
olaga, life
olataga, rescue (n.); health; welfare
ole, to beg, request
'ole, to cheat, outwit
'olea, what ?
'olegīa, cunning (n.), fraud
'o le mea, therefore
'o le sui, instead of
ololi, to be glad of; joy, pleasure
olive, oil (introduced word)
'olo, growth, increase (n.)
olo, to rub; to grind
olo'a, treasure, store (n.)
olo'a tāua ma . . . property
ome'a, loam, earth, soil
omi, to thronq, press, push
omomi, sponge (n.)
'ona, poisonous
'ona, poisoned; to drink to excess
'ona, that, his
ona — ai lea, then
'ona o, on account of
one, powder (n.)
oneone, sand
ono, six
'onosa'i, patient (adj.)
o'o, to reach to, come to, arrive
'o'olo, hoarse, husky
'o'ona, bitter
'ope'ope, to have, possess
'osi, to conclude an alliance; offer up
oso, to spring, attack
oso, stores, provisions; a basket filled with certain articles of food, used as an offering to the "aitu"
olā, ripe, mature
oitoua, manure, dung
ote, to scold, rebuke
otī, to die; dead (adj.)
'oti, goat (from the English word)
ou, to bark
'ou, I

P
pa, wall, partition
pā, to burst
pā, dead, deceased; unfruitful
pa'a, craw-fish
pa'e'e, lean, slender
pa'epa'e, white
paepae, plaster
pa'i, to touch
pa'iā, sacred, holy
pa'e, putrid, rotten
paito, kitchen
pala, to rot, putrefy
**VOCABULARY**

*pala 'ai*, cowardly  
palapala, mud, morass  
pale, ridge, ledge, brim  
palu, to mix, stir  
pani, pot, pan (introduced word)  
*panisina*, lime, mortar, cement  
papa, even, level, flat  
palu, to mix, stir  
pani, pot, pan  
*panisina*, lime, mortar, cement  
papa, even, level, flat  
papa, rock (n.)  
pdpd, to crash, burst  
papa atu, to touch, handle  
papala, ulcer, abscess; putrid  
papalagi, foreigner; foreign, strange  
paseka, Easter  
patele, Pater  
pati-pati, to clap the hands  
patu, tumour, swelling  
papa, rock (n.)  
pulpatoa, to stare fixedly at  
pule, shell  
pule, authority; to rule, to command  
puipui, to shut, close. (See fale)  
pulatoa, to stare fixedly at  
pule, shell  
pule, authority; to rule, to command  
pulou, any sort of head-covering  
pulu, pitch, tar  
pühlů, bullet (introduced word)  
pulumatau, horned cattle; meat  
puna, to flow, to well up, to boil, to seethe  
punavai, spring of water  
puni, to shut, close  
punou, to bend, to bow, stoop  
punou mata, to lower the eyes  
punu, spoon  
pupula, to glitter, shine  
pupū, to gargle  
pupu, opened coconut-shell  
pusa, to glow  
pusaloa, comet
pusa, box, chest
pusatose, chest of drawers; drawer
puti, cat
puta, fat, corpulent
puta, stomach, maw
pute, mist, fog
pu’upu’u, short

pusa, box, chest
pusatose, chest of drawers; drawer
puti, cat
puta, fat, corpulent
puta, stomach, maw
pute, mist, fog
pu’upu’u, short

S
sā, forbidden, sacred
sa’ai, to empty
saasua, small, tiny
sae, to tear, rend
saeluas, divided into two pieces, doubled
saili, to look for
saisai, to bind together
saito, seed; corn, grain
sala, punishment
salamoa, repentance; to repent
sali ’ese, to tear out, pull out
samala, hammer
samani, salmon
samasama, yellow
samī, sea
sanatoto, dysentery
sa’o, to set right, free; irreproachable
sa’olā, saw-fish
sa’olotof, free (adj.), to free, liberate
sasa, whip (n.); to whip
sasa’a, to pour out
sasaes, east
sau, to come
sau, dew
sau to’a, frost-rime
saua, cruel
sauaoga, cruelty; pursuit, persecution
sauni, to prepare; ready
sausaau, to spout, spring up
saute, south
savali, to go, wander
sāvali, messenger, envoy
savaliga, journey; journey on foot

savili, breeze, breath of wind, air
se’e, to glide
se’evae, shoe, boot
sei, flower; ornament
se’ia, till, as far as
se’i’alua, previously, first, before
selu, asthma
sele, to cut, mow
sele mamā, to shave
seleni, shilling
selesele sailo, to reap, harvest
sele’ulu, scissors
selu, comb
semā e !, mode of address when haranguing several people
seoli, hell (from the Hebrew schoel)
se, to be mistaken, to act wrongly, make an error
setuteitu, to limp
seuscu, to collect wood
sii, to raise, take up, lift up
sii tau, to commence hostilities, war
silā’ilalo, wart
silasila, to see; to know
silasilama’i, publication, notice
silisili, very large; high, big
silisili ’ese, wonderful
sina, some, something
sino, limb
siosio, to lock up; to surround; to besiege
sisiae, to draw up
sisifo, west
sifofoga, voice (chief-word)
siula, girl
si’usi’u, tail
sīva, Samoan dance
soa, deputy suitor for a girl’s hand
soali’i, helmsman, boat-steerer
soatau, large boat
sofai, to break through: to break open
sogi, to kiss, rub noses (the ancient Samoan greeting)
sogisogi, to smell; to smell at
soia! leave that! let that alone!
soifua, farewell! good-bye!
sole! friend!
solo 'a'i'oa, to collect treasures
soli, to trample down, crush
solitulafono, transgression against a law
solo, a monotonous speech made on various occasions
solo, to creep, crawl; round about
soloi, to dry, dry up
solosolo, pocket-handkerchief
solo gutu, table napkin
solofanua, horse
solofanua afi, locomotive engine
sou, scholar, pupil
so'o, often
so'o'taga, peace
sope, lock of hair
sopo, to go over a mountain or across a river
sopola, sopole, care, sorrow (n.); to be concerned about
soso atu, to go towards, approach
soso mai, to come towards, approach
sola, sosola, to flee, avoid
sou, wave, surf
su'a, liquid, fluid (n.); to pour
sua, to thrust, push
suafa, name (chief-word)
suamālie, sweetness; sweet (adj.); lovely, charming
suasusu, milk
suasusu to'a, cream
suā'ua, rain
suau'u, coconut-oil
suau'u manogi, pomatum
su'e, to demand; to search; to prove, try
su'ega, trial, examination, enquiry
su'esu'e, to make enquiries
su'i, to sew, stitch
sui, representative
su'i'ga, seam (n.)
suitupu, regent, viceroy

suli, to inherit; heir
sulu, torch
sulufa'i'ga, place of refuge, asylum
suo, shovel
suotia le fanua, to plough
suotosina, plough (n.)
supa, lame
supo, soup
sūsū, wet (n.), moisture; wet (adj.)
susu, breasts, bosom
susunu, to burn (down)

T
ta, to strike, knock; tā 'ofu, to wash clothes by beating with a stick
ta'ai, welt (of a shoe), bordering
tala, to play, caress, fondle
taalolo, the entertainment of a guest by the whole village
ta'alilo vale, uproar, confusion
taanoa, young; a year old (mostly used of beasts)
ta'ai, to lay down, put down
ta'avili, to turn on a lathe
ta'avili afi, engineer, mechanic
tā'e, same as tamā e!, my child!
taeao, to-morrow; on other days, in the morning; morning (n.)
ta'e'ele, to bathe
ta'e'lega, bathing-place
taetuli, ship's lantern
tafa, to cut open
tafā, arena, sport enclosure
tafamanā'ata, dawn of day
tafao, to go for a walk
tafe, to flow
tafega, river
tafi, to shear; razor
tafu'e, to upset; to hew off
tafu le afi, to light a fire
taga, pocket
tagā 'ai, stomach of an animal
tagata, man
tagata agaga, spy
tagata amelika, American (man)
tagata falani, Frenchman
ntagata mauluga, giant
tagata peletania, Englishman
tagata samoana, Samoan (man)
tagata siamani, German (man)
tagata tau, soldier
tagi, to cry; to roar (of animals)
tagitagai, bell, hand-bell; to ring, sound; sound (n.)
tangitu'i, to complain; to howl
tago, to take hold of, seize
tāgulu, to snore
tagutugutu, that which is left after a harvest (n.); to glean
tai, nearly, almost
tai, ebb and flow of the tide;
ʻua pē le tai, the tide ebbs;
ʻua fanaʻe le tai, the tide is flowing;
ʻua sau le tai, the tide is rising
taigaafi, trellis, lattice-work
tailua, double (adj.)
taʻimua, guide, leader
tāinanu, mosquito-net
taʻiiaʻi, to guide, lead
tala, narrative, story
tala, dollar
talaʻi, to narrate, preach
talaʻiga, preacher; sermon, harangue
tala lelei, gospel
talanoa, to talk, converse, relate
talanoaga, fable, narration
talatala, mourning, affliction
tale, to cough
tāli, to answer; to receive, accept; answer (n.)
tali, to wait, stay, expect
tāliga, ear; hearing
talimalō, hospitable			
talisuga, baneful (n.)
talti, protection, shelter			
talitamu, to believe, consider true
tālo, tatālo, to pray
tālofa! form of greeting corresponding to good-day!
talosaga, prayer
tātu, since
tama, child, little boy
tamā, father
tama fesui, baby
tamaʻiaʻi, lady, single girl of good birth (is in frequent use)
tamāoa, fellow (n.)
tamaʻoiga, rich, wealthy
tamateine, daughter of the mother
tamalamaʻilima, finger
tamalamaʻivae, toe
tane, husband
tānua, dish, bowl
tamu, to bury
tamuga, burial
tau, to bake with hot stones
tāo, to crowd, press
tao, spear
taofi, belief; to keep, hold fast; to, persist; opinion
taoi, to wreath a garland
taoʻofu, waistcoat
taoto, to lie down; to lay down; to sit down to eat
tapaʻa, tobacco
tapisa, to laugh at
tapu, sacred, forbidden; by tapu is meant certain things which are forbidden to the people but not to chiefs
tapuaʻi, to consecrate, worship
tapulima, wrist; cuffs
talō, to have diarrhoea
tatala, to open, loose, untie, unknot
tatalo, to pray
tatau, worthy, valuable; suitable
tatupu, bough
tau, price, pay, wages; with reference to . . .
taʻu, to tell, narrate
taʻua, to be called, to signify; to become known
tāu, tāua, war
taualuga, roof
ta'uamiotonu, to defend someone; to vindicate
tauaso, blind
ta'u atu, to indicate, announce, mention
tau'au, shoulder (n.)
tauave, to carry, bear
tauemu, to mock, deride, scoff at
tauemuga, derision
taufaifeani, to spit
tau'ufa'atau'awa'a, to esteem one little, despise, scorn
taufaiofo, to be surprised
taunata, dear, expensive
tauemuga, derision
tausi, to bring up, educate; to nurse; to be anxious, worry; to obey an order
tausitama, nurse (n.)
tausua'i, to vex, anger; to stir up conflict
tautai, fisherman
tautala, to speak, address
tautago, to grope about
tautau, to hang
tautu, to eat (chief-word)
ta'utino, clear, distinct; to speak openly
tauvo, to swear, vow; to speak before someone
tautoga, oath, testimony, solemn promise
ta'utu, gossip (n.)
tautua, man-servant
tautu'ufua, to lay eggs
tauvae, foot-ornament of leaves
tavini, servant; to serve
te'a ma, to cease; forsaken (adj.)
tesi, to be frightened, astonished
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride

te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride

tia'i, to push away, throw away
ti'eti'e, to put; to sit; to ride

ti'a'i, to push away, throw away

(The prettiest maid of a village is selected and adopted by the chief; when grown up she is continually guarded by the young girls of the community and is strictly tapu.)
tausa, nun
taupulepule, to advise
tausaga, year
tausamiga, holiday
tausi, to bring up, educate; to nurse; to be anxious, worry; to obey an order
tausitama, nurse (n.)
tausua'i, to vex, anger; to stir up conflict
tautai, fisherman
tautala, to speak, address
tautago, to grope about
tautau, to hang
tautu, to eat (chief-word)
ta'utino, clear, distinct; to speak openly
tauvo, to swear, vow; to speak before someone
tautoga, oath, testimony, solemn promise
ta'utu, gossip (n.)
tautua, man-servant
tautu'ufua, to lay eggs
tauvae, foot-ornament of leaves
tavini, servant; to serve
te'a ma, to cease; forsaken (adj.)
te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride

te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride

tia'i, to push away, throw away
ti'eti'e, to put; to sit; to ride

The prettiest maid of a village is selected and adopted by the chief; when grown up she is continually guarded by the young girls of the community and is strictly tapu.)
tausa, nun
taupulepule, to advise
tausaga, year
tausamiga, holiday
tausi, to bring up, educate; to nurse; to be anxious, worry; to obey an order
tausitama, nurse (n.)
tausua'i, to vex, anger; to stir up conflict
tautai, fisherman
tautala, to speak, address
tautago, to grope about
tautau, to hang
tautu, to eat (chief-word)
ta'utino, clear, distinct; to speak openly
tauvo, to swear, vow; to speak before someone
tautoga, oath, testimony, solemn promise
ta'utu, gossip (n.)
tautua, man-servant
tautu'ufua, to lay eggs
tauvae, foot-ornament of leaves
tavini, servant; to serve
te'a ma, to cease; forsaken (adj.)
te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride

te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride

tia'i, to push away, throw away
ti'eti'e, to put; to sit; to ride

The prettiest maid of a village is selected and adopted by the chief; when grown up she is continually guarded by the young girls of the community and is strictly tapu.)
tausa, nun
taupulepule, to advise
tausaga, year
tausamiga, holiday
tausi, to bring up, educate; to nurse; to be anxious, worry; to obey an order
tausitama, nurse (n.)
tausua'i, to vex, anger; to stir up conflict
tautai, fisherman
tautala, to speak, address
tautago, to grope about
tautau, to hang
tautu, to eat (chief-word)
ta'utino, clear, distinct; to speak openly
tauvo, to swear, vow; to speak before someone
tautoga, oath, testimony, solemn promise
ta'utu, gossip (n.)
tautua, man-servant
tautu'ufua, to lay eggs
tauvae, foot-ornament of leaves
tavini, servant; to serve
te'a ma, to cease; forsaken (adj.)
te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride

te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride

tia'i, to push away, throw away
ti'eti'e, to put; to sit; to ride

The prettiest maid of a village is selected and adopted by the chief; when grown up she is continually guarded by the young girls of the community and is strictly tapu.)
tausa, nun
taupulepule, to advise
tausaga, year
tausamiga, holiday
tausi, to bring up, educate; to nurse; to be anxious, worry; to obey an order
tausitama, nurse (n.)
tausua'i, to vex, anger; to stir up conflict
tautai, fisherman
tautala, to speak, address
tautago, to grope about
tautau, to hang
tautu, to eat (chief-word)
ta'utino, clear, distinct; to speak openly
tauvo, to swear, vow; to speak before someone
tautoga, oath, testimony, solemn promise
ta'utu, gossip (n.)
tautua, man-servant
tautu'ufua, to lay eggs
tauvae, foot-ornament of leaves
tavini, servant; to serve
te'a ma, to cease; forsaken (adj.)
te'a, to send back; to resist, oppose
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride
taupe, to put; to sit; to ride

tiga le mānava, stomach-ache
tila, yard (rigging of ship)
tili, messenger who swiftly conveys messages, news, etc., to a person
 tinā, mother
tino, body, corpse; clearly, distinctly, definitely (when used with verbs, as: ta'utino, iloatino, etc.)
tinei, to extinguish; to destroy
ti'o, to go to stool
tio, to see clearly, have acute vision
 tio'ata, mirror; glass
 tipi, to cut
 tipolo, lemon
 tiputa, women's clothing
 titania, weed (n.)
titina, to strangle, throttle
 tito, a loin-cloth used when at work
 to, to plant
to, to open, draw, pull
 toa, brave (adj.); cock-bird
 to'a, to curdle, congeal, freeze
 toasa, anger (n.); angry
 toatama'i, to be angered
 toe, again; remaining; backwards
 toe aiga, remainder, residue
toe'ese, to draw out
toe foi mai, to return, come back
toe tu'u mai, to give back, return
 tōfā, tōfāina i, farewell
tofaaga, piece, part (n.)
tofi, tofitoi, to divide, possess, distribute; part (n.); property
tofu, to dip
toga, better quality mat made of the finer fibres
togafiti, trick, dodge, cunning (n.); medicine, remedy
togalauapi, camping-place
togilogi, to notch, or carve in stone
togi, to throw in much the same manner as a cricketer bowling
togiola, pledge (n.); ransom (n.)
to'ī, axe, hatchet
to lauapi, to strike camp
toli, to gather fruit from big trees
toloa, wild-duck
toloa'i, young (n.) (of animals)
tonu, true, just, right, straight, direct
to'onai, to lean upon, or against, an object
to'oto'o, walking-stick
to'otuli, to kneel
tōsāto, field, piece of land
toso, to draw, pull out
totini, stockings
to, blood
tōtōga, entrails
totogi, reward, wages, payment
totogi atu, to pay, compensate
tolo, to creep, crawl
to to vela, typhus
tovine, vineyard (introduced word)
tū, to stand; to get up, rise
 tu, custom, fashion
 tua, outer part; back (human)
tuafāfine, sister of a brother
tuagane, brother of a sister
tuai, to hesitate; slow; late
tuaoi, boundary, limit; neighbour
 tuasivi, mountain-range
tufatufa, to distribute
tufuga, workman, labourer
tufuga fai fale, house-builders
tufuga poto, performer, artist
tufuga poto tologi ma'a, sculptor
tu'i, to sting, prick; fork (n.)
tu'i, to knock, tap; sting, prickle (n.)
tū'ia, to push, crowd
tu'ifao, smith (nail-maker)
tuaga, head adornment of a yellow colour (a preparation of coral lime) worn only by
chiefs; a small looking-glass and some variegated feathers complete the decoration

tu’ipale, to bruise, squash
tu’itu’i, to knock at
tula, bald
tula’i, to rise, get up
tulafono, law
tutigamanu, hunting
tuli, to drive away, hunt
tuliloa, to pursue, persecute
tulimata’i, to follow with the eyes

tulu’a, middle (n.), division;
midnight, ’o le tulu’a a le ao ma le po
tulu’i, long time, endless
tulu’iga, servant; end (n.)
tulula, boat
tumau, to hold out, to persist, endure, last
tumu, to fill; full; filled
tumutumu, top, summit
tuna, eel
tunoa, kitchen, cookery
tunu, to cook, melt; to cast (metal)
tupe, money
tupu, to originate, grow
tupu, king
tupua, statue; mystery, enigma
tupulaga, race (human), descendants
tusa, to be worth, to be like, resemble
tusa lava, just as, even as
tusa ma, equal, like; according to
tusi, to write; letter, book
tusi o le aitalafu, reckoning, account
tusi pa’ia, Bible
tusitusi, writer; variegated (adj.)
tutu, to light (fire, lamp, etc.)
tutili, to shake, toss
	utu’ese, to strike off, knock off
tutupupu’u, white mat, the hairs of which are cut short

tu’u, to allow, let, let go, abandon
tu’u atu, to dismiss; give up
tu’u ai, to put, place
tu’ua’ifu’a, to slander
tu’ufua, lonely, empty, forsaken

tu’ugálamepa, candlestick
tu’ugama’a, precious stone

tu’u mai, forsaken
tu’ulafa’i, forsaken

tu’umuli, to go back
tu’upa’o, border, edge
tu’u po, an appointed time
tu’u tologi, to go bail for, guarantee

tu’u’u ifo, to let down, lower

U

u, arrow
u, to bite
u, reed, rush
’ū, offence, scandal; to look morose
ua, neck, collar; sinew; blood-vessel; rain (n.)
ua ale, heavy shower of rain
uaga, downpour of rain
uaina, wine
ua ma’a’a, wilful; stiff neck
’ua malō, conqueror
uamea, iron
’ua po, late
uati, watch (timepiece)
uato’a, hail (precipitation)
ufa, household vessel
ufi, roof: cover, lid; to cover
ufufimata, veil (n.)
ui, to go
ui atu, to go through, across
ui ane, to pass by
uiga, ways and fashions
uii, younger brother
uila, lightning; bicycle
uiō, to cry, call out
ula, to smoke; to joke
’ula, neck-chain
ulavale, spiteful; rude, ill-bred
uli, dog (n.)
uliuli, black
'uilo, saucepan, cooking-pot
'uulu, head; hair
'uulu, bread-fruit tree
ulua, the first
ulu atu, to go in, enter
ulufafo, to go out
ulufale, to enter a house; to consecrate a house; to appoint a chief to office
ulugali, married couple
uluitinoina, possessed (adj.)
ulumatu, the eldest
uluola, fruitful, productive
ulusina, grey; white-haired
'ulu, all; quite; ready
'ulu, length; long
umu, kitchen, cookery
una, scales, scurf
uō, friend; to howl
upega, net (n.), tool, implement
upu, oration, word; to make a speech
upufa'ataoto, poem, saying
uputu'u, law
usiusi, to follow; to obey
uso, brother of a brother; sister of a sister
usu, to rise early; to unite oneself with—viz., to marry
uta, inland, up country
utu, hole, ditch; a vessel to hold liquids
'utu, louse
utufaga, pipe, cigar; cartridge
utufili, flea
utupoto, beam, rafter
'u, fist; to hold in the clenched hand; to clench the hand

va, interval, intermediate space
va'a, ship (n.)
vaafa'atau, fortune-teller
vaai, to see, look at
vaai atu, to look at
va apiapi, narrow, slim
va, river; to divide, share; leg
vaefū, to divide into four parts
vaeloto, middle (n.)
vaelua, to halve
vaega, half (n.); part (n.)
vaeluagalemu, half (n.)
vaepi'o, lame
vagavaga'i, to surround; to wander, rove
vaiso sā, week
vai, water; medicine
vai 'eli, well (of water)
vaila'au, medicine, physic
vaimo, chloroform
vailepa, pond
vaipalolo, winter
vailafe, running water
vaioelau, summer
vaitusi, ink
vaivai, weak, feeble
vale, fortune-teller; jester
valea, stupid, bashful
vali, colour, dye; to strike out; to paint
valu, to scrape, scratch
vanu, valley, ravine
vao, field; forest; desert; weed; confusion
vaotagata, mob, rabble
vaogofie, obedient, dutiful
vaomu'a, grass
vao utuutu, clump of reeds
vasa, straits, narrow waters; ocean
vavae, to order, command
vavao, to forbid, hinder, hold one back
vāvānō, outcry, clamour
vave, quick, swift
vavaeao, to-morrow morning
vavaga, wonder, marvel
ve'a, water-hen
vete, to rob, plunder
vevēla, hot
vii, vīvi, to praise, glorify
vīiga, praise (n.)
vīi, to bore, drill
vīi momono, corkscrew
vīi, die, cube; lot, destiny
vivini, to crow
### I

<table>
<thead>
<tr>
<th>English</th>
<th>Tokelau</th>
</tr>
</thead>
<tbody>
<tr>
<td>God, <em>Atua</em></td>
<td><em>Atua</em></td>
</tr>
<tr>
<td>Jesus Christ, <em>Jesu Keriso</em></td>
<td><em>Jesu Keriso</em></td>
</tr>
<tr>
<td>Holy Ghost, <em>Atama'i pai'ā</em> (Catholic); <em>Agaga pai'ā</em> (Protestant)</td>
<td><em>Atama'i pai'ā</em> (Catholic); <em>Agaga pai'ā</em> (Protestant)</td>
</tr>
<tr>
<td>Angel, <em>āgeleu</em></td>
<td><em>āgeleu</em></td>
</tr>
<tr>
<td>Devil, <em>tiāpolo</em></td>
<td><em>tiāpolo</em></td>
</tr>
<tr>
<td>Heaven, <em>lagi</em></td>
<td><em>lagi</em></td>
</tr>
<tr>
<td>Hell, <em>seoli</em>; <em>ifelo</em></td>
<td><em>seoli</em>; <em>ifelo</em></td>
</tr>
<tr>
<td>Paradise, <em>paraataiso</em></td>
<td><em>paraataiso</em></td>
</tr>
<tr>
<td>holy, <em>pai'ā</em>; <em>sā</em></td>
<td><em>pai'ā</em>; <em>sā</em></td>
</tr>
<tr>
<td>prophet, <em>perofeta</em></td>
<td><em>perofeta</em></td>
</tr>
<tr>
<td>apostle, <em>aposetelo</em></td>
<td><em>aposetelo</em></td>
</tr>
<tr>
<td>Church (as a community), <em>ekalesia</em></td>
<td><em>ekalesia</em></td>
</tr>
<tr>
<td>church (building), <em>fale sā</em></td>
<td><em>fale sā</em></td>
</tr>
<tr>
<td>priest, <em>fa'ife'au</em></td>
<td><em>fa'ife'au</em></td>
</tr>
<tr>
<td>Pater, <em>Patele</em></td>
<td><em>Patele</em></td>
</tr>
<tr>
<td>nun, <em>taupou sā</em></td>
<td><em>taupou sā</em></td>
</tr>
<tr>
<td>religion, <em>lotu</em></td>
<td><em>lotu</em></td>
</tr>
<tr>
<td>Catholic religion, <em>lotu Pope</em></td>
<td><em>lotu Pope</em></td>
</tr>
<tr>
<td>Protestant religion, <em>lotu poroteseano</em></td>
<td><em>lotu poroteseano</em></td>
</tr>
<tr>
<td>Christian, <em>Kerisiano</em></td>
<td><em>Kerisiano</em></td>
</tr>
<tr>
<td>heathen, <em>tagata fa'apaupea</em></td>
<td><em>tagata fa'apaupea</em></td>
</tr>
<tr>
<td>Jew, <em>tagata Jutaia</em></td>
<td><em>tagata Jutaia</em></td>
</tr>
<tr>
<td>gospel, <em>tala lelei</em></td>
<td><em>tala lelei</em></td>
</tr>
<tr>
<td>Testament, <em>feagaiga</em></td>
<td><em>feagaiga</em></td>
</tr>
<tr>
<td>Old Testament, <em>feagaiga tusi</em></td>
<td><em>feagaiga tusi</em></td>
</tr>
<tr>
<td>New Testament, <em>feagaiga fou</em></td>
<td><em>feagaiga fou</em></td>
</tr>
<tr>
<td>sermon, <em>lauga</em></td>
<td><em>lauga</em></td>
</tr>
<tr>
<td>prayer, <em>tatalo</em></td>
<td><em>tatalo</em></td>
</tr>
<tr>
<td>faith, <em>fa'atuataua</em></td>
<td><em>fa'atuataua</em></td>
</tr>
<tr>
<td>love, <em>alofa</em></td>
<td><em>alofa</em></td>
</tr>
<tr>
<td>hope, <em>fa'amoemoe</em></td>
<td><em>fa'amoemoe</em></td>
</tr>
<tr>
<td>sin, <em>agasala</em></td>
<td><em>agasala</em></td>
</tr>
<tr>
<td>public worship; divine service, <em>lotu</em></td>
<td><em>lotu</em></td>
</tr>
<tr>
<td>prayer-book, <em>tusi lotu</em></td>
<td><em>tusi lotu</em></td>
</tr>
<tr>
<td>holiday, feast, <em>tausamiga</em></td>
<td><em>tausamiga</em></td>
</tr>
</tbody>
</table>

### II

<table>
<thead>
<tr>
<th>English</th>
<th>Tokelau</th>
</tr>
</thead>
<tbody>
<tr>
<td>world, <em>lalolagi</em></td>
<td><em>lalolagi</em></td>
</tr>
<tr>
<td>Heaven, <em>lagi</em></td>
<td><em>lagi</em></td>
</tr>
<tr>
<td>sun, <em>lā</em></td>
<td><em>lā</em></td>
</tr>
<tr>
<td>moon, <em>māsina</em></td>
<td><em>māsina</em></td>
</tr>
<tr>
<td>earth, <em>lalolagi</em></td>
<td><em>lalolagi</em></td>
</tr>
<tr>
<td>soil, ground, <em>foga'ele'ele</em>; <em>'ele'ele</em>,</td>
<td><em>foga'ele'ele</em>; <em>'ele'ele</em>,</td>
</tr>
<tr>
<td>dirt</td>
<td><em>dirt</em></td>
</tr>
<tr>
<td>morning star, <em>fetū ao</em></td>
<td><em>fetū ao</em></td>
</tr>
<tr>
<td>sunrise, <em>'o le malama o le taea</em></td>
<td><em>'o le malama o le taea</em></td>
</tr>
<tr>
<td>sunset, <em>'o le goto o le lā</em></td>
<td><em>'o le goto o le lā</em></td>
</tr>
<tr>
<td>light, <em>malamalama</em></td>
<td><em>malamalama</em></td>
</tr>
<tr>
<td>eclipse, obscurity, <em>pouliuli</em></td>
<td><em>pouliuli</em></td>
</tr>
<tr>
<td>shade, shadow, <em>paolo</em></td>
<td><em>paolo</em></td>
</tr>
<tr>
<td>eclipse of the sun, <em>gasetoto</em></td>
<td><em>gasetoto</em></td>
</tr>
<tr>
<td>new moon, <em>māsina fou</em></td>
<td><em>māsina fou</em></td>
</tr>
<tr>
<td>full moon, <em>māsina 'atoatoa</em></td>
<td><em>māsina 'atoatoa</em></td>
</tr>
<tr>
<td>star, <em>fetū</em></td>
<td><em>fetū</em></td>
</tr>
<tr>
<td>fixed star, <em>fetū tū</em></td>
<td><em>fetū tū</em></td>
</tr>
<tr>
<td>shooting star, <em>fetū lele</em> (flying)</td>
<td><em>fetū lele</em> (flying)</td>
</tr>
<tr>
<td>eclipse of the moon, <em>gase 'ele'ele</em></td>
<td><em>gase 'ele'ele</em></td>
</tr>
<tr>
<td>sunset glow, <em>ataata</em></td>
<td><em>ataata</em></td>
</tr>
<tr>
<td>blush of dawn, <em>tafamaiata</em></td>
<td><em>tafamaiata</em></td>
</tr>
<tr>
<td>comet, <em>pusala</em></td>
<td><em>pusala</em></td>
</tr>
<tr>
<td>east, <em>sasae</em></td>
<td><em>sasae</em></td>
</tr>
<tr>
<td>west, <em>sisifo</em></td>
<td><em>sisifo</em></td>
</tr>
<tr>
<td>south, <em>saute</em>; <em>itu i Toga</em></td>
<td><em>itu i Toga</em></td>
</tr>
<tr>
<td>north, <em>matū</em></td>
<td><em>matū</em></td>
</tr>
<tr>
<td>horizon, <em>tafatafa i lagi</em></td>
<td><em>tafatafa i lagi</em></td>
</tr>
<tr>
<td>cloud, <em>ao</em></td>
<td><em>ao</em></td>
</tr>
<tr>
<td>nature, <em>lagi</em></td>
<td><em>lagi</em></td>
</tr>
</tbody>
</table>
III

air, ea; savili
fire, afi
flame, mūmū o le
smoke, asu
steam, asu; ausa
ashes, lefulifu
thunderstorm, faititi
thunder, faititi
lightning, uila
rainbow, nuanua
fog, mist, ausa
water, suā (in general); vai
drop, 'alu'alu
ice, suāto'a
dew, sau
heat, hot weather, vevela
cold, frost, malūlū: ma'alili
summer, vaiʻoelau
winter, vaipalotō
earthquake, mafui'e
rain, timu, ua, timuga
snow, tiona, nīve
hail, uato'a
storm, hurricane, afā
wind, matagi
breeze, savili
to light a fire, tafu le afi
to burn, mu
firewood, fafiē
coal, kōola
charcoal, malālā

IV

island, nu'u motu
continent, konetinetē
land, nu'u; atumu'u
sea, sami, moana
ocean, moanasāusau
ford over river, asaga
to wade through, or over, asa
dam, pā
well, vaiʻelī
mountain, mauga
volcano, mauga mū
top, summit, tumutumu
crest, ridge, tuasivi
mountain range, atumauga
mountain path, ala sopo
hill, maupu 'epu'e
valley, vanu
strait, vasa
the tide is falling, 'ua pē le tai
the tide is rising, 'ua su'a le tai
wave, billow, galu, sou
cliff, crag, a'au
coast, beach, matafaga
river, stream, vaisafē
spring, well, punācāi
waterfall, afu
bank, shore, 'awai
seawards, i lai, i gatai
landwards, i ula, i gatau
deep, toloto
to swim, a'au
cave, ana
desert, wilderness, vao
boundary, limit, tuaoi
plain, table-land, laugatasi
rock, papa
slope, declivity, tofē
sand, oneone
harbour, avā, taulaga
peninsula, mulinu'u
lake, vaituloto
pond, vailepa
pool, swamp, palapala, fusī
forest, bush, vao
bush, virgin forest, vao matua
weed, titania, 'o vao
tree, la'au
bough, branch, la
leaf, lau
root, pogai
stone, ma'a
dust, efuefu
time, itu lā, taimi
the present (time), 'o le taimi nei
the past (time), 'o le taimi tuana'i; 'o aso o le vavau
the future, 'o le taimi lumania'i
year, tausaga
month, masina
January, Januali
February, Fepuali
March, Mati
April, Apelile
May, Me
June, Juni
July, Julai
August, Aokuso
September, Setema
October, Oketopa
November, Novema
December, Tesema
week, vavaso sā
Sunday, aso sā
Monday, asogafua
Tuesday, asolua
Wednesday, asolulu
Thursday, asotofi
Friday, asofalataile
Saturday, asoto'ona'i
day, aso; ao (as opposed to night)
night, po
midnight, 'o le tulua o le ao ma le po
morning, taecao
midday, aoauli
afternoon, evening, afiafi
to-day, asonei
yesterday, ananafi
to-morrow, taeao
the day after to-morrow, i e lua
earlier, sooner, anamua
late, tui
long (time), leva
hour, itulā; ituaso (day)
hour, itupō (night)
watch (timepiece), uati
What is the time? pe efa le itu lā? pe efa le vavaso?
It is seven o'clock, e fitu
minute, minute
moment, instant, 'emo o le mata; mataeemo
lifetime, old age, olega, ola
death, oti

people, nation, nu'u
foreigner, papalagi
native inhabitant, tagata moni o le nu'u
slave, tagata nofo pologa
king, tupu
queen, masiofo
prince, alo o le tupu
kingdom, malō
capital city, or town, laumua
crown, pale ali'i
legislative assembly, fono
justice, fa'amasoni
injustice, fa'alēmaoni
law, tulafono
proclamation, silasilamai
session of the court, fa'amasinoga
judge, justice of the peace, fa'amasino
to accuse, moli atu
guilt, agasala
lawyer, loia
crime, offence, sala
chief, noble, ali'i
office, tofiga
official, loiti o le malō
government, malō
minister, faipule
governor, kovano
viceroy, regent, su'itupu
town, aai, 'ai
village, aai
government official, leoleo o le malo
to perjure, swear falsely, tauto pepele
witness, moli
to swear (an oath), tauto
tax, impost, lafoga
charity, alms, mea alofa

murderer, tagata fasioti
to murder, fasioti
theft, gaôi
thief, tagata gaôi
robber, tagata fao mea
punishment, sala
pardon, mercy, alofa
prison, fale puipui
to take prisoner, pu'epu'e
evidence, testimony, molima

VII

soldier, fitafita
trooper, tagata ti'eti'e i le solo-fanua
army, 'o 'au
captain, alii ave 'au
envoy, sàvalu
war, tau
peace, so'otaga
battle, tau
conflict, combat, fe'ega'ega
to pitch camp, tõ lauapi
tent, fale 'ie
baggage, avega
spy, tagata asiasi
to besiege, siosio
to conquer, mau
to plunder, vete
gun, rifle, fana
cannon, fanafanua
bullet, pulu

battlefield, tafâ
victory, màlô
enemy, 'o le ita, fili
prisoner, captive, tagataotaua
to flee, sosola
to pursue, tulibo
vanguard, mual'au
rearguard, muli'au
to march, savali
camp (n.), lauapi
gunpowder, one
cartridge, utufaga
to shoot, fana
sword, pelu
spear, tao
shield, talita
bow, aufana
arrow, u
club, uatogi

VIII

town, aai, 'ai
street, path, ala
plaster, pa'epa'e
market-place, maloe
bridge, alavai, ala laupapa
house, fale
chief's house, moaota
guest-house, fale talimalo
hospital, fale ma'i
school, fale fai aoga

church (building), fale sâ
watch-house, 'olo
post, poseta
court of justice, fale fa'amasino
drinking-saloon, fale'ava papalagi
store, shop, fale 'oloa, fale 'oa
garden, ioaga
well, vai'eti
VOCABULARY

IX

house, fale
roof, fale aluga
doors, faihtota
staircase, ala fa'apefa'i
compound, court, lotoā
wall, pā
neighbour, tuaoi
room, potu
sitting-room, potu nonofo
bedroom, potu momoe
bath-room, potu ta'ele
lock, bar (to door), fā'amau
key, ki
floor, fogā 'ele'ele
window, fa'amalama
curtain, 'ie fa'amalama
board, plank, laupapa
stove, oven, ogāumu
firewood, fafiē
coal, kaola
charcoal, mālālā
candlestick, pelita
lamp, lamepa, moli
oil, suā'u
table, laulau
chair, nofoa
chest of drawers, pusetoso
bed, moega
cushion, pillow, ali, aluga
box, chest, pusa
mirror, tioata
mosquito-net, tainamu
kitchen, paito, umu
veranda, poletito
closet, fale ui
pot, pan, pani, 'ulo
cover, lid, ufī
to grind, 'olo
basket, ato
bottle, fagū
cork, momono
corkscrew, vili momono
to offer, prepare (food), sauni
dish, bowl, tānoa
table-napkin, soloigutu
knife, naifi
fork, tui
spoon, pumu
blunt, dull, matatupa
sharp, ma'ai
plate, ipu'ai
cup, ipu ti
glass, ipu malamalama
drinking-glass, tumbler, ipu inu
glass (in general), tioata

X

food, mea e 'ai
to nourish, fafağa
to eat, 'ai
meal, repast, 'āiga
evening meal, dinner, taligasua
to be thirsty, fiainu
to be hungry, fa'ai
to chew, māmā, lamu
soup, supo, piasua (consisting of cocoanut-milk, starch, and water)
meat, pulumatau
fat, bacon, ga'o
fish, 'a
salmon, samani
river-eel, tuna
sea-eel, pusi
turtle, laumei
crab, ulācai
rice, laisa
bread, falaoa, areto
piece of bread, se fāsi falaoa
butter, pata
cheese, suāsusū to'a
milk, suāsusū
fruit, fuā
egg, fuāmoa
cake, poto'i
salt, masima
oil, suā'u
ENGLISH-SAMOAN  151

vinegar, vineta
sugar, suka
honey, meli
cocoanut, niu
banana, fa'i
taro, talo
orange, moli'aina
bread-fruit, ulu
maize, sana

sugar-cane, tolo
drink, beverage, inumaga
water, vai
wine, vaina
spirituous liquor, 'ava papalagi
beer, pia
chocolate, siokolata
coffee, kave
tea, ti

clothing, 'ofu
to draw on (clothes), dress, 'ofu, fa'a'd'ofu
to draw out, extract, talala'esc, to'esc
coat, peleue
great-coat, 'ofu tele
collar, ua
stuff, cloth, 'ie
pocket, taga
button, fa'amau
to button up, fa'amau
waistcoat, tao 'ofu
trousers, 'ofuva'e
shirt, 'ofu tino
stockings, totine
shoe, boot, se'evae
leather, pa'u
hat, pulou
glove, se'elima
cuffs, tapulima
pocket handkerchief, solosolo
watch, uati
walking-stick, to'oto'o
shade, screen, fa'amalu
pipe, utufaga, paipa
cigar, paipa
tobacco, tapa'a
fan, iliti

ring, mama
bracelet, taulima
loin-cloth, lavalava
necklet, ula
lock of hair, sope, foga
ornament, finery, teu
comb, selu
fly-flap, fue
woman's clothing, tiputa
garland, pale
veil, ufu'umata
washing (just washed), tā 'ofu
washing (soiled clothes), 'ofu 'ele'ele
to wash (clothes), tā
washer, tagata tā 'ofu
dry, mago
wet, stīsū
to iron, smooth, āuli
to tear, rip, māsa'e
soap, molī
starch, masoā
scissors, sele'ulu
to sew, stitch, su'i
needle, nila
pin, pine
thread, filo
sewing-machine, la'au su'isu'i

body, tino
head, 'ulu
hair, lau'ulu
brains, fāi'ai
face, mata

forehead, muā'ulu
eye, mata
eyelid, laumata
eyebrows, fulufulumata
tear (drop), boimata
nose, *isu*, *pogāisu*
muscle, *anogase*
cheek, *alāfau*
乳房, *fatafata*
temple, *iva* manifini*
trunk, body, *tino*
ear, *taliga*
mouth, *gulu*
stomach, *mānava*
lip, *laugutu*
leg, *vae*
tongue, *laulaufaiva*
thigh, *ogavae*
throat, larynx, *fa'āt*
tooth, *nifo*
knee, *tulivae*
beard, *ava*
calf (of leg), *alevae*
neck, *ava*
foot, *vae*
nap of the neck, *ua*
toe, *tama'ive*
shoulder, *tau'au*
sole of the foot, *alofivae*
back, *tua*
sinew, tendon, *ua*
skin, *pa'u*
nerve, *neura*
arm, *lima*
artery, *ua*
right arm, *lima tautomatau*
heart, *fatu*; *loto* (as seat of the passions)
left arm, *lima taulagavale*
vein, artery, *ua*
joint of limb, *gauga, ponaivi*
breath, breathing, *manava*
elbow, *tuli lima*
maw, stomach, *puta*
hand, *lima*
lungs, *māmā*
palm of the hand, *alofilima*
intestines, *gā'au*
finger, *tama'ilima*
saliva, *feanuga*
thumb, *lima matua*
strength, *mālosi*
finger-nail, *atigi, mai'u*
weakness, *vaivai*
fist, *u'u*
sleep, *moe*
wrist, *tapulima*
nerve, *neura*
hip, *suilapalapa*
blood, *toto*
side, *itu*
heart, *fatu*; *loto* (as seat of the passions)
rib, *iviaso*

XIII

life, *ola*
vomiting, *puai*
death, *oti*
consumption, *māmā* pale
health, *malōlō*
inflammation, *mū* o *le* *māmā*
ilness, *mā'i*
epidemic, pestilence, *fa'ama'i*
headache, *tīgā* o *le* 'ulu
swoon, fainting-fit, *matapoga*
cough (n.), *tale*
cramp, convulsions, *ma'i* māliu
fever, *ma'i* vevela
wound, *manu'a*
shivers, cold fit, *ma'i* ma'olili
ulcer, abscess, *papala*
smallpox, *lupani* *papaiagi*
scar, *iliganoa*
matter, pus, *alou*
rheumatism, *gūgū*
lameness, *supa*
blind, *maaivi, tavoro*
diarrhoea, *taha*
dumb, *gūgū*
dysentery, *sanatoto*
to limp, *setusetu*
sleep, *moe*
dysentery, *sanatoto*
cripple (n.), *pipili*
deaf, tutuli
bone, *o le tua pi'o
hump-backed, 'o le tua maualuga
physician, doctor, foma'i
to cure, heal, fō, fōfō
chemist's shop, fale vaila'au
operation; trick, dodge, togafiti
medicine, physic, vaila'au
prescription, recipe, tusifō
chemist, tagata fai vaila'au
to beg for medicine, talavai

family, aiga
kin, relationship, aiga
parents, matua
ancestors, anamua
descendants, fānau
sex, tupulaga
husband, tane
wife; avā
marriage, ipoipoga
bride, fa'aloano fotane (obsolescent)
bridegroom, fa'aloafaia vā (obsolescent)
father, tamā
mother, tīnā
child, tama
children (in general), fānau
girl, tama teine
grandchild, 'o le tama o fānau
first-born, ulumatua
younger brother, uī
son, atalī'i
brother of a brother, uso
sister of a sister, uso
brother of a sister, tuagane
sister of a brother, tuafāfine
daughter (of the father), afa fine
daughter (of the mother), tama teine
younger brother, taulelea; mā naia (chief-word)
lady, tama ita'i
uncle, 'o le uso o le tamā (paternal side)
uncle, 'o le tuagane o le tinā (maternal side)
aunt, 'o le tuafāfine o le tamā (paternal side)
aunt, 'o le uso o le tinā (maternal side)
to inherit, sulī
widower, 'o le tagata 'ua e oti le avā
widow, 'o le fāfine 'ua e oti le tane
inheritance, tofī

to teach, a'oa'o
school-house, fale fa'aa'oga
teacher, fa'a'oga	pupil, soo
word, upu
letter of the alphabet, mata'itusi
grammar, fa'amatalaga o le gaga
book, letter, tusi
slate, writing tablet, ma'atusi
pencil, penetala
vowel, vaueli
consonant, konesane
syllable, silapela
to read, faitau
to write, tusi
to count, reckon, faitau
paper, pepa, laupepa
ink, vaitusi
pen, pene
slate-pencil, pene ma'a
<table>
<thead>
<tr>
<th>Trade, Handicraft, Workman</th>
<th>Mechanic, Tavili Afi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trade, Handicraft, Faiva</td>
<td>Tavua, Tagata Fa'a'olu Manu</td>
</tr>
<tr>
<td>Work (n.), Gaufuga</td>
<td>Miller, Tagata Fa'a'olo</td>
</tr>
<tr>
<td>Tool, Faiva</td>
<td>Mill, Olo</td>
</tr>
<tr>
<td>Joiner, Mataisau</td>
<td>Millstone, Ma'a'olo</td>
</tr>
<tr>
<td>Carpenter, Tufuga Fa'ale</td>
<td>Meal, Falaoamata</td>
</tr>
<tr>
<td>Smith, Tufuga Fa'ale</td>
<td>Tailor, Tagata Fa'ofo</td>
</tr>
<tr>
<td>Hammer, Samala</td>
<td>Baker, Faifalaa</td>
</tr>
<tr>
<td>Pincers, Ofo</td>
<td>Butcher, Fasi Manu</td>
</tr>
<tr>
<td>Saw, Ili</td>
<td>Potter, Tufuga Fa'i Pau Omea</td>
</tr>
<tr>
<td>Screw, Faovili</td>
<td>Printer, Tomitusi</td>
</tr>
<tr>
<td>Nail, Fa'o</td>
<td>Writer, Clerk, Tusitusi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Trader, Merchant</th>
<th>Foot (Measure), Futu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tagata Fa'a'atu</td>
<td>Pound, Pauna</td>
</tr>
<tr>
<td>To trade, Fa'a'atu</td>
<td>Money, Tupe</td>
</tr>
<tr>
<td>To buy, Fa'a'atu Mai</td>
<td>Gold Coin, Tupe Auro</td>
</tr>
<tr>
<td>To sell, Fa'a'atu Atu</td>
<td>Silver Coin, Tupe Ario</td>
</tr>
<tr>
<td>Cheap, Taugofie</td>
<td>Shilling, Seleni</td>
</tr>
<tr>
<td>Dear, Taugata</td>
<td>Penny, Peni</td>
</tr>
<tr>
<td>Store, Shop, Fale Oloa, Fale 'Oa</td>
<td>Dollar, Talā</td>
</tr>
<tr>
<td>Merchandise, Oloa</td>
<td>Cent, Seneta, Keneta</td>
</tr>
<tr>
<td>Market, Malae</td>
<td>To change, Exchange, Liu</td>
</tr>
<tr>
<td>Price, Tau</td>
<td>Letter, Tusit</td>
</tr>
<tr>
<td>Payment, Totogi</td>
<td>Envelope, Wrapper, Teutusit</td>
</tr>
<tr>
<td>Account, Bill, Tusi O Le 'Aitalafu</td>
<td>Measure (n.), Weight, Fua</td>
</tr>
<tr>
<td>Litre, Lita</td>
<td>Balance, Pair of Scales, Fua</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Farmer, O Le Tolofanua</th>
<th>Herd, Flok, Lafu</th>
</tr>
</thead>
<tbody>
<tr>
<td>To farm, take on lease, Mau</td>
<td>Shepherd, Herdsman, Leoleo</td>
</tr>
<tr>
<td>Totogi</td>
<td>Stable, Latoa</td>
</tr>
<tr>
<td>Planting, Maumaga</td>
<td>Hunting, Tuligamu</td>
</tr>
<tr>
<td>Field, Fanua</td>
<td>To hunt, Chase, Tuli Manu</td>
</tr>
<tr>
<td>Manure, Dung, Otaota</td>
<td>Hunter, Sportsman, Tagata Tuli Manu</td>
</tr>
<tr>
<td>Plough (n.), Suotosina</td>
<td>Forest, Bush, Vao</td>
</tr>
<tr>
<td>To plough, Suotia Le Fanua</td>
<td>Fisherman, Tautai</td>
</tr>
<tr>
<td>Seed, Sāito</td>
<td>Fish-hook, Matau</td>
</tr>
<tr>
<td>Harvest, Crop, Selescelesāito</td>
<td>Garden, Toaga</td>
</tr>
<tr>
<td>To harvest, Selesele</td>
<td>Gardener, Tagata Teuteu Toaga</td>
</tr>
<tr>
<td>Barn, Shed, Fale Sāito</td>
<td>Axe, Tō'i</td>
</tr>
<tr>
<td>Straw, Aputu Sāito</td>
<td></td>
</tr>
<tr>
<td>Hay, Mutia Mago</td>
<td></td>
</tr>
<tr>
<td>ENGLISH-SAMOAN</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>animal, <em>manu</em></td>
<td>eagle, <em>aeto</em></td>
</tr>
<tr>
<td>hide, skin, <em>pa'u</em></td>
<td>pigeon, dove, <em>lupe</em></td>
</tr>
<tr>
<td>hair, <em>fulufulu</em></td>
<td>hen, <em>moa</em></td>
</tr>
<tr>
<td>tail, <em>iu, si'si'u</em></td>
<td>cock, <em>toa</em></td>
</tr>
<tr>
<td>four-footed animal, <em>manu vaefā</em></td>
<td>to crow, <em>vivini</em></td>
</tr>
<tr>
<td>bear, <em>urosa</em></td>
<td>duck, <em>poto</em></td>
</tr>
<tr>
<td>dog, <em>māile, ulī</em></td>
<td>wild-duck, <em>toloa</em></td>
</tr>
<tr>
<td>cat, <em>pusi</em></td>
<td>sea-gull, <em>gogo</em></td>
</tr>
<tr>
<td>lion, <em>leona</em></td>
<td>heron, <em>matu'u</em></td>
</tr>
<tr>
<td>claw (n.), <em>atigivae</em></td>
<td>starling, <em>fuia</em></td>
</tr>
<tr>
<td>mouse, <em>'imoa</em></td>
<td>parrot, <em>segasamoao</em></td>
</tr>
<tr>
<td>rat, <em>ismunu</em></td>
<td>owl, <em>tulu</em></td>
</tr>
<tr>
<td>rabbit, hare, <em>rapiti</em></td>
<td>fish, <em>'a</em></td>
</tr>
<tr>
<td>pig, <em>pua'a</em></td>
<td>eel, <em>tuna</em></td>
</tr>
<tr>
<td>horse, <em>sofianua</em></td>
<td>shark, <em>malie</em></td>
</tr>
<tr>
<td>hoof, <em>atigivae</em></td>
<td>saw-fish, <em>sa'ola</em></td>
</tr>
<tr>
<td>donkey, <em>āsini</em></td>
<td>cuttle-fish, <em>fe'e</em></td>
</tr>
<tr>
<td>stag, <em>āila</em></td>
<td>snake, <em>gata</em></td>
</tr>
<tr>
<td>roe, deer, <em>tia</em></td>
<td>turtle, <em>laumei</em></td>
</tr>
<tr>
<td>ox, <em>pulumakau</em></td>
<td>lizard, <em>pili</em></td>
</tr>
<tr>
<td>bull, <em>povi po'a</em></td>
<td>beetle, <em>mogamoga</em></td>
</tr>
<tr>
<td>cow, <em>povi fāsine</em></td>
<td>ant, <em>loi</em></td>
</tr>
<tr>
<td>calf, <em>tama'ipovi</em></td>
<td>bee, <em>lagomeli</em></td>
</tr>
<tr>
<td>goat, <em>'oti</em></td>
<td>honey, <em>meli</em></td>
</tr>
<tr>
<td>sheep, <em>māmoe</em></td>
<td>wasp, <em>lagomumū</em></td>
</tr>
<tr>
<td>bird, <em>manu lele</em> (plural, <em>manu felele'i</em>)</td>
<td>butterfly, <em>pepe, lelefua</em></td>
</tr>
<tr>
<td>nest, <em>ofaga</em></td>
<td>caterpillar, worm, <em>anufe</em></td>
</tr>
<tr>
<td>wing, <em>apa'au</em></td>
<td>gnat, mosquito, <em>namu</em></td>
</tr>
<tr>
<td>bill, <em>beak, gutu</em></td>
<td>fly, <em>garova, lago</em></td>
</tr>
<tr>
<td>feathers, <em>o'fulu</em></td>
<td>spider, <em>apoga'eleleve</em></td>
</tr>
<tr>
<td>egg, <em>fua</em></td>
<td>scorpion, <em>atatavā</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>XX</th>
</tr>
</thead>
<tbody>
<tr>
<td>plant (n.), <em>la'au</em></td>
</tr>
<tr>
<td>tree, <em>la'au</em></td>
</tr>
<tr>
<td>root, <em>poga'i</em></td>
</tr>
<tr>
<td>bark, <em>pa'u</em></td>
</tr>
<tr>
<td>bough, branch, <em>la</em></td>
</tr>
<tr>
<td>leaf, <em>lau</em></td>
</tr>
<tr>
<td>bud, <em>fua e lē matala</em></td>
</tr>
<tr>
<td>blossom, <em>fuga, sei</em></td>
</tr>
<tr>
<td>fruit, <em>fua</em></td>
</tr>
<tr>
<td>banana, <em>fa'i</em></td>
</tr>
<tr>
<td>melon, <em>esi</em></td>
</tr>
<tr>
<td>cocoanut-palm, <em>niu</em></td>
</tr>
<tr>
<td>cocoanut, <em>popo</em></td>
</tr>
</tbody>
</table>