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DICTIONARY AND GRAMMAR

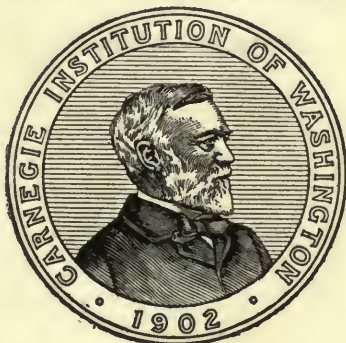
OF THE

LANGUAGE OF SA'A AND ULAWA, SOLOMON ISLANDS

BY

WALTER G. IVENS, M. A.

WITH APPENDICES



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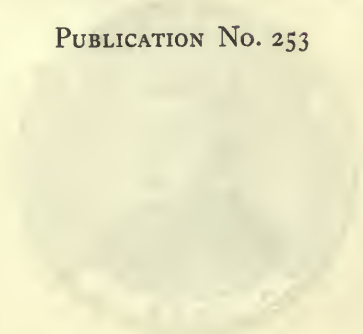
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THE LANDING OF JOHN WILLIAMS AT TANNA, NEW HEBRIDES, 1839.

PREFACE.

The two languages, Sa'a and Ulawa, of which a dictionary is here presented, belong to one of the Melanesian groups of the Oceanic family of languages. Ulawa is the language spoken in the ten villages of the small island of Ulawa, the Contrariété Island of the charts, in the southeast Solomons. Sa'a is spoken in its purity in the village of the same name, the last inhabited place on the southeast extremity of the large island of Malaita, which lies some 30 miles west of Ulawa.

Malaita is composed of two islands, commonly called Big and Little Malaita, separated by a narrow channel designated Mara Masiki Channel on the Admiralty chart, but called Laloi Su'u (literally "within-the-inlet") by the people who use the languages presented here. Sa'a is situated on the Malaita coast exactly opposite Ulawa, and there is constant communication between the two places during the calmer weather after the dropping of the southeast trade winds. The two languages are evidently from a common stock and are so closely allied that it has been found quite possible in the present work to adjust the various details to the same scheme of treatment, both as to grammar and vocabulary.

Of the two, Sa'a is far more highly specialized than Ulawa. This specialization is shown:

1. In the use of nouns in the singular number, and particularly of such as are the names of parts of the body, without the definite article *nga* being prefixed.
2. In the very careful observance of the phonetic rule that the vowel *a* changes to *e* in certain words after a preceding *i* or *u* or after the verbal particle *ko*.
3. In the very frequent use of the gerundive.
4. In the richer vocabulary and in the employment of words not used in Ulawa in order to avoid uncertainty in meaning, *e. g.*, Sa'a *nume* house, *nime* bowl, where Ulawa employs *nima* for both; Sa'a *domu* to fall (of persons only) in addition to *'usu*, where Ulawa has only *'usu* for both.
5. In the fuller forms of the pronoun used as subject of the verb and in the more particular and careful use of the quasi-trinal forms ending in *-lu*.
6. In the dropping of an inner consonant in the reduplication of stems.

The name of Contrariété Island is Ulawa and not Ulava or Ulaua, as is sometimes found; the language has no *v* sound, and in Lau, where *w* changes to *q* (*kw*), the island is known as Ulaqa. The number of persons who live on Ulawa and who speak Ulawa is not more than 1,200 at the outside; but the language has a certain and considerable extrinsic importance in view of the fact that a number of villages on Ugi, the island lying off the east coast of San Cristoval, have Ulawa teachers and are using Ulawa books.

The true Sa'a speech is spoken in its purity at two villages only, Sa'a itself and A'ulu. But the differences between Sa'a and Qaloto (Pwaloto), the language of the majority of the inhabitants of Little Malaita, 4,000 or 5,000 in number, are so slight, amounting largely to variety in accent and intonation, that Sa'a may be said to be the principal language of Little Malaita.

The language of the north end of Little Malaita is called Tolo, and this is also the language of the south end of Big Malaita. On the north end of Big Malaita the language is known as Lau. These three languages, Sa'a, Tolo, and Lau are closely akin, and with Ulawa they form a distinct subgroup in the linguistics of the Solomon Islands. Sa'a and Ulawa on their part have distinct likenesses with the languages of San Cristoval, and Lau at the other end of Malaita has several features which show a grammatical connection with the language of Florida.

An important feature in both Sa'a and Ulawa is the use of shortened forms of the personal pronouns in the three persons singular and of additional forms in the third person plural, and the suffixing of these as objects to verbs and prepositions. This is the practice of Solomon Island languages generally. The presence of the third personal possessive has not hitherto been recognized in the languages of San Cristoval, but doubtless it exists, although not so commonly in use as in Sa'a and Ulawa. Certain examples seem to show its presence in the language of Florida (though Dr. Codrington has not marked it in his grammar of Florida); *anggu* and *ana* certainly occur, cf. *ganagana oli anggu* remembering me, *ganagana oli ana* remembering him. If these are compared with Sa'a 'amasi to'o aku feeling pity for me and 'amasi to'o ana feeling pity for him, it will be seen that the so-called suffix in Florida is *anggu*, *ana*, and not *nggu* and *na*, cf. "Melanesian Languages," page 524, nouns.

This is the first essay toward the dictionary of any Solomon Island language. The compiler is fully aware of the scantiness of his work. Probably not more than one-third and certainly not one-half of the existing words have been collected by him. The languages are rich and, with proper opportunity, many additions might easily be made to the words herein set forth.

Of the linguistic importance of the Melanesian languages there can be no possible doubt. Dr. Codrington in his book "The Melanesian Languages" has shown how certain features in a language so far removed geographically from Melanesia as Malagasy can be explained by referring to Melanesian habits of speech, and also how Melanesia is in many ways the linguistic key to the proper explanation of Polynesian. Mr. A. S. Atkinson, in a paper read in 1886 before the Nelson (New Zealand) Philosophical Society, said with reference to Dr. Codrington's "Melanesian Languages" that "this work will mark an epoch in Polynesian philology by showing the fundamental relation between

the Polynesian and the Melanesian languages." If this opinion is correct, and Mr. Atkinson was an excellent judge, it is of the highest importance that matter such as is contained in this dictionary, the compilation of which is directly the result of the lead given by Dr. Codrington, should be placed before scholars in the hope that it may be of some further help in elucidating the philological problems of the Oceanic family of languages.

It should be noted that it has not been thought necessary to print in this work many words common to the Oceanic family whose cognates are set out in full in the Mota dictionary.

The compiler of this dictionary desires to put on record his indebtedness herein to Dr. Codrington's example, and wishes to acknowledge that whatever value the dictionary may be found to possess will be due to his having endeavored to follow the lines laid down in two of the books from Dr. Codrington's pen, "Melanesian Languages" and the "Dictionary of Mota."

The thanks of the author are also due to the officials of the Carnegie Institution of Washington for their readiness to print and publish the present volume, and to Mr. William Churchill, Associate of the Institution, for assistance in arranging the matter presented in the dictionary.

W. G. IVENS.

MALVERN, VICTORIA, *June 1917.*

LITERATURE.

List of books printed in the languages of Sa'a and of Ulawa:

1. Prayer Books containing Matins and Evensong, Litany, Selection of Psalms containing about 60 Psalms, Holy Communion Office with Collects, Occasional Services, Church Catechism.
2. Hymn Books containing 50 Hymns.
3. Complete New Testament.
4. Catechism for the Children of the Church.

Bibliography of Sa'a and Ulawa languages:

1. Small grammars in Dr. Codrington's "Melanesian Languages."
2. Separate grammars compiled by W. G. Ivens.

Other Matter:

Collection of Folk Lore Tales in Ulawa.

CHECK-LIST OF LANGUAGES.

- | | |
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| <p><i>Arag</i>, Pentecost Island, New Hebrides.
 <i>Bougainville Straits</i>, Solomon Islands between Bougainville and Choiseul Islands.
 <i>Bug.</i>, Bugotu, Ysabel, Solomon Islands.
 <i>D. Y.</i>, Duke of York Island, Bismarck Archipelago.
 <i>Epi</i>, New Hebrides.
 <i>Esp. Sto.</i>, Espiritú Santo, New Hebrides.
 <i>Fate</i>, New Hebrides (Efaté).
 <i>Fagani</i>, San Cristoval, Solomon Islands.
 <i>Fiji Islands</i>.
 <i>Fl.</i>, Florida, Solomon Islands.
 <i>Gilb.</i>, Gilbert Islands, Micronesia.
 <i>Haw.</i>, Hawaii.
 <i>Lau</i>, Malaita, Solomon Islands.
 <i>Maisin</i>, Collingwood Bay, New Guinea.
 <i>Mal.</i>, Malay.
 <i>Malag.</i>, Malagasy, Madagascar.
 <i>Malaita</i>, Solomon Islands.
 <i>Malekula</i>, New Hebrides.
 <i>Malo</i>, New Hebrides.
 <i>Mao.</i>, Maori, New Zealand.
 <i>Marsh.</i>, Marshall Islands, Micronesia.
 <i>Mel.</i>, Melanesia.
 <i>Mota</i>, Banks Islands (New Hebrides complex).</p> | <p><i>Motu</i>, Gulf of Papua, New Guinea.
 <i>N. B.</i>, New Britain, Bismarck Archipelago.
 <i>N. G.</i>, New Guinea.
 <i>Nguna</i>, New Hebrides.
 <i>Niuá</i>, Savage Islands, Polynesia.
 <i>Omba</i>, Lepers' Island, New Hebrides.
 <i>Pol.</i>, Polynesian.
 <i>Q.</i>, Qaloto, Malaita, Solomon Islands.
 <i>S.</i>, Sa'a, Malaita, Solomon Islands (see following note).
 <i>Sam.</i>, Samoa, Polynesia.
 <i>San Cr.</i>, San Cristoval, Solomon Islands.
 <i>Ses.</i>, Sesake, New Hebrides.
 <i>Sol.</i>, Solomon Islands.
 <i>Sta. Cr.</i>, Santa Cruz, New Hebrides.
 <i>Tah.</i>, Tahiti, southeast Polynesia.
 <i>Tanna</i>, New Hebrides.
 <i>Tolo</i>, Malaita, Solomon Islands.
 <i>U.</i>, Ulawa, Contrariété Island, Solomon Islands (see following note).
 <i>Vaturanga</i>, Guadalcanar, Solomon Islands.
 <i>Viti</i>, the language of the Fiji Islands.
 <i>Wango</i>, San Cristoval, Solomon Islands.
 <i>Wedau</i>, Bartle Bay, New Guinea.</p> |
|--|--|

NOTE.—When *S.* or *U.* is found after words it is intended to mark that word as peculiar to Sa'a or Ulawa respectively; where no such notation appears it is to be understood that the word is common to both languages.

TABLE OF ABBREVIATIONS.

- | | |
|---|---|
| <p><i>adj.</i>, adjective.
 <i>adv.</i>, adverb.
 <i>art.</i>, article.
 <i>(áu)</i> marks a preposition as taking the suffixed pronouns <i>áu</i>, 'o, á.
 <i>def.</i>, definite, definitive.
 <i>demonst.</i>, demonstrative.
 <i>determ.</i>, determinative.
 <i>excl.</i>, exclusive (of personal pronouns, excluding the person addressed).
 <i>exclam.</i>, exclamation.
 <i>genit.</i>, genitive.
 <i>gerund.</i>, gerundive.
 <i>incl.</i>, inclusive (of personal pronouns, including the person addressed).
 <i>interj.</i>, interjection.
 <i>interr.</i>, interrogative.
 <i>(ku)</i> marks a noun as taking the suffixed pronouns <i>ku</i>, <i>mu</i>, <i>na</i>.
 <i>met.</i>, metaphorical.
 <i>metath.</i>, metathesis.
 <i>meton.</i>, metonymy.
 <i>n.</i>, noun.
 <i>neg.</i>, negative.
 <i>neut.</i>, neuter.
 <i>(Na)</i> or <i>(na, ni)</i> marks a noun as taking the suffixed pronoun in the third singular and in the neuter only of the third plural.</p> | <p><i>obj.</i>, object.
 <i>onomatop.</i>, onomatopoeic.
 <i>part.</i>, particle.
 <i>partic.</i>, participle.
 <i>pers.</i>, person, personal.
 <i>pl.</i>, plural.
 <i>poss.</i>, possessive.
 <i>pr.</i>, pronoun.
 <i>pref.</i>, prefix.
 <i>prep.</i>, preposition.
 <i>prov.</i>, proverbial.
 <i>redup.</i>, reduplication, reduplicated.
 <i>sing.</i>, singular.
 <i>subj.</i>, subject.
 <i>suff.</i>, suffix, suffixed.
 <i>term.</i>, termination.
 <i>tr.</i>, transitive.
 <i>v.</i>, verb.
 <i>v. i.</i>, verb intransitive.
 <i>v. p.</i>, verbal particle.
 <i>v. tr.</i>, verb transitive.
 <i>voc.</i>, vocative.
 <i>M. A.</i>, Codrington's "Melanesian Anthropology."
 <i>M. L.</i>, Codrington's "Melanesian Languages."
 <i>T. S. E.</i> "Torres Straits Expedition," vol. iii.</p> |
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CONTENTS.

	PAGES
Preface	iii-vi
Dictionary of Sa'a and Ulawa Languages	1-115
Index to the Dictionary	117-136
Appendices:	
A Brief Grammar of Sa'a and Ulawa	139-154
The Lord's Prayer in Twenty Languages as used in the Diocese of Melanesia in the Islands of the South Pacific	155-156
Linguistics in the Western Pacific	157-176
Melanesia and its People	177-191
Natives of Melanesia	192-198
Some Historical Notes concerning the Melanesian Mission	199-206
"Yachting" in Melanesia	207-216
The Queensland Labor Trade	217-232
Santa Cruz	233-249

ILLUSTRATIONS.

FRONTISPIECE. The Landing of John Williams at Tanna.

TEXT-FIGURE (p. 208). The Undine.

- PLATE
1. The Southern Cross at Santa Cruz.
 2. A. Recruiting Boat at a Market in Malaita. The Women in Canoes
are waiting to exchange their Fish for Garden Produce.
B. Women Traders, etc., Malaita.
 3. A. Sea-going Canoe, Malaita.
B. Model of Canoe used for Bonito Fishing, Ulawa.
C. Matema, Reef Group.
 4. A. Carved Food-bowls and Porpoise.
B. Food-bowls from Ulawa.
 5. War-belts, Bowl, Lime-sticks, Ear-plug, Forehead Ornaments,
Water-bottle, etc.
 6. A. Carvings from Ulawa: Man, Pig, and Dog.
B. Ulawa Hair-combs.
C. Forehead Ornaments made of Clam and Turtle Shell, from
Florida.
 7. A. Clubs from Malaita, Solomon Islands.
B. Clubs, etc., from Malaita and Ulawa.
 8. A. Ornaments of Shell for Forehead, Ear, and Nose, from Malaita
and Ulawa.
B. Nose Pendants and Fasteners for Bandolier.
 9. Belts, Bandolier, Necklaces, Armlets, etc., made of Native Money,
Shells, Dogs' Teeth, Porpoise Teeth.
 10. A. Natural Flints incised, regarded as possessing Mana and
causing Yams to fructify, from Solomons.
B. Ghost made of Coral, from Ulawa.
 11. A. Young Man of Nukapu.
B. Man of Qarea, Malaita.

DICTIONARY
OF
SA'A AND ULAWA LANGUAGES

DICTIONARY OF SA'A AND ULAWA LANGUAGES.

A

- a** 1. personal article used with nouns and verbs: (a) when used with a common noun it indicates its use as a personal name; *ola*, thing, *a ola*, So-and-so; *mwae*, person, *a mwae*, So-and-so; it is applied to all personal names, both native and foreign, male and female, *a Wale*, *a John*; it is seen also in *atei*, who? it is used to personify; *a wawa ko 'unu'unue mu ola a sae e honu eni*, the mouth speaks of what the heart is full. (b) when used with a verb or adjective it indicates their use as a descriptive name; *ero*, to deceive; *a eroero*, a deceiver. In usage it corresponds to the *i* of Mota and Malagasy.
- a** 2. termination of the verbal noun: *hatale*, to go along the shore; *hatalea*, sea-coast.
- a** 3. adverb of assent: *'o le urine? a*, did you do thus? yes.
- ä** 4. pers. pron. 3d sing. suffixed to verb (with or without verbal suffix) as object, and to prepositions as anticipatory object and used both of persons and things, as him, her, it; it does not change to *e* after a preceding *i* or *u* before a proper name owing to the presence of the personal article *a*; *li'oa e lio ähuiaa Dora*, the spirit protected Dora.
- ä** 5. stem to which the pronouns *ku*, *mu*, *na*, etc., are suffixed in forming poss. 3. Polynesian *ha*, *ta*.
- 'a** 6. prefix of condition, making participles: *längu*, to pluck, *'alängu*, come out of socket; *häli*, to break off, *'ahäli*, broken off. Mota *ga* 3.
- 'a** 7. Ulawa v. p. of present or general time, joined in pronunciation to the personal pronoun used as subject, *na'a*, *'o'a*. Lau *ka*, future particle; Fotuna, New Hebrides, *ka*, id.
- 'a 'a'a** 8. exclam. negative, don't.
- ä 'a'a** 9. adj. term. suffixed to nouns, verbs and other adjectives; *qiiqii*, mud; *qiiqii'e*, muddy; *mwako*, to pierce; *mwakomuako'a*, prickly. Mota *ga* 5, Bugotu *ga*, Motu *ka*, Samoa *a*.
- ä** 10. suffix. (a) to poss. 2 and 3 in sing. 1 and 2: *näku'ä*, *näku'e*, *äku'ä*, *ämu'ä*, *nämu'ä*. (b) to pers. pron. dual 2 and 3: *i'emuru'e*, *kereru'e*. Probably 'a 9.
- ä** 11. stem to which pronouns *ku*, *mu*, *na*, etc., are suffixed, forming poss. 1 of things to eat. cf. **ä** 5. Mota *ga* 1, Bugotu *ga*.
- ä** 12. as **ä** 6; *'änguru* from *nguru*.
- 'a'a** 1. exclam. negative, don't; 'a 8.
- 'a'a** 2. a large green parrot with red under the wings, the male of *iloilo'a*. New Guinea electus. San Cristoval *kaka*, Maori *kaka*.
- 'a'a** 3. to run, to be abundant, of creepers; *hahälisi e 'a'a*, the grass has spread; *hule e 'a'a ha'ahia taoha*, convolvulus had crept over the canoe house. Wango *taga*, to be in leaf.
- 'a'a** 4. to rise up clear, of the moon: *waaro-waaro e mänu 'a'a mai ilengi*, the moon has floated clear up on high.
- 'a'a** S. 5. to throw, to bowl: *'a'a to'ohaa*, to contribute money. Wango *gaga*, to be spent; Lau *taga*, to throw.
- 'a'a** 6. adj. suff.; *puru*, frequent; *purupuru'a'a*, frequently; *wäi*, water; *wäiwei'a'a*, watery. cf. 'a 9.
- 'a'ada'i** v. i., to importune, to vex, to beg, to dun.
- 'a'ada'ini** v. tr., to importune a person.
- 'a'ade** U., to see. cf. *hä'iade'i*. Wango *aadai*, to look.
- 'a'ae** (ku) S., n., leg, foot. cf. 'ae 1.
- 'a'ai** U. exclam. *hahal 'a'ai laa*, so there!
- 'a'aila'a** adj., firm, strong, powerful; *e a'a'ila'a oto mae ana*, he is very strong; reduplicated *'aila* with 'a 9.
- 'a'ailahaana* strength, its strength.
- 'a'ala** v. i., to bite; *mwaa 'a'ala*, poisonous snake. 'ala 3.
- 'a'ala'i** v. i., to increase, to spread, of plants. 'a'a 3.
- 'a'ana** U. v. i., to vomit.
- 'a'anata'ini** v. tr.
- aani** U., adverb preceding verb; at all, just now; *e gake aani lae*, he did not go at all; *na'asi aani lae mai*, I have just come.
- 'a'a'o** cf. 'a'o.
- 'a'aoleanga** S., v. n., lamentation.
- 'a'aro** v. t., to come aboard, of surf; *hai naho e 'a'aro melu*, a wave came aboard us.
- 'a'aronga** v. n., surf breaking on the shore.
- 'a'ari** v. i., to be rent asunder. Wango *kari*, Lau *kakari*, Florida *tahari*.
- 'a'atasi** v. i., to be odd, uneven, in number; *nga hue e 'a'atasi*, there is an odd one.
- 'a'ate** v. i., to be dry; *hero 'a'ate*, dregs of grated coconut after pressing out the milk.
- aaü** the season of the southeast trades, winter, the season of the ripe canarium nuts: *aaü kosi repo*, the canarium nuts are just ripe; *aaü e repo kosi holaa*, when the nuts are ripe the weather is calm; *aaü marawa*, the nuts purpling before ripening, the month of July. cf. *maraaü*.
- 'a'auhi** v. tr., to help, to come to the aid of. *hä'i'a'auhi*. Wango *aaühi*; Mota *kakau*, to visit constantly.
- ada** 1. poss. 3, pl. 3, among them, belonging to them, (obj.).
- 'ada** 2. poss. 1, pl. 3, for them, theirs, of things to eat.
- adaada** S., **ataata** U., v. i., to progress, to move on, to be in motion.

ada'elu 1. poss., 3, pl. 3, among them, for them, them (obj.); *ada* 1, 'elu.
'ada'elu 2. poss. 1, pl. 3, for them, theirs, of things to eat; *'ada* 2.
adai 1. n., a cluster; a bunch: *adai niu*, a bunch of green coconuts.
'ada'i S. 2. v. i., to rub: *nunurete ko 'ada'i melu*, fearfulness has come upon us.
adairi S. v. i., to despise, used with poss. 3.
adairinge'ini v. tr. Wango *adairi*, to separate.
adlao n., a creeper used to make bowstrings.
adaoro v. i., to crouch (*oro*, to stoop). In this word *ao* is diphthong.
adaru'e S., **adaru'a** U., 1. poss. 3, dual 3, among, belonging to, the two of them; used also as object when the pronoun is separated from the verb.
'adaru'e S., **'adaru'a** U., **'adaru'i** U., 2. poss. 1, dual 3, for the two of them, of things to eat.
'ade U., to see: *e galeo la ne'e 'adea*, I saw nothing. *hä'i'ade'i*.
ädi v. tr., to tabu, to set one's mark upon; n., a tabu mark; *huui edi*, S., *huu ni edi*, U., a bunch of leaves used as a tabu sign.
ädinga U., v. n., *'alu edinga*, the placing of a tabu sign.
ädila-(ku), gerund.
ädiedi 1. n., yellow vascular tissue of gleichenia fern used in ornamentation on combs, spears, etc.: *noma ädiedi*, a spear with grass plaiting; *arapa ädiedi*, a comb so decorated.
ädiedi 2. v. i., to have pins and needles in the limbs: *'aeku ko ediedi*, my legs tingle.
ädine S., n., of relationship, used with *ro mwa*: *ro mwa ädine*, two cousins-german regarded as brother and sister. *ädi*.
ädio n., a creeper which grows on banyans, used as fishing-lines or to tie together the teeth of combs (*arapa*): *nga hikei adio*, a coil of *adio*.
ädü v. i., to be out of joint. *diu* 1.
ado v. i., to share in, to participate; (a) used with poss. 3; (b) used with suff. pron. *ku, mu, na, da, ni*, to befit; *adoku*, my deserts; *le'u e adoku*, my share. *ha'aado*.
adonga S., v. n., used with *dü* 1, *hele*: *noko deu adonga*, I am making an attempt; *mola adonga*, merely tentatively.
adoma'i, adoadoma'i U., v. i., to collect, to recollect; *adoma'i moui*, to decide, to dare; *adoma'i sae*, to give thought to; *adoma'i su'ate'e*, to be anxious about.
adoma'inga v. n., thought, recollection.
adoma'ini v. tr., to think of a thing.
adoma'inila-(ku) gerund. Wango *adomai*, Bugotu *ado*, to know.
ädu, äduedu v. i., to carve, to build, to dub out planks; *ädu i'ola*, to build a canoe; *ädu i'olanga*, canoe building.
ädumi v. tr., to carve, etc.
äduminge v. n.
ädumila-(ku), gerund. Wango *adu*.
'ae, 'ae'ae (ku), n., leg, foot; *'aeku e li'i*, my legs are out of joint; *'ae loku*, maimed in the

'ae, 'ae'ae (continued).

feet, halt; *'ae pule*, dropsical; *'aeku ko ediedi*, my foot tingles; *'aeku ko seunieu*, my foot hurts; *'ato 'ae*, to move quickly; *huni lengu ha'aodohie 'aeka*, to guide our feet; *i gadona 'aena*, before, at the feet of, him; *kolune 'ae*, the heel; *koukouli 'ae*, the ankle; *läu 'ae*, be quick; *ni'i 'ae la'o i'ola*, to board a canoe; *penatana 'ae*, the sole; *poupou ni 'ae'ae*, the heel; *läu 'ae*, to hurry; *tolola i 'ae*, to follow a master; *umu i 'ae*, to gather round the feet of. Maori *wae*, foot; Motu *ae*, foot; Bugotu *nae*, foot.
'ae 2. n., mark, example.
'ae 3. n., source, beginning; *mu 'aei wala*, first principles; *a 'aei meurihe*, the source of life; *'aei henue*, the land of origin; *'aei hohola*, the owner of the garden; *'aei inoni nemue*, thy dependents; *'ae häu*, precipice.
'aena because of, the beginning of; used with *ana* 7; *'aena ana*, because of; *'aena maa*, threshold; *'aena papali*, the jaw.
'ae 4. n., faeces, ordure; *mu 'ae*, faeces; *huui 'ae*, excrement. Polynesian *tae, tuta*, faeces.
'ae 5. v. i., to uncover, to bring to light, to open out, to expose: *walana ko 'ae ha'adai ana mu esoeshoi dunge*, his voice cleaveth the flames of fire.
'aeli v. tr., used of the action of the sea, rain, etc., in exposing anything.
'ae 6. specific numeral; *'aeni ue*, five rolls (*hikei ue*) of dyed cane for plaiting wristlets, etc.
'ae 7. *ha'a'ae*, to be fleeting, vain.
'ae'aeniola v. i., to commit fornication.
'ae'aeniolanga v. n., fornication.
'aehota S. 1. v. tr., v. i., to begin. The root notion is that of generation, there is also inherent a notion of continuance; *atei ni e 'aehotaa*, who began it? *melu 'aehota 'unue*, we began to say. *'ae* 1. *hota* 1.
'aehota 2. v. i., to conceive; v. tr., to generate, to beget. *tala'aehota*.
'aehotalana S., gerund, the beginning; *'ure 'oto mäi i 'aehotalana*, from the beginning up to now.
'aela, 'ae'aela v. i., to be bad, no good, ill; *inu 'aela*, nasty to drink, not fresh (of water); *e la 'otoi 'aela*, it is bad; *e la 'otoi 'aela mwaani nonola*, it is worse than yesterday; *lakhaku e 'aela*, I can not walk well; *e lai 'aela*, it is bad; *lalona e 'aela*; *loo 'aela*, to be immodest, to offend against propriety; in a depreciatory sense *e mu'aimwei 'aela*, very small, too small; *e no'i 'aela 'oto*, to be bad; *ngäuhana e 'aela*, he overeats himself; *'osi käriheni 'aela laa*, do not be such a nuisance; *rako 'aela*, unpleasant, irksome; *rongo 'aela*, to make a din; *noko sape 'aela*, I am ill; *sapekue 'aela*, I am ill; *siho 'aela ana*, to spread evil reports of; *e tala'ai 'aela, e tala'aeni 'aela*, it is begin-

- 'aela, 'ae'aela (continued).
ning to spoil; *e tola 'aela aku*, it was bad for me.
- 'aelahaana gerund, its badness; *'aelahaana mu i'e*, the bad fish.
- 'aelasi v. tr., to cause to be no good, to spoil; used with *dāu* 1; *sae 'aelasi*, to bear malice. Not connected with *tata-'ala*. cf. M. L., p. 54; probably 'ae 1, with *la* 3.
- 'aelulu v. i., to step over, to neglect; used with prep. *haahi*; 'ae 1.
- 'aena cf. 'ae 3. 'aeni. cf. 'ae 6.
- aha 1. n., a sparrow hawk.
- aha 2. v. i., to cut, to score, to notch, to mark by incising.
- ahasi v. tr.
ahasila-(ku) gerund. Wango *aha*.
- aha 3. to recede, to dry up (of water).
- aha 4. v. tr., *aha tahaŋi*, to warn.
- aha tahaŋi-(ku), gerund.
- ahaa 1. v. i., to be bitter to the taste; 'e'e *ahaa*, wild areca nut.
- ahaa 2. n., salt water, salt; *me'i ahaa*, some salt water. Bugotu *aha*.
- ahala'i, ahaahala'i partic., removed, changed in position; *sae ahala'i*, vexed at heart, unsettled, provoked.
- ahala'ini v. tr., to provoke. *ha'aahala'ini*.
- 'ahāli partic., broken off (of boughs); 'a 6, *hāli* 1.
- ahare *awalosi i ahare*, the northeast wind.
- 'aharo 1. v. i., to conduct a betrothal or wedding ceremony.
- 'aharo 2. n., relations by marriage; 'aharo *inau*, my relatives by marriage. Heuru, S. C., *aharo*.
- 'aharota v. n., a wedding feast; *dāu 'aharota ana kalena*, wedding feast of his child; *kara ni 'aharota*, a large yam pudding for bridals.
- 'ahe 1. n., surf, currents from wind or tide, tide-rip; 'ahe *hiru*, an eddy; *hirune 'ahe*, troublesome waves; 'ahe *hirune i Nielaha'u*, the tide rip at Cape Zélée; 'ahe *ko hurosieu*, the surf whirls me about; 'ahe *kosi tola*, the current sets; 'ahe *läuleu*, strong current; 'ahe *e lomosie 'iola*, the surf buffeted the canoe; 'ahe *lulu*, boiling tide; 'ahe *i niu tangalau*, a tide rip between Ulawa and Sa'a; *holo 'ahe*, to divide the waves by incantation and make a way for a canoe.
- 'ahela adj., strong current; *e 'ahela*, there is a strong current.
- 'ahesi v. tr., to cause to drift; *e 'ahesie*, it has drifted.
- 'ahesila-(ku) gerund. Polynesian *tahe*, to flow; Viti *ndave*, Mota *ave*, Florida *tahe*.
- 'ahe 2. v. i., to melt away, to waste, to disappear; *wa'e 'ahe*, to waste.
- 'ahela'ini v. tr., to cause to disappear.
- 'ahe 3. n., a crab. Mota *gave*.
- 'ahe S., 4. 'ahe *tangalau*, to bear bountifully (of a garden).
- 'ahelidu, 'ahe'ahelidu S., v. i., to congregate.
- 'ahelidunge v. n., congregating.

- aheta v. i., to stretch out the arms with weariness, premonitory of malaria.
- 'ahedulao v. i., to be a fornicator, fornicating; *ulao*.
- 'ahewa'a v. i., to be fleeting, vanishing, melting away; 'ahe 2. *wa'a* 4.
- 'āhi n., closet, chamber.
- 'āhinga U., v. n., chamber; *mwai keni ana 'āhinga*, women fond of staying in their chambers.
- 'Āhi'a the southernmost village on the west coast of Ulawa.
- 'āhi'e S., 'āhi'a U., n., Malay apple (*Eugenia* sp.); *puli 'ehi'e*, orange cowrie. Mota *gaviga*, Viti *kaivika*.
- 'āhihi partic., crouching, groveling (of a dog); *hihi*.
- āhimawa v. i., to yawn.
- Ahina'i U., Ahina'i amau the name of a canoe in a story.
- 'āhisu, 'āhi'ehisu partic., out of joint, fallen out of place. *hisuhisu. maaku ko hini'i 'ehi'ehisu 'oto*, my eyes nearly fell out.
- aho v., to be abraded (of skin).
- 'aho'a partic., separate, apart from; used with poss. 3; 'aho'a *aku*, far off me. 'a 6, *ho'a* 2.
- ahoaho (*na, ni*) U., n., the inner shell of the canarium nut, film.
- 'ahola partic., broad, wide. 'a 6, *hola* 1.
- 'aholanga v. n., breadth, width.
- 'aholo v. i., to fish for garfish (*mwanole*) with a kite; *sa'o ni 'aholo*, the kite.
- 'aholonga v. n., fishing with a kite. 'a 6, *holo* 2.
- ahonga U., v. n., making trial, tentative, used with *tāu* 1; *tola ahonga*, to tempt; *name ahonga*, taste and try. *malaahonga*.
- ahowa n., open space of sea and sky. Wango *ahowa*.
- ahu *talo ahu*, a war band, fighting company.
- āhu, āhuāhu U. 1. v. i., to be complete, perfect (of numbers); *āhu mae*, to cease hostilities; *ma'uru āhu*, to be sound asleep; *talo āhu*, to amass.
- ha'aāhu v., to complete, to finish.
- āhusi v. tr., to affect completely, to extend all over, to encompass; *āhusie mu le'u*, everywhere; *e āhusie hānue*, it has affected the whole place. Lau *afu*, complete; Maori *ahu*, to heap up; *ahuatia*, completed; Mota *av*, to pile; Ambrym *ahu*, ten; M. L., p. 458; Motu *ahu*, to inclose.
- āhu 2. v. i., to bring forth fruit.
- āhuhu v., to fade away, to droop.
- āhuhu'e S., n., crumbs of food; *mu ehuhu'ei ngeulaa*.
- āhui 1. n., a dancing club; *mao pe'e āhui*, to dance holding the *āhui*. M. A., p. 333. cf. *mao hidehide*.
- āhu'i 2. determ., from *āhu* 1, used as preposition, around, protecting; *hule āhu'i*, to come for; *lio āhu'i*, to protect; *para āhu'i*, to protect with a fence; *puli ehui'i*, to gather in a crowd round a person; *toto*

āhu'i 2 (continued).

āhu'i, to pay a fine on behalf of; *i sapena i Dara āhu'i niu*, an apostrophe addressed to Ugi. cf. *ha'adāhi*.

āhu'i 3. v. tr., to wrap up; āhu'i *ola*, a parcel. āhu 1; Wango *ahui*, to wrap; Lau *afu*, Samoa 'afu; Niue *afi*, to wrap.

āhu'i 4. partic. used as adverb, altogether, completely; *ke āhu'i saediana lokoloko*, will completely rejoice together.

āhu'i 5. n., āhu'i *menu*, a lily (Crinum asiaticum) which grows on the beaches. Wango *hii menu*.

āhu'i-(nā) 6. n., a stump of a tree.

āhulili n., seeds of a tree, strung in a bunch and worn on the backs of the fingers after the fashion of castanets in dances. cf. *hidehide*.

āhululu n., a small yam pudding used in sacrifices. āhu 1, lulu 2.

āhuni determ. from āhu 1, used as an adverb; entirely, completely; more common in Ulawa; *hāuni*, metathetic.

'ahu'o n., owl; onomatop. San Cristoval *kahuko*.

āhuora v., to be dusty. ora 2.

āhuqa'i S. n., a dish of edible fig-leaves ('amusi) and pounded new canarium nuts (ngāli). āhu'i 3.

āhuraa U., āhuraa *dāni*, to be on the move before daylight.

āhuraka U., v. i., to come forth, proceed out of.

āhurara v., to be abundant, to be green (of grass). āhu 2. Wango *ahura*.

āhure v. i., to make holes with a digging-stick (*pi'e 2*) for yam planting.

āhureha v. i., to be open, clear, of unimpeded vision. āhu 1.

āhureu S. v., to do haphazard; āhureu *ana hurunge*, to run uncertainly.

'āhuri n., the conch shell, blown as a summons; *lahulana 'āhuri*, the blowing of a conch; *ngaratai 'ehuri*, the sound of the conch; *walana 'āhuri e tatalea walu tala i Tolo*, the sound of the conch went through all the villages in Tolo; *walowaloi 'ehuri*, the sound of the conch. Bugotu *tavuli*.

āhuta-(ku) v. n., all, completely, the whole of. āhu 1. āhutamere'i *mango*, both of us, āhutamolou *mango*, all of you; āhutana *sapeku*, my whole body; āhuleni, all (things); *i'oe āhutemu*, the whole of thee; *māni āhutaka*, U., all of us.

āhutata v., to be vanished, to have vanished. āhu 1, tata 2.

'āi 1. n., a tree (more common in Ulawa); 'āi *ha'angāu keni*, ginger, given to women as an ordeal; 'āi *ni haka*, U., papaya; 'āi *nehumehu*, a rod, a stick; 'āi *ni ile*, U., wood for making fire by friction; 'āi *repo*, a pestle for pounding taro to make *lau-manga*; *hai 'ei*, U., a log; *hite 'āi*, U., to split firewood; *hou 'ei*, U., the kidneys; *huani 'ei*, U., fruit; *iduidu mesi 'ei*, U., jumped about on the firewood; *kokopa ni 'ei*, U., buttress flanges of certain trees; *lolo'a ni 'ei*, U., a thicket; *maa ni 'ai*, U., a

'āi 1 (continued).

stake, picket; *mwa 'āi*, U., firewood; *mwai 'ei*, U., trees; *mwai ngangani 'ei*, U., chips of wood; *mwai rango ni 'ei*, U., dead trees; *pou ni 'ei*, U., a log of wood; *qa'ahita ni 'ei*, U., a slab of wood; *rai 'ei*, U., plank; *so'o 'āi*, U., to pick up firewood; *suli 'ei i qaoha*, ridge-pole; *tāu 'ei*, U., to break firewood; *uleuleni 'ei*, U., twigs; *ulu'ulu ni 'ei*, U., branches, twigs and leaves; *usu 'ei*, S., firestick. Mota *tangae* (M. L., p. 95), Florida *gai*, Malagasy *hazo*.

'āi 2. v. i., to be stiff, numb; *nimeku e 'āi 'oto*, my hand is numb.

'āi 3. tr. suffix to verb; *sāsu, sāsuc'i*.

'āi 4. participial ending used adverbially; *ere hā'ihonoā'i*, to speak revilingly.

āi 5. U., *āi suu*, to perish, to become extinct. *suu 1*.

āi 6. *āi uhi*, to clean shoots off stored yams. cf. *āite'i*.

'ai, 'ai'ai 7. exclam., mind, look out!

'āi'aa 1. v., to be lost, missing, wanting. *ha'a'āi'aa*. Wango *aiaa*.

'āi'aanga v. n., destruction.

ai'aa 2. exclam., alas, woel

'ai'aana without, unless, failing; used as adverb; 'ai'aana *ineu*, falling me, but for me. 'ai'aa 1, ana 2.

āidea v., to be in pain.

āideri specific numeral, ten parrot-fish caught with a dip net (*kālu*). *āideri ni i'e*.

'āi'ei'aa adj., fleeting, transitory. 'āi'aa.

'āihu v., to be uprooted, to fall, of trees in a storm.

'āihuri n., lettuce tree, with yellow leaves, planted to mark landing-places. 'āi 1, *huri*.

'aia cf. 'a'aia'a.

'āilemu S. n., the banyan tree. 'āi 1.

'āili 'āili lado, v. tr., to graft. *lado 1*.

'āili'apaa U., n., a staff, walking-stick. 'āi 1, *li 1, 'apaa*.

āilipo'u U., n., transverse beams, a cross (late use). 'ai 1, li 1, *po'upo'u*.

āini tr. suff. to verb. 'āi 3, ni 4.

Āio an island off the east coast of Big Malaita.

a'itada S., thus, in their style, just their way. da 2.

a'itana S., thus, similarly to, just that way, like his style. na 2. cf. U. *aliha 2*.

āitana'i, āieitana'i v. tr., to beseech, to beg, to entreat.

āitana'inge v. n., entreaty, prayer.

āitana'ila-(ku) gerund.

āite'i v. i., to clean the rootlets off taro, etc. āi 6.

āite'ini v. tr.

'āitepi n., a tree, *Barringtonia edulis*; *hoi 'eitepi*, its nut; trunk used for ridge-poles. 'ai 1, *tāpi*.

'āi walo'a adj., covered with creepers, entangled. 'āi 1, walo 1.

aka poss. 3, pl. 1, incl., to, or on, us; used as object when the pronoun is separated from the verb.

'aka 1. v. i., to pull out; *'aka lāu*, to pull out violently, to defend, to help; *'aka niho*, to pull teeth.

'akani v. tr., *noko 'akanie maana*, I gouge his eyes out.

'akanila-(ku) gerund. *Lau aga*, Mota *ʔkaka*.

'aka 2. poss. 1, pl. 1, for us, of things to eat.

aka'elu 1. poss. 3, pl. 1, to, or on, us; used as object when the pronoun is separated from the verb.

'aka'elu 2. poss. 1, pl. 1, for us, of things to eat.

'akalo 1. n., a ghost, a spirit; M. A., p. 260. *cf. uraa'i*. *'akalo e kāusie i'ola*, a ghost clutched the canoe and capsized it; *'akalo ni matawa*, a ghost of the open sea. *cf. Ngorieru; hānue ni 'akalo*, Malapa Island, hades; *ho'o 'akalo*, to tie a granny knot; *maa ni 'akalo*, eye of coconut; *ʔalolana mu 'akalo*, worship of the ghosts; *ta'e 'akalo*, to raise a ghost; *tola 'akalo*, to exorcise spirits; *toto 'akalo*, to exorcise a ghost, M. A., p. 137; *wunu ola saana mu 'akalo*, to offer burnt offerings to the ghosts. *wāi ni 'akalo*, tears. *Wango ataro*, Mota *tataro*, Gilberts *tataro*, Viti *tataro*. M. L., p. 146.

'akalo 2, a dead person; *nihoi 'akalo*, dead man's tooth; *ʔara ni 'akalo*, cemetery (late use).

akara'i, akaru'e S. 1., poss. 3, dual 1, to, or on, us two, used as object when the pronoun is separated from the verb.

'akara'i, 'akaru'e S. 2., poss. 1, dual 1, for us two (of things to eat).

akau, akakau v., to be ready, to be lit, to be burning. *dāu akau*, to prepare, to make ready; *e akau*, is it alight? *hele akau*, to prepare, to make ready.

akauni v. tr., *ha'akauni*, to cause to light. *Wango agau*.

akauri v. tr., v. i., to be possessed of, to be provided with. *akau. melu akauri 'oto*, we are furnished; *mere 'asi akauri ihei*, U., where are we likely to get anything? *ha'aakaurisi* causative.

akauringe v. n., profit, possession.

akaurisi v. tr., to obtain possession of, to provide, to have.

akaurisila-(ku) gerund.

ake n., string fringe, the dress of married women hung suspended from the waist.

akeake n., strand of rope, twig, sprig; *akeake ni dili*, sprig of dracaena.

akera'i partic., come undone.

'akera'ini v. tr., to undo, to destroy, to subvert.

'akere 1. partic., untwisted.

'akere (na) 2. n., border, edge, bank. *kerekere*.

'akeu partic., on one side, overbalanced, tilting. 'a 6, *kāu* 1.

'ako 1. v. i., to catch in the arms, to grasp, to wrestle.

'akonga v. n.

'ako'i v. tr. *Wango agoi*, Viti *rako*.

ako 2. *honu ako*, to have pulmonary disease.

akoako 1. v., to be out of heart, without energy; *hele akoako*, to do listlessly.

'ako'ako 2. v., to deprecate wrath by saying *'ako'ako saemu*; not used to women.

akohe v. i., to be listless, to neglect through laziness; *e akohē mwaanie*, he neglected it through laziness.

akoheta'ini v. tr.

akoheta'i partic., to neglect through laziness; *lae akoheta'i su'a ana maemaeha*, run carelessly into danger.

'akolu partic., excited in mind. 'a 6.

äku 1. poss. 3, sing. 1, to, or upon, me, used as object of verb when the pronoun is separated from the verb; *e kopi eku*, touch me. *Rafurafu*, S. C., *mwane aku*, my husband.

'äku, 'äku'e 2. poss. 1, sing. 1, for me (of things to eat).

'äku'i U., of many things for one person to eat; *honi weie'u 'äku'i*, bonito for me to eat.

akuu exclam., pish, humph, pooh.

'ala, 'ala'ala 1. v. i., to answer; with poss. 3, to obey, to give attention to; *nou ka'a 'ala ana*, I did not obey; *'ala qā'u*, to nod the head backward in assent.

'alami v. tr., to answer a person.

'alamila-(ku) gerund.

'alama'ini v. tr., to respond to, to acknowledge, to give leave to, to consent.

'alama'inila-(ku) gerund.

'alama'i, hä'i'alama'i v. tr., to consent mutually. Florida *italamagini*.

'ala 2. v. i., to be prosperous; *e 'ala diana 'oto*, it is doing well.

'ala, 'ala'ala 3. v. i., to bite, to sting, to be sharp-edged; *'ala mumu*, to close in like jaws; *'ala tala*, to bite at and miss; *ʔa'ewa ko 'ala tala*, last two days of the moon.

'ala'i v. tr. Motu *karakara*, fierce; New Britain *karat*, Kabadi *arasia*, Maisin *karafe*; Mota *garagara*, to clench the teeth.

'ala 4. v. tr., to break off, to lop, of branches; *'ala dango*, to lop off limbs of a tree. Mota *sal* 1, *Wango ala*, Maori *here*.

'ala 5. to cut the teeth, to get feathers; *eke ko 'ala*, the white cockatoo is growing feathers; to flash as lightning; *wa'ariri ko 'ala hitelie salo*, the lightning-flash cleaves the sky; *'ala ngingila*, U., to frown, to clench the teeth. Florida *gala*; Mota *sar*, to pierce, to shine.

'ala 6. to set a net, to lie in wait for, to go the rounds of the flying-fish floats (*u'o*); *'ala ʔoo*, to catch pigs in a net; *'ala pupulu haahi*, to surround in a dense body; *mae ko 'ala*, enemies lie in wait.

'alasi tr., *hu'o kire 'alasi ka'u*, the net that they have laid.

'alaa'i v. i., 'alaa'ini tr., to plan, to lay out the plan of, to shape, to lay in order.

'alaa'inila-(ku) gerund. Mota *sal* 2; Maori *ʔarahou*, net.

'ala 7. U., plural article in the vocative; *'ala mwane*, you men. *cf. 'alai* 1.

'ala 8. adjective ending; *sasu'ala*, smoky; *totonga'ala*, resinous. 'a 9, *la* 4.

- '**alaa** 1. n., a flock or covey of birds. '*alaa ni menu*. *ala* 6. Mota ?*gara*, spread, or *sara* 3, to gather.
- '**ala'a** 2. S., adv., up, upward; *noko soi 'ala'a ana*, I call upon him. Wango *araa*, Florida *galaga*.
- alaala** n., croton; *alaala pa'ewa*, a variety with red leaves shaped like a shark's fin.
- alaha** 1. n., a chief. In M. A., pp. 47, 51 (note), *maelaha* appears to be the Wango word *maeraha*. No such word occurs in Sa'a or Ulawa. *dili alaha*, red-leaved dracaena used in incantations and in drawing lots; *horana mwa alaha*, U., under the power of the chiefs; *huui alaha*, a chiefly family; *reoreo alaha*, a large variety of nautilus, 'king' nautilus; *mwei ta'a alaha*, dear lord; *niniho alaha*, a large hornet; *pepe alaha*, a butterfly; *siri alaha*, a parrot, *Lorius chlorocercus*.
- alaha** 2. v. i., to rule; *alaha haahi*, to rule over. *ha'alaha*. *a* 1, *laha*.
- alahanga** v. n., rule, dominion, chieftainship, kingdom (late use). Wango *araha*.
- alahuu**, **alalahuu** v. i., to talk in parables, to compare in words.
- alahuunge** v. n., parables, metaphors.
- alahuute'ini** S., **alahuunge'ini** U., v. tr., to use parabolic language.
- '**alai** U. 1. plur. art., used of persons only; cf. '*alei*'; '*alai 'inoni*, you people; '*alai Mwado'a*, Mwado'a people; '*alai ola*, you people.
- '**Alai** 2. n., northeast cape of Little Malaita, opposite the rock Hāu Hari at the entrance of Mara Masiki Channel.
- '**alali** U., v. tr., to apportion food. '*ala* 6. Wango *arari*, to befit.
- alalu** v. tr., to disobey, to mutiny against.
- alanga**, **Alanga kāule** Selwyn Bay, on Ugi, a trading-station for copra.
- '**alanga'i** S., '*alanga'i i'ola ni tolo*, fifth and sixth days of the moon; '*alanga'i hapa*, first quarter of the moon; '*alanga'i roa*, third and fourth days of the moon. '*ala* 6.
- '**alāngu** partic., out of its socket. '*a* 6, *lāngu*.
- '**Ala Sa'a** n., the northwest Alite mountain above Langalanga, Big Malaita.
- '**alasi** U., '*arasi* S., v. tr., to fine down by scraping (of bows, spears, combs, and other wooden articles); *kira 'alasi pasi*, they scrape bows. Niuē *alati*, to scratch. cf. *karasi*.
- '**alata'ini** v. tr., to bait a hook. '*ala* 6.
- ale**, **aleale** v. tr., to give oneself airs.
- aleale** 1. n., an umbrella palm.
- aleale** 2. n., a frond of the umbrella palm cut into strips and dyed red with the root of the lettuce-leaf tree (*kikiri*), used for decorating canoes, combs, spears, etc.; *pungui aleale*, a bunch of dyed *aleale*.
- '**alai** U., pl. art., used of persons only; '*alei he'i nikana ineu*, my family; '*alei 'inoni*, you people; '*alei 'inoni ineu*, my relations. Florida *lei* used to form plurals.
- alele** to be jubilant; *alele ni (ani) kananga*, to rejoice in song.
- '**alenga** adv., up; *uwe 'alenga*, to lift up the eyes. '*a* 6.
- '**alelenga** adv., up; *lio 'alelenga*, to look up.
- '**alelenga'a** adv. 1. upward. 2. v. tr., to lift up. Mota *langa*, to lift; Samoa *langa*, Viti *langa*.
- alepopo** U., *lae alepopo*, to go sideways, to walk like a crab.
- '**aleu** partic., turned upward; *maana e 'aleu*, to have the whites of the eyes showing.
- '**āli** 1. v. i., to lie curled up as a snake or a dog; *mwa ko 'eli*, a snake is curled up (an omen of danger, *maemaeha*). Mota *tal*, to go around.
- āli** U. 2. v. tr., to cut the mortises (*rā'ige'u*) on a pillar; *kira 'asi 'alia i one*, they mortised it down on the beach.
- '**āli** 3. a cord. cf. '*i'eli*. Wango *ari*.
- '**āli** U. 4. '*āli'ae*, the first piece of ground planted in a garden.
- ālide** to travel by sea.
- ālidanga** v. n., 1. a sea journey. 2. a canoe-load of voyagers. *ālidanga e hule saaka'elu*.
- ālidangaha** U., v. n., with double n. termination, as 2. Wango *arida*, Lau *alida*.
- ālieli** 1. n., logs in a yam garden marking the plots of different planters.
- ālieli** 2. *lio ālieli*, to look about.
- ālimimui** v., to abound.
- aliha** U. 1. n., a centipede. Bugotu *liha*.
- aliha-(ku)** U. 2. *alihana*, thus, similarly, just his way; *alihamu*, just your way; *alihada*, just what you might expect from them. cf. *aitana*, S., *alitana*, U.
- āliho'** 1. v. i., to return, to go back. *āli* 1, *ho'i* 3. *ko tola āliho'i ana nunune*, recovers its soul; *mangona e puuto'o āliho'i*, his breath returned; *qi'e āliho'i*, to recover health; *susu eliho'i*, restored whole. 2. adv., again.
- āliho'isi** U., v. tr., to turn over, to reverse. Vaturanga *hoi*, again; Florida *goi*, again; Wango '*aho'i*, *ha'ari*, to return.
- āliholo** 1. n., a depression in a mountain ridge, a pass. 2. a fosse cut on a ridge to prevent access by an enemy. *holo*.
- ālihu'isi** S., v. tr., to turn over, to reverse. *hu'i* 2.
- ālihu'ite'ini** Qaloto dialect, as *ālihu'isi*.
- ālihu'ita-(na)** gerund, overturning, reversal; '*oto esi elihu'itana mu huuilume*, then shall the cities be destroyed.
- Āli'te** Northwest Sister Island, 'Olu Malau.
- '**ālili** n., a shellfish (Turbo *petholatus*); *musi ni 'elili*, its operculum. Mota *salili*, Niuē *alili*.
- ālilo'a** n., an eddy of the wind. '*āli* 1.
- '**ālinge** (ku) 1. n., ear; '*ālinge ka'a kawa'ie*, ear hath not heard; '*ālingada e hi'e mwaanie rongu*, ears weary of hearing; *hu'esi 'elinge*, to turn the ear to; *rongu ni 'e inge*, to hear with the ear; *susu 'elinge*, an ear-stick ornament; *uwe 'ālinge*, to give ear to. 2. mushroom, large fungus. Polynesian *talinga*.

- 'alinge v. n., vying; *huruhuru ni 'elinge*, to run races.
- ālingi v. tr., ālingie ora ni uunu, to build up the altar of sacrifice.
- 'alingo v. i., of the tongue, to "get round" a word; *meaku ka'a 'alingo ana*, my tongue can not pronounce it.
- alipono sāsu alipono, thick smoke. pono.
- 'alipuri v. i., to follow (of time). 'āli 1, puri; *esi 'elipuri ana*, a little while after.
- 'alisuu ma'ahu 'elisuu, to sleep sound; *ma- 'ahunge 'elisuu*, sound sleep. 'āli 1, suu 1.
- 'alisute'ini v. tr., to be forgetful of.
- alitana U., adv., even so, thus. *alihana*.
- 'ālite 1. n., a tree (Catappa terminalis); *hoi 'elite*, its nut; 'ālite ko mena, the 'ālite is turning red. 2. n., a diamond-shape in ornament. Mota salite.
- ālitehu n., rubbish heap. Lau tafu.
- 'āliu 1. partic., reversed; *saena e 'āliu*, he repented. liu. 2. v. i., to turn round; 'āliu haahie mwala, to turn round and face the people. ha'a'āliu.
- 'āliunge v. n., 'āliunge ni sae, conversion of mind.
- 'alo specific numeral, of taro, 100; 'alo ni hui, 100 taro. Espiritu Santo taro, 100; Mota tar, 1,000.
- alo'a 1. adj., suffering from yaws. 2. n., the yaws; *mu alo'a*, the frambesia.
- 'alohi v. tr., to anoint. Florida *dalovi*.
- alo'i to be loose (of teeth).
- 'alopi partic., having a jagged edge.
- Alosi the north end of San Cristoval.
- 'alo'u 1. partic., turned back upon itself. 'a 6. 2. n., a verse. 'alo'u ni wala.
- ālu 1. v., ālu ana 'ape, to fish with a seine.
- 'alu U. 2. v. tr., to put, to place. Lau *alu*; Florida *talu*, to put.
- 'alu U. 3. v. n., to change into, to become (of ghosts); *e 'alu ana pa'ewa*, he changed into the form of a shark.
- āluhe S. 1. a centipede.
- 'aluhe 2. partic., untied, loosened. 'a 6, *luhe*.
- āluhi, ālueluhi 1. v. t., to wrap up, to cover up. 2. n., a covering, cloak.
- āluhite-(ku) gerund, a covering, cloak.
- alunge'i partic., *rongonga alunge'i*, heedless.
- 'alusae U., v. i., to meditate, to revolve in mind. 'alu 2.
- 'ama-(ku) n., father, father's brother; 'amaku, voc., father; 'amana e ngāungeu, his father ate it, a railing exclamation; *e usulie 'amana*, he is like his father. Polynesian *tama*.
- 'amaa partic., outside, at the door. 'a 6, *maa*.
- 'ama'ama 1. v. i., to festoon with lycopodium fern. 2. n., a bandolier of shell money (*haa*) strung in a pattern with fringe of human teeth; *lii 'ama'ama*, to make such a belt. 3. n., festive ornaments, belts, necklaces, bracelets, etc.; 'ama'ama ni mae, panoply, war decoration.
- 'amadi 1. v. i., to eat one thing with another as a relish, as fish with yams. 2. n., the thing so eaten.
- amami 1. poss. 3, pl. 1, excl., of us, for us, belonging to us, to us, used as object; 'oke ha'ata'inie amami, show it to us.
- 'amami 2. poss. 1, pl. 1, excl., for us to eat.
- amara to be barren, childless; *muini e amara*, the childless women. Wango *amara*.
- 'amasi, 'ama'amasi v. tr., to feel pity for; 'amasi meuri, to be sorry for oneself, to save one's skin by avoidance. *hā'i'amasi*.
- 'amasila-(ku) gerund, 'amasileku, woe is me. Wango *amari*.
- 'amasito'o 1. v. i., used with poss. 3, to hold in memory. 2. to be homesick, to pine.
- 'amasito'onga v. n., remembrance, recollection; 'amasito'onga amelu, remembrance of us.
- amau U., n., a fig with edible leaves; *mwai keni ana sili amaunga*, women given up to getting amau. *Ahina'i amau*, the name of a canoe in an Ulawa story.
- 'amāurila-(ku) gerund, living, alive; 'amāuriladaru'e, they two alive.
- amelu 1. poss. 3, pl. 1, excl., of, for, to, belonging to us.
- 'amelu 2. poss. 3, pl. 1, excl., for us to eat.
- amere'i, ameru'e S. 1. poss. 1, dual 2, of, for, to, belonging to, us two; *amere'i* is sometimes used for *amelu* 1.
- 'amere'i, 'ameru'e S. 2. poss. 1, dual 2, for us two to eat.
- 'ami U., pers. pron., pl. 1, excl. 1. used as subject, we. 2. used following the full form *i'ami*. 3. suffixed as object to verbs and prepositions. Florida *gami*, Malay *kami*.
- 'amo'amo U., to commit adultery.
- 'amo'amonga v. n., adultery. Wango *kamo-kamo*.
- amolu 1. poss. 3, pl. 2, of, for, to, belonging to, you.
- 'amolu 2. poss. 1, pl. 2, for you to eat.
- 'āmu U. 1. pers. pron., pl. 2, used as subject, you. 2. suffixed as object to verbs and prepositions. Lau *gamu*, Motu *amu*.
- āmu 3. poss. 3, sing. 2, of, for, to, belonging to, you.
- āmu 4. v. i., to weed, to pull up weeds. San Cristoval *amu*.
- 'āmu'e poss. 1, sing. 2, yours to eat.
- 'āmu'i yours to eat, of many things. Motu *amui*, yours.
- 'amumu to be dumb. Lau *amu*, dumb.
- 'āmuni partic., lost to sight, sunk below the horizon. 'a 6, *mumuni*.
- āmusi, āmu'emusi S. 1. to eat areca nut with lime and betel pepper.
- āmusinge v. n., betel-chewing.
- āmusi S. 2. a fig with edible leaves, placed under pork in ovens: also used to make *āhuqa'i*. cf. *amau*. U.
- 'amute to be silent, to withhold speech; 'amumu, tā 3.
- 'amwada partic., loose (of teeth).
- 'amwaoro partic., bent down, bowed. 'a 6, *mwa* 1.
- amwoamwo U., n., a sprat.
- ana 1. poss. 3, sing. 3; a 5. (a) used as object

- ana 1** (continued).
when the preposition is separated from the verb. (b) to, for, concerning, of, against, him, her, it; calling on (of a ghost), U., *e damu'ia meme ana Kiiramo*, he chewed areca nut to Kiiramo. Florida *ana*. cf. Preface.
- ana 2**. prep., instrumental, used only with nouns to which the pron. 3 can be suffixed, the definite article may follow *ana*; *ana* specifies the instrument, *ani* the method; *ana nga noma*, with a spear; *e säunie ani noma*, he killed him spearwise; *ana maaku*, with my eye; *ana nga taa*, with what? why? *ana saemami*, with our hearts; *ere lola ana ma'unge*, to talk confusedly from fear.
- ana 3**. prep., belonging to, from, him, her, it; 'o *da nga muini ana muini* 'ie, take some from these; *nou da ana*, I got it from him; *e mäuri ana mwela*, delivered of a child.
- ana 4**. place where; *e hure'ita'a ana häu*, it gushed forth from the rock; *le'u e lae ana*, the place to which he went; *ana mu'inoni*, among men.
- ana 5**. prep., after, by the name of; *kire saai ana a ola*, they named him after So-and-so; *poro (keni) ana a ola*, the man (woman) named So-and-so.
- ana 6**. adv., time when; *ana aau*, at the time of ripe canarium nuts; *ana hälisi*, at harvest time. Mota *ana*, in *anaqarig*, *ananora*; Polynesian *ana*, of past time.
- ana 7**. adv., if, for, because; *ana e tahanan maamu ne*, in that he opened your eyes; *ana ke ola mwamwadau*, if possible; *ana muni kire'unua*, if they say it; *ana nge na ka'a diana*, now herein it is not good; *ana uri*, for if, of supposititious cases; *anoa ni 'ie ana 'omu lae mai*, a marvel it is in that ye came. Maa. *anä*, there, when.
- ana 8**. *tangahulu ana*, tenth in a series. Mota *ana*, *pasopasoana*.
- 'ana 9**. poss. 1, sing. 3; for him to eat. 'a 11. Motu *ana*.
- anaanawela** adj., without blemish.
- anahi** to succor.
- 'ana'i** U., verb. part., denoting futurity of action; the 'a is attracted to the preceding a of pronoun na 2 and to *kira*. *na'a na'i lae 'oto*, I shall be off. Oba na, M. L., p. 426. Bugotu *da*, M. L., p. 550. cf. *ke'i*.
- ane S.**, v. tr., to wonder at, to marvel at; *ane i Malau*, able to see 'Olu Malau; proverb of clear weather. Wango *ha'ane*, praise.
- 'anene** adv., gently; *ooru 'anene*, to blow gently. Maori *hanene*, to blow gently.
- äni 1**. poss. 3, pl. 3; of things only; concerning, for, from among, to; used as object; *ne'isae äni*, think upon; *nou da nga muini eni*, I took a few of them.
- äni 2**. prep., instrumental, used instead of *ana* when no article follows, but not used of persons; *e säunie äni taa?* *äni häkis*, with what did he kill him? with an axe;

äni 2 (continued).'

- äni* denotes the method, *ana* the instrument; *äni* is used of general and *ana* of particular signification; *äni* has an adverbial force; *äni noma*, spearwise; *äni eronga*, guilefully; *holota'i eni to'ohaa*, to promise in money; *honu eni to'ohaa*, filled with money; *hute äni mesinge*, born in adultery; *ulo äni erenga*, to lament with crying; *äni he'idinge*, at some future day; but when an adjective follows the noun *ana* may be used in the place of *äni*; *ana hä'idinge tata'ala*, in an evil day; *äni houlaa*, at the feast; *laelae äni 'uri isulie*, walk in his footsteps; *maa äni maa*, *niho äni niho*, eye for eye, tooth for tooth; *e hure'ita'a äni heu pulu*, gushed out of the stony rock; *äni* metaphoric upon *nia*. ni 1; a 4. Florida *nia*, instrumental; Mota *nia*.
- äni S.** 3. prep., of, belonging to; used in composition; *äni suusuu*, U., a cubit; *'apu eni sheep*, the blood of sheep; *hote äni henue*, a native paddle; *li'oa äni wala-'imolinge*, the spirit of truth; *mu na'ohai mwela äni 'inoni*, the first-born children of men; *gooqoola äni nume*, foundations of the house; *raaraa äni meurihe*, light of life; *supi eni heu*, a stone club.
- 'ano 1**. ground; cf. *i'ano*. 'ano *huu*, the earth, opposed to 'äsi, sea; 'ano *mola*, cultivable ground, deep soil on top of the ridges of the upper hills, opposed to *qä'u 4*, the ground on the ridges immediately above the beach; *hai 'ano*, on the ground; *hoi 'ano*, underground; *odohaana me'i 'ano mola*, in good ground; *susu 'ano*, to make holes for planting yams. Lau *gano*, Mota *tano*.
- 'ano 2**. v. i., to pass away, to disappear out of sight; 'ano *suu*, to perish and become extinct; 'ano *täliluu*, to vanish completely.
- anoa n.**, a marvel, miracle, vision, apparition; *anoa e wa'araa müi*, an apparition came into view.
- 'anomi** v. tr., to cover with earth, to bury. 'ano 1. *ka'a po'ote'e ada, ko anomire mola*, no care is taken of them, they are merely buried, of the undistinguished dead. M. A., p. 263.
- änu**, **änueu** to be loose, unstable.
- änule'i** partic., loosened, waving in the wind. Florida *anu*.
- Änute 1**. the island of Florida. 2. *Änute ni i'e*, island at the eastern entrance to Mara Masiki Channel. 3. *Änute Päine*, North Sister Island near Aio on the east coast of Big Malaita. Java *nusa*, island. cf. Anuda, Cherry Island.
- 'anga 1**. n., large woven basket for yams. Mota *tanga*.
- 'anga 2**. to open; 'anga *wawa*, to open the mouth to speak. Bugotu *hangavi*.
- anga'i** v. i., to carry, to act as porter.
- anga'ini** v. tr. Mota *anga*, to shoot up; Malagasy *anga*, lifted up.

angi 1. v. tr., *e la molai angie holaa*, there was a flat calm.
angi, angiengi 2. v. i., to be loose, insecure, shaky.
angire'ini v. tr., to move backward and forward in order to loosen.
angire'i partic., loose, capable of being worked out.
angi, angiengi 3. to jerk.
'ango 1. v. i., to creep, to crawl (of children). *ha'a'ango*.
'angohi v. tr., to crawl to, to crawl over, to creep over; *e 'angohia huu ni kana*, he crawled over to the singers.
'angohila-(ku) gerund. Mota *kalo* 3.
'ango 2. v. i., *ango walo*, to roll fiber on the thigh into twine; *ango dāu*, to lengthen out.
'angohi v. tr.
'angohila-(ku) gerund.
'anguru partic., fallen out (of teeth, etc.). 'ā 12, *ngurusī*.
ao 1. n., a bird, egret (Demiegretta sacra); onomatopoeitic; *ao eke*, white egret; *ao pulu*, gray egret. Mota *kaava*.
ao U. 2. *qā'i ao*, the hermit crab.
'a'o, 'a'a'o S. 3. v. i., to catch fish, to go fishing. *wa'owa'o*, U. *hinou ni 'a'a'o*, hook for fishing. Fagani *agoago*.
a'oho v. i., to be uprooted, to collapse (of a building).
a'ohonga v. n., a fall, collapse. Wango *arobo*.
'a'o'i U., partic., broken in two. 'a 6, 'o'i.
'a'ole 1. n., a flying-fish; *poro 'a'ole*, used in addressing the fish as they fly; *walopasa*, 10 flying-fish.
'a'ole 2. v. i., to catch flying-fish. The bait of the flesh of crabs' claws (*asusu*) is whipped on a gorge (*maai mudī*) made of turtle shell or of the midrib or rachis of the sago-palm leaf, the line is tied to a float (*u'o*) which is watched ('ala 6). M. A., p. 317.
aonga'i v. i., to look fixedly, to stare.
aonga'ini v. tr., to stare at.
aonga'inila-(ku) gerund.
aopa v. i., different, exceedingly. *hā'iaopa'i. dūu aopa*, to make mistakes, to err; *e aopa 'oto*, it has got too bad already; *e sa'a he'i aopa lo'u*, it will never be different; *kire qao aopara mwaanikolu*, they treated them differently from us; *si'o aopa*, to separate.
aori 1. v. tr., to expose a body for burial in a canoe or tree, or to lay it into a canoe. *cf. sālu. Wango aora*.
aori 2. v. tr., to approach (of persons).
'apa 1. n., a part, side, half; *'apai loa*, heaven, sky; *'apai sato*, afternoon; *'apai hui*, 100,000 taro; *'apai niu*, 100,000 coconuts; *'apani uhi*, U., 100,000 yams; *'apani mae*, a fighting party; *'apani mae pe'i'emī*, to side with us; *cf. Florida levu ni mae*.
'apa U. 2. to be different.
'apa 3. n., a leaf; *cf. 'apa'apa* 1. *mu 'apai*

'apa 3 (continued).

dango, leaves of trees; *'apani paale'o*, nautilus shell cut in triangular forms for inlaying; *kala 'apani paale'o*, to cut such pieces of shell. Florida *gaba*, branch. 4. side (not of persons); *ko aweawehe ro 'apa na*, walks on every side; the locative *i* is added; *'apai haha*, Big Malaita, *i. e.*, down side; *'apai henue*, the west (down side) of the island; *'apai loa la'au*, the heavens; *'apai sato*, afternoon.
'apaa n., a staff.
'apa'apa (ku) 1. n., wing, shoulder, leaves; *'apa'apana mu menu*, birds' wings; *i 'apa'apana mu 'inoni*, on the shoulders of men; *i qe'une 'apa'apana*, on his shoulders; *mu 'apa'apai dango*, tree leaves; *tere 'apa'apa*, to flap the wings; *tele 'apa'apa*, to flutter the wings; *'apai reu*, a leaf; *mu 'apai reu ana mu dango*, the leaves of the trees; *mwa 'apa'apani 'ei*, U., tree leaves. **'apa** 3. Wango *abaaba*, shoulder, leaf; Viti *tamba*, wing; Florida *gaba*, branch; Samoa *'apa'apa*, fin of a shark; Malay *sapa*, wing; Maori *kapakapa*, to flutter; Mota *gava*, to flap the wings.
'apa'apa 2. n., a shed, hut; probably because built originally of leaves.
'apa'apa 3. *'apa'apai'i*, a bird, a swift. Mota *gapagapa*, a swallow.
'apahee n., a pig's ham.
'apakere n., a yam.
'apala U. 1. shoulder; *qā'uli 'apala*, the shoulder. 2. a sum of money (*haa*) reaching from finger tips to opposite shoulder; *ida 'apala*, a yard and a quarter. 3. *rua 'apala*, a phase of the moon. 4. v. tr., to carry in the arms; *e 'apalara, kure ke 'apala*, let me carry you. Mota *sapan*, to lead; Samoa *sapa, sapa*; San Cristoval *abara*.
'apalii to make a detour. *lili* 1. Florida *tabalili*, apart.
'apalolo U. n., the banyan; used in Sa'a of a special variety. **'apa** 3, *lolo* 3. *'apalolo e toli*, the banyan has shed its leaves. Florida *tabalolo*.
'apani ere 'apani, to talk in a dialect; *wala 'apani*, speech. **'apa** 3.
'apanile-(ku) gerund., brogue.
'apara'i partic., surprised, frightened, taken at a disadvantage. *ha'a'apara'ini*.
'apasu partic., chipped, with the end broken off.
apau side (not of persons); *apau deni*, U., toward morning; *apau one*, the lee side of an island, an inlet west of Cape Zélée; *e apau 'oto*, it is afternoon; *sato 'oto i apau*, the sun declines. Wango *abau*, beside, outside.
ape 1. to run aground, to prevent, to hinder, to serve as a barrier. *ha'aape. ape hite*, to curtail; *ape hono, ape honosi*, to prevent; *ape puri*, to be last, in the rear, to follow after.

- ape 2.** *ape sada* S., *ape dao* U., to be level (of country).
- ape 3.** v. tr., to encourage; *e apea saena*, he encouraged him.
- 'ape 4.** a net, a seine; *'ape ni menu*, nets set for birds across the openings in a ridge of hills; the place where such nets are set; *'ape e tãu*, the net has fish inclosed in it; *ãlu ana 'ape*, to fish with a seine; *sãu maa ana mu 'ape*, to mend the meshes of the nets. Mota *gape*, Maori *kupenga*.
- 'Ape 5.** the constellation of the Southern Cross; *ro mwane*, the two pointers to that constellation. M. A., p. 349.
- ãpi-(na)** bordering on; *i epina lalo*, bordering on the garden.
- ãpiepi** v. i., to border on, to be contiguous to. Malay *apil*, side by side; Maori *apiti*, to place side by side; Niuë *ãpiãpi*, narrow.
- apirawa** a yam with purple flesh.
- apiopio** a flowering creeper (Hoya).
- apite'i** partic., sore, of feet; met., sore at heart.
- apo 1.** v. tr., to epilate.
- apo 2.** a bivalve shell used to pluck out hairs—it is held in the fingers and worked like pincers.
- apo 3.** v. tr., to lever, to prize; *e apoa mu heu*, he prized up the rocks.
- 'apolo 1.** a piece of shell money (*haa*); *'ele 'apolo*, U., a small length of money, met., of a small piece of garden planted. Florida *polo*, up till.
- 'apolo 2.** partic., ceased, ended; *hota ni mwane e 'apolo ana ro Dora*, the succession of boys ceased with the two Doras; *mae 'apolo*, paralyzed.
- 'apoloa** S., people, descendants; *'apoloa ineu*, my people.
- apota** *ni honu*, egg of turtle.
- 'ãpu (ku) 1.** blood. *cf. ma'ãpu'a*; *'ãpu e siki ana*, seed of copulation; *'ãpu raharaha*, an issue of blood; *kokoi 'epu*, a drop of blood; *me'i 'epu*, S., *mãsi 'epu*, U., blood; *e ngisuhie 'ãpu*, to spit blood; *sulu 'epu*, to adopt a child.
- 'ãpule** adj., bloody; *qa'u 'ãpula*, U., a person wounded in battle; *awalaa'i 'epule*, bloodshot; *lili 'epule*, turned into blood.
- 'ãpunge** v. n., *sulu 'epunge*, adoption of children.
- 'ãpu 2.** to be forbidden, tabu, to be final. *ha'a'ãpu. e 'ãpu laa*, U., why not? (is it forbidden?); *toli 'epu*, to observe a tabu, to fast.
- 'Äpu** 'Ala a district on Little Malaita overlooking Mara Masiki Channel.
- 'ãpu'i** v., to flatter, to cajole, to say *'ako'ako sae. hã'i'epu'i*.
- 'apulo** partic., returned, turned back on a journey. 'a 6, *pulo*.
- apune** *wa'i* n., stinging-nettle tree. *wa'i 7*.
- 'apuru** partic., crowded. 'a 6, *puru*.
- 'Apurunge** the Pleiades. M. A., p. 349. Maori *apuru*, to crowd.
- 'aqa 1.** to squat on the heels, to cower down. *'aqahi* tr., to crouch and await, to lie in

- 'aqa 1 (continued).**
wait for; *'aqahi lue*, shell-money ornament in pairs and worn by the women on breast and back.
- 'aqaha'i** v. i., to crouch, to brood over (of hens).
- 'aqata'ini** v. tr., to beset, to lie in wait for. Mota *taqa*, crouch; Wango *'aqa'aqa*, Maori *?awhi*.
- 'aqa (ku)** U. 2. n., belly. *cf. 'oqa*.
- 'aqa 3.** *ha'a'aqaha'ini*, to measure by.
- 'aqa'aqa** n., bay, indentation in coast. 'aqa 2.
- 'aqa'aqa'a** adj., bay-shaped. San Cristoval *waqa*, a cave.
- aqalao** n., pus, matter in a sore.
- 'aqalulu** S., 'aqaruru U., n., coconut beetle.
- 'aqaqo 'aqaqoi sa'o 1.** fronds of sago palm. 2. raft made of the fronds.
- 'aqelu** partic., overturned. 'a 6, *qelu*.
- ara 1.** n., dew; *hu'ori ara*, to be early afoot.
- ara, araara 2.** v., to make an advance, to move forward, to get on; *ko kele araara ta'ane*, it is moving slightly.
- arana** tr., to move a thing on.
- arala-(ku)** gerund, *aralana*, its being moved forward.
- ara 3.** v., to be lost, dispersed.
- 'arai** v. i., to call out, to cry aloud. Bugotu *tara'i*.
- ara'idio** v. i., to alight upon, to swoop, of birds. *dio*.
- arakau** n., fish hawk (Haliaster girrenera). *kãu 1.* Wango *arakau*.
- arakoko** n., taro pudding, pounded taro with grated raw coconut on top, considered poor cookery.
- aramu** U., v., to itch.
- aranga** n., a wild duck.
- arapa** n., a wooden hair comb; it is made of separate pieces and not cut out of the solid; a cross-bar is tied with fibers of the creeper *adio* below the handle, the center piece projects beyond the others, which are bent and tied tightly to it, the flat handle is frequently inlaid with pieces of nautilus shell (*reoreo*), the teeth of the comb are very sharp and the hair is teased out with an upward movement; *arapa ãdiedi*, a comb made in Big Malaita and ornamented with dyed plaited cane (*ue*) and yellow fern tissue (*ãdiedi*) woven into a pattern on the handle, the ends passing between the pieces composing the comb; *arapa reoreo*, comb inlaid with nautilus shell.
- arapasi** v. tr., to comb the hair.
- arapu** v. i., to make land when at sea, to reach. *ara 2, puu 1.*
- arapuunge** v. n., a coming to land, reaching a destination.
- 'arasi 1.** to scrape, to fine down spears, etc., by scraping. *kara 2*; *'arasi niu*, to grate coconut with a *roa* or *sãukai*; *'arasi noma*, to scrape spears with *ngãdi*. Mota *sarav*, to stroke; Niuë *alati*, to scratch.
- 'arasi 2.** v. i., *'arasi mao*, to lead the chorus in

'arasi 2 (continued).

a dance; *ha'a ni 'arasi*, ark of the covenant.

arato U., seeds worn on the ankles in a dance.

aratoto v. i., to get to a destination. *ara* 2.

arau 1. n., a kind of canarium nut. 2. n., the place where such grow.

'arawa adj., raw, unripe, uncooked; *mae 'arawa*, to die suddenly or in youth; *noto 'arawa*, to die suddenly.

'arawanga v. n., *noto 'arawanga*, sudden death.

'arawana its greenness, unripeness; *'arawana e ngāu diana*, it eats well raw.

'ara'arawa'a adj., raw. *Wango marawa*.

arawana n., a tree on Malaita with large edible fruit brown in color.

are, areare v. tr., to call upon a ghost (*li'oa, 'akalo*), to beg, to importune; *areare'ū ana unununge*, call upon me with sacrifice.

arenga'i v. i., *arenga'i he'u*, to use hot stones in the ordeal by fire, calling on a ghost to witness one's innocence. M.A., p. 212.

'arenga'ini tr., to offer prayers and invocations to a ghost.

are *hū'iare*, U., v. tr., to proffer help, to push oneself forward.

areareo'a U., adj., ulcerous, crippled with ulcers.

aree interj., exclamation of grief or pain.

areka an acacia which grows in abandoned gardens.

arenga-(ku) 1. duty, part; *noko esu arengaku*, I am doing my part. *Lau arenga*.

Arenga 2. *Arenga Manu*, the northwest point of Ulawa, near Haraina.

arikosi U., v., to work in common, to have a working bee.

arikosinga v. n., work done in common.

arikosilana gerund, the working of it, its being done.

āriri, ārieriri to tremble, to shiver from cold or fear.

āriringe v. n., trembling. *Bugotu ariri*.

ārisi v. tr., to attack craftily, with deceit and guile.

ārisila-(ku) gerund.

āriu n., kingfish.

aro 1. wild ginger. *aro pue*. 'apai aro, ginger-leaf wrapping of food in the oven; *maai aro*, stalks of ginger.

aro 2. v., to soar, to hover.

aro 3. *poe aro*, a nose-stick of bamboo or shell.

aroaro v., to shout, to exult; *rike pe'i aroaro*, to rejoice and shout.

'aroka partic., open, wide. 'a 6, *roka*.

Arona n., the south cape of Ulawa and the village east of it.

aropu U. 1. n., snail; *hānua ana ngāu aropunga*, a snail-eating place.

aropu S. 2. *toto aropu*, to sip.

aroqa'i to mix liquids. *qā'i* 2.

aroqa'i'e adj., 'omu ke ruan anga aroqa'i'e *hunie*, give her a double mixture.

'aroro 1. n., a wooden hook. 2. v. tr., to suspend, to hang on a hook. Florida *dororo*.

Aru *i sapena i Aru ni i'e*, apostrophe addressed to San Cristoval. cf. *ha'adūhi*.

aruhi n., a covering.

asa v. i., to be difficult, mysterious. *ha'aasa, ha'aasa'i*. *mango asa*, to gasp; *mu wei e asa*, deep waters; *rorongo asa*, U., to be dull of hearing.

asaasa'a adj., difficult.

asa'i tr., to be too difficult for; *e asa'ieu*, it is too difficult for me. *Wango asa*, mysterious.

asai mango tree; *hoi asai*, mango fruit; *te'ete'ei asai*, dry mango seed used as a cover for the shell (*apo*) used as a razor.

asaka n., coleus.

asaunge n., sardine, caught with a shell hook (*toolo, toohe'o*) from a stage built out in the bays; *asaunge e dāu*, the sardines have arrived.

'āsi 1. sea, salt water, salt; 'āsi *dodo*, deep water; 'āsi *ko kokohu*, the sea is booming; 'āsi *ko ulungaa hānue*, the sea under the earth; 'āsi *mae*, lee shore; 'āsi *matawa*, open sea; 'āsi *meuri*, weather side; 'āsi *namo*, quiet water inside a harbor; 'ās *rodo*, deep water; 'āsi *rodo*, a month January (part); *hāu ni 'esi*, a wave; *holosie 'asi*, to cross the waves; *kolune 'āsi*, the face of the sea; *koukou 'esi*, to gargle salt water; *liu i 'esi*, to travel by sea; *moro lāria paro i'ola i 'esi*, you launch the canoe yonder into the sea; *mu suuleni 'esi*, the paths of the sea; *mwai malau i 'esi*, U., the islands of the sea; *nono 'āsi*, sandfly, gnat; *pine ni 'esi*, booby; *pusu 'esi*, whale; *le'i 'esi*, to dip and draw up salt water in a bamboo; *i to'ulana 'āsi*, on the surface of the sea. *Mota tas*, *Ceram lasi*, *Polynesian lai*.

'āsi-(ku) 2. S., man's brother, woman's sister; 'āsiku, my brother; 'āsiku *ineu*, my brother; *maeni 'esiku*, my brethren; *mu mwa 'asine*, brethren: in Sa'a a sister may be spoken of by her brother as 'āsiku; in Ulawa 'āsiku means a woman's brother or a sister-in-law; *ro mwa 'asina*, U., two sisters-in-law, each calling the other 'āsiku (Su'uholo usage). *Mota lasin*, *Motu tadi*, *Polynesian tahi, lei*.

'asi 3. v. tr., to throw away; joined with certain words it denotes destruction, doing away with; *dere 'asi*, U., to throw away; *ere 'asi*, U., to reproach, to vilify; *horo 'asi*, to decimate; *hu'e 'asi*, to overturn, to overthrow; *kae 'asi*, to pluck out (thorn); *ne'isae 'asi*, to forgive; *ooho 'asi*, to break up, to destroy; *sae 'asi*, to forgive, to neglect; *susu 'asi*, to prick and remove; *'usunge'i 'asi*, to despatch.

'asila-(ku) gerund, *uunu 'asilana*, destroying by burning.

'asi'a U., adj., with notion of wasted; *e pāina 'asi'a*, needlessly big; *e ndiudi 'asi'a*, rotting away; *nga hudi e mata 'asi'a*, the bananas were rotting away unpicked. Florida *asi*, lost; *Wango gasi*; *Malo asena*; very.

'asi U. 4. adv., thereupon, consequently. 'a, v. p., *si*, illative.

āsīhe U., to sneeze. 'asinge, S. M. A., p. 226.

'Asiloli'a U., the name of a canoe in a story.

'asinge S., to sneeze. *āsīhe*, U.; considered a sign that someone is calling.

āsire'i v. i., to be taken unawares, to be unprepared for. *ha'aāsire'i*.

asoso v. i., to tremble, to shake, to be palsied.

āsu, āsuesu 1. S., to work; *āsu hohola*, to work in a yam patch; *āsu maarue*, to serve two masters; *āsu me'i ola*, to minister at holy things; *āsu nani 'inoni*, of work not faithfully done, eye service; *āsu ramoramō'anga*, mighty work; *āsu susule'i*, to work unremittingly; *āsu talai ngeulaa*, to work for food; *āsu we'u*, hard work.

āsunge v. n., work.

āsu'i tr., to work at a thing.

āsula-(ku) gerund., the doing of.

āsu, āsuesu 2. v. i., to move from place to place, to be loose.

āsule'i partic., unstable.

asuata exclam. of disapproval.

asuhe n., a rat; 'asuhe e ngero'ie, rats nibbled it. Mota *gasurwe*, Viti *kudhuve*, Bugotu *kuhi*.

āsu'olo'olo v. i., to be loose, shaking, to move to and fro. *āsu 2, 'olo'olo*.

āsusu coconut crab (*Birgus latro*), the flesh of claws used as bait for flying-fish.

ata 1 S., a unit; methathetic upon *ta'a 3. 'enile 'ata*, just how many? *e ro 'ata mwane*, only two men.

ata, ataata 2. U., to progress, to move on, to be in motion. *adaada*, S.

atana tr., to move a thing slightly.

atalawa v. i., to be set wide apart.

atanau v. i., used with poss. 3; of a ghost, to fasten on, to attack a person.

'ate, 'ate'ate to be dry, to have no moisture on; *ngisu 'ate*, to be thirsty (parched lips); *ngisu 'atenga*, thirst.

'atea S. 1. a coconut water-bottle. *hou 'atea*. 2. a glass bottle.

atei interrog. pron., sing., who; plural, *kiratei*; *atei 'elekale*, what child? *atei e manata'inie*, who knows? (I can't say); *ola atei*, whose thing? the demonstrative *ni* may be added; *atei ni ngeena*, who is that? *satana atei*, what (who) is his name? Mota *isei*, Maori *wai*.

ato 1. to be in motion; 'ato 'ae, to move quickly, to stride; 'ato 'ae *su'ahia*, U., to leap and encounter; 'ato *hāu ilengi*, to stone with stones; 'ato *hola*, to cross over the sea; 'ato *honosi*, to oppose; 'ato *huni*, to lie in wait for; 'ato *i na'ona huni*, to be in worse plight, circumstances became worse for one; 'ato *hu'o*, to set a net; 'ato *hu'onga*, a plot; 'ato *nime*, to set out bowls of food at a feast; 'ato *puri*, with p ss. 3, to turn the back on.

ato 1 (continued).

'atoni tr., 'atoni *lalo*, to plan, to set out, a garden; 'atoni *hu'o*, to set a net; 'atoni *ue*, to steep and dye strips of cane; *hu'eli 'ato'ato*, to wind dyed cane.

'ato 2. n., rafter, generally of bamboo. Mota *gaso*, Bugotu *gaho*, Borneo *kasau*, Niue *ato*, Maori *kaho*, *alo*, thatch.

'ato'ato 1. n., *hu'eli 'ato'ato*, to wind rolls of dyed cane.

'ato'ato 2. v. i., to take a new canoe on a tour around the neighborhood and to nearby islands in order to raise money; *i'ola 'ato'ato*, a canoe so taken.

'ato'ato 3. 'ato'ato *hāu*, to perform the ordeal with hot stones. M. A., p. 212. *āu he'u*, id.; *sulu 'ato*, a song sung as an ordeal; *sulu 'atonga* v. n.

'atohono n., a chamber, inner room. 'ato 2, *hono*.

atowaa n., broad day, 10 a. m. to 2 p. m.; *hai atowaa hā'ileku*, a whole day long; *mu hei atowaa*, the days, as opposed to *mu hei rodo*, the nights; *susu'e atowaa*, all day long.

au 1. n., a black, poisonous snake. M. A., p. 221.

āu 2. pers. pron., sing., 1, suffixed to verb and to preposition as object. *i-na-u*, M. L., p. 116.

āu 3. n., the bamboo; *āu punga*, a large, strong kind of bamboo; *āu qe'i*, a variety of bamboo with close joints, planted upright to retain walls of houses, also employed in making combs; *āu rarahi*, the third finger; *āu susu*, an ear-stick of reed; *āu wale*, a flute; *hai eu*, a reed, a length of bamboo; *huui eu*, a stool of bamboo; *qirei eu*, a length of bamboo, a bamboo stalk. Mota *au 1. Motu bau*.

'āu 4. 'āu *ta'a*, to debouch (of a path), to end in, to proceed from. Mota *au*, to step.

'a'u U. 5. exclam. of assent, yes.

āueu 1. a short bamboo plugged at one end, used as a receptacle. 2. a casket. 3. a match-box, *āueu ni dunge*.

āueune v. i., to be discontented, upset in mind.

āuhenu 1. v., to be resident in a place, to be a native of a place. *hānu*. 2. n., an inhabitant of a place; *nou euhenu 'oto*, I am acclimatized. 3. n., a neighbor; *e sa'a saronie āuhenu inge'ie*, he will do no harm to his neighbor.

'āuhora v. i., to come open, to come apart, to be revealed. *hā'ihora'i. salo ko euhora*, the sky is opened; *dāngi esi euhora*, light has been revealed.

ā'ulu 1. specific numeral, ten of coconuts. *ā'ulu niu*.

Ā'ulu 2. village on the east coast of Little Malaita next to Sa'a. 3. Ā'ulu Peine, Ā'ulu Talau, northeast end of Little Malaita.

āunge-(ku) *āungana*, his master; *āungani lalo*, U., master of the garden.

Āuqe'i a hill on the main ridge of Little Malaita in the Koru district at the head of the river Walo'a'a, near original home of Sa'a people.

'*ūru* to be uprooted, to fall down (of a tree).
 San Cristoval *auru*, down; Maori *auru*.
 'āusala v. i., to be a gadabout, to neglect the home. Mota *sala* 1.
 'āuta'a to proceed from, to come forth. 'au 4, *ta'a* 4.
 'āutala *ere* 'āutala, to speak to the air, for naught.
 awa 1. to be a sojourner in a foreign place; in proper names, Wateawa. *noko awa māi*, I am a stranger here.
 awa 2. v. i., to roar (of flood, etc.); *taā ni ko awa māi*, what is that roaring? *pine awa*, the hornbill, from the rushing noise made by its wing.
 awaawata-(na) gerund.; *awaawatana naho*, the roaring of the surf.
 awa 3. to be brown in color; 'usu *awa*, a brown dog; *hana awa*, a pinkish-colored yam.
 awa 4. the walking-fish (*Periophthalmus* sp.).
 awa 5. U., *awa tahu*, to slip, to come loose (of bands).
 awa 6. U., *tahanga awa nusi*, a measure, just on a fathom.
 'awa 7. a tree (*Nephelium pinnatum*). Mota *tawan*, Viti *ndawa*.
 'awa 8. cf. 'awangi, 'awasi.
 awaa to be convalescent after fever, to be over the attack.
 awaawahane U., v. i., to sigh for; *e'a awaawahane mola amoro'i*, he is forever sighing for you two.
 awala n., a ten, a tally. *ha'aawala*, *nga awala*, a ten; *e ro awala*, two tens, twenty; *awala ha'ahuu*, S., *awala 'oto huu*, U., a full ten; *awala da'adala*, an uneven tally; *awala māia 'enite*, *awala mwana 'enite*, how many over ten; *awala mwana rue*, twelve (ten complete and two); *kāli awala*, ten strings of shell money each a fathom long. Lau *aqala*.
 awalaa'i S., partic., *awalaa'i 'epule*, bloodshot, red (of eyes).
 awaleo creaking branches in a tree.
 awalosi 1. the wind between west and north blowing in the summer; *awalosi i ahare*, northeast wind; *awalosi hatale*, north wind; *awalosi i henue*, northwest wind; *awalosi i Kela*, southwest wind (as Kela is the south point of Guadalcanar this shows that the wind notation rests upon the rhumb toward which the wind blows); *awalosi i one*, north-northeast wind; *awalosi i su'u* west wind.
 awalosi 2. a reed (*Arundo* sp.) with edible flower-heads.
 awanganga v. i., to open the mouth, to gape. Mota *wanga*, to gape; Lau *faga*, mouth; Maori *wangai*, to feed; Niuē *fangai*, to feed.
 'awangi v. tr., to expose to the air (of an ulcer or sore place).
 awara, awaawara to cry out, to yell, to whine; *hāu ni mwela awara*, the day after full moon.
 awaranga v. n., crying, yelling.

awara (continued).
 awarasi tr., to cry over, to lament. Wango *awara*.
 'awasi to draw in the breath with a whistling sound when eating areca nut, 'awasi 'e'e, S., 'awasi *pua*, U. 'awa 8, *ttawa*, mouth.
 'awasirahe v. i., to groan, to mourn, to sigh. n., a groan 'awasi, *rahe*.
 'awasirahenga v. n., groaning.
 awata'a to be a stranger and as such in evil plight. *awa* 1, *ta'a* 1. Wango *awata'a*.
 awe, aweawe v. i., to walk about.
 aweawehi tr., to travel up and down a place; *ko aweawehe ro 'apana*, walks on every side.

D

Before i d is pronounced as ch in the word church; *adi* a-chi, *diena* chi-e-na. In all other cases in pronouncing d the tongue is pressed against the palate and held there while the breath is forced against it, then the tongue is relaxed and the breath escapes, the resultant sound being equivalent to dr.

da 1. pers. pron., pl. 3, suffixed to nouns and to certain verbs and gerundives.
 da 2. *mwane da na kolu mae*, lest we die. *daa*.
 daa, daadaa S., v. i., to give, to take, to do. *taa*, U. *le'une nou daa 'oto*, I did that already.
 dada U., to be smooth, to be flat, level. *ha'adada*, *hā'idada*, *hu'idada*.
 dadada'a U., adj., smooth, flat, level.
 dadanga'a S., burnished, shining.
 da'elu pers. pron., pl. 3, suffixed to nouns and to certain verbs and gerundives. *da* 1. *i saada'elu*.
 Daha a beach in 'Olu Su'u, the landing-place next north of Sa'a on the east coast.
 dahe v. tr., to adze down, to chip ground with the hoe. *ha'adahe*.
 dāhi 1. the golden-lip pearl shell; 'u'u *maai dehi*, a pearl; *suu dehi*, to dive for pearl shell. 2. a crescentic breast ornament for men cut from this shell; *dāhi raha*, a pearl-shell gorget worn with the convex side outward and the rounded outer edge plastered with *pulu* 3. 3. U., a phase of the moon.
 dāhi, dā'idehi 4. to be favored, to be lucky; *ha'adāhi*; to the reduplicated form the possessive pronoun is suffixed, and in Sa'a the ā is replaced by e where no i or u precedes; *nou dehi*, lucky me; *de'idehieu*, *de'idehire*, happy me, happy they.
 dāhi'e, dā'idehi'e S., dāhidāhi'a U., adj., happy, fortunate, blessed.
 dāhu the sheath covering the coconut flower, used when dry for tinder or for fire-kindling.
 dā'i 1. seen in compounds. *dā'idiena*, *dā'ita'a*, *dā'ilama'a*.
 Dā'i 2. Gower Island, north of Big Malaita.
 da'idengi adv., by daylight. *dāngi*.
 dā'ideri'e n., a valley. *dāri*.

dä'idiena U., dä'idiana S., to be in peace, to be in safety. *diana. ani dinge ni de'idiana*, in a day of salvation.

dä'idiananga v. n., *i'o ni de'idiananga*, to dwell in safety.

dä'ilama U., v., to be in peace. n., peace.

dä'ilama'a adj., peaceful.

dä'ilama'asi v. tr., to be at peace; *e dä'ila-ma'asira*, they were in peace.

dä'ita'a v., to be in trouble. n., trouble.

dala in the reduplicated form *da'adala* used to denote numbers above ten, not a full tally; *e da'adala*, it was a number over ten; *awala da'adala*, an uneven tally; *nga muini da'adala*, more than ten. Fagani *malara*.

dalao to have the skin broken; '*aeuku e dalao*, the skin of my leg is broken, abraded.

dalo 1. a littoral tree (*Calophyllum inophyllum*); when growing by the landing-places the *dalo* is the scene of *laho lalamoa*, the payment for men killed, *suu ola*, also as the place for offerings to '*akalo*; *dalo ni me'esu*, the *paule* tree. Viti *ndilo*.

dalo 2. *uwe dalo*, to clear the throat of mucus.

daluma U., middle. *danume* S.

dama-(ku) U., fellow, mate. *cf. sama. damaku*, my fellow; *dama diu*, of unequal length.

dama'a rank, row, of men in a dance.

damadiu to overlap. *cf. dama*.

dämu U., v. i., to eat areca nut; *demudemu toloria*, a phase of the moon.

dämulaa areca nut and pepper leaf for chewing. *idemu*, loo 2. *säru'e*.

dämu'i tr., *e dämu'ia hou meme ana Kiiramo*, he chewed a ball of *meme* calling on Kiiramo. San Cristoval *tamu*; Lau *kamu*, to chew areca nut; Maori *kamu*, eat; Samoa *samusamu*, to eat scraps.

dämuteke an inclosure sacred to an '*akalo* inside a *taoha* or *toohi* round the central pillar and fenced with a heap of stones, or outside the door of dwelling-houses, into which areca-nut skins or scraps of food may be thrown without fear of an enemy getting them and using them for malign purposes.

dana U., a bamboo for carrying water, holes being made through the joints.

däni U., to be daylight. *dängi*, S. *hä'idenie'i*; *ahuraa däni*, to be on the move before daylight; *apau deni*, toward morning; *e däni ha'ahulee*, next day; *e däni 'oto*, it is day; *marawa ni deni*, daybreak.

dä'ideni daylight, by daylight.

dänita'i *haudinga po'o dänita'i*, the following day.

dänite'ini tr., of the daylight dawning upon a person. Florida *dani*, day; *danihagi*.

dänu, dä'udenu S., däidenu U., v. i., to bale, to draw water; *dänu oku*, to catch the palolo worm with coconut nets; *dänu wei*, to bale, to draw water; *oku denu*, name of a month, November, when the palolo worm appears. *idenu*.

dänu (continued).

dänu'i tr., to bale, to whet, to sprinkle with water.

dänume-(ku) middle, waist; with locative *i*; *dänumeku*, my waist; *i denume*, in the midst; *i denumana hönue*, in the middle of the island.

dängi 1. S., to be daylight. *däni*, U. *hä'idengie'i*. Wango *deni. dängi hoowa*, the next day; *e dängi 'oto*, it is day; *e dängi paro*, as soon as it was day; *idengi*, tomorrow; *susu'e dängi*, every day.

dä'idengi by daylight; *melu hule dä'idengi ta'ane*, we arrived in daylight.

dängite'ini tr., of the day dawning upon a person; *e dängite'ini 'emelu*, day dawned upon us. Lau *dani*,

dängi 2. n., wind; *dängi ka'a ooru ike*, there was no wind at all; *hai maai dengi he'iliune*, the four winds; *qetolana dängi*, *qetohaana dängi*, a wind gone down. *qelo*; *ramohaana dängi*, a gale, *ramo*. Mota *lang*, Florida *dani*, Polynesian *langi*, Malay *angin*.

dango 1. S., n., a tree; *dango mwamwako'a*, a prickly tree; *dango ni haka*, papaya; *dangona mwakana*, trees of the field; *hai dango*, a log; *hoi dango*, U. (Ahi'a use), papaya; *hoi dango*, S., the kidneys; *huesi dango*, S., the kidneys; *imiimine dango*, root of a tree; *mu 'apai reu ana mu dango*, the leaves of the trees; *rai dango*, S., a plank; *takai dango*, a flower.

2. S., n., firewood; *roto dango*, to cut firewood; *hite dango*, to split firewood; *so'o dango*, S., to gather firewood. Malagasy *trano*.

dao U., *ape dao*, to be level, of country.

daoha, daodaoha U., v. i., to be ill.

daohanga v. n., sickness, illness. Wango *daoha*.

dara (ku) n., forehead; *daraku*, my forehead; *i na'ona dara*, on the forehead.

daraha'ini S., v. tr., to fit a shell ring (*hato*) on the arm, to impale. Wango *darasi*.

darasahu n., a bird, a tern (*Sterna frontalis*), having a white mark above the bill. *dara, sahu* 1.

darasi S., *deresi* U., to draw a thing out of its covering, to unsheathe.

däri *däri mwaa*, a torrent running only in the rains and dry (*mwaa*) at other times. *dä'iderie*.

darö, *dadaro* 1. v. i., to hit, to beat, to strike with a stick. 2. v. i., to cast a fishing-line for garfish (*mwanoole*), to whiff for sardines with *tooke'o*.

darö'i tr., to hit a person with a stick.

daronga'ini U., tr., to strike and overthrow.

däru'e pers. pron., dual 3, suffixed to nouns and to gerundives and to verbal nouns used as prepositions; '*amäuriladaru'e*, they two alive; '*amadaru'e*, the father of those two; '*upuderu'e*, their middle.

däu 1. v. tr. and v. i., to do, to attempt, to cause, to make, to take, to get, to obtain; *däu dunge*, ordeal with hot stores. M. A.,

däu 1. (continued).

p. 212. *däu eu*, to play tunes; *däu haahi*, to omit; *däu hahota*, S., to act the hypocrite; *däu heu*, ordeal with hot stones, M. A., p. 210. *däu hono*, S., to hinder; *däu lalo ana*, S., to be plunged into the midst of; *däu parasi*, U., to hinder; *däu ramoramo'a*, to do violence; *däu suu'i*, to importune; *däu wala (ku)*, to transgress; *mu ola nou deu walaku eni*, my offenses; *däu wei*, to catch fish in pools when the river is low; *däudäu poo*, U., to sacrifice pigs; *e däu ni ere*, lie made to speak; *lopo'i deu*, to feign; *mala kire manata'i deuse*, as they were wont; *nou deu ni lae*, I attempted to go; *sulu däudäu*, to make songs on.

däulana gerund.; *mu ola saemu eni deuleni*, the things your heart is set upon doing. Wango *dau*, to touch; Viti *ndau*, to do.

däu 2. to come to rest, to be stationary (of canoes). *ha'adäu*. *däu suu weu*, move farther up.

däunge v. n., *i'o ni deunge*, to be a sojourner. Lau *dau*, to reach; Samoa *tau*, to anchor; Maori *tau*, to rest.

daure'i U., v. i., to put layers of sago-palm leaf sewn on reeds on a roof to thatch it.

daure'ini tr., to thatch a house.

dawa (ku) 1. n., the mouth. *ngidu*, lip, is more commonly used in Sa'a for the sake of politeness.

dawa 2. v., to be toothless.

dawari U., v. tr., to chew with the gums because toothless.

dede 1. v. i., to fill with fluid; *dede ha'ahonu ana*, fill it full; *kara dede*, yam mash run into a bamboo and cooked over a fire.

dede'i tr., to fill with liquid. Lau *dedengi*, Florida *dode*.

dede 2. v. tr., to drip, to protrude; *ahutana 'oqana e dede 'oto*, all his bowels gushed out; *apu e dede*, the blood dripped.

dede 3. *dede qalu*, an arrow.

dele U., v. tr., to wrap up a parcel.

deni U., as *däni*; *e deni 'oto*; *ideni*.

dere 1. U., to throw away; with 'asi 3, *dere 'asia*, throw it away.

dere 2. *deresi S.*, *dereha'ini U.*, to insert, to sheathe.

dere 3. U., *dere unu*, to get in between; *dere unu ana para*, between the pickets of the fence; *u'i dere unu*, to pierce with a blow.

deu cf. *däu*.

di 1. with adv. 'oto; 'oto *di*, a long space of time either past or to come, forever, from of old; may be reduplicated, 'oto *di 'oto di*, forever and forever.

Di 2. a bay in 'Olu Su'u just north of A'ulu.

diana S., *diana U.*, adj., good, proper, accurate, beloved. *ha'adiana*, *dä'idiana*. *ke haro diana*, when it is well; *iteitana nga ola sa'a diana*, nothing will be good; *ke'i ne'i meuta'a diana*, it will become quite strong; *koni diana*, to take good care

diana (continued).

of; *e la 'oto i diana*, it is good; *lodo diana*, U., to explain; *loo diana*, to look good; *maelona e ngäu diana*, when ripe it eats well; *mwane diena inau*, my dear friend; *ngäulana e diana*, it is good to eat; *e rako diana*, it causes a pleasant sensation; *sama diana*, to correspond exactly.

diananga, *dienanga* v. n., goodness; *walu diananga ineu*, all my goods.

didiana'a, *didiena'a* adj., exceedingly good. *dianaha S.*, *dienala U.*, v. n., used with *ana* 1; *dianaha ana mu i'e*, the good fishes; Lau *diana*, Tolo *sieni*, Malay *dian*, *dien*. The addition of the noun suffix *nga* seems to show that *diana* is a verb; possibly the *na* is a verb suffix and *dia* equates with Mota *wia*, good. *ha'adiana*.

didi 1. to be small, undersized, dwarf.

didi 2. to chop with an axe, to carve, to quarry; *didi hatu*, to make a shell armband; *didi opa olanga*, discrimination, partiality.

didi'einge v. n., opposition.

die n., a club, long-handled and straight, used mostly on Big Malaita. Lifu *jia*, club.

Die'i U., *Su'u i Die'i*, the landing-place at Mwouta on the east coast of Ulawa.

dile S., v. i., to slip, to slip out of place, to be in vain. Florida *dila*. 'aeku *e dile*, my foot slipped; *noru dile*, to trust in vain, to be disappointed.

dilehi tr., 'ala *dilehi*, to bite at and miss.

dili 1. n., a dracaena; *dili alaha*, a dracaena with bright red leaves used in incantations, also in drawing lots: a leaf ('apa'i *dili*) is held in the fingers and pulled, the test is according as the leaf breaks easily or not: the process is called *hähuto'o* and *ilala*.

dili 2. n., *muwa'a dili sato*, a snake observed as an omen. M. A., p. 221.

dimwe n., a tree fern.

dinge S., *dinga U.*, a day. *dängi*, *däni*, *deni*. *ana nga'eta dinge*, on another day; *hä'idinge si'iri*, to-day; *nga hä'idinge*, S., *nga haudinga*, U., a day; *mu dinge hunge e liueu*, many days passed over me. Motu *dina*, sun, day; Viti *sinaa*, day.

dingadinga U., to be clear (of voice); *walaku e dingadinga*, my voice is clear.

dingale a littoral tree whose hard wood is used in making paddles.

dio v. i., to swoop (of pigeons), to jump from an eminence; *dio hunu*, to swoop; *dio hunu ni sae*, to be faint-hearted; 'oke *dio hou*, leap down; *uou e dio i'ano*, the pigeon swooped down.

diohi tr., to swoop down on; *diohi malau*, name of a canoe in a story, literally, swoop down on the islands. Wango *dio*.

diodioru to chatter (of *wisi*, a bird observed as an omen. M. A., p. 221).

dionga'i 1. v. i., to be squally (of wind). *dio*.

2. n., a wind squall.

dionga'ini tr., *e dionga'ini 'emelu*, a squall descended upon us.

- diu 1.** to be uneven in length; *dama diu*, to overlap; *madiu*, overlapping; *adiu*, to be out of joint. Wango *diu*, to excel; Lau *madiu*, different.
- diu 2.** U., to carve, to chip with blows.
- diuna** U., adj., out of joint; *'aeku e diuna*, my leg is dislocated. *diu*.
- do v. i.**, to gather, to pluck; *do rou*, to pluck leaves for use in wrapping up *kara*, grated yam cooked in leaves; r native oven, *ora*.
- dodo 1.** to sink, to drown, to be composed, to be deep. *ha'adodo*. *'asi dodo hule i one*, deep water right in to shore; *sae dodo*, *dodonga ni sae*, ease of mind; *kara dodo*, grated yam run into a bamboo and cooked over embers.
- dodoa'ini** tr., to be of good comfort concerning a person; *saeku e dodoa'ini 'omu*, my mind is easy about you. 2. to dip into a liquid; *to'oni kire dodoa'inie*, a cloth dipped.
- dodonga'i** partic., S., crouched down. Wango *dodo*, to sink; Motu *dodo*, to subside.
- dodo 2.** *dodo 'usu*, the columella of a shell used as a gimlet.
- dodonga** a piece, a bit.
- dola** used in the reduplicated form *dodola*, various, mixed, of different sorts.
- dolali** tr., to commingle, to dilute, to insert; *dau dolalie*, put some with it; *hele dolali*, to take some of one thing and some of another, to vary; *ngaini dolali'i*, one here and there among them. Wango *dorari*, to mix.
- dolosi** S., v. tr., to question; *e dolosieu*, he asked my name; *e dolosie aku*, he questioned me about it; *ke man'i dolosie satada*, let him ask all their names.
- dolosinge v. n.**, questioning.
- dolosila**-(ku) gerund.
- domana, domani**, as if, like, just as if; *e domana nou ka'a lae ike*, it is as if I had never gone; *ke 'o'o domani hune*, shall be as it were a net. na 5, ni 5.
- domu, do'udomu** S., to fall (used of persons only); *Domu ni niu*, Fall-from-Coconut, a nickname.
- done** S., *doni* U., a prickly shrub growing in old gardens.
- donga 1.** n., a pair, a couple: the definite article *nga* may be prefixed; *nga ro donga*, two pair; *donga'i niu*, S., *donga ni niu*, U., a couple of coconuts tied together with strips of their husk; *e 'asi totola donga ni mwai*, wearing a couple of bags apiece; *e ro donga*, two couple.
- donga 2.** v. tr., to lengthen, to draw out, to splice.
- dongadongaa**, U., *dongadonga'a ni qe'u*, the skull.
- Dora** the name of families of chiefs in Little Malaita.
- dora'i** v. tr., to withhold; *hele dora'ie ha'alunge*, to break a promise.
- doro** hot; used in compounds; *ha'adoro*, to heat up food; *madoro*, hot.

- dudu, dududu** U., v. i., to move position; *dudu mei*, ease up; *dudu weu*, ease off; *pa dududu i Kela*, the areca palm that drew toward Kela; *walo dududu*, elastic.
- duduh'i** tr., to approach. Wango *duuri*, Florida *dudu*, to be near.
- 'dududu** U., large glass beads; *wili dududu*, to string beads.
- duidui** yellow (vinegar) ants with painful bite.
- dumuli** S., *hele dumuli*, to repress, to hold down.
- dunge** S., *dunga* U., fire, firestick, matches: na 5 may be suffixed; *dungana e diana*, its fire is good, it burns well (of fire-wood); *dunge ko mea*, the fire is fierce; *dunge ko qe'u*, the fire smokes; *dunga ni heu*, U., to undergo the ordeal of fire; *dunge ni raa*, a burning-glass; *dau dunge*, S., to undergo the ordeal of fire; *esoehana dunge*, the flame of the fire; *ile dunge*, to obtain fire by friction; *koru dunge*, to make a fire; *maai*, S. (*maani* U.), *dunge*, a match; *mwai keni ana dunga rakanga*, women who make too big fires; *mu meameahai dunge*, tongues of fire; *mu melahai dunge*, flames of fire; *qa'uli dunge*, smoke; *ruru dunge*, to build a fire; *mu si'i dunge*, sparks; *waiwai dunge*, to wave a firestick. Tolo *suna*, Efaté *fanga*, Malay *panas*, hot, Malagasy *fana*.
- duru 1.** v. tr., to place in a store room (of yams). 2. a store chamber, cupboard, generally a section of the dwelling-house; *laelaei duru*, to go behind the partition, a sign of close acquaintanceship.
- du'u** U., v. i., to move position. cf. *dudu*, *su'u 6*; *du'u mei*, ease up; *du'u weu*, ease off.
- du'una** v. tr., to move up in position; *'o du'unaa paro*, move it on a little.
- duudu** adv., from time to time, at intervals.
- du'ue** backward, to go backward. *du'u*.
- du'uhe'ini** U., tr., to destroy. *su'uhe'ini*, S.

E

- e 1. pers. pron., sing. 3; he, she, it. (a) following *inge'ie* or *nge'ie* and supplying the place of a verbal particle: *nge'ie e lae*, he went; *inge'ie nge'ie e lae*, it was he who went. Following nouns used with verb in past tense: *nemo e nemo*, the rain it rained. With nouns having a collective force: *mu wei e kone*, the waters were out in flood; *kira maeloonga hunie esi masa*, his enemies were put to shame. With interrogative plural pronoun: *kiratei*, who; *kiratei ni e 'unue*, who said so? (b) By itself as subject of verbs: *e 'unue ta'ane*, he said so. As meaning "there is": *e ka'a ola*, there is nothing; *e sato 'oto*, it is fine weather.
- e 2. S., contraction for *ie*; *haahe* for *haahie*, about it; *pe'e* for *pe'ie*; *nga taa ni 'oko ngarase*, what are you crying for? *par'ie* here, for *paro'ie*.
- 'e 3. U., verbal particle; in pronunciation 'e is joined to the governing pronoun. In

'e 3. (continued).

the sense of, let, that it may: *ne'e lae ka'u*, let me go. Used with a negative: *e qale ola ne'e loosia*, there is nothing that I saw, I saw nothing. With the preposition *muni*, as subjunctive or optative: *nau ha'alu muni ne'e lae*, I promised that I would go; *muni 'e lae mai*, let him come; *'e 'ue*, how? *mwane 'e'ue*, why not? *Sa'a ke*. cf. *qa'ike*, *ha'ike*.

'e 4. v. p., used with numerals and with *nite*; *'e rue*, two; *'e 'olu*, three; *'enite*, *'enita*, how many. 'e 3. Florida *e*, Maori *e*, *ehia*, how many? *Epi ve vio*, how many?

'e 5. suffixed to poss. 1 and 2 in sing. 1 and 2, added to *ru* in *'emeru'e*, *kereru'e*.

'e'a U., pers. pron., sing. 3, and verbal particle 'a.

'e'asi U., *e'a*, *si*, illative.

'e'e S. 1. areca nut (Areca catechu); *hoi 'e'e*, the nut of the areca palm; *mu 'e'e*, areca-palm trees; *'e'e ahaa*, wild areca nut; eaten only occasionally in Little Malaita, but generally in Big Malaita.

'e'e S. 2. to be open, enlarged; *wawaku ko 'e'e haahi 'omu*, my mouth is enlarged against you.

'e'eli U., v. i., to go astray, to swerve. *ha'a'e'eli 'e'elinga* v. n., a going astray.

'e'engo S., v. i., to chatter, to disturb by chattering.

'ehi'e cf. 'ahi'e.

eho n., a round ear ornament of clam shell with a pattern cut like the lines of a compass and radiating from the center; it is hung below the ear by a string through a hole in the center.

ehocho S., to prate, to be a tattler; *wawa ehochoho*, to boast.

ehu native jews-harp; *e sare lo'o ehuh*, he wants a jews-harp.

'ei 1. cf. 'ai 1.

'ei 2. tr. suffix to verbs, participial ending. cf. a'i 3.

'Ei'e U., a water spring at Mwado'a, Ulawa.

'e'ini tr. suffix to verbs. cf. ä'ini.

eke the white cockatoo, used of other white birds; *ao eke*, the white egret.

'ele U., *kele* S., adj., and adv., little, somewhat, just now; *'ele poo*, a little pig; *a 'ele ola*, little So-and-so; *nau si 'ele lae mai*, I have just come; *e 'asi 'ele diena*, it is a little better.

eleele 1. real, proper, good; *mu elelele wala*, S., *mwa elelele huu ni wala*, U., real words: used also of yams (*uh'i*) and of musical instruments (*äu* 3).

elelele (na) 2. n., top shoots of trees, etc.; *to'o elelelena*, its tip.

'elekale U., a child; *'elekale inau*, my child; *'elekale werewere*, an infant.

'Ele maosi, the landing-place in the reef at Ngorangora.

'eli, 'eli'eli v. tr., to dig; *'eli talana*, to dig his grave.

'elinga v. n., digging, yam digging, harvest.

'eli, 'eli'eli (continued).

'elila-(na) gerund.

'elihe'ini tr., to dig post holes, foundations, etc.; *ko 'elihe'inte kokoro*, dug it deep.

'elihe'i v. i., *noko 'elihe'i*, I am digging post holes. *Mota gil*, Malay *gali*, Borneo *kali*, Maori *keri*.

'elu 1. cf. 'olu, three; suffix limiting the meaning and added to (a) pers. pron., pl. 3: *ikira'elu*, *kira'elu*. (b) suff. pron., *rä*, *rä'elu*. (c) in Ulawa to stem, *ka* forming pers. pron., pl. 1. incl., *ka'elu* we.

'elu 2. used in Tolo for *melu* we.

'emelu pers. pron., pl. 1. excl.; we, more limited and particular in meaning than *i'emi*.

'emere, 'emere'i, 'emeru'e S. 1. pers. pron., dual 1, excl., we two. 2. pers. pron., dual 1, suffixed to verbs and prepositions as object.

'emi S., pers. pron., pl. 1, excl. (a) as subject, we. (b) with the full form *i'emi*; *i'emi emilae mai*, we have come. (c) suffixed as object to verbs and prepositions. Florida *gami*, Malay *kami*.

emu cf. ämu 3.

'emu'e, 'emu'i S., cf. 'ämu'e.

ena S., demonstrative, that; possibly *e 1*, *na 4*. *ngeena ha'ike ena*, not that, not so; *mango ena*, finished that, that ends it; *nge manikulu'anga ineu ena ka'a ola ike*, the glory, mine I mean, is nothing.

eni cf. äni.

'enite S., 'enita U., how many, so many, a few; the 'e 4 is detachable, see *nite*; the suff. pron. *na* may be added. *ha'anite*; *'enite 'ata haidinge*, just a few days ago; *'enite lusu*, what size (of a canoe), lit., how many ribs; *'enitana 'oto 'ie*, the how-manyeth is this, what number; *awala mäia 'enita*, how many over ten; *mana 'enite*, what unit above ten; *ta'e 'enita ile*, just a few.

eno, enoeno to lie down; *eno taalenga*, to lie on the back.

enonga v. n., a lying down, reclining.

enohi tr., to lie in, to lie on; *e enohie hulite*, he lay on a mat.

enohilana gerund.

ha'aenohi causative. Nguna *one*, Motu *eno*.

epa 1. glandular swellings in the armpits and groins. 2. to have such swellings.

epa 3. v. i., *toto epa hünue*, to cleanse well the village by a sacrifice. M. A., p. 137.

epasi tr., to spread over. *Mota epa*, a mat.

'epu'i *hä'i'epu'i*, to propitiate.

'epule cf. 'äpule.

ere, ereere 1. v. i., to speak, to talk; with poss. 3, to forbid, to bid, to order. U. *ha'aere*. *ere ana nga 'inoni*, to forbid a person; *ere ani le'u honu*, to boast; *ere 'asi*, U., to reproach, to vilify; *ere 'autala*, to speak in vain; *ere ni ha'apu tako'ie*, swore by him; *ere haahi*, to betroth, to bespeak a wife; *ere hä'ihonoi'a*, to curse; *ere hä'isuru*, to have altercations; *ere hä'itohe*, to contradict; *ere ni hedi olanga*, to take an oath; *ere laelae'i*,

ere, ereere 1 (continued).

talk by the wayside; *ere lolo ana ma'unge*, to talk confusedly from fear; *ere luu'i*, U., to forbid; *ere maahoosi*, to boast; *ere maleledi*, to rail at; *ere mama'ila'a ana*, to speak despisingly; *ere mamakinanga*, to reproach; *nou ere pele*, I spoke inadvertently; *ere raradi'e*, correction; *ere raramaa*, insolent speech; *ere ni sae*, to say with the heart; *ere la'anga*, plain speech; *ere taha'ira'a*, to speak plainly; *ere talihe*, to defend oneself when accused, to deny; *nou ere taliheku*, I made my defense; *ere tataa'ini*, to curse; *ere toli*, to revile; *ere to'o*, to be correct in one's statement; 'o *ere to'o*, verily; *ere uqe*, to talk enviously; *ere warawara'a*, clamorous; *lopo'i ere*, to deceive with words; *toli ereere*, to cease speaking.

ereanga v. n., speech.

eresi U., tr., to plan in speech, to decide upon; *hu'o ni pesi koro eresia*, the war expedition over the bows which they planned. Motu *erena*, speech.

ere, ereere 2. v. tr., to make up in a roll, to coil.

erereta v. n., a roll, a coil; *mu ereretai ususu*, the roll of the book. Lau *ereere*.

ereerea'ile S., ereere'a U., erereta'a U., rolled up in a coil, round, disk-shaped.

ereha'ini S., v. tr., to set alight, to light a torch.

ereha'i partic., lighted. Lau *ere*, fire.
'erete'a adj., whitish, pale; *hote sa'a kole wa nga me'i ola 'erete'a ke'i i'o i sapeka*, the paddles must not rattle nor anything of light color be about our bodies. Maori *kiritea*, fair, *tea*, white; Samoa *tea*, white.

ero, eroero S., v. tr., to deceive, to tell lies. *ha'aero*. *ko ero*, he is lying; *mwane 'o eroau*, do not deceive me; *a eroero*, the deceiver.

eronga v. n., lying, deceit; *ko lehie eronga*, in travail with lying.

erola-(ku) gerund., *erolana walumalau*, the deceits of the world.

erota'ini tr., to deceive.

esi 1. e 1. si, illative; *esi kele loto*, he has just washed.

esi U. 2. n., a ghost, considered harmless. cf. 'akalo.

eso, esoeso S., v. i., to flare up, to flame, to burn. *ha'aeso*. *sae esoeso*, to have indignation.

esoeha v. n., flame; used with poss. 3; *esoehaana dunge*, the flame of the fire; *esoehai dunge*, flame of fire.

esolana gerund, its flaming.

'eta S., numeral, one; used with definite article *nga* and denotes another, different. 'e 4, for *ia* cf. *ia'a* 2. *nga 'eta ola*; *nga 'eta mu 'inoni*, various people; 'eta *muini*, some; *maholo 'eta mwane e ha'atau ue*, while the other was yet far off; 'eta *ina'o*, to be in the lead.

'eta (continued).

'etana ordinal, first, the first time; 'etana *ngaile*, 'etana *ngaini*, the first one. Malay *sa*, one; Mota *tea*, indefinite pronoun.

ete *ha'aete*, S., v. tr., to importune, to be persistent.

eu *dau eu*, to play tunes. *au* 3.

eueu *pepe i eueu*, a butterfly.

ewa U., to brandish a spear; *ewa lulu*, a measure of a yard and a half.

ewe, eweewe 1. v. i., to have water in; *e ewe la'ane*, it has water in it (said of a bamboo). 2. to be in a liquid state. 3. n., flood; *ewe e ulungaa mauirihaaku*, the floods have covered over my soul; *ere koni*, to gather together, of flood water.

eweewe (na) n., juice; *mu eweewe'i ola*, liquid.

H

hä termination of verbal nouns: *mäuri*, to live; *mäurihe*, life.

haa 1. shell-money discs made from the red hinge of the oyster shell (*roma*); the chief places of manufacture are Langelanga in Big Malaita and Makira in San Cristoval. The Malaita shells are obtained in the Mara Masiki Channel. The discs are always strung on string and the value is proportionate to the length of the string and the smallness of the discs. 'enile *haa*, how many moneys? to make a *haa* four strings of shell discs are used, the strings are kept together by being passed through strips of tortoise shell *hapa*. cf. *huresoso*; *haa i mwe'i*, money in the bag, earnest money, security paid to the parents of a girl to insure getting her as a bride for some lad; *haa päine*, large money discs, not considered of much value; *haa ni siwe*, blood money; *haa tahanga*, a sum of money consisting of four strings of *haa* tied together, each string a fathom long, the strings are separated by strips of tortoise shell; *haa ni Ulawa*, small and valuable shell-money discs, often strung in a kind of crochet pattern with *malo* and *huresoso* added to complete the design; *haa ni wili*, tribute money; *häu haa*, red brain coral; *hune haa*, to display bridal moneys at the bride's home; *ito ni haa*, a bunch of money; *lai loosi haa*, to go and inspect the money given for a bride; *muaritei haa*, a strand of money; *sulu haa*, to collect money; *wili haa*, to thread shell money; *maapou*, a measure of shell money, from finger tips to elbow; *to'ohaa* money, both shell and teeth (dogs and porpoise). Wango *haa*.

ha'a 2. a platform for storing yams; *ha'a ni 'arasi*, ark of the covenant; *hä'u ha'a*, to tie the laths on a platform, to make a

- ha'a 2 (continued).
platform; *lalo* ha'a, within the garner. Maori *whata*.
- ha'angi v. tr., to place yams, etc., on a platform in order to store them, to put a dried coconut on a platform so that it may shoot. Samoa *fata*; Mao *whata*.
- ha'a 3. exclam., oh.
- ha'a 4. causative prefix applied to verbs and less frequently to nouns; it may be duplicated for emphasis; in Ulawa when *ha'a* is applied to a word beginning with a one *a* is dropped. Mota *vaga*, Maori *whaka*.
- ha'a 5. prefixed to cardinals to form multipliers; *ha'arue*, twice; to *hunge*, *ha'ahunge*, to multiply; to *nite*, *ha'anite*, how many; to *tau*, *ha'atau*, far.
- ha'aado v. tr., to apportion.
- ha'a'ae v. i., to be fleeting, vain.
- ha'aahala'ini v. tr., to provoke.
- ha'a'ahu v. tr., to complete a number, to make the tally, to round off; *ha'a'ahu mae*, to finish fighting, to cease hostilities.
- ha'a'ai'aa v. tr., to destroy, to cause to disappear.
- ha'aakaurisi v. tr., to provide a person with a thing.
- ha'aalaha v. tr., to exalt, to conduct the ceremony of a chief's coming of age.
- ha'a'aliu v. tr., to cause to turn back, to turn around, to convert in mind.
- ha'a'aliula-(ku) gerund.
- ha'a'ango v. i., to tie up creepers, yam vines, to cause them to twine.
- ha'a'angohi tr.
- ha'a'angohila-(na, ni) gerund.
- ha'a'apara'ini v. tr., to surprise, to startle.
- ha'aape 1. v. tr., to make shipwreck of.
- ha'aapenga'ini tr. 2. *ha'aape sae*, to encourage.
- ha'a'apu 1. v. i., to make an oath. 2. v. tr., to put a person or thing under tabu. 3. v. tr., to forbid.
- ha'a'apunge v. n., a vow to kill in revenge.
- ha'aasa *ere ha'aasa*, to take an oath.
- ha'aasa'i to stultify; *ha'aasa'ie hurunge*, to run to no purpose.
- ha'aasire'ini v. tr., to scare, to frighten.
- ha'aawala v. i., to tally, to count by tens; *nou ha'aawala ha'anite*, how many tens have I counted?
- ha'adada U., v. tr., to smooth, to flatten out.
- ha'adahe v. tr., to cause to be adzed down or to be hoed.
- ha'adahi 1. to cause a person to be fortunate, to thank, to make presents to, U. 2. when at sea to apostrophize the various islands in sight, the phrases being, Sa'a: *i sapena i Sa'a ni menu*, the configuration of Sa'a ni menu; Ulawa: *i sapena i Ulawa e rava*; Ugi: *i sapena i Dara ahu'i niu*; San Cristoval: *i sapena i Aru ni i'e*.
- ha'adahinga U., v. n., blessing, happiness.
- ha'ada'i S., partic., open, plain; *soi ha'ada'i ada*, call them out,
- ha'ada'inge *soi ha'adainge*, church (late use).
- ha'adau v. tr., to bring a canoe to a standstill, to cause to be stationary, to assign a position to a person.
- ha'adiana S., ha'adiena U., to do good to, to bless.
- ha'adodo v. tr., to cause to sink, to drown, to dip.
- ha'adoro v. tr., to heat up food.
- ha'a'e'eli U., v. tr., to divert, to cause to go out of the way.
- ha'aenohi v. tr., to lay down a child, to cradle.
- ha'aere v. tr., to scold, to wrangle.
ha'aereere U., to engage in talk.
- ha'aero v. tr., to make jests upon, to jest, to deceive.
ha'aeronga v. n., a jest.
- ha'aeso S., v. tr., to cause to flame, to burn.
- ha'aete U., v. tr., to importune, to be persistent with.
- ha'aha'alu S. 1. v. tr., to renew, to make afresh. 2. v. i., to make a covenant.
- ha'ahai four times.
- ha'ahalahaha v. tr., to make firm, to confirm.
- ha'ahanenga'ini 1. v. tr., to lust after. 2. v. tr., to exalt.
- ha'aha'olu U., v. tr., to renew, to make afresh.
ha'aha'alu, S.
- ha'ahaora U., v. tr., to abase, to humble.
ha'ahaora'ala-(ku) gerund.
- haahe *saeku e lae haahe*, I forgot it. *cf. haahi*.
- ha'ahehe 1. v. tr., to pretend not to possess, to be niggardly over.
- ha'ahehe 2. v. i., to abound, to be in abundance. *honu ha'ahehe*.
- haahi (äu) prep., because of, around, for, on account of; *haahie* contracts to *haahe*. *haahie noko lae*, because of my going; *haahi taa*, because of what, why; *däu haahi*, to omit; *haahirä diana*, on the good; *hatonga'i wala haahi*, to accuse; *inemaui haahi*, to rule over; *läu haahi*, to make a defense in words; *luhe haahi*, to be surety for; *luqe'i lalawa haahi*, to give a feigned excuse; *mwa'e haahi*, of those who clap their hands at dances; *mwana haahi*, to make pretence; *ni'i nime haahi*, to lay hands on; *noko haahi*, to keep watch over; *sae haahi*, parsimonious; *salo haahi*, to make a sign to a person; *wäi e lama haahi ue kolune mwakano*, water covered the face of the earth.
- haahaahi v. tr., to prize; *nga me'i ola saena ke haahahe*, a thing his heart prized.
- haahila-(ku) gerund.; *mwananga haahilana*, a cloaking, glossing over; *ani to'oni haahilada*, in clothing themselves. Lau *fafi*.
- ha'ahi'to'o U., v. tr., to cause hurt to, punish. *hi'to'o*.
- ha'ahili, ha'ahilihili v. tr., to abstain from certain foods, to fast.
- ha'ahirerue in front of them.
- ha'ahiru v. i., to be slow, behindhand.
- ha'ahirunge v. n., delay.
- ha'ahirusi tr., to be a hindrance to.

ha'ahite n., an ovenful of food.
 ha'ahiu seven times.
 ha'ahola v. tr., to create; *mu ola ha'ahola*, created things.
 ha'ahola'i tr., to inaugurate. Lau *fafola*.
 ha'aholi v. i., to expose for sale, to conduct operations for barter; used with poss. 3, meaning to make merchandise of.
 ha'aholinge'ini tr., to put up for sale.
 ha'aholo adv., crosswise, transversely, astride, aslant. Fagani *fagaforo*.
 ha'ahonu v. tr., to fill.
 ha'ahou v. i., to proclaim.
 ha'ahoulana gerund., a representation of.
 ha'ahoule'ini tr., to proclaim.
 ha'ahulee U., n., morning; *i ha'ahulee, e dāni ha'ahulee*, tomorrow, in the morning; *hai ha'ahulee*, a morning; *muni 'e hara ha'ahulee*, as soon as it is daylight; *sulia mwa hai ha'ahulee*, every morning.
 ha'ahule'ita-(ku) S., a reaching up to, attaining, requiting.
 ha'ahuni S., v. tr., to be contrary to, in opposition to.
 ha'ahunge S. 1. adv., frequently. 2. v. tr., to make many, to multiply.
 ha'ahunga'a adv., frequently.
 ha'ahu'o to be in good time, early afoot in the morning; *'omu ke ha'ahu'o*, be here early in the morning.
 ha'ahute to beget, of either parent.
 ha'ahutanga v. n., birth, generation.
 ha'ahutela-(ku) gerund., begetting, being begotten.
 ha'ahuu 1. adv., complete; *awala ha'ahuu*, a full ten. 2. v. tr., to complete the tally.
 ha'ahuu'e adj., faithful, tried; complete, *tahanga ha'ahuu'a*, U., a full fathom (of money); with suffixed pron. 3, sing.; *ha'ahuu'ana mu ola*, S., *mwa ha'ahuu'ana ola*, U., real things, the correct things; *e ha'ahuu'ana 'olo*, it is quite the real thing; with genitive *i, mu ha'ahuu'ei ola*, the real things.
 ha'ahuu'e-(ku) *ha'ahuu'emu*, your own self.
 ha'ahuu'ani U., adv., altogether, completely.
 ha'a'ifi S., v. tr., to charge unduly for, to put on a big price.
 ha'a'ifoni v. tr., to justify oneself, to find excuses.
 ha'ainuhi S. 1. v. tr., to give drink to, to cause to drink. 2. to drown.
 ha'ai'osi v. tr. 1. to cause to sit down. 2. used of *ha'amalaohu*, to cause to undergo the novitiate. M. A., p. 234. *a Wateha'aodo ngaini ka'a ha'ai'ose i one*, no one caused Wateha'aodo to be initiated down at the beach.
 ha'aisi adv., at all, precedes the verb.
 ha'aisita'anga'ini S., ha'aisitahanga'ini U., v. tr., to cause to emerge, to conduct out.
 ha'akakahuru S., v. tr., to surprise, used with poss. 3.
 ha'akale v. tr., to wait for, to watch, to keep an eye on.
 ha'akauni U., v. tr., to cause to light (of fire, pipe, etc.).

ha'akena'i U., exclam., not used before women. *cf. he'asikena'i*.
 ha'akeneta'i U., ha'akineta'i S., to observe, to have a care for, to keep.
 ha'akeneta'ini U., ha'akineta'ini S., tr.
 ha'akeni v. tr., to marry a girl off, to conduct a betrothal.
 ha'akolo U., v. i., to be strange, foreign; *mo ola ha'akolo*, strange things.
 ha'akoru U., v. tr., to gather people together.
 ha'akorunga v. n., *ha'akorunga ni 'inoni*, a gathering of men.
 ha'akuku U. 1. to hang up, to suspend. 2. to lower.
 ha'alaa S., adv., used of conditional affirmation, the pronoun *e* coalesces; *a ola, ha'alaa*, So-and-so I grant you; *kire ko te urine ha'alaa e diana*, were they to do so it would be good; *ko nemo, ha'alaa*, if it rains granted; *su'uri 'unue ha'alaa diana*, had you not mentioned it it were well.
 ha'alaelae v. tr., to cause to walk, to teach to walk.
 ha'alanga v. tr., to expose to the air in order to dry, to dry nets and clothes.
 ha'alangi n., a house on piles. *cf. ilengi*. Lau *jalangi*.
 ha'alāuni v. tr., to decorate.
 ha'alede U., v. tr., to break in pieces.
 ha'alete S., v. tr., to chasten, to punish, to persecute.
 ha'aletehi tr.
 ha'aletehinge v. n.
 ha'aletehila-(ku) gerund.
 ha'alie v. i., to be engaged in cooking.
 ha'alitanga v. n., a cooking of food.
 ha'alili v. i., to change shape, of a ghostly apparition; *e ha'alili ana pa'ewa*, he took the form of a shark.
 ha'alime five times.
 ha'alio 1. v. tr., to awaken, to cause to awake.
 ha'alio 2. v. tr., to strangle, to hang by the neck. In M. A., p. 288, the woman strangled was named *Hu'e siki ni uhi*, and her husband was *Olosango*.
 ha'aloko U., v. tr., to gather people together.
 ha'aloo'i v. tr., to instruct, to punish, to make loo.
 ha'alounge v. n., quarreling, bickering.
 ha'alu, ha'aha'alu 1. v. i., to promise, used with *ana*; *e ha'alu ana 'olo*, he promised it; *ha'alu horana*, to swear by a person or thing.
 ha'alunge v. n., a promise; *hele dora'ie ha'alunge*, to break a promise.
 ha'alunge'ini tr., to make a covenant.
 ha'alunge'inila-(ku) gerund. Lau *gwalu*.
 ha'alu S. 2. adj., new, fresh, recent; *ha'olu*, U.; *kau ha'alu*, heifer; *keni ha'alu*, virgin; *poro ha'alu*, bridegroom.
 ha'aluha v. n., used with poss. 3; *ha'aluha ana*, its newness. *Nguna van, Niuē fou, Malay baru*.
 ha'aluelu S., v. i., *ko ere ha'aluelu*, to give a sign with a word. 'alu 2.
 ha'amaa v. i., to dry canarium nuts (*ngāli*) in smoke.

ha'amaahoosi U., to boast.
 ha'amaa'i v. i., to consecrate, to ordain, to set apart for sacred use.
 ha'amaa'inge v. n., holiness (late use).
 ha'amaa'ila-(ku) gerund., making holy.
 ha'ama'ani U., v. tr., to copy, to repeat after. cf. *hā'imaani*.
 ha'ama'aningē, v. n., copying, repeating after.
 ha'amaa'u U., v. i., to frighten.
 ha'amaa'usi tr.
 ha'amada v. tr., to soil.
 ha'amae to bray nuts, yams, taro in a mortar.
 ha'amaesi tr.
 ha'amaesi 1. to kill.
 ha'amaesi 2. to watch, as a cat a mouse.
 ha'amahoro v. i., to cover up.
 ha'amahorosi tr., to cause to pass in sight.
 ha'amala v. i., to copy; *ko ha'amala po'upo'una*, to make the sign of the cross on him.
 ha'amalala-(ku) gerund., doing like.
 ha'amalaohu v. tr. 1. to initiate. M. A., p. 233. *hola ni mwane*, all the boys who are eligible. 2. U., to use a thing for the first time, to hansom. 3. to assist a novice in catching his first bonito.
 ha'amalu v. i., to frighten fish or animals by one's shadow falling upon them.
 ha'amalusi tr.
 ha'amamakine v. tr., to inspire with dread.
 ha'amamalo v. tr., to cause to rest; used also with poss. 3; *neke ha'amamalo 'amiu*, I will cause you to rest.
 ha'amamaa'u U., v. i., to cause to fear.
 ha'amamaa'usi tr.
 ha'amamu v. i., to entice fish with scraps of food, to burly; met., to entice a person with suggestions.
 ha'amāmue'i U., v. tr., to scorch. *māmu* 2.
 ha'amāmu'i v. tr., to char, to burn (of food). *māmu* 2.
 ha'amanata v. i., to train, to educate, to tame.
 ha'amanata'i tr.
 ha'amanikulu'e v. tr., to give praise to, to glorify, to make glorious.
 ha'amanikulu'ela-(ku) gerund.
 ha'amanola v. i., to give peace to, to cause peace; *'oke ha'amanola honotamami*, give peace in our time.
 ha'amango 1. to bring to a finish. 2. to comfort, to refresh; *ha'amango sae*, to comfort the mind.
 ha'amasa v. i., to shame, to make ashamed: used with poss. 3.
 ha'amataqa v. i., to enlighten, to cast light upon, to let light in.
 ha'amataqasi S., ha'amataqali U., tr.
 ha'amataqasila-(ku) gerund.
 ha'ama'u S., v. i., to honor, used with poss. 3.
 ha'ama'unge v. n., respect, honor.
 ha'ama'usi tr., to terrify.
 ha'amau'o S., v. i., to offend, to cause to offend, used with poss. 3.
 ha'amāuta'a v. tr., to strengthen, to make firm.
 ha'amēdo v. tr., to steep, to wet.
 ha'amenamēna v. i., to be false, to flatter.
 ha'amola v. tr., to cause to fail.

ha'amola (continued).

ha'amolahi tr., to cause to fail, to cause to miss, to make of no effect.
 ha'amotaahi S., v. tr., to inflict agony on, to persecute cruelly.
 ha'amotaahila-(ku) gerund.
 ha'amousi v. tr., to break off.
 ha'amwadausi v. tr., to soften, to make easy.
 ha'amwāimwei'e S., v. tr., to belittle, to make of no account.
 ha'amwāimwei'alana gerund.
 ha'amwamwate'a v. i., to make light of, to belittle; *ne'isae ha'amwamwate'alana*, making light of it.
 ha'amwāri v. tr., to enfeeble, to weaken by sickness or wounds.
 ha'amwāri-la-(ku) gerund.
 ha'amwāsie'ini v. tr., to laugh at, to mock, to jest at.
 ha'anākusi U., v. tr., to seat, to cause to sit.
 ha'ananama'ini U., v. tr., to put spiritual power into.
 ha'ananau v. tr., to instruct, to practise.
 ha'ananau-la-(ku) gerund. Wango *ha'ananau'a*, clearly.
 ha'ananoa'i, v. tr., to exercise, to accustom oneself to.
 ha'ana'o n., first fruits, early yams; *mu ha'ana'o*, the first fruits.
 ha'ana'ola'ini U., v. tr., to do a thing first, to do before anything else.
 ha'anemo S., ha'animo U., v. i., to get wet from rain, to be in the rain.
 ha'anemosi S., ha'animoli U., tr., to cause to get wet with rain.
 ha'anine S., v. tr., to accustom oneself, to be accustomed; *mu tolaha e ha'anine*, the wonted practices.
 ha'anipili S., n., anguish. *pili. ha'anipili e pilingie*, he travelled with anguish.
 ha'ano n., a scaffold.
 ha'angā'ingedi v. tr., to strengthen.
 ha'angāu v. tr., to feed; *'ai ha'angāu keni*, ginger given to women as an ordeal.
 ha'aoa'i 1. v. tr., to apportion, to correspond to; *'ure'ure ha'aoa'ie hai suurei welumalau*, standing opposite to the four corners of the earth. 2. v. tr., to fulfill, to witness; *'unu ha'aoa'i, 'unu ha'aoa'inge*, witness.
 ha'aodo to straighten, to put straight, to direct; *a Wate ha'aodo*, a proper name.
 ha'aodohi *huni lengu ha'aodohie 'aeka*, to guide our feet.
 ha'aodohila-(ku) gerund.
 ha'aohu v. tr., to cause to boil, to boil vegetables, etc.
 ha'aohusi v. tr., to distribute, to apportion.
 ha'aola v. tr., to put to silence; *ere ha'aola*, to persuade.
 ha'a'olu three times.
 ha'aono six times.
 ha'a'o'oni v. tr., to cause to sink, to drown; to subject, to bring into submission; *'akalo e ha'a'o'onie*, a ghost took possession of him.
 ha'aopo v. tr., to heat up food already cooked.

- ha'aora U., v. tr., to shine, of bright light.
 ha'aorata'ini tr., to enlighten.
- ha'apāine v. tr., to enlarge, to aggrandize, to exalt oneself.
 ha'apāina'ala (ku) gerund.
- ha'aparasi, ha'aqarasi U., v. tr., to hinder, to prevent.
- ha'apasu v. i., to threaten, to threaten the life of a person.
 ha'apasuli tr.
 ha'apasulinge v. n.
 ha'apasulila-(ku) gerund.
- ha'apiho U., v. tr., to divide into two parts.
- ha'apo'e n., yam, or taro mash: the yams or taro are first roasted (*sule*) on embers, then the skin is scraped (*ori*) with a shell (*te'ete'ei henu*), and finally the vegetable is pounded in a wooden mortar (*uli*) with a pestle (*'āi repo*), the mess is then placed in wooden bowls (*nime*) and heated up with hot stones (*pīi*), coconut milk (*'oni wei*) being added; *ha'apo'e uhi*, yam mash; *ha'apo'e hui*, taro mash; *maladi*, stale, sour.
- ha'apolaha'i v. i., to cast away, to disregard, used with poss. 3.
- ha'apona v. i., to interrupt with questions.
 ha'aponanga v. n., questioning.
 ha'apona'i tr., to question.
- ha'aponosi v. tr., to overgrow and choke (of creepers).
- ha'apu *ere ni ha'apu tako'ie*, swore by him.
 ha'apunge v. n.
- ha'apuli *ruru ha'apuli*, to throng together.
- ha'apulo v. i., to turn back before reaching one's destination.
 ha'apulonga'ini S., ha'apulosi U., tr., 1. to accompany a person, to attend on the way home. 2. to turn a thing over, to reverse.
- ha'apu'o v. i., to turn back before reaching one's destination, to return.
 ha'apu'osi S. 1. to accompany a person on his return journey. 2. to return a thing.
- ha'aaali U., v. tr., to break in two pieces.
- ha'aaaha'ini U., v. tr., to lay a thing along, to measure by.
- ha'aaala U., v. tr., to cause to be empty or vacant; *sato e ha'aaalaa one*, the sun had caused the beach to be deserted.
- ha'aaasi U., v. tr., to encircle with the arms.
- ha'aa'e'u v. tr., to cause to be mad.
- ha'aaqini U., v. tr., to steep, to wet.
- haara-(na) 1. n., smell: *haarana ko wesu*, its smell smells; *haarana nga me'i ola*, the smell of anything; *haarani*, plural, of many things that smell. Motu *harahua*, to be kissed, sniffed.
- ha'ara 2. a sign, mark, flag (late use). Wango *ha'ara*.
- ha'araa v. i., to sit in the sun, to bask.
 ha'araahi tr., to expose to the sun.
- ha'ara'i v. i., to summon, to call a person to come and partake of food.
- ha'ara'ini S., v. tr., to name, to give a person a name. U., *haora'ini*.
- ha'arako v. tr., to appease, to treat gently.
- ha'arangasi v. tr., to blow out, to puff up, to distend.
- ha'ararada v. tr., to broil, to fry (late use). Wango *ha'aradahi*.
- ha'ararao v. tr., to cause to cling, to cause to cleave to.
- ha'area U., v. i., *tola ha'area*, to send out a smell on all sides.
- ha'areke 1. to land passengers or goods from a canoe, used of labor vessels landing returned laborers. 2. to land trade goods which are left in charge of a native trader.
 ha'arekenga v. n., trade goods landed.
- ha'arekehi v. tr., to cause to skip, to cause to leap.
- ha'arepi v. tr., to make a prostitute of.
- ha'arere v. tr., to cleanse.
 ha'arere'anga v. n., cleansing, purification.
- ha'ariri v. tr., to entice with food, to offer food to a ghostly visitor in order to prove that he is not human.
- ha'arodo v. i., to darken, to stand in the light.
- ha'aro'i U., v. tr. to find, to come across; *lai ha'aro'i*, go and meet; *tāu ha'aro'i*, to find.
- ha'arongo v. tr., to summon, to invite; the technical word for a summons to a feast delivered by a herald (*hurulaa*). Three days notice is given; *ha'arongoa a ola, e ro hā'idinge*, 'olune ni ngeu, summer So-and-so, there remain two days, on the third is the feast.
 ha'arongonga v. n., an invitation, summons, calling.
- ha'aroroa'i v. tr., to become indebted to, to involve oneself with.
- ha'aruru v. i., to conduct a marriage ceremony.
 ha'arurunge v. n., a marriage ceremony.
 ha'arurula-(ku) gerund., the marrying of.
- ha'asada 1. v. tr., to flatten, to make level.
 2. adj., flat, level.
- ha'asaediana U., v. tr., to thank, to salute in speech.
 ha'asaedienanga v. n., thanks.
 ha'asaedienala-(ku) gerund.
- ha'asaemango v. tr., to comfort, to settle the mind.
 ha'asaemangonga v. n., comfort, ease of mind.
- ha'asato v. i., to sit in the sun, to sun oneself.
 ha'asatoa'i tr., to expose a thing to the sun in order to dry it.
- ha'asāuni v. tr., to vex, to cause trouble to.
- ha'asiho v. i., to land a passenger from a canoe, also of labor vessels landing returned laborers.
 ha'asiholi tr., to lower, to let down.
- ha'asihopulu n., a stone sinker for fishing-lines, rounded and grooved for the attachment of the line.
- ha'asikihī U., v. tr., to detach.
- ha'asilitaha U., v. tr., to cause to emerge, used with poss. 3.
- ha'asusu S., 1. to strengthen, to make firm, confirmation (late use); *ha'asusu sae*, to confirm the heart.
 ha'asusula-(ku) gerund.

- ha'asusu 2. v. tr., to suckle.
 ha'asusu 3. v. i., to tell tales about, to gossip.
 ha'asusunge v. n., gossip.
 ha'asusunge'ini tr., to spread tales about a person, to be a subject of gossip.
 ha'asusu 4. U., *ha'asusu uhi*, name of a month, March. *susu* 4.
 ha'ata'eli v. tr., to cause to embark, to take on board.
 ha'ata'ela'ini U., tr., to cause to arise.
 ha'ata'i partic., made plain, open; *hunie tala i'oe ke'i ha'ata'i*, that thy way may be made plain.
 ha'ata'ini v. tr., to show, to reveal, used with poss. 3; *ha'ata'inie 'emelu*, show it to us. *Fagani fatagi*.
 ha'atakalo v. tr., to lose, to lose the run of, to misplace, to cause to err.
 ha'atala'i v. tr., to egg on, to incite.
 ha'atālisi U., v. tr., to cause to awake.
 ha'atanauhi v. tr., to decoy a ghost or an animal by offering food. *cf. ha'ariro. Mota vatanau*.
 ha'atapala'a U., v. i., to cause to abound.
 ha'atata'ala v. tr., to harm, to cause evil to; *mu ola ni ha'atata'ala 'emi*, things that harm us.
 ha'atatanga'ini v. tr., to scatter.
 ha'atataqelu v. tr., to throw a person down headlong.
 ha'atataro v. tr., to cause to stumble.
 ha'atau v. i., to be far off, distant.
 ha'atauli S., ha'atauri U., determ., to be far off from. *Wango ha'atau, Lau tau, Mota sau, Florida hau, Malay jau*.
 ha'ateke v. i., to cause to fall; *ngāu ha'ateke*, to drop crumbs while eating.
 ha'atengotengo v. tr., to droop, of lip or head.
 ha'atoha'ini v. tr., to give oneself airs, to boast, to make much of a person.
 ha'atoha'inila-(ku) gerund.
 ha'atohu 1. v. i., to make request for, to ask leave, to ask a favor: used with poss. 3. *e ha'atohu eku*, he asked my leave. 2. v. tr., to ask that a person or thing be granted to one. *e ha'atohue ana*, he asked him for it.
 ha'atohunge v. n., a making request.
 ha'atohula-(ku) gerund.
 ha'atola 1. v. i., to send a message, to send a thing. 2. U., n., a messenger: *laa ha'atola*, a person sent.
 ha'atolanga v. n., a message, command, order, epistle (late use).
 ha'atola'i tr., to give a message to.
 ha'atolanga'ini tr., to give a message to.
 ha'atonohi U., v. tr., to offer drink, to cause to drink.
 ha'atonohila-(ku) gerund.
 ha'ato'o v. tr., to confirm, to accomplish; *e ha'ato'oa saeku*, he carried out my wish.
 ha'ato'osua U., v. tr., to cause to stumble.
 ha'atoretore U., v. i.; *ha'atoretore maa*, to act stealthily.
 Ha'au the landing-place at Oloha, west coast of Little Malaita.
 ha'a'uduhi v. tr., to drip on, to bespatter.
 ha'a'uku v. tr., to lower, to let down.
 ha'aulao v. i., to act the wanton.
 ha'a'ulu v. tr., to make blind, to cause to be blind, to cause the eye to close.
 ha'a'ure v. i., to set up, to cause to stand.
 ha'a'ure maula'a.
 ha'a'uresi tr., to make to stand, to set on end, to build up, to edify.
 ha'a'uresila-(ku) gerund.
 ha'a'urenga'ini S., v. tr., to accompany a person on a journey.
 ha'a'ureruru S., v. tr., to make peace between, to restore friendship between.
 ha'a'urerurunge v. n.
 ha'auri v. tr., to save, to make alive, to put parrot-fish, *i'a ni kalu*, in a pool to keep them alive. *cf. māuri. lofo ni ha'auri*, pool of salvation, baptismal font.
 ha'auringe v. n., safety, salvation.
 ha'aurile-(ku) S., ha'aurita-(ku) U., gerund.
 1. the saving of. 2. the being saved, salvation; *ini ni ha'aurilana 'oto*, a person to be saved. 3. the person who saves; *a ha'aurileku*, my saviour.
 ha'aurine S., ha'aurina U., adv., thus, just so, that's the way.
 ha'a'usu U., v. i., to let fall.
 ha'a'usuli 1. v. tr., to let fall, to cause to drop. 'usu 11.
 ha'ausuli 2. v. tr., to teach, to cause to do like. *usuli. imi gaarongoisuli e ka'a liuta'ana ini ha'ausuli*, the disciple is not above his master.
 ha'ausulinge v. n., teaching, instruction. *maai ha'ausulinge*, a lesson.
 ha'ausullila-(ku) gerund.
 ha'awa'a v. i., to desecrate, to defile; *ere ha'awa'a*, to speak blasphemy.
 ha'awaa'i U., v. tr., to dishonor.
 ha'awāiteu v. i., to engender strife.
 ha'awali 1. v. i., to delay, to pass, of a short period of time. *wali*. 2. adv., a short time. 3. with suff. pron.: *'oke ha'awali'eu*, wait a little while for me.
 ha'awalinge v. n., a delay.
 ha'awarasikale U., a scorpion: lit., causing the child to scream.
 ha'awāsi v. tr., to hunt, to chase wild animals.
 ha'awaweta'a'i v. tr., to cause vexation to, to fash, to wrangle.
 ha'awe'o to cause to be weary; *ko ha'awe'ora mola*, trouble themselves for nothing.
 ha'aweweu U., v. i., to quarrel, to bicker.
 hada n., a bird, an eagle (*Haliaetus leucogaster*) used in Ulawa as an omen. *Wango hada*.
 hādi v. tr., to forbid under a curse, to prevent; *hādi ola. hādi olanga*, v. n., cursing; *ere ni hedi olanga*, to swear, to take an oath.
 hadonga U., n., a shellfish, univalve, muttonfish. *hangoda*, S.
 haeta U., v. i., to appear, of ghostly visions.
 haha S. 1. adv., down, not used of points of compass, but *apai haha*, the downward side, *i. e.*, Big Malaita; *mai i haha*, under the earth; *hoi haha*, under the

- haha** (continued).
earth, the downward side; *hahani* 'ono'onoma, a measure, a yard. 2. prep. (*ku*); *i hahamu*, underneath you. Wedau *wava*, west; Wango *bahai*, Samoa *fafa*, Vaturanga *vava*, Mao. *haha* earth.
- haha** 3. v. tr., to carry a person on the back. Samoa *fafa*, Niue *fafa*, Viti *vava*.
- haha** 4. *hahai walo*, a thicket.
- haha'iteli** S., v. tr., to distinguish, *lio haha'iteli*.
- haha'itelila**-(*ku*) gerund.
haha'iteling'e'ini tr., to single out, to particularize; *e ka'a haha'iteling'e'inie ike le'une*, it was not confined to that particular instance.
- hahale** n., a cave. *hale* 1.
- hahalisi** S., n., grass. cf. *hālisi*. Mota *valis*.
- hahaore'e** U., adj., very small, diminutive. *haora*.
- hahari** n., a bifurcation, used with genitive *i* S., *ni* U. *hari* 2. *haharii tala*, branching roads.
- hāhi** v. tr., to cook in an oven with leaves and hot stones: a layer of hot stones on bottom, then the *kara*, etc., and then leaves to cover all. The floor of oven is level with the ground.
- hāhinge** v. n., a cooking in an oven.
- hāhila**-(*ku*) gerund.
- hahiteli** U., v. tr., to distinguish, to separate between. *haha'iteli*, S.
- haho** (*ku*) 1. prep., above; *dinge ta'i hahona*, the day after it; with locative *i*: *i haho*, on top; *ilengi i haho*, in the sky above. 2. n., U., uplands; *mwa haho i Rahumaea*. Fagani *fafo*, Lau *fafo*, Mota *vawo*.
- haho** 3. n., a reef lying off shore.
- hahota** S., n., used with *dāu* 1; *dāu hahota*, to deceive, to act the hypocrite; *dāu hahotanga*, v. n. *haho* 1.
- hahuilala** U. 1. v. i., used with poss. 3, to exemplify. 2. n., a sign, an example.
- hāhure'i** v. tr., *hāhure'i maa*, to lift up the eyes; *hāhure'i 'clinge*, to incline the ears.
- hahuroto** v. i., to be clear, of unimpeded vision; *esi ne'i maa hahuroto*, his eye became clear; *lio hahuroto*, to see clearly.
- hāhuto'o** v. i., to cast lots, to test by lots: a leaf of red dracaena (*'apai dili*) is held in the fingers and pulled; the judgment is given according as the leaf breaks easily or with difficulty. cf. *ilala*.
- hāhuto'onga** v. n.
- hai** 1. numeral, four; *hai awala*, forty is used as a unit in counting men. Mota *vat*, Maori *wha*.
- hai** 2. contraction of *hao i*; *hai 'ano*, on the ground; *hai la'ona*, within; *hai le'ane*, down there; *hai nume*, down in the house; *hai tei*, down where?
- hai** 3. exclamation of reproof; *hai raona*, well I never; *hai mwaena*, I say, you!
- hāi** 4. art., one, a; probably a contraction of *hāu* 4 and *i* 2; *hāidinge*, a day; *mu*

hāi 4 (continued).

- heidinge*, days; *hāiwala*, a word; *hāi naho*, a wave, a breaker; *hāi rodo*, a night; *hāi holaa*, a calm; *hāi lama*, a pool; *hāi tege*, a bamboo; *nga hāi ini*, a length of bamboo.
- hāi**, **hāihe** 5. v. tr., to scratch with the nails (of birds, dogs, etc.); *kokoko ko hei*, the brush-turkey scratches; *hāi nate*, to dig up worms for bait for *i'e ni sane*.
- hā'i** 6. participial ending. *erehā'i*. Mota *vag* 2.
- hā'i** 7. suffix to verbs, used intransitively: to make it transitive *ni* is added, *hā'ini*.
- hā'i** 8. prefix, may be doubled *hā'ihē'i*. (a) expresses reciprocity. (b) used with nouns of relationship; *ro hā'i (mu hē'i) ma'amana*, father and son; *kiverue hā'i maeloonga*, they two are at enmity. (c) *he'i*, S., expresses repetition or continuance; *mwane kire he'i 'unue lo'u*, they must not ever say it again; *e sa'a he'i aopa lo'u*, it will never be different; *ko he'i sapeie*, adds more to it; *hā'i mai*, U., to add to; *kira'elu a ta'e hā'i 'olie'r*, they embark on their return journey. (d) denotes relative action: *hā'i 'amasi*, to pity. M. L., p. 531, 186. cf. Florida *vei arovi*. Motu *he*, Viti *vei*, Florida *vei*, Wango *ha'i*. The pronunciation *hā'i* may have been adopted in order to distinguish it from *hāi* 4. cf. *hau* 1 (Mota *vat*) and *ha'u* 6 (Mota *vau*).
- hā'i** S. 9. used occasionally where Ulawa uses *ha'a*. cf. *hā'imaani*.
- ha'i** U. 10, v. i., to call attention to; used with poss. 3.
- haia** exclam., I say.
- hā'i'a'auhi** v. tr., to deliver, to help.
- hā'i'ade'i** v. i., to make a spectacle of, to look on at.
hā'i'ade'inge v. n., a spectacle.
- hā'i'alama'i** v. i., to consent mutually, to be agreed upon a policy. Wango *haiaramai*.
- hā'i'alama'inge** v. n.
- hā'i'amas** to be merciful.
- hā'i'aopa'i** adj., different, various; *mu ola hā'i'aopa'i*, different things.
- hā'iare** U., v. tr., to proffer help, to push oneself forward. *e hā'iarea maraana*, he pushed himself forward: not considered good form.
- hā'idada** U., v. i., to be level.
- hā'idadanga** U., v. n., used as verb or adverb: used with poss. 3 equal to, agreeing with, sufficient. *sadanga*, S. *e hā'idadanga maia*, equal to it; *e hā'idadanga ana*, it corresponds to it.
- hā'idengie'i** S., **hā'idenie'i** U., partic., until daylight.
- hāidinge** S., n., a day; *nga hāidinge*; *mu heidinge*, days; *suli heidinge*, daily; *e topoa hāidinge*, to set a day.
- hā'i'epu'i** v. tr., to propitiate a person, to smooth down temper.
- hā'ihē'i** 1. reduplication of *hā'i* 8.
- hā'ihē'i** 2. S., *hā'ihē'i niu*, a log of coconut wood. *hā'uhe'u*, U.

- hä'ihē'iolinge v. n., bounty.
 hä'iholota'i v. i., to promise, to have an agreement between.
 hä'iholota'inge v. n., an agreement.
 hä'ihonoä'i v. i., to curse; *ere hä'ihonoä'i*, to speak revilingly.
 hä'ihononga v. n., cursing.
 hä'ihora'i U., partic., to be daybreak. *cf.* 'auhora.
 hä'ihoro'i U., v. i., to be at strife, to fight.
 hä'ihorongā v. n., variance, strife.
 haihu n., dugong, sea-cow.
 hä'ihuni U., v. tr., to desire, to wish for. *huni*.
 hä'ihuninga v. n., desire, lust.
 hä'ihunila-(ku) gerund. Wango *haahuni*.
 ha'ike S. 1. negative, no: not used as negative particle; demonstrative *na, ena*, may be added for emphasis. 2. n., nothing, naught; *nga ola taa?* what? *ha'ike*, nothing; *ko ha'ike*, otherwise, else; *ha'ike na*, oh no; *ha'ike 'oto 'o'o*, never at all; *ha'ike ue*, not yet. 3. to be nothing, not to be; *ana ko ha'ike*, if it is not so; *maala ko ha'ike*, even if not. Probably *ha'i* and *ke* 1. *cf.* *qa'ike, qa'i*, U. Wango *qai*.
 hä'ikineta'i S., v. i., to take care, to be faithful, to guard against.
 hä'ilakali U., v. i., to have sexual intercourse with. *hä'ilakali maia a ola*.
 hä'ileku v. i., to be whole, entire; adv., completely; *hai atowaa hä'ileku*, whole day long; *tola hä'ileku*, to carry whole, in one piece.
 hä'ileledi v. tr., to mock at, to despise: v. i., to be abominable.
 hä'ileledingē v. n., abomination.
 hä'ileu v. i., to snatch, to be violent; *ko he'ileuleu ana mola*, merely snatched it with violence.
 hä'iliu adv., reciprocally; *hai maai dengi he'iliune*, the four winds; *he'u lo'oa'i he'iliu*, wandering star, planet; *kira 'asi lu'ua hä'iliu*, U., they ceased hostilities; *ko saewasu he'iliu*, angry with one another; *māni oaoanga hä'iliu*, equality; *moro ko pu'ota'inie erenga hä'iliu*, you are ignorant of one another's speech; *opa hä'iliu*, to be at variance.
 hä'iliunge'ini v. tr., to pass a thing from person to person.
 hä'ilu'u v. tr., to exhume human bones. M. A., p. 262: to remove.
 hä'ilu'unge'ini tr.
 hä'ima'amana n., used with numeral *ro*, two. *nā 7. ro hä'ima'amana*, father and son.
 hä'ima'amananga n., *mu he'ima'amananga*, parents.
 hä'ima'ani S., v. tr., to copy, to do like. *ha'amaani*, U. *ngara hä'ima'ani*, to cry in sympathy with.
 hä'imalahune n., used with *ro* or *mu*. *nā 7. kireru'e ro hä'imalahune*, they two are friends.
 hä'imauana n., used with *ro*: *ro hä'imauana*, man and wife; with *ineu*, etc., added, *ro hä'imauana ineu*, my parents. *nā 7.*
- hä'imwa'eta'i 1. v. i., to assent, to be willing. 2. v. i., to kiss.
 haine S., haina U., fourth, the fourth time. *nā 7.*
 hä'ini tr. suff.; *suu*, to sink; *suuhe'ini*, to destroy. Florida *vagini*.
 hä'ioa v. i., to agree with, to agree together.
 hä'ioangi v. i., to cackle (of birds), to imitate, to follow on with.
 hä'iodo'i v. i., to meet one another.
 hä'iohe v. i., to compete, to race.
 hä'iohi U., v. i., to query, to be doubtful about.
 hä'iohonginge n., trial, making trial of one another, fighting.
 hä'io'i v. i., to turn back, to return, to take turn about; *kakali he'iohe'io'i*, to take turns in guarding; *lae hä'io'i*, to go and return.
 hä'io'olisi antiphonally, mutually; *lapa hä'io'olisi*, to converse. Wango *heihioroi*.
 hä'io're 1. v. i., to fail to return, to stay behind. *lae hä'io're*.
 hä'io're 2. v. i., to scold, to quarrel.
 hä'io'renga v. n., bickering.
 hä'ipāni'i U., v. i., to strive with, to contend, to race.
 hä'ipāni'inge v. n.
 hä'ipolanga v. n., insurrection, tumult.
 hä'ipuri 1. v. i., to be last. 2. adv., latest, at last.
 hä'ipurunga'i U., partic., close together, clustered.
 hä'iqā'aqana n., grandparents and grandchildren, those who call one another *qa'aqa*: used with *ro, mu, mwa*.
 hai raona S., hai raoni U., exclamation of reproof.
 hä'irape'i U., v. tr., to exhort.
 hä'irara v. i., to be zealous, diligent.
 hä'irarahi U., v. tr., to persuade, importune.
 hä'irarahinga U., v. n., persuasion.
 hä'irareta'i 1. v. i., to tend. 2. n., a servant.
 hä'irienga v. n., a contest; *ani he'irienga pe'i sape*, in subduing the body.
 hä'irodo n., a night; *nga hä'irodo; mu heirodo*, nights; *hä'irodo si'iri*, last night.
 hä'iruru U., v. i., to be lumped together, to be identical with.
 hä'isada v. i., to be flat, even. Wango *taisada*, agreeing with.
 hä'isa'iri v. i., to quarrel.
 hä'iseuni S., v. i., to be at strife, to be at variance, to fight. M. L., p. 186.
 hä'isiho U., v. i., to speak against, decry, to prate; used with poss. 3.
 hä'isu'esu'e S., v. i., to meet one another.
 hä'isuhinga U., v. n., unction.
 hä'isuru v. i., *ere hä'isuru*, to have altercations.
 hä'isuu v. i., to be continuous, sustained; *saewasu he'isusu*, continued anger.
 hä'isuu v. i., to flit from place to place; *'i' ko he'isuu*, the swift flits about.
 hä'itako'i U., v. i., to swear an oath.
 hä'itale 1. v. tr., to search for; *ana 'oto 'emi ka'a roro'a hä'italea 'amu*, unless we seek it of thee; *lio hä'itale U.*, to look in vain for. 2. v. i., to get out of the way; *hä'itale lalaku*, make room for me.

- hä'itale (continued).
 hä'italenga v. n., a search.
 hä'italela-(ku) gerund.
 hä'italenga'ini tr., to look for.
 hä'itatanga'i U., partic., scattered.
 hä'itelili S., to be unruly.
 hä'itelilinge v. n., unruliness.
 hä'ite'e adj., with whole skin, unpeeled. cf. *hä'ileku*.
 hä'iteu v. i., to move quickly, to hasten.
 hä'iteuhi tr., to deliver, to free.
 hä'itohe v. tr., to dispute with, to refuse to listen to; *ere hä'itohe*, to contradict.
 hä'itohenga v. n., refusal, disobedience.
 hä'itohela-(ku) gerund. Wango *haitohe*, *haritohe*.
 hä'itoli v. tr., to bury, to be a-burying.
 hä'itolinge v. n., burial.
 hä'itolila-(ku) gerund.
 hä'itolinge'ini tr., to bury.
 hä'itorangi v. tr., to exhort.
 hä'itotori U., v. i., to await, to expect; *hä'itotori susulo'o*, to hope (late use); *hä'itoloringa susulo'o*, v. n., hope.
 hä'iuqeugeni v. tr., to complain of.
 hä'iuqeugeninge v. n., complaint.
 hä'iusi U., v. i., to traffic, to barter.
 hä'iusunge'i S., v. i., to send, to despatch.
 hä'iusunge'inge v. n., a command.
 hä'iusunge'ini tr., to give command to.
 hä'iuwelina U., n., a man and his sister's son, those who call one another *uweli*, used with *ro*, *mwa*. *nä 7*.
 hä'iuwesi v. i., to use oaths, to curse.
 hä'iwalo v. i., to be choked with vines; *mae hä'iwalo*, to die prematurely.
 haka 1. v. i., to be torn, to tear; *haka to'oni*, to tear clothes.
 hakasi tr., to tear something.
 Haka 2. n., the Southern Cross Mission schooner; *palapala ni Haka*, omen of the Southern Cross coming, a sign of rain.
 haka 3. n., a ship; white people, foreign; *haka lude mwane*, a vessel of the labor trade; *dango ni haka*, papaya; *hote ni haka*, an oar; *mu haka*, white people; *hudi ni haka*, Musa cavendishii; *ola ni haka*, a foreign thing; *poro ni haka*, a man of the ship, white man; *i haka*, the white man's country; *noko lai haka*, I am going abroad. Probably Mota aka through San Cristoval, where Bishop Patteson first called and where the word was first learned by the peoples of Sa'a and Ulawa.
 haka 4. n., a herd; *haka ni poo*, herd of swine.
 hakis n., axe (English).
 kaku 1. v. i., to go together, to go in a company.
 häkusi S., häkuni U., tr., to go with, to accompany.
 häkusila-(ku) gerund. Wango *hagu*.
 häku 2. n., the prow of a canoe, separately made and tied on with cane; poop. v., to cut out the boards for the prow.
 hala v. i., to attempt, used with *ni*; *nou hala ni lae*, I attempt to go.

- halahala firm, taut.
 halai 1. to be bald. 2. a bald person; *a halai*, the bald man.
 halaitana the top of a hill, lit., its baldness.
 halasi U., to be stiff, to stiffen. *halahala*.
 halata a wound, scar.
 hale 1. a shed, a yam-shed in a garden, *nga hale*. Florida *vale*, house; Maori *whare*.
 hale (ku) 2. the gums, palate; *idemu ke suu i halena*, the lime spatula shall pierce his gums.
 hale'ite U., adv., entirely, only. *häli'ite*, S. Lau *fala'ete*.
 Halele'i the island forming Port Adam, Little Malaita.
 häli, häliheli 1. v. tr., to break off branches; *häli 'e'e*, to break areca branches.
 'ahäli partic., broken off.
 häliila-(ku) gerund.
 häliheli'e adj., broken off; *ko hite häliheli'e*, breaks in pieces. Wango *maharihari*, ruined.
 häli 2. v. i., to strive; *häli wala*, to dispute; *häli walanga*, S., v. n., disputation; *wala hälinge*, v. n., strife; *häli ana hurunge*, foot racing.
 hälinge v. n., strife, bad feeling.
 häliila-(ku) gerund. Mota *valu*, match; Viti *walu*, fight; Malagasy *valu*.
 häli 3. stingray. Mota *var*, Viti *vai*, Maori *whai*.
 hälidu'u'a U., v. i., to stumble.
 häli'ite S., adv., entirely, only. *häle'ite*, U.
 haliono U., v. i., to close the eyes.
 hälisi 1. harvest, crop, time of ripening; *dango ni helisi*, fruit (nut) tree; *mara hälisi*, northeast wind; *mara hälisi i matawa*, north-by-east wind. 2. yam season, year (late use); *hälisi kire 'elie 'oto*, last yam-digging; *hälisi kire ke'i 'elie*, the coming yam-digging season; *hälisi mei*, next yam-digging; *nga häu ni helisi*, a year. 3. U., grass, onion (late use). Mota *valis*, grass. 4. *hälisi pena*, U., Coix lachryma, Job's tears.
 halo 1. v. tr., to bore, to drill. 2. n., a drill; *halo mao*, a pump drill; the sections of shell for money (*haa*) are all bored. Mota *war*, to twist.
 halo 3. v. tr., to helve an axe.
 halolo v. i., to come forcibly into contact with, used with poss. 3; *e halolo ana nume ngeena*, beat on that house.
 hälu 1. n., some; used in Sa'a with genitive *i*, also with suffixed pronoun *na*; *mu helui 'inoni*, *mwa hälu 'inoni*, certain persons; *häluva ngaini*, *häluva ngaile*, U., one here and there. Florida *balu*, Niue *falū*.
 hälu 2. S., *räui helu*, 10,000 coconuts.
 hälute'i v. tr., to paddle and overtake. *hälute'i haka*.
 hälute'inge'ini tr. Ulawa *häluta*, in proper names. Wango *haruta*, to paddle; Fate *balusa*, paddle; Mota *alo 3*, to steer; Samoa *alo*, to paddle; Motu *kalo*. New Britain *walu*, Lifu *galu*.
 hama hatchet, tomahawk (English hammer)

hana 1. n., a yam with prickly vines, twining to the left on its pole, whereas *uhi* twine to the right; it is planted whole; *hana ni Kela*, a *hana* planted head downward; other varieties are *hana sa'o*, *hana tapole*, *hana wai*; *hāu hana*, coral limestone; *nini hana*, U., a yam; *sikei hana*, a thorn on top of the tuber.

hana 2. v. i., to shoot, with arrow or gun; *hane takarurume'inire*, to shoot several at one shot.

hananga v. n.

hanasi determ., to shoot anyone.

hanasila-(ku) gerund. Florida *vanahi*, to shoot; Viti *vana*, Samoa *fana*, Niuē *fana*, Malay *panah*, arrow.

hanali determ., to covet; *sae hanalinge*, covetousness.

hanalila-(ku) gerund.

hane 1. v. n., to climb; *hane poi ile'u*, come up here to me. 2. used of the bridegroom's party visiting the bride's party at a wedding feast; *mwala ko holi keni ko hane*, *ko lai hune ola*, the people who are buying the bride go up and display the bridal moneys. 3. to rise, to ferment (of *ha'apo'e* that has stood in bowls). 4. to leave the land and put out to sea when crossing to another island, to aim at a point of land, *hāulihane*.

hanenga v. n., climbing.

hanenga'ini tr., determ., to climb and carry.

haneta'a S., **hanetaha** U., v. i., to climb up.

haneta'anga S., **hanetahanga** U., a slope, a steep place, a declivity. Fagani *fane*.

hane'i tr., to covet, to desire.

hanega v. n., *hanega ni sae*, *saehanenga*, covetousness.

ha'ahanenga'ini to lust after, to exalt.

hānue S., **hānua** U., land, country, village; in Sa'a the final *e* changes to *a* before the personal article *a*, resulting in a long vowel, *hanuaa ola*, the land of So-and-so. *hānue huu*, solid land, dry land, heritage; *hānue māine*, the place here, this land; *hānue e niule*, a place abounding in coconuts; *hānue e qala*, the village is empty; *hānue sala*, desert; *mwa hānua*, U., villagers, people; *mwa hānua hunga*, everybody; *apai hēnue*, the west side of an island; *awalosi i hēnue*, the northwest wind; *i denumana hānue*, in the middle of the island; *e kuluhie hānue*, upholds the earth; *lai hēnue*, to go on a journey; *ngorana hānue*, point of land, cape; *qā'usi hēnue*, he whose duty it is to approach the ancestor ghosts; *sato e qa'alie hānue*, the sun has risen on the earth; *tā'i hēnue*, S., in the uplands; *tā'itelihana hānue*, boundary of land; *mu toloi hēnue*, the hills; *tolona hānue*, the hill country; *'usu hēnue*, the first finger; *wai hēnue*, up in the village.

Hānua 'Asi U., Lark Shoal south of Ulawa, figures in folklore.

hānuelama S., to be at peace. cf. *lama* 4.

hānuelamanga v. n., peace.

hānuelama (continued).

hānuelamasi tr., to have peace among men; *e hānuelamasire*, they were at peace.

hanga v. i., to be jammed, to be too tight.

hangoda S., **hadonga** U., a haliotis or sea-ear, strung and used as a bait for crayfish; *hinui hangoda*, its shell.

hao S., adv., of direction, down, west; with locative *i* contracts to *hai*, *hai one*, *hai 'ano*, *hai la'ona*; *na'o hao*, to go toward, to go west; *po'o hao*, S., farther west; *poo hao likitemu*, on beyond thee; *qāu hao*, to be going north or west.

ha'olu U., **ha'alu** S., adj., new, fresh. *ha'aha'olu*. Nguna *vau*, Wango *ha'oru*, Bougainville Straits *faolu*, Malay *vau*, Malagasy *vao*, Maori *hou*.

haora, **hahaore'e** U., small.

haoraha v. n., used with poss 3: boyhood, smallness; *haoraha ana*, the small size.

haorasi tr., to be too small for.

haora'ini U., v. tr., to name, to give a name to.

hapa 1. a plank, thwart of a canoe, *rāi (rāu i) hapa*. 2. plates of turtle shell, *hapa ni honū*; *lolo hapa*, to bend the shell. 3. a phase of the moon; *hapa ni na'o*, *'alanga'i hapa*, U., first quarter.

hara U., **haro** S. 1. adv., of time, used of consecutive time, of unfinished action, precedes verb, *Āhi'a* use. *muni 'e hara ha'ahulee*, as soon as it is daylight; *muni 'e hara lae*, begin to go gently.

hara S. 2. **hara pote**, a phase of the moon, first quarter, day before full.

hara 3. v. i., to be firm; *puu hara*, to get a firm footing; *susu hara*, to lean firmly, to rest upon.

Haraina a village on the northwest corner of Ulawa.

harasi v. tr., to chafe, to scratch.

harehare U., v. i., to cram; *susu harehare*, to cram full.

Hari Hāu Hari, a rock at the east entrance to Mara Masiki Channel.

hāri, **hāriheri** 1. v. tr., to ask about; *soi heri*, to question, to ask questions, U.

hārite'inga v. n., questioning. *suka hārite'inga*. Wango *hari haale*, Florida *varigohi*.

hāri 2. n., used with genitive *i* or *ni*; *hārii tala*, S., *hāri ni tala*, U., side track, bifurcation of roads. *hahari*.

hāriheri S., n., a scorpion. *Lau farifari*, San Cristoval *susu heri*, Maori *weri*. *hāri* 3.

hārihuni, **hāriherihuni** S. 1. v. tr., to desire, to wish for. *hāri* 1, *huni*.

hārihuninge v. n., desire.

hārihunila-(ku) gerund.

hārihuni, **hāriherihuni** 2. adv., at all, precedes verb.

hārikokosi U., v. i., to be straitened, confined. *koko* 2.

haro S., **hara** U., adv., of time, of consecutive or of unfinished action or of future time. cf. *saro*. *ke haro diana*, when it is well; *ke haro hoowa ka'u*, let it be first light, as soon as it is light; *'oke haro lae*, go gently.

haro'a U. (Su'uholo use), as *hara* 1.
 harua U., exclam. of assent, yes.
 häsi, hä'ihesi S., häsihäsi U. 1. v. tr., to plant.
cf. 'u'hesi.
 häsinge v. n., a planting.
 häsila-(ku) gerund. Wango *hasi*, Lau *fasi*.
 häsi U. 2. *maana e'a häsi i saroha*, his eyes roll up to the ceiling.
 hasi'e'i S., twist tobacco in sticks. Wango *hasi'e'i*, a tree; the first tobacco came to Sa'a from Wango.
 häsikokosi U., v. tr., to cause distress to.
koko 2.
 hasile'ini U., v. tr., to set, place.
 Häsimo a bay on the west side of Ulawa between Lenga and Ripoo, the site of an old village.
 häsi'o (ku) n., flesh of body; *me'i hesi'o i'e*, this flesh.
 häsi'onga v. n., *ngäu hesi'onga*, cannibalism; *to'oni e mada'a ani hesi'onga ani*, garments defiled with the flesh. *cf. hinesu.* Wango *hasi'o*, Mota *visogoi*, Maisin *visoa*, Wedau *vioa*.
 häsi'ola adj., fleshy, with plenty of flesh on.
 häsipe'ule S., adj., hard, close in grain.
 hata, hatahata 1. v. i., to go together, to accompany one another. *tola hatahata*, to act in harmony. 2. v. i., to set well, to be easy, comfortable; *tori ineu e hata*, my yoke is easy. 3. v. i., to be gentle (of wind); *mawa hatahata mola*, a gentle breeze. 4. *suli hata*, 40 dogs' teeth, a unit in reckoning money. M. A., pp. 238, 325. 5. *maraau wei hata*, south-southeast wind, strong but with no rain, cloudy skies. 6. a tree of hard wood used to make drums; pig-proof fences are made of it in Guadalcanar. San Cristoval *hata*. 7. *hata koula'a*, to be noisy, chattering.
 hatanga v. n., fellowship, communion, *palea tahanga*, to keep fellowship.
 hataa'i v. i., to arrange, to place one alongside the other; *hataa'i diena ana mwa ola*, to put things in due order; *hataa'i sae talani*, to be careful to; *le'u kire hataa'i heu ana*, a pavement.
 hataa'ini tr. to cleave to, to accompany, to arrange.
 hatale, hatahatale v. i., to go along the beach as opposed to *liu i henue*, take the upper road; *awalosi i hatale*, the north wind.
 hatalea v. n., shore, coast.
 hatara v. i., to rest upon, to lean, to press against.
 hataranga'ini tr., to cause to lean upon. San Cristoval *hatara*, to reach.
 hatare on the side of, toward, used with suff. pron. a. *hatarea i ola*.
 hato 1. a large armet made of clam-shell; *daraha'ini hato*, to fit the shell ring on the arm; *didi hato*, to make the shell ring; a hole is made by tapping with a piece of flint tied to a handle, then a stick studded with flints is inserted and

hato 1 (continued).
 the hole made larger, the outside is rounded on coral rock and a groove is made; the old men, and often the blind, make the *hato*. 2. U., *hika hato*, the moon on the fifth day.
 hato 3 (ku) U., knee-cap.
 hatonga S. 1. suited to, used with poss. 3. *e hatonga aku*.
 hatonga'i v. i., to explain, to set out in words; *hatonga'i wala haaki*, to accuse.
 hatonga'ini tr., to cite an example, to illustrate, to give instructions about.
 hatonga U. 2. to be small.
 häu 1. rock, stone; *hoi heu*, a rock. *cf. liliheu, suluheu.* *häu haa*, red madreporo coral; *häu hana*, coral limestone; *Häu Hari*, a rock at the east entrance of Mara Masiki Channel; *häu ni iu*, twin rocks; *Häu ni Keni*, rock at Ali'ite where female ghosts congregate; *häu ni lilie'i*, a rock from which men cast for garfish; *Häu Loho*, a boat harbor south of Port Adam; *Häu Maelo*, a rock near Ngorangora on the east coast of Ulawa: prov. *raa hilelia Häu Maelo*, dry weather enough to crack Häu Maelo; *häu menu*, pumice; *häu mou*, an isolated rock; *häu ngedi*, flint; *häu 'ono'ono*, to swallow stones in an ordeal; *häu pawa*, soapstone; *häu pie*, a precipitous wall of rock; *häu pulu*, hard volcanic rock; *häu pu'opu'o*, a grindstone; *häu susu*, an immovable rock; *häu sususu karo*, cornerstone; *'ato'ato häu*, to perform the hot-stone ordeal; *däu heu*, the hot-stone ordeal. M. A., p. 210; *däu dunge, dunga ni heu*, to undergo the ordeal; *i'e hä'u*, a stone fish; *ipelu eni heu*, to fight with stones; *kakatai heu*, iron rod; *ki'iki'i heu*, a rod of iron; *lengine häu*, above the rock; *leu kire hataa'i heu ana*, a pavement; *nga odoni heu*, a row of stones; *qä'unc häu*, rocks on shore seen from the sea; *rete häu*, to grind the teeth; *sae häu*, hard heart (late use); *e'u'ile'inie nga hoi heu*, a stone's throw. Mota *vatu*, stone; New Guinea *vau*: possibly pronounced *hau* and not *ha'u* in order to distinguish it from *ha'u* (Mota *vau*).
 häu 2. axe, stone axe, iron (late use); *häukile-kile*, a long-handled tomahawk with iron blade; *häu roroho*, a stone axe; *rere häu*, to sharpen an axe; *rere häunge*, v. n., axe sharpening; *warei heu, ware ni hau*, a short club with a stone head made at Waisisi, Big Malaita.
 häule adj., stony.
 hä'u 3. n., a log of wood; *häu i* contracts to *hai, hai dango*, S., *hai 'ei*, U., a log; *häu lili qana*, a boom; *nga häuheui niu*, U., *nga häihe'i*, S., a log of coconut wood. Mota *vat 3*, Batak *hau*, tree; Malay *kayu*. M. L., p. 95.
 häu 4. n., (a) denotes a period of time; *nga häu-dinga*, U., a day; *nga häu ni hälisi*, a

häu 4 (continued).

period of a year. (b) with numeral *ta'a*, S., *ta'e*, U., one, it makes *häuta'a'i*, *häula'e*, once: with genitive *i*, *häu i* contracts to *häi*, *häidinge*, S., a day, *häirodo*, a night. (c) a row of teeth: *rete häu*, to grind the teeth; *rete häunga*, v. n., *talai heune*, a row of teeth; *kulaa talai heune*, to loosen teeth; used of things that are in succession with genitive *i*, *li*, *ni*; *häu ni 'esi*, a wave; *häuliahe*, tide-rips; *häuligongi*, one day of a series. cf. *au* in Motu and Hula, Keapara *hau* prefixed to names of things of length. T.S.E. iii, p. 475.

häu 5. U., used of phases of the moon; *häu ni lemi*, full moon; *häu ni mwela awara*, day after full moon; *ruana häu*, second day after full moon.

häu 6. a pandanus with broad leaves used to make umbrellas.

häu 7. an umbrella of pandanus leaf sewn in strips, carried on journeys and used as a sleeping-mat, also to protect children when they are carried by the mother; *mwela ko kerukeru la'o häu*, the child's ghost scratches inside the umbrella.

häu 8. U., *hau ni taretare*, outrigger.

häu 9. to plait; *hä'u ha'a*, to tie laths in a platform; *hä'u mwe'i*, to plait a native bag; *hä'u ni'e*, to plait a coconut mat; *hä'u qaso*, to plait a grass armlit; *hä'u tahe*, to make a platform.

hä'usi tr.

hä'usila-(ku) gerund. Mota *vau*, Florida *vau*, Samoa *fatu*.

häudinga U., n., a day; *suli häudinga*, daily.

häuheu'e adj., used as n., a precipice, rocky place.

häuhu eel, used in divination; *häuhu ni wei*, fresh-water eel; *häuhu i dunga e 'ura ilengi*, the eel in the fire stood erect; *häuhu ni 'esi*, conger eel.

häukama v. i., to be in opposition to, to oppose, to revolt: followed by prep. *honosi*, against, with suff. pron. as object.

häukamanga v. n.

haukari U., starfish.

haule 1. v. tr., to nurse, to mind a child, to mind a house; *noko haule*, I am minding the house; *noko haulaa mwela*, I am minding the children.

häule 2. adj., stony, rocky, rough.

häulihane a rock from which a voyage starts, as at Waingile, Ulawa.

hä'ulioku the end purlins of a house.

hauili (ku) n., the throat.

hauni U., adv., altogether; precedes the verb; metathetic upon *ahuni*.

häuta'a'i S., *häuta'e* U., once: the final 'i may be the verb suffix, in which case the composite may be regarded as a participle. cf. *pele*, *pele'i*. San Cristoval, *ta'a'i*, one.

he 1. exclamation of encouragement; *he i'oe*, *he'o*, bravo. 2. v. tr., to urge, to bid.

he'a, he'ah'e'a 1. to defecate. 2. to rust.

he'a, he'ah'e'a (continued).

he'asi tr., to defecate upon, to dirt upon. Possibly metathetic upon Mota *tae*, Motu *tage*, Polynesian *tae*, *kae*.

he'a 3. exclamation, with demonstrative *na* or *ni* added; *he'a na*, S., *he'a ni*, U., there you are.

he'asikena'i U., exclam., not used before women. cf. *ha'akena'i*.

hehe 1. U., *hoi hehe ani dunga*, tinder, the accumulation at the outer end of the groove caused by rubbing two sticks together, *ile dunga*.

hehe 2. cf. *ha'ah'ehe*.

heheoku U., n., a dove. cf. *hiroiku*.

hehesi U., v. tr., to be obstinate, to dispute.

hehesinga v. n., obstinacy.

heheunge S., v. n., mentioning, speaking.

heho v. i., to accuse a person of causing death by magic.

hei 1. U., preceded by locative *i*, *ihei*, U., *itei*, S., where; *e kei hei*, from whence; *nga laa ni hei*, who is this person.

he'i 2. cf. *hä'i* 8: *he'i* is often used in Sa'a when the preceding vowel is neither *i* nor *u*.

heko v. i., to be palsied, withered, of limbs.

hele 1. v. i., to hold, to catch hold of, to work at, to do; *hele dora'i*, to withhold; *hele dora'sie ha'alunge*, to break a promise; *hele dumuli*, to repress, to hold down; *hele hu'ihu'inge*, unprofitableness; *hele hu'isie nga le'u*, to err in anything; *hele huu*, to inherit; *hele isuli*, to do according to; *hele lakoma'inie*, hold it together; *hele langa'a*, to hold up conspicuously; *hele lolomi*, to keep for oneself; *hele manekosi*, to handle gently; *hele manire'i*, to live orderly; *hele mānu sada*, to hold level, upright; *hele marangana*, to take from amongst; *hele marara*, to act with diffidence; *hele māuli*, to do awkwardly; *hele ngä'ingedi*, hold fast; *hele 'o'i'o'i*, to break; *hele ola*, to act; *hele 'onime'i*, to do cleverly; *hele ni oraha'a*, to do too much; *hele pä'ipesi*, to grasp firmly; *hele ponosie wawana*, keep his mouth shut; *hele po'opo'oli'ili'i*, to do perversely; *hele pupupu'e*, to keep intact; *hele rodi*, to grip, to hold tight; *hele roroda*, to grant fair weather, to hold off squalls: a phrase used in incantations; *hele saedami*, U., with poss. 3 *ana*, to have enough; *hele susuli*, to inherit; *hele suusu ana*, to do in succession, continuously; *hele tararuru*, take hold all together; *hele temveri*, to touch; *hele tolinge*, to hold in subjection; *hele toto*, to get for nothing; *hele wa'ini'ini*, to do diligently; *hele walamango*, to perfect; *'osi hele kinoli'a taha ine*, how well you have done it.

helenga v. n., action, acts.

helela-(ku) gerund., the doing of.

helesi tr., to hold, to do, to work at.

helesila-(ku) gerund. Wango *heresi*.

hele 2. Florida *vele*, magic. M. A., p. 207.

helehele 1. containing no coconut milk (of

- helehele** 1 (continued).
yam puddings), unleavened. Wango
herehere.
- helehele** S. 2. of phases of the moon: *helehele mwaimwei*, seventh and eighth days; *helehele päine*, ninth and tenth days.
- helo** a small fresh-water fish.
- helu** cf. *hālu*.
- hena** S. 1. lime, *uunu hena*, to burn lime. 2. a lime box for use in chewing betel; *hoi hena hoto*, a gourd used for holding lime. Lau *fena*.
- henu** a fresh-water cockle found in swamps, shell blue inside, used to scrape the charred part off *sulanga* and to *kara* with.
- heota'i** v. i., to slander, to be jealous of, to accuse of infidelity; *heota'inge*, v. n., accusation of infidelity; *heota'ini*, tr.; *heota'inie pe'ia ola*, to accuse of infidelity with So-and-so.
- hera** a courtyard; *hera honu*, a congregation; *herai usinge*, a market-place. Lau *fera*, village; Vaturanga, S. I., *vera*, Wango *herahora*.
- hereho** S., a *hereho*, So-and-so: a Wango word meaning thing.
- hero** scraped coconut, *mu hero*; *hero 'a'ate*, dregs of scraped coconut after straining the milk.
- herohero** v. i., to be mad, out of one's mind.
- hete'i** *hete'i maa*, to fix the eyes upon; *hete'i maanga*, v. n., a fixing of the eyes.
- hetela** *sasa hetela*, thin, lean.
- he'u** 1. star, *hoi he'u*; *he'u to'oa'i he'iliu*, planet; *mu he'u sisine*, shining stars; *mu he'une salo*, the stars of heaven; *'u'ui he'u*, a star. cf. *'u'u* 2. *he'u saisasu*, U., comet. Mota *viu*, Maori *whetu*, Bougainville Straits *bito*.
- he'u** 2 cf. *hā'u*.
- He'u'e** the hills at the head of the river Walo'a'a, Little Malaita.
- heulao** v. i., to act the wanton. cf. *ulao*.
- heune** cf. *hāu* 4.
- heutaa** U., *mara'i heulaa*, to droop (of flowers).
- hi** tr. suff., *lae, laehi*.
- hi'a** U., cf. *hi'e*, S.
- hide**, **hidehide** v. i., to clap the hands; *mao hidehide*, to dance to the clapping of hands, not holding the *āhui* but with *āhulili* on the fingers.
- hideli** tr., to hit with the hand; *hideli to'oni*, to wash clothes by hitting them on a stone.
- hi'e** S., **hi'a** U., v. i., 1. to be weary; *alingada e hi'e mwaanie rongo*; *tola hi'e*, to be heavy laden. 2. redup. *hi'ehi'e*, to be pregnant; *e hi'ehi'e ana a ola*, conceived by So-and-so; *nikeku e hi'ehi'e aku*, my mother conceived me.
- hi'e'i** tr., to weigh heavily upon. Wango *hi'a*, Niuē *fita*, wearied; Maori *hia*, difficulty.
- hhi** v. i., to crouch (of dogs), *hhi lo'uloku*. cf. *'āhihi*.
- hhi**, **hiihii** v. tr., to be in a state of perception;
- hii**, **hiihii** (continued).
noko hiie sapeku, I feel my body, I am well.
- hiinge'ini** tr., to perceive, to apprehend, to suspect.
- hiinge'ini**-(ku) gerund. Lau *fii*; Maori *hia*, wish; Niuē *fia*, Viti *via*.
- hi'ito'o** U. 1. v. i., to be in pain. cf. *sapehi'ito'o*. **hi'ito'onga** v. n., pain.
- hi'ito'o** S., adv., to excess; *e päine 'oto hi'ito'o*. it is far too big. Mota *vitig*.
- hiiwala'imoli** v. i., to believe, used with poss. 3. *hii*.
- hiiwala'imolinge** v. n., belief, faith.
- hiiwala'imolila**-(ku) gerund.
- hika** U., *hika halo*, last stage of the moon.
- hikana** cf. *hike* 2.
- hike** 1. a roll of cane dyed red (*hikei ue*), used to make bracelets and anklets or collars, used also to ornament spears (*nomā ādiedi*); *nga hikei adio*, a coil of banyan creeper.
- hike** (ku) 2. prep., of, among; *ngaini hikemiu*, one of you; *nou ka'a lio hikena nga ola*, I saw nothing; *ngāu hikeni*, to eat of it.
- hike** 3. ten, of garfish (*mwanole*), *hike ni i'e*.
- hiku**, **hikuhiku** v. i., to be entangled. cf. *tā'ihikuhiku*.
- hikusi** tr., to wind around a thing (of creepers); *nga walo e hikusi*, tangled up by a creeper.
- hikute'ini** tr., to wind around, to whip with string; *e hikute'inia i denumana*, he tied it round his waist.
- hilehile** v. i., to be wounded.
- hili** v. tr., to choose for one's own, to desire and take; *to'o hili*, with poss. 2. *to'o hili nada*, they alone.
- hilisi** tr., to pick, to choose. *ha'ahili*; *lio hilisi*, to choose; *lio hilisie huni hu'e i'oe*, choose her for your wife.
- hilisila**-(ku) gerund. Lau *ta'ifili* as *to'o hili*; Florida *vili*, to choose; Samoa *fili*; Niuē *fili*; Motu *hidi*.
- hilolo** U., v., to be warped by the sun.
- hiluhilue'i** S., partic., *i'o hiluhilue'i*, to be estranged.
- hinanga** U., *kara ni mwane*, yam pudding used in sacrifices.
- hinesu** (ku) S., flesh, meat. Fl. *vinahi*.
- hini'i** adv., nearly, almost; precedes the verb. cf. *hiri'i*.
- hinoli'a** U., adj., beautiful; *'osi hele hinoli'a taha ine*, how well you have done it.
- hinou** a fish-hook made of turtle shell, not barbed: a steel hook; *hinou ni 'a'ao*, hook for fishing; *hinou ni semu*, a hook for deep-sea fish; *hinou ni toli*, hook for deep-sea fishing; *wanawana hinou*, to make turtle-shell hooks. Lau *fnau*.
- hinu** 1. shell of shellfish; *hinui hangoda*, shell of haliotis. 2. bark: *hinui ue*, bark of cane. Mota *rinui*, skin. 3. v. tr., to pull up the eyelid; *'o hinua maamu*, peel your eye!
- hinuhinu** eyelid, *hinuhinu ma'a*. cf. *hiruhiru*.
- hiohio** U. 1. *mwahioho*, swayed, bent; *tata-*

hiohio (continued).

hiohio, to stagger. 2. twist trade tobacco.

hi'olo, **hi'ohi'olo** v. i., to be hungry; *olo ana hi'olo*, to be faint from fasting.

hi'olonga v. n., hunger, famine; *hi'olonga e tola*, there was a famine; *hi'olonga e tolea hānue*, hunger was upon the land. Florida *vitolo*, Motu *hitolo*.

hi'ona U. ghost, spirit. Wango *hi'ona*, Florida *rigona*. M. A., p. 124.

hiri, **hirihiri** 1. v. tr., to lap with a string, to bind. Mota *vir*, Viti *wiri*, Samoa *fili*.

hiri 2. v. tr., to pay a fine for, to make atonement for a death by violence.

hiritaa v. n., a fine paid; *soi hiritaa*, to demand a fine; *hiritaana a ola*, atonement for So-and-so. Motu *hili*.

hiri'i adv., nearly, almost: precedes the verb. *cf. hini'i*.

hiro v. i., to revolve.

hirosi tr. Wango *taihiro*.

hiroiku n., a dove. *cf. heheoku*.

hirori 1. v. i., to be kinked. 2. v. i., to chatter indistinctly. *cf. rori* 4, '*irori*, *kirori*.

hiru 1. v. i., to be busy, engaged, to have a press of work. *ha'ahiru*; '*ahe hiru*, *hirune 'ahe*, troublesome waves, boiling tide-rip; *luqe'i hiru*, to pretend to be busy.

hirunga'a adj., used as n, hindrance.

hirue'i partic., hindered; *noko hirue'i lae*, I am hindered from going.

hiru'e S., **hiru'a** U., adj.; *sae hiru'a*, a mind engaged; '*āsi pouhiru'e*, raging sea.

hirusi tr., to get in the way of; *oku e hirusia maana*, the *oku* has got in its eye: said of the migratory plover (*kārikeri'ala*) which arrives in November at time of palolo and is found exhausted in the gardens and open spaces.

hiru 2. v., to be curly, of hair.

hiruhiru U. *cf. hinuhinu*; *hiruhiru ana maana*, his eyelid.

hisi U., *rāi hisi*, a stake.

hisu 1. v. tr., to pluck leaves, to pull fruit. 2. U., to wean; *hisu susu mwaani*, to pluck the breast from.

hisuhisu v. i., to be out of joint.

hite S., **hita** U. 1. v. i., to split. *cf. ha'ahite*, *wa'ahite*; *hite dango*, S., *hita 'ai*, U., to split firewood; *hite pewa'ali*, to cleave; *ape hite*, to curtail; *kala hite*, to cut nautilus in rectangles with notched ends; '*ini hite*, the thumb, used to split leaves.

hiteli tr., *opa hiteli*, to cut up an animal; *po'o hiteli*, to cause to burst; *tohu hiteli*, to cleave asunder; *raa hitelia Hāu Maelo*. Wango *hita*.

hite 2. v. i., to hit, to strike: used with poss. 3. *e hita ana*; *hite tekala'ini*, to strike and disperse; *hite meenasi*, to strike and break to pieces; *dāu hite*, to score a hit. Wango *hita*.

hiu 1. numeral, seven; *ha'ahiu*, seven times. Motu *hitu*, Niue *fitu*, Maori *whitu*.

hi'u, **hi'uhi'u** 2. v. i., to turn from side to side; *hi'uhi'u pole*, S., *hi'uhi'u kape*, U., a bird, wagtail, fly-catcher.

hi'une tr., to alter the position of.

hi'usi U., tr., to turn, to alter the nature of, to change.

hi'utana tr., to change the nature of.

hi'ute'ini tr., to wag.

hi'ute'i U., partic., changed, altered in position, moved. Mota *vusiag*.

hi'uhi'ule adj., *to'o hi'uhi'ule*, spotted.

hiune the seventh time.

ho exclam., used in chorus.

hoa, **hoahoa** 1. v. i., to make an incision in.

hoa'i tr., to cut by making an incision in.

hoasi tr., to cut marks upon, to carve.

ho'a 2. v. tr., to take aside, to separate. *cf. hoka*.

ho'ala'i partic., used as v. i., to depart, to leave. *cf. 'aho'a*. Florida *voka*, separate, open; Sesake *goka*.

ho'asi v. i., to use oaths, to swear by, to curse; *ho'asi sisinge'i*, to clear with an oath, to adjure; *ho'asi sisingana li'oa*, to swear by a spirit.

ho'asinge v. n. Wango *hoasi*, Fagani *fogasi*.

hoda, **hohoda** v. i., to lave the hands or face; *hoda maa*, to wash the face; *hoda maanga*, v. n.

hodali tr.

hodalila-(ku) gerund.

hoe exclam. 1. used to sum up a statement or argument. 2. expresses disapprobation. 3. calls the attention.

hoho v. i., to cut undergrowth.

hohola S., *āsu hohola*, to prepare a yam garden.

hohoro v. i., to barter, to buy, to sell. *cf. holi*, *hohoholo*.

hohorong v. n.

hohoto n., long wooden mortar used for pounding yams, etc.

hoi 1. art. a, one, used of things spherical in shape, fruit, eggs, shells; in the plural *mu*, *mwa* precede *hoi*; probably derives from *hoa* with genitive *i*. *hoi dango*, *mu hoi dango*, fruit, kidneys; *hoi huu*, fruit of the Barringtonia; *hoi i'a*, *hoi i'e*, fish; *hoi kue*, a hen's egg; *hoi kuru*, a ripe areca nut; *hoi lile*, a seed; *hoi madeli*, a fully ripe coconut; *hoi menu*, an egg; *hoi sehu*, U., a gourd. Mota *wo*, Malagasy *voa*, fruit.

hoi 2. contraction of *hou* 2 and locative *i*. *hoi haha*, the downward side, under the earth; *hoi saeka*, in our hearts.

ho'i 3. v. i., to wind. *cf. 'āliho'i*; *ho'i ue*, to roll dyed cane to make *hikei ue*. Vaturanga *hoi*, to return; Florida *goi*, again; Wango *ahoi*, return.

ho'i 4. U., v. i., to gather, collect; *mwane nga rurukonileni esi ho'i ha'aro'ian*, that no collection be made in my presence.

hoiliwo S., **houliwo** U., a hill.

ho'itana v. tr., to alter the nature of. *cf. hu'itana*.

ho'ite'i partic., changed, altered. *cf. hu'ite'i*.

- hoka** 1. to come apart. 2. to have a hole in the bottom.
- hokasi** tr., to burst, to split. Florida *voka*, to come open; Lau *foga*, to burst open; Maori *hokai*, to spread out; Niuē *hoka*, to pierce.
- hola** 1. v. i., to spread.
| **holasi** tr. Maori *hora*, *mahora*, spread out.
- hola** 2. v. i., to spring forth in a jet. Florida *vora*.
- hola** 3. v. i., to begin. *ha'ahola*; *holai na'o*, in former times.
- hola'i** tr., *atei ni e hola'ie*, who began it.
- hola'i** partic., used as adv., precedes the verb: formerly, at first. *e hola'i na'o 'oto wau*, he first led the way; *nou hola'i 'unue*, I first said it.
- holaa** 1. v. i., to be calm (of the sea); *aa e repo kosi holaa*, when the nuts are ripe it is calm weather. 2. n., a calm, *hāi'holaa*; *holaa totoweru'e*, a flat calm. E *Holaa*, a rock on the west coast of Ulawa near the south cape.
- holaasi** tr., to be in calm weather, *e holaasire*; Met. to be in peace.
- holi**, **holiholi** v. tr., to barter, to buy. *ha'aholi*; *kire to'oana keni mwala ko holie*, they own the girl who is being bought.
- holinge** v. n., a sale.
- holiholanga** U., n., a bought dependent.
- holite**-(ku), **holiholite** v. n., price, payment. *holitana*, the price of it, its being sold. Mota *wol*, Malay *beli*, Malagasy *vily*, Bugotu *voli*.
- holo** v. i., to divide. *ha'aholo*. cf. *maholo*, *maaliholo*, *mouholo*. *holo 'ahe*, to divide the waves by incantation and make a way for a canoe; *holo onu*, to divide and cut short; *'ato holo*, to cross over the sea; *lāngu holo*, to break in two; *'o holo onu'e qongiku hao*, thou hast shortened my days.
- holosi** tr. 1. to cut a piece off. 2. to cross over; *holosie 'asi*, to cross the sea.
- holosila** (ku) gerund. Wango *horo*, to cross; Mota *wolos*, to cut across; Lau *folo*, Makula *foro*; Florida *polo*, when.
- holosi** v. tr., to appoint, to assign.
- holota'ini** determ., to make an appointment, to agree upon, to arrange. cf. *hā'iholota'i*.
- holoholo** 1. n., interval, part, portion, thing, U.; *holoholo i sapeku*, S., my duty; *ngaithe holoholo*, U., a different thing. 2. Irregular, intermittent; *mata'i holoholo*, intermittent fever. 3. U., v., to barter.
- honi** U., contraction for *hou ni*, a, one, used of fish; *honi weieu*, a bonito; *honi mehu*, a mehu fish.
- hono**, **hohono** v. i., to shut, to shut a door. cf. *hā'ihonoa'i*; *hono sikihī*, to shut off by itself; *hono sisinge'i*, to shut out; *e hono sisingana*, shut him in; *ape hono*, to prevent; *dāu hono*, S., to hinder; *noru hono*, to be windbound; *susu hono*, to heal over (of a sore).
- honosi** v. tr., used as prep., to meet, opposed to, over against; *'ato honosi*, to oppose;

hono, **hohono** (continued).

- hulo honosi*, to close up an aperture; *lae honosi*, to go and meet; *si'o honosi*, to interrupt with questions; *susu honosi*, to close in on; *'ure honosi*, to oppose.
- honota**-(ku) gerund., protecting, guarding; *e palo honotaka*, our mediator; *para honotaka*, defend us.
- honohonota** v. n., a shutter, an obstacle. Mota *wono*, Lau *fono*, Florida *vongo*, Malagasy *fono*.
- honu** 1. n., a turtle; *honu i'e*, green turtle; *honu hapa*, hawkbill turtle; *hapa ni honu*, plates of turtle shell; *tarihoa honu*, to watch for turtles on the sands. cf. *karenga. popo ni honu*, tailpiece of turtle shell used for nose-rings at Santa Cruz; *su'ai honu*, a sunmeriset. Nifilole *fonu*, Malagasy *fano*.
- honu** 2. v. i., to be full. *ha'ahonu*; *honu makeato*, full to overflowing; *ere ani le'u honu*, to boast; *hera honu*, a congregation; *i'e honu*, a hundred fish-teeth; *honu, honu leu'ae, poro ni toto e hule 'oto pe'i oqai poo*, a catch said when filling a bamboo *rato* at a spring, fill, fill quickly, a hill man has arrived bearing a pig's entrails.
- honulaa** v. n., a crowd, a company.
- honule'i** partic., filled, full. Wango *honu*, *honurai*, Florida *vonu*, Motu *honu*.
- honu** 3. *honu ako*, to have pulmonary disease.
- hoo** 1. exclam., of contempt, of disbelief.
- ho'o**, **ho'oho'o** 2. v. tr., to bind.
- ho'onga** v. n., a binding.
- ho'osi** tr.
- ho'osila**-(ku) gerund.
- iho'o** n., a bundle. Wango *hoo*.
- ho'oho'odara** n., a wreath, a crown. cf. *dara*.
- hoowa** S., n., morning, between 8 and 10. cf. *hu'o* 2; *dāngi hoowa*, the next day; *ke haro hoowa kā'u*, as soon as it is light.
- hora** (ku) 1. prep., over against, in order to get, for; *horana i ola*, over against such-and-such a place; *horana nga taa*, what for? 2. U., *ha'alu horana*, to swear by a thing or person; 3. U., concerning. Fagani *fora*, subject to, under the rule of; *horana mwa alaha*, under the power of the chiefs.
- horaa'i** v. tr., to turn round (of objects).
- horaa'ini** tr.
- horahora'apu'i** S., n., first fruits of nuts and yams. cf. *'apu* 2.
- hora'i** *hā'ihora'i*, partic., to be daybreak. cf. *'auhora*.
- horo**, **horohoro** v. i., to beat, to strike, to kill; *horo 'asi*, to destroy utterly; *horo ni loloto i purine maeta*, to kill a man in order that men may bathe after celebrating a death feast; *horo mwamwaki*, to kill wantonly; *horo suuhe'ini*, to kill out, to destroy; *horo suulana*, to kill in revenge; *horo i tala*, to kill to avenge; *horo tata'alasi*, to kill without mercy; *kire tahoa nana mwala e holo*.
- koronga** v. n. murder, killing; *koronga*

- horo horohoro** (continued).
maapala, murder; *horonga i talada*, revenge for them; *horonga tatararaa*, indiscriminate slaughter.
- horotaa** v. n., murder, killing.
- horo'i** tr., *hā'ihoro'i*.
- hota** 1. 'aehota, *talaa'chota*, to begin. Mota *wota*.
- hota** 2. *hota ni mwane*, all the boys who are eligible for *ha'amalaohu*; *e mou ue ena ngaini ka'a hota ni mwane lo'u*, *e mou ana Wateha'aodo*, it is still in desuetude, no boys are initiated into bonito catching, it ceased with *Wateha'aodo*. M. A., p. 234.
- hote** 1. v. i., to paddle, to row a boat (late use).
 2. n., a paddle, an oar; *hote ani henue*, a paddle; *hote ni haka*, an oar; *hote ni monaki*, bone of the cuttlefish; *pālupehu ni hote*, handle of the paddle; *tarasie 'āsi ana hote*, to feather the oar.
- hotenga** v. n., paddling, rowing; *ani hotenga*, by paddling.
- hotela'ini** tr., to propel by paddling, by rowing.
- hotela-(ku)** gerund. Mota *wose*, Motu *hode*, Maori *hoe*.
- hoto** n., a gourd used to hold lime for betel chewing; *hoi hena hoto*, a lime gourd.
- hotohoto** 1. to shake (of gourd or bottle). 2. to rattle the spatula in the lime gourd; *e hotohoto ana lo'u hoi sehu*.
- hoto'i**, **hotohoto'i** tr.
- hotohoto'i** U. v. i., to swing.
- hotohotomolita'a** U., round in shape. cf. *moli*.
- hoto'i** to bore (of beetles or worms in wood); *hou e hoto'ie*, it is wormeaten.
- hou** 1. article, a; more frequently used in Ulawa; with genitive *ni* contracted to *honi*, U.; probably connected with *hoi* 1. *hou atea*, a coconut water-bottle; *hou kao*, a bottom plank in a canoe; *honi mehu*, a mehu fish; *hou mei*, an ebb tide; *hou ola*, a thing of a round shape; *hou pua*, an areca nut; *mai nga hou pua*, give an areca nut; *houhi*, a yam; *hou wei*, a bamboo for carrying water; *honi weieiu*, a bonito.
- hou** 2. S., adv., down; not used of direction; with locative *i* contracts to *hoi*. *siho hou*, *lae hou*, to descend; *hoi sae*, in the heart; *hoi 'ano*, underground.
- hou** 3. dry rot, worm in wood, *hou e hoto'ie*.
- hou** 4. v. i., to proclaim, to be proclaimed; *e hou lilikeli*, *hou keli*, proclaimed abroad.
- houle'i** partic., proclaimed, made public.
- houle'ini** tr., to proclaim, to tell out.
- houle'inila-(ku)** gerund. Fagani *fou*.
- hou** 5. U., dem. pron., this, these. cf. *nihou*.
laa hou, vocative you!
- houhou** n., a bier.
- houlaa** v. n., a feast; *dāu houlaa*, to have a feast. *hou* 4.
- houlana** n., fame, kingdom; a Wango word *hourana*.
- Houlanga** a proper name.
- houliwo** U., **hoiliwo** S., n., a hill.
- huasa** n., a crocodile. Mota *vua*, crocodile, *puasa* lizard; Malagasy *buaya*, crocodile.
- Hu'atea** a rock off Cape Arona, Ulawa.
- hudi** 1. n., banana; *hoi hudi*, a banana fruit; *hudi lolaka*, a variety with erect bunch, plantain; *hudi ni haka*, introduced banana (*Musa cavendishii*); *hungui hudi*, a bunch of bananas; *tangisi hudi*, a hand of bananas; *pi'e ni hudi*, *pi'ei hudi*, banana sucker; *nga hudi e mata 'asi'a*, the bananas are rotting away unpicked. Florida *vudi*, Viti *vundi*. Niuē *futi*, Motu *dui*, Malagasy *ontsy*.
- hudi** 2. S., first and second days of the moon.
- hudihudi** n., a stripe, bruise, weal.
- hudihudi'e** adj., bruised (of the body).
- hue** S., **hua** U. (na) 1. article, a, one, used of fruits only; *huana i'ada*, the fruit of their womb; *huani 'ei*, U., fruit; *huesi dango*, kidney (*si* genitive); *kau mei nga hue*, give me one. Wango *hua*, Mota *woai*, fruit; Motu *huahua*, fruit; Maori *hua*, Malay *buwah*. cf. *pue*. See M. L., p. 71.
- hu'e** S., **hu'a** U. 2. a married woman, wife; women in general in distinction from *mwane*, male; the demonstrative *na*, S., *ni*, U., may be added, *a hu'ena*, the woman. *to'o hu'e*, to be married; *to'o hu'anga*, v. n., the being married; *sike hu'e*, to divorce a woman; *sike hu'anga*, v. n., divorce; *e lio hunie huni hu'e nana*, he chooses her for his wife; *lio hiliisie huni hu'e i'oe*, choose her for your wife; *hu'e kire konie mola*, a concubine; *ta'e hu'a saena e diena*, there's a good-hearted woman.
- hu'e** 3. v. tr., to carry suspended from the head as native women do. Niuē *fua*, to carry on the shoulder; Motu *huai*, to carry from the shoulder.
- hu'e** 4. v. i., to reverse; *hu'e asi*, to overturn, to overthrow; *hu'e hau*, to dig up stones suitable for use in cooking *hāhi*; *hu'e tekela'ini*, to uproot and destroy.
- hu'eli** tr., *hu'eli 'ato'ato*, to wind rolls of dyed cane.
- hu'esi** tr. 1. to reverse; *hu'esi 'elinge*, to turn the ear to. 2. to open a native oven.
- hu'esila-(ku)** gerund.
- hu'eta'ini** U., tr., to reverse. Niuē *veu*, to uncover; Mota *sug*, to dig up, *uqa*, to lever, *vul-uqa-uqa*, to dig; Wango *huke*, reverse; Florida *vuka*; Maori *hua*, lever, overturn; *huke*, dig up; Malay *bukai*, open; Sulu *ukai*; Viti *tevuka*, open.
- huehue** (na) fruit, *mu huehwei ola*, fruits; *huehuana*, its fruit.
- huhu** 1. v. i., to leak, to drip, to spill out.
- huhusi** tr., to pour upon. Wango *huhu*, spill; Lau *fufusi*, to sow broadcast.
- huhu** 2. v. i., *huhu la'ola'o ana wā'i*, to be in contortions with tetanus.
- huhu** 3. v. i., to pluck, to pick off.
- huhudaro** U., v. i., to smite, strike. *darō*.

huhunu 1. v. tr., to poison fish with pounded leaves of Barringtonia. 2. n., dynamite used to shoot fish with. Mota *vun*, to poison fish; Efaté *bunu*, death; Florida *hunu*, leaven.

huhurere'a adj., dazzling white. cf. *rere'a*.

hui 1. n., taro (*Caladium esculentum*); *hui kerekere*, a taro shot with veins; *hui ni matawa*, giant caladium, the only kind grown on Ulawa; *nisi hui*, to pull taro for eating; *poe hui*, to pull wild taro; *tapali hui*, to cut off the leaves of taro; *to'oni hui*, to plant taro; *'usu hui*, to grate taro.

hu'i 2. S., adj., troublous. *hi'u* 2. U.; *mu ola hu'ihu'i*, dangers, difficulties, hard circumstances.

hu'ihu'inge v. n., *hele hu'ihu'inge*, unprofitableness.

hu'isi tr., to turn over, to reverse, to turn toward, to change the nature of, to harm; *dūu hu'isi*, to overthrow, to put to wrong use, to bring to naught; *hele hu'isie nga le'u*, to err in anything.

hu'isila-(ku) gerund.

hu'itana tr., to change, to alter the nature of. cf. *ho'itana*.

hu'ite'i, **hu'ihu'ite'i** partic., undone, altered. cf. *ho'ite'i*; *e ka'a me'i ola ke hu'ihu'ite'i*, unchangeable; *saeku e hu'ite'i*, my heart is undone. Mota *vusiag*.

hu'i 3. v. tr., to pour water on. Mota *vuvui*.

hu'idada U., v. i., to be level, smooth. cf. *dada*.

hu'ihu'ite S., a marvel, a wonder, a miracle.

hu'ine'i S., v. tr., to warp, to wrest aside.

hulaa S., **hulahula** U., a spring, fountain, *hulaa ni wei*, *wāi hulakula*. cf. *hulehule*, *hure'i*. Florida *vuravura*, Mota *vura*, Viti *vure*, Niuē, Mao. *puna*.

hulaaholaa v. i., to be full (of the moon). Mota *vula*, moon; Malagasy *volana*.

hule S., **hula** U., v. i. 1. to arrive; *hule ōhu'i*, to come for; *hule odo'i*, to arrive and find; *hula talahi*, to fail to find a person at home; *'asi dodo hule i one*, deep water right up to shore; *lai hule*, to reach; *nga hale e koru hula i sinaha*, the shed was full right up to the door; *lai hulaana*, till, until.

hule'ita-(ku) gerund., up to, reaching to. *ha'ahule'ita*. *sa'a hule'itana ike saena-naunge*, never coming to wisdom.

huleta'ini tr., to come and seek for.

hule U. 2. to be in danger, distress; *maenga hulakula*, U., danger.

hulesie tr., to be dangerously ill; *e hulesie*, he has a bad attack.

hule 3. a convolvulus growing on the beaches; *hule e 'a'a haahia iaoha*, the convolvulus had climbed over the canoe house.

hulehule (na, ni) 1. n., husks, chaff; *hulehuleni*, the chaff.

hulehule S., **hulahula** U. 2. n., water springs, *mu hulehule*. cf. *hulaa*, *hure'i*. Florida *vure*, Viti *vure*, Mota *vura*, Dyak *pura*.

hulemotaa S. v. i., to be in agony. cf. *motaa*.

huli 1. v. tr., to overtake, to overcome.

huli (ku) 2. S., a bed, a mat. *hulite*, S.

huli 3. *huli nume*, S., the site of a house, house plat. cf. *talahuli*. Lau *fuli fera*, a village.

hulihuli n., a black biting ant.

hulite (ku) S., a bed, a mat. *huli* 2. U.

hulo 1. n., a sponge, a towel (late use).

hulosi tr., to wipe. Samoa *solo*, Maori *horoi*, Viti *vulo*, to strain.

hulo 2. v. i., *hulo honosi*, to close up an aperture.

huluhulu S., v. i., to make a sacrificial offering.

hulumota'a S., adj., hairy. Mota *ulu*, hair, Maori *huru*.

huna U., *hune*, S.

hunata v. n., stakes driven to moor a canoe, an anchor (late use).

hune S., **huna** U. 1. to anchor; *liki hune*, S., *riki huna*, U., to loosen mooring-stakes, to get up anchor. 2. to hang up, to display; *hune haa*, to hang up and display the bridal moneys at the home of the bride, to conduct the initial ceremony of a wedding.

hunesi tr. 1. to anchor. 2. to display wedding moneys. Wango *huna*, Maori *punga*, anchor.

hune S. 3. a snare, a gin. *lolohuna*, U. *lolosi hune*, to set a trap; *tolu hune*, to lay a snare. Wango *huna*.

huni (āu) S. 1. dative preposition, for, to; *huni lu'ue mo ola ineu*, to remove my goods; *huni lengu ha'aodohie 'aeka*, to guide our feet; *dāu toli huni*, to submit to, to be subject to; *e hai lalamoa e mae hunia Qai*, four dead men for Qai to pay a fine for; *e ka'a hunie ike maenga*, not unto death; *kire husingi'i hunieu*, I have become accustomed to it; *lae huni'i*, go to fetch them; *le'u noko lae hunie*, the place whither I go; *lio hilisie huni hu'e i'oe*, choose her for your wife; *lio huni*, to choose; *e lio hunie huni hu'e nana*, he chose her for his wife; *lio huni maa*, to exercise partiality; *māsi huni*, to commit adultery with; *gālu huni*, to conceive by a person; *ke sāune huni ke mae*, to be well mashed. Mota *mun*, Ulawa *muni*.

2. adv., in order that. *muni*, U.: also as an optative; *huni ke lae mai*, that he may come.

hunie adv., in order that; *hunie esi hute 'ulu 'ie*, that he should be born blind thus. Wango *huni*. *ha'ihuni*.

huni (ku) 3. U., skin disease, ringworm; *huniku*, my ringworm.

hunila, adj., suffering from ringworm. Niuē *matafune*.

huni 4. *hū'ihuni*, U., *hārihuni*, S., v. tr., to desire, to wish for.

hunu 1. v. tr., to cut up an animal; *hunu poo*, to butcher a pig; *kira hunu poo mala ideni*, tomorrow they kill the pigs. Malagasy *vono*, to kill; Borneo *bunoh*.

hunu 2. S., n., a mast.

hunu, **huhunu** 3. v. i., to poison fish with Barringtonia leaves.

hunu 4. *dio hunu*, to swoop (of pigeons); *dio hunu ni sae*, to be faint-hearted, to faint.

- hungao-(ku)** n., brother-in-law, sister-in-law, *mwane* or *keni* added for distinction; *hungaona*, used with *ro ha'i* or *ro ma: ro ha'i hungaona*, U., *ro ma hungaona*, S., brothers-in-law, sisters-in-law. Wango *hungo*, Lau *fungo*, Maori *hunaonga*.
- hunge** S., *hunga* U., many, enough, too much, to abound. *ha'hunge. mu dinge hunge*, many days.
- hungehunga'a** adv., frequently. Wango *hunga*, Maori *hunga*, a company.
- hungehunga'a** S., adj., used as noun, hillock. Wango *hungahunga*.
- hungu, hunguhungu** 1. to bear fruit. 2. n., a bunch of fruit; *hungui hudi*, a bunch of bananas.
- hunguha** U., v. n., a fruiting.
- hungunge** S., v. n., a fruiting; *kire ko mwamwasu'i eni hungunge*, become unfruitful.
- hunguta** U., v. n., a bunch; *hungutani pua*, a bunch of areca nuts. Viti *bunua*, a bunch of nuts; Florida *vungu*, Mota *vung*, Samoa *punupunu*, a cluster of parasitical plants; Borneo *bunga*, flower.
- hu'o** 1. n., fishing-net, seine; *hu'o ni moke*, a casting net; *'ato hu'o*, to set a net; *'ato hu'onga*, a plot; *e soda ana hu'o*, he fell into the net; *tola hu'o*, to set a snare for; *wā'i haahie ana hu'o*, to draw a net about. Florida *vugo*, Motu *huo*, kangaroo net.
- u'o** 2. *ha'ahu'o*, to come early in the morning. *mahu'ohu'o*, dawn, early morning.
- hu'ori** *Hu'oriara*, a proper name, Early-foot.
- hure** S., v. i., *mwaa e hure ana*, he was eaten of worms.
- hure'i**, **hure'ihure'i** 1. v. i., to gush out. *cf. hulaa, hulehule* 2. *e hure'i ta'a ana hūu*, to gush forth from the rock. Mota *vura*.
- hure'i** 2. *hure'i lade*, name of a month, July.
- huresoso** n., white shell discs used in ornamentation with *haa* and *malo*, used also to finish off the ends of strings of money.
- huri** v. tr., to cut in sections; *malo huri*, black bugles cut from a creeper and used in ornament. Florida *vuri*.
- hurihuri** U., to wallow, of a pig.
- huro, mahuro** adj., disturbed, upset in mind.
- hurosi** tr., to upset the mind, to disturb, to whirl about as surf; *'ahe ko hurosieu*, the stream whirls me about.
- hurosila-(ku)** gerund.
- huru, huruhuru** v. i., to run; *huru ni 'elinge*, to race; *huruhuru meumeuri'e*, to be living.
- hurunge** v. n., running; *hāli ana hurunge*, foot racing; *ohoa hurunge*, to race.
- hurunge'ini** tr., to run and carry.
- hurulaa** v. n., a messenger.
- huruhuru** a bridge, a tree fallen over a stream, ladder.
- husingi** v. tr., to make accustomed; *kire husingi'i hunieu*, I have become accustomed to it.
- hute, hutehute** S., **huta** U., to be born. *ha'ahute. e hute talahie gongine*, born out of due time; *hunie esi hute 'ulu' ie*, that he should be born blind thus.
- hutanga** v. n., birth.
- hutaa, hutelaa** v. n., generation, birth.
- hutela-(ku)** gerund, being born, birth. Mota *wola*; Niuē *mafuta*, emerge.
- huto** 1. cuscus, phalanger. M. A., p. 17. Wango *hulo*.
- huto** 2. v. i., to swarm (of ants, etc.).
- hutohuto (na)** 1. froth, foam. Wango *hutohuto*, Viti *vuto*.
- hutohuto** 2. name of a month, June.
- huu** 1. n., a group, a bunch, with genitive *i*; *huui 'ae*, excrement; *huui alaha*, a chiefly family; *huui edi*, a bunch of leaves used as a tabu sign; *huui eu*, a stool of bamboos; *huu ni kana*, a group of singers; *huui keu*, branching coral; *huui lue*, shoulder of pork; *huui lume*, *huu lume*, collection of houses, village; *huui sata*, the heel; *huui tomwaso*, a thicket of *tomwaso* bushes. Viti *vu*, plenty of; Maori *pu*, tribe, bunch.
- huu** 2. adj., real, permanent. *ha'ahuu'e. awala 'oto huu*, U., *awala ha'ahuu*, S., a full ten; *hānue huu*, solid land, dry land, heritage; *hele huu*, to inherit; *i'o huu*, to abide forever; *mwado huu*, the earth; *'oni huu 'oto ana*, to be settled therein; *'oto huu*, U., forever; *te'ete'e huu*, forever, abiding, for good, finally. Wango *huuna*, real; Samoa *futu*, to be a long time; Mota *tur*, real; Viti *vu*, bottom, root; Niuē *fu*, trunk, cause; Florida *puku*, real.
- huu** 3. v. i., to be sad; *sae huu*, to grieve; *sae huunge*, grief. Viti *ku*, to be angry; Motu *hu*, to look angry.
- huu** 4. n., a littoral tree (*Barringtonia speciosa*); *hoi huu*, its fruit; *huhunu, roma*, to stupefy fish therewith. Mota *vu*, Viti *vu*.
- hu'u** 5. a cough, to cough. Mota *vur*, Viti *vu*, Motu *hua*.
- huuhuu** to gush forth in a jet; *wāi e huuhuu 'oto*, the water spurted out; *huuna wāi*, U., fountain head. Bugotu *fuufutu*, a spring.
- huuilume, huulume** S., a village. *cf. nume. unnu tara'a huuilume*, burn up the village.
- huule'ini** v. tr., to chop down, to fell a tree; *'aihu*, U., uprooted.
- huuraro** n., rainbow; if pointed at (*usu'i*) bad luck results.
- hū'usi, hu'uhu'usi** v. tr., to detach *'oha* from a tree, to pluck leaves. *cf. 'u'usi*. Wango *huusi*.
- hu'utala** U. v. i., to miss the mark, to fail, to be in vain. *tala*.

I

1. prep., locative; always used before names of places, also with adverbs of time and direction; *itei*, where; *i Sa'a*, *i hoowa*, in the morning; *i nganile*, when. with a preceding *e* or *o* there is a contraction to *i*: *noko lai haka*, I go abroad; *tai Sa'a*, up at Sa'a; *hai Malau*, down at Malau; *laelae i rodo*, go until nightfall. Forms the compound prepositions *ilengi* on; *isuli*, according to. Used in phrases, *i ladoihaana*, in a line with; *i ladohaana*, thereby; *i nooruhaana*, relying on, because of. Florida *i*, Viti *i*.
2. prep., genitive, a variant of *ni*; joined in pronunciation to the preceding word: *poloi haa*, a strand of shell money; *qirei eu*, a stalk of bamboo. Used to express purpose: *noko lai leesie*, I go to see it. Expresses condition: *e lai 'aela*, it is bad; *e la 'oto i diana*, it is good. Used of continued action: *hoi i'a e lae mai i rarada i saini one*, the fish came and grounded on the beach. Used after *tala'ae*, to begin: *e tala'ai 'aela*, it is beginning to spoil. Follows *ore*, to fail: *melu orei lae*, we almost went. Bugotu *i*, Lau *i*.
3. instrumental prefix forming noun from verb: *ikeu*, a crook; *idenu*, a baler; *idemu*, a lime spatula, from *käu*, *dänu*, *dämu*. Mota *i*, 4; Viti *i*; Motu *i*, in *igui*, a bundle; *guia*, to wrap; *ikoko*, a nail; *kokoa*, to nail.
4. prefix to personal and demonstrative pronouns: *ineu*, *i'oe*, *inge'ie*, *inihou*. Mota *i* in *inau*; Maori *i* in *ikoe*.
5. U., euphonic: *säisemu*, reduplicated from *sämu*, *säisesu* from *säsu*, *däidenu* from *dänu*.
6. verbal suffix, *horo horo'i*: forms a participle, *pele pele'i*. Viti *i*, Maori *i* (*pao*, *paoi*), Florida *gi*.
7. suffixed to poss., 1. sing. 1 and 2 and dual, used of many things for one person to eat, *moola äku'i*; suffixed to poss. 2 and used of many things designed for one person; *näku'i*, for me. Florida *gi*, Lau *gi*, plural sign.
8. a suffix denoting plurality, used of things only; *lae huni'i*, go fetch them; *dolali'i*, among them. ⁴7.
9. suffixed to pers. pron., dual 1 and 2 excl. *iemere'i*, *ikara'i*, U., *hunireru'i*.
- i'a** U. cf. *i'e*, S.
- i'aa** v. i., to be lost, missing. *'ai'aa*.
- i'ami** U., pers. pron., plur. 1 excl.: we, ours; when used as subject is followed by *'ami*. Lau *igami*, Mota *ikamam*.
- i'amu** U. pers. pron., plur. 2: you, yours; more general in application than *i'emelu*; when used as subject is followed by *'amu*.
- i'ano** adv., on the ground, down; *mai i'ano*, on the earth; with demonstrative *na* added, *i'anona*, in that soil; of direction, west; *haka e lai qäi 'ano*, the ship went west.
- i'au** S., exclam. of assent.

- ida** U. *ida 'apala*, a length of money from the finger tips to the opposite shoulder, a yard and a quarter.
- idemu** n., a lime spatula. *dämu*. *idemu ni loo*, a lime spatula used as a dagger on a person who is scared (*loo*) and hard to get near but who is enticed by the offer of areca nut; *idemu ke suu i halena*, the spatula shall pierce his gums.
- ideni** U. tomorrow; *kira hunu poo mala ideni*, tomorrow they kill the pigs.
- idenu** n., a canoe baler. *dänu*.
- idengi** S., tomorrow. *dängi* 1.
- idu**, **iduidu** 1. v. i., to count; *iduidu nume*, to gad about (Florida *idu vale*); *iduidu mesi 'ei*, U., jumped about on the firewood.
- idumi** tr., *idumia one*, countless (count the sand).
- idumila**-(ku) gerund.
- iduidunge** v. n., numbering, number. Florida *idu*.
- idu**, **iduidu** 2. to be weary of a thing, to be ill at ease. Florida *idu*.
- idu** 3. n., a drill.
- idule'ini** v. tr., to move the position of a thing, to ease a burden.
- 'ie** 1. S., demonstrative pron., this, these; follows the noun; adverbially used as here, now, thus; *hunie esi hute 'ulu 'ie*, that he should be born blind thus; *inge'ie 'ie*, this is he; *maholo 'ie*, now; *ola'ie*, this thing; *'oto 'ie*, now; *'oto mola 'ie*, just now. Mota *ia*, Bintulu *ia*.
- i'e** S. **i'a** U. 2. a fish, a fish (porpoise) tooth; *hoi i'e*, a fish; *mu i'e*, *mwa i'a*, plural; used metaphorically in Ulawa as an exclamation of astonishment at size, a big thing, a whopper! *nga i'e*, 100 porpoise teeth on a cord forming a unit of money; *hoi i'a e lae mai i rarada i saini one*, the fish came and grounded on the beach; *i'e häu*, a stone fish; *i'e honu*, 100 fish teeth; *i'e 'inoni*, a fish caught with a scoop net; *i'e ni sane*, sea-bream (*nate*); *i'e ni toli*, deep-sea fish; *Aru ni i'e*, honorific phrase of San Cristoval. cf. *ha'addhi*. *honu i'e*, a green turtle; *nihoi i'e*, porpoise teeth; *palapala ni i'a*, a nose ornament of shell cut in the form of a frigate-bird; *qä'ui i'e* 4 porpoise teeth; *to'o*, *to'oami i'e*, 1,000 fish teeth; *waawaalani i'a*, pieces of fish. Mota *iga*, Maori *ika*.
- 'ie** S. **'ia** U. (ku) 3. belly, womb. *'iana*, S., *'iena*, U., *'iana e maelo*, pregnant; *'ieku e tao*, I am sick at the stomach. Mota *tiana*, pregnant; Bugotu *tia*, Maori *tia*, Malay *tia*.
- ie'iola** v. i., to have the head thrown back.
- 'i'eli** 1. v. tr., to plait. 2. n., a rope; *radu moumousie nu 'i'eli*, to break the rope in pieces. Lau *inali*, Mota *tali*, Maori *tari*.
- i'emelu** pers. pron., plur. 1, excl.; we, our; more restricted in meaning than *i'emi*.
- i'emere**, **i'emere'** pers. pron., dual 2. excl.; we two, our; when used as subject is followed by *mere* or *mere'i* respectively; *ola i'emere'i*, a thing belonging to us two.

i'emeru, i'emeru'e S., same as *i'emere*.
i'emi pers. pron., plur. 1. excl.; we, our; more general in meaning than *i'emelu*; when used as subject is followed by *'emi*.
i'emiu U., Mwado'a dialect for *i'amu*.
i'emu U., Mwado'a dialect for *i'amu*.
'ienini demonstrative pron., this; *poro 'ienini*, this man; adverb now, *'oto mola 'ienini*, just now.
i epi (nä) beside (of things only); *i epine ora*, *i epine lalo*, *i epiapi ana*, contiguous to. Maori *apiti*, Malay *apit*, to place side by side.
ihaha 1. adv., below, underneath; *mäi ihaha*, on earth. 2. prep. with suffixed pronoun (*ku*); *ihahamu*, underneath you; *ihahana salo*, under the sky. Lau *fafa. haha*.
ihaho 1. adv., over, above; *ilengi ihaho*, in the sky above. 2. prep., with suffixed pronoun (*ku*); *ihahomu*, above you, over your head. *haho*.
ihe-(ku) brother-in-law, sister-in-law; in Ulawa the personal article coalesces, *aieku*.
ihana ro *mwaihana*, S., ro *aithana*, U., two brothers-in-law or sisters-in-law. Motu *ihana*, brother-in-law.
ihei 1. interrog. adv., where. *itei*, S. 2. interrog. pron., which, what, whether, of two; *'o'a sare ngäu ihei*, what will you eat; with article *ngaihei*, *mwaihei*, who. Mota *a-vea*.
ihei 3. S., the monitor lizard (*Varanus indicus*).
ih'o'o n., a bundle; with genitive *i*, *ih'o'oi ola*, a bundle of goods. *ho'o*.
ihu (ku) 1. n., hair, feather; with genitive *i*, *waraihu*, U. *ihui menu*, birds' feathers; *ihui qe'u*, hair of the head; *'olo kou'e ihune*, shave his head close. Vaturanga *iwu*, Motu *hui*.
ihu 2. v. i., to cut, to chop down; *ihu uwaha*, to cut bamboos for fishing-poles.
'i'i 1. v. tr., to judge.
'i'inge v. n., judgment.
'i'ila-(ku) gerund.
'i'i 2. a bird, a swift; *'i'i ko he'isu'u*, the swift flits from tree to tree; *qaateru a 'i'i*, a large snail.
'i'i 3. *ha'a'i'i*, to set a high price.
'i'ile'i partic., loud, resounding; *ngara 'i'ile'i*, to cry aloud.
'i'iloha U., to hesitate.
'i'ite 1. n., a round basket plaited of a coconut leaf and used for holding yams.
'i'ite 2. v. tr., to find fault with, to censure.
'i'ite'i tr., *'i'ite'i wala*, to strive about words; v. n., *'i'ite'i walanga*, strife about words.
'i'ite'ini tr.
'i'ite'inila-(ku) gerund.
ika'elu U., pers. pron., plural 1. incl.: we, ours; more restricted in meaning than *iki'a*; when used as subject is followed by *ka'elu*. Wango *igau*.
ikao 1. the bottom, at the bottom. *kao*. 2. with suffixed pronoun (*ku*), under a person, U., under a thing.

ikara, **ikara'i** U., pers. pron., dual 1. incl.: we two, ours; when used as subject is followed by *kara* or *kara'i*. Mota *ikara* excl.
ike S., negative particle following closely the negatives *ka'a* and *sa'a*; when preceding word ends in *a*, *ike* is joined in pronunciation, *e ka'a olaike*, there is nothing at all; *e ka'a hunie ike maenga*, not unto death; *e ka'a wala'anga ike nga 'imoni*, it is not the voice of a man; *nou ka'a manata'ie ike*, I do not know; *sa'a hule'itana ike saena-naunge*, never coming to wisdom.
ikeke 1. Ulawa, Qaloto, adv., beside, outside, used of persons and things; *kira konia ikeke*, they excommunicated him; *poro i keke*, alongside. 2. with suffixed pronoun (*ku*), prep., beside, alongside, of motion toward, to; *i kekemu*, U., *i siemu*, S., to you; *i kekena tala*, beside the path. 3. adv., behind; *lio ikeke*, look behind. Lau *gege*.
ikereru'e S., **ikireru'i** U., pers. pron., dual 3, they two, their; when used as subject is followed by *kereru'e* or *kireru'i*.
ikeu S., **ikau** U., n., a stick with a hook, a crook with which to twitch off fruit and leaves. *käu* 1.
'iki, **'iki'iki** 1. to knock with the knuckles. 2. to beat a wooden drum with a spathe of sago palm.
'ikinge v. n.
'ikingi tr.
'ikila-(ku) gerund. Florida *gidigidi*, Mota *ningi*.
iki'e S., **iki'a** U., pers. pron., plural 1. incl.: we, ours; more general in meaning than *ikolu*, etc.; when used as subject is followed by *ki'e* or *ki'a*. Florida *igila*.
ikira'elu pers. pron. plural 3, they, theirs; more restricted in meaning than *ikira*; when used as subject is followed by *kira'elu*.
ikire S., **ikira** U., pers. pron., plural 3: they, theirs; used also as meaning "and the"; *hahira diana ikire nga muini lo'u ka'a diana*, on the good and the bad. Araga *ikera*.
ikire'i U., as *ikira*, but not used of persons; *ikire'ini*, those are they.
ikireni U., as *ikira*, but not used of persons.
ikireru'e S., pers. pron., dual 3, they two, theirs; when used as subject is followed by *kireru'e*.
ikolu S., pers. pron., plural 1, incl.: we, ours; when used as subject is followed by *kolu*.
ikoro, **ikoro'i** U., pers. pron., dual 3, they two, theirs; when used as subject is followed by *koro*, *koro'i*.
ikule 1. ashore; *i'i kule*, on the shore; *lai kule*, to go up ashore.
ikule 2. v. i., to hiccup.
ikule'i partic., disturbed in mind; *saena e ikule'i*, his mind was upset.
ikure S., pers. pron., dual 1, incl.: we two, ours; when used as subject is followed by *kure*.

i ladohaana S., thereby. *cf. lado.*
 i lado'ihaana S., joining onto it, in a line with.
cf. lado.
 ilala v. i., to take an augury, to test a path by using dracaena leaf ('apai dili) in hāhuto'o. Lau inala, Wango irara, to perceive.
 ilalo adv., within, inside; in Ulawa ku is suffixed, but for reasons of delicacy Sa'a prefers the poss. 3, *ilalo aku. paro ilalo*, on the inside; *ilalo ana mu 'inoni*, in man.
 ila'o adv., in, inside; used also with suffixed pronoun *na, ni; ila'o 'i'ola*, in the canoe; *paro i la'ona*, U., on the inside; *ila'oni*, plural, used of things only; *ila'ona ma'usu*, within the forest. *la'o* 3.
 ile 1. v. i., to produce fire by rubbing a stick in a groove; *ile dunge*, a stick of hardwood is rubbed quickly to and fro in a groove made in a piece of soft wood, dust accumulates at the outer end of the groove and soon begins to smoulder, the dust is transferred to a piece of coconut husk which serves as tinder (*hehe*).
 ile 2. U., n., one, thing or person; the articles *nga* and *mwa* are prefixed and coalesce, *ngaitle, nga mwaitle; ile inau*, my one, mine; *ile keni*, female; *ile mwane*, male; *ile writaha*, what one; *mwanganga ni ile*, a few persons; *ta'e 'emita ile*, just a few.
 ile 3. n., Pandanus odoratissimus: *hoi 'ile*, its fruit. *Mota gire.*
 'ile 4. stone axe. Lau *kila*, Florida *kila*, Motu *ila*, Alu, Shortland Islands, *kilifela*, flint.
 ilehu U., adv., here; *paro ilehu*, over here; with demonstrative *na, ni*, added; *ile-huna, ilehuni*, there, in that place. *lāhu* 4.
 ile e *ilele malo*, to gasp, to pant.
 ileli U., v. tr., to distinguish.
 ilelimwa'e, ileilenimwa'e v. i., to rejoice.
 ilelimwa'enga v. n., joy. *mwa'e* 1.
 ilengi 1. adv., above, on top, sky, heaven, ashore, inland; *ilengi ihaho*, in the sky above. 2. prep. with suffixed pronoun (*ku*); *ilengiku*, on me; *e loho ilengine*, he swooped down on it; *ta'e ilengine*, mount up on it.
 ile'u S. adv., here; with demonstrative *na* added; *mai ile'u*, this way; *ko nisi 'oto ile'u*, this is the boundary; *ile'une*, there; *hā'i le'une*, down there. *le'u*.
 ili 1. adv., precedes verb; merely, only, barely: *uri 'o ka'a 'am'amasiae kalemu ana 'o ili ta'e*, are you not sorry for your son in that you alone are mounted?
 ili 2. v. tr., *ili mango*, to draw in the breath.
 ili 3. n., swordfish: an imitation is made of wood and is used as a receptacle for dead bodies. M. A., p. 261.
 illisi S., v. tr., to choose. Wango *irisi*.
 'ilisi'e S., adj., separated; *'ilisi'e 'omu*, ye by yourselves.
 ilolo'a n., a large red parrot, the female of 'a'a. New Guinea electus.

ilolo 1. n., a bowstring, *ilolo ni pesi*. 2. U., v. tr., to string a bow, *kira ilolo pāsi*.
 ilu U., v. i., to sup; *ilu piinga*, to sup yam soup. *cf. inu.*
 iluhi tr.
 imaa n., turtle-shell barb tied on the bonito hook (*paša*). *maa*.
 i maana prep., on account of; *i maana nga ta'a*, wherefore. *maa*.
 'ime n., the bears-paw clam (Chama sp.); *la'o*, a frontlet carved therefrom; *'ima awa*, U., yellow in color; *'ima erete'a*, U., white clam; *'ima pulu*, U., dark in color; *'ima susu*, U., a clam difficult to detach; *'ima susulu*, U., a clam easily detached. *Mota gima*, Maori *kima*.
 imiimi n., a root; with suffixed pronoun *na, ni*, *imiimine dango*, root of a tree.
 ina'o adv., before, formerly; *'eta ina'o*, to be in the lead: with 'olo 1., *'oto ina'o*, formerly; with suffixed pronoun, *ina'oku*, before me; *ina'ona mu maholo*, in former times. *na'o*.
 ine 1. v. i., to take root (of yams, etc.); *esi kele ine*, it has just taken root.
 ine 2. U., demonstrative pronoun, that; *mwai lehu ine*, those places; *'osi hele hinoli'a taha ine*, how well you have done it. *Bintulu ina*.
 inehu'i v. tr., to wrap up a parcel in leaves, to wrap up food in leaves for the oven.
 inemae 1. v. i., to be an orphan, to be bereft of parents. 2. n., an orphan. Lau *inemae. ine* 1.
 inemaui 1. v. i., to rule, to govern. 2. n., a ruler. *ine* 1.
 ineu S., inau U., pers. pron., sing. 1, I: used as subject only and followed by *nou*, S., and *nau*, U.; *ile inau*, my one, mine; *Mota inau*, Florida *inau*.
 ini 1. S., n., a person, one (thing); *nga* and *mu* may be prefixed: *ngaini, muini; ini ineu*, my one; *ini mwane*, male; *ini keni*, female; *ini itei*, what one; *ini ni Sa'a*, the Sa'a man; *e ro ini*, two things; *ini qaarongoisuli e ka'a liuta'ana ini ha'ausuli*, the disciple is not above his master; *nga hai ini*, a length of bamboo; *ngaini ta'ane*, yes, there is one; *muini ineu*, my ones; *mwamwaini*, some odd ones, one here and there.
 ini 2. n., a sore under the foot, pitted, with hard coating.
 ini 3. U. (Su'uholo dialect), demonstrative pron. follows noun, that. Florida *ini*, Malay *ini*.
 ini 4. U., prefix to pronouns, *inihou, iniparo, iniwau. cf. ni* 4.
 'ini 5. v. tr., to pinch, to pluck leaves, to crop with the fingers; *'ini reko*, to pluck hibiscus; *'ini hite*, thumb, used for pinching off leaves, etc. *Mota gin*; *Mao kini*, pinch; *Motu gini*, thorn.
 inie-(ku) U., sister, brother; the personal article coalesces, *ainieku*. Florida *tina*, mother.
 inihou U., demonstrative pron. this, these;

inihou (continued).
adv., here; 'oto *inihou*, now; 'oto *mola inihou*, just now.

'ini'iniqaa U., adj., that has not had young (of animals).

iniparo U., demonstrative pron., that, those; adv., there.

'Inoni n., man, human being. *ha'a'inoni. ro 'inoni*, voc., you two (of husband and wife); *ro 'inoni ineu*, my parents; *äsu nani 'inoni*, of work not faithfully done; *i'e 'inoni*, a fish caught with *kälu*; *i'emi mu me'i 'inoni*, we humble people; *ilalo ana mu 'inoni*, in man; *e ka'a walana ike nga 'inoni*, it is not the voice of a man; *ki'iki'i ni 'inoni*, a dwarf; *läuleunitana nga 'inoni*, ornaments of men; *manatana mu 'inoni, mu manata'i 'inoni*, the nature of men; *i matolai 'inoni*, among men; *ngeitei 'inoni*, what man? *ohu 'inoni ohu sae*, many men, many minds; *qä'uli 'inoni*, the name of a certain spear, man's head; *a qä'uqesu 'inoni*, a policeman; *gera-geraha ana mu 'inoni*, exceeding many people; *ride ni 'inoni*, a dwarf; *ri'iri'i ni 'inoni*, a dwarf, a great number of men; *ta'ena nga 'inoni*, every man; *ta'ewau mu 'inoni*, the common people. *Wango noni*, Florida *tinoni*.

'inonina U., v. n., *to'o 'inonina*, possessing friends.

iniwau U., demonstrative pron., that; adv., there.

inu, inuinu 1. to drink; *inu 'aela*, not potable; *tale'i inu mola'a*, just drink without price. 2. to be drowned.

inunge v. n., drinking.

inuhi tr., *ha'inuhi*, to give to drink.

inuhila-(ku) gerund. *Mota un, Motu inua*, Maori *inu*, Malay *minum*.

i noruhaana S., trusting in, relying on, through.

i nunuhaana S., through, by, because of.

i nganite S., i *nganita U.*, adv., when; 'oto i *nganite*, when. *Mota a ngaisa*.

inge'ie, inge'i S., inge'ia U., pers. pron., sing. 3; he, she, it, his, her, its; used as subject only and followed by *e*. *Mota ineia*, Florida *anggaia*.

inge'ieni U., as *inge'ia*.

'i'o, 'i'o'i'o 1 v. i., to sit, to live, to dwell, to be; 'i'o *hiluhilue'i*, estranged; 'i'o *huu*, abide forever; 'i'o *kä'u*, wait, to stay a while; 'i'o *konilo'o*, rest assured; 'i'o *loosi*, to await; 'oke 'i'o *kä'u loosieu*, wait a while for me; *mwala ko 'i'o loosi kire to'oana keni mwala ko holie*, the party waiting, they own the girl who is being bought in marriage; 'i'o *mamanulo'o*, to be at peace; 'i'o *mamaware*, to be in safety; 'i'o *manire'i*, to live orderly; 'i'o *pe'irae*, the mourning before burial; 'i'o *pe'i suke*, sat and begged; 'i'o *rä'irehi*, stay under the lee; 'i'o *raqasi*, to sojourn; 'i'o *raao*, to be stuck tight; 'i'o *räute'i*, humble; *e 'i'o sis-ingeuku*, stood in front of me; *hai dango*

'i'o, 'i'o'i'o 1 (continued).
e 'i'o sisinge'i, the tree stood over against; 'i'o *susu*, to continue in one stay; 'i'o *suu'i*, to be present with; *e 'i'o tohune*, he was his own master; 'i'o *tolu*, to be quiescent; 'i'o *to'o*, to be fixed.

'i'onga v. n., way or manner of life; *raramaanga ana 'i'onga tata'ala*, rebuking because of evil ways.

'i'ola-(ku) gerund., behavior.

'i'osi tr., to dwell in (country). *ha'a'i'osi*.

'i'ota'i v. i., to set about a thing; 'i'ota'i *rongo keninga*, to set about inquiring for girls as wives.

'i'ota'ini tr., to set about doing. *Viti liko*.

'i'o 2. U., exclam., who can say, I don't know.

i'oe pers. pron., sing. 2. thou, thine; when used as subject is followed by 'o. Florida *igoe*, Maori *ikoe*.

'i'oha, 'i'o'i'oha v. n., station, place; with suffixed pronoun (*ku*), 'i'ohana, his place.

'i'ola 1. canoe. 'i'ola *'ato'ato*, a new canoe on a money-seeking voyage; 'i'ola *e qa'a 'oto*, the canoe is cracked; 'i'ola *la'o*, canoe inlaid with *la'o*; 'i'ola *raku*, canoe seating four; 'i'ola *sarasara*, bonito canoe, inlaid with *reoreo*; *ädu 'i'ola*, to build a canoe; *ädu 'iolanga, v. n.*, canoe building: the canoes are all plank built and have no outriggers; *'ahe e lomosie 'i'ola*, the surf buffeted the canoe; *ana rao 'i'ola i qalo-qalo*, on the right side of the ship; *ila'o 'i'ola*, in the canoe; *ma'ahu mala 'i'ola*, to fast, lit., to sleep canoe fashion; *moro täria paro 'i'ola i 'esi*, you have launched the canoe yonder into the sea; *ni'i 'ae la'o 'i'ola*, to board a canoe; *ro 'i'ola ko sama*, the two canoes keep abreast; *tolu 'i'ola*, to steer for, to lay a canoe on her course. 2. metaphorically, a village; 'i'ola *'iemelu*, our village. *cf. na'oni'ola, purini'ola*. 3. a tree used to make planks for canoes. *Lau ola*, Florida *tiola*, Wango *ora*.

iolaha v. i., to be disturbed in mind, excited.

i'omolu pers. pron., plural 2, you, yours; more restricted in meaning than *i'omu*; when used as subject is followed by *molu*.

i'omoro, i'omoro'i pers. pron., dual 2, you two, yours; when used as subject is followed by *moro, moro'i*.

i'omoru'e S., pers. pron., dual 2, you two, yours; when used as subject is followed by *'omoru'e*.

i'omu pers. pron., plural 2, you, yours; more general in meaning than *i'omolu*; when used as subject is followed by *'omu. i'amu, U.* *Lau igamu*.

ioo v. i., to curdle, of coconut milk brought to the boil; the milk is boiled in the half shell (*teu*) placed on embers.

ioqo v. i., to be dense (of smoke).

ioroha U., prep., underneath; *mai iorohana*, on the earth.

ipata S., hole where pigs wallow. *upeta, U.*

ipe v. i., to wallow (of pigs). *talaipetpe*.

ipeipa U., pipe (English).
ipelu S., ipālu U., **ipeipelu** v. i., to fight, to make war; *ipelu eni heu*, to fight with stones.
ipelunga v. n., fighting.
ipoipo'ala U., adj., muddy. 'ala 8.
ipu n., a pool of water in a hole in a tree.
ipuri adv., behind; prep., with suffixed pron. (ku) after; *i purine maholo*, after the time. *puri*.
iqe 1. a lake. 2. calm water inside a reef. *nerenere ni iqe* kittiwake of the lagoon.
ireki n. 1. tongs of bamboo for removing hot stones from the fire in cooking. 2. a constellation, the Southern Triangle. *rāki*.
ireune S., prep., beside, used of things; *ireune wāi*, beside the water.
'iri'o n., porpoise; porpoises are hunted and the teeth (*nihoi i'e*) form one of the currencies of the Solomons. Lau *kiri'o*, Mota *ririgo*.
'iro, **'iro'iro** 1. to look at, to look for, to see; *'iro keni*, to look for a wife. Mota *tiro*.
'iro 2. *'iro ni sato*, drought.
'Iro 3. the district on the hills on the west side of Mara Masiki Channel.
'iro'iro 1. a pool among rocks used as a mirror. 2. a glass (late use). Mota *tironin*.
'iro'iroa'i'e S., adj., reflecting like a mirror, glassy.
'irori n., a parrot (*Lorius cardinalis*). cf. *hirori*, *kirori*. *taka 'irori*, proverbially, of confusion of voices.
'iru, **'iru'iru** 1. v. i., to blow (of wind). 2. n., wind.
'iruhi v. tr., to blow on (of wind). Florida *guri*.
i saa-(ku) S., not used in sing. 1 and 2, where the form *i sie* is used instead; at the house of, with, to; *i saada'elu*, at their house, at home.
isi, **isiisi** 1. to curse, to use defiling words about. **isiisinge** v. n., cursing.
isila-(ku) gerund.
isi 2. *isi ta'a*, S., *isi taha*, U., to come out, to emerge.
isita'anga, **isitahanga** v. n., *ha'aisita'anga'ini*.
isi 3. *ha'aisi*, adv., at all.
i sie-(ku) at the house of, with, to. cf. *i saa. nou lae mai i siemu*, I have come to you.
i sinaha, **i sihana**, S., adv., outside the house.
isipuri v. i., to be last.
isuisu 1., v. i., to run along on top of a wave (of a canoe). cf. *talaisuisu*.
isuisu 2. v. i., to play at cat's cradle.
isuisunge v. n., cat's cradle.
isuisu 3. U., *isuisu ni 'ei*, a splinter.
i su'e adv., exterior to, on the outside.
isule'i, **isuisule'i** partic., unstable, moving.
isuli 1. adv., accordingly, after, alongside, by. cf. *lulusuli. hele isuli*, do according to; *lio isuli*, watch; *rongo isuli*, to be obedient to; *si'o isuli*, to follow the footsteps of; *sulu isuli*, to obey. 2. prep., with suff. pron. (*āu*), after,

isuli (continued).

according to; *hele isulieu*, copy me. 3. U., prep., of motion toward. 4. *nono isuli*, a strong-smelling herb.
ite 1. U., one, another: *nga* is always prefixed, the plural article *mua* is used of persons only. *ngaite ola*, another thing, something else; *ngaite laa*, another person; *nga mwaiite 'inoni*, certain persons.
ite 2. a round basket made of plaited coconut leaves for holding yams.
'ite 3. v. tr., to find fault with, to reject. Wango *ita*, to reject.
itehula- S., with poss. 3: because of, through the agency of. *itehulaana a ola*, because of So-and-so; *itehulaamu*, through thine agency.
itei 1. S., interrog. adv.: where. U., *itei*. 2. interrog. pron. which, what, whether of two; *ini itei*, which one; *'oko sare ngāu itei*, which will you eat. 3. in phrase *nga itei ue ena*, that is just it. Mota *vea*, Niuē *fe*.
iteitana S., one, any: used with negative verbal particle *ka'a*, *sa'a*. *e ka'a iteitana ngaini*, there is not any one; *iteitana nga ola sa'a diana*, nothing will be good. Mota *isei*.
ito 1. orchid. 2. bunch of money, *ito ni haa*.
ito 3. v. tr., to offer, to make an offering to ghosts.
itoli n., a shell ornament stuck in the tip of the nose, the man-o'-war hawk is carved on the projecting end, which is turned up to represent the neck and breast of a sea-bird. *i* 3.
iwe'ite S., adv., the day before yesterday; *i we'ite wau*, three days ago. *i* 1.
i welita U., adv., the day after tomorrow. cf. *wali. i welita poo wau*, three days hence.

K

ka pron., plural 1. incl.: suffixed to nouns and denoting possession; *nimaka*, our hands.
ka'a S., negative verbal particle, used of both present and past time; *ka'a* balanced by *wa* with *ke* is used as the negative correlatives neither, nor. *'omu ka'a manata'inie wa 'omu ke leesie*, ye neither know him nor have seen him; *nou ka'a manata'ie ike*, I don't know; *e ka'a lae*, he did not go; *e ka'a ola*, there is nothing; *nou ka'a ola*, I have nothing; *melu ka'a ola ni ngaa*, we have no food; *ka'a* equates with *kaka*. cf. Mota *te, tete*. Maori *ka*, Mota *ga* 4; Lau *ka*, future particle; Tolo *ke*, negative particle.
kaakae U., child, baby. Wango *kaakae*.
ka'alawa v. i., to be listless, inert. cf. *lalawa*; *sapeku e ka'alawa*, my body is listless.
kaata cart (English).
kae 1. v. i., to pluck; *kae 'asi*, to pluck out.
kae, **kaekae** 2. U., v. tr., to deceive; *lopo'i kae*, to deceive.
kaenga v. n., deceit.

kae, kaekae 2 (continued).

kaengaha v. n. (double noun ending), deceit.
kaesi tr.

kaeta'ini tr. (Qaloto dialect).

ka'elu 1. U., pers. pron., plural 1, incl.: we, more restricted than *ki'a* in meaning; with future particle 'e, *ka'elu*, contracts to *ka'el'e*. *ka'eka'elu*, come on, let us be off; *ka'el'e lae*, let us go. 2. pers. pron., plural 1, incl., suffixed to nouns; *'amaka'elu*, our father. 3. U., pers. pron., plural 1, incl., suffixed to verbs and prepositions; *e saunika'elu*, he beat us.

kahite S., *uwerikahite*, rags.

kahu cf. *makahu*.

ka'i contraction of *kä'u i*; *'o lae ka'i tei*, where did you go to.

kaka v. i., to be torn, to be split. *makaka*.

kakasi tr., to split.

kakahite v. i., to gape open, to split. *kahite*.

kakahu U., exclam. of astonishment at something of great size; *kakahu ni ola*, a monster!

kakahuru S., v. i., to be taken by surprise. *ha'akakahuru*.

kakalihe n., a guarding, a guard. *käli* 1.

kakalo v. i., to grope with the hands; *kakalo 'ulu'ulu*, to grope blindly.

kakalu S., n., a well of water. *kilu*, U.

kakamo U., v., to be stringy, of *hana*.

kakamu 1. v. i., to itch.

kakamu 2. n., with genitive *ni*; fringe, skirt.

kakamuni n., an armet of shell.

kakapoo n., a strong-smelling herb.

kakata n., a handle; *kakatai heu*, an iron rod; with suff. pron., *kakatana*, its handle. Mota *kaka*, to stretch out the hand and catch hold.

kakau S., v. i., to shout, to cry aloud.

kakau'e adj., prickly. *käu* 1.

kakawe (na) n., tentacles of octopus. cf. *'ahe* 3. Mota *gave*, a crab, so named from its claws; Motu *gave*, tentacles of octopus.

kala v. tr., to cut pieces of nautilus shell (*reoreo*) for purposes of inlaying; *kala 'apani paale'o*, to cut nautilus shell in triangular patterns; *kala hite*, to cut it in rectangular pieces and to split the ends in V-shape; *kala toohe'o*, to cut shell hooks.

kalani a fish, *i'e ni kalani*.

kale 1. (ku) n., a child, a son, a daughter; with personal article *a kale*, the son; *kalena a ola*, son of So-and-so; *kale madu ineu*, my beloved child; *kale ni ulao*, a bastard; *mäsi kaleku*, my child; *keni kalei Sion*, daughter of Sion; *nga keni mala a kalemu*, a girl a mate for your son. Lau *gale*, Florida *dale*, Wango *gare*, New Hebrides *gari*, New Britain *garra*. cf. *kele*.

kale 2. *ha'akale*, to wait for, to watch, to keep an eye on. cf. *käli*.

kale'a adj., heavy with child, to be in childbirth.

Kalenipa'ewa the name of a canoe in a story, Little Shark.

käli, kakäli, kakakäli 1. v. tr., to watch, to surround, to double a point of land in a canoe. *lilikelä*. *käli pele*, to be cap-sized in rounding a cape at sea; *käli to'a*, to emerge; *däu keli*, to surround; *kakäli he'ihe'i'oli*, to take turns in guarding; *lili keli*, to encircle; *e piru keli eku*, surrounded me; *si'o käli*, to spy; *e käli i 'elingeku*, it sounded in my ears.

kakälinge v. n., watching, guarding.

kälila-(ku) gerund.

kälite'i partic., *ko kälite'i honotamu*, round about thee.

kälite'ini tr., to keep watch over, to guard. Florida *talä*, Omba *dali*, round; Wango *gari*, Mota *kal*, to stir, *tal*, to go around.

käli 2. *käli awala*, a sum of money (*haa*) made up of ten strings (*kawe*) each a fathom long.

kälikelä 1. adv., around. 2. prep., with suff. pron. (*äu*), around.

kälinga (na) U., a hole; *kälingana*, its hole.

kälänge S., n., a well of water.

Kalitaalu one of the legendary persons of 'Olu Malau; his drinking-place (*tonohaana*) is at Lenga in Ulawa where he is reputed to have thrust his fishing-rod into the stream as it poured over the rock into the sea and to have drunk the drippings.

kälite'i'a U., adj., used as noun, a strand of rope; *ro kälite'i'a*, double thickness.

kalona U., n., garden ground on the second range of hills above the beach, *i kalona*; *uhi ni kalona*, yams from this region, firm and hard as opposed to *uhi ni qe'u*, which are more mealy.

kälu 1. n., a hand net tied to the four corners of two bent sticks laid at right angles to one another, a third stick serving as a handle. 2. v. tr., to use such a net in fishing from a canoe for parrot-fish (*i'e ni kelu*), a live fish tied by the gills to a stick is used as a decoy, where-upon fish of the same sort come out to the decoy and are caught in the net. The decoy fish when not in use is kept in an artificial pond (*lopo*).

kälu'i tr., to catch fish with such a net.

kälu 3. v. tr., to bend a bow.

kana, kanakana 1. v. i., to sing. 2. n., a song. *huu ni kana*, a company of singers at a dance; *nga odoni kana*, a song sung straight through; *supu kana*, to compose songs.

kananga v. n., a song; *sulu kananga*, a singing of songs; *supu kananga*, v. n., composing songs.

kanali tr. Wango *gana*.

kao 1. n., the bottom planks of a canoe, the keel. *ikao*. 2. with suff. pron. 3 pers. *na, kaona*, the under part, the hold, of canoe or ship. 3. U., *i kaomu*, underneath you; *mvalo suhu kao*, a rock that pierces the bottom, sunken rock; *pali kao*, a drop left in the bottom, dregs; *e ka'a to'o kaona*, bottomless. Wango *kao*.

kaokao n., a half coconut shell used for drinking-cup (late use). Wango *kaokao*.

kape *hi'uhi'u kape* U., *hi'uhi'u pote* S., to wag the tail feathers, a bird (the wagtail). Maori *kapekapeta*, to flutter; San Cristoval, *rurukape*.

kara, kara'i U. 1. pers. pron., dual 1, incl.: we two. 2. suffixed to noun or verb or preposition as object. 3. suffixed to noun, of us two. Wango *kara*.

kara 4. v. i., to scrape, to grate; *kara uhi, kara uhiinge*, yam grating; *'usu kara*, to grate yams for yam pudding. 5. grated-yam pudding tied up in leaves; *kara ni 'aharota*, large puddings for a wedding feast; *kara dodo*, yam pudding put into bamboos and cooked over the embers; *kara lalemo*, yam pudding without coconut milk; *kara ni mwane (hinanga)*, yam pudding used in sacrifices. Mota *gar*, cockle; Viti *kari*, to scrape; Maisin *kari, Niuē alati*.

kara'i adv., preceding the verb; nearly, almost; *nou kara'i lae*, I almost went.

kara'ini 1. adv., as *kara'i*. 2. prep., with suff. pron. (*āu*), near, close to. Lau *garangi, Wango garangi*.

kara'e U., contraction of *kara'e*, let us two; *kara'e lae*, let us be off!

Kareimenu a fabulous person, half boy and half shark, changed by his mother, who cursed him because he frightened his younger brother by swimming with one arm bent and held at his side so as to resemble a shark's fin.

karekare U., *osani karekare*, a cliff.

karenga v. tr., to watch for turtles coming up to lay.

kāri n., squid; used largely for fish bait; *tala'i keri*, to entice squid with a white cowrie shell (*puli*) and red streamers (*aleale*). Mota *wirita*, octopus, Motu *urita*, Malagasy *hurila*.

Karieu a ghost. M. A., p. 261.

kārikeri n., a piece, a bit.

kāriheni, kārihani U., adv.; *'osi keriheni 'aela laa*, do not be such a nuisance.

kāriwaaro v. i., to take a circuitous route. *waaro*.

kārikeri'ara S., *kārikeri'ala* U., a bird, the migratory plover, arriving in November at the time of the palolo worm and found exhausted in the gardens and open spaces, whence it is said *oku e hirusia maana*, the palolo has got into its eye.

karo S. 1. the side walls of a house; *hāu suusuui karo*, cornerstone.

karo 2. v. tr., to pick canarium nuts, *karoa ngāli; karo siriunga*, picking up cockles.

karohure S., *karohure e sasa'ae i kaona 'asi*, the depths were troubled.

karokaro (ku) side, ribs, of persons. Florida *nggaro*.

kāru 1. v. i., used with poss. 3; to clutch, to hold; *kāru ana*, take hold of it; more common in Ulawa.

kāru, kārukeru 2. v. i., to scratch with the finger nails; *mwela ko kerukeru la'o hā'u*, the child scratches in the umbrella: when a child is sick a wizard is called in and he declares that its soul has been stolen away; he takes leaves of *dracaena (dili)* and collects the child's soul with the leaves and places it in the umbrella (*hā'u*) where it is heard scratching; he shakes the umbrella over the child's body, the child is convulsed, the soul returns and the child recovers.

kārumi tr., to scratch the body when suffering from skin disease or itching. Mota *karu*, Maori *raku*, Malay *garut*, Samoa *la'u, Gilb, kori*.

kāru 3. v. i., to suffer from skin disease.

kāru 4. v. i., to hollow out a log for a drum, *kāru 'o'o*.

kāru'i v. tr.

karu'ila-(na, ni) gerund.

kāru oe U., to be foolish, to talk foolishly.

kāru mehu S., to endure hardness.

kāsu, ka'ukesu S., v. i., to be rotten, corrupt. *kāsunge* v. n., corruption.

kata n., a mortar for pounding areca nut, used by those who are toothless (*dawa*).

kāu, kāukeu 1. v. i., to clutch hold of (of thorny creepers), to catch hold of with *ikeu*. *kāu lomolomo*, the fourth finger; *walo kāukeu*, a thorny creeper.

kāusi tr., *walo e kāusie*, the thorn caught him *'akalo e kāusie i'ola*, a ghost clutched and capsized the canoe; *ikeu*, a crook; for twitching off fruit and leaves. *malakeu*. Maori *kakau*, stalk; Lau *kakau*, fingers; Mota *kau*, Malay *kauit*; Niuē *keu*, crooked.

kāu 2. n., branching coral, *mu keu; huui keu*, a spray of coral; *uwuu keu*, to burn coral for lime used in areca chewing.

kāu 3. cow (English).

kā'u 4. adv., follows verb. (a) forms a preterite, *nou lae kā'u*, I went. (b) at the beginning of a sentence it directs attention, and generally it makes speech less abrupt; *kā'u, neke leesie*, please let me see it; *i'o kā'u*, stay a while, wait; *kā'u mei nga hue*, give me one (fruit) please; *kolu ke'u*, let us be off; *konā kā'u*, wait, tarry a while; *'oke lae kā'u*, you had better go; *'omu ke mala mwela kā'u*, just become as little children; *lio kā'u*, behold; *loo kā'u*, look; *neku kā'u*, be seated; *nge ke 'ue kā'u ne*, how then will it be; *'oke i'o kā'u loosie*, wait a while for me; *no'i kā'u*, stay, wait a while; *lae kā'u 'ohi'i*, go fetch it; *taa kā'u*, let me see; *lāhi ke'u*, be off, get out of the road. Wango *gau*.

kāule S., *kāula* U., frigate-bird, man-o'-war hawk, nests on Bio by Ugi; on account of its size and voracity and of its association with the bonito the frigate-bird figures largely in the art of the southern Solomons. *poro kāule, mwane kāule*,

kāule (continued).

the male bird: term used generally in speaking of the *kāule*; *rāpu keule*, to tattoo the frigate-bird on the cheek: the tattoo takes the form of an inverted W where the two points represent the curve in the wing of the bird. A similar W pattern also called *kā'ule* i found on the flat blades of clubs (Guppy, "Solomon Islands," p. 74), and it may be that a further explanation of the device is that it is the conventional representation of the *kāule*. Florida *daula*. M. A., p. 126.

kaumota n., adze; in old days made of a stone attached to V-shaped handle composed of a branch and part of the stem of a tree.

kauwa'a S., n., must, mildew, rust.

kawa'i S., v. tr., to hear; *'alinge ka'a kawa'ie*, ear hath not heard.

kawe n., a string of shell money (*haa*), *nga kawe*. Wango *gawe*.

ke 1. S., verbal particle used of future time; *saune humi ke mae*, pound it so that it will be well mashed; *ana ke ola mwam-wadau*, if possible; *ke māni dolosie satada*, let him ask all their names. With the negative particle *ka'a*: *ē ka'a ola ke lāku*, there is nothing whole; *e ka'a ola neke leesie*, I saw nothing. Used with negatives *ka'a* and *sa'a* correlated with *wa* in the sense of neither, nor: *'omu ka'a manata'inie wa 'omu ke leesie*, ye neither know him nor saw him, Florida *te*, of present time. *Lo te ke*. Mota *te* 1; Ulawa *'e*. cf. *ha'ike*, *qa'ike*.

ke 2. exclam., used when one has made a wrong statement.

kei 1. n., a female (of persons only). cf. *mwei*; the personal article *a* precedes and demonstrative *nā* is suffixed; *a keine*, the woman; *mu keine*, the women; *keine*, vocative, woman; the addition of *taa* expresses commiseration; *kei ta'a*, poor dear; *pāine*, big, is added in the case of important persons, *kei ta'a pāine*, dear lady. Gilbert Islands *nei*, Lau *ni*, personal article preceding the name of a woman; Trobriand *na*, Efate *lei*, Tangoa *ve*. cf. *mwae*.

kei, keikei 2. U., adv., of motion from, out of; *e kei hei*, whence; *nau keikei ana*, I am from thence.

ke'i 3. S., verbal particle used of definite future. cf. *ke* 1. *ke'i lae ta'ane*, he will go certainly; *ke'i 'ue 'oto*, how shall it be done; *kive ke'i ne'i manata'a diana*, they shall become well trained; *melu ke'i tola 'oto*, are we to begin to carry? Fagani *i*, Omba, Maewo *z*.

keke 1. U., with locative *i*; *i keke*, beside, outside; *koni i keke*, to excommunicate. 2. with suff. pron. (*ku*), to (of persons only), Qaloto use. *i kekemu*, as *i siemu*, in your house; *i kekena wāi*, beside the stream. 3. adv., behind; *lio keke*, look behind.

keke (continued).

keke'a S., **kekeni** U., partic. *lio i keke'a maanga*, to bear ill will, to have a spite against. *malakeke*. Wango *gege*, Lau *gege*, behind; Motu *kekena*, by the side of.

Kela the southern end of Guadalcanar. *awalosi i Kela*, the southwest wind; *hana ni Kela*, a yam planted head downward; *qaso ni Kela*, armband of dyed grass.

kele, 'ele U. 1. adv., somewhat, a little, just now; precedes the verb. *esi kele ine*, it has just rooted; *esi kele loto*, just washed; *kele me'i langa*, it lets up a little. 2. adj., small, little; precedes the noun; *kele mwau ineu*, my little boy; *kele mwela*, little child; *kele me'i ola*, a little thing; *kele poo*, a little pig; *a kele ola*, young So-and-so. (Probably connected with *kale*.) Wango *gere*.

keli cf. *kāli*.

kelu U., contraction of *kira'elu*, used as subject only.

kemo U., v., to be straight, of hair.

kena'i *ha'akena'i*, *he'asikena'i*, interjections, not to be used in the presence of women.

keneta'ini U., v. tr., to safeguard, to observe and do. *kineta'ini*, S.

keneta'inila-(ku) gerund.

ha'akeneta'ini causative.

keni n., woman, wife, female: added to proper names to show sex. *ha'akeni*. *keni*, *mu keni*, vocative; *keni ana a ola*, such-and-such a woman; *nga keni mala a kalemu*, a girl, a mate for your son; *keni ha'alu*, S., *keni ha'olu*, U., a maiden; *keni ineu*, my dear; *keni raori'i*, a virgin; *keni toro*, the lady; *keni ulao*, a harlot; *'ai ha'angāu keni*, ginger given to women as an ordeal; *hāu ni keni*, a rock at Ali'ite where female ghosts congregate; *ile keni*, female; *ini keni*, female; *i'ola'i rongo keninga*, to set about a betrothal; *me'i keni reu*, a lowly woman; *tola keni*, to take a wife. Motu *kekeni*, Doura, N. G., *eneni*; Rotuma *hen*.

kere, kerekere v. tr., to incise, to draw, to outline, to cut lateral marks on nautilus plates. *makere*. Florida *nggere*, to write; Wedau *teretere*.

kerehi, kerekerehi v. tr., to look at, to stare at.

kerekere 1. *hūi kerekere*, a taro shot with veins. **kerekere**-(na) 2. U., used with locative *i*, of things only; beside, by the side of. *i kerekere'ena tala*, beside the path.

kereru'e S., pers. pron., dual 3: they two; used only as subject.

kesi verbal particle: *ke* and *si* illative; *nge laenga kesi lae*, then the journey will take place.

keta, ketaketa v. tr., to annoy, to provoke.

ketanga v. n., uproar, upset.

ketala-(ku) gerund.

ki'e S., **ki'a** U., pers. pron., plural 1 incl.: we; more general in meaning than *kolu* or *ka'elu*; used as subject, or suffixed as object to verbs and prepositions. Florida *gita*, Malay *kit*

- kiekie** S., **kiakia** U., a club of crescent-shape with a point on the back. Guppy, "Solomon Islands," p. 74.
- ki'i**, **ki'iki'i** (ku) 1. U., n., hand, finger, rod, stem; *susue'iki'i*, to stretch out the hand; *ki'iki'i ni he'u*, a rod of iron. 2. a dwarf, *ki'iki'i ni 'inoni*. Makura *wiri-kikin*, Tavara *nima-kiki*.
- kiito** n., a bird, gray fish-hawk (Baza gurneyi). Guadalcanar *kiso*.
- kikiri** 1. n., a lettuce-leaf tree with large edible fruits considered a cure for coughs; the root affords the red dye used on strips of cane (*ue, aleale*).
- kikiri** 2., *kikiri qe'u*, a ghost. M. A., p. 261.
- kihoa** n., a bird, the black mynah. *sikoa*.
- kilekile** 1. n., a small parrot (Trichoglossus massena).
- kilekile** 2. n., a long-handled tomahawk used for fighting, with an iron head; a Florida word.
- kiliqe'u** 1. n., a depression in the ground, a grave. 2. n., a pass in the hills above Su'uholo, Ulawa.
- kilokilo** v. i., to beat the water with the hands in sport while bathing, making thereby a booming noise.
- kilu** U. 1. a well of water, a hole in the ground; *kilu ni wei*, a water hole; *kilu ni ngedi*, a pit where flints are found. Florida *gilu*, grave; Lau *kilugwou*, grave; Wango *giru*, ditch; Viti *kikilo*, hole.
- kilu** U. 2. contraction of *kira'elu*. cf. *kelu*.
- kineta'ini**, **kinekineta'ini** S., to safeguard, to preserve, to observe and do. *keneta'ini*, U. *kineta'inila*-(ku) gerund.
- ki'oki'o** n., a bird, the large kingfisher. Santa Cruz *kio*, Mota *sigo*, Samoa *li'o*.
- kiraa** for *kire a*, used of a company; *kiraa ola*, whom do you mean, lit., they the person; *kiraa Wale*, Wate and his companions.
- kiratei** interrog. pron., plural 3: who; followed by *e* or *kire*; *kiratei e lae mai*, *kiratei kire lae*, who went?
- kire** S., **kira** U., pers. pron., plural 3; used as subject only.
- kireru'e** S., pers. pron., dual 3: they two; used as subject only.
- kirori** n., a parrot (Lorius cardinalis), found on the blossoms of the Barringtonia and coconut, tamed as a pet. cf. *hirori*, 'irori. Cruise of the Curacoa, p. 380. Motu *kiloki*.
- kiru** U., *rai kiru*, a yam with reddish flesh.
- kiukiuru rape** n., a bird, wagtail. cf. *hi'uhi'u rape*.
- ko** S., verbal particle used of general time; *si* illative may be added, *kosi*; in cases where a changes to *e* after a preceding *i* or *u* the same change takes place after *ko*. *e 'ure'ure ko rarangi*, he stood warming himself; *'oto kire kosi 'unue*, thereupon they began to say it; *ko ha'ike*, otherwise, else; *ko urine*, that being so. Sesake *ko*, future particle.
- koe**, **koekoe** U., v. i., to make fun of; with poss. 3, to jest.
- koe**, **koekoe** (continued).
- koenga**, v. n., **koengaha** v. n. (double noun ending). Wango *koe*, Florida *koehoru*.
- koetana'a** to scatter (of a flock of birds).
- kohe**, **ko'ekohe** as *koe*, in Qaloto dialect.
- kohi** adj., beautiful; *e lio kohi*, it looks beautiful.
- kohikohila** U., adj., beautiful.
- koho** 1. snags, logs or branches in a stream.
- koho**, **kokoho** 2. v. i., to be deceitful, to deceive; *ko kokoho haahi wala*, deceitful in speech.
- kohonga** v. n.
- kohu** 1. v. i., to be half grown, unripe, green (of fruit).
- kohu** 2. U., v. i., to cut, to chop.
- kohukohu** U., *kohukohu laona salo*, far-off clouds.
- koikoi** U., v. i., to chew with toothless gums.
- ko'ikori** a pudding of pounded taro and canarium nuts; *kori*.
- koine** v. tr., to adopt.
- koinala**-(ku) gerund.
- koke** v. tr., to hasten unduly.
- kokela'i** partic., flurried, hastily; *nou lae kokela'i*, I came away without making due preparations.
- kokela'ini** tr.
- koko** 1. *kokoi epu*, a drop of blood. Wango *kokoru*.
- koko** 2. v. i., to be narrow, confined. *harikokosi*. Mota *koko*, Malagasy *hohota*.
- koko** 3. *kokoi sa'o*, a frond of sago palm; *kokoi selu*, needles of casuarina.
- kokoho'a** a hill.
- kokohisi** v. i., to be narrow, strait, confined. *koko* 2.
- kokohono** v. i., to be black and lowering. *koko* 2. *salo ko kokohono*, the sky is lowering.
- koko'ie'i** partic., narrow, confined. *koko* 2.
- kokolo** n., a large hermit crab, (Cænobita).
- kokolu** U., a coconut with hard flesh, fully grown; *hoi niu kokolu*, *hoi kokolu*. *kolu* 4. Espiritu Santo *kolo*, coconut.
- kokoluta'a** adj., with corners. *kolu* 2.
- kokome** n., round white shell armband made of trochus (*la'o*).
- kokopa** U., *kokopa ni 'ei*, a thin buttress on certain trees, such as the canarium and *liki*.
- kokorako** v. i., to crow (of fowls). Mota *kokorako*.
- kokoro** v. i., to sink deep into, to be deep. Mota *koro*, deep.
- kokosi** U., *hasi kokosi*, to be in distress. *koko* 2.
- kole**, **kolekole** v. i., to rattle, to rustle; *hote sa'a kole wa nga me'i ola 'ere'te'a ke'i i'a i sapeka*, the paddles must not rattle nor anything of light color be about our bodies.
- kolokolo** 1. U. v. tr., to forget, to fail to recollect. *ha'akolo*.
- kolokolo** 2. n., a bird (Turacaena crassirostris), a pigeon with a long tail and a crest, cries at evening and morning.
- kolu** S. 1. pers. pron., plural 1 incl.: we, us; more restricted in meaning than *ki'e*; used as subject, also suffixed to verbs and prepositions as object. *kolu mone*, let us be gone. Mukawa *kota*.

- kolu-(ku)** 2. the back (of persons), the outside (of things); *kolune 'asi*, the face of the sea; *wāi e lama haahi ue kolune mwakano*, water covered the face of the earth; *kolune nime*, the outside of a bowl. 3. the heel, *kolune 'ae*. Motu *dolu*.
- kolu**, **kokolu** 4. to gnaw, to champ with the teeth.
- koluhe** v. n., the roof of a house, used with poss. 3 *ana, koluhaana nume*. *kolu* 2.
- koma** v. i., to kick; used with poss. 3 as object.
- komu** family, clan, sort, tribe (late use); in Sa'a pers. pron. sing 3 *ne* is suffixed; *komu i'emelu*, our family; *komuna a ola*, So-and-so's family. Florida *komu*, village; San Cristoval *kumu*.
- Komukomu** n., the artificial islets off north Malaita. Florida *kokomu*, islet.
- kone** v. i., to set (of current), to carry along in flow, to be in flood; *kone e qera*, much flood-waters; *ewe kone*, to gather together (of flood-waters); *wāi ko kone*, the river is in spate. Ambrym *kone*, to carry.
- koni**, **konikoni** v. tr., to put, to place, to set, to keep, to adopt, to endow, to receive, to entertain, to nourish. *koni diana*, to take good care of; *konia kāu*, U., wait a while; *koni i keke*, to excommunicate; *mānu koni*, a tame bird; *hu'e kire konie mola*, a concubine, lit., wife entertained merely; *ne'i koni*, to lay up in store, to make provision; *noko koni'o ana lo'olaku*, I endow thee with my property; *'onime'i koni*, to store up; *si'o koni*, to collect together; *tola koni*, to receive.
- konihe**, **konikonihe** v. n., a servant, dependant.
- konila-(ku)** gerund. Florida *nggoni*, Wango *goni*.
- konito'o** adj., assured, in safety; *i'o konito'o*, rest in safety. *koni*.
- konokono (ku)** n., throat, gullet. cf. *'ono'ono*, to swallow. Florida *sonosono*, Wango *gono*, Ulawa *tono*, to drink; Mota *gom*, to hold liquid in the mouth, *gonogono*, hollow, with a mouth.
- koo** v. i., to cause to boil by placing hot stones in, stone-boiling.
- koongi** tr.
- kookoo** a word used to deter children, probably connected with Lau *koo* a grandfather, and having to do with religious rites.
- kopi** S., v. i., to touch, to flick with the finger; used with poss. 3 as object, *e kopi eku*, he touched me.
- kopi** U., v. tr.
- korasi** 1. v. tr., to scatter, to put to flight; *e korasie mu na'onao'i mae*, he put to flight the ranks of the foe. 2. v. tr., to pour out upon. Mota *gora*, to push away.
- kore**, **korekore** U. 1. v. tr., to sweep. 2. a besom made of midribs of sago frondlets.
- kore** 3. *ruru kore*, a landslip, avalanche.
- Korea** *Lama i Korea*, a lake on Little Malaita above Su'u Peine.
- kori** 1. a yam pudding. *ko'ikori*. 2. plug tobacco (late use).
- koro**, **koroi** U., pers. pron., dual 3; they two; used both as subject and as object; *koro 'a mono 'oto i Kalona*, they two live apart in Kalona.
- koru** 1. v. tr., to heap up, to be heaped up; *ha'akoru*. *koru dunge*, to make a fire; *nga hale e koru hula i sinaha*, the shed was full right to the door.
- korute** S., **koruha**, **koruta** U., a company, a collection.
- koruhe'ini** tr., to heap up.
- Koru** 2. a district on the hills of Little Malaita near Āu Qe'i.
- korukoru** 1. v. i., to water (of the mouth).
- korukoru** 2. n., a piece, a morsel; *nga korukorui niu*, a piece of coconut.
- kosi** verbal particle of general time: *ko* and *si* illative; *'oto kire kosi 'unue*, thereupon they began to say it; *kosi mei*, it has just begun to ebb.
- koso** v. i., to drift (of a canoe).
- kosola'ini** tr., to be driven by a storm, to be drifted.
- kosu** v. i., to be humpbacked.
- kotaa** v. i., to chatter.
- kotaaha** v. n., confusion, vexation.
- kotaahi** tr., to chatter and vex, to annoy. Mota *kota*.
- kou** 1. clean-shaven head. cf. *torokou'e*. *suhi kou*, to shave the head clean.
- kou'e** clean shaven; *'olo kou'e ihune*, shave his head close. *torokou'e*.
- ko'u** 2. adj., maimed in foot or hand.
- ko'ukohu** S., **kohukohu** U., with genitive *i*, a piece. cf. *ko'uko'u*. *ko'ukohui poo*, a piece of pork.
- koukou** 1. v. i., to gargle; *koukou wei*, *koukou 'esi*, to gargle with sweet water, with salt water.
- koukou** 2. with genitive *li*, *ni*. cf. *poupu* 2; *koukouli 'ae*, S., *koukou ni 'ae*, U., ankle.
- koukou (na, ni)** 3. n., kernel of canarium.
- ko'uko'u** 4 as **ko'ukohu**.
- ko'uko'u** 5 loud noise, bang. *kokohu*. *rongo*; *ko'uko'u ana*, to hear a loud report.
- ko'uko'uhe** v. n., report, loud noise; *ko'uko'uha ana siute*, report of the gun.
- koukoule** S., adj., short, stumpy.
- koulaa** S., *hata koulaa*, noisy chattering.
- ku** 1. pron., sing. 1, suffixed to nouns and to stem *a* forming poss. 3. Mota *k*, Polynesian *ku*.
- ku** 2. exclam. of contempt.
- ku** 3. v. tr., to mock at.
- ku** 4. v. tr., to bark at; *'usu e kueu*, the dog barked at me.
- kue** S., **kua** U. 1. n., a domestic fowl; *hoi kue*, *hoi mwapu ni kue*, a fowl's egg. Wango *kua*.
- ku'e** S., **ku'a** U. 2. pron., sing. 1, suffixed to stems *'a* and *na* forming poss. 1 and 2.
- ku'i** v. tr., to mock at. *ku* 3; *mwala ko ku'ie*, men mock him.

- kuka** U., 'u'e S., a mud crab, *kuka pulu*.
kukao'e U., a cry to call distant attention.
kuku U., 'u'u S. 1. v. i., to hang down, to depend. *ha'akuku, mwakuku*.
kuku U. 2. to be bent; *Jordan e kuku elioho'i*, Jordan was turned back. Motu *magugu*, to crinkle; Maori *kuku*, pin-cers; Salakau, Borneo, *kuku*, a claw.
kukulu U., v. i., to swing.
kule 1. n., the shore, the beach, dry land; *lä'i kule*, on the beach; *lai kule*, to go up on to the beach.
kule, kulekule 2. v. tr., to loosen, to be loose; *kulaa talai heune*, to loosen the teeth. *Viti kurekure*, to wag the head.
kulu v. i., to bury at sea, *kulu rae*, M. A., p. 262; two canoes take the body out for burial, the body is weighted with stones and the knees hunched up and tied; after the committal one canoe paddles several times at a fast pace around the spot, the other paddles out to sea taking a *mängile*, q. v.
kulu'i tr.
kulu'ila-(ku) gerund.
kuluhi v. tr., to sustain. *cf. manikulu'e; e kuluhie hānue*, he sustains the land.
kumara sweet potato (Polynesian), called occasionally *uhi ni haka*, the imported yam; *susu kumara*, to plant the vines.
kumu, kumukumu 1. v. i., to punch, to beat with the fist.
kumu'i tr.
kumu'ila-(ku) gerund.
kumu 2. v. i., to be blunt, dull of edge.
kumuri v. tr., to quench.
kumwe S., **kumwa** U., v. i., to ebb, to go down, to abate, to slacken, to diminish, to wane.
kumwesi 1. to shorten. 2. *kumwesie tele*, to take a stone wall to pieces.
kure, kurekure 1. v. tr., to heal sickness; *mwane kurekure*, a witch doctor.
kuranga v. n., healing, curing.
kure S. 2. pers. pron., dual 1, incl.: we two, us two; used as subject and also suffixed to verbs and prepositions as object.
kure 3. exclam., often reduplicated; *kurekure*, come on with you, let us (two) be off.
kuru n., a ripe areca nut. *cf. pue. hoi kuru*; metaph. a full-grown person.
kurukuru 1. U., a wood-pigeon, generic term. 2. S., a pigeon without wattles on the beak, *kurukuru ni Malau*.
kururaqa U., adj., deceitful (derived from the name of a person).
kusi cat (English pussy). Samoa *ngose*.
kute, kutekute v. tr., to shake, to move violently.

L

- la** 1. v. i., to be, to go; *e la 'otoi 'aela*, it goes (is) bad; *e la 'otoi 'aela mwaani nonola*, it is worse than yesterday; *e la 'oto i diana*, it is good; *saeku e la 'otoi wana*, my heart was hot; *e lai 'aela*, it is bad. Tolo *ra*, to go; Mota *al*; Keapara *laa*, walk; Maisin *rai*, come; Trobriand *la*, go.

- la** 2. verbal suffix; *apa, apala*.
lä 3. noun ending added to verbs. *mae, maelä*.
lä 4. adjective ending added to verbs and participles. *naho, naholä, erecrea'ile*.
lä 5. gerundive ending, to which pronoun (*ku*) is always suffixed. *sau, sauniläna, saunileku*.
lä 6. root of *langa*, to lift; *längi*, sky.
laa 1. noun ending, added to verbs. *hou, houlaa, honu, honulaa*.
laa 2. U., a person; *nga laa ni hei*, who is this person? *ngaite laa*, a different person; *laa hou*, vocative, you; *'o si ta'ata'a, laa*, don't, I say; *'oto ihei, laa*, where to, boy.
la'a 3. adjective ending. *mamaela'a*.
la'a 4. U., adv. up; *sulu la'a ana*, lift it up.
la'alapa v. i., to complain, to moan. *lapala'i*.
La'alanga Alite Harbor, Langalanga, Big Malaita.
la'alapasi *cf. lapasi*.
lada 1. v. i., to pierce, to thrust through.
ladami tr.
ladamila-(ku) gerund.
lada 2. *ladaa'ini*, to bow, to bend down; *e ladaa'inie maana*, he fell on his face.
ladama'i partic., headlong, prostrate.
Florida lada, to bend, to worship.
lade 1. *lade mae*, deep sea. 2. deep-water anchorage at the end of a harbor, *i Lade*, e. g., at Tawaniahia. 3. S., name of certain months; *hure'i lade*, August; *oku lade*, September.
lado 1. v. tr., to knot, to join, to graft.
ladoha na v. n., a joint; *i lado'ihaana*, in a line with, joining onto; *i ladohaana*, thereby.
ladoha'ini tr., to join on.
ladola-(ku) gerund.
lado, lalado 2. v. tr., to recount, to tell, to recite a tale; *lado diena*, U., to explain; *lado täliheku*, to make my defense.
laladonga v. n., story, tale, folk lore.
ladoha'ini tr. Florida *lada*.
lae, laelae v. i., to go, to come, *lae mai, lae wau*; to be, *e lae uritaa*, how is it; with locative *i, lae i* contracts to *lai*; *kiratei e lae mai*, who are coming; *kiratei kire lae*, who went? *lae hä'i'oli*, to go and return; *lae hä'iore*, to stay behind; *noko lai haka*, I am going abroad; *lai henue*, to go a journey; *lae honosi*, to go and meet; *lae hou*, to descend; *lai hule*, to reach; *lai hulaana*, till, until; *lae huni'i*, go to fetch them; *'oke lae kä'u*, you had better go; *nou lae kä'u*, I went; *lae kä'u 'ohi'i*, go fetch it; *lae kä'u poi*, come up here; *nou lae kokela'i*, I came away in a hurry; *'oko lae mai 'ure itei*, where are you from? *lae mäluumu*, go quietly; *ngeni nou lae mäi*, that's why I came; *lae molai rako*, go gently; *lae mone*, let us be gone; *kira 'a mune'i lae*, were they to go; *muni 'e lae*, go gently; *muni 'e lae mai*, let him come; *muni nge'ia e lae mai*, if he comes; *lae ohonga*, to go tentatively; *lae ni oraha'a*, to go very fast; *na'a lae 'oto*, I am going; *e lae 'oto ni mae*, he went like every-

lae, laelae (continued).

thing; *lae po'opo'oli'ili'i*, to go waywardly; *lae mola qalaqala*, to go for naught; *ko lae ni ramo*, he goes in his might; *laelae i rodo*, to go till nightfall; *lae rorora*, to go in a hurry; *nge'i ke'i lae ta'ane*, he will surely go; *nou lae takalo*, I am lost; *lae tara'asi*, to go straight on; *lai toli*, to be going to fish out at sea; *muni'e hara lae*, begin to go gently; *'oke haro lae*, go gently; *noko hirue'i lae*, I am hindered from going; *ka'el'e laelae*, let us go; *le'u noko lae ana*, *le'u noko lae hunie*, whither I go; *noko loona'i lae*, I intend going; *luqe'i lae*, to pretend to go; *māni ni'ilana sakanga e māni lae hunieu*, all power is given unto me; *melu orei lae*, we almost went; *e tāu ni lae*, he made to go.

laeha v. n., a company traveling.

laenga v. n. 1. a journey; *maai laenga*, S., *maani laenga*, U., a journey; *nge laenga kesi lae*, then the journey will take place. 2. *laenga (ku)*, U., *laeha (ku)*, S., a going; *laengana*, his going; *laehaku e 'aela*, I can not walk well.

laehi tr., to travel through a place.

laeli, laelaeli tr. 1. to cause the bowels to be open. 2. *laeli wala*, to make an oration; *laeli walanga*, oratory, address, speechifying.

laelae'i partic., *ere laelae'i*, talk by the way side.

laela-(ku) gerund., *laelaku*, my going. *Lau lae*, to go; *Mailu laea*, path.

laha adj., big (not in common use); *Su'u Laha*, a boat harbor south of *Su'u Peine*; *Pululaha*, a harbor south of the west entrance to *Mara Masiki Channel*. cf. *alaha*, a chief. *Mota lava*, Florida *haba*, *Maori raha*.

lahe v. tr., to praise, to extol. *paalae*.

lahe'a adj., praised, blessed.

lahela-(ku) gerund.

lāhi, lā'ilehi 1. to lay eggs. 2. v. tr., to be in travail with; *ko lehie eronga*, in travail with deceit.

laho'a adj., foggy, cloudy.

lāhu 1. to be worn out. 2. worn out things, *mu lehui ola*; *mu lehuni to'oni*, ragged clothes. *Lau lafu*, *Wango rahu*, old; *Florida ravu*.

lāhu 3. v. i., to blow a conch shell.

lāhula-(ku) gerund., *lāhulana 'āhuvri*, the sound of the conch.

lāhu U. 4. n., place; *ilāhuna*, *ilehuna*, there; *mwai lehu ine*, those places. *Sa'a le'u*, *Florida levu*.

lahute'i U., partic., prostrate.

lai 1. contraction of *lae i*: *e lae tā'i Sa'a*, he went to *Sa'a*; *noko lai haka*, I am going abroad; *noko lai leesie*, I go to see it; *lai loosi haa*, to go and inspect the money given for a bride; *noko lai lou*, I go bonito fishing; 2. *e lai'aela*; cf. *la 1*.

lā'i 3. participial ending, *honu honule'i*.

lā'i 4. suffix to verb, used intransitively; to make it transitive *ni* is added, *lā'ini*.

lā'ini tr., suffix, *ta'e*, *ta'elā'ini*.

laka to play (of shoals of bonito); *mu seu ko laka*, the bonito play in schools.

lakali U., to have sexual intercourse. *hā'ilakali*.

lakata'ini U., v. tr., to open the eye.

lakelake U., *tāu lakelake*, used with poss. 3, to give oneself airs.

lakoma'ini S., v. tr., to be parallel to, to lay on longitudinally. *rakoma'ini*, U. *hele lakoma'inie*, hold it to, together with, on it.

lakoma'i partic., laid out along, longitudinally; *rāpu lakoma'i pe'i po'upo'u*, to crucify; *uri lakoma'i*, to tread in the steps of.

lāku, lā'uleku v. i., to be whole, entire, safe. *hā'ileku*, *sapelāku*; *e ka'a ola ke lāku*, there is nothing whole. *Lau lau*.

lalahu'e adj., worn out, old. *lahu*.

lala'ini v. tr., to stretch out. *Wango rarasi*.

lala'i partic., outstretched.

lala'jnila-(ku) gerund.

lalako U., *nanako S.*, v. i., to be sticky, to stick.

lalamoa n., a person killed by violence, a victim; *momo lalamoa*, armet. cf. *momo*; *lalamoa māuri*, a captive; *poo ke ne'i lalamoa ko 'olisie 'oto a mwaena*, a pig is the victim in place of the man; *e hai lalamoa e mae hunia Qai*, four dead men for *Qai* to pay a fine for; *taho lalamoa*, to pay for a man killed by violence.

lalani U., *lalani wala*, to make an oration, to speechify.

lalaunge'i S., *'unu lalaunge'i*, to tell beforehand.

lalawa 1. v. i., to be lazy. *ka'alawa*. 2. U., to be unwilling; *luqe'i lalawa haahi*, to give a feigned excuse.

lalawanga v. n., laziness.

lalawasi U., v. tr., to reject, to neglect through laziness.

lalawa 3. n., the marrow; *mu lalawai ola ana sulī*, the marrow of the bones.

lalemo 1. without coconut milk; *kara lalemo*, yam pudding without the milk. 2. unfermented.

lalo (ku) 1. n., inside, within; *'oto wāi lalo*, inside; *lalona e 'aela*, it is bad inside; *lalona e waawaa*, nothing inside it; *laloi ha'a*, within the garner; *laloi sulī*, within the bones. 2. U., *laloku*, my stomach, my insides. 3. *dāu lalo ana*, to be immersed in, to be plunged into. *Mota lolo*, *Motu lalo*, *Wedau ano*, pith; *Wango raro*, *Gilberts nano*.

lalo 4. U., n., a garden; *lalo ināu*, my garden; *i epina lalo*, bordering on the garden; *'atoni lalo*, to lay out a garden.

lalo'a adj., roomy, spacious.

Laloi *Su'u* (lit., in the *Su'u*) *Mara Masiki Channel*, which divides *Malaita*.

lama 1. v. tr., to cut up trees, to cut felled trees into billets convenient for burning; *lama talī*, to free a tree of creepers; met., to free persons.

- lama 1** (continued).
lamasi tr.
lamata'ini U., tr.
- lama 2** n., a lake, *hāi lama*; *lama i* Korea, Lake Korea, Little Malaita. Mota *lama*, open sea; Borneo *lama*, lake.
- lama 3** v. i., to spread over, to cover; *wāi e lama haahi ue kolune mwakana*, the water still covered the face of the earth.
- lama 1**. *hānuelama*, S., *da'ilama'a*, U., peace.
- lāmi** n., a phase of the moon; *hāu ni lemi*, full moon; *to'ohunga lemi*, S., full moon; *lemi mwaa*, U., full moon.
- langa 1** v. i., to moderate temporarily (of rain); n., a spell between the showers. *ha'a-langa*; U. *la'a* up. n., *hele me'i langa*, it lets up a little. Lau *lalanga*, dry; Mota *langa*, to lift; Viti *langa*, Samoa *lana*, Niue *lana*, Mao. *ranga*, lift.
- langa 2**. *ha'alanga*, to expose to the air in order to dry.
- langa'a**, **langalanga'a** adj., up, on high, clear; *hele langa'a*, *hele langalanga'a*, to hold up conspicuously. Mao. *rangai*, raised.
- Langalanga** a village on Big Malaita where shell money is made.
- lāngi** *ha'alāngi*, a house on piles; *ilengi*, sky, heaven. Mota *lang*, wind; Maori *rangi*, sky; Salakau, Borneo, *angin*, wind.
- lāngilengi'e** adj., aloft, lifted up. *lāngi*. Faté *langilangi*, proud.
- lango** n., a fly; *lango rae*, bluebottle fly. Mota *lango*, Maori *rango*, Gilbert Islands *nango*.
- lāngu** v. i., to pluck up; *huni lengu ha'aodohie 'aeka*, to guide our feet; *lāngu holo*, to break in two.
- lāngu'i** tr. Wango *rangui*.
- la'o 1**. *numula'o*, stinging-nettle tree. *numu* 4.
- la'o 2** in, inside; with suffixed pronoun *na*; locative *i* may be prefixed. *cf. lalo 1*. *la'o i'ola*, in the canoe; *la'ona nime*, in the bowl; *hai la'ona*, *wāi la'ona*, within, inside; *ni'i 'ae la'o i'ola*, to board a canoe; *kohukohu la'ona salo*, far-off clouds.
- la'o 3**. cone shell, trochus; a forehead ornament of trochus or tridachna shell, it is circular or oval and incised with the device of a frigate-bird, the hair is threaded through a small hole in the *la'o*, which then hangs on the side of the forehead; semicircular pieces of trochus shell inlaid upon the sides of large canoes; *i'ola la'o*, a canoe thus inlaid; armlets (*kokome*) are cut from the trochus. Florida *lago*.
- la'ola'o** *huhu la'ola'o ana wā'i*, to be contorted with spasms of tetanus.
- la'ongi** S., **la'oni** U., v. tr., to step over, to cross over.
- la'ongila**-(ku) gerund. Mota *lago*, Viti *lako*, Motu *lao*.
- lapasi**, **la'alapasi** v. tr., to attempt a thing. Wango *raba*.
- lapata'i 1** v. i., to complain, to moan; *noko lapata'i ulo 'oto*, I complain in mourning.
- lapata'i**, **la'alapata'i 2** v. i., to be concerned about, to endeavor. *la'alapa*.
- lapi** v. i., to change shape, to change appearance (of ghosts); *e lapi ana pa'ewa*, he changed into a shark.
- laqa 1**. bracken. 2. I Laqa, a district on the hills above Sa'a on the ridges below 'ano mola.
- laqi** ointment, coconut oil for anointing. *laqi ni su*.
- laqitaa** U., an oven of food.
- läsu 1** to be aged. *pāi'peilesu'a*. 2. used as an endearing term to a young boy, anglice "old man."
- läu**, **läuleu 1** v. i., to snatch; *läu 'ae*, be quick, quickly; *'aka läu*, to pull out violently. 2. to defend, to help; *läu haahi*, to make a defense in words. Mao. *rau*, catch.
- läuhi** tr., to defend, to succor; *läuhi ola*, to help; *läuhi olanga*, v. n., succor.
- läuhila**-(ku) gerund. Wango *rau*.
- läu 3** v. tr., to weed.
- läuhi** green snail shell (Turbo petholatus); *suu leuhi*, to dive for the shell.
- läuleu 1** to be quick. *läu 1*. 2. quickly. Lau *loulou*, Wango *raurau*.
- läuleu'a** U. adj., quick, fast.
- launa** U., v. i., to be speechless, to lose one's voice in sickness.
- läuna'o** v. i., to go before.
- läuni**, **läuleuni 1** v. tr., to adorn. 2. bodily ornaments, *mu leni*.
- läunihe** (ku) bodily ornaments. *läuniheku*.
- läuleunita**-(ku) U., v. n., ornaments. *läuleunitana nga 'inoni*, ornaments of men.
- launga'i** U., to occupy first, to be the first to live in.
- lauwanga** S., the firmament, open space of heaven. *maalan*.
- lawa 1**. spider's web; used as bait and made to skip on the surface of the sea (*lilie'i*) at the tail of a fish kite (*sa'o*) to catch garfish (*mwanole*). 2. a spider. Mota *marawa*, Viti *lawa*, net; *viritalawalawa*, cobweb; Visaya *lawa*, cobweb.
- lede** U. 1. v. tr., to break. *ha'aleda*, *maledede*; *lede ola*, to be mischievous; *lede olanga*, mischief.
- ledela**-(ku) gerund.
- Lede 2**. a boat harbor on Little Malaita north of Roasi Bay.
- ledi**, **leledi 1** v. tr., to refuse, to examine and reject. *malededi*, *hä'ileledi*.
- ledila**-(ku) gerund.
- ledi** U. 2. v. i., to ask, to question; *soe ledi*, to question. Lau *ledi*.
- leesi**, **leeleesi** S., v. tr., to see; *noko lai leesie*, go to see it; *kāu neke leesie*, please let me see it; *nou ka'a to'ohuunge'i leesie*, I surely did not see it; *na ni leesie palonga aku*, and saw my works; *e ka'a ola neke leesie*, I saw nothing; *'omu ka'a manata'inie wa 'omu ke leesie*, ye neither know him nor have seen him.
- leesila**-(ku) gerund.
- lehu**, **lähu** U., **le'u** S. 1. place; 2. thing; the

lehu, **lähu** 1 (continued). demonstrative *nī* may be added; *lehuna qa'ike*, not that; *mwai lehu raro*, open plains, glades. Florida *levu*, portion, side.

lehu 2. *suu lehu*, a kind of arrow.

lei, **leilei** S., v. tr., to judge.

leinge v. n., judgment.

leila-(ku) gerund.

lekoleko v. i., to hang down, to trail on the ground.

leko'i U., to bark (of a dog).

leku cf. *läku*.

lele v. i., to squint; *maana e lele*, he squints.

leledi cf. *ledi*.

lelenga-(na) clear, unimpeded (of speech or hearing); *ka'a rongo lelengani*, not to hear plainly; *'unu lelengana*, to speak clearly.

lelengana U., drowsy; *to'o lelengana*, not aroused from sleep.

Lenga a village on the west coast of Ulawa, i Lenga.

leleu v. tr., to carry off, to abduct.

lemi cf. *lämi*.

lengi, **längi** (ku) top, above, on; with locative *i lä* 6. *lengine hä'u*, on the top of the rock; *ilengi*, heaven, sky; *ilengiku*, above me; *po'oilengi*, U., south; *qä'i lengi*, east or south.

lengu cf. *längu*.

leo a tree (*Hibiscus tiliaceus*, Pariti tiliaceum) with yellow flowers, the bast is used as cord; *uhi leoleo*, a variety of yam.

lete 1. v. i., to be firm in opinion or in statement; *'unu lete*, to affirm; *ne'isae lete*, to be set in intention.

letehi tr., to affirm.

letehila-(na, ni) gerund.

lete 2. v. i., to be scared, wild, to scent danger. *ha'alete*.

letehi tr., to punish, to castigate. *ha'aletehi*.

le'u S. 1. place. 2. thing. 3. piece, part. 4. with *i sape*, 'oto may be added: *le'u i sapeku 'oto*, my duty; *le'u noko lae ana*, *le'u noko lae hunie*, whither I go; *le'u nou saae nou saae*, what I know I know; *le'ume nou daa 'oto*, I did that already; *ere ni le'u honu*, to boast; *hele hu'isie nga le'u*, to err in anything; *mu le'u e mwadau*, places easy to traverse; *le'ume e na'onga 'oto*, the place is quite abandoned; *po'o ni le'u*, partly; *nga po'o ni le'u*, a piece; *le'u talaku*, my place; *mu le'u talahuliana*, his wanted place. U., *lähu*, Florida *levu*.

leu hä'ileu, to snatch, to be violent. *leleu*.

leuni cf. *läuni*.

le'uqala S., a deserted place. *qala. i'o ni le'uqala*, to be deserted, alone.

li 1. genitive particle, a variant of *ni* used in certain compounds. *hä'ulihane, Qä'ulimwaa, maalimwalo, 'äili'äpaa, koukou-lä'e*. Epi *ri*, Alite Malaita, *li*.

li 2. verbal suffix, *lae laeli*.

lidu, **liidu** v. i., to crawl, to get along on all fours.

li'e 1. n., ginger, given to women in ordeals ('*ai ha'angäu keni*). Florida *ria*.

li'e 2. v. i., to change shape, to throw back, of trees, e. g., oranges. Viti *lia*, to transform.

li'e 3. *ha'ali'e*, to cook, to get a meal ready.

li'eli'a'a adj., indistinctly, confusedly. *li'e* 2. *ngara li'eli'a'a*, to give out an uncertain note.

lihu, **lihulihu** v. i., to travel along the coast in a canoe, to go by sea as opposed to *liu i henue*, go by land.

lihunge v. n., a going by sea.

lihue'ini tr., to convey a person in a canoe. Florida *lilili*.

lihue'ini v. tr., to borrow or lend possessions.

lii 1. v. tr., to make *qaso*, threading the money (*wili haa*), and making the ornaments; to lace.

li'i 2. v. i., to be out of joint (of limbs). '*aeku e li'i*.

li'ite'i partic., twisted (of ankle).

li'isi beyond. *likisi. lae li'isi*, to go beyond, to exceed, to outstrip; *talo lili'isi*, at irregular intervals.

li'ite- cf. *likite-* beyond, on the far side of; *po'owau li'itemu*, on the other side of thee.

liki, **liliki**, **likiliki** 1. v. i., to leap, *pola likiliki*. 2. to be nervous; *saeku e liki*, I was nervous.

liki 3. **riki** U., *liki hune*, to pull up the mooring-stakes of a canoe, to get up the anchor (late use).

liki 4. a tree, rosewood, the branches live when planted, the trunk has buttress flanges (*kokopa*).

likisi v. tr., to go beyond, to cross, to outdo, to transgress; *likisi lo'i*, a mouse. Florida *linggi*, to border on, to pass by; Nguna *lingiraki*, to leave, to abandon.

likimaa-(na) adv., certainly, undoubtedly. *likimaana 'oto; lisimaana*, U.

likitaa glandular swelling in the armpit and groin; to have such swellings.

likite-(ku) beyond, on the far side of; *po'o hao likitemu*, on the other side of thee.

lili 1. v. i., to change, to move about. *ha'alili. lili 'epule*, to be changed into blood; *lili keli*, to encircle; *lili qana*, to jibe a sail, to tack (of a canoe); *häu lili qana*, the boom of a sail.

lili 2 (ku) back teeth.

lili 3. *lilihau, lilikelii*.

lili'a'a adj., racked with rheumatic pains. *lili'e* rheumatic pains. *lili*.

lilie'i v. i., to cast for garfish (*mwanole*) with a rod and line, using spider web (*lawaa*) as bait, the teeth of the fish becoming fast in the web; *häu ni lilie'i*, a rock from which men cast for garfish.

lilihau stone walls of *taoha* or of *toohi. si'o lilihau*, to collect stones for a wall.

lilikelii v. tr., to encircle; adv., encircling. *käli*.

liliki a mousetrap made of a hollow bamboo and a noose hung in front of it, a spring trap. *liki* 1.

- lilisi 1.** *talo lilisi*, to offer a certain proportion as a sacrifice. *lilisi 2. tola lilisi*, to walk about. *lili 1.*
- lime S., lima U.,** five: in pronunciation *lima*, U., tends to approach *nima*, hand.
- limana** fifth.
- ha'alime** five times. Mota *limwa*, five; Maori *rima*, hand.
- lingi, lingilingi v. i.,** to pour. *malingilingi.*
- lingisi tr.**
- lingisila-(na, ni) gerund.** Mota *ling*, Maori *ringi.*
- lio 1. v. i.,** to look to see, to be awake, to be careful. *ha'ali'o. lio aku'i*, to protect; *lio alieli*, to look about one; *lio hahā-'itelili*, to distinguish; *lio hahuroto*, to gaze, to see clearly; *lio hā'itale*, U., to look for in vain; *nou ka'a lio hikena nga ola*, I saw nothing; *lio hilisi*, to choose; *lio hilisie huni hu'e i'oe*, choose her for your wife; *lio huni*, to choose: *e lio hunie huni hu'e nana*; *lio huni maa*, S., to exercise partiality; *lio isuli*, to watch, to take care of (late use); *lio kā'u*, behold; *lio keke*, to look behind; *lio i kekea'i maanga*, to bear ill will, to have a spite against; *e lio kahi*, it looks beautiful; *lio maai*, U., to permit; *lio maaila-'ini*, to view with favor; *kire ka'a lio māngini*, they saw none of it; *lio i ngaei maa*, *lio i ngaena maa*, to look askance at, to envy, to be jealous of; *lio i ngae maanga*, jealousy; *lio odo'i*, to find; *lio qā'ulunge'ini*, to see indistinctly; *lio geru ngudu*, *lio geru 'upu*, to grudge, to hate; *lio saai*, S., *lio sae*, U., to perceive, to recognize; *lio sae to'o*, to favor; *lio tala*, to take care, to beware; *lio talahi*, to look for in vain; *lio tale*, to fail to see; *lio tataiten*, to appear beautiful; *lio to'o*, with poss. 3, to find; *lio wasawasa*, to see indistinctly.
- lioha-(na) S., liota-(na) U.,** v. n., looks, appearance. Mota *ilo*, to see.
- li'o 2. v. i.,** to hang oneself. *ha'ali'o.* Mota *ligo*, Motu *rio*, Maori *niko*, to form into a bight.
- li'oa S.,** n., spirit, ghost. M. A., pp. 136, 260: the word is *li'oa* and not *lio'a*; the meaning is rather spirit than ghost, though undoubtedly both meanings appear; there may be a connection with U. *hi'oma. ho'asi sisingana li'oa*, to swear by a spirit; *ngeitei li'oa*, what spirit? *ngoria Li'oa*, to quench the Spirit; *nanamanga para'itana mu li'oa*, power over the spirits; *uraa'i*, to make an offering to the spirits.
- lisi U., nisi, S.,** v. tr., to cut off a piece or section. Wango *risi*, to shave the head.
- lisimaa-(na) U.,** as *rikimaa.*
- lite (na) n.,** seed, kernel. *hoi lite.*
- liu, liuliu v. i.,** to come, to go, to pass by, to ply about, to become general. *hā'iliu, liuta'a. liu i 'esi*, travel by sea; *liu i henuē*, travel by land, take the upper road, ant. *hatale*; *liu hono*, to intervene

liu, liuliu (continued).

- (of time); *ngaini sa'a liu ha'ahireru'e*, none shall pass in front of them (and overcome them); *mu dinge hunge e liueu*, many days passed over me; *liu takalo*, to take a wrong path; *liu tarau*, to continue; *tala ni liu*, path to travel by. Wango *riu*, Samoa *liu*, to turn; Florida *liliiu*, to change; Mota *riu*, to move feet or legs; Nguna *liu*, excessive; Viti *liu*, to exceed; Maori *riu*, to pass by.
- liuliu adv.,** about, to and fro; *e tola liuliu*, it has become general.
- liuliuē v. tr.,** to turn over, to reverse. *nū 4.*
- liunge v. n.,** a common complaint, a plague. *liunge ni maelaa.*
- liuta'a S., liutaha U. 1. v. i.,** to be beyond, to be excessive, used with poss. 3. *muini liuta'ana a mwane 'ie e qao'i ne*, more than those which this man has done; *ini qaarongoisuli e ka'a liuta'ana ini ha'ausuli*, the disciple is not above his master. 2. adv., excessively, exceedingly.
- liwe S., liwa U.,** a cave. Lau *liqa.*
- liwo hoiliwo, S., houliwo, U.,** a hill.
- loa 1. S., v. i.,** to be big, to be too big.
- loa 2.** the heavens; *apai loa ta'au*, the heavens above. Bugotu *maaloo.*
- lo'a 3. adj.,** cracked.
- lo'a 4. S.,** the name of several months; *lo'a madala*, May; *lo'a mali'e*, April; *lo'a maramarawāi*, *lo'a wāi mweimwei*, February; *lo'a wāi peine*, March.
- loamena S.,** v. tr., to patch, to mend, to darn; a patch.
- lodo 1.** to conceive a child: of the child, to be conceived. *nga mwela e lodo*, the child is conceived.
- lodo'i tr.,** to imagine, to conceive a thought.
- lodo 2. v. tr.,** to carve, to construct.
- lodosae v. i.,** to ponder, to conceive in mind. *lodo'i.*
- lodosanga v. n.,** plan, meditation.
- loha'ini, loloha'ini v. tr.,** to lay up in store, to put by.
- loha'inge v. n.,** something put by, stored, cold food.
- loha'i v. i.**
- lohe 1. v. i.,** to sail. Wango *rohe.*
- lohe 2.** to fit a bowstring to a bow.
- lohe 3.** to mark out a yam garden; *lohea hohola*, he marked out a garden.
- loho, lolohoho 1.** to fly, to swoop; met. of words, to reach; *e loho ilengine*, he swooped down upon it; *walaku e loho i saena*, my words reached his heart. *hāu loho*, a boat harbor south of Port Adam; *mwakana loho*, dust.
- lohosi tr.,** to cause to fly. Wango *roho*, Florida *lovo*, Mota *rowo*, Bougainville Straits, *lofu*; Motu *roho.*
- loho 2. (ku) ke sulu i lohona, i lohomu,** be pleasing in his sight, thy sight.
- lo'ilohi n.,** charcoal.
- lo'ilohi'e adj.,** black with charcoal, soiled.
- lo'ilosi n.,** a sponge. *losi.* Florida *loilosi.*

- loka** n., gall, figures in folk lore, the hero throws gall in the eyes of his enemies.
- loke** n., the lamprey, found under rocks near the shore.
- loko** 1. v. tr., to gather together. *ha'aloko*.
2. to agree, *loko pe'i*, to agree with.
- lokonga** v. n., friendship.
- lokota** v. n., a bundle; *lokotai sa'o*, a bundle of sago leaves.
- lokoloko** adv., altogether.
- lokoqiao** n., a belt.
- loku**, **lo'uloku** v. i., to be bent, bowed, doubled up; *'ae loku*, halt, maimed in the feet; *hiki lo'uloku*, to crouch (dogs).
- lokune** tr., to bend, to double back; *e lokunaa nime*, he clenched the fist. *Niuē loku*, *Mota lokua*, to fold up.
- lola** v. i., to be great, mighty; *walana e lolo*, his word is mighty.
- lolata** n., courtyard; *rara haahie lolata inge'ie*, guards his house.
- lole** v. i., to be confused, dazed; *ere lole ana ma'unge*, to talk confusedly from fear. *Maori rora*, intoxicated.
- lolo** 1. v. i., to bend; *lolo hapa*, to bend turtle-shell.
lolosi tr., *lolosi hune*, to set a trap. *lolosi hapa*.
lolota'i partic., bent down, bowed.
lolosila-(ku) gerund. *Wango rosi*.
- lolo** 2. n., red ants, sugar ants. *lolo polali*. *Viti lolo*.
- lolo** 3. v. i., to be abundant (of herbage), to cover over (of creepers).
lolo 4. *luhe lolo*, to clear away creepers.
- lolo'a** U., n., a thicket; *lolo'a ni 'ei*, a clump of trees.
- loloha'ini** cf. *loha'ini*.
- lolohuna** U., n., a snare, a gin. *lolo* 1, *hune* 3.
- lololo** n., a swamp in which sago grows. *lololo ni sa'o*.
- loloma'ini** v. tr., to dip; *loloma'inie nime*, to dip the hand.
- lolomi** v. tr., to grudge, to withhold; *hele lolomi*, to keep for oneself.
- lolongo** n., mud, swamp. *lololo*.
- lolou** v. i., to resound.
- lomolomo** *kāu lomolomo*, the fourth finger.
- lomosī** v. tr., to buffet; *'ahe e lomosie i'ola*, the surf buffeted the canoe.
- loo** 1. v. i., a shortened form of *lio* to look. *loo 'aeta*, to be immodest; *loo diana*, to look good; *loo kā'u*, look! *loo ta'a*, to be immodest, to offend against propriety.
- loo** 2. v. i., to be frightened, to be on one's guard, to be suspicious; *idemu ni loo*, a line spatula for one who is scared: when a man is on his guard (*loo*) and can not be ambushed and killed he is won over by false protestations of friendship and offers of areca (*damulaa*), then as he sits chewing the quid (*āmusi*) he is stabbed with a large spatula (*idemu*).
- loo'i** tr., to take counsel, to consider. *ha'aloo'i*.
- loo'inge** v. n., plan, intention.
- loona'ini** tr., to deliberate about, to intend, to plan.

loo 2 (continued).

- loona'i** v. i., to plan; *noko loona'i lae*, I intend going.
- loona'inge** v. n., plan, meditation. *mae-loonga*. *Wango ro*.
- looloo'a** adj., scared.
- loohi**, **looloohi** v. tr., to see, to look for.
- loohinge** v. n., a searching.
- loosi** U. 1. to see; *nau qa'ike loosia*, I saw it not. *muni ne'e loosia*, *ta'ane na'a 'unua*, if I see him I shall tell it. 2. *lai loosi haa*, to go and inspect the money given for a bride; *i'o loosi*, to await; *mwala ko i'o loosi*, *kire too'ana keni mwala ko hohie*, the party awaiting, they own the girl who is being bought (*sc.*, in marriage). 3. prep., with suffixed pronoun (*āu*), awaiting; in M. L., p. 155, *loosi* is incorrectly assigned to the prepositional sense of motion to; *'oke i'o kā'u loosieu*, wait a while for me.
- loosi** 4. *toli loosi*, a charm set in the path.
- lopalopa** v. i., to flap (of wings).
- lopo** 1. n., a pool: an artificial pool used to keep alive *i'e ni kelu*; *lopo ni ha'auri*, baptismal font, lit., pool of salvation. *San Cristoval robo*.
- lopo** 2. U., *'ato i lopo muni (parasi)*, to oppose.
- Lopo** a boat harbor on the east coast of Ulawa.
- Lopo Su'u Heu** a gorge above Su'uholo, Ulawa: figures in folklore.
- lopo'i** v. i., to be specious, to pretend, to deceive. *lopo'i ere*, S., to deceive with words; *lopo'i kae*, U., to deceive; *lopo'i wala*, U., *lopo'i deu*, S., to feign.
- losi**, **lo'ilosī** v. tr., to squeeze; *ni'i losi*, to squeeze, to wring out water; n., a sponge, *mei lo'ilosī*. *Viti losi*, a sponge.
- loto**, **loloto** v. i., to bathe; *esi kele loto*, just washed, *i. e.*, convalescent after illness; *horo ni loloto i purine maeta*, to kill a man after celebrating a death feast in order that people may bathe (bathing being prohibited until some one was killed); *loto maai*, to baptize (late use); *loto maai*, v. n., baptism.
- lotonga** v. n., bathing.
- lotohi** tr., to bathe a person; *'oke lotohi'o*, bathe yourself.
- lotohila**-(ku) gerund.
- lou** 1. v. i., to fish for bonito; *noko lai lou*, I go bonito fishing.
- lou** 2. v. i., to emerge; *lou ta'a*, to come forth.
- lo'u** 3. v. i., to contract ceremonial defilement by walking under women, by eating with women in the case of boys who *ha'amalaoahu*. cf. M. A., p. 233. *Polynesian lotu*.
- lo'u** 4. v. tr., to bend, to double back. *malo'u*.
lo'une tr.
- lo'u** 5. adv. again, anew, also; *hahira diana ikire nga muini lo'u ka'a diana*, on the good and the bad; *'omu sa'a lio odo'ieu 'oto lo'u*, ye shall not see me again. *Samoa lolou*, to bend; *Wango rou*, *Lau lau*, *Motu lou*, again.

- lo'u'e adj., used as n.; a bend, a verse; *ta'ata'a me'i lo'u'e*, one verse.
- lo'uhanga'a v. i., to be defiled ceremonially. *lo'u* 3.
- lo'uloku cf. *loku*.
- loulou S., 'u'ulou U., v. i., to thunder; *ngara loulou*, to resound.
- lounge *ha'alounge*, quarreling, bickering.
- lousuu a short string of money made of a whitish shell, Big Malaita currency. Lau *lousuu*.
- lu ending of certain forms of pronouns in the plural, *kolu, melu, molu*; an abbreviation of 'olu, three.
- lua U., v. i., to grant. Florida *lua*.
- luana *suli tolai luana*, his shoulder blade.
- ludaa v. n., cargo.
- lude S., luda U., v. i., to carry cargo, to be heavily laden; *lude olanga*, v. n., carrying cargo; *lude peli*, to "blackbird," to recruit men without giving a payment (*holite*) to their relations; *haka lude mwane*, a labor vessel recruiting men.
- ludanga v. n., U., cargo.
- ludengi tr., to carry as cargo, to recruit men. Wango *ruta*, Florida *luda, luluda*.
- lue-(ku) S., lua-(ku) U. 1. neck; *lue susu*, sore throat, voice gone; *ngora i lue*, to growl; *huni lue*, a shoulder of pork given to chiefs as their portion at a feast; 'aqahi *lue*, paired back and breast ornament of shell money for women. Florida *lua*, Bougainville Straits, *lualua*.
- lue S., lua U. 2. n., the rising tide; *lue qera*, high spring tide; *nisitana lue*, high-water mark; *salohi lue*, a fiddler crab; 'upui *lue*, high tide.
- lu'e, lu'elu'e S., lu'alu'a U. 3. a coconut-leaf basket for holding yams.
- lueli S., luengi U., to lessen a fire by removing some sticks. Mao. *ruke*, to remove.
- luelu *ha'aluelu*, S., v. i., to give a sign.
- luelue S., lualua U., n., a flood; *luelue e tahe*, the flood came. Wango *ruarua*, Florida *lualua*.
- luhe to remove, to free, to loosen. *takaluhe. luhe haahi*, to be surety for: to take off clothing, to become a heathen again (late use); *luhe lolo*, to clear away creepers. Florida *luba*, Viti *luva*, Wango *ruha*, Motu *ruhaia*, Mota *luka*, in *tawalu*, to peel off.
- luhesi tr., to loosen, to free, to let go.
- luhesila-(ku) gerund.
- luhu v. i., to cut off branches from a tree.
- luhusi tr.
- lula U., n., a spear; generic term.
- lulu 1. v. i., to follow: used with *isuli, luluisuli, luluisulinge* v. n.
- luluisulila-(ku) gerund.
- lulu 2. v. i., to fold; a *Lulu-reu*, a proper name, lit. folder of leaves.
- lulungi tr.
- lulungila-(na, ni) gerund.
- lulu 3. *qa'ilulu*, v. i., to be dismayed. *qa'i* 2.
- lulu 4. v. i., to back water with paddles or oars; 'ahe *lulu*, boiling tide.

- lulu 5. *ora lulu*, to belch; *po'o lulu*, to fill the mouth with food.
- luluhu n., a coconut frond. *luluhui niu*.
- lulusane n., a gecko lizard with projecting eyes, the children catch them with a grass noose or a coconut leaflet midrib.
- lume S., a variant of *nunne*, house; *huuilume*, a village.
- lumu, lumute S., moss. Mota *lumuta*, Malay *lumut*, Macassar *lumu, malumu*, soft.
- lumu'e adj., moss-covered.
- lumwe S., lumwalumwa U., to be long and matted (of hair); *qa'une e lumwe*, long-haired.
- lupu, lupulupu U., v. i., to strike; *lupu rakoma'ini*, to nail upon, to crucify.
- lupu'i tr.
- lupunge'ini tr., to bump; *maelupu'e*, bruised.
- luqe'i v. i., to pretend; *luqe'i laelae*, to pretend to go; *luqe'i hiru*, to pretend to be busy; *luqe'i lalawa haahi*, to give a feigned excuse.
- lusu n., the ribs in a canoe tied on to cleats left on the planks forming the hull. M. A., p. 295; 'enite *lusu*, what size canoe, lit. how many ribs.
- lusuinume S., lusuinima U., a large seagoing canoe, lit. ribbed like a house.
- lu'u v. tr., to move one's habitation. *ha'ilu'u. huni lu'ue mo ola ineu*, to remove my goods; *kira 'asi lu'ua ha'iliu*, they ceased hostilities. Viti *luku*, to remove.
- luu'i v. tr., to forbid, ere *luu'i*.
- luuluu *sunge luuluu*, elkhorn fern.

M

- ma 1. adjectival prefix of condition: *lingi malingi, mena mamenamena*. Mota *ma*, Maori *ma*.
- ma 2. S., a prefix used with nouns which express relationship; *mwa. ro ma hungaona*, two brothers-in-law; *ro ma uweline*, two maternal uncles.
- ma 3. as ma 1: *malumu*.
- ma 4. a noun ending: 'ono 'ono'onoma, *naku na'unekume*.
- maa 1. the eye: *maana e lele*, he squints; *maa noro*, to be angry-eyed; *maa ngangua*, blear-eyed from smoke; *maa rodo*, blind, to forget; *maaku e la'iere*, I am dizzy; *maana e waaro*, goggle-eyed; *hete'i maa*, to fix the eyes upon; 'o *hinua maamu*, peel your eye; *hinuhinu (hiruhiru) maa*, eyelid; *lio i nga'e maa*, to look askance at, to envy; *maranga i maa*, eyebrow; *ma'arusi maa*, to wink the eye; *mimisi maa*, the mantis, lit. squirt in the eye; *nokomi maa*, to turn the eyes away; *para'ima*, eyeshade; *rumu nue maa*, eye ointment; *sikili maa*, excoecaria tree, lit. stings the eye; *ana e tahanan maamu ne*, in that he opened your eyes; e *laiteia maana*, he closed his eyes; 'oke 'ilue *maamu*, you close your eyes;

maa 1 (continued).

'*u'ui maa*, the eyeball; '*u'a maai dehi*, a pearl.

maa 2. the face; '*ato maa*, to turn the face; '*hoda maa*, to wash the face; '*e ladaa'inie maana*, he fell on his face; '*lio huni maa*, to exercise partiality; '*numuku maa*, to wrinkle the face; '*e palingitaa maana*, he set his face; '*raima'a*, to cut and disfigure the face; '*usu maa*, to accuse, lit. to point at his face.

maa 3. with genitive *i* in Sa'a, *ni* in Ulawa; hole, mesh, opening, outlet, door, gate. '*maai nume*, S., '*maani nima*, U., door; '*maai para*, S., '*maani para*, U., gate; '*qū'ulimaa*, door lintel; '*sāu maa ana mu 'ape*, to mend the meshes of the nets; '*taha maa*, to open the door; '*to'oni pono maa*, patched clothes; '*maa ni qelusu*, nostril.

maa 4. edge, point, blade, brim; '*maai mudi*, a gorge for flying-fish; '*maana nahi*, the edge of the sword; '*fulu maai seu*, a circular piece used in inlaying, a dot.

maa 5. front of the house; '*i maa*, outside; '*odona maa*, a gate opening directly in front of one; '*oku i maa*, wall in front.

maa 6. a stick, a match; '*maai aro*, a stalk of ginger; '*maai (maani) dunge*, a match.

maa 7. one, a, also in plural. '*maai laenga*, S., '*maani laenga*, U., a journey; '*maai sala*, U., a piece of bast cloth; '*hai maai dengi he'iliune*, the four winds; '*kū'u mei nga maa*, give me one; '*ata'a maai ngeu*, one meal.

maai S., '**maani U.** v. tr., to eye, to watch; '*maai ngeu*, S., '*maani ngeu*, U., the evening star, so called because it slines at the time of the evening meal which it watches; '*maa* shows no sign of a break in pronunciation.

maani, '**maamaani** tr., to copy, to do like, to watch. Mota *matai*, Polynesian *mata*.

maa 8. dried canarium nuts, '*ngāli maa*, put into a cane basket (*langi*) and kept above the fire. '*ha'amada*.

ma'a 9. father, vocative: '*ma'a ineu*, my dear father! '*mama'a*.

maadi U., v. tr., to reject.

maadila-(ku) gerund.

Maadi'a the landing-place for Ripoo, Ulawa.

ma'ae n., a strong-smelling fish, caught with a bait of red clay in which crabs' claws have been set.

maahoo v. i., to be new to, to be a novice at.

maahoosi v. i., to boast: '*ere maahoosi*.

ma'ahu, '**ma'ama'ahu** v. i., to sleep; '*ma'ahu mala i'ola*, to fast; '*ma'ahu pole*, to dream; '*nau ma'ahu qolea*, I dreamt it; '*ma'ahu suu'i*, to guard at night.

ma'ahunge v. n., sleep. '*e to'oni ma'ahunge*, it is time for sleep. Motu *mafuta*.

maai, '**maaimaai** 1. v. tr., to permit, to allow; '*lio maai*, '*loli maai*, to allow.

maaila'ini U., tr., '*lio maaila'ini*, to view with favor.

maa'i 2. adj., holy, sacred: '*ha'amaa'i*. *loto*

maa'i 2 (continued).

maa'i, to baptize; '*loto maa'inge*, baptism; '*ngāu maa'i*, '*ngāu maa'inge*, sacrificial eating. Mota *matai*, good; Tahiti *mailai*, Mao. *mailai*.

maa'i 3. beloved; '*mwane maa'ineu*, my dear fellow.

maakahi v. i., to peek, to peep, to peer.

maakali v. tr., to visit.

maala adv., even if, granted that, supposing. *mala*.

maalau air, firmament. '*lauwanga*.

maaliholo the main doorway of a house.

maalimae hostile bands: '*mu maalimae*. Lau '*maalimaea*, enemy.

maalimwalo a staging for thatching (*tahera'i*) erected inside the house.

maalitawa an opening in the shore reef, a landing-place.

maamaa a fastening, a button.

ma'amana ro '*hā'ima'amana*, '*mu he'ima'amananga*.

ma'amasa'a adj., ashamed, reverential.

Maana Odo Port Adam, Malaita.

maana'o U., v. i., to be deserted (of a place); a desert place. '*na'onga*.

maani, '**maamaani** v. tr., to copy, to do like, to repeat: '*ha'amaani*, S., '*hā'imaani*, U. '*maani mao*, to watch the dance; '*si'o maani*, to collect.

maapala S., adj., unprovoked, malicious; '*horonga maapala*, murder.

maapou n. 1. a measure of shell money, from the fingertips to the elbow, a cubit. 2. a piece, a bit.

ma'apu'a U., adj., bloody; n., stripes, bruises.

ma'arara'i v. tr., to provoke.

ma'aru U., v. i., to sleep, to twinkle; '*ma'aru talahi*, to go like winking.

ma'arunga v. n., sleep.

maarue S., '*āsu maarue*, to serve two masters.

maarusi v. tr., to wink; '*maarusi maa*, in a twinkling.

maasilima U., '*ura maasilima*, the second day of the moon.

maatala U. 1. as '*maapala*, S., unprovoked.

2. in vain. Lau *maabala*.

maatoli v. i., to visit.

maatoto v. tr., to expect, to await; '*maatoto muni*, U., to await.

maa'u U., '*mā'u* S., v. i., to fear, to be afraid. '*ha'amaa'u*.

maa'uni tr.

mada 1. n., dirt, '*mu mada*. '*ha'amada*.

mada 2. n., a fresh-water shell-fish (Nerita sp.).

mada'a adj., dirty, soiled; '*to'oni e mada'a ani hesi'onga*, garments defiled by the flesh.

mada'anga n., filth.

madala 1. the morning star; '*madala e qa'a*, the day star is rising; '*nga madala mere 'ana'i qaroa adaru'a*, when the day star rises we shall hitch it up for them. 2. '*Io'a madala*, the name of a month, May.

Viti *mataka*, morning; Bougainville Straits *matalala*, Orion's Belt.

madali, '**mamadali** adj., greasy, slippery; '*maenga (maemaeha) mamadali*, fever.

madali, **mamadali** (continued).

Viti *dadala*, Samoa *malali*, Lau *afedali*, Florida *madali*.

madamada 1. v. i., to be dirty. 2. U., *mada-mada sulu*, a month, October.

madara'a adj., sweating, perspiring; *noko madara'a*, I sweat.

madara'anga n., sweat.

madeli U., a full grown coconut, *hoi madeli*.

madu U., adj., overlapping; v., to overlap.

madoo S., adj., cooked.

madoro adj., hot; *ha'adoro*.

madoronga n., heat, fever. Malay *darah*, hot.

madou U. 1. *madou ni wala*, a phrase. 2. adj., broken clean off. 3. cinnamon.

madu S., adj., beloved, dear; *kale madu ineu*, my beloved child.

mae, **maemae** 1. v. i., to die, to be ill, to be numb, to be eclipsed, of moon; *mae 'apolo*, paralyzed; *a ola ko mae*, So-and-so is sick; *a ola e mae 'oto*, So-and-so is dead; *e hai lalamoa e mae hunia Qai*, Qai had the death of four men to account for; *mwane da na kolu mae*, lest we die; *mae su'esu'ela'i*, to die of hunger; *roro mae*, to strangle; *uhu mae*, a wig; *e mae 'o'o*, quite dead.

maenga v. n., sickness, death; *maenga hula-hula*, danger; *maenga mamadali*, fever; *e ka'a hunie ike maenga*, not unto death; *mwaanie maenga*, from death; *e qa'ike munia nga maenga*, not unto death.

maeta (ku) v. n., death feast, death, U.; *kire ngäu maetana a ola*, they eat the death feast of So-and-so; *horo ni loloto i purine maeta*, to kill a man after the death feast in order that persons may bathe.

maeha U., **maemaha** S., v. n., sickness; *maemaha mamadali*, fever.

maela (ku) v. n., danger, death; *si'ohaa'i maela*, to be in danger.

maelaa v. n., danger, sickness; *liunge ni maelaa*, a plague, epidemic; *maelaa ni ge'u*, meningitis.

mae 2. used to denote excess, with poss. 3. *e 'a'aila'a 'oto mae ana*, he is very strong; *e lae 'oto ni mae*, he went like anything; *'u'u ni mae*, heavy rain.

mae 3. the lee shore, *'asi mae*; *lade mae*, deep water.

mae 4. to be well mashed (of areca nut); *säune ke mae*, pound it to a pulp.

maesi tr., to be ill of, to die of. Mota *mate*, Polynesian *mate*.

mae 5. n., a fighting column, *nga mae*; *mu na'ona'oi mae*, armies. *ma'alimae*.

mae 6. n., war; *däu mae huni*, to make war on; *ähu mae*, to cease hostilities; *ko apäni mae pe'ikie*, sides with us; *li'oa ni mae*, M. A., p. 260, a ghost associated with war.

mae 7. weapons; *taפו mae*, to seize weapons.

ma'e 8. a pronged spear used for fishing; *uwa ma'e*, a measure, 1½ yards.

maea U., adj., holy, sacred, having to do with the ancestor ghosts.

maea (continued).

maeanga v. n., holiness (late use). Wango *maea*.

maelo adj., ripe (of fruits); the suffixed pronouns *na*, *ni* may be added. *'iana ko maelo*, pregnant, lit., her belly is ripe; *häu maelo*, a rock near Ngorangora; *raa hitelia häu maelo*, prov., dry enough to split *häu maelo*; *maelona*, its ripeness, when it is ripe; *maelona e ngäu diana*, when ripe it is good eating; *ngäli maelo*, ripe canarium nuts, the name of a month, August.

maeloonga n., enemy, a *maeloonga*, *mu maeloonga*. Wango *maeronga*.

maelupu'e S., adj., bruised. *lupu*.

maemaea S., adj., used with the personal article; *a maemaea*, the sick man; *mu maemaea*, the sick.

maemaeko'a adj., gentle. *mamaeko'a*.

ma'emahe v. i., to decorate the person with *mahe*.

maeni S., article plural vocative, *maeni 'inoni*, *maeni mwane*, *maeni keni*; used also in plain statement *maeni 'inoni ineu*, my own people.

maenoto v. i., to be grave, sober, quiet.

maha v. tr., to profane holy things, to use sacrilegiously.

mahanga v. n., profanation.

mahe a strong-smelling herb (*Evodia hortensis*) used to decorate the body, stuck in armllets.

ma'emahe v. i., to decorate with *mahe*, to festoon in general; a garland.

mähiri, **mä'imehiri** v. i., to be intoxicated from eating areca fruit.

mähiringe v. n., intoxication.

maholo 1. n., space, interval of time or distance; *nga maholo*, what a length of time! *nga maholo e liu*, time went on; *maholo ni lae inge'ie*, his time for going; *maholo nou lae*, at the time when I went; *maholo 'eta mwane e ha'atau ue*, while the other was yet far off; *maholo 'ie*, now; *ina'ona mu maholo*, in former times; *ipurine maholo*, after the time; *ngoongoodo ana maholo*, end of the time; *maholo ni raori'i*, time of virginity; *to'o ta'e maholo*, sometimes; *maholo e toto*, a proper time. Florida *polo*, when. *holo*.

maholo 2. U., a thing, a piece, a part.

maholo 3. v. i., to be parted; *sae sa'a maholo wa ke mou*, thoughts shall not be parted and shall not cease.

maholota U., n., a piece; *maholota ni pua*, piece of areca nut.

mahono U., *taפו mahono*, to interfere, to be a busybody. *hono*.

mahoro v. i., to appear in view, to pass in view. *ha'amahoro*.

mähu räu mehu, to abide; *käru mehu*, to endure hardness.

mahungaona n., *ro mahungaona*, father-in-law and son-in-law, mother-in-law and daughter-in-law; *mwane male* and *keni female* are added to distinguish the pairs.

mahu 'ohu 'o n., early morning, dawn; used with locative *i*. *hu*'o.

māhuro adj., disturbed, muddy (of water); *da māhuro ana*, disturbed it. *mā* 3.

mahuru adj., gentle, tractable.

māi 1. adv., hither, here, this way; the demonstrative *nā* may be added; *māi ana walumalau*, in the world; *māi i 'ano*, on the earth; *māi i haha*, on the earth; *māi haha*, under the earth; *māi iorohana*, on the earth; *'ure 'oto māi i 'aehotalana*, from the beginning up till now; *'oko lae māi 'ure itei*, where are you from; *nou 'ure māi i ola*, I am from such-and-such a place; *māi nga hou pua*, give me an areca nut; *hānue māine*, the place here; *māi ileu*, this way; *māi i nume*, into the house; *po'o māi*, hither, this side; *qā'u māi*, hither. *Mota ma*, Polynesian *mai*.

māi 2. ebb, low tide. *hou mei*, U. *kosi mei*, it is low tide; *māi rara*, dead low water at spring tides; *māi ana waarowaaro e qaa*, ebb when the moon rises; *māi ana waarowaaro e suu*, ebb when the moon sets; *hānua e la ni lola kāu ana māi rara*, the people have gone gathering coral at dead low water. *Mota meat*, Viṭi *mati*.

māi, māime 3., U., v. tr., to help, to be on the side of; used with numerals more than ten as an alternative to *mana* in the sense of and, with; *awala māia 'enila*, how many over ten. *cf.* M. L., pp. 151-153. Used as prep. meaning 'with'; the pron. *āu*, 'o, a, etc., are suffixed; *wala'a māia*, speak with him.

māila-(ku) gerund.; *a māilaku*, my helper.

māila'ini U., v. tr., *lio māila'ini*, to approve of.

mā'i 4. participial ending, *oro oromā'i*. *Mota mag*.

mā'i 5. suffix to verb used intransitively. *cf.* *mā'ini*.

māimepusu U., n., **mepesusu** S., a tree (*Ficus* sp.) with bunches of flowers on the stem as well as on the branches; *taka mala māimepusu*, to flower like this tree.

mā'ini verbal suffix, *'ono 'onomā'ini*.

maipo U., v. i., to be dirty, unclean.

māitale v. i., to be poor, possessing nothing. *tale 2. ulolada māitale*, the cry of the poor.

māitalenga v. n., poverty.

makahu adj., soft, mealy (of yams when cooked).

makaka adj., broken into pieces, asunder. *kaka*.

makaka'a adj., as *makaka*.

makasi v. tr., to break into pieces.

makeato to overflow; *honu makeato*, full and running over.

makekesi U., v. tr., to disown, to put aside. *keke*.

makemaketa (ku) n., wiles, devices.

makere adj., gapped, with a broken edge. *kere*.

makina'a U., adj., wet, damp.

makulu adj., resounding, with a loud noise. Maori *lakuru*, thud.

mala 1. adv., as, like, according to, as one might say, as it might be. *mala kire manala'i deue*, as they were wont to do; *mala 'oto nou ka'a helesie ike*, as though I had never done it; *mala nga ta'a*, like I don't know what; *mala pāine*, to give oneself airs; *mala e 'u'ile'inie nga hoi heu*, about a stone's throw; *maahu mala i'ola*, to fast, lit. to sleep canoe fashion; *kira hunu poo mala ideni*, they kill pigs (presumably) tomorrow; *nga keni mala a kalemu*, a girl a mate for your son; *taka mala māimepusu*, to flower like the *māimepusu* tree.

mala 2. U., **maala** S., granted that, supposing. 3. to act like, to become like, to speak the language of. *ha'amala*. *'omu ke mala mwela kāu*, become like children; *a porona ko malamala Sa'a*, So-and-so speaks the language of Sa'a. San Cristoval *mara*, Fagani *mwara*, Omba *mwere*.

mala 4. prefix of condition, **malakeu**. *Mota mala 2*.

malaahonga S., v. i., to make trial of, to tempt; used with poss. 3. *cf.* *mala, ahonga, malaahonga*.

malaahonganga v. n., trial, temptation.

malaahongala-(ku) gerund.

Mala 5. Florida name for Mwala.

Malade a village at the northwest end of Port Adam, Malaita.

maladi adj., stale, sour (of yam and taro mash, *ha'apo'e*).

mala hālisi U., same as *mara hālisi*, northeast wind.

malahu-(ku) n., friend, namesake; *a malahaku*, my friend; *malahuku*, vocative, friend; used with *hā'i 7*, *ro hā'i malahune*, *mu he'i malahune*, friends. Wango *marahu*.

Malaita *cf.* *mara* 3. *ita* may possibly be a contracted form of Lau *baīta*, big.

malaka a wound. Lau *maala*, Wango *maara*.

malaka'a adj., wounded.

malakeke U., adj., unstable. *keke*.

malakekesi v. tr., to cause to spill, to overturn.

malalahu'e S., adj., covetous.

malamala 1. v. i., to act wantonly, to behave badly.

malamalanga v. n., wantonness, mischief, ill.

malamala'anga n., evil, harm. *Mota mala, bad*.

malamala 2. to talk the language of. *mala* 3.

malamalaohe U., light in weight.

malamalau a pot hole in the ground.

malamasi v. i., to destroy, used with poss. 3. *malamala* 1.

malaohu (the *ao* is a diphthong) v. i., to be separated for initiation, of boys who live in the *taoha* on the beach with the men preparatory to catching their first bonito (*sāu*). *tahe ni malaohu*. *cf.* *tahe*.

ha'amalaohu v. tr., to initiate, to assist a novice in catching his first bonito: the man in the front of the canoe hooked

malaohu (continued).

the fish and the boy sitting behind him grasped the rod as the man swung the fish into the canoe. M. A., p. 233. San Cristoval *maraoahu*.

malaohonga U., v. i., to make trial of, to tempt. *malaahonga*.

malaohonganga v. n., trial, temptation. **malaohongala**-(ku) gerund.

Malapa an island in Marau Sound, Guadalcanar; the hades of the Solomon Islands. M. A., p. 260.

malapau'a'a U., adj., strong: *papau*, *paula'a*.

malau 1. an island; *malau mou*, an islet.

Malau 2. a bay west of Cape Zéléé, Malaita. 3. Port Adam. 4. 'Olu Malau, Three Sisters Islets, south of Ulawa, called also Malau ni I'e, the home of the ghosts and uninhabited; the names of the three islets are, West Sister Ali'ite, Middle Sister Malau Lalo, East Sister Malau Peine; on the side of Ali'ite facing Ulawa is the rock called Häu ni Keni, the women's rock, where the female ghosts emerge from the sea as they cross on their last journey. M. A., p. 257; *marauu Malau*, the southeast wind.

malau 5. the fangs of dogs.

malelede adj., broken in pieces. *ledi*.

maleledi v. tr., to rail at, to rebuke. *ledi* 1. *maleledi oraha'a mwaanie ngaini*, to rebuke a man for sin; *ere maleledi*, to rail at; *sae maleledi*, rage.

maleleding v. n., abuse.

malengolengo adj., reclining, falling to one side, not upright.

maleqelege U., weak.

maleqelegenga v. n., weakness.

maleu U., *uhi maleu*, a month, April.

mali U., to be roasted; a *Poru Wakio Mali*, a legendary person.

mali'a adj., cooked, roasted. Padas, Borneo, *malia*, red.

mali'e S., *lo'a mali'e*, a month, April.

malikiliki U., adj., leaping; *'ura malikiliki*, to leap.

mälimeli adj., sweet. Niuē *lango meli*, bee; *humelie*, sweet; Borneo *manis*.

malingi, **mamalingi** adj., spilt. *lingi*. v. tr., to overbalance, to lean; *honu malingi*, full to the brim.

malingisi tr., to cause to spill.

malisi (ku) to be fitting, becoming; *e malisiku*, it becomes me; *nou ka'a malisi 'unue*, I am not worthy to tell it.

malo 1. black beads or bugles, sections of a creeper, used with *haa* and *huresoso* in the making of *'uri mwado*, etc.: dark glass beads introduced in trade are also called *malo*; *malo huri*, beads cut off in sections; *malo ute*, beads rubbed down to size.

malo 2. asthma, to suffer from asthma; *ilele malo*, to gasp for breath.

malopi adj., with jagged edges.

malo'u adj., bent, crooked. *lo'u*. Su'u Malo'u, a bay on Big Malaita opposite Aio, a bay at the north end of San Cristoval.

mälu, **mälumälu**, **mamälu** 1. v. i., to shade, to overshadow. *ha'amälu*. *e mälu haake*, it is in shadow; *säulehi melumelu*, dusk.

mälute (ku) shade. *i Melutei Rara*, under the shade of the coral tree, a village on Ugi; *i melutana*, under the rule of, used of the overshadowing power of chiefs.

mälu (ku) 2. n., *i melune*, under the rule of, seen in proper names *'ou'ou i Melune*.

mäluha U., v. n., shade, used with poss. 3. Mota *malu*, Maori *malu*.

mälumu adj., soft, gentle; *lae mälumu*, go quietly; *sae mälumunge*, v. n., long-suffering. Mota *malulum*, Viti *malumu*.

mama'a vocative, father; *a mama'a*, of a particular person; *a mama'a e 'unue*, father said so. 2. used as an affectionate address by the father to the male child. cf. Polynesian *tamaiti* (little father). *ma'amana*, n., *ro hä'i ma'amana*, *ro ma'amana*, U., vocative, father and son.

mamadali adj., running with sweat. *madali*. *ma'ema'cha mamadali*, S., fever.

mamadu adj., gentle, harmless. *madu*.

mamae adj., fine, well ground; *one mamae*, fine sand; *sae mamae*, meek. Wango *mamae*, soft.

mamaeko'a adj., gingerly, gently, subdued, meek. *maemaeko'a*.

mamaela'a adj., weak, prone to sickness.

mamaela'anga v. n., sickness.

mamahu'e n., a tree, used for house posts.

mama'ila'a adj., despisingly, used with poss. 3. *la'a* 3. *ere mania'ila'a*, to speak despisingly of.

mama'ingi U., v. i., to despise, to reject; to attack, to be fierce (of a dog or a pig), used with poss. 3; *mama'ingi 'asi*, to reject.

mama'ingi'a U., adj., disparagingly.

mama'ingi'ala-(ku) gerund.

mama'iraa v. i., to work at, to labor earnestly over.

mamakare v. i., a children's game of hide and seek with an object held in the hands.

mamakine adj., abashed, ashamed, with poss. 3. *ha'amakine*. *däu makakine ada*, put them to shame.

mamakinanga n., *ere mamakinanga*, to reproach. Gilbert Islands *makina*, to fear.

mamakola v. i., to reject, to handle shamefully, to be fierce, savage (of dogs and pigs), used with poss. 3.

mamakolasi tr.

mamala n., wild taro.

Mamala Wäi n., the Milky Way.

mamalidu'a U., adj., quiet, peaceable, doing no harm.

mamalo, **mamamalo** v. i., to rest. *ha'amamalo*.

mamalonga v. n., rest, a resting-place.

mamaloha v. n., a resting-place. Wango

mamaro, Bugotu *mamatho*.

mamalute-(ku) v. n., shade, shadow, veranda. *i mamalutana nume*, on the veranda. *malu*.

mamanuto'o v. i., to be at peace, free from strife, *i'o mamanuto'o*. *manu* 2, *to'o*.

mamango (ku) breath. *mango* 2. *mamango* *i* *sae*, metaph., heart.

mamataku adj., fearful, dreadful. *ma'a'u*. Polynesian *malaku*, fear.

mama'u adj., causing fear, fearful. *ma'u*. *lio mama'u*, to look ugly; *mama'u ni mwane*, a fearful lot of men, beyond count.

mamau'a'a S., adj., smooth, with smooth surface.

mama'udi v. i., to be cold (of the body).

mama'udinge v. n., cold. Borneo *madud*.

mama'urita'a adj., living, alive. *māuri*, *ta'a* 5.

mama'uru'e S., **ma'uma'uru'a** U., adj., sleepy. *ma'uru*.

mama'uru'anga v. n., sleepiness.

mamaware adj., freed from, safe, in safety; *i'o mamaware*, to be in safety.

mamenamena adj., broken to bits. *menasi*.

māmi S. 1. v. i., to taste; *māmi ohonga ana*, taste and try it. Motu *mami*.

māmi 2. pron. plural 1 excl. suffixed to noun; *nimemāmi*, our hands.

māmu 1. v. i., to entice animals with scraps of food. *ha'amāmu*.

māmu'i tr., to throw scraps of food to entice animals.

māmu 2. to be burnt in cooking (of food). *ha'amāmu'i*.

mana U., used of numerals over ten; *awala mana hai*, fourteen; *mana 'enite*, what unit over ten. Probably *ma*, n., *na*, suffixed pronoun. cf. Arag *ve*, Espíritu Santo *va*, Santa Cruz *wa*. M. L., p. 232. Viti *mani*.

manata 1. v. i., to be taught, quiet (of animals). broken in, tamed, harmless.

manatanga v. n., wisdom, nature, knowledge. Motu *manada*, gentle; Wango *manata*.

manata (ku) 2. v. n., nature, custom; *tolai sulie manatana*, according to his nature; *manalana mu 'inoni*, *mu manatai 'inoni*, the nature of men. *manalana e rako*. Florida *manaha*.

manata'a adj., tame, kind. *ha'amanata'a*. *ke'i ne'i manata'a diana*, they shall become well tamed.

manata'i, **manate'i** (Qaloto) v. tr., to know, to be accustomed; *nou ka'a manata'ie ike*, I do not know; *mala kire manata'i deue*, as they were wont.

manata'ini, **manate'ini** tr., to know, to have; *'omu ka'a manata'inie wa 'omu ke leesie*, ye neither know him nor have seen him; *alei e manata'inie*, who knows, as Spanish *¿quien sabe?* I don't know; *'o manata'inie hoi niu?* *nou pu'o*, have you a coconut? I have not. Samoa *manatu*, to think; Lau *manata*, Florida *manaha*.

manawa v. i., to proclaim oneself the cause of the death of another by magic. San Cristoval *manawa*, to breathe.

maneko, **manemaneko** v. i., to be gentle, harmless.

manekonga v. n., gentleness.

manekosi U., tr., *hele manekosi*, to handle gently. Wango *manigo*.

māni adv., entirely, altogether; precedes verb; *māni ni'ilana sakanga e māni lae*, the complete giving of power is completely given; *ke māni dolosie satada*, let him ask all their names; *māni wala*, S., to take counsel; *māni āhutaka*, U., all of us; *māni ooaoga hū'iliu*, equality. Wango *mwani*, article; Lau *qaimani*, altogether.

mānikulu'e adj., glorious, resplendent, renowned. *ha'amānikulu'e*, *kuluhi*.

mānikuluha n., glory, renown, used with poss. 3.

mānikulu'anga n., glory, praise.

manini olo manini, to be of orderly behavior.

mānire'i 1. v. tr., to clean up, to put in order. 2. partic., skilfully; *hele mānire'i*; *i'o mānire'i*, to live orderly.

mānire'ini U., tr.

mānire'inila-(ku) gerund.

mānire'inge'ini tr., to work skilfully at.

manola adj., clear, pure, clean. *ha'amanola*.

manomanola'a, **manomanoleta** adj., unskillied, refined.

manolanga v. n. Wango *manora*.

mānu 1. a bird, insect. *mānu poo*, the pig-bird, with a cry like the grunt of a hog, a bird of ill omen; *hoi menu*, an egg; *pipisi ana mānu*, tail feathers; *ihui menu*, feather; *mānu koni*, a tame bird. *Sa'a ni menu*, cf. *ha'adūi*. Mota *manu*, Polynesian *manu*.

mānu 2. v. i., to float; *hāu menu*, pumice stone; *hele mānu sada*, to hold level, upright; *mānu odo*, to be upright, level; *waaro-waaro e mānu 'a'a māi ilengi*, the moon floated clear in the sky.

mānule'i U., partic., raised up on high. Samoa, Maori *manu*, to float.

māngi-(na, ni) 'unu *mengini*, to tell everything out; *kire ka'a lio māngini*, they saw none of it. Wango *mangina*, at all.

māngite (ku) a relic of the dead, an amulet. hair, bone, etc. cf. *kulu*.

māngitana the dead body.

mango 1. v. i., to be finished, completed; the adverb 'oto may be added; with *āhuta* has the sense of all. *ha'amango*. *e mango 'oto*, quite finished; *mango 'oto*, that finished, thereupon; *melu mango 'oto māi*, we are all here; *sae mango*, *sae mangonga*, *ha'asaemango*, mental satisfaction; *āhutamere'i mango*, both of us; *āhutamolū mango*, all of you; *mango te'ete'e*, finished for good and all.

mangomango adv., completely, follows verb.

mango, **mamango** S., **mangomango** U. 2. to breathe; *mango asa*, to gasp; *mango pāine*, to sigh; *mango toli*, to faint, be insensible; *ilī mango*, to draw in the

mango, mamango 2 (continued).
breath; *tole mango*, to hold the breath;
to'o mango, to have breath.

mango (ku) 3. breath, chest; *mangoku*, my
life; *mangoi ola*, breath; *mangona e suu*,
his breath has gone, he is dead; *mangona e*
puulo'o äliho'i, his breath returned.

mangoa'ini v. tr., to be satisfied with;
mango 1.

mangomango (ku) n., breath, chest.

mangoni adv., rich, fat; *wäsu mangoni*, to emit
a rich savor.

mangulungulu adj., resounding.

mao, maomao 1. v. i., to dance; *mao hidehide*,
to dance to the clapping of hands; *mao*
pe'e ähui, to dance holding a dancing-
club; *arasi mao*, to lead the chorus in a
dance; *maani mao*, to watch the dance;
ohoa mao, to practise the dance; *sulu*
mao, to sing dancing-songs.

maonga v. n., dancing; *puulie maonga*, to
tread the dance.

maoli tr., *maoli mao*, to join in the dance.

maolila-(ku) gerund. Lau *mao*, Wango
mao.

mao 2. *halo mao*, a pump drill; a piece of hard
palm wood is tipped with a flake of
flint which is bound tightly on, two
strings hang from the other end and are
made fast to a short stick; these strings
are then twisted around the palm wood
and the drill revolves as the strings
unwind and rewind by pushing down
the short stick.

ma'ohi, mama'ohi S., v. tr., to await, to expect.
ohi 1. *ma'ohi raqasi*, to await.

ma'ohinge v. n., expectation; *ma'ohinge*
susulo'o, hope (late use).

ma'ohila-(ku) gerund.

ma'o'i 1. adj., broken in two. 2. n., a landslip.
'o'i'o'i.

ma'o'i'o'i altogether broken. Florida
magoti.

maomaopu'e S., adj., well grown, fatted; *päsü*
maomaopu'e, in full leaf.

maoneone U., adj., sore smitten.

maopaopa adj., distinct, showing up sepa-
rately (of trees in a landscape). *opa*.

mapipi adj., receding (of water); *wäi e mapipi*
'*ohé 'oto lä'inie kolune mwakana*, whether
the water had receded off the face of
the earth.

mapo 1. n., a locust.

Mapo 2. Roasi Bay, Malaita.

mäpusu U., adj., stinking, rotten.

maputaputa U., adj., bruised.

maqe n., Tahiti chestnut (*Bocoa, Inocarpus*
edulis). Mota *mwake*, Tahiti *maqe*.

mara 1. *i mara nume*, the front of the house,
platform at front door, courtyard.

mara S., mala U. 2. *mara hälisi*, the northeast
wind. Possibly Mota *maran*, light.

Mara 3. (Tolo) the island of Malaita. Sa'a
Mwala; *Mara masiki*; Florida *Mala*.

maraa-(ku) 1. n., lone, unaided; *ineu maraaku*,

maraa-(ku) (continued).

I by myself; *ola maraana*, nothing like
it, superexcellent. 2. U., of one's own
accord; *e hä'iaera maraana*, he pushed
himself forward.

maraa'imuni v. i., to do a thing secretly.
mununi.

maraaü the southeast trade wind blowing from
south-southeast to east-northeast during
the months from May to November.
aau. maraaü wei hala, south-southeast
wind, a strong wind with cloudy days
but no rain; *maraaü i Malau*, southeast
wind, from the direction of 'Olu Malau;
maraaü i qaro, south-by-east wind;
maraaü 'upu'upu, east wind, blows over
the middle ('*upu'upu*) of Ulawa;
maraaü wei qini, east-by-north wind,
brings rain; *maraaü ro one*, east-north-
east wind. Maori *marangai*, east wind.

mara hälisi northeast wind, fine weather with
masses of cumulus clouds; *mara hälisi*
i matawa, north-by-east wind.

mara'i heutaa U., v. i., to droop (of flowers).

Maramara 'O'orou U., the name of a canoe
in a story.

maramarape'a adj., secure, serene, prosperous.

maramarawäi lo'a maramarawäi, name of a
month.

maranga 1. *maranga i maa*, eyebrow.

maranga-(na, ni) 2. *hele marangana*, take from
amongst.

maraohu (ao diphthong) a large food-bowl.

maraohu'e S., **maraohu'a** U., adj., stale, not
fresh, brackish, water which tastes of the
bamboo water-carrier. Wango *marao-
ohua*.

marapute'i adj., fallen headlong. *räpu*.

marara v. i., to be diffident, hesitating, to
flinch; *hele marara*, to act with diffi-
dence. Mota *maragai*, to tremble;
Motu *hemarai*, to be coy.

marare'a adj., white and glistening. *re'a*.
Mota *maran*, light (*lux*).

marariro'a adj., sumptuous, bright.

marawa U., to be blackish, purplish, in color;
marawa ni deni, daybreak; *aau marawa*,
the nuts getting purple in color before
ripening; a month, July. Mota *maras*.

marea n., a small fresh-water fish.

mareho S. (a Wango word), a *mareho*, So-and
so. *hereho*.

mariri'i adj., broken into slivers. Niuë
malipipi.

marou v. n., to be thirsty. Mota *marou*,
Marshall Islands *maru*.

maruda U., adj., tender, of flesh meat.

masa to be shy, ashamed, respectful: used with
poss. 3. *ma'amasa'a, ha'amasa. e masa*
aku, he was shy of me; *masa mwaaani*, to
be shy of doing; *masa suke*, to be
ashamed to beg.

masanga v. n., shame, confusion.

mäsi, mä'imesi S. 1. to commit adultery; *mäsi*
huni, to commit adultery with; *hänua*
ni mäsi, U., an adulterous place.

mäsinge v. n., adultery.

māsi, **mā'imesi** 1 (continued).
māsilana gerund., her fornication.
māsi 2. U., article, *a*, a piece: used also in diminutive and depreciatory sense; *nga* and *mwai* may precede. *māsi kaleku*, my child; *nga māsi taha*, what (thing); *mwai mesi sae*, hearts; *iduidu mesi 'ei*, jumped about on the firewood. Wango: *cf. si* in *hasi*; *hasi ei*, a tree; *hasi noni*, a man; Lau *si a*.
māsi 3. dwarfs, pygmies: probably the autochthons, credited with being stupid. San Cristoval *masi*.
masiki (Tolo word). Mara Masiki, Little Malaita. Mota *rig*, small; Motu *maragi*.
mata 1. U., club (generic term); *tahola'i mata*, S., to wave the club in the air. Wango *mata*, Viti *manda*, Wedau *mada*.
mata 2. U., to be rotting away; *nga hudi e mata 'asi'a*, the bananas were rotting unpicked.
mata'i to have an attack of malarial fever; *noko mata'i*, I have malaria; *mata'i holo-holo*, intermittent fever. Mota *masag*.
mataka Qaloto form for *mataqa*, clear.
matakara adj., unraveled, come undone. *takara*.
matakarasi tr., to unravel.
matamata soot.
matanga adj., forked, branched. *tanga*. Lau *matanga*, between, in the midst of.
mataqa adj., clear, open, plain. *mataka*, *ha'amataqasi*.
mataqanga v. n., clear light, open space.
mataqasi S., **mataqali** U., v. tr., to enlighten. Samoa *matala*, Maori *matarā*.
mataraha flotsam, drift coconuts. *tara* 1.
matarasi 1. adj., with the point broken off.
matasi 2. n., a small fish.
matawa n., the open sea. *tawa*. *i matawa*, the east; *mara hālisi i matawa*, north-by-east wind; *hui ni matawa*, the giant taro; *mwai matawa qarogaro*, U., natives of Santa Cruz; *mu matawa 'uki'uhi*, S., foreigners with guns. San Cristoval *matawa*; Maori *tawha*, open; Omba *wawa*, the open sea; Niuē *tawana*, open; Araga *wawana*, open sea; Mota *wawana*, wide and flat; Malagasy *fafana*.
matola-(ku) the midst of, between, midway; *i matolana i Uki na i Ulawa*, half way between Ugi and Ulawa; *i matolai 'inoni*, among men. Wango *madora*.
Matou a Poro Matou ni Wala, a ghost in Ulawa folklore.
mau 1. to emerge, to debouch, to lead (of a path); *ko mau i ola*, leads to such-and-such a place.
mā'u, **mā'ume'u** S. 2. v. i., to fear, to be afraid. *mao'u*, *ha'amā'u*.
mā'unge v. n., fear; *ere lolo ana mā'unge*, to talk confusedly from fear; *saeda e qā'ilulu eni mē'unge*, their hearts were dismayed through fear.
mā'ute'ini tr.
mā'ute'i v. i., to fear; *noko mā'ute'i rara-*

māu, **mā'ume'u** (continued).
ngana, I am afraid of it. Wango *mamau*, Malay *mataut*, Maori *mataku*.
māua U. 1. v. i., to dye, to stain. 2. n., a dye: the dyes in use are obtained from the bark of the casuarina (*sālu*) and the *o'a* (?*Bischoffia javanica*) and *kikiri*.
mauana n., man and wife, parents: used with *ro*, *ro hā'i*, *ro mauana*, U., *ro hā'i mauana*, S., man and wife; *ro hā'i mauana ineu*, S., my parents.
māuli, **māumeuli** left-handed, awkward; *a Māuli*, a proper name; *hele māuli*, to do awkwardly. Florida *mauli*, Maori *maui*, Viti *mawi*, Motu *lauri*, Nguna *mauri*.
maumau'a'a, **maumau'ala** U., **mamau'a'a** S., adj., smooth.
maumauri'a U., adj., alive. *māuri*.
ma'uma'uru'a U., adj., sleepy. *ma'uru*.
mā'ume'ule S., frightened, fearful. *mā'u*.
māumeuli (ku) left, lefthanded, awkward. *māuli*. *i meumeuli*, on the left; *nime i meumeuliku*, my left hand.
māumeuli'e adj., awkward.
māumeuri'e adj., living, alive. *māuri*. *huru-huru māumeuri'e* to be living.
mā'ume'uta-(ku) terrible. *to'o mā'ume'utana*, terrifying. *mā'u*.
māu'o S., to be offended. *ha'amāu'o*.
māuri, **māumeuri** 1. to live, to be alive, to recover health. *ha'auri*. *'asi meuri*, weather side of an island; *lalamoa māuri*, a captive; *tola māuri*, to capture, used with poss. 3.
māurihe v. n., life, soul: used with poss. 3. *māurihaaku*, my soul, my life; *a 'aei meurihe*, source of life; *raaraa ani meurihe*, the light of life.
māuringe v. n., life (abstract).
māurisi tr., to survive, to escape from.
māuri 2. v. i., to be delivered of a child; *e māuri ana mwela*, she was delivered of a child. Java *urip*, life; Mota *maur*, Malay *murip*, Ponape *maur*. Lau *mori*, to live may be connected with Sa'a *moli* true (*wala'imoli*) and with *Maioriori*, Chat-ham Islanders, Maori, New Zealander, rather than with *māuri*. *cf. moli*.
māurihaa'i S., life, soul. Florida *māurihali*.
ma'uru U. (dialectic), to sleep; *ma'uru āhu*, sound asleep, Fagani *mauru*, Mota *maturu*.
ma'usu U., bush, forest; *la'ona ma'usu*, in the bush; *e ma'usu 'oto*, it is all overgrown.
māuta'a adj., firm, hard, exclam., hold tight. *ha'amauta'a*. *hoi meuta'a*, a ripe areca nut, hard; *usu meuta'a*, to affirm.
mauweline n., with *ro*: *ro mauweline*, uncle and nephew. *uweli*.
mawa, **mamawa** 1. to blow strong, to be a gale; *mawa ta'a*, to be exposed to the air (of a sore).
mawaha U. v. n., tempest, gale. Wango *mawa*, wind.
mawa 2. a tree, strong smelling when chopped and causing vomiting.

mawa 3. v. i., to shout.
mawataa, **mawaha** S., **mawanga** U., a shout, a loud cry; *sunġie mawataa*, to lift up a shout.
mawasidengi S., **mawasideni** U., a storm of wind; *mawasidengi e laharara'a*, a storm swept down.
mea(ku) 1. n., a tongue, the blade of a paddle; *meaka'elu io'ola ka'elu*, our tongues are our own; *e rara mea*, it burnt the tongue, hot (of a rebuke).
meameaha S., **meameata** U., used with genitive *i*, *ni*; *mu meameahai dunge*, tongues of fire; *meameatani ola*, U., a huge thing.
meali v. tr., to lick.
mealila(ku) gerund. 2. v. i., to be fierce (of fire); *dunge ko mea*, the fire is fervent. Mota *gara-mweai*, tongue; Maisin *me*.
medo to be damp, wet. *ha'amedo*. Motu *medu*, rain.
me'esu, **me'eme'esu** S., bush, forest. *ma'usu*, U. *dalo ni me'esu*, the *paule* tree; *ola ni me'esu*, an uncultivated thing.
mehu n., a fish caught near the rocks; *honi mehu*, U., one such fish.
me'i S., article, a, one; *nga* and *mu* may be prefixed; also used in a diminutive or depreciatory sense. *masi*, U. *nga me'i ola*, a thing; *me'i wala*, a word; *mu me'i wala*; a *me'i wala*, the Word; *kele me'i ola*, a little thing; *me'i mwakana*, dust; *me'i keni reu*, a handmaid; *i'emi mu me'i 'inoni*, we humble folk.
meimeile'ini v. tr., *e tale'i meimeile'ini*, he was in destitution.
melaha, **melamelaha** n., fierce flame; *mu melahai dunge*, flames of fire. Mota *mera*, red glow; Maori *miramira*, red heat.
melu 1. pers. pron., plural 2, excl., we: more restricted in meaning than *ki'e*. 2. pers. pron., plural 2, excl.: suffixed to nouns, our: suffixed to verbs and prepositions as object, us. *lu*.
melu 3. n., a tree, the quandong (*Eleocarpus* sp.).
melumelu *säulehi melumelu*, dusk.
melumelu'a'a adj., bluish, blackish, purplish; *mälu*, shade. Sesake *meluna tasi*, depths of the sea.
melumelu'e S., adj., glorious.
meme n., a ball of masticated food; *hou meme*, chewed areca nut with betel leaf and lime.
memela'ini v. tr., to masticate. Gilbert Islands *mama*, to masticate a ball of food for an infant; Viti *mama*, to chew; Niue *mama*, a mouthful.
memelu'a'a as *melumelu'a'a*.
memepusu S., a tree (*Ficus* sp.). *mäimepusu*.
memeso v. tr., to break into powder, *pili memeso*.
mena to turn color (of leaves of deciduous trees); *'alite ko mena*, the *'alite* is turning red. Mota *mena*, ripe.
menanga'ini v. tr., to do a thing perfectly.

menasi v. tr., to break into pieces. *däu menasi*, *hite menasi*, *mamenamena*, *ha'amena-mena*.
mengo a shellfish (*Oliva* sp.).
mere, **mere'i** pers. pron., dual 1, excl., we two: used as subject or as object of verbs and prepositions; *mere'i* is used also (a) following *'emere'i* or *i'emere'i* as subject, and (b) suffixed to nouns. *ähulamere'i*.
mero to be white in color; *uhune e lai mero*, his hair is white.
meru'e S. as *mere*, used as subject of verb.
mi 1. ('Ähi'a, U.), as *'ami* 1.
mi 2. article, used only in the phrase *mi sala*, a piece of any cloth.
mi 3. verb suffix, *inu inumi*.
mimi 1. to make water, urine. 2. the bladder. Mota *meme*, to urinate; Polynesian *mimi*.
mimisi v. tr., to spurtle on (of juice, etc.); *e mimisie maaku*, it squirted in my face.
mimisi maa 1. a tree (*Excoecaria* sp.). 2. the mantis, walking-stick insect, which spouts out a liquid when touched. Viti *mimi mata*, Mota *memes mata*.
minga-(na, ni) S., as *hikana*; *'o ngäu mingana*, did you eat of it?
miu pron., plural 2, suffixed to noun.
mo plural article used with nouns beginning with the letter *o*; *mo ola*, *mo one*, also colloquially *mo 'inoni*; *huni lu'ue mo ola ineu*, to remove my goods.
moa S., v. i., to vomit.
moana v. n., its vomit.
moata'ini tr.
mode to be listless, to faint; *saeku e mode*, I am listless.
moka to wax old, to be fusty (of bags, etc.).
moke, **momoke** 1. a hand net used in openings (*ta'ataha*) of the shore reef. 2. to use a hand net; *moke ana pusu 'esi*, to net whales; *i sarona moke ämu*, in your sight, lit., opposite your net; *uselie moke*, to make a net; *hu'o ni moke*, a casting net.
mola 1. v. i., to heal (of a wound or sore).
mola 2. v. i., to fail, to miss; used with poss. 3. *ha'amola*.
molahi tr., *e molahie 'oto*, it failed.
mola 3. a numeral, 10,000, used properly of yams, *molai uhi*; followed by genitive *i*, S., *ni*, U.; denotes also a countless number; may be used for counting men. *hu'e kire konie mola*, a concubine; *walu mola ni ola*, all things.
molata-(na) n., *molatana nga ola*, innumerable things. Florida *mola*, a great number.
mola 4. adv., merely, only; followed by genitive *i*. *lae molai rako*, go gently; *nga ta'ata'a ini mola*, only one person; *e ta'ewau mola*, *e ta'e mola wau*, it makes no difference; *'oto mola*, *'oto molana*, S., *'oto molani*, U., *'oto mola 'ie*, S., *'oto mola inihou*, U., all mean just now.
mola 5. *'ano mola*, good ground.

mola'a adj., free, without price; *tale'i inu mola'a*, just drink without price.

mole v. tr., to stain, to daub with pigments; n., pigments, paint; *salo molemole*, red clouds.

moli 1. n., wild orange. *hotohotomolita'a*. Mota *mwol*, Viti *moli*.

moli 2. *Su'u Moli*, a boat harbor at the northwest corner of Ulawa.

moli 3. *wala'imoli*, true, i. e., to speak true. Niuē *moli*, true.

molu pers. pron., plural 2, you; used as subject or as object of verb or preposition; more restricted in meaning than 'omu; *molu* is also used (a) following 'omolu or 'i'omolu as subject, (b) suffixed to a noun. *āhutamolu*.

momo v. i., to squeeze, to press on each side; *momo lalamoa*, a flat armband of tridacna shell, so called from its being used to squeeze men to death.

momo'i tr., to bring side by side.

momo 2. rubbish, sweepings. Motu *momo*.

momoke *moke*.

momoru adj., small, little.

monaki cuttlefish; *hole ni monaki*, the bone of the cuttlefish.

mone adv., follows the verb, *na* may be added; gives clearness, explains *lae mone*, *gol kolu mone*, let us be gone; *qongiku e to'o mone 'olo*, my time is even now come; *i'oe ni monena*, it is you indeed.

mono U., to live apart; *koro 'a mono 'oto i Kalona*, they two live apart in Kalona.

moro, **moro'i** 1. pers. pron., dual 2, you two: used as subject or as object of verb or preposition: used in addressing a married woman, or a woman with a child, or a chief, or even a party: *moro* is also used (a) following 'i'omoro as subject, (b) suffixed to a noun; *moro lāria paro i'ola i 'esi ka'el'e laelae*, you launch away the canoe into the sea, let us go.

moro-(ku) 2. n., buttock.

moru'e S., pers. pron., dual 2, you two; used as subject or following 'omoru'e.

morumoru 1. U., small, little. *momoru*. 2. broken in pieces, *qa'a morumoru*. Lau *morumoru*.

mota n., a mortar for pounding areca nut; used by toothless persons.

motaa, **motaahi** S., v. tr., to cause agony to. *ha'amotaahi*, *hulemotaa*.

motaahinge v. n., agony.

motaahila-(ku) gerund.

mou, **moumou** 1. v. i., to be broken. *rara moumou*. *hāu moumou*, an isolated rock; *e to'o mou*, it has ceased; *sae sa'a maholo wa ke mou*, thought shall not be parted and shall not cease; *malau mou*, an islet; *e mou ue ana*, still in desuetude.

mouisi, **moute'ini** tr., to break (of a rope, etc.). *ha'amouisi*. *radu moumousie mu 'i'eli*, they broke the rope; *adoma'i mouisi*, U., to decide, to dare.

mouta-(na, ni) *e to'o moutana*, it has ceased.

mousila-(ku) gerund.

mou, **moumou** 1 (continued).

moute'i, **moumoute'i** partic., one, only. *mwela moute'i*, only child; *ta'ata'a ola moumoute'i*, one thing only; *ne'isae moute'i*, S., to determine, to dare. Mota *mot*, Polynesian *motu*.

mou 2. U. (dialectic), forest, bush, *i mou*, *oha ni mou*. *ma'usu*. Mota *mwot*.

mouholo v. i., to break across. *holo*. *sae ku e mouholo*, I have no spirit left.

mouqeli S., to get ready, to prepare, to be ready; used with suffixed pronouns *ku*, *mu*, *nā*, *dū* instead of *āu*, etc.; *e mouqeline*, it is prepared.

moutoli v. i., to cease, to be ended.

mu 1. pron., sing. 1, suffixed to noun: thine; *nimemu*, thy hand.

mu 2. plural article, the: *mui* is used with *nga* in *nga mui ta'a*, what things; *nga mui tala*, paths.

mudi 1. midrib of leaf of coconut, etc.; the suffixed pronoun *nā* may be added. *mudine*; *mudii niu*, *mudii sa'o*, midrib of coconut, of leaf of sago; *maai mudi*, a gorge made of sago midrib or of tortoise shell for catching flying-fish, the bait being the flesh of the claws of the coconut crab (*Birgus latro*, *āsusu*).

mudi 2. shear legs. *maai mudi* S., *hou mudi* U.

mudimudi 1. U., a bird, yellow honey-sucker.

mudimudi 2. U., *mwimwidi* S., to drip; *mudimudi ura*, to drip.

muini *eta muini*, some; *hahira diana ikire nga muini lo'u ka'a diana*, on the good and the bad; *muini e mwā'i*, the rich people; *muini e 'i'o mwakule*, those who have no ties; *muini liuta'ana a mwane 'ie e qao'i ne*, more than those which this man has done. *ini* 1.

mumu 1. U., *mumua qangoqango*, to decorate a nose ornament with porpoise teeth.

mumu 2. to close in on; *'ala mumu*, to close in like jaws.

mumu'i tr., to place adjoining, close together.

mumu 3. *mumulou*, wild men, traditional. M. A., p. 355.

mumuni 1. v. tr., to hide, to conceal. 2. to be hidden. Motu *tahuni*, Mota *tauvu*, San Cristoval *ahuni*, Mao. *nunumi*. *āmuni*.

muna'i, **mune'i** U., adv., used in conditional sentences: subjunctive; *kira 'a mune'i lae*, were they to go.

muni U. 1. (*āu*) prep. dative, for, to; *e qa'ike munia nga maenga*, not unto death; *munia nga laha*, what for.

muni U. 2. adv., in order that: used as optative with verbal particle 'e; used with *ana*, if. *muni 'e lae mai*, let him come; *muni 'e (muni'e) lae*, gently; *muni ne'e loosia*, *ta'ane na'a 'unua*, if I see him I shall tell it; *muni nge'ia 'e lae mai*, if he come; *ana muni kir'e 'unua*, if they say it; *muni 'ua*, why, what for; *nau 'unua uri muni ne'e mae 'olo*, I thought I was done for; *lāu muni*, to endeavor. Mota *mun*, Sa'a *huni*.

muno n., caterpillar, chrysalis.
musi-(ku) 1. U., finger or toe nail. *mwisi*, S.
 2. operculum, met., a piece; *musii elili*,
 operculum of Turbo petholatus.

MW

mwa, mwamwa 1. prefix of condition as *ma* 1.
mwamwanoto, mwahiohio.
mwa 2. U., plural article, used before words
 beginning with a vowel or with *h*;
mwai.
mwa 3. prefix to nouns expressing relationship,
mu mwa'asine, ro mwa'adine.
mwa 4. U., exclamation of surprise.
mwa 1. n., a snake; *mwa* *dili sato*, a snake
 observed as an omen; *saro ni mwa*,
 zigzag pattern in inlaying; *mwa*
nuenuala, glistening, brilliant, snake.
Mota mwata. In M. A., p. 221, *mati e*
sato should be *mwa* *dili sato*.
mwa 2. n., a disease, lupus. *mwa* *e hure*
ana, he was eaten of worms.
mwa 3. *lemi mwa*, U., full moon; *oku mwa*,
 October.
mwa'a 4. v. i., to be extinct (of fire or lamp).
mwa'asi tr., to extinguish.
mwaadalo to be innocent, meek.
mwa'adine n., with *ro, ro mwa'adine*, two first
 cousins. *'adi*.
mwaadule earthworm.
mwaamwaa worm, maggot; *mwaamwaa puri*,
 trepang, bêche-de-mer; *mwaamwaa ni*
ngali, U., woodlouse. Wango *mwa*
mwa.
mwaamwaa adj., infested with worms.
mwaani (äü) prep., from, out of, since: the
 pron. sing. 3 is suffixed as anticipatory
 object; used in comparison of the
 adjective. *mwaani ta'a*, from what;
'ulu mwaani, to overlook; *däu toli*
mwaani, to submit to, to be subject to;
pola mwaani, to desert a ship; *e la 'otoi*
'aela mwaani nonola, it is worse than
 yesterday; *mwaanie mu tata'alanga*,
 from evils; *mwaanie maenga*, from
 death; *e päine mwaanie*, bigger than he;
maleledi oraha'a mwaanie ngaini, to
 rebuke a man for sin; *ore mwaani*, to be
 left out. Wango *bani*, Epi *deni*.
mwa'asine n., brethren; *a mwa'asine*, the
 brother; *mu mwa'asine*, the brethren; *ro*
mwa'asina, U., two sisters-in-law. *'asi* 1.
mwada, mwa'amwada S., **mwadamwada** U. 1.
 to beat out seeds, to thresh; *'uri mwada*,
 to tramp out seeds.
mwadamwada'i U., tr.
mwada 2. U., to lift.
mwadamwadamu v. i., to masticate, to grind
 the teeth (of pig).
mwadau, mwamwadau to be easy, possible,
 soft, pliable; *ana ke ola mwamwadau*, if
 possible; *mu le'u e mwadau*, places easy
 to traverse.
mwadausi tr., to be easy for any one.
ha'amwadausi. e ka'a mwadausieu ni lae,
 not easy for me to go. Wango *mwadau*.

mwadi (na) the old yam from which the new
 has grown; *mwadi ni uhi. mwadine*, its
 old yam.

mwado U., ground, soil. *'u'umwado. i mwado*,
 on the ground; *mwado huu*, the earth;
uruuru mwado, anklet of shell money,
 lit., gather dirt; *mwado mwakita'a*, mud;
wahawaha ni mwado, dust; *mwado wäru*,
 red earth. Florida *meto*; Espiritú
 Santo *metu*, dirty; *Mota maeto*; San
 Cristoval *mato*, ground. M. L., p. 57.

mwadola adj., covered with earth, dirty.

Mwado'a a village on the west side of Ulawa;
 Su'u i Teluhia, its boat harbor; 'Ei'ei, its
 spring.

mwae 1. S. n., person, fellow, man; demon-
 strative *na* may be added; *ta'a* 6 may be
 used in conjunction; *mwaena*, hey, you!
mu mwaena, you men! a *mwaena*, Sou-
 and-so, such a one; *me'i mwae, mwei*
mwaena, mwaena, mu mwae, all used in
 exclamations; *mwae ta'a*, poor fellow;
mu mwae ta'a, poor chaps; *poo ke ne'i*
lalamao ko 'olisie 'oto a mwaena, the pig
 is the victim in place of the man.
 Nggao, Ysabel *mae*; Bugotu *mae*, mas-
 culine article.

mw'ae, mwa'emwa'e 2. to be willing, to be
 diligent, to assent, to rejoice. *hä'imwa-*
'eta'i, ilenimwa'e. mwa'e haahi, said
 of those who clap their hands as an
 accompaniment to dances; *kire mwa'e*
tolea, they consented to carry it.

mwa'emwa'enga v. n., willingness.

mwa'esi tr., to assent to.

mwa'esilana gerund. Wango *mwae*.

mwaelo used with numeral *ro*; *ro mwaelo ana*,
 his two wives.

mwa'elu adj., crooked, bent. Wango *mwaeru*.

mwa'emwa'eta (na, ni) n., rejoicing; *ke sulu*
i mwa'emwa'etani, sing for joy over.

mwaera adj., prolific, abundant, increasing.

mwaero, mwaeroero adj., soft, pliable.

mwahi to be crooked, bent.

mwahiohio adj., swayed, bent by the wind.
hiohio.

mwai 1. U., plural article: when used before a
 vowel or *h*, *mwa* is used; in certain words
 the vowels coalesce, e. g., *mwauhi*, yams.
 Used of reciprocal relationship; Wango
mwani; Lau *mwai*.

mwai 2. U., *mwei* S., used with adj. *tata'ala*
 or *ta'a* to express an endearing or com-
 miserative sense.

mwä'i 3. n., a hand-bag, a bag slung over the
 shoulder. *haa i mwe'i*, earnest money,
 money given as earnest for the buying
 of a wife; *mwela ni mwe'i*, a bought
 child; *hä'u mwe'i*, to plait a bag. 4. the
 fiber used in weaving a *mwä'i*. 5. v. i.,
 to be rich, to have bags of money;
muini e mwä'i, the rich.

mwäidi n., cockroach; the small indigenous
 variety, the larger imported one.

mwaihana n., used with numeral *ro*; *ro mwai-*
hana, two brothers-in-law.

mwaihei U., interrogative plural, who, what people.

mwaikei v. n., to stand on tiptoe, to reach out to.

mwā'ile cycas (*Cycas circinalis*). Mota *mwele*.

mwāimwei S., to be small. *ha'amwāimwei'e*. *e mwāimwei 'aela*, it is very small; *helehele mwāimwei*, seventh and eighth days of the moon; *lo'a wāi mweimwei*, February.

mwāimweiha v. n., used with poss. 3; *mwāimweihaana*, when small, a small size.

mwāimweisi tr., to be too small for. Tolo *maimai*.

mwaka 1. v. i., to despise; used with poss. 3.

mwakata'ini tr., to despise, to make naught of.

mwakata'inila-(ku) gerund. Wango. *mwagitaini*.

mwaka 2. green, unripe, not full grown; *uhi mwaka*, January.

mwakana S. n., ground, earth, *me'i mwakana*. *mwakana loho*, dust; *mwakana wāi*, moist ground; *nganga'i mwakana*, dust; *dangona mwakana*, trees of the field; *puilie mwakana*, to tread the earth.

mwakano S. n., ground; *i mwakano*, on the ground; *kolune mwakano*, the surface of the earth; *wāi e lama haahi ue kolune mwakano*, the water covered still the face of the earth; *wāi e mapipi 'ohe 'oto tainie kolune mwakano*, whether the water had receded off the face of the earth.

mwakano'a covered with earth, dirty. Probably connected with 'ano, earth. Lau *gano*, Mota *tano*, earth.

mwakateraha'ini tr., to flout, to put to scorn.

mwakateraha'inila-(ku) gerund.

mwaketo U., adj., crooked, bent.

mwakita'a U., adj., clayey; *mwado mwakita'a*, mud.

mwako 1. v. i., to pierce, to prick.

mwakoli tr.; *ona e mwakolie 'aeku*, the spike of the *ona* has got into my foot.

mwakolila-(ku) gerund.

mwako 2. v. tr., to set open; *nou mwakoa maa*, I set a door open.

mwakomwako'a U., adj., prickly.

mwakule S., adj., with no ties, unattached, bare; follows the verb; *muini e i'o mwakule*, they have no ties.

mwakuku adj., loose, slack.

mwala 1. n., people; *nga mwala*, a people, nation; *mwala ineu*, my people; *mwala 'urei tei ni 'ie*; *mwala ko ku'ie*, people mocked him.

Mwala 2. Malaita; called also in Lau Mala and in Tolo Mara.

mwalamwala'a adj., ashamed.

mwali to foregather at a harbor waiting to embark. Viti *melo*.

mwalo 1. n., a sunken rock, a reef; *mwalo suhu kao*, a rock that pierces the bottom. Mota *mwalo*.

mwalo 2. *maalmwalo*, a platform, a staging.

mwamwadilila U., adj., without blemish.

mwamwadoleta i'o *mwamwadoleta*, patient.

mwamwakaula'a adj., of medium lightness *cf. mwamwale*.

mwamwaki S., wantonly; *horo mwamwaki*, to kill wantonly.

mwamwakinge v. n., wantonness.

mwamwako'a S., adj., prickly, *dango mwamwako'a*.

mwamwanoto adj., quiet.

mwamwanga S., a few; used with *ini* 2.

mwamwangaini odd ones, some here and there.

mwamwasu U., *wala'anga mwamwasu*, upbraiding words.

mwamwasu'fi S., partic., of none effect, in vain; *kire ko mwamwasu'fi eni hungunige*, they become unfruitful.

mwamwate S., to be of light weight. *ha'amwamwate'a*. Viti *mamada*, light; Niuē *mama*.

mwamwatekola n., dust, flue, rubbish.

mwana 1. v. i., to cover, to feign, to pretend. *mwana haahi*, to make pretence.

mwananga v. n., *mwananga haahilana*, a cloaking.

mwanamwana n., a covering, hatchway closure, deck.

mwana 2. S., used to express the numerals above ten (*pe'i* 2); used also with units to express the tens. *mana* U., *awala mwana 'enite 'oto*, how many more than ten; *awala mwana rue*, ten and two, twelve; *totola mwana hai*, 440. Viti *mani*.

mwanamwana'a adj., decorated.

mwane 1. n., a male, man, boy; added to proper names and to certain other words to denote sex distinction. *nga mwane*, a man; *mu mwane*, the males; *mwane*, *mu mwane*, *ro mwane*, all used as exclamations; *mwane poo*, *mwane 'usu*, barrow pig, dog; *a mwane kenturion*, the centurion; *mwane ineu*, my dear fellow; *mwane ana a ola*, such-and-such a fellow; *mwane ana a Uqe*, the man called Uqe; *mama'u ni mwane*, a fearful lot of men, beyond count; *hota ni mwane*, all the boys who are eligible for *ha'amalaohu*; *ile mwane*, *ini mwane*, male; *mwane kurekure*, a witch doctor; *haka lude mwane*, a vessel in the labor trade; *mwane maa'i ineu*, my dear fellow; *uri qa'une nge mwane*, I mean that the head is the male; *sāu mwane*, to commit murder; *sāu mwanenga*, murder. 2. used to denote sex. *ola mwane*, male; *mwane kāule*, male frigate-bird; *e lai mwane diana*, fine, beautiful. 3. belonging to males, holy, *ola ni mwane*; *nume ni mwane*, church; *kara ni mwane*, yam pudding (*hinanga*) used in sacrifices. Gilbert Islands *mane*, Florida *mane*, Malay *mon*, *omani*, *manesh*.

mwane 4. adv., lest. *mwane da na kolu mae*, lest we die; *mwane e 'ue*, why not; *mwane 'o ro'urohule'inie ngaralaku*, hold not thy peace at my tears; *mwane*

mwane 4 (continued).
'o opaopaa Li'oa mwaani'emi, take not the Spirit from us.

mwanemwane 1. male (of trees), not producing fruit; *dango mwanemwane*, a staminate tree. 2. (*ku*) n., testicles.

Mwānīpue a village at Sa'a, site of the present mission school.

mwanole garfish, caught by trolling from a rock or by means of a line at the tail of a kite (*sa'o ni 'aholo*) flown from a canoe, the bait is spiderweb (*lawā*) or a piece of tow. *lilie'i*, to cast for garfish; *hike*, ten garfish. Fagani *mwarore*.

mwanganga U., a few. *mwamwanga*, S. *mwanganga ni ile*, a few persons.

mwaohē adj., pliable.

mwaolaola adj., shaky, rickety, not firm.
mwaolaolanga n., sedition.

mwaopu n., egg; *hoi mwaopu ni kue*, the egg of a fowl.

mwaora to run (of vines).

mwaoroha'i partic., bent, bowed, stooping. San Cristoval *mwaoro*.

Mwarada a village on the west coast of Ulawa; Wāingile, a rocky promontory there.

mwarāmwara (**na**) n., a stalk, a twig.

mwarau adj., thin.

mware'a U. 1. adj., in good health; *sapeku e qā'i mware'a*, I am not feeling well. 2. lively, animated (of speech); *mwai keni e'asi qale wala'awala'a mware'a*, what drawing women.

mwarete U., *hou mwaretei qā'u*, skull.

mwāri to be ailing, *noko mweri*. *ha'amwāri*. *mwāri taha*, U., to recover from wounds.

mwārita'a U., a wounded person. *Wango mari*, a wound.

mwarite coir, fiber of coconut; *mwaritei niu*, sennit; *mwaritei haa*, a strand of shell money.

mwarohi U., adj., easy, possible; *'ura mwarohi*, to be possible.

mwāsi, **mwā'imwesi** S., **mwāsimwāsi** U., to laugh; *mwāsi mwaani*, to laugh at a person.

mwāsingē v. n. laughter.
mwāsie'ini to laugh at, to laugh to scorn. *ha'amwāsie'ini*.

mwasuhurete U., a chink, a crack. *mwa* 1. *suhu*.

mwau S., n., a boy, lad, *nga mwau*; *kele mwau ineu*, my little boy; *mwaune*, vocative, boy.

mwaumwe S., to be naked.

mwāumweule adj., foolish.

mwa'uu adj., disorderly; *sae mwa'uu*, mutiny, rebellion.

mwei S., **mwai** U., used with *tata'ala* or *ta'a* in commiseration, of males, as *kei* is of women; *mwei ta'a alaha*, dear lord (of persons in authority).

mwela n., child, *nga mwela*, *mu mwela*; *ta'ata'a mwela moule'i*, an only child; *mwela ni mwe'i*, a bought child; *mwela ni nume*, a son of the house; *hāu ni mwela awara*, day after full moon; *kele mwela*, little

mwela (continued).
 child; *nga mwela e lodo*, a child is conceived. *'omu ke mala mwela kāu*, become as children; *e māuri ana mwela*, to be delivered of a child; *tangoni mwela*, all the children.

mwemwela plural. Motu *mero*, *memero*.

mweta foliage plant (*Coleus* sp.).

mwidimwidi S., **mudimudi** U., to drip.

mwine to be thin (of liquids).

mwirimwiri skirts, fringes.

mwisi (**ku**) U., **musi** S., finger-nail, toe-nail. Savo *karakara bisi*, Mota *pisui*, fingers; Nifilole *bisi nime*.

mwomwona to be rich, fat (of viands). Samoa *momona*.

Mwouta a village on the east coast of Ulawa; its landing-place is Su'u i Die'i.

N

In certain words there is a change of *n* to *l*; Sa'a *dānume* middle, Ulawa *daluma*. cf. also *ni* and *li* genitives. M. L., p. 212.

na 1. copulative, and; with *uri* thus, *na uri* I mean, that is, used in explanations. *na taa*, U., but.

na 2. U., pers. pron., used with the verbal particles 'a, 'ana'i. *na'a lae 'oto*, I am going; *na'a nai lae*, I shall go; *nge na'asi lūuri*, then said I.

na 3. used in numeration, *mu ūoo na*, *mu menu na*, pigs, birds. *e hane niu na*, he climbed for coconuts and —; *e hali ūua na*, he broke off areca nuts and —. Used in phrases: *ha'ike na*, oh no; *su'uri na*, not so; *ko urine ta'ane na*, even supposing it were so.

nā 4. verbal suffix; *ara aranā*, *qao qaoñā*, *hi'u hi'une*, *lo'u lo'une*.

nā 5. demonstrative suffix, follows noun and adverb, that, there, these, those; may be joined to preceding word; *mwaenā*, you fellow; *a poronā*, the person; *urine*, *urinena*, thus; *ile'une*, there, that place; *muini liuta'ana a mwane 'ie e qao'i ne*, more than those which this man has done; *ana e tahananē maamu ne*, in that he opened your eyes; *nge ke 'ue kā'u ne*, how then will it be. At times equivalent to the *and* that. *me'i olanā*, the thing; *hānue māine*, this land; *talai heune*, row of teeth. Malay *ne*.

nā 6. pron., sing. 3 suffixed to noun, equivalent of genitive. *nime*, hand; *nīmanā*, his hand; *i reune wāi*, by the side of the water; *he'une salo*, stars of heaven; *dangonā mwakana*, trees of the field; *hirune 'ahe*, troublesome waves. Melanesia *na passim*, Malay *nga*, Malagasy *ny*.

nā 7. noun ending, used with nouns which express relationship; *ro hā'i malahune*, *ro hā'i nikana*, *mu he'i maamana*. Maori *na* (*taina*), Niuē *na* (*hoana*), Viti *na* (*tamana*).

nā 8. stem of *nākue*, *nāna*, etc., with a general

nā 8 (continued).

notion of appertaining, possessing. Mota *no* 1, Florida *ni*.

na'a, **na'asi** U., pers. pron., and verbal particle with illative; I, I am, I thereupon. *muni ne'e loosia, ta'ane na'a 'unua*, if I see him I shall tell it; *nge na'asi tāuri*, then said I.

naanaa for *ngaangaa*, eat, used to children. **nāda**, **nāda'elu** poss. 2, plural 3; for them. *nā* 8.

nahi U., knife (English).

naho surf, wave; *hāi naho*, a wave; *e ro hāi naho*, two waves; *mu he'i naho*, waves; *awaa-watana naho*, roar of surf; *papa naho*, a breaching fish; *qa'awa'ali naho*, a breaker.

naho'a S., **nahola** U., rough sea on the coast; *e nahola*, it is rough. Mota *nawo*, sa water.

nāhunehu U., *'ai nehunehu*, a rod, a stick. **na'i** verbal suffix used intransitively. *loo loona'i*. Mota *nag*.

naihi S., **nahi** U., knife (English).

na'ini transitive suffix, *loo loona'ini*.

nāka, **nāka'elu** poss. 2, dual 1, incl.: for us two. *nā* 8.

nākara'i poss. 2, dual 1, incl.: for us two. *nā* 8. **nako** v. i., to strengthen; *nakolana mu suuraa'i*, strengthening the corners.

nāku, **nākuneku** U., to sit; the form *neku* is employed without a preceding *i* or *u*. *neku kā'u*, be seated. Used in Sa'a to signify session at a feast; *mwala ko neku*, the people seat themselves.

nākuma v. n., U., **nā'unekume** S., a seat. **nākusi** determ., to occupy a place. *ha'anākusi*. Wango *nagu*.

nāku'e S., **nāku'a** U., poss. 2, sing. 1, for me. **nāku'i** poss. 2, sing. 1, for me (of many things). **nala'i**, **nanala'i** U., to rub in the hands, as leaves. Wango *nora*.

nāmami poss. 2, plural 1, excl.: for us. **name** U., v. i., to taste; *name ahonga*, to taste and try.

nameli tr. Mota *nam*, Wango *namo*, Florida *nami*, Sulu *anam*, Malay *nanamiwei*, Maori *tami*, to smack lips.

nāmelu poss. 2, plural 1, excl.: for us. **nāmere'i** poss. 2, dual 1, excl.: for us two.

namo 1. a landlocked harbor; *i Qā'una Namu*, North Cape, Ulawa.

Namo 2. an inlet of Port Adam, Malaita. Samoa *namo*, a place in the lagoon abounding in fish; Gilbert Islands *namo*, a harbor; Mota *namwo*, lagoon in reef. **Namona** *i Su'u Namona*, *i Namona*. the opening in the reef at Sa'a.

nāmu'e S., **nāmu'a** U., poss. 2, sing. 2; for thee. **nāmu'i** as *nāmu'e*, but used of many things for one person.

nana poss. 2, sing. 3; for him, her, it; *e lio hunie huni hu'e nana*, he chose her for his wife.

nanako S., to be sticky, to stick. *lalako*, U. **nanakumae** to be gentle, harmless. *nāku, maenoto*.

nanama to be powerful.

nanama (continued).

nanamanga v. n., power; *nanamanga para'itana mu li'oa*, power over the spirits.

nanama'ini tr., to put power into. *ha'ananama'ini*. Mota *mana*, an invisible spiritual force or influence; Polynesian *mana* id. (metathetic).

nanamu to travel fast, to be swift.

nanau to be taught, to be wise. *ha'ananau, sae nanau*, S., to be wise of heart; *sae nanaunge*, wisdom. Florida *naunau*, Wango *ha'ananaua*, Mota *watanau*, to learn, to teach.

nanauhi v. tr., to approach, draw up to, draw near, go up to. Wango *nanau*.

nani poss. 2, plural 3, neuter: for them (things); *nani rato*, for the elders; *āsu nani 'inoni*, of work not faithfully done.

nanoa'i U., to accustom; *ha'ananoa'i*.

nano'i U., to produce pain (of an arrow, *omo*).

nanga 1. the barb of an arrow. 2. the fin of a fish, *hoi nanga*.

nangali'a U., flashing (of lightning).

nangaliro'a U., flashing (of lightning). *cf. rangariro'a*, S.

nao 1. numeral, a hundred (of yams), *nga nao ni uhi*.

na'o, **na'ona'o** (ku) 2. front, before; *i na'oku* (face, time) before me; *na'ona dara*, forehead; *na'ona i'ola*, the bow of a canoe; *hapa ni na'o*, first quarter of the moon; *holai na'o*, in former times; *to'o na'o*, front teeth; *mu na'ona'o i mae*, armies; *e korasie mu na'ona'o i mae*, he put to flight the ranks of the enemy.

na'o 3. v. i., to precede, to guide, to lead. *e hola'i na'o 'oto wau*, he went away first; *a ola e na'oku 'oto*, So-and-so preceded me; *'o na'o nāka'elu*, lead us on; *na'o talana*, lead the way for him.

na'o 4. with locative *i*; *ina'o* of old, *'oto ina'o, holai na'o*, formerly.

na'o 5. to approach, to steer, to go toward. *na'o susuhire*, draw toward them; *na'o susu ana*, to make straight on toward; *na'o uri*, steer this way; *na'o hao*, keep her away.

na'ohi tr., to steer.

na'ohila-(ku) gerund.

na'ola'ini tr., to do first. *ha'ana'ola'ini*. Mota *nagoi*, face; Santa Cruz *nao*, mouth.

na'o (ku) 6. a widow. *na'ona a ola*, So-and-so's widow. Mota *naro*.

na'onga a deserted place. *i na'onga*, at the old garden or deserted village; *le'unge e na'onga 'oto*, the place is quite deserted.

nate a worm found in the beach sand and used as bait for sea bream (*'ie ni sane*); *hāi nate*, to scratch up sand looking for the worms.

nau 1. U., pers. pron., sing. 1. I.

nāu 2. a fruit tree. Mota *natu*.

nā'unekume S., n., a seat. *nāku*.

ne 1. pers. pron., sing. 1. I. used with verbal particles *ke, ke'i*, S., and *'e*, U., with all

ne 1 (continued).

of which it coalesces as with illative *si*. *kā'u, neke leesie*, please let me see it; *nekesi lae si'iri*, I shall go to-day; *nge nesi leuri*, thereupon I said; *ne'e lae kā'u*, let me go; *nau 'unua uri muni ne'e mae 'oto*, I thought I was done for; *na nesi ne'i 'amamu 'oto*, and I shall be your father; *noko he'i lae lo'u mei na nesi leesie'o lo'u*, I shall come back and shall see thee again.

ne 2. demonstrative. *cf. nā 4.*

ne'e 1. S., contraction for *ne'ie*; *ne'e kā'u*, wait a bit, stay.

ne'e 2. U., pers. pron., sing 1, *ne* and verbal particle 'e. *e qale ola ne'e adea*, I saw nothing; *muni ne'e loosia, la'ane na'a 'unua*, if I see him I shall tell it.

ne'ene'e U., v., to whine.

ne'i, ne'ine'i S. 1. v. tr., to place, to put, to appoint. *ne'i koni*, to lay up in store, to make provision; *ne'i siwe*, to appoint a sum as blood money. 2. to become, to turn into, to be: *ko ne'ie 'oto i'oe*, if it be thou; *poo ko ne'i lalamoa ko 'olisia 'oto a mwaena*, the pig becomes the victim instead of the person; *na nesi ne'i 'amamu 'oto*, and I shall be your father.

ne'isae S., v. i., to think, to call to remembrance; *ne'isae*, exclamation, like anything! *ne'isae 'asi*, to forgive; *ne'isae lele*, to be set in intention; *ne'isae moule'i*, to determine, to dare; *ne'isae su'e'ele*, to be anxious about; *ne'isae lälihe*, to reach in thought; *ne'isae lo'ote'e*, to be anxious.

ne'isaenga v. n., thought, remembrance.

nekesi *cf. ne 1.*

nemo S., nimo U. 1. n., rain. *ha'anemo. hoi nemo*, a rain squall; *nemo raaraa*, S. *nimo raaraa*, U., drizzling rain, sun and rain. 2. v. i., to rain, *nenemo*.

nemosi tr., to rain upon.

nenā S., demonstrative; *a ola nena*, that thing.

nengenenge'a adj., glistening white.

nerenere n., a sea-bird, the kittiwake; *nerenere ni iqe*, kittiwake of the lagoon.

nesi pers. pron, sing. 1; *ne* with illative *si*.

ni 1. genitive, of; *sape ni 'inoni*, men's bodies; *rato ni mwane*, elderly male. (a) expressive of purpose: *ini ni ha'aurilana 'oto*, a person to be saved; *kire hala ni lae*, they attempted to go; *e dāu ni ere*, he made to speak; *e ka'a mwadausieu ni lae*, not easy for me to go; *tala ni liu*, path to travel; *hinou ni 'a'a'o*, hook for fishing; *walo ni pa'asahu*, a hook for *pa'asahu*. (b) expressive of condition, *lae ni ramo*, go in might; *ngāu ni pote*, eat to satiety; *lae ni oraha'a*, to go very fast; *lae 'oto ni mae*, go like everything. May be rendered by with or in: *rongo ni 'elinge*, to hear with the ear; *ere ni sae*, to say with the heart; *na ni leesie palonga aku*, and saw (in seeing) my works. (c) used after *tala'ae*, U., *tala'ae ni lae*, begin to go. (d) added

ni 1 (continued).

to verbal suffix, *a'ini, ha'ini*, etc., transitive force. *Mota nia*, with; Florida *ni*; *Faté ni*. *cf. genitive li 1.*

ni 2. interrogative. (a) used to call attention, *ni mwaena?* I say, you. (b) in the sense of is that so. (c) added for emphasis to *atei, itei*, S., *ihei*, U., *nga laa*, S., *nga taha*, U.: *nga laa ni 'oko ngarase*, what are you crying for; *mwala 'urei tei ni 'ie*, whence are these people? *Viti li*.

ni 3. demonstrative attached for emphasis to nouns in Ulawa, to pronouns, adverbs to *si'iri* and *uri 2*; may be reduplicated. *ngeni nou lae*, and so I went; *ngaini ni eni usie, ngaini ni eni hohoro*, one to his merchandise, another to his trading; *a poroni*, So-and-so; *a laani*, So-and-so; *inge'i ni e qaqa*, he it is who did it; *ienini*, this. *Wango ni*.

ni 4. a detachable prefix to pronouns, *nihou, niparo, niwau*, U. *mu 'inoni mangoi ola mola ni kire*, S., men are but breath; *'oto to'ohuu ni ngeena*, it is so in truth; *'omu ka'a to'oto'olamiau ike ni 'omu*, ye are not your own. *Santa Cruz ni* (in *ninge*); Florida *ni*.

ni 5. suff. pron., plural 3, neut. *i talani*.

ni 6. verbal suffix. *sāu sāuni*.

ni'e n., a sleeping-mat made of coconut leaf; *hā'u ni'e*, to plait a coconut leaf into a sleeping-mat.

Nielaha'u Cape Zélée, the southeast cape of Malaita; *'ahe hirune i Nielaha'u*, its tide-rip.

nihisi v. tr., to refrain; *noko nihisie nimeku*, I refrain my hand.

nihisila-(ku) gerund.

niho (ku) n., tooth. *cf. alo'i, 'amwada, 'ānguru. nihoi i'e*, porpoise-teeth currency; *ngāngādi niho*, to gnash the teeth; *e rāpu ngurusie nihona*, knocked his teeth out; *e sisie nihona*, he bared his teeth in a grin.

nihou U., demonstrative pron., this, here: pronounced sometimes *nihou*.

ni'i, ni'ini'i 1. v. tr., to give, to present, with poss. 1, to feed *ni'i ana*. *ni'i nime haahi*, to lay hands on; *ni'i 'ae la'o i'ola*, to board a canoe; *ni'i suu, ni'i toto*, to make a free gift.

ni'inge v. n., a gift, a giving, grace (late use); *e honu eni ni'inge*, full of grace.

ni'ila-(ku) gerund. *māni ni'ilana sakanga e māni lae*, the complete giving of power is completely given.

ni'i 2. *ni'i losi*, to squeeze, to wring out water.

nike (ku) mother, aunt; for the vocative *teitei* is generally used; with the personal article *a nike* mother, *i. e.*, our mother in speaking of a particular person. *nikei ola*, S., *nikeni ola*, U., a big thing, lit., a mother thing; *nikanā*, S., *nikenā*, U., *ro hā'i nikanā, ro hā'i nikenā*, wife and child, mother and child; *ro hā'i nikanā ineu*, my wife and child.

nima U., **nume** S., house; *nima inū*, my house; *maana nima*, U., door; *outeni nima*, a row of houses; *sa'osa'oha'i'a ani nima*, an upper story in a house, a doubled house.

nime, **ninime** S., **nima**, **nimanima** U. (ku), 1. hand, arm, foreleg of animals. *nimana mu 'inoni*, men's hands (collective sense), *nimanimada nga mwa 'inoni*, U.; *talana mu ninimei 'inoni*, *talana nimana mu 'inoni*, men's handiwork; *to'o ro nime*, with just one's two hands, *i. e.*, unarmed; *e lokunaa nime*, he clenched the fist; *loloma'ini nime*, to dip the hands; *nime i meumeuliku*, my left hand; *nihisie nimeku*, refrain my hand; *ni'i nime haahi*, to lay hands on; *ngāungeu nime*, armband; *penatana nime*, the palm; *susuune nime*, elbow; *taalengasie nime-mu*, open your hand out flat; *ngāu i nimana nga keni*, to live with a woman, *lit.*, to eat from the hand of a woman.

nime S., **nima** U. 2. food bowl; *nime sarasara*, a large bowl for feasts; *'ato nime*, to set out bowls of food at a feast; *kolune nime*, the outside of a bowl; *la'ona nime*, in the bowl.

nimo U., **nemo** S., rain, *hoi nimo*. *ha'animo*, *nimonimo*.

nimoli tr., to rain on.

nine *ha'anine*, S., to accustom oneself, to be accustomed to.

nini-(na, ni) U., n., kernel; *ninina*, its kernel, its seed; *nini hakis*, an axe; *nini uhi*, a yam; *nini hana*, a hana tuber.

niniho n., a hornet; *niniho alaha*, a large kind of hornet.

niniko'a adj., trembling, wincing, shivering from cold or fright.

ninginingi a small bat.

niparo U., demonstrative pron., that, these, there; follows the noun.

nisi, **ninisi** v. tr., to divide, to be the boundary; *ko nisi 'oto ile'u*, this is the boundary; *nisi hue*, to pull taro for eating.

nisite (na) v. n., boundary, limit; *nisitana lue*, high-water mark.

nisila-(ku) gerund. Florida *ngiti*.

nite S., **nita** U., *ha'anite*, *ha'anita* how often; *'enite*, *'enitana*, how many. Mota *visa*, Motu *nida*, Florida *ngiha*, Niuē *fiha*.

niu the coconut palm (*Cocos nucifera*), its nut *nga hoi niu*; *nga niu*, *mu niu*, coconut trees; *niu tangalau*, a heavily laden coconut tree; *'ahe i niu tangalau*, a tide-rip between Ulawa and Sa'a; *niu tesi*, a variety of nut with thin skin; *niu weru*, a short-stemmed coconut with yellowish fronds and reddish-skinned fruit; *hāuhēni i niu*, U., *nga hāhēni niu*, S., a log of coconut wood; *nga korukorui niu*, a chip of coconut meat; *niu kokoku*, a hard-fleshed coconut; *luluhui niu*, a coconut frond; *mudii niu*, midrib of the leaflet; *mwarilei niu*, sennit; *pota niu*, to crack a nut; *qela ni niu*, 1,000 nuts; *sāukai niu*, to grate coconut; *udi*

niu (continued).

ni niu, 100,000 nuts; *niu madeli*, a fully ripe nut; *'oni*, coconut milk; *teu*, half coconut shell; *opu*, the early stage of the nut when the shell has not hardened; *pou'pou*, a green nut; *hoi qilo*, a sprouting nut; *rāui helu*, 10,000 nuts; *suhuli*, to make an opening in a green nut; *taho ta'a*, to put a nut with the corpse in a canoe; *uhu*, to husk nuts; *'ulu'ulu*, a dry nut; *'unu*, the flower spathe. Polynesian *niu*.

niu ni taoha a palm (*Nipa fruticans*).

niu'e, **niuniu'e** adj., tasting of coconuts (as swine flesh).

niule adj., possessing coconuts; *hānue e niule*, a place abounding in coconuts.

niui (ku) n., a nest. Florida *niku*, Mota *nigiu*.

niweu U., demonstrative pron., that, those, there; follows the noun.

no S., pers. pron., sing. 1, used with verbal particle *ko*. *noko* I.

no'i, **no'ino'i** U., v. tr., to put, to place; *no'i kā'u*, wait a while, stay. 2. to become, to be; *e no'i 'aela 'oto*, it has become no good.

no'ila-(ku) gerund. Viti *noi*, to dwell in.

no'iteu U., v. i., to delay. *cf. dāu* 2.

noko I. v. i., to guard, to keep watch over, *noko haahi*.

nokomi tr. 1. to guard. 2. U., to turn away, to avert; *nokomi maa*, to turn the eyes away.

noko 2. *cf. no*.

noma S., n., a spear, generic term; *noma ādiedi*, a spear with grass plaiting on it.

nono v. i., to place the face against, to kiss, to sniff; *nono wāsu*, to smell.

nononga v. n.

nono'i S., **nonohi** U., tr.

nono'ila-S., **nonohila**-U. (ku) gerund. Florida *nonginongi*.

nono 'asi n., gnat, sandfly.

nono isuli n., a strong-smelling herb.

nonola yesterday, the locative *i* may precede. *nonola nga rodo*, the night before last; *nonola wau*, the day before yesterday; *nonola 'oto wau*, three days ago; *e la 'otoi 'aela mwaani nonola*, it is worse than yesterday. Mota *nora*, Florida *nola*.

nonoro'a S., adj., red. *noro*.

nonowāsu v. i., to sniff at, to smell; used with suffixed pronouns *ku*, *mu*, *nā*; *e nonowāsu*, he smelled him.

nonowāsuli tr., to track by smelling, to get the scent of.

nonganonga U., n., *nonganonga tano*, a ripple.

no'one adv., even, also; follows the word qualified; *to'olamu no'one ada*, thine they are.

noonoo (na, ni) n., tips of shoots of creepers.

nooruhaana *i nooruhaana*, relying on, because of. *cf. noru*.

noro, **nonoro'a** to be red.

noru, **no'unoru** S., **norunoru** U., v. i., to trust, to rely; *noru dile*, S., to be disappointed

noru, **no'unoru** (continued).
of one's hope; *noru hono*, to be wind-bound (of a sailing party).
noruhe'ini tr.
noruhe'i v. i., *nou sa'a noruhe'i pele*, I shall not be confounded.
i noruha v. n., used with poss. 3; relying on, because of. Florida *noru*.
noruto'o used with poss. 3; to trust, to rely on. *to'o*.
noruto'onga trust.
noto v. i., to cease, to desist, to be quiet. *mwamwanoto*, *maenoto*. *noto nguu*, to cease speaking; *noto 'arawa*, to die suddenly; *noto 'arawanga*, sudden death. Wango *ngoto*.
nou S., pers. pron., sing. 1; used as subject of verb.
nue, **nuenue** v. i., to anoint; *rumu nue maa*, eye ointment.
nuenuala adj., glistening, brilliant; *mwaa nuenuala*, a glistening snake.
nuku, **nunuku** v. i., to kink, to have corrugations in, to shrivel, wrinkle; *nuku dara*, to wrinkle the forehead; *nuku maa*, to wrinkle, to screw up, the face.
nukumi tr., to cease, to fold.
nukunukula U., adj., shriveled up.
nume S., **nima** U., n., a house; *nume ineu*, my house; *nume ni mwane*, church; *i numaa ola*, at So-and-so's house; *nume gala*, name of a cicada (empty house), its presence taken as a sign of death, a bad omen; *hai nume*, in the house; *huli nume*, house site, plat; *huui lume*, a collection of houses, village; *iduidu nume*, to go from house to house, to gad about; *koluhaana nume*, roof of a house; *maai nume*, door; *mara nume*, in front of the house, courtyard; *māi i nume*, within the house; *i mamalutana nume*, on the veranda; *mwela ni nume*, child of the house; *pipisine nume*, eaves of the house; *mu poopootana nume*, foundations of the house; *pungui nume*, a group of houses; *riridine nume*, eaves of the house; *ko ru'u i nume*, goes back into the house; *ko sisilihie mu nume*, goes into houses; *talaa nume*, a besom; *to'utoku nume*, to build a house; *poo ni nume*, domesticated pig; *wai nume*, in the house. Mota *imwa*, San Cristoval *rumwa*, Wedau *numa*, Malay *luma*.
nunu 1. v. i., to quake (of ground), to be unstable, loose (of a post). 2. v., and n., earthquake, *nga nunu e nunu*, there was an earthquake. Wango *nunu*, Maori *ruru*.
nunu 3. (ku) n., shadow (of persons), reflection, likeness, life, soul. M. A., p. 252; *ko tola 'āliho'i ana nunune*, recovers its soul; *talo nunu*, to photograph; *numu e tola*, there was an earthquake.
i nunuha used with poss. 3; because of, owing to. Florida *nunu*, Malo *nunu*, Bougainville Straits *nono*, Wango *nunu*.

nunu 4. *nunuli*, to sting (of the stinging trees) *nunula'o* and *apune wa'i*.
nunu'e pulu nunu'e, *to'o nunu'e*, spotted, specked. Wango *nunu*, dust.
nunuhe'i S., v. i., *nunuhe'i qe'u*, to enter, to be entangled in.
nunula'o n., stinging-nettle tree, with large leaves, often planted as a fence. *nunu* 4.
nunuli to sting. *nunu* 4.
nunulu v. i., to wither (of trees, etc.). Mota *nun*, to shed leaves.
nunurete 1. v. i., to be feeble, to tremble from weakness. *nunu* 1, *rete*. 2. n., trembling, fear.
nusi U., *tahanga awa nusi*, a measure, just on a fathom.
nuto 1. n., a squid, caught by spearing with a hair comb (*arapa*) fastened on a rod.
nuto, **nutonuto** 2. 'o'o *nuto*, to bow the head.

NG

The palatal nasal and has the sound of *ng* in singer.
nga 1. article, demonstrative, a, the; used in the singular number only; in Sa'a as a rule *nga* is not used of parts of the body, but in Ulawa it is freely used; nouns in the singular may be used without *nga* except when there is a sense of any or a. *nga laa*, S., *nga taha*, U., what; *ngaini*, S., *ngaiie*, U., some one; *nga'eta*, S., *ngaiie*, U., another, a certain; *ngaihei*, U., who.
nga 2. noun ending, added to verbs, adjectives and other nouns: *mae*, to die; *maenga*, death; *mamaela'a*, weak; *mamaela'anga*, weakness; *ngāngādi niho*, to gnash the teeth; *ngāngādi nihonga*, gnashing of the teeth. Maori *nga*.
ngaa, **ngaangaa** v. tr., to eat; *naanaa*, used to children; *e ngaa 'oto*, did he eat it; *melu ka'a ola ni ngaa*, we have no food, lit., thing of eating.
ngaangaa 1. v. i., to spread (of ulcers). 2. v. i., to crack with a loud noise (of trees about to fall).
ngādi 1. n., flint; *me'i ngedi*, S., *māsi ngedi*, U., a flint; *hāu ngedi*, flint rock; *kilu ni ngedi*, a hole in which flints are found. 2. an axe; *ngādi weuwe*, a stone axe (grandfather's axe). Motu *nadi*, stone; Florida *nagi*. Guppy "Solomon Islands," p. 77.
ngādi, **ngā'ingedi** 3. v. i., to be firm; *suesuelaa e ngādi*, the foundation is firm; *hele ngā'ingedi*, to hold fast. Wango *nasi*.
ngado (na, ni) *i ngadona 'aena*, before him, at his feet.
ngae (ku) 1. *suli qeri ngae*, *suli qeri i ngaena*, backbone. 2. *lio i ngaei maa*, S., *lio i ngaena maa*, U., to look askance at, to envy; *lio i ngae maanga*, n., envy.
nga'eta S., **ngaiie** U., some, one, another, a; 'eta, *ite*. *nga'eta po'o ni nime*, the other hand; *ana nga'eta dinge*, on another day.
ngā'i verb suffix used intransitively: *usu usunge'i*. *ngā'ini*.

ngaihei U., interrog. pron., who: plural *mwaihei*. *ngaihei e lae mǎi*, who came here; *kira mwaihei*, who are they.

ngaile U., article, one, a: *ile*. *ta'ana ngaile*, every one; *'etana ngaile*, the first; *wala'a wa'ewa'e ana ngaile*, to speak excessively to one.

ngaini 1. S., article, one, a. *ta'eta'ena ngaini*, every one; *iteitana ngaini ka'a lae mǎi*, no one came; *'etana ngaini*, the first one; *e ka'a iteitana ngaini*, there is not any one; *ngaini sa'a liu ha'ahireru'e*, none shall pass in front of them (and overcome them); *maledi' oraha'a mwaaie ngaini*, to rebuke a man for sin.

ngā'ini 2. verb suffix of transitive force, *hii hiinge'ini*. Mota *ngai*.

ngā'ingedi to be strong, to be firm. *ngādi, ha'angā'ingedi*.

ngaite U., article; *ngaite holoholo*, a different thing; *ngaite laa*, another person.

ngāli 1. n., canarium nut; *ngāli maa*, smoked nuts stowed in a *tangi*. cf. *repo*. *ngāli maelo*, the month of August, the time of ripe nuts; *karoa ngāli*, to pick the nuts; *kokopa*, buttress flanges on the lower trunk of the tree; *koukou*, kernel of the nut; *qa'akora*, the outer skin of the nut. Mota *ngai*, Solomons *ngali*.

ngāli, ngālingeli U. 2. v. tr., to shake, to disturb, to move about restlessly, to move one's position.

ngālute S., *mu ngelutei ola*, all and sundry things.

nganite S., *nganita U.*, time when, with locative *i*, *inganite*, when, at what time; used of future or past time. Florida *ngiha*, Mota *ngaisa*, Lau *angita*.

nganga a crumb, used with genitive *i*, S., *ni*, U.; crumbs, shavings, dust, small pieces. *mu ngangai ngeulaa*, crumbs of food; *ngangai mwakana*, dust of the earth; *mwai ngangani 'ei*, chips of wood.

ngangadi, ngangangadi v. tr., to creak, to grate, to grind the teeth; *ngangadi niho*, to grind the teeth, *ngangadi nihonga*, v. n.

ngangau to spread (of ulcers), to blaze (of fire); *maa ngangau*, blear-eyed from smoke of cooking fires.

ngara, ngarangara v. i., to cry, to buzz, of mosquito; *ngara 'i'ile'i*, to cry aloud; *ngara li'eli'a'a*, to give an uncertain note; *ngara loulou*, to resound; *ngara mango la'a*, U., to sob; *ngara tahela'i ana*, to call upon him with weeping; *ngara uloulo*, to weep bitterly; *ngara welewele'a*, to have a solid sound.

ngaraha U., v. n., cry.

ngaranga v. n., weeping.

ngarata v. n., sound; *ngaratai 'ehuri*, sound of the conch.

ngarasi tr., to cry for, to cry on account of.

ngarala-(ku) gerund. *mwane 'o ro'uruhule'iniie ngara'aku*, hold not thy peace

ngarala (continued).

at my tears. Florida *ngaraha*; to cry out.

ngāsi 1. v. i., to be tough (of food). Lau *ngasi*, hard.

ngāsi, ngā'ingsi S., ngāsingāsi U. 2. to chew, to roll about in the mouth. Wango *ngasi*.

ngāu, ngāungeu 1. v. tr., to eat; with poss. 3, *ngāu ana*, to eat of; *ngāu hikena*, *ngāu hikenī*, to partake of; *ngāu i nimana nga keni*, to live with a woman, lit., to eat from the hand of a woman; *ngāu iapaika*, to smoke tobacco; *ngāu maa'i*, a sacrificial feast, *ngāu maa'inge*; *ngāu 'inoninge*, cannibalism; *ngāu ni pole*, to eat to satiety; *ngāu qe'u suu*, to gorge, lit., to eat till the head drops; *ngāu saedami*, to eat to repletion; *ngāu tekeleke, nga mala eke*, to drop crumbs while eating; *'o'a sare ngāu ihei*, what will you eat; *ta'ata'a maai ngeu*, one meal; *maai*, S. (*maani*, U.), *ngeu*, the evening star, lit., meal watcher; *kire ngāu maetana a ola*, they eat the death feast of So-and-so; *maelona e ngāu diana*, when ripe it eats well; *'o ngāu mingana*, did you eat of it; *olo ngāu*, to fast, to abstain from food.

ngāuhe S., v. n., a feast; *ngāuha*, U., a feast, food.

ngāuhe-(ku) gerund.; *ngāuhana e pāipeine*, he is a great eater; *ngāuhana e 'aela*, he overeats; *supungie ngāuhana*, to offer food to.

ngāulaa v. n., food, things to eat, *me'i ngeulaa*, *mu ngeulaa*; *mu ngangai ngeulaa*, crumbs of food.

ngāunge v. n., an eating, a meal; *taataa maai ngeunge*, one meal.

ngāula-(ku) gerund.; *ngāulana e diana*, it is good to eat. Wango *ngau*; Mota *ngau*, to chew; Motu *gauai*, Maori *ngau*.

ngāu 2. vocative, used of children of each sex: *ngāu*, lad! *'alai ngeu*, U., you boys; *ro ngāu*, you two children.

ngāungeu nime armllet made of *haa*, *huresoso*, *malo*.

nge pers. pron., sing. 3, he, that; 1. used before proper names: *ngea Awao*, that man Awao. *'oto ngea Dora esi teuri*, then said Dora. 2. a shortened form of *inge'ie*: *'amamu nge itei*, where is that father of yours; *ngeatei*, *ngea ola*, whom do you mean? 3. added for explanation: *uri qa'une nge mwane*, I mean that the male is the head; *so nge*, well then; *nge, nga laa ni*, hey! what's that? *ngeni 'olo ngeena*, yes, that's it; *ngeni nou lae*, that is why, thereupon, I went; *mwai keni ana wala'anga ngeni*, what women for talking; *ohe nge e urine*, possibly that is so; *nge laenga kesi lae*, then the journey will take place; *nge ke 'ue kǎ'u ne*, how then will it be?

ngeena demonstrative pron., that: follows noun or pronoun; *inge'i ngeena*, that is he; *nga ola laa ngeena*, what is that thing? **nge** pers. pron., sing. 3, he, she, it: a shortened form of *nge'ie*; used as subject followed by *e*. *nge'i 'oto e 'unue*, it was he who said it; *nge'i nou ka'a lae*, that is why I did not go.

nge'ie S., **nge'ia** U., pers. pron., sing. 3, he, she, it: used as subject followed by *e*; three forms of the pronoun may be used together for emphasis: *inge'ie nge'i e 'unue*, it was he who said it; in Sa'a the final *e* becomes *a* before the personal article *a* and a long vowel results. *nge'ie ni*, that is it; *nge'ia i Arona*, *nge'ia 'ulehu*, it is at Arona, the 'ulehu, I mean; *nge'ia a ola e 'unua*, he, So-and-so, said it. Mota *neia*.

ngeitei S. 1. interrog. pron., what: used preceding noun. *ngeitei 'inoni*, what man? *ngeitei li'oa*, what spirit? 2. *ngeitei ue ena*, that is just it, just so.

ngengede-(na,ni) *ngengedena*, its end. Wango *ngengede*.

ngeni cf. *nge*.

ngenita U., used with locative *i* as *nganite*, q. v.

ngerengereta adj., of a checked pattern.

ngero v. i., to chew, to nibble (of rats, etc.).

ngero'i tr., 'asuhe e *ngero'ie*, the rat gnawed it.

ngeu cf. *ngäu*.

ngi verb suffix of transitive force. *raa raangi*.

ngidu (ku) U. 1. the lip (of persons); by metonymy in Sa'a the mouth. *tero ngidu*, to pout the lip. 2. *ngidu 'upu*, *ngingidu 'upu*, to hate; *ngidu 'upunge*, hatred. Mota *ngusui*, Florida *gidu*, Viti *ngusu*, Motu *udu*, Sa'a *ngudu*.

ngingidu e the native bee, honey. Florida *midua*.

ngingite 'ala *ngingite*, to clench the teeth.

ngisu, **ngingisu** S., **ngisungisu** U., to spit; *hoi ngisu*, spittle, lungs; 'ono *ngisu*, to water at the mouth; *sae ngisu*, the lungs.

ngisunge v. n., spitting.

ngisuhi tr., to spit, to spit on; *e ngisuhie 'apu*, he spat blood.

ngisuhe'ini tr., to spit on. M. L., p. 91, Maisin *kasufe*.

ngisu 'ate U., to be thirsty; *ngisu 'atenga*, n., thirst.

ngo'a adj., blunt, with the point broken off; *nga ngoongoo ni salo e ngo'a*, the tip of the cloud was broken off.

ngoli v. tr., to destroy a man's property after his death, *huni ngolie lo'olo'olana*. M. A., p. 263. *su'e ngoli*, to fall backward and break the neck.

ngolie v. n., a destruction of property: wrongly spelt in M. L., p. 263.

ngolila-(ku) gerund. Florida *boli*.

ngoongoo (na, ni) U., end: with locative *i*; *ngoongoona*, its end, skirts; *paro i ngoongoo*, at the edge; *i ngoongoo ana*

ngoongoo (continued).

walumalau, S., at the world's end; *i ngoongoo ana Kahua*, Cape Keibeck, San Cristoval. Fagani *ngo*, lip; Santa Cruz *ngo*, nose. cf. M. L., p. 84.

ngoongoodo S., end; *ngoongoodo ana maholo*, end of the time.

ngora (na, ni) 1. a point of land, a cape. *ngorana hānue*. Mota *ngaregi*, point of land. 2. lip. cf. *ngidu*; *dāu* (läu, U.) *ngora 'upu*, to hate, lit., swollen lip; *ngora 'upunge*, n., hatred.

ngora, **ngongora** 3. to snore, to grunt, snort; *ngora i lue* (ku), to growl. Mota *ngora*, Maori *ngorongoro*.

ngorangora 1. an isthmus, a cape.

Ngorangora 2. the village at the northeast end of Ulawa; *Wāi ni Tehulu*, its lagoon; 'Ele *Maosi*, its landing place.

ngori v. tr., to quench; *ngoria Li'oa*, to quench the Spirit.

Ngorieru an 'akalo *ni malawa* armed with garfish, seen off *Qa'ulo*. M. A., p. 259.

ngudu S., lip. cf. *ngidu*, U. *lio qeru ngudu*, to grudge, to hate; *qā'u ngudu*, the blackfish. Mota *ngusui*, lip; Polynesian *ihu*. M. L., p. 85.

ngulu to resound; *mwangulungulu*, resounding.

nguru, **ngunguru**, **ngungunguru** S., **ngurunguru** U., 1. to growl or roar (of animals), to mumble or groan (of persons).

nguruhi tr., to growl at (of dogs). Maori *nguru*, to grunt; Bugotu *ngunguru*, to growl; Niuē *ngungulu*.

nguru 2. *pola nguru*, U., name of a month, September.

ngurusi v. tr., to knock out some (of things in a row). 'anguru. *e räpu ngurusie nihona*, knocked his teeth out, said of a young child when the teeth of his elder brother fall out.

nguu v. i., to answer, to make response.

nguuhi tr.

nguuhila-(ku) gerund. Wango *nguuhi*; Samoa *ngu*, to growl.

O

'o 1. exclamation of dissent.

'o 2. pers. pron., sing. 2, thou; used as subject of verb either by itself or following *i'oe*; suffixed to verbs and prepositions as object. Florida *o*.

oa 1. v. i., to share in, to be fulfilled, to come to pass, to be fitting, to suit, to be suited to, to permeate. *ha'aoa'i*, *hā'ioa*. *melu oa 'oto ana*, we share in it; *mu maholo e oa 'oto*, the time is fulfilled; *e oa ana*, it is suited to it; *toto oaa*, to permeate.

oala-(ku) opposite to, over against, corresponding to, concerning; *papanguru-nguru oalana*, mutterings concerning.

oaoanga v. n., a sharing in; *māni oaoanga hā'ilii*, equality.

oangi tr., to follow suit. *hā'ioangi*.

- oa** (ku) 2. a pair, fellow; *oaku*, my fellow, my mate; *oa ni ola*, a pair of things; *oa ni puli*, two cowries. Samoa *oa*, a pair.
- Oa** 3. the two islands at the south end of San Cristoval; *Oa Raha*, Santa Anna, *Oa Riki*, Santa Catalina. Spelt wrongly as *Owa*.
- o'a** 4. a tree, the bark used for purposes of staining; the red juice is extracted by pounding and squeezing and is mixed with charcoal.
- o'a'i** v. tr., to stain with *o'a*. Samoa *'o'a*, Bischoffia javanica; *'o'a'i*, to dye with its stain.
- 'o'a** 5. to settle (of birds), to squat on the haunches. Samoa *to'a*, to settle; *Mota toga*, Niuē *tokai*.
- 'o'a** 6. U., 'o 2, thou, 'a 7, verbal particle.
- 'O'au** an island in the Mara Masiki Channel.
- oda'i wā'i oda'i**, to quarrel.
- odo, odoodo** 1. to be straight, to go forward. *ha'aodo*, *hā'iodo'i*, *lamwaodo*. *e odo 'oto la'au*, he went straight on; *mānu odo*, to be level, upright; *e odo*, that's right (Mwouta, U., use); *sulu odoodo*, to go straight.
- odoodonga** v. n., straightness, uprightness.
- odoha** v. n., used with poss. 3. *odohaana me'i ano mola*, in good ground; *mu odohaana wala*, words to the point; *odohaana mu ola*, correct, exact things; *odohaana i ola*, opposite to, off, such-and-such a place; *'uri odohaana lala*, walk straight along the path.
- odo** (na, ni) 2. *odona maa*, a gate opening directly opposite a person; *nga odoni kana*, a song sung straight through; *nga odoni heu*, a row of stones; *odoni 'sac*, moral uprightness.
- odo'i** v. tr., to meet, to come across. *lio odo'i*, to find; *hule odo'i*, to arrive and find; *laha odo'i*, to come upon.
- odonga** U., *dāu odonga*, to make trial of.
- odota'i** partic., just, fair, righteous; *sulu odota'i*, to act righteously.
- odota'inge** v. n., justice, righteousness.
- o'e, o'eo'e** U., to be crazy, delirious.
- 'oha** betel leaf (Piper betle), both leaves and catkins are eaten. *'oha ni me'esu* (*ma'usu*, *mou*, U.), a wild variety; *pute ni 'oha*, a packet of betel leaf; *sili 'oha*, to get betel from the bush; *hu'usi*, to pluck leaves of betel.
- oha'i** to be capsized; *melu oha'i 'oto*, we are capsized.
- oha'ini** tr., to cause to capsize.
- ohe** 1. v. tr., to drive away.
- 'ohe** 2. adv., perhaps, possibly, most likely; or it may be used at the beginning of a sentence, of supposititious cases. *wa 'ohe*, unless; so *'ohe*, perhaps; *wāi e mapipi 'ohe 'oto ta'inie kolune mwakano*, whether the water had receded off the face of the earth.
- ohera** v. i., to race, to compete. *hā'iohe*.
- 'ohi** 1. (āu) v., after, for, to fetch; *lae kā'u 'ohi'i*, please go bring it; *tāu 'ohi*, U., to
- 'ohi** 1 (continued).
seek; *lola 'ohi*, to search for. Florida *gohi*, *varigohi*; Maori *ohia*, to long after.
- 'ohi** 2. U., *hā'i'ohi*, to be doubtful about, to ask questions.
- 'ohi'a** U., adv., perhaps, most likely.
- ohisi** perineal bandage, T bandage of pandanus leaf worn by men.
- oho** v. i., to fight, to strive with, to attempt. *ohoa hurunge*, to race; *ohoa mao*, to practice the dance.
- ohotaa** v. n., a battle.
- ohongi** tr., to make trial of, to practice. *hā'iohongi*. Wango *ohongi*; Niuē *oho*, to rush at.
- ohonga** U., n., *lae ohonga*, to go tentatively; *mala ohonga*, to tempt; *mala ohonganga* (double n. ending), temptation, trial; *māmi ohonga ana*, taste and try it.
- ohu** 1. v. i., to be boiling, to boil (of water). *ha'aohu*.
- ohu** 2. various, different; *e ohu 'oto adaru'i*, U., there is a difference between the two; *ohu 'inoni ohu sae*, many men of many minds.
- ohusi** v. tr., to differentiate, to distribute. *ha'aohusi*. Florida *ovu ni tinoni*, a crowd of men.
- 'ohu** 3. n., sugar cane; *'ohu nunu*. M. A., p. 21. *Mota tou*, *Motu tohu*, Florida *tovu*.
- oi** 1. exclamation, aha.
- 'oi** 2. v. tr., to break. *ma'o'i*. *'oi ri'iri'i*, to break in pieces; *hele 'oi'o'i*, to break; *tale'i 'oi'o'i*, to trouble oneself.
- 'oi'oi** n., *mu 'oi'o'i*, sections of roof for thatching. Florida *goli*.
- oka** 1. U., to eat areca nut along with betel leaves and lime.
- oka** 2. to eat food raw. *Viti ndroka*, Niuē *ota*, Maori *ota*.
- oka, okaoka** 3. v. i., to destroy gardens (of pigs); *poō okaoka*, a mischievous pig.
- oke, okeoke** 1. v. tr., to draw, to drag.
- okenga** v. n.
- okeni** tr. Wango *oge*.
- 'oke** 2. 'o, thou; *ke*, verbal particle. cf. 'o'a 6.
- oko** 1. a band, a creeper used in tying.
- oko** 2. a tree (Acacia sp.); *tarasi oko*, a cuckoo.
- oko, okooko** 3. black (earth) pigment used for the teeth, the idea being that the gums are hardened thereby.
- 'oko** 4. 'o, thou; *ko*, verbal particle. cf. 'oke, 'o'a 6.
- okooko** a basket, a receptacle; *okooko ni pasa*, basket containing bonito hooks.
- okolu okolu** *tewa*, eleventh and twelfth day of the moon.
- oku** 1. n., a marine annelid, palolo (Eunice viridis, the epitokal segments). *oku e hirusia maana*, said of the migratory plover, cf. *kārikeri'ala*. 2. names of certain months: *oku lade*, September; *oku mwaa*, October; *oku denu*, November; *oku peine*, December. 3. summer time, as distinguished from *aau*, winter. 4. names of certain days of the month: *gā'i oku*, *toohungei oku*, S., second and third days after full moon.

oku 5. the end-walls of the house; *oku i maa*, wall in front; *oku i puri*, wall behind; *hāulioku*, end purlins of the house.

oku 6. swollen stomach.

ola n. thing; the noun ending may be added; with the personal article *a ola*, the person So-and-so, such a one; *ro ola*, man and wife, and as vocative, you two married folk; in phrase *ko ola*, if it be so. *a ola ko mae*, So-and-so is sick; *a ola ko mae 'oto*, So-and-so is dead; *a kele ola*, young So-and-so; *komuna a ola*, So-and-so's family; *keni ana a ola*, such-and-such a woman; *kira a ola*, whom do you mean; *saai ola*, to know things, to be wise; *ola a Elija e na'o 'oto māi*, how that verily Elijah came before; *kele me'i ola*, a little thing; *e ka'a olaike*, there is nothing at all; *hele ola*, to act; *hou ola*, a thing of a round shape; *mu ola hu'ihu'i*, dangers, difficulties; *ih'o'i ola*, a bundle; *mu lehu'i ola*, worn-out things; *lede ola*, mischievous; *nou 'ure māi i ola*, I am from such-and-such a place; *mangoi ola*, breath; *meameatani ola*, a huge thing; *molatana nga ola*, innumerable things; *ana ke ola mwamwadau*, if possible; *ola ni mwane*, a sacred thing; *me'i olana*, the thing; *nikei (nikeni) ola*, a big thing; *oa ni ola*, a pair; *odohaana mu ola*, correct, exact things; *odohaana i ola*, opposite to, off, such-and-such a place; *mu qa'atai ola*, shreds; *si'ohaa'i ola*, to be in a poor way; *ta'ela'i i ola*, beginning from; *mu te'itesi ola*, flesh; *mu tale'i ola mola*, inferior things, *nga ola*, pooh! absurd! *nga ola taa*, what? *nou ka'a to'oana nga ola*, I have nothing.

olanga, ere ni hedi olanga, to take an oath; *lauhi olanga*, succor; *lede olanga*, mischief; *lude olanga*, carrying cargo; *saai olanga*, wisdom, knowledge; *tāri olanga*, riches.

ole v. tr., to scrape with a shell, to get the skin off yams, etc.

'oli v. i., to return, to relapse. *hā'i'oli. melu 'oli 'oto*, we have returned; *mu ola 'oli'oli*, changes; *'oli ana*, to succeed to a thing, to inherit.

'olinge v. n., return. *hā'ihē'i'olinge*, v. n., bounty.

'olisi tr. to change, to alter; *'olisi to'ohaa*, to exchange money, to buy; *poō ke ne'i lalamoa ko 'olisie 'oto a mwaena*, the pig is the victim in place of the man.

'olisila-(ku) gerund.

'olite-(ku) n., used as preposition, in place of. *noko lae 'olītana*, I come in his place.

'oli'olite v. n., heir; *a 'oli'olite*, the heir. *Wango ori*, Mota kel.

'olie'l v. i., to return, to turn back, to go home; *kira'elu 'a ta'e hā'i 'olie'i*, they embark on their return journey.

'olie'inga U., v. n., return.

olo, oloolo 1. v. i., to swim.

ooloolonga v. n., swimming.

olo, oloolo 1 (continued).

olohi tr., to swim for and get.

oloha'ini to swim with, holding. Florida *olo, Wango oro.*

olo 2. v. i., *olo ngāu*, to abstain from food; *olo ngāunge*, fasting; *olo ana hi'olo*, to be faint from fasting; *olo manini*, to be of orderly behavior.

'olo, 'olo'olo 3. v. tr., to cut the ends off; *'olo qā'u*, to cut hair; *'olo kou'e ihune*, to cut the hair off the whole head.

'olo'i tr., to sever the shoots of; *nga 'oha na kira 'olo'ia 'oto*, the betel plants from which they cut off the shoots. Mota *goro 2.*

Oloha a village on the west coast of Little Malaita, its landing-place Ha'au; the language of Oloha is Tolo, the speech of the people of the Mara Masiki Channel; it was known to Bishop Patteson, who made a small sketch of its grammar.

'olo'olo v. i., to reel, to stagger; *āsu 'olo'olo*, to be loose, unstable.

'olo'oloa'i v. i., to stagger about. Mota *gologolo*, Malagasy *horohoro.*

ooloolonga U. n., a company, a party.

olopa'i U. n., a yam with fruit on the vine.

'olu 1. numeral, three; *'olune*, third, third time; *ha'a'olu*, three times. Mota *tol*, Polynesian *tolu.*

'olu 2. S., dialectic for *molu.*

omi v. tr., to suck, to smoke tobacco.

ominge v. n., sucking, smoking. Maori *momī.*

omo n., arrow; *nanga*, the barb of an arrow; *to'onga'i omo*, to draw an arrow.

'omolu pers. pron., plural 2: you; used as subject, or attached to verb or preposition as object; more restricted in meaning than *omu.*

'omu pers. pron., plural 2: you; used as subject, or attached to verb or preposition as object; used following the longer form *i'omu.*

'omoro, 'omoro'i, 'omoru'e S., pers. pron., dual 2; used as subject, or attached to verb or preposition as object.

ona 1. fresh-water limpets with poisonous spines; *ona e mwakolieu*, the shellfish spiked my foot.

ona 2. a deep-sea fish.

onanala adj., lumpy (of *tāumanga*, taro pudding), rough (of a road).

one n., sand, beach; *one mamae*, fine sand; *one piruu*, S., *one qiruu*, U., black sand, such as is found on the beaches at San Cristoval; *apau one*, the lee side of an island; *'asi dodo hule i one*, deep water right in to shore; *awalosi i one*, the north-northeast wind; *idumia one*, U., countless; *marāau ro one*, the east-northeast wind; *kira 'asi usuli one*, they went then along the beach; *e urihana nga one*, like the sands, of countless numbers; *'u'ui one*, a grain of sand.

one'a S., onela U., adj., sandy. Mota *one*, Maori *one.*

- 'oni 1. to remain, to be settled; 'oni huu 'oto ana, dwell therein forever.
- 'oni 2. v. i., to repeat, to go over again (of words); ko 'oni ana ta'ata'a me'i wala ngeena, repeated the same words. San Cristoval onioni, a tale.
- 'oni 3. coconut milk strained from the scraped flesh of the nut mixed with a little water, extracted by squeezing and used in the cooking of various vegetables; when without coconut milk the yam mash is known as helehele. tola, to curdle. pii 'oni, to make coconut milk; 'oni wei (a) coconut milk boiled thin into oil; (b) a dish of pounded yam mash with coconut oil.
- 'onimefi 1. v. i., to pack, to stow; 'onime'i koni, to store up. 2. partic., well, cleverly; hele 'onime'i, to do cleverly.
- 'onime'ini tr., hele 'onime'inie, to do it well; to stow. Wango orimaini.
- 'oni'oni adv., always.
- 'onioninge v. n., a tale oft repeated, folklore.
- 'onisa'e S., v. i., to change the mind, to repent.
- 'onisaenga v. n., repentance.
- 'oniteu v. i., to delay.
- ono 1. numeral, six; onona, sixth, the sixth time; ha'aono, six times.
- 'ono, 'ono'ono 2. v. i., to swallow. konokono. 'ono ngisu, to water at the mouth; 'ono pola, to swallow whole; hoi 'ono'ono, a pill; hāu 'ono'ono, stones to swallow in ordeal. M. A., p. 212.
- 'onomi tr.
- 'onomila-(ku) gerund.
- 'onoma'ini tr. Florida sonomi, Mota nolo, to swallow; Maori korokoro, throat; Motu hadonoa.
- 'ono'onoma n., gullet. hahani 'ono'onoma, a measure, a yard.
- onu holo onu, to divide and cut short.
- onu'e adj., S., cut off short; 'o holo onu'e qongiku hao.
- 'ongo n., mangrove. Florida tongo, Viti ndongo.
- 'o'o 1. exclamation, of dissent.
- 'o'o 2. n., a wooden drum; the inside is hollowed out (kāru) through a narrow slit on the side, the drum when played is set upon the stem of a tree fern as a pedestal, the drumstick is a piece of sago-palm frond, the part of the drum hit is the center portion just above the opening. When a feast (houla) is being prepared the drums are kept in a house made for the purpose. Drumming is kept up constantly till the feast is over. Drums are beaten after a murder, kire horo. para ni 'o'o, a set of drums; ri'i, small, treble: taha 'o'o, tenor or middle size; toli, bass; ikiikingi 'o'o, sulu 'o'o, to beat the drums. Wango oo, Bugotu koko.
- 'o'o, 'o'o'o 3. to stay, to remain behind, to be; 'o'o ni tehinge, to be in flight. Lau too, Nguna toko.
- 'o'o 4. adv., utterly, quite. e mae 'o'o, he is quite dead; ha'ike 'oto 'o'o, never at all.
- 'o'oha'ini, 'o'ohi v. tr., to draw near to.
- ooho 1. v. i., to take down; ooho 'asi, to destroy, to break up (of a house); ooho toli, to descend, to fall headlong.
- ooho'i tr., to take to pieces (of a house).
- oohosi tr., to take down, to detach. Wango ohosi.
- ooho 2. v. i., to desist from, to cease.
- 'O'olo'u an island in Mara Masiki Channel.
- 'o'omae U., to'oni 'o'omae, mourning attire.
- 'o'oni U., v. i., to sink. ha'a'o'oni.
- 'o'onuto, 'o'onutonuto to incline the head, to bow. nuto 2.
- 'o'orou U., Maramara 'O'orou, the name of a canoe in a story.
- ooru 1. to blow (of winds). 2. n., the wind. ooru ko ooru, the wind blows; ooru pe'ipesi, to blow strong.
- ooruhi tr., to blow on (of the wind).
- 'o'oru'e S., adj., short. U., poru.
- opa, opaopa 1. to divide, to separate, to distinguish, to take away from. maopaopa, susu opa, ornamental ridge covering; mwane 'o opaopaa Li'oa mwaaani'emi, take not the Spirit from us; opa hā'iliu, to be at variance; opa hiteli, to cut up an animal; opa sae, to be at variance; didi opa olanga, discrimination, partiality.
- opasaelaku gerund., my transgression.
- opanga v. n., division.
- opa 2. v. tr., to adopt children.
- 'opa U., 3. for 'oqa, stomach.
- opo, to heat up food once cooked. ha'aopo.
- opu 1. green coconut in its early stage with little flesh and with the shell still soft.
2. the heart.
- opuopu uhi opuopu, U., the name of a month, February.
- 'oqa (ku) belly, bowels, stomach. 'aqa. M. L., p. 55. Florida toba, Mota toqai.
- 'oqa'oqa U., a bay, indentation of the coast.
- ora 1. oven, altar; ora ni uunu, the altar of burnt offering; i epine ora, beside the altar.
- ora 2. U., ashes; āhuora, dusty.
- ora 3. U., to flame, to burn brightly. ha'aora. Wango ora.
- ora 4. a boar pig.
- ora 5. ora lulu, to belch.
- oraa v. i., to flow.
- oraha'a 1. adj., excessive. hele ni oraha'a, to do too much; lae ni oraha'a, to go very fast. 2. v. i., to sin, to contravene the public standards of morality. 3. n., sin, mu oraha'a, dāu oraha'a; maleledī oraha'a mwaaanie ngaini, to rebuke a man for sin; sae 'asilana oraha'a, forgiveness of sins.
- oraha'ala adj., sinful; a oraha'ala, the sinner.
- oraha'anga n., sin. Wango oraora.
- oraora 1. a holy person, one in touch with the ghosts.
- oraora 2. refuse, dung. cf. ora 2.
- ore 1. v. i., to remain behind, to be omitted; v. tr., to leave. hā'iore. ore mwaaani, to be left out; ruana ke'i ore, the other

ore 1 (continued.)

- shall be left; *kire ngāu orea*, they did not eat it all.
- oreore n. with genitive *i, ni*, oreorei *ola*, an empty case, a shell.
- oreta (ku) v. n., an end. *e 'unu oreta ana mu wala*, he spoke and finished the words; *kese oreta ana unu 'asilana*, whose end is burning; *oretana mu 'inoni*, the rest of the men.
- oretalana *ana i oretalana*, finally.
- oretanga v. n., the finish, final end. Motu *ore, orena*, remnant.
- ore 2. used with genitive *i, ni*; almost, nearly, just failing to. *melu orei lae*, we nearly went.
- ore S., *ura U.*, 3. fresh-water prawn, *ore ni wei*.
- ore S., 4. crayfish, *ore ni 'esi*. Motu *ura*, Maori *koura*.
- ore 5. *hā'io*, to scold, to quarrel.
- orea to chatter (of the bird *wisi*), *wisi ko orea*. M. A., p. 220.
- ori, oriori v. tr., to peel; *ori uhi*, to peel yams; yams are peeled with a shell held between the thumb and index finger, the motion being away from the body and not toward it as with Europeans. Viti *ori*, to cut; Fate *ori*, Motu *oria*.
- oro, ororo v. i., to bend down, to stoop, to lean over; *oro i 'ano*, to stoop to the ground.
- oroha'i, oroma'i v. i., to bend down, to stoop, to slant. *mwaoroha'i*.
- oropa (ku) U., ulcer; *oropaku*, the ulcer on my body.
- ororo n., the beetle that bores the yams.
- ororo'a adj., eaten by yam beetles.
- oru n., grasshopper, locust.
- osa S. 1. (ku) ulcer; *uweli osa*, cerumen, wax in the ear. 2. to be rotten.
- osanga v. n., corruption.
- osani karekare U., cliff.
- osi 1. to cut, to score.
- osi 2. *nimeku e osi*, my arm has gone to sleep, pins-and-needles feeling.
- 'osi 3. 'o, thou; *si*, illative.
- osiosi to be lukewarm. *wawāi osiosi*.
- osiosita'a adj., striped, streaked.
- 'o si'u'e exclamation of assent, yes; used in response to a negative question where English calls for no. *'uri ngaini ka'a 'unue? 'o si'u'e*, did no one speak? yes (scilicet, no one did speak).
- ote n., open bush-land just above the beach.
- 'oto 1. adv., follows the verb; is used to denote the preterite; expresses finality; expresses emphasis; the demonstrative *na* or *ni* may be added; used to connect the narrative and to show consecutive action, then, thereupon; marks cessation of action; used to denote a few, of things just beginning or a few things left. *kire lae mango 'oto*, they all went; *melu ke'i tola 'oto*, are we to begin to carry? *ineu 'oto*, it is I; *inge'ie 'oto itei*, where is he? *nou sa'a lae 'oto*, I shall not go; *ngaini 'oto ka'a qaoa nga le'u*, no

'oto 1 (continued.)

- one at all did anything; *'omu sa'a lio odo'ieu 'oto lo'u*, ye shall not see me again; *'oto 'ure māi*, up till now; *ngaini 'oto amelu*, one of us; *wa 'oto amolu*, or one of you; *mwaanie 'oto me'i olana*, from that very thing; *e honu eni ni'inge na 'oto ani wala'imolinge*, full of grace and truth; *to'olaka'elu 'oto*, our own property; *mala 'oto nou ka'a helesie ike*, as though I had never done it; *'oto inganite*, when? *'oto wāi na'ona*, right before his face; *'oto i qe'une*, right on his head; *'oto ina'o*, formerly; *'oto qāni*, of old; *'oto di*, S., *'oto huu*, U., forever; *'oto wāite*, long ago; *'oto ihei, laa*, where to, lad? *'oto mola*, *'oto molana*, at this present, now; *nga liwe 'olona*, it was a cave; *'oto nou si teuri*, then said I; *kire si rohu, ka'a sāunie 'oto*, they then ceased and left off beating him; *kire ka'a hatahata'inie 'oto*, they no longer accompanied him; *e ro 'ata ini 'oto*, just a few as yet; *e ta'a kele le'u 'oto*, only a little piece left; *ko nisi 'oto ile'u*, this is the boundary; *e no'i 'aela 'oto*, it has become bad; *nonola 'oto wau*, three days ago; *e nga'a 'oto*, did he eat it? *'oni huu 'oto ana*, to be settled; *ha'ike 'oto 'o'o*, never at all; *e pele 'oto*, it is of no avail; *ini ni ha'aurilana 'oto*, a person to be saved; *ko ne'ie 'oto i'oe*, if it be thou; *na nesi ne'i 'amamu 'oto*, and I shall be your father; *e holai na'o 'oto wau*, he led the way first; *a ola e na'oku 'oto*, So-and-so preceded me; *na'a lae 'oto*, I am going; *e la 'otoi 'aela mwaani nonola*, it is worse than yesterday; *koro 'a mono 'oto i Kalona*, they two live apart in Kalona; *e molahie 'oto*, it failed; *e ma'usu 'oto*, it is all overgrown; *wāi e mapipi 'ohe 'oto ta'inie kolune mwakano*, whether the water had receded off the face of the earth; *e mango 'oto*, it is quite finished; *mango 'oto*, thereupon; *melu mango 'oto māi*, we are all here; *'ure 'oto māi i 'aehotalana*, from the beginning up to now; *e lae 'oto ni mae*, he went like everything; *e 'a'aila'a 'oto mae ana*, he is very strong; *'oto 'ie*, now; *'oto mola 'ienini*, just now; *'oto inihou*, just now; *ke'i 'ue 'oto*, how shall it be done? *'oto kire kosi 'unue*, then they said it; *poo ke ne'i lalamoa ko 'olisie 'oto a mwaena*, the pig is the victim in place of the man; *awala 'oto huu*, U., a full ten; *wāi e huuhuu 'oto*, water gushed forth; *'oto wāi lalo*, in the inside; *noko lapata'i ulu 'oto*, I lament with crying; *le'une nou daa 'oto*, I did that already; *likimaana 'oto*, certainly. *Wango oto, oto hu*, forever; *Vaturanga noho*; Maori *noho*, to sit.
- oto 2. (ku) cooked food taken on a journey. *mu oto. olona laeha*, food for a journey. Lau *oso*, Samoa *oso*, Viti *odho*, Maori *o*.
- 'oto di used of indefinite space of time, past or

'oto di (continued).

future, forever, from of old. 'oto di 'oto di, forever and ever.

'oto 'ie S., 'oto inihou U., adv., now; 'oto mola 'ie ('ienini), just now, this minute.

'otomi v. tr., to spear, to pierce with a spear.

'oto 'o'ou adv., for all time. ta'ata'a ola 'oto 'o'ou, one and only one.

ou 1. pine ni'ou, Nicobar pigeon; ground-pigeon.

'o'u 2. the sandy land just above the beach.

'O'u 3. the site of a former village south of Su'uholo, Ulawa. Wango gohu.

'ou'ou n., champion, chief, great person. In M. A., p. 49, Ro ute'i seu 'ou'ou, are said to be brothers of Qa'ulo päine, whereas they were only two warriors, ro ramo mola. Mota wowul.

oute U., outeni nima, a group of houses.

P

paa S., n., bait, me'i paa.

paalaha v. tr., to praise, to bless, to apostrophize an island as in ha'adähi; paalaha'o, lucky you, blessed are you.

paalahenga v. n., praise, blessing.

paalahela-(ku) gerund.

paalahea with personal article, a paalahea, So-and-so.

paale'o n., breadfruit. 'apani paale'o, nautilus shell cut in triangular pieces for inlaying. San Cristoval qareo.

pa'asahu n., a small fish caught among the shore rocks; hinou ni pa'asahu, a hook for pa'asahu.

pa'e n., yam poles; v. tr., to pole yams.

pa'elana gerund; pa'elana hohola, poling up a yam garden.

pa'ewa 1. n., a shark. e lapi ana pa'ewa, changed into a shark. 2. alaala pa'ewa, a croton with leaves like a shark's fin. 3. pa'ewa ko 'ala tala, S., the last two days of the moon. Mota pagona, shark; New Guinea paowa, Mailu baea, Florida bagea, Gilbert Islands bakoa.

päi, päipei U., v. tr., to drive, to chase. Wango bai.

päinaa U., dialectic for qäinaa.

päine S., päina U., big, loud, to grow big. ha'apäine. e päina 'asi'a, needlessly big; helehele päine, ninth and tenth days of the moon; kei ta'a päine, poor lady; lo'a wäi päine, March; mala päine, to give oneself airs; mango päine, to sigh; e päine mwaanie, bigger; ngäuhana e päipeine, he is a great eater, lit., his eating is big;

päinanga v. n., bigness, size.

päinesi v. tr., to be too big for.

päinaha used with poss. 3; päinahaana, its full size, adolescence. The root appears to be päi on comparison with päipeilesu'a, U., big; and na is probably a verbal suffix. Alite baila, Lau baita, Ceram maina. M. L., p. 80.

päipeilesu'a U., very large. päina, läsu.

päipeina'a adj., very big.

pä'ipesi S., päsipesi U., strong, firm; hele pä'ipesi, to grasp firmly; ooru pe'ipesi, to blow strong.

pala to be light in color; niu pala, a coconut with light-colored leaves; poo pala, a white pig.

palapala 1. an omen, sign; palapala ana haka, a sign of the ship (Southern Cross) coming, the particular palapala in this case is a shower of rain.

palapala 2. U., palapala ni i'e, a nose-ornament of shell cut to represent the frigate-bird (Cruise of the Curaçoa, p. 254).

palapala 3. to be gray in color, whitish; qäuku e palapala, my hair is gray.

Palaule an inlet west of Cape Zélée in the bay known as 'Olu Su'u, the other two indentations being Apauone and Hulihuli.

pale 1. v. tr., to preserve, to keep, to maintain; palea hatanga, to keep fellowship.

pale 2. U., Ngorangora dialect for qale, negative particle.

pale 3. U., v., to chirp, of crickets.

pali S., pali kao, a drop left in the bottom, dregs. Florida bai, part; Lau bai, side.

palili v. i., to turn aside. Lau fali.

palingite v. tr., to set; e palingitaa maana, he set his face.

palo, palopalo v. tr., to do, to act officially, to worship; e palo honotaka, our mediator.

palonga v. n., act, worship; a palonga, the officiant; na ni leesie palonga aku, and saw my works; mu palonga rorodo'a, works of darkness.

palola-(ku) gerund. palolana mu 'akalo, worship of the ghosts.

palopalo'a n., time, season.

pälupele 1. the handle of a paddle, pälupele ni hote. 2. U., the buttress flange of a tree.

pälupele 3. sae ni pelupele, red hot.

päni 1. U., v. tr., to drive away. hä'ipäni.

pänile'ini tr., to drag, to draw aside, to cause to drift out of the course.

pänile'inila-(ku) gerund.

päni 2. U., n., the side walls of a house; qä'uli peni, purlin.

pänitora v. tr., to eject, to drive out.

panga v. i., to wonder; used with poss. 3. huni 'omu kesi panga ani, that ye may marvel thereat.

pangara'ini U., pangata'ini S., tr.

pangara'inila-(ku), pangata'inila-(ku) gerund.

pangupangu raha U., big, huge.

panguu to be dumb. nguu. Mao. hangu, ngu.

pao v. tr., to make plaited armlets of haä, etc.

paonga S., battlefield. U., qaonga.

papa v. i., to break by a sharp blow; papa häu, to break stones by dashing one against the other; papa naho, a fish that leaps into the air dashing apart the water.

papali tr., to break by dashing down.

papata'ini tr., to break in pieces.

papata'inila-(ku) gerund. Maori papa, Motu papa, to burst.

papaku'a U., adj., foolish, demented.
papali (ku) n., cheek; 'aena *papali*, jaw. Lau *bali*, side (of position); Viti *mbalu*, cheek; Maori *pāpāringa*, Wango *baba*, Bougainville Straits *papala*.
papangurunguru to murmur, to grumble, mutter; *papangurunguru oalana*, mutterings concerning. *nguru*.
papau U., to be firm, hard. *malapau'a'a*.
para, **parapara** v. i., to fence, to guard; *noko para*, I am making a fence; *para honotaka*, defend us; *para āhu'i*, to protect with a fence; *dere unu ana para*, between the pickets of the fence; *maai para*, S., *maana para*, U., a gate.
para'i tr., to defend, to protect.
para'ila-(ku) gerund. *ko 'ure para'ilana walumalau*, defends the earth. Wango *bara*; Mota *pala*, set across; Espiritú Santo *pala*, fence.
para n., *para ni 'o'o*, a set of drums.
para'i ki'iki'i U., paw, of dog.
para'imaa hat, sunshade of plaited coconut leaf worn when fishing.
para'i nima U., knuckle.
para'ita 1. U., the inclosure outside the men's house (*toohi*) planted with *dili* and *mahe*; areca skins are thrown into it for safety to insure their not being used in witchcraft.
para'ita-(ku) 2. n., a *para'iteku*, my defender. *nanamanga para'itana mu li'oa*, power over the spirits.
parakoko U., *suli parakoko*, rib of the body.
parangasi v. tr., to maintain one's innocence when accused, to make pretence, to bluff, to defy. *ngāsi*.
parapara S., n., side, loins; used with poss. 3; *parapara aku*, my loins. Mota *para-para*, beside, sidewise.
parasi (āu) U. 1. prep., against, around, in the way of. *ha'aparasi. dāu parasi*, U., to hinder. 2. v. tr., to protect, to fence, to inclose. Wango *parasi*.
par'ie cf. *paro 'ie*, this side.
parikota U., to be separated, divided, disturbed in mind. Florida *bali*, side.
paro adv., beyond; *paro 'ie* (contracts to *par'ie*), this side; *paro i la'ona*, on the inside, *paro uri*, over there; *niparo, iniparo*, U., that; *e dāngi paro*, as soon as it was day; *'o du'una paro*, move it on a little; *moro tāria paro i'ola i 'esi*, you launch the canoe into the sea; *po'o paro*, beyond; *qā'u paro*, beyond. Florida *pari*, Sesake *palo*, Mota *kalo*, San Cristoval *baro*.
pasa U., 1. *paa* S., n., bait for fish, *māsi pasa*. M. A., p. 316.
pasa 2. bonito hook for trolling, usually made of the clam ('ime) with a tortoise-shell barb (*imaa*). *okooko ni pasa*, basket containing *pasa*.
pāsi n., a bow. cf. *kālu, lohe. ilolo ni pesi*, a bowstring, to string a bow; *tāku ana pāsī*, to grasp a bow. Gilolo *pusi*, Amboyna *husul, apusa*, Mota *us*.

pasie'ili to be stiff (of the body).
pasihī n., a small fish.
pāsipesi U., *pā'ipesi* S., strong, firm.
pasu 1. *ha'apasu*, v. i., to threaten the life of.
pāsu 2. to sprout; *pāsu maomaopu'e*, in full leaf. San Cristoval *basu*.
pau 1. to jam, to be stuck. *papau*.
pāu 2. *pāusi*, S., *pāungi*, U., to be master over. *rakapāu*.
pa'u 3. a corpse inclosed in the image of a swordfish (*ili*) carved in wood and kept in the house. M. A., p. 261.
paula'a U., adj., firm, hard. *papau*.
paule n., a tree which grows on the hills, also known as *dalo ni me'esu*, dalo of the forest, makes good masts for boats.
pa'uwa'ata n., a two-handed crescentic club from San Cristoval, "head-splitter." Guppy, "Solomon Islands," p. 74.
pawa hāu pawa, soapstone.
peapea (ku) n., footmark, sole of foot, U., example. *Ta'a Pea*, a female ghost who causes yams to fructify. Malay *pea*, foot.
pee, **peepee** 1. v. i., to drive away; *pee poo*, to drive swine out of gardens.
peesi tr. Wango *beesi*, Maori *pei*.
pe'e 2. contraction of *pe'ie* with him, with it, withal, and.
pei 1. U., n., a mortar for braying areca nut.
pe'i 2., S., v. tr., to assist, to help; used in the sense of and; the equivalent of *mwana* of units above ten; *pe'ie* often contracts to *pe'e*; not a preposition of relationship as stated in M. L., p. 151. *e š'o pe'i suke*, he sat and begged; *rāpu lakoma'i pe'i po'upo'u*, to crucify; *i'o pe'i rae*, the mourning before burial; *saeda ka'a tararuru pe'ie*, their hearts were not whole with him.
pe'ini tr., to be associated with; *pe'inie*, moreover, and; *ta'e pe'inie*, but, nevertheless. Wango *bei*, Fagani *fagi, fagini*, Qaloto *ha'ini*, Lau *fai, faini*, Mota *vag* 2.
peinuhi U., to go secretly. Wango *binihu*, secret.
pele v. i., by mischance, by mistake, in error, of no avail; *e pele 'oto*, it is of no avail, it is all up; *nou deu pele*, I did wrong; *nou ewe pele*, I spoke inadvertently; *kāli pele*, to capsiz in rounding a cape; *nou sa'a noruhe'i pele*, I shall not be confounded.
pelenga v. n., *dāu pelenga*, error, mistake.
pelenga'ini tr., *dāu pelenga'inie nga le'u*, to do a thing in error.
pele'i adv., precedes verb: by mischance; *ko pele'i tarohia governor*, if it come by chance to the governor's ears.
peli, **pelipeli** v. tr., to steal, to rob, to steal from a person, to kidnap, to recruit labor without paying a commission (*holite*) to the relatives of the person recruited; *e pelieu*, he stole from me; *lude peli*, to steal labor recruits.
pelinge S., v. n., theft.
pelihā U., v. n., theft.
pelihā-(ku) gerund. Mota *palu*.

penapena n., a roller; v. i., to roll out taro puddings.
penasi v. tr., to roll out, to flatten out.
penata (ku) n., sole of foot, palm of hand, *penatana 'ae, penatana nime*. Florida *pera ni lima, Mota tawerai*, Ambrym *vera*, Malekula *feran*, hand; Malagasy *tanana*, hand. M. L. p. 75.
pepe n., butterfly, moth; *pepe alaha*, a large butterfly; *pepe ni weieu*, a butterfly (Ornithoptera cassandra); *pepe i eueu*, a butterfly. Solomon Islands *bebe*, Polynesian *pepe*.
pepela'ini U., v. tr., to cause to drift.
peta U., n., house post. Mota *pete*.
peto U., qeto S., to be feeble, weak, cowardly.
pe'u n., tarantula, *māsi pe'u*. U.; called *ramo* champion from its watchfulness and from the difficulty of hitting or spearing it.
pe'uile n., a bird, the curlew.
pewa'ali v. tr., to rend. *wa'a. hile pewa'ali*, to cleave.
pie 1. *hāu pie*, a precipitous wall of rock, a cascade.
pi'e 2. a palm whose laths are used as cross-pieces for platforms. 3. a digging-stick made of *pi'e*.
pi'e (na, ni) 3. a sucker of a tree; *pi'ei hudi*, banana sucker.
piho *ha'apiho*, U., v. tr., to divide into two parts.
pii 1. to cook with hot stones, stone boiling. M. A., p. 316. *pi'i 'oni*, to make coconut oil in a wooden bowl (*nime*).
piinge v. n., yam soup; *ilu piinga*, U. to sup yam soup.
piingi tr.
pii 2. v. i., to strain the milk from scraped coconut (*hero*) with the net (*unu*) of the coconut leaf.
pii 3. *ute pii*, torrential rain.
pile 1. the young areca nut in its earliest edible stage.
pile (na) 2. the roe of fish. Mota *bela*, spawn.
pili, pilipili v. i., to press. *ha'anipili*, S. *pili memeso*, to break into powder; *pili roro'i*, to press down tight; *pili tele*, to oppress, to tread down.
piliha U., v. n., distress.
pilingi tr.
pilila-(ku) gerund. Wango *biringi*.
pilomo to be dented, to have a gapped edge, to be pitted.
pine S., **pina** U., the name of several large birds; *pine awa*, the hornbill, so called from the rushing sound (*awa*) of its wings in flight; *pine ni 'esi*, the booby; *pine ni ou*, the Nicobar pigeon (*Geophilus nicobaricus*). Florida *bina*.
piola adj., thick.
pipisi 1 (*nā, ni*), the eaves of a house, *pipisine nime*. 2. *pipisi ana mānu*, tail feathers of a bird.
pipisu n., a bird, the shiny starling (*Callornis metallica*), building in colonies.
piru 1. v. i., to close upon; *e piru keli eku*, sur-

piru (continued).

rounds me. 2. n., an ornamental collar made of dogs' teeth strung on cords with intervening sections of shell money (*haa*). 3. v. tr., to make such a collar; *e pirue mu 'usu ineu*, he made my dogs' teeth into a collar.
pirupiru U., a sacred grove, altar. San Cristoval *birubiru*.
piruu S., **qiruu** U., black, grey, of sand as on San Cristoval, *one piruu*.
pito S., **qito** U., v. i., to grow.
poe 1. *poe rare*, to plait a mat out of green coconut leaves (*rare*).
poe 2. U., *poe hui*, to pull wild taro, *hui ni matawa*. Mota *koe*.
poe 3. to cram.
poe 4. *poe aro*, a nose-stick of bamboo or shell.
poe 5. U., *poe i'a*, a poisonous fish.
po'e 6. to sprout.
po'e 7. *ha'apo'e*, n., yam or taro mash.
poepoe to sigh, to heave a sigh, to gasp.
poi 1. S., adv., up, hither; *lae kā'u poi*, come up here; *hane poi ile'u*, climb up, come up, here to me; *'omu ke ha'ahu'o poi*, be here early in the morning; *po'o poi*, up here. Wango *poi*, hither.
poi 2. to be concerned about; used with poss. 3.
pola, polapola v. i., to jump, to assault, to attack; *pola likiliki*, to leap; *pola mwaani*, to desert a ship; *pola nguru*, a month, September; *pola tala*, U., to fail; *'ono pola*, to gulp, to swallow whole.
polahi tr., to leap on, pounce on, to assault. *ha'apolahi, hā'ipolanga*.
polahila-(ku) gerund.
polaha'i ha'apolaha'i, v. tr., to cast away, to disregard.
polahiroa to meddle in.
polahiwasa to gad about, to be a busybody.
polale n., a bird, swamp-hen (*Porphyrio* sp.), destructive to gardens.
polali lolo polali, red ant, sugar ant.
pole S., **qole** U., *ma'ahu pole*, v. i., to dream, v. tr., to dream of; *ma'ahu polenga*, n., a dream, dreaming.
pole, polepole 2. U., *polepolei sesu*, smoke.
polo poloi haa, a strand of shell money. *'apolo*.
polopolo U., wart.
pona 1. a fountain, spring of water. Niuē *puna*.
pona 2. *ha'apona*, to interrupt with questions.
pono, pono pono, pono v. i., to close, to mend, to be closed, stuffed up; *simouke ineu e popono*, my pipe is stuffed up; *sisi pono*, to be closed over (of a sore); *io'oni pono maa*, patched clothes; *e popono papau i purida*, closed up tightly behind them.
ponosi tr., to stop up, to close, to dam; *dāu ponosi*, to put the lid on; *hele ponosie wawana*, keep his mouth shut.
ponosila-(ku) gerund. *ha'aponosi*. Mota *wono*, Florida *pono*.
ponopono n., lid, stopper, cork of bottle (late use).
pongaponga to be loose, to fit badly.

- pongi, pongipongi, qongi** U., 1. v. tr., to promise; n., a promise.
- ponginge** S., **pongipongite** S., **pongiha** U., v. n., a promise.
- pongila-(ku)** gerund.
- pongi (ku), qongi** U. 2., n., a time, season; *pongiku*, my appointed time; *i pongine*, in its day. Mota *qong*.
- po** 1. n., a pig, boar, barrow; any kind of quadruped; *po* *ha'aholo*, a sheeted pig; *po* *mae*, a dead pig, given as the people's portion (*tolinge*) at a feast; *po* *mūuri*, a live pig; *po* *noro*, the planet Mars. M. A., p. 349. *po* *pala*, a white pig; *po* *pulu*, a black pig; *po* *oaka*, a mischievous pig; *po* *e sude*, the pig rooted; *po* *lori*, an ear-marked pig; *dāudāu* *po*, *uunu* *po* *saana* *mu'akalo* to sacrifice pigs to the ghosts; *haka ni po*, herd of swine; *hunu po*, to cut up a pig; *kele po*, a little pig, shoat; *ko'u-kohui po*, a piece of pork; *kakāli munia nga po*, met., for a human victim; *mānu po*, a bird observed as an omen, called pig-bird from its note; *po* *ke ne'i lalamoa ko 'olisie 'oto a mwaena*, the pig is the victim in place of the man; *wāsi ni po*, a wild pig; *upeta*, a hog-wallow. Mota *qoe*.
- po** (ku) 2. n., navel.
- po** 3. to prop; *hāu ni po*, a prop, a log to prop with.
- poota, poopoota (na)** v. n., a foundation, *mu poopoolana nume*.
- poongi** tr., to prop up, to support with props; *poongie i kao*, prop it underneath.
- poongila-(ku)** gerund.
- po'o** 4. side (of position) *po'o hao*, S., farther west; *po'oi lengi*, U., south; *po'o māi*, S., *po'o me'i*, U., hither, on this side; *po'o paro*, beyond; *po'o poi*, S., up here; *po'o puri*, at the rear, after, during one's absence; *po'o i sinaha*, outside; *po'o wau*, on the far side; *i welita po'o wau*, three days hence.
- po'o** 5. n., a part, piece; *po'o ni le'u*, partly; *nga po'o ni le'u*, a piece; *nga'eta po'o ni ninime, ni papali*, the other hand, the other cheek. Wango *bo*.
- po'o, po'opo'o** 6. to care, to be concerned about; used with poss. 3.
- po'o** 7. *po'o hiteli*, to cause to burst.
- po'o** 8. *po'o lulu*, to fill the mouth with food.
- poola** adj., possessing pigs, *hānue e poola*.
- poona** a village, a section of a village gathered around a chief's house, Ulawa, Qaloto.
- poonga'ini** U., v. tr., to carry, to act as porter.
- poonga'i** v. i.
- poonga'inila-(ku)** gerund.
- poopoo** n., a shrine.
- po'opo'oli'ili'i** to be wayward, perverse; *lae po'opo'oli'ili'i, hele po'opo'oli'ili'i*, to act perversely. *li'i* 2.
- poopoota (na, ni)** n., foundation. *po* 3. *qooqoota*.
- po'osu'a'a** concerned about. *po'o* 5. *non ka'a po'osu'a'a ike ana*, I am not concerned about it.
- po'ote'e** to concern oneself about; used with poss. 3. *ka'a po'ote'e ada, ko 'anomire mola*, cared not for them, just buried them, of the undistinguished dead. M. A., p. 263.
- popo, poponga** 1. to be tight, close-fitting; *tolanga e poponga*, a burden awkward to carry.
- popo (ku)** 2. buttock; *popo ni honu*, the tail-piece of shell on the back of the hawk-bill turtle, much prized at Santa Cruz and used to make nose-rings.
- popo** 3. *popo ana*, the white (of egg).
- popo** 4. v. tr., to carve; *kira 'asi 'unua 'e popoa hoi 'i'a hāu*, they said he was to carve a fish in stone.
- popolo'u, popopolo'u** v. i., to be afraid.
- popolo'unge** v. n., fear, fright.
- popopo'a** adj., square-shaped.
- poposane'a** adj., riddled with borings of the white ants (*sane*).
- pore** n., an armlet plaited of grass.
- poro** 1. male, husband, person; a *porona*, S., a *poroni*, U., the person So-and-so; in the folklore the men's names generally begin with *poro*, a *Poru hānua raha*, a ghost, Mr. Big-land; a *Poru matou ni wala*, a ghost; *Poru wauru i 'esi*, a legendary person, Mr. Fall-into-the-sea. a *porona ko malamala Sa'a*, So-and-so speaks Sa'a; *poro ni haka*, white man, lit., man of the ship; *poro ha'alu*, a bridegroom; *poro repo, poro pāine*, used of important persons; *poro kāule*, male frigate-bird; *to'o poro*, to have a husband, to be married; *to'o poronga*, marriage.
- poro** 2. *poroi rare*, a small mat plaited from green coconut leaves used as a dustpan or for holding rubbish.
- poru** U., to be short, little in stature. 'o'oru'e.
- poso** to be matted, tangled (of hair), curly. *qā'une e poso*.
- posiki** to rebound, to ricochet.
- pota, potapota** v. i., to break by knocking one thing against another; *pota niu*, to crack a coconut.
- potali** tr.
- potalila-(na, ni)** gerund. Mota *wota* 3, Florida *pota*, Mao. *pota*.
- potaa** U., rubbish heap, refuse, dung.
- pote** 1. v. i., to be replete with food, to have had sufficient to eat; *ngāu ni pote*, to eat to satiety.
- potenga** v. n., repletion; *potenga ni sape*, bodily repletion; *potenga haahi*, plenty to eat.
- pote** 2. used of phases of the moon; *hara pote*, S., *saro pote*, U., the day before full moon.
- pote** 3. n., a louse; *uruuru pote, uruuru qe'u*, to clean the hair of lice. Wango *bote*, Nengone *ote*.
- pote** S., (ku) **qote** U., 4. buttock; *hi'uhi'u pote*, a bird, wagtail.
- potepote** U., a pimple.
- potoi** U., a firestick, *māsi potoi*.

- pou 1.** a block of wood, a log, *hāi pou*. *pou ni 'ei*, U. Maori *pou*, Samoa *pou*, post.
- pou 2.** v. i., to become hard, firm in consistency, to set, to congeal (of liquids), to heal over (of sores), to be solid (of waves); *susu pou*, to run high without breaking (of waves).
- pouhiru'e** adj., raging sea; *sasa'ae e pouhiru'e*, a raging sea is stirred up.
- poulolo** U., n., the cross-beams of a house.
- poupou 1.** a green coconut. Wango *poupou*, fruit, *poupou kua*, hen's egg.
- poupou (ku) 2.** U., *poupou ni 'ae'ae*, *poupou ni uli*, heel. Wango *poupou*.
- po'upo'u 3.** crossed sticks, a cross; *rāpu lakoma'i pe'i po'upo'u*, to crucify.
- po'uru'uru S.**, *qo'uru'uru U.*, v. i., to kneel down, to stoop, to bend down. *'uru'uru*.
- po'uru'urunge** v. n. Wango *bouru*.
- pue S.**, *pua U.*, areca nut, *hoi pue*, *hou pua*; *hungutani pua*, a bunch of nuts; *maholota ni pua*, a piece of areca; *māhiri*, to be intoxicated from eating areca; *hou mene*, the quid of areca, betel and lime; *hoi meuta'a*, a hard ripe areca nut; *mola S.*, *pei U.*, a mortar for pounding areca nut; *oka*, *dāmu*, to chew areca; *pile*, a young nut just edible. Borneo *bua*, fruit; *pue* is probably connected with *hue 1*. M. L., p. 71.
- pule 1.** n., a young girl; *a pulena*, the girl; *pulena*, vocative, you girl; *kele pule ineu*, my little girl.
- pule 2.** to be dropsical; *'ae pule*, dropsical swelling of the leg. Mota *pura*.
- puli 1.** a cowrie shell; *puli 'ehi'e*, orange cowrie; *oa ni puli*, a pair of cowries; *lalai puli*, a string of cowries for the forehead. Samoa, Niuē *pule*, Viti *mbuli*.
- puli 2.** v. i., to crowd, to throng. *ha'apuli*. *puli āhu'i*, to throng round; *ruru puli U.*, to gather in a crowd.
- pulitaa U.**, v. n., a crowd, a throng, a mob, a company.
- pulo 1.** v. i., to turn back, to return. *ha'apulo*. *melu pulo i ola*, we only reached such-and-such a place; *pulo sa'asala ana*, came short of it, failed to reach; *lā'ipulopulo*, to come short of.
- pulosi** tr., to turn about, to turn over, to twist. Wango *buro*, Florida *pulo*.
- pulo 2.** n., a bowstring, *pulo ni pesi*.
- puloki** (English bullock) *susu ni puloki*, cow's milk.
- pulongo S.**, v. i., to forget, to be forgetful.
- pulongosi** tr.
- pulongota'ini** tr., Qaloto. Wango *burongosi*.
- pulopulo to'o pulopulo**, specked.
- pulu 1.** to be black; *pulu nunu'e*, stained; *hāu pulu*, volcanic rock; *kuka pulu*, a mud crab; *poo pulu*, a black pig; *rodohono pupulu*, pitch dark.
- pulu 2.** gall, used in witchcraft to cause sleep to enemies; *dere pulu haahi*, to throw gall over them.
- pulu 3.** pitch, gum, native cement; a nut, *saie* (*Parinarium laurinum*) is scraped on rough coral rock and darkened in color by a mixture of charcoal (*lo'ilo'ih*) and the juice of *o'a*, the cement hardens almost immediately; *pulu maai seu*, circular pieces of shell used in inlaying; *soo pulu*, to gather cement nuts.
- pulu'i** v. tr., to calk with native cement. Mota *pulu*, Polynesian *pulu*.
- Pululaha** a district on Little Malaita at the west entrance to Mara Masiki Channel.
- pulupulu n.**, a firefly; it is regarded as the soul of a dead person and is killed when it comes into a house. *maaku e takava pulupulu*, my eyes saw stars. Wango *buruburu*.
- pulupulu'e** adj., black; natives as distinguished from white people. *mwala pulupulu'e*.
- punipuni** v. i., to smear the face with juice of areca nut when chewing, to smear the body with lime, to decorate the body with strong-smelling herbs. San Cristoval *buni*, Maori *puni*, to paint.
- pungu 1.** to be deaf; *a pungu*, the deaf person. Wango *bungu*.
- pungu 2.** a bunch; *pungui aleale*, a bunch of dyed *aleale* tied on a comb for decoration or hung on the bows of a canoe; *pungui nume*, a cluster of houses; *au pungu*, a large strong bamboo.
- pupungu** v. i., to cluster in a bunch. *cf. hungu*. Florida *punguti*, to cluster round.
- pu'o 1.** to be ignorant, to be heathen (late use), to have none; *'o manala'inie hoi niu? nou pu'o*, have you a coconut? I have not; *tola mala pu'o*, to behave like a heathen.
- pu'onga** v. n., ignorance, heathenism.
- pu'ota'i** v. i., to forget; *noko pu'ota'i ulo 'olo*, I forget to cry.
- pu'ota'ini** tr., to be ignorant of, not to have; *moro ko pu'ota'inie ereinga hā'iliu*, you do not know one another's speech.
- pu'o 2.** v. i., to return, to come back. *ha'apu'o*.
- pu'o, pu'opu'o 3.** v. i., to revolve, to turn round; *hāu pu'opu'o*, a grindstone.
- pu'osi, pu'opu'osi** tr.
- pupu 1.** to rest assured; *saeku e pupu 'olo ana*, I rest assured of it; *pupu to'o*, to rely; used with poss. 3, to rely on.
- pupu 2.** *ta'ipupu'e*, tangled.
- pupu 3.** U., *hoi pupu*, the Southern Cross constellation.
- pupulu pulu 1.** *rodohono pupulu*, pitch dark; *'cla pupulu haahi*, to surround in a dense body.
- pupulue'i** v. tr., to darken the mind, to vex; *e pupulue'ie saena*, his mind was disturbed.
- pupungula** U., adj., marked with a rash.
- pupupu** to be whole, intact, safe, *i'o pupupu*. Wango *bubu*, Florida *mabubu*.
- pupupu'e** adj., whole, entire; *hele pupupu'e*, keep intact.
- pupute S.**, *puputa U.*, a bundle, a sheaf.
- pura U.**, *pule S.*, to be dropsical.

purapura U., *si'o purapura*, irregularly.

puri (ku) back of, behind the back, the stern. *hā'ipuri*. *e ro ini esi puri mei*, at the last came two persons; *ape puri*, to be last, in the rear; *'ato puri*, to turn the back on; *mwaamwaa puri*, trepang, bêche-de-mer; *oku i puri*, back wall of house; *po'o puri*, in the rear, after; *su'e puri*, to fall backward and break the neck; *susu puri*, last born, youngest child; *ioli puri*, to turn the back on, to leave; *purine*, after that: used with locative *i*, behind, at the back of, after, at last; *purina lua*, U., nape of neck; *i purine maholo*, after the time when; *i purimu*, in your absence; *i purine maeta*, after the death feast; *qa'i purina*, behind, in the rear; *ini (laa) i puri*, the youngest; *isipuri*, to be last. Motu *muri*, Maori *muri*.

Purihaha a village on the hill at Sa'a.

purimwane n., the last born, youngest son.

puri ni 'iola 1. the lee side of an island, lit., the stern of a canoe.

Puri ni 'Tola 2. a district on the west side of Little Malaita.

puru to be close, thick, frequent. *hā'ipurunga*, *'apurunge*. *maenga kosi puru*, deaths are frequent; *puru hero*, a dish of pounded taro with grated coconut (*hero*) on top, a Qaloto dish esteemed poor cookery. Florida *buru*, the Pleiades; *burungi*, to crowd.

purupuru'a'a adj., frequent; *lae purupuru'a'a*, to go frequently.

pusu 1. v. i., to spurt out, to squirt; *pusu 'esi*, a whale.

pusue'ini, pusule'ini, pusuli tr., to splash a person, to spurtle on. Florida *puhu*, Mota *pupus*.

pusu 2. n., a latrine. *māpusu*.

puta *maputaputa*, U., bruised.

pute S., puta U., a bundle, a sheaf; *pute ni 'oha*, a packet of betel leaf.

puu 1. v. i., to tread, to stamp, to rest, to stand firm, to rely on.

puuli tr., to pounce on, of birds, to strike with the talons; *puulie maonga*, to tread the dance; *puuli: mwakana*, to tread the earth. Wango *buuri*.

puu 2. n., mason bee, wasp.

pu'u 3. mangrove borer.

puuhara to stand firm, to get a footing. *hala-hala*.

puulisi 'uri *puulisi*, to tread under foot.

puupuulisi poo a prickly shrub.

puuto'o, puupuuto'o to rely; used with poss. 3, to rely on. *mangona e puuto'o ōliho'i*, his breath returned.

Q

The sound represented by Q is that of pw; there is an interchange of q and p in certain words, which, however, is not critical of dialectic difference between Sa'a and Ulawa, *qeto*, S., *peto*, U., *pongī*, S., *qongi*, U., *qale*, U., *pale*, Ulawa-Ngorangora.

qa'a, qa'aa'a 1. v. i., to break, to crack, to be cracked; *'iola e qa'a 'oto*, the canoe is cracked; *qa'a moromoru*, broken to pieces.

qa'asi tr., S., *dāu* may be prefixed. *dāu qa'asi*, to break; *tere qa'asi*, to peck and break.

qa'asilana gerund., the breaking of it.

qa'ali tr., U., *tau* may be prefixed. *ha'aa'ali*.

qa'ata'ini tr., to break to one's detriment; *e 'olu 'iola e qa'ata'iniue*, three times I suffered shipwreck.

qa'ata v. n., with genitive *i*; *mu qa'atai ola*, shreds.

qa'a 2. to rise (of the heavenly bodies); *waarowaaro e qa'a 'oto*, the moon has risen; *māi ana waarowaaro e qa'a*, ebb tide at moonrise; *madala e qa'a*, the day star is risen; *qa'aa'a uweha*, U., a phase of the moon.

qa'ali tr., *salo e qa'alie hānue*, the sun has risen on the earth.

qa'alana-(na) gerund; *qa'alana sato*, east.

qa'ahita U., n., a slab; *qa'ahita ni 'ei*, a slab of wood.

qa'ahulu'e adj., ruffled (of the surface of the sea), having goose flesh. Mota *ului*, hair; Maori *huru*.

qa'akora (na) the outer skin of the canarium nut. *qa'alinge* n., echo. *'alinge*.

qa'aa (ku) n., grandmother or grandchild; the personal article *a* may be employed, *a qa'aa*; *ro hā'i qa'aaana*, grandmother and grandchild, the two between whom subsists the relation *qa'aa*.

qa'aa'a with genitive *li*; *qa'aa'ali naho*, a wave, a breaker.

qaaqi'a U., adj., stale or brackish (of water); *tono qaaqi'a*, to taste brackish.

qaaqi'a'a U., adj., mawkish.

qa'aqito v. i., to sprout, to spring up (of plants). *pilo*.

qa'arakau U., v. i., to break with a loud noise, as a bamboo bursting or a gun firing.

qa'arete n., a blister. *hou qa'arete*, U.

qa'arongo, qa'aa'arongo v. i., to hearken, to listen, to pay attention.

qa'arongonga v. n., listening.

qa'arongoisuli 1. v. tr., to listen to, to pay attention to. 2. n., a listener, a disciple; *ini qa'arongoisuli e ka'a liuta'ana ini ha'ausuli*, the disciple is not above his master.

qa'asuulana n., the brink, cliff.

qa'ateru n., a snail; *qa'ateru a 'i'i*, a very large snail.

qaeqae (ku) n., armpit. San Cristoval *qaeqae*. *qā'i* 1. v. tr., to lever, to prize. 2. to stir round. *qā'i* 3. U., negative particle used of indefinite time, a short form of *qa'ike*. *sapeku e qā'i mware'a*, I am not in good health; *nou qe'i sare*, I am unwilling. Wango *qai*, Florida *bei*.

qa'i 4. U., to be club-footed.

qa'i 5. *sane qa'i*, a termite of a brownish color used as burly for the sea-bream.

- qā'i** ao U., a large hermit crab. *ao* 2.
qā'i oku second day after full moon.
- qa'ike** U., negative adverb, used also as negative particle; probably composed of *qā'i* 3 and *ke* 1. *wa qa'ike*, or else, otherwise; *lehuna qa'ike*, not that; *nau qa'ike loosia*, I did not see it; *e qa'ike munia nga maenga*, not unto death.
- qa'ileni** S., the seventeenth day of the moon. *cf. qā'i oku*, the sixteenth.
- qā'ilulu** v. i., to be dismayed. *qā'i* 2. *saeda e qā'ilulu eni me'unge*, their hearts were dismayed through fear.
- qāinaa** garden ground near the beach, used for planting *hana*. *pūinaa*.
- qaito** (na) n., a twist made out of a leaf, generally a leaf of wild ginger (*aro*), used as a stopper for bamboo water-carriers, a cork.
- qake** U., negative particle, used of present or past time. *qa'ike*.
- qala** v. i., to be empty, to be void of people. *ha'aqala. hānue e qala*, there is no one in the village; *nume qala*, a cicada which presages death, lit., empty house.
- qalasi** tr., to be left without friends, to be alone; *e qalasire*, there is no one with them. *Nguna maso qalo*, wilderness; *Wango qara*, empty.
- qalaqala** mere, empty; for naught, U. *lae mola qalaqala*, to go for nothing, ineffectually; *moola qalaqala*, things empty, valueless.
- qale** (Ulawa, Su'uholo dialect) negative particle. *pale, qake. e qale ola ne'e adea*, I saw nothing; *muai keni e'asi qale wala'awala'a mware'a*, what drawling women.
- qāli, qāliqeli** 1. to deceive, to be mistaken; *nou qeliqeliu*, I was mistaken.
- qali** 2. U., *qali ka'o*, a drop left in the bottom. *pali*.
- qāli** 3. *qāli toutou*, canoe-shaped drawings used in ornamenting *la'o*, etc. *toutou*.
- qaloqalo** (ku) the right hand; with locative *i*, *i qaloqalo*, on the right hand (late use); position is shewn by *hao, ta'au, paro, lengi, 'ano*, etc. *ana rao 'ola i qaloqalo*, on the right side of the ship.
- Qaloto** the hill district above Sa'a. M. A., p. 50.
- qalu dede qalu**, an arrow.
- qālu** v. i., to be with child; *qālu humi*, to conceive by a person.
- qālusu** (ku) nose, beak of a bird; *qālusu 'upu'e*, S., a wood-pigeon with large wattles on the beak (Carpophaga rufigula); *ūu susu qelusu*, a bamboo nose-stick. *Fagani burusu. Wango qarisu, Mota ?ngusui, lip. M. L. p. 85.*
- qana** 1. n., a pandanus with large leaves which are split down to make mats. 2. n., a sail; *lili qana*, to jibe; *hāu lili qana*, a boom. *Wango qana*.
- qāni** adv., long ago; precedes the verb; *'oto qāni*, formerly; *melu qeni lae 'oto māi*, we came here a long time ago. *Fagani qani*, already; Florida *dania*.
- qānio, qāniqenio** U., v. i., to play, to have a game.
- qānionga** v. n., a game, play.
- qānu** n., a snare, gin; v. tr., to snare.
- qango** 1. n., mucus. *'uru qango, S., usu qango, U.*, to wipe the nose.
- qango** (na, ni) 2. tops of taro used for planting, *qangoi hui*.
- qango** 3. U., *qangoi sa'o*, a measure, from finger tips to wrist.
- qango** 4. marrow, *qango laloi suli*.
- qangoqango** n., a nose-stick, an ornament of clam shell stuck in the nostril, bored at the outer end and decorated with porpoise teeth. (One is shown in *The Cruise of the Curaçoa*, p. 246.) *munua qangoqango, U.*, to apply the teeth decoration.
- qao, qaoqao** S., 1. v. tr., to do, to do to a person; to lay hands on a person, to appoint, to ordain (late use); to worship, to practice religion. *mu ola kire ko qao 'emi eni*, the things they do to us; *muini liuda'ana a mwane 'ie e qao'i ne*, more than those which this man has done; *qao olanga, n.*, worship, prayers.
- qao, qaoi** 2. tr., to cover, to overlay.
- qaoha** n., ridgepole; *suli 'ei i qaoha*, a ridgepole; *susu qaoha*, to sew sago leaves for a ridge covering.
- qaoha'i** v. i., to be capsized, to capsized; *melu qaoha'i 'oto*, we are capsized.
- qaoha'ini** tr., to overturn, to overlay, to lay on top; *qaoha'inie kā'u haahie*, lay it over it.
- qaoi** n., a bird, the white-breasted fish-hawk.
- qaola'i** S., *qaola'i walanga, v. n.*, deceit, lying.
- qaona** v. tr., to lay hands on officially, to appoint, to ordain (late use).
- qaonanga** v. n., *qaonanga ani nime*, the laying on of hands. *qao*.
- qaonga** U., battlefield. *cf. paonga*.
- qao ola** v. i., to do officially, to do sacrifice, to worship, to pray; *a qaoqao ola*, the officer, the officiant; *qao olanga, v. n.*, worship, prayer.
- qaqa** 1. v. i., to lay eggs. 2. female (of animals), used to show sex as opposed to *mwane*, male; *'usu qaqa*, a bitch, slut; *poq qaqa*, a sow.
- qaqahe** U., v. i., to walk about; *keni qaqahe, S.*, a harlot. *Wango qaqahe uwa*, sole of the foot.
- qaqahinu** U., to have glandular swellings under the arms.
- qaqaitengili** U., v. i., to be abandoned, left desolate of inhabitants.
- Qaqalaha** the middle boat-harbor of the three between Roasi Bay and Port Adam, Little Malaita.
- qaqasu** (na) knot on a tree, knot in bamboo.
- qara** v. i., to be old, to be past child-bearing (of women).
- qarero** S., to play, to have games.
- qareronga** v. n., play, sport.
- qāri** 1. n., a small frog.
- qāri** 2. *suli qeri i ngaena*, backbone.

qaro 1. v. tr., to catch in a noose, to lasso, to hitch; met., to kill. *qaro haahi*, to put a hitch on; *qaro pa'ewa mala mwai matawa*, to catch sharks in a noose like the Santa Cruz people, M. A., p. 294. *nga madala mere 'ana'i qaroa adaru'a*, when the day star rises we shall hitch it up for them, i. e., to kill. 2. n., a noose, a hitch. *maai qaro. maraau i qaro*, south-by-east wind. Maori *koro*. 3. *qaro haa*, an armllet made of *haa*, *hure-soso* and *malo* strung in a pattern.

qaroqaro *mwai matawa qarogaro*, the Ulawa name for Santa Cruz men.

qasaora S., n., dust, ashes. *ora* U.

qasile S., to run (of mucus in the nose, of water in the eyes).

qaso armllet plaited of dyed cane or grass; *qaso ni Kela*, an armllet of dyed grass from the western Solomons received through Guadalcanar (Kela); *ha'u qaso*, to weave an armllet; *use qaso*, to plait an armllet; *lii qaso*, to make an armllet of shell money.

qasu, **qa'uqesu** v. tr., to tie up, to bind. *a qa'uqesu 'inoni*, a policeman.

gate n., a large frog.

qa'u (ku) 1. the head, top, chief; *hou qa'u*, U., skull; *qa'u 'apula*, U., a wounded person, lit., bloody head; *qa'une hau*, the rocks on shore as seen from sea; *qa'usi henue*, the head of the community, the person whose duty it is to approach the ancestral ghosts; *qa'ui i'e*, four porpoise teeth; *qa'uli 'inoni*, the name of a certain spear; *qa'une e lumwe*, with long hair; *qa'ulimaa*, door lintel; *i Qa'una Namo*, the north cape of Ulawa; *qa'u ngudu*, blackfish; *qa'uku e palapala*, my hair is gray; *qa'u ni sawalo*, four flying-fox teeth; *qa'u teroluu*, the second finger; *qa'u ni lolinge*, the chief portion at a feast; *qa'uni uru*, a phase of the moon; *qa'ui 'usu*, four dogs' teeth, a unit in counting; *qa'u ni wala pe'i*, to consult with; *ihui qe'u*, hair of the head; *Kikiri qe'u*, a ghost; *maelaa ni qe'u*, meningitis; *'oto i qe'une*, right on the head; *ra'iqe'u*, the top of a house post; *ruuqe'u*, a stump; *e teile'inie qa'une*, he moves his head from side to side; *to'o qa'u*, to carry on the head; *uwe qa'u*, to lift the head; *hou mwaretei qa'u*, the skull; *i qe'una 'apa'apana*, on his shoulder.

qa'u 2. used as adverb of direction; *qa'u mci*, hither; *qa'u wau*, U., *qa'u paro*, *qa'u ni'paro*, U., over there, beyond; *qa'u hao*, S., *qa'u toli*, S., going north or west; *qa'u ta'au*, S., *qa'i (qa'u i) lengi*, U., going south or east; *qa'i 'ano*, U., west; *qa'i purina*, U., behind him; *qa'i puri*, U., in the rear; *to'oha'i qe'u ana*, to be entangled in. Mota *qatui*, Niuë *patu*, chief.

qa'u 3. v. i., to smoke (of fire); *dunge ko qe'u*, the fire smokes; *qa'uli dunge*, smoke; *qa'uli dunge ana*, its smoke.

qa'ula-(na, ni), gerund., *qa'ulana*, its smoke.

qa'u 4. garden ground on the hills immediately above the beach, the yams grown there are tough and are mainly scraped to make *kara*.

Qa'uli 'Inoni a village of Little Malaita at the head of the Walo'a'a River.

Qa'ulimwaa the west entrance into Mara Masiki Channel.

qa'ulipeni U., the top of the side-wall of a house, purlin.

Qa'ulipesi, **Qa'ulipoo** names of two sections of the village (*poona*) at Mwado'a.

Qa'ulo Bauro, name of the east end of San Cristoval, Alosi the west.

Qa'ulopaine (in M. A., p. 48, wrongly spelled Pau-ulo) the ancestor eleven generations back of Sinehanue-'ou'ou of Sa'a, who died in 1900 and whose son Halutala is now chief at Sa'a. The genealogy is as follows: Qa'ulopaine begat Taheri-'usu-'ou'ou, who begat 'Ou'ou i Kela, who begat Sinehanue paine, who begat Dorahanue paine, who begat Wateherohero. Wateherohero had only daughters and bought (adopted) Dora maesingedi, who begat Wate'ou'ou, who begat Sinehanue-'ou'ou, who begat Dora hoeniseu, who was the father of Sinehanue-'ou'ou. Wate'ou'ou also begat Halumwane, who begat Wate'ou'ou, who begat Halukeni (female), who is now living. Wate'ou'ou also adopted Irokalani, who in recent times was the head of the heathen party. Wateherohero had a daughter Halutoro, whose son was Walakulu, who begat Soiolo, who begat Halutoro (female), who married Taheri'usu; their adopted daughter was Uqeho'i, whose daughter Halutoro is living. Dora maesingedi also begat Lapaite'e, who begat Dorawewe, who begat a daughter Wate'ou'ou keni, now married to P. Maritalalo of Ulawa. For Dorawewe see M. A., p. 50; the young chief referred to in the note is Sinehanue-'ou'ou.

qa'ulunge'ini S., v. tr., *lio qa'ulunge'ini*, to see indistinctly.

qa'ulunge'i partic., indistinct, of irregular outline.

qa'unge n., a generation. Lau *gwoung*.

qa'ungudu blackfish.

qa'uge'ute fierce black smoke. *qa'u* 3.

qa'uroro a knot in a line or rope, *hou qa'uroro*, U. Motu *qatua*, a knot.

qa'u suu ngau qa'u suu, to gorge, to eat till the head drops.
ngau qe'u suunge n., gluttony.

qa'uto'u v. i., to incline the head, to bow, to duck the head. Wango *qoutou*.

qa'uulunge 1. v. i., to pillow; used with poss. 3; *qa'uulunge ana*, to make a pillow of.

qā'uulunge (continued).

2. n., a pillow, usually a piece of wood.

3. n., a headland in a yam garden.

qā'ulunge'ini v. tr., to support as a pillow.

qē'i āu qē'i, a bamboo with close joints.

qela 1. a thousand, of coconuts, *qela ni niu*.

qela 2. v. i., to place alongside, to lay parallel.

U., v. tr., to place upon.

qelaa'ini tr.

qeli 1. to be raveled.

qeli qeliqueli 2. v. tr., to deceive, cheat; *kie ko tale'i qeliqueliki'e mola*, we merely deceive ourselves. *qāli 1*.

qelo, qeloqelo v. tr., to betray.

qelola-(ku) gerund. Florida *pero*.

qelu, qelugelu 1. to roll, to cause to turn over.

lataqelugelu. 2. to accuse, to put the blame on, to charge with immorality; *qelu wala ilengine ngaini*, to accuse anyone; *qelu ola*, to accuse; *qelu olanga*, accusation.

qelusi tr.

qelusila-(ku) gerund. Mota *wil*, Malay, Dyak, Tagalog *giling*, Viti *wiri*.

qera to be in flood, to be in abundance, generally of flood waters; *kone e qera*, much flood waters; *lue qera*, spring tide.

qeraqeraha v. n., used with poss. 3; *qeraqeraha ana mu 'inoni*, exceeding many people.

qeru U., n., lip; *qeru 'upu*, to hate, lit., swollen lip, stuck out lip; *lio qeru 'upu*, *lio qeru nqudu*, to grudge, to hate.

qeruqeru U., n., lip.

qesa'a S., adj., wet, damp.

qeto to be feeble, weak, cowardly.

qetola-(na, ni) U., gerund.; *qetolana dāngi*, a wind decreased in force, gone down.

qetoha S., v. n., used with poss. 3; *qetohaana dāngi*, a wind decreased in force.

qetonga v. n., weakness, cowardice.

qetosi tr., to be unable to do through weakness. Florida *betō*, still, calm.

qe'u 1. to be foolish. *ha'qe'u*.

qe'unge v. n., foolishness; *wāi ni qe'unge*, strong drink (late use). Wango *qeu*, Mota *qure*.

qe'u 2. to be deaf and dumb; *a qe'u*, the deaf mute; *qe'u ereere*, dumb.

qe'u 3. *numuhe'i qe'u*, to enter, to be entangled in. *qā'u 1*.

qe'uge'u'a'a adj., foolish, silly.

qe'uge'u'a'anga v. n., foolishness; *wāi ni qe'uge'u'a'anga*, strong drink.

qi'e S., qi'a U., to be in good health, to be fat, chubby; *qi'e āliho'i*, to recover soundness of health. Nguna *qia*, well, good; Mota *wia*, good; New Guinea, *bie*.

qi'eqi'ala adj., fat, whole, healthy.

qiiqii S., n., mud, slush.

qiiqii'e adj., muddy, slushy.

qilo'a adj., springy, pliable.

qini'a U., adj., wet, damp. *ha'aqini. maraau wei qini*, east-by-north wind (brings rain). Lau *gwini*.

qire n., a stalk of bamboo, *nga qire, qirei eu*.

qiruu U., piruu, S., *one qiruu*, black sand.

qisi v. i., to spurt, to splash.

qisihī U., qisili S., tr., to splash a person. Samoa *psisi*, Motu *psili*.

qito S., pito U., to sprout, to shoot, to begin to grow; *hohola e qito*, the yams have sprouted. 2. n., a growing coconut, *hoi qito*. 3. n., a sprout; *qilona*, its sprout. Wango *qito*.

qole U., pole S., to dream, *ma'ahu qole. nau ma'ahu qolea*, I dreamed it; *ma'ahu qolenga*, v. n., a dream. Mota *qore*, Florida *maturu bole*, to dream.

qongi, qongiqongi U., pongi S. 1. v. tr., to promise. *rodi qongi*, to plight troth.

qongi (ku) S. 2. n., a season, time. *i qongina a ola*, in So-and-so's day; *ana qongine*, in its season; *hāuliqongi*, one day of a series; *'o holo onu'e qongiku hao*, thou hast cut short my time; *qongi ko sisiho 'olo*, the time is at hand; *e hute talahie qongine*, born out of due time. *pongī 2*.

qooqoota S., foundation. *poopoota. qooqoota ani nume*, foundations of the house.

qote (ku) U., pote S., n., buttock.

qo'uru'uru U., po'uru'uru S., to kneel.

qo'uru'urunga v. n., kneeling.

R

rā 1. suffixed pron., plural 3, used of persons only; attached as object to verbs and prepositions; in Sa'a when *rā* is used of a body of people or a company, and *i or u* precedes, the *ā* of *rā* does not change into *e*, *hahirā diana*, on the good. Mota *ra 2*.

rā 2. forms part of *rāru'e, rāru'i, rā'elu*, etc.

raa, raaraa 1. v. i., to shine brightly. *ha'araa. nemo raaraa*, S., sun and rain, a sun shower.

raahi tr., to scorch (of the sun).

raangi tr., to shine on, to give light to, to enlighten. 2. n., the sun's light, radiance, bright light; *dunge ni raa*, a burning-glass; *suuhai raa*, drought. Wango *raraha*, Florida *raraha*, Maori *ra*, the sun.

raa 3. the name of a month, January.

Raa 4. a rock near Arona, southeast cape of Ulawa. *cf. hāu maelo*.

raapea a needle made of the midrib of the sago leaf (*mudi sa'o*).

raaraa n., sunlight, radiance, brilliancy; *raaraa ani meurihe*, the light of life.

ra'aranga-(ku) n., 1. the light of the sun, light; *ra'arangaku*, my light, met., glory; *ra'arangana sato*, light of the sun. 2. *mā'ute'i ra'arangana*, to be in awe of it. *ranga, cf. rara*.

ra'aranga 3. because of, on account of; used with poss. 3.

ra'aranga'a adj., lightened by the rays of the sun; used of dazzling light.

ra'arara U., adj., *nimo ra'arara*, sun and rain. *rara*.

raata'i partic., regularly, frequently; *'emi ka'a are'o raata'i*, we do not call upon thee regularly.

rade n., a reed, *maai rade*. Florida *ade*.
radu 1. v. i., to break up; *radu mo'umo'usie mu 'i'eli*, break the ropes in pieces.
radu 2. U., v. tr., *huru raduau*, to run stretching out the body.
rae 1. n., a corpse; used in Sa'a with poss. 3; *rae ana a ola*, the corpse of So-and-so; in Ulawa with suffixed pronoun *na*, *raena*, his corpse. In M. A., p. 260, the spelling is wrongly given as *ra'e*. *kulu rae*, to bury at sea; *lango rae*, a blue-bottle fly; *i'o pe'i rae*, S., the mourning before burial. M. A., pp. 261, 262.
ra'e 2. n., a palm used for making spears; *ra'e ni tolo*, a spear with grass plaiting, made on Big Malaita near Waisisi.
ra'elu suff. pron., plural 3; attached to verbs and prepositions as object.
ra'era'e carefully, thoroughly.
raha adj., big; not in common use. *laha*. *Oa Raha*, Santa Anna Island at south end of San Cristoval; *pangupangu raha*, U., big, huge; *a Poro Hānuu Raha*, U., name of a ghost, Mr. Big-land. Florida *haba*, Borneo *raya*.
raharaha 'apu *raharaha*, an issue of blood.
rahe v. i., to be weary from work, to work hard, to work to no effect.
rahenga v. n., hard work, weariness of body. San Cristoval *rafe*.
rahitu'u v. i., to be downcast (of eyes). *to'u*.
raho n., layers of thatch made of sago leaf sewn on bamboo laths with *walewale*; *siki raho*, a beetle, held upside down against a strip of *sa'o* leaf.
rahoraho (ku) U., and *Qaloto*, n., sides, ribs (of persons). Wango *ragaraga*.
rāi 1. contraction of *rāu* i.
rāi 2. to clear undergrowth with intent to make a garden.
rāingi tr.
rāite'ini tr., to clear the undergrowth away from a thing.
rā'i 3. v. tr., to adopt a child, to keep a tame animal, to keep a turtle in a bowl, to nourish; *honu kira rā'ia*, the turtle they kept; *a Warahunuka rā'i i'a*, a legendary person.
rā'inge v. n., an orphan, an adopted child.
rā'ila-(ku) gerund.
rā'i 4. *rā'i seu*, a platform on the beach used in connection with bonito (*sāu*).
rā'i 5. verbal suffix used intransitively. *laherā'i*, *laraure'i*.
rā'iqe'u n., the top of a pillar or house post cut into a hollow to hold the ridgepole.
rāima to cut and disfigure the face in mourning.
rā'ini verbal suffix used transitively. *laraure'ini*.
rā'irehi to be under the lee, sheltered; *i'o rā'irehi*, to stay sheltered. Florida *rahi*, hidden.
rā'irehi'e adj., sheltered.
rā'isinge n. weapons, tackle, *mu re'isinge*.
raka U., v. i., excessive. *dunga e raka*, too big a fire; *mwai keni ana dunga rakanga*,

raka (continued).
 women who make too big fires; *e pāina raka*, excessively big; *uwe raka*, to break with a loud noise. Wango *rakahi*, excessive.
rakahi v. tr., to cause to melt (of fire), to heat and soften.
rakapāu v. i., to defend, to protect; used with poss. 3 and with preposition *haahi*. *pāu* 2.
rakerake U., n., a rib of the body.
rāki v. i., to catch with tongs.
rākisi tr.
ireki n., tongs.
rako 1. v. i., to give a sensation to; used with poss. 3. *e rako diana*, it causes a pleasant sensation, it is pleasant; *rako 'aela*, *rako ta'a*, to be unpleasant, irksome; *e rako 'aela aku*, it goes against my grain; *rako 'aelanga*, n., trouble, feeling of unpleasantness.
rako 2. v. i., to be quiet, gentle, docile, easily entreated. *ha'arako*. *manatana e rako*, he is gentle in disposition; *dāu rako*, to keep quiet; *tolu rako*, to be patient, enduring.
rakonga v. n., gentleness; *sae rakonga*, gentleness, docility of temper; *tolu rakonga*, patience.
rako 3. adv., gently. *lae molai rako*, go gently.
rakoma'i S., partic., longitudinally.
rakoma'ini S., *lakoma'ini* U., to place longitudinally upon, to affix; *lu'pu rako-ma'ini*, to nail upon, to crucify.
rakoma'i U., v. tr., *wala'a rakoma'ia ta'ane tolaha*, to make advances in word.
raku n., a canoe holding four men, 'iola *raku*.
rakuhe (na) n., fat, caul fat; *rakuhana poo*, lard.
rama, *ramarama* n., flotsam, floating matter collected in a tide-rip.
Ramarama the village in the south end of Port Adam, Malaita.
rame n., the edible catkins of the male *su'e* tree.
ramo 1. v. i., to be strong, to be renowned in fighting, to be a champion; *ramo suusuu*, to be strong forever. 2. n., a champion, a fighting man; *ko lae ni ramo*, goes in his might.
ramonga v. n., strength of body, prowess; *dāu ramonga ano ngaini*, to treat any one with violence.
ramoha S., v. n., strength; used with poss. 3 *ana*. *ramohaana dāngi*, a gale.
ramola-(na) gerund., used in Ulawa as *ramoha*.
ramo'i tr., to force, to apply violence to.
ramoramo'a adj., mightily; *dāu ramoramo'a*, to force, to compel, to do violence; used with poss. 3.
ramoramo'anga n., *ūsū ramoramo'anga*, mighty work.
ranga v. i., to rise (of the moon). *ra'aranga* 1. *ranga'a* adj., risen; *waarowaaro e ranga'a*, the moon is up.
rangariro'a S., adj., sparkling. *cf. nangariro'a*.
rangasi ha'arangasi, v. tr., to blow out, to distend.

rango 1. v. i., to be withered, dry, ripe (of yams when the vine withers). 2. n., *mwai rango ni 'ei*, dead trees; the mark of a garden, the larger trees were not felled but were killed by fire.

rarango n., S., a dead bough, a spike, a horn (late use).

rangorango U., as *rarango*. Wango *rangorango*.

rao 1. (na, ni) n., side (of things); *ana rao 'iola i qalqalo*, on the right side of the ship; *i raona wāi*, U., by the side of the stream.

rao, raro 2. v. i., to be stuck, to cling to; used with poss 3. *ha'ararao. nimeku erarao 'oto ana*, my hand clung fast to it. *i'o raro*, to be fast, stuck tight, firm.

raohi tr., to cling to, to adhere.

raoha'ini tr., to place in conjunction with, to attach.

raoha'i partic., in conjunction with, joined to.

rao 3. exclam., *'ohe rao*, used of matters of uncertainty when unwilling to commit oneself to a positive statement; *rao kire sa'a sili 'oto*, they certainly shall not enter. The demonstrative *na* is added in questioning. *raona*, is it not so? *hāi raona*, S., *hai raoni*, U., expresses disapprobation; well I never.

raomae, raraomae S., to act craftily.

raomaenga v. n., craftiness, wiles.

raori'i n., a virgin, male or female; *keni raori'i*, a virgin; *maholo ni raori'i*, time of virginity.

rape *kiukiu rape*, a wagtail. *hi'uhi'u kape*.

rape'i, raperape'i U., to stake, to prop, to strengthen.

rape'ita (ku) n., a prop, a being strengthened; *rape'itana*, to strengthen it. *cf. sape'i*.

raporapo n., cross sticks, generally of *waowao* on a platform (*iahe*).

rāpu, rā'urepu S., **rāpurāpu** U., v. i., to strike, to hit, to tattoo. *rāpu kāule*, to tattoo the frigate-bird on the cheek; *rāpu lakoma'i pe'i po'upo'u*, to crucify; *e rāpu ngurusie nihona*, knocked his teeth out.

rāpusi tr.

rāpute'ini tr., to collide with; *e rāpute'inie totohota*, he laid the measure along.

rāpute'i partic. *qa'une e rāpute'i i 'ano*, his head bumped on the ground; *e rāpute'i salo molemole*, a red sky.

rāpusila-(ku) gerund. Florida *labu*, Bougainville Straits *lapu*.

Rapuanate a legendary hero of the Three Sisters Islands; his thigh bone is currently reported to be in some place on Malau Pāina.

raqa U., v. i., to be deceitful. *kururaga. siho raqa ana*, to exaggerate.

raqatanga v. n. (double noun ending), deceit.

raqasi S., temporarily; *i'o raqasi*, to sojourn; *ma'ohi raqasi*, to await.

raqaraqa'a U., temporarily.

rara, ra'arara 1. v. i., to be hot, pungent (of condiments); with preposition *haahi*, to

rara 1 (continued).

be zealous, to guard, to exercise supervision over, to be jealous; used with poss 3, to be greedy, to look after one's own ends. *hā'irara. e rara mea*, it burnt the tongue, met., it was unpleasant, it was hot (of words of rebuke); *sato e rara mea*, the sun shone with scorching heat; *meaku e rara*, my tongue is parched; *me'i sae e rara*, earnestness; *rara haahie lolata inge'ie*, guards his house; *e rara ana*, he looks after his own; *i sa'ena i Ulawa e rara*, apostrophe addressed to Ulawa. *cf. ha'adāhi*. Wango *rara*, Viti *rara*, powerful.

rara 2. v. i., to be shriveled up, withered, ripe, parched (of trees and gardens); *rara moumou*, ripe and falling to pieces; *māi rara*, dead low water at spring tides.

rara 3. of days of the moon; *rara talau*, S., twenty-first and twenty-second days.

rara 4. the coral tree (*Erythrina indica*); winter, the time of flowering of this tree; *i Meluhēi Rara*, name of a village on Ugi (lit., in the shade of the coral tree).

rara 5. *lakarara*, come undone.

rarada U. 1. v. i., to come to land, to ground; *hoi i'a e lae māi i rarada i sainsi one*, the fish came and grounded on the beach.

rarada 2. *sae rarada*, indignation.

rarada 3. *ha'ararada*, v. tr., to broil, to fry (late use).

raradi'e S., *ere raradi'e*, correction.

raradu v. i., to stretch the arms.

rarahi 1. v. tr., to importune, to urge, with *dāu*, S., *iāu*, U., *e tāu rarahira*.

rarahi 2. *āu rarahi*, the third finger.

rara'i 1. U., v., to be rippled, of the surface of the sea.

rara'i 2. U., to be beautiful.

raramaa v. i., to reprove openly, to be insolent, wilful, barefaced; *ere raramaa*, insolent speech.

raramaanga v. n., open rebuke, insolence; *raramaanga ana i'onga tata'ala*, rebuke for lasciviousness; *i'o raramaanga*, lasciviousness. Wango *raramaa*.

raramea v. i., to be hot, scorching; *sato e raramea*, the sun is burning hot.

raranga n., the spine of the sea-urchin.

raranga'a adj., open, exposed to the sun, of situation.

rarangana noko me'ute'i rarangana, I am afraid of it.

rarango *cf. rango*.

rarangi, rararangi 1. v. i., to warm oneself at a fire; *e 'ure'ure ko rarangi*, he stood warming himself. *Mota rara* 2, Polynesian *rara*.

rarangi 2. v. tr., to be close to, to surround.

rarapuupu frequently, often.

Rararo Cape Hartig, Little Malaita, west of Cape Zélée.

rarasi 1. v. i., to be shriveled, withering, palsied. 2. U., a phase of the moon, the last quarter.

rarata n., a skull.

- rare** 1. a sleeping-mat plaited of coconut leaves; *hā'u rare*, *poē rare*, to plait such a mat. 2. v. tr., to singe a pig with dry coconut leaves; an ordeal wherein the accused standing on a platform is singed with dry coconut leaf. M. A., p. 212.
- rareta'ini**, **ra'erareta'ini** v. tr., to tend, to care for, to do chores.
- rareta'i** v. tr. *hā'irareta'i*.
- rareta'inila-(ku)** gerund.
- raro** 1. S., adv., precedes the verb, used of consecutive action; then, consequent upon, constantly. *ko raro ma'ohie kā'u*, they are still awaiting it.
- raro** 2. U., *mwai lehu raro*, open places, glades.
- raro** 3. *raro suue'i*, to turn a bag inside out.
- raroni** v. tr., to hurt, to do harm to; *e sa'a raronie auhenuē inge'ie*, he will do no evil to his neighbor.
- rāru'e** S., **rāru'i** U., pers. pron., dual, 3, suffixed to verbs and prepositions as object.
- rata** a bamboo water-carrier; *te'i rata*, to fill a bamboo with water. San Cristoval *rata*.
- ratawaari** U., half and half, neither one thing nor the other.
- rate** *ta'atakai rate*, *takatakai rate*, down (of nestlings).
- rato** 1. v. i., to be full grown, of full age. 2. n., a full-grown person, an elder; *mu rato ni mwane*, old men; *mu rato ni keni*, old women; *nani rato*, for the elders.
- ratonga** v. n., full growth.
- rāu** 1. n., a leaf used as a wrapper for food to be cooked; *mwarau*, thin; *'apai reu*, a leaf; *mu 'apai reu ana mu dango*, the leaves of the trees; *a Lulu reu*, a proper name (lit., folder of leaves). Mota *nau*, Polynesian *rau*.
- rāu** 2. S. (*na, ni*), bank, side, of things; with locative *i* beside. *ro rāui wei*, the two banks of the stream; *i reune wāi*, beside the stream. Wango *rau*, Florida *lau*.
- rāu** 3. n., a plank; used with genitive *i*. *rāureu. rāi hapa*, a thwart; *rāi dango*, S., *rāi 'ei*, U., a plank; *rāi hīsi*, a stake.
- rāu** 4. v. tr., to scrape up, to gather up with the hand. Mota *rau*.
- rāu** 5. v. i., to heal over (of a wound). 6. n., a scab over a wound, a scar.
- rāu** 7. v. i., to adhere, to abide; *rāu mehu*, to abide.
- rāungi** tr., to adhere to, to abide in.
- rāuhe'ini** tr., to be constantly in a place.
- rāusi** tr., to adhere to and spoil; *e ka'a me'i ola ke rāusie*, pure, undefiled.
- rāuhe'i** v. i., to frequent; *e tale'i reuhe'i 'oto ana*, he frequented it.
- rāu** 8. v. i., to be humble, lowly; *me'i keni reu*, a lowly woman.
- rāute'i** partic., humble, *i'o rāute'i*.
- rāu** 9. *rāui helu*, 10,000 coconuts. *cf. 'apai niu*. Rāuehu the pinnacle rock at the east entrance to Mara Masiki Channel.
- rauka** n., trigger of a gun (English lock).
- rā'urepu** 1. jellyfish, Portuguese man-o'-war. *rāpu*. 2. a whip.

- rāururu** to abide constantly. **rāu** 7. Wedau *rau numā*, to cohabit.
- re** *cf. rā* 1.
- re'a** adj., white. *rere'a*, *marare'a*, *rere*, *huhurere'a*. Viti *rea*, albino.
- reke** v. i., to jump, to leap. *ha'areke*, *ha'arekehi*.
- reko** esculent hibiscus.
- renga'a** adj., glistening.
- reoreo** the chambered nautilus, *hoi reoreo*; pieces of the shell cut in various patterns are used for inlaying. *reoreo alaha*, a large variety of nautilus; *kala reoreo*, *kala hite*, *kala 'apani pa'aleo*, to cut nautilus shell for inlaying; *toli reoreo*, to inlay with nautilus.
- repa**, **repera** v. i., to be elliptical in shape, said of the shinbone, which is often distorted, owing to rheumatism.
- reparepata'a** U., rounded in shape.
- repi** n., a harlot. *ha'arepi*. Florida *rebi*.
- repo** 1. v. i., to be ripe, full grown; *aau kosi repo*, the nuts are just ripening; *aau e repo kosi holaa*, when the nuts are ripe the weather is calm. 2. a fully grown person. *repo ni mwane*, an adult man; *repo ni keni*, an adult woman; *poro repo*, used of a person in authority.
- reponga** v. n., full age.
- repoha** v. n., used with poss. 3: *repohaana*, ripeness, old age.
- 'ai repo** a tree used to make pestles for pounding yams and taro.
- repo** 3. v. tr., to suspend, to hang up (of things).
- rere** 1. v. tr., to sharpen by rubbing. *ha'arere. rere hāu*, to sharpen an axe; *rere hāunge*, axe-sharpening.
- rere'a** adj., white, clean, sharpened; probably connected with *rere*. *cf. re'a*, M. L., p. 97, *re'are'a* does not appear; in Viti *rea* albino the final *a* is probably adjectival.
- rere** 2. quicksands; *i rere*, the beach at A'ulu. *saisai rere*, a shoal, bank, at sea.
- rere'a** adj., clean, white. *ha'arere'a*.
- rerede** 1. v. tr., to slip, to slide. 2. U., a land-slip.
- rereha** (na) U., *rerehana wāieu*, a school of bonito.
- rerepata'a** S., adj., rounded in shape.
- rerepono** v. i., to be thick, closely matted, of bush. *pono*.
- rereqelugelu** U., v. i., to be laid low, recumbent. *gelu*.
- rete rete hāu**, to gnash, to grind the teeth; *rete hāunge*, gnashing of teeth. *nunurete*.
- reu** *cf. rāu*.
- ri** U., li S., verbal suffix. *ha'atauri*.
- ride** U., *ride ni 'inoni*, a dwarf.
- rienga** *hā'trienga*, v. n., a contest.
- rihu'e** n., a cliff. Wango *rihua*.
- rihunge'ini** v. tr., to pray to (a Wango word introduced in early days).
- rihunge'inge** v. n., prayer. Florida *liu-liuti*.
- ri'i** the treble drum in the *para ni 'o'o*.
- riirii** 1. n., locust, cicada, its shrilling is taken as a bad omen.

- ri'iri'i (ku) 2. S. n., finger. 3. ri'iri'i ni 'inoni (a) a dwarf, (b) a great number of men. 4. 'o'i ri'iri'i, v. tr., to break in pieces; 'oke 'o'i ri'iri'ire, thou shalt break them in pieces. Vaturanga ririki, Florida nggiringiri, Makura wiri-kikin, hand.
- rike, rikerike S., v. i., to rejoice. ruke U.
- rikanga v. n., sae rikanga, rejoicings of heart. Viti rika, to jump.
- riki 1. adj., small; Oa Riki, Little Oa Island.
- riki U. 2. liki S., riki huna, to loosen the bands holding a canoe, to take up anchor.
- Ripoo, Ripu, Rupoo S., a village on the west coast of Ulawa: Maadi'a, its landing-place.
- riridi (na) eaves of house; riridine nume, i riridine, under the eaves.
- ririholo U., a gap in the hills, a pass.
- riro ha'ariro, v. tr., to entice with food.
- ro numeral, two; used only in composition; used also in exclamation of a large number; forms part of the pers. pron. moro, koro. e ro ola, two things; e ro 'ata, only two things; e ro inti, two things; ro ola, vocative, you two, of husband and wife; ro mwane, you two, exclamation of surprise or vocative; ro mwane, the two pointers of the Southern Cross, M. A., p. 349; ro 'inoni, you two, of husband and wife; ro 'inoni ineu, my parents; ro hä'i ma'amana, ro ma'amana, father and son; maraau ro one, east-northeast wind.
- roa n., black-lip pearl shell used as a coconut scraper; it forms part of a man's ordinary baggage.
- roaroa windmill made of coconut leaf, a child's plaything. Hedley, Funafuti Exped., p. 304.
- rodi v. tr., to confirm, to make firm, to grip; hele rodi, to grip, to hold tight; rodi qongi, to plight troth.
- rodo 1. n., night. ha'arodo, hä'irodo. i rodo, at night, by night; laelae i rodo, to go till nightfall; nga rodo, last night; si'iri i rodo, tonight. 2. v., redup., rorodo; e rodo 'oto, it is night; nga rodo e rodo, the night fell; hä'irodo e rodo, last night; maa rodo, to be blind. 3. to forget; sae rorodo, U., v. tr., to forget.
- rodosi v. tr., to be benighted, e rodosi'emelu.
- rodoma'ini S., rodoha'ini tr., to be benighted.
- rodoma'i, rodoha'i partic., till nightfall; lae rodoma'i, go till nightfall. Florida rododo, blind; Omba dodo, cloud; mata-dodo, blind; Malo, N. H., bong dodo, night; Wango rodo, night.
- rodo 4. S., the name of a month, 'äsi rodo, February.
- rodohono 1. v. i., to become dark, to be pitch dark. hono. e rodohono pupulu, midnight, pitch dark; saeku e rodohono, I lost consciousness. 2. n., darkness, of day or night; me'i rodohono.
- rohu, ro'urohu v. i., to be silent, to cease speaking; toli rohu, to cease speaking.
- rohute'ini tr., to ignore, to hold one's peace at; mwane 'o ro'urohute'inie ngaralaku, hold not thy peace at my tears.
- roka, 'aroka adj., open, set open wide.
- rokasi v. tr., to open, to open out, to unfold.
- rokasila-(na) gerund.
- rokata'i partic., open, unfolded.
- roma 1. an oyster shell found in Mara Masiki Channel, the red part at the base is employed in the making of shell money (haa).
- roma 2. v. i., to poison fish with Barringtonia, etc.
- rongo, rorongong S., rongorong U., v. tr., to hear, to listen, to hear tidings of. ha'arongo, qa'arongo. ka'a rongo lele-ngani, not hearing clearly; e rongo 'oto mola ana walana, listened to his word; nou rongoa, I heard it; rongo 'aela, U., to make a din, to chatter and disturb; rongo keni, to inquire about a girl as a wife for a boy, to betroth; rongo keninge, v. n. i'ola'i rongo keninga, to set about a betrothal; rongo ni 'elinge, to hear with the ear; rongo ododo, U., with poss. 3., to hear tidings of; rongo isuli, to be obedient to; qa'arongoisuli.
- rongonga v. n., hearing.
- rongola-(ku) gerund. Mota rongo, to apprehend; Maori rongo, to hear; Lau ro, to hear.
- rorongorong U. 1. n., a measure, from the fingertips to the right ear. U. 2. n., nga rongorong ni ola, a multitude of things.
- ro'o U., ro'o rua, to wind a fishing-line on a board.
- rorahi v. tr., to hasten a person unduly, to be too soon for. rorora.
- rorahila-(ku) gerund.
- rori 1. v. tr., to ram, to load a gun. 2. n., a ramrod.
- rori 3. v. tr., to take the pith from laths of palm wood, rori pi'e.
- rori, ro'rori 4. v. i., to babble, to prattle. kirori, hirori, 'irori.
- roro 1. v. i., to be tied tightly, to incur a debt, to render oneself liable; roro mae, to strangle; roro to'oni, a belt to hold up clothes.
- roro'i tr., to tie tightly, to draw tight, to brace, to hold tight; pili roro'i, to press down tight.
- roroa'i tr., to have incurred a debt, to involve oneself, to be placed in invidious case. ha'arorora'i.
- roro (ku) 2. bosom, the belly of a snake; i rorona Abraham, on Abraham's bosom.
- roroma'i roroma'i sae, used with poss. 3 and locative i; i roroma'i sae ana, on his bosom. Mota rorot, to carry on the bosom.
- roro 3. roro waaro, to be diffused (of coloring matter in water). waaro.
- roro'a 1. adj., set on edge (of teeth).
- roro'a 2. adj., liable, at fault. ha'aroro'a'i. e sa'a roro'a, there will be no fault; all right; muel roro'a, we implicated ourselves.
- roro'anga n., debt, fault.
- roro'a 3. adv., precedes verb. nou sa'a rorora'

- roro'a 3 (continued).
lae, I shall certainly not go; *ana 'oto 'emi ka'a roro'a hā'italea 'amu*, unless we seek it of thee.
- rorodara n., a fillet, band around the head, crown (late use). *dara*.
- rorodo 1. to be lowering (of clouds). 2. n., a black cloud; *hele rorodo*, to keep off the clouds by magic, to provide fine weather. 3. U., *sae rorodo*, to forget.
- rorodo'a 1. belonging to darkness, cloudy; *mu palonga rorodo'a*, deeds of darkness. 2. U., a dark cloud, *māsi rorodo'a*.
- roroho *hāu roroho*, a stone axe. Wango *roroho*.
- rorora hastily, in a hurry. *rorahi. lae rorora*, to go in a hurry; *kire tola rorora ana tahinge*, they fled precipitately.
- rotani U., v. tr., to rub in the hands.
 rotanila-(na) gerund.
- rotarota'i U., v., to shuffle the feet.
- roto 1. to cut into lengths (of wood); *roro dango*, to cut up firewood. 2. n., a piece, a part; *nga roto*, a part, partly.
 roto'i tr.
- roto 3. *walo roto*, the match-box bean, Queensland bean.
- rotoa'ini tr., to rub out seed with the hands. Wango *roto*.
- rou 1. v. i., to hum native songs, singing in a monotone. Mota *raw*.
- rou 2. a large leaf (*Heliconium* sp.), used to wrap up for food for cooking; *do rou*, to gather leaves for use in cooking. Viti *rourou*, taro leaves cooked.
- ru variant of *ro*, two; cf. proper names, Rupoo, Ru'apu; added to personal pronouns, dual, *kireru'e, 'omoru'e, raru'i. lu; ru poo 'emi ngeu*, we had two pigs to eat.
- ruana second, the second time, anew; 'oto *ruana 'esi leuri*, then the second time he said; *ruana ke'i orea*, the other shall be left.
- rue S., rua U., numeral, two; used with 'e, 'erue; reduplicated *ruerue. 'ala ruerue*, two-edged. Mota *nirua*, Motu *rua*, Polynesian *rua*.
- ruerua'a adj., doubting. *sae ruerua'a*, doubtful mind; *sae ruerua'anga*, doubt, double-mindedness; *saeku e ruerua'a suu'i'omu*, I am in doubt concerning you.
- ruke, rukeruke v. i., to be joyful; more common in Ulawa. *rike*,
 rukenga U., *rukanga* S., v. n., joy, glee.
- rumu (na, ni) n., oil, grease; *rumu ni su*, ointment; *rumu nue maa*, eye salve. Wango *rumu*, Viti *lumu*, oil.
- rumu'e S., rumu'a U., adj., oily, greasy.
- ruru, rururu to gather together, to collect, to enroll. *ha'aruru, hā'iruru. ruru dunge*, to build a fire, to gather the sticks together; *ruru puli, ruru ha'apuli*, U., to throng; *ruru wala*, to make an agreement.
- rurunge v. n., a gathering together.
- ruruhi tr., to throng, to press upon.
- ruruhe'ini tr., to gather together.
- rurute'i partic., gathered together. Wango *ruru*, Maori *ruru*, to draw together.

- ruru 2. U., *ruru kore*, landslip, avalanche.
- ruru'e S., *ruru'e hule*, a phase of the moon.
- ruruha U., n., a company. *ruru. Wango ruruha*.
- ru'u v. i., to draw back, to retire; *ko ru'u i nume*, retires into the house.
- ru'usi v. i., to shrink, to shrivel, to contract, to slough. Lau *ruu*, enter; Wedau *ruui*, enter; Florida *rugu*, Mota *luk*, to bend; Viti *luku*, to clench the hand.
- ruuqe'u U., uruqe'u S., a stump, *ruuqe'u ni 'ei*.

S

- saa- (ku) 1. S., noun used as preposition; at the house of, with, to (of motion to), to (of offering or sacrifice to); in the singular used in third person only, in other persons singular *sie*- is used; the locative *i* may be prefixed. *lae kā'u saana*, go to him, go to his house; *ing'e ie saada'ehu*, he is at home; *uunu ola saana mu 'akalo*, offer burnt offerings to the ghosts; *loho i saana*, flew to him; *māurihe e rāu saana nume 'ie*, salvation has come to this house.
- sa'a 2. S., negative particle used of future time, also as dehortative; *sa'a* balanced by *wa* is used as the negative correlatives neither-nor; probably *sa'a* is compounded of *sa* and 'a 4. cf. *ka'a. nou sa'a lae*, I shall not go; 'o *sa'a lae*, you shall not go; *hole sa'a kole wa nga me'i ola 'erele'a ke'i i'o i sapeka*, the paddles must not rattle nor anything of light color be about our bodies; *ngaini sa'a liu ha'ahireru'e*, none shall pass in front of them; *sae sa'a maholo wa ke mou*, thoughts shall not be parted and shall not cease. Espiritú Santo *sa*, negative particle; Bugotu *sa*; Viti *sa*, future particle.
- Sa'a 3. the last village on the southeast coast of Little Malaita three miles from Cape, Zélée. *i Sa'a ni menu*, cf. *ha'adāhi*. M. A., p. 48.
- saai, saasaai S., v. tr., to know, to read. *saai bukanga*, reading; *saai ola*, to know things, to be wise; *saai olanga*, wisdom; *saai ulu*, to repeat by heart; *atei ke saai suuheni*, who can enumerate? *le'u nou saai nou saai*, what I know I know; *lio saai*, to perceive; *'oke saaiā mwane waune*, say that person's name.
- saanau n., a young unmarried man, a youth, a widower.
- saanauha (ku) youth; in sing. 3 the poss 3 *ana* is used: *saanauhaana*, its youth, his youth, youthfulness.
- sa'asala to be clear, without support, not touching the ground. *sala* 3. *pulo sa'asala*, to turn back before reaching.
- sada S. 1. v. i., to be fitting, proportionate to; used with poss. 3. U., *dada, ha'asada, hā'isada. e sada amelu*, fit for them; *sada pe'ini*, equal, equivalent to. 2. level.

sada (continued).
 flat. *mu le'u e lai sada*, flat places; *ape sada*, to be level; *hele mänu sada*, to hold level, upright. Wango *taisada*.

sadanga S., v. n., fitting, proportionate, e *sadanga ana*.

sae (ku) 1. n., heart, mind, chest, liver: *mwai mesi sae*, hearts. *cf. lodosae, ne'isae, 'onisae. sae esoeso*, to have indignation; *sae hanalinge*, covetousness; *sae häu*, hard heart (late use); *sae hiru'a*, a mind engaged; *sae huu. sae huunge*, grief; *sae mäleledi*, rage; *sae mälumunge*, long suffering; *sae mamae*, meek; *sae mango*, mental satisfaction; *sae mwa'uu*, mutiny, rebellion; *sae nanau*, wise of heart; *sae nanaunge*, wisdom; *sae ngisu*, lungs; *ohu 'imoni ohu sae*, many men, many minds; *sae ni pelupelu*, red hot; *sae rakonga*, gentleness; *me'i sae e rara*, earnestness; *sae rarada*, indignation; *saerikanga*, rejoicing of heart; *saerorodo*, to forget; *sae ruerua'a*, doubt; *sae susu*, confident; *sae taha*, happy; *sae tala'ala hünü*, to be evilly disposed toward; *sae to'o*, to desire; *saeku e hu'ite'i*, my heart is undone; *saeku e lae haake*, I over-looked it; *saeku e liki*, I am nervous; *saeku e mode*, I am listless; *saeku e mo'uholo*, I have no spirit left; *saeku 'olo ana*, I love it; *saeku e rodohono*, I lost consciousness; *saeku e ta'ela'i*, I am excited; *saeku e tolongo*, I have heart-burn; *mu ola saemu eni deuleni*, thy will; *'unu tahanie saemu*, lay bare your mind; *ta'e hu'a saena e diana*, there's a goodhearted woman; *hoi saeka*, in our hearts; *hala'ai sae talani*, to be careful to; *mamango i sae*, metaph., the heart; *odoni sae*, moral righteousness; *opa sae*, to be at variance; *i roroma'i sae ana*, on his bosom.

sae 2. S., v. tr., to talk about, *kire saea wala*.

sae 3. U., v. tr., to know, to read, as *saai. lio sae*, to perceive; *lio sae to'o*, to favor.

sae 'aela to begrudge, to bear malice.
sae 'aelasi tr.
sae 'aelanga v. n., malice, spite.

sae 'asi v. tr., to put out of one's mind, to forgive, to neglect.
sae 'asilana oraha'a forgiveness of sins.

saedami U., satisfied, enough, to repletion; *hele saedami*, to have enough; *ngäu saedami*, to gorge, to eat to repletion.

saediana S., **saediana U.** 1. to rejoice, to be of good mind toward. *ha'asaediana*. 2. to love, used with poss. 3.
saediananga n., goodness.
saedienanga n., love.

sae haahi S., to be sparing, parsimonious, to grudge.

sae hanali, **saesahanali** v. tr., to covet.
saehanalinge v. n., covetousness.
saehanali(a) gerund.

saehanenga n., covetousness, *hanenga ni sae*.

saeahu to grieve, to be sad.
saeahuunge n., grief.

saemango ha'asaemango, v. tr., to comfort, to settle the mind.

saenanau S., to be well instructed, wise.
saenanaunge n., wisdom; *sa'a hule'ilana ike saenanaunge*, never coming to wisdom.

saeni 1. v. tr., to grudge, to keep back, to withhold, to spare. 2. U., to prize, to think much of.

sa'esape'a adj., in peace, in safety. *sape*.

saetaha to have a clear mind about, at ease in mind; *saeku e taha*, my mind is clear about it.

saeto'o to wish, to want, to like; used with poss. 3.
saeto'oa'i v. tr., to want, to covet.
saeto'oa'ilana coveting it.

sae unuhi v. tr., to bear a grudge against, to be spiteful to.
sae unuhinge v. n., grudge, spite.

saewasu, **saesaewasu** v. i., to be angry, to sulk; *ko saewasu he'iliu*, angry with one another; *saewasu hä'isusu*, continued anger, grudge.
saewasunge v. n., anger.
saewasuli tr., to be angry with a person.
saewasulana his wrath.

sahali 1. v. tr., to put layers of leaves under anything for its protection, as at the bottom of an oven. 2. to hire, as a canoe; metaphor, of lining it with money. *Fagani tafari*.

saho n., native-grown tobacco.

sähu 1. U., lime, a lime gourd; *hoi sehu*, U., a lime gourd; *hoi sehu hoto*, lime gourd; *e hotohoto ana lo'u hoi sehu*, to rattle the spatula in the gourd; *unuu sähu*, to burn lime. 2. a death charm (*tolu loosi*) prepared with lime and placed in a path. *Motu ahu*, lime; Wango *ahu*.

sähuru to be mildewed, mouldy.

säie S., a tree (*Parinarium laurinum*); the nut (*hoi sie*) is used for cementing canoes, etc., the kernel is grated on coral stone and plastered on the joint of the wood, a stain composed of the bark of *o'a* and charcoal (*lo'ilohi*) is then spread over the **säie**.

säilo n., a crab.

säini 1. U., v. tr., to put on, to draw down, as a shell ring on the arm; *säini mwado*, to throw dust over anyone.

säini 2. *säini one*, with locative *i*, on the beach; *hoi i'a e lae mäi i rarada i säini one*, the fish came and grounded upon the beach.

sa'iri hä'isa'iri, v. tr., to quarrel.

saisai rere a bank, a shoal, at sea.

säisemu U., a creeper cut into lengths and the bark peeled off and dried; when dry it is cut into strips and twisted into fishing-lines, the twisting is done on the thigh with a to-and-fro movement of the hands, beginning with the palm flat and ending with the palm turned toward the body; the *i* is inserted for euphony. *cf. i 5, sämu*.

saisesu U. 1. n., a waterspout. 2. n., a gale of wind, a squall.

saisesu U. 3. v. i., to smoke (of fire), redup. of *sāsu*, i 5. *dunga e saisesu*, the fire smokes.

saka 1. v. i., to be strong, to be powerful. M. A., p. 192. 2. v. i., to be hot (of condiments).

sakanga v. n., strength, power; *dāu sakanga ana*, to pin one's faith to, to make a lot of; *māni ni'ilana sakanga*, the complete giving of power.

sakahi v. tr., to strengthen, to enable. Aneityum *cap*, hot, fire; Motu *kakakaka*, red; Maori *kaka*, red hot.

sakasaka'a adj., firmly, vigorously, successfully; *dāu sakasaka'a*, to do actively; *hele sakasaka'a ana*, do it with vigor.

sala 1. the paper mulberry tree (*Broussonetia papyrifera*). 2. cloth made from the bast of that tree. 3. European cloth. *maai sala*, a piece of bast cloth; *mi sala*, a piece of any cloth. Viti *sala*, a wrapper.

sala, **sa'asala** S., **sasala** U., 4. desolate, uninhabited, wilderness; *hāmue sala*, desert.

sale v. tr., to clear ground for a yam garden.

salenga v. n., a clearing for a garden. Mota *sara*, open space, court.

salema'i, **sasalema'i** U., v. i., to be wise.

salema'inga v. n., wisdom.

salinga'ini U., **sāngile'i** S., to unload a canoe.

salo 1. n., sky, heavens, clouds, charcoal drawings on canoes at bow and stern representing clouds; *mu salo*, the heavens; *i salo*, in the clouds. *salo ko kokohono*, the sky is lowering; *salo molemole*, red clouds; *i hahana salo*, under the sky; *mu he'une salo*, the stars of heaven; *kohukohu la'ona salo*, far-off clouds; *nga ngoongoo ni salo e ngo'a*, the tip of the cloud was broken off; *e rāpule'i salo molemole*, a red sky; *tane ta'i salo*, up in the sky. Wango *aro*.

salo 2. v. i., to beckon, to invite with signs; *salo haahi*, to make a sign to a person; in beckoning with the hand the palm is held down.

salohi tr., *salohi lue*, a crab, lit., beckon the tide (*Gelasimus* sp.). Mota *alovag*, Gilbert Islands *alofi*, Wango *arohi*, Samoa *lalo*, Motu *he-kalo*.

sālu, **sā'uselu** 1. S., v. i., to be painful, to hurt. *sāpesālu*. 'aeku ko selu, my leg hurts me.

sālunge v. n., pain.

sālu 2. the ironwood (*Casuarina equisetifolia*). *kokoi selu*, casuarina needles; bodies when exposed for burial (*aori*) are covered with these needles; from the scraped bark of the tree a stain is made, this is the coloring matter seen on fishing-lines from Santa Cruz.

sama v. i., to correspond to, to come in proper order, to be abreast of; *sama diana*, to correspond exactly, to be in keeping with; *ro 'iola ko sama*, the two canoes keep abreast of one another.

samanga'ini tr., to lay in order, to arrange. cf. *dama*.

samo to stutter. Viti *sami*, to lisp.

sāmu 1. n., a creeper, the bark is used for fishing-lines. *sā'isemu*. 2. v. i., to fish for deep-sea fish; *hinou ni semu*, the hook.

sane the white ant; *hoi sane*, its nest; *sane 'ala*, the destructive white ant, capable of giving a sharp bite ('ala); *sane qa'i*, an ant of a brownish color used as burly for sea-bream (*i'e ni sane*). Samoa *ane*, Mota *gan*.

sane'a adj., eaten by white ants. Samoa *ane*.

sāngile'ini S., **salinga'ini** U., to unload a canoe.

sangoni v. tr., to nourish, to adopt a child. Lau *sango*.

sa'o n., the sago palm (*Sagus* sp.); *sa'o ni 'aholo*, a kite made of sago-palm leaves for fishing for *mwanole* with a cobweb lure (*lawā*). M. A., p. 318. *dāu sa'o*, to get sago leaves for thatching; *kokoi sa'o*, a frond of the sago palm; *lokotai sa'o*, a bundle of sago leaves; *lololo ni sa'o*, swamp in which sago grows; *mudii sa'o*, midrib of the leaf; *qangoi sa'o*, a measure, a hand's breadth; *tāhi sa'o*, to cut sago leaves; *tāri sa'o*, to split the sides of leaves to make arrows (*topa*); *use sa'o*, to stitch leaves for thatch; *raapea*, the midrib used as a needle; *wede*, to take out the midrib before sewing thatch. Borneo *sago*.

sa'oni v. tr., to catch *mwanole* with the kite; 'oto e *sa'onia mwanole*, then he caught garfish. Mota *sao* 2, Polynesian *hao*.

sa'oha'ini v. tr., to double, to place in tiers, to fit a thing on.

sa'oha'i partic., *sa'oha'i ro ola*, double, in two tiers.

sa'olu egg of bird, *hoi sa'olu ni menu*. Mota *tolu*, Florida *tolu*.

sa'osa'oha'i'a U., adj., double, in tiers; *sa'osa'oha'i'a ani nima*, an upper story in a house, a doubled house.

saosaola 1. adj., yellow, turmeric. 2. n., a tree with yellow pods which curve in a circle and are worn as ornaments in the ear.

sape (ku) 1. n., the body, trunk, mass, figure, color, appearance; *sape ni 'inoni*, men's bodies; *sape we'o*, to be bodily tired; *sapeku e ka'alawa*, I am listless; *sapeku e qā'i mware'a*, I am not in good health; *noko hie sapeku*, I am well, lit., I perceive my body; *potenga ni sape*, bodily repletion; *e to'o sape*, to have the shape, the appearance, of. 2. used in apostrophizing the various islands with the locative *i*: *i sapeña i Sa'a ni menu*, cf. *ha'adāhi*. Wango *abe*. 3. n., duty, belonging to, part; *le'u i sapeku*, S., my duty; *holoholo i sapeku*, U., my duty. Florida *sape*, place, bed.

sape 4. *sapelāku*. *sa'esape'a*.

sape'i, **sasape'i** S., v. tr., to add to, to increase in number. cf. *rape'i*.

sape'ita-(na) v. n., *sape'itana*, the increase of it, its being increased.

sapeläku to be safe, unharmed. *läku*.
sapeläkunge n., safety, being unharmed, uncircumcision (late use).
sapemawa to be free from harm, unhurt. *mawa*.
sapemawanga n.
sapesälu S., to be in pain. *sape hi'ilo'o*, U.
sapesälunge n., pain.
sapo, sasapo v. i., to chew.
sapoli tr.
sapolila-(ku) gerund.
sara U., *nima sara*, a large food-bowl used at feasts, the contents of which are assigned as the portion of particular persons.
sarasara 'iola *sarasara*, a canoe kept for bonito fishing, adorned with inlay of nautilus shell.
sare v. i., to wish, to want; *nou qe'i sare*, U., I am unwilling; *nou sare lae*, I wish to go; 'o'a *sare ngäu ihei*, what will you eat?
säre'i S., v. i., to be unwilling; *nou sere'i*, I won't.
säre'ini tr., to reject.
sare to'o to wish, to desire; may be used with poss. 3. *e sare lo'o ana*, he wants it; *e sare lo'o ehu*, he wants a jews-harp; *e sare lo'o eku*, he wants me for his wife.
saro 1. v. i., to face, to turn oneself; *saro mäi*, turn this way; *e saro wau*, he faced about. *Mao. aro*, front.
saro (ku) 2. over against, reposing on: with locative *i*. *i sarona Abraham*, on Abraham's bosom; *i sarona moke ämu*, in your sight, lit., opposite your net.
saroha v. n., used with poss. 3, *ana*. *i sarohaana*, over against, opposite to; *i sarohaana wäi*, on the face of the waters; *sarohaana li'oa*, under the care of the spirit. *Mota sarova*, meeting.
saro 3. *saro ni mwaa*, zigzag pattern in inlaying made by putting triangular pieces of nautilus shell face to face, the end of each piece in the center of the one opposite. *cf.* first and second patterns in Guppy "Solomon Islands," p. 138.
saro 4. S., adv., used of consecutive motion, precedes the verb; thereupon. *ko ngeu mango kesi saro 'unue*, when he has eaten he will say it; *kire sa'a ngäu wa ke inu na kire ka'a saro säunie 'oto*, they will not eat or drink till they have killed him.
saro pote U., a phase of the moon, day before full moon.
saroha with locative *i*: *i saroha*, in the roof between the layers of thatch.
säru'e adj., used as noun, a charm, incantation, *mu seru'e*. M. A., p. 192. *e walangia ani seru'a*, he muttered magic over it.
säru'i v. tr., to use a charm on, to make magic; *dämulaa kire saru'e*, areca nut which they had used magic on.
sasa 1. v. i., to fence with logs against pigs.
sasa 2. *sasa hetela*, thin, lean.
sasa'ae to be disturbed, stirred up; *karohure e sasa'ae i ka'ona 'asi*, the depths were troubled; *sasa'ae e pouhiru'e*, a raging sea is stirred up.

sasaha (ku) n., thigh, lap. Borneo *paha*, thigh.
sasa hetela U., to subside (of swellings on the body).
sasala U., for *sa'asala* and *sala* 4.
sasali U., v. tr., to strain with the net (*unu*) of the coconut leaf.
sasangota'a adj., light colored, fair, light hair.
sasapou a log placed on top of the fence in front of the canoe house (*taoha*), a common place for sitting.
sasara (ku) a limb, member of the body, branch of a tree; *mu sasara'i sape*, the limbs of the body. San Cristoval *rara*, branch; Malay *dahan*.
sasate (ku) jaw, chin, beard. Wango *tatele*.
säsu, sä'usesu S., *saisesu* U., 1. v. i., to smoke (of fire). 2. n., smoke; *säsu ana wäi*, steam; *säsu ali'pono*, dense smoke. *Mota asu, Niuë ahu*.
säsu 3. *loti sesu*, to cast unripe fruit (of trees).
säsu'ala adj., smoky; *e säsu'ala*, it is smoking.
säsue'i v. tr., said of smoke impeding one's vision; *dunge e säsue'ieu*, the smoke of the fire got into my eyes; *e säsue'ie maaku*, the smoke got into my eyes.
sata (ku) 1. n., a name; *satana ate'i*, what (who) is his name; *ke mäni dolosie satada*, let him ask all their names; *to'ohuunge'i satana*, his real name.
sata 2. *huui sata*, the heel.
sataa'i v. tr., to chafe, to rub.
sate sale unu, to overlap. *sasale*.
sato sun, sunshine, fine weather. *ha'asato. e salo 'oto*, it is fine weather; *sato 'oto i apau*, the sun declines; *sato e qa'alie hänuu*, the sun has risen on the earth; *sato e rara mea*, the sun was scorching; *apai sato*, afternoon; 'iro *ni sato*, drought; *mwaa dili sato*, a snake observed as an omen; *qa'alana sato*, the east; *ra'arangana sato*, the light of the sun; *suulana sato*, the going down of the sun. Florida *aho*, Lau *saso*, Maori *aho*, *Mota loa*. M. L., p. 93.
satoa'i v. tr., to expose to the sun's rays, to dry in the sun, to air, to be exposed to the sun.
säu, säuseu 1. v. i., to kill, to pound taro, to ram, to blow strong (of wind); *säu mwane*, to commit murder. *säu mwane*, n., murder.
säuni tr., to kill, to beat, to thrash, to hurt, to punish. *ha'asäuni, hä'iseuni. säune huni ke mae*, pound it so that it be well mashed; 'aeku *ko seunieu*, my foot hurts me.
säunila-(ku) gerund.
säu 2. S., n., a bonito, *hoi seu. Ro ute'i seu*, a proper name, M. A., p. 49; *mu seu ko laka*, the bonito play in schools; *rä'i seu*, a platform on the beach used in connection with bonito fishing; *pulu maai seu*, circular shell inlay.
säu 3. v. i., to darn, to mend holes in; *säu maa ana mu 'ape*, to mend the meshes of the nets.

- säukai** 1. v. i., to grate coconut on a scraper, *säukai niu*. 2. n., a coconut scraper, made of a tree trunk with two branches for legs and the butt resting on the ground; a piece of clam shell with serrated edge is lashed to the upper end of the trunk; a man sits astride the *säukai* holding a half coconut (*teu*), rubs the meat over the clam shell, and the grated nut falls into a bowl (*nime*) placed below. M. A., p. 338. Florida *laukai*.
- säulehi** n., evening, dusk, from about 4 o'clock on; *e säulehi 'oto*, it is dusk; *i seulehi*, in the evening; *säulehi melumelu*, dusk. Florida *nulavi*, Mota *ravrav*, Motu *adorahi*, Wango *suwrahi*.
- saumaata-(na, da)** U., n., used as verb, to know; *nau qa'ike saumaatana*, I don't know it.
- Säu mwa'elu** the landing-place in the rocks opposite Mwado'a, Ulawa.
- säunge'ini** v. tr., to put the handle on an axe. *sä'usemu* S. cf. *sämu*.
- sä'usesu** S., n., a whirlwind, waterspout, a squall of wind. *säsu*.
- sawa** n., a fish, mullet, found in the lake at Korea and in the lagoon at 'Olu Malau. *melu lai tola sawa i Malau*, we went to get mullet at the Three Sisters.
- sawalo** n., the flying fox, a tooth of the flying fox used as money. *qä'u ni sawalo*, four flying-fox teeth, a unit in counting.
- sawaoli'e** S., adj., darkened, black with clouds.
- sawaru, sasawaru** v. i., to whisper.
- sawarunge** v. n., a whisper, whispering. **sawarunge'ini** tr., to whisper anything. **sawarunge'inila-(na)** gerund.
- sese** v. i., to fence, to protect; used with prep. *ahu'i*.
- seu** cf. *säu*.
- si** 1. illative; then, thereupon; used with the verbal particle *ko* as *kosi*, or without it. *'oto kire kosi teuri*, thereupon they said; *'oke lae mäi 'osi teuri*, when you come here say this; *nge nesi 'unue*, then said I; *mu rato e ngäu na kire si mae*, the fathers ate and are dead. 2. adv., first, first time, just, only; *noko si lae mäi 'ie*, this is my first time here; *nou si kele hele mola*, I only just touched it; *maholo nou si lae wau*, when I first went.
- si** 3. U. dehortative; don't. *'o si ta'ata'a, laa*, don't, I say. *Lau si*, negative particle.
- si** 4. genitive; in certain phrases. *tawa-sipua. tangisi hudi*, a hand of bananas; *qä'usi henuu*, the head of the community.
- si** 5. verbal suffix; *mae*, to die; *maesi*, to die of.
- sie-(ku)** 1. n., used as preposition; at the house of, with, to (motion toward), to (offering or sacrifice to); used in Sa'a only in the first and second singular, for the rest *saa* is used; in Ulawa used in all persons; the locative *i* may be prefixed. *ro 'u'u maana siena a Ta'a Pea*, his two eyeballs to Ta'a Pea (a curse); *i siedaalu*, in their house, at their home. Nengone *se*, with; Sesake *se, si*, here; there.
- si'e** U. 2. negative particle, used of future time, also dehortative. *'o si'e lae*, do not go. Savo *sika, sia*, prohibitive; Vaturanga *jika*.
- sihana** S., with locative *i*, out of doors, outside. *sinaha*.
- siho, sisiho** 1. v. i., to descend, to disembark, to land. *ha'asiho. siho hou*, to descend; *siho i one*, to land on the beach. *siho toli*.
- siho** 2. to be at hand, to befall, to happen; *gongi ko sisiho 'oto*, the time is at hand.
- siholi** tr., to course through (of disease), to assault; *e siholie sapaku*, it went all through my body.
- sihola'i** partic., passed through. Mota *siwo*.
- siho** 3. v. i., to relate, to tell a tale; used with poss. 3. *siho 'aela ana*, to spread evil reports of; *siho 'aelalamami*, gerund., our evil report; *siho raqa ana*, U., to exaggerate.
- sihosihonga** v. n., a tale, gossip.
- sihoa'i** partic., *mu sihoa'i wala*, mere words, just a tale.
- siholi** *siholi wei*, south wind, gentle breeze with fair weather.
- sihopulu** *ha'asihopulu*, a stone sinker for a fish-line.
- sii** 1. v. i., to break wind. Viti *dhi*. 2. to fly (of sparks), to flare (of fire); *mu sii dunge*, sparks.
- si'iri** to-day, now; *ni* demonstrative may be suffixed and locative *i* prefixed. *i si'iri, i si'irini*, to-day; *si'iri 'ie*, in this day; *haidinge si'iri*, today; *nekesi lae si'iri*, let me go to-day; *si'iri i rodo*, to-night.
- sikare** n., a variety of yam.
- sike** 1. v. tr., to reject; *asi* 3 may be added. *sike hu'e* to divorce a woman; *sike hu'anga*, n., divorce; *sika 'asi*, to reject. Florida *sika*.
- sike** 2. n., a thorn; *sikei hana*, thorn on top of the tuber of the spiny yam. Viti *sika*, needle.
- sikera'ini** v. tr., to reject, to condemn.
- sikeri** 1. v. tr., to plait. 2. n., a rope plaited flat, a wick (late use).
- siki** 1. v. i., to come loose, to become detached; *mei 'epu siki ana*, his seed.
- sikihi** tr., to undo, to untie, to detach, to take off. *ha'asikihi. e'a sikihia qä'una uhi*, she takes off the heads of yams; *hono sikihi*, to shut off by itself; *susu sikihi*, to cast off, to reject.
- sikite** v. n., *mu sikitei ola*, flakes, chips. Wango *sigi*, Florida *siki*, Viti *singi*, to move.
- sikile'ini** tr., to detach, to set free, to loose.
- sikile'i** partic., detached; v. i., to rebound.
- sikite'ini** tr., to detach.
- siki** 2. v. i., to tap, to touch with the fingers. *siki raho*, a beetle which is caught and held upside down on a piece of thatch (*raho*) which it raps (*siki*).
- sikihi** tr., to infect, to carry contagion to person after person.
- sikili** tr., to twang with the fingers; to

- sikl 2** (continued).
spurtle on; *sikili maa*, a tree (Excoecaria sp.) found in estuaries, which when cut squirts out a juice dangerous to the eyes.
- sikoa** a bird, the black mynah. *kikoa*.
- sili, sisili 1.** v. i., to enter; *rao kire sa'a sili 'oto*, they certainly shall not enter. 2. to go into the bush after; *sili 'oha*, to get betel from the bush.
- silinge** v. n., an entry.
- silihi** tr., to enter, to go into; *ko sisilihie mu nume*, enters into houses.
- silihe'ini** tr., to sheathe, to insert. Samoa *sili*, to lodge in; Wango *siri*, to enter; Nguna *sili*, to be under; Mota *sir*, to draw along; Florida *sili*; Fate *sili*.
- silihihi** v. i., to patch a thatched roof with sage leaves.
- silitaha** U., v. i., to emerge. *ha'asilitaha*.
- sime** U., **sume** S., sandfly.
- simouke** S., pipe (English smoke).
- simwe** v. tr., to flay, to skin.
- sina** U., sea-urchin.
- sinaa** v. i., *sinaa uhi*, to clean the roots off newly dug yams.
- inaha** used with locative *i*: *i sinaha*, out of doors. *sihana. nga hale e koru hula i sinaha*, the shed was full right to the door; *po'o i sinaha*, outside.
- sinata** U., n., a tabu mark.
- sinei** rara, dusk.
- sineli, sisineli 1.** v. tr., to lighten, to give light to; v. i., to shine. *hoi he'u e sisineli mei*, the star has shone out. 2. moonlight; *i sineli*, by moonlight.
- sineliha** v. n., used with poss. 3, *ana*; *sine-lihaana*, its light. Lau *sinali*, moon; Florida *hinari*.
- sinola** specific numeral, 1,000 (of yams). *inolai uhi*.
- singo** n., a littoral tree (*Tournefortia argenteifolia*) much frequented by a butterfly (*Euploea* sp.) which becomes intoxicated and falls to the ground.
- si'o 1.** v. i., to collect, to gather. *si'o aopa*, to separate, to refine; *si'o honosi*, to interrupt with questions; *si'o koni*, to collect; *si'o liliheu*, to collect stones for a wall; *si'o maani*, to gather together.
- si'ohi** tr.
- si'ohila-(ku)** gerund. Wango *sio*.
- si'o 2.** v. i., to track; *si'o isuli*, to follow the footsteps of, to require reparation for, *si'o kãli*, to spy; *si'o purapura*, U., irregularly.
- si'o 3.** v. i., to practice magic; *si'o hu'isi*, to do harm to.
- si'onga** v. n., magic.
- si'ohi** tr., to bewitch. San Cristoval *siofi*.
- si'ohaa 1.** v. i., to be in evil plight, to be destitute. 2. n. (*ku*), *si'ohaaku e tata'ala*, I am in evil plight.
- si'ohaanga** v. n., destitution.
- si'ohaa'i** tr. *si'ohaa'i maela*, to be in danger; *si'ohaa'i ola*, to be in a poor way. Lau *sikofa*.
- si'okoni** v. tr., to collect, to harvest.
- si'okoninge** v. n., harvest.
- si'ola** exclamation of assent. cf. *si'u'e*.
- sipe** v. i., to prick, to let pus out of a sore.
- sipengi** tr.
- sipengila-(na)** gerund. Mota *sipe*, to take out; Florida *sipa*.
- siri** n., a parrot. *siri alaha*, *Lorius chlorocercus*; *siri 'u'u*, a lory that hangs head downward.
- siriu** U., n., a cockle. cf. *henu. mwai keni ana karo siriunga*, what women for collecting cockles.
- sisi 1.** v. tr., to grin like a dog, to bare the teeth; *e sisie nihona*, he bared his teeth in a grin.
- sisi 2.** *sisi pono*, to be closed over (of a sore).
- sisile** n., a shellfish.
- sisimidi** S., **mudimudi** U., a bird, the yellow honey eater.
- sisinge-(ku)** S., noun used as preposition; in the way of, preventing. *e hono sisingana*, shut him in; *e i'o sisingeku*, stood in front of me; *ho'asi sisingana li'oa*, to swear by a spirit; *e ho'asi sisingemu*, bound you with an oath.
- sisinge'i** partic., used as adverb; over against, in front of. *hãi dango e i'o sisinge'i*, a tree stood in the way; *ho'asi sisinge'i*, to clear with an oath; *hono sisinge'i*, to shut out.
- sisiri** *sisiri hapa*, a bird, swallow.
- si'u'e** S., **si'u'a** U., exclamation of assent. *si'u'e 'oto*, 'o *si'u'e*, *ta'ane si'u'e*, certainly, verily.
- siute** gun, rifle (English shoot). *ko'uko'uha ana siute*, report of a gun.
- siwe 1.** numeral, nine.
- siwana** ninth, for the ninth time. Lau *siqa*, Florida *hiua*, Viti *dhiva*, Tonga *hiva*, Indonesia *sio*.
- siwe 2.** blood-money, *haa ni siwe*. *ne'i siwe*, to put out a sum as blood-money; *tola siwe*, to kill and earn the blood-money.
- so** exclamation, to call attention; *so nge*, well then; *so 'ohe*, perhaps.
- soasoa** native arrowroot, grows on the beaches.
- soda** v. i., to encounter, to fall into danger; used with poss. 3. *e soda ana hu'o*, he fell into the net. Florida *sodo*, to meet; Viti *sota*, to meet.
- soe** U., *soe ledi*, to question.
- soi, soisoi 1.** v. tr., to call, to summon. *soi ha'ada'inge*, S., *soi ha'ata'inge*, U., church, ecclesia.
- soinge** v. n., a calling; *tole soinge*, to raise a cry.
- soi 2.** U., v. tr., to ask, to question; *soi heri*, to question; *e soia ada*, he asked them about it.
- soi 3.** v. i., to demand; *soi totonga*, *soi hirita'a*, to demand a fine.
- soinga'ini** tr., to call, to summon.
- songo** n., white shell discs tied as ornament on the knee or round the wrist.
- so'o** v. i., to find, to pick up, to collect; *so'o*

so'o (continued).
dango, S., so'o 'ai, U., to pick up fire-wood; so'o *lete*, to build a stone fence.
 so'ohi tr.
 so'ohila-(ku) gerund. Fl. *sodo*, collect.
 su v. tr., to anoint; *laqi ni su*, coconut-oil ointment; *rumu ni su*, ointment, salve.
 suhi tr., to plaster the hair with lime.
 suhinge v. n., anointing.
 suhila-(ku) gerund.
 su'a U. 1. v. i., to move backward, to retire, to retreat. Wango *sua*.
 su'a U. 2. *su'ai honu*, a sunset.
 sualaa U., a foundation. *suesuelaa*. a Poro *Sualaa Hānua*, a legendary person, Mr. Foundation-of-the-Earth.
 sude v. tr., to root up the earth (of pigs), *po e sude*. Mota *sula*, Wango *sua*.
 su'e S., su'a U. 1. a tree planted in the villages, the leaves and the catkins (*rame*) and berries are edible, the bark is used in Santa Cruz for making fish-lines.
 su'e, su'esu'e 2. v. i., to encounter, to meet; used with poss. 3. *kire su'a ana*, they met him.
 su'ehi tr., to encounter difficulty, to have hard work, to paddle against wind or tide. 'ato 'ae *su'ahia*, to leap and encounter; *kire ko su'ehire*, they lord it over them.
 su'ela'i partic., *ke'i su'ela'i mola haahie qā'une*, will recoil on his own head. *hā'isu'esu'e*, *po'osu'a'a*. Nguna *sua*, Wango *sua*, Lau *suasua*, encounter.
 su'e 3. S., used with locative *i*; *i su'e*, out of doors, outside, external.
 su'e 4. S., n., a spear.
 su'e S., su'a U. 5. v. i., to move backward, to retreat, to retire; *su'e puri*, to go back; *su'e ngoli*, to fall backward and break one's neck.
 su'esu'e S., su'a U., *su'esu'e ni honu*, a sunset.
suesuelaa S., *sualaa* U., n., a foundation.
 su'esu'ela'i partic., *mae su'esu'ela'i*, to die of hunger, to starve.
 su'ete'e S., su'ate'e U., *ne'isae su'ete'e*, *adoma'i su'ate'e*, to be anxious about.
 suhi, su'isuhi S., suhisuhi U., v. tr., to shave the head or face; *suhi kou*, to shave the head clean.
 suhinge v. n., shaving.
 suhila-(ku) gerund.
 suhu 1. a bung, plug, bung-hole. 2. v. i., to fall through a thing; *e 'uri suhu*, his foot went through; *mwalu suhu kao*, a rock that pierces the bottom.
 suhuli tr., to make an opening in a green coconut, to take the plug out of a canoe.
 su'isuli (ku) S., n., a bone. *suli*.
 su'isungi v. tr., to broil on a fire. Mota *tun*.
 su'isungi'e S., n., a hill.
 suke, susuke S., suka, sukasuka U., to ask for, to beg, to borrow, to ask permission; *suka hārite'i*, U., to question; *suka hārite'inga*, questioning; *suke talana*,

suke (continued).
 to ask on his behalf; *masa suke*, to be ashamed to beg; *e i'o pe'i suke*, sat and begged.
 sukanga v. n.
 suku (nā) the vent of a fish. Viti *buku*, tail.
 sulaapoe U., v. tr., to cause to lodge.
 sulahita U., to be firm, rigid.
 sule S., sula U., v. tr., to roast on the embers. *ko sulaa mu uhi*, roasts yams.
 sulanga v. n., a roasting, yams roasted in the coals. *ngān sulanga*, the food eaten at a betrothal consisting of roasted yams.
 suli (āu) 1. prep., after, according to; not used as dative as stated in M. L., p. 151. *suli heidinge*, daily; *lae māi sulieu*, come after me; *lolai suli wala*, to obey commands. Mota *sur*.
 suli, su'isuli S., susuli U. 2. n., a bone; *suli qeri ngae*, *suli qeri i ngaena*, the back-bone; *suli lolai luana*, his shoulder-blade; *lalo'i suli*, within the bones; *mu lalawai*; *ola ana suli*, the marrow of the bones; *gango lalo'i suli*, the marrow. Motg, *suruu*, Florida *huli*, Borneo *tulan Niuē hui*.
 suli 3. *suli 'ei*, wall-plate of a house; *suli 'ei i qaoha*, ridgepole.
 suli 4. *suli hata*, forty dogs' teeth, a sum of money considered equivalent to ten fathom strings of shell money (*haa lahanga*).
 suliteru a bone needle.
 sulu 1. v. i., to lift, to carry up canoes to land, to start on a sea journey, to launch a canoe; *sulu haa*, to collect money; *sulu la'a ana*, to lift it up; *sulu 'epu*, to adopt a child; *sulu 'epunge*, n., adoption; *sulu walanga*, gossip; *mu tale'i sulu walanga*, mere gossip; *sulu walanga ta'etate*, babbling words.
 suluha U., v. n., a landing.
 sulu'i tr.
 sulu'ila-(ku) gerund. Wango *suru*.
 sulu, susulu 2. to sing, to make music; *sulu 'ato*, a song sung as an ordeal; *sulu 'atonga*, ordeal singing; *sulu dāudāu*, U., to make songs on; *sulu kananga*, singing of songs; *sulu mao*, to sing in company with men dancing; *sulu 'o'o*, to beat drums. Mota *sur*, to sing.
 suluhe (ku) n., song; *suluheku*, my song.
 sulu'i tr., to sing a song.
 sulula-(ku) gerund; *sululana*, its being sung.
 sulu, susulu 3. v. tr., to follow, to do according to; *sulu isuli*, to obey, to walk according to; *sulu ododo*, to go straight; *sulu odota'i*, to act righteously.
 sulu 4. with poss. 3 *ana*, to please. *sulu i lohona*, *lohomu*, pleasing in his sight, thy sight.
 sulu (nā, ni) 5. liquid, water. *madamada sulu*, October. Nguna *sulu*, Mota *sur mala*, tears.
 sulu'e adj., with liquid, watery, containing too much water.

suluheu 1. the stone walls of *taoha*.
Suluheu 2. the artificial islets off the coast of Malaita. Lau *sulufou*.
suluta'e U., v. i., to rise up, arise.
suluta'enga v. n., a rising up. resurrection. Wango *surutae*.
sume S., **sime** U., n., a sandfly. Alite *sumi*, mosquito; New Guinea *kimu*, *simunika*, *sumoniku*.
sunge *sunge luuluu*, elkhorn fern.
sungi S., v. tr., *sungie mawataa*, lift up a shout. Florida *sungi*.
supi n., a short club, diamond-shaped, with a broad face and a rib down the center. Wango *subi*, Bugotu *supa*.
supu v. tr., to compose (of songs), *supu kana*.
supungi S., v. tr., to offer, to treat; *supungie ngduhana*, to offer food to.
supu'upu (na) S., v. tr., to build.
suraa'i, susuraa'i S., v. tr., to revenge, to retaliate, to repay injuries; *mwane 'o susuraa'ie mu oraha'a i'emi huni'emi*, deal not with us after our sins.
suru 1. v. tr., to suspect, to have suspicions about.
suru, susuru 2. v. i., to plane, to scrape with a flint or shell or glass.
surumi tr.
susu (ku) 1. n., breast, paps, dugs of animals, milk; *susu ni puloki, susu ni keu*, cow's milk; *tori susu*, to wear over the left shoulder as a bandolier. Mota *sus*, Wedau *susu*, Maori *u*.
susu, sususu 2. v. i., to suck the breast, to have children at the breast. *ha'asusu, susu puri*, to be the last born; a *susu puri*, the youngest child.
susu 3. v. i., to prick, to pierce, to impale, to sew. *susu 'asi*, to take out (of a thorn); *susu 'elinge*, an ear-stick; *susu hara*, to lean firmly on a staff; *susu kumara*, to plant sweet-potato vines; *susu opa*, ornamental ridge covering; *susu qaoha*, to sew sago leaves for a ridge covering; *au susu gelusu*, a nose-stick; *susu sikihii*, U., to cast out, to reject.
susu'i tr.
susu'ite v. n., a seam, sewing, an awl; *la'ata'a maai su'isu'ite*, one seam. Mota *sis, sus*, to pierce; *susur*, to sew; Samoa *tui*, Viti *tului*, Niuē *tui*, Motu *turi*.
susu 4. v. i., to be solid, whole, unbroken, to heal up, to close over. *ha'asusu, ha'isusu, susu elihō'i*, to be filled up (of rounded shape), restored whole; *susu harehare*, to cram; *susu hono*, to heal over (of an ulcer); *susu honosi*, to close in on; *susu pou*, to rear up without breaking (of waves); *'ae susu*, swollen leg; *hāu susu*, an immovable rock; *i'o susu*, to continue in one stay; *lue susu*, throat stuffed up, voice gone; *sae susu*, to be confident; *sae susunge*, n., confidence, to be of firm mind toward, to reject; *saemu e wana ke susu ha'ahire*, be stern towards them in thy wrath.

susu 5. v. i., to approach; *na'o susu ana*, to make straight on toward.
susuhi tr., to approach; *na'o susuhire*, draw toward them.
susu 6. *ha'asusu*, to gossip, to tell tales about.
susu 7. *susu 'ano*, to choose ground for a yam garden.
susua'ili S., *susua'ili huni*, to suggest to a person, to urge.
susu'e adj., throughout; *susu'e atowaa*, all the day long; *susu'e dāngi*, every day, in the daytime.
susue'ini tr., to stretch out, to hold out in the hand.
susue'i partic., stretched out; *susue'i ki'i*, U., to stretch out the hand. Mota *sis*, to point.
susuhaa'i v. tr., to plant a yam garden.
susuhara to lean firmly, to rest upon.
susuhono v. i., *'ulu susuhono*, stone blind.
susuimi v. i., to have roots, to be rooted. *imi imi*.
susu'ite n., a seam, an awl, a pricker.
susule'ini v. tr., to affirm, to maintain.
susule'i partic., firmly, fixedly, forever. *āsu susule'i*, to work unremittingly; *loli susule'i*, to endure firmly, to be steadfast.
susuli (iū) 1. prep., in succession to. *suli 1. hele susuli*, to inherit. 2. v. i., to follow along; *melu susuli uwo*, we kept along the ridge; a Poro *Susuli Uwo*, a legendary person, Mr. Follow-the-Ridge.
susuli 3. U., n., a bone.
susumaa a projection from the ridge of a house, a pinnacle.
susungi 1. v. tr., to approach, to draw near to.
susungi 2. U., v. tr., to cook on embers, to broil. *su'isungi*. Wango *susungi*.
susuru'u a pent-house, a lean-to.
sususu 1. *tūmanga sususu*, taro pudding not cut up into squares, but left whole.
susu 4.
sususu 2. a disease of the lower limbs accompanied by swelling.
susuto'o v. i., to be firm, assured in mind, *i'o susuto'o. ma'ohi 'susuto'o, hā'itotori susuto'o*, to hope (late use).
suu 1. v. i., to sink, to go down, to dive, to dip (of the sun), to die out, to become extinct; *suu dehi*, to dive for pearl shell; *suu leuhi*, to dive for turbo shell; *āi suu*, U., to die out, to perish, to cease; *hānue e suu*, the village is uninhabited; *māi ana waarowaaro e suu*, ebb when the moon sets; *mangona e suu*, his breath has gone, he is dead; *ngāu qe'u suu*, to gorge, lit., to eat until the head drops; *unununge suu*, burnt offering.
suuhi tr., to dive for.
suuhilana gerund.
suulana sato the going down of the sun; with locative *i*, the West.
suue'ini tr., to go down and leave (of the sun).
suuhe (ni) v. n., *atei ke saai suuheni*, who can enumerate. Wango *suu*, Florida *hu*, Mota *sus*.

- suu 2.** *suu taa*, to appear above the horizon; *suu tai lengi*, to rise up; *idemu ke suu i halena*, the lime spatula shall pierce his gums.
- suu 3.** to revenge, to repay; *suu olanga*, n., revenge; *ni'i suu*, to make a free gift expecting no return; *ni'i suunge*, v. n.
- suula-**(ku) gerund., *horo suulana*, to kill in revenge for; *e sa'a hārihuniē lo'u suulana*. Wango *suu*.
- suu 4.** *suu lehu*, a certain kind of arrow.
- suu 5.** harbor, bay, landing-place. *awalosi i su'u*, the west wind; *i su'u namona*, the opening in the reef at Sa'a; *i Laloi Su'u*, Mara Masiki Channel; *'Olu Su'u*, the three inlets, a name for a number of inlets.
- su'ule-**(ni) *mu su'uleni 'esi*, the paths of the sea. San Cristoval *sugu*.
- su'u 6.** S., v. i., to move position; *su'u weu*, *su'u mei*, i'o *su'u weu*, *dāu su'u weu*. *dudu*. *hā'isu'u*.
- suue'i** v. tr., *raro suue'i*, to turn inside out (of a bag).
- suuha** U., *suuhai raa*, drought.
- suuhe'ini** v. tr., to destroy, to kill out. *horo suuhe'ini*.
- Su'uhehu** *Lopo Suuheu*, a gorge above Su'uholo.
- Su'uholo** a village on the east coast of Ulawa; its landing-place is *i Su'u maea*.
- su'ule'i** U., to bulge, to project.
- suu'i** (ūu), *suusuu'i* (ūu) prep., around, about. *dāu suu'i*, to intreat, to importune, to compel; *i'o suu'i*, to be present with; *maahu suu'i*, to guard at night; *tola suu'i*, to importune; *'ure suu'i*, to attend on, to serve; *saeuku e ruerua'a suu'iomu*, I am in doubt concerning you. Wango *suusuui*.
- Su'u** Moli a boat harbor at the northwest corner of Ulawa.
- Su'u** Peine a harbor on the west coast of Little Malaita; *su'u peina*, U., a boat harbor at Su'uholo.
- suuraa'i**, *suure*, *suerei*, *suusuure* (na) S., foundation, corner.
- su'uri** dehortative; don't; used also in suppositional cases. *su'uri na*, not so; *'oke su'uri lae*, do not go; *huni 'oke su'uri 'unue ha'alae āiana*, had you not mentioned it it were well; *ta'e walo 'ie ke su'uri*, save for these bonds; *ke su'uri urine*, God forbid.
- Su'urodo** the Mara Masiki Channel. cf. *Laloi Su'u*
- suusuu** (ku) 1. elbow, corner, angle; *hāu suusuui karo*, corner stone; *suusuu nime*, elbow; *āni suusuu*, U., a cubit. Mota *susuu*.
- suusuu 2.** *hele suusuu ana*, to do in succession, continuously; *ramo suusuu*, to be strong forever.
- suute 1.** v. tr., to wind a fishing-line. 2. (*nā*, *nī*) n., a place on a fishing-rod for winding the line.
- suwa** U., v. i., to back, retire, to draw back.

T

- tā 1.** U., to speak; *tāuri*, *tāuritaha*, of reported speech, to speak thus.
- tā 2.** noun suffix; *mae*, *maelū*; *wa'a'i*, *wa'a'ite*.
- ta 3.** adj., prefix of condition; *tahiruhriu*, *tahisuhisu*. *tata 1.* Mota *ta*, Maori *ta*.
- taa 1.** noun suffix; *horo*, *horotaa*; *pūli*, *pūlitaa*.
- taa**, **taataa 2.** U., daa S., to give, to take; to receive, to do. *taa kā'u*, let me see, wait a bit. Wango *haa*, Niuē *ta*.
- taa 2.** S., interrogative pron.; a shortened form of *taha*; what? why? *nga mui taa*, what things? *horana nga taa*, what for? *mala nga taa*, like I don't know what; *nga taa*, what? *nga taa ni 'o ere urini*, why did you say this?
- ta'a**, **ta'ata'a 3** S., n., numeral, one; *ta'a ta'e*, a one-man canoe; *ta'ata'a mwane*, one person; *'enite ola? ta'ata'a*, how many things? only one; *ta'ata'a ola 'oto 'o'o*, one and only one; *nga ta'ata'a ini mola*, only one person; *e ta'ata'a mwane*, one and the same person; *ta'ata'a ini*, one person at a time. *hāuta'a'i*, once. Niuē *taha*, Bugotu *sa*, San Cristoval *ta'a'i*, Polynesian *tahi*.
- ta'a 4.** S., contraction of *taha*, adj., out. *isi ta'a*, to come out; *āu ta'a*, to debouch; *ulu ta'a*, to emerge; *ere ta'anga*, plain speech; *kāli ta'a*, to emerge; *lou ta'a*, to come forth; *suu ta'a*, to appear above the horizon; *e hure'i ta'a ana hāu*, to gush forth from the rock; *mawa ta'a*, to be exposed to the air (of a sore). Lau *tafa*.
- ta'a 5.** adj., suffix; *rerepata'a*, *osiosita'a*.
- ta'a 6.** adj., bad; used in commiserating. *tata'ala*. *mwae ta'a*, poor fellow; *mu mwae ta'a*, poor fellows; *rako ta'a*, unpleasant, irksome; *kei ta'a*, poor dear (of women); *kei ta'a pāine*, dear lady; *loo ta'a*, to be immodest, to offend against propriety; *mwei ta'a alaha*, dear lord. Lau *taa*, Mota *tatas*, Wango *ta'a*, Malay *jahat*.
- ta'a 7.** U., adversative, but; commonly *na ta'a*; probably *ta'a 3*.
- ta'ahu** U., v. i., to pull up weeds in a garden. Wango *tagu*.
- taalenga** face upward; *eno taalenga*, to lie on one's back.
- taalengasi** v. tr., to lay flat, to lay face upward; *taalengasie nimemu*, open your hand out flat.
- taalengasila-**(ku) gerund. Samoa *talianga*, to lie on one's back.
- taalu** n., shoal water, a coral patch; *i Taalu*, a patch of shoal water off the east coast of Ulawa. *Kalitaalu*, a proper name; *tonohaana a Kalitaalu*, his drinking-place at Lenga, Ulawa: he was one of the legendary people of 'Olu Malau.
- ta'ana**, **ta'ata'ana** U., pron., every, each; *ta'ana nga 'inoni*, each man; *ta'ana ngaiie*, every one. Florida *talana*.
- ta'ane 1.** adv., certainly, indeed; follows the verb. *ineu ta'ane*, yes, me: I am here

ta'ane 1 (continued).

indeed; *ta'ane si'u'e*, certainly; *neke'i lae ta'ane*, I am surely going. 2. in Ulawa used in conditional affirmation, as *ha'ala'a*, S. *muni ne'e loosia, ta'ane na'a 'unua*, if I see him I shall tell it; *ko urine ta'ane na*, S., even supposing it were so.

Ta'a Pea a female ghost who makes yams fruitful; her name was given in Ripoo. Ulawa, to a natural formation in flint. This was placed in the yam gardens.

ta'asi, *taata'asi* v. tr., to throw away, to remove. *taa* 1; *asi* 3. Wango *taari*.

taataa 1. v. i., to defecate. Samoa *taā*, to have the bowels relaxed.

ta'ata'a 2. S., numeral, one, a. *ta'ata'a me'i lo'u'e*, one verse; *ta'ata'a maai ngeu*, one meal; *ta'ata'a mwela moute'i*, only child; *ta'ata'a ola moumoute'i*, one thing only.

ta'ataha n., an opening in the shore reef, a chasm. *taha* 1. *ukui ta'ataha*, a break in the reef, a canoe passage. Maori *tawha*, chasm.

ta'ataka *ta'atakai rate, takutakai rate*, U., the down of nestlings.

ta'atala n., a line, a row; *ta'atalai niu*, a row of coconut trees; *uku ni ta'atala*, a row, a line.

ta'atara 1. successive; *mu wala ta'atara*, tradition; *'unu ta'atara*, to relate in order.

ta'atara 2. *ta'atara wāi*, the dragon-fly (Libellula sp.). *tarasi*.

ta'atarau mu wala ta'atarau, gossip. *tarau*.

taate'i S., v. i., to be at a loss, to be ignorant, to be unwise.

taate'inge v. n., fault, ignorance.

taate'inge'ini v. tr., to deny, to repudiate.

taate'inge'inila-(ku) gerund. Florida *tate*.

taatewe S., to be at fault.

taatewenga v. n., a fault.

ta'au S., adv., of place, demonstrative *ne* may be added; onward, further, east, south. *apai loa ta'au*, the heavens above; *e odo 'olo ta'au*, he went right on; *po'o ta'au*, farther east; *qā'u ta'au*, go east or south.

ta'e 1. U., numeral, one; Sa'a prefers *ta'a* but has *to'ota'e*. *ta'a ta'e*, one-man canoe; *ta'e hu'a saena e diena*, there's a good-hearted woman; *to'ota'e ola, to'ota'e ini*, one here and there; *e ta'e ro ola*, only two; *nga ta'e*, exclamation. Probably metathetic upon *'eta*.

ta'e 2. adv. of direction, up, inland; when used with locative *i* contracts from *ta'e i* to *ta'i*. *ta'i Sa'a*, up at Sa'a; *ta'i lengi*, up above, in the sky; *'ure ta'i tolonga hāmue*, from out of the hills. Mota *sage*, Motu *dae*, Maori *ake*.

ta'e 3. v. i., to rise up, to stand.

ta'e 4. v. tr., to raise up. *ta'e 'akalo*, to raise a ghost. M. A., p. 219. Lau *take*, to stand.

ta'e 5. v. i., to embark; *kiraclu 'a ta'e hā'i 'olie'i*, they embark on their return journey; *ta'e ilengine horse*, to ride; *ta'e ha'aholo*, to be astride; *ta'a ta'e*, one-

ta'e 5 (continued).

man canoe; *ta'e hai*, four-man canoe; *ta'e 'olu*, three-man canoe. *Ta'e 'Olu*, Belt of Orion.

ta'eli tr., to embark, to get into a canoe. *ha'ata'eli*.

ta'elila-(na, ni) gerund.

ta'e 6. S., adversative, but, probably *ta'e* 1. *ta'e walo 'ie ke su'uri*, save for these bonds; *ta'e pe'inie*, nevertheless. Araga *take*.

ta'ela'i 1. v. i., to set out, to arise, to start. *ta'e* 2. *ta'ela'i i ola*, beginning from. 2. to be excited; *saeku e ta'ela'i*, I am excited.

ta'ela'ini tr., to cause to arise.

ta'ena, *ta'eta'ena* S., pron., each, every. *ta'e* 1. *ta'ena nga 'inoni*, every man. Motu *taina*, some.

ta'ero v. i., to dribble (of spittle); *wawe ko ta'ero ana*, he dribbled at the mouth.

ta'etate v. i., to chatter; *sulu walanga ta'etate*, 'tis naught but idle chatter.

ta'ewau wantonly, carelessly, any how. *e ta'ewau mola, e ta'e mola wau*, it's all one, it makes no difference; *ta'ewau mu 'inoni*, S., the common people.

taha, **ta'ataha** 1. to be open, to have a channel, to emerge; *taha maa*, to open the door; *kire taha maa 'oto nge melu lae*, we left as they were opening their doors (at daylight); *taha ana nga 'inoni*, to pay a visit to a person; *taha odo'i*, to come upon, to find; *taha 'o'o*, the tenor drum in the *para ni 'o'o*, the first notes are struck on it; *mwāri taha*, to recover from wounds; *sae taha*, happy; *sae tahanga*, happiness; *saeku e taha*, my mind is clear about it; *'unu ta'ataha*, to pronounce aloud; *wāi e taha*, the river mouth is open, navigable.

tahani S., tr., to open, to be a pioneer; *ana e tahnīe maamu ne*, in that he opened your eyes; *'unu tahnīe saemu*, lay bare your mind. (b) to emerge, to go through; *tahnīe 'asi*, get through the surf. (c) *aha tahani, tola tahani*, to warn.

tahangi U., tr., *tahangia hālisi*, to eat the first fruits of the harvest; *tahangia wāpu*, to be the first to clear a piece of thick bush and thereby acquire a right over the land; prov., to be a pioneer. *ha'aisita'anga'ini, ha'aisitahanga'ini*. San Cristoval *tafa, Lau tafa, Tanna tafa*, outside; Maori *tawha*.

taha 2. interrogative pron., what, more common in Ulawa; *nga taha*, what? *inge'ia taha 'olo*, U., that is it, just so; *nga māsi taha*, what thing? *munia nga taha*, what for? *'osi hele hinoli'a taha ine*, how well you have done it. Mota *sava*, Maori *aha*. M. L., p. 133.

taha'ira'a adv., clearly, plainly; *ere taha'ira'a*, to speak distinctly.

tahalaa n., an opening in a reef, a way out.

tahanga n., a fathom; v. tr., to measure a fathom. *tahanga awa nusi*, U., a measure, just a fathom long; *haa tahanga*, a sum of money, ten strings each a fathom long, the sum equivalent to 40 dogs' teeth (*suli hata*).

tahanga'ini v. tr., to set wide open. *ha'aisitahanga'ini*, *ha'aisitanga'ini*.

taharara'a *mawasidengi e taharara'a*, a storm swept down.

tahaunutara through, from one side to the other; used with poss. 3. *unu* 3.

tahe 1. n., a platform; *hā'u tahe*, to make a platform; *tahe ni malaohu*, a platform on which ceremonies are conducted in connection with *malaohu*, a boy's catching his first bonito.

tahe 2. v. i., to be abundant; *hohola e tahe*, the garden produced abundantly.

tahe 3. to flow, to be in motion (of water). *'ahe. luelue e tahe*, the flood came. Polynesian *tahe*, to flow.

tahe 4. *tahe 'upu'upu*, to be halfway in a journey.

tahe U. 5. *tahe tongo*, to sip.

tahela'ini, **ta'etahela'ini** v. tr., to lift up to view, to exalt, to mount, to ascend.

tahela'i partic., up, upward; *ngara tahela'i ana*, to call upon him with weeping.

tahera'i v. i., to thatch with layers of sago-palm leaf (*raho*).

tahera'inge v. n., thatching.

tahera'ini tr.

taheri v. tr., to wear across the shoulder as a bandolier. *a Taheri 'Usu*, a proper name.

tāhi, **tā'itehi** v. i., to flee; *tāhi ke'u*, be off, get out of the way.

tāhinge v. n., flight; *'o'o ni tehinge*, to be in flight; *kire tola rorora ana tahinge*, they fled precipitately.

tāhisi tr., to escape from; *taפו tāhisi*, to grab and miss. Lau *tafi*.

tāhi 2. to rend; *tahi sa'o*, to cut sago leaves.

tahikuhiku U., adj., tangled, raveled.

tāhile'ini v. tr., to flee away and carry with one.

tahirohiro n., a large fish that swims round in circles. *hiro*.

tahisuhisu, **tatahisuhisu** said of a canoe, to run along on the top of a wave.

taho 1. to purchase a man, to buy a dependent. 2. to pay money to one who avenges a death; *ke'i taho nana mwala e horo'ia mwaena*, will make payments to the people who killed So-and-so, M. A., p. 243. *kire taho nana mwala e horo*, they paid up to the people who had killed; *taho lalamoa*, to pay for a man killed by violence. cf. *dalo*. 3. *taho ta'a*, the ritual placing of a coconut in a canoe containing a dead body, M. A., p. 136; *taha*, there should be *taho*.

taho 4. *taho ta'a*, used with poss. 3, to arrive at.

tahola'i v. i., to wave in the air as a sign of triumph; *tahola'i mata*, to wave the club.

tahola'ini tr.

tahu awa tahu, U., to slip, to come loose (of bands).

tahu'i v. tr., to take to pieces. Florida *tavuti*, to remove.

tāhule S., n., a mosquito.

tāhulu the black mussel employed in the manufacture of bonito hooks (*te'i*). *Wāi ni Tehulu*, the lagoon at Ngorangora, Ulawa.

tā'i 1. prefix of condition. *tā'iere*. 2. contraction of *ta'e i*, up at; *noko lai tā'i Sa'a*, I am going up to Sa'a; *tā'i kule*, shore, beach, dry land. *dinge ta'i hahona*, the day after. 3. participial ending; *rāpu*, *rāpule'i*. 4. verb suffix used intransitively: *aite'i*, *mā'ute'i*. Mota *tag*.

tā'iere adj., dizzy, faint; *maaku e tā'iere*, I am giddy.

ta'esi neap tide. Maori *tai*, *taia*.

tā'ihikuhiku S., tangled, raveled.

tā'ini verbal suffix, used transitively. *rāpu*, *rāpule'ini*; *wāi e ma'ipipi 'ohe'oto tā'inie kolune mwakano*, whether the water has receded off the face of the earth.

tā'ingelu S., **tā'ingālu** U., adv., all together.

tā'ingelute n., used as adv., all together.

tā'ipulo adj., reversed.

tā'ipulosi v. tr., to reverse.

tā'ipulopulo U., adj., to come short of.

tā'irara adj., to be earnest over, to use persuasion.

tā'iraranga n.

tāitei 1. U., v. tr., to close the eyes, *e tāiteia maana*.

tā'itei 2. v. i., to deny; used with poss. 3.

tā'iteli n., flowering hibiscus of many varieties.

tā'itelihe-(na) n., a border. *tāli* 1. *tā'iteli-hana hānue*, boundary of land.

tā'itelihite to be split, to have cracks in. *tāli* 1.

tā'itesi S., n., flesh meat; *mu te'itesi ola*, flesh.

taka, **ta'ataka** 1. v., to come into flower; *taka mala māimepusu*, to flower like the *māimepusu*. n. *takai dango*, a flower; *ta'atakana*, its flower. Wango *taga*, to be in leaf.

taka 2. prefix of spontaneity. *takaluhe*. Mota. *tava*, Maori *taka*, *takahe*; Malagasy *tafa*.

taka 3. *taka 'ivori*, proverb of confusion of voices.

takalo, **ta'atakalo** S., **takatakalo** U., to be lost, astray, to go astray. *ha'atakalo. nou lae takalo*, I am lost; *liu takalo*, to take a wrong road.

takalonga v. n., an error.

takaloha'ini tr., to mislay. Maori *ngaro*, Niuē *ngalo*, lost.

takaluhe to be loosened, to come loose.

takara 1. to come unraveled. *matakara*. 2. to abound, to prosper. 3. *maaku e takara pulupulu*, I saw stars.

takarasi tr., to unravel, to unwind, to unlace.

takarara to come undone.

takararuru in a bunch, together. *hele takaruru*, hold in a bunch; *taka* 2.

takarurume'ini tr.; *hane takarurume'inire*, to-

takarurume'ini (continued).

shoot a number at one shot. Mota *takar*, to take between the fingers.

tākihe-(ku) a relative, a member of the same family; *a tākiheku*, a kinsman of mine.

tako, tatakato to bewail, to lament. *hā'itako'i*.

takonga U., takola S., v. n., lamentation.

takosi tr.

tako'i-(āu) prep., toward (of persons and things), of swearing by. *ere ni ha'apu tako'ie*, swore by him.

tatakoi v. tr., to approach a person. *melu tatakoi'ie paro*.

taku, tā'uteku v. i., to receive, to entertain; used with poss. 3. *tāku ana pāsi*, grasp a bow.

tākuhi S., tākusi U., tr.

tākuhila-(ku) gerund.

tākume'ini U., tr., to dun.

tākume S., n., a yam with fruit on the vine.

tākuruhi S., v. tr., to crowd.

tala 1. n., path, road, way; *tala ineu*, my path; *tala ni liu*, path to travel; *Tala Odo*, the main ridge of Little Malaita; *hārii tala*, S., *hāri ni tala*, U., forks of the road; *i kerekere tala*, beside the path; *maai tala ruc*, street corner; *nga mui tala*, paths; *uri odohaana tala*, walk straight along the path; *walu tala ni Tolo*, all the villages of Tolo. Mota *sala*, Florida *hala*, Maori *ara*.

tala 2. (ku) n., place, room. *āsu talai nge'ulaa*, work for food; *'eli talana*, dig his grave; *hā'itale talaku*, make room for me; *horo i tala*, to kill in revenge; *horonga i talada*, revenge for them; *holi talaku*, buy my footing; *le'u talaku*, my place; *lio tala*, beware; *na'o talana*, lead the way for him; *e to'o talaku*, room for me. Florida *talana*, put it.

tala, ta'atala 3. n., a row, a string; *talai heune*, a row of teeth; *talai pūli*, a string of white cowries; *kulaa talai heune*, to loosen the teeth.

tala 4. to miss, to fail, *dāu tala*. *hu'utala*. *pa'ewa ko 'ala tala*, the shark bites at and misses (the last two days of the moon); *pola tala*, U., to fail. Mao. *hara*.

talahi tr., *e hute talahie qongine*, born out of due time. *Wango tara*, Viti *dhala*.

tala 5. v. tr., to sweep; *talaa nume*, a besom.

talaa a littoral tree of hard wood.

tala'ae v. i., to begin; used with genitive *i, ni*. *e tala'ai 'aela*, *e tala'aeni 'aela*, it is beginning to spoil; *tala'ae ni lae*, begin to go.

tala'ae(na) U., n., the beginning of, because of.

tala'ae (na) S., beginning from.

tala'ae(na) S., v. i., to begin. *'ae(na)*.

tala'ahu'e v. tr., to guard, to protect, to catch a ball. *āhu*.

tala'aela'a v. i., to frolic, to play.

talahi U., v. tr., to miss. *hula talahi*, U., to fail to find a person at home; *lio talahi*, U., to look for in vain; *ma'aru talahi*, to go like winking.

talahuli the place of; with poss. 3. *tala 2. i talahuli emu*, in your right place; *mu le'u talahuliana*, his wonted place.

tala'i v. tr., to entice. *ha'atala'i*. *tala'i heri*, to catch octopus.

tala'ilisi continuously; *huni palo tala'ilisi huni'o*, to worship Thee continuously.

talama'i v. i., to prepare for a feast, to collect materials. *talama'i wala*, U., to act as mediator.

talama'inge v. n.

talama'ini tr.

talani *hataa'i sae talani*, to be careful to. *tala 2.*

talau 1. U., to be alight (of fire), to blaze, to spread (of ulcer). *rara talau*, twenty-first and twenty-second days of the moon. Florida *talau*, continually.

talau, tatalau 2. v. i., to walk along a log. *tatalauhe*. San Cristoval *atarau*.

tale (āu) 1. U., prep., to, toward (of persons and things); *lae talea*, go to him; *tale i ola*, on the side of what you may call it. Malo *tele*.

tale 2. v. i., to lack; *melu tale ola*, we lack things.

talenga S., talengaha U. (double noun ending), v. n., a shortage, famine.

tale 3. to miss, to look in vain for. *hā'itale*. *lio talea*, S., to fail to see.

tale'i mere, inferior; *mu tale'i ola*, inferior things, merely, wantonly; *nou tale'i lae mola*, I just went for no reason; *tale'i teu*, to act wantonly; *tale'i teunge*, wanton mischief; *tale'i 'o'i'o'i*, to trouble oneself; *e tale'i meimeile'ini*, he was in destitution; *tale'i inu mola'a*, just drink without price.

tāli 1. v. i., to be bounded by, to end, to begin. *tā'itelihe*. *lai teli*, up to, until. San Cristoval *tari*, to reach; Florida *taligu*, back, again; Niuē *tali*, until, since.

tāli 2. *lama tāli*, to free a tree of creepers; *tāli wale*, to strip the skin of cane (*wale*).

tālihe (ku) n., *ere tālihe*, to defend oneself in speech, to deny, *ere (lalo) tāliheku*, make my defence; *ne'isae tālihe*, to reach in thought.

tālihite cf. *tā'itelihite*.

tālihuu 'ano tālihuu, to sink out of sight, to go down for good.

tālili v. tr., to transgress, to work wickedness. *hā'itelili*.

tālinge v. n. *Wango tariri*.

talimaa v. i., to start, to come to an end; *talimaa ana maholo 'ie*, S., from now on; *talimaa 'oto nihou*, U., up till now.

tālisi U., v. i., to be awake, to wake up. *ha'atālisi*.

talo 1. a shield made of wood.

talo 2. a tree whose bark is used for cerements.

talo 3. v. tr., to tithe; *talo āhu*, to amass; *e taloa huehuana dangona mwakana*, he gives tithes of the trees of the field; *talo lilisi*, to offer a certain portion as a sacrifice.

talo 4. U., *talo wau i 'esi*, to follow the coats by sea.

talo 5. *talo nunu*, to photograph.
talo 6. U., v. i., to spread (of news). S., *taro*. *talo* (na), *tataloha* (na) v. n., news. *talo*ha'ini tr., to spread news, to proclaim. *talo*ha'i v. i. and partic. Wango *taro*, Samoa *tala*.
talo 7. *talo li'isi*, at irregular intervals.
talo 8. *talo ahu*, a fighting company, a war band. *talo 1*.
talohi v. tr., to guard against a blow, to ward off, to shield.
talo'ili U., *taro'iri* S., a paddle-shaped club with a long handle, used also as a shield. Guppy, "Solomon Islands" p. 74.
täluhi 1. to draw out water, to draw at a well. cf. *dämu*. 2. U., *Su'u i Teluhi'a*, the boat harbor at Mwado'a, Ulawa.
tamwa prefix of condition. Mota *tama*.
tamwaodo v. i., to be clear, straightforward.
tanauhi *ha'atanauhi*, v. tr., to decoy a ghost or animal by food.
tane S., adv., of place; *tane mäi*, here; *tane wau*, there; *tane ta'i salo*, up in the sky.
tanga (ku) n., the crotch of the legs. *matanga*. Mota *sanga*, Sulu *sanga*, branch; Viti *sanga*.
tangaa n., a span; v., to span with the hand. Viti *dhanga*.
tangahulu numeral, ten: used only in counting; *tangahulu ana*, tenth. Mota *sangavul*, Florida *hangavulu*, Maori *ngahuru*, Niue *hongofulu*.
tangalau 1. numeral, one hundred: used with genitive *i*, *ni*. *tangalai mwane*, an hundred men. San Cristoval *tangarau*.
tangalau 2. *niu tangalau*, a heavily laden coconut. 'Ahe i *Niu Tangalau*, a tide-rip between Ulawa and Sa'a.
tangatanga n., a forked stick. *tanga*.
tangi 1. a basket made of split cane to hold canarium nuts for drying in the smoke (*ngäli maa*).
tangi 2. a hand of bananas, used with genitive *si*, *tangisi hudi*. Mota *tingiu*.
tängi 3. to cleave, to rive, to split a log in two.
tango S., used with genitive *ni*; *tangoni mwela*, all the children.
tao v. i., to be upset (of the stomach); 'ieku e *tao*, I am sick at the stomach.
taoha n., men's club-house on the beach used for stowing canoes. Wrongly spelt *oha* in M. A., p. 174. *hule e 'a'a haahia taoha*, the creeper had climbed all over the club-house; *niu ni taoha*, a palm (Nipa fruticans). Wango *oha*.
taotaoro n., a tree from San Cristoval planted in the villages for shade.
tapa, ta'atapa 1. v. i., to cut with a blow, to reap; *tapa tekela'ini*, to cut off and destroy; *nahi ta'atapa korn*, a sickle.
tapali tr., *tapali hui*, to cut off the stems of taro. San Cristoval *taba*, Maori *tapä, tapahi*.
tapa ta'atapa 2. *tapa hä'i'olisi*, to exchange words, to converse.
tapa 3. prefix of condition. *tapa'oli, tapausu*. Mota *tava*, Lau *taba*.

tapaa a tree of soft wood used for making food bowls, the milk tree of North Queensland.
tapaiika tobacco (English); *ngäu tapaiika*, to smoke tobacco.
tapala'a U., adj., abounding. *ha'atapala'a*. Wango *tabarasi*.
tapaliu v. i., to pass by, to pass across, to cross.
tapa'oli v. i., to exchange, to ransom.
tapa'olite (ku) v. n., *tapa'oliteku*, in exchange for me.
tapa'olisi tr.
tapa'olisila-(ku) gerund.
tapausu v. i., to pierce, to go right through; used with poss. 3.
täpi U., v. tr., to chop, to cut down. 'aitepi. San Cristoval *tabi*.
tapo v. i., to grab, to catch hold, to lay hands on; *tapo mae*, to seize weapons; *tapo lähisi*, to grab and miss.
tapoli tr.
tapolila-(ku) gerund.
taqaosi S., to happen to, to do harm to.
taqaruru U., bronze-wing dove. 'aga 1.
tara 1. v. i., to drift at sea, to be set by currents. *mataraha*.
tara 2. adj., prefix. *tararuru*.
tara 3. v. i., to skim, to pass over the surface *ta'atara väi*, to skim the water, dragon-fly.
tara'a adj., *nunu tara'a huuilume*, burn up the village.
tara'asi continuously, straight on; *lae tara'asi*, to go straight on.
tarakoni v. tr., to collect, to gather together.
tarapiu to be blistered (of hands or feet).
tararuru v. i., to be gathered together, to be associated with, to be united with; *hele tararuru*, take hold all together; *saeda ka'a tararuru pe'ie*, their hearts were not whole with him. Wango *taruru*.
tarasi v. tr., to skim along the surface of; *tarasie 'asi ana hote*, feather the oar.
tarasi oko a bird, cuckoo.
tarasimwa'a adj., skinned, broken (of skin).
tarau, tatarau v. i., to go straight on, to continue; continuously. *liu tarau*, to go straight ahead. Florida *talau*.
tarauhe'ini U., v. tr., to continue with, to persevere in. *talau*. 2. to light a lamp.
taraure'i partic., continuously, continually; to continue on, to go straight on.
taraure'ini U., v. tr., used as a preposition; right on through, throughout.
täri, tä'iteri 1. v. tr., to gain, to obtain. *täri olanga*, U., *täri'e olanga*, S., riches.
täri 2. v. i., to stick fast in a tree or a noose. Mota *tali*, a rope; Maori *tari*, a noose.
täri 3. U., v. tr., to launch a canoe; *moro täria paro 'ola i 'esi*, you two launch the canoe into the sea.
täri 4. *täri sa'o*, to split the sides off sago-palm leaves to make bird arrows (*topa*).
tarie'ini wala U., to commit fornication.
tarie'ini walanga v. n.
tariho v. tr., to watch for turtles coming up to lay, *tarihoa honu*.
tariki U., to stride.

taro, tataro S., talo U., to spread (of news), to proclaim.

taroaha, tataroha (na) v. n., news; tarohana e taro poi, the news has reached here.

tataroha'i'e adj., used as n., news.

taroahi tr., to come to one's ears.

taroaha'ini tr., to proclaim.

taroahainila-(ku) gerund.

taro'iri S. cf. talo'ili, U.

taroisuli U., to add to.

täsi 1. v. i., to slip, to slide, to glance off.

täsi 2. v. i., to strip off the outer skin; niu tesi, a thin-skinned variety of coconut.

tata 1. adjectival prefix of condition. *tata-qelugelu*. Wango ta, Florida ta, Viti ta.

tata 2. v. i., to scatter. *ähutata, tataa'ini*.

tataa S., to fade away, to wither.

tataa'ini v. tr., to scatter, to sow broadcast, to shake out, to unfurl; *tataa'i 'asi*, to shake off; *ere tataa'ini*, to curse. Wango *adaraini*.

tata'ala adj., bad. *ta'a 6, la 4. ha'atata'ala. raramanga ana i'onga tata'ala*, rebuke because of lasciviousness; *si'ohaaku e tata'ala*, I am in evil plight.

tata'alanga n., evil; *mwaanie mu tata'alanga*, from evil.

tata'alaha n., used with poss. 3. *tata'alahaana mu i'e*, the bad fish, lit., its badness the fish.

tata'alasi with *däu, hele*, to do harm to; *horo tata'alasi*, to kill without mercy.

tatahana S., adv., in a little while, almost; *tatahana 'olo muini ke'i helesie*, some almost did it.

tatahiohio to stagger about.

tatahiruhiru headlong.

tataipeipe v. i., to wallow, to roll about in a fit.

tataisuisu to run along atop a wave (of a canoe).

tataiteu S., *lio tataiteu*, to appear beautiful.

tataku S., to be effeminate; *hele tataku*, to be a novice.

tatalau 1. as *talau 2. 2. U.*, in succession; *hele tatalau*, to do in succession; *'unu tatalau ana*, to rehearse in order.

tatahoradi U., adj., falling, of a meteor. *tata 1.*

tatalauhe v. n., a means of crossing over, a bridge, a log over a stream.

tatale U., v. tr., to go through or carry (of the sound of a conch); *walana 'ähuri e tatalea walu tala i Tolo*, the sound of the conch went through all the villages in Tolo.

Tatamwane a *Tatamwane*, a proper name, lit., scatter men.

tatanga n., used as v. i., to be scattered, dispersed.

tatangasi tr., to be scattered over; *tatangasie mu ote*, scattered over the lowlands.

tatanga'ini tr., to scatter, to disperse. *ha'atatanga'ini*.

tatanga'i partic. *hä'itatanga'i*.

tatangelungalu U., to be excited.

tataqelugelu headlong, head over heels. *ha'atataqelu*.

tatara S., *'unu tatara, wala tatara*, tradition.

tatara'a adj., straight. *tara'a*.

tataraaraa horonga *tataraaraa*, indiscriminate slaughter.

tatarau *'unu tatarau*, gossip.

tatarisi U., the monitor lizard (*Varanus indicus*).

tataro v. i., to stumble. *ha'atataro. 'aeku e tataro ana*, my foot stumbled thereon.

tatate'ete'e v. i., to bump, to collide.

tatau U., v. i., to hurry, to hasten; *kira'elu 'asi tateu weu*, they then scurried away.

tatawero'a S., adj., for naught, in vain, unprofitably.

tatawisi, tatawisiwisi v. i., to run along on the top of a wave, to speed along.

täu U., *däu S. 1. v. i.*, to do, to act, to make, to be about to do, to endeavor. *e täu ni lae*, he made to go; *täu muni*, to endeavor; *täu ha'aro'i*, to find; *täu 'ei*, to break firewood; *täu 'ae*, to hurry; *täu lakelake*, to give oneself airs; *täu rarahi*, to urge, to incite; *täu rarahinga*, impertunity; *tale'i teu, S.*, to act wantonly; *'ale'i teunge*, mischievous; *no'iteu*, to delay; *'oniteu*, to delay; *hä'iteu*, to hasten.

täu 2. v. i., *'ape e täu*, the net has fish enclosed in it.

täu 3. *täu ta'a*, to issue, to arrive at; used with poss. 3. *e täu ta'a ana*, it issued in; *raa täu ta'a mala salo*, shine out like the sun; *täu taha*, M. A., p. 136. 'au 4.

tau 4. *ha'atau*, v. i., to be far off, distant.

täuhe S., n., a feast.

täule'ini v. tr., to get ready things for a journey, to make preparations.

täule'i v. i.

täule'inge v. n., preparation.

täumä'i, täume'i U., conjunction, used in supposititious cases; if, supposing that. *ana kira 'a täume'i lae*, supposing that they go.

täumanga n., a pudding made of pounded taro and coconut milk (*oni*) cut up into little squares; the taro is first roasted on the coals, then pounded, then rolled flat and the coconut milk added, the squares are then rolled in leaves and roasted; *täumanga sususu*, taro pudding not cut into blocks but left whole.

täunge'ini, täuteunge'ini v. tr., to persecute. *täunge'inila-(ku)* gerund.

täuri, täuritaha, täurini U. 1. v. i., to speak thus, to do thus; used of reported speech. *nge na'asi täuri*, then said I.

täuri, täuteuri 2. v. tr., to sew, to stitch; *täuri lo'oni*, to sew clothes; *täuri lo'oninge*, v. n. *täurilana*, gerund.

täuteurite v. n., a seam, a sewing; *maai teuteurite*, a seam.

tä'utepeunge n., slander.

täuteu S., adv., carelessly, wantonly, unguardedly, blasphemously. Wango *lautau*.

Tauto'o U., a *Poru Tauto'o*, a legendary person belonging to Su'uholo and killed at San Cristoval in a raid. His head is said to have arrived back at Su'uh'o'o by magic (*säru'a*) and to have been found

Tauto'o (continued).

- on the beach. A representation of him cut in coral formed one of the sacred things at Su'uholo.
- tawa an opening in the shore reef, used in the names of landing-places. *maaliitawa*, *malawa*. Tawaodo, Tawaideu, Tawa ni Mae, Tawa ni 'Ehi'e; names of harbors. Mao. *awa*, channel.
- Tawaine an inlet in 'Olu Su'u, west of Cape Zélé.
- Tawana a small pass just south of Roasi Bay, Little Malaita.
- tawari v. i., to strike out with the hands in swimming.
- Tawasipua U., a landing-place at 'Olu Malau.
- tawau n., a shrine, a sanctuary. San Cristoval *tawao*.
- te S., to speak, to say, to do; used of reported speech. *iūuri*. *e teuri*, he said; *e teuri taa*, what did he say. *nge nesi teuri*, then said I; *neke teurine ta'ane*, I shall certainly do thus.
- tea 1. v. i., to make speeches, to cry out in a loud voice, to declaim. Lau *tea*, to speak. 2. to bark, of a dog.
- teangi tr., to bark at, to bay.
- teanga'i U., v. i., to offer prayers to a ghost. *teanga'inga* v. n., prayer, worship. *teanga'ini* tr.
- tee, teetee 1. v. i., to tick, to tap, to smite, to hammer, to throb.
- teeli tr., *teeli pelo*, to ring the bell.
- te'e, te'ete'e 2. adv., for good, completely; *te'ete'e huu*, for good, finally, forever, abiding; *mango te'ete'e*, finished for good and all.
- te'ela'i partic., *mango te'ela'i*, quite finished. Lau *tee fuu*.
- te'e 3. *poo te'e*, *kire ka'a poo te'e ada*, they did not trouble about them; *su'asu'ate'e*, to be anxious about. Lau *te'e*, *manata te'e*, to be anxious.
- te'e 4. *hū'ile'e*, with whole skin, unpeeled. *te'ete'e* 2.
- te'ela'i v. i., to set; *melu te'ela'i 'ae*, our feet stand; *mala nga poo ko te'ela'i ana*, even if a beast come into contact with it.
- te'ela'ini tr., *ko susue'inie nimana te'ela'inie ngidune*, stretched out his hand and touched his lips.
- teetee 1. a sacred inclosure planted with *dili* at the door of the dwelling-house or *toohi* or an inclosure made round the central pillar into which scraps of food or fruit skins may be thrown without fear of their being used for purposes of witchcraft.
- te'ete'e (ku) 2. n., skin, bark, husk, rind. *hū'ile'e*. *te'ete'ena sapeku*, skin of my body. 2. n., a marine shell. Santa Cruz *be*.
- tehe n., a bird, the chicken-hawk. San Cristoval *tehe*.
- tei S. 1. n., the place where; with locative *i*, *itei*. U., *hei*. *itei ngeena*, what place is that? 'o 'ure *itei*, where are you from,

tei 1 (continued).

- whence come you? 'oko *lai tei*, whither are you going? *hai tei*, down where? *mwala 'urei tei ni 'ie*, from whence are these people. Mota *vea*, Maori *hea*.
- te'i 2. to draw water; *te'i wei*, to draw water; *te'i weinge*, a drawing of water; *te'ie rata*, to fill the bamboo water-carrier; *nou te'ie i 'Ei'ei*, I drew water from the spring 'Ei'ei. Mota *tav*.
- te'i 3. n., the bonito hook, made of *tāhulu* or *hapa* or *roa* or 'ime, used with a rod in the bow of the canoe.
- teile'ini v. tr., to wag, to move from side to side. *e teile'inte qā'une*, he wags his head.
- te'inge'ini v. tr., to proffer, to call attention to, to point out.
- teitei mother, aunt; used in the vocative; used in affectionate address by a parent to female child. *cf. mama'a*. a *teitei*, mother, when speaking of a particular person; *teitei ineu*, my dear mother. Mota *veve*, Efaté *te'e*, Alite *te'elia*, Lau *te*.
- teke v. i., to fall, to drop to the ground. *ha'aleke*. *ngāu teketeke*, to drop crumbs of food when eating, to eat like a cockatoo.
- tekela'ini tr., used with preceding verb, as *dūu*, *hite*, *tala*, etc.; to knock, to sweep and lose; *hu'e tekela'ini*, to uproot and destroy; *tapa tekela'ini*, to cut off and destroy.
- tekela'i partic., fallen and lost, misplaced and lost. Florida *taga*, Wango *tegeraini*.
- tekuruhi S., v. tr., to close in on a person.
- temweri U., *hele temweri*, to touch.
- tengotengo v. i., to droop, to fall to one side, to hang loose. *ha'atengotengo*.
- teo v. i., to be humble, lowly, helpless; used with poss. 3. *muini e teo ada*, the humble; *i'o ni teo*, to be humble in demeanor.
- teqe n., a bamboo, *hūi teqe*.
- tere 1. v. i., to peck; *tere qa'asi*, to peck and break.
- tere 2. to flap; *tere 'apa'apa*, to flap the wings. *terehi teterehi*, tr., to fan. *telere*.
- tereha'ini *cf. mwakateraha'ini*, to flout, to put to scorn.
- tero v. i., to hang down, to depend; *to'oni e tero i 'ano*, robes hanging down to the ground; *tero ngidu*, to pout the lip.
- teroliu excessive, beyond what is fitting; *qā'u teroliu*, the second finger.
- teru *cf. suliteru*, needle.
- tete 1. v. tr., to pull out the contents of a bag, to rifle; *te'e 'asi*, to empty out contents. Florida *te'e*, Mota *sesa*.
- tete 2. to give money, to make a subscription.
- tete 3. to flutter; *te'e 'apa'apa*.
- tete 4. to be spilled; *hena e te'e 'uru'uru*, the lime is spilled. Fagani *te'e*, loose.
- tete 5. v. tr., to lead by the hand.
- tete 6. a stone fence; *so'o te'e*, to build a stone fence; *kumwesie te'e*, to take down a stone wall.

tete 7. S., *pili tete*, to oppress, to tread down.
 tetela-(ku) gerund., with *ku, mu, na*, etc.,
pili tetelara, or *pili tetelada*, oppress
 them.
 Tetele the ridge at the head of the river
 Walo'a'a.
 tetelenga U., a tabu.
 tetere n., a fan.
 tetewa'a S., adj., very long, very tall. *tewa*.
 teu n., the half shell of a coconut. *cf. säukai*.
 teuri, teurine, teurita. *cf. te, nge nesi teuri*, then
 said I; 'oto nge a Dora esi teuri, then Dora
 said; 'oto nou si teuri, then said I.
 tewa to be long, tall; *okolu tewa*, twelfth day
 of the moon.
 tewanga v. n., length, height. Wango *tewa*.
 tewatewa U., very tall, very long.
 toha to rejoice.
 toha'ini tr., to give oneself airs, to be proud,
 to speak well of. *ha'atohai'ni*.
 tohala'i partic., rejoicing in spirit.
 tohala'inge v. n., rejoicing; 'i'o ni tohala'inge,
 to be rejoicing; *tolaha ni tohala'inge*,
 exultation.
 tohe, hä'itohe to dispute. Wango *tohe*, to
 deny, to reject.
 toho, totoho S., totoho U., 1. to measure with a
 rod, to measure.
 tohola-(ku) gerund.
 tohota S., tohohota U., v. n., a measure;
e räpule'inie tohohota, he laid the measure
 along. Mota *towo*.
 toho 2. v. i., to quarrel, to scold.
 tohu, to'utohu S., tohutohu U. 1. v. tr., to chop
 down, to fell; *tohu hiteli*, to cleave
 asunder, to rive.
 tohula-(ku) gerund., *ro maai tohulana*, two
 choppings.
 tohule'ini tr., to chop down, to fell.
 tohu 2. v. tr., to build a house; *noko to'utohu*
nume, I am housebuilding; *noko tohue*
nga nume, I am building a house.
 tohula-(ku) gerund.
 tohu (ku) S. 3. used to express initiative in
 action, of one's own accord. *ha'atohu*.
tohuku, of my own accord; *e i'o tohune*,
 he lived free, under no restrictions, his
 own master; 'ure *tohune*, to desire.
 tohule'ini 1. v. tr., to chop down, to fell. 2.
 v. tr., to point at, to accuse.
 to'i v. tr., to suspend, to hang up; *likisi to'i*, a
 mouse.
 to'inge v. n., something hung up. San
 Cristoval *toki*.
 toki U., v. tr., to hold fast, to grasp tightly.
 tola, totola 1. v. i., to carry. *ha'atola. tola*
hi'e, to be heavy laden; *tola siwe*, to
 kill and earn the blood-money; *tola*
mäuri, with poss. 3, to carry captive; *tola*
hä'ileku, to carry in one piece; *suli tolai*
lue, shoulder-blade; *ka tola äliho'i ana*,
 to recover. 2. *tola keni*, to marry; *tola*
keninge, marriage; *tola rue, tola*
olu, to have two, three, wives. 3. to be in
 the doing, in the making, being carried
 out. 4. to obey, to give attention to;
 used with poss. 3. *tolai suli*, to obey;

tola (continued).

tolai suli wala, to obey orders; *totola i 'ae*,
 to follow a master; *tola koni*, to receive;
tolai sulie manatana, according to his
 nature. 5. to affect adversely; *nunu e*
tola, there was a famine; *hi'olonga e tola*,
 there was a famine; *e tola 'aela aku*, it
 was bad for me. 6. to set (of a current);
'ahe kosi tola, there is a strong current.
 7. to act; *tola mala pu'o*, to behave like
 a heathen; *tola hu'o*, to lay a snare; *tola*
lilisi, to walk about; *tola tahani*, to
 proclaim; *tola ahonga*, with poss. 3, to
 tempt; *totola 'ohi*, to search for; *tola*
suu'i, to importune; *kire tola rorora*
ana tahinge, they fled away precipitately.
 8. *tola 'akalo*, to exorcise spirits; *tola*
ha'area, U., to send out an odor on all
 sides; *e tola liuliu*, it has become general.
 9. to curdle (of coconut milk *oni*).
 tolanga v. n., a burden, a carrying; *tolanga*
e poponga, a load hard to carry.
 tolala-(ku) gerund., carrying. Wango *tora*.
 tolaa'i v. tr., to entreat, to importune, to vex.
tola.
 tolahä (ku) v. n., custom, way, manner,
 example, kind, disposition; *tolaha ni*
tolaha'inge, exultation.
 tolaka a banana with the fruit bunch growing
 erect, a plantain; *hudi tolaka*, a plan-
 tain.
 toлана S., tołani U., tołana'i, tołangani U.,
 adv., immediately, forthwith; precedes
 verb. Wango *tora*.
 tole, totole v. tr., to fetch, to carry, to bring,
 with directives *mäi* and *wau*; to affect,
 to be the matter with; *kire mwa'e tolea*,
 they consented to carry it; *hi'olonga e*
tolea hänue, famine was over the land;
tole soinge, to raise a cry; *tole mango*, to
 hold the breath. San Cristoval *tore*.
 toli, to'itoli S., totoli U. 1. v. i., to sink, to go
 to the bottom. *hä'itoli*. 2. to fish
 with lines in deep sea; *hinou ni toli*, a
 hook for deep-sea fishing; *i'e ni toli*,
 deep-water fish; *lai toli*, to be going to
 fish out at sea. 3. to shed leaves;
'apalolo e toli, the banyan has shed its
 leaves; *tolu sesu*, to cast unripe fruit.
 4. expresses downward motion; *siho*
tolu; *lio toli mei*, look down here; *ooho*
tolu, to fall headlong; *qä'u toli*, to be
 going north or west. 5. to lay a snare;
tolu hune, to set a snare; *tolu loosi, toli*
loosinge, a charm set in the path; *tolu*
sehu, a death charm prepared with lime
 and set in the path; *tolu uraa'inge*, to
 offer sacrifice; *tolu puri*, used with poss.
 3, to leave, to turn the back on; *tolu*
'iola, with *ana* or *i*, to steer for, to lay
 a canoe on a course; *tolu reoreo*, to inlay
 with nautilus shell. 6. of enduring
 state; *i'o toli*, to be quiescent; *tolu*
susule'i, to endure; *tolu maai*, to allow;
däu toli huni, däu toli mwaani, to be
 subject to, to submit to; *tolu to'o*,
 to be patient; *tolu rako*, patient; *tolu*

toli (continued).

rakonga, patience; *toli rohu*, to cease speaking; *mango toli*, to faint; *toli ereere*, to cease speaking; *moutoli*, to cease. 7. *ere toli*, to revile. 8. to refrain from certain foods in mourning; *toli ola*, *toli uhi*, *toli ngeulaa*. 9. the bass drum in *para ni 'o'o*. 10. *toli 'epu*, to fast, to observe a tabu; *hānua e toli 'epu isulirā'elu*, the village was fasting on their account.

toliaa v. i., to leave off, to cease, to desist.

toli'asi v. tr., to yield, to renounce, to remit, to grant. *toli'asilana*, gerund.

tolimaa S., a mark, sign, proof.

tolinge (ku) a portion, a share (of food at a feast); *qā'u ni tolinge*, the chief portion of food.

tolingi 1. v. tr., to assign a portion of food to a person at a feast. 2. to permit, to grant. 3. *hele tolingi*, to hold in subjection. 4. to inlay with shell.

tolo (na) 1. a hill; the hill country. *mu toloi henue*, the hill folk; *'ure ta'i tolonga hānue*, from out of the hills; *i Tolona Hānue*, a district of Little Malaita; *mu Tolona Hānue*, the people of that district. 2. *i Tolo*, in strangers' country, Big Malaita; *mu Tolo*, people of Su'u Rodo of Big Malaita; *ra'e ni Tolo*, a spear covered with plaiting of colored grass. 3. to be a bushman, to be ignorant, uncouth, *nou tolo*, *nou tolonga hānue*. 4. the languages of Big Malaita, *e mala Tolo*. Wango *toro*, hill; Maori *toro-puki*, mound; Viti *koro*, heap of sand; Mailu *oro*, hill; New Guinea *lolo*, *lola*, *kola*; Florida *tolo*, to rise up. cf. *totolo*. 5. *'u'u tolo*, a piece of bread.

Tolosi a district of Little Malaita above Mara Masiki Channel.

tomwa, *tomwatomwa* v. i., to walk on tiptoe, to limp.

tomwaso a shrub with large leaves which grows in clearing; *huui tomwaso*, a thicket of the shrub.

tono, *totono* U., v. i., to drink, to drown. *ha'atonohi*, *konokono*. *tono qaaqi'a*, the water tastes brackish; *tonohaana a Kalitaalu*, Kalitaalu's drinking-place at Lenga, Ulawa.

tononga v. n.

tonohi tr., to drink anything.

tonola-(ku) gerund.

tongo 1. v. i., to begin to rise, to turn (of tide); *e tongo 'oto*, the tide has turned; *'esi kele tongo*, the tide is rising a little. 2. *tahe tongo*, U., to sip.

tongolili v. i., to straggle, to be long drawn out, one after another, irregular. *Mota lil*, astray, fall away from.

too, *tootoo* 1. to be shallow (of the sea); *mu le'u e tootoo*, shallows, shoals.

to'o, *to'oto'o* 2. to hit, to encounter, to succeed, to have, to be rich, to heal up. *ha'ato'o*. *dāu to'o*, with poss. 3, to hit; *sae to'o*, with poss. 3, to desire, to wish to have;

to'o 2 (continued).

to'o eleelena, its tip, the top; *to'ohaa*, *mu to'ohaa*, money; *to'o hu'e*, to have a wife; *to'o hu'anga*, marriage (of a man); *e ka'a to'o kaona*, bottomless; *to'o mango*, to have breath; *to'o ola*, *to'o olanga*, to have possessions, prosperity; *to'o poro*, to have a husband; *to'o poronga*, marriage (of a woman); *to'o qā'u*, to carry on the head; *to'o sape*, to have the shape, the appearance of; *e to'o talaku*, room for me; *kire to'oana keni mwala ko holie*, they own the girl who is being bought. 3. to be, to be fixed, to set (of colors in dyeing); *i'o to'o*, to be fixed; *i'o konito'o*, to remain, to rest assured; *e to'o mou*, *e to'o moutana*, to cease, to be broken off; *toli to'o*, to be patient; *ere to'o*, to be correct in statement; *'o ere to'o*, verily; *to'o lelangana*, not aroused from sleep; *lio to'o*, to find; *lio sae to'o*, to favor; *e to'o i saena*, it came into his mind; *qongiku e to'o mone 'oto*, my time has come; *to'o mā'ume'utana*, terrifying; *to'o nunu'e*, spotted, speckled; *to'o pulo-pulo*, specked. 4. to be related to; *melu to'o ada*, they are our relations. 5. *to'o hili*, with poss. 2, *to'o hili nada*, they alone apart from others. San Cristoval *too*.

to'ohi tr., to desire, to be set upon (of the mind); *saeku e to'ohie*, my heart is set upon it.

to'o 6. prefixed to numerals, at a time; *to'o ta'e ini*, one at a time, singly; *to'o ta'e ola*, objects singly; *to'o ro ola*, objects by twos; *to'o ro nime*, with just one's two hands, unarmed; *to'o ta'e maholo*, sometimes; *to'o 'enite 'oto*, how many altogether? *Mota sogo*, Samoa *to'a*.

to'o 7. 1,000 (of fish teeth), *to'oani i'e*. Lau *loo*, 1,000.

to'o 8. to desire. *sareto'o*.

to'oa'i 1. v. i., to be desirous; *sae to'oa'i ola*, avarice.

to'oa'ila-(ku) gerund., *sae to'oa'ilana*, coveting.

to'oa'i 2. *hā'u to'oa'i he'iliu*, wandering stars, planets.

to'ohaa money, whether shell or teeth of dogs or porpoises, *mu to'ohaa*. *'olisi to'ohaa*, to exchange money for goods, to buy.

to'oha'i to'oha'i qe'u ana, to be entangled in, to be mixed up in.

tooho'o small hooks of shell (*roa*) used without bait for catching sardines (*asaunge*); the fishing is conducted from a stage built out in the water (*haa*); *kala tooho'o*, to cut the hooks.

toohi men's club-house in the village; the unmarried men sleep and eat there, strangers are entertained in it and the married men foregather there. cf. *para'ila*.

to'ohi'uhila'a adj., spotted, variegated in color.

- o'ohuu** 1. v. i., to be true, real; *mu ola 'oto to'ohuu*, real true things; *e to'ohuu 'oto*, it is a fact. 2. S., exclamation, truly.
- to'ohuunge (ku)** S., n., being true; *to'ohuungemu*, your very self; *to'ohuungana me'i ola*, the real thing.
- to'ohuunge'i** S. 1. adv., expresses certainty, precedes the verb. *nou to'ohuunge'i lae*, I surely went; *nou ka'a to'ohuunge'i leesie*, I surely did not see it. 2. adj., real. *to'ohuunge'i lemi*, full moon; *to'ohuunge'i oku*, third day after full moon; *to'ohuunge'i satana*, his real name.
- to'ola-(ku)**, **to'oto'ola-(ku)** n., property; *to'olamu no'one ada*, thine they are; *to'olana 'oto*, his property; *meaka'elu to'ola ka'elu*, our tongues are our own; *noko koni'o ana to'olaku*, I endow thee with my property; *huni ngolie to'oto'olana*, to destroy his property after death.
- to'oliu** U., v. i., to exceed, exceedingly.
- to'olupu** U., with poss. 3, to hit, to come into contact with. *lupu*.
- to'oma'i** v. i., to gaze at, to stare.
to'oma'ila-(ku) gerund.
- to'oni** 1. to clothe, to put on, to wear; *to'oni haahi sape*, to clothe the body; *to'oni ana mu to'oni*, to clothe with clothes. 2. to pack, to stow. 3. n., clothes, vestiture. *hideli to'oni*, to wash clothes by pounding; *mu lehu ni to'oni*, worn-out clothes, rags; *to'oni pono maa*, patched clothes; *to'oni 'o'mae*, mourning clothes; *roro to'oni*, a clothes belt; *lauri to'oni*, to sew clothes. *lauri to'oninge*, v. n. Mota sogon, Fagani togoni, Florida hogoni.
- to'oni** 4. v. i., to plant taro, *to'oni hui*.
- to'onunu'e** adj., spotted, speckled.
- toonga** U., n., mark, seal, tabu mark.
- to'onga'i to'onga'i omo**, to draw an arrow on a bow.
- to'onga'ini** v. tr., to dip, to insert.
- to'ongi** v. tr., to dip, to dye.
- to'oqä'u** with poss. 3, to carry on the head.
- to'ora-(na, ni)** U., *laa e to'orana*, a rich man. *to'ola*.
- to'ora'ini** U., v. tr., to appease.
- toorao** S., **toowao** U., a pigeon with crest and long tail (*Turacaena crassirostris*) which cries in the morning and the evening.
- to'orodo** U., blue, black, dark in color. *rodo*.
- to'ousu'a** U., with poss. 3, to stumble, to be offended. *ha'ato'su'a*.
- to'ota'e** one at a time; *to'ota'e ola*, one thing here and there.
- to'ote'e** S., to be careful, anxious; *ne'isac to'ote'e*, to be worried.
- tootoo** 1. a small shell hook used for whiffing sardines.
- to'oto'o** 2. v. i., to be rich. *to'o* 2.
- to'oto'oa'i** S., *mu to'oto'oa'i wala*, real words, fit and proper words.
- topa** 1. n., a bird arrow made from the midrib of the sago-palm leaf. *cf. läri sa'o*.
- topa** 2. v. tr., to cut into slices; *topa uhi*, to slice yams for planting.
- topo** v. tr., to appoint, to assign; *e to'opo hä'idinge*, to appoint a day.
- topo'i** U., v. i., to omit, to fail to do; *e to'opo'i 'unua*, to fail to say.
- torangi** v. tr., to urge on, to incite. *hä'itorangi*.
- toretore** U., *ha'atoretore maa*, to act stealthily.
- tori** 1. v. i., to cut the end off, to earmark pigs; to circumcise (late use); *tori poo*, to earmark pigs; *poo tori*, an earmarked pig. Maori *tori*.
- tori** 2. n., a stick with which to carry burdens, a yoke; *tori ineu e hata*, my yoke is easy.
- tori** 3. v. tr., to wear over the left shoulder as a bandolier.
- toro** 1. n., the daughter of a chief; *toro i'emelu*, our chief's daughter; *keni toro*, the lady.
- toro** 2. v. tr., to exalt. *cf. toto*.
- torola-(ku)** gerund.
- toro** 3. v. i., to thrust; *toro wawa*, to shoot out the lips. Maori *toro*.
- toro, totoro** 4. to transfix with a spear.
toromi tr.
toromiä-(ku) gerund.
- Toro'a** the hill at the head of the river Walo'a'a.
- Torokou** the village on the hill above Sa'a.
- torokou'e, totorokou'e** n., a hill, eminence. *kou*.
- toteu** v. i., to cackle (of fowls).
- toto** 1. v. tr., to pay a fine, to pay a fine to a husband's relatives when his wife leaves him; *hu'ena kire totoa*, they paid the fine for the woman; *toto epa hānue*, a sacrifice on behalf of a sick person. M. A., p. 137. *toto 'akalo*, to exorcise a ghost; *toto ähu'i*, to pay a fine on behalf of; *ni'i toto*, to make a free gift; *hele toto*, to get for nothing.
- totonga** v. n., a fine, a ransom. Niuë *totongi*.
- toto** 2. v. i., to be lacking; *nga me'i ola e toto 'amiu*, lacked ye anything?
- toto** 3. to dry up, to soak into; *mu wei e toto mango 'oto*, the water has dried right up; *toto oaoa*, to permeate; *toto aropu*, S., to sip. Motu *dodo*, to subside; Viti *toto*, to saturate.
- toto** 4. v. i., fitting, proper; *maholo e toto*, the proper time.
- toto** 5. *maa toto*, to expect, to await.
totori U., tr., *maa totori*, to await. *hä'itotori*.
totorila-(ku) gerund. Wango *totori*.
- toto** 6. prefix of condition. *tototala, totoweru'e*.
- toto'ala** adj., resinous, glutinous. Polynesian *toto*, blood.
- toto'atala** S., adv., in vain. *tala* 2.
- totohi** 1. to sink into, be absorbed in, of liquids.
toto 3. 2. U., tr., to sip. *cf. toto aropu*.
- totohoa** n., noise, sound.
- totola** specific numeral, 400, of dogs' teeth; *totola ni 'usu*, 400 dogs' teeth; *totola mwana hai*, 440 dogs' teeth.
- totolo** v. i., to cry aloud.
totolonga'ini tr., to cry to a person.
totolonga'i tr. Wango *totoro*.
- totonihonon** n., a tree, its yellow berries are eaten by pigeons.
- totonga (na, ni)** 1. n., resin, sap, glue. *toto'ala*. Polynesian *toto*, blood.
- totonga** 2. a fine, ransom. *toto* 1.

- totonga'ala adj., resinous, gummy. *toto'ala*.
 totongisu 1. v. i., to water at the mouth. *ngisu*.
 2. U., to sip.
 totongo v. i., to smart; *saeku e totongo*, I have
 heartburn.
 totopulu n., the black ground-lizard (*Nannoscincus fuscus*). *pulu* 1.
 totoqini U., v. i., to soak into, to soak up. *qini*.
 totori U., v. tr., to expect, to await. *cf. toto* 5.
 totoro 1. a fish spear, a goad. 2. the crest, the
 comb, wattles, of birds. *toro* 2.
 tototala adv., in vain, to no purpose. *toto-*
'atala, S.
 totowa'e wasted, lost. *toto* 6.
 totowa'enga n., waste, futility.
 totoweru'e *holaa totoweru'e*, flat calm.
 tou 1. n., a bird, the bittern.
 Tou 2. the name of a ghost at Sa'a, "the
 pecker"; a piece of wood carved in
 the likeness of the head and neck of
 a bittern; it is reputed to have the
 power of causing death; it is never
 carelessly pointed at any one, but car-
 ried over the shoulder with the beak
 to the rear; when laid down the head
 is faced away.
 to'u 3. v. i., to be lame, to be crippled in the
 feet, unable to bend the limbs.
 to'u 4. *qā'uto'u*, to bow the head; *rahito'u*,
 downcast; *'urulo'u*, to bend the knee.
 to'u 5. *i lo'ulana 'āsi*, on the surface of the sea.
 toutou n., the prow of a canoe, tied with cane
 to the hull; *qāli toutou*, canoe-shaped
 drawings cut on *la'o*.

U

- ua U. *cf. ue*.
 ualapoa U., v. i., to crack with a loud noise.
 udi, udiudi v. i., to be rotting, wasting; *udiudi*
'asi'a, rotting away.
 udi S., specific numeral, 100,000, of coconuts,
udi ni niu.
 'udu, 'udu'udu to drip. *ha'a'uduhi*.
 'udu'uduhe v. n., a drop, drippings;
'udu'uduha ana, droppings from. Flor-
 ida *tudu*, Borneo *tudo*.
 ue S., ua U. 1. adv., yet, as yet, still, to spare.
ha'ike ue, not yet; *e lae ue*, not returned
 yet; *e ro 'ata ini ue*, as yet only two;
kire ue, some left; *e mou ue ena*, still in
 desuetude; *wāi e lama haahi ue kolune*
mwakano, water still covered the face
 of the earth; *mangona ue ana*, he is still
 alive; *ngeitei ue ena*, that's just it;
 Florida *tua*, already, again, in addition;
 Mota *tuai*; possibly pronounced *ue* and
 not *'ue* to distinguish it from *'ue* 4.
cf. hau 1.
 ue S., ua U. 2. of price in bargaining; *ue ta'a*,
 for how much? *uaana nga taa*, for what?
ue holi, for sale.
 ue S., ua U. 3. rattan cane; *'atoni ue*, to dye
 strips of cane; *hikei ue*, a roll of cane,
 dyed red for plaiting into bracelets;
hinui ue, the bark of cane, dyed red;
ho'i ue, to roll dyed cane into bundles.
 'ue S., 'ua U. 4. how, why; used with *'e* 4.
'e 'ue, how; *'e 'ue 'otona*, how is it; *molu*
'uara, what did you do to them; *mwane*
'e 'ue, why not; *'e 'ua ata*, exclamation of
 disapproval; *ke 'ue 'oto*, how shall it be
 done; *muni 'ua*, why, what for; *nge ke*
'ue kā'u ne, how shall it be.
 'ue S., 'ua U. 5. of course; *ana ngaini ka'a*
ha'ara'i 'emelu 'e 'ue, why, because no
 one has summoned us; *ta'ata'a me'iolana*
'e 'ue, why, it's just that very thing; *nge*
itei 'ue ena, that's just it. Lau *uta*,
 Florida *gua*, Wango *ua*; Efaté *gua*, how.
 'ue S., kuka U. 6. the mud crab.
 uhi 1. *me'i uhi*, S., *houhi*, U., a yam (*Dioscorea*
 sp.); *muuhi*, *mwauhi*, plural, coalescent
 vowels; *uhi ni kalona*, upland yams,
 of good quality; *uhi leoleo*, a variety
 of yam; *uhi maleu*, April; *uhi mwaka*,
 January, lit., yams unripe; *uhi opuopu*,
 U., February, lit., yams rounded in
 shape; *uhi ni qe'u*, yams from near the
 beach, inferior in quality; *kara uhi*, to
 grate yams; *molai uhi*, 10,000 yams;
mwadi ni uhi, the mother yam; *nga*
nao ni uhi, 100 yams; *nini uhi*, a yam;
olopa'i, U., a yam with fruit on the
 vine; *e'a sikihia qā'una uhi*, she takes
 off the heads of yams; *sinaa uhi*, to
 clean the rootlets off yams newly dug;
sinolai uhi, 100 yams; *sulaa mu uhi*, to
 roast yams; *susuhaa'i*, to plant a yam
 garden; *tākume*, a yam with fruit on
 the vine; *topa uhi*, to slice yams for
 planting; *walona mu uhi*, yam vines.
 Florida *wai*, Niue *ufi*, Mao. *uhi*.
 uhi 2. warts on the hands.
 'uhi, 'uhi'uhi 3. v. tr., to blow with the mouth,
 to shoot with a gun, to buzz; *mu*
malawa 'uhi'uhi, white men: lit., men
 of the sea who blow with their mouths,
 owing to the idea that guns were blown
 in order to discharge them.
 'uhinge v. n.
 'uhila-(ku) gerund.
 'uhile'ini tr., to breathe on. Wango *uhi*,
 Viti *wuu*, Mota *pupus, wuv*; Maori *puihi*,
 Maisin *wuu*.
 uhu (ku) S., ihu U. 1. hair; *uhu mae*, a wig; *uhune*
e lai mero, his hair is white. Motu *hui*.
 uhu 2. to husk coconuts.
 uhu'i tr.
 Uhu 3. the cape on Big Malaita northwest of
 Pwaulimwaa, *ngorangora i Uhu*, the
 lagoon shoreward is also called Uhu.
 'u'i, 'u'i'u'i v. tr., to throw (of a spear, a
 stone, etc.).
 'u'inge v. n.
 'u'ile'ini tr., *mala e 'u'ile'inie nga hoi heu*,
 about a stone's throw. Florida *tupi*,
 Mota *vivir*.
 Uki Ugi, an island off the east coast of San
 Cristoval.
 uku n., a row, a layer; *uku'i heu*, a layer of
 stones; *uku ni ta'ataha*, a channel in
 the reef, a chasm; *uku ni ta'atala*, a
 row, a line. Wango *uku*, a generation.

'uku 2. *ha'a'uku*, to lower, to let down.
ulao harlot, *keni ulao*, 'aheulao, heulao, *ha'aulao*. *kale ni ulao*, bastard.
ulapo U., v. i., used with poss. 3; to be ignorant of.
Ulawa *i sapena i Ulawa e rara*, apostrophe addressed to Ulawa. *ha'adähi*.
'ule-(ku) U., n., brother, sister. Florida *kula*.
'ulehu a fish (*Oligorus gigas*).
uleule S., **ulaula** U., n., sinew, tendon, vein; *uleuleni 'ei*, U., twigs. Maori *uaua*, sinew.
uli 1. n., a tree (*Spondias dulcis*); *hou uli*, its fruit. Mota *us, ur*; Oceanic *uri*.
uli 2. U. *koukou ni uli*, ankle; *poupou ni uli*, heel.
uli 3. v. tr., to rub, to massage; *ulie sapena ani heu*, to apply hot stones to the body as a foment.
uli 4. *uli 'ei*, a wooden mortar for braying yams, etc.
ulo, **uloulo** 1. to lament; *ngara uloulo*, to weep bitterly; *noko pu'ota'i ulo 'oto*, I forgot to cry; *noko lapata'i ulo 'oto*, I complain with lamentation.
uloulonga v. n.
ulola-(ku) gerund., *ulolada mäitale*, the cry of the poor.
ulo 2. v. tr., to wrap up, to make a parcel of.
uloulo'ite (na) v. n., a wrapper, cover, husk, chaff.
'ulu 1. to be blind. *ha'a'ulu*; a 'ulu, the blind man; *saii 'ulu*, to recite by heart; *hunie esi hute 'ulu 'ie*, that he should be born blind thus; *kakalo 'ulu'ulu*, to grope blindly with the hands; *ulu susuhono*, stone blind.
'ulu 2. v. tr., to close the eyes; *'oke'ulue maamu*, you close your eyes; *'ulu mwaaani*, 'ulu *haahi*, to overlook. Wango *kuru*.
ulu 3. v. tr., to carry in the arms.
ulu 4. v. tr., to wade; *ulu holo*, to wade across; *ulu ta'a*, to emerge.
'uluhe'ini tr., to wade and carry a person across the water. Wango *uru*.
uluone a sandy tract above the beach.
ulunge 1. v. tr., to serve as a pillow; *ulungaa qä'u*, to pillow the head; *'äsi ko ulungaa hänué*, the sea under the earth; *hele ulunge*, to uplift; *ewe e ulungaa mäuri-haaku*, the floods have covered my soul.
 2. a pillow.
ulunge'ini tr., to serve as a pillow. Mota *ulunga*.
ulunge'ini tr., to sell; *ko ulunge'inie to'oto'olana*, he sold his goods.
ulunge'i v. i.
'ulu'ulu 1. a full-grown coconut, *hoi 'ulu'ulu, mu 'ulu'ulu*. *kuru*.
'ulu'ulu 2. U., 'ulu'ulu *ni 'ei*, twigs, leaves, branches.
uluulu'a U., adj., leafy.
uma U., incisor teeth.
umu 1. U., native oven; a fire is made inside a ring of stones level with floor of house. Mota *um*, Motu *amu*.
umu 2. to gather; *umu i 'ae*, to gather round the feet of.

umu 3. v. i., to weed.
umu 4. *umu kuru*, to mutter.
unehi (nä) n., the scales of fish; v., to scale a fish. The final *hi* was probably a verbal suffix originally. Mota *una, unahi*; Gilbert Islands *ina*; Samoa *una, unafi*; Maori *unahi*.
'unu, **'unu'unu** 1. v. tr., to say, to bid, to tell, to assign, to suppose, to reckon. *nou 'unue uri*, I thought that; *nau 'unua uri muni ne'e mae 'oto*, I thought I was done for; *nou hola'i 'unue*, I first said it; *'oto kire kosi 'unue*, thereupon they said it; *topo'i 'unu*, to neglect to say; *'unu lalauke'i*, to tell beforehand; *'unu lelangana*, to speak clearly; *'unu lete*, to affirm; *a mama'a e 'unve*, father said so; *'unu mengini*, to tell everything out; *muni ne'e loosia, ta'ane na'a 'unua*, if I see him I shall tell it; *ana muni kir'e 'unua*, if they say it; *e 'unu orela ana mu wala*, he spoke and finished his words; *'unu ta'atara*, to relate in order; *'unu ta'ataha*, to pronounce aloud; *'unu tahananie saemu*, lay bare your mind; *'unu tatalau ana*, to rehearse in order; *'unu tatara*, tradition; *'unu tatarau*, gossip.
'unula-(ku) gerund. Wango *unu*.
unu 2. n., the fibrous spathe of a coconut frond used (*sasali*, U.) for straining milk (*oni*) from grated coconut. Samoa *unu*, to strain.
unu 3. *sate unu*, to overlap; *dere unu*, U., to get in between; *dere unu ana para*, between the pickets of the fence; *'u'i dere unu*, to pierce with a blow; *taha-unutara*, through from one side to the other.
unume'i partic., frequently, experienced; *hele unume'i ana*, to do a thing in a masterly fashion; *sapesälu unume'i*, to suffer many things.
u'o 1. n., the green lizard.
u'o 2. n., fishing-float for flying-fish. Mota *uto*, Maori *pouto*. M. A., p. 317.
upe U., n., a hole in a tree where water lodges in the rains.
upeta U., *ipata* S., a wallowing-place for swine, *upeta ni poo*.
'upu, **'upu'upu** 1. to swell; *ngora 'upu, läu ngora 'upu muni*, to hate; *ngidu 'upu*, to hate; *qeru 'upu, lio qeru 'upu*, to grudge, to hate. 2. the center, middle. *tahé 'upu'upu*, to be half way over in a journey; *'upui lue*, high tide; *i'upu'upui dango*, among the trees; *i 'upuderu'e*, midway between the two; *maraau i 'upu'upu*, the east wind. Maori *tupu*, to grow; Viti *tumbu*, to swell; Motu *tubnu*, to swell; Mota *lou*, to grow.
'upu'e adj., used as n.; a swelling, a boil. *qähusu 'upu'e*, a wood-pigeon.
'upuni adv., some time ago, long ago; precedes the verb. *melu 'upunilae*, we went long ago.
'uputana with locative *i*; *i 'uputana hänué*, in the center of the land.

- uqe, uqeuge v. i., to complain, to have ill feeling toward; *ere uqe*, to talk enviously; *ere uqanga*, malicious talk.
- uqanga v. n., envy.
- uqesi tr. *hā'iugeugeni*. Wango *uqa*.
- ura U., 1. crayfish, prawn. ore 3. Mota *ura*, Maori *koura*.
- ura U., 2. *ura maasilima*, the second day of the moon.
- uraa'i S., v. i., to make an offering to 'akalo or *l'oa*; *uraa'i ola*, *uraa'i olanga*, making offerings; *uraa'i saana mu 'akalo*.
- uraa'inge v. n., an offering, a sacrifice; *toli uraa'inge*, to offer sacrifice. San Cristoval *urai*.
- urate *uratei ola*, a piece, a crumb.
- 'ure S., 'ura U., 'ure'ure 1. v. i., to stand up. *ha'a'ure*. 'ure *honosi*, to oppose; *e 'ure'ure ko rarangi*, he stood warming himself; *ko 'ure para'ilana walumalau*, defends the earth; 'ure *suu'i*, to attend on, to serve. Mota *tur*, Viti *tu*, *tura*.
- 'ure 2. used of motion from and equivalent to place whence. 'urei *Sa'a*, from *Sa'a*; 'urei *lei*, where from, whence; *melu 'uraana*, we are his offspring; 'omu *ka'a 'ure ike ana pulitaa ineu*, ye are not of my flock; 'oto 'ure *māi*, up till now, henceforth; *nou 'ure ani 'eta hānue*, I am a stranger; 'ure *tohune*, to desire; 'ure *ta'i tolona hānue*, from out of the hills; 'ure 'oto *māi i 'achotalana*, from the beginning up till now; 'oko *lae māi 'ure itei*, where are you from, whence come you; *nou 'ure māi i ola*, I am from such-and-such a place; *mwala 'urei lei ni 'ie*, from whence are these people.
- 'ure 3. *mwimwidi 'ure*, S., *mudimudi 'ura*, U., to drip.
- 'ure 4. to come into leaf; *mu 'ure'urei dango*, shoots of a tree; 'ure'urena, its top shoots.
- Urehi S., a local spirit. M. A., p. 124.
- 'urepesi first fruits, betrothal money.
- 'urenga'ini v. tr., to accompany a person on a journey, to set him on his way. *ha'a'urenga'ini*.
- 'ureruru S., to be in accord, concord. *ha'a'ure-ruru*.
- uretohu (na) S., *nou sa'a uretohune nga ola*, I shall not desire anything.
- 'urī, 'urī'urī 1. v. tr., to tread on, to pace, to measure, to stamp on; 'urie *maonga*, to tread the dance.
- 'urī'urite v. n., a pace, a foothold.
- 'urila-(ku) gerund. Florida *turi*.
- uri 2. adv., thus; used also of reported speech; *na, ni*, are added. *e te uritaa, uri 'oke lae*, what did he say? that you were to go? *na uri*, I mean, that is; *nau 'unua uri muni ne'e mae 'oto*, I thought I was done for; *uri qā'une nge mwane*, I mean that the male is the head; *uri ana*, if, that is (in explanation); *paro uri*, over there; *wa uri*, of an objection advanced; *na'o uri*, to go on this course; *uri mala*, as if,
- uri 3. *ha'auri*, v. tr., to save, to make alive. *māuri*.
- uriha-(mu, na, da) like, as if; *urihana*, like him, just his way; *e urihana nga one*, like the sands; *urihada*, their style.
- urine S., urina U., urini U., adv., thus. *ha'a-urine*, *ha'aurini*. *ko urine*, that being so; *ko urine ta'ane na*, even supposing it were so; *ke su'uri urine*, God forbid.
- urinena S., adv., therefore, thus, on that account; *isulie e urinena*, wherefore.
- uritaa S., uritaha U., interrog. adv., how, what sort of. *e te uritaa*, what said he; *ile uritaha*, what one; *e lae uritaa*, how did it go?
- urou S., a wood-pigeon with large wattles (Carpophaga rufigula). *qālusu 'upu'e*.
- 'uru 1. v. i., to collect, to wipe. 'uru *sane*, to gather ants as burly for sea-bream; 'uru'uru *mwado*, an anklet of shell money, etc., strung on a cord, lit., collect dirt; 'uru'uru *pote*, to clear the head of lice; 'uru *qango*, to wipe off mucus, to clear the nose; *a Poro 'uru matawa*, the man who tours the sea, a legendary ghost said to *make ana pusu 'esi*, catch whales in a hand net. Mota *surung*, Mao. *murū*.
- uru 2. *qā'umi uru*, U., a phase of the moon.
- uru 3. white fleecy clouds; evening clouds painted in wavy lines on the prow of a canoe.
- 'uru 4. 'uru'uru (ku), knee.
- 'uruto'u to stoop, to bend the knee, to kneel. San Cristoval *ruru*, Viti *duru*, Florida *tuturu*, Samoa *tuli*.
- 'uru'uru *lete 'uru'uru*, to spill, to dribble out, as lime from a gourd. Fagani *lete*, Mota *sar-mala*, tear; Tonga *tulu*; Borneo *turu*, to drip; *sulu*, liquid.
- use, useuse v. i., to plait, to weave; *use qaso*, to plait armlets of dyed cane; *use sa'o*, to stitch sago leaves on a reed for thatch.
- useli tr., *useliie make*, to make a hand net. *useliie (ae)*, to plait an anklet of dyed cane (oe) on the leg.
- usi, usiusi v. tr., to barter, to hold a market.
- usinge v. n., bartering, marketing; *hera'i usinge*, market-place.
- usi'e adj., used as n., *hera i usi'e*, market-place.
- usu, usuusu 1. v. tr., to push. *tapausu*, *usutaha*. *molu usu*, push; *usu 'asi mwakule ana*, to reject him ignominiously. 2. to write. 3. n., a writing, a letter, *mu usuusu*; *mu maai usuusu*, alphabetic characters.
- usuuse'ini tr., to pole, to shove, to push, to compel.
- usue'ini tr., to send, to dispatch.
- usunge'i v. i. *usunge'i 'asi*, to dispatch. *hā'iusunge'i*.
- usunge'inge v. n., a commandment, ordinance.
- usunge'ini tr., to send, dispatch.
- usunge'inila-(ku) gerund.

- usu 4.** U., one; *kā'u mei nga usu*, give me one; *usu ināu*, mine.
- usu 5.** S., *usu 'ei*, a firestick.
- 'usu,** 'usu'usu 6. v. i., to rub, to daub, to scrape, to wipe, to grate; 'usu *kara*, to grate yams; 'usu *hui*, to grate taro. 7. agrater; 'usuri. tr., to wipe. Wango *usu*, Lau *usu*, Florida *guduri*.
- 'usu,** 'usu'usu 8. v. i., to point, to accuse; to point at the rainbow brings bad luck. 'usu *henuē*, the first finger; 'usu *meuta'a*, to affirm; 'usu *ilengine ngaini*, to accuse any one; 'usu *maa (ku)*, to accuse.
- 'usu'i** tr., to point at; *suisui*, M. A., p. 192, should be 'usu'usu'i.
- 'usu 9.** n., a dog; 'usu *qaga*, a slut; 'usu *e kuen*, the dog barked at me. Mota *kurut*, Maori *kuri*.
- 'usu 10.** n., a dog tooth; the two teeth in the upper jaw immediately behind the canines are used as money. M. A., p. 325. *qā'ui 'usu*, 4 dogs' teeth; *totola ni 'usu*, 400 dogs' teeth; *piru ni 'usu*, a necklace of dogs' teeth; *e pirue nu 'usu ineu*, he made my dogs' teeth into a necklace.
- 'usu 11.** v. i., to fall down; in Sa'a not used of persons, in which sense it is replaced by *domu*. *ha'a'usu, ha'a'usuli*. Florida *kutu*.
- 'usu 12.** U., to wipe off mucus, 'usu *qango. uru*. Mota *surung*.
- 'usule** adj., possessing dogs.
- usuli** tr., to copy, to follow, to succeed to. *ha'ausuli. kira 'asi usuli one*, they went along the beach; *e usulie 'amana*, like his father. San Cristoval, *usuri*, follow; Malekula *usuri*, to go along the coast; Mota *usur*, to pass on.
- usutaha** U., to emerge.
- usuusu** S. 1. *usuusu ana*, because of, through, owing to. 2. handiwork; *usuusiana nimeku*, my handiwork; *usuusu ana ihutana manalanga a God*, all the powers of the godhead.
- utakora** U., v. l., to burst.
- ute 1.** v. tr., to rub, to polish; *malo ute*, beads rubbed down to size.
- ute 2.** *ute pii*, heavy rain. Lau *uta*, Viti *udha*, Polynesian *uha*.
- ute'i** to gut fish, *ro ute'i seu*. M. A., p. 48.
- ute'ini** tr.
- uto-(na)** n., pith, core. Mota *utoi*; Maori *uho*, heart of a tree; Motu *udo*, navel; Samoa *uso*, pith, heart of a tree, umbilical cord.
- 'u'u** S., *kuku* U. 1. to hang down, to depend; *siri 'u'u*, a lory that hangs upside down.
- 'u'u (na)** 2. a round object, a lump in pounded food; 'u'u *tolo*, a piece of fish; 'u'ui one, S., 'u'una one, U., a grain of sand; 'u'ui *he'u*, S., 'u'u *ni he'u*, U., a star; 'u'ui *sehu*, U., a lump in the lime of betel chewing; 'u'ui *maa*, eyeball; *ro 'u'u maana siena a Ta'a Pea*, his two eyeballs to Ta'a Pea (an imprecation); 'u'u
- u'u'** (continued).
maai dehi, a pearl; 'u'u *ni mae*, heavy rain. Florida *pugu ni pari*, dust; Maori *puku*, knob.
- 'u'u-(nā)** 3. real; 'u'une *hānuē*, the real land. 4. beginning, source. *inge'i ni 'oto 'u'unc*, he is the source. Florida *puku*, real.
- 'u'uhesi** S., to stand firm.
- 'u'u'i-(na)** n., tail of an animal. Viti *mbui*, Maori *hiku*, Malo *uine*, Samoa *i'u*.
- 'u'ule** n., a tree of hard wood. Florida *gugula*.
- 'u'ulou** U., loulou S., to thunder.
- 'u'umwado** U., dust.
- uunu**, uunuunu 1. v. tr., to burn in the fire, to roast on the embers; used with *saa, sie*, to sacrifice. *uunu hena, uunu keu, uunu sūhu*, to burn lime; *ora ni uunu*, altar of burnt offering; *uunu pōo saana mu 'akalo*, offer burnt offerings of pigs to the ghosts. *uunu rae*. M. A., p. 263, to cremate a corpse. Only one case known, that of Taramaesipue is the one mentioned.
- uununge** v. n., burnt sacrifice; *uununge suu*, whole burnt offering.
- uunuhi** tr.
- uunuhila-(ku)** gerund.
- uunu 2.** to raise cicatrices on the arms by burning. Maori *tunu*, roast; Lamanak (Borneo) *tunu*.
- uunu 3.** a large tree-lizard (Corucia zebrata).
- uunuhi** v. tr., to envy, to grudge, to vex, to grieve; *sae uunuhi*, to bear a grudge, to be spiteful to.
- uunuhinge** v. n., a grudge, *sae uunuhinge*.
- 'u'usi 1.** v. tr., to detach the betel vine from the stem of a tree by pulling it all down. *hu'usi*. 2. v. i., to slip off, to become detached.
- uwatohuna** U., air, atmosphere.
- uwe** S., uwa U. 1. v. tr., to lift up; *uwaa qā'u*, lift up the head; *uwe 'alinge*, to give ear to, to prick up the ears; *uwe 'alenga*, to look up. 2. to brandish a spear; *uwa ma'e*, U., a measure, a yard and three-quarters.
- uwe 3.** to inclose (of a net). *uwe haahi. kire ko uwaa 'oto ta'eta'ena nga i'e*, they inclosed every kind of fish.
- uwe 4.** *uwe dalo*, to clear the throat.
- uwe 5.** U., *uwe raka*, to break with a loud noise.
- uwe 6.** *uweli osa* cerumen, wax in the ear.
- uweha** a fishing-rod; *qa'aga'a uweha*, U., a phase of the moon.
- uweli (ku)** U., weli S. 1. maternal uncle. *hā'iwueline, mauweline*.
- uweli 2.** v. tr., to castrate.
- uwerikahite** tatters, rags. *kakahite*.
- uwesi** to curse. *hā'iwesi*.
- uwo 1.** a ridge of hills; *melu susuli uwo*, we kept along the ridge.
- uwo-(na)** 2. pith. *uto. Niuē uho*.
- uwota** v. i., to appear on the horizon; *mu toloi henuē 'esi uwota*, the hills appear on the horizon. Mota *wota*.
- uwola'ini** tr., to rear up on high, to uplift. *uwo 1.*

W

- wa** adversative conjunction, or; used at the end of sentence to express doubt or ignorance; used with *uri* to denote an objection raised; in correlation with the negative particles *ka'a* and *ka'a* in the sense of neither—nor. *'ohe ke'i lae māi wa*, will he come do you think? *wa uri 'o 'umue*, but you said; *kire ka'a manala'inie wa kire ke leesie*, neither know him nor have seen him; *wa 'ohe*, unless.
- waa**, **waawaa** 1. to be empty, hollow, to have open doors, to have a hole in; *lalona e waawaa*, nothing inside it, to be open (of a door), to be desolate (of a place); *qālusune e waawaa*, his nostril is pierced.
- wa'a** 2. to be split, to be cut into sections; to split. *wa'a uhi*, to cut up yams for planting; *mu wa'a*, sections of yams for planting.
- wa'ali** tr.
- wa'alila**-(na) gerund. San Cristoval *waa*; Maori *mawawa* cracked; Mota *waka*, open.
- wa'a** 3. to be profaned.
- wa'a** 4. *'ahewa'a*, to vanish. *ha'awa'a*.
- wa'ahite** v. i., to be cracked, to split (of timber); n., a crack.
- wa'ahiteli** tr., to split, to divide.
- wa'ahitelila**-(ku) gerund.
- waa'i**, **waawaa'i** v. tr., to reward, to hire; *waa'i 'iola*, to hire a canoe.
- waa'ite** (ku) n., reward.
- wa'ali'e** adj., to be daybreak; n., daybreak, dawn; *i wa'ali'e*, at dawn. Wango *waaria*. **wa'a** 2.
- wa'alinga** U., to give attention, to turn the ear to. *'alinga*.
- wa'araa** to appear (of a vision); *anoa e wa'araa māi*, an apparition came into view.
- wa'arao** a very strong creeper used in lashing canoe planks; wire nails.
- wa'arara** U. 1. to be timid, nervous.
- wa'arara** 2. to be cold, chilly (of weather).
- wa'arau'a** U., cold (of the body).
- wa'ariri** S., to flash (of lightning); n., lightning. *mangali'a*.
- waaro** around, about, of position; *kāri waaro*, to go a roundabout way; *roro waaro*, to be diffused (of coloring matter in water); *maana e waaro*, goggle-eyed.
- waarowaaro** 1. the moon. 2. a month. 3. a biscuit. *waarowaaro e ranga'a*, the moon is up; *waarowaaro e qa'a 'oto*, the moon has risen; *waarowaaro e mānu 'a'a māi ilengi*, the moon floated clear in the sky; *māi ana waarowaaro e qa'a*, ebb tide when the moon rises; *māi ana waarowaaro e suu*, ebb tide when the moon sets.
- The names of the months in Sa'a beginning from July, the harvest season, are: *ngāli maelo*, *hure i lade*; *aa*; *oku lade*; *oku mwaa*; *oku denu*; *oku peine* (cf. Viti *mbaloto levu*); *raa*; *'āsi rodo*; *lo'a wāi mweimwei*; *lo'a wāi*

waarowaaro 1 (continued.)

peine; *lo'a mali'e*; *lo'a madala*; *hutohuto*.

In Ulawa, beginning from August, they are: *ngāli maelo*; *pola nguru*; *madamada sulu*; *oku i lade*; *oku denu*; *oku peina*; *uhi mwaka*; *uhi opuopu*; *ha'asusu uhi*; *uhi repo*; *uhi maleu*; *'elinga*; *aa* *marawa*.

The phases of the moon in Sa'a are designated: *waarowaaro e ranga'a*; *hudi*; *alanga'i roa*; *alanga'i 'i'ola ni tolo*; *helehele mwāimwei*; *helehele pāine*; *okolu lewa'a*; *hara pote*; *ruru'e hule*; *qa'ileni*; *to'ohuunge'i lemi*; *rara talau* (*hulaaholaa*, full); *pa'ewa ko 'ala tala*; *qā'i oku*; *to'ohuunge'i oku*.

In Ulawa they are: *waarowaaro e ranga'a*; *hika hato*; *'ura maasilima*; *rua 'apala*; *dahi*; *alanga'i hapa*; *hapa ni na'o*; *saro pote*; *hāu ni lemi*, *lemi mwaa* (full); *hāu ni mwela awara*; *ruana hāu*; *qa'uni 'uru*; *danu oku*; *demudemu toloria*; *qa'aga'a wueha*; *rarasi*.

waato n., a digging-stick used in making holes for yam planting. Wango *riwaato*.

waawaata 1. an opening, hole, aperture.

waawaata 2. U., *waawaatani 'i'a*, pieces of fish.

Maori *wawata*, small lumps.

wādi, **wā'iwedi** S., **wādiwādi** U., to whistle.

wadu-(nā, ni) n., point, tip.

wa'e 1. to waste, *wa'e 'ahe*. 2. to do in vain, to ruin oneself; used with poss. 3. *totowa'e*. *kire wa'e ada*, they ruin themselves.

wa'eta'ini tr., to waste.

wa'eta'i partic., wasted, put to no good use.

wa'eli tr., to do damage to; to pull up growing coconuts that have rooted themselves after falling from the tree.

wa'ewa'e U., adv., excessive, very, much; follows the verb. *wala'a wa'ewa'e ana ngaile*, to upbraid anyone excessively, Wango *waewae*.

waha to be foggy, dim, to darken; n., fog, vapor, mist. *waha haahie maada*, make their eyes dim.

wahawaha U., *wahawaha ni mwado*, dust.

wahawaha'a adj., dim.

wāi 1. water, *me'i wei*, *māsi wei*. 2. fluid, urine. 3. bamboo water-carrier, *nga wāi*; coconut or bamboo water-bottle, glass bottle, *hou wei*. 4. tears, *wāi ni 'akalo*; *wāi hulakula*, a spring, a fountain; *wāi e huuhuu 'oto*, water gushed forth; *wāi ko kone*, the river is in spate; *wāi ni qe'unge*, strong drink; *wāi e laha*, the river mouth is open; *Wāi ni Tehulu*, the Ngorangora lagoon, Ulawa; *mu wei e toto mango 'oto*, the streams are all dried up; *dāu wei*, to catch fish in low water pools; *hulaa ni wei*, a spring, a fountain; *huuna wāi*, U., fountain head; *i kekena wāi*, beside the stream; *kilu ni wei*, a well; *koukou wei*, to gargle sweet water; *lo'a wāi mweimwei*, February; *lo'a wāi peine*, March; *Mamala*

wāi (continued).

Wāi, the Milky Way; *mwakana wāi*, moist ground; *wāi wawai*, cold water; *wai e mahuro*, the water is muddied. *i raona wāi*, *i reune wāi*, beside the stream; *ro rāui wei*, the two banks of the stream; *sāsu ana wāi*, steam; *sihōli wei*, the south wind; *la'atara wai*, a dragon-fly; *lāluhi*, to draw water at a well; *te'i wei*, to draw water. Lau *qai*, Polynesian *wai*. M. L., p. 96, *kuai* should be *qai*.

wāi 5. contracted form of *wāu i*; *wāi nume*, in the house; *marāau wei hala*, *qini*; *wāi la'ona*, within, inside; *'oto wāi lalo*, in the heart; *'oto wāi na'ona*, right before his face. Tanna *wei*, to fare into the house.

wāi, wā'iwei' 6. to drag, to pull, to draw, to pain; *wā'i haahie ana hu'o*, to draw a net about; *wā'i oda'i*, U., to quarrel, to fight.

wā'ini tr.

wā'inge v. n., pain.

wā'inila-(ku) gerund.

wā'i 7. tetanus; *huhu la'ola'o ana wā'i*, to be contorted with tetanus spasms.

wāieu U., n., a bonito; *honi weieu*, one bonito; *rerehana wāieu*, a school of bonito; *pepe ni weieu*, a butterfly (Ornithoptera cassandra). San Cristoval *waiāu*.

Wāili a creek in Mara Masiki Channel used for the ordeals by swimming. M. A., p. 213.

Wāingile a rocky promontory near Mwarada, Ulaa.

wā'ini'ini S., with diligence; *hele wa'ini'ini*, to do diligently.

wairo-(na) U., n., a brim.

waite S., 1. adv., of old, a long time ago, some days ago; *'oto waite*, long ago.

wā'ite S., wāilita U., 2. adv., the day before yesterday; *i we'ite*, two days ago; *wā'ite wau*, three days ago.

wāiteu, wāiweiteu v. i., to quarrel. *ha'awāiteu*. wāiteunge v. n.

wāiwei 1. to wave to and fro (of a fire-stick), *wāiwei dunge*.

wāiwei 2. to collect; *wāiwei to'o ro me'i to'ohaa*, collect the two pieces of money from everyone.

wāiwei'a'a adj., watery, with too much water, thin (of soup).

wakala'i v. i., to appear above the horizon (of a canoe coming into sight).

wāki, wā'iweki v. i., to hang up in festoons (of skulls hung up in *taoha*); used with poss. 3. *e wā'iweki ana*, he hung it up as a decoration.

wakio a bird, the gray osprey; a *Poro Wakio Mali*, a legendary person.

wala (ku) 1. a word, speech, voice, language; *me'i wala*, S., *hāi wala*, U., *nga hāiwala*, U., a word, the word; *a me'i Wala*, S., the Word; *walaku*, my word. *kire saea wala*, they talked about; *qā'u ni wala pe'i*, to consult with; *walana e lola*, his word is great; *hatonga'i wala haahi*, to accuse; *ko kokoho haahi wala*, deceitful

wala (continued).

in speech; *laeli wala*, to make an oration; *laeli walanga*, oratory, address; *lalani wala*, to make an oration; *lopo'i wala*, to feign; *madou ni wala*, a phrase; *māni wala*, S., to take counsel; a *Poro Matou ni Wala*, a ghost in folklore; *mu odohaana wala*, words to the point; *qelu wala ilengine ngaini*, to accuse any one; *ruru wala*, to make an agreement; *mu sihoa'i wala*, mere words, just a tale; *sulu walanga*, gossip; *mu tale'i sulu walanga*, mere gossip; *sulu walanga ta'etate*, babbling words; *mu wala ta'atara*, tradition; *mu wala ta'atarau*, gossip; *talama'i wala*, to act as mediator; *tarie'ini wala*, to commit fornication; *walana āhuri*, the sound of the conch; *wala talara*, tradition; *lolai suli wala*, to obey commands; *to'oto'oa'i wala*, fit and proper words. 2. v. i., to speak, used with qualifying words; *māni wala*, to consult, to take counsel; *wala ododo*, S., to speak in one's own defence, to deny; with poss. 3. *dāu wala*, to be at fault, to transgress; *nou deu walaku*, I transgressed. Wango *hara*, mouth; *Mota walai*, mouth; Tubetube, N. G., *wala*, word.

wala 4. v. i., to be scared, to be on the alert, to have learned a lesson. *kire wala 'oto*.

wala'a, wala'awala'a U., adj., used as verb; to speak. *mwai keni e'asi qale wala'a-wala'a mware'a*, what drawing women; *wala'a wa'ewa'e ana ngaile*, to upbraid excessively any one.

wala'anga U., v. n., speech; *wala'anga mwamwasu*, upbraiding words.

walanga v. n., words, speaking; *'i'ite'i walanga*, strife about words; *qaola'i walanga*, deceit, lying.

wala'asi to speak.

walaha (da, ni) n., speech, sound of.

walahālinge n., dispute, strife. *hāli*.

wala'imoli, to be true (lit., to speak true); exclamation of assent, verily; *hiwala'imoli*, to believe.

wala'imolinge n., truth. Niuē *moli*, true; *Efaté ta-moli*, real man.

walamango prepared, ready; *hele walamango*, to get ready, to perfect; *i'o walamango*, to be ready.

walangi U., v. tr., to address with words; *e walangia ani seru'a*, spoke an incantation over it.

walawala U. 1. adv., in excess, too much.

walawala 2. v. i., to have the tongue hanging out by reason of the heat (of dogs). *wana-wana*.

wale 1. *āu wale*, a reed flute. 2. a thornless cane, the bark used to sew the leaves of thatch on to reeds or to fasten the layers of thatch on to the bamboo rafters; *lāli wale*, to strip the bark of the cane.

walenga'i to carry burdens; *walenga'i heu*, to carry stones.

- wali** a space of time, long ago. *ha'awali*. 'oto 'ure wali, from of old.
- wälita** U., wä'ite S., day after tomorrow, with locative *i*; *i welita*, two days hence; *i welita po'o wau*, three days hence. Florida *waliha*, Samoa *alivu*, Maori *kareha*, Malay *lusu*.
- walo** 1. a creeper, rope, string, line, vine. *hä'iwalo*. *walona mu uhi*, yam vines; *hahai walo*, a thicket; *nga walo e hikusie*, the creepers twined round it; *walo käukey*, a thorny creeper; *walo ni pa'asahu*, a fishing-line for *pa'asahu*; *walo ni 'u'i*, a sling; *ta'e walo 'ie ke su'uri*, save for these bonds; *walo roto*, match-box bean. 2. ten strings of shell money. 3. ten coconuts made into copra and strung together in halves. Florida *galo*, Wango *waro*, Motu *varo*.
- walo** 4. *susu walo*, an abscess; to suffer from abscesses.
- Walo'a'a** the river that discharges into Roasi Bay, Little Malaita; Tetele, the ridge on which it rises; Toro'a, the hill at its head.
- walokäukey** a thorny creeper.
- waloliu, walowaloliu** to travel about, to make excursions.
- walopasa** ten flying-fish.
- walowalo** *walowaloi 'ehuri*, the sound of the conch shell.
- walu** numeral, eight; used also to express an indefinite number. *waluola*, everything; *walu mola ni ola*, all things; *wahu tala ni Tolo*, all the villages of Tolo.
- waluta-(na, ni)** *walutana nga ola*, S., *waluteni ola*, U., everything.
- walune** eighth, the eighth time. Lau *qalu*, Florida *alu*, Viti *walu*.
- walumalau** the world, all the islands. *malau*. *ko 'ure para'ilana walumalau*, defends the earth.
- wana, wanawana** v. i., to sparkle, to shine, to be incensed; *saeku e la 'otoi wana*, my heart was hot. Lau *qanga*, lightning.
- wanawana** 1. v. i., to scrape and clean, to file; *wanawana hinou*, to make shell hooks.
- wanawana** 2. S., same as *walawala* 2.
- wanga** U., to have fever, malaria.
- wangaha** n., an attack of malaria.
- wangawanga** S., to be bright, to sparkle. *wanawana*.
- wa'o, wao'wa'o** U. 1. to catch fish, to go afishing.
- wa'o** U. 2. a mast, *hou wa'o*.
- wa'oni'a** U., adj., damp, dew.
- waowao** 1. n., a shrub growing on the beach, has white flowers, grows best on rocky soil; the sticks are used as seat of platforms.
- waowao** 2. (na, ni) tentacles, feelers.
- waowao** wild dog.
- wäpu** forest land which may be cleared for gardens and thus becomes the property of him who clears it. *tahangie wäpu*, to clear forest country, met., of difficult work just started.
- wara** to be very large. *kira wara*.
- Warahunuka** a *Warahunuka Rā'i I'a*, a legendary person.
- waraihu**, U., ihu S., hair, feathers. San Cristoval *waraihu*.
- warauku** U., hair, feathers.
- warawara'a** adj., *ere warawara'a*, clamorous.
- ware** U. 1. v. tr., to destroy, to be mischievous, to pull up self-rooting coconuts.
- ware** U. 2. adv., nearly, almost; precedes the verb.
- ware** 3. *warei heu, ware ni häu*, a short club used in central Malaita on the west coast; it is carried on the back, depending from the neck; its stone head is lashed to the haft with cane and the haft is inlaid; this is the club mentioned by the Spanish discoverers, see the Journal of Gallego in Guppy's Solomon Islands, p. 219; the port mentioned in the note is probably Waisisi.
- wäriha** (na, ni) S., 'unu *weriheni*, to tell clearly.
- warihiteli** v. tr., to burst open. *hite*.
- wäru** 1. v. i., to be scorched, to burn, to get burnt; *mu nume e wäru 'oto*, the houses are burned down; *mwado wäru*, U., red earth; *niu wäru*, a coconut with short stem, yellowish fronds, and reddish-skinned nut; *'ie waru*, a fish of red color caught in shore reef.
- wäruhi** tr., to burn.
- wäruhila-(ku)** gerund. Lau *saru*.
- wäru** 2. v. i., *wäru ta'a*, to emerge, to show up clear, to reach a place; *tala ko weruta'a i Sa'a*, the path emerges at Sa'a; *'äpu e wäru'a ana qalusuku*, blood gushed from my nose. Lau *qalu*.
- waruna** U., adv., as if.
- warupe** U., to be stringy, of *hana*.
- wäruweru'a** U., adj., red.
- wasawasa'a** adj., indistinct, blurred; *lio wasawasa'a*, to see indistinctly.
- wäsi** 1. v. i., to be wild, not tame; n., a wild animal. *ha'awäsi*. *wäsi ni poo*, U., a wild pig; *nga wäsi, mu wesi*, a wild pig in contradistinction to *nga poo ni nume*, the domesticated swine. Florida *asi*.
- wäsi, wä'iwesi** 2. v. tr., to wash clothes, *wäsi lo'oninge* (English wash).
- wäsi, wä'iwesi** 3. *wä'iwesi henue*, to visit the villages.
- wäsu, wä'uwasu** 1. v. i., to smell, to smell of; *wäsu 'aela*, to stink; *nimeku e wäsu 'ie*, my hand smells of fish; *wäsu mangoni*, to emit a rich savor; *nonowäsu*, to sniff at, to smell.
- wäsuli** tr., to smell too strong for.
- wäsulana** its smell.
- wasu** 2. *saewasu*, to be angry, to sulk.
- watamea** U., to crackle (of fire). *mea*.
- Wate** a proper name very common on Little Malaita.
- wate, wa'ewate** to distribute food at a feast after making an oration.
- watenga'ini** tr.
- watenga'i** v. i. Wango *wate*, donate; Lau *lali qate*, to make an oration.

wāu 1. adverb of place, there; *ne* or *ni* may be added; when followed by the locative *i*, *wāu i* contracts to *wāi*. *a mwane wāune*, S., that person; *wāi nume*, in the house; *i we'ite wau*, three days ago; *i welita poo wāu*, three days hence; *e holai na'o 'oto wāu*, he has gone on some time ago; *nonola wāu*, day before yesterday; *nonola 'oto wāu*, three days ago; *talo wāu i 'esi*, to follow the coast by sea. Wango *wou*, Lau go, Dobu *wa*.

wā'u 2. to be excessive (of pain, work, plague); *ko esu we'u*, *me'i esunge we'u*, strenuous work.

wauru U., to fall, to stumble and fall; *a Poro Wauru i 'Esi*, a legendary person, Mr. Fall-at-Sea.

wāuwe (ku) grandfather, grandchild; *ngādi weuwe*, a stone axe (grandfather's axe).

wāuwana n., used with *mu he'i*; *mu he'i weuwana*, grandfather and grandchild.

wāuwananga n., *mu he'i weuwananga*, descendants (double noun ending).

wauwau U., to dispute, to squabble.

wawa (ku) n., mouth; in Sa'a *ngidu* is used of the mouth of persons. *wawa ehoeho*, to boast; *hele ponosie wawana*, keep his mouth shut; *loro wawa*, to shoot out the lips. Mota *vava*, to speak; Maori *waha*, mouth; Lau *faga*, Maisin *kawa*.

wawae to be empty; *ola wawae mola*, only a shell.

wawai to be cold; to be cool, of water, *wāi wawai*; *sapeku e wawai*, my body is cool; *e wawai osiosi*, lukewarm.

wawainge v. n., moisture.

Wawake Manu a ghost of the open sea, *'akalo ni matawa*. M. A., p. 197. *inge'i i sapena rihue i Qe'ulo*, *hole sa'a kole wa nga me'i ola erete'a ke i'o i sapeka*, he is near the cliffs at Qa'ulo; paddles must not rattle nor anything white be on our bodies.

wawala v. i., to carry, to act as porter.

wawanu'e adj., sharp (of edge).

wawe froth from the mouth, to slobber; *wawe ko ta'ero ana*, the spittle dribbles down.

waweta'a adj., vexed, fashed. *ha'awaweta'ai*.

wede to take out the midrib of the sago leaf before sewing the leaves for thatch.

wede'i tr.

weesi, **weeweesi** v. i., to fish, to catch a fish,

to get shellfish at low spring tides

weesi (continued).

(*māi rara*); *noko lai weesi*, I am going fishing.

weesinge S., v. n., fish caught; *ngāu weesinge*, to eat things caught (fish or flesh), as a relish with vegetables.

weesingaha U., v. n., double noun ending; as *weesinge*.

weewee S., a baby, infant, *mu weewee*. *a Wee* contraction of *a Dora weewee*.

welewele a rod, a stick, *maai welewele*, S., *hāi welewele*, U.

welewele'a adj., *ngara welewele'a*, to have a firm, solid sound; to ring solid.

weli (ku) S., **uweli** U., n., maternal uncle; *a weli*, my uncle.

we'o, **we'owe'o** v. i., to be tired. *ha'awe'o*, *sape we'o*, to be bodily tired.

we'onga v. n., weariness; *sape we'onga*, physical weariness.

werewere small (of children). *cf. weewee*. *mwela werewere*, an infant. Mota *were*, to make an inarticulate sound.

wete 1. v. i., to hit; *e wete i sapeku*, it struck my body. 2. to reach; *wete i ola*, reach such-and-such a place. Wango *wete-wete*, firm.

weweu U., v. i., to squabble. *ha'aweweu*. Maori *wawau*.

wili 1. v. tr., to give tribute, to contribute money to a chief at a feast; *haa ni wili*, tribute money; *wili to'ohaa*, *wili to'ohanga*, contributing money.

wilinge v. n., a giving of tribute.

wililana gerund.

wili 2. to string, to thread; *wili dududu*, to string beads; *wili haa*, to string shell money.

wili 3. to chip, to flake, to break off chips of flint.

winiwini 1. v. tr., to handle shamefully, to maltreat.

winiwinila-(ku) gerund.

winiwini U. 2. carefully; *hele winiwini ana*, deal carefully with it.

wiro a steering-paddle, a rudder.

wisi a small gray bird, observed as an omen. *wisi ko orea*, the *wisi* chatters. M. A., p. 221.

wowo (ku) the shinbone.

wouwou a wooden ear-plug.

wowala'a S., *mwala e wowala'a*, glorious.

INDEX.

a häi 4., mäsi, me'i, nga, ta'a 3., ta'ata'a, ta'e 1.
abandon lae mwaani, qaqaitegilli, toli'asi.
abhor hä'ileledi, leledi.
abide näku, i'o, i'o konito'o, i'o susu, 'o'o 3.
able mwadausi, nanama, saka.
aboard la'o 'iola, ni'i 'ae ila'ona 'iola, ta'e ana haka, ta'eli 'iola.
abode leu tala, leu talahuli.
abound ahurara, älielimui, hunge, takara, tapala'a.
about ana, haahi, i maana, ra'arangana; käli.
above haho, i haho, i lengi; liuta'a, liutaha.
abraded aho, dalao.
abreast hora, i odoha, sama.
abroad käli, lilikeli.
abscess epa 1., likita'a, mwaa 2., oropa, osa, qaqahinu, sususu, susu walo, 'upu'e.
absorb totohi, totoqini.
abundant 'a'a 3., lolo, mwaera, tahe 2.
abuse ere leledi, ere mama'ila'a, ere mama'ingi, ha'asa'eri; n., maleledege.
accident дәu (täu) pele.
accompany hä'ipulonga'ini, häku, hata, 'uren-ga'ini.
accomplish ha'aahu, ha'aoa'i, ha'ato'o.
according hä'idadanga ana, isuli, sada ana.
accumulate koni, si'okoni, tarakoni.
accurate diana, hähuroto, mängine, wärihana.
accuse qelu, tohule'ini, 'usu 8, 'usu maa.
accustom ha'anina, husingi, manata'i, nanoa'i.
ache hi'ito'o, sälu 1., wä'i.
acid ahaa.
acknowledge 'alama'ini.
across ha'aholo.
act arikosi, dada, дәu, hele, qao, täu, taa 2.
active дәu sakasaka'a.
add maai 1., pe'i, sape'i, taroisuli.
admire ane.
adopt koine, koni, opa, rä'i, sangoni, sulu'i.
adorn ha'alauni, launi.
adornments läuni, läunihe.
adrift ahesi, hatara, kone, tara; mataraha.
advance ara 2., dudu, nanauhi, 'o'ohi, susungi.
adversary maeloonga.
adult rato, repo.
adultery 'amo'amo, mäsi 1., tarie'iniwala.
adze dahe, v.; kaumota, häu.
afar 'aho'a, ha'atau.
affirm une lete.
affix lakoma'ini, rakoma'ini.
afflicted ha'alete, ha'amotahi, si'ohaa.
affright ha'amamakine, ha'amausi.
afloat mänumenu.
afloat liu i henue, liu i tala.
afraid maa'u, mä'ume'u, popolo'u, qä'ilulu.
afresh hä 8. 'i lo'u 5., älioh'i.
after huni, 'ohi, i puri, isuli, po'o puri, qä'i puri.
afternoon apau, apai sato.
afterwards mango ena, mango urina.
again äliho'i, lo'u 5.
against hatare, honosi, parasi, suli.
aged läsu, repo.

ago ina'o, 'oto, 'oto di.
agree loko, ruru wala, sama diena.
aground ape 1.
ague mata'i, wanga.
aid läuhi, maai 1., pe'i.
aim hana 2.
air maalau, mango, ooru, uwatohuna.
akin täkihe-.
alarm ha'aasire'i, ha'aparasi.
alight 'o'a 5., puu.
alight adj., akau, eso.
alike hä'idadanga, hä'isada, sada.
alive mäuri, mäumeuri'e, mamaurita'a.
all ahuta-, hauni, mäni, mango.
alloy 'alali, ha'aado, ni'i, wate.
allow lio maai, maai 1., toli 'asi, tolimaai.
almost hini'i, kara'i.
aloft 'ala'a, 'alenga, la'a, ilengi, ta'e.
alone hale'ite, häli'ite, hahaiteli.
along i epine, i suli, suli.
aloof 'aho'a.
aloud ha'ada'i, ha'ata'i, iengi, päine, toto-longa'ini.
already 'oto, qäni, 'upuni.
also lo'u 5.
alter hele aopa, hi'une, hi'usi, hu'isi.
altercate ere ha'isuru, ha'aere, wäiteu, weuweu.
alternate hä'iolisi.
altogether ha'ahu'ani, ha'ahu'ei, hauni, mäni, mangomango, to'uhungana, to'ohuu-nga'i.
always 'oni'oni, suli he'idinge.
amidst i denume, i matola-.
amiss pele, tala 4., tototala.
among hike, i matola, i saa-, i sie-.
amulet mängite.
ancestor wäuwe.
anchor häu ni hune, hunata.
and na, mana, pe'i, mwana.
anew ha'alu 2., ha'olu, lo'u 5., ruana.
anger hä'ioere, saewasu.
angle suusuu 1.
ankle koukou li 'ae.
anklet 'uru mwado.
annoy äite'ini, ha'asauni, kotaahi.
anoint nue, su.
another nga'eta, ngaite.
answer 'ala, 'alama'ini, 'alami.
ant duidui, hulihuli, lolo, sane.
antennae kakawe, waowao 2.
anticipate kokela'ini, rorahi.
anxious adoma'i su'asu'ate'e, ikule'i, ne'isae to'ote'e.
any ngaile, ngaini, nga mwaile, nga muini, ta'ana, ta'ena, iteitana.
apart 'aho'a, äuhora, hoka, siki 1.
apiece ado, oa 1.
apparition anoa, haeta.
appear haata'i, haeta, manumenu, suu ta'a, uwota.
appease ha'arako, to'ora'ini.
apply raoha'ini.

appoint ha'a'uresi, holosi, holota'ini, topo.
apportion 'alali, ha'ado, ni'i, opa, wate.
approach aori 2., duduhi, nanauhi, 'o'oha'ini, 'o'ohi, susuhi.
areca 'e'e, kuru, mäuta'a, pile, pua.
arm nima, nimanima, nime, ninime.
armlet hato, kakamuni, kokome, ngäungeu nime, pore, qaro haa.
armpit qaeqae.
around haahi, honota-, käli, kälikeli, parasi.
arrange koni, ne'i, samanga'ini, si'o koni.
arrive arapuu, hule 1.
arrow dede qalu, omo, oa 4., suulehu, topa 1.
as domana, mala 1., urihana, waruna.
ascend hane, haneta'a, tahela'i.
ashamed mamakine, masa.
ashes ora 2., qasaora.
aside 'e'eli, liu aopa, palili.
ask dolosi, ha'atohu, häri, soi, suke.
assault arisi, polahi, puuli, siholi.
assemble ahelidu, loko, ruru.
assent 'alama'ini, 'alaqa'u, mwa'emwa'e.
assert unu lete, usu meuta'a.
assign ha'aado, holosi 3.
assist maai, pe'i, pe'ini.
asthma malo.
astray 'e'eli, takalo.
astride ta'e odoodo, ta'e ha'aholo.
asunder makaka.
at hai 2., i 1., ta'i 2., wäi 5.
at all ha'aisi, ike, 'oto 'o'o.
atonement hiri, tapa olisi, uraa'i.
attach raoha'ini, lakoma'ini, rakoma'ini.
attack mama'ingi, polahi.
attain hulaana, su'aana, täu taha, usu ta'a.
attempt дәu adonga, дәu ni, hala.
aunt nike, teitei.
avenge horo i tala, suu ola.
avoid peinuhi.
awake ha'älio, ha'atalisi, liolio, tälisi.
away mwaani, wäu.
awe mäute'i ra'aranga-.
awhile ha'awali, kä'u 4.
awkward mäumeuli'e.
axe häu 2., 'ile 4., ngädi.

babble ro'irori.
baby 'elekale, mwela werewere, weewee.
back kolu, puri; *adv.*, äliho'i, 'oli, 'olie'i, hä'i'oli; taalenga
backbone suli odo, suli qeri i ngae.
bad 'aela, tata'ala; käsu, mäpusu, osa.
bag anga, mwä'i.
bait paa, pasa; 'alata'ini, v.
bake hähi, haali.
balance pute; v., дәnu.
baler idenu.
bald halai.
ball hou meme.
bamboo äu, dana, qirei eu, rata.
banana hudi, piei hudi.
band walo.
bang kokohu, makulu; n., koukouhe.
bank 'akere, keke, rao.
barb, nanga.

bare mwakule, qala.
barefaced raramaa.
barely asa, asa'i, hini'i, ili 1., kara'i, orei 2.
bargain hohoro, 'olisi, usi.
bark te'ete'e n.; ku, leko'i.
barren amara, qala.
barter ha'aholi, hohoro, holi, usi.
bashful masa, mamasa'a.
bask ha'araa.
basket anga, ite, lu'alu'a, lu'e 3., mwä'i, tangi 1.
bat ninginingi, sawalo.
bathe loto.
battlefield paonga.
bawl arai, awara, kakau, tea.
be i'o, la 1., lae, 'o'o 3.
beach i kule, i one, one, qä'une häu.
beak qäluu, wawa.
bear anga'i, hele, käru, walenga'i; ha'ahute, hungu.
beat daro, hide, horo, räpu, säuni; lili qana.
beating daro'ilana, maai repusilana.
beautiful hinoli'a, kohi, mwane diäna, rara'i.
because ana 7., 'aehotalana, i tehulaana, i nunu-haana, tala'eahana.
beckon 'ala qä'u, salohi.
become ne'i, no'i; mälisi.
beelle mänu, orooro'a.
before hola'i na'o, i na'o.
beforehand kokela'i, rorahi.
beg 'a'ada'ini, äitana'i ha'atohu.
beget 'aehota, ha'ahute.
begin 'aehota, tala'ae; *adv.* si 1.
beginning 'aehotalana, tala'eahana.
beguile ero, kae.
behave i'o, näku, 'o'o 3., tola.
behavior i'ola-, i'onga.
behind i puri.
belch ora lulu.
believe hiiwala'imoli.
belly 'aqa 2., i'e 3., 'oqa.
belong ana 3., to'oana, to'ola-.
below haha 1., i'ano, i haha, i oroha-, i ka'o.
belt lokoqao, roro to'oni.
bend lolo 1., lo'u 4., lo'une, oroha'i, oroma'i; n., 'alo'u, lo'u'e.
beneath i 'ano, i haha, i kao.
bent 'amaoro, malo'u, matou, mwahiohio, mwaoroha'i.
beseech äitana'i, tola suu'i.
beset 'aqata'ini.
beside i epine, i keke, i raona, i reune, isuli.
besom korekore, tala 5.
betel oha, oha ni me'esu.
betray qelo.
betroth aharo, ngäu ni sulanga, rongo keni.
between i matola.
beware lio tala.
bewilder lole, pangara'ini, pu'o.
bewitch si'ohi.
beyond li'ite, likite, 'oto wäu, po'o wäu, qä'u ni paro, qä'u wäu.
bid ha'atola, hä'iusunge'i, 'unu.
big päine, päipeina'a, pangupangu raha, loa 1.
bill qäluu.
bind hiri, hoo, qäsu.
bird mänu.
birth ha'ahutanga, hutela.

bit ähuhue'i ola, dodongo, 'ele, kärikeri, kele me'i, ko'ukohui poo, maapou, mäsi 2., me'i, musii 'elili, 'u'u tolo, waawaatani i'a.

bite 'ala 3., sapo.

bitter ahaa.

black lo'ilohi'e, pulu, pulupulu'e, sawaoli'e.

bladder mimi.

blade maa 4.

blame 'i'te 2., 'i'te'ini.

blast esoesoha, mawaha.

blaze eso, ngangau, talau.

bliss dähi, dä'idehi'e, ha'adahi, ha'adiana.

blind ha'a'ulu, 'ulu.

blister qa'arete, tarapiu.

block häu 3., hai 4., ape hono.

blood äpu.

bloody äpule, lili 'epule.

blossom taka.

blow mawa, ooru, 'uhi 3.; *n.* maai repusilana.

blue melumelu'a'a, pulupulu'e, to'orodo.

blunt kumu, ngo'a.

boar ora 4.

board hapa, räi dango, räi 'ei, räi hapa, räureu.

boast ere ani leu honu, ha'atoha'ini, wawa chocho.

body sape.

boil ha'aohu, koo, ohu 1., pii; *n.*, 'upu'e.

bond walo.

bone su 'isuli, susuli.

boom häu lili qana.

border 'akerena, i keke, i ngoongoo, i raona, i reune.

bore halo, hoto'i.

born hute.

borrow lihue'ini, suke.

bosom roro 2., roroma'i sae, saro.

both ahutana ro ola.

bottle hou 'atea, hou wei.

bottom kao.

bough sasara.

bound pola liliki, reke; ho'o.

boundary honohonota, nisita, ta'itelihana.

bow *n.*, päsi; *v.*, qä'utou, 'o'onuto.

bowels 'oqa, sae.

bowl nime 2., nime sarasara, maraohu; *v.*, 'a'a 5.

bowstring ilolo, pulo 2.

boy 'elemwane, mwane, mwau, mwela, mwela mwane, mwemwela, *plural*.

boyhood haoraha-, mwäimweiha.

brace rape'i, roro'i; *n.*, ro.

brackish 'äsile, maraohu'e, qaaqi'a.

brain qango 3.

branch luluhu, sasara, 'ulu'ulu 2.

breadfruit pa'ale'o.

break aaro, 'ala 4., ha'alede, ha'amousi, ha'aqa'ali, häli, hite, lede, makasi, mousi, nisi, papali, papata'ini, pota, qa'ali, qa'asi, radu.

breast susu, roroma'i sae.

breath mango 2., mangoi ola.

breathe mamango, mangomango 2., malo 2., poepoe.

breed ha'ahute.

bride hu'e ha'alu, keni ha'alu (ha'olu).

bridegroom poro ha'alu (ha'olu).

bride tatalauhe, huruhuru.

bright marariro'a, raa, rere'a, wana, wanga-wanga.

brilliant huhurere'a, marare'a, nuenuala, raringa'a.

brim maa 4., wairona.

bring tola, tole.

brink qa'asulilana, i raona, i reune.

bristle *n.*, uhu, waraihu, waraahu.

broad 'ahola, lalo'a.

broil susungi 2., su'isungi, uunu 1.

broken 'a'o'i, ma'o'i, mari'iri'i, längu holo, madou 2., makaka, makaka'a.

brood *v.*, aro 2.

broom korekore, tala 5.

brother 'äsi-2., 'ule-.

brother-in-law 'äsi-, ihe-, ro aihana, ro mwaihana.

brow dara, na'ona dara.

bruised hudihudi'e, maelupu'e, maputaputa.

brush kore, tala 5.

bubble hutohuto, ohu 1.

bud 'ure 4.

buffet hideli, lomosii.

build äu nime, täu nima, ha'auresi, tohu nime; 'soo tete.

bulge suule'i.

bump lupunge'ini, taate'e, tatate'ete'e, to'olupu.

bunch adai, hungu, hunguha, hunguta, huu.

bundle lokota, ihoo, putaputa, pute.

burden ludaa, ludanga.

burn eso, ha'amamu'i, mämu, raahi, talau, uunu 1., wäru.

burrow 'eli. häi 5.

burst qa'a, utakora.

bury 'anomi, aori, 'eli tala, hä'itoli, hä'itolinge'ini.

bush 'äi 1., dango, ma'usu, me'esu, mou, tolona hänu.

busy hiru, hirunga'a.

busybody polahiwasa.

but ta'a 7., ta'e 6., ta'e pe'ini.

butterfly pepe.

buttock moro 3., popo 2., qote.

buy holi, holoholo 3., hohoro, usi.

by ana 2., äni 2., i keke, i raona, i reune, i saa, i sie, i suli.

cackle tatarao, toteu.

call arai, awara, ha'ara'i, soi.

calm holaa.

can mwadausi.

cane 'ohu 3., ue 3., wale.

canoe 'iola, 'iola sara, lusuinume, ta'a ta'e, ta'e hai, ta'e 'olu.

capsize 'akeu, käusi, oha'i, qaoha'ini.

careful ha'akeneta'i, hä'ikeneta'i, keneta'i, kineta'i, raerae.

careless täuteu, ta'ewau.

cargo ludaa, ludanga.

carry anga'i, anga'ini, 'apala, hu'e 3., lude, poonga'ini, tola, to'o qä'u, walenga'ini, wawala.

carve ädu, ädumi, diu 2., didi.

cast 'a'a 5., 'äsi 3., daro, dere, 'u'i, 'uile'ini, sikera'ini.

castrate uweli.

catch käusi, talaahu'e, tapoli.

caterpillar muno.
cave hahale, liwe.
caulk pulu'i.
cause, *v.*, dāu 1., ha'aola, tāu; *n.*, 'ae'aena, 'aehotalana, tala'aehana.
cease mou, moutoli, noto, rohu, toli ereere, to'o moutana, toli rohu, suu 1.
cement pulu 3.
centipede aliha, āluhe.
chafe harasi, rotoa'ini, sataa'i, uli 3.
chamber āhi, 'atohono.
champ kokolu, sapoli.
change ālu, ha'alili, hi'usi, ho'itana, ho'ite'i, hu'isi, hu'itana, hu'ite'i, lapi, lie 2., 'oli, 'olisi.
channel ta'ataha, taha, tahalaa, ukui ta'ataha.
charcoal lo'ilohi.
charge ha'atolanga'ini, 'usu ilengi, 'usu maa; rori.
charm *n.*, māngite, sāhu 2., si'onga; *v.*, sāru'i, toli loosi, walangi.
chase pāi 1., pāni, pee 1.
chatter 'e'engo, diodioru, kotaa, orea, rongō 'aela.
cheat ero, kae.
cheek papali.
cheer ha'aape, ilenimwa'e, rike, ruke, sae dodo, sae rukeruke.
chest duru, toitoi; mango 2., sae.
chew daweri, koikoi, kokolu, ngāsi, ngero'i, sapoli.
chief alaha, inemauri, rato.
child 'elekale, 'elekale werewere, kale, mwela, mwela werewere, weewee.
child-bearing ha'ahute mwela, kale'a.
chin sasate.
chink waawaata.
chip dahe, didi, diu, tere, wili; *n.*, masi 'ei, ngangai dango, ngangani 'ei, sikitani 'ei, sikitei dango.
chipped 'apasu.
choose hili, 'ilisi, lio hilisi, lio huni.
chop huule'ini, koku 2., tapa, tāpi, tohu 1.
chorus hā'ioangi.
cinnamon madou.
circuit kāli, kāri waaro.
clam 'ime.
clap hide.
clasp ako.
clatter kole.
claw ki'iki'i.
clay 'ano mola, mwado wāru.
clean rere'a; *v.*, ha'arere'a.
cleanse hoda.
clear āhureha, dingadinga, hahuroto, haha'iteli, langalanga'a, manola, mataqa, tam-waodo; *v.*, rāi, sale.
cleave hite, hite pewa'ali, tāngi, tohu 1., tohu hiteli, wa'ali; hataa'ini, rāuhe'i.
cleft ta'ataha, tahalaa.
clench lokune, rete hāu.
clever saai ola, salema'i.
cliff haneta'anga, hanetahanga, osani karekare, qa'āsulilana.
climb hane, hane'i, hanenga'ini.
cling lalako, nanako, rāuhe'ini.
clip olo 3.

close āhu'i 2., dāu keli, ha'apuli, hohono, para ahui, ponosi; mumu, *adj.*, kara'ini, puru, purupuru'a'a.
close-cut kou.
cloth mi sala, sala.
cloud mamala wai, rorodo, rorodo'a, salo, uru 3.
clouded kokohono, rorodo, rorodo'a.
club ahui 1., die, kiakia, mata, pa'uwa'ata, supi, taroiri.
club-foot qa'i 4.
clump huu 1., lolo'a ni 'ei.
coarse wara.
coast *v.*, hatale; *n.*, hatale'a.
cobweb lawa.
cockatoo eke.
cockle hadonga, henu, mengo, hangoda.
cockroach mwaidi.
coconut niu; kokolu, madeli, opu, poupou 1., 'ulu ulu 1.
coil ere 2.
collect sio 1., sio koni, sio maani.
color sape.
comb arapa.
combine loko.
come dudu, hule, lae, susuhi, su'u 6.
come out āu ta'a, mau, tāu ta'a, usu taha.
command ha'atolanga'ini, usunge'ini.
common ta'ewau, tāuteu.
compact sa'oha'ini.
companion dama, maila-, oa 2., pe'ile-
company ālidanga, ālidangaha, herahonu, pulitaa, koruhe, laeha.
compassion 'amasi, hā'i'amasi.
compensate hiri 2., toto 1.
complain uqe, ngara tahela'i.
compete āhu 1., mango 1., mangomango, mouqeli.
conceal mumuni.
conceive 'aehota, lodo.
concerned poi 2., po'ote'e.
concerning ana, haahi, ra'arangana.
conch 'āhuri.
condition tolahā.
condemn 'i'i 1., lei.
conduct *v.*, ha'apulonga'ini, na'o, tole, 'ure-nga'ini; *n.*, tolahā.
confess ha'ahou, unu tahanga'ini.
confident sae mou'e'i, sae susu.
confirm ha'asusu, ha'ato'o, rape'i.
confused lole, pu'o, qā'ulunge'i, wasawasa'a.
consent 'alama'ini, mwa'emwa'e.
conspicuous langa'a. langalanga'a.
constantly 'oni'oni, tarau, taraure'i.
consult māni wala, qā'u ni wala.
content hā'itohe, hā'ipani'i, hāukama.
continue konito'o, susu 4., sususu, taraasi, tarao, tarau, tarauhe'ini.
contort huhu laolao ana wa'i.
contract rarasi, ruusi.
contradict ere ha'itohe.
contribute tete, wili.
convey ha'apulonga'ini, tole, 'urenga'ini.
cook ha'al'i'e, ha'aopo, hāhi, koo, sule, susungi; su 'isungi, uunu.
cooked mali'a, madoo.
cool wa'arara, wa'arau'a.

copy ha'amaani, hä'imaani, ha'amala, maani, malamala 3.
coral häu haa, käu 2.
cord 'äli 3., 'eli, walo.
core nini, uto.
cork qäito.
corner suraa'i, suusuu.
corpse lalamoa, qä'u 'äpula, rae.
correct ha'aodo, odo.
cough hu'u 5.
counsel loo'inge.
count idu 1.
country hänuu.
courtyard 'amaa, lolata, mara nume.
covenant n., ha'alunge, hä'iholota'inge; v., ha'alu.
cover v., aluhi, mwana 1., ponosi, qaoha'i; n., maa, ponopono.
covet sae hanali, sae to'oa'i ola.
covetous malalahu'e.
cower 'aqa 1.
cowry puli 1., puli 'ehi'e.
crab ao 2., 'ahe 3., kuka, qä'i ao, 'u'e 6.
crack kokohu, makulu, ngaangaa 2., qa'a 1., qa'arakau, ualapoa.
cracked lo'a 3., qa'a, wa'ahite.
crackle watamea, sii.
crafty raomaenga.
cram poe 3., susu harehare, to'oni 2.
crash makulu, ngara loloulu.
crawfish ore ni 'esi, ura.
crawl 'ango 1., lidu.
creak awaleo, ngangadi.
crease hirori 1.
create ha'ahola.
creep ango, huto 2.
creeper walo.
cripple lilidu, to'u 3.
crocodile huasa.
crook ikeu, mudi 2., tangatanga.
crooked mwa'elu, mwahi, mwaketo.
crop v., 'ini 5.
cross v., holosi, la'oni, la'ongi, likisi, tapaliu, ulu holo; adv., ha'aholo; n., ällipo'u, po'upo'u.
crotch tanga.
croton alaala.
crouch adaoro, 'ähihi, 'aqa 1., hihi.
crow kokorako, tatarao.
crowd ha'apuli, ruungi, täkuruhi; n., honulaa, mwala, pulitaa.
crown halaitana, ho'odara, rorodara, 'ure'urena.
crumb ahuhu'e, nganga, urate.
crush hite menasi, pili.
crushed malelede, mamenamena, ma'o'i'o'i.
cry arai, awara, kakau, ngara, ulo.
cuckoo tarasioko.
cull hu'usi, 'ini.
cup kaokao.
cupboard duru.
cure kure 1.
curl äli, lolosi.
curse ere hä'ihonoa'i, hädi, isi, uwesi.
curve repa.
cuscus huto 1.
cut aha 2., hoa 1., huri, kala, kohu 2., lisi, nisi, topa, tori 1.

cuttlefish monaki.

daily sulii haudinga, sulii he'idinge.
dam n., koho; v., ponosi.
damage mala masi, wa'eli, ware.
damp makina'a, qesa'a, qini'a, waoni'a.
dance mao 1.
danger maelaa, siohaa'i maelaa.
dare adoma'i mousi, ne'isae moute'i.
dark rodo, rodohono; rodoha'i, rodoma'i, rorodo'a.
darken ha'arodo.
darkish marawa, maramarawa'a.
dash papata'ini, pola.
daub mole, 'usuri.
daughter 'elekeni, keke keni, pule, teitei.
daughter-in-law hungao-, keni.
dawn ha'ihora'i, mahu'ohu'o, wa'ali'e.
day atowa, däni, dängi, hä'idinge, häudinga.
daybreak marawani deni, mahu'ohu'o, wa'ali'e.
dazzle marare'a.
dead mae.
deaf pungu.
deal ho'ohoro, holi; 'alali, ha'aado, ni'ini'i, wate.
dear diena, maa'i 2., madu.
dearth hi'olonga, talenga.
death maenga, maeta.
debt roro'a, roro'anga.
decay käsu, osa.
deceit eronga, kaenga, raomaenga.
deceive ero, kae, lopo'i, qäli.
deck ma'emahe; n., mwanamwana.
declare ha'ahou, ha'ata'ini, hou 4., 'unu 1.
decorate ha'alauini, läuni, mumu.
decoy ha'atanauhi, ha'amamu.
deep asa, dodo, kokoro, lade mae.
defecate he'a 1.
defend ere talihe, läu haahi, para'ite-, talohi, 'ure ahu'i, 'ura parasi.
deficient ore 1., tale.
defile ha'awa'a, lo'u 3., louhanga'a, maha.
defy parangasi, haukama.
degrees duudu, raqarqa'a.
delay ha'ahiru, ha'awali, hirusi, 'oniteu; n., hirunga'a.
delirious 'oe'oe.
deliver hä'i'a'auhi, hä'iteuhi, luhelolo.
dense pono, rerepono.
deny ere talihe, taate'inge'ini, ulapo, wala'a odoodo.
descend siho, sihola'i, siho toli.
descendant wäuwe.
desert n., hänuu sala, hänuu sasala, maana'o, na'onga; v., pola mwaaani, tähi.
desire hä'ihuni, härihuni.
desist noto, rohu, toli 6., toliaa.
desolate i'o ni leu qala, maana'o, na'onga, sala 4., si'ohaa, waa 1.
despise adairi, hi'aela, mama'ila'a, mama'ingi, mwaka 1.
destroy duuhe'ini, ngoli, suuhe'ini, ware.
detach sikile'ini.
device loo'inge, loona'inge.
dew ara 1., waoni'a.
diarrhea tao.
die äi suu, mae, suu 1.
differ aopa.

difficult asa.
diffident marara.
dig āhure, 'eli, 'elihe'i.
diligent ha'airara, mwa'emwa'e, rara 1.
dim wahawaha'a, wasawasa'a.
diminish kumwe, lueli, luengi.
din 'e'engo, kotaa, rongo 'aela.
dip ha'adodo, loloma'ini, suu 1., toongi; *n.*, ālihōlo, ririhōlo.
dirt 'ano, mwado, mwakana, mwakano, qiqi.
dirty mada'a, mwadola, mwakano'a, qiqi'e.
dish nima, nime.
disobey alalu, hā'itōhe, lalawa, sāre'i.
disorderly mwa'uu, teroliu.
disposition manata, manatanga.
dispute ha'aere, haore, hā'isuru, wāiteu, wala-hali, wauwau.
distant 'aho'a, ha'atau.
distinct maopaopa.
distinguish haha'iteli, hahiteli, ileli, lio saai, opa.
distress ha'aleteginga, motaahinge, si'ohaanga; *v.*, motaahi, kotaahi, hasi kokosi.
distribute ha'aado, ha'aohusi, ni'i, wate.
disturb hurosi, ikule'i, iolaha, sasae; *adj.*, mahuro.
dive suu 1.
diverge āliu, 'e'eli, liu aopa.
divide hiteli, opa, nisi.
divine dāu dunge, dunga ni hāu, hahuto'o, ilala.
dizzy ta'iere.
do arikosi, da, dāu, hele, palo, qao, ta, tāu.
docile manata, rako.
dodge talohi.
dog 'usu 9.
door hohono, maa.
dot pulu maa'i seu.
double lo'u 4., kālīte'i'a, saoha'ini.
doubl adoma'i ruarua'a, ne'isae ruarua'a, sae ruarua'a.
dove heheoku, hiroiku, taqaruru.
down hao, hou, i'ano, qa'i 'ano, siho.
down *n.*, ta'ataka'i rate.
drag oke, pānile'ini, wā'i.
dragon-fly ta'atara wāi.
draw oke; kere; tāluhi.
dream niniko'a.
dream ma'ahu pole, ma'ahu qole.
dregs hero, pali kao.
drift hatara, kosola'ini, tara.
drill halo; *n.*, halo, idu 3.
drink ilu, inu.
drip ha'auduhi, mudimudi 'ura, mwimwidi 'ure, 'udu; *n.*, 'udu'uduhe.
drive pani, panitora, pee.
drizzle nemo ra'arara.
droop āhuhu, mara'i heutaa, tengotengo.
drop domu, ha'ausuli 1., teke, tete, toli, toli seu, 'usu 11.
dropsy pule, pura.
drought 'iro ni sato.
drown ha'adodo, ha'a'o'oni, ha'ainuhi, ha'atōnōhi.
drowsy mamauru'e.
drum 'o'o 2., para ni 'o'o, ri'i, taha 'o'o, toli 9.; *v.*, 'iki 2.

drumstick kokoi sa'o.
dry *adj.*, 'a'ate, 'ate'ate, rango, rara 2.; *v.*, ha'alanga; ha'amaa, ha'araa, rarasi.
duck *n.*, aranga.
duck *v.*, ha'adodo, qā'uto'u.
dull kumu, rorodo'a.
dumb 'amumu, panguu, qe'u ereere.
dun 'a'ada'ini.
dung 'ae, oraora 2.
duration di, ha'awali, qāni, wā'ite; *n.*, maholo.
dusk sālehi melumelu.
dust mwakano loho, mwamwatekola, 'u'u-mwado, wahawaha ni mwado.
dusty *v.*, ahuora.
dwarf didi 1., ki'iki'i ni 'inoni, māsi 3., ride ni 'inoni.
dwell nāku, i'o, i'o ni deunge, 'o'o 3.
dwindle kumwe.
dye 'atoni, to'ongi.
dysentery āpu.
each ta'ena, ta'ana, iteitana.
eagle hada.
ear 'ālinge.
ear ornament āu susu, cho, wouwou.
early ha'ahu'o, mahu'ohu'o
earnest *n.*, ha'a i mwe'i; hā'irara.
earth 'ano, mwado, mwakana, mwakano.
earthquake nunu 1.
east i matawa, i qa'alana sato, ta'au, ta'e.
easy mwadau.
eat 'amadi, ngaa, ngangau, ngāu, oka.
eaves pipisi, riridi.
ebb kumwe, māi 2.
echo qa'alinge.
eddy 'ahe hiru, āli lo'a.
edge āpi, keke, maa 4., rāu 2., wairona.
eel hauho.
egg apota, hoi kue, hoi menu, mwaopu, saolu.
eject 'asi 3., dere, 'u'ile'ini.
elastic mwaeroero, mwaohē; *n.*, walo lala'i, walo dududu.
elbow suusuu 1.
eloquent ere taha'iraa, saai ere.
elsewhere ana nga'eta le'u, ana ngaite lehu.
embark ni'i 'ae, ta'e 4., ta'eli 'iola.
ember lo'ihōhi.
embrace ako'i, 'apala 4.
emerge āu ta'a.
empty oreorei ola, qala, waawaa, wawae.
enable nanama'ini, sakaahi.
enclose dāu keli, hono sisinge'i, para ahu'i, tāu kāli.
encounter dāu to'o, hā'iodo'i, hā'isu'esu'e, soda.
encourage ha'aape sae, ha'amauta'a sae, ha'asusu sae.
end ha'amangolana, ngoongo, to'o moutana; *v.*, ha'amango, nisi, tālimā; ha'a'uresi.
endeavor dāu ni, hala ni, tāu muni.
endure i'o susu, i'o susule'i, toli seu.
enemy maeloonga, 'apani mae.
energy *v.*, hā'irara, hele winiwini; *n.*, sakanga.
engaged hiru.
enlighten ha'amataqali, ha'amataqasi, raangi, sineli.
enlightenment mataqanga ni sae.
enough adona, hā'idadanga, hunge, sada.

enquire dolosi, soi, soi heri.
entangled 'äiwalo'a, tä'ipupu'e; *v.*, hikusi, täri 2., to'oha'i qe'u.
enter sili.
entice ha'amamamu, ha'ariro, ha'atanauhi, mämu.
entire hä'ileku, läku, mangomango, pupupu.
entrails 'oqa.
entreat äitana'i, tolaa'i, tola suu'i.
envelope *v.*, ähu'i, ulo; *n.*, hulehule, ululou-'itana.
envy lio i kekeni maa, lio i ngaei maa, sae unuhi.
equal *n.*, dama; *adv.*, hä'idadanga, sada.
err aopa, 'e'eli, pele, takalo.
error дәu pelenga, takalo.
establish ha'a'ure'si.
eternal huu 2., 'oto di.
even hä'idadanga, sada; noone.
evening säulehi.
ever huu 2., 'oni'oni, 'oto di, 'oto 'o'o.
every ahuta-, ta'ana, ta'ena.
everything ahutana mu ola, ta'ana nga ola, ta'ena nga ola, walumolani ola, walutana nga ola.
everywhere ähusie mu le'u.
evil 'aela, дә'ita'a, tata'ala.
exact odohana, odohaana.
exalt tahela'ini, toro 2.
example 'ae, peapea, tolahu.
exceedingly } aopa, hi'ito'o, liu, liuta'a, oraha'a,
 } 1., to'oliu, wa'ewa'e, walawala.
excessive } wä'u, hunge.
exchange hä'ilu'u, 'olisi.
excite 'akolu, ikule'i, iolaha, ta'ela'i, tatanga-lungalu.
excrement 'ae, huui 'ae.
excuse ha'a'inoni, lopo'i ere, lopo'i kae, lopo'i wala'a.
exhort hä'itorangi, torangi.
expect totori, maa toto, ma'ohi.
expire mango suu, toli'asi mango.
explain hatonga'ini, lado diena, 'unu taha-nga'ini.
extend ähusi, lala'ini.
exult manawa, tahola'i mata.
eye maa; *v.*, ha'akale, ha'amaesi 2.
eyelid hinuhinui maa, hiruhiru ana maa.
eyebrow maranga i maa.
face maa, na'o; *v.*, na'o, saro.
fade ähuhu.
faggot iho'oi dango, iho'oi 'ei.
fail huutala, pele, mwamwasu'i, tala, tototala.
faint mango toli, olo ana hi'olo, ta'iere.
fair eke, erete'a, sasangota'a; odo.
faith hiiwala'imolinge.
fall 'äihu, 'äuru, änguru, domu, lada, mara-pute'i, räpüte'i, teke, toli, 'usu 11., wa'uru.
false ero, ha'akae, ha'amenamena, kae, rao-maenga.
falsehood eronga, kaenga.
fame houla-, taloha, taroha.
family komu.
famine hi'olonga, talenga, talengaha.
famish mae su'esu'ela'i.

famous hou keli, hou lilikeli, mänikulu'e.
fan *n.*, teterere; *v.*, terehi.
far 'aho'a, ha'atau.
fast läuleu, läuleu'a, nanamu, tatawisiwisi; mäuta'a, papau, pä'ipesi, pasipasi; *v.*, ha'ähili, ma'ahu mala 'iola, ma'ahu qalawala, olo ngau, toli ola, toli ngeulaa.
fat mangoni, mwomwona, qi'e; *n.*, räkuhe.
father 'ama-, ma'a, mama'a.
fathom tahanga.
fatigue rahe, we'o.
fault дәu wala, roro'a.
favor lio maai, lio nanama'ini, lio sae to'o.
favorite kale madu, mwane diena, mwane maa'i.
fear maa'u, mä'u, mä'u ra'aranga.
feast houlaa, ngäuhe, täuhe.
feather ihu, waraihu.
feeble mamaela'a, peto, qeto, qake mware'a.
feed ha'angau, ni'i, sangoni.
feel hii.
feign lopo'i deu, lopo'i teu.
fellow dama, oa 2.
female keni, qaqa 2.
fence liliheu, para, sasa, suluheu, tete 6., *v.*, para, sese, sio tete.
ferment hane 3.
fern dimwe, laqa, sunge luuluu.
fester oropa, osa.
festoon 'ama'ama, mahe, wäki.
fetch lae 'ohi, 'ohi 1., tola, tole.
fever doahonga madoro, maenga mamadali, madoronga, mata'i, wanga.
few mwamwanga, mwanganga.
fiber mwarite, säisemu, sämu, su'e, walo.
ferce mama'ingi, mamakola, melaha.
fight hä'ihoro'i, hä'iseuni, oho, wä'i oda'i.
figure sape.
fill dede'i, ha'ahonu.
film ahoaho.
fillh mada'anga.
fin nangananga.
final ha'amangolana.
find odo'i, ha'aro'i, soohi.
fine hiritaa; sato.
finger ki'iki'i, ri'iri'i; 1st, 'ini hite; 2nd, 'usu henue; 3rd, qä'u teroliu; 4th, äu rarahi; 5th, käu lomolomo.
finish ha'amango, mango 1.
fire dunge; hana 2.
firebrand potoi, usu 'ei.
firefly pulupulu.
firedwood 'äi, dango.
firm halahala, mauta'a, nga'ingedi, papau, sulahita, susu 4.; *v.*, ha'amauta'a, ha'asusu 1.
first 'etana, hola'i, holai na'o; *v.*, ha'ana'ola'ini, na'ola'ini.
first born hola'i hute, na'ohai kale, na'ohana kale.
first fruit ha'ana'o, horahora'apu'i.
first time aani, hola'i, si 2.
fish i'e 2.; *v.*, 'aholo, 'a'o, daro 2., hunu 3., kälu, lilie'i, lou 2., ma'ae, moke, sämu, toli 2., wa'o, weesi.
fist lokunaa nime.
fit *adj.*, hä'idadanga, hatonga, mälisi, sada; *v.*, daraha'ini, sa'oha'ini.

flake sikite; *v.*, didi, wili.
flame esohaana dunge, meameahana dunge, melahai dunge; *v.*, eso, mea 2., ora 3., talau.
flank parapara, rahoraho.
flap hideli, lopalopa.
flare eso, sii 2.
flash nangali'a, nangariro'a.
flat dadada'a, hu'idada; ape dao, ape sada; sada.
flatten ha'adada, ha'asada, penasi, taalengasi.
fatten äpu'i, ha'arako.
flay simwe.
flea pote 3.
flee tähi.
flesh häsi'o, hinesu, tä'itesi.
fleshy häsi'ola.
flick kopi.
flinch marara, niniko'a.
fling 'asi 3., dere, 'u'i
float mänu 2.; *n.*, u'o.
flock 'alaa, haka 4., koruhe, korutaa, pulitaa.
flog daro, räpusi.
flood kone, luelue.
floods mataraha, ramarama.
flow 'ahe 1., kone, lue 2., oraa, ramarama, tahe 3.
flower taka 1.
fluid rumu, sulu 5., wäi 1.
flutter loho, tere 'apa'apa, tete 'apa'apa.
fly *n.*, lango, lango ni rae.
fly *v.*, loho.
foam hutohuto.
fold lulungi, nukumi.
follow 'ahe isuli, lulu isuli, sulu isuli, susuli, 'usuli, totola i 'ae.
food ngauha, ngaulaa.
fool herohero, kätu oe, papaku'a, qe'u 1.
foot 'a'ae, 'ae, peapea.
foothold 'uriurite.
footprint 'a'ae, peapea.
forbid ere 1., ere luu'i, ha'a'apu, hädi.
forefather wäuwe-.
forefinger 'usu henue.
forehead dara, na'ona dara.
foreign haka 3., matawa.
forerun hurulaa, na'ona'o.
forest ma'usu, me'esu, mou 2.
forget pulongo, sae orodod.
forgive ne'isae 'asi, sae 'asi.
fork matanga, tangatanga.
form lioha-, liota-, sape.
former holai na'o.
formerly hola'i, i na'o, 'oto di, 'oto qani, 'oto waite, waite.
fornication 'ae'aeniolanga, tarie'i ni wala.
forsake lae mwaani, tähi mwaani, toli'asi.
forth kei ana, ta'a 4., taha 1., 'ure ana.
fortieth haine nga awala.
forty hai awala ha'ahuu.
forward ada wau, ata wau, odo, paro, ta'au, taraasi, tarao, taraure'i.
foster sangoni.
foundation, poopoota, qooqoota.
fount hulaa, hulahula, huuna wai.
four hai 1.,
fourth haine.
fowl kue.

fragment ahuhu'ei ola, ngangai ola, maapou, maholo.
free i'o tohu, mamaware, sapemawa; *v.*, luhelolo, luhesi, toli'asi.
freely mola'a, ni'i suu, ni'i toto.
freight ludaa, ludanga.
frequent ha'ahunga'a, ha'ahunge, hungehunga'a, purupuru'a'a, rarapuupuu.
fresh ha'alu, ha'olu.
friend ha'imalahu-, malahu-.
frighten ha'amalu, ha'amamakina, ha'ama'usi.
fringe mwirimwiri, ngoongoo.
from i 1., kei 2., mäi 1., mwaani, 'ure.
frond akeake.
front maa, na'o.
froth hutohuto.
frown 'ala ngingita.
fruit hoi 1., huäni 'ei, hue, huehuei dango; *v.*, hungu.
fuel 'äi, dango.
full-grown rato, repo.
fungus 'älinge 2.
furl lulungi.
further adv., tarao, taraasi, taraure'i.

gain täri 1.
gall loka, pulu 2.
gapped makere, pilomo.
gape awanganga, kakahite.
garden hohola, lalo 4., qäinaa, qä'u 4., kalona.
gargle koukou 2.
garland mahe.
gasp ilele malo, mango asa, poepoe.
gate maai para.
gather ahelidu, loko, ruru, s'io 1.
gaze aonga'i, lio hahuroto, maakahi, to'oma'i.
gentle mahuru, mällumu, rako.
gently anene.
ghost 'akalo, esi, urehi.
giddy ta'iere.
gift ni'inge.
gills langasi-.
ginger aro 1., lie.
gird ho'o, roro'i.
girdle lokoqaoi, roro to'oni.
girl 'ele keni, kele keni, keni, pule.
give da, ni'i, ta, toli'asi.
glad ilenimwa'e, sae diena, sae diana, sae rike, sae ruke.
glance täsi.
glide nanamu.
glisten huhurere'a, marare'a, nuenuala.
globe hoi 1.
glorious mänikulu'e.
glory mänikulu'anga.
glue pulu 3., totonga 1.
glutinous toto'ala, totonga'ala.
gnaw kolu 4., ngero'i.
gnash ngangadi, rete häu.
go ha'iteu, la, lae, läu'ae, täu'ae.
go-between ha'a'ureruru, talama'i wala.
good diana, diena.
gourd hena, hena hoto, sähu.
graft lado.
grandchild qa'aaq, wäuwe.
grant lua, ni'i, toli'asi.
grasp hele, tapo, toki.

grass hahalisi, hälisi.
grasshopper oru.
grater 'usu kara.
gratis mola'a, mwakule, qalaqala.
grave v., didi; n., kälänge, kilu, kiliqe'u, pa'u 3;
adj., maenoto.
gray erete'a, palapala.
gray hair qä'u palapala.
grease räkuhe, rumu.
greasy madali, rumu'e, rumula.
great päine, paipeina'a, päipelesu'a, raka.
green arawa, ararawa'a, kohu; marawa, maramarawa'a.
grief sae huunge.
grin sisi niho.
grip puuhara, rodi, toki.
groan awasirahe, la'alapa, ngunguru.
groin tanga.
grope kakalo.
grove huu 1., lolo'a ni 'ei.
ground 'ano, hänue, mwado, mwakano.
grow päine, päsu, pito, po'e 6., qito.
growl ngora i lue.
grudge sae haahi, saeni, sae unuhi.
grumble papangurunguru, uqe.
grunt ngongora.
guard kakali, noko 1., rara 1.
guest awata'a.
guide na'ohi.
gullet konokono.
gully da'ideri'e.
gum hale 2.; pulu 3., säie.
gulp 'ono pola.
gush hure'i, pusu.

habit ha'anina, nanao'i, manata 2.
hades hänue ni 'akalo; Malapa, 'Olu Malau,
hair ihu, uhu, waraihu.
hairly hulumota'a, poso.
half 'apa 1., 'apolo, po'o 4., ratawaari, teu.
ham 'apahee.
hammer tee 1.
hand nima, nime.
handful räü 4.
handiwork talana nime, usuusuana nime.
handle kakata, ki'iki'i; v., helesi.
handsome hinoli'a, kohi.
hang 'aroro, ha'akuku, kuku 1., li'o 2., repo 3.,
to'i, 'u'u 1.
hanker sae hanali.
happen taqaosi, tole, to'o.
happy dähi 4., sae rike, sae ruke.
harass ha'aahala'ini, kotaahi, sae ahala'i.
harbor su'u 5., lade 2., namo.
hard häsipe'ule, mäuta'a, nga'ingedi, ngäsi,
papau.
hardly asa, asaasa'a.
harm dau hu'isi, ha'atata'alasi, mala masi,
raroni, si'o hu'isi.
harmless manata, maneko, nanakumae.
haste hä'iteu, läu'ae, koke, kokela'ini, rorahi,
rorora, täu'ae.
hat para'imaa.
hatchet häu 2., 'ile 4., mäsi ngedi, ngädi, nini
ngedi, hama.
hate lio qeru ngidu, ngidu 'upu, ngora 'upu, sae
tata'ala.

have akauri, akaurisi, manata'ini, to'o 2.
hawk arakau, kiito, qaohi, tehe, wakio.
haze laho'a, waha.
he inge'ie, nge'ie, nge'i, nge, e.
head qä'u, rarata.
headlong ladama'i, marapute'i, tataqelugelu.
heal ha'auri, mola 1., susu 4., to'o 2.
heap koru; n., koruha, korute.
hear rongo, kawa'i.
hear qe'arongo.
heart opu 2., sae.
heat madoronga.
heaven apai loa taa'u, i lengi, maalau, salo.
heavy hi'e.
heedless älung'e'i.
heel huui sata, kolune 'ae, poupou ni 'ae'ae.
heir oliolite.
help läuhi, maai 1., pe'i 2.
helpless i'o ni teo, i'o ni leu qala.
helve halo 3.
hence keikei ilehu, mwaaani ilehu, 'ure ile'u.
her inge'ie, nge'ie, nge'i, ä 4.
herd haka 4.; v., kakali.
here 'ie 1., ilehu, ile'u, inihou.
hesitate 'i'iloa, marara.
hew ädu, didi 2., diu 2., käru 4., tängi.
hibiscus leo, reko, tä'iteli.
hiccough ikule 2.
hide mumuni, peinuhi; n., te'ete'e.
high tetewa'a, tewa, uwola'ini.
hill hoiliwo, houliwo, toloi henue, tolona hanue.
hillock hungehunga'a, kokoho'a, su'isungi'e,
torokou'e.
him inge'ie, nge'ie, nge'i, ä 4.
hinder ape hono, ha'ahirusi, hirusi.
hinder adj., i puri.
hinder part i puri, kolu- 2.
hire sahali.
his inge'ie, ana, 'ana, to'oto'olana.
hit дәu to'o, horo, kumu'i, säuni, to'o.
hitch maai qaro; v., qaro.
hither mäi 1.
hoarse susu 4.
hoary palapala.
hoist hele 'ala'a, ha'a'uresi, sulu la'a, tahela'ini,
wä'l ilengi.
hold ako'l, hele, rao 2., tapo.
hole kälänge, kilu, kiliqe'u, maa, waawaata,
poposane'a, malamalau.
hollow käru'i, waawaa; n., dä'ideri'e, upe.
holy 'apu, kookoo, maa'i, maea, ola ni mwane.
hook aroro, hinou, pasa, te'i, toohe'o, tootoo 1.
hop tomwa.
hope hä'itotori, susuto'o, ma'ohi susuto'o.
hospitable täkuhi 'inoni, tola koni.
hot madoro, raka, sae ni pelupelu, wana; v.,
ha'adoro, ha'amadoro, ha'aopo, mea 2.
house hale, nima, nime, taoha, toohi.
household 'aeinume, ähenuue, äungani nima.
hover aro 2., ha'adau.
how e 'ue.
how many nite.
howl ku 4., tea, ulo.
hug ako i lue.
hum rou.
humble mäsi 2., me'i; i'o ni teo, rä'u 8., räute'i.
hump-backed kosu.

hundred 'alo, nao, tangalau.
hunger hi'olonga, mae su'asu'ala'i.
hunt ha'awasi.
hurry hä'iteu, koke, rorahi, rorora, täu'ae, torangi.
hurt hi'ito'o, sälu 1., säuni, wä'i 7., wa'eli, ware 1.
husband poro.
husk te'ete'e; *v.*, täsi 2., uhu 2.
hut apaapa 2., hale.

I ineu, nou, no, ne; inau, nau, na, ne.
idle akohe, ka'alawa, lalawa.
if ana 7., mune'i, täume'i.
ignorant pu'o, ulapo.
ignore rohute'ini.
iguana ihei 3., tatarisi.
ill daoha, mae, mamaela'a, sape 'aela.
illness daohanga, maelaa, maenga.
image nunu 3.
imitate ha'amaani, hä'imaani, maani, usuli.
importune 'a'ada'ini, däu suu'i.
impudent raramaa.
in hai 2., i 1., ilalona, ila'ona, la'ona, wäi 5.
indistinctly qä'ulunge'ini, wasawasa'a.
infect sikihi.
inferior ta'ewau, täuteu, tale'i.
inhabit i'osi.
inherit hele huu, 'oli.
initiate ha'amalaohu, ha'ananau.
injure ha'atata'alasi, mala masi, wa'eli, ware.
inland i henue, ilengi, ta'e 2., ta'i henue, wai henue.
inlay toli reoreo.
inlet 'aqa'aqa.
innocent mwadalo.
insect mänu 1.
insert dereha'ini, deresi, silihe'ini.
inside i lalo; hai nume, wai nume.
insipid qaaqi'a.
interchange hä'ihe'i'oli.
interrupt ha'apona, sio honosi.
interval 'apolo, duuduu, holoholo, maholo.
intervene liu hono, talama'i wala.
intoxicated mähiri.
intricate tä'ipupu'e.
introduce silihe'ini.
involute uloulo'ite.
involved tatahiruhiru.
inward hoi sae, i lalo, i sae, paro i sae, wai lalo, wai sae.
iron häu 2.
irregular holoholo, talo li'isi, tangolili.
irriate 'a'ada'ini, ha'aahala'ini, kotaahi.
island malau, malau mou.
it inge'ie, e, ä 4.
itch aramu, kakamu.

jab ladami, totoro, uhu'i.
jagged 'alopi, malopi.
jaw 'aena papali, sasate.
jealous heota'ini, rara haahi.
jeer ku 3.
jest ha'aero, koe.
join hataa'ini, lado 1.
joint ladoha; *out of joint* 'ädiu, 'ähisu, duuna, hisuhisu, li'i 2.

joke ha'aero, koe.
journey aratoto, 'ato 1., lai henue; *n.*, laeha, laenga.
joy ilenimwa'e, rikanga, rukenga, sae diananga.
judge 'i'i, leilei.
juice sulu, totonga 1.
jump pola, reke.
just ado, odo, odota'i; *adv.*, aani, 'ele, kele, si 1.

keep keneta'ini, kineta'ini, koni.
kernel nini.
kick koma.
kidney hoi dango, hou 'ei, huesi dango.
kill ha'amaesi 1., horo, säuni.
kind sae diana, manata; tolahä.
kindred takihe-.
kinked hirori.
kiss nono, nono'1.
kite sa'o ni 'aholo.
knee 'uru'uru.
kneel po'uru'uru, qo'uru'uru.
knife nahi, naihi.
knob qaqsu, uhi 2.
knock hide, 'iki, papa.
knot qaqsu, qä'uroro; *v.*, qaro.
know manata'ini, saai, sae, saumaatana.

ladder huruhuru.
lagoon haho 2., lama, namo.
lame to'u.
land *n.*, hänu; *v.*, sulu.
landing-place maalitawa, suluha.
landslip ma'o'i, rerede.
large loa 1., päine, päipelesu'a, raka.
lash qaro, qäsu, räpusi.
last alipuri, ha'amangolana, hä'ipuri, oreta.
late ha'ahiru, ha'ipuri.
latrine pusu 2.
laugh mwasi.
launch täri 3., oke 1., sulu 1.
lay ha'aqaha'ini, koni, no'i, qela 2.
layer saoha'i, saosaoha'i'a, uku.
law ha'atolanga.
lazy akohe, lalawa.
lead ha'alaelae, mäu 1., na'ona'o.
leaf 'apa'apa 1.
leafy lumwe.
leak huhu 1., tete 'uru'uru.
lean 'akeu, hatara, nooru, mälingi, malakeke, malakeu, oroma'i, orooro.
leap pola, reke.
leave lae mwaani, toli'asi.
lee rä'irehi, purine hanue.
left mäumeuli; ore.
leg 'a'ae, 'ae, 'ae'ae.
lend ni'i ha'awali, lihue'ini.
lengthen donga 2.
lest mwane 4.
let maai 1., toli'asi, tolimaa, toliaa.
level apedao, apesada, dadada'a, hä'idada, hä'isada, hu'idada, mänu odo, mänu sada.
lever apo 3., qä'i 1.
lick meali.
lid maa, ponopono.
lie 'aqa 1., eno.
lie ero, kae.

life māurihe, māuringe.
lift hele langa'a, sulu 1., tahela'ini, totolo-
 nga'ini.
light n., dāni, dāngi; *v.*, ereha'ini, ha'aakauni,
 koru dunge, tarauhe'ini; *adv.*, mwala-
 mwalaohē, mwamwate, mwamwa-
 kaula'a.
lighten sineli 1.
lightning nangali'a, wa'ariri.
like hā'idadanga, domana, mala, sada, sadanga,
 urihana, waruna.
like v., saeni, sae to'o.
liken alahuunge'ini, alahuute'ini, ha'amala.
limb sasara.
limp adj., akoako; *v.*, tomwa.
line ta'atala, uku, walo; ādi'o, sāmu.
linger ha'ahiru, no'iteu, 'oniteu.
lintel qā'une maa.
lip ngidū, ngora, qeruqeru.
liquid sulu 5., wāi 1.; *v.*, ewe; *adj.*, wāiwei'a'a.
listen qaarongo.
listless akohe, ka'alawa, mode.
little haora, mwaimwei.
live māuri; i'o, nāku, 'o'o.
liver sae.
living 'amauri-
load n., ludaa, ludanga; *v.*, lude.
loathe lalawasi, sāre'ini.
locust mapo 1.
lodge sulaapoe, tāri 2.
lofty lāngilengi'e, tetewa'a, tewetewa.
log hāi dango, hāi pou, hāu 3., pou ni 'ei.
loin karokaro, parapara, rahoraho.
lone maraa-, qaqaitegili.
long tewa.
look aonga'i, hā'iade'i, 'iro, lio 1., loosi,
 to'oma'i.
loom wakala'i.
loop maai qaro; *v.*, qaro.
loose alo'i, ānuenu, amwada, āngire'i, āsuesu,
 āsuoloolo, kulekule, luheta'i, ponga-
 ponga; *v.*, luhesi, siki, toli'asi.
lop luhusi.
lopsided 'akeu, malakeke, malakeu.
lose 'ai'aa, ha'atakalo, takalo, tale, tekela'i,
 talahi.
lot hahuto'o, ilala.
loud 'i'ile'i, pāine.
louse pote 3.
love manata diana, sae paina.
low lai 'ano, wai 'ano.
lower v., ha'asiholi, ha'a'uku, oohosi; i 'ano,
 i haha, i orohana.
lump 'u'u 2., onanala.
lungs sae ngisu.

mad herohero, 'oe'oe, qe'u 1.
madrepore hāu haa, kāu 2.
maggot mwaamwaa.
maiden 'ini'iniqaa, raori'i.
mainland hānue huu.
maimed ko'u 2., to'u 3.
maintain susule'ini, toli susule'i.
make da, dāu 1., qao, ta, tū 1.
male mwane 1.
malice maapala, sae'aela, sae ngora'upu.
man 'inoni, mwane 1.

manifest ha'ata'ini, te'inge'ini.
manner tolaha-
many ha'a 4., nite, ta'e 5., to'o 6.
mark ha'ara, hahuilala, tolimaa.
marriage feast aharota.
marrow lalawa 3.
marry tola keni, to'o poro.
marvel ane; *n.*, anoa, anoaraa.
mash āhuqa'i, ha'apoe, kara 5.; *v.*, sāu 1.
mast hunu 2., wao.
master alaha, āunge-; *v.*, pau 2.
masticate memela'ini, mwadamwadamu, sapoli.
mat ni'e, qana, rara; *v.*, hā'u 7.
match ha'idadanga, sada; maai dunge.
mate dama-, oa 2.
matter aqalau; holoholo 1., ola, maholo.
mature mena, qi'e, repo.
mawkish qaaqi'a.
me inau, ineu, āku 1., āu.
mealy makahu.
measure tohotoho, 'uri 1.
mediator ha'a'ureruru, talama'i wala.
medicine wāi ni maelaa.
meddle polahiroa.
meek mamaeko'a, mwaadalo, sae mamae.
meet ha'iodo'i, ha'isu'esu'e, odo'i, ruru.
melt 'ahe 2., rakahi.
member sasara.
mend ponosi, sāumaa.
merciful 'amasi, hā'i'amasi.
mere hale'ite, hāli'ite, ili 1., mola 4., mwakule.
mesh maa, tū 2.
messenger ha'atola, hurulaa.
middle dānume, 'upu'upu 2.
midrib mudi; wede sa'o.
midnight rodohono pupulu, upui rodo.
midst matola-
mildew kauwaa, sāhuru.
mind adoma'ini, keneta'ini, kineta'ini, ne'isae;
n., sae.
mingle aroqa'i, qā'i, roro waaro.
mirror 'iro'iro.
mischief lede ola, malamala.
miserable ha'a'amasi, si'ohaa.
mislead ha'atakalo.
miss tala 4.
missing 'ai'aa, takalo, tekela'i.
mist laho'a, waha.
mistake dāu pele, pele, takalo.
mix aroqa'i, qā'i.
mixed dodola.
moan la'alapa.
mock ku 3.
molest tāunge'ini.
money haa 1.
month moon, waarowaaro.
moonlight sineli.
moreover ta'a 7., ta'e 6., ta'e pe'ini.
morning dāni, dāngi, wa'ali'e.
morrow dāni ha'ahulee, dāngi hoowa, hāudinga
 po'odanita'i, i deni, i dengi.
morsel ko'ukohu, masi 2., me'i.
mortar hohoto, pei 1., mota, uli 'ei.
mosquito sime, sime, tāhule.
mossy lumu, lumu'e.
note ngaangaa.
moth pepe.

mother nike, teitei.
mould mwado, mwakano; sähuru, kauwa'a.
mountain holiwo, houliwo, toloi henue, tolona hanue.
mourn ha'ahili, tako, toli neugalaa.
mouth dawa, ngidu, wawa.
move adaada, ara, arana, dudu, duu, hä'itale 2., lae, ngäli 2., nanamu, su'u 6.
much hi'ito'o, liuta'a, päine, wa'ewa'e, wala-wala.
mucus qango 1., uru (usu) qango.
mud lolongo, mwado, mwakita'a, qiqi.
muddy lolongo'a, qiqi'e.
multiply ha'ahunge, mwaera, mwaora.
multitude mwala, pulitaa, ruruha.
mumble ngunguru.
murder horo mwakule, horo ta'ewau, tale'i horo.
murmur hä'itohe, papangurunguru, uqe.
muscles uleule.
my inau, ineu, aku 1., 'aku 2., näku'e, näku'i.
mysterious asa, anoa, anoaraa.

nail musi, misi; wa'arao.
naked mwakule, qalaqala.
name sata; a ola; v., ha'ara'ini, haora'ini.
namesake malahu-.
narrow koko, koko'ie'i, kokohisi.
nature manata 2.
nautilus reoreo.
navel poo 2.
near ta'i 'esi.
near duduhi, du'u mei, kara'ini, su'u mel.
neck lue 1.
needle raapea, suliteru.
neglect 'aelulu, akoheta'ini.
neighbor auhenue.
nephew uweli, weli.
nest niui.
net 'ape 2., hu'o, kälu, moke.
nettle äpune wai, nunula'o.
new ha'alu, ha'olu.
newcomer mahoo.
news tataloha, tataroha.
nibble ngero'i.
night hä'irodo, rodo.
nine siwe 1.
ninth siwana.
nip 'ini.
no ha'ike, qaake, qa'ike.
nod 'ala qa'u.
noise awaawatana, koukouhe; v., awa 2., uwe raka, mangulungulu.
noisy 'e'engo, hata koula'a.
none ka'a, qale; ka'a iteitana, 'oto 'o'o.
noon 'upui atowa.
noose qänu, qaro.
nose qälsu.
nostril maana qalusu.
not ka'a, qa'ike, qä'i, qake, qale; sa'a, si'e.
notch ahasi, kere.
nothing ha'ike, qa'ike; ka'a ola, qale ola.
nourish ha'angau, sangoni.
novice mahoo, ta'äku.
now 'ie 1., inihou, nihou, hou; 'oto 'ie, 'oto inihou.
numb 'äi 2., mae 1.

number idu 1.
nut hoi 1., 'äitepi, 'älite 1., 'e'e, niu, ngäli, pue.

oar hote.
oath ha'a'apunge, hoasinge.
obey 'ala 1., lulu isuli, tolai suli.
obsidian ngädi.
obstinate ha'itohe, hehesi.
obstruct ape hono, дәu sisinge'i.
ocean 'asi matawa, matawa.
occupy läunga'i.
occur 'o'o 2.
odd 'a'atasi.
of ni 1., i 2., li 1., si 4.
off ha'atau, horana, mwaani; i odohaana.
offend дәu wala, ha'amau'o, ha'atataro; mäu'o, tataro.
offer ha'iare, supungi, teinge'ini, uraa'i.
offering uraa'inge.
often ha'ahunge, hungehunga'a, rarapuupu.
oh ai 7., ai'aa 2., hai 3.
oil rumu, sulu.
ointment laqi ni suu, rumu ni nue maa.
old ina'o, lähu, läsu, moka, qara.
omen habuto'o, palapala 1., mänu poo, hada, wisi.
omit дәu haahi.
on ilengi, taraasi, tarau, taraure'i.
once häutaa'i, häuta'e.
one 'eta, hue 1., ngaile, ngaini, maa 7., ta'ata'a, ta'e.
only hale'ite, häli'ite, hahaiteli.
onward tarau, taraure'i, susule'i.
open awangi, lakata'ini, mawa ta'a, suhu, taha 1., wa'awa'a.
opening maa, wa'awa'ata, maalitawa, tahalaa.
operculum musi.
opinion sae.
opossum huto 1.
oppose haukama.
opposite i odohaana, sisinge'i.
oppress pili tete, täunge'ini.
or wa.
orate laelae ni wala, laeli wala, saai ere, tea.
oration laeli walanga.
orchid ito.
ordain ha'atolanga'ini, qao, qaona.
ordeal atoato, häu, дәu dunga, дәu heu.
order ha'atola; *in order* huni, ta'atara 1.
ordinary ta'ewau, täuteu; mola.
ordure 'ae 4., he'a 1.
ornament läunihe.
orphan inemae, rä'inge.
osprey wakio.
our ka, ka'elu, iki'e, 'aka 2.
ours 'aka, 'aka'elu.
ourselves i'emi maraamami, iki'e maraaka.
out kei ana, mwaani, ta'a, taha 1., 'ura ana.
outlet maa, mau 1., usu taha.
outright 'o'o 4.
outsail talo li'isi.
outside kolu- 2., 'amaa, i su'e.
outstretched lala'i.
oven ha'ahite, laqitaa, ora 1., umu 1.
over haho, la'ongi, likite-, li'ite-, po'o paro, po'o wau.
overcome a'aila'asi, hulesi.

overflow honu makeato, kone, malingi.
overlap dama diu, madiu, sate unu, teroliu.
overlook lio haahi.
overmuch hi'ito'o, liuta'a.
overthrow hu'e 'asi, hu'e tekela'ini.
overturn kāusi, qaoha'ini.
owe roro'a.
owl 'ahu'o.
own v., to'o 2.
oyster ile, roma.

pardon ne'isae 'asi, sae 'asi.
pare ori.
parent ro ha'i mauana.
parrot 'a'a 2., iloilō'a, kilekile 1., kirori, siri.
parry talohi.
part n., 'apa 1., 'apolo, holoholo, maholo, po'o 5., roto; v., ha'apiho, hiteli, wa'ahiteli.
partake ado, oa 1.
particularize haha'itelingē'ini.
partition 'atohono.
partner dama-, oa-.
party ālidanga, laeha, mae 5., pulitaa.
pass li'isi, liu, mahoro, taro; n., āliholo 1., ririholo.
past liu, mango 1., wāite 1.
pastern popo.
patch loamena, pono.
path tala.
patience toli rako.
patrol v., kāli; n., kakalhe.
pattern nunu 3., ha'amalalana.
pay hiri, holi, waai.
peace dāilama, hānuelama.
peaceable ha'amanola.
peak toloi henuē.
pearl 'u'u maaf dehi.
pebble hoi heu, 'u'u 2.
peck tere.
peel ori.
peep maakahi.
peer aonga'i.
pelt 'ato, u'i.
peninsula ngorangora.
penitent adoma'i oli, 'onisae.
people apolo'a, hānuā, mwala.
perceive lio saai, lio sae.
perch 'o'a 5.
perfect ahu 1., ha'aahu, manire'i, menanga'i.
perfume haarana.
perhaps 'ohe, 'ohi'a.
peril maelaa, maenga.
perish ai suu, suu 1.
permanent ha'ahuu'e, huu 2.
permit maai 1., toli'asi.
persecute ha'aletēhi, tāunge'ini.
person ile, ini, 'inoni, laa.
perspire madara'a.
persuade ere ha'aola, ta'irara.
pervade roro waaro.
pet koni, ra'i.
photograph talo nunu.
pick hili, 'ini, karo 2., soohi.
piece 'apolo, le'u, maholo, musii 'elili, polo, qā'u ulunga, roto, waawaata 2; makaka, mamenamena, mari'iri'i; v., tahu'i.
pierce halo, mwakoli, toromi.

pig poo 1., wasi; ora 4., qaqa.
pigeon kolokolo, kurukuru, pine ni o'u, toorao, uoro.
pile v., koru; koruha, korute.
pillar qā'u ulunge, ulunge.
pinch 'ini.
pioneer hola'i, tahangi.
pip lite.
pipe ipeipa, simouke.
pish akuu.
piss mimi.
pit kālinge, kilu.
pitch pulu 3., totonga 1.
pitchy totonga'ala.
pitch uto.
pitted pilomo.
pit 'amasi.
place lehu, le'u.
plague liunge.
plain apedao, apesada; ha'ada'i, ha'ata'i, mwakule.
plait i'eli, pao, sikeri, use.
plan 'alaa'ini.
plane didi 2., susuru.
plank hapa, rāu 3., rāureu.
plant hāsi, susu'i, to'oni 4.; n., 'āi, dango.
platform ha'a 3., tahe 1.
play qāni'o, qarero, tala'aela'a.
pleasant rako diana.
pledge haa i mwe'i.
pleiades 'apurunge.
plentiful hunge, hungehunga'a, mwaera, mwa-ora, takara.
pliable mwadau, mwaohe, mwaeroero.
plot toli loosi.
pluck do, hisu, 'ini, lāngu.
plug qaito, suhu; v., ponosi.
plump qi'e.
plunder lāu 1.
plunge dio.
ply liu.
pocket mwā'i 3.
point ngoongo, wādu; v., teinge'ini, usu 8.
poison hunu 3.
poke toromi.
pole usue'ini.
polish ute.
pond iqe, lama 2.
pool lopo.
poor maitale.
porpoise 'iri'o.
port su'u 5.
possess akauri, to'o 2.
possible mwadau, 'ura mwarohi.
pounce polahi, puuli.
pound ha'amae, sāu 1.
pour lingi, ute pil.
pout tero ngidu.
powder wahawaha.
power nanamanga, sakanga.
practise oho.
praise ha'amanikulu'e.
prawn ore 3.
pray are, qao ola.
preach laell wala, tea.
precipice hāuheu'e, pie.
pregnant hi'e, qālu.

premature kokela'i, rorora.
prepare akau, mwāli, talama'ini, tāule'ini.
present 'ie 1., 'ienini, inihou.
press momo, pilli, roro.
pretence dāu hahota, lopo'i, luqe'i.
pretty kohi, mwane diana, rara'i.
prevent ape hono, dāu sisinge'i, hādi.
price holite.
prick mwakoli, sipengi, susu'i.
prickle sike 2.
prize apo 3.
proceed isi ta'a, 'ure 2., tāu 3., usu taha.
proclaim ha'ahou, hou 4., talo 6., taro.
profane ha'awa'a, wa'a.
proffer ha'iare, teinge'ini.
promise ha'alu 1., hā'iholota'i, holota'i.
prop mudi 2., poo 3., tangatanga.
proper adona, hā'idadanga.
propitiate tapa'oli.
prosper takara.
prostrate ladama'i.
prostitute heulao, keni qaqahe, ulao.
protect lio ahu'i, rakapau, sese ahu'i, talaahu'e.
proud ale, toha'ini.
proverb alahuu.
provide ha'aakaurisi, ne'ikoni, talama'ini.
provoke ha'ahala'ini, ha'atala'i.
prow hāku 2., na'o, toutou.
puddle ipata, upeta.
puff ha'arangasi, uhi 3.
pull aka 1., oke 1., wā'i 6.; hote.
pulp memeso'a.
pumice hāu menu.
punch kumu.
punish ha'aletahi, ha'aloo'i, ha'ananau.
pupil qa'arongosuli.
pure manola, manomanola'a.
purge ha'amanola, laeli.
purlin suli 'ei.
purple melumelu'a'a.
pursue pee, ohe 1.
pus 'aqalao.
push usu 1.
put ālu, koni, ne'i, no'i, to'oni.

quake asoso.
quarrel ha'isa'iri, ha'aweweu, hālinge, wāiteu.
quench kumuri, mwaasi.
question dolosi, hā'iohi, hāri, ledi, soi.
quick ha'iteu, lāu'ae, lāuleu.
quicken ha'auri, lāu'ae, tāu'ae.
quiet mālumu, mwamwadoleta, mwamwanoto,
 noto, rako 2.
quite 'o'o, te'ela'i, to'ohuungana.
quiver n., pupute.

race hā'ipani'i, ohera.
raft aqaqoi sa'o.
rafter 'ato 2.
rage sae maleledi, saewasu.
rail v., ere maleledi; n., raporapo.
rain nemo, nimo.
rainbow huuraro.
raise hele 'ala'a, sulu la'a, tahela'ini.
rake kara 4.
ram rori 1., sāuni.
ramrod rori 1.

rank damaa.
rap 'iki.
rasp n., usu kara; v., usu 4.
rat 'asuhe, likisi to'i.
rather 'ele, kele.
rattan ue 3.
rattle 'ikingi, kole.
rave herohero, o'e.
ravel qeli, tā'ipupu'e.
raw arawa.
ray hali 3.
razor apo 2.
reach arapuu, hule, tero.
read sae, saai.
ready akau, mouqeli.
real ha'ahuu'ana, huu 2., to'ohuungana.
really ha'ahuu'ei, to'ohuunge'i.
rear puri.
reap tapa, siokoni.
rebound pola, posiki.
recede aha 3., mapipi.
receive hele, tāku.
reckon idu 1., 'unu 1.
recognize hahaitelinge'ini, lio saai.
recoil posiki.
recollect amasito'o.
reconcile ha'a'ureruru.
recover awaa, māuri.
red noro, wāru, wāruweru'a, awalaa'i 'epule.
redeem tapa 'oli.
reed rade.
reef haho 2., mwalo; lulungi.
reel 'olo'oloa'i.
reflect alusae, ne'isae; nunu 3.
refrain nihisi.
refresh ha'amango.
refuge le'u ni su'e puri ana, su'u 5.
refuse v., lalawa, sāre'i, saeni.
refuse n., ālitehu, hero, mamatekola, oraora.
reject lalawasi, sike.
rejoice ilenimwa'e, rike, ruke.
relapse 'oli, toliaa.
relate lado, 'unu 1.
relish 'amadi.
remain i'o, nāku, 'o'o 3.
remember ālusae, amasito'o.
remnant oretai ola.
remove hā'isuu, sulu, ta'asi, ta'ela'i.
rend 'a'ari, haka 1.
renew ha'aha'alu, ha'aha'olu.
repair dāu diana.
repeat ha'amaani, hā'imaani, 'oni.
repent adoma'i 'oli, 'onisae.
reply 'ala 1., ta 1., te.
report talo, taro.
reproach isi 1., keta.
reprove 'i'ite 2.
reserve ādi.
resist hāukama, 'ure honosi.
resolve sae susu.
resound mwakulu, ngara ioulou.
respond 'ala 1., nguu.
rest mamalo; ore.
restrain hele haahi, nihisi.
result āu ta'a.
retire duu'e, ru'u, su'e 5.
return āliho'i, ha'apu'o, 'oli, pu'o 2.

reveal ha'ata'ini.
revenge suraa'i, suu ola.
reverse āliho'isi, ālihu'isi, āliu, hi'usi, hu'isi,
 liuliune, qaoha'ini.
revive hā'i meuri.
revolve hiro, pu'opu'o.
reward waaitē.
rheumatism lili'e.
rib lusu.
rich mwā'i, toora-
ridge uwo.
ridge-pole qaoha, suli 'ei i qaoha.
right odo, qaloqalo.
rigid halasi, sulahita.
rim keke, kerekere, wairo-
rind te'ete'e.
ringworm huni 2., kāru 3.
ripe maelo, rara 2.
rise ta'e, ta'ela'l, suu ta'a.
river wāi peine.
road tala.
roar awa, mwakulu, ngunguru.
roast hahi, su'isungi, sule, susungi, uunu.
rob peli.
rock hāu, hāu mou.
rod 'āi nehunehu, hāu welewele.
roe pile.
roll 'ākeu, malakeke, malakeu, tataqelu; ere 2.,
 ho'i 3., penasi, qelusi; ereerea'ile,
 ereereta'a; n., hike.
roof koluhe, qaoha, saroha.
room 'atohono, duru.
root imiimi; ine 1., sude.
rope 'āli, i'eli.
rot hou 3., kāsu, māpusu, osa, sane'a.
rough hāule.
round ereerea'ile, ereereta'a, hotohotomolita'a;
 ahu'i, haahi.
rouse ahala'i, ha'ālio, llo.
row hote, hotela'ini; n., ta'atala, uku.
rub nanala'i, rotoa'ini, usuri, ute.
rubbish ālitēhu, mamatekōla, potaa.
rudder wiro.
ruin maana'o, na'onga; suuhe'ini, wa'eli, ware.
rule alaha haahi.
rump moro- 2.
run huru.
rush pola, nanamu, tatahiruhuru.
rust he'a, kauwa'a.

sack 'anga, mwā'i.
sacred maa'i, maea, mwane.
sad 'ala ngingite, rahito'u, sae huu.
safe lāku, mamanuto'o, mamaware, pupupu,
 sa'esape'a, sapelaku, sapemawa.
safeguard keneta'ini, kineta'ini.
sag makuku.
sago sa'o.
sake 'aena, i nooruaana.
saliva ngisu.
salt 'āsi 1., hu'i 'esi.
salty 'āsile.
sand one.
sandbank rere, saisa'i rere.
sandfly nono 'āsi.
sandstone hāu hana.
sap totonga.

satisfy ha'aahu, mangoa'ini, pote 1., saedami.
savage mama'ingi, mamakōla.
save ha'auri, loloha'ini, ne'i koni.
say ere 1., ta 1., te, 'unū, wala'a.
scab rāu 5.
scaffold ha'ano.
scales unehi.
scared lete, loo, wala 4.
scatter ha'atatanga'ini, koetana'a, tatanga.
scent nono wasu.
scoff mwasi'e'ini.
scold ere, haa'ere, ha'ore.
score aha 2.
scorpion hāriheri, ha'awarasi kale.
scrape 'arasi, karasi, ole.
scratch hāi 5., kāru 2.
scream awara, ulo.
screw hiro.
scum hutohuto.
sea 'āsi 1., matawa.
seam tāuteurite.
search hā'itale, totola ohi.
seaside i one.
season hālisi 2.
seat i'oi'oha, nā'unekume.
second ruana.
secret mumuni.
secure dāidiena, maramarape'a, sa'esape'a;
 māuta'a, papau.
see aade, leesi, lio, loo 1.
seed lite.
seek hā'itale, loohi.
seem lio 1., loo 1., domana, mala, urihana.
seine hu'o.
select hili.
self maraa-
sell ha'aholi, hohoro, holi, taho.
send usunge'ini.
sensation hii.
separate opa, ohu 2., sio aopa.
serve raretā'ini.
set ha'ai'osi, ne'i, no'i, suu 1., tola 6.
settle i'osi, 'o'a 5.
seventy hiu awala.
sever holosi, mousi, tapali.
sew susu 3., tāuri.
shade mamalu.
shade mālu, para'ima, mamalute.
shadow nunu 3.
shaft kakata, ki'iki'i.
shake asoso, āsuoloolo, hotohoto'i, kulekule,
 mwaolaola, ololoo'a'i, tata'ini.
shallow too 1.
sham dau hahota, lopo'i kae.
shame masa; ha'amasa.
shape sape.
share ado, oa 1.
shark pa'ewa.
sharp 'ala 1., rere'a.
sharpen rere 1.
shatter memeso, moromoru.
shave apo 1., suhi.
sheathe daraha'ini, dereha'ini, sāini, silihe'ini.
shed hale, taoha, toohi.
shed v., toli.
shell hinu, te'ete'e.
shelter i'o ra'irehi.

shew 'ae 5., ha'ata'ini, hatonga'ini.
shield talo, talaahu'e.
shift 'olisi, sikile'i.
shin wowo.
shine raa, wanawana.
ship haka 3.
shipwreck ape 1., qa'ata'ini.
shiver äriiri.
shoal taalu, tootoo.
shoot hana 2.
shore i kule, i one, saini one.
short koukoule, 'o'oru'e, pulo sa'asala.
shorten ape hite, kumwesi, onu.
shoulder huui lue, qä'uli 'apala.
shout kakau, tea, totolo.
shove usu 1.
shower hoi nemo, hoi nimo.
shrink 'amasi meuri, niniko'a, rarasi.
shrivel nuku, rara 2., ruusi.
shun peinuhl.
shut hohono.
shy masa.
sick daoha, mae, maemae'a, mamaela'a.
sickness maela, maenga.
side parapara, rahoraho.
sigh ähimawa, mamango, poepoe.
sight lionga.
sign ha'aluelu, ha'ara, hähuilala.
silent ämute.
sill 'aena maa.
silly qe'uqe'u'a'a.
similar hä'idada, eada.
similarly aitana, alihana.
simple qe'u, teo.
sin oraha'a.
since kei ana, mwaani, 'ura ana.
sinew uleule.
sing kana.
single to'ota'e.
sink dodo, 'o'oni.
sinker ha'asihopulu.
sinner mwäritei niu.
sip tahe tongo, toto aropu, totohi 1.
sister 'äsi- 2., inie-
sister-in-law ihe-
sit dodonga'i, i'o, näku.
six ono.
size päinaha, päinanga.
skilful saai ola, salemä'i.
skim tarasi.
skin v., simwe, tasi 2., uhu 2.
skin n., te'ete'e.
skip pola, reke.
skirt kakamu, ngoongoo.
sky apai loa, i lengi, maalau.
slab qa'ahida, wa'ahite.
slack mwakuku.
slander heota'ini, tä'utepunge.
slap daro, hide.
slay horo, suuhe'ini.
sleep ma'ahu, ma'aru, mä'uru.
sleepiness mama'uru'anga.
slice nisi, wa'a.
slide rerede, täsi.
slip awa tahu, dile, rerede.
slippery mamauwa'a.
sit hakasi.

slope haneta'anga.
slough ruusi.
slow ha'ahiru.
slumber ma'ahunge älisuu.
small haora, hatonga, momoru, mwäimwel, werewere.
smart totongo.
smash makaka'a, makasi, potali, qa'a.
smear punipuni, räimaa.
smell nono wasu, tola haarea, wäsu.
smile mwäsi.
smile horo, räpu.
smoke ha'asasu, säsu; omi.
smooth dadada'a, maumau'a'a.
snail aropu, qaateru.
snake mwaa 1.
snap moui.
snares hune, lolohuna, qänu, qaro.
snaitch läu 1.
sneeze äsihe, äsinge.
snore ngora 3.
snout qälsu.
snuff nono wäsu.
so uri 2., urine.
soak to'ongi, totohi, totoqini.
soar aro 2.
sober maenoto.
soever ta'ana, ta'ena.
soft mälsu, mwadau.
soften ha'amwadausi.
soil 'ano, mwado, mwakana, mwakano.
sole penatana 'ae.
solid ngara welewele'a; häi pou, susu 4.
some hälu, muini, mwaila, mwaiite.
somehow uritaa.
something loloholo, le'u, mäsi ola, me'i ola.
sometimes hälu maholo, to'ota'e maholo.
son 'elekale, kale, mwela mwane.
song kana.
soon läuleu, läuleu'a, molana.
soothe äpu'i, ha'arako.
sore apite'i, hi'ito'o, ini 2., malaka'a, oropa, ösa, sälu.
sorrow saehuunge.
sort uritaa; komu, manata 2., ta'ana, ta'ena, walute-
soul mäurihaa'i.
sound hä'ileku, läku; awaawatana, koukouhe, lolou.
soup piinge.
sour maladi, tola 9.
south po'i lengi, qä'i lengi, taa'u, ta'e.
sow häsi 1.
sow n., poo qaqa.
space ahowa, maalau, maholo.
spade waato.
span tangaa.
spare ore, ue 1.
spare 'amasi, saeni.
spark sii dunge.
sparkle rangariro'a, wana.
spatter qisi.
spatula idemu.
spawn pile.
speak ere, ta 1., te, wala, wala'a.
spear lula, noma, qä'uli 'inoni, ra'ei tolo, su'e 4.
speckled to'o hi'uh'i'ule.

speech erenga, wala'anga.
speed nanamu.
spew 'a'ana, moa.
spider lawa, pe'u.
spill huhu, malakekesi, malingi.
spin hirohiro.
spine suli odo.
spirit 'akalo, hi'ona, li'oa, urehi.
spit ngisu.
spite sae ngora.
splash kilokilo, qisi.
splice donga 2.
split hite, tangi, wa'a.
spoil wa'eta'ini, ware.
sponge hulo 1.
spontaneous maraa-, tohu-.
spotted pulu nunu'e, to'o hi'uhi'ule, to'o nunu'e.
spout pusu.
sprain duuma, li'ite'i.
spray 'äsi 1., naho.
spread 'a'ala'i, epasi, holasi, ngaangaa, nga-
 ngau, takara, talau.
spring hulehule, hulaa; pola liliki.
spring tide lue qera.
sprinkle tata'ini.
sprout pito, qito.
spur pusu.
squabble hä'isa'iri, wäiteu.
squall dlonga'i, hoi nemo.
square popopo'a.
squash makaka'a, pili memeso.
squat 'o'a 5.
squeak ngangadi.
squeeze losi, momo, ni'i iosi.
squint lele.
stab toromi.
staff 'aili'apaa, 'apaa.
stage tahe.
stagger 'olo'oloa'i, tatahiohio.
stain mäua, o'a'i.
stair huruhuru.
stalk mwaramwara.
stammer samo.
stamp puu, 'uri 1.
stand 'ure.
star hoi he'u, 'u'ui he'u, 'u'u ni he'u.
stare aonga'i, to'oma'i.
start 'aehota, ta'e 5., ta'ela'i, tala'ae.
startle apara'i, äsire'i, ha'aapara'ini, ha'asire'ini.
starve hi'olo, maesi hi'olonga, mae su'esu'ela'i.
stay i'o, näku, räuhe'i; ha'asusu, rape'i.
stead 'olite-.
steadfast halahala, mauta'a, nga'ingedi, papau.
steal peli.
stealthy ha'atoretore maa.
steam säsu ana wai.
steer na'ohi.
stem kakata, ki'iki'i.
step 'uri'urite.
stern puri.
stick 'ai nehunehu, 'apaa, dango welewele,
 qire; pau 1, rao 2.
sticky totonga'ala.
stiff 'äi 2., halasi, häsipule, pasie'ili.
still maneko, noto, rako; ue 1.
sting 'ala 3., nunuli.
stingy ha'ahehe.

stink wäsu, wäsu 'aela.
stir aroqa'i, ngälingeli, qä'i 2.
stitch susu 3., täuri 2.
stock ähu'ine.
stomach 'ie 3., 'oqa.
stone häu 1.
stony häule.
stoop mwaoroha'i, oro.
stop noto, rohu, toli; дәu 2., i'o, i'o konito'o,
 'o'o 3., susule'i.
store duru, haangi, loha'ini, ne'i koni, no'i
 koni, 'onime'ini.
storm mawa, mawasidengi.
story laladonga, 'oni'oninge.
straggle tongolili.
straight odo.
strain pii, sasali, wä'i halahala.
strait tahalaa.
strand akeake, kalite'i'a, kawe.
strange aopa, ha'akolo, kolokolo.
stranger awata'a, mähuara.
strangle ha'alio'o, li'o 2.
stray 'e'eli, liu aopa, takalo.
strength 'a'aila'anga, nanamanga, sakanga.
stretch aheta, kälü 3., lala'ini, raradu, susue'ini,
 tawari.
strike daro, hide, horo, lupu, räpu, säuni,
 to'olupu, wete.
string walo, wili.
strip 'aeli, hu'esi, ta'asi.
stripe hudidudi.
stroll awe, qaqae.
strong 'a'alla'a, malapau'a'a, mäuta'a, ramo.
stubborn hä'itohe.
stuff susu harehare.
stumble hälidu'u'a, mäu'o, tataro.
stump ähu'ine, ruuqe'u, uruqe'i dango.
stumpy koukoule.
stupid papaku'a qe'u.
stutter samo.
subdue ha'aooni, hele tolingi.
subside kumwe, mapii, sasa hetela.
succeed 'oli, 'olisi.
succor anahi, läu 2.
such uri 2., urine, urinena.
suck omi, susu 2.
sucker pi'e 3.
suckle ha'asusu.
successive ta'atara.
sudden läuleu, maarusi maa.
suffer sape hi'ito, sape salu.
suffice ado, ha'idadanga.
sugar-cane 'ohu 3.
suit ado, hatonga.
sulk saewasu.
summer oku 3.
summerset su'ai honu, su'esu'e ni honu.
summon ha'ara'i, ha'arongo.
sun sato.
sunrise qa'alana sato.
sup ilu, inu.
supple qilo'a.
support poongi, poopoota.
sure susu 4.
surf 'a'aronga, naho, qa'aq'a'ali naho.
surprise ha'aapara'ini, ha'akakahuru.
surround дәu keli, kälü, piru keli.

suspect hi'inge'ini, suru 1.
suspend repo 3., to'i.
swallow 'ono 2.
swamp lololo, lolongo.
swarm huto 2.
swaying mwahiohio.
swear ha'aasa, ha'a'apu, há'iuwesi, hoasi.
sweat madara'a.
sweet mälimeli.
swell 'upu.
swelling epa, likitaa, qaqahinu, 'upu'e.
swift lauleu; n., 'i'i 2.
swim olo.
swoop dio.

taboo ädi, tetelenga.
tack lili qana.
tackle räisinge.
tail 'u'u'l-.
take da, дәu 1., hele, ooho, räu 4., ta, tete, tola, tole.
tale laladonga, 'oni'oninge.
talk ere, wala'a.
tall tetewa'a, tewa.
tally ha'aawala.
tame koni, rä'i.
tangled hiku, tä'ihikuhiku, täri.
tap siki 2., tee 1.
tarry i'o ni deunge.
taste mami, meali, nameli.
tattoo räpu.
teach ha'aloo'i, ha'ananau, ha'ausuli.
tear v., haka 1.
tear wäi ni 'akalo.
tease ha'aero, ha'atalaa'i, koe.
teem älielimui.
tell ha'ahou, houle'ini, lado 2., siho, 'unu 1.
tempest mawa, mawasidengi.
temple poopoo.
temple mala ahonga, mala ohonga.
temptation mala ohonganga.
ten awala, tangahulu; äideri, ä'ulu, walo, walo pasa.
tendril kakawe, waowao 2.
tenth tangahulu ana.
terrible to'o maumeutana.
terrify ha'ama'usi.
tetanus wä'i 7.
tether qaro, qäsu.
than mwaani.
thank ha'adahi, ha'asaediena, paalahe.
that holoholoni, ine 3., le'une, olana, maholoni, ngeena.
thatch дәüre'ini, tahe'ini; raho.
the a 1., häi 4., hoi 1., hou 1., mäsi 2., me'i, mui, mwai, nga 1.
theft peliha, pelinge.
their ada 1., 'ada 2., ada'elu, adaru'e, 'adaru'e ikire, ikira'elu, ikireru'e.
them ikire, ikira'elu, ra'elu, ra; *dual*, räru'e, räru'i.
then maholoni, si 1.
thence mwaanie ile'une, 'urei ile'une.
there ilehuna, ile'une, wäu 1.
thereby ana 2., ani 2.
therefore 'aena le'une, 'aena ngeena.
therein hai la'ona, hai le'une, ilalona.

thereupon hara, haro, raro, saro; mango urine.
these ikira inihou, muini 'ie.
they ikire, ikireru'e, kire, kireru'e, koro'i.
thick loqo, piola, poso; pono.
thicket lolo'a ni 'ei.
thieve peli.
thigh sasaha.
thin mwarau, mwine.
thine i'oe, nämü'e, nämü'i.
thing ola, le'u, holoholo, maholo.
think adoma'ini, ne'isae.
third 'olune.
thirst marou.
thirteen awala mwana 'olu.
thirty 'olu awala.
this 'ie 1., inihou, mäi 1., mäine.
thither ileune.
thorn sike 2., walo kakaru.
thorny kakau'e, mwakomwako'a.
those muini ngeena, mwälleni.
thou i'oe.
though maala, mala 1.
thought adoma'inga, ne'isaenga.
thousand alo, mola 3., qela 1., sinola, to'o 7.
thread walo; v., lii 1., wili.
threaten ha'apasuli, marara'i.
three 'olu.
thresh mwamwada.
threshold 'aena maa.
thrice ha'a'olu.
throat lue 1., hauliu.
throb tee 1.
through tahaanutara, tapausu, taraure'ini.
throw 'a'a 5., dere, 'u'i.
thrust lada, toro 3.
thumb 'ini hite.
thump kumu.
thus uri 2., urine.
thwart hapa, lusu.
thy ämu'e, i'oe, nämü'e, nämü'i.
tick tee 1.
tide kumwe, lue 2., mäi 2., tongo; lue qera, mäi rara.
tie ho'o, qaro, taheri.
tight hanga, koko, popo.
till hulaana.
till käusi.
timber 'äi, dango.
time maholo; takarurume'ini, to'o 6.
time-to-time duuduu.
tip noonoo, ngoongoo, to'o elele, wadu.
tiptoe mwaiki.
tired ha'awe'o, we'o.
to huni, muni, i 1., ni 1., saa-, sie-, tako'i, tale.
tobacco saho; hasie'ie'i, hiohio, kori.
together ruru, ta'ingelute, takarurume'ini.
tongs ireki.
tongue mea.
too lo'u 5.
tooth niho, to'o na'o.
toothless dawa 2.
top lengi, qango 2.
torch sine.
torment ha'aletchi, kotaahi, motaahi.
torrent дәri mwaa.
tortoise-shell hapa 2.
totter 'olo'olao'i.

toucan pine awa.
touch hele temweri, kopi.
tough ngäsi 1.
tow oke 1.
toward isuli, tako'i, tale.
town hānue, huuilume, poona.
toy qānionga roaroa.
track si'o isuli.
traitor qelo.
train ha'aango.
trample 'ure puuli.
translate 'olisi wala.
travel ālide, laehi, lai henue, liu.
tread puuli, 'uri.
tree 'āi, dango.
tree fern dimwe.
tremble āiriri, asoso, nunurete.
trench ālihoho.
trepan mwamwaa puri.
trickle mudimudi 'ura, mwimwidi 'ure.
trouble hu'ihu'i, kotaha, mohinge, rako
 'aela, su'ehi.
true to'ohuu, wala'imoli.
trumpet 'āhuri.
trust noruto'o, puuto'o.
truth wala'imolinge.
try ahonga, dāu adonga, dāu ahonga, oho 1.,
 ohongi.
tub nime 2.
tug oke 1., wā'i 6.
tumble a'oho, domu, 'usu 11.
tumult hā'ipolanga, kotaha,
turn ālihu'isi, ālihu'ite'ini, 'āliu, 'ātomaa,
 'atopuri, hiro, hi'usi, 'oli; hā'i'oil,
 pulo, pu'o 3., saro 1.; lapi, ha'alili.
turn mena, ne'i.
turtle honu 1.
tusk niho.
twelve awala mwana rue, awala mana rua.
twenty ro awala.
twice ha'aru'e.
twig akeake, 'ulu'ulu ni 'ei.
twilight säulehi, melumelu.
twine iu.
twine ha'a'angohi hiku, lolo 3., ta'ihikuhiku.
twinkling ma'aru talahi.
twirl hiro.
twist 'ango 2., kälite'i'a, pulosi.
two rue.

ugly lio mamataku, loo mama'u.
ulcer oropa, osa.
umbrella hā'u 7.
unarmed to'o ro nime.
unawakened to'o lelangana.
unbind luhesi.
uncle ama-, uweli-, weli-.
unclean lo'u 3 ; mada'a, maipo.
uncoiled awa tahu.
uncover 'ae 5., hu'esi.
under haha, oroha-.
understand rongo saai, rongo sae.
undo luhe, tahu'i.
undone 'aela, akera'i, luheta'i.
unfasten sikite'ini.
unfold 'aroka, rokasi.
unfurl tata'ini.

unhitch siki 1., takarara.
unhurt sapemawa.
unlace takarasi.
unless 'ai'aana, wa 'ohe.
unload salenga'ini, sāngile'ini.
unmarried raori'i, saanau.
unravel matakara.
unripe kohu, mwaka.
unruly teroliu.
unskillful māumeuli.
untie 'aluhe, luhe.
until hulaana, lai teli.
untoward po'opo'oli'ili'i.
unwilling lalawa, sāre'ini.
up 'ala'a, la'a, i haho, i lengi, ta'e, tālimaa,
 ta'au.
upbraid ere, wala mwamwasu.
uplift ha'a'ure, sulu 1., tahela'ini; *adj.*, lāngi-
 lengi'e.
upon haho-, lengi-
upright odo, odota'i.
uprooted āihu, 'ā'uru.
upset kāusi, qaoha'ini.
urge torāngi.
urine mimi, wāi.
us ka'elu, kolu; aka, aka'elu.
use helesi.
useless tototala.
utterly 'o'o 4.

vainly mwakule, tototala.
valley dā'ideri'e.
vanish āhutata, wa'a 4.
vanity 'āi'aa, 'ahewa'a.
vapor laho'a, waha.
various dodola, hā'iaopa'l, ngelute.
vary aopa, hu'ite'i.
verge āpiepi.
verse 'alo'u, lo'u'e.
very ha'ahuu'ei, ha'ahuu'ana, raka, to'ohuu-
 ngana, to'ohuunge'l.
vex 'a'ada'ini, ha'asauni, kotaahi, waweta'a.
village huuilume, outeni nima, poona; *met.*, iola.
vine walo.
violate maha.
virgin keni raori'i.
visit maakali, maatoli, maatoto.
voice wala.
void qala, waawaa.
vomit 'a'ana, moa.
vow ha'a'apu.
voyage ālidanga.

wade ulu 4.
wag hi'ute'ini, teile'ini.
wages holite, waaitē.
wagtail hi'uhi'u kape, hi'uhi'u qote, kiukiu rape.
wail ngarasi, ulo 1.
wait i'o loosi, ma'ohi, totori.
wake ha'alio, lio 1.
walk awe, qaqahe.
wall liliheu, para, tete.
wallow sude, tataipeipe.
wander lae hā'iliu, takalo.
wane kumwe.
want 'āi'aa, meimeile'ini, tale; sae to'o, sare
 to'o.

wanton mwamwaki, tale'i.
war ipelunga, ohotaa.
ward talaahu'e, talohi.
warm madoro, wawal, osiosi.
warn aha tahani, ha'apasu.
wart uhi 2.
wary loo 2.
wash hoda, loto.
wasp niniho, puu 2.
waste totowa'e, wa'e 1., wa'eta'ini, ware; sala.
watch ha'akale, ha'amaesi 2., lio isuli, kakali.
water wäi 1.; v., hu'i 3., korukoru, mimi.
waterfall pic 1.
waterhole kakalu, kilu.
waterspout saisesu, sa'usesu.
wave 'a'aronga, häi naho, häu ni 'esi.
wave v., salo 2., wäiwei 1.
waver sae ruerua'a.
way tala 1.
waylay 'aqata'ini, toli loosi.
we l'emelu, ika'elu, ikolu; i'emere'i, ikara, ikure.
weak maleqeleqe, mamaela'a, qeto.
weapon mae 7., räisinge.
wear to'oni 1.
weary ha'awe'o, we'o.
weave hä'u 9.
web lawa.
wed tola keni.
wedding aharota.
weed ämu 4., ta'ahu.
weep ngara, ulo 1.
well awaa, mware'a.
west hao, i 'ano, suulana sato.
wet ha'amedo, ha'aqini; medo, qesa'a, qini'a.
whale pusu 'esi.
what taa 2., taha.
when i nganite, maholona.
whence kei hei, 'urei tei.
where ihei, itei, lehuna, le'une.
whet dänuhi.
whether 'ohe, 'ohi'a.
which ihei, itei.
while ha'awali, maholo.
whip räpu.
whisper sawaru.
whistle wädi.
white erete'a, mero, rere'a; haka, poro ni haka.
who atei.
whole hä'ileku, läku, pupupu.
whose atei, 'ana atei, nana atei.
why ana e 'ue, e 'ue, uritaa.
wick sikeri.
wicked 'aela, tata'ala, tällili.
wickedness oraha'a, tällilinge.
wide 'aroka, atalawa.
widow na'o 6.
wife hu'e 2., keni.
wig uhumae.
wild loo 2., looloo'a.

wile makemaketa, raomae.
wilful tällili, raramaa.
will sae.
willing mwa'emwa'e.
wince niniko'a.
wind däni, dängi, ooru.
windbound noruhono.
wing 'apa'apa.
wink ma'aru.
winter aau, rara 4.
wipe 'usuri.
wise saai ola, sae nanau, salema'i.
wish sae to'o, sare to'o.
witchcraft säru'e, si'onga.
wither heko, nunulu, rara 3., rarasi.
with ana 2., äni 2.; mäi 3., pe'i 2.
within häi 2., i lalo, ta'i, wäl.
without i 'amaa, i su'e; 'aho'a.
withstand дәu honosi, häukama, 'ure honosi.
wizard mwane kurekure.
woman hu'e 2., keni.
womb i'e 3.
wonder ane, pangata'ini; n., anoa, hu'ihu'ite.
wood 'äi, dango.
word wala.
work äsu, daumwa.
world wälumalau.
worm mwaamwaa, mwaadule.
worn lähu.
worship palo, qao ola.
worry 'a'ada'ini, tolaa'i.
wound halata, hilehile, malaka.
wrap äluhi, dele, inehu'i, ulo.
wreath mahe.
wrestle ako.
wreck qa'ata'ini.
wring losi, ni'i losi.
wrinkle nuku.
write usu 2.
writhe huhu laolao.
wrong дәu hu'isi, дәu pele, дәu wala; aopa, takalo.

yam hana 1., olopa'i, uhi 1.
yard qä'uli 'apala; lolata; i 'amaa.
yawn ähimawa.
yaws alo'a.
year hällis.
yellow saosaola.
yes 'a'u, i'au, 'o si'u'e, si'ola.
yesterday nonola; *day before* nonola wau.
yet ue 1.
yoke tori.
yonder paro, wäu 1.
you i'oe, i'amu, i'omu, i'omolu; *dual*, i'omoro'i, i'omoru'e.
youth saanau.
zigzag saro ni mwaa.

APPENDICES

A BRIEF GRAMMAR OF SA'A AND ULAWA.
LINGUISTICS IN THE WESTERN PACIFIC.
MELANESIA AND ITS PEOPLE.
HISTORICAL NOTES CONCERNING THE MELANESIAN MISSION.
"YACHTING" IN MELANESIA.
THE QUEENSLAND LABOR TRADE.
SANTA CRUZ.

A BRIEF GRAMMAR OF SA'A AND ULAWA.

THE ALPHABET.

No letters are used in this dictionary with arbitrarily assigned values. In all the books printed in the two languages for the use of native readers two italic letters are used, *n* and *m*; *n* is printed for **ng** the palatal nasal to which **n** frequently mutates, and *m* is printed for **mw** which represents a lightly vocalized **m**. In this grammar and in the dictionary these two letters are given in full as **ng** and **mw** which are to be understood as representing those sounds of which the value has hitherto been represented in Sa'a and Ulawa texts by the italic letters *n* and *m*.

The vowels are **a, e, i, o, u**, with the Italian sounds. All of these vowels may be long or short, the long sound being represented by doubling the vowel. Both Sa'a and Ulawa are fond of vowel sounds; many words consist only of vowels. The habit of dropping certain consonants is largely responsible for this excess of vowel sounds. Closed syllables do not exist and every word ends with a vowel.

In Sa'a the vowel **a** in certain words changes to **e** when *i* or *u* or the verbal particle *ko* precedes it; the vowel following this **a** is always either *i* or *u*, this **a** is marked in the grammar and in the dictionary by the employment of the dieresis, **ä**. In many words where the difference between the Sa'a and Ulawa forms consists only of the change of this **ä** to **e** the Sa'a form is the only one recorded. This change of vowel is known to the people of Ulawa, but they are not so careful about its observance as are the people of Sa'a; in certain words they change **ä** to **e** where there is no preceding *i* or *u*, thus *mäi* hither, Sa'a *po'o mäi* on this side, Ulawa *po'o mei*. The change of vowel may be made in Ulawa at the beginning of a word, but the genius of the language is to refuse to make it at the end of the word; U. *hänua* village, *i henua* in the village, S. *i henua*, but in Ulawa the addition of the demonstrative *ni* causes the final **a** to change to **e**, *i henueni* in that village. The suffixed pronouns **äu** of the first singular and **ä** of the third singular change in Sa'a to **eu** and **e** respectively after *i* or *u*, but Ulawa does not observe this rule. In some words where Sa'a changes final **e** to **a** Ulawa keeps to **e**; *nike* mother, S. *nikana* his mother, U. *nikena*.

The diphthongs are **ae, ai, ao, au, ei, ou**, as in *sae, mai, hao, rau, mei, hou*, pronounced respectively as in the English words eye, iron, hour, how, hey, oh.

The consonants are **h; k; d; t; p; q; w; l; r; s; m, mw, n, ng**.

The **k** is hard and there is no **g**; where the Melanesian **g** occurs in other languages, there is a decided break in the pronunciation of the cognate word in Sa'a and Ulawa; e. g., Mota *iga* fish, Sa'a *i'e*, Ulawa *i'a*.

NOTE.—This grammar has been compiled from the larger separate grammars published by the present writer.

There is no preface of *n* in the sound of *d*, which holds of all the languages of Malaita and is in contrast with the principle of prefacing the mutes with the nasal of their proper series which extends in Melanesia as far as Fiji. The nearest English equivalent to the sound of *d* in Sa'a and Ulawa is *dr*; before *i* *d* is sounded as *ch* in church.

To pronounce the *t* the tongue is pressed against the teeth and the breath forced outward, the teeth being kept fairly close together, then the tongue is relaxed and dropped and the breath escapes with an explosive sound. Sa'a often prefers *d* where Ulawa has *t*.

The sound represented by *q* is *pw* and *p* and *q* are interchangeable in certain words, e. g., *pongi*, *qongi* to promise. In some words Ulawa has *p* where Sa'a prefers *q*, e. g., U. *pito*, S. *qito* sprout.

The sounds of *l* and *r* are distinct, and both are trilled. There is a change of *l* to *n* in Ulawa, *i daluma* for *i danuma* in the middle, and Ulawa at times has *l* where Sa'a has *r*, U. *tataloha*, S. *tataroha* news, report.

In addition to the three nasals *ng*, *n*, *m* there is a variant upon the labial nasal, *mw* a semivocalization of the clear *m*. The pronunciation of the palatal nasal *ng* is that of *ng* in sing.

Beside the loss of the Melanesian *g*, as shown before, the *t*, *l*, *k* and *h* are likewise dropped in many words and the loss of the letter is shown by a break in the pronunciation and indicated to the eye by the employment of inverted comma ' ; 'o'i to break, Fl. *goti*; 'a'a green parrot, San Cr. *kaka*. This break has not been marked in the books used by the natives, but because of its importance in comparison of the languages it has been indicated in this dictionary. In the reduplication of verbs the inner consonant is often dropped in the former member of the duplicated form and there is a corresponding break in the pronunciation; Florida also drops the inner consonant in reduplication, but one does not hear any such break in the sound as in Sa'a and Ulawa.

Contractions are common, especially when the locative *i* is used; *lai* for *lae i*, *ta'i* for *ta'e i*, *ke'i* for *ke'u i*, *pe'e* for *pe'ie*, *säune* for *säunie* kill him.

ARTICLES.

Sa'a	(a) Demonstrative	Sing.	<i>nga, me'i, mi, hoi, hou, häi.</i>
		Plur.	<i>mui, mu, mo.</i>
	(b) Personal		<i>a.</i>
Ulawa	(a) Demonstrative	Sing.	<i>nga, mäsi, hoi, hou, häi.</i>
		Plur.	<i>mwai, mwa, mo.</i>
	(b) Personal		<i>a.</i>

1. In Sa'a nouns in the singular are used without an article, in Ulawa there is a more frequent use of *nga* in the singular, and parts of the body are preceded by *nga*, which is not the case in Sa'a. In Sa'a *nga* signifies a or any and is used only in this sense. This detail is characteristic of the language as a whole, Sa'a is far more particular in its usages and is more highly specialized than Ulawa. *Nga* is used with the interrogative *taa*, *taha* what, with *ihei* U. where, *ngaihei* who? The nouns *ini* S., *ile* U., both meaning one, are used with *nga*; *ta'ena ngaini* S. *ta'ana ngaile* U. every one; *laa* U., a person, is preceded by *nga*.

2. *me'i* and *mäsi* denote a part, a piece; both also serve as diminutives in either a depreciatory or an endearing sense, *me'i keni reu* a handmaid, *mäsi mwane inau* dear lad. The form *mesi* may be used even when the preceding vowel is not *i* or *u*, *mesi kaleku* my child. *Nga* and *mwai* may precede *mäsi*; *nga mäsi taha* what thing is it, *mwai mesi sae* different minds.

3. *mi* is found with *sala*, *mi sala* a piece of cloth.

4. *hoi* is used of things spherical in shape, *hoi niu* a coconut, *hoi kue* a hen's egg, *nga hoi tahani* what fruit is that? Also in connection with other substantives naming objects not globular, *hoi i'e* a fish, *hoi nemo* a rain squall.

hou is used more commonly in Ulawa, *hoi hudi* S., *hou hudi* U. a banana; *houhi* a yam, *hou pua* an areca nut; but Sa'a has *hou 'atea* a coconut water bottle, *hou wei* a bamboo water-carrier.

5. *häi* in the sense of a, an, one, is used with certain words; *häi seulehi* an evening, *häidinge* a day, *häi lama* a pool, *nga häiwala* a word, *häi holaa* a calm. In some places where Sa'a has *häi* Ulawa uses *hau*; *häidinge* S., *haudinga* U. a day; and this *häi* may be a contraction of *hau i*, where *i* is the genitive and *hau* denotes a period of time.

6. *maa* eye or point is used with *nga* to indicate one, of sticks or matches; also with the genitive *i* S. or *ni* U., *maai laenga*, a going (Ulawa generally has *nga* preceding *maa*); *olu maai qaoolanga* three prayings.

7. *mui*, *mu*, *mwai*, *mwa* all show plurality; *nga* may be prefixed; *mu* is the form commonly used in Sa'a, and, as is true of *mwa*, is always used before a vowel or *h*; *mo* is used with words beginning with the vowel *o*, and is more commonly used in Sa'a than in Ulawa.

8. The personal article is *a*. This is used with all proper names, male or female, native or foreign, and also with nouns expressing relationship or kindred. Any common noun becomes by the use of the personal article *a* a proper noun; *a palopalo* the priest, *a me'i wala* the Word, *a porona* the person, so-and-so. After the usage common to the Oceanic family the employment of the personal article with the common noun meaning thing supplies the locution for an indefinite personality, *a ola* so-and-so.

NOUNS.

1. Nouns with possessive suffixes: Certain nouns take the suffixed pronouns denoting the possessor. These are nouns denoting:

a. Parts of the body: *maa* eye, *maamu* your eye; *nime* hand, *nimana* his hand; *qä'u* head, *qä'uku* my head.

b. Certain states or doings of men, life, death, speech, custom, goings: *mae* to die, *maetana* his death; *wala* word, *walaku* my word; *lae* to go, *laehana* his journey.

c. Position, end, middle, top: *ngengedena* its end, *danumeku* my waist, *i hahona* on top of it.

d. All the words expressing relationship or kindred except those for wife and husband and also *mwela* S. 'elekale U. child.

These nouns are marked in the dictionary with (*ku*). Certain of this class are marked with (*na, ni*) which denotes that the pronoun is suffixed only in the third person, and in the case of *ni* is used of things only. In the case of the remaining nouns possession is denoted by the addition of the ordinary personal pronouns.

2. Formation of nouns: Nouns which have a special termination showing them to be nouns substantive are (a) verbal nouns, and (b) independent nouns.

a. Verbal nouns are formed from verbs by the terminations *nga, tä, la, laa, hä, haa, a: mae* to die, *maenga* death, *maeta* death feast, *maelaa* S. *maeha* U. sickness; *si'o* to harm, *si'ohaa* evil plight; *hatale* to go along the beach, *hatalea*, shore, coast.

The form *lä* generally denotes the gerundive and always has the suffixed pronoun attached. Similarly *hä* generally denotes a gerundive and is seldom used without the suffixed pronoun. In the dictionary words ending in *hä, lä, tä*, which are never used without a suffixed pronoun, have the hyphen attached.

There are certain adjectives to which the termination *nga* is attached, *diana* good, *diananga* goodness; 'aela bad, 'aelanga badness, *päine päinanga* badness; but it is probable that these adjectives are really verbs. (See *diana*.)

b. Independent nouns: The only termination is *na*, and this is (1) added to nouns which express relationship or kindred, and (2) appears also to be attached to cardinal numerals to form ordinals.

1. Nouns so formed are always preceded by certain prefixes which mark reciprocity of relationship or of kindred, *ma, mwa, hä'i*, the numeral *ro* two, or the plural articles *mu* and *mwa*: *nike* mother, *ro hä'i nikena* mother and child, *ro hä'i nikana ineu* my wife and child; *mu mwa* 'asine brethren.

2. Numerals: 'olu three, 'olune third.

As stated before, gerundives are formed by the addition of the suffixed pronouns to forms in *lä, hä*. *Tala'ae* to begin, *tala'aehana* its beginning; *ha'auri* to save, *ha'aurileku* my savior. The third person possessive is added to noun forms in *hä*: *repo* ripe, *repohaana* its old age, maturity. To neuter verbs the suffix *ni* or 'i is added: *horo* to kill, *horo'i* v. tr., *horo'ilana* the killing of him, *säu* to kill, *säuni* v. tr., *säunilada* the killing of them.

In Ulawa certain nouns have double noun termination: *weesi* to catch fish, *weesingaha* fishing; *alida* to travel by sea, *alidangaha* a voyage; *tale* to be short of, *talengaha* a shortage.

3. Genitive relation: The genitive relation of nouns one to another is effected by the use of the preposition *ni* or the shorter form *i*, the latter being used more commonly in Sa'a, *mwane ni Sa'a* a Sa'a man, *walo ni 'a'a'o* a fishing-line, *poloi haa* a piece of money, 'u'ui he'u a star.

Both of these forms are also used to denote purpose: *noko deu ni lae* I am making to go, 'oke lae wai (*wau i*) leesie, go and see it.

Other forms of the genitive are *li*, *si*: *hāulihane*, *maaliholo*, *qā'usi henue*, *tangisi hudi*.

A genitive relation is also shown by the use of the suffixed pronoun of the third person singular or plural in agreement with the idea expressed in the second noun of the pair; *i reune tala* by the side of the way, *ulolada maitale* the cry of the poor. The suffixed pronoun may be used in the singular when the idea is collective or the second noun carries the sense of totality, *ilengine mu nume* on the tops of the houses.

The ordinary possessive idea is shown by simple juxtaposition: *nima inau* my house, 'usu *inge'ie* his dog.

The instrumental prefix *i* is common: *kāu* to hook, *ikeu* a hook for gathering fruit; *dānu* to bale, *idenu* a baler.

4. Plural: Definite plurality is marked by the presence of the articles *mui*, *mu*, *mwai*, *mwa*, used of both persons and things; *nga* may be prefixed to these and the word *hunge*, many, may be added: *mu 'inoni*, *nga mu 'inoni*, men, *mwa hānua hunga* the crowd, everybody.

The numeral *walu* eight is used to express an indefinite number: *walu henue* all the lands, *walu malau* all the islands, the world, *walutana ola* S., *waluteni ola* U. every thing.

To a noun *āhuta*- denoting totality (*āhu* to be complete) the pronoun of the third person singular and of all persons in the plural is suffixed in agreement with the noun: *āhutana sapeku* my whole body, *āhutana sapeda* all their bodies, *sapeda āhutada* the bodies of them all, *āhutakara'i* both of us, *āhutamelu* all of us.

To *to'ohuu* S. real, *nga* is suffixed and the personal pronoun *na* is added: *to'ohuungana nga ola*, the real thing, *mu to'ohuunge'i ola* real things.

To *itei* S. which, *ta* is suffixed and the personal pronoun *na* is added: *iteitana* one, any. This is used only with the negative particles *ka'a*, *sa'a*, and thus comes to mean, no one, nothing: *e ka'a iteitana nga me'i ola* there is nothing at all. With this may be compared the use of *isei* in Mota as the indefinite pronoun, some one.

A noun *hike* is used with the suffixed pronoun to express of, from among: *e ro ini hikada* two men of them.

Two nouns, *mwai* U. *mwei* S. and *kei*, are used with the adjective *tata'ala* or with its short form *ta'a* to express an endearing or a commiserating sense; *mwai*, *mwei* being used of men, *kei* of women: *mwai tata'ala inau* my poor fellow, *kei ta'a pāine* dear lady.

Sa'a has a plural in *maeni* which is generally used in the vocative: *maeni 'inoni* sirs, *maeni mwela* children.

In *mwela* child the plural is formed by reduplication, *mwemwela* S. children.

A unit is expressed in Sa'a by 'ata: 'enite 'ata how many, 'e ro 'ata two.

Certain nouns meaning one, *ite U.*, *ile U.*, *'eta S.*, *ini S.*, are used with or without *nga*, and with *nga mu* or *nga mwa*: *ngaita ola* a different thing, *ta m'ai ngaiile* give me one, *nga mwaiite 'inoni* certain persons, *nga mwaiile* some, *nga'eta 'inoni* another, a different man, *nga muini* some.

Alai U., *ala U.*, *alei S.* is used as a noun of multitude: *alai Mwado'a* you people of Mwado'a, *alaile inau* my people, *ala mwane* you men, *alei 'inoni* you people, *alei ola* the persons, *alei saanau* the young men.

The word *ngäu* is used familiarly to children of each sex as a vocative: *ro ngäu* you two children.

5. There is no grammatical gender: The words *mwane* male, *keni* and *qaqa* female, are added when the noun does not carry a sex distinction.

6. Relationship or kindred: With the two exceptions of *mama'a*, *ma'a* father and *nike* mother in vocative employment, the nouns of relationship are always used:

a. With a suffixed pronoun, *'asiku* my brother, never *'asi*;

b. With the termination *nä* and with a reciprocal prefix *hä'i* or *mwa*: *ro hä'i nikana* mother and child, *ro mwa 'adine* brethren, *mu mwa'asine* brothers.

The terms *mama'a* father and *teitei* in the vocative are addressed by the parent hypocoristically to the boy or girl.

The word denoting friend is always used with the suffixed pronoun, *malahuku* my friend, *ro hä'i malahune* the two friends.

PRONOUNS.

According as they are employed, pronouns may be classified as, (A) those used as the subject or object of a verb; (B) those suffixed to a verb or to a preposition as objects; (c) those suffixed to nouns substantive.

A. PRONOUNS USED AS SUBJECT OR OBJECT OF A VERB.

	SA'A.		ULAWA.
Singular:		Singular:	
	1. <i>ineu, nou, no, ne.</i>		1. <i>inau, nau, na, ne.</i>
	2. <i>i'oe, 'o.</i>		2. <i>i'oe, 'o.</i>
	3. <i>inge'ie, nge'ie, inge'i, nge'i, nge, e.</i>		3. <i>inge'ia, nge'ia, nge, e.</i>
Dual:		Dual:	
Inclusive:	1. <i>ikure, kure.</i>	Inclusive:	1. <i>ikara'i, kara'i, ikara, kara.</i>
Exclusive:	1. <i>i'emere'i, 'emere'i, 'emeru'e, meru'e, mere'i, mere.</i>	Exclusive:	1. <i>i'emere'i, 'emere'i, mere'i, mere.</i>
	2. <i>i'omoro'i, 'omoro'i, moro'i, moro, i'omoru'e, 'omoru'e, moru'e.</i>		2. <i>i'omoro'i, 'omoro'i, moro'i, moro.</i>
	3. <i>ikireru'e, kireru'e, kereru'e.</i>		3. <i>ikoro'i, koro'i, koro.</i>
Plural:		Plural:	
Inclusive:	1. <i>iki'e, ki'e, ikolu, kolu.</i>	Inclusive:	1. <i>iki'a, ki'a, ika'elu, ka'elu.</i>
Exclusive:	1. <i>i'emi, 'emi, i'emelu, 'emelu, melu.</i>	Exclusive:	1. <i>i'ami, 'ami, i'emelu, 'emelu, melu.</i>
	2. <i>i'omu, 'omu, i'omolu, 'omolu, molu.</i>		2. <i>i'amu, 'amu, i'omolu, 'omolu, molu.</i>
	3. <i>ikire, kire, ikira'elu, kira'elu.</i>		3. <i>ikire'i, ikira, kira, ikira'elu, kira'elu, kelu, kilu.</i>

1. The use of the initial *i* gives distinctness and force. The forms beginning with *i* are never used by themselves as the subject, but are

always accompanied by the shorter forms without *i*, these latter are used as subject. Similarly *inge'ie* is always followed by *e*.

2. The forms in the singular are never used as the object of a verb or of a preposition with the single exception of 'o. Forms without *i* are used in the dual and plural first and second persons as the object of a verb.

3. The forms *no* and *ne* are used with the verbal particles of the same vowel facies, *no* with *ko* of general time, *ne* with *ke* and *ke'i* of future time, *na* with 'a of general time, and *ne* with 'e future.

4. *Nge* is used before proper names, and the personal article *a* coalesces, *ngea Awao e lae* Awao has gone. It is also used in phrases: *so nge* well then, *nge ni 'oto* that is it, *e mae nge* he is done for now.

5. *E* is used as the subject of a verb. It is also used following the longer forms for the sake of emphasis: *inge'ie nge'ie e 'unue* he said it. It is equivalent also to there is, it is: *e madoro* it is hot, *e qale ola* there is nothing. It follows a noun as a secondary subject: *nemo e nemo* the rain rains, *mwa hānua e ruru* the people came together; similarly it may follow a pronoun, *kiratei e lae* who went?

6. The forms in *-lu* denote a more restricted number of persons, but they are not used to form a trinal number. Sa'a is more careful than Ulawa in the proper use of these different forms.

7. The pronouns of the third person singular and plural may be used of impersonal or of inanimate objects. *Kire* is used to form a passive: *kire 'unue* it has been said, lit. they have said it, *mu i'e kire hahi'i 'oto* have the fish been cooked? *Kire* followed by the personal article *a* and *ola* thing or a proper name is used also to denote a company or party: *kiraa ola*, So-and-so's party, *kiraa Dora* Dora's people.

8. The forms in *i* are used to denote possession: *poo ineu* my pig, 'elekale i'emere'i the child of us two, *poro inge'ie* her husband, *hu'e i'oe* thy wife.

9. A chief or person of importance is always addressed in the dual, *moro* or *molu*; and a mother, either by herself or with her child, is addressed as *moro*.

B. PRONOUNS SUFFIXED TO VERBS OR TO PREPOSITIONS AS OBJECT.

SA'A.		ULAWA.	
Singular:		Singular:	
	1. <i>āu.</i>		1. <i>au.</i>
	2. 'o.		2. 'o.
	3. <i>ā.</i>		3. <i>a.</i>
Dual:		Dual:	
Inclusive:	1. <i>kure.</i>	Inclusive:	1. <i>kara'i, kara.</i>
Exclusive:	1. 'emere'i, 'emeru'e, mere'i, mere.	Exclusive:	1. 'emere'i, mere'i, mere.
	2. 'omoro'i, moro'i, moro.		2. 'omoro'i, moro'i, moro.
	3. <i>rāru'e, rāru'i.</i>		3. <i>raru'a, raru'i.</i>
Plural:		Plural:	
Inclusive:	1. <i>ki'e, kolu.</i>	Inclusive:	1. <i>ki'a, ka'elu.</i>
Exclusive:	1. 'emi, melu.	Exclusive:	1. 'ami, melu.
	2. 'omu, 'omolu, molu.		2. <i>āmu, 'omolu, molu.</i>
	3. <i>rā, ra'elu, 'i.</i>		3. <i>ra, ra'elu, 'i.</i>

Examples of usage are: *noko leesi'o* I see thee, *e 'unue hunieu* he told me. When the verb ends in *a* and *au* is suffixed only one *a* is sounded.

The form *ā* is suffixed to a transitive verb as an anticipatory object: *nou ka'a leesie nga 'inoni* I did not see—him a person, *melu helesie 'oto mu ola* we have done—it the things.

The forms *ā*, *rā* may be used of inanimate or impersonal objects.

The form *'i* is used in place of *rā* when things and not persons are the object of the verb: *lae wau huni'i* go and fetch them.

C. PRONOUNS SUFFIXED TO NOUNS OR TO VERBAL NOUNS USED AS PREPOSITIONS, OR TO GERUNDIVES.

	SA'A.		ULAWA.
Singular:	1. <i>ku.</i> 2. <i>mu.</i> 3. <i>nā.</i>	Singular:	1. <i>ku.</i> 2. <i>mu.</i> 3. <i>nā.</i>
Dual:		Dual:	
Inclusive:	1. <i>karā'i.</i>	Inclusive:	1. <i>karā'i, kara.</i>
Exclusive:	1. <i>merē'i.</i> 2. <i>moro'i, moro.</i> 3. <i>dāru'e.</i>	Exclusive:	1. <i>merē'i, mere.</i> 2. <i>moro'i, moro.</i> 3. <i>daru'i.</i>
Plural:		Plural:	
Inclusive:	1. <i>ka, ka'elu.</i>	Inclusive:	1. <i>ka, ka'elu.</i>
Exclusive:	1. <i>māmi, melu.</i> 2. <i>miu, molu.</i> 3. <i>dā, dā'elu; ni.</i>	Exclusive:	1. <i>māmi, melu.</i> 2. <i>miu, molu.</i> 3. <i>da, dā'elu; ni.</i>

1. These are the pronouns denoting possession and they are suffixed to a certain class of nouns only, those which denote the names of part of the body, or of family relationships, or of things in close relationship to the possessor; in all other cases possession is denoted by the use of the ordinary personal pronouns.

2. Of the plural forms those ending in *lu* denote a restriction in the number of the persons concerned.

3. When things are in question *ni* is used in place of *dā*: *lai ne'i i talani* put the things in their places.

4. Verbal nouns used as prepositions: *honotaku* opposite me, to meet me, *honota* is in form a verbal noun but it is not in independent use as a word.

5. In words like *sieku* at my house, *saada'elu* at their house, *maraamu* by yourself, *sisingana* over against it, the roots are evidently nouns but they do not occur in independent use. In the dictionary all such words are followed by a hyphen, e. g., *saa-*.

D. DEMONSTRATIVE PRONOUNS.

These are *'ie*, *'ienini*, *ni* S., *inihou*, *nihou*, *ni* U., this.

ngeena, *waune* S.; *iniwau*, *niwau*, *wauni* U., that.

1. *'ienini* is more forcible than *'ie*; *ni* is used suffixed to nouns, to personal pronouns, to *uri* thus, and to *si'iri* today, in Ulawa it is also suffixed to adjectives and adverbs.

2. *ena* is used by itself in Sa'a as a demonstrative, *nge nou lae māi ena* that is why I came; *wau* is the adverb meaning there. In certain villages in Ulawa a demonstrative *ini* is used in the sense of "that is it."

3. *nä* is suffixed to nouns and pronouns and to certain adverbs to give point and directness, its use is more common in Sa'a than in Ulawa: *mwalana* the people; *a mwaenä* that person, *mo ola 'oko qao'i ne* the things that thou doest; *ta'aune* over there, *urine, urinena* thus, in that manner.

Na is also used after the negatives *ha'ike, qa'ike, ha'ike na, ha'ike ena* no, not that; and after *'oto, inge'i 'oto na* that is it.

E. INTERROGATIVE PRONOUNS.

The words used are *tei* who; *taa* S., *taha* U., what. The personal article *a* makes *atei* who (singular) *kiratei* plural. Both of these words are nouns.

1. *atei* is used for whose, *ola atei* whose thing, *atei ola 'ie* to whom does this belong? *Tei* stands for the name of the person and *atei* means, what is the name? *atei moro lae mäi* who came with you? The demonstrative *ni* may be added: *atei ni satamu* what (who) is your name?

In Sa'a *atei* has an indefinite use, *atei e manata'inie* who knows!

2. With *taa, taha*, the definite article *nga* is used; *nga taa, nga ola taa, nga taha* what? The demonstrative *ni* may be added; *nga taa ni e 'unue* what said he? *Taa, taha*, may mean of what sort? *hoi i'a tahani* what sort of fish? With the adverb *uri* thus *taa, taha*, make *writaa, writaha* of what sort? how? in what way? In Ulawa assent is shown by *taha* with *'oto*, a particle denoting completed action; *inge'ia tahato 'o 'unueni* it is as you have said.

3. In Ulawa the interrogative adverb *ihei* is used as a pronoun: *nga mwane ihei ni* what man? *ngaihei niweu* who is that there? When the question is which or where of two things Sa'a uses *itei* and Ulawa *ihei*: *'oko sare ngäu itei* what (where) will you eat? In Sa'a *nge* is prefixed to *itei*: *ngeitei mwane* what man? *ngeitei li'oa* what spirit?

F. INDEFINITE PRONOUNS.

The uses of *ini, 'eta* S., *ile, ite* U., one, have been dealt with under nouns. With the exception of *ile* these words prefixed by *nga, nga mu, nga mwai*, are used as signifying some, other, different.

1. *Hälu* means some. In Sa'a the genitive *i* is suffixed: *nga mu helui 'inoni* S., *nga mwa hälu 'inoni* U., some men. The pronoun *na* may be suffixed: *häluna ngaini, häluna ngaile* one here and there.

2. *Iteitana* is used in Sa'a with the negative particle *ka'a* as meaning no one: *e ka'a iteitana ngaini* there is no one.

3. *Ta'ena, ta'eta'ena* S., *ta'ana, ta'ata'ana* U., mean every: *ta'ena ngaini* every person. *Ola* thing and *le'u* S. *lehu* U. are used in the sense of any: *nou ka'a to'oana nga le'u* I have not anything, *e ta nga lehu ana* he took some of it.

4. *Mwamwanga* S. *manganga* U. are used with *ini, ile*, to express the sense of a few: *mwamwanganai e saai* only a few know it.

G. RELATIVE PRONOUNS.

There are no relative pronouns. Their place is supplied by various locutions.

1. The suffixed pronoun: *ineu 'ie kire usunge'inieu mei* I am he whom they sent. The addition of the demonstratives *na S. ni U.* serves to make the meaning clearer: *inge'ie a porona kire ko 'unue* he is the person whom they speak of.

2. By the use of a coordinate clause: *i'emi 'ie mwala e tahangie 'asi* we are the people who came through the sea.

H. POSSESSIVES.

There are three possessives in Sa'a and Ulawa.

1. The first is used only of things to eat and drink, with the stem 'a to which the pronouns are suffixed. In the first and second person singular 'e S. 'a U. is added, and this 'e or 'a is replaced by 'i when several things are in view for one person to eat.

	SA'A.		ULAWA.
Singular:	1. 'āku'e, 'āku'i. 2. 'āmu'e, 'āmu'i. 3. 'ana.	Singular:	1. 'aku'a, 'aku'i. 2. 'amu'a, 'amu'i. 3. 'ana.
Dual:		Dual:	
Inclusive:	1. 'akara'i, 'akaru'e.	Inclusive:	1. 'akara'i.
Exclusive:	1. 'amere'i, 'ameru'e. 2. 'amoro'i, 'amoro. 3. 'adaru'e, 'adaru'i.	Exclusive:	1. 'amere'i. 2. 'amoro'i, 'amoro. 3. 'adaru'a, 'adaru'i.
Plural:		Plural:	
Inclusive:	1. 'aka, 'aka'elu.	Inclusive:	1. 'aka, 'aka'elu.
Exclusive:	1. 'amami, 'amelu. 2. 'āmiu, 'amolu. 3. 'ada, 'ada'elu.	Exclusive:	1. 'amami, 'amelu. 2. 'amiu, 'amolu. 3. 'ada, 'ada'elu.

Examples: *hoi niu 'eku'e* a coconut for me to eat, *'o ta 'amu'i* take them to eat.

In Ulawa the change of 'a to 'e after *i* or *u* in the first and second singular is optional.

When the sense relates to food in general and not to a particular meal the ordinary personal pronouns are employed: *mu ngeulaa i'emelu* our food.

2. The second possessive is *nä* with which a suffixed pronoun is used only as meaning mine, or, for me, and never with a noun, as *e. g.*, *Maori toku, toku rima* my hand. It is declined in the same way as the preceding: *moola nana atei* things for whom? *moola nämu'i* things for you, *da nakara'i* take for you and me, *äsu nemu'e* work for you. In the third person plural an additional form *nani* is used.

3. The third possessive is similar in form to the first, but is used without the final *ä* in the first and second persons singular, and the stem is *ä* and not 'ä; likewise *äni* is found in place of *ada* in the third person plural when the reference is to things and not to persons. The meaning is belonging to, with, at: *nga naihi emu* have you a knife with

(on) you? 'o ta ana atei from whom did you get it? e tono ana wāi inihou he drank of this water. This possessive is also used—

a. as the object of certain verbs to which the pronoun is not suffixed: nou hiiwala'imoli ana I believed him.

b. when the object is separated from a transitive verb: e ha'ara'i mumuni ana he called him secretly. In cases where a verb has been rendered transitive by the addition of a suffix this suffix is omitted when the third possessive is used, owing to the object being separated from the verb: horo to beat, horo'i transitive, kire ko horo tata'ala aku they beat me unmercifully. Certain verbs also employ this possessive as the object instead of using the suffixed pronoun. Cf. to'o 2.

c. to show certain differences of meaning: e ere aku he forbade me, e ere naku'e he spoke for my benefit; e dolosieu he asked my name, e dolosie aku he asked me about it; also idiomatically ha'ata'inie aku show it to me. The adjective 'aho'a, apart from, is followed by this possessive, 'aho'a aku apart from me. So also is the preposition liuta'a S. liutaha U. beyond: e lae liuta'aku he went beyond me.

d. in the third person plural āni is used of things: mu maholo āni the times for them, ne'isae pāinaāni think much of them. Cf. āni 2.

ADJECTIVES.

1. Words which are qualifying terms may also be used in the form of verbs, but some may be used without verbal particles, following the qualified word: poro pāine big man, 'elekale haora small child.

2. Some words have a form which is only used of adjectives, either of termination or of prefix.

a. Adjectival terminations are 'ā, lā, la'a, tā, ta'a, of which 'ā and lā are suffixed to nouns as well as to verbs but the others are suffixed to verbs only.

'ā: sane white ant sane'ā infested with ants. An intensification of meaning is given to certain adjectives by doubling the first syllable or the first two syllables and by suffixing 'ā: manola pure, manomanola'ā very pure, diena good, didiena'ā very good.

'ala: sasu to smoke, sasu'ala smoky.

lā: 'usu a dog, 'usule possessing dogs, kohi to be beautiful, kohikohilā beautiful.

tā: ta'ingelu with one accord, ta'ingelute all together.

la'a: mae to be sick, mamaela'a weakly, sickly.

ta'a: repa to be curved, rerepata'a curved.

b. Adjectival prefixes are ma, mwa, mala, taka, tata, toto.

The prefixes ma and mwa are common in words which may fairly be called adjectives; like mala they show condition and are prefixed to verbs: 'o'i to break, ma'o'i broken, hiohio to bend, mwahiohio swayed by the wind, keke side, malakeke on one side.

'a is prefixed to verbs and forms participles: lāngu to pluck up, 'alāngu detached, hāli to break, 'ahāli broken off.

taka denotes spontaneity: *luhe* to loose, *takaluhe* come adrift.

tata, *toto* denote condition: *qelu* to roll, *tataqelugelu* headlong, *qini* wet, *totoqini* soaked.

3. Comparison: Degrees of comparison are shown by the use of prepositions or adverbs, or by a simple positive statement. The prepositions used are *mwaani* from, which always has the suffixed pronoun, and *liuta'a* S. *liutaha* U. beyond, in excess, which is followed by the third possessive.

The adverbs employed are *kele* S., 'ele U., *walawala* U., *wa'ewa'e* U., *hi'ito'o* S., *ha'ahuu'ei* S., *ha'ahuu'ani* U.

A positive statement carries comparison by implication: *ile nihou e diena*, *ile niweu e aela* this is good, that is bad, *i. e.*, this is better than that; *inihou e diena* this is best.

VERBS.

Almost any word may be used as a verb by prefixing the verbal particles, but some words are naturally verbs as being the names of actions and not things. There are also verbs which have special forms as such by means of a prefix or termination. Verbal particles precede the verb, they have a temporal force.

1. The verbal particles are *ko*, *ke*, *ke'i* S.; 'a, 'e, 'ana'i U. The particles are written apart from the verb, but the speakers like to join them to the governing pronouns of the first and second persons singular, and the 'a of 'ana'i is joined in the same way.

a. The use of *ko* S. 'a U. marks the time as present, but only in so far as the action is not regarded as past or future. The time having been shown to be past *ko* and 'a take up the narrative, and the illative *si* may be added. After *ko* the vowel *a* in certain words changes to *e* as it does after a preceding *i* or *u*. The illative *si* may replace *ko*.

b. *ke* expresses a certain amount of futurity in the action, *ke'i* is used of the definite future; 'e conveys the sense of let, as also does *ke*; 'e and *ke* are also used following a negative, *e ka'a ola neke manata'inie* I know nothing.

The adverb *muni* U. to, in order that, is used as a subjunctive or optative and is followed by 'e; *muni 'e* contracts to *mun'e*, and similar contractions occur with the pronouns *kira* and *ka'elu* when followed by 'e.

c. 'ana'i U. denotes the time as more or less future, the illative *si* may be added.

No particle is used when the time is past, but 'oto and *kä'u* follow the verb to denote a preterite. For the imperative no particle is employed.

2. Times and moods: A subjunctive is formed by *ana* if, when, used in Sa'a with *ko* or *ke*, in Ulawa with 'a. *Kosi* by itself also denotes the subjunctive.

Conditional affirmation is expressed by *ha'alaa* S. *täume'i*, *mun'e'i* U.

Mune'i U. and *haro* S. denote subsequence of action, the particles 'a or *ko* precede them.

The illative is *si* and means then, thereupon, in that case, following on, for the first time; the verbal particles *ko*, *ke*, 'a, 'ana'i may precede it.

The particle *kā'u* follows the verb: (a) it denotes a preterite. (b) it gives a sense of incompleteness to the action described. (c) it mitigates the directness or harshness of a request or of a command.

3. Negative particles: The foregoing particles are not used in negative sentences. The negative particles are *ka'a*, *sa'a* S.; *qa'ike*, *qake*, *qa'i*, *qale*, *si'e*, *si* U.

a. Of these *ka'a*, *qa'ike*, *qake*, *qa'i*, *qale* may be used either of present or past time.

b. *sa'a*, *si'e* are used of future time, and *si'e* and *si* are used as strong dehortatives.

c. A negative imperative is used with *mwane* lest, and with the dehortative *su'uri* don't. In Ulawa the particle 'e may be added after the subject. Both *su'uri* S. and *si'e* U. are used in negative conditional sentences. In Sa'a the particle *ke* is used preceding *su'uri*, but it is not used before *mwane*.

d. The genitives *ni*, *i*, are used to denote purpose.

4. Suffixes to verbs: There are certain terminations which, when suffixed to neuter verbs or to verbs active in only a general way, make them definitely transitive, or determine their action upon some object. These are of two forms:

a. A consonant with *i*: *hi*, *li*, *mi*, *ni*, *ngi*, *si*, or 'i by itself; e. g., *tonohi*, *potali*, *ādumi*, *raangi*, *maesi*, *hoa'i*.

A less common suffix is *na*: *ara*, *arana*; this suffix may possibly be the ending of the word *diana* good or of *pāina* big, to each of which words the suffix is added.

b. The termination *ā'i* which is suffixed by itself to nouns to convert them into verbs, *sato satoā'i*. The forms in 'i and *ā'i* are also used intransitively: *pele* by mischance, *pele'i* by mischance, 'olo'olo*ā'i* to stagger. When *ā'i* is suffixed to verbs the genitive *ni* is also added; *su'u*, *su'ue'ini*; and *ā'ini* forms a transitive suffix. To this form *ā'ini* the consonants *h*, *l*, *m*, *n*, *ng*, *r*, *t* are prefixed; e. g., 'urihe'ini, *tahelā'ini*, *onomā'ini*, *loonā'ini*, *hi'inge'ini*, *sikerā'ini*, *papatā'ini*.

c. When the object is separated from the verb the suffixes 'i, *hi*, etc., are omitted and the third possessive is used as the object.

d. When the verb is used intransitively the *ni* of the compound suffix is dropped.

e. Certain participles are formed from verbs by the addition of the compound suffixes, *ni* being omitted; e. g., *oroma'i*, *rāpute'i*, *luheta'i*, *moute'i*. The compound suffix without *ni* is used intransitively, *ta'e*, *ta'ela'i*.

Some verbs take both forms of the suffix: *rāpu*, *rāpusi*, *rāpute'ini*; 'ala, 'alami, 'alamā'ini; *siki*, *sikihi*, *sikihe'ini*.

f. The syllabic suffix *ha'ini* is used with certain verbs as meaning with: *olo* to swim, *oloha'ini* to swim with a thing.

5. Prefixes to verbs: These are causative and reciprocal.

The causative is *ha'a*; it may be prefixed to almost any word, and it may be used with verbs which have a transitive suffix.

The reciprocal is *hä'i*. This sometimes denotes repetition or continuance of an action. With the addition of the adverb *lo'u* again, *hä'i* denotes a change or an addition. In *hä'i'amasi* to have compassionate feelings *hä'i* is comparable to Florida *vei* in *veiarovi* to take pity on.

6. Passive: The passive is expressed by the use of the third personal pronoun plural *kire* S. *kira* U. as subject with the verb and the adverb 'oto already; *kire*, *kira*, are also used impersonally.

The gerundive is used with the verb *lae*, to go, in expression of the passive: *säunilana e lae 'oto* his being killed. This usage is more common in Sa'a. The force of the gerundive is either active or passive.

7. Reflexive verbs: The word *maraa-* with suffixed pronouns denotes reflexive action: *e säunie maraana* he killed himself.

8. Reduplication: Verbs are reduplicated in three ways. There is no difference among the various forms beyond an intensification. In the dictionary the reduplicated form is presented under the entry of the stem.

a. By repetition of the first syllable or of the first two syllables: *sulu*, *susulu*; *qänio*, *qäniqenio*.

b. By repetition of the whole word: *äsu*, *äsuesu*.

c. By repetition of the whole word with the omission in the former member of the inner consonant: *domu*, *do'udomu*. This is found only in Sa'a. In Ulawa there is also a repetition of the first syllable with the addition of euphonic *i*: *säsu*, *säisesu*.

ADVERBS.

There are pure adverbs in Sa'a and Ulawa, but many words used as adverbs are truly nouns and others are verbs, adjectives also may be used in this employment.

The locative *i* is used with adverbs of place and time and it precedes every place name. The demonstrative *nä* S. *ni* U. is suffixed.

Place where is regarded as place whence, after the habit of the usual Melanesian idiom; 'urei standing at, has the force of from.

PREPOSITIONS.

1. Simple prepositions:

Locative, *i*.

Causation, *haahi*.

Motion to, *tako'i* S., *tale* U., *isuli*, 'ohi.

Motion from, *mwaani*.

Dative, *huni* S., *muni* U.

Instrumental, *ana*, *äni*, *eni* S.

Relation, *ana*, *äni*, *eni* S., *pe'i* S., *mäi* U., *hike*, *sie-*, *saa-* S.

Genitive, *ni*, *i*.

Position, *parasi*, U., *sisinge* S., *hora* U., *honosi*, *ähu'i*.

The locative *i* is seen compounded in *itei*, *ihei* where.

With the exception of the locative, the instrumental, and the genitive all the foregoing prepositions are used with a suffixed pronoun.

Of the two instrumental prepositions *ana* is the ordinary one, denoting with. When the noun denoting the instrument is not preceded by an article, or when the noun is used in a general sense, *āni* is used in the place of *ana*: *lae āni i'ola* to go by canoe, *āni eu* with music, *ana nga taa* why, *āni taa* with what things. *Ana* also denotes at, in, place where, from among; *āni* is also used as neuter plural, from among, *da nga muini eni* take some of them. *Ana* denotes the actual instrument, *āni* denotes the method of action: *sāunie āni noma* kill him spear-wise. In Sa'a *āni* is used in the composition of nouns, *supi eni heu* a stone club.

From meaning at *saa-*, *sie-* comes to have the meaning of motion to. Cf. 'ure.

2. Compound: These are mostly nouns used with the locative; the pronoun is suffixed as the actual object, or as anticipatory object when a noun follows: *i haho* above; *i haha* S., *i oroha-* U., below; *i lengi* on top, above; *i keke* U., by the side of, beside; *i la'o-*, *i lalo* within.

Some are constructed from verbal nouns to which the suffixed pronoun is always added: 'oliteku in my place, in place of me; *honotana* on his behalf.

Certain verbs are used as prepositions: *loosi* to await, *kara'ini* near to, *ha'atauli* far from.

CONJUNCTIONS.

Copulative, <i>na</i> .	Disjunctive, <i>wa</i> .
Adversative <i>ta'e</i> , <i>ta'e pe'ini</i> S., <i>ta'a</i> , <i>na ta'a</i> U.	Conditional, <i>ana</i> .
Connective, 'oto.	Illative, <i>si</i> .

A mark of quotation is *uri*. Neither . . . nor is expressed by a negative followed by *wa*. The reason for an objection is introduced by *wa uri*. Until is *hula ana* or *lai hula ana*. *Saro* shows consecutiveness of action.

NUMERALS

The numerical system is decimal, all numbers above the tens are expressed in tens.

The cardinals are:

- | | | |
|-------------------------------|---------------------------|---------------------------|
| 1. 'eta, ta'ata'a S., ta'e U. | 5. 'e lime S., 'e lima U. | 9. 'e sive S., 'e siwa U. |
| 2. 'e rue, 'e rua U. | 6. 'e ono. | 10. 'e tangahulu, awala. |
| 3. 'e 'olu. | 7. 'e hiu. | |
| 4. 'e hai. | 8. 'e walu. | |

In numbers other than 'eta one the 'e is omitted in quick counting; 'e is also omitted as a general rule with *ro*.

In composition one is *ta'ata'a*, two is *ro*.

The prefix *to'o* forms distributives, *to'ota'e ola* one thing at a time.

Walu eight is used also as an indefinite number, as also *awala* the tally of ten. *Tangahulu* is the tenth of a series.

To express units above ten *mwana* S., *mana* U., is employed: fourteen *awala mwana hai*. An incomplete tally is expressed by *da'adala*.

Special words are used as nouns for tens of different things: *ä'ulu* 10 coconuts, *äideri* 10 parrot-fish, *hike* 10 garfish, *walo pasa* 10 flying-fish, *walo* 10 native moneys.

Tangalau is 100. The sum above the hundred is expressed by *mwana* S., *mana* U.; *tangalau e hai awala mwana hai* 144. A word *pe'i* S., *mäi* U., with, in addition to, may be used following *tangalau*. Occasionally the tens over one hundred are expressed simply as units: *tangalau mwana 'eta* may mean one hundred and ten.

Special words are used for hundreds of various things: *nao* 100 yams, *alo* 100 taro, *i'e* 100 porpoise teeth, *suli hata* 40 dogs' teeth, *totola* 400 dogs' teeth.

Sinola is 1,000; this is used correctly of yams; *qela* 1,000 coconuts.

Mola signifies a countless number when used of men, *molai uhi* 10,000 yams, *molai hui* 10,000 taro, *raui helu* S., *'apai niu* U., 10,000 coconuts.

2. Ordinals: The cardinals with a substantival termination *nä* form ordinals.

First, *'etana*.

Second, *ruana*.

Third, *'olune* S., *'oluna* U.

Fourth, *haine* S., *haina* U.

Fifth, *limana*.

Sixth, *onona*.

Seventh, *hiune* S., *hiuna* U.

Eighth, *walune* S., *waluna* U.

Ninth, *siwana*.

Ordinals precede the noun: *ruana nga mwane* the second man.

Ordinals are used to express the number of times: *ruana kira 'asi soea* they asked him a second time.

Tenth is expressed by *tangahulu ana*; the twelfth day *awalai he'idinge mwana ruana*; one hundred and twenty-first *tangalau 'e ro awala mwana 'etana*.

'Enite how many is used with the substantival termination *na*: *'enitana* what number, howmanyeth.

3. Multiplicatives are formed with the causative *ha'a*: *ha'arue* twice, *ha'atangalau* a hundred times; *häuta'a'i* S., *häuta'e* U., once.

The word *ta'e* is used as a kind of descriptive prefix with the cardinals *ta'e*, *'olu*, *hai*, and with *'enite*, when the holding capacity of a canoe is in question.

THE LORD'S PRAYER.

In Twenty Languages, as used in the Diocese of Melanesia among the Islands of the South Pacific.

ENGLISH.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

RAGA, New Hebrides.

TAATA amare, ihama na sabuga. Nom ute na mai. Nom doron na dam ataa kun amaro. Lai garig lalai kamai ginaganiana vi dadariha huri garigi. Goi binihi kaburai varomai, kun kamai gam binihi kaburai vurora. Govav liu te kamai lol kalkaliana; gov lai kamai nin qatigoro. Huri nom ute, i rorono, i sarisari vi togo vai tuai. Amen.

OPA, New Hebrides.

MAAMA eulu, Nahemu vi gogona. Nomu ute vi himei. Nomu tarani vin lei lolovavagi mere eulu. Lai himei gaqarigi a hinaga vi eno huri gaqarigi. Gon ladovohogi nabugumei, mere gamai gam ladovohogi nabugure. Go mese siregi gamai lolo galegaleasi; gon lai gamai dena gineu esi. Nomu a ute ko nomu a muremure ko nomu a varavara, vi eno vi eno. Amen.

MAEWO, New Hebrides.

TAATA a wovana, Nasasana na rororono. Nona tunuqe na sumai. Nona tarani na lai le veina merea wovana. Lai sumai qariki min kami na sinaga u tarisa be qariki. Go tigi gina bugumi, mere kami mo tigi gina bugura. Go kare tektekerag kami tea ale galeana; Go lai kami deni na anseseta. Anona a tunuqe, ti a sori, ti a sinara, na toga na toga. Amen.

MOTA, Banks Island

MAAMA avunana, Nasasamu ni roro. Nom o marana ni mule ma. Nom o maros ni lai alalanana tama avunana. Le ma qarig mun kamam o sinaga we tira ape qarig. Ka nomvitag napugamam; tama ikamam we nomvitag napugara. Nipea ukenkeg kamam ilo galeva; Ka lav kamam nan o ganganor. Anoma o marana, wa o mana, wa o levas ti toga ti toga. Amen.

WANO, S. Cristoval.

AMA mamai noai aro, Naatamu na maeae. Nahouramu ai boi. Nahelirisiamu ai madau noai ano i bahai ona noai aro; Hamai deini tanaami ta herebo ivau ai orana i deini; Oi adomai nugasias ni inomami, ona iami mi adomai nugasias ni inoda; Oi abui wateami ini ohouiami; Oi waiami bania i oracraa. Na houramu, mana menaamu, mana rarahamu, ai taro orea orea. Amen.

LAKONA, Banks Island

EMAM maken, Hahan ni ror. Mou vitiga ni van ma. Mou mares ni wesia vaan mere maken. Le ma qirig mun game en sinaga tu eho qirig. Ke tretremwute pogeme, mere game ga tretremwute en poge. Sao ukukrag game le galgalve; Ke la game tren en gasegasa. En mou en vitiga, sa en man, sa en henhen, ti ti tie. Amen.

TORRES ISLANDS.

MA raina, Ne Io ni ruar. Ne gamili ni ven me. Ne dotme ni mena na dawu na raina. Ola me dome hi kemam ne hinega ta hine dome. Ke duamvita ne heme kemem dawa kemem van duamvita ne hemehe. Tate vanvanake kemem li dagare kemem; Wola kemam da ne hiwhiw. Ne gamili, ni mena meke, mi ne heri ni toga ni toga. Amen.

SANTA CRUZ.

MELEMUGE mako wuu, Nep ka Te. Maboielen na om Ma tuti detuem navida maka iu na apule wuu. Tuam abunaga baye dakanano na taplete ma abunaga. Ava aipteo aluege apule nige aipteo aluede, Baku vele bame nige mana vaika; Amilua nige mana vaioajal. Mabonielen, ie malct, ie nile, ti io ti io. Amen.

VANIKOLO.

AIIA wan. Neneno o tapu. Jemie mare gisima. Jemie wargemo ipiatue ino lenu nere yau. Kuma nei damoida iomio toro mane pe damoida. Ayo kulanama gamitu, tekamaoli imetore neuo gamita nupe pianca tekamaoli iedietore. Igai kurekure gamitu aka bogila; ayo kula gamitu mana mamane fisale. Jemie mare, ya auka, ya iremare ilu ilu. Amen.

RUMATARI, S. Cristoval.

MAAMA hahaha, Naatamu ni apua. Narahana. mu ni rao mai. Nahooqaniamu ni mataku mai iano mana haha tauwa mai rikini tana gami na moro ni au ni arari rikini. Kato kasia nagiunomi, mana i gami ni kato kasia nagiota. Kasiana watea gami ohou gami; go teua gami tenia na oracraga. Pasimu narahaamu, mana menaamu, mana togatogaamu tare tare. Amen.

FIU, Mala.

MAA kami ilani, na satamu e aabu. Na taloa oe leka mai. Kami sasii ru O ko ogai, iano diia kira sasii ilani. O qatia mai taena fuamia fana ki bolo faifia taena. O luge uania sasii taana kami ki, diia kami luge uania sasii taana kira ki. Alua dana ani kami saena oia. O nalia olitai kami fasia ru ta. Amen.

FAQANI, S. Cristoval.

MAMA ami afaafa; Na atamu ni apuna. Arafana amu ai rago mai. Fagirisiu amu ai mataku nogai siora mara afaafa. Tana mai itaini tanagami na marego ni'au ai gorana itaini. Go katomagi kasia na ginomi, mara igatui mi katomagi kasia na ginota. Apuna go wategami agi ofonigami; Go tau gami bania na oraoraga. Faginigo arafana mana mena, mada rarafamu, tewasia tewasia. Amen.

ULAWA.

AMAMAMI ileni, na Satamu muni maea. Na Alahana ioe muni lae mai. Na haihnilamu muui madau oto, mai i orohana mala oto ileni. O ta mai siiri muniami mai naulaa ea haidadana ana siirini. O sae asia na mai roroana iami, mala iami a sae asia na mai roroana alsile ami haaroroaira ani. O sauri totoliasiami ilaona malahonana; O tole ami maania na lae ni orahaa. Ana o toona na alahana, na na nanamane, na na manikulwana, na esie mano oto oo. Amen.

SAA, Mala.

AMAMAMI ileni, Satamu ke maai. Alahana ioe ke lae mai. Mu ola saemu eni deuleni ke madau oto, iano ilehu mala oto ileni. Da mai siiri buniami mu neula ke adona siiri. Oke sae asia mui roroana iemi mala emi ko sai asia mu roroana hunie mala emi haaroroaire ani. Maanie o toliasiami laona malahonana; Tolciemi maania orahaala. Ana o toona alahana na nanamane na raras, oto di oto di, Amen.

LAU, Mala.

MAA igami ileni, na Satamu ka abu. Na alafalaa oe ka lae mai. Na doo ragemu ani adealana ka maluda na, iano ise ilinia ileni. Falea mai taraina fuagami na falala e bobola fai taraina. O manata asia na malilana gami ilini gami mi manata asia na malilana gera. Fasia lugasi gami laona ilitoola; O lafua gami fasia fualanaa. Ana do oe na alafalaa, ma na mamana, me na rara, ka too ka tau. Amen.

VATURANA, Gaudalcanar.

MAMA ihotu, ke ba tabu Nasoamu. Ke mai natotunu. Ke mana na zajahamu i vavana ekoza ihotu. Ko tusu vaiibami mai ke neni. Ko molotahani na kibomami e koza ihani ami molotahani na kibodira. Ko jika na mololuani hami tana na gugure. Ko taho tahani hami tani na taotobo. Animu na tototu, ma na jnana, ma na totora ke ba baa, Amen.

LOGU, Gaudalcanar.

MAMA i Lani, eabu na thatamu. Ge laga mai na ilo amu. Ge tanomana na moamu i vau elivana i lani. Vuwaten mai i nene na vana ge thadanaua i nene. Go nai vatau na molai palumami elivana i amiami nai vatau na molai paluda. Goge lugataini ami tana tovotovo, go ade ami vatau tana kiboa. Namoa na vule mana nanama, mana lada, ge lae me lae. Amen.

FLORIDA.

MAMA i kokou, ke tabu na ahamu. Ke tona mai nimua na kinakabu. Ke tanomana na liomu i pari te vaga i kokou. He gami mai taeni na vana te manana i taeni. Mo ko talukehai na lei palumami ke vaga igami kai talukehai na lei paludira. Ko bei lubatigami ta na tabotabo, mo ko lavi gami ta na taotahedika. Nimua na haba, ma na mana, ma na lada, ke vaa me vaa. Amen.

BUQOTU.

MAMA, Ko mono i popo; Keda tabu na Ahamu; Keda mai na hugutamu; Keda legna na hehemu i thepa ke vagagna i popo; Hegami mai legumagavu na vana ke nabamami ikeagani; Ko talutavoga na paluhamami ke vagagna igami kiti talutavoga na paluhadia; Ko sagoi lubatigami keri piapilau, mo Ko hati au gami kori koakoa; eigna na nimua na huguta, ma na thaba, ma na silada, ke hau me hau. Amen.

LINGUISTICS IN THE WESTERN PACIFIC.

The native peoples of the western Pacific (excluding the Australian aboriginals) are classified ethnologically in four divisions: Polynesian, Micronesian, Melanesian, Papuan. The languages of the first two divisions may be regarded practically as one and may be called, roughly, Polynesian. In Melanesia there are certain communities who do not speak Melanesian and whose language is reported to be allied closely to the language of Tonga, and who in consequence belong to the Polynesian division of speech. With the exception of these communities, all the other peoples in Melanesia use one type of speech. In Papua, at any rate on the south and north coasts, two completely different types of language exist—the one closely allied to Melanesian, the other separate and distinct and but slightly akin, if at all, to the languages even of the peoples in the neighboring islands of Torres Straits. This latter type Mr. S. H. Ray has named Papuan.

In Polynesia proper there is but one type of language, and the Polynesian peoples inhabit the following group of islands: Hawaii, Marquesas, Tahiti, Paumotu, Mangareva, Niuë, Samoa, Rarotonga, Tonga, New Zealand (Maori), Futuna and Uvea (Horn and Wallis Island), Tokelau (Ellice Group). In Melanesia, Polynesian-speaking peoples are found at Mele and Fila in Sandwich Island and on Fotuna and Aniwa in the southern New Hebrides; on Uea in the Loyalties; on Tikopia and Anuda; on Matema, Pileni, and Nukapu in the Reef Islands off Santa Cruz; on Rennell and Bellona south of San Cristoval; on Sikaiana north of Ulawa; on the coral atoll Ongtong Java north of Ysabel, and on Nukuoro in the Carolines.

Mr. Ray reckons the number of separate forms of Polynesian speech as 19 or 20. With the Polynesians each group or each separate island has practically only one language, and the languages of all the Polynesian peoples (with the exception of those in Melanesia) have been reduced to writing and grammars and dictionaries of them have been published. The Presbyterian missionaries in the New Hebrides have made certain studies of the four Polynesian languages in their sphere, but no linguistic work has been done on the other Polynesian languages in Melanesia and there is no way of knowing what peculiar characteristics they present, if any.

It would be of considerable interest linguistically to know whether, in the case of the languages of Matema, Pileni, and Nukapu, the influence of the neighboring Melanesian peoples has in any way altered the characteristic Polynesian features of speech, and whether there is any sign of a mingling of Melanesian peculiarities of speech with the radical characteristics of the Polynesian stock—any cross, so to speak, such as was effected in English by the introduction, *e. g.*, of the romance prefixes and suffixes.

However, since the Melanesian language in the neighboring island of Nifilole shows no sign of Polynesian influence at work, and since the tendency always is for the later and the more decayed types of speech to affect adversely the older and more complicated types, it can hardly be expected that the Polynesian languages in Melanesia shall have been affected by the Polynesian.

Certain Papuan languages in New Guinea show very distinct signs of such a cross. Thus, Mr. Ray writes of Maisin (Cambridge Expedition to Torres Straits, vol. III) that it appears to be a Papuan language which has adopted an abnormal number of Melanesian words. "It has also adopted some Melanesian particles, the verbal auxiliaries entirely, and the use of possessives with post-positions; but in other respects its grammar is Papuan." The language of Mailu on the south coast is in the same mixed condition as regards its vocabulary. Maisin may represent a survival of a former Papuan population in Eastern Papua.

Micronesia has six groups of islands, Carolines, Ebon-Marshall, Gilberts, Nauru, Palau, Tobi, and with the single exception of the Carolines each group has only one language. Mr. Ray states that in the Carolines there are at least five distinct languages, Ponape, Kusaie, Mortlock and Ruk, Yap, and Uluthi. In certain parts of Micronesia a jargon called Chamorro is spoken, presumably a mixture of Spanish and Micronesian.

While reckoning the approximate number of Polynesian languages as 19 and of Micronesian as 15, Mr. Ray says that Melanesia has 180 and New Guinea (Papua) certainly 150, with many others still unnamed. He states also that in many of the Papuan or non-Melanesian languages of New Guinea "the extraordinary difficulty of the grammar and the limited area in which the language is spoken make it extremely impossible that any one will ever take the trouble to learn one." As an example of a difficult language Mr. Ray quotes the Kiwai of the Fly River, the grammar of which he says is "awful," thus, *e. g.*, supposing that three people share a coconut between them and one of them says "we three are eating a coconut," *nimo-ibi nao oi n-oruso-ibi-duru-mo*; the literal translation of this is "we three one coconut we-eat-three-now-we." If a man eats three coconuts he says *mo netowa naobi oi pоторо n-iriso-ibi, i. e.*, "I two one coconut three I-eat-three."

As to the New Guinea languages, it is enough for our present purpose to state that they seem to be of two types, *viz.* Melanesian and Papuan, *i. e.*, non-Melanesian. The Anglican Mission in New Guinea has to deal with both types of these languages. The language used at Wedau, the headquarters of the Mission, is of the usual Melanesian type, and Mr. Copland King, the original investigator of Wedauan, has also published a translation of the Gospel according to St. Luke in

Binandere, an extremely difficult non-Melanesian language spoken on the Mamba River. Mr. King has stated recently that on the coast of German New Guinea both Melanesian and non-Melanesian languages occur. Both types also occur in the sphere of the London Missionary Society.

Melanesian languages are spoken in Fiji, Rotumā, the Loyalties, New Caledonia, New Hebrides, Banks, Torres, Santa Cruz, Swallow Group, Solomons, New Britain and New Ireland, Admiralties, in the islands lying off New Guinea to the eastward, and in New Guinea itself. With the single exception of Savo in the Solomons, all of the Melanesian languages are practically of the same type and the grammars of all of them may be made up on the same framework. Santa Cruz contains the greatest number of exceptions to the regular type and is confessedly the most difficult of the Melanesian languages. Savo is regarded by Dr. Codrington as Melanesian, but of a more archaic type than the rest, as is shown by the absence of prepositions in it and by its failure to distinguish between parts of speech and also by its use of demonstratives as both pronouns and adverbs.

PROMINENT LINGUISTIC PECULIARITIES.

It will be of use to summarize here the most prominent linguistic peculiarities common both to Melanesian and Polynesian languages and to add further some special marks whereby the differences between these two types of the Oceanic languages may be readily recognized.

1. POSSESSIVES.

Possession is shown in the Melanesian languages by suffixing pronominal forms in *ku*, *mu*, *na*, to the noun: Mota *qatuk*, my head; Sa'a *nimemu*, thy hand; Florida *tinana*, his mother; and also to radicals *no* (*na*), *mo*, thus forming an expression answering to my, thy, his, in English, while another pair of radicals *ga*, *ma*, with the pronouns suffixed, represent, respectively, a thing belonging more closely to a person, and a thing for a person to drink.

In Melanesia these pronominal forms are suffixed only to nouns of a certain class; those, namely, which signify parts of the body and degrees of relationship or a man's belongings. In Malay these pronouns are suffixed to nouns without any distinction of class, while in Maori they appear added to the vowels *o* and *a* or to these vowels supplemented by *n* or *m*: *no*, *na*, *mo*, *ma*, and are used preceding the noun. In Maori the differences in meaning of these possessives are shown by the changes between *a* and *o*, *a* signifying that the thing referred to is regarded as acted upon by the person with whom it is in relation, *o* that the action is from the thing on the person. "What the Polynesians do by the changes of *a* and *o* the Melanesians do by the use of four distinct words, and in these it is the consonant and not the vowel which

gives the particular difference in signification. But both Polynesian and Melanesian have a stem, a noun, to which identical pronouns are suffixed to give a possessive sense." (Mel. Lang., p. 133.)

2. PRONOUNS.

All the Oceanic languages have inclusive and exclusive forms in the first person plural of the personal pronoun; in one case the person or persons addressed are included with the speaker, in the other they are excluded. Polynesian languages have no trinal number as apart from the plural; indeed, the Polynesian plural is practically composed of a plural to which the numeral *tolu*, three, has been added, and the so-called trinals in Melanesia have the same explanation. All Polynesian and Melanesian languages use a dual.

3. VERBS.

Verbal particles are used in all the families of Oceanic language. It is by means of these particles (which precede the verb) that a word expresses itself as a verb and also that the verb exercises its power of expressing tense and mood. Madagascar, Polynesia, and Melanesia all show the presence of these verbal particles in their languages.

(a) In Melanesia the pronoun when used as object is suffixed to the verb, certain shortened forms of the pronoun being used; and in some languages in the Solomons the regular object is preceded by an anticipatory object consisting of this suffixed pronoun in the third person. Thus in Sa'a, I paddle a canoe, *noko hotela 'inie 'iola, i. e.*, I paddle *it* canoe. With this may be compared the "pidgin" English use "How many boy you catch 'im?"—where *'im* seems reminiscent of the native idiom.

(b) The Melanesian languages freely add consonantal and syllabic suffixes to verbs in order to make them transitive or to give them a more definitely transitive force. These verbal suffixes can be found present in all the Oceanic languages with the possible exception of Malagasy. Their use is seen in fullest force in Melanesia. Many words in the Polynesian and Micronesian dictionaries show their presence, but Samoan is the only Polynesian language which uses them with anything like the fullness and freedom that obtains in Melanesia.

(c) In all the Oceanic families of language a causative is used when a verb comes to signify the making to do or be. In Melanesia the causative prefix is *va, pa, fa*, either alone or with a second syllable *ka, ga*. In Polynesia the causative is *whaka, faka*, and this is plainly the same as the Melanesian forms. Identically the same forms appear in Malagasy, but Malay does not possess them.

(d) Reciprocity of relationship or of action is marked in the Melanesian languages by a prefix to the verb. This prefix has two forms, *var*, and *ha'i (vag)* or *fe (ve)*, and the latter form appears in Samoan, but nowhere else in Polynesia.

(e) The adjectival prefixes showing condition *ma*, *ta*, are almost universal in Melanesia, and the dictionaries show them as appearing also in Fiji, in Polynesia, in Malagasy, and in the languages of the Malay Archipelago, though the grammars of the various languages do not recognize them.

4. NOUNS.

In the Oceanic languages generally, Malagasy, Malay, Melanesian, Polynesian, there is a common practice of forming nouns by the addition of certain suffixes: *nga*, *na*, *an*, *ana*; *ha*, *la*, *a*; and in Melanesia nouns are formed also by prefixing *i* to the verb; Fiji *sele* to cut, *isele* a knife. Sa'a *dämu* to eat areca nut, *idemu* a lime spatula. The only noun suffix regularly employed in Polynesia is *nga*, but several of the Polynesian languages show examples of verbal nouns formed by adding *a* or *fa* or *la* to the verb. Melanesia regularly employs all the noun suffixes stated above.

5. ADJECTIVES.

Melanesia also makes an extensive use of adjectival suffixes; these are added both to nouns and verbs. The forms are *ga*, *g*, *a*, *ra*, *la*, *la'a*, *li*, *ta*, *na*, *ina*. Malagasy has forms in *na*, *ana*, *ina*, but Malay shows no sign of them, nor does the Maori of Polynesia. Tongan and Samoan both show the use of *a* as an adjectival suffix and odd instances occur in Polynesia of the use of *na*, and Maori has a few instances of *a* thus used.

6. GENITIVE.

The Melanesian languages employ a genitive preposition to convey the idea of possession when two nouns are in apposition, e. g., Ulawa 'apa *ni menu* wing of bird, or else they suffix the pronoun in the third person to the first noun: Ulawa 'apa'apana *manu* its wing bird, i. e., bird's wing.

The common genitive used throughout Melanesia is *ni*; in certain parts of Melanesia *ni* changes to *li* and *si* appears there also as a genitive. In Melanesia the juxtaposition of two nouns also conveys a genitive force: Sa'a *nime hau* house (of) stone, and in certain languages a genitive relation is conveyed by modification of the final vowel when two nouns are in juxtaposition: Mota *ima* house, *ime vui* house of the spirit. In Lau, Malaita, Solomons, an *e* is added to the first of two such nouns giving a genitive force: *tolo* hill, *toloe fera* heights of the land. In the Polynesian languages genitive relation is expressed by nouns in apposition or by the use of the possessive as above (1), and there is no special genitive preposition.

The Polynesian languages on their side have a large and varied use of prepositions and there is much nicety in the use of them; this is partly owing to the distinction in the sense of *a* and *o* already mentioned, *a* being used as active and *o* as passive.

7. PASSIVE FORMS.

In Melanesia no passives are found, whereas all the Polynesian languages have regular passive endings to their verbs. In a pamphlet entitled "Certain suffixes in Oceanic languages" the present writer has shown that these passive suffixes are composed of adjectival suffixes (*na, ina, a*) added to transitive suffixes.

CERTAIN DIFFERENCES BETWEEN THE FORMS OF SPEECH.

From the following note, supplied by Mr. Ray, it will be seen how great is the difference between the Polynesian and the Melanesian forms of speech and the Papuan or non-Melanesian of New Guinea. In the Papuan languages: Nouns and pronouns are defined by means of suffixed particles, *e. g.*, "my hand" is not "hand my," as in Melanesia, but "me of hand"; "bird's wing" is not "wing of bird" or "bird its wing," as in the Melanesian examples above, but "bird of wing."

Similarly, nouns have various case suffixes instead of prepositions: house-to, house-of, house-at, house-from.

Adjectives usually precede the noun.

Tenses of the verb are expressed by means of suffixes, not as in Melanesia or Polynesia by a variation in a preceding particle.

Number and person in the verb are expressed by: (*a*) a prefix, (*b*) a change in the suffix, or (*c*) shown only by the pronoun.

Number and person of the subject or object are indicated sometimes by a compound prefix.

METHOD OF LEARNING A MELANESIAN LANGUAGE.

To learn Mota is easy enough, since both a dictionary and a grammar have been compiled by Dr. Codrington. Ulawa and Sa'a are the only other languages in the sphere of the Melanesian Mission which have full grammars, and probably they are thus the easiest to learn after Mota, since good material exists for study in the shape of translations, etc. In learning any of these three languages, which may be regarded as typical Melanesian languages, the special points to be studied are:

PRONOUNS.

The personal pronouns should be written out and learned by heart; the inclusive and exclusive forms should be carefully noted in the first person plural. It is quite easy to make a blunder over these forms and to say, *e. g.*, *inina* in Mota for *ikamam*, and the story is told of a certain missionary who on describing his experiences in England to a class at Norfolk Island kept on saying *inina* when he meant either *ikamam* or possibly *ikara*, *i. e.*, presumably, his wife and himself. His hearers protested *sotto voce*, *inina tagai amaia* "we were not with him." The suffixed pronouns and their uses must be carefully studied.

THE VERB.

Under this heading come verbal and negative particles, transitive suffixes, the native view of time, etc.

PREPOSITIONS.

A list of these should be made in Mota according to whether they can be followed or not by the demonstrative *na* before the noun.

GENERAL DIRECTIONS.

Many missionaries have to learn new Melanesian tongues and have to commit them to writing for the first time. It is always important to remember that practically one grammatical framework will serve for all the Melanesian languages; the style of the languages is the same throughout.

One system of orthography will avail throughout and special provision can be made for rare or exceptional sounds. Generally it will be found that the sounds in the Melanesian languages are not very different from the sounds in the well-known European languages, and in representing them it will be sufficient to take the ordinary sounds of the English alphabet and by the additional use of italic letters make provision for nasal or guttural variations of well-known sounds. Modifications of the vowels can be shown by the use of the diæresis. The points noted above are the main points to be kept in view in the endeavor to acquire any new Melanesian language.

As will be noticed farther on, familiarity with Mota was a decided help in linguistic study in Melanesia, but a man would be very apt to be led astray if he made Mota a rigid standard.

Too much stress can not possibly be laid on the value of learning lists of words by heart: "Let each object bring some native sound ringing in your ears, so that the sound brings the object before your eyes. Do not be content to speak as a European. The real and most stringent test of the knowledge of a language is whether you can understand the natives speaking among themselves. To know thoroughly by book is a different thing from knowing by ear. I believe we must learn like children, through the ear, not by books much." (Pilkington, of Uganda.)

TRANSLATION OF SCRIPTURE.

The use of Melanesian languages by a missionary is confessedly only the preliminary to his using them as a vehicle for conveying the divine message of salvation. To the mind of the missionary the end and object of a native language, the very reason for its existence, is that it should be used for the worship of God and for the dissemination of religious ideas among the people who use it, and to the mind of the churchman a language has attained to the height of its glory when it

has been used as a medium for the performance of the highest act of worship, the celebration of the holy mysteries.

It may be predicated of all Melanesian languages that they are in themselves fit and proper instruments for use in God's work. The researches of scholars go to show that all languages are marvels of perfection, and the so-called jargons of savages are in their degree as perfect a creation as the language of the most highly civilized people. To question whether the Gospels can be translated, *e. g.*, into one of the languages of Malaita because of the alleged absence from it of certain words and ideas which are the equivalent of or which correspond to certain words and ideas in the original Greek is, among other things, to forget the history of our own language. One has only to look at Coverdale's Bible, to say nothing of the Douai Bible, to see the immense number of foreign words expressive of religious ideas that have been imported bodily into English from the classical languages. In some cases it may be that the idea required did not exist in English; in other cases, though the idea and word might be present, yet the foreign word prevailed, *e. g.*, conscience, where the English equivalent *inwit* survived until quite recently. Are we, then, to belittle the English language because either it lacked certain ideas or because it preferred to import bodily foreign words expressive of certain religious terms instead of using its own words or of making up words on existing lines?

It can not be doubted that the actual foundation exists in every language whereon can be laid the superstructure of words necessary to convey the message of the Gospel. Nor can any existing language, Latin or English, be considered as the sacred language. The Blessed Saviour himself spoke in Aramaic, and yet the knowledge of His words and acts and the story of the carrying out of man's salvation, both by His words and also by His life, have come to the world not through Aramaic, but through another language, Greek. To-day the Roman Catholic Church looks upon Latin as the sacred language, and the English Church for its part is apt to regard English as the one and only language, whereas the message of Pentecost is that no one language is above another in this respect, and that every man has a right to look on his own language as God-inspired and as existing for the purpose of conveying to him and his the divine message of salvation.

To doubt that the languages of so-called savages contain sufficient words and ideas to use in promulgating the Christian religion is surely tantamount to denying that man was made originally in the image of God and was intended to seek God if haply he might feel after Him and find Him.

Wherever translations of the Bible, etc., have been made in Melanesia it has always been found that it was possible to provide from the native tongue words and terms corresponding to the root ideas of the

original; thus, in the Solomons it is easy to render salvation, *i. e.*, health, Sa'a *mauri* to be alive, *mauringe* health, *maurihe* life; truth, Sa'a *wala'imolinge*; faith, Sa'a *hii-wala'imolinge*, *i. e.*, feeling to be true; atonement, Sa'a *ha'a'ureruru*, *i. e.*, cause to have friendly relations with. Similarly, renderings are available for such words as spirit, way, light, and for repent, redemption, *i. e.*, purchase, grace, *i. e.*, gift, though this latter rendering is confessedly imperfect. The idea of love is difficult to render into Melanesian; the word used in Mota, *tapeva*, denotes propitiation and gift as well as love; the Sa'a word used means kindly-natured; the root of the Polynesian *aroha*, which is rendered as love, is *aro*, which appears in Florida, Solomon Islands, as *arovi* to pity, and in the Mota *ma-garo-sa* compassionate. The Maori of New Zealand uses the quasi-English *ripeneta* for repent, but no doubt a native equivalent could have been found corresponding to the radical notion of change of mind. In Mota and in many Melanesian languages the word used as a translation of pray is *tataro*, which really implies the invocation of a dead person and which was used as a preliminary utterance before the real words of invocation. In the Solomons *tataro* appears in San Cristoval and in Sa'a 'atara or 'akalo a ghost, and in Polynesia Hawaiian *kalokalo* prayer; Samoan *tatalo*, prayer.

Some difficulty was experienced in Sa'a and Ulawa in finding a word to express pray. At first *rihunga'i*, a San Cristoval imported word, was used; then a word was found, *are* to invoke a spirit, *arenga'i he'u* to perform an ordeal with hot stones, calling on the name of certain ghosts or spirits, but no verbal noun formed from this *arenga* or *arenga'inga* met with approval. Eventually recourse was had to a verbal noun *qao olanga* formed from *qao ola* to worship, hold communication with the ghosts, as an equivalent for prayer. In Sa'a there is also a word, *palo* which means to act officially, to worship, and its verbal noun *palonga* is either an act or worship. The word used so largely in Polynesia as an equivalent both for prayer and also worship, *lotu*, has been imported into southern Melanesia and also into New Guinea by the missionaries. Dr. Codrington considers that the Sa'a word *lo'u*, to contract ceremonial defilement, is the same as this word *lotu*. The word *lotu* is said to mean bowing down as in prayer, and Dr. Codrington makes the Sa'a *lo'u* mean to fall from a ceremonial standard, be brought low. (Mel. Anthropol., p. 233.) Maori uses the quasi-English *kororia* for glory, where Mota has *lengas* bright radiance, and Sa'a has *manikulu'anga* fame, prestige, and a similar word might have been found in Maori.

The translation used in Sa'a for sin is *oraha'a*, the root idea of which is "excess," acting contrary to the accepted standard of morality of the place. The word conscience is extremely difficult to render into Mel-

anesian, and in Sa'a it was done by a periphrasis, the knowledge one has in oneself. But possibly the most difficult thing to translate into Melanesian is the Lord's Prayer. The very first phrase, "Our Father," presents considerable difficulty, and in the Mota rendering the word "our" has been omitted altogether, and the word *Mama* (vocative) is used by itself. Dr. Codrington defended *Mama* as the correct vocative for both numbers, but nevertheless *tamamam* our father, father of us, does actually occur elsewhere (Isaiah 63, 16) as a vocative. The Melanesian is not accustomed to addressing or even to thinking of any person as father in a corporate relation to a number of people (beyond the more immediate family relationships); to his mind fatherhood is a personal and individual thing; nor again is he accustomed to think of the spiritual beings whom he worships as the fathers and protectors of their worshippers. Even in English the phrase "Our Father" occurs rarely as a vocative except in the biblical use or rarely in a poetic sense. *Kingdom* and *will* are both difficult words to find renderings for. A Melanesian knows nothing of a king, but chiefs occur everywhere and in Sa'a a word *alahanga* was adopted from *alaha* chief. For *will* the usual rendering is by a word equivalent to heart (breast) or by a periphrasis, what the heart is fixed on. A word for debt is common enough everywhere. In southern Melanesia there was a regular practice of money-lending or usury. Forgive is generally rendered by the equivalent for think away, *sae 'asi* in Sa'a, *nom vitag* in Mota.

Mr. Copland King has published a pamphlet entitled "Theological terms in native languages," which deals with this whole question in the sphere of the Pacific.

In an old catechism in the Mota language, printed by the Mission in the very early days, several things of interest occur, and light is thrown thereby on the development and evolution of the method of translation now in use. The catechism uses two English words for which native equivalents have since been found: *papataiso* for baptism, now rendered in Mota *vasug rongo* holy washing; *glori* for glory, now rendered *lengas* radiance. Evidently no equivalent for kingdom had as yet been found; in the Lord's Prayer, in the first instance where the word occurs, "Thy kingdom come," the Mota renders it by a periphrasis, "Cause men to become Thy people"; in the second by the equivalent for "Thine are all things."

Also, curiously enough, in the Lord's Prayer there is a rendering of the opening word Our, *taman kamam*, i. e., Father-our, where the later books have only *Mama* Father; the relative pronoun "which" has been rendered *iniko* Thou, whereas the later books in Mota do not attempt to translate it, but have simply *Mama avunana*, O Father in heaven. In the Apostles' Creed the word now used as equivalent to believe, *nomtup*, had not come into use at the time of this catechism (*nomtup* = bring thought to a point, cease to have doubt, believe), *nom* to think

being used alone. In the modern Mota books the words "from thence" in the Creed have no equivalent, but in this old catechism a perfectly correct rendering *nan ia* is given.

It is quite clear that in the teaching of religion among the peoples of the western Pacific many foreign words and terms must necessarily be employed. Thus, in early days Bishop Patteson used in Mota the Greek word *basileia* as an equivalent for kingdom, there being no native word available; and just lately Mr. King has used the same word in the Binandere (Papuan) Gospel translation. But when introducing this word what need is there for a translator to disguise it in the form *pasideia*, as is done in one London Missionary Society translation?

The Melanesian Mission, when importing classical words and New Testament words for which there is no equivalent, has preferred to write them in their English rather than their classical form, but the London Missionary Society in New Guinea and Torres Straits has used imported words in more or less of their classical form: *areto*, bread; *karite*, barley; *satauro*, cross; also the Hebrew *kohena* for priest. As a rendering for church, Bishop Patteson used *log-lue* in Mota, *i. e.*, called out; and similar words obtain throughout the Melanesian Mission. The London Missionary Society has used *ekalesia* for church.

It is very difficult to render the word god. The Polynesian missions have all used the word *atua*, and this has also been imported by the Presbyterians into southern Melanesia among Melanesian peoples. This word *atua* seems to be on a level, possibly, with the Mota *vui*, as meaning a being that never was a man; or it may be that just as Fijian *kalou*, which once was supposed to mean god but now has been degraded from its high place—so perhaps, though one says it with fear and trembling, *atua* may in time be shown to be equivalent in a measure to the Fijian *kalou* or to the Mota *tamate*, and may mean a ghost of the dead, the disembodied spirit of a person. The missionaries of the eastern Pacific all spoke of the spiritual beings whom the people worshipped as gods, just as in the same way they found idols everywhere; but however this may be, it is safe to say that in the western Pacific there are neither gods nor idols. Even in Melanesian Fiji it was the custom to call the objects of the old worship gods, but Dr. Codrington wrote that Mr. Fison was "inclined to think all the spiritual beings of Fiji, including the gods, *kalou*, simply the Mota *tamate*, ghosts." Mr. Hocart has shown the truth of this conjecture in a paper in the *Journal of the Royal Anthropological Institute*, vol. XLII, 1912. The Presbyterians of the New Hebrides also spoke of the spirits of the dead *t-mat*, Mota *tamate*, worshiped by the natives, as gods.

In the islands of Torres Straits the word god was translated as *ad*, the meaning of which was "something about which a tale was told,"

or as *augad*, which meant totem. One translation in New Guinea has adopted the word god, but has disguised it as "kot." In Nguna, New Hebrides, the word used for god is *suge*, which in the Banks Islands is the well-known secret society. When the stories about Qat in Mota first became known, it was supposed that the peoples of that part of the Banks Islands regarded Qat as creator and god. The Polynesian *atua* is given as meaning god in the dictionaries of the eastern Pacific, and Hazelwood gives god for *kalou* in Fijian, and doubtless *suge* and *t-mat* are rendered as god in the dictionaries of the New Hebrides. Even if the *suge* of the New Hebrides (Codrington, Mel. Anthropol., p. 102) has no connection with the *suge* club of the Banks Group, yet the meaning is at any rate spirit rather than god. The Melanesian Mission, following the lead of Bishop Patteson, has used everywhere the English word god and has written it in its ordinary English spelling.

In every case where nothing is found akin to the idea required, and in consequence an English word is introduced, it seems better to introduce a foreign word whose meaning is above suspicion; the spelling of such word is a matter of lesser moment; but where such varieties of pronunciation prevail, and among such widely different languages, it seems better to write the word in its original form and then let each set of people pronounce it in their own way.

There is no need to make a concession to the peculiarities of the native alphabet in each place, for it will generally be found that the peoples can make a sufficiently good attempt at the new sound to justify the retention of the old spelling, and God, *e. g.*, to our eyes at least, looks better than *Kot*, and sheep than *sipu*. Once a concession is made to native orthography in such matters, the missionary finds himself writing, *e. g.*, in Florida in the Solomons *Guilikokusi* for Wilcox, and *Pulaneti* for Plant. Santa Cruz is actually the only place in the sphere of the Melanesian Mission where the people find a real difficulty in pronouncing certain letters foreign to their alphabet.

The possession of the two forms of the personal pronoun, first person plural or dual, the inclusive and the exclusive, enables some finer shades of meaning to be set forth with greater clearness than is possible in languages which have not those forms. Thus in St. Luke 7, 5, the difference between the two words *our* and *us* which is understood only in English, is clearly expressed in Melanesian, the inclusive form being used in the first case, since He to whom they spoke was also a Jew, and the exclusive in the second case, since the synagogue had been built for themselves, the people of Capernaum. A similar case occurs in St. Luke 24, 20, where the word "our" applies to the people of Judea only, the two speakers evidently regarding Him to whom they were speaking as a stranger.

THE QUESTION OF STANDARD LANGUAGES.

In Melanesia every island has its own distinct speech. These can all be shown by the grammarian to be kindred and allied, but for all practical purposes they are separate and distinct. A Mota man going to Motalava, 8 miles away, unless he had some previous knowledge of the language, would find himself unable to understand the speech of the people there. Many words, doubtless, would be the same, but the intonation is entirely different, the consonants and vowels are strangely at variance, and the Motalava words are clipped and chopped about almost beyond recognition. With more frequent communication bilingualism is getting more common, but it is a curious thing that when natives from various islands or places meet communication is held by each person or group of persons speaking in his or in their own tongue. Thus, a party from Malaita landing on Ulawa will speak Sa'a or Lau or Tolo and will be answered in Ulawan, and the general drift of the conversation seems to be understood quite readily. In a large measure this is doubtless due to that quickness of understanding which is characteristic of the Melanesian peoples generally.

Whereas smaller differences of dialect exist on every island, an island of quite moderate size, like Santa Maria, in the Banks Group, has two separate languages which vary considerably and which cause the two peoples practically to be unintelligible to one another. This sort of thing is multiplied several times over in a large island like Malaita. The language at the south end of Malaita is the same as that spoken at the village of Sa'a; in the Mara Masiki Channel, which divides Malaita in two, the language is that known at Sa'a as Tolo, and to this belongs the language spoken at Oroha near Sa'a, the sketch of which made by Bishop Patteson appears in Von der Gabelentz's "Melanesischen Sprachen." The language round the coast at the north end is known as Lau, and a knowledge of Lau will carry one from Sinerago, Diamond Harbor, on the northeast coast, to Langelanga, Alite Harbor, on the northwest coast. In the interior, at the north end, the people speak a language much like Lau but having distinct peculiarities. Along the coast there will be found variations of these three main types, such variations amounting almost to separate languages. Sa'a shows marked affinities to the Wango and Heuru languages in San Cristoval, whereas Lau has many points of similarity to the language of Florida, and the inland speech of the north end has likenesses to the language of Bugotu. All of the three main languages of Malaita have very decided resemblances to one another and all are certainly of a common stock, so that Sa'a, *e. g.*, is more like Tolo than it is like Wango or Heuru.

Up to the present time the missionaries in the Melanesian Mission and in the Anglican Mission in New Guinea have been allowed to prepare translations of the Bible and prayer book, etc., in whatever

might be the language of their particular part, without any regard as to whether the language was or was not the language of a dominant people and as such likely to survive. This no doubt is very convenient for the people concerned and is also advantageous for the comparative philologist, who thus has valuable material provided for his studies, but where languages abound and translators are scarce it does not seem wise to let men labor at a language unless there is some chance of that language surviving or being of use in more than its own limited sphere. It can not be doubted that if the native peoples survive the shock of civilization certain factors will cause some languages to be used in the future more extensively than others; such factors are (1) the use of a language by government or by traders, or (2) the dissemination of any language by reason of the vigor or the numbers of the people using it.

If the government of New Guinea were to adopt certain languages for use in specified areas, say, Motuan and Wedauan, to the exclusion of all others (at present the government officials use a jargon), then, although a certain amount of hardship would be imposed on the native peoples at the outset, the gain to the missions from having fixed languages for their educational work would ultimately more than compensate for any temporal hardships in that all linguistic work could be focussed on given languages and an ample literature could be created, and so far as the people themselves were concerned the children in one generation would have adapted themselves to the new conditions. One calls to mind that in England the standard Bible fixed the language just as Luther's Bible set the standard in Germany, and in France the language of the King's court became the standard language for the literature of the whole country.

The language of the island of Florida, where the seat of government of the Solomons is situated and where there is a vigorous and a Christian population, if taken up by the Government might be made to serve for all the eastern islands. The spread of such a standard literary language would be slow, and pending the establishment of such a literary language it is clearly the duty of the missionaries to reduce to writing the languages of the various parts and to use them for the purpose of teaching, though at the same time languages likely to be serviceable by virtue of their more extended use should be carefully selected. Failing the appointment of some one language for a group or district, the missions should develop various types of language in each island or sphere of work; thus for the greater part of San Cristoval the Heuru and Fagani languages might be made to serve, while Sa'a, Tolo, and Lau are also worthy of surviving on Malaita.

Up till the year 1917 the Melanesian Mission used Mota as the educational language in all its central schools. There was a time when owing to the congregating of all the members of the staff at Norfolk Island during the summer, and to the exclusive use of Mota in the school, all the other languages of the Mission came almost to be

neglected. Mota was in a fair way to being regarded as the sacred language of the Mission, and indeed it furnished popularly the standard by which all the other languages were supposed to be measured, and the fact that these languages were able to show words or usages that corresponded to those of Mota was apt to be construed philologically much in the same way as if the presence in the other Aryan tongues of words similar to Latin were held as proving that Latin was the root language of them all and not itself a branch language.

When native teachers speaking various languages have an education in a language like Mota, which is foreign to most of them, much care must be exercised in order that the ideas given in the course of teaching may be made quite clear to the minds of the pupils. Dr. Codrington used to get his pupils to write down the gist of the lesson in their own tongues that he might test thereby their understanding of it.

At the conference held in 1916 the staff of the Mission decided to make a change in the language used as the medium of instruction in the central schools; Mota was to be abolished and English substituted in its place. Effect has already been given to this determination. The reasons advanced publicly for the change from Mota to English were:

(1) Mota is not well known by the English staff in the Solomons and the languages spoken by the boys at the two central schools there do not bear any very great superficial likeness to Mota, so that Mota may be said to be practically a foreign tongue to all concerned.

(2) Only a small literature is available in Mota, and the learning of English would open the way for the provision of a larger literature.

(3) English is likely to become the language of general communication.

(4) The trained teachers ought to be able to act as interpreters for any whites who might visit their villages.

Now, there is undoubtedly every reason why English should be taught as a part of the curriculum in the central schools (and also in the village schools if possible), but to do this is surely a different thing from making it the only means of communication at the central schools. While not contending for the continuance of Mota in the schools of the Solomons, one does contend strongly for the principle that the Melanesian should be taught Christianity through the medium of one of his own languages. English is a foreign language, but when all is said and done Mota can not possibly be classed as foreign. Outwardly it may present many dissimilarities from the Solomon Island languages, yet it is thoroughly and typically Melanesian, and any Melanesian can learn it or be taught it without any trouble whatever.

Mota has hitherto been of quite extraordinary value for purposes of translation; most of our translations into the other Melanesian languages were made in the first instance from Mota as a basis, and in many places it was quite possible thereby for a teacher of average

ability to make a fair rendering of psalms, canticles, and hymns for the beginnings of his work.

Bishop G. A. Selwyn advocated the teaching of the Melanesians at St. John's, Auckland, in English, but this was before Patteson came on the scene. Selwyn was a scholar, but it is doubtful whether he could be characterized as a linguist, nor had he the time to give to linguistic studies as Patteson had. His Maoris he taught in Maori, and one hears nothing of any proposal of his to abolish Maori as a medium of communication. He had perforce to adopt English for his Melanesians, just as he had to bring them away from their own country in order to teach them. What one feels about the substitution of English for a native language now in the Mission is that a veritable cardinal principle is in danger of being abandoned thereby, viz., the principle that every man should "hear the Gospel" in his own language.

THE NEED FOR A POLICY IN TRANSLATIONAL WORK.

The whole Bible has been translated into almost every Polynesian language. In Melanesia no complete Bible exists as yet, though the Mota Bible is practically complete. Certain small sections of the earlier books of the Old Testament were omitted purposely from it. In Papua no complete Bible exists, but some of the languages have a complete New Testament. In setting out to translate the Bible, what portion is the missionary to start on? How much of the Bible, or rather, how much of the Old Testament, is really required? These two questions must have occurred to the minds of all missionaries, yet it would seem that no one mission has ever formulated a definite scheme in the matter of directing or controlling biblical translations. With regard to the first question, as to what part of the Bible one should begin on, the Rev. Dr. Macfarlane, of the London Missionary Society in Torres Straits, wrote asking this question of Dr. Codrington, and the answer given was that it seemed best to make a beginning with the Gospel according to St. Luke. In the Melanesian Mission St. Luke and the Acts were the first translations made by Bishop Patteson. Dr. Codrington states: "I wrote the middle of St. Matthew and St. Mark, the Passion being old. Bishop Patteson wrote St. John. I did almost all the Epistles."

Even apart from the necessity for translating the Psalms for use in the daily services, there can be no doubt that a translation of the Psalms should be made as soon as possible in order to encourage the devotional life of the people. The metrical version of the Psalms in the Indian language of Massachusetts was the first part of the Bible which John Eliot, the apostle of the American Indians, published, and in the singing of the Psalms he found the readiest means of arresting attention and the simplest expression for the religious feelings of his child-natured people.

No choice could be made in the Epistles as to which should be translated in preference to others, but the translator will naturally make what progress he can with them all. If a people is to receive the honor of having the Gospel message written in its own tongue the four Gospels and the Acts must surely be the minimum amount of translation done, and it is hard to see how practical religion can be developed at all among a people unless they have a copy of the Epistles, the application of the Gospels, ready to their hands.

In very few cases will it be possible for much of the Old Testament to be translated, either in the languages in the sphere of the Melanesian Mission or in those of New Guinea, owing to the multiplicity of languages and to the comparative dearth of missionaries and to the need of working in the first place on the New Testament. Moreover, if the people have a New Testament it is hard to see what need there is to undertake any systematic translation of the whole of the Old Testament.

A list of the translations and of books published for use in the Melanesian Mission is as follows:

(1) New Hebrides.

Raga: Prayer Book, St. Luke, Genesis, Harmonized Scripture Gospel Lessons, Hymns.

Omba: Prayer Book, Harmonized Scripture Gospel Lessons, Hymns.

Maewo: Prayer Book (small), Harmonized Scripture Gospel Lessons, Hymns.

(2) Banks Islands.

Lakona: Prayer Book (small).

Mota: Prayer Book, New Testament, Old Testament, Harmonized Scripture Gospel Lessons, Commentary on St. Matthew, Instructions for Catechumens, English Lesson Book, Codrington on the Miracles and Parables, Hymns.

(3) Torres Islands.

Vava: Prayer Book, Canonical Gospels and Epistles, Hymns.

(4) Santa Cruz.

Ndeni: Prayer Book, Canonical Gospels, Hymns.

(5) Solomon Islands.

Ulawa: Prayer Book, New Testament, Catechism for the Children of the Church, Hymns.

Sa'a: Prayer Book, New Testament, Catechism for the Children of the Church, Hymns.

Lau: Prayer Book (small), Gospels, Hymns (few).

Fiu: Prayers and Hymns (small).

Wango: Prayer Book (small) and Hymns, St. Luke, Harmonized Scripture Gospel Lessons.

Guadalcanar: Prayer Book (small), St. Luke, Hymns.

Florida: Prayer Book, Gospels, Canonical Epistles, Harmonized Scripture Gospel Lessons, Catechism for the Children of the Church, Hymns.

Bugotu: Prayer Book, Book of Psalms, New Testament, Portions of the Books of the Prophets, Hymns.

From this table it will be seen that much translation yet remains to be done. Florida, which is by far the most important language in the Solomons, has no complete New Testament. Dr. Codrington has included a small grammar of the Florida language in his "Melanesian Languages," but naturally he was not able to do for it what he did for Mota and we still await a full grammar of the language.

After sixty years of life, the Mission has only three complete New Testaments and only two dictionaries, including the present dictionary of Ulawa and Sa'a. A grammar of Wango exists in manuscript. The paucity of grammars is much to be deplored. Sketches made by Dr. Codrington might conceivably have been filled up even if no new ones were made independently, but the grammars of Sa'a, Ulawa, and Lau are the only ones that have been printed since Dr. Codrington's great work containing grammars of 38 Melanesian languages was published in 1884.

It would certainly be desirable to get native teachers to make initial translations of the Gospels through the medium of Mota or otherwise. The Mota New Testament, however, needs revising. It was reprinted a year or two ago from stereotype plates and a few of the printers' errors were corrected, but the Society for the Promotion of Christian Knowledge would not allow any alterations that ran over two lines.

Any translations made by natives would serve as a basis for future work by the missionaries themselves and would also provide grammarians with valuable material for comparative study. Thus there seems to be no reason why in the case of the Tolo language, *e. g.*, in Malaita, some of the teachers at Tawani'ahi'a on the west coast who know both Tolo and Sa'a should not use the Sa'a translation of the Gospels for work in their own language. Since Bishop Patteson's time no further investigation has been made of the Tolo language, though it is an important language both on Malaita and also at Marau Sound on the south end of Guadalcanar.

THE VALUE OF THE STUDY OF MELANESIAN LANGUAGES.

The study of Melanesian languages is an absolute necessity for the elucidation of problems of language in the western Pacific, and one might go further and say that light had been thrown on languages so far away from Melanesia as Madagascar and Malay by the working out of the details of the grammars of the Melanesian languages. What a flood of interest is created by Dr. Codrington's discovery of the identity of the Omba, New Hebrides, word *heno* and the Florida *hanu* with the Malagasy *ano!* In these three languages this word stands in place of a personal name, and the personal article is prefixed, so that *i heno*, *a hanu*, *i ano*, are identical and mean "so-and-so." The two great Melanesian scholars, Bishop Patteson and Dr. Codrington, by

their analysis of words and by comparative studies, have shown that the structure of the Polynesian and Melanesian languages is practically the same. They have shown that in both types the following features occur:

Adjectives are formed by prefix or suffix. Time particles are used with verbs. Transitive suffixes are added to verbs. Pronouns are suffixed to nouns to denote possession. The personal pronouns are preceded by the personal article (Mota *i-nau*, I, Maori *a-hau*, Malay *a-ku*).

In "Melanesian Languages" it has been proved conclusively, by evidence produced from languages of Melanesian stock, that the personal pronouns are the same in all the Oceanic languages, also that the interrogatives are radically the same throughout and have similar uses. Polynesian scholars generally have paid little attention to Melanesia, yet the evidence of language is all conclusive of the close relationship which exists between Polynesian and Melanesian. The failure on the part of Polynesian scholars to study Melanesian languages has caused them to make considerable mistakes in etymology and also to overlook several very patent grammatical characteristics of the Polynesian languages. A good many of the derivations in Tregear's "Maori Comparative Dictionary" are shown to be incorrect on comparison with the kindred forms in Melanesia. Also, one can not but think that the tendency to philosophize about the religion of the Polynesian and his consequent outlook on life would have been kept within more moderate bounds had the investigators been a little more content to do spade work and dig into the matter after the practical fashion of Dr. Codrington in his book on Melanesian anthropology.

It has been maintained that the Melanesians had adopted Polynesian forms of speech; that in fact the Polynesians were like the Romans of old and had imposed their speech upon the peoples with whom they mixed; but the facts of the case seem to be that, so far at least as language is concerned, the two peoples belong to one family, and also that of the two types the Melanesian is the older and is less worn and stands to Polynesian somewhat as Anglo-Saxon does to modern English; also that the explanation of many Polynesian peculiarities of speech is to be found in the typical Melanesian usages.

Thus with regard to the use of the passive in Polynesian, a use which has no counterpart whatever in Melanesian, the present writer, owing to his knowledge of Melanesian, has been able to show elsewhere that the Polynesian passive is compounded of adjectival suffixes added to verbal suffixes, and that the gerundives, so common in Polynesia but hardly appearing at all in Melanesia, are composed of the verbal suffixes and noun endings. These verbal suffixes are among the commonest features of the Melanesian languages, but with the single exception of Samoan they can not be said to appear at all prominently

in Polynesia, though on Melanesian analogies their presence may be detected in the words in the dictionaries. Also, curiously enough, one of the Melanesian adjectival suffixes, *na* (which is a passive ending in Polynesia), has been noticed in only one Polynesian language in that capacity, and that only by deduction from a Melanesian example: Niuētavana clear, open; Mota *wawana* wide and flat; Dyak *papan* plank; Omba *wawa* open sea; Sa'a *taha* to be open, clear; Maori *tawha* chasm (Sa'a *tahalaa* chasm), *tawhai* to stretch forth the arms.

Also in Malay, another example of a late language with much decayed forms of speech, Melanesia again supplies a means whereby correct deductions may be made as to the construction of various words and possibly also of various forms of speech, *e. g.*, the presence of verbal suffixes and of noun suffixes.

Apart from Dr. Codrington's study of the Melanesian forms, who would have known that *apa* in *siapa*, the interrogative pronoun in Malay, *apa* what? *siapa* who? is a form of the word which in Melanesia appears as *sava*, *hava*, etc., and that the *si* in *siapa* is really the personal article which appears in Javanese before the names of persons? Since in many words which are common to Malay and Javanese the Malagasy suppresses the initial *s*, this Javanese *si*, the personal article, is shown by Dr. Codrington to be in all probability the Malagasy *i*, which is a personal article placed before the proper names of persons. Thus *siapa* who, in Malay is shown to correspond to the Mota *i sava* who? and *sa mate*, the deceased, in Malay is *i mate* in Mota.

In this way, through the study of Melanesian linguistics, "the use of a personal article—a remarkable feature in a language—is found to prevail in Melanesia, in Polynesia, in Madagascar, and in the Malay Archipelago." This discovery alone is surely sufficient to establish the importance of the study of the Melanesian languages.

MELANESIA AND ITS PEOPLE.

Melanesia is the geographical name given to various groups of islands in the Southwest Pacific. These are the nearest of the Pacific Islands to Australia and they lie in a semicircle off the northeast coast of that continent. New Caledonia, the southern end of the arc, is the nearest to Australia, and New Britain and New Ireland, lately acquired by the Australian Expeditionary Forces, form the northern end of the arc. The groups in the arc are five in number, the Bismarck Archipelago and the Solomons in the North, Santa Cruz in the center, the New Hebrides and New Caledonia in the South. The Admiralty Islands are included under the Bismarck Archipelago; the New Hebrides include the subgroups of Banks and Torres, and the Loyalties are associated with New Caledonia. The term Melanesia belongs properly to all of these groups of islands. Certain other groups lie outside the arc, but rank as Melanesian, to wit, Fiji and the islands which lie off the southeast coast of New Guinea, the Trobriands, D'Entrecasteaux, Woodlark, and the Louisiades.

Etymologically, Melanesia ought to mean "black islands," just as Polynesia means "many islands" and Micronesia "small islands," but considering the wonderful verdure and greenness of the Melanesian islands one can only infer that those who named them originally had in their minds the comparatively dark skins of the inhabitants and that this distinguishing feature of the people was used as a means of designating the islands where they dwelt. Doubtless to the eye of any one accustomed to the lighter-skinned peoples of Polynesia these islands of the Southwest Pacific would seem to be "islands of the blacks."

Several external characteristics of the Melanesian peoples serve to distinguish them from the Polynesians: (1) Shortness of stature, the average height of the males being possibly 5 feet 4 inches and of the females 4 feet 10½ inches; (2) a chocolate-colored skin; (3) bushy hair, frizzed and tangled and standing erect, owing probably to the incessant teasing of it by the native combs.

The languages spoken in Melanesia vary considerably among themselves, but on examination they are shown to possess common features and to have a very large underlying sameness. The external resemblances, however, between the Melanesian languages are much less than those between the languages of Polynesia; *e. g.*, the external resemblances between Maori and Samoan are far greater than those between Mota and Florida. The witness of language would enable us to decide at once that Fiji belongs to Melanesia, though its proximity to Polynesia has largely affected the customs and habits and probably also the religion of its people. Similarly the peoples of the

islands to the east of New Guinea can be shown to be Melanesian by reason of their languages, and if Melanesia be taken as a starting-point for nomenclature, the Malagasy language of Madagascar might even be classed as Melanesian. The peoples of New Guinea have the same three distinguishing physical characteristics that we have noted above, and the languages of a very considerable proportion of at least the coast peoples there can certainly be classed as Melanesian.

Dr. Codrington has shown in "Melanesian Anthropology" that there is a large general resemblance in the religious beliefs and practices, the customs and ways of life, which prevail in Melanesia proper, and further research on the lines indicated by him will probably reveal the presence of similar beliefs and conditions of life among the Melanesian peoples of New Guinea and the neighboring islands.

A distinguishing social condition of Melanesia is the complete absence of tribes, if the word tribe is to be applied as it is to the Maori people of New Zealand, or as used in Fiji. Descent in nearly every part of Melanesia is counted through the mother and the people are everywhere divided into two classes which are exogamous. This division of the people is the foundation on which the fabric of native society is built up.

THE GOVERNMENT OF MELANESIA.

Previous to 1914 Germany held an important part of Melanesia, viz., the Bismarck Archipelago, which comprises the two large islands known prior to their annexation by Germany as New Britain and New Ireland, with many smaller islands in the group, notably the Duke of York, and also with two large islands in the Solomons, Bougainville and Choiseul, and the small island Buka. France holds New Caledonia and the Loyalties, and a joint British and French protectorate, known as the Condominium, prevails in the case of the New Hebrides, Banks, and Torres groups, with the center of government at Vila, Sandwich Island. The Solomons and Santa Cruz are a British protectorate with a resident commissioner stationed at Tulagi, Florida, Solomon Islands, and under the orders of the governor of Fiji, who is high commissioner for the Pacific.

THE PROGRESS OF THE MELANESIAN MISSION.

The nominal field of work of the Melanesian Mission is all the Melanesian islands from and including the Solomon Islands to the three northern New Hebrides, Raga, Omba, and Maewo, but excluding Fiji. All of the islands in this sphere as far north as Ysabel (with a few exceptions noted below) are more or less occupied by the Mission. The total number in its schools in 1914 was 15,000, of whom 9,000 are baptized. Many of the smaller islands are now completely Christian, but even on islands of moderate size, like Ulawa in the Solomons or

Santa Maria in the Banks, a certain number are still Heathen, while in the large islands practically 85 per cent are still outside the Mission's influence.

The total population of the islands in the sphere of the Mission numbers anything between 100,000 and 150,000, and the large islands, Malaita, San Cristoval, and Guadalcanar, contain on a moderate estimate 70,000 of the total. It is not surprising that on an island like Malaita, which is 100 miles long and contains a scattered population of 30,000 or 40,000 people, comparatively little progress has been made, but it is especially regrettable that there are still three Heathen villages on a small island like Ulawa, and that tiny places like Sikaiana, Rennell and Bellona, and Santa Anna are still unworked. However, it must be understood that the evangelizing of Melanesia is a peculiarly difficult task, as is shown by the fact that in Tanna in the New Hebrides, where the attack on Heathenism has been incessant and where the Presbyterian missionaries have been in actual residence from the very start of the work, a portion of the island is still Heathen. Nevertheless, better results might have been obtained in our own sphere.

OTHER MISSIONARY AGENCIES IN MELANESIA.

The Melanesian Mission is not the only evangelizing body in its sphere of work. Roman Catholic missionaries settled in the Solomons about 1897 and made their headquarters at a little island called Rua Sura, off the east coast of Guadalcanar and fairly close to the trading station at Aola. A good deal of their work has been done on the west coast of Guadalcanar near Mole. One of their methods of progress has been to adopt children from the Heathen parts and to rear them in Christian surroundings. They made settlements also along the north end of the island, often in the villages belonging to the Melanesian Mission, and have begun work on the southeast coast of San Cristoval and on the west coast of Big Malaita. They have stations also at the south end of Raga, New Hebrides.

The Kanaka labor trade was responsible for the advent of certain missionaries of Protestant bodies into the Solomons. Most of the Melanesians in Queensland who attended school and church were cared for by the Queensland Kanaka Mission, a Protestant body. At Malu, a place at the north end of Big Malaita, some returned Christians who had been converted by the agency of these schools of the Queensland Kanaka Mission and some devoted white missionaries came to the Solomons in a labor vessel and settled at Malu. But the malarial conditions of the place and lack of proper equipment brought about their removal and two of them eventually died of malaria. When the Kanakas were all deported the Queensland Kanaka Mission followed their old pupils and made regular stations on Malaita. Their

mission is now known as the South Sea Evangelical Mission. Its operations are confined mainly to Malaita.

In 1902 the veteran Dr. George Brown visited the western Solomons and made preparation for beginning a mission of the Methodist body in New Georgia. This mission is now well established and has extended its operations in New Georgia and Vella Lavella, and opened a school on Liuanua (Ongtong Java, Lord Howe Island), an atoll north of Ysabel inhabited by Polynesians.

In the New Hebrides, on Raga and Omba in the sphere of the Melanesian Mission, mission work is being done by missionaries of the Church of Christ.

No delimitation of territory in the case of the various missions has been attempted by the governments concerned, such as has been done in New Guinea, and undoubtedly the clashing of the various interests is not the best thing for the natives. The marking out of a sphere of operations, with possibly a time limit for the effective occupying of them, would be the fairest for all concerned.

SOME PHYSICAL FEATURES OF THE ISLANDS.

All the islands in the sphere of the Mission have a certain similarity of appearance from the sea in that they are all covered with dense forest. Florida and the east coast of Guadalcanar have wide, open spaces covered with high, rank grass and with a few trees, but in all the other islands dense bush covers the face of the country from high-water mark to the tops of the hills miles away in the interior. In the islands in the south giant creepers twine over all the trees and form a perfect network, almost blotting out the tops of the individual trees, and when seen from the sea the huge banyans seem to tower like observation posts above the flattened tops of the forest. In most of the islands the land rises abruptly from the beach and access to the interior is by narrow forest tracks which the frequent heavy rainfalls have converted into deep ruts. Tree roots cover everything and walking is extremely difficult in consequence. The paths are never kept clear and open and the trees that fall across them are allowed to lie there, and a new track is made round or under or over the obstacle.

Dr. Guppy, in his book, "The Solomon Islands," has a graphic description of the experiences of the white man when travelling ashore in Melanesia:

"Bush walking where there is no native track is a very tedious process. In districts of coral limestone such traverses are exceedingly trying to the soles of one's boots and to the measure of one's temper. After being provokingly entangled in a thicket for some minutes, the persevering traveller walks briskly along through a comparatively clear space, when a creeper suddenly trips up his feet and over he goes to the ground. Picking himself up, he no sooner starts again when he finds his face in the middle of a

strong web which some huge-bodied spider has been laboriously constructing. He proceeds on his way when he feels an uncomfortable sensation inside his helmet, in which he finds his friend the spider, with a body as big as a filbert, quite at his ease. Going down a steep slope, he clasps a stout-looking areca palm to prevent himself falling, when down comes the rotten palm, and the long-suffering traveller finds himself once more on the ground. To these inconveniences must be added the oppressive heat of a tropical forest and the continual perspiration in which the skin is bathed."

A Melanesian is always careful to turn his toes in as he walks, and the narrowness of the bush tracks causes him no inconvenience, but the white man is not so careful how he plants his feet and is constantly striking the numerous objects which lie by the side of the track or on its surface. Moreover, a native person keeps his hands by his side as he walks, whereas the white man does not know the necessity for care in the matter and he frequently hits the numerous obstacles with his hands, and some of the leaves on the edge of the track are studded with sharp thorns! Every Melanesian carries a "scrub" knife, and with it he cuts away the limbs that fall over the path, but he cuts them at his own height and in an immediate line with the path; this suits him well, but proves awkward for any person who is taller or less careful about his method of progression.

It can hardly be said that the Melanesian islands as a whole are beautiful, for the prevailing colors of the forest are too somber and dull; brilliant-colored shrubs grow round the houses, but none of the forest trees bear such flowers as one sees on the trees in North Queensland, and the ground is a tangled mass of undergrowth and creepers. Wide, open views, panoramic scenes, outlooks over mountain or glen or sea are impossible to obtain, since the bush closes in everything. But there is something peculiarly exhilarating, both to mind and body, when, after struggling along through the numerous obstructions of the paths and sweltering under the oppressive heat, one suddenly emerges from the trees on the weather coast of an island and feels the invigorating blast of the trade wind, and the eye rests with complete satisfaction on the wonderful blue of the sea and the red of the shore reef, and the creamy whiteness of the breakers as they beat against it.

Certain places in the Solomons, however, may quite easily rank as beauty spots. The Ututha Channel, which divides the two eastern islands in the Floridas; the channel in the Rubiana Lagoon; and the western end of the Mara Masiki Channel, which divides Malaita in two—all have delightful vistas and charm one with their tortuous and sharp windings opening out on here an island, there a cascade; the giant growths of the coral under the boat fascinate one's gaze; beautifully colored fishes of vivid greens and reds dart about in the shallows, while up in the trees, on the side of the steep hills, innumerable cockatoos rend the air with their harsh cries, or the big wood

pigeons boom out their melancholy note, reminding one of a cow lowing for its calf. Often, again, the course of a river (like that at Mwadoa, Ulawa), with its succession of cascades and its deep, clear pools, constrains our admiration.

The islands of the Floridas more especially appeal to the eye. They have more open spaces, the coast line is more indented, and beautiful bays abound; there are more islands lying off the coast, the beaches are more numerous, and the landing on them is easy. The villages in Florida nestle under the shade of innumerable coconut trees just above high-water mark. The beaches are lined with the feathery casuarina and here and there are coral trees (*Erythrina indica*) with their brilliant red flowers, or the gorgeous red leaves of the *salite* (*Catappa terminalis*) light up the whole beach with the glow of their dying splendor. The huge masses of the *vutu* (*Barringtonia speciosa*) spring right out of the salt water and their biretta-shaped fruits may be seen floating on every tide. Going north from Norfolk Island, the sight of a floating fruit of the *vutu* was generally the first sign of our entrance into the tropics. Similarly the mighty limbs of the *dalo* (Fiji *dilo*, *Calophyllum inophyllum*) are washed by every wave and its small ball-like fruit is found lying on every beach. The smell of the sweet-scented white flowers of the *dalo* reminds one of nothing so much as of an orange grove in flower.

But the real attraction and charm of Melanesia lie in the mystery of the people, their unwritten past, the strangeness of their languages, their views of life, their habits and customs, the strange flora of the country, the birds and butterflies, some of these latter measuring 8 or 9 inches across, the excitement of a landing among the Heathen, the yearnings of soul, the longing to do them good, to lead them out of their darkness into light, to give them something more satisfying than the tobacco or calico or knife which they are clamoring for—these are the things that grip the heart of the missionary and constitute for him at least the charm of Melanesia. One stands on a beach of the great island Malaita, and all the fibers of one's being are stirred by the sight of hill rising upon hill, cape stretching out beyond cape, and by the knowledge that scattered all up and down the land are souls awaiting the enlightenment of the spirit of God.

THE FOOD-STUFFS OF MELANESIA.

The Melanesians may be called an agricultural people and a great deal of their time is given up to cultivation. Their two main crops are yams and taro, of both of which there are numerous varieties. The best yams are grown in the southern part of Melanesia; the Solomon Islanders never have enough yams to carry them through the summer months till harvest time in April, all the yams having been used for planting. But in the larger islands there is extensive cultivation of

taro in the districts on the hills, and this food carries the people over the hunger times of the summer months. A yam garden is a sight worth seeing; the ground is kept perfectly clear of weeds (this is the women's share of the work), the yam vines are trained up long poles and then run along strings which are tied from pole to pole. The vines are of various shades of green, and when the leaves are dying they turn red in color and are very beautiful to look on.

Breadfruit grows readily, and the trees have two crops a year, one coming opportunely during the summer. The canarium (almond) bears during the winter months, July and August. The nuts are put into cane baskets and are smoked ready for storing. The coconut is in bearing all the year through. The tree is at its best at the coast and just above high-water mark. The large islands of the eastern Solomons—Malaita, Guadalcanar, San Cristoval, and Ysabel—have comparatively few coconuts, and the only extensive coconut plantation on Malaita is along the coast at Sa'a, at the southeast end of the island. The scarcity of coconuts is largely owing to the fact that the trees thrive best near the sea, but owing to fear of raids the majority of the people on these large islands live away from the coast and so can not grow the trees in any quantity.

Of so-called tropical fruits Melanesia has but few indigenous varieties. Of the common native fruits by far the most important is the coconut, and one is inclined to question whether any more wonderful fruit than the coconut grows on this earth! The fruit is obtainable all the year round; it is nutritious whether eaten in the green stage or when it has begun to sprout and is ready for planting. The ripe nut is generally scraped and strained, and the resultant white juice, the only real coconut milk, is boiled in the half shell and mixed as a paste with grated yams or taro. What is commonly known as coconut milk, the fluid in the dry nut so dear to the hearts of children in European countries, is never drunk by Melanesians, but if opportunity offers is poured into a basin and put by for the animals to drink.

The oil of the coconut is extracted by the old-time process of stone boiling. Needless to say, dried or smoked coconut (copra) is by far the greatest article of export from Melanesia to-day. Ceylon used to be reckoned the planters' paradise so far as growing coconuts was concerned, but coconut plantations in the islands of the Solomons come into bearing quicker than in any other part of the world; the nuts are as good as the big Samoan nuts (indeed seed nuts have been imported from Samoa), the rainfall is abundant, and hurricanes are almost unknown. The oil is extracted from the copra and goes to make some of our best soaps. The shell of the nut is used by the natives to make cups and bottles, and since it contains oil it burns fiercely in the fire. From the outer covering of the nut both ropes and mats are made—the coir of commerce (coir, like copra, is a Singhalese word);

and the natives themselves make sennit and string from it. The dry sheath, the covering of the new bunch of fruit, serves the natives both as tinder and as a torch. The leaves of the tree make the very strongest baskets, and in some islands are used to make the walls of the houses. In the equatorial Pacific toddy is distilled from the growing tree and the topmost shoots form a veritable king's banquet, but the cutting of them destroys the tree.

Other fruits are the vi-apple (*Spondias dulcis*, commonly known as *uli* or *uri*), the canarium nut (*ngali*), the nut of the *salite* tree, which is found oftenest growing at the mouths of the streams, the banana, and the breadfruit. Both the banana and breadfruit are always cooked. The indigenous banana needs cooking to make it eatable, but the common varieties, *Musa cavendishii* or *gros michel*, or the sugar banana of Queensland, have been introduced and flourish. Many other tropical and subtropical fruits have also been introduced—oranges, mandarins, lemons, limes, granadilla, soursop, papaya, pineapples, mangoes, cocoa, coffee; most of these need careful cultivation, and with the exception of limes and papayas they all tend to die out if allowed to run wild.

Animal food is but rarely partaken of by Melanesians. Pigs they all have, but they keep them for great events, for death feasts or for wedding banquets. Opossums (*cuscus*) and the large fruit-eating bats and wood pigeons and the monitor lizard are often eaten as relishes with the vegetable food. The coast people get large quantities of shellfish at the low spring tides, and on an island like Ulawa a great deal of fishing is done both from the rocks and also out of canoes. The people make all their own fishing-lines out of home-made string or out of strong creepers found in the forest, and in old days their hooks were cut out of tortoise-shell or out of black pearl-shell. Even to-day the hooks for the bonito fishing are of native manufacture and the tiny hooks for whiffing sardines are exquisitely made.

Fishing with nets is followed extensively by the Lau-speaking peoples who live on the artificial islets off the northeast coast of Malaita. These peoples and the people of the Reef Islands at Santa Cruz live almost entirely on a fish diet. The flesh of the porpoise is much prized by the peoples of Malaita and regular drives of porpoises are held, the animals being surrounded and forced ashore into muddy creeks, where they are captured. The main value of the porpoise lies in the teeth, which form one of the native currencies. On the lee side of the large islands in the Solomons there is a great deal of fishing with hand nets; men stand in the water at the mouth of the streams, holding a pole to which two bent sticks are attached with a net tied to the four ends of the sticks, and lowered to the bottom. The small fish (sardines and others) are chased inshore by large kingfish, and pass over the net, which is promptly pulled up by the fisherman. The fish are transferred by a deft movement to a bag hanging on the man's back and suspended from his head.

Bonito and flying-fish are esteemed as the greatest delicacies. The former is coarse, but the latter is indeed a dainty. The bonito is a very sacred fish to the mind of the southern Solomon Islander, and the catching of it was intimately connected with his religion. The bonito is caught from canoes, either by a hook trailed aft, no bait being used, or by a hook played up and down in a jerky fashion and attached to a strong rod and line. The flying-fish are caught on a gorge made of tortoise-shell or of the midrib of the rachis of the sago palm. The best bait is the claw of the robber crab (*Birgus latro*). The hook and line are made fast to a fishing float called *u'o* in Ulawa (Maori *uto* fish-float). Numbers of these are thrown out in places frequented by the flying-fish and the owner stands by in his canoe and watches them.

Sea bream are the most delicate fish in Melanesia. They are caught with hook and line, and live white ants are thrown out as burly. The bait is a worm found in the sand at high-water mark. The white ant used is not the destructive white ant, which is capable of giving a sharp bite, but is of a brownish color. The ignorant bushmen are popularly supposed to use the wrong ant, with the result that the bream will disappear.

THE HOUSES OF THE MELANESIANS.

The houses are mainly of one type, one-roomed buildings, to which annexes may easily be added. Some of these houses are large enough to accommodate a chief and his twenty wives, small chambers being built within the main building. The commoners have their own houses, one house to each family, and it is rarely that two families live together. The roof is the first part of the house that is built. Three rows of posts are erected and ridge poles are set on them. The poles may rest in a groove or the tops of the posts may be forked. Bamboo rafters are tied from the center pole to the side, and thatch is laid on them longitudinally. The thatch is made of leaves, sago palm or nipa palm, or the leaves of sugar cane (this latter is only used in the south) sewn on to reeds or laths of bamboos and then tied in position. The people of Florida and of Ysabel put their thatch on in very close layers, and consequently the roof lasts very well, but in the other islands the thatch needs a good deal of repair after the second year. The smoke of the wood fires used in cooking hardens the thatch and tends to preserve it; but schools and churches, buildings where fires are not lighted, need constant repairs to the thatch. The sides are built in with lattice-work of thin bamboo, and a small doorway is left in the front which can be covered by a shutter of leaves. Ornamental ridges are made on the ground and are hoisted up into position, and then made fast with creepers.

The Malaita and San Cristoval houses have a platform in front, where the people sit in the evenings. To get into the house one has

to mount this platform and then drop through the tiny doorway. The Florida house is generally built upon piles and the floor is covered with split bamboos. The bed place may be raised or, as in Malaita, the people may sleep on the earth with no better mattress than one of the huge coconut leaves plaited. For the women and small children a platform is built to serve as a bed. Pillows as such are not much in use except in Santa Cruz, and a log or billet of wood makes an acceptable pillow for the Melanesian.

The men and boys in the Solomons have club-houses, both in the villages and also down at the beach. In the club-house on the beach the canoes for bonito fishing are kept. Strangers are entertained in these club houses; the relics of the dead are kept in them and religious rites are performed in them. Women are excluded from the club houses.

The cooking is all done at a fireplace of earth set inside a ring of stones on the floor. On a stand over the fire are the household cooking utensils, wooden bowls, and stores of smoked almonds. Yams are kept on stages built in the rear part of the house and generally screened off. Every house has its inner chamber that serves as a bedroom if required. Life is lived very much in public, and privacy is a thing not understood or desired. To be allowed to go behind the partition in any house is significant as a mark of close acquaintanceship.

CLOTHING.

Bark cloth (*tapa*) is made in Melanesia, but it never figured as an article of clothing and its main use was to form a kind of shawl in which the baby was slung when carried from the shoulder. Before the coming of the white man clothing of any sort was very little worn by Melanesians. The people of Santa Cruz, both men and women, were indeed clad sufficiently to satisfy our European notions of decency, and in the southern New Hebrides and in Florida and Ysabel the women wore petticoats made of mats or of grass, but in very many of the islands the women's dress was of the scantiest, and the men wore nothing but a section of a leaf of a large pandanus. In the southeast Solomons the men commonly were quite naked and the women wore but a scanty fringe, while on Big Malaita not even the traditional fig leaf was worn. In Santa Cruz, where all women and girls are swathed in mats and are kept in strict seclusion, there is more immorality, and that of a gross and shocking sort, than in the Lau-speaking districts of Malaita, where the women wear no clothing of any sort whatever. Once the mind gets over the shock experienced at the idea of the unclothed body, it will be obvious to the unprejudiced person that the absence of clothing does not necessarily imply immodesty either of thought or action. A Heathen woman on Malaita knows no shame at the fact that her body is unclothed.

Another point as to which incorrect ideas exist is the question of cannibalism. Doubtless cases of anthropophagy occurred in many of the Melanesian islands, but it was never characteristic of the people as a whole, and the man-eating propensities of the Fijian people could never be predicated of the whole people of any single group in the sphere of the Mission. So local and confined is the practice that, while portions of one island regularly follow it, other portions of the same island hold it in abhorrence, as is the case on Malaita. Joseph Wate, of Sa'a, a reliable witness, assured me that the Tolo peoples of Malaita were cannibals, but his own peoples were not, nor were the shore peoples of Big Malaita. The latter were fish-eaters, and those who lived on a fish diet did not practice as a regular thing the eating of human flesh. Cannibalism is the regular practice on San Cristoval, but is held in abhorrence on Ulawa. Yet the belief in cannibalism is so firmly fixed that one reads in the reports and books of the Mission that the two Reef Islanders who were held captive at Port Adam in Bishop John Selwyn's time were being fattened up and kept for eating, whereas in all probability they were regarded as "live heads" (*lalamoa mori*) and kept for killing, should any necessity arise when a victim would be demanded, as, *e. g.*, at the death of any important person in the place, or they might be sold to anyone looking for a person to kill. The bodies after death would be buried.

THE CLEANLINESS OF NATIVES.

To bathe daily is the common practice of most Melanesians, but the bath is taken in the afternoon and usually after the day's work in the garden is over. The Melanesian never dreams of having a dip in the morning, as we whites do, and to the unthinking his failure to do so might seem to argue want of proper cleanliness. But, as Dr. Guppy says, these people are far more susceptible to a rise or fall in the temperature than we are, and he quotes Darwin as noticing that the Patagonians when over a fire were streaming with perspiration, whereas the white men with thick clothes on were enjoying the pleasant warmth. So a Melanesian likes to bathe when the day is warm; on days when the south wind is blowing—a strong wind with cloudy days—bathing is not much indulged in.

Since these people wear no clothes and have no seat but the ground and take their rest on mats laid either on or just above the floor, and always with a fire going beside them, their bodies soon show the dirt, but it is a great mistake to imagine that they allow their bodies to go dirty or are slack about bathing. A man or woman with fever will abstain from washing (even in cases of strong fever it never occurs to anyone to sponge the patient) and to bathe is a sign of convalescence. If a person stays about a house and is evidently unwashed, one may take it for granted that he or she is indisposed.

THE CHILDREN.

Great care is expended in bathing small children and shielding them from the rays of the sun. A young mother is excused from all work and she has the best time in all her life when her first baby is born. Her whole time is given up to the child, and it is seldom out of her arms. Owing to the lack of nourishing foods children are suckled till they are quite large. The Melanesian baby seems to have no natural liking for water and one often hears the shrill cries of small children being bathed in the streams or being washed in the houses. In the latter case water is poured from a bamboo into one of the wooden bowls and the child is then washed by hand.

The children at a very early stage of their existence are freed from the authority of their parents. They have no household duties to perform; there is no set time for meals; in the morning they may be given something cold left over from the night before, or the mother may roast a yam on the fire, but as a rule there is no cooking done till the late afternoon, when the women return from their gardens. During the day, if the children are hungry they can get a coconut or a bread-fruit, or shell-fish, or they can roast a yam or a taro, and a fire can be made anywhere. The boys can get themselves an opossum or an iguana and in the hill districts they even find grasshoppers to eat. One and all they use large quantities of areca nut and pepper leaf and lime. These seem to be as necessary to the Melanesians of the northern islands as is a pipe to a confirmed smoker.

One would expect that children freed thus early from any dependence on their elders would run riot and learn licentious ways and habits, but such does not seem to be the case. There is but little individuality in Melanesians, and they are not "inventors of evil things." They are bound by traditional customs, by the laws of the elders, by those social restrictions that the people have evolved for themselves as a safeguard against the breaking up of their society, and free agents though the children may be, and lacking parental control from our point of view, yet there is no such thing among them as the organized following or doing of evil, and the ruling moral ideas of the people are found as the guide also of their children.

EVANGELIZATION.

Apart from the duty and privilege which every Christian feels of winning the peoples of the earth for Christ, apart also from the promptings of the Holy Spirit to bring the peoples of Melanesia to a knowledge of the power of Christ, there can be no conceivable reason for holding that Melanesians have no need of the Christian religion or could fail to grasp it when presented to them. In the first place, they certainly lose nothing by renouncing their old Heathen religion, which was the worship of their ancestors. The spirits of these ancestors

provoke fear rather than love, and are invoked from a desire that their influence should be used to stave off any possible evil that might happen rather than because they are conceived of as kindly disposed beings who love and want to do good to their worshippers. To a people with such a religion the knowledge of the Great Spirit God as a loving Father comes with the utmost force and power.

Melanesians on the one hand are more or less incapable of individual and separate action; each one is just a copy of his neighbor, and everything is done by concerted agreement among the whole people; on the other hand, they have no means of preserving the welfare of themselves as a whole. They have no tribes, no kingdoms, no laws beyond the unwritten social laws relating to marriage, etc.; life is insecure, accusations of witchcraft are easily made, and death follows as a matter of course; infanticide is a common practice, big families are almost unknown, polygamy is a recognized thing. So Christianity comes to them as a means of insuring both individual and social vigor and only in so far as they become Christian will they be saved from extinction. If only from a humanitarian point of view, it were a charity to enlighten the darkness of these benighted people and to give them something to strive for, to set before them some spiritual end, to give them a higher standard of existence than their present one.

There can, however, be no question of leaving them alone now, whatever may have been the case in past years; civilization, *i. e.*, trade, is coming in fast and the inevitable consequence will be that the white man's view of life will alter the old style of things. Experience has taught us that wherever a people without a settled state and a kingdom and the external power of law is invaded by any of our western peoples, with their vigor and personality, the less-developed people lose all their pristine distinctiveness, all bonds are loosed, and inevitable decay sets in; in other words, the white man destroys the black. Benjamin Kidd shows this most conclusively in his book "Social Evolution." In the case of Melanesia the process may take time, but that the result is certain in the end is proved by the disappearance of the nomad Australian aboriginal, and with a people of a higher culture by the story of the capable Maori people of New Zealand under modern conditions.

Drink and idleness are two of the main factors that have tended to the downfall of both the Maori and the Australian aboriginal; low-class whites have done much to ruin the latter, nor has the Maori been free from their influence. There is no fear of a large influx of whites into Melanesia, and the governments have it in their power to deport any undesirable person, but in the south of Melanesia, *e. g.*, on Omba, unscrupulous traders have done incalculable harm. Under the Condominium of the New Hebrides, drink and firearms can still be obtained by natives, but the Solomon Island government entirely prohibits the sale of both.

In the more settled islands and districts provision can be made quite easily for the due employment of the people at regular and systematic work, so as to guard against the danger of idleness. There is ample land available everywhere for use either in growing the crops of food or for planting in coconuts. Hunger ought to be a thing of the past; the islands hardly know what a drought is; the foodstuffs, both indigenous and introduced, are many and varied, and it needs only sufficient land to be kept under cultivation to insure a plentiful and regular supply of food. This is clear in our experience, for in our own garden at Ulawa, which was under the care of Elwin Dume, a man of Meralava, there was always a supply of food, sweet potatoes, yams, pana, pumpkins, tapioca (cassava), and even taro (which the people of the place said would not grow in Ulawa), bananas, and pineapples. It often was the case that when our garden was bearing well others were searching for food. Elwin used to return home through the village unconcernedly smoking his pipe and with the tip of a yam showing out of his bag. "Oh! look at these white men (*mwa haka*)," the people would exclaim as he passed, "they have yams while we have to go and scratch in the forest for food!"

The exercise of due control both by the Mission and by government ought to obviate the dangers both of idleness and of hunger. As more and more traders come in, the danger will be that pressure is put on the government to acquire suitable land for planting, and great care will have to be taken that sufficient land is left in the neighborhood of the centers of population for the use of the people. On an island like Ugi in the Solomons very large tracts have been alienated, the original owners are but few, and possession is the more easily acquired. It is recalled that in the case of the sale of one large tract near the original trading station at Selwyn Bay the land was said to have been sold by a man who had only the very flimsiest right to it, since he was not an Ugi man at all but an adopted person.

The cure for the existing evils and the means of staving off the threatened extinction of the people do not lie in their employment on plantations, as some hold. The moral elevation of the people and their advance in civilization used to be held up as valid reasons for their being recruited to work in Queensland, but from internal evidence one would say that the main influence which the labor trade has had on Melanesia is that it has sadly depopulated the islands. There has been no social elevation through the trade; the want of cohesion among the natives, apart from all other considerations, would have been sufficient to prevent it. The thousands of men who, throughout the years the trade was in existence, returned from civilization did nothing to better the conditions of life among their neighbors; they disseminated no knowledge, they started no spiritual movement for the uplifting of their people, they stirred up no divine discontent with

the old-time conditions. They brought back in a measure the outer trappings of civilization, but were ignorant of its power. While their axes lasted they made it easier for someone else to work; their purchases gave them for the time being a certain amount of importance; but once their stock was finished their influence was at an end.

One of the cures for the present state of things in Melanesia is undoubtedly work, but work on plantations for wages is not necessarily an agency that makes either for the setting up of the influences that have made nations great or insures the end which all desire who have the welfare of these child races at heart, viz, the ultimate survival of these peoples.

The comparative scantiness of the population is the real difficulty in the evangelization of Melanesia. There must be an assembling of the scattered units of population in the islands, and since one of the first results of the propagation of Christianity in Melanesia is the gathering together of the people in a community where hitherto they have been living as scattered units all over the face of the land, it seems obvious that the initiative in the program of work will lie with the missions. Once Christianity spreads, and, as a result of its spreading, peace is established, and old feuds die down and murder and bloodshed cease and villages are formed in these large islands with their scattered peoples, then the place of the government is to see that offenses against life and moral law and order are punished in order that the people may be given a chance to grow up and become settled and organized. How else shall it come to pass that "that which is no nation" shall become a nation? There can be no offense felt by the missionaries at the government thus guarding what is won; already cases of witchcraft among the Heathen are cognizable by the government authorities, and they punish breaches of the moral law among Christians when such are brought under their notice. The missions can still exercise their own discipline and the secular authorities will not interfere with the spiritual side of the work. On the other hand, since the missions are the bringers of peace, the government can feel no offense in serving them and following them up and consolidating the results of their work. The missions have the first and best opportunity in the matter; they are thoroughly in touch with the natives and have, or ought to have, an abundance of first-class material ready to their hands for compelling men to come in from the highways and hedges and fill the House of God. Nevertheless the government itself is doing much for the ultimate salvation of the peoples; head hunting has been stopped completely, and wild places like the north end of Malaita are being brought into order by the establishment of government stations. So far as the Melanesian Mission is concerned it would seem obvious that the future demands a large increase of native clergy if the ground is to be won.

NATIVES OF MELANESIA.

Bishop G. A. Selwyn evidently had a very high opinion of the value of the work likely to be done by natives in the propagation of the Gospel in Melanesia, when he referred to them as the "black net," the white priests at the same time forming the "corks" of the gospel net. The Bishop's idea has been followed faithfully enough, so far as the mere manning of the Mission with native teachers goes, and the work of these native teachers occupies a very large place in the Melanesian Mission to-day; nor can there be any doubt whatever of their ability, under proper circumstances, to do what the founder of the Mission planned that they should do. Still, it can not be questioned that up to the present time the native Christians, teachers and people alike, fall short in the performance of their part in the casting of the Gospel net. The truth of the matter would seem to be that the native church has not yet risen to a sense of its duty in the work of evangelization; Christianity has seemed to the converts to be more a thing brought from outside and to be accepted along with the rest of the white man's things than a matter vitally concerning themselves and depending on their cooperation.

If the white teachers were removed from Melanesia to-day the probability is that, though the daily services and daily school would still be held in most of the villages, yet there would be no advance and no enlargement of the work, no widening of the borders, and in such places as were manned by less able teachers it is doubtful whether the past gains of the Mission would be consolidated. The church life of the villages depends almost entirely on the teacher alone; the native church has not been trained in methods of self-government and no legislative machinery exists; there is no village council to advise or strengthen the hands of the teacher, and should he fail the whole work would probably come to an end. Nor is there anything in the way of self-support in the native church. The Mission supplies the teacher's pay and the people have no duties incumbent on them in connection with the upkeep of religion.

It was thought originally that the withdrawal of the white missionary for four or six months every year would tend to encourage habits of self-reliance among the native teachers and would strengthen their characters and would foster the idea that eventually the native church must stand alone. But it certainly seemed as if the time when one was away was more fruitful in cases of wrong-doing than when one was actually present among the people. The Mission priest on returning to his work in the islands is apt to be faced with a sad account of what has happened "behind his back." He may notice the absence here and there, from church and school, of certain persons, and inquiry may elicit the information that they were "outside the inclosure," the

victims of sin, mainly of impurity, and though not formally excommunicated yet self-judged, as their absence proved. Or he would hear of family quarrels, or of the petulance of the chief and his arbitrary tabu of certain things and of a consequent staying away from church and school. Or a Christian girl or a catechumen may have been given in marriage to a Heathen and so lost to the church, or perchance a Christian man had taken a heathen woman to wife and was living with her unmarried or even had taken a second wife and was living with two women. Or it might be that some promising Christian lad had gone off to live with heathen relatives. Or he might hear of cases of exorcism, of approaches made to the spirits of the dead, or of trials by fire or of adjuration of the spirits of the dead on the part of the Christians. At times he would find a village preparing to go and avenge the cruel murder of some Christian or schoolman wantonly murdered by the heathen. In addition to the moral failures which occurred in his absence, he might find that the school and church required roofing, that the fences were down, and that the village pigs had made a shelter inside the buildings and that his own "prophet's chamber" was uninhabitable.

What would happen were the white missionaries removed is made plain by the history of what has occurred in places that have had to do without the services of a white man for any length of time. Left to themselves and without the help of a native deacon or priest, the people tend to become very slack in church attendance and in the performance of their Christian duties, and the recent struggle that Bishop Wilson had against the secret societies in the northern Banks Group shows that Christianity there failed to alter fundamentally the original native view of life.

The Banks Islands in particular have lacked for many years past the services of a white priest and with a few notable exceptions it may be said of this particular group that wherever the native teachers have been left to themselves the work has languished. Since Mr. Adams went to Vureas the Banks Islands have seen very little of the presence of a white missionary. Of the work at the Torres Group, once so promising, but little is heard now, and there can be no doubt that the continued absence of a white man or of a native priest has had a deleterious effect on the work there.

Where the people are strong in character and community life is more developed, as in the northern Banks Group, a native teacher alone can not make much headway, but a man in orders exercises a great deal more power and will be listened to. When the white man is present matters that had been wrong right themselves very quickly and there seem to be far fewer cases of wrong-doing. This is doubtless due partly to respect for his presence. The ordinary native teacher does not inspire this respect, and unless he were a man of strong moral fiber

(as some of them are) and with his position well assured he could hardly venture to rebuke an act which he knew to be wrong. The teacher is in most cases a man of the place, and village and home associations and family relationships would prevent him uttering his protest against a meditated wrong.

There is very little that goes on in a native village that is not known to most of the people, and things are very well discussed before any action is taken, and generally the whole village knows the doings and the intentions of every inhabitant. If the teacher did know beforehand the chances are that he could not prevent the wrong. Individual action is rare among Melanesians. A man would hardly dream of interfering if he saw another doing a thing which was inconsistent with his Christian calling and no one thinks of the necessity of setting a standard. Correction or direction or friendly advice is scarcely ever administered by one Melanesian to another. Even parents whose children are disobedient will bring them to a teacher or a missionary for reproof or correction rather than administer the correction themselves. The last thing that a Melanesian thinks of doing is the preventing of harm or interfering in a matter in order to right it.

In the absence of the white missionary, if the knowledge of a meditated wrong came to the teacher's ears the existence of a village council or of a combined council of all the neighboring villages would avail in all probability to prevent the wrong being done. The nearest thing to such a council is the *Vaukolu* of Florida, a yearly gathering of all the chiefs and head teachers to discuss social, ecclesiastical, and educational matters. But these gatherings have been held very irregularly and their decisions have been of little force since there were no subsidiary councils in the villages to assist the teachers in carrying them out.

The isolation of the peoples in most of the Melanesian islands has in all probability been largely responsible for the lack of concerted action hitherto among the Christians. Social life as such was not known in Melanesia before the advent of Christianity. In their pre-Christian days these natives do not live in villages or hamlets, but in isolated groups with two or three houses or huts in a group. With the exception of certain places in Florida and also of the artificial islets off the northeast coast of Malaita, where hundreds of people live on tiny rookeries of stone just raised above the level of the tide, there was nothing that was worthy of the name of a village in the whole of the Mission's area in the Solomons. Consultative or joint action in a matter was practically unknown. Each subdistrict had its own petty chief with a following of half a dozen men in some cases. Every man knew who his own chief was and would support him when called upon. Each main district had also its head chief and to him tribute was paid whensoever he demanded it. Even these head chiefs had

no state or surroundings. Thus at Roasi, on Little Malaita, Horohanue was the *alaha paine*, the main chief, but he had no immediate retinue and lived alone with his two wives, the guardian of his ancestral spirits, *'akalo*, and with the skulls of his dead in the house along with him.

Roasi was composed of two parts, Upper and Lower, *Roasi i haho*, *Roasi i 'ano*. A teacher, Johnson Telegsem, was accepted by the people of Lower Roasi, acting quite independently of Horohanue, as they had every right to do. After two moves they made a final settlement at Salenga just above the bay. Then two years later Horohanue himself also asked for a teacher and gathered his own particular people together and had a school-house built.

The two Christian villages of Roasi were only half a mile apart, with a ravine in between, and yet separate teachers had to be found for them, owing to their unwillingness to move to some one central spot where a permanent church and school could be built. The Mission went so far as to buy a site down on the beach large enough to accommodate both sections of the people, who numbered something over 200, but after Horohanue's death petty jealousies and squabbles completely prevented any concerted action.

At Sa'a, an important place at the southeast end of Malaita, the titular chief Sinehanue was the direct descendant, twelve generations removed, of the chiefs who had shared in the original migration from the hills of Little Malaita (Codrington, Mel. Anthropol., p. 49). He lived apart from the majority of the people with just his own immediate relatives and dependents around him. Four separate villages, *huu i lume*, collections of houses, formed what was known to the neighboring peoples as Sa'a, though no one village bore the name as such, and in each of these there was at least one person who was reckoned as *alaha* chief.

The greatest possible difficulty was experienced in inducing the peoples of these four villages to act in concert and assign one place as the site for the church and school. We had journeys all over the neighborhood looking for a neutral place and houses were begun tentatively in several directions in order to accelerate union.

With very few exceptions the people inhabiting any particular district are always a mere handful. At Sa'a the inhabitants of all the four villages numbered a little over 200, and the population of an average Christian village in any of the large islands of the Solomons when all of the available people had been gathered in would seldom be much over 60. These villages, moreover, are several miles apart, and there is nothing in the nature of roads joining them, so it is plain that there must necessarily be a great deal of unavoidable isolation between the villages, and concerted action and corporate life will not be acquired easily.

CULTIVATION OF RESPONSIBILITY AND INDEPENDENCE IN THE
NATIVE CHURCH.

The native church in Melanesia has never really been asked as yet to undertake the support of its own clergy and teachers. Bishop Wood's charge in 1915 was the first official acknowledgment of the need for the Melanesians to look to themselves rather than to the Mission for funds to pay the teachers. In 1914 the amount contributed for the support of the Mission by the native church was £31. This amount certainly seems out of all proportion, since at the same time the island stations cost £1,300 and most of this was for teachers' pay. Nor is it that an excessive wage is paid to the teachers. No native priest receives more than £25 a year, and some of the junior teachers are rated at only £1 a year. In old days these salaries were always paid in kind, with now and then a demand for a little cash, but nowadays a good deal of payment is done in cash, since traders and stores are found in almost every place.

There has never been any attempt made to organize a system of local contributions. If a village wanted to buy timber or iron for the building of its church, copra was made and was sold for the purpose, the Mission ship occasionally carrying the copra to market, or curios were made and were sold abroad. At various times during Bishop Wilson's episcopate several villages gave contributions in curios and these were taken and were sold for the benefit of the Mission. But this never became a regular thing. There seems to be no reason why the support of the native teachers in the well-established Christian villages should not be laid as a duty on the native church, with moreover the certainty of success. Until the time of Bishop Wilson no such thing was thought of, and one looks in vain for any hint of it in the lives of the first two bishops. In their time the making of copra was far from being established as an industry in Melanesia, and with the exception of food and curios there was practically nothing that could serve as a means of raising money. The native money (shell money or the teeth of porpoises or dogs) was valueless, since there was no means of changing it, as no traders would take it as a means of exchange.

THE QUESTION OF MAKING A RETURN FOR SPIRITUAL GIFTS.

In himself the Melanesian knows but little, if anything at all, of gratitude, and he sees nothing incongruous in allowing the Mission to pay his teachers. Bishop Wilson tried to inculcate the idea that it was the duty of the natives to convey their Mission priests about in boats, acting as crews for them and receiving no pay. The missionaries are often at heavy expense in obtaining boats' crews (every man pays his own travelling expenses), and in the Banks Group Mr. Cullwick constantly had a crew of six men with him for three months at a stretch.

The various villages, even if they provide any food at all for the crews (and most of them will do a little to that end), soon tire of feeding strangers, and so the missionary has to buy food for his crew and carry it about with him in addition to paying them.

In Malaita and San Cristoval there never was any difficulty in obtaining crews, nor was there any bargaining about price (but this was before the return of the Kanakas from Queensland and the consequent introduction of a very different set of ideas), whereas in Florida the missionary has had regularly to hire his crew and appoint a fixed rate of wages before leaving. In places other than Florida half a crown a week was reckoned very good pay. A man would gaily leave on a six weeks' tour with no luggage beyond his pipe, shoulder-bag, and one loin-cloth. On the morning of departure our yard would be thronged with men and a spokesman from among them would approach and ask: "Are many going with you?" "Why?" "Oh, I did not know whether you had enough." Our own experience was that men had to be turned away at such times, and a double crew could always be got. But though they were content with their pay, no one of them would have been willing to go for nothing, while at the same time the home duties of them all were practically nil. They and their people were being benefited very materially by the presence of the missionary, but it was perhaps too much to expect them to give their services free in carrying him about; moreover, they viewed the work as a chance of earning a little, and such chances were rare.

The Melanesian attitude with regard to presents is peculiar. A number of women would come with yams in baskets for sale; one special basket would be reported as "not for sale," its contents (often inferior yams) were a gift—but it would have been the height of foolishness to accept such a gift without making a corresponding return. On being discharged from hospital a man would ask for a present in that he had been cured! Where there is no sense of debt there can be no showing of gratitude, gratitude being a spiritual and not a natural gift, a sense of the need to try to make a return for favors rendered. A Melanesian knows nothing of social duties; his life is lived apart from that of his fellows; he has no social sense, no dependence on his fellows, no common bonds of union such as spring up in community life; he asks nothing from his fellows nor they anything from him; he owes them nothing, and in consequence his circumstances have never been such as would be likely to encourage the growth of gratitude. He has never received anything; he has nothing to return.

The average Melanesian is a person of few worldly possessions; his house furniture consists of a few wooden bowls, a mortar for pounding yams or taro, a supply of vegetables smaller or larger according to his energy, an axe or a cane-knife; also a little stock of native money and perhaps a canoe. Of clothes he has practically none and the mis-

sionary's simple wardrobe seems to him to be lavish in the extreme; he therefore has no compunction in asking for what he knows the white man to possess. If a person has practically never owned anything at all and if all his fellows are in the same condition too it is almost impossible to get him to understand that he should feel gratitude towards those who give him anything, since from his point of view they have so much in that they have anything at all.

RELATIONS OF NATIVES WITH WHITES.

The question of treachery follows on that of gratitude. It is a matter of common belief amongst Europeans that natives are treacherous. This idea of treachery is generally founded on ignorance of the point of view of the natives. It is generally supposed that one can not trust oneself to them; that their attitude is uncertain and that they are liable to turn and rend one without any provocation. While granting that the native is a person of moods, it is just as possible to foretell what action he is likely to take in a given case as it is with Europeans. In his actions he follows a line of reasoning quite as much as the white man does. Many attacks on and murders of white men have been ascribed to treachery on the part of the natives, but it is only fair to call to remembrance the awful indignities and atrocities perpetrated on them by the whites and to put these in the scale over against the accusations of treachery. The native certainly at times acts wickedly either on the impulse of the moment or for a wicked end, but in most cases of wrong done to whites in Melanesia there has been some antecedent cause, some evil associated with a white person somewhere. The occasion may have been remote and the connection faulty from our point of view, but in the mind of the native the provocation was there. With our notions of direct justice and of the necessity for the punishment of the actual wrong-doer himself we can not understand the point of view of the native, which is that justice is satisfied so long as some one of the same people who did the real or fancied wrong is made to suffer.

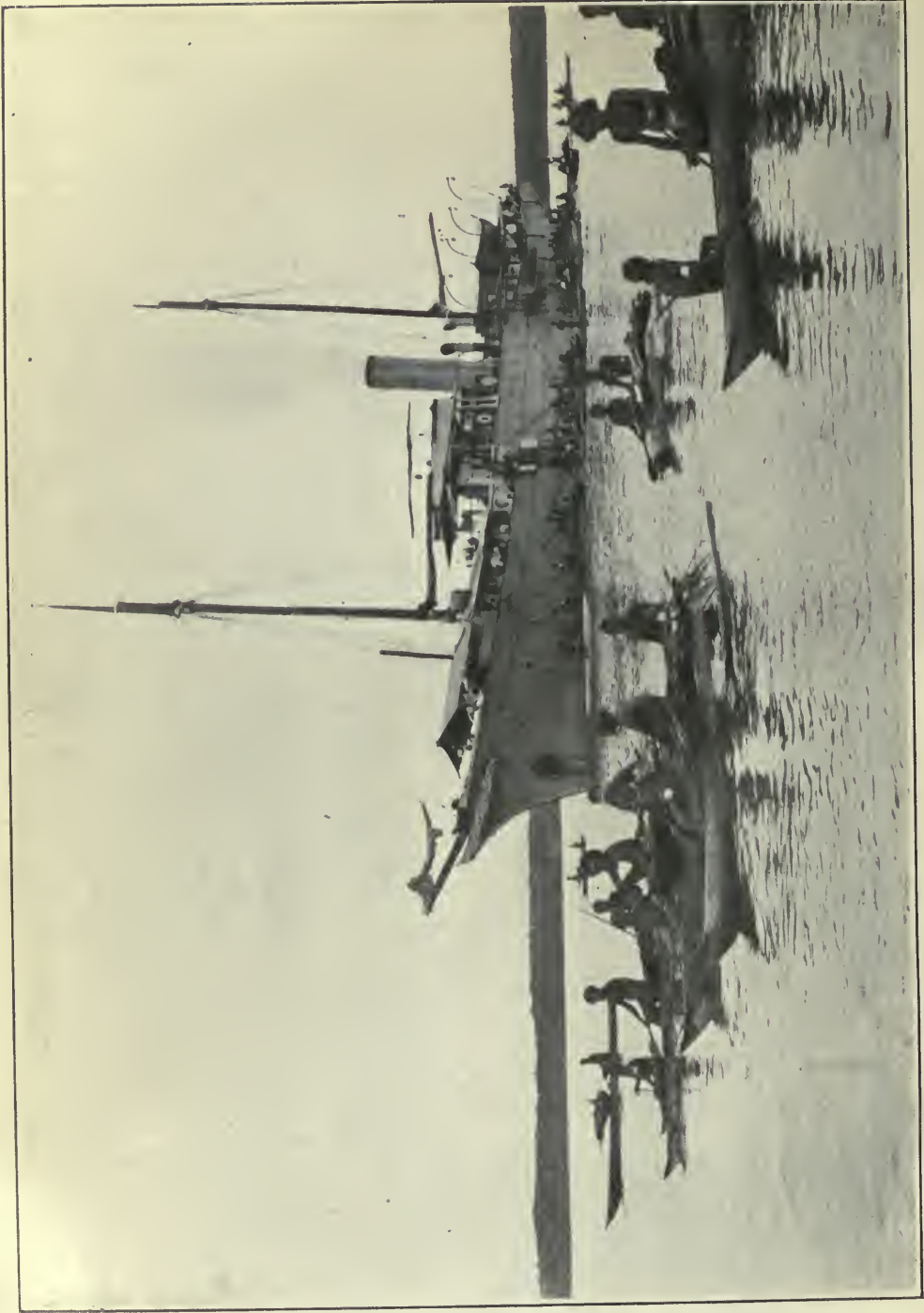


Photo by Beattie, Hobart.

The Southern Cross at Santa Cruz.

SOME HISTORICAL NOTES CONCERNING THE MELANESIAN MISSION.

The founding of the Melanesian Mission was due to the vigorous bodily energy and the apostolic fervor of Bishop George Augustus Selwyn. The fact that the founder was a Bishop, and as such possessed the power and authority to insure the success of his plans and ideas, and had in addition a certain assured sum of money at his back, caused the Mission to be stamped from the outset with a definite style and imprinted upon it a traditional method of work. In considering this style and tradition, we must remember that the founder of the Mission was Bishop of New Zealand and was thus debarred from settling in Melanesia and leading the attack on its Heathenism from within. Since his home and his main interests and his more regular sphere of work lay outside Melanesia, and since also the carrying out of the work at all seemed to depend on himself, it is obvious that the only way for him to begin the evangelization of Melanesia was by taking boys from it to some place where he could have them trained with a view to their becoming the future missionaries of Melanesia.

Quite apart, however, from the fact of the foundation of the Mission by a bishop and from its receiving thereby a definite and a fixed character at the outset, and apart also from the difficulty of changing a practice once firmly established, those who know the influence which Bishop Selwyn exercised in the matter of fixing the constitution of the Church of New Zealand would naturally expect to find something of the same rigidity and fixedness in the traditional methods and style of work in the Melanesian Mission. It must also be borne in mind, when reviewing the style and methods of work adopted in the Mission, that its policy herein has not been the result of the deliberations of the missionaries themselves and has not stood in the definite following of the teachings of the experience of the many, with alterations from time to time to suit the varying needs, but has been in effect the regular and one may say almost the mechanical following of the lines laid down by the founder. For all that, the Melanesian diocese was an offshoot of the Church of New Zealand and as such might have been expected to show the same spirit of cooperation in religious matters between clergy and chosen lay representatives consulting together, yet the Mission never had a synod (though every diocese in New Zealand has one), and the conference of whites and natives held in 1911 was the first instance of any attempt made during the whole history of the Mission to gather the workers together and to take deliberative measures for the better carrying on of the work.

Until the time, about 12 years ago, when the missionaries first tended to become permanent residents in the spheres of work in the

islands, practically the only changes made in the original plan of work in the Mission were: (1) the substitution of Mota for English as the language of the central school; (2) the removal of headquarters to Norfolk Island from Auckland. The hand of the founder seemed ever to lie on the Mission which his strong and vigorous nature and powerful personality had called into being and directed along its path of life.

In the Melanesian Mission the bishop theoretically is the Mission; the clergy simply are the bishop's chaplains, and till fairly late in the episcopate of Bishop Wilson no license was issued to them, and so long as it was the tradition that they should return every summer to Norfolk Island it is evident that they could not be instituted to any cure of souls. It is quite plain, moreover, that with only a small staff and with frequent absences or departures or losses entailing a considerable moving round of the men, nothing approaching the conditions necessary for the holding of a synod of the Australasian type is likely to occur, and it does not seem that the Mission is likely to grow quickly into a church which shall be self-governing unless (in order to compensate for the fewness of the white priests) a large number of native priests are ordained.

SUPPORT.

The bishop's chief intention in regard to the support of the Mission seems to have been that it should be a first charge on the Church of New Zealand, and he evidently regarded the Mission in Melanesia as part and parcel of the work of the Church of New Zealand. He also looked forward to the native Maori church as a source whence missionaries to Melanesia would be obtained. With the division of the original diocese of New Zealand into six and the consequent necessity, owing to influx of population, of providing for its own internal needs, the Church of New Zealand rather failed for many years to fulfill its obligations to Melanesia. A resolution of General Synod was passed to the effect that the various dioceses be asked to appoint a missionary Sunday and to give their alms on that day to Melanesia. Four out of the six dioceses have now fallen into line with this resolution by appointing such a Sunday.

The Christian Maoris have not realized as yet the hope that Bishop Selwyn entertained of them, viz, that they should become missionaries to Melanesia and that the Maori church should support its own foreign missionaries; but now, with the coming of the Marsden Centenary, a definite movement has been set on foot to send Maori missionaries to the Polynesian-speaking peoples in Melanesia.

In Australia the Melanesian Mission was accepted through the Board of Missions as one of the activities of the church, yet in 1894 Australia's contribution to Melanesia was only £1,600, whereas in the same year New Zealand gave £2,750 and England £3,800. The revival of the

Australian Board of Missions' interest in Australia six years ago caused a great improvement in the local contributions to the Melanesian Mission, and in 1913 these amounted to £2,928 as against £5,122 from New Zealand.

In England, up till the time of the episcopate of Bishop Wilson, all interest in Melanesia was confined to the Eton Association and to the actual friends of the Mission—*i. e.*, those in close touch with particular missionaries. The Rev. Prebendary Selwyn had discharged all duties connected with the raising of the English income of the Mission, but in 1899 a paid secretary was appointed and an office was taken in the Church House, Westminster. The Rev. L. P. Robin was the first secretary and he was succeeded in 1905 by the Rev. A. E. Corner, who still occupies the position and who acts in an honorary capacity. For the last twelve years the Mission has had a regular lecturer touring in England and in 1913 the English income was £8,800.

THE LOG.

Up till 1895 the Mission had no way of making its needs known and of spreading the knowledge of its work, except by its annual reports or by quarterly papers published by Bishop J. R. Selwyn in England. The first number of the "Southern Cross Log" appeared in 1895, and now for twenty years the "Log" has been published monthly, and an edition is also published in England. Undoubtedly the "Log" has helped greatly in the augmentation of interest in the Mission, and the fact that the Mission has at last emerged into full view and has taken its place as one of the missions of the whole church is owing largely to services rendered by the "Log." We may now say that whereas the Melanesian Mission started its life as the creation of the apostolic zeal of one man and was practically a private mission for many years, it has become at length the possession of the whole English Church.

Before the episcopate of Bishop Wilson the leaders of the Mission contributed largely to its funds. In the building of the ships a large amount of private money was thus expended and the present *Southern Cross* is the only one built by public subscriptions. Bishop Wilson saw the necessity of bringing the needs of the Mission to the minds of the people of the Church at large and he greatly extended the already existing policy of apportioning native scholars to various schools and parishes; he also inaugurated the "Island" scheme, whereby a person or parish guarantees the upkeep of a mission school in a certain place; by this means he practically insured regular yearly contributions.

The head office of the Mission is in Auckland. This is owing to old-time associations and also to the presence there of Archdeacon Dudley, who was for so many years the treasurer of the Mission. Latterly the organizing secretary for New Zealand has also had his headquarters in Auckland. Bishop Wilson appointed a committee of business men in

Auckland to advise on monetary matters and to look after the Mission's interest in the matter of repairs to the ship and the ordering of stores for the islands. Doubtless much money was saved by this step.

NORFOLK ISLAND.

It is in the matter of Norfolk Island that the *lingai* of the Mission—*i. e.*, its adherence to tradition—has been most marked. Bishop G. A. Selwyn was forced at the outset of the work to choose a base of operations outside Melanesia itself. His policy was to keep the work of the Mission under his own eye rather than to call for workers to go and settle in the islands and develop the mission work from within. It was assumed that for the development of the Mission the base of operations must necessarily be elsewhere than in the field to be developed, and while the question of climate has always been supposed popularly to have been the main determining factor in the course which was pursued, yet in all probability the matter was settled by other considerations than those of climate. The climate of Melanesia is bad enough, but when Bishop Selwyn began his work in the islands white missionaries of the London Missionary Society and also Presbyterian missionaries were settled already in the New Hebrides, the French were in New Caledonia, and the Methodists were in New Britain. The climate of the New Hebrides is but little better, if at all, than that of the Banks Islands, where most of the early work of the Mission was done, and New Britain has almost the same climate as the Solomons, so it is evident that missionaries of the Melanesian Mission, or the Northern Mission as it was called at the outset, could have settled in their own sphere of work had the policy allowed.

The report of 1857, written probably by Mr. Patteson, puts the matter very clearly from the standpoint of that time. Speaking of the Melanesians in the school at St. John's, Auckland, he writes:

“They are delicate subjects and require careful handling, morally and physically. The strength of passion and weakness of constitution which belongs to their tropical nature require careful training. But if they can be acclimatized mentally as well as physically, and taught to unite the energy and perseverance of the inhabitants of a temperate region with their own fervor and impetuosity of character, there can be little reason to doubt but that they will prove most efficient teachers and missionaries to their own people, when once the grace of God's spirit shall have shined in their hearts. The pupil will probably, by the mere force of association, have received impressions and experienced a change of character which will prove very beneficial to him and which may induce him, on mixing once more with his own friends, to contrast their customs with ours. He will feel the sense of a want now created in him of something better than his own land supplies; he will desire to return again to New Zealand, and by degrees be borne along from one point to another till, under God's blessing, he emerges from his old dark Heathen state of mind into a state of conscious apprehension and accept-

ance of that religion which has presented itself to him as modifying every part of his life and character, social, moral and spiritual.

"It is useless to suppose that the 78 islands already visited by the Bishop of New Zealand can be permanently supplied with English missionaries. It is indeed beyond the bounds of all probability to suppose that even the twenty-one islands which have already yielded scholars to the Mission can be provided with resident English teachers. While India, China, and Africa are now at length opened to us, and need every help which Christian zeal and love in England may supply, we can not expect any large number of missionaries from home for the work in Melanesia. The only method now open, as we have said, is to avail ourselves of the strange curiosity which induces native men and lads to trust themselves with us, and to hope and believe that out of these some will be led to return again and again to New Zealand to receive direct Christian teaching.

"In every case the attempt would be made to raise up a staff of teachers for each island from among the inhabitants of each island, and the English missionary, or any native teacher qualified for the work who might be associated with him, would not be regarded as permanently attached to the particular island with which they were at any given time brought into relation, but only until such time as the teachers trained up by them in the island during a part of the year, and in New Zealand during the remainder of it, could be taught to carry on the work under the superintendence of the Bishop making his rounds in the mission vessel. If each group of islands should be hereafter placed in charge of an English missionary, whose duty it would be in his small boat to be watching over the native clergy in each part of his district, and the Melanesian Bishop should be for six months visiting the islands, bringing back and taking away teachers and scholars, and for the remaining six superintending the missionary college in New Zealand; some five or six active working men would constitute the whole of the necessary English staff."

It was really Bishop Selwyn's strong personality and his vigor of mind and body that caused this new and hitherto untried method of evangelization to be adopted. The Bishop's method was a new one in the history of modern missions, though in a measure it might be regarded as an adaptation of the method adopted by St. Boniface in founding monasteries and in using them to educate missionaries gathered from the neighborhood. The ordinary way of starting and of carrying on the work to be done in Melanesia, viz., by residential missionaries, was difficult enough at that time owing to (1) the shortage of men, (2) the lack of regular communication other than by the Mission ship, (3) the difficulty of climate, (4) the multiplicity of languages. But it must not be forgotten that the other missions in Melanesia, by their policy of settling residential missionaries from the very inception of their work, have proved that (1) men will offer for the work and (2) climatic conditions can be overcome. Of the other two difficulties, that of communication has already been solved and the language difficulty has not been found to be insuperable.

The native teachers of the Melanesian Mission trained in a fairly cool climate at Norfolk Island and surrounded by the things of civil-

ization, have certainly not proved any more useful as propagandists than the native teachers of other Missionary bodies in the Pacific who were trained in or near their own homes.

It was during the episcopate of Bishop Wilson that those changes began which not only considerably altered the original plan of the Mission, but which also bid fair to change its character altogether. The Rev. H. Welchman was actually the first to make a change in the original plan of the Mission by settling with his wife at Siota, Florida. Dr. Comins bought Siota with the idea of establishing a preparatory school there for teachers, and he and Mr. Welchman had undertaken to conduct it in turn, Mr. Welchman taking the summer months and Dr. Comins returning from Norfolk Island during the southeastern trade season, when Mr. Welchman went back to his own work in Bugotu. Previous to this, however, Mr. Forrest had been living continuously at Santa Cruz all the year through, but the rest of the staff regularly spent the summer months at Norfolk Island. Bishop J. Selwyn, moreover, had long been desirous of doing something to aid the Christian life of the converts, because he recognized the necessity of building them up in their Christianity. He also wished to give them something to do in order to replace the misdirected efforts of the old Heathenism with some form of regular employment. His idea was to furnish a small vessel for trading purposes and to start a trading company, thus providing an outlet for the energies of his people, now that the old avenues of their Heathen life were closed.

FURTHER CHANGES.

During Bishop Wilson's episcopate there were many new developments of work. Preparatory schools were built at Bongana in Florida, at Pamua on San Cristoval, and at Vureas in the Banks Group. The missionaries began to reside permanently among their people and mission houses were built in all the groups. Men took their wives to the islands and women workers were placed in pairs in various places. Still, so long as Norfolk Island remained the Bishop's headquarters it could not reasonably be said that these doings amounted to a radical change of front; they were only what might be expected, owing to the changes in the circumstances of the islands caused by the advent of trade and by the presence of other missionary bodies in the Mission's area. These two factors, viz., trade and opposition, have worked such a change in the Mission's plan that it may be said that practically all the missionaries are residential in the islands, *i. e.*, they no longer return to Norfolk Island during the summer.

The growing importance of the work in the islands so impressed the authorities that when Bishop Wilson resigned it was felt that his successor must be prepared to have his headquarters in the islands. Nor-

folk Island, however, was to continue, but was to take in only senior boys and no girls whatever; its numbers would thus be reduced considerably and special attention could then be given to individuals and special facilities afforded for the training of ordinands. Under these conditions it is obvious that the Bishop would have to intrust the head of the Norfolk Island school with considerable powers. But a precedent might have been found for this in the fact that Bishop Patteson had previously entertained the idea of locating himself in Fiji in order to conduct work among the Melanesian laborers there and of intrusting to others the care of St. Barnabas; Bishop J. R. Selwyn, also, proposed leaving Dr. Codrington in charge at St. Barnabas, so that he himself might be free to build up the lives of the Christians in the islands.

The intention at the beginning of the episcopate of Bishop Wood was to modify the original plan of work by providing that the missionaries and the Bishop look upon the islands as their main field of operations and should definitely make their home in the islands, but that the chief training-school should be away from the islands, *i. e.*, that the original plan should still stand in part. But in the light both of the failure of the situation of the school (in a temperate climate) to affect materially the mental or spiritual vigor of the scholars as was hoped, and also having in consideration the undoubted fact that a school to serve the same purposes could easily be established in these days in the Solomons or in the New Hebrides, one can but think that the Norfolk Island school might well be closed altogether. The Presbyterians have their college on Tangoa in the New Hebrides and the Anglicans in Papua have theirs at Dogura, and both of these colleges can turn out teachers every bit as capable of doing their work as the Melanesian teachers from Norfolk Island are for doing theirs.

Possibly it was thought that to close St. Barnabas altogether would entail the running counter to a vast amount of sentiment, and even if the closing of it could be shown to be likely to effect a saving financially considerations of sentiment seemed likely to rule out the project as impossible or as unwise. One remembers that there was some talk a few years ago of making Sydney the headquarters for the ship, but inasmuch as the doing of this would have involved the changing of the business headquarters also (and these have been in Auckland from the start), it was deemed inadvisable to make any change. Sydney, however, is the metropolis for the Pacific and caters specially for the island trade, and there is no doubt that the trade requirements of the Mission would have been more easily satisfied and a saving in price would also have been effected by dealing in Sydney; but old associations carried the day. The history of the monetary contributions to the mission in New Zealand shows, however, that propinquity to and constant association with the Mission and its work are not the all-important factors in determining the amount of money likely to be subscribed in a place. The Auckland diocese used to be far ahead of all the other dioceses

in New Zealand in its support of the Melanesian Mission, but of late years Christchurch has been a considerable rival to it. Possibly even a change of the headquarters of the ship to Sydney would not have affected New Zealand contributions over much.

It can hardly be said that the Mission has any explicit or definite policy with regard to the requirements of the life of its missionaries in the islands, *i. e.*, in the matter of food, diet, care of the body, medicine, clothing, housing, learning of the local language, treatment of natives, method of propagation of Christianity. In the old days the newcomer did certainly get impregnated with the atmosphere of the Mission by living at Norfolk Island; he learned the *lingai* (a Mota word meaning "use") of the Mission, but nowadays newcomers go straight to their work in the islands and have to learn the *lingai* of the Mission as best they can. It would seem that there never has been any definite policy with regard to these matters; a man on being put down in the old days in charge of a particular place was left there quite alone and presumably was expected to know how to live his life without warning or direction. When Bishop Wilson at the outset of his work directed attention to the need of a set of directions and instructions for managing a whale-boat the opinion which found favor among the staff was that it was best to let a man learn by experience. And the question of linguistics was treated much in the same way—every man was supposed to pick up the language spoken in his particular district. The learning of Mota was a fairly simple problem, owing to the many books that were translated into it (the Mota dictionary was not published till 1896), but it was quite a different matter when faced with an unknown tongue which one was supposed to learn, while at the same time no help or directions were provided towards enabling one to set about the study of it.

The common use of Mota tended, moreover, to cause a depreciation in the estimate of the value of the other languages of the Mission. Mota was *the* language and the enlightenment or the importance of a place was measured at times by the ability or otherwise of its people to speak Mota. The unquestioned usefulness and the predominance of Mota tended to put all the other languages into the background and had a prejudicial effect on the study of them. Britishers as a rule are inclined possibly to treat sets of instructions as unnecessary and grandmotherly, and the non-provision of the missionaries of the Melanesian Mission with the best wisdom of the day with regard to the needs of their life was due in the first place to this dislike of being ordered about and of having to live according to rule and of assimilating their ideas to a set of formal conditions, and in the second place was the direct consequence of the old view that the life of the missionaries in the islands was an incidental break in the regular round of duties at Norfolk Island.

A



B



Photo by Beattie, Hobart.

- A. Recruiting Boat at a Market in Malaita. The Women in the Canoes are waiting to exchange their Fish for Garden Produce.
- B. Women Traders, etc., Malaita.

“YACHTING” IN MELANESIA.

It did not need the mistake of a clerk in drawing out the letters patent of Bishop G. A. Selwyn's commission to act as bishop from lat. 50° S. to 34° N. (*i. e.*, from the Auckland Islands to the Carolines) to direct the Bishop's attention to the islands of Melanesia. In 1847, when Selwyn first went to Melanesia, Fiji had already been partially Christianized, Tonga and Samoa were practically Christian, the French were beginning to occupy New Caledonia, and the London Missionary Society had Rarotongan teachers in the southern New Hebrides and the Loyalties; John Williams had been murdered in Erromango, and a French Roman Catholic bishop had been killed at Ysabel, Solomon Islands. Selwyn wrote in 1849:

“While I have been sleeping in my bed in New Zealand, these islands, the Isle of Pines, New Caledonia, New Hebrides, New Ireland, New Britain, New Guinea, the Loyalty Islands, the Kingsmills, etc., have been riddled through and through by the whale-fishers and traders of the South Sea. That odious black slug the *bêche-de-mer* has been dragged out of its hole in every coral reef to make black broth for Chinese mandarins, while I, like a worse black slug as I am, have left the world all its field of mischief to itself. The same daring men have robbed every one of these islands of its sandalwood to furnish incense for the idolatrous worship of the Chinese temples, before I have taught a single islander to offer up his sacrifice of prayer to the true and only God. Even a mere Sydney speculator could induce nearly a hundred men to sail in his ships to Sydney to keep his flocks and herds, before I, to whom the Chief Shepherd has given commandment to seek out His sheep that are scattered over a thousand isles, have sought out or found out so much as one of those which have strayed or are lost.”

Selwyn first reached New Zealand in 1842 and five years later his great mind and his godly strength and endurance prompted him to join H. M. S. *Dido* as acting chaplain on a voyage to Tonga and Samoa and to the southern New Hebrides and the Isle of Pines. It was at this last place that he saw a sandalwood trader, Captain Paddon, living in perfect security among a people credited with every evil passion and with a name for extreme treachery and cunning. Captain Paddon ascribed his safety to just and straight dealing, and the Bishop at once saw the value of this lesson and called Paddon his tutor. Just dealing seldom fails to commend itself to natives, but the Melanesian Mission had sad cause later on to know that disinterested conduct and the best of motives will not avail against outraged feelings or superstitious beliefs or even against the involuntary breaking of a tabu or a going contrary to some established practice of native etiquette.

On August 1, 1849, Selwyn sailed from Auckland in his own college schooner, the *Undine*, for New Caledonia and the New Hebrides, and

thus began what his detractors in New Zealand called his "yachting cruises." The *Undine* was a fore-and-aft schooner of 21 tons, and a square sail could be hoisted on the foremast when the wind was aft. The Bishop had already made several trips round New Zealand in this little vessel with Champion as master. In his later years Champion lived on Norfolk Island, and during my occupation of the chaplaincy of the island I had many opportunities of converse with the old man. He was naturally full of stories about the Bishop and his prowess. One story was told to his own detriment. On one occasion, when about to leave Auckland for Wellington, the Bishop on coming aboard found his captain drunk. He promptly put him below, shut the hatch, got sails



THE UNDINE.

set, and then took the wheel all night and navigated the ship past the many islets into open water. In the morning the Bishop opened the hatch and called out, "Champion, are you sober?" "Yes, my lord!" replied Champion. "Then come up and take the wheel while I sleep."

On Selwyn's first voyage to Melanesia he had, of course, no modern charts to go by; all that he had were some old Russian and Spanish charts, the latter being 300 years old. Champion, at my request, made a model of the *Undine* and presented it to the Mission; it is now in the museum at Norfolk Island. The discomforts of life on a 20-ton schooner in the tropics must have been very great, and in addition the Bishop's cabin was often occupied with sick and ailing natives. The fare on board was doubtless composed mainly of "bully" beef and hard bis-

cuits, but one is inclined to think that the following story, if true, shows hardness run to the death. The Bishop had called in at Norfolk Island and on Sunday a roast turkey appeared on the table. The cook was called and was asked by the Bishop where he got the turkey. "Norfolk Island, my lord," he replied. Then said the Bishop, "Have you got no salt beef on board? Heave that thing over the side."

Perhaps the most marvelous feat of endurance on the part of Bishop Selwyn was the compilation, while at sea in the *Undine* on the Melanesian trips, of his "Verbal Analysis of the Bible," which was intended to facilitate the translation of the Scriptures into foreign languages. Of this work it may be said that the scope of it is as yet too great for our present standards of scholarship. We are too parochial and confined in our thoughts, our efforts are too small and insignificant, our horizon is always so limited, and our efforts are too puny to allow us to work on such broad and comprehensive lines as the Bishop suggests. The greatness of his ideas fairly makes us stagger, so accustomed are we to puddling along in our own little corners.

The book had a twofold object; it was intended to act as a manuscript note-book to assist in the translations of the Scriptures, and also to provide a complete course of annual instruction on the whole subject-matter of the Bible. All the words of the Bible can be classified under less than 250 heads, and these are arranged alphabetically in the analysis, and provision is made for 60 subheadings in each case. References are given showing where each word occurs, either in the Old or in the New Testament. The book is so arranged as to supply a course of annual lessons on the Bible for every Sunday in the year and two or more of a less strictly religious character for every week. These are to be used for spelling and reading lessons, then with the references as lessons on the words of the Bible, then as the heads of catechetical instruction. The missionary is to write down in one of the columns the native equivalents for the various English words, thus enabling him to gain an accurate knowledge of the language of the people among whom he is working, so that the translations may be idiomatic and accurate, and so that as full and complete a list of words may be compiled as the language affords. With the assistance of others the Bishop hoped to expand the book into a complete polyglot dictionary of all languages and a universal cipher for international communication. And all the manuscript was prepared in the cabin of a 20-ton schooner in the tropics! A veritable triumph of mind and spirit over matter!

Bishop Selwyn's powers of body were equally on as large a scale as those of his mind. His feat of diving and examining the copper sheathing on the bottom of the *Undine*, after she had been aground on a reef at Nouméa, well merited the generous applause of the British and French men-of-war's men anchored near by.

The mission carpenter at Norfolk Island told me a story illustrating the general opinion held in Auckland as to the Bishop's ability to box. During the time of the Maori war a man-of-war's man and a marine were fighting in Queen Street when the Bishop happened to be passing by. An onlooker said to Kendall, the carpenter, "Do you see those two fellows fighting? Well, there goes someone who could take it out of the two of them with one hand!" Kendall pretended ignorance and asked who was meant, "Why, the Bishop of course," said the other. Champion, of the *Undine*, used to recount how at Tanna, where the Bishop went first in 1849, a native came off and proceeded to air his knowledge of English, which was mostly of a blasphemous and filthy nature. The Bishop ordered the man to leave the ship and on his refusal bundled him over the side into the water. The man swam ashore and joined a group on the beach, and then the Bishop told Champion to lower the dinghy. "But, my lord," protested Champion, "surely you are not going to venture on shore." "Lower the dinghy" was the order. The Bishop then got into it and sculled himself to shore.

Selwyn's lack of conventionality and his indifference to what is generally regarded as the *convenances* of his position and his desire to get on with what he had in hand are well exemplified by the story of his carrying ashore from the ship the boxes of his chaplain, who had just arrived from England, and in later years we read of Selwyn himself superintending the recoppering of the mission ship at Kawau.

One result of Bishop Selwyn's first voyage to Melanesia in the *Undine* was that he obtained five native boys whom he took up to Auckland and thus practically started the Melanesian Mission. In the following year a voyage was made to the same islands again and Tanna also was visited. Some Anaiteum people were returned from Tanna and owing to heavy weather the crossing took two days, and the *Undine* had 35 people on board all that time.

In 1851 the *Undine* was replaced by the *Border Maid*, a schooner of 100 tons and costing £1,200, the money being subscribed in Sydney and Newcastle. The support of the ship was guaranteed in Sydney and by the Eton Association for helping the Melanesian Mission, and ever since then Eton has nobly done its duty by the Mission year after year. The founding of the Australian Board of Missions was another of the results of Selwyn's visit to Sydney that year. The Bishop lamented the passing of the little *Undine*, which had carried him so well over 24,000 miles of sea.

In company with Bishop Tyrrell of Newcastle, a voyage was made in the *Border Maid* to the southern New Hebrides, to New Caledonia, to Santa Cruz, and to the Solomons. At Malekula in the New Hebrides the whole ship's company were in serious peril of their lives, Bishop

Selwyn being on shore filling water-casks and Bishop Tyrrell minding the ship. Stones were thrown and arrows were shot, but the calmness of the whole party undoubtedly saved them from being massacred.

The *Border Maid* was found to be defective in gear and sails and was sold the next year. The natives who had been brought up to Auckland in her were taken to Sydney and were returned to their homes in a chartered brig named *Gratitude*. A voyage was made in the brig *Victoria* in 1853 as far as Norfolk Island and the Loyalties, the Bishop being accompanied by the governor of New Zealand, Sir George Gray. Thus Bishop Selwyn completed seven voyages to Melanesia. Anyone who has visited the islands of Melanesia and has had experience with the tropical heat and the wet and muggy atmosphere, would hardly say that he had been on a "yachting cruise"; and when one considers the smallness of the *Undine* and the confined space in which the Bishop and his passengers lived, and their sensations in being hove-to in the tropics for 48 hours during a hurricane, their food salt beef or pork and biscuits, one marvels at the courage and determination and endurance of this great hero. There were not wanting those who viewed with great disfavor the Bishop's missionary voyages; he was frequently told that he had plenty to do at home without taking up this new work; but who can dictate to a St. Paul? The fruit of the Bishop's devoted labor is seen to-day in the great missionary diocese of Melanesia.

When Selwyn visited a strange place his habit was to jump out from his whaleboat when 10 to 20 yards from the shore, and then to wade or swim to the beach; on his shoulders he strapped numerous presents, consisting of tomahawks, fish-hooks, handkerchiefs, prints, red tape. To the people who stood awaiting him on the beach he gave presents; he wrote down any names of people that he could obtain (how did he keep his notebook dry?), and made lists of words for future use. He bought their yams or coconuts and established friendly relations with them. In some places he produced one of the native boys who accompanied him and used him as a tame decoy, hoping to get a lad to accompany him. The *Sydney Bulletin* pictures to-day of missionaries in top hats and frock coats are at least 50 years behind the times. It was a common report in the Mission and it is an indisputable fact that both Selwyn and Patteson often went ashore in such regimentals, though we of to-day wonder how they managed to endure them. In my missionary play "Darkness and Dawn" I had represented Bishop Patteson as thus attired, but rather than seem to give countenance to the *Bulletin* idea I changed the dress. Bishop Wilson, on looking up his diary, wrote me that George Sarawia, Bishop Patteson's deacon, had informed him that he recollected the Bishop so dressed when he first saw him in the islands. The London Missionary Society also

has pictures showing John Williams at Eromanga clad in silk hat and frock coat. The modern missionary's dress is of a peculiarly non-descript character. One remembers visiting a man-of-war in the Solomons and looking rather like a beachcomber than a mission priest, a battered straw hat, no coat, shirt torn, skin burned as brown as any native's, white trousers the worse for wear, and no boots on simply because there were none to put on; all were worn out with the rough travelling. We had just returned from a trip round Malaita (240 miles) in a whaleboat.

Some of the most pleasant natives one has known have been professional murderers, men who made their money by killing; they quite appreciate the value of Christian work among their neighbors. Most of the popular ideas as to cannibalism take their origin from descriptions of old Fijian habits or in a measure from the present-day practices of certain African peoples, but cannibalism was never universal in Melanesia; in many of the islands, and even in parts of islands where it is known to be practiced, it is regarded with great abhorrence. Those of them who do eat human flesh eat it as a matter of course, associate it with no superstitious rites or ceremonies, and simply eat it because they learned the practice from their forefathers. The good old idea of the lurking savage going about with his chops watering, seeking whom he may devour, has no foundation in fact, and all writers of fiction have in the main abandoned it now under the light of ethnological research and with a better knowledge of the habits and customs of people. It may safely be said that the natives in Melanesia do not kill men purely for the sake of eating their flesh. Stories of ogres are common enough in the islands, men and women who have developed an inordinate taste for human flesh, but the ordinary native in a cannibalistic district makes no distinction between human flesh and pork; it is simply flesh meat.

The first *Southern Cross* of the Mission was built at Blackwall by Wigram's. She was a schooner of 65 tons. Miss Yonge had suggested, when Bishop Selwyn visited England in 1853, that funds should be raised for a ship among the readers of "The Heir of Redclyffe," then just published. Mrs. Keble and some friends raised the required sum and gave it to the Bishop. The *Southern Cross* sailed in 1854 from London on the same day that Selwyn and Patteson left England in the *Duke of Portland*. On arrival in New Zealand the ship was utilized for a trip to the South Island, and in 1856 Patteson made his first voyage to Melanesia in company with the Bishop. After the wreck of this vessel in 1860 on the Hen and Chickens, the schooner *Zillah* was chartered for the Melanesian voyages. She was slow and unsuitable, after the smart and speedy and comfortable(?) *Southern Cross*, and Patteson said that she was guiltless of making 2 miles an hour to windward in a wind.

The year of Bishop Patteson's consecration the *Dunedin*, a vessel of 60 tons, was chartered. She was characterized as slow but sound. On all these ships the missionaries' practice was to have classes for the natives, and as in Patteson's time these classes were conducted in several languages which he alone knew, his time must have been well occupied. The principle on which he worked was that "to teach Christianity a man must know the language well." Certainly it is easy enough to acquire a few words and phrases, but in order to teach and to drive truths home a good, solid, idiomatic knowledge of a language is required. During this same year Patteson made a voyage to the Solomons in H. M. S. *Cordelia* and greatly appreciated the comfort of his new surroundings. He made a landing on Ysabel, where he acquired a list of 200 words and phrases. The Bishop's practice ever was to leave his boat's crew and go ashore wading or swimming. Patteson and Selwyn were both good swimmers, and it surely requires some skill to swim with a bundle of hatchets and adzes tied to one's shoulders. We read of Bishop Selwyn swimming out in a surf at Omba and of Patteson spending two days and a night in the Banks Group in an open boat in rain and wind riding to an anchor. If sailors do things of this sort we marvel at their intrepid behavior, but how much greater is it when men delicately reared act thus in the performance of their duty for Christ's sake! We heard also of a mission priest last year in the Solomons who left an island at daybreak and after continuous rowing against wind and tide reached his destination the following night. And what shall we say of Dr. Welchman journeying across from Bugotu to Guadalcanar, 60 miles in an open boat, to visit the sick, and then returning the same way? "The noble love of Jesus impels a man to do great things."

While waiting for the second *Southern Cross* the schooner *Sea Breeze* was chartered in 1862, and the following year the new Mission ship arrived under the charge of Captain Tilly, who had been navigating lieutenant on the *Cordelia* and had volunteered to join Patteson. In later years we remember Captain Tilly as the Mission's secretary in Auckland. The second *Southern Cross* was a yawl-rigged brigantine of 93 tons and was also built at Wigram's. Her cost was £3,000, a large portion of which was contributed by Mr. Keble. Surely if Keble College realized the part Mr. Keble played in forwarding the work of the Melanesian Mission, some of their men would consider it their duty to volunteer for service in that Mission.

No steward was carried on the Mission ship and the missionaries waited on themselves until some of the native boys volunteered to help. This was ever Patteson's way, and Selwyn's too; they were quite ready to do all the work and rather preferred to stir up and quicken their boys into helpfulness by letting the idea sink into their

minds than to cause them to help through being commanded to do so; but this, of course, presupposes the working of a good deal of spiritual force in the mind of the natives, and one has to remember that a bishop or a person in high authority will often get attention shown him when an ordinary person may easily be passed over. A judicious mingling of the power of example and of the assertion of authority would seem to meet the case. If anything, the Mission, in following the practice of its great leaders, has somewhat failed to exercise the rights of its position, in trusting that the natives would themselves see and realize their duty by their spiritual fathers.

Before Tilly's time the Bishop used to see to all the provisioning of the ship for the voyages, hired the seamen, kept all the accounts, and frequently was responsible for the navigation. *O tempora! O mores!* We latter-day missionaries, when clearing from Norfolk Island, so far from attending to navigation, cared little in our agony which way the ship's head was pointed. What lively times we used to have: a ship full of natives, boys and girls, the decks cumbered with livestock, the hold, the cabins, the natives' quarters filled with stores and with luggage. There was often no available space for the boys to lie down in; the 'tween decks was littered up with boxes, tables, furniture, packages, all piled one on top of the other. Lucky was the boy who could curl up on the underside of a table stowed upside down. Some people seem to fancy that Melaneseans never suffer from the same ailments that Europeans do, are never seasick, never get malaria, etc. There is an equally prevalent belief that natives do not mind the sun's rays at sea, and also that they have no objection to getting wet with salt water, whereas when a spray comes on board they instinctively try to dodge it; possibly this is owing to their objection to having the salt dry on the bare skin; and also they will always congregate when possible under the shadow of the sail to avoid the sun. In rain natives start shivering and their teeth begin to chatter long before a white man shows any signs of feeling cold.

Between Norfolk Island and the tropic one generally expected to have a bad time on the *Southern Cross*. The weather was often very rough, with a cross sea running, and then everything started rolling about. The 8-pound tins of meat stored in the lockers in the cabin would often be shot violently from one side to the other; the bookcase door would threaten to break loose from its hinges, tumblers fell off the stand and were broken to pieces, lamps and doors swung wildly about with the rolling of the vessel, an occasional wave would dash into the side cabins, and to shut the doors meant suffocation. The bunks were arranged on both sides of the cabin, and where the ship was over full some luckless wight had to camp on the settee, and his experiences at night in a gale were somewhat exciting. As often as not

one of the bunks was occupied by some boy who was being taken home ill. But the crown of it all was making up the teachers' pay in the store-room, commonly known as "the sweat-box," the temperature between 95° and 100°, no air, a rolling ship, and the smell of the bilge water over all.

The old *Southern Cross* had no bath and we hailed with delight a chance of standing under the rush of water that came off the deck-house in a shower. Tradition says that Bishop John Selwyn used to get them to turn the salt-water hose on him when they were washing down the decks.

Captain Tilly resigned in 1870 and Captain Jacob succeeded him and was in charge of the ship at the time of the Bishop's murder. The third *Southern Cross* was built in 1874 and Bongard was her captain from 1875 till she was sold. Bongard was the mate who took in the boat at Nukapu and picked up the Bishop's body. He had previously been mate on Henry Kingsley's yacht. The new ship was built in Auckland, a noted place for building good schooners. She was a three-masted topsail schooner of 180 tons, with a 24 horse-power auxiliary engine; her cost was about £5,000, of which £2,000 came from the Pateson Memorial Fund of the Society for the Propagation of the Gospel. After she was sold she was renamed *Ysabel* and was noted for her fast sailing.

The fourth *Southern Cross* served from 1891 to 1903. She was built at Wyvenhoe in Essex by a noted yacht-builder, a friend of Bishop Selwyn's. Her cost was £9,000 and Bishop Selwyn and his friends contributed the money. In rig she was a three-masted fore-and-aft schooner with yards on the foremast, and still bearing her old name she is in the timber trade from Hobart to Melbourne and may often be seen in the Yarra just below Queen's Bridge. Her present owner speaks well of her sailing powers, but oh, when on her how one longed to be elsewhere! Her sail area was much reduced after she reached New Zealand, owing to a fear that the hull would not stand the strain, and this reduction in driving force, together with the drag of the propeller, made it very difficult to keep her well up when tacking. In 1901 the Bishop asked me to go to Tikopia in the ship from Mota, a distance of about 100 miles. On a previous voyage we had done the same journey in 17 hours; this second time we left on Monday about noon in a heavy swell; when Tuesday dawned we sighted the island a long way to windward and at noon we were 20 miles to leeward of it, and it was 10 a. m. the next day before we landed. It was always a struggle to get from the Solomons to Santa Cruz, and sometimes it took the better part of a week, but the last stretch of 600 miles from Vila to Norfolk Island was a veritable sea of growls. It was generally a case of making less than 100 miles a day tacking against the south-

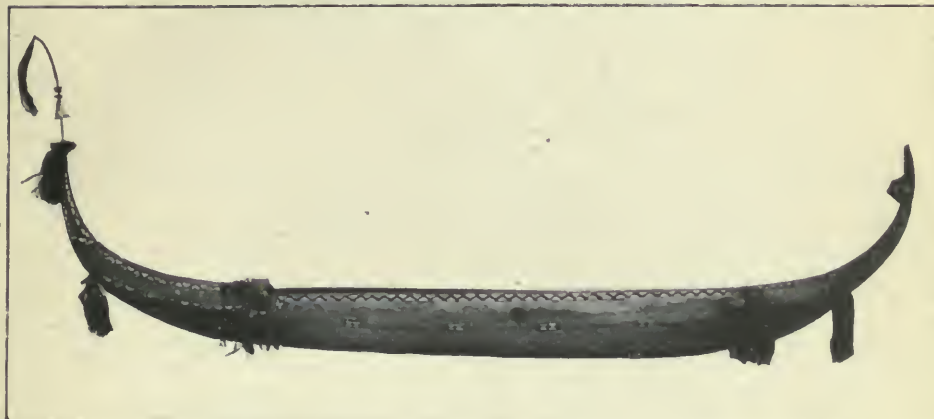
east trade-wind, and on one occasion we actually made a minus quantity in the 24 hours' run, so far as actual mileage was concerned, though we were in a better strategic position for getting south. Coming from the hot tropics, we felt the cold; our blood was thin and malaria insistent; supplies were apt to run short and we were perchance but poor exponents of Christian or even of Spartan fortitude. Captain Bongard remained in charge of the ship till 1897, and then he was succeeded by the mate, Mr. Huggett, a very old servant of the Mission, whom Mr. Hammond eventually succeeded.

The present *Southern Cross* arrived in 1903. Originally she had sail power as well as steam, but the sails were taken off and the masts reduced in number and size. Her tonnage is 500, her speed 12 knots, and she cost £21,000. Captain Sinker commanded her for nearly ten years and wrote a descriptive account of his first voyage to the islands, which is entitled, "By Reef and Shoal."

A



B



C

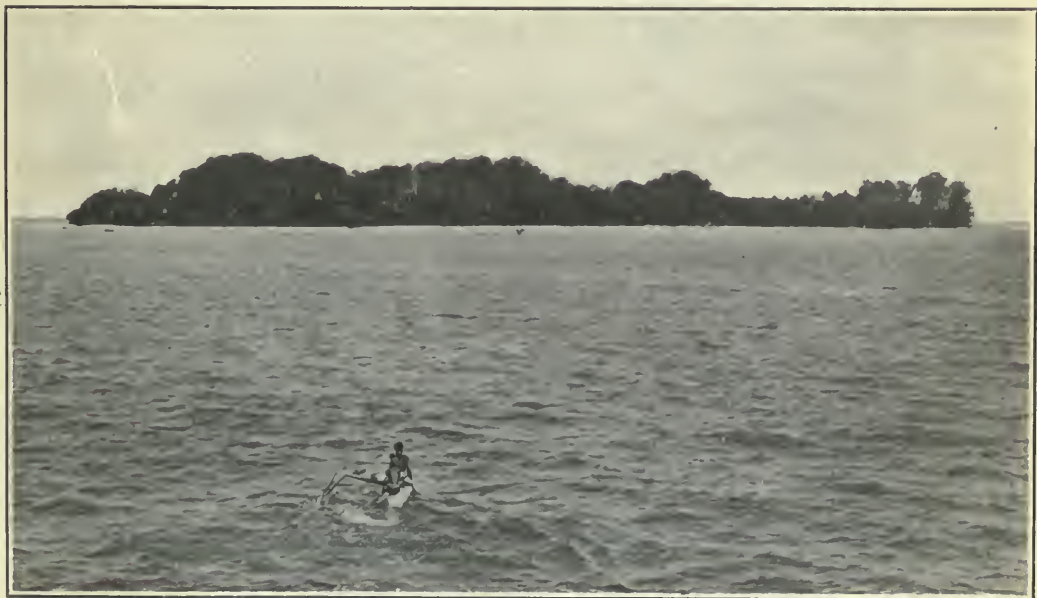


Photo by Peattie, Hobart.

- A. Sea-going Canoe, Malaita.
- B. Model of Canoe used for Bonito Fishing, Ulawa.
- C. Matema, Reef Group.

THE QUEENSLAND LABOR TRADE.

The first laborers imported into Queensland from the Pacific Islands arrived there in the year 1864. They were imported by Captain Towns, of Brisbane, for work on the cotton plantations. In 1847 certain pastoralists of New South Wales had requisitioned ships to procure natives from the islands for employment as shepherds and drovers. Two ships were employed, the brig *Portania* and the schooner *Velocity*, and their object was described as "trading for cannibals," and when the so-called cannibals could not be obtained by fair means they were to be taken by force. These two ships called first at the Loyalties and obtained 30 men, who were far from being cannibals and who certainly had not the least idea of the agreement under which they were supposed to serve, but thought they were out on a pleasure trip to see the world. They next procured men from the Gilberts and Kingmills and then made for Rotumā, where the Loyalty Islanders absconded. An affray followed, during which the whites fired on the natives, and one native was killed and two whites. Thus early was that traffic begun which was to lead to the death of so many men, both white and brown.

In 1867 there were taken to Queensland, for a period of three years, 382 natives, but only 78 of them returned. From this year till the end of 1890 there was a constant stream of native laborers flowing to Queensland from the islands. Then for a few months the trade ceased, owing to legislation passed in 1885, but it was revived in the following year for a period of ten years. In 1901 provision was made for its complete suppression and all the natives were ordered to be deported by December 1906.

The trade has generally been called the "Polynesian labor trade" or the "Pacific Islands labor trade," and the laborers have been known as Polynesians or Kanakas, or occasionally as Papuans, but never once by their real name of Melanesians. The western Pacific has suffered from the fact of its late development and from the inhospitable character of its natives. The eastern Pacific, Polynesia proper, was well known to white people early in the nineteenth century and the hospitality of its natives was proverbial, whereas New Guinea and the islands of Melanesia, though close to Australia, long remained unexplored and unknown, the ferocity of the people being in a measure responsible for this. Accordingly everything was measured in white men's minds by Polynesia. Thus Dr. Codrington had a long fight to gain a hearing for the Melanesian languages and to convince people that they were real independent languages and not mere offshoots of Maori on the one side or of Samoan on the other. In effect he has triumphantly proved that Melanesian languages are really older than

Polynesian and represent a much more primitive method of speech, and that the Polynesian languages might possibly be described as much-worn specimens of Melanesian rather than the Melanesian as crude forms of Polynesian, and one would not be in error in saying that the key to the study of the Polynesian languages etymologically is found in the Melanesian languages.

It is curious, however, that these Melanesians in Queensland should have been described as Kanakas. Kanaka is an Hawaiian word meaning man, and is identical with the Maori *tangata*, so the Kanaka labor trade means really the trade in men. Possibly the use of the word is reminiscent of the labor trade carried on by the Spaniards from Lima for laborers in the mines. Numbers of their ships went kidnapping at the Sandwich Islands and at Samoa, and just as in Melanesia in later days the labor vessels were known as "men-buying" or "men-stealing" ships, so the Hawaiians probably named them "kanaka-stealers," but it is not certain how the Hawaiian word first came to be used in the trade in the western Pacific.

Polynesians as such were but little recruited for Queensland or Fiji. In 1894 Bishop Wilson reported on a number of Gilbert Islanders (Micronesians) who had just been recruited, and in the early years raids were made on the Polynesians of Uvea in the Loyalties and on the Micronesians of the Line Islands. The Rotumā people included in that early raid are Polynesians in geographical situation, but speak a Melanesian language. Beyond these instances Polynesians as such seem not to have been recruited at all. However, a few were recruited from Rennell, an outlying island in the Solomons, and likewise from Ongtong Java (Lord Howe Island), north of the Solomons, and from Tikopia. Most of these recruits died and the survivors were returned to their homes before completing their three years.

To call these Melanesians Papuans, as some of the labor-vessel captains did, or worse still, as some of the Presbyterian missionaries in the southern New Hebrides did, is really inexcusable from a linguistic point of view. Everyone in this part of the Pacific ought to know that the term Papuan is used to describe the peoples of New Guinea. The word Papua in itself is said to be a Malay word meaning frizzly or fuzzy and was applied by sea-going Malays to the frizzly-headed natives of New Guinea, they themselves of course having straight, long hair. So far, however, as the character of the hair goes, Melanesians might well be called Papuans. The Melanesian teachers in the Anglican Mission in Papua to-day are always called South Sea Islanders—a name imported from Queensland, whence they were obtained. All the legislation concerning the imported laborers in Queensland was under the heading of Pacific Islanders or Pacific island laborers.

The labor trade may be summed up as having had three stages of development: (1) open kidnapping; (2) recruiting under conditions somewhat improved; (3) legitimate recruiting. Vessels of various sorts had been sailing in the Melanesian islands from about 1840—sandalwood traders, whalers, *bêche-de-mer* curers. Of these the whalers had perhaps been the least unsatisfactory, in that they at any rate did not murder the natives, though they certainly left terrible diseases behind them. The crews of two ships engaged in the sandalwood trade in 1842 shot down 26 men in one of the southern New Hebrides and suffocated others with smoke in a cave.

The regular and systematic exploitation of Melanesians as laborers in Queensland and Fiji did not begin before 1866-67. In the latter year Bishop Patteson wrote:

“Reports are rife of a semi-legalized slave-trading between the South Sea Islands and New Caledonia and Fiji. I am told that the government sanctions natives being brought upon agreement to work for pay, etc., and passage home in two years. We know the impossibility of making contracts with New Hebrides or Solomon Island natives. It is a mere sham, an evasion of some law passed, I dare say, without any dishonorable intention to procure colonial labor. I saw a letter in a Sydney paper which spoke strongly and properly of the necessity of the most stringent rules to prevent the white settlers from injuring the colored men.”

In 1868 Bishop Patteson speaks of the recruiting from Tanna for Fiji and expresses his fears that natives were being taken under false pretences owing to the impossibility of the recruiters understanding the Tanna language, while to talk of making a contract with them was absurd.

In 1869 it was found that the Nouméa and Fiji vessels were using the Bishop's name in the Banks Group in order to entice people on board, pretending that they were his emissaries and accounting for his absence by saying that his ship had been wrecked, or that he had broken his leg, or had gone to England and had sent them to fetch natives to him. As yet no force had been used, but the people feared the recruiters. Certain English-speaking natives were employed as recruiting agents, and some of these had learned their English with the Bishop. In regard to this the Bishop wrote:

“In most places where any of our young people happened to be on shore, they warned their companions against these men, but not always with success. This is a sad business, and very discreditable to the persons employed in it, for they must know that they can not control the masters of the vessels engaged in the trade. They may pass laws as to the treatment the natives are to receive on the plantations, but they know that the whole thing is dishonest. The natives don't intend or know anything about any service or labor; they don't know that they will have to work hard. They are brought away under false pretences, else why tell lies to induce them to go on board? I dare say that many young fellows go on board without

much persuasion. Many causes may be at work to induce them to do so, *e. g.*, sickness in the island, quarrels, love of excitement, the spirit of enterprise, but if they knew what they were taken for I don't think they would go."

The premium offered by the planters, £10 to £12 per head, was quite sufficient to tempt some shipmasters to obtain colored labor by foul means, if fair proved impossible. Accordingly in 1869 and 1870 we begin to read of wholesale kidnapping and of outrageous acts of violence. Two cases were reported and the captains of naval vessels seized the schooners *Daphne* and *Challenge* on charges of slavery. However, their zeal for righteousness cost them dearly; the courts acquitted the accused, and the naval commanders were indicted by the owners of the vessels for detention and unlawful seizure, and a bill of £900 for damages was sent to one of them. It is recorded of the *Challenge* that she decoyed natives of the Torres Islands into the hold by means of gifts, beads, and trinkets; then the hatches were put on and a boat placed over the hatchway. The natives began to cut a hole in the ship's side and eventually were allowed to jump overboard when the ship was 7 miles off the shore. Later on, the schooner *Helen* was boarded by officers and was found to have no clearance and no license, but the fear of the courts had made the naval captains careful and, though the illegality was plain, all that was done was to make the master of the *Helen* sign a statement of the illegality of the proceedings and then the vessel was allowed to proceed. At Vanua Lava, in the Banks Group, two natives were knocked down into the hold and were carried to Fiji, and the captain was convicted on a charge of assault and sentenced to three years' imprisonment, but the charge of slavery failed.

The most notorious case, however, was that of the brig *Carl*, which left Melbourne in 1871 to recruit for Fiji. When in the New Hebrides she was overhauled by H. M. S. *Rosario* and everything seemed to be quite in order and all straightforward, whereas an awful tragedy had happened on her a few days previously. In addition to the English crew there were a number of "passengers" on board, and one of these, a Melbourne doctor, was part owner of the ship. At Paama they dressed up one man as a missionary and endeavored to obtain recruits on the plea that they represented the Bishop. As canoes came round the ship the captain and crew threw pig iron into them and sank them; then the "passengers" lowered the boats and picked up the struggling natives; those who resisted were hit with clubs or with pieces of iron. In other places they lowered a boat on top of the canoes and sank them and then picked up the swimmers. The slaves were all stowed under hatches and an armed guard placed over them. The murder-lust seems to have maddened the white men and (inflamed probably with drink) they imagined that the slaves were about to mutiny and overpower them. Someone fired a shot at the crowd

below and then the madness broke forth and everyone on deck started shooting and kept it up all night long. In the morning they made an armed reconnaissance and found that the whole place was a shambles; some 50 had been killed outright and blood was flowing everywhere; 16 were badly wounded and 10 slightly. The dead were thrown overboard and the legs and arms of the badly wounded were tied and they too went overboard. The doctor is described as a "monster in human shape," the instigator and ringleader of the atrocities; however, he turned Queen's evidence and so got off scot-free, while the master and one of the crew were sentenced to death, but the sentence was commuted.

In the same year a ship called the *Marion Rennie* was the scene of a terrible massacre. She had kidnapped men all over Melanesia, among them being Itei of Sa'a, who had paddled out to the ship and was captured, and Amasia of Fuaga near Ataa Bay, north Malaita. Itei was baptized by me in 1896 and Amasia after returning from Fiji with a Fijian wife and a son Inia, now a teacher in the Melanesian Mission, settled at Qai near Cape Astrolabe and shortly afterwards was killed at Ngore Fou on a trumped-up charge of witchcraft. The natives on the *Marion Rennie* mutinied and killed their white captors and then were left drifting helplessly about at sea. The Tanna men on board fraternized with the Solomon Islanders and killed and ate the natives of the other islands. Eventually a man-of-war fell in with the ship and conveyed her to Fiji.

Four Fijians who had been crew on another ship returned without their white masters, and told a story of how they had been attacked by natives of Anuda, Cherry Island, near Tikopia, and the white men murdered. The *Rosario* investigated the case and decided that there was no truth in it; probably the crew had themselves murdered the whites.

At the island of Florida, in the Solomons, canoes were decoyed under the stern of the recruiting ship and then boats were lowered on top of them and the struggling natives captured in the water; those who resisted had their heads chopped off with a long knife. The ships that did this sort of thing were purchasing tortoise-shell and were in league with the head-hunters of the western Solomons. Desire for trade caused the canoes to put out to the ships, which fairly swarmed in these years, brigs, schooners, ketches, recruiting mainly for Fiji. Some of them had no official license to recruit, some had painted out their names, others had no customs clearance from their last port. In some cases the men in the canoes were lassoed round the neck from the ship and were then hauled on board. In other cases the ship was painted to resemble the *Southern Cross* and a man in a black coat went on shore and invited the natives to go on board and see the Bishop. Four or five years of this recruiting had practically depopulated some

of the Banks Islands, and to make it worse women had been taken as well as men, thus opening up an infinite possibility of wrong-doing and confusion.

Queensland had legislated in 1868, by the "Polynesian laborers act," with a view to prevent kidnapping, and the shipmasters had to enter into a bond of £500 that they would observe the provisions of the act. Also, the employers of labor entered into a bond of £10 per laborer to provide for return passages; this amount was afterwards lowered to £5. The act of 1868 also provided a form which was to be read in the presence of any natives who desired to recruit and was to be signed by the resident missionary of the place, or by a European resident or a chief interpreter, to the effect that the native was recruited for a term of 3 years or 39 moons with wages at £6 per annum and with clothes and rations provided, and with supervision by the Queensland government in his sphere of labor. Nothing is stated in this act about the official government agent who accompanied the ship to supervise the recruiting, although both the Queensland and the Fijian ships seem to have carried them then. The Queensland act of 1880 provides for the due appointment of fit and proper persons to be government agents to accompany the recruiting vessels.

The Imperial Government, in the "Pacific Islanders protection act" of 1872, definitely provided against any repetition of the *Daphne* case, wherein naval officers had been sued for damages, by ordering that no officer or local authority should be held responsible, either civilly or criminally, in respect of the seizure or detention of any vessel suspected of kidnapping, and the act of 1875 provided for the appointment of a high commissioner for the Pacific.

In the act of 1884 a set of regulations was laid down for the trade which might be regarded as ideal; firearms and drink were not to be supplied to the natives; only such firearms were to be carried as were required for the ship's use; the ships were to be painted a distinguishing color, light slate with a black streak 6 inches wide running fore and aft, and were to carry a black ball at the masthead when recruiting. All laborers were to be recruited in the presence of the government agent, and two Europeans, not counting the agent, were to accompany every boat when ashore recruiting. If an islander deserted after being recruited he was not to be taken by force or intimidated. Women were not to be taken without their husbands or without the consent of their chiefs. All interpreters employed in the trade were to be paid fixed wages and all bonuses and commissions thus ceased. All laborers returned were to be landed at their own "passages" unless they themselves expressly desired to be landed elsewhere. The government agent was given very summary powers, and if the regulations were faithfully carried out the recruiting would be unexceptionable.

The stopping of the practice of giving commissions and the paying of fixed wages to all concerned must have had a very salutary effect, but like the rest of the regulations it was easily evaded, as was shown in the case of the *William Manson*. This vessel in 1894 entered into an agreement with Qaisulia, the chief of Adagege, one of the artificial islets off the northeast coast of Malaita, whereby he was to receive a boat in payment for ten men recruited. Qaisulia and his braves violently seized a number of bush natives for his masters on the *William Manson*. The evidence as to the kidnapping was conclusive, but the white men concerned in it were acquitted and the judges characterized the acquittal as a miscarriage of justice. The value of the regulation ordering the government agent to supervise the recruiting and of the stipulation that at least two white men accompany the boats is seen in the contrast presented by the recruiting for Nouméa, where one hears even now of the French boats going ashore manned by natives only and of cases of violence continually recurring.

The recruiting of women was always a source of trouble in the islands. Any native for the nonce might pose as a chief and give his permission for a woman to leave, provided it were made worth his while, and in most of the Melanesian islands it is difficult to find out who is the chief, since there are practically no paramount chiefs. However, the spirit of the regulation was honest enough, for white men always regard it as a *sine qua non* that there must be of necessity regular chiefs in every place. One has frequently known cases where a man has persuaded a woman to recruit with him, posing as his wife, or vice versa, and no one in authority on shore was questioned as to their real status. On returning the pair were in difficulties and violence and bloodshed ensued. Their only chance of safety would be to land in a foreign place on the plea of visiting relations.

Before English was well known in the Pacific the spirit of the regulations as to making recruits understand the terms of their engagement was undoubtedly difficult to carry out. Indeed, even the very letter of it was at times completely evaded. Pacific Islanders have no term corresponding to our word year, and cases are known where recruits were carefully schooled to hold up three fingers and say "three yam," *i. e.*, three harvests, yams being planted only once a year.

In 1884 certain Queensland ships went recruiting in the islands off New Guinea, and several cases of actual kidnapping occurred, and many gross and violent murders of natives took place. The interpreters acted as unscrupulous and uncontrolled recruiting agents and were rewarded according to, or were promised compensations corresponding with, the number of recruits obtained. According to the evidence given, men were recruited by these ships in complete ignorance of what was expected of them; some thought they were going for "three moons," others "to go to white men's country and walk about,"

others "to go and work on the ship," or "to sail about." And doubtless, even in Melanesia itself, the actual signing of the recruits was in many cases a mere farce. Men filed by the government agent and merely touched the tip of the pen he held in his hand, thus in the parlance of the trade "marking paper," and often with no explanation whatever as to the matters involved. However, in time these abuses came to an end, owing to an extended knowledge among the natives of what were the processes involved.

In later years the regulation that interpreters must be carried on the ships involved a good deal of heart-burning among the islanders, and also necessarily entailed the production of a set of first-rate humbugs as interpreters, men who were cordially detested by the shore people and who by virtue of their position on the ship gave themselves tremendous airs when ashore, and who were in consequence a menace to their various neighborhoods. In the later days of the trade, apart from the special provisions of the act, there was really no need for the employment of these interpreters, as there were people in every part who understood English.

The practice grew up of recruits being obtained by means of a present given to their friends. This was thoroughly in accord with native ideas and was known in the native tongue everywhere as buying. Even Bishop Patteson had to do the same thing when he wanted to obtain boys as scholars, and the Mission has always followed his practice when dealing with people in Heathen districts.

Recruiting ships were said by the natives to buy their men and in the Solomons were always known as the "ships that buy men," but in the New Hebrides and Banks Group, where deeds of violence had been more common, they were known as "thief ships." The giving of a present when recruiting was connived at by the authorities, though in itself it would probably have been held to be contrary to the spirit of the regulations. So long as this present consisted of harmless things like tobacco and pipes and fish-hooks and print and axes and knives, no exception could possibly have been taken to the practice. In later years gold was frequently given, even as much as £2 or £3 being paid for a recruit. So firmly established was the practice that if the pay were not given for a recruit, or if it were reserved to be handed over to him in Queensland, or if a man ran away and got on board by stealth, and no pay were sent on shore for him, he was said by the people to have been stolen, and angry feelings were aroused and reprisals were sure to be made later on. (The English words *sell* and *pay* and even *buy* are frequently rendered by a single word in the Melanesian tongues.) Before the annexation of the Solomon Islands men were frequently bought with rifles. This of course was contrary to the regulations, but undoubtedly cases of gun-running were constantly occurring in the Solomons and in the New Hebrides.

Many a native went to Queensland with the express determination to get a rifle on the expiration of his agreement. No one in Queensland was allowed to sell rifles to a Kanaka, and yet they purchased them by the thousands. Snider carbines and Tower rifles abounded in the islands. The Samoan vessels were reputed to be the worst offenders with regard to the furnishing of rifles, one being given for every recruit, and another being brought back by the recruit on his return. All vessels leaving Queensland for the islands were examined by the customs officials and were searched for contraband goods, and the returning laborers were forced to adopt devious means of secreting their guns and ammunition.

The regulation box given to returns when they were paid off was a huge affair, 36 by 18 inches, and sometimes these were fitted with false bottoms and carbines were stowed in them, the barrel being cut short or the stock being taken off. Innocent-looking boxes of Queensland plants were found to have earth on the top and a layer of cartridges underneath. During the Government inspection rifles were sunk in the water butts or stowed away in the sheep pens or even lowered over the side into the sea. The native crews would always stow away the rifles for a fee, concealing them on the ship or up aloft, or even under the ballast. These crews were mostly Tanna men or Loyalty Islanders, hardened ruffians, most of them grown old in the trade.

When the *Ivanhoe* was wrecked in Florida the commissioner had reason to think that the returns had a number of rifles on board, but a search of the ship revealed nothing. He then went ashore and after digging about in various places on the beach came across a whole consignment of rifles buried in the sand. Should the ship's company be likely to refuse to allow a return to land his rifle in public, a friend would come out in a canoe by night and the rifle would be lowered over the side. It was a common practice for returns to bring back charges of dynamite with fuse and cap all fixed ready for firing. These were used for dynamiting shoals of fish. Such charges of dynamite have been found stowed away under the ballast next to the vessel's skin. What wonder, then, that vessels like the *Sybil* and others have been lost at sea when carrying returned laborers.

All boats going ashore to recruit were armed. The native crew had rifles slung under canvas covers on the sides of the boat and the white men carried revolvers and had rifles also. The regulations were that no boat should go ashore to recruit unless accompanied by a covering boat. The recruiting boat contained the white recruiter, who was generally the ship's boatswain or second mate, and two natives; the covering boat had two white men, one of them the government agent, and three natives. In the recruiter's boat was the trade box, and at times murderous attacks were made by the shore people to gain possession of this box. These boats always landed stern first, so as to

be able to get away quickly in the event of a quarrel on shore. They turned round just outside the breakers and then backed in. This is an operation requiring considerable skill, but most of the native crews had served a long apprenticeship and were very skilful boatmen. The boats were double-ended and were steered with a long steer-oar run through a strop.

The governor-in-council reserved the right of forbidding recruiting in any certain part. For many years but little recruiting was done at Santa Cruz; the kidnapping there in the early years had been the direct cause of the murder of Bishop Patteson, and his death and the death of Commodore Goodenough, coupled with the known hostile character of the people, caused the labor ships to give Santa Cruz a wide berth. Moreover, in the other islands men were comparatively easy to obtain. However, one or two adventurous spirits tried recruiting at Santa Cruz and obtained men from the neighborhood of Graciosa Bay and also in considerable numbers from the Reef Islands. In the year 1888 there was an abnormal mortality among these Santa Cruz recruits in Queensland and it was decided to forbid recruiting there altogether. The poor things frequently died of nostalgia on their way to Queensland; they never learned enough English to enable them to communicate their needs, either to the whites or to men of their own color. No one besides themselves could talk their language, so that their lot in Queensland was indeed a hard one. Yet these laborers were so profitable to the state that in 1893 the regulation forbidding recruiting at Santa Cruz was rescinded and more of the people were taken to the plantations, but with the same sad result. In one special case, the island of Tongoa in the New Hebrides, the native chiefs requested that their island be exempt; this was done, but their young men paddled over to the next island and recruited there.

There can be no question that the labor trade has contributed very largely to the depopulation of the islands. We have the witness of Bishop Patteson, in 1871, that all the Banks Islands, with the exception of Mota and part of Vanua Lava, were depopulated. Of Mae, in the New Hebrides, he wrote:

“Nothing can be more deplorable than the state of the island—I counted in all about 48 people in the village where of old certainly 300 were to be seen. Nouméa, Fiji, Brisbane, Tanna, is in everybody’s mouth, muskets in everyone’s hand, and many more in the houses.”

A very small percentage of these men ever returned home and many who did return brought contagious diseases. The possession of rifles also was an important factor in hastening the decrease of the population everywhere. Doubtless in most cases a spear is a far more deadly weapon in the hands of a Melanesian than a Snider carbine, for any shot at a moderate distance, but as a rule a native seldom risks a shot from far off and prefers fairly to scorch his enemy with the powder of the cartridge, sticking the barrel right up against him.

Stories are told of men of Malaita wrapping up old pin-fire rifle cartridges in a bamboo, binding the whole with string, and exploding the cartridge by striking the pin with a stone or a billet of wood. It had got to such a pass on Malaita in later years that for a man to be without a rifle was certain death; every able-bodied man carried a gun. Ramofolo, the chief of Fuaga, an artificial islet by Ataa Cove, Malaita, had a Winchester which he informed me he had taken from a bush chief after he had stalked and killed him in order to obtain it. At Su'u Malou, near Aio, on the east coast of Malaita, we landed once in the presence of a great crowd of armed men, and it was only after they had searched our boat and seen for themselves that there was no weapon on board that they believed our statement that we did not carry firearms. Their test of being a man was the possession of a rifle.

Queensland was a veritable refuge for wrong-doers in the islands; murderers, sorcerers, adulterers, wife-stealers, thieves, discontented wives, rebellious children, all hailed the coming of a labor-vessel as a chance to be freed from the likelihood of punishment or from the irksomeness of home restrictions. However, even a residence of 30 years did not always avail to protect against home vengeance for wrong-doing, either actual or imaginary, as was seen in the case of Amasia of Qai, Malaita, who was shot on a charge (probably false) of witchcraft committed many long years before. Amasia was quite the Fijian when he returned; he wore his hair and his *sulu* in the Fijian style and had notices posted up in his house in Fijian forbidding people to eat areca nut there, and none of the people of the place could read. One used to hear of cases where men were landed elsewhere than at their own homes, owing to a fear of reprisals for some act of wrong-doing which they had committed and which had led to their recruiting. In due time the news of their return reached their home and their friends paid them a visit which would result in a request that they return home, and all would be overlooked. If the man were persuaded he and the woman he had stolen would return with the party and probably the two would be murdered on the road or at the landing-place.

The acquiring of possessions abroad seldom proved of any benefit to the native on his return. The native law everywhere in the Pacific is that on returning a voyager shares with his neighbors all that he has acquired. This is absolutely *de rigueur* and the man quite expects it and thinks it natural, and when his turn comes will claim a share in someone else's things. In Sa'a a return was not allowed to open his boxes till the chief gave him permission; then so much was stipulated as the chief's share and had to be given before any apportioning was done. In one case the chief claimed the boxes after they were emptied.

The trade in later years was carried on under respectable conditions, and might seem to have justified the claims of those who extolled it as a great instrument of moral and physical good to the natives. The laborers were employed under good conditions in Queensland, were well

fed, well housed, and well protected from exploitation; their hours of labor were not too long, they were well cared for when they were sick, and practically it was their labor that built up the sugar industry of Queensland. Their value as laborers is evinced by the fact that in later years the planters paid the shipowners £20 to £25 per head for all laborers recruited, and also paid the Government a capitation fee of £3 per head, and deposited £5 per head to cover the cost of the return passage. Regular food and regular employment under decent conditions made fine men of them physically, and the returns always compared favorably in physical appearance with the home men. But there is no question that the Queensland return, except those who had been at some mission school, was as a rule a person to be avoided; he had learned something of the white man's ways and had a certain amount of the externals of civilization, but the old-time respect for authority had all vanished and its place was taken by a bold, rough style of address which did not differentiate between a high commissioner or a bishop and a recruiter of a labor vessel. All alike were hailed by him as mate and all would be asked for tobacco. In effect he had lost the charm of the natural state.

Bishop Patteson stated in 1871 that these returns bore a bad character among their own people and were the ringleaders in wrong-doing. The general average of morality among the natives seems to have been lowered by their Queensland experiences. Those who went away undoubtedly improved in their physical condition, yet this was a poor compensation for the loss of their old Heathen surroundings with the air of mystery, and the time-honored etiquette and good manners belonging to them, and with nothing whatever to replace the loss, no new set of rules learned, no new motive provided for their lives, no new code of morals taught, no new outlook given, no new measure of mankind impressed upon them by their residence in Queensland other than that of physical prowess and the mere gaining of money or the eating of food of a different character. The returns from Fiji were often improved by their stay in civilization, and this was mainly owing to the fact that they had either been employed as house servants in good families or had merely changed one set of native conditions for another—living on a plantation and learning Fijian or mixing almost entirely with natives and learning but little English. Practically they still were natives instead of being bad copies of a certain class of whites.

A very great number of lives have been lost in and owing to the labor trade. The death of Bishop Patteson is an instance of the terrible result that may follow when men are determined to make money by acts of treachery to humanity or in defiance of the ordinary laws of hospitality. Peaceful traders have been assaulted, missionaries have been killed, the boats of labor vessels have been attacked and the men in them killed. All these facts can be directly traced to

some connection with the labor trade, to wrongs done to natives in Queensland, to judicial punishment for crime committed, to the abduction or the recruiting of a man's relations, to their deaths or prolonged absences away from home and in the white man's country. In addition to these a desire to gain glory and reputation, the death of a chief or of some favorite child, any one of these may be the motive that leads to an attack upon a white man; many sudden and seemingly unprovoked attacks on a labor vessel's boats were caused by the mere fact of their recruiting women.

Bishop Patteson was quite of the opinion that Melanesian natives as a general rule would respect whites and would not treacherously make attacks on them, but allowances have to be made for the requirements of the Heathen superstition and for the peculiar workings of the native mind and to the feelings of revenge. But Melanesians generally give short shrift to shipwrecked people and to strangers who come among them in a helpless plight. In 1867 a crew of English sailors from a whaleboat landed at Maanaoba, an island on the northeast coast of Malaita. They had deserted from their ship in the Kingsmill Islands and had been drifting for weeks. Only one of the crew, a boy named Renton, was allowed to survive; the rest were killed. A chief called Kabau saved Renton and took him across to the mainland, where he lived for eight years. Ships passed in the interval, but he could not communicate with them; however, a labor vessel, the *Bobtail Nag*, anchored near and he was able to send off to her a message scrawled on a board, a fragment of a canoe. This piece of wood is preserved in the Brisbane Museum. Large presents were given and Renton was rescued.

The accusation of treachery so often brought against Melanesians has a certain amount of foundation from our point of view. Attacks have been made by natives on white men merely to satisfy a blood lust or for purposes of robbery, as in the case of the massacre on board of the *Young Dick* at Singerango, Malaita; but it is indisputable that the white man's behavior to natives in Melanesia has tended to cause an atmosphere of distrust and dislike, and in most cases is at the bottom of every attack by the natives. The man Rade, who chopped the recruiter of the *Young Dick* at Mapo, southeast Malaita, is reported to have done so with a view to killing him in revenge for the death of the Mapo chief in Fiji, but Rade informed me that the man was making indecent proposals to women; possibly both versions of the matter are correct. The massacre of the crew of the *Dancing Wave*, in Florida, in 1876, was probably caused by a feeling of anger on the part of natives who had been sent home without any payment of their wages, owing to the estate on which they were working having passed into the hands of mortgagees. When due regard is had to the circumstances connected with the inception of the trade, one can not wonder at the amount of bloodshed and crime which it produced.

Before the establishment of local government in the Solomons British ships of war were employed in punishing any attacks made upon whites. After the death of Bishop Patteson, H. M. S. *Rosario* went to Nukapu to inquire into the causes of his murder. The natives fired on the ship's boats and the fire was returned both by rifles and by the ship's guns, but without intending to kill anyone. A party was landed and the native village was burned to teach the savages to respect white men. A sailor who was wounded by an arrow afterwards died of tetanus. The whole incident was unfortunate in that it embittered the people and made the reopening of Santa Cruz all the harder for the Mission. The natives of course thought the shooting was connected with punishment for the death of the Bishop. At Raga, New Hebrides, the paymaster of the *Rosario* was attacked and twice clubbed. Shots were fired from the ship in revenge and four villages were burned, the idea being that a salutary lesson was being taught to the natives, and in that the innocent suffered along with the guilty the commander argued that owners of the burned property would have to get their compensation out of the guilty ones, as if the act would not have incensed them all, and a hatred for the whites as a whole would result in consequence of their burned homes, while they themselves rejoiced over the fact that no life had been taken among them!

The indiscriminate shooting of shells and burning of villages never impressed the natives; the only thing they understand in the way of reprisals is the actual taking of life. Time and again ships of war fired shells into the bush, some of them entering the very houses, but due notice had been given and everybody had decamped. At Mapo one of the shells fired into the bush on the hills was dug out of the earth and was let into the ground and used as a seat. To fire shells thus into the bush was certainly an exhibition of power, but the native measured matters otherwise, and it was not long before the power of naval ships was despised, since they never actually killed anyone as a punishment for these attacks on the labor-trade vessels.

The last legislation on the labor trade to Queensland was the commonwealth act called the "Pacific Island laborers' act, 1901." No Melanesians were to enter Queensland after March 31, 1904, and on December 31, 1906, all agreements were to end and the final deportation was to begin. Exemptions were granted to any who had been five years in Queensland before September 1, 1884, or who had been in Australia before September 1, 1879, or who had resided in Australia for 20 years previous to December 31, 1906. Also, exemption was granted to natives who were registered owners of freehold in Queensland or were married to women not natives of the Pacific Islands, or were suffering from bodily infirmity or were of extreme age.

The Melanesian Mission never felt it its duty to follow the natives of these islands to Queensland. Bishop Patteson in 1871 was planning a

visit to Fiji for the express purpose of devoting himself to the laborers there; but his death quite put Fiji out of the Mission's thoughts. In 1876 Rev. Edward Wogale went to Fiji and started teaching there, but stayed only a year or two and no one succeeded him. Bishop John Selwyn visited Fiji in 1880 and made arrangements for teaching some of the laborers on Sundays. Dr. Comins and Luke Masuraa visited Fiji in 1894 and obtained some excellent teachers who eventually were responsible for the opening of mission work in the Lau district of north Malaita. It was not until the first year of Bishop Wilson's episcopate that any of the authorities visited Queensland with the definite idea of seeing to the Christian teaching of the Melanesians there. The church in Queensland as a whole did practically nothing for them, and with the exception of Mrs. Robinson's excellent school at Mackay and Mrs. Clayton's at Bundaberg, whatever teaching was given to the Melanesian laborers was undenominational and much of it was in the hands of the Queensland Kanaka Mission, the officials of which were Plymouth Brethren. In 1896 Rev. P. T. Williams went to Queensland to organize work there for the Melanesian Mission among the laborers on the Isis, and Mr. Pritt was also at work on the Herbert River (called by the Melanesians the Albert River).

The return from Queensland of so great a number of Kanakas, 9,000 in all, was likely to have varied results. The actual Christian element among them would be sure to affect the Christian life in the Mission villages. The Heathen element was likely to be a cause of ferment and excitement and to give considerable trouble, both to their fellows and also to the whites. There were some who, in their ignorance of native life, looked for a great material advance in the status of the people of the islands, owing to the return of so many thousands of men who had been taught regular habits of industry; others feared that a great outbreak of crime might follow and that endless feuds and desolating hatreds would be stirred up, and that murders would be rife. The missionaries themselves were glad that the trade had ceased, but knew that a great unsettlement of conditions would follow the repatriation.

The work of landing the returns was very well done and all were landed at their own proper "passages," as the landing-places were termed. Where possible they were encouraged to attend the Christian schools. The government station at Tulagi was open to any who feared to return to their own homes. However, the leavening effect on the island people as a whole has been practically nil. Even those who had been most industrious in Queensland made but little attempt to improve the agricultural methods of their countrymen. For months after landing none of them, of course, did any work. The conditions were so totally different, the restraint of the plantation life was relaxed, all competition had ceased, and all that was now required was to get enough food for the day's needs. Besides, to a man who had

been accustomed for years to a regular diet of beef and bread or biscuit and sweet potatoes three times a day, the haphazard style of feeding which the islanders follow was certain to prove upsetting. If work was to be done in Queensland style, then a great deal more food must be forthcoming; of yams and taro for planting there never is an abundance, and though a man might have returned with a good round sum in gold, yet this would profit him but little if he wanted to use it to give himself a start in buying stuff to plant. The large colony of returns at Fiu on Malaita had the greatest difficulty for years to get enough food to supply their bodily needs.

Sewing-machines and gramophones might have been bought up cheaply a week or two after the returns had landed. In some cases sewing-machines were actually abandoned on the beach, for no one cared to carry them slung on a pole into the interior over razor-back ridges and up the bed of swollen mountain torrents. Brown boots and bowler hats and starched shirts and collars and ties were seen adorning the persons of all and sundry in the neighborhood when the trade boxes of the returns had been opened. Babies that were brought ashore in all the glory of woolen socks and bonnets and white clothes were rolling about naked by nightfall.

The pure Heathen amongst the returns proved generally a menace to their neighborhoods by opening up old feuds and awakening feelings of malice and wickedness. Some of them in fact rejoiced in their reputation as "bad fellow alonga Queensland" and boasted of their proficiency in evil ways and stated their determination to cause trouble. The Christians among them, in proportion to their zeal and earnestness, aided the mission work, but in many cases they felt completely at sea, owing to their having learned their Christianity through the medium of English and not through their own tongue, and unless they were sincere and well instructed, their tendency was to hold aloof or gradually to absent themselves from the services of the Church.

On the whole it may be said that the results of the repatriation have caused unrest and lawlessness and increased difficulty in carrying on any work whatever. The returns expected to buy goods in the traders' stores at Queensland prices; they demanded Queensland rates of pay, and both traders and missionaries were faced with labor troubles, and crude socialistic ideas circulated freely everywhere. In fine, while as a result of the repatriation, but few murders, comparatively speaking, were committed and but little suffering or hardship was entailed, yet the main result was unrest and disturbance, difficulty and confusion.

SANTA CRUZ.

The grave Spaniard Mendaña, the discoverer of the Santa Cruz group, little knew how prophetic was this name of Holy Cross, which, in his religious zeal, he had bestowed on the island of Ndeni. To-day memorial crosses stand in Carlisle Bay and in Graciosa Bay on Ndeni, and on the beach at Nukapu, facing the setting sun.

What a host of memories the name Santa Cruz calls up to the student of Melanesian history! The ill-fated Spanish admiral Don Alvaro de Mendaña, after sailing twice across the Pacific, found his last home in the bay which he had named Graciosa, on the island of Ndeni. Three hundred years later the noble-hearted James Goodenough, commodore of Her Britannic Majesty's squadron on the Australian Station, met his death at the hands of the natives of Ndeni. "Poor Santa Cruz! poor people!" was the exclamation of Edwin Nobbs and Fisher Young, the faithful Norfolk Island lads in the company of Bishop Patteson, as they writhed in the agonies of tetanus brought on by wounds from those terrible Santa Cruz arrows. Mano Wadrokak, the native deacon from the Loyalty Islands, the first missionary to Santa Cruz, braved the fury of these excitable people time and again in his efforts to win them for Christ and for peace. Mr. Lister Kaye's name will go down to posterity as that of the first white man to live on Santa Cruz after Mendaña and his company. Mr. Forrest was the next white man to live there and for the whole of his time his life was constantly in danger. Dr. John Williams was content to sacrifice his worldly prospects and to devote himself to the healing of ulcers and the curing of ringworm on Santa Cruz bodies. Mr. O'Ferrall and Mr. Nind endured innumerable dangers and perils by waters, visiting the islands in their whaleboats. The last victim claimed by Santa Cruz was the mission priest Guy Bury, who died in 1911 after a short residence of a few months, the victim not of poisonous arrows, but of malignant island ulcers.

Forty miles north of Santa Cruz lies the Swallow Group, commonly called the Reef Islands, and on the smallest of these, Nukapu, there perished the great mission hero Bishop Patteson. On the island of Vanikolo, 60 miles south of Santa Cruz, the famous French explorer La Pérouse, who just failed of annexing Australia to the French crown, was ingloriously cast away.

A brilliant galaxy of names—explorers, sailors, missionaries, admirals, bishops, priests, deacons—and still to-day Santa Cruz and its neighboring islands are mainly Heathen.

Santa Cruz was discovered and named by Mendaña in 1595, sailing from Callao in his endeavor to reach again and colonize the isles of Solomon, which he had himself discovered on a previous voyage in

1566. The night before the expedition sighted land the *Almiranta*, the fourth ship of the squadron, disappeared, being wrecked possibly on one of the Reef Islands or on the Duff Group, 95 miles northeast of Santa Cruz. Mendaña made a settlement in a bay at the northeast end of the island, which he named Graciosa Bay. Here the expedition stayed for two months, their ranks being gradually thinned by disease and by the arrows of the natives. Mendaña died and was buried at Santa Cruz. The rest of the company abandoned their ideas of colonization and set out for Manila, just failing to sight the Solomons when two days' sail from Santa Cruz.

The Swallow Group was discovered and named by Carteret in 1766 after his ship, the *Swallow*. The Duff Group, Taumako, was named after the mission ship of the London Missionary Society, the *Duff*, which sighted them when on a voyage returning from Tahiti in 1797. The fate of La Pérouse was discovered by Dillon, who landed at Vanikolo in 1826.

The Santa Cruz Group lies to the east of the Solomons, and the large island Ndeni, which Mendaña named Santa Cruz, is 200 miles from Ulawa and a little less from Santa Anna, the small island at the southern extremity of San Cristoval. Ndeni is 22 miles long and 10 or 12 miles broad. Like most of the Melanesian islands, there is but little flat land on it; the center ridge rises to a height of 2,000 feet and the ridges which offset from it terminate right on the coast. The whole island is covered with the usual dense vegetation. The climate is wet and steamy and very trying to Europeans. The average number of days on which rain falls is probably in excess of the number of rainy days in the Solomons, which Dr. Guppy reckons as about 180. There seem to be hardly any bush villages at all, the population living in large villages on the shore. Graciosa Bay in particular, a deep indentation at the north end, has a large number of populous villages. The total population may be 8,000, but numbers died of dysentery in 1915.

Agriculture is followed to some extent, yams, and what are known in the Solomons as "pana," being grown. The "pana" is a yam that has a prickly vine. Coconuts are comparatively few in number, but Santa Cruz is renowned for its large canarium nut (almond). These are smoked and preserved in leg-of-mutton-shaped baskets plaited out of a coconut leaf. These baskets of nuts are brought off to the ships for trade, but the Cruzians are quite capable of filling them with rubbish and then palming them off on the unwary.

The weapons of the peoples in all the islands of the group are bows and arrows. The bow is made of very tough wood, is of great length, and exceedingly hard to bend. The bowstring is twisted out of fiber made from the bark of a garden tree which in Ulawa is called *su'a*. The *su'a* tree has berries of the size and appearance of coffee berries. These are boiled in wooden bowls by means of placing hot

stones in the bowls and are esteemed a great relish. The young shoots of the *su'a* are eaten as spinach, and so are the catkins of the male tree. Fishing-lines are made from the same bark, and some of the lines are strong enough to hold a shark. They are coated with a preparation made from the inner skin of the casuarina.

The arrows of Santa Cruz are much to be dreaded. Dr. Codrington writes that they are uniformly 4 feet long and weigh about 2 ounces. The bone point is 7 inches long and the foreshaft (of hardwood curiously carved and colored) is 16 inches long. The bone head (human bone) is covered with a preparation of vegetable ashes which is supposed to give great supernatural power. The common result of a wound from any of these arrows is certainly tetanus. However, it is quite certain that no vegetable poisons are consciously used in the preparation of the arrows, but all the preparation is done while charms are being said to fasten supernatural qualities on the arrow. What the native seeks for is an arrow which shall have *mana* to hurt. The truth of the matter seems to be that while the arrows are poisonous, they are not deliberately poisoned. A punctured wound in the tropics may easily be followed by tetanus, especially if dirt be adhering to whatever caused the puncture; and the breaking off of a fine point of bone in a wound is sure to be dangerous and likely to be fatal. The introduction into the wound of an acrid or burning substance will increase the inflammation in it. In the case of natives, it is always expected that tetanus will surely follow and the expectation may go a long way to cause the symptoms. One would think that the rigidity of the bows and the weight of the arrows would militate considerably against the accuracy of the shooting; the Malaita bow is much more easily bent and the arrow is lighter, though a little longer.

The men in the whole of the group wear a turtle-shell ring hanging from the septum of the nose. These rings are made out of the tail-piece of the turtle shell, which is of considerable thickness and has an aperture where it fits on to the carapace. This particular piece of the shell, called *popo* (stern) in Ulawa, is much sought after. When the man wishes to eat he has to lift up his nose ring. Numbers of rings made of strips of turtle shell are hung in the ears, the lobe of which becomes much distended, and it is a common thing for the rings to touch the shoulder. Great heavy discs of pure white clam-shell are suspended from the neck. The best of these are said to be made from clam shells of immemorial antiquity found inland in the bush and dating back to the time when the land was upheaved. On these discs (called *te ma*, moon) a piece of turtle shell is tied, cut into the conventional shape of the man-of-war hawk. Some of the discs are 10 inches in diameter.

The boys are clad in a native mat after attaining a certain age and the men all wear the native mat as a loin-cloth. The women also

wear the native mat. In the Melanesian islands of the group the women are kept much in seclusion and do not mingle freely with the men, and in all the islands alike there is not as much freedom of intimacy between the sexes as one sees in the Solomons. Yellow ocher is much used and everything gets stained by it. The men plaster their hair with lime, thus bleaching it, and one often sees the hair done up by wrapping a piece of paper mulberry bark round it. The women's heads are shaven.

Some 20 miles north of Graciosa Bay, and in full view, there towers the active volcanic cone called Tamami by the Ndeni people and Tinakula by the Reef Islanders. This volcano is about 2,000 feet high and rises straight out of the sea. Its top is generally covered with a cloud which is half mist and half steam, and at nights the red lava is often seen coursing down the steep face to the sea on the northwest side of the island. On his last voyage, as he lay becalmed near the volcano, Bishop Patteson noticed that it was in action, and Bishop John Selwyn saw pumice and gravel descending the sides. The earthquakes which are so common in the neighborhood, and which are felt so frequently at Ulawa in the Solomons, are probably caused by disturbances at this volcanic center. The weather coast of Ulawa is frequently covered with pumice-stone carried there by the southeast winds. Tinakula is uninhabited, but coconuts appear round the coast and the neighboring peoples of Nupani are said to be in the habit of visiting it to collect what food it offers. There is a striking likeness between Tinakula and Meralava in the Banks Group, and were Tinakula to cease its activity the fertility of its soil would doubtless equal that of Meralava.

The Swallow Group, or Reef Islands, lie about 40 miles northeast of Graciosa Bay. These islands are all small and low-lying, the largest of them, Fenua Loa, is 6 or 8 miles in length and very narrow, while others (like Pileni and Nukapu) are tiny places which one could walk round in half an hour. There is a deep-water passage on the east side of Fenua Loa, between it and the cluster of islands marked Lomlom on the chart. Lomlom is really the name of a village on Fenua Loa, and, so far from the Lomlom of the chart being one island, it is really a group of five clustered round a lagoon. The largest of these is named Ngailo, and the entrance to the lagoon is by a passage facing Fenua Loa. The lagoon is dotted with villages and the people of each island maintain their separate lives, often being at war with their next-door neighbors. There is a passage through to the south, but owing to the prevailing southeast wind this is negotiable only in calm weather. Two small islands lie off Ngailo, called Bange Netepa and Bange Ninde. These differ from the rest of the group in having no encircling reef and rise precipitously to 150 feet, with no beach and with bad landings.

Fenua Loa is separated only at high water from its northern neighbor Nifilole. Huge reefs stretch out west in a great arm from Fenua Loa, and inside the encircling reef lies Matema. When journeying from Ndeni by whaleboat to the Reef Islands the missionaries made for an opening in the reef opposite Matema and then sailed or rowed up in the quiet water under the lee of Fenua Loa. The little island Pileni lies 3 miles away from Nifilole, and there is a deep-water passage between the two; Pileni, like Nifilole, Nukapu, and Nupani, is raised only a few feet above sea-level, but it differs from them in having no encircling coral reef. Nukapu is 15 miles west of Pileni and Nupani 20 miles still farther west. All the islands are covered with dense forest.

The population of the Reefs is probably now not much more than 500 all told, and two distinct types of language are spoken—Melanesian and Polynesian—each type being split up again into what almost amounts to local dialects. On Fenua Loa and Nifilole and the islands to the eastward the language is Melanesian and is akin to that spoken on Ndeni; on Matema, Pileni, Nukapu, and Nupani the language is a much-decayed form of a Polynesian language. It is probable that these four Polynesian-speaking islands do not differ to any very great extent in language, but that the differences in the Melanesian-speaking islands of the group are far more noticeable. It is worthy of note that of the Melanesian islands Fenua Loa (Long Island) has a distinctly Polynesian name, and Nifilole is almost certainly of the same language stock.

On the Reef Islands there is but little food and no good fresh water. The people live largely on fish, coconuts, and breadfruit. Frequent journeys are made to Ndeni in the sailing canoes to get food, which is bartered for fish, dried breadfruit, and woven mats. The breadfruit is dried and made up in little plaited packets of cane or is kept in a silo in the ground and eaten when required. The smell of the breadfruit thus preserved is too much for European nostrils. Fish abound in the shallow waters of the lagoons and are shot with arrows or caught with nets or hooks. The shells found in these waters are particularly numerous and beautiful.

The Santa Cruz group claims particular notice for three reasons: its languages, its looms, its canoes. There has never been any attempt made to learn the Polynesian language spoken in the Reefs. Bishop G. A. Selwyn and Bishop Patteson were both Maori scholars and were able to hold converse with the Nukapu people. Dr. Codrington has published a small grammar of the Nifilole language and one a little fuller of the Ndeni language.

The eating of areca nut with pepper leaf and quicklime, which is characteristic of all the groups from the Solomons westward to India, proceeds no farther eastward than Santa Cruz and Tikopia. In the

rest of Melanesia, the New Hebrides, Banks, Torres, Fiji, and in the whole of Polynesia there is no eating of areca nut, but kava-drinking is found instead. In the Solomons and in New Guinea the lime is conveyed to the mouth from the lime gourd or the bamboo by means of a spatula or a stick, but the Cruzian scorns such delicate ways and, wetting his first finger, plunges it into the lime and thence into his mouth. As a result of this excessive use of lime the lips of the elders are caked quite hard and distinct articulation becomes impossible, so that it is from the lips of the children that the languages must be learned.

The Melanesian languages of the group have vowels which in certain parts of speech are inconstant, being attracted to the sound of the neighboring vowels. Thus a certain preposition may be *ma*, *me*, *mo*, according to the vowel in the word which it governs. All the vowels except *i* have a secondary or modified sound. The consonants also vary greatly; *k* and *g* constantly interchange, also *k* and *ng*, and *d* and *t*; *p*, *b*, and *v* are used indifferently in the same word; *l* and *n* also interchange. The personal pronouns differ materially from those in ordinary use in Melanesia, there being only one set (instead of two or three) which is suffixed to nouns as possessive, to verbs as objects, to a stem *ni* as subjects. With the verbs the same use prevails as in the Solomons, the personal pronouns being suffixed as objects, the sense conveyed being, however, rather participial or gerundival. The transitive termination of verbs so common elsewhere in Melanesia does not seem to appear in Santa Cruz.

But very little of the Bible has ever been translated into any of the Santa Cruz tongues. Parts of the Prayer Book were rendered by Mr. Forrest into the language of Ndeni, but the translation is reported to be very faulty and has practically been set aside. There is a great and honorable work awaiting someone who shall set himself to learn one of these tongues, to use it for the dissemination of Christian truths, to ascertain its rules and methods of speech, to produce its grammar and dictionary. Dr. Codrington has laid the foundations for such study in his specimen grammars of Ndeni and Nifilole. The main requisites for learning a native language are a good ear to catch the sounds and a good memory to be able to repeat the words and phrases, and a sympathetic mind that can put itself *en rapport* with the minds of the natives.

In view of the special difficulty of the languages spoken in the Santa Cruz islands, the Melanesian Mission would be well advised to set one of its scholars to work on some one particular language in order to impart the information thus gained to others not so well qualified to work on a new language. The Rev. H. N. Drummond was of the opinion that one of the Polynesian tongues, say that of Pileni or Matema, should be made the standard tongue for the Reef Islands,

and that it should be used as the basis for all linguistic work. The peoples speaking Polynesian never learn the Melanesian tongues, whereas those who speak Melanesian are nearly always bilingual. It would be advisable to take the language of some one island and definitely adopt it as the standard language for all translational work. To learn one language well and to make that the *lingua franca* seems a feasible project.

Undoubtedly one of the chief reasons for the present religious stagnation in Santa Cruz is the Mission's failure to learn any one of the languages and to make translations. Many boys have been taken from the neighborhood to Norfolk Island and have returned home in order to impart to their fellows what they had learned of Christianity. They might have done much even without assistance from the whites had they been provided with books, but with the exception of good Henry Leambi hardly one of them has risen to a sense of the duties of his high calling and has kept to his post. A Matema boy, Ben Teilo, has done excellent work on Vanikolo and Utupua, and has lately been ordained deacon.

The Santa Cruz boys never thrive when taken to Norfolk Island. As a whole they failed to show much sign of intellectuality, though some of them were sharp enough; they were always the first to fall ill, and during any epidemic they were a constant source of anxiety. It is reported that during one epidemic of meningitis five Cruzians died within a few days of one another, some sickening and dying within the day. In former years vessels endeavored to recruit laborers at Santa Cruz for Queensland, but the recruiting was stopped owing to the heavy mortality which occurred through nostalgia, men simply giving up the ghost in their homesickness. In later years the Mission has been taking Santa Cruz boys for training as teachers to the central school at Vureas, Banks Islands. There they seem to have kept in better health, but nevertheless they have been a source of great anxiety and some have died.

Santa Cruz can also claim distinction as being the only place in Melanesia where the people use a hand loom. Looms do not appear in Polynesia at all, but the one used at Santa Cruz has great likeness to those used in the Carolines. Looms also appear in the Philippines and in Borneo. The Spaniards in 1595 remarked on the presence of these looms. The fiber used in the weaving is derived from the stem of a certain banana and is made into mats for wearing as dresses and into kits for men's use to carry their lime-boxes, etc. The weaving is done by the men.

The wonderful sailing canoe of the Cruzians is called *loju* or *tepukei*. These are made principally in the Duff Group, Taumako. The foundation of the canoe is a large hollowed-out log, the aperture being covered eventually to keep out the water. On this log a big stage is

built up with cross-timbers projecting on both sides, the timbers being tied with sennit. To keep the log upright there is a float of light wood into which strong stakes are driven; these are then fastened with sennit lashings and the other ends are made fast to the timbers of the stage. On the outrigger side of the stage there is a little apartment with walls and roof of sago palm, where a fire can be made, and on the opposite side is a sloping platform where the steersman stands holding his long paddle and where the merchandise is carried.

The sail of these canoes is shaped like that of the New Guinea sailing canoes, a swallow tail, and is made of sago-palm leaf. The canoes sail either end first. The Cruzians make great voyages in these canoes, the Matema people journeying to Vanikolo, the better part of 100 miles away. At times the sailing canoes are driven out of their course and reach the Solomon Islands. In one of the schools at Ulawa a large, wide plank, which was part of the well of one of these canoes, served as a table in the school-house. The wood was that beautiful rosewood known in Ulawa as *liki* and had been cut from the big flanges of the tree; it was a rich red in color and the graining was beautiful. The plank was sawed up to make the credence in the Mwadoa Church, Ulawa.

The voyagers in these canoes experience great hardship at times when driven out of their course by rough winds. The *Southern Cross* rescued recently some natives out of a *tepukei* far out of sight of land. They had been at sea for a fortnight. A case is reported of a canoe with Christians on board returning from Taumako. The wind proved unfavorable and for ten days they were out of sight of land. Then water gave out and in their despair they prayed for rain. The next day a favorable wind sprang up accompanied by heavy showers, and they were able to catch some water, and then, marvellous to relate, they knew their position and steered for home.

Ulawa has frequently received these tempest-driven canoes. In former days the crews were killed, but during Christian times their lives have been preserved. Some of them have married and settled down in Ulawa; Ngorangora village had a Reef Island woman who had married there. Some of these castaways have built small outrigger canoes and set off for home paddling. At night they steered by the stars and they generally managed to reach home. Bishop Selwyn in 1878 wrote of a Nupani man who had paddled his way back from Ulawa. Some years ago, on the weather coast of Ulawa, just as the darkness was coming on, we sighted two Cruzians in one of their small canoes. Fires were lighted and every attempt was made to induce them to land, but they evidently were afraid of the reception which might be awaiting them and they paddled away into the darkness. Their power of locating their position is wonderful. Captain Bongard, of the old *Southern Cross*, used to tell the story of Te Fonu, one

of the two Nifilole men driven away from Nupani, whom Bishop Selwyn rescued from Port Adam on Malaita in 1877 and returned to their homes and thus opened up the way again to Santa Cruz. In order to test Te Fonu's knowledge of the direction of Santa Cruz the captain used to call him up at night as they were sailing and ask him where Santa Cruz lay. Te Fonu would look at the stars and then would point unerringly in the direction of his home, no matter on what course the ship was lying. Santa Anna, one of the two small islands at the east end of San Cristoval, has a considerable number of Cruzians, who after being shipwrecked made their home there.

The smaller paddling canoe of Santa Cruz is well worthy of mention; it is called *jaolo* in Ndeni. It is built in the same way as the sailing canoe, a hollow log with an outrigger and with a platform joining the two parts. The aperture in the log is very narrow and the paddlers sit on the lip and have their legs crossed. Both the small canoes and the sailing ones are coated with lime. The paddles have a large, heavy blade and a long handle, and look very clumsy in comparison with the long, tapering blades used in the eastern Solomons.

When the coming of the ships was somewhat of a rare event, it was a great sight to see the numbers of canoes that came flocking out to barter their goods at the ship's side. Two men sat in each canoe, one on each side of the platform, and often a boy would be squatting on the platform among the goods brought for barter. These goods consisted of bows and bundles of arrows, paddles, dancing clubs, mats, kits, looms, fishing nets and lines, lassoes for shark catching, flying-fish floats, shell armllets, shells and shell spoons for scraping coconut, bundles of smoked canarium nuts, coconuts, dried and green bread-fruit, a few yams and pana, areca nuts and pepper leaves, wild wood pigeons, parrots, and native fowls. The scene alongside the ship was one of the wildest excitement, the men all shouting their loudest, some holding up various articles of barter and hissing to attract the attention of the people on the ship, some maneuvering for place alongside, canoes getting foul of one another and occasionally one filling. To be capsized is no hardship for a Cruzian; his canoe may even turn turtle, but owing to the outrigger it will never sink. They are quite able to right an overturned canoe; then, catching hold of the end, they pull the canoe backward and forward, jerking the water out, and finally, jumping on board, they bail furiously till the craft is afloat again.

To allow the Cruzians to come on board is fatal to the peace of the ship. They pester everyone to buy, thrusting their wares into one's face and muttering *tambaika* (tobacco). The price is arranged by the buyer holding up as many fingers as he thinks the article to be worth in sticks of tobacco, whereupon the Cruzian says *mondu, i. e.*, more, and the buyer airs his knowledge of the language by saying *tēge kalinge*, "no, my friend," and so the process goes on. Great hands are laid

on one's arm; huge mouths red with areca nut and lime are thrust in one's face; the scent of strong-smelling herbs worn in the shell armlets almost overpowers one; clothes are marked with stains of yellow ocher; an unmistakable odor of natives pervades everything, and keen eyes follow every movement; great heads bleached with lime or wrapped up in bark cloth are thrust into the windows; everything movable has to be put out of reach, and portholes have to be shut. Captain Bongard told the story of a Cruzian who endeavored to purloin one of the iron ringbolts fastened to the deck, returning time and again to have a pull at it. Cats are much prized by these peoples, and the ship's cat has to be guarded carefully when they are on board.

As soon as the ship begins to move ahead and the decks are cleared the confusion becomes appalling. Men hang over the ship's side waiting for their canoes and expostulating furiously with the ship's company; others have to be forced to leave, offering their wares all the time. The ship's people throw tobacco into the water alongside the canoes and instantly men dive over (the white soles of their feet showing up plainly), seize the tobacco, and come up shaking the water out of their mops of hair and wiping the salt off their faces; then, leaping aboard and grasping their paddles, they start off after the rest of the flotilla. Tobacco wet with salt water would not tempt a white man, but the Nupani men are reported to have smoked tobacco mixed with dried shark fins! It requires skill to extricate the legs from the narrow openings in the canoe, and occasionally as the man goes to leap overboard his leg is caught and broken bones are the result.

Those who are the last to leave the ship calmly drop into the water over the side, holding their wares extended in the left hand. So quietly do they slip into the water that the left hand is seldom submerged; then, swimming with the right, they make their way to their friends.

The catching of sharks by the Cruzians deserves a word of notice. Each canoe carries a number of half coconut shells strung on a length of rattan cane. On arriving at a place frequented by sharks this hoop of cane is jerked up and down in the water and a kind of gurgling noise is produced by the shells which certainly attracts the sharks. The noise is popularly supposed to imitate the sound made by a shoal of bonito leaping out of the water, and sharks are always found where there are bonito. As soon as a shark is seen, a bait (usually consisting of a fish) is thrown out; this is tied to a string and is pulled in towards the canoe. The shark becoming bold follows the bait until (after a few throws) he gets right alongside the canoe. A man is sitting ready holding a noose in his hand and, as the shark passes him, the end of the noose is slipped over the shark's nose. The noose gradually tightens as the shark turns and then the battle begins. Eventually the shark is pulled alongside the canoe and is dispatched with blows on the head from a heavy club. The shark lines are twisted out of fiber

made from the bark of the tree *su'a*, described previously. Shark is esteemed a great delicacy, but Europeans would be well advised if they refrained from visiting the villages where the flesh or the fins are being prepared, for the odor is almost unbearable.

Mr. O'Ferrall noted that the Pileni men were sorry for themselves in that no sharks were left round their island!

In 1906 Rev. H. Hawkins, now archdeacon in charge of the Maoris in the diocese of Auckland, went on the *Southern Cross* with a Maori priest round the Polynesian-speaking islands of the Mission to inquire into the practicability of sending Maori missionaries to work on these islands. In addition to Matema, Pileni, Nukapu, and Nupani in the Reefs, there is Tikopia to the southeast, and in the Solomons Rennell and Bellona, west of San Cristoval, and Sikaiana, north of Ulawa, islands all lying out of the ordinary track. They were able by talking Maori to make themselves understood in all these islands, and were quite confident that Maori missionaries would be able to get on there from the very first without much hindrance. However, the isolation in which they would have been compelled to live their lives was felt to be a complete barrier against the Maoris taking up the work. The only chance of their being visited was during the biennial trips of the *Southern Cross*. For white men thus to be isolated is hard enough, but in the case of Maoris such isolation would be quite fatal. Nevertheless, several Maoris volunteered for the work, and now that the Marsden Centenary has been celebrated the project is being revived and Maoris of the diocese of Waiapu are raising funds to support some of their own number as missionaries in Melanesia.

But it can not be said that the problem of frequent communication with these islands has yet been solved. A small auxiliary schooner, the *Selwyn*, was built for the purpose of intercommunication between the various stations in the Solomons, but so far she has not proved a success and has spent a great deal of her time lying up in harbor, owing to engine defects. A new engine has now been installed, and better things are expected of the *Selwyn*, but her small size would militate against her making frequent and regular voyages to the outlying Polynesian islands in the Solomons, and it would be quite out of the question to think of her visiting Santa Cruz. If the Maoris are to go as missionaries, then they must be regularly visited, for their health's sake as well as for the supervision of their work, and this would demand the presence of a powerful auxiliary schooner stationed possibly in the Solomons.

In any case, it is quite out of the question for the work at Santa Cruz, when it is revived, to go on any longer without the missionaries being provided with some better means of locomotion than a whaleboat. Mr. Nind's breakdown in health was caused by prolonged journeys by boat. With their boats fitted with a small dipping lug-sail, when

crossing over to the Reefs from Ndeni they had to get up as far east as possible, their sail being small and the westerly set very strong, and it was often doubtful whether they could make Matema or not; if they failed, they had to risk the reefs in the night and make for Nukapu. On the return journey they were lucky if they could make land at the west end of Ndeni, at Te Motu, and should the wind fail them or veer round there was the prospect of a steady pull for hours, often with an inferior crew, against wind and tide and current. With the settling of white missionaries again in the group, it will be absolutely necessary to provide a launch for the purpose of work round Ndeni itself, and in order to insure regular and easy voyages to the Reefs, even if no Maoris are sent. Utupua and Vanikolo lie too far away to be reached from Santa Cruz in a launch, but were there a powerful auxiliary schooner in the eastern Solomons regular visits could be paid to all these places.

The Heathen religion in the Santa Cruz group consists of the worship of the dead. The people of importance become ghosts, *duka*, after death, and a stock of wood is set up in their houses to represent them. Offerings of pigs' flesh and of the first fruits of the crop are made to the *duka* from time to time and are laid in front of the stock. These offerings are not allowed to lie there long, and are soon eaten by the offerers on the plea that the *duka* having now eaten the immaterial substance of the gifts, the offerers are free to eat the fleshy part.

The *duka*, when offended, causes sickness, and the doctor called in is one who possesses spiritual power, *malete*, and who owns a *duka* himself. These wizards, *mendeka*, control the weather on a sea journey, taking the stock of their *duka* with them and setting it up in the deck-house; they also control the sunshine, the rain, and the wind. In the large villages on Ndeni and in the island of Nupani a number of these stocks are set up in one house, *manduka*, and the ghost-house is often a building showing some considerable artistic taste in the decoration of the pillars or in the carvings. The fear of the *duka* controls every department of life.

Feather money is peculiar to Santa Cruz; it is made of the red breast-feathers of a small honey-eater, a bird of the glossiest black plumage all over save for the breast-feathers; the bill is long and curved. The birds are caught with birdlime, and they are sometimes worn alive tied by the legs to a man's waist-belt. The red feathers are gummed to pigeon's feathers, and these are bound on a prepared foundation in rows, so that only the red is seen. A length of this money is about 15 feet.

Bishop G. A. Selwyn visited Santa Cruz in 1852, but did not land. Four years later he visited the place again and endeavored to make friends with the people. Mr. Patteson and the Bishop in the same year landed at Utupua, Vanikolo, and Nukapu. At the latter place their knowledge of Maori stood them in good stead. In 1862 Bishop

Patteson went ashore in several places at Santa Cruz and was well received. Two years later an attack was made upon his boat in Graciosa Bay, and Edwin Nobbs and Fisher Young were shot with arrows and died of tetanus. The reason for the attack was that they probably were taken for ghosts, *duka*, and ghosts being really unsubstantial could not be harmed by arrows. The natives have short-lived memories and are slow to receive impressions, and have no power of making comparisons or of drawing inferences, and though the news of the white men's coming must have been generally spread abroad, yet it would be long before it got into the minds of the people that these were real men like themselves, and came from a real country in a real canoe like their own sailing canoes, *loju*, and were not merely unsubstantial ghostly figures, embodied spirits of their ancestors.

In 1870 Bishop Patteson landed at Nukapu, and in the following year he was killed there, Mr. Atkin and Stephen Taroaniaro being shot at the same time and dying afterwards of tetanus. The reason for the attack was to avenge the abduction and, to their mind, death, of five natives who had been kidnapped by a labor vessel a few days previously. In 1875 Commodore Goodenough was killed at Carlisle Bay, on Ndeni, a few miles east of Nelua. The attack on him seems to have been caused by jealousy between two villages, the attacking party being unfriendly to his guides and resenting his approaching them from the enemy's village, whereas had he not thus gone through the villages no attack would have been made.

In 1877 communications were opened up again with the group after these two murders. Bishop John Selwyn was rescued and returned to Nupani with Te Fonu, one of two men who had been blown away and who were being kept at Port Adam, Malaita, as "live heads," ready for killing when needed. Mano Wadrokal, the native deacon from Nengone, with his wife, Carrie, volunteered the next year to leave Bugotu, where he had settled, and begin a school on Nifilole, Te Fonu's home. Wadrokal reported that the population of Nukapu had been greatly reduced by sickness; he himself was ill owing to want of food and of good water and was taken away from the Reefs. The following year the Bishop took a party of men from Nifilole accompanied by Wadrokal, and thus made friends with the people of Ndeni. While Wadrokal was at Nifilole a number of people from the mainland crossed over to the Reefs and visited him and made friends, and at his own request he was set down at Nelua to endeavor to start a school. All honor must be paid to the brave Wadrokal settling thus alone in the midst of these excitable and warlike people. His own spirit seems to have been a mettlesome one, and his white fathers found him hard to control, but he was ever a pioneer, and he paved the way for gentler and less fiery successors.

In 1881 Mr. Lister Kaye joined Wadrokal at Nelua, and thus was the first white man after Mendaña's party to live on Santa Cruz. Wadrokal had made friends with the people and they had built him a good house, and a few of them were coming for instruction. The natives were found to be hospitable and friendly, and the attitude of suspicion and distrust with which they had been regarded owing to their attacks on the whites now seemed likely to be dispelled. Wadrokal was withdrawn in 1883 owing to illness, and the Bishop lamented that he had no native volunteer helper to place at Santa Cruz. One or two attempted to stay, but the excitable character of the people and the loneliness proved too much for them. Wadrokal returned in 1884, and was present at Nukapu when the Bishop and Mr. Kaye erected Bishop Patteson's cross there. Boys were taken the same year to Norfolk Island from Santa Cruz for the first time, but some of them died. Little progress was made with the mission work in these years, and there were no baptisms except those of scholars at Norfolk Island.

The son of the chief of Nelua, Natei, and his affianced bride were allowed to go up to Norfolk Island, where they were afterwards baptized and given the names of James Goodenough and Monica. James was named after the Commodore, and Mrs. Goodenough was responsible for the cost of his education, but he never seemed to be satisfactory, and eventually had to be disrated. His wife was a very good woman and proved very helpful in keeping the women together. Santa Cruz has all along suffered from a want of firm and reliable head teachers, though Daniel Melamakaule did good work at Te Motu and Henry Leambi was ever a gentle and quiet Christian gentleman.

In 1887 Mr. Forrest replaced Mr. Kaye, and the Bishop also spent a short time ashore and visited the villages on the north coast. By this time the school at Nelua was fairly well attended, but the teaching had been intermittent. A small school was started on Nifilole by a lad named Moses Tepukeia, who had been baptized at Norfolk Island.

In 1889 Mr. Forrest started a school at Te Motu, a village on the island Guerta, at the west entrance to Graciosa Bay, and he had Dr. Welchman to assist him. Mr. Forrest and Daniel Melamakaule were shot at near Te Motu, on account of jealousy between two villages, they having had occasion to cross from one village to another, thus incurring the enmity of their attackers. Their courage and firmness alone saved them. The first adult baptisms were also held this year, six people being baptized at Nelua. The separation of the sexes is very closely observed in Santa Cruz, and separate schools had to be kept for the women; the one at Nelua was ably managed by Monica and Fanny. At Nifilole the men and the women are never together in public, not even in the gardens or in performing any household work, and the absence of capable women teachers in the Reefs has proved a great hindrance.

Sixteen adults were baptized in 1890 at Nelua, and a small beginning was made on Nukapu. Natei, the Heathen chief of Nelua, caused a great deal of trouble by attempts to blackmail some of the teachers. The following year baptisms were held both at Nelua and Te Motu, and a beginning was made on Pileni. In 1894 Mr. Forrest made a journey in a sailing canoe to the Duff Group, and George Domo consented to stay and start a school there. In 1895 the baptized Christians in the group numbered 116. Schools had been started at three places on Ndeni and the Reef Islands had two struggling schools.

Dr. J. Williams was in charge during 1896 and he staid at Santa Cruz for a while with Mr. O'Ferrall during the following year. Daniel had done good work at Te Motu, and in 1896 Bishop Wilson consecrated a new church there. The first baptism in the Reef Islands was held in 1897 at Nifilole; there were two candidates. The next year both of the schools on Ndeni were closed, the one owing to the teacher's sin, the other owing to the complete indifference and the practical lapse into Heathenism of the male teachers. The two women, Monica and Fanny, still persevered and saved the place from complete spiritual death.

The Te Motu school was reopened in 1898 on the teacher's repentance, but nothing could be done at Nelua, and from then on till about 1915 Christianity practically ceased at Nelua. Te Motu has somewhat relieved the darkness of the picture, but even there the work proceeded but fitfully. School work in the Reef Islands was greatly interrupted by the constant absences of the men on trading and fishing expeditions; there was also a lack of good teachers, the boys who were sent to Norfolk Island having to return before their time on account of ill health. During this year the British Protectorate was proclaimed over the group, but the resident commissioner was stationed in the Solomons. Traders were now being established on Ndeni and steamers were making occasional calls. The following year French vessels recruited illegally, but were ordered to return the natives and to pay a heavy fine. It does not appear that the punishment was enforced, but all recruiting ceased.

In 1899 George Domo reopened the school on Pileni and a school was begun in one of the villages on Fenua Loa. Nothing much ever came of this, and the death of one of the school people brought the work to an end. A boy, Govili, was sent from Nukapu to Norfolk Island, but had to be returned owing to ill health. In 1900 there were 120 baptized people in the group. In this year Mr. Nind arrived to assist Mr. O'Ferrall. A new school was opened on Matema by Andrew Veleio, but the Reef Islands had no teachers for the women and the men were forever travelling about.

In 1901 the first confirmation was held in Santa Cruz, at Te Motu, there being 14 candidates. Nimbi, a village close to Te Motu, sent four boys to Norfolk Island and new boys were obtained from Ngailo

in the Reefs. In 1904 Mr. Drummond was relieving at the Reefs. Ben Teilo, a Matema boy, made good use of the trading connection existing between his home and Vanikolo, visiting the latter place and beginning a school there. George Domo also started a school on Nukapu, but died soon after. By the end of 1905 the Christians numbered 127. In 1906 a house was built for the missionaries in Graciosa Bay, for the purpose of starting a central training school for teachers. The site was easy of access, but proved to be too much on the highway for canoes passing up and down to allow of any quiet.

A few small schools were opened on Ndeni, but the supply of teachers was not sufficient. Henry Leambi was the only one of the past who was still holding on. At Nifilole the people, never many in number, were nearly all dead; Pileni was in an unsatisfactory state, and the two teachers at Matema were making gallant efforts to hold their own. Teilo opened a new school on Utupua in 1908, having several Reef Island assistants, one of them being Govili of Nukapu. While home for a holiday Teilo had done good work in preaching and exhorting in Matema, Nukapu, and Pileni. A number of Reef Island boys were now at Vureas. The statistics for 1908 show the Christians as numbering only 77. No white missionary was available now for the group.

The following year an attempt was made to work the group by means of a brotherhood, consisting of Rev. H. N. Drummond, Rev. C. Turner, and Mr. Blencowe; Mr. Drummond had left his work on Raga for this purpose. Taumako, in the Duff Group, was visited and a boy was obtained, and an attempt was made to start a school. Nupani, which had asked in vain in former years for a teacher, was now found closed against Christianity, owing to the devotion and respect paid to the ghosts, who had given them great success in fishing. Some catechumens on Nukapu were being instructed for baptism. Meanwhile nothing much was doing at Ndeni, except at Te Motu; the church at Nelua had fallen into ruins, and the people were content to lapse into heathenism. At the end of the year Mr. Drummond returned to Raga, and the next year Mr. Blencowe was the only missionary left. Rev. G. Bury had come to assist, but died after only three months' work, the victim of malignant ulcers caused by scratches. In his ignorance he had healed them over with iodoform and subsequently died of blood-poisoning. Despite the mission's long history, and the fact that all the missionaries suffered more or less from these ulcers on the legs, no certain means was known of preventing the scratches caused by coral, etc., from festering and turning into these ulcers. Corrosive sublimate, lysol, witch hazel, poulticing, iodoform, carbolic acid, all these had been tried in vain. No satisfying treatment was known, but the writer eventually found that antiphlogistine is a remedy and safeguard in the event of the legs being scratched.

In 1910 the first baptisms were held on Nukapu, one of the persons baptized being the sister of Bishop Patteson's murderer. Volunteers

from the Reef Islands offered for work in Tikopia, Utupua, Vanikolo, Taumako, and Santa Cruz. Mr. Blencowe left for England to read for holy orders, and the group was left in charge of a San Cristoval native teacher, Ben Monongai. Ben Teilo was taken in 1913 to the Solomons to read for deacon's orders, and Bishop Wood ordained him the same year.

For the present all active mission work has ceased in Santa Cruz. It is the intention of Bishop Wood to make an attempt to open up things there again with Mr. Blencowe in charge, and with that object in view he is asking all the friends of the Mission to unite in prayer that the reproach of Santa Cruz may be wiped away. Already the prayers are being answered. On the main island, Ndeni, school-houses have been put in order and the people have shown themselves desirous of returning to Christian ways. In the Reef Islands volunteers have offered to go as teachers wherever they may be sent. Up to the present, however, no white men are available to act as leaders. Mr. Blencowe is serving as an army chaplain and the smallness of the Mission's staff precludes the idea of anyone being delegated for this special work. We can only wait in the certainty that our prayers will be answered and that leaders will be forthcoming.

The difficulties to be overcome are undoubtedly great—climate, language, isolation, indifference, instability on the part of the people. However, the Christian influence of the past will have made itself felt, and there will no longer be the fear of the missionaries' lives being endangered by attacks from the natives. Volunteers are being called for among the native Christians in other parts of the Mission, and if picked men are sent and provision made for their instruction in the various languages, and also for a regular visitation of the stations, then it is quite certain that the success which has attended the work elsewhere will also attend it in Santa Cruz.

Prayer for Santa Cruz.

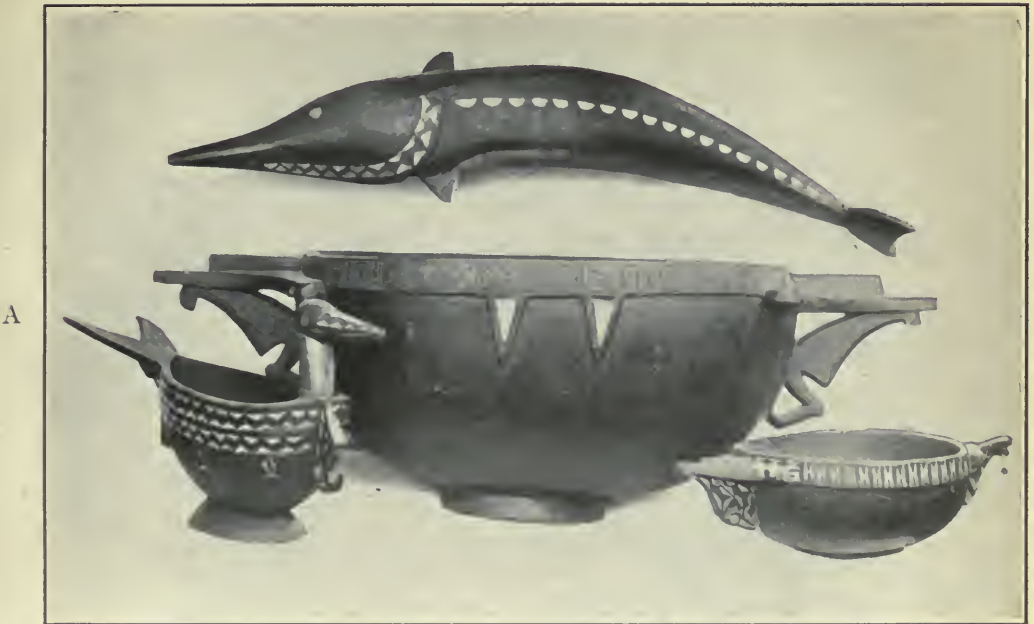
*“O God, our loving Father, we humbly ask Thee to send priests and teachers full of the Holy Ghost and of power to revive Thy Church in Santa Cruz; that the faithful may be strengthened, the lapsed restored, and the Heathen converted, through Jesus Christ our Lord.”
Amen.*

The first part of the document is a letter from the Secretary of the Board of Education to the Board of Directors of the City of New York. The letter is dated January 10, 1912, and is addressed to the Board of Directors. The letter discusses the proposed changes to the Board of Education and the need for a new Board of Directors. The letter is signed by the Secretary of the Board of Education.

The second part of the document is a letter from the Board of Directors to the Board of Education. The letter is dated January 15, 1912, and is addressed to the Board of Education. The letter discusses the proposed changes to the Board of Education and the need for a new Board of Directors. The letter is signed by the Board of Directors.

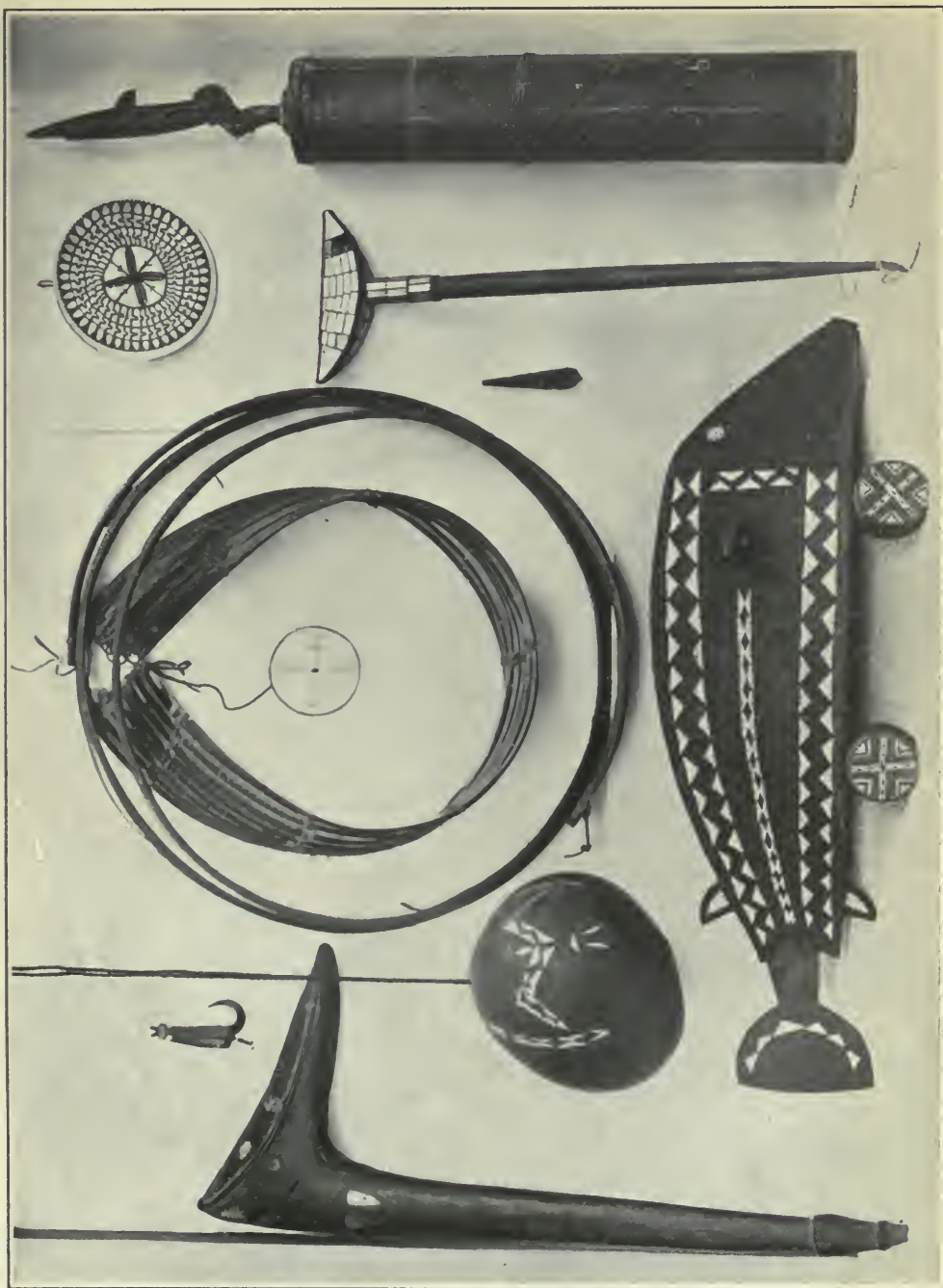
The third part of the document is a letter from the Board of Education to the Board of Directors. The letter is dated January 20, 1912, and is addressed to the Board of Directors. The letter discusses the proposed changes to the Board of Education and the need for a new Board of Directors. The letter is signed by the Board of Education.

The fourth part of the document is a letter from the Board of Directors to the Board of Education. The letter is dated January 25, 1912, and is addressed to the Board of Education. The letter discusses the proposed changes to the Board of Education and the need for a new Board of Directors. The letter is signed by the Board of Directors.

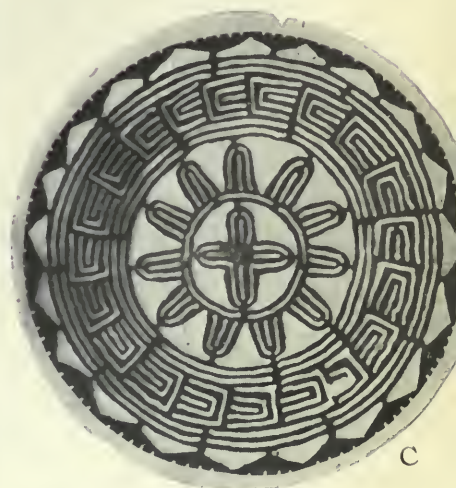


A. Carved Food-bowls and Porpoise.

B. Food-bowls from Ulawa.

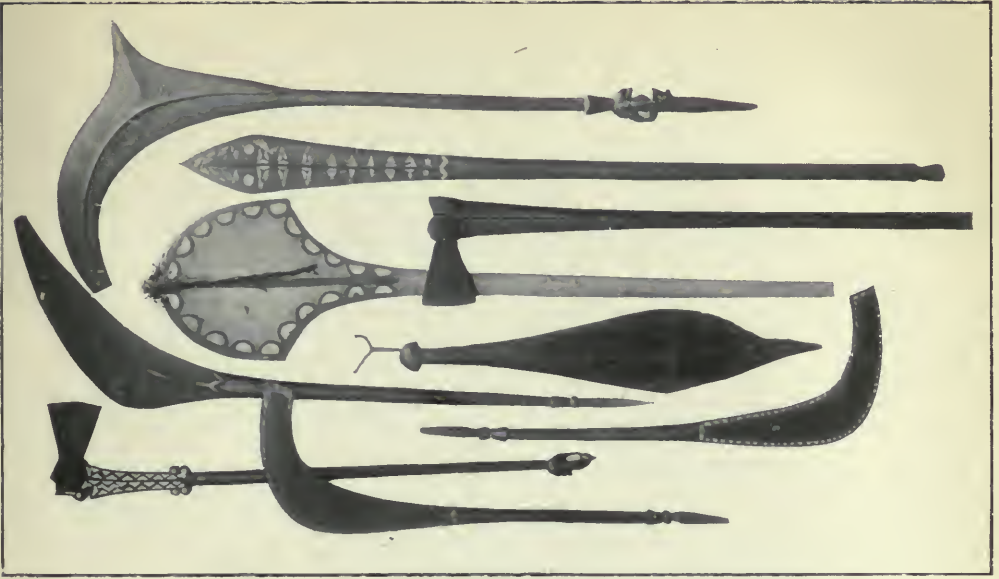


War Belts, Bowl, Lime-sticks, Ear-plug, Forehead Ornaments, Water-bottle, etc.

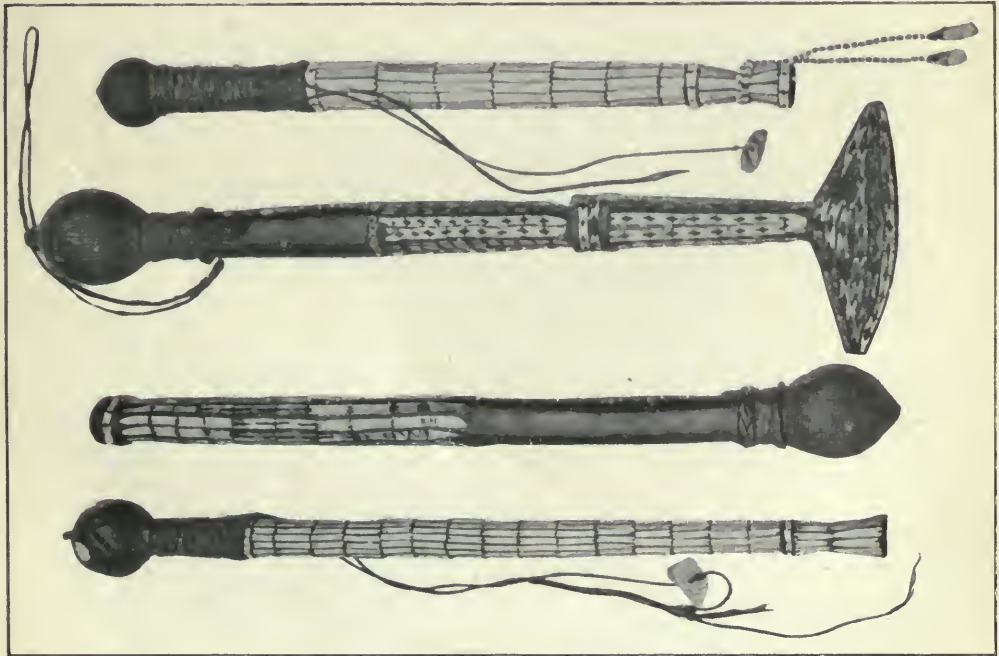


A. Carvings from Ulawa—Man, Pig, and Dog.
 B. Ulawa Hair-combs.
 C C. Forehead Ornaments made of Clam and Turtle Shell, Florida.

B



A

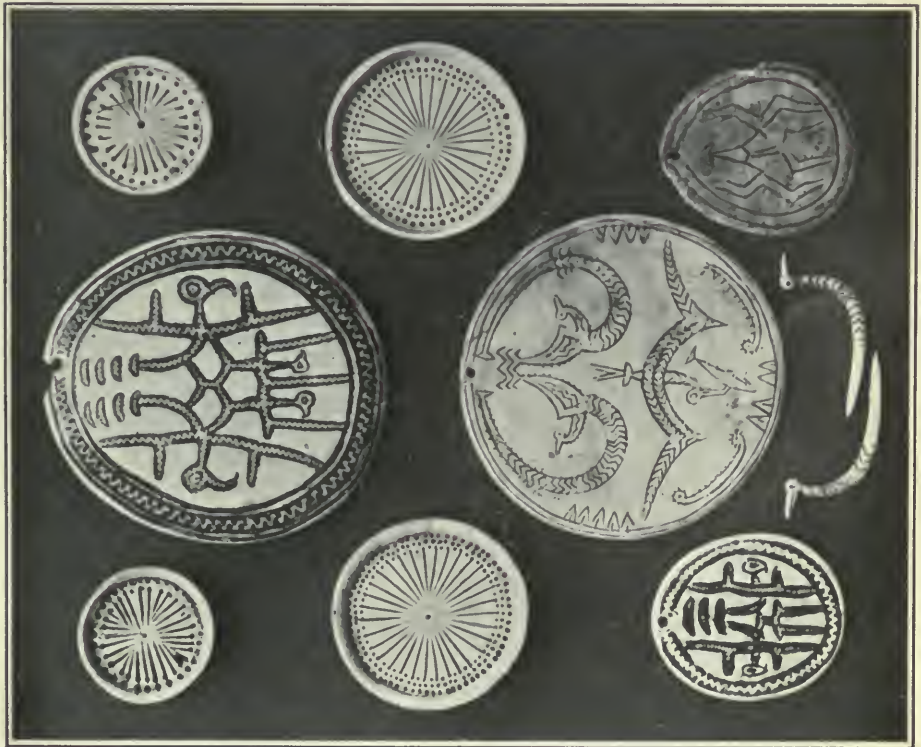


A. Clubs from Malaita, Solomon Islands. They are called Ware Ni Hau; are suspended from the Neck and hang between the Shoulders; the Original Spanish Discoverers remarked on them.

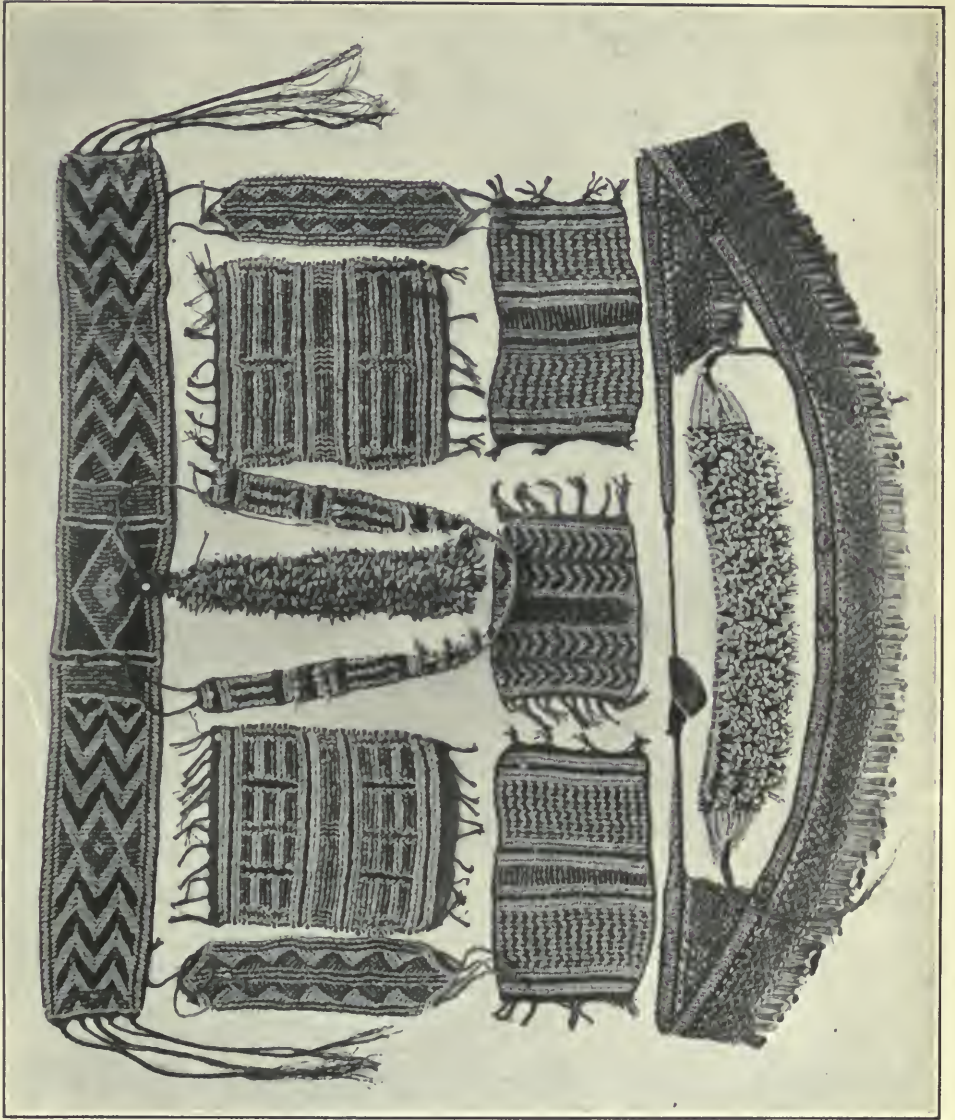
B



A

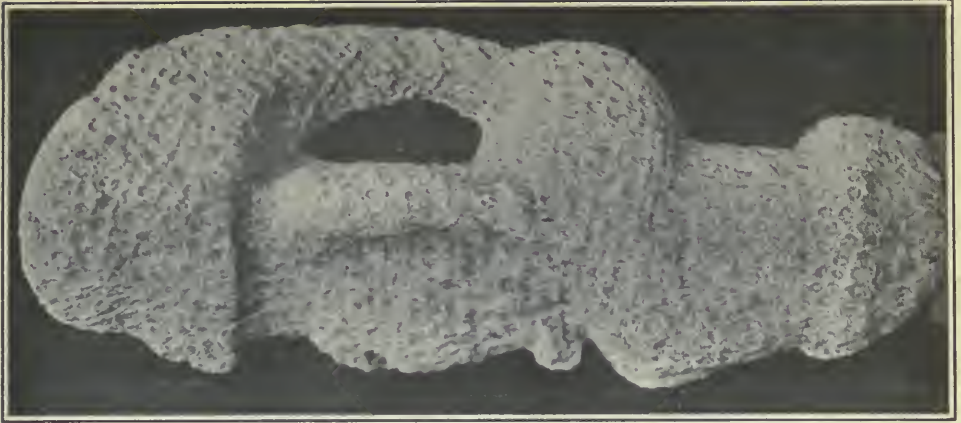


A. Ornaments of Shell for Forehead, Ear, and Nose, from Malaita and Ulawa.
 B. Nose Pendants and Fasteners for Bandolier.



Belts, Bandolier, Necklaces, Armlets, etc., made of Native Money, Shells, Dogs' Teeth, and Porpoise Teeth.

B



A

A. Natural Flints incised, regarded as possessing Mana and causing Yams to fructify, from Solomons.
B. Ghost made of Coral from Ullawa

B



B. Man of Qarea, Malaita.

A



A. Young Man of Nukapu.

Photo by Beattie, Hobart.





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