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It is the aim of this book to enable the student to acquire for himself a working knowledge of the Samoan language. After carefully working through the Lessons he should be able to read such written Samoan as he is likely to come across and, with practice, to converse with Samoans on all subjects he is likely to find it necessary to discuss.

THE TEACH YOURSELF BOOKS
EDITED BY LEONARD CUTTS

SAMOAN

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TEACH YOURSELF SAMOAN

By
C. C. MARSACK



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FOREWORD

The purpose of this manual is to enable a student to acquire a working knowledge of the Samoan language without the personal tuition to be obtained in a classroom or from an individual teacher. It is believed that a careful study of the Lessons will equip him with all the knowledge required to read such written Samoan as is likely to swim into his ken and, with practice, to carry on conversation with Samoans on all subjects he is likely to find it necessary to discuss.

The vocabularies have been prepared with the object of covering all words the student is likely to need in obtaining this working knowledge of Samoan. They are not in any sense intended as a substitute for the use of a dictionary; and the student is earnestly advised to acquire a copy of Mr. G. B. Milner's new Samoan Dictionary as soon as it appears.

The Lessons are uneven in length and in degree of difficulty. It has been considered preferable to deal with a subject entirely in one lesson, rather than to divide subjects arbitrarily into sections in order to make the Lessons of equal length.

In the Samoan-English vocabulary the verbs are not included; these are set out separately in order that the principal parts of the verbs may be tabulated, and thus made easier of comprehension by the student. In the English-Samoan vocabulary the verbs are included. The list of words adapted directly into Samoan from other languages is not exhaustive; and, as will be well understood, it will be subject to additions almost from day to day as Samoans acquire an interest in new ideas and new products from their growing contact with the

FOREWORD

outside world. In such cases the Samoans find it much easier to give a Samoanized form to the foreign word concerned, than to try to express a totally alien idea with words of their own original tongue.

There is no Samoan literature as the term is generally understood. In the past all histories, traditions, and folk-lore had been handed down from generation to generation by word of mouth. The first, and for many years the only, book published in the Samoan language was a translation of the Bible made by early missionaries. This translation is noted for the fine quality of its Samoan and is the source of many of the illustrations of words and phrases contained in this manual.

There is, in written Samoan, little consistency in indicating by the appropriate sign the break, ' , and the accent, ā. Although in the text of this manual the break is usually shown, it does not always appear; and still more frequently is the accent omitted. These omissions are not due to carelessness but to a desire to accustom the student to what he may expect in reading written Samoan. In spoken Samoan there is no such inconsistency.

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My gratitude is also due to my stenographer, Taialofa, who has not only converted my dictation into legible lines of type, but from time to time by a frown of disapproval or a smile of amusement has compelled me to recast some of my Samoan phraseology.

THE SAMOAN ALPHABET AND PRONUNCIATION

The Samoan alphabet consists of fourteen letters, in the order given :

A	E	I	O	U	F	G
ah	eh	ee	aw	oo	fah	nga
L	M	N	P	S	T	V
lah	maw	noo	pee	sah	tee	vee

When in English the sequence of paragraphs or items is marked (a) (b) (c) (d) (e) (f), in Samoan it is marked (a) (e) (i) (o) (u) (f) and so on.

Three other letters appear only in words of foreign origin :

H	K	R
heh	kah	raw

The English letters B, C, D, J, Q, W, X, Y, and Z have no place in the Samoan alphabet. There is also the sound—or perhaps lack of sound—usually referred to as the break or the glottal stop, represented by the sign '.

Every Samoan word and every Samoan syllable must end in a vowel. There can be no two consonants together in a word, whether different consonants or the same one doubled.

Pronunciation of Vowels

As in most languages, every vowel has two values, long and short, depending to some extent but not entirely on whether the syllable containing the vowel is stressed or not. The vowel in an accented syllable is normally long, and in an unaccented syllable is normally short.

This is not, however, an invariable rule : in the word *fuāmoa* (egg), for example, the accented syllable is the penultimate but the first *a* is long. Similarly with *matāupu* (subject-matter).

For English students the most important thing to remember is that all single vowel sounds, whether long or short, are pure. The diphthong effect of the English *o*, for example, does not exist in the Samoan *o*. To obtain that particular sound two vowels would have to be used in Samoan : *fou* (new) is an almost perfect rhyme for the English word *go*.

For this reason it is very difficult to give the precise English equivalents of the Samoan vowels *e* and *o*. These vowels as in fact all Samoan vowels, have approximately the same value as they have in Italian.

The use of the correct vowel-length in spoken Samoan is of the utmost importance. There are many words of the same spelling which have different meanings according as the vowels concerned are pronounced long or short, e.g. :

tamā	father
tama	boy
namu	mosquito
nāmu	smell, odour

Where confusion is likely to result, or where a long vowel occurs in an unaccented syllable, it is the common practice to mark the length of the vowel by placing an accent above it thus :

fuāmoa egg (see below, under heading "accent").

An initial vowel, even if the syllable is accented, is shortened when the break ' appears before it : *ato* (thatch) has a long *a*, whereas in 'ato (basket) the initial *a* is short.

It is practically impossible to indicate the sounds of the Samoan vowels with complete precision by using

symbols applicable to English words. The equivalents given below must be taken as little more than close approximations. The only really satisfactory method of learning how to pronounce Samoan vowels accurately is to receive tuition from a correctly-speaking Samoan.

A

Long as in *path* ; short as the English *u* in *but*.

When in an unaccented syllable, the short *a* has often little more than the value of the final *a* in *idea*.

Long *a* : *talofa* (greeting) ; the first syllable is pronounced *tah*. Note : the final *a* is very short as in *idea*.

Samoa (Sah)

Pa (wall) (pah)

Short *a* (equivalent to *u* in *but*).

vave (quick)

manu (animal)

pata (butter)

As a working principle it is usually safe to pronounce the *a* in an accented syllable long, as in *path*. Examples of a short *a* in an accented syllable, such as *vave* and *manu* quoted above, must be learned as the student proceeds.

The effect of a long vowel is occasionally produced by the habit of running a final vowel of one word into the initial vowel of the next. For example : all the *a*'s in the words forming the phrase *mea alofa* (gift) are short, but the final *a* of *mea* and the initial *a* of *alofa* are run together to make a single long *a*, so that the phrase is pronounced as if spelt *meālofa*.

E

Long as in *fey*, but without the diphthongal *y* at the end. To obtain the equivalent in sound of the English

word *pay* correctly in Samoan, the word would have to be spelt *pei*.

Filēmū (silence) feela(y)-moo.

Short, as in *let* :

'ese (different) esseh.

I

Long as *ee* in *peel*, short as *i* in *sit*.

Long : *ita* (anger) which is pronounced as *eater*.
fitu (seven) feetoo.

Short : 'ita (I, me) pronounced *itta*.

When possible the *i* in Samoa is long, and that is almost always.

When the *i* is followed by another vowel a *y* sound is inserted : e.g. *vaiaso* (week) is pronounced *vie-yasso* (the pronunciation given is admittedly exaggerated but the *y* sound is definitely present).

An initial *i* followed by another vowel which is accented is equivalent to an initial *y* in English :

iato (outrigger) pronounced *yahto*.

iole (rat) pronounced *yawleh*.

O

When long is roughly equivalent to *aw* in *saw*.

When short is equivalent to the *o* in *on*.

Long : *ola* (live) pronounced *awla*.

Short : 'ofu (garment) pronounced *offoo*.

As in the case of the Samoan *i*, it is usually correct to give the Samoan *o* in an accented syllable its long value.

The *aw* sound given for the long *o* is again an exaggeration. In English the sound *aw* is usually drawn, but this would be wrong in Samoan.

U

When long it is equivalent to *oo* in *pool* :

ulu (head).

When short it is equivalent to the *u* in *put* :

'umi (long).

As with the case of *i* and *o*, the *u* is nearly always long in Samoan.

An unaccented *u* followed by another vowel which is accented is almost the equivalent of the English *w* :

uila (lightning) pronounced *weela*.

uati (time-piece) pronounced *wattie*.

sauā (cruel) in which the last syllable is pronounced *wah*.

Diphthongs

Ae and *ai* ; pronounced like the English long *i* as in *like*.

Oe and *oi* ; pronounced like the English *oy* in *boy*.

Vae and *vai* : pronounced approximately as the English word *vie*.

In no case, however, is the pronunciation of the diphthong with a final *e* exactly the same as that with a final *i*. Although the words *moe* (sleep) and *loi* (ant) for example, are both pronounced approximately to rhyme with *boy*, yet when they are correctly spoken there is a distinct difference in the pronunciation of the unaccented final *e* and *i* in each case, a difference which the Samoan ear detects without difficulty but which almost inevitably escapes the European ear.

If a vowel follows, the words are easy to distinguish, as the *i* is given the sound of *y*. For example, the word *vaiaso* already quoted ; whereas no such *y* sound would

be interposed between the final *e* of the diphthong and a following vowel.

Ao and *au* : pronounced as *ow* as in *how*. The Samoan words *sao* and *sau* are both pronounced approximately as the English word *sow* (female pig), though a Samoan speaking correctly will make a difference between the final unaccented *o* and the final unaccented *u* in such a way that the Samoan ear will detect the difference but the English ear will not. Once again, however, the difference becomes noticeable when a vowel immediately follows the diphthong, in which case the *u* acquires a *w* sound and the *o* does not.

Sau ia (come here) is pronounced like *sow ear*. There would be no such *w* sound following the final *o*.

Ei : pronounced as *ay* in *say* : e.g. *nei* (now) pronounced *nay*.

Ou is, as already been explained, the equivalent of the English *o* in *go* and *so*.

Consonants

F as in English.

G as *ng* in *singer* ; whether in the middle of the word or initially :

uiga (meaning), pronounced almost like the English word *winger*.

mogamoga (cockroach) rhymes with *Tonga*.

Europeans normally find *g* at the beginning of a word difficult to pronounce. It is better to soften it to a sound approaching a simple *n* rather than to emphasize the guttural *g* sound.

L substantially the same as in English but pronounced more softly. At times the *l* is softened almost into an *r*. In fact *l* and *r* are often treated as interchangeable in Samoan, in that in introduced words

containing an *r*—such as *resitara* for registrar—an *l* is often substituted for the *r*.

N as in English ; but there is a growing tendency to equate the *n* and the *g* sound, e.g. *fana* (gun) is often pronounced identically with *faga* (bay). This practice should, however, never be followed by a non-Samoan learning the language.

P as in English.

S as in English but softened slightly so as to be less sibilant.

T as in English when pronounced as *t*. In modern times Samoans practically always pronounce it as *k*. Normally they would not do so on very solemn occasions, such as when a pastor is preaching a sermon or when the pious are saying their public prayers ; the result no doubt of early missionary influence. It would almost seem that before long a Samoan will always pronounce a *t* as *k* in all circumstances. It is, however, considered improper for a foreigner learning the language to use the *k* pronunciation for *t*, and the student is earnestly advised on all occasions to pronounce the *t* as in English.

V as in English.

The introduced letters *h*, *k*, and *r*, which appear only in words that are merely Samoanized forms of foreign words :

H as in English : Hai Komisina (High Commissioner) pronounced High Komiseena.

K as in English : Aokuso (August) ; Keriso (Christ) ; kirikiti (cricket).

R as in English ; but somewhat softer. Used in words like *resitara* (registrar).

In imported words the *l* and the *r* are used more or less indiscriminately : *carrot*, for example, appears as either *karote* or *kalote*.

The Break

The break, represented by the sign ' and sometimes called the glottal stop, appears in words in place of the *k* of other Polynesian languages :

'ai (c.f. Maori *kai*).

i'a (elsewhere *ika*).

Although it is frequently stated to be pronounced like *h* or a softened *k*, in modern Samoan the break is little more than a hesitation between two vowels ; correctly described as a break and no more.

In some very common words and phrases the break almost disappears in actual speech ; the first syllable in *fa'afetai* (thanks) and *fa'a-Samoa* (the Samoan way) as usually pronounced is little more than *fah*. Strictly speaking two similar vowels coming together in one word must be separated by a break ; but in unaccented syllables the break is often barely noticeable in speech and it is not always shown in written Samoan. The second of two vowels separated by a break is frequently so lightly stressed that it is hard for the European ear to pick it up at all. Few foreigners can detect any difference between the Samoan ways of pronouncing the names *Salā* and *Sala'a*.

The effect of the break varies according to whether it comes at the beginning of a word or between two vowels within a word.

(a) Before an initial vowel it is not pronounced, but merely shortens the vowel. It also prevents that vowel and an immediately preceding vowel being run together.

e.g. *ala'umi* (long road) is pronounced as two separate words, thus : *alah oomy*. But in the phrase *fetū ao* (morning star) where there is no break, the *u* is run into the *a* and gives the *w* sound already described so that the third syllable of the phrase is pronounced *wow*.

(b) In an intermediate position in a word it separates the two vowels so that their pronunciation must be distinct and not combined :

e.g. *fai* (do) = *fie*.

fa'i (banana) = *fah-ee*.

Accent

Every Samoan word has a strongly defined accent which almost invariably is on the penultimate syllable.

tino (body) ; *tipólo* (lemon) ; *togafiti* (trick) ;
solofanúa (horse) ; *fesoasoáni* (help).

The accent is never on the first syllable of words of three or more syllables. It is always on the final syllable when that is a diphthong :

faife'áu (ow) pastor.

atamái (my) clever.

The accent sometimes falls on the last syllable even when this finishes in a simple vowel. In such cases the final vowel is marked with the accent \bar{a} :

mamá (clean) ; *tamá* (father) ; *pa'ū* (to fall).

There is an idiomatic use of accent on the final syllable in the following cases :

(a) with proper names, following the word *Sa* meaning family :

O le Sa-Malietaō The family of Malietoa.

(b) with certain adjectives, to add emphasis :

O le va'a telē a really big ship.

(c) with adverbial phrases and place-names to indicate distance :

i utā a good way inland.
i lugā a long way up.

(d) in the phrases *le asō* (today), *le afiafi* (this afternoon).

The accent is at times placed on the final syllable in words borrowed from other languages in order to obtain a closer approximation to the pronunciation in the language of origin: e.g. *kamupāni* bears a closer resemblance to the English word *company* than if the accent fell in the usual place on the penultimate syllable *kamupāni*.

THE PARTICLE 'O

(It is thought desirable that the student should at the outset acquire some understanding as to the part played by the particle 'o in the Samoan language. For that reason a chapter on the subject has been included at this place. The student is advised, however, merely to read through the chapter so that he may recognize the role of the particle 'o when he meets it. He should not try to learn this in detail at the present time, but should refer back to it whenever required.)

The particle 'o in Samoan and *ko* elsewhere in Polynesia is a characteristic of many primitive languages in the Pacific Islands and has no counterpart in the European tongues. It will be remembered that on old maps Tahiti is labelled Otaheite, an English rendering of the native answer to the question "what country is this?" "O Tahiti."

The particle 'o is often explained as "the sign of the nominative", but this description is not accurate and tends to be misleading. For example, the subject of a

verb, which is in the nominative case, usually follows the verb in Samoan, and then the particle is, as a rule, not used; *ua alu le va'a*, the boat (*va'a*) has gone. The particle may also be used when the noun is strictly in the accusative case, i.e. is the object of the verb, the verb being understood :

O le a le mea sa e manatua? 'O le afi.

What did you remember? (I remembered) the fire.

The uses of the particle 'o may be summarized as follows :

(1) To precede any noun or pronoun standing by itself and not forming part of a sentence :

'o le fale the house.

'O a'u 'o Ioane le Papatiso I John the Baptist.

(2) To precede a noun in apposition the function of which is not descriptive :

'O le tupu 'o Siaso King George.

Where the noun in apposition is descriptive, as it would be if the phrase given were inverted, in the form George the King, the particle is not used :

'O Siaso le tupu King George.

(3) With the subject of a sentence when it precedes the verb :

'o le teine 'o lo'o tatā lavalava the girl is washing
the clothes.

In this case it can properly be called the sign of the nominative. Otherwise, when the subject follows the verb, when the particle 'o is not used :

'o lo'o galue le teine the girl is working.

(4) Before the third person pronoun *ia* when coming after a verb, either as subject or object :

ua alu 'o ia he has gone.
ou te manatua 'o ia I remember him.

(5) To avoid ambiguity. As the particle 'o is employed only with a noun or pronoun, its use may prevent confusion between words similar in spelling but of different parts of speech. (This is mentioned here only for the sake of completeness. The student is unlikely to meet it, at least in the early stages.)

(6) After certain words :

auā } because of : auā 'o lona ma'i, because of
ona } his illness.
fa'apei } like : fa'apei 'o maile, like dogs.
pei }
na } only : ua na 'o le fagu e tasi, there is only
tau } one bottle.
po or : mūmū po'o le samasama, red or
yellow.

(7) After the phrase *ona . . . lea* or *ona . . . ai lea* (then) :
ona sau lea 'o le va'a then came the boat.

It is sometimes stated that 'o is used also as verbal particle, to replace the appropriate part of the verb *to be* which does not exist in Samoan ; as in the sentence Paul is the leader, 'o Paulo 'o le ta'ita'i. But from the point of view of strict grammar the word *ta'ita'i* is then a noun in apposition. As there is no verb *to be* in Samoan it is suggested that it would be improper to strain a straightforward Samoan construction in order to create such a verb. It is, however, correct to say that the particle 'o often appears in a sentence where in English the appropriate part of the verb *to be* would be used.

FIRST LESSON

NOUNS : DEFINITE AND INDEFINITE ARTICLE

I. Nouns

Nouns have no gender in the Samoan language and they are not in general subject to any change of form or spelling. A noun remains the same whether it is the subject or the object of a verb or is governed by a preposition. It is perhaps unique in that, with a very few exceptions, there is no sign in the noun itself to indicate whether it is in the singular or in the plural ; its number is shown by the article, or lack of article, which precedes it.

The only exceptions to the rule that a noun undergoes no change in the plural are set out below. The plural form differs from the singular in one of two ways ; change of spelling or change of accent.

(a) Change of spelling :

<i>Singular</i>		<i>Plural</i>
lo'omatua	old woman	lo'omātutua
tamaitiiti	child	tamaiti
tamaloa	man	tamaloloa
taule'ale'a	young man	taulele'a
to'alua	husband or wife	ta'ito'alua

(b) Change of accent only :

matua	parent	mātua
tuafafine	sister (of a brother)	tuafāfine

In all other cases a noun is unchanged when used in the plural.

2. Definite Article

The definite article (English "the") in the singular is *le* :

'O le fale the house.

'O le tama the boy. 'O le teine the girl.

Where the definite article *le* is used in the singular, the plural is indicated by omitting the article altogether :

'O fale the houses.

'O tama the boys. 'O teine the girls.

There are many instances in which the definite article, in English, is omitted altogether ; when the noun is used in a general sense, for example, or in the case of abstract nouns. In Samoan, however, the article, when the noun is singular, must always be expressed. There are no exceptions. The reason, or one reason, for this is that the absence of the article indicates the plural, as has been explained :

'O le onosa'i 'o le amiolelei Patience is a virtue.

3. Indefinite Article

The indefinite article ("a" or "an" in English) is in Samoan *se* :

'O se fala a mat. 'O se la'au a tree.

Where the article *se* is used in the singular the particle *ni* is generally used for the indefinite plural :

'O ni fala (some, any) mats.

'O ni la'au (some, any) trees.

Where no emphasis is laid on the idea of an indefinite number or quantity it is often quite correct to suppress the article altogether in the plural, where *se* is used in the singular, just as where *le* is used as in the examples given above :

'O se fala a mat. 'o fala mats.

The student is warned that the definite article *le* is often used in Samoan where in English the indefinite article would be used. Where one particular thing is in the mind of the Samoan speaker, he will use the definite rather than the indefinite article. If a person points to an animal and asks, what is that? In English the reply would be, that is a dog ; in Samoan, 'O le maile, the dog. Another example is found in the sentence :

Ua sau le va'a a boat is coming (or perhaps more colloquially, there's a boat coming).

There is a diminutive form of the indefinite article, namely *si* in the singular and *nai* in the plural. The student is not likely, at least in the early stages, to use this form himself. It is mentioned here solely that he may recognize it if he comes across it in written or spoken Samoan.

VOCABULARY

Ioane	John	i	to, in, on
Malia	Mary	i luma (o)	in front (of)
ao	day	i totonu (o)	inside
po	night	i tua (o)	behind
lagi	sky	o	of*
maile	dog	tele	big, many
nu'u	village	potu	room
		timu	rain
		va'a	boat
		vai	water

* The letter *a* also means "of", and in the Seventh Lesson will be found an explanation of when it is necessary to use *a* and when *o*. Until then the examples given will call only for the use of *o* to translate "of".

EXERCISE I

Translate into Samoan :

1. John's boat.
2. In front of Mary's house.
3. Behind the village.
4. Inside the room.
5. Many dogs.
6. In the water.
7. Rain in the night.
8. The girls.

SECOND LESSON

MORE ABOUT NOUNS

A. Compound Nouns

The Samoan language is rich in compound nouns, formed by a root-noun plus another part of speech which qualifies its meaning. In many cases where in other languages the idea is covered by an adjective—or a participle, or even another part of speech—preceding or following the noun, in Samoan the two words are put together to form one noun :

(a) With another noun.

faleoloa	shop, store	(fale, building ; oloa, goods)
fuāmoa	egg, hen's egg	(fua, fruit, egg ; moa, hen)
ofutino	shirt	(ofu, garment ; tino, body)

(b) With a verb, either preceding or following.

potumoe	bedroom	(potu, room ; moe, to sleep)
vaitafe	river	(vai, water ; tafe, to flow)
failauga	orator	(fai, to make ; lauga, speech)
tusitala	author	(tusi, to write ; tala, story)

(c) With an adjective.

amiotonu	good conduct	(amio, behaviour ; tonu, proper)
agaleaga	wickedness	(aga, conduct ; leaga, bad)

Note.—In Samoan the adjective normally follows the noun it qualifies.

B. The Suffix *ga*

Numerous instances occur in which the suffix *ga* is added to a verb in order to form the corresponding noun.

As a rule the resultant noun expresses the act of doing what is expressed by the verb ; but in some cases it indicates some other cognate idea :

asiasi	to visit	asiasiga	(a) visit
fa'amatala	to explain	fa'amatalaga	explanation
galue	to work	galuega	(the) work
moe	to sleep	moega	sleep (noun) ; bed

C. Introduction of Foreign Words

As new ideas and new articles are being introduced into Samoa from abroad the vocabulary of the Samoan language is being increased from year to year by the incorporation of foreign words, given a Samoan form. Because most of Samoa's overseas contacts in modern times have been with English-speaking races, the majority of the words so introduced have come from the English language. In earlier days, however, the classical tastes of the missionaries impelled them to draw on Latin or even Greek for what they considered necessary additions to the Samoan language :

(a) From English.

naifi	knife
taimi	time
niusipepa	newspaper
sisipeni	sixpence
afatala	florin (Samoan form of "half-a-dollar", devised in the bountiful days when the pound sterling was worth five dollars)

(b) From classical languages.

Latin :

asini	donkey
povi	cattle beast

Greek :

sinapi	mustard
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Many of the new words were rendered necessary by the introduction of Christianity. Prior to the arrival of John Williams in 1830 the Samoans had no conception of angels or bishops or Christian rites generally, and consequently no words to express them. The missionaries accordingly adapted appropriate words, mostly from the classical languages, into Samoan ; these words are now recognized as part of the language :

agelu	angel
ekalesia	Church *
epikopo	bishop
perofeta	prophet

A list of Samoan words which are direct importations from other languages will be found at pp. 176-178.

EXERCISE II

Translate into Samoan :

1. Some eggs in the store.
2. A newspaper, sixpence.
3. The story of the prophet John.
4. Mats inside Mary's bedroom.
5. A visit to the orator's house.
6. The bishop in the church.
7. The river behind John's house.
8. Angels in the sky.

* The word *church* meaning the building in which the services are held is *falesa* ; *fale* house, *sa* holy. Church in the sense of a church service or a church sect is *lotu*.

THIRD LESSON

VERBS : VERBAL PARTICLES

In respect of verbs the Samoan language has two features which distinguish it very sharply from the European languages. In the first place, the tense of the verb is never indicated by the form of the verb itself, which does not change for the past or the future ; the tense is always shown by what are known as the verbal particles. In the second place, two of the most difficult and most irregular verbs in other languages, verbs which are used not only to express a particular idea but are also used as auxiliaries with other verbs, namely "to be" and "to have", do not exist in Samoan. In the Eighth Lesson the student will learn how to translate into Samoan, phrases using either "to be" or "to have" in its primary meaning. Their use as auxiliary verbs is replaced in Samoan by the verbal particles.

These verbal particles have two main uses :

- (a) To determine the tense of the verb used ;
- (b) To apply the function of a verb to other parts of speech, in particular nouns and adjectives.

These particles are :

(1) *E* or *te*, expressing the present tense or the vague future. The form *te* is invariably used when it immediately follows a pronoun, otherwise the form *e* is used :

E sau Ioane i Apia John comes to Apia.
Ou (I) te alu i le faleoloa I am going to the store.

(2) *O lo'o*, expressing continuous action in the present.

Sometimes the simple *o* is used in this sense, but the full phrase *o lo'o* is more common :

O lo'o moe Malia Maria is asleep (or is sleeping).

(3) *Ua*. This is probably the most widely used of all the verbal particles. It is employed in three different ways :

(i) To express the perfect tense. This is its most common use :

Ua alu Ioane John has gone.

(ii) With impersonal verbs, to express the present tense :

Ua timu It is raining.

(iii) With an adjective, to express a past state which continues into the present :

Ua leaga le fuāmoa The egg is bad.

(4) *Sa* or *Na*, expressing the past tense when the action has finished in the past. (If the action in the past continues into the present, normally the particle to be used is *ua* and not *sa* or *na*.) It is not easy to lay down any definite rule as to when to use *sa* and when *na*. It has been said that *sa* indicates that the action has taken some time, and *na* that the action in the past has been quickly finished ; but there does not seem to be much authority for this interpretation. The tendency in modern Samoan is to use *sa* more and more frequently. Perhaps the explanation is that nowadays, at least, *na* is used only for the sake of what the Samoan speaker may consider euphony :

Na e sau i le ta'avale Did you come in the car
ana taeao ? this morning ?
Sa e alu i Pago i le Did you go to Pago last
tausaga talu ai ? year ?

(5) *O le ā*, expressing the immediate or definite future :

'O Malia o le ā moe i Maria will sleep in the
le po. evening.

(6) *Ia* or *se'i*, expressing the imperative. *Ia* is a trifle peremptory, *se'i* much less so. *Se'i* may be used with the first person pronoun in the sense of "let me" :

Se'i ou fai let me do it.

Ia may be used either before or after the verb :

Ia alu ! go !
Sau ia ! come !

The imperative is sometimes expressed merely by the tone of voice without the use of any particle. To eject a cat from the kitchen the house-girl will bark the single word *Alu!* and a Samoan cat will understand and make off.

A still more emphatic imperative is expressed by the particle *ina*, which always precedes the verb ; it may, however, be followed, after the verb, by the particle *ia* :

Ina sau ia ! Come here !

Position of Verbal Particle in Sentence

It will have been noted from the examples given that the usual position of the verbal particle is immediately preceding the verb. That is always the case when the subject of the verb is a noun, whether the subject comes at the beginning of the sentence or at the end.

With pronouns different rules apply, and except in the case of the particle *te* the pronoun which is the subject of the verb separates the particle from the verb :

O lo'o ou galue I am working.
Ua ou sau I have come.
Sa ou moe I was asleep.

The particle *te* immediately follows the pronoun :

Ou te sau I am coming.

The second principal use of a verbal particle is to endow another part of speech with the function of a verb. At times in fact it can be used to translate the appropriate part of the verb "to be" ; though the student must be careful to realize that the particle is not the grammatical equivalent of that verb :

ma'i	sick	ou te ma'i	I am sick
onosa'i	patience	sa ou onosa'i	I was patient
timu	rain	ua timu	It is raining

(It will be noted that in phrases like "it is raining" the word "it" is not translated into Samoan.)

EXERCISE III

Translate into Samoan :

1. Malia has gone to Church.
2. John works in Apia.
3. There is a girl coming.
4. It will rain.
5. The dog went inside the room.
6. I will come to the village.
7. I am going in a boat.
8. Be patient !

FOURTH LESSON

VERBS : PLURAL AND RECIPROCAL

The wearisome study of the conjugation of verbs, which takes up so much of the time of the student of the European languages, is fortunately eliminated almost entirely in the case of Samoan. With Samoan verbs there are only three principal parts to learn : the plural, the reciprocal, and the passive (the passive will be dealt with later, in the Twelfth Lesson). Otherwise the form of the verb does not change. The verbal particles, already described, indicate the tense. There is no alteration, as in so many other languages, depending upon whether a pronoun subject is in the first, second, or third person. There is no subjunctive mood. Once the student has memorized the forms of the plural, the reciprocal, and the passive he has done all that is necessary in that respect. Not all verbs, of course, have a reciprocal form ; but only those whose meanings make it possible.

The Intensive

There is another form of the verb which is used very frequently to indicate intensity of the action expressed by the verb ; or even, somewhat confusingly, to convey the idea of diminished action. This is formed by the doubling of the root of the verb, which often of course means doubling the whole verb :

Sauni	to prepare	sauniuni	to get ready
Su'e	to examine	su'esu'e	to study, examine thoroughly
Mu	to burn	mumū	to burn brightly

But :

Galu to be rough galugalu to be rather rough

On account of the form of this type of verb it is often referred to as the reduplicative. It is treated rather as a separate verb than as a part of the original verb, and for this reason is not here included in the table of principal parts.

It should be noted that while continued action or repetition is at times indicated by the use of the intensive form of the verb, this is normally expressed by use of the prefix *tau* :

Taumate to keep guessing (mate, to guess)

A table will be found giving the plural, reciprocal, and passive forms at pp. 129-136.

A. The Plural

Although the verbs fall into groups, in each of which the plural is formed in a different manner from those in other groups, there is no method of deciding, by merely looking at the singular form, into which group a verb will fall. Each verb must be learned individually. The methods of forming the plural from the singular verb are as follows :—

(1) By reduplication of the first syllable. This which applies normally to verbs of two syllables, is probably the most common method of all :—

'ai	to eat	plural 'a'ai
moe	to sleep	„ momoe
nofo	to sit	„ nonofo

(2) By reduplication of the second syllable, which applies normally to verbs of three syllables :

alofa	to love	plural alolofa
galue	to work	„ galulue
malii	to die	„ maliliu

(3) By duplication of the whole word, in the case of monosyllables. In these cases the accent, in the plural, falls on the final syllable :

ta	to strike	plural tatā
tu	to stand	„ tutū

(4) By lengthening the first vowel, the singular form being otherwise unchanged :

va'ai	to see	plural vā'ai
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(5) By adding the prefix *fe*. Very often there is also added a suffix, such as 'i; these must be learned as one goes along. No rule can be stated as to the addition of the different suffixes :

inu	to drink	plural feinu
lele	to fly	„ felelei

It is perhaps a little confusing in that the reciprocal, as explained below, is formed in much the same way.

(6) By using a different word altogether. There are not many of these completely irregular verbs :

alu	to go	plural o
momo'e	to run	„ taufetuli
sau	to come	„ o mai

(7) Without alteration from the singular :

faitau	to read	plural faitau
fesili	to question	„ fesili
misa	to quarrel	„ misa

Samoans are becoming increasingly careless as to the use of plural forms, and there is a growing tendency to use the same form for both singular and plural at all times ; particularly when the traditional plural form is unwieldy or complicated.

B. The Reciprocal

A separate form of the verb is used to denote reciprocal action as distinct from the pure plural. In the sentence "all the nice girls love a sailor" the word "love" will in Samoan be in the simple plural. In the sentence "the nice girl and the sailor love each other" the word "love" will in Samoan be in the reciprocal form of the verb.

The reciprocal is formed by adding the prefix *fe*, and a suffix which is usually *a'i*, sometimes *'i*. The suffix may be preceded by a consonant, though not often.

Once again it is necessary to learn the reciprocal form as one of the principal parts of the verb, though its formation is in general regular :

alofa	to love	plural alolofa	reciprocal fealofani (i.e. love one another).
misa	to quarrel	„ misa	„ femisa'i (used when two or more persons are quarrelling, one with another).

VOCABULARY

ala	path, road	fa'afetai	thank you
alatele	street, main road	fa'amolemole	please
fa'atoaga	plantation	ma	and, with
fa'i	banana	mai	from
la'au	tree	taule'ale'a	young man,
logo	bell		untitled
manu	animal, bird		person
nofoa	chair		
ta'avale	car, vehicle		

EXERCISE IV

Translate into Samoan :—

1. The boys are running to the house.
2. Mary and John are eating bananas.
3. The girls quarrel (with each other).
4. Please ring the bell John (translate "strike the bell").
5. The birds will fly to the tree.
6. The young men work in the plantations.
7. Mary came from the village in the car.
8. I will sit in the chair, thank you.

FIFTH LESSON

PERSONAL PRONOUNS

This lesson deals only with personal pronouns, that is to say pronouns relating to persons and not to things. In fact there are no pronouns in Samoan corresponding to the words "it", "them" (when referring to things), and so on. When it is desired to translate the word "it", for example, into Samoan normally it is omitted altogether :

E alu le va'a? Ua alu Is the boat going? It has gone (lit. "has gone").

Where it is necessary to express what in English would be rendered "it" or "them" as, for example, when confusion might otherwise arise, the phrase *le mea* (the thing) or the word *mea* (things) is often used. Examples of the use of the word *mea* for this purpose will be found in later chapters; the matter is mentioned here merely to avoid misunderstanding.

There are several noteworthy features with regard to the forms of personal pronouns in Samoan. There is no alteration in form depending upon the case of the pronoun such as occurs in English when "I" as the subject of a verb becomes "me" as its object. There is a dual form which does not exist in English; separate words for "we two", "you two", "they two", as distinct from the simple plural form used in such cases in English. And in the first person both dual and plural there are what are known as "inclusive" forms, when the term "we" or "us" includes the person addressed, and "exclusive" when it does not.

Sometimes the pronoun has a shortened form which is used chiefly at the beginning of a sentence or between the verbal particle and the verb. The particle 'o is not used before the shortened form of the pronouns.

Here is the table of personal pronouns :

<i>Singular</i>		
1st Person	a'u, 'ou, 'ita	I, me
2nd Person	'oe, e	thou, you (sing.)
3rd Person	ia, na	he, she, him, her
<i>Dual</i>		<i>Plural</i>
1st Person		
(incl.)	taua, ta, we two, us two	tatou, we, us
(excl.)	maua, ma, we two, us two	matou, we, us
2nd Person	oulua, lua, you two	outou, tou, you (pl.)
3rd Person	laua, la, they two	latou, they, them

1st Person Singular.—The form *ita* (shortened form *ta*) is seldom used, and having noted its existence the student need give it no further practical attention except for its use in the common phrase *tafefe*, lit. "I am afraid"; "oh dear!", "alas!". When the 1st person singular is used before a verb of which it is the subject, the form 'ou is invariably used. It is treated as a shortened form of *a'u* and the particle 'o is therefore omitted :

'ou te alu I go.

ua 'ou sau I have come.

On all other occasions the form *a'u* is used :

'O a'u 'o le ta'ita'i I am the leader.

2nd Person Singular.—The shortened form *e* is used for the 2nd person singular wherever 'ou is used for the 1st :

E te alu You are going.

Ua e sau You have come.

Oe is used for the 2nd wherever *a'u* is employed for the 1st person.

3rd Person Singular.—The form *na* is occasionally employed as a shortened form of *ia* when preceding the verb :

Na te iloa He knows.

The use of the particle *ia* is, however, far more general and it is impossible to lay down any rule as to when *na* may be used. No Samoan would say *na te galue*, for "he is working" or *na te moe* for "she is sleeping", for example. The safest plan for the student is accordingly to use the pronoun *ia* on all occasions. It will follow the verb and will be preceded by the particle 'o.

1st Person Dual.—The inclusive form *tāua* or *ta* must be used when the speaker is referring to the person addressed and himself; "You and I." The exclusive form *māua* or *ma* must be used when the person addressed is not included; "he" (or she) "and I".

To use the ordinary plural where the dual is called for is not only grammatically incorrect, but it conveys a completely false impression to the Samoan listener. The plural is used only for three or more persons. There is no exception to this rule. The shortened form *ta* or *ma* is normally used without the particle 'o before the verb :

Ua ta o mai You and I have come.

Ma te o He and I are going.

Except when coming at the beginning of a phrase or sentence *tāua* and *māua* are always preceded by the particle *i* :

O lo'o galulue i māua We two (not including the person addressed) are working.

2nd Person Dual.—As in the case of other pronouns the shortened form *lua* is used before the verb, the longer form *oulua* elsewhere.

Lua te femisa'i You two are quarrelling.
Sa'ou manatua oulua I remember you two.

3rd Person Dual.—The same rule applies as in the case of the 1st person dual, namely that except when it comes at the beginning of a sentence or before a verb, the pronoun is always preceded by the particle *i* :

La te sisiva They two are dancing.
Sa taufetuli i laua They two ran.

1st Person Plural.—The inclusive form *tatou* must be used when the person addressed is included in the term "we" or "us"; and the exclusive form *matou* must be used in other cases. Where either of these pronouns is used before the verb of which it is the subject the particle 'o is omitted :

Matou te o mai we (they and I) are coming.

Where either *tatou* or *matou* occurs elsewhere in a sentence it is preceded by the particle *i* :

O le a taufetuli i tatou We shall run.

It will be noted that there are no shortened forms of *tatou* and *matou* ; the abbreviations *ta* and *ma* are used only for the dual.

2nd Person Plural.—The shortened form *tou* is used at the beginning of a sentence, otherwise *outou* :

Tou te nonofo you are sitting.
Ua ou manatua outou I remember you.

3rd Person Plural.—The same rules apply as in the case of 1st person plural. There is no shortened form ; when the pronoun *latou* occurs at the beginning of a sentence, the particle 'o is omitted ; when *latou* occurs elsewhere it is preceded by the particle *i* :

Latou te galulue they are working.
Ua ou manatua i latou I remember them.

Points to remember about personal pronouns :

(a) The form of the pronouns remains constant where in English it changes with change of case.

(b) The dual form *must* be used for two persons, the plural only for three or more.

(c) In the first personal dual and plural the inclusive form *must* be used when the English word "we" or "us" includes the person addressed, the exclusive when it does not.

(d) When the pronoun has a shortened form this (except as a rule in the 3rd person singular) is always used before a verb and the particle 'o is then omitted.

(e) The particle 'o is not usually employed before *tatou*, *matou*, or *latou* at the beginning of a sentence.

(f) When the 1st or 3rd person dual or plural is used elsewhere than before the verb it is always preceded by the particle *i*, unless the pronoun stands by itself, when it is preceded by the particle 'o.

EXERCISE V

Translate into Samoan :

1. They were quarrelling.
2. The two of us will go to the car.
3. You (plur.) went to Mary's house.
4. The two of them are working in the plantation.
5. He is drinking water.
6. They will die.
7. You (sing.) sat in a chair.
8. He will go with you to the road.

SIXTH LESSON

NUMERALS

A. Cardinal Numbers

It requires no great effort of memory to learn the Samoan cardinal numbers. There are only twelve words to learn : one to ten inclusive, hundred and thousand. All other numbers are combinations of these words. The basic numbers are as follows :—

tasi	one	fitu	seven
lua	two	valu	eight
tolu	three	iva	nine
fa	four	sefulu	ten
lima	five	selau	hundred
ono	six	afe	thousand

Samoan words for twenty, thirty, and so on are formed by adding the appropriate multiple to the word *sefulu* :

luasefulu	twenty
tolusefulu	thirty
fitusefulu	seventy

Occasionally the word *gafulu* is used instead of *sefulu*, but the student will not use it himself. The form *luafulu* is sometimes found in place of *luasefulu*.

The intermediate numbers eleven, twelve, twenty-one, twenty-two, thirty-three, and thirty-four and so on are formed by a phrase which literally means ten-and-the-one, twenty-and-the-two, and so on :

sefulu ma le tasi	eleven
luasefulu ma le lua	twenty-two

Frequently in current speech the phrase is shortened by omitting the words *ma le* :

sefulutasi	eleven
tolusefulu fa	thirty-four

Two hundred, three hundred, etc., are *lua selau*, *tolu selau*, etc. ; in the same way three thousand, four thousand are *tolu afe*, *fa afe*, etc.

The complicated numbers are built up in the same way : four thousand five hundred and twenty-six is *fa afe lima selau lua sefulu (ma le) ono*.

The number usually follows the noun it qualifies, with the particle *e* interposed between the noun and the numeral :

'O maile e lua	two dogs.
'O tusi e luasefulu ma le fa	two dozen books.

Quite often in current speech, however, the number precedes the noun, in which case the particle *'o* is not used :

tolu fale	three houses.
luasefulu manu	twenty birds.

The student is recommended, particularly when writing Samoan, to use the longer form with *e* and the numeral following the noun.

Numbers used of persons : when numbers are applied to persons the prefix *to'a* is added to the numeral :

to'atasi	one
to'atolu	three
'O teine e to'afa	four girls.
'O se tama e to'atasi	one boy.

This prefix is also applied to words like *tele* (many) and *itiiti* (few) :

'O tagata e to'atele	many people.
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For numbers like thirty-three, eighty-four, and so on applied to persons, the prefix *to'a* should strictly be added to both numbers :

'O tagata e to'atolusefulu Thirty-three persons.
ma le to'atolu.

Usually, however, this is shortened and the prefix *to'a* is used only with the first number :

'O tagata e to'a valusefulu Eighty-four persons.
ma le fa.

The student should note the use of the word *to'atasi* as also meaning "alone".

B. Ordinals

The cardinal numerals are also used as ordinals with the exception of *tasi* which is replaced by *muamua* :

Mulinu'u I 'O Mulinu'u Muamua
Tanumafili II 'O Tanumafili Lua

"The last" is *toe* or *mulimuli*.

C. Adverbial Numerals

The words once, twice, twenty-times, and so on are formed by adding the prefix *fa'a* to the numeral :

Fa'atasi once.

Fa'alua twice.

Fa'aluasefulu twenty times.

The word *atu* preceding the numeral is also similarly employed :

Atu sefulu ten times.

The prefix *fa'a*, however, is much more commonly used. The student should note the use of *fa'atasi* to mean "together" :

Ua 'ou sau fa'atasi ma I came with the girl.
le teine

D. Distributive Numerals

The distributive numerals (one at a time, two by two, etc.) are formed by adding the prefix *ta'i* to the numeral :

Ta'i tolu three at a time.

Ta'i lua two by two.

It is to be noted that when the distributive numerals refer to persons the prefix *to'a* must also be used immediately following *ta'i* :

Ua o mai tagata ta'ito'atasi The people came one
by one.

EXERCISE VI

Translate into Samoan :

1. Three girls have come.
2. Five hundred and twenty-seven.
3. Four young men are working in John's plantations.
4. The three chairs in Mary's room.
5. I went to Church twice.
6. The animals came two by two.
7. King George I.
8. Twenty-three cars.

SEVENTH LESSON

THE PREPOSITION "OF" : THE POSSESSIVE

The student has already been warned that the preposition "of" may be translated into Samoan as either *o* or *a*, depending on the noun it qualifies. It is very difficult for the beginner to know which to use. Although it has been said that *a* denotes an active relation and *o* a passive one, and that after a certain amount of experience a pattern appears, the only safe course for a student is to ascertain the appropriate possessive preposition with each noun as he learns it. The tables set out below cover most cases, and will be found helpful ; but even to those there are exceptions which must be learned as they occur.

A. O

Generally speaking the following groups of nouns take *o* for the possessive (genitive) case :

1. Lands, countries, and villages :
'O Sapapali'i 'o le nu'u Malietoa's village is
o Malietoa. Sapapali'i.
2. Houses, boats, and their parts :
'O le paopao o Tavita David's canoe.
3. People, relatives :
'O le to'alua o le The young man's wife.
taule'ale'a.

(Exceptions, tane (husband), avā (wife), fanau (children) which take *a* and not *o*.)

4. The body and its parts (except for, rather strangely, the beard ('ava) which is followed by *a*) :
'O le ulu o le tama The boy's head.
5. The mind and feelings :
'O le loto o le ali'i The wish of the chief.
6. Garments actually worn :
'O le 'ofutino o Ioane John's shirt.

B. A

The following groups of nouns normally take *a* :

1. All kinds of property :
'O le naifi a le taule'ale'a The young man's
knife.

(Exception : *to'i* (axe), which takes *o*.)

2. Food :
'O le mea 'ai a Malia Mary's food.
3. Animals :
'O le solofanua a Eti Ted's horse.
4. Language and speech :
'O le lauga a le faife'au The pastor's speech
(or sermon).
5. Conduct, manners, etc. :
'O le amioleaga a tamaiti The children's bad
behaviour.

The lists of groups given are not exhaustive. They are intended merely as some help in a rather stiff problem ; the only satisfactory way, we repeat, is to learn the appropriate possessive preposition when learning the noun. This information will always be found in a good dictionary, as it is in the vocabulary at the end of this manual.

In the case of the contents of receptacles, where "of" is used in English, the preposition is omitted altogether in Samoan :

'O se fagu pia a bottle of beer.
'O se pusa fa'i a case of bananas.

Possessive Pronouns

These follow the same rules ; the letter *o* appears in the possessive pronoun where *o* is used with a noun, and *a* when *a* is so used.

These possessive pronouns, when followed by a singular noun are :

Singular

1st Person lo'u, la'u my
2nd Person lou, lau your (sing.)
3rd Person lona, lana his, her

Dual

Plural

1st Person
(incl.) lo ta, la ta, our lo tatou, la tatou, our
(excl.) lo ma, la ma, our lo matou, la matou, our
2nd Person lo oulua, la oulua, lo outou, la outou, your
your
3rd Person lo la, la la, their lo latou, la latou, their

A few examples are given by way of illustration :

'O lo'u tamā my father.
'O la'u ta'avale my car.
'O lo latou fale their house.
'O la matou nofoa our chair.

When the possessive pronouns are used with a plural noun, the same forms are used but the initial *l* is dropped :

Singular

1st Person o'u, a'u my
2nd Person ou, au your (sing.)
3rd Person ona, ana his, her

Dual

Plural

1st Person
(incl.) o ta, a ta, our o tatou, a tatou, our
(excl.) o ma, a ma, our o matou, a matou, our
2nd Person o oulua, a oulua, o outou, a outou, your
your
3rd Person o la, a la, their o latou, a latou, their

'O o'u atali'i my sons.
'O a'u ta'avale my cars.
O latou fale their houses.
A matou naifi our knives.

EXERCISE VII

Translate into Samoan :

1. The boy has gone to his village.
2. John sat in Mary's chair.
3. The young man is going to his father's plantation.
4. The boy's sister is in his car.
5. His two shirts.
6. Their three children are asleep.
7. Your horses in front of my house.
8. Your question and his answer.

EIGHTH LESSON

“ TO BE ” AND “ TO HAVE ”

The student will remember that these two verbs do not exist in Samoan. Yet they are used so often in English that it may be found puzzling how to get along without them ; how it is possible to express certain ideas in the absence of two verbs which are considered of the highest importance in other languages. But the Samoans manage quite well. The principal methods of coping with the problem are set out below.

A. To Be

(1) When the verb is used in the sense of “ to exist ”, and is not followed by a noun, adjective, or other part of speech, one of the following verbs may be used, as the context may permit :

Ola	to live.
Nofo	to stay.

Po'o fea Ioane i aso nei ?	Where is John these days ?
E nofo i Aleipata.	He is at Aleipata.

(2) An extremely useful phrase is employed to translate “ there is ”, “ there were ”, and so on. This is *i ai* with the appropriate verbal particle :

E i ai se foma'i i le fale ?	Is there a doctor in the house ?
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Sa i ai ae peita'i ua alu 'o ia.	There was but he has gone.
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This use of *i ai* with a verbal particle may also be extended to cases where the verb “ to exist ” is used in English :

'O lo'o i ai i tatou talu 'o ia We exist through Him.

(3) When the verb “ to be ” is followed by a noun the verb is not translated into Samoan, but the noun (which has been referred to in previous lessons as a noun in apposition) is then preceded by the particle 'o :

'O Tavita 'o le faife'au	David is the Methodist
Metotisi i Faleasi'u.	Pastor at Faleasi'u.

(4) When the verb “ to be ” is followed by an adjective the verbal particle, as has been explained in the Third Lesson, confers upon the adjective the function of the verb. That is to say, when the adjectives *ma'i* (sick), *poto* (wise), *sesē* (wrong) are preceded by a verbal particle they acquire verbal status and then mean respectively “ to ail, to be sick ”, “ to be wise ”, “ to err, to be wrong ” :

'O lou taofi ua sesē	Your opinion is wrong.
Sa ma'i le teine	The girl was sick.

(5) The same principle is followed with regard to adverbs :

Sa 'ou i fafo I was outside.

It is emphasized that the particle 'o and the verbal particles, though in the cases quoted they can be used where in English the appropriate part of the verb “ to be ” would be employed, are not themselves the equivalent of that verb.

(6) Where in English the verb “ to be ” is used to form the passive, in Samoan the proper verbal particle

is used with the passive form of the verb (as to which see the Twelfth Lesson) :

Ua fulisia le paopao The canoe is capsized.

B. To Have

(1) When used as an auxiliary verb to form the perfect and pluperfect tenses the verb "to have" is not translated into Samoan; the appropriate verbal particle does all that is necessary, as has been explained in the Third Lesson.

(2) When used in the sense colloquially expressed in English as "have got" the verb *maua* (to obtain, to acquire) may be used :

Ua 'ou maua le falaoa I have (got) the bread.

(3) When the verb "to have" is used in the ordinary sense of "to possess" then it is necessary to employ a periphrasis which, literally translated, would read "there is to me" (or "to you", or "to the house") whatever is possessed :

E i ai iā te a'u tusi e tolu I have three books.

Sa i ai iā Sina se ta'avale Sina had a car.

E i ai i le maile vae e fa A dog has four legs.

Important

It is to be noted that the preposition *i* (to) is not used before names of persons or before pronouns. Before personal names the form is *iā*; before personal pronouns *iā te*. Thus in the examples given above it will be seen that while the simple preposition *i* is used before *maile*, *iā* is used before the personal name *Sina* and *ia te* before the personal pronoun *a'u*. Though the accent is not usually written over the long *a* in *iā*, the student must remember that this preposition is pronounced "ya".

VOCABULARY

'ato	basket	pusa	box
foma'i	doctor	pu'upu'u	short
'ofu	dress	'umi	long
fa'atali	to wait	afai	if
vala'au	to call	i fafo (o)	outside
ae peitai	but	i lalo (o)	below, under

EXERCISE VIII

Translate into Samoan :

1. I've got two bottles of beer.
2. The boy is sick; please call the doctor.
3. He was waiting in front of the store.
4. He has many boxes under his house.
5. If the pastor is wise his sermon will be short.
6. George has three baskets of bananas.
7. The main road to Apia from Leulumoega is a long road.
8. Mary has two dresses in her bedroom.

NINTH LESSON

THE NEGATIVE : SOME USEFUL PHRASES

A. The Negative

There are several ways in Samoa of signifying assent ; from the dignified *o lea lava* (that is so) to the mere raising of the head and eyebrows—not a downward nod as in English. The ordinary word for “yes” is *ioe*, often shortened in common speech to the letter *i* long drawn out—*eeee*.

The word for “no” is *leai*. It very often is used with the verbal particle—*e leai* is the usual negative answer to a question. The phrase “there is not” or “there is no” is usually translated *e leai* or *ua leai* :

E leai se nofoa i le potu There is no chair in the room.

Ua leai se tupe i le pusa There is no money in the box.

The word for “not” is *lē*. To distinguish it from the word *le* meaning “the” it is often written with an accent over the letter *e* to indicate that the vowel is long ; in spoken Samoan the student must learn to recognize the long *e* when he hears it, though, of course, the context will usually show when *le* means “not” and when it means “the”.

When *le* is used with the verb it comes immediately before the verb itself :

Ua le sau 'o ia He has not come.

'O Malia o le a le alu i le lotu. Mary will not go to church.

The negative *le* may be used with other parts of speech, immediately preceding them as in the case of a verb :

'O le 'ofu e le samasama The dress is not yellow.

Sa fa'atali 'o ia ma le lē He waited impatiently (lit. onosa'i. with the no-patience).

There are special forms for the negative when used with the imperative of the verb. The word for “don't” is *'aua*. Just as in English countries the most frequent word used to children is “don't”, so in Samoa one can hear on all sides children being addressed in the same way : *'aua !*

When used with a verb *'aua* may be followed either by the negative particle *le*, or by the adverb *ne'i* which ordinarily means “lest” but here has the sense of the simple negative :

'Aua le pa'ū don't fall.

'Aua ne'i fa'atali don't wait.

B. Some Useful Words and Phrases

(1) *Lava*. This word is used a great deal in Samoan. Its normal use is to emphasize or intensify what is said. At times it can be translated “very”. At others, “indeed.” Often it is untranslatable. To the ordinary greeting *talofa !* “good-day”, or even the phrase which once had some currency in English, “how do you do?” the reply may well be *talofa lava !* “greetings indeed”, if you can imagine anyone saying just that. The *lava* just emphasizes the goodwill implicit in the greeting.

So with *fa'afetai lava* “thank you very much”, or even the feminine “thanks awfully”. To make this even stronger one could say *fa'afetai tele lava*.

'O se koneseti lelei lava a very good concert.

The word *lava* is also used to emphasize a personal pronoun :

'O a'u lava I myself, or I indeed.

Lava is also used in the sense of "enough":

E lava mea 'ai there is enough food.

(2) *Lelei*, *manaia*, *mālie*. These words all mean "good". The two most widely used are *lelei* and *manaia*.

Malie, which has the sense of "pleasant" or "agreeable", will not often be wanted by the student unless he attends a function and wishes to express vocal appreciation of an item such as a dance. He can then call out *Malie! Malie!* and earn a reputation for knowing his way around. If he listens to a high orator making an important speech he will from time to time hear the same comment, *Malie! Malie!* from members of the audience when the orator expresses some sentiment of which they particularly approve.

Lelei emphasizes abstract rather than physical qualities implied in the word "good".

E lelei ona tatou nonofo It is good for us to be
iinei. here.

When it is desired to translate the adverb "well" *lelei* is almost invariably used:

'Ou te malamalama lelei lava I understand full
well.

Manaia is the word used when one wishes to praise a person, an article, something with rather a physical than an abstract appeal:

E manaia lava le siva The dance is excellent.

But:

E siva lelei lava le teine The girl dances very well.

One of the commonest Samoan phrases is *ua lelei*, used to express approval, and translating the English "very well", "that's good", or the colloquial "O.K."

'Aumai se ipu fa'amolemole. Bring me a cup please.
Ua lelei. Certainly.

(3) *Iloa*, to know.

Iloa is used in the ordinary sense of the English word "know" and also of "know how to". It is sometimes used to mean "see", and also at times "understand", the ordinary word for which is *malamalama*:

'Ou te le iloa 'o ia I do not know him.
Auā latou te iloa atu * le For they shall see God.
Atua.
E iloa e ia fausia le fale He knows how to build
a house.

Another idiomatic use of *iloa* in the negative is in the sense of "to lose":

Ua ou le iloa la'u tusi I have lost my book.

The single word *ta'ilo* is frequently used in spoken Samoan as equivalent to the phrase '*ou te le iloa*', "I don't know."

Uma. There are two words of this spelling, each of them very widely used in Samoan.

(1) *Uma* which means "all" or "every":

E i ai fue i tulafale uma Every orator has a fly-
whisk.
'O Samoa uma All Samoans.

When "all" is used in the sense of "the whole", the proper adjective to use is not *uma* but *atoa*:

I Samoa i sisifo atoa In the whole of Western
Samoa.

(2) '*Uma*, which means to complete any action, to finish. Used by itself it is almost equivalent to the old soldier slang word "napoo". It is one of the most frequently used words in Samoan; the phrase '*uma lava*

* As to the use of the word *atu* see Twelfth Lesson.

is heard very often, in the sense of "it's all over", "that's the finish", "there is nothing more to come".

Ua e 'ai? (ua) uma Have you eaten? Yes (lit. "finished").

E i ai ni talo i le fale oloa? (ua) uma. Is there any taro in the store? Sold out.

Ua faapefea lou mata ma'i? (ua) uma. How is your sore eye? It is better now.

It is correct to use the verbal particle *ua* with *uma* in the examples quoted, but this is often dropped in conversational Samoan.

VOCABULARY

fia	want, like to	Atua	God
fia 'ai	hungry (lit. want to eat)	auā	because
laulau	table	i'inā	there
mea 'ai	food (lit. things to eat)	pepelo	false, liar
musu	reluctant, unwilling, fed up	sami	sea
potu 'ai	dining room	tusi	book
tamāloa	man		
tulafale	orator		

EXERCISE IX

Translate into Samoan:

1. There is no food on the table in the dining room.
2. I do not know how to dance.
3. The orator made a very good speech.
4. The man from Lepā is hungry.
5. John does not want to go to Apia.
6. The boy is fed up and is not working well.
7. Don't go to church because it is raining.
8. There are no dresses in Mary's box.

TENTH LESSON

THE INTERROGATIVE

Very often in Samoan—as at times even in English and other languages—it is unnecessary to use any interrogative words or particles to indicate that the speaker is asking a question. The intention may be adequately conveyed merely by the tone of voice:

E te fia 'ai? Are you hungry?

Where, however, it is necessary or desirable to show by the construction of the sentence, or the words themselves, that the speaker is asking a question, this will be done by the use of an interrogative particle or an interrogative pronoun or adverb.

A. Interrogative Particles

There are two methods of asking a question by the use of interrogative particles. These are:

(1) By using *pe* or *po* at the beginning of a sentence:

Pe e i ai se tusi i luga o le laulau? Is there a book on the table?

Po'o Paulo se faife'au? Is Paul a pastor?

Po is used before the vowels *o* and *u*; otherwise the form employed is *pe*.

The student should note here a very common phrase with *pe*: *Pe fia?* meaning "How many?". In the case of persons the prefix *to'a* must be added as with the numerals. (The student will remember this use of *to'a* from the Sixth Lesson.)

Pe to'afia tagata o i ai i le fale? How many people are there in the house?

Pe fia is also used to ask a Samoan vendor the price of an article offered for sale: *Pe fia?* How much?

(2) By using the particle *'ea* after the verb:

Ou te pepelo *'ea*? Am I a liar?

Sometimes the particle *po* or *pe* is used in conjunction with *'ea*, *po*, or *pe* at the beginning of the phrase and *'ea* at the end:

Po'o ai *'ea*? Who is it?

B. Interrogative Pronouns

(1) Personal Pronouns

The interrogative pronoun "who" is *ai*, which is also used for "whom". *Ai* as an interrogative pronoun is always preceded by the particle *'o* except when following a preposition. The particle *po* is often used before *'o ai* at the beginning of a sentence, but in spoken Samoan this is usually omitted:

'O ai i latou? Who are they?

Po'o ai o lo'o siva? Who is dancing? (or, as would be more usual in English, who is that dancing?).

Ai is also used with *igoa* (name) and *suafa* (title) when referring to a person, where in English the impersonal "what" would be used:

'O ai lou igoa? What is your name?

'O ai lou suafa fa'amolemole? What is your title please?

Ai is used for "whom" as the object of the verb, and also after a preposition:

'O ai e te manatua? Whom do you remember?

Sa latou o mai ma ai? With whom did they come?

(2) Impersonal Pronouns

The interrogative pronoun "what" used in the singular is translated by *o le a* and in the plural by *o a*, with or without the preliminary particle *po*:

(po) o le a le mea lea? What is that?

(po) o a mea na? What are those things?

"Which" in the singular is translated *o le fea*, and in the plural *o fea*, also with or without the preliminary particle *po*:

(po) o le fea niusipepa sa e faitau ai? Which newspaper did you read?

(po) o fea sikaleti e te mana'o ai? Which cigarettes do you like?

C. Interrogative Adverbs

The principal adverbs used interrogatively are:

(po) o fea, i fea where.

afea when (in the future).

anafea when (in the past).

(pe) fa'apefea how.

aiseā why.

As in English, the interrogative adverbs usually come at the beginning of a sentence, but at times the verb comes at the beginning and is immediately followed by the adverb:

O fea le pusa o le manu? Where is the bird's cage?

Sa e sau anafea i Apia? When did you come to Apia?

O afea e alu ai o ia i le lotu? When is he going to church?

Aiseā sa e le fa'atali? Why didn't you wait?

Demonstrative Pronouns

The demonstrative pronouns in Samoan are :

lenci	this	ia, nei	these
lea, lenā, lelā	that	na	those

Of the words used to translate "that" by far the commonest is *lea*. Where it is desired to put emphasis on the thing indicated by pointing to it, or by referring to something which has already been mentioned in conversation, *lenā* will normally be used. The word *lelā* is seldom used by Samoans and will be avoided by the student.

EXERCISE X

Translate into Samoan :

1. When did they finish the work ?
2. What is that on the table ?
3. How did you come to Apia ?
4. Does the girl want to dance ?
5. Who is coming to the store with me ?
6. How many people were there in the bus ?
7. Is this a good canoe ?
8. When will the boat go to Pago ?

TRANSLATION I

Translate into English :

E i ai le fale o le tagata Samoa i totonu o le nu'u, ae peita'i o ana fa'ato'aga e masani ona i ai i le maila po'o le sili atu i uta. Na te tōtō i ana fa'ato'aga ana mea'ai, taro, fa'i, ma 'ulu ; na te tōtō fō'i niu mo popo, ma koko. O nei mea na te fa'atau atu i le fai'oloa i totonu o le nu'u po'o i Apia. Mai tupe ua maua na te fa'atau ai pisupo ma apa i'a, ma 'ie mo ona lavalava atoa ma lavalava o lona aiga. O taulele'a e galulue i fa'ato'aga i le lima po'o le ono aso i le vaiaso, e o i uta mai le nu'u i le ala-galue.

ELEVENTH LESSON**ADJECTIVES: INDEFINITE PRONOUNS****A. Adjectives****(1) The Plural**

Adjectives agree in number with the nouns they qualify. This is a matter of some importance, for though few nouns change in form for the plural many adjectives do. The plural form of the adjective must always be used with a plural noun, although there may be no difference in the form of the noun itself between the singular and the plural.

The usual method of forming the plural of an adjective is by duplicating the accented syllable :

<i>Singular</i>	<i>Meaning</i>	<i>Plural</i>
tele	big, great	tetele
loa	long	loloa
lapo'a	large	lapopo'a
puta	fat	puputa

Where an adjective has a plural form this will be shown in the dictionary, as it is in the vocabulary at the end of this manual. The plural form must be learned at the same time as the adjective itself.

The words *tele* (big, much or many) and *la'itiiti* or *itiiti* (small) have peculiarities in the plural which should be noted :

<i>Singular</i>	<i>Meaning</i>	<i>Plural</i>	
tele	big, much	tetele	big
		tele	many
itiiti	small	iti	small
		itiiti	few
laitiiti	small	laiti	small

(2) *Place in Sentence*

When used purely to qualify a noun the adjective almost invariably follows the noun it qualifies :

'O le teine puta The fat girl.

'O va'a lapopo'a Big boats.

When used with the verbal particles and thus acquiring the function of a verb, it observes the general rule as to putting the verb as far forward in the sentence as possible :

Sa ma'i le taule'ale'a The young man was sick.

Ua laolao le sami The sea is smooth.

One peculiarity in the use of adjectives in a sentence should be noted. If two adjectives are used, both referring to the same noun, the definite article *le* must be used before the second adjective :

'O le tufuga pototo ma le malosi. The carpenter is clever and strong.

(3) *Comparison of Adjectives*

The comparative and superlative forms of adjectives do not exist in Samoan ; there are no forms equivalent to "longer", "longest", or "fatter", "fattest". The effect of adjectival comparison has to be obtained in a roundabout way. Originally it was done like this :

Ua loa lenei va'a ua pu'upu'u lena. This boat is longer than that one is short).
(lit. this boat is long, that one is short).

Even in the case of giant vessels like the *Queen Mary* and the *Aquitania* this construction would be used. To indicate that the 85,000-ton *Queen Mary* is bigger than the 45,000-ton *Aquitania* a Samoan of the old school would say :

Ua telē le *Queen Mary*, ua la'itiiti le *Aquitania*. Literally the *Queen Mary* is big, the *Aquitania* is small.

This is, after all, a logical proposition. The standard of bigness, with regard to the vessels concerned, is set by the size of the *Queen Mary*. Judged by the standard the *Aquitania* could properly be considered small.

Nowadays, however, under the influence of the foreign languages which have from time to time been spoken in Samoa and have been learned by some Samoans, the word *sili* has come to be used to form the comparative of an adjective. *Sili* really expresses the superlative, the highest or the best. Now, however, the following usage is becoming general :

Ua sili ona loa lenei va'a i lena. This boat is longer than that.

It will be noted that *sili* is used here to mean "more" ; when used in this sense it is followed by the particle *ona* before the adjective, and the particle *i* to express the English "than".

There is another means of expressing comparison, by using the phrase *i lo* in this manner :

Ua lapo'a le pe'a i lo le mogamoga. A flying-fox is bigger than a cockroach.

The *i lo* construction is in common use and the student will find it a very convenient way of expressing a comparison in Samoan.

The superlative is expressed by the word *sili*, either standing by itself or used with the particle *ona* before an adjective :

'O le sili o na mea The greatest of these is charity
'o le alofa lea. (or "love" if you prefer that version).

'O le mea e sili ona paia. The holiest of all.

B. Indefinite and Adjectival Pronouns

There are three indefinite adjectives (four if *tasi*, "one" is included). These are :

(a) *Isi* : "other" ; also used to mean "one" or "some" when contrasted with "the other" or "others" .

Ua lelei isi tama ua Some boys are good, others
leaga isi tama. are bad.

'O le isi ofu e mumu One frock is red the other
'o le isi e samasama. is yellow.

(b) *So'o* : "any" ; used only in the singular with the indefinite article :

So'o se nu'u Any village.

So'o se tasi Anybody.

(c) *Sina* : "some" ; an adjective of quantity only. In the negative, of course, *sina* will be translated "no" or "not any" :

Aumai sina pia Bring me some beer please.
fa'amolemole.

E leai sina pia There is no beer, there isn't any
beer.

In spoken Samoan there is growing tendency to use the indefinite article *se* where *sina* would be strictly correct ; rather on the principle of the English "bring me a beer", *Aumai se pia*. *Se* is, however, often used to express quantity where the word could not be so translated "a" in English.

E i ai ia te oe se tupe ? Have you got any money ?

This use of *se* is becoming so widespread that the word *sina* is being heard less and less frequently to indicate quantity. When it is so used, it is employed in a somewhat diminutive sense : *sina pia*, "a little beer."

The indefinite pronouns are *tasi* "one", "somebody", and *isi* "some" (plural), "others" :

E i ai se tasi There is somebody.

E i ai tagata mai Leulu- Are there any people from
moega iinei ? O lea Leulumoega here ? Yes,
lava, e i ai nisi i o. there are some over there.

Ua o mai le tulafale ma The orator and some others
isi. have come.

It is to be noted that when the phrase *ma isi* ("and others", "with others") is used the two words are run together in pronunciation as if one word, pronounced "micey".

EXERCISE XI

Translate into Samoan :

1. There are several big canoes on the river.
2. How many coconut trees are there at the back of the house ? I do not know, but there are very many.
3. A few flying-foxes flew in the trees at night.
4. Any man likes beer to drink better than water.
5. If the girls eat many bananas they will get fat.
6. The main road to Leulumoega is longer than the main road to Falefa.
7. Have you been to many villages in Savai'i ?
8. I do not know if the pastor's sermon will be long or short.

TWELFTH LESSON

VERBS, THE PASSIVE : THE DIRECTIVE PARTICLES MAI AND ATU

A. The Passive Voice

The use of the passive voice is a complicated business in Samoan. What complicates it is that often a verb which is passive in form is used in an active sense ; perhaps for emphasis, perhaps for what the Samoans consider euphony. Moreover, many verbs which are really intransitive have a passive form. Illustrations of the use of the passive in Samoan will be given towards the end of this lesson.

(1) Formation of Passive

The passive is formed from the active by the addition of one of several suffixes. As in the case of the plural of the verb, which was discussed in the Fourth Lesson, there is no way of telling from merely looking at the verb itself which suffix will be used in any particular case. The form must be learned from the table on pp. 129-136 when the student first learns the verb. The suffixes used to form the passive are the following :

- (i) *-ina*. This is the commonest of all, and it is almost invariably used for verbs starting with the prefix *fa'a* which will be dealt with in the next lesson.

Active	Meaning	Passive
amata	begin	amataina
fa'aaogā	make use of	fa'aaogāina
pese	sing	pescina
salu	sweep	saluina

	Active	Meaning	Passive
(ii) <i>-a</i> .	ave fai fasi tausī	take make beat, kill (animals, etc.) take care of	avea faia fasia tausia
(iii) <i>-tia</i> .	mata'u pa'ū	fear fall	mata'utia pa'ūtia
(iv) <i>-sia</i> .	fuli tagi	capsize cry	fulisia tagisia
(v) <i>-gia</i> .	alofa tautala	love talk	alofagia tautalagia
(vi) <i>-ia</i> .	nofo	sit	nofoia
(vii) <i>-fia</i> .	ula	smoke	ulafia
(viii) <i>-mia</i> .	inu	drink	inumia
(ix) <i>-lia</i> .	tau	fight (a battle)	taulia
(x) <i>-na</i> .	tete'e	reject	te'ena

These suffixes are listed so that the student may be able to recognize a passive form when one swims into his ken. He should not try to form a passive himself from a known active verb ; if he finds himself compelled to do so, the safest ending to try is *ina*. The resulting word might well not be correct Samoan but it would stand a very good chance of being understood.

(2) *Use of Passive*

The examples of the use of the passive given below are not exhaustive but they cover most of the cases the student is liable to meet.

(i) In the ordinary sense, as in English, to denote that the subject of the verb is acted upon :

Ua amataina le galuega The work has been started.
Ua te'ena le talosaga The petition is rejected.

Very often in Samoan the sentence is cast with a passive verb where in English the active is preferred. An excellent example is furnished by the first verse of the Book of Genesis :

Na faia e le Atua le In the beginning God created
lagi ma le lalolagi the heaven and the earth.
i le amataga.

This construction is very common. It involves, as will be noticed, the use of the preposition *e* meaning "by", "at the hands of". The sentence "John has killed the pig", for example, would not be put into Samoan in the active form 'O Ioane ua fasi le pua'a but in the passive form ua fasia le pua'a e Ioane.

(ii) In an active sense, which must be gathered from the obvious meaning of the sentence ; the general construction will not leave any doubt as to which sense is intended.

It may be, in fact, that what has been called the passive form of the verb is not strictly the passive voice as understood in English ; but that description at least makes for an easily understood classification as long as it is realized that, in Samoan, a verb passive in form may be, and very often is, active in meaning.

Some verbs, used actively, are found more often in

the passive form than the active, except in the imperative mood :

Sa 'ou faia le galuega I did the work.
Ua na faia fo'i fetū He made the stars also.
Ou te manatua le taua I remember World War I.
tele muamua.

B. Directive Particles *atu* and *mai*

The particles *atu* and *mai* are used very often in Samoan with verbs to define the meaning with somewhat greater precision.

Atu indicates direction away from the speaker.

Mai indicates direction towards the speaker.

One of the best known examples concerns the word *fa'atau* which means "to buy or sell", "to exchange goods for money or money for goods". The appropriate directive particle is used to indicate which :

fa'atau atu to sell.
fa'atau mai to buy.

These particles are used in many cases where nothing of the sort would be found necessary in English. Take this example with the verb *fa'alogo*, "to listen." The English "Are you listening?—Yes, I am listening" would require, for translation into Samoan, the use of the appropriate directive particle with the verb in each case. In Samoan then this is how the sentences given would appear :

Pe e te fa'alogo mai? Ioe, ou te fa'alogo atu.

In full, the meaning would then be : Are you listening to me? Yes, I am listening to you.

The use of the verb *fa'alogo* without the directive particle in each case would in Samoan be incorrect.

Other common examples occur with the verbs *fai* when meaning "to speak", and *tali*, "to answer":

Ou te fai atu iā te outou I tell you.
Tali mai! Answer!

EXERCISE XII

Translate into Samoan:

1. A good pastor is loved by all Samoans.
2. I want to buy a new dress at the store.
3. The boy was well looked after by the doctor.
4. The girls sweep the house every day.
5. Did you listen to the orator's speech or did you make a speech yourself?
6. The Samoan does not fear the sea.
7. The flying-fox had fallen from the tree.
8. The canoe capsized in the sea two or three times.

TRANSLATION II

Translate into English:

A e fia manino iā Samoa e ao ina e muamua malamalama i le faiga fa'a-matai. O le matai o le ulu o aiga ta'itasi uma, ma o ia lea o se ali'i po'o se tulafāle. E i ai i le ulu o le aiga le pule i fanua ma fa'ato'aga tau le aiga. E le fa'atagaina o ia e fa'atau fanua a ia fa'aaogaina ia fanua mo le manuia o tagata o le aiga. E tautua tagata o le aiga ia te ia; e tu'uina atu iā te ia mea taumafā mai fua o fa'ato'aga latou te totō i fanua o le aiga, ma latou tu'u atu iā te ia tupe e fa'aaogā mo mea tau le lotu pe a mana'o mai i ai.

THIRTEENTH LESSON

THE PREFIX *fa'a*: RELATIVE PRONOUNSA. The Prefix *fa'a*

The student will be amazed to find out how many Samoan words begin with the prefix *fa'a*. It has four main uses which are set out below. It will be found perfectly easy to construct correct compound words oneself when the uses of *fa'a* are fully understood.

The principal ways in which the prefix *fa'a* is employed are as follows:

(1) As a causative, indicating the making of something to happen. It is used mainly with adjectives, verbs, and nouns:

(a) *With Adjectives*

fa'aaogā	to make use of	from aogā, useful.
fa'amalosi	to strengthen	„ malosi, strong.
fa'apaia	to bless	„ paia, holy.
fa'asa'o	to correct	„ sa'o, correct.

(b) *With Verbs*

fa'aoso	to stir up	from oso, to jump or rise.
fa'apa'ū	to cause to fall, to drop.	„ pa'ū, to fall.

(c) *With Nouns*

fa'amasoā	to starch	from masoā, starch.
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Sometimes the negative *lē* is inserted after *fa'a*:

Ua fa'aleaogāina le talosaga.	The petition is dismissed (lit. the petition is caused to be of no use, le aogā).
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(2) To indicate "in the manner of":

fa'a-Samoa	in the Samoan way *	
ava fa'atupu	King's kava	from tupu, king.
fa'aletino	bodily, physical	,, tino, body.
fa'atamali'i	in a chiefly manner	,, ali'i, chief.

(3) Used with some adjectives to indicate a little, a minor degree. The adjective in such cases is usually duplicated:

fa'ama'ima'i	somewhat	from ma'i, sick.
	sick	
fa'aenaena	brownish	,, enaena, brown.
fa'asamasama	yellowish	,, samasama, yellow.

(4) Used with numerals to indicate the number of times, as already explained in the Sixth Lesson.

B. Relative Pronouns

(1) Personal

The Samoan relative pronouns, the equivalents of "who" and "whom" are, except in cases where the relative pronoun is preceded by a preposition:

Singular *le*. Plural *e*.

The relative pronouns *le* and *e* respectively are always preceded by the particle 'o:

Ua ala le teine 'o le sa moe The girl who was asleep
i lona fale. in her house is awake.

Sa le o mai tagata 'o e sa The people whom I in-
'ou vala'au. vited did not come.

When preceded by a preposition the Samoan word for "whom" is *ai*:

'O le tama sa ou va'ai i ai. The boy whom I saw.

* Fa'a-Samoa is often used as a noun to mean "Samoan custom": O le fa'a-Samoa.

When used as a relative pronoun *ai* always follows the verb, as in the sentence quoted. This construction is of particular importance, as many verbs, strictly transitive in English—that is to say taking a direct object—are intransitive in Samoan, and are followed normally by the preposition *i* (or, it will be remembered, *iā* in the case of a person's name and *iā te* in the case of pronouns). Common examples of these verbs are:

alofa	to love
fa'afetai	to thank
va'ai	to see
fesili	to ask
tali	to answer

so:

'O le teine ou te alofa i ai The girl (whom) I love.

(2) Impersonal

The Samoan equivalent of the relative pronoun "which" is *ai*:

O le tusi sa 'ou mana'o The book which I wanted.
ai.

Ai is also used, without a qualifying preposition, to translate "in which":

'O le va'a sa ou alu ai The boat in which I went
i Pago. to Pago.

In the instrumental form, namely to translate the English "with which", the relative pronoun in Samoan is *a'i*:

Fa'aaogā le ulo e fai a'i Use the pot (with which) to
mea 'ai. cook food.

It will be noted that *a'i* also follows the verb. The place of the relative pronouns *ai* and *a'i* after the verb in the sentence is of the utmost importance. Very often

in spoken Samoan and at times in written Samoan the relative pronoun is omitted altogether. This occasionally happens of course in English but far more frequently in Samoan. In one of the sentences given above, for example, the English might very well be "the people I invited did not come", omitting the relative pronoun "whom". A Samoan would in all probability say *sa le o mai tagata sa ou vala'auina*. The student will note in this sentence not only the omission of the relative pronoun but also the passive form of the verb *vala'au* used in an active sense.

EXERCISE XIII

Translate into Samoan :

1. What is that in your hand? A box of starch with which to starch my shirts.
2. Has John gone to the hospital? No, he is only slightly unwell.
3. Mary is the girl whom you saw in the main street.
4. The man I asked.
5. The pastor thanked the people who had come to church.
6. I have a car which goes very well.
7. John is a good boy who looks after his mother.
8. David is using the chairs which are inside the house.

FOURTEENTH LESSON

TIME

Samoan conceptions of time, and methods of expressing it were, before the European influence began to be felt, vastly different from those obtaining in the countries educated to calendars and clocks. The time of day or night was indicated with reference to natural phenomena such as the position reached by the sun in the heavens, the approach of darkness or of dawn, the crowing of the cocks. Now, however, Samoa has fallen into line with overseas countries and adopted the same methods of calculating time, with the result that practically all the words necessary are straight adaptations from the corresponding English words. Even the word for time itself is the English word Samoanized into *taimi*, and it is given a true Samoan prefix *vai* to make the Samoan word *vaitaimi* which means period or lapse of time. The words for "year", *tausaga*, "day", *aso*, and "hour", *itulā*, are original Samoan words, though *itulā* meant originally a part of a day, the word for part of a night being *itupō*. "Month," as might be expected, is *masina* which is also the Samoan word for "moon".

A. Calendar

Starting with the calendar, it will be seen that the English names of the months have been adopted into Samoan after being given a Samoan form :

Ianuari	January	Iulai	July
Fepuari	February	Aukuso	August
Mati	March	Setema	September
Aperila	April	Oketopa	October
Me	May	Novema	November
Iuni	June	Tesema	December

“Week” is *vaiaso*, abbreviated from *vaiasosā*, which is literally, the space between two Sundays.

The names of the days of the week are not, with the possible exception of “Friday”, adaptations from the English but are Samoan words, commencing in each case with the Samoan word *aso*, “day”:

'O le aso Sa	Sunday
'O le aso Gafua	Monday
'O le aso Lua	Tuesday
'O le aso Lulu	Wednesday
'O le aso Tofi	Thursday
'O le aso Faraile	Friday
'O le aso To'ona'i	Saturday

The method of setting out a date will then be :

'O le aso Gafua	'o le aso	Monday, the seventeenth
sefulufitu o le masina o		of July one thousand
Iulai i le tausaga afe iva		nine hundred and fifty-
selau lima sefulu ma le		six.
ono.		

B. The Clock

Coming now to telling the time by the clock, the word *minute* is used as in English and, as has been said, *itulā* is used for “hour”:

I le itula e tolu At three o'clock.

The word *itulā*, however, is usually omitted and the phrase *ua ta* employed :

Ua ta le tolu It is three o'clock.

For time before the hour the phrase used is *ua toe . . . ta* ; for time after the hour the phrase used is *ua . . . te'a ai*. The adverb *toe* is usually inserted after the verbal particle :

Ua toe sefulu minute ta It is ten minutes to five.
le lima.

Ua lima minute e te'a Five minutes past nine.
ai le iva.

In addition to the phrase given for time before the hour, there is both a longer and a shorter method of expressing the same thing :

Ua toe sefulu minute ona ta lea o le lima,

or :

Ua sefulu minute i le lima.

Both phrases mean “it is ten minutes to five”. It will be noted that the second of these, which is becoming increasingly common, is practically a straight translation from the English.

The correct method of expressing the half-hour is this :

Ua ta le vaitā o le valu It is half past eight (lit. in
ma le iva. between 8 o'clock and
9 o'clock).

There is another phrase used for expressing the half hour but it is not to be recommended :

Ua afa le valu Half past eight.

Even today the older methods of expressing time of day are still used in the villages. For times during the night, for example, the crowing of the cocks is referred to somewhat arbitrarily and without any degree of accuracy :

'O le vivini mua- The first crowing of the cocks ;
mua o moa. somewhere in the small hours.

C. Adverbs of Time

It will have been noted in the Tenth Lesson that the interrogative adverb “when” is *afea* referring to the

future and *anafea* referring to the past. This prefix *ana* is important and always expresses past time :

anataeao	this morning (already past) from <i>taeao</i> , morning.
anapo	last night, from <i>po</i> , night.
ananafi	yesterday.
anamua	formerly.
analeila	a little while ago (on the same day).

For the present the most important adverbs are :

nei	now.
nanei	shortly, soon.
le asō, le aso nei	today.
taeao	morning.
afiafi	afternoon.
po	evening.

Although *afiafi* is the normal word for "afternoon", if one wishes to specify the late afternoon one must use a longer phrase :

i se itulā fa'a-afiafi shortly before dusk.

For the future :

taeao	tomorrow.
<i>i le taeao a taeao</i>	tomorrow morning.
<i>i le vaiaso leni</i>	this week.
<i>i le vaiaso lea</i>	next week.

The word "ago" is usually translated *talū ai* :

Sefulu fitu tausaga talū ai Seventeen years ago.

The verb *mavae* "to pass" (of time) is also used to indicate a period which has gone by :

I tausaga ua mavae In former years.

There is a very useful phrase to indicate a period of time. This is *i ona po*. It may be followed by an adverb, or even a noun, to place the period of time accurately :

I ona po nei at the present time.
I ona po Napoleone at the time of Napoleon.

EXERCISE XIV

Translate into Samoan :

1. I will come to your house at a quarter to eleven.
2. John went to Falefa on the fifteenth of January.
3. I went to the store this morning to buy bread.
4. Have you seen Mary today? She was in the house a short time ago.
5. Good luck for today's work.
6. The boy will ring the bell at half past ten.
7. The Manu'atele will come from Pago on Tuesday next week.
8. I was ill yesterday but today the pain has gone.

TRANSLATION III

Translate into English :

E tele mea ua 'ese ai Samoa i ona pō nei ma Samoa i aso ua mavae. I aso ua te'a sa faia malaga i le 'ele'ele i le savali po'o paopao i le sami; e i ai nai alasopo e savali ai le tagata Samoa po'o le ti'eti'e i le solofanua i se isi taimi. Ua i ai nei auāla ua feōa'i ai ta'avale afi, lori ma pasi i itula uma o le ao ma le pō. I aso ua mavae o se tagata Samoa e malaga mai Si'umu i Apia na te sopo mai le tuasivi, ma 'aumai āna mea 'ai. E amata ona malaga mai i le tafa o ata 'ae taunu'u i Apia i se itulā fa'a-afiafi. I aso nei e fa'atali e ia i le taeao le pāsi i le auāla, fai āna fe'au i Apia i le aso, ma toe fo'i i Si'umu i le pāsi i le afiafi o lea lava aso.

FIFTEENTH LESSON

CONJUNCTIONS *INA* AND *ONA*

Two of the most important conjunctions in the language, from the point of view of Samoan idiom, are *ina* and *ona*. Both are used in a variety of ways, which are shortly summarized below. Both may be used as adverbs, as will be explained. *Ona* as a conjunction, or at times as an adverb, is not to be confused with the plural possessive pronoun *ona* meaning "his" or "hers". It is at times difficult to draw a distinction between the use of *ina* and that of *ona*; a facility in the use of each of them can come only with practice.

A. *Ina*

The following, very briefly, are the main uses of the word *ina*:

(1) When followed by a verbal clause, a clause subordinate to the main verb, to mean "because":

Ua ou alu i le lotu ina I went to Church because
ua sau le Epikopo mai the Bishop came from
Niu Sila. New Zealand.

(2) To mean "when", of past time:

Ina ua taunu'u mai le When the boat arrived.
va'a.

It is important to note that *ina* is never used with the particles *sa* or *na*. For the simple past after *ina*, the particle to be used is *ua*; for the past continuous the particle *'o*, which is the shortened form of *o lo'o*, should be used:

Ina o sōsō mai le teine When the girl was
approaching.

A phrase such as "when he was about to go" may be translated *ina o le a alu o ia*. The *o le a* is, of course, the sign of the simple future; when used with *ina* it refers to a future action dated in the past.

(3) When followed by *ia* to mean "in order that":

Ou te galue ina ia ou I am working in order to
maua se tupe. earn some money.

(4) To form a gerund or verbal noun, i.e. to give the value of a noun to a verb; but only when the principal verb is intransitive, i.e. normally followed by the preposition *i*:

Ou te le lotu ina fai lena I don't like doing that
galuega. job.

Where no preposition is required before the gerund the conjunction *ona* is used, as will be shown below. Perhaps *ina* in this connection really represents *i ona*.

(5) As a verbal particle to form the imperative mood, as shown in the Third Lesson.

B. *Ona*

The main uses of the conjunction *ona* are as under:

(1) When followed by a noun, to mean "on account of", "because of":

Sa 'ou le sau ona 'o le I did not come because of
timu. the rain.

When followed by the verbal particle *ua*, to mean "because":

Ua ita Malia ona ua leai Mary was angry because
se falaoa. there was no bread.

(2) To form a verbal noun or gerund, except when

the gerund requires to be preceded by the preposition *i* when, as has been explained, *ina* is used and not *ona* :

Ua sa ona ula tapa'a Smoking is forbidden.
Ia amata ona savali Start walking.

(3) After the auxiliary verbs *mafai* (can, be willing to) and *tatau* (ought) :

Ou te mafai ona faitau le I can read the letter.
tusi.
Pe e te mafai ona alu i le Are you willing to go
fale oloa ? to the store ?
E tatau ona latou fa'afou They really ought to
le fale. repair the house.

(4) In conjunction with *lea* or *ai lea* to mean " then " ; the former expressing sequence only, the latter cause and effect in the sense " and so ". It is to be noted that no verbal particle is required with the use of these phrases ; the appropriate tense must be gathered from the general context :

Sa faia e le tulafale le The orator made his speech
lauga ona alu lea o and then left.
ia.
Ona magumagu ai lea Because they had no root
ona ua leai ni a'a. (then) they withered
away.

(5) With *na* or *tau* " only ", when followed by a verb. The sense of the phrase is then often " as long as " :

Tau ona ua ou iloa As long as I know.

Ina is, however, more often used than *ona* to follow *tau*, in the same sense :

Tau ina ua ou iloa As long as I know.

It will be remembered that when *na* or *tau* is used with a noun, meaning " only ", it is followed by 'o and not *ona* :

Ua na 'o se ala e tasi There is only one road.

(6) With *sili* in the comparison of adjectives, as explained in the Eleventh Lesson.

(7) After *talū* " since ". Here again no verbal particle is necessary :

Talu ona ou alu i Savai'i. Since I went to Savai'i.
Ina is also found with *talū* in place of *ona*.

VOCABULARY

a'oga	school	mago	dry
faia'oga	teacher	sūsū	wet
falea'oga	school building	onā	drunk
mamā	clean	'o'ona	sour
māmā	light	suamalie	sweet
mamafa	heavy	vali	paint

EXERCISE XV

Translate into Samoan :

- When it started to rain I went home.
- Will I be able to visit your family in New Zealand ?
- Since David went to school he can write his name.
- The boy cannot carry the basket as it is too heavy.
- Should a man drink beer ? It is proper as long as he does not get drunk.
- The paint on the school-house was wet and so the children went to the other room.
- He went first to the store and then to his brother's house.
- When the rain came Mary went inside the house.

SIXTEENTH LESSON

PREPOSITIONS

Apart from prepositional phrases such as :

i luga o	above
i tua o	behind
i fafo o	outside

to which reference has already been made and which require no further comment, there are in Samoan the following simple prepositions, with some uses of which the student has already been made acquainted :

a, o, e, i, ia, ma, mo, mai.

The use of these prepositions differs somewhat from that of the corresponding prepositions in English.

A and *O*, meaning "of". The use of these two prepositions has already been explained in the Seventh Lesson.

E, meaning "by". *E* is used to indicate the agent by whom something is done and is normally used with the passive form of the verb :

E fa'afeaina tamaiti e aitu Children are afraid of ghosts.

It is also used—somewhat strangely to English ideas—before the real subject of the passive form of the verb used in an active sense, when the subject comes after the verb :

Ua le manatua e le tama The boy does not remember.

The student is warned that it is not always possible to translate the English preposition "by" by *e*. *E* is

used for the agent only, and not for the instrument. To indicate the instrument the preposition *i* is usually employed, as is shown below under the heading *I, Iā*.

[*E* is also used before a verb at times where in English the simple infinitive appears, to indicate intention or purpose, after another verb :

Matou te o i Savai'i e	We are going to Savai'i to
fai le galuega o le	carry out the work of the
Faamasinoga.	Court.

After some verbs, however, where the simple infinitive is used in English, the *ona* construction is used in Samoan :

O le a ou taumafai ona I will try to shut the door.
tapuni le faitoto'a.

The infinitive in English is used in such phrases really in place of a verbal noun, and as has been explained in the last chapter the verbal noun in Samoan is normally formed with *ona*.

The *e* used before the verb is, of course, not the preposition *e* ; but it is mentioned here so that the student may be able readily to differentiate between them.]

I, Iā. This is a general purpose preposition and is very widely used. It has already been explained that *i* is normally used to translate "in", "on", "to", or "at" :

E i ai se pusi i le potu	Is there a cat in the room ?
O le penitala i le laulau	The pencil on the table.
Ou te alu i Tufuiopa	I am going to Tufuiopa.
E nofo o ia i Falefa	He lives at Falefa.

The student will also remember that before the name of a person *i* becomes *iā*, and before a pronoun *iā te*.

It has also been explained that many verbs which are transitive in English are followed by the preposition *i* in Samoan :

Sa faafetai o ia iā te a'u He thanked me.

Other uses of *i* are :

(a) To translate the English preposition "with" or "by" when referring to the instrument :

Sa fasia o ia i le ma'a He was struck by a stone.
O le la'au ua fa'apa'ū i The boy felled the tree
lalo e le tama i le to'i. with an axe.

It may also be used to translate "of" where "of" is used instrumentally in English :

Ma'i i le ma'i vevela Sick of a fever.

(Most Samoans nowadays would consider the scriptural phrase *ma'i vevela* archaic and would say *ma'i i le fiva*.)

(b) To translate the English preposition "about" in the sense of "concerning" :

O le tala i le afā The story of (about) the storm.
O le fa'amatalaga The explanation concerning the
i le fa'alavelave. disturbance.

The student should note that the phrase *e uiga i*, "concerning", "with regard to", would normally be used in preference to the simple preposition *i* in that sense if the use of *i* might give rise to ambiguity :

E uiga i le tupe With regard to the money.

(c) To translate "of" after the adjective "full" :

Ua tumu le tanoa i alaisa The bowl is full of rice.

It has already been pointed out that many verbs which are transitive in English are intransitive in Samoan, and are then followed by the preposition *i*. Sometimes a

preposition is used with the verb in English to form a sort of compound verb such as "wait for", in place of "await". Where the corresponding verb in Samoan is intransitive the result will be that the preposition *i* follows the verb in Samoan where a totally different preposition is used in English :

Ou te fa'atali i le pasi I am waiting for the bus.

It should be noted that the English "I am waiting in the bus" would be translated *Ou te fa'atali i totonu o le pasi*.

In some cases *i* is used after one verb and before another where the latter is the verbal noun or the infinitive in English, in cases where one would expect *ina* to be used. Two of the commonest verbs which are normally followed by *i* and not by *ina* are *musu* and *fefe* :

Ou te musu i fai I do not like doing that job.
lenā galuega.

Ou te fefe i ave le I am afraid to drive the car.
ta'avale.

Ma

Ma as a preposition usually means "with", though never in an instrumental sense :

Ua sau le tama ma se The boy is coming with a
'aufa'i. bunch of bananas.

In this connection the student should note the rather curious idiomatic phrase :

Ou te sau ma a'u I will bring it with me (lit.
I will come with me).

Ma is also used where one might expect *mo* (q.v.) in the sense of "for", "for the use of". This is not common, *mo* being used much more frequently in this

meaning. This use of *ma* appears in fact to be generally limited to the verbs 'aumai, avatu, and ave :

'Aumai se ipu ma a'u	Bring me a cup.
Avatu ni mea 'ai ma Auelua.	Take some food to Auelua.
Ona ave ai lea ma 'oe le mea e te loto i ai.	Then take for your own use what you desire of it.

Another use of *ma* which should be noted is with the verbs *avea* and *fai*, the phrase in each case then meaning "to become" :

O le a fai o ia ma tupu	He will become King.
E avea o ia ma tamafai	He will become (the) adopted (son).

Mo

Mo strictly means "for" in the sense of "for the benefit of" but the present tendency is to extend its use to most cases in which "for" is now used in English :

Sa faia e latou le fa'a-leleiga mo le filemu i le nu'u.	They reached a settlement for the sake of peace in the village.
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Mai

Mai is used to translate "from" in all senses except that indicating the cause, when the correct preposition to use is *i* :

Ou te sau mai Leulumoega	I come from Leulumoega.
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Before names of persons or of months *mai* is followed by *ia*, and before personal pronouns by *ia te* :

Ua e maua mai lena tupe mai ia te ai?	From whom did you get that money? From Jim.
Mai ia Simi.	
Amata mai ia Ianuari	Starting from January.

General

In many instances phrases must be used in Samoan to translate simple prepositions in English. Some of the commonest prepositions and prepositional phrase not so far given are the following :

A'o le'i o'o i :	before (time) :
A'o le'i o'o i le itula e fitu.	Before seven o'clock.
E aunoa ma :	without :
Ua ou sau e aunoa ma lo'u fa'amalu.	I have come without my umbrella.
I le va o :	between :
I le va o Apia ma Lepea.	Between Apia and Lepea.
Pito ane :	next to :
E i ai se faleoloa pito ane i le falemeli.	There is a store next to the Post Office.
Seia o'o i :	till :
O Malia o le a nofo i Apia seia o'o i le aso Lua o le a sau.	Mary is staying in Apia till next Tuesday.
Talu mai :	since (time) :
Ua ma'i o ia talu mai le masina o Tesema.	He has been sick since December.
Vaganā :	except :
Ou te mana'o i fuā la-'au uma lava vaganā mago.	I like all fruits except mangoes.

EXERCISE XVI

Translate into Samoan :

1. The teacher gave a very good explanation as to the matai system of Western Samoa.
2. In the plantations of the village many coconut trees were brought down by the big storm on Thursday last.
3. People visiting Western Samoa from New Zealand buy many things in the shops which they cannot obtain in their own country.
4. I am waiting for the boat from Pago because my sister is coming to stay with us for a fortnight.
5. Can you come with me to Savai'i one day next week? Yes, I can, but not before Wednesday.
6. I am delighted with the gifts which I have received from you and from your mother.
7. From the day I arrived in Samoa until today the wind has been blowing strongly from the East.
8. You cannot become a teacher without much hard work.

TRANSLATION IV

Translate into English :

Ua alu le faia'oga e fa'atau —

Talofa ali'i. O le a se mea ou te faia mo oe?

'Oi, talofa Paulo. Ou te le'i iloa ua e faigaluega i'inei.

Ioe ali'i, na 'ou sau i le fale'olua nei ina ua uma a'u a'oga.

Ua ou fiafia lava ua e maua se galuega lelei. O lea la. Ou te mana'o i se ofutino pa'epa'e, numera 16, se ofutino e lē tau aulia.

O le ofutino lenei o le ituaiga lelei, atonu e fetau ma 'oe.

Fa'afetai atu, lelei tele lena. E fia le tau? 25/- ali'i.

Ua lelei, o le a 'ou fa'atauina. Ma ou te mana'o fo'i i se fusiua fou, e i ai se fusiua lanutasi lanumoana?

O le fusiua manaia lenei, ali'i.

Oi e leai, e le lanutasi lena. Ou te le mana'o i fusiua na e i ai ata o teine.

Fa'anoanoa lava, ali'i, e leai ni a matou fusiua lanutasi. Ua mana'o uma lava tagata i fusiua e iai ata o teine ma fuala'au.

O le a su'e la se fusiua i se isi fale'olua. Ua leva fo'i aso ma te le o feiloa'i ma lou tamā. O fa'apefea mai o ia?

O lo'o manuia lava o ia, fa'afetai ali'i.

Ua ou fiafia lava e fa'alogo atu i lena fa'aaliga. Fa'afetai lava. Tofa Paulo.

Fa'afetai atu, ali'i. Tofa soifua.

SEVENTEENTH LESSON

SOME IDIOMATIC WORDS AND PHRASES

Samoa, like every other language, has certain idiomatic phrases and terms of expression which occur very frequently both in speech and in writing. It is impossible to enumerate all these within the scope of a short manual such as this ; but some of the commoner words and phrases are set out below.

Mea

Mea is one of the most frequently used words in the language. Its primary meaning is "thing"; at times it is used to mean "place", and it is also used for "creature" in the sense of animal, or even human being. But its idiomatic use is mainly confined to phrases in which it often takes the place of the neuter or impersonal pronoun in English :

- O le a le mea sa e va'ai i ai? What did you see?
 O le a le mea lea? What is that?
 O le a le mea e te musu ai e siva? Why don't you want to dance?
 Se a 'ea le mea ua e pa'ū ai? How did you come to fall?

In its meaning "thing" it will be found in many phrases :

- mea'ai food (things to eat).
 meaalofa gift (thing of love).
 o le mea lea and so, therefore (that is the thing).
 o le mea lava ou te mafaia to the best of my ability.

- e tasi le mea there is one thing (a phrase which could usefully translate the English "now, just a minute" when the hearer wishes to tell the speaker that there is something he had left out of consideration).

The student must be careful always to use *a* and not *o* to translate "of" with *mea*. When *o* is so used, the word *mea* becomes a vulgarism for the genital organs.

'*Au*

This word, meaning a group or bunch, is joined with many other words, mainly nouns or verbs, to form the appropriate collective noun :

- 'aufa'i bunch of bananas.
 'aufaipese choir.
 'aui'a shoal of fish.
 'aulotu church congregation.
 'aunifo row of teeth.
 'ausiva company of dancers, ballet.
 'au lakapī football team (lakapī, the Samoan form of "Rugby").
 'auva'a crew.

Fogā

This is another word which is found in many compound nouns. It means "surface"; when it is followed by another word to form a compound noun the *a* becomes long because the intervening *a* meaning "of" is pronounced but not written :

- fogāele'ele surface of the earth.
 fogāfale floor of a house.
 fogātai surface of the sea.
 fogāva'a deck of a boat.
 fogāvai surface of the water.

Suffixes -gatā and -gofie

The suffixes *-gatā*, "difficult," and *-gofie*, "easy," are often used after verbs and adjectives to express difficulty or ease in respect of the idea conveyed by the root part of speech :

faigatā	hard to do	faigofie	easy to do (<i>fai</i> , do)
mauagatā	obtain with difficulty	mauagofie	obtain easily (<i>maua</i> , obtain)
ta'ugatā	hard to pronounce		(<i>ta'u</i> , say)
taugofie	cheap		(<i>tau</i> , price)

Ese

When *ese*, "different," is used to differentiate two things it is repeated with each of the nouns concerned :

Ua ese le fa'a-Samoa, ua Samoan custom is different
ese le fa'apapalagi. from European custom.

In its meaning "strange" it is employed as an ordinary adjective :

O Paulo o le tagata ese i le nu'u Paul is a stranger in
o Fasito'otai. Fasito'otai.

Tusa

Tusa, meaning "like" or "equal", is employed idiomatically in these phrases :

tusa ma : according to ; approximately :
tusa ma le tusi Paia according to the Bible.
tusa ma le fa maila about four miles.

e tusa lava : it is all the same :
e tusa lava ia te a'u it is all the same to me.

Directive Particles a'e, ane, ifo

It is impossible to over-state the importance of the use of directive particles with the verb, a practice which

is much commoner in Samoan than in most other languages. The most frequently used, *mai* and *atu*, are dealt with in the Twelfth Lesson. Others often used are :

a'e, upward ; ane, along ; ifo, downwards :

Ua alu a'e le la	The sun is coming up.
Ou te alu a'e i le vao	I am going up to the bush.
Sa 'ou va'ai ia te ia sa savali ane i le ala tele.	I saw him walking along the main road.
O Malia o lo'o to'otuli ifo.	Mary is kneeling.
Ou te alu ifo mai le vao	I am coming down from the bush.

General

An assorted list of idiomatic phrases, with examples of their use, is given below :

Ae ui i lea :	however, nevertheless :
ua timu ae ui i lea ou te alu i Pago.	It is raining ; nevertheless I am going to Pago.
Ana le seanoa :	had it not been for :
ana le seanoa la matou malaga i Tutuila.	had it not been for our trip to Tutuila.
E a pe a :	suppose :
e a pe a ta sisiva.	suppose we dance (or very colloquially, what say we dance ?)

(Note : no verbal particle is used with *e a pe a*.)

E le afaina :	it does not matter, never mind :
ou te fa'anoanoa ua ou le mafai ona maua lau tusi. — E le afaina.	Sorry, I could not find your book.—Never mind, it does not matter.

(Cf. tu'u ai pea, never mind, let it be.)

E ao ina : must, it is proper :
 e ao ina sau o ia he really must come.
 Fa'amata, used as a prefix to questions ; " do you think ? " :
 fa'amata e sau le va'a Do you think the boat is
 mai Pago ? coming from Pago ?

Fai

There are two idiomatic expressions formed with the word *fai* which should be noted :

fefaia'i hurry up !
 fai fai lemū take it easy !

Faitalia, which means " choice ", is used to translate the idiomatic English phrase " it is up to " :

faitalia 'oe it is up to you.

Malo fa'auli. This is a form of congratulation to the driver of a car, or to the man in charge of a boat. It is a sign of good manners to say this to the person in charge of a vehicle or of a boat, when he has brought you safely to destination, or en route when he has negotiated an awkward patch of road or a difficult passage through the reef ; or even, on a long journey, from time to time by way of encouragement.

O lona uiga : that is to say :
 o le tupu o manu o the king of beasts, that is
 lona uiga o le leona. to say the lion.
 Pau lea, pau lenā that is all, or, interrogatively,
 is that all ? Colloquially, is
 that the lot ?
 Pe ni a fā oe what do you think ?

Tom, Dick and Harry

There are characters in Samoan which correspond roughly with the English Tom, Dick and Harry. These are Pai and Lafai, Tui and Seve ; and when the occasion calls for them, Pili and Mo'o as well :

Ou te le mafai ona fai lenā I can't do that for every
 mea mo Pai ma Lafai, Tom, Dick and Harry.
 Tui ma Seve, mo Pili ma
 Mo'o.

EXERCISE XVII

Translate into Samoan :

1. When the boat was coming in to Apia there were three members of the crew on deck.
2. Why don't you want to come to the dance with me tonight ?
3. Sione went up to his father's plantation and brought down about 30 big taros.
4. A sermon preached by a pastor in church is quite different from a speech made by an orator at a meeting in the village.
5. Suppose we go down to the Post Office and see if there are any letters for us.
6. I know it is not far to Vaiala but still I cannot walk there because I have a sore foot.
7. Is there anything else you wished to say ? No, thank you, that is all.
8. I have been travelling for five hours and so I am very hungry.

EIGHTEENTH LESSON

STRUCTURE OF SENTENCES : ORDER OF WORDS

The order of words in Samoan is in many ways different from the normal order in English, both as to individual parts of speech and as to phrases and clauses within the sentence. Taking the parts of speech separately :

1. Adjectives

Adjectives used as such, that is to say attributively and qualifying a noun, normally follow the noun :

O le ofu mūmū The red dress.

[Where an adjective acquires the function of the verb by the addition of a verbal particle, it is treated as a verb and takes its place in the sentence accordingly :

Ua mūmū le ofu The dress is red.]

There are three exceptions to the rule that the qualifying adjective follows the noun ; but the adjectives concerned are not commonly used. These adjectives are *mua'i* and *ulua'i* meaning "first", and *mulia'i* meaning "last" :

O Atamu o le ulua'i tagata Adam was the first man.

The usual adjective for "first" is *muamua* and for "last" is *mulimuli*, and both these adjectives follow the noun in the normal way.

Indefinite adjectives and adjectives of quantity precede the noun :

O le isi tama The other boy.

To'atele tagata Many people.

Demonstrative adjectives, sometimes referred to as pronominal adjectives, may precede or follow the noun :

O lenei fale, o le fale lenei, This house.
o le fale nei.

O lea mea, o le mea lea That thing.

2. Adverbs

The adverb normally follows the verb it modifies :

Sa e faia lelei lava le You did the job very well.
galuega.

An interrogative adverb usually comes at the beginning of the phrase preceding the verb :

Po'o fea le mea e te alu Where are you going ?
i ai ?

Pe fa'aapefea ona e faia How will you do the job ?
le galuega ?

In some cases, for example *anafea*, "when" (past), the interrogative adverbs more commonly follow the verb, while most interrogative adverbs can either precede or follow :

Sa e sau anafea mai When did you come over
Tutuila ? from Tutuila ?

Sa e faia fa'aapefea le How did you do the job ?
galuega ?

There are two adverbs used idiomatically to begin a sentence, *ai* or *ai lava*, "probably," and *atonu* "probably," "perhaps":

Ai lava a sau o ia i le aso Tofi.	Probably he will come on Thursday.
Atonu ua alu Malia i le tifaga.	Perhaps Mary has gone to the pictures.

3. Conjunctions

Conjunctions normally take their place in the sentence as in English. One practice must, however, be noted. When a sentence in English begins with "and", in Samoan usage the word "and" is often not translated by *ma*, and in the Samoan translation of the Bible never is. The word *fo'i* is used instead; and then it does not come at the beginning of the sentence or phrase, but follows the verb:

Ua fetalai mai fo'i Ieova ia Mose.	And the Lord spake unto Moses.
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Often the phrase *ona . . . lea* or *ona . . . ai lea* is used where in English "and" appears:

ia malamalama; ona malamalama ai lea.	let there be light; and there was light.
--	---

4. Nouns

A noun usually follows the verb, whether it is the subject or the object of that verb:

Ua alu le va'a	The boat has gone.
Ou te fai le galuega	I am doing the work.

It may be thought that some confusion might arise in cases where there is a noun-subject as well as a noun-object of the same verb, as in the sentence "the boy

has found the ball". In Samoan, however, the verb in such cases is almost invariably put in the passive form, and the noun representing the subject of the verb in English is preceded by the preposition *e* indicating the agent:

Ua maua le polo e le tama o Eva.	The boy has found the ball. And Adam knew Eve his wife.
-------------------------------------	--

Moreover there are many verbs, transitive in English, which in Samoan are intransitive and require the preposition *i*. This also helps to obviate the confusion which might otherwise arise:

Ua silasila atu le Atua i le malamalama.	Then God saw the light.
Ua fa'amanuia atu Simeona ia te i la'ua.	And Simeon blessed them.

5. Prepositions

As in English.

6. Pronouns

The position of the pronoun in the sentence, and particularly with regard to the verb, is explained in the Third and Fifth Lessons.

7. Verbs

From the examples given in different lessons the student will have realized, correctly, that in Samoan the tendency is to bring the main verb as far forward in the sentence as possible. As a general rule, except when a conjunction or an interrogative word precedes it, or

in certain cases when a pronoun is the subject, the verbal particle will be the first word in the sentence :

Ua tutū i luga i latou And the whole multitude of
uma lava. them arose.
Ona vivini fa'alua lea And the second time the
o moa. cock crew.

8. Vocative Particle e

The vocative particle *e*, when used in addressing a person or an assembly, always follows the noun, that is to say the person or persons addressed :

Afioga e Sir !
Samoa e Samoans !

It should be noted that the vocative particle *e* is always pronounced as if part of the preceding word. In the examples quoted the pronunciation would be *Afiogae*, *Samoaē*.

The vocative particle is used on formal occasions, and also at the commencement of a letter :

Ali'i e Dear Sirs, Gentlemen.

It should be noted that the normal conclusion of a letter in Samoan is *ia soifua*, where in English would appear "yours sincerely" or something of that sort.

TRANSLATION V

Translate into English :

Lana Tofā,
Aelua F. Enari,
Lepā.
Susuga e,

Ua 'ou fa'anoanoa lava ona sa 'ou le'i feiloa'i ia te 'oe a'o o'u ui atu i Lepā i le Aso Tofi talu ai. O la'u uō mai Niu Sila sa asiasi mai i Samoa i Sisifo, sa ma

malaga fa'atasi i la'u ta'avale i Aleipata e maimoa i ni nu'u moni o Samoa. Sa timu a'o matou ui atu i luga i le mafa ma sa palapalā le alatele ; o lea sa 'ou matuā fa'aalu lemū le ta'avale. Ae peita'i, sa susulu lelei le la ina ua ma taunu'u i Lotofaga.

Sa matuā vi'ia e la'u uō le tulaga o le falema'i i Lalomanu. Sa 'ou tū i Lepā ma fesili i se tagata matua sa nofonofo i se fale lata ane i le alatele po'o e i le a'ai. Sa ia tali mai o ia o se tasi o lou aiga ; ma sa ia ta'u mai ua e sau i Mulinu'u. Atonu o le a 'ou va'ai iā te 'oe i se aso o le vaiaso a sau.

Sa fa'aalia e la'u uō le taofi e fa'apea o Samoa i Sisifo o se atunu'u aupito matagofie i le Pasefika ma sa matuā fiafia o ia i le mamā o nu'u sa ia va'ai i ai.

Fa'amolemole ta'u ane o'u alofa i lou tausī.

Ia soifua,
'O Ioane.

NINETEENTH LESSON

SUBORDINATE CLAUSES : CONJUNCTIONS

Subordinate clauses follow the principal clauses more frequently than in English, though no definite rule can be laid down as to when they precede and when they follow :

Ona magumagu ai lea Because they had no root
ona ua leai ni a'a. they withered away.

It frequently happens that where in English there would be a principal and a subordinate clause, in Samoan there are two apparently independent principal clauses placed side by side :

Ua fa'atali atu Paulo While Paul waited for them
ia te i la'ua i Atenai, at Athens his spirit was
ua tigā tele ifo i lona stirred in him.
loto.

It will be noted that the form of the sentence is :

Paul waited for them, his spirit was stirred.

There are a few conjunctions, introducing subordinate clauses, which require brief notice.

A, afai

A and *afai* both mean "if", in each case when the condition expressed may happen but never when it may not. In other words, these two conjunctions may be used with possibilities but not with impossibilities. The

verbal particle is omitted when *a* is used, but must be expressed with *afai* :

A le tonu lau tali o le If your answer is not correct
a ou ita. I shall be angry.

Afai e timu o le a le If it rains he will not come.
sau o ia.

If the subordinate clause follows the principal clause *a* and *afai* must be preceded by *pe*. *Pe* may also be used if the subordinate clause comes first, but this is not usual :

Ou te alu i Falefā pe I will go to Falefa if there
afai e i ai se pasi. is a bus.

Both *a* and *afai* may at times be translated "when" in cases where the English conjunction really has the effect of "if and when" :

O le a 'ou talitonu i lena mea I will believe that
pe afai 'ou te va'ai i ai. when I see it.

A when used in the present continuous tense with the verbal particle *o lo'o* or its abbreviation *o* means "while" :

A o pouliuli lava While it was yet dark.

Ana

Ana is used for "if" in the case of an unfulfilled condition, or one which cannot be fulfilled. It refers usually to past time. It requires no verbal particle. The principal clause, where *ana* is used in the subordinate clause, can contain only the verbal particle *ua* or the verbal particle *e* ; no other verbal particle may be so used. As a rule the subordinate clause introduced by *ana* precedes the principal clause ; and if the clause

following it is a conditional one that clause must be preceded by the phrase *po ua* :

Ana leai po ua ou fai If it were not so I would
atu ia te outou. have told you.
Ana le o le aso Sa po ua If it had not been Sun-
ou sau ananafi. day I would have come
yesterday.

On the rare occasions when a subordinate clause introduced by *ana* follows the principal clause the particle *pe* must be used before *ana* :

Ua tatau pe ana outou It would have been right if
usiusita'i mai ia te you had listened to me.
a'u.

'A and ae

Both 'a and ae mean "but". *A* is usually before *o*, *e* and *ua*, and in one or two other instances ; otherwise *ae* is normally employed :

'A ua alu atu 'o ia But he went out.
'A ua outou fai mai But you say.
Ae o'o i ona po e aveeseina But the day will come
ai le fale. when the house will
be taken away.

It has already been pointed out that the phrase *ae peita'i* is also used for "but", "however" :

Ae peita'i e to'atele o But many that are first shall
e ua muamua e aveā be last.
ma mulimuli.

Auā

Auā "for", "because", is used as in English. It always refers to something real or certain :

Ou te le fia galue i I don't want to work in the
le fa'atoaga auā plantation because it is
ua timu. raining.

If the subordinate clause refers not to a fact, but to something speculative or imaginary, *auā* cannot be employed to translate "because" ; the proper phrase to use in that case is *ona ne'i* :

Ou te fefe i alu i Loto- I am afraid to go to Loto-
faga ona ne'i timu i faga because it might be
mauga. raining in the hills.

A o le'i

This is the commonest conjunctive phrase to mean "before" referring to time. It is used without any verbal particle :

Sa alu ifo o ia a o le'i He got down before the
pa'ū le apefa'i. ladder fell.

The phrase *manū o le'i* is also used for "before" where it is desired to convey a suggestion of urgency :

Alu ifo manū o le'i pa'ū le Come down before the
apefa'i. ladder falls.

Normally the phrase *manū o le'i* is used without a verbal particle. Occasionally, however, the verbal particle is found :

Manū ou te le'i oti. Before I die.

Manū usually means "while" in phrases such as "while you have the chance", in which cases it is followed by *o* :

Manū o i ai ia te oe While you have the chance.
se avanoa.

Ne'i

Ne'i "lest" does not require a verbal particle :

Ne'i le lava ia i matou Lest there be not enough
ma outou. for us and you.

The phrase *ina ne'i* is sometimes used for "lest", and this also omits the verbal particle :

Aua tou te fa'amasino atu ina Judge not that ye
ne'i fa'amasinoina outou. be not judged.

Pe

In addition to the interrogative particle *pe*, to which reference is made in the Tenth Lesson, there is a conjunction *pe* which means "or", and in the form *pe . . . pe* means "whether . . . or" :

Pe lelei le tama pe leaga Whether the boy be good
e ao ina 'ai o ia. or naughty he must eat.

The very common phrase *pe leai* "or not" should be noted :

Sa e alu i le falemeli, pe Did you go to the Post
leai ? Office, or not ?

The phrase *pe 'a* is commonly used for "when" referring to future time :

E mafai ona e malolo pe You can have a rest when
'a uma lau galuega. your work is finished.

It will be noted that after *pe 'a* no verbal particle is used.

EXERCISE XVIII

Translate into Samoan :

1. Don't go out into the rain lest you spoil your new frock.
2. I will go with you to the cinema though I have a bad headache.
3. If you had called me I would have come to you.
4. I am sorry you are sick but I cannot help you.
5. I must finish my work before I can rest.
6. While he was going to Manono his canoe capsized.
7. If you want to go to Suva you can travel by the ship "Tofua" which will be here next Thursday.
8. When the High Commissioner arrived everyone in the hall stood up.

TWENTIETH LESSON

LANGUAGE OF COURTESY

The traditional courtesy of the Samoan, both on formal and semi-formal occasions with their fellows and in their relations with strangers from overseas, is a very real thing. One of the outward signs of that inner courtesy is the use of what is at times referred to as the language of courtesy, or the "chiefly language". Neither of these is an apt description. It is not a separate language at all. It consists merely of the use of certain words and phrases of greater dignity than those in common use, when the occasion calls for it.

These "chiefly" words are used when addressing a *matai*, not so much in ordinary chatty conversation—though among Samoans they will be used even then—but always on occasions of some degree of formality. Because of the naturally courteous Samoan tradition visitors from overseas and European officers of the Government are treated as if they held chiefly rank, and the same language will be used to them. But no *matai*, however high in rank, however important his standing in the community, will use the "chiefly" word when speaking of himself. For example, the polite word for "sick" is *gasegase*, the ordinary word *ma'i*. A *matai* addressing another might well say :

Ua e gasegase ? Talofa e ! Have you been sick ? I'm
O a'u lava ua ou ma'i sorry ! And I have been
fo'i. sick myself.

Before the student can obtain an understanding of some of the chiefly expressions, he must learn how

*matai*s are normally addressed. The key words are three in number :

- Afioga addressed to chiefs (*ali'i*) as opposed to orators (*tulafale*).
 Susuga addressed to certain chiefs and certain orators.
 Tofā addressed to orators as opposed to chiefs.

A letter would be addressed, for example, thus :

- I lana Afioga Mata'afa F.F.M.II.
 I lana Susuga Tuatagaloa L.S.
 I lana Tofā Auelua F. Enari.

It is not within the scope of this manual to try to explain the complicated set of principles to be applied in determining in what cases one form of address is proper and in what cases another. The newcomer will not be expected to know. All that he will need is the ability to recognize them when he hears them.

They are of importance in determining what form of address is correct when, for example, asking a Samoan *matai* to come or to come in. With a *taule'ale'a*—or a house-girl, or a child—one would say *sau* or *sau ia*. This would be improper in the case of a *matai* or other person of high standing. The proper phrase would be :

- Afio mai for one addressed as *Afioga*.
 Susū mai for one addressed as *Susuga*.
 Maliu mai for one addressed as *Tofā*.

For a number of people entitled to different forms of address the correct phrase to use when inviting them together to come in would be :

- Afio maia ma maliu mai.

These rules are not ironclad, and a certain looseness in observance is becoming noticeable, particularly in the

Apia district where there is a distinct European crust on the Samoan way of life.

Appended is a list of some of the commoner "chiefly" words, words which should be used when addressing a *matai* or other person of high standing, but never with regard to one's self. This list is far from exhaustive but contains most of the words the student is liable to meet :

Ordinary word	Chiefly word	Meaning
'ai	taumafa	eat
'aiga	taumafataga	meal
afafine	alo, alo tamaitai	daughter
alu	afio (susū, maliu) atu	go
'ata	soisoi	laugh, smile
atali'i	alo	son
'ava	soesā	beard
avā, to'alua	faletua	
	tausi (of an orator)	wife
ioe	o lea lava	yes
iloa	silafia	know
inu	taumafa	drink
isu	fofoga	nose
ola	soifua	life
oti	maliu	to die
ulu	ao	head
fa'alogo	fa'afofoga	hear, listen
fai (mai, atu)	fetalai (mai, atu)	say, speak
fafine	tama'ita'i	woman
fale	maota, laoa *	house
gutu	fofoga	mouth
lima	'a'ao	hand, arm

* The official residence of a chief (*ali'i*) is *maota*, of an orator (*tulafale*) *laoa*.

<i>Ordinary word</i>	<i>Chiefly word</i>	<i>Meaning</i>
loto	finagalo	will, wish
ma'i	gasegase	sick
mata	fofoga	eye, face
matamata	silasila	look at
nofo	alaala	sit, stay
sau	afio (susū, maliu)	come
	mai	
taliga	fofoga	ear
tofā	soifua, tofā soifua	goodbye
toto	ele'ele	blood
va'ai	silasila	see
vae	'a'ao	foot, leg

There is another rather curious practice in the matter of showing respect to chiefs. If the title of a *matai* happens to be the same as a word for some common thing, then in his village, or even in his district, it is not considered courteous to speak of that thing by its ordinary name. Certainly this would never be done in his presence.

A very high title in Manu'a for example is *Moa*, the ordinary word for "fowl". In Manu'a poultry is never called *moa*, but always *manu*, which it will be remembered means an animal or a bird. Other examples are :

Taloolema'agao, a title of Falealili, where taro (*talo*) is called *fuāuli*.

Anae, a title of Falelatai, where the mullet (*anae*) is called *afamatua*.

Ulu, a title of Faleata, where the breadfruit (*ulu*) is called *fa'atau*.

Tu'u'u, a title of Si'umu, where a certain small fish (*tu'u'u*) is called *palepō*.

TRANSLATION VI

Ua avea a'u ma sui o le 'Aumalaga e momoli atu ai la matou fa'afetai i le mamalu o lo outou afio'aga nei ona o lo outou talia o lenei faigā-malaga i le agaalofa ae maise le fa'aaloalo maualuga fa'atamāli'i.

O le a 'ou le faia se lauga māotua fa'aleaganu'u e pei ona masani ai failauga i malaga fa'aleaganu'u ona o le malaga nei ua na o se asiasiga i le fia silasila o le aumalaga mai Niu Sila i le matagofie o lo outou afio'aga nei.

Fa'afetai ua tatou fesilafa'i i le lagi mamā * ma le soifua lelei ona o le agalelei o lo tatou Tamā i le lagi ; ua taunu'u ai le upu a Solomona "o le mana'o ua taunu'u o le la'au o le ola lea" ; ma ua tatau loa ona tatou molia fa'atasi le vi'iga i le Atua e Ona le malosi uma lava ona o Lana tausiga alofa ua tatou fesilafa'i ai i lenei aso i le manuia.

Fa'afetai le teuteu fa'atamali'i, le 'ava o le ipu i aiga ua outou 'a'ao mai a'i ona o le fa'aaloalo maualuga fa'atamali'i. E ui ina ua le o se malaga fa'aleaganu'u e pei ona masani ai, 'ae le o tu'ua lava le aganu'u matagofie fa'atamali'i o le fa'aaloalo ma le agalelei, fa'afetai.

O le a ou le tautala i le mamalu fa'alupeina o le afio'aga nei aua o le mamalu lava e tumau e le toe fa'aopoopoina pe toe aveesea i ni a'u upu.

Tau o la matou faafetai ua avea ai a'u ma sui o la matou malaga nei e fa'ao'o atu ai i le pa'ia ma le mamalu tele o lo outou afio'aga, ma la matou talosaga i le Atua ina ia toe fa'afō'i atu mea ua aveesea onā o lo outou alofa i lenei faigamalaga.

Ia mamā le lagi i lena itu o lo tatou maota, ia manuia fo'i lenei faigamalaga. I se itula o le a tatou tete'a ai, ia i ai Ieova i lo tatou va.

Soifua.

* lagi mama—traditional chiefly phrase for "the best of health".

KEY TO EXERCISES

EXERCISE I

1. O le va'a o Ioane.
2. I luma o le fale o Malia.
3. I tua o le nu'u.
4. I totonu o le potu.
5. Tele maile.
6. I le vai.
7. O le timu i le po.
8. O teine.

EXERCISE II

1. O fuāmoa i le faleloa.
2. O se niusepepa, sisipeni.
3. O le tala i le perofeta o Ioane.
4. O fala i totonu o le potumoe o Malia.
5. O se asiasiga i le fale o le failauga.
6. O le epikopo i le falesā.
7. O le vaitafe i tua o le fale o Ioane.
8. O agelu i le lagi.

EXERCISE III

1. Ua alu Malia i le lotu.
2. E galue Ioane i Apia.
3. O lo'o sau se teine.
4. O le a timu.
5. Sa alu le maile i totonu o le potu.
6. O le a ou sau i le nu'u.
7. Ou te alu i le va'a.
8. Ia onosa'i !

EXERCISE IV

1. O lo'o taufetuli tama i le fale.
2. O lo'o 'a'ai Malia ma Ioane i fa'i.
3. Ua femisa'i teine.
4. Fa'amolemole ta le logo Ioane.
5. O le a felelei manu i le la'au.
6. E galulue taulele'a i fa'ato'aga.
7. Sa sau Malia mai le nu'u i le ta'avale.
8. O le a ou nofo i le nofoa, fa'afetai.

EXERCISE V

1. Sa femisa'i i latou.
2. Ta te o i le ta'avale.
3. Sa outou o i le fale o Malia.
4. O lo'o galulue i la'ua i le fa'ato'aga.
5. O lo'o inu vai o ia.
6. O le a oti i latou.
7. Sa e nofo i se nofoa.
8. E alu o ia ma oe i le ala.

EXERCISE VI

1. Ua o mai teine e to'atolu.
2. Lima selau lua sefulu ma le fitu.
3. E to'afa taulele'a o lo'o galulue i fa'ato'aga a Ioane.
4. O nofoa e tolu i le potu o Malia.
5. Sa ou alu fa'alua i le lotu.
6. Sa o mai ta'ilua manu.
7. O le Tupu o Siaoisi Muamua.
8. O ta'avale e lua sefulu ma le tolu.

EXERCISE VII

1. Ua alu le tama i lona nu'u.
2. Sa nofo Ioane i le nofoa o Malia.
3. O le taule'ale'a e alu i le fa'ato'aga a lona tamā.
4. O le tuafafine o le tama i lana ta'avale.

5. O ōna ofutino e lua.
6. O lo'o momoe a la tamaiti e to'atolu.
7. O au solofanua i luma o lo'u fale.
8. O lau fesili ma lana tali.

EXERCISE VIII

1. Ua ou maua fagu pia e lua.
2. Ua ma'i le tama, fa'amolemole vala'au le foma'i.
3. Sa fa'atali o ia i luma o le faleoloa.
4. E i ai ia te ia pusa e tele i lalo o lona fale.
5. Afai e poto le faife'au o le a pu'upu'u lana lauga.
6. E i a Siaosi ato fa'i e tolu.
7. O le ala tele i Apia mai Leulumoega o se ala umi.
8. E i ai ia Malia ofu e lua i lona potumoe.

EXERCISE IX

1. E leai se mea'ai i luga o le laulau i le potu 'ai.
2. Ou te le iloa siva.
3. O le tulafale sa faia se lauga lelei lava.
4. E fia 'ai le tamaloa mai Lepā.
5. E le fia alu Ioane i Apia.
6. Ua musu le tama ma ua le galue lelei.
7. Aua le alu i le lotu auā ua timu.
8. Ua leai se ofu i le pusa a Malia.

EXERCISE X

1. O anafea na fa'auma ai e i latou le galuega.
2. O le a lena mea e i luga o le laulau.
3. Na e sau fa'apefea i Apia?
4. Pe mana'o le teine e siva?
5. Po o ai e sau i le faleoloa ma a'u?
6. Pe e to'afia tagata sa i ai i le pasi?
7. O se paopao lelei leni?
8. O afea e alu ai le va'a i Pago?

EXERCISE XI

1. E i ai ni paopao lapopo'a i le vaitafe.
2. Pe fia niu o i ai i tua o le fale? Ou te le iloa, ae peita'i e tele o lo'o i ai.
3. O ni nai pe'a sa felelei i la'au i le po.
4. So o se tasi e sili le fia inu pia i lo le vai.
5. Afai e a'ai teine i fa'i e tele o le a puputa i latou.
6. E umi le ala tele i Leulumoega i lo le ala tele i Falefa.
7. Sa e i ni nu'u e tele i Savai'i?
8. Ou te le iloa pe o le a umi pe pu'upu'u le lauga a le faife'au.

EXERCISE XII

1. O se faife'au lelei e alofagia e Samoa uma.
2. Ou te fia fa'atau mai se ofu fou i le faleoloa.
3. Sa tausia lelei le tama e le foma'i.
4. E saluina e teine le fale i aso uma.
5. Sa e fa'alogo atu i le lauga a le tulāfale pe sa faia se lauga e oe lava?
6. E le mata'utia le sami i le tagata Samoa.
7. Sa pa'ū le pe'a mai le la'au.
8. Sa fulisia le paopao i le sami fa'alua pe fa'atolu.

EXERCISE XIII

1. O le a le mea lena e i lou lima? O se pusa masoā e fa'amasoā a'i o'u ofutino.
2. Ua alu Ioane i le falema'i? E leai, na ona fa'ama'ima'i o ia.
3. O Malia o le teine lea sa e va'ai i ai i le ala tele.
4. O le tamaloa sa ou fesili i ai.
5. Sa fa'afetai le faife'au i tagata o e sa o mai i le lotu.
6. E i ai la'u ta'avale e alu lelei lava.
7. O Ioane o se tama lelei o lē o lo'o tausii lona tinā.
8. Ua fa'aaogaina e Tavita nofoa o lo'o i ai i totonu o le fale.

EXERCISE XIV

1. O le a ou sau i lou fale i le toe sefulu lima minute i le sefulu tasi.
2. Sa alu Ioane i Falefa i le aso sefulu ma le lima o Ianuari.
3. Sa ou alu i le faleoloa ana taeao e fa'atau mai se falaoa.
4. Sa e va'ai ia Malia i le asō? Sa i ai o ia i le fale analeila.
5. Manuia le galuega i le asō.
6. O le a ta e le tama le logo i le vaita o le sefulu ma le sefulu ma le tasi.
7. O le a sau le Manu'atele mai Pago i le aso Lua o le vaiaso lea.
8. Sa ou ma'i ananafi ae peita'i ua uma le tigā i le aso nei.

EXERCISE XV

1. Ina ua amata le timu sa ou alu loa i le aiga.
2. O le a ou mafai ona asiasi i lou aiga i Niu Sila?
3. Talu ona alu Tavita i le aoga ua mafai ona tusi lona igoa.
4. Ua le mafai e le tama ona ave le ato ona o le mamafa.
5. E tatau ona inu pia le tagata? E tatau, pe afai e le onā.
6. Ua susū le vali o le faleaoga ona o ai lea o tamaiti i le isi potu.
7. Sa alu muamua o ia i le faleoloa ona alu lea i le fale o lona uso.
8. Ina ua sau le timu ona alu lea o Malia i totonu o le fale.

EXERCISE XVI

1. Sa faia e le faiaoga se fa'amatalaga lelei lava e uiga i le faiga faa-matai i Samoa i Sisifo.
2. I fa'atoaga a le nu'u e tele niu sa fa'apau'uina e le afa i le aso Tofi talu ai.
3. O tagata o ē e asiasi i Samoa i Sisifo mai Niu Sila e fa'atau mea e tele i faleoloa latou te le maua i lo latou atunu'u.
4. Ou te fa'atali i le va'a mai Pago aua o lo'o sau ai lo'u tuafafine e nofo iā i matou mo vaiaso e lua.
5. E mafai ona o ta'ua i Savai'i i se aso o le vaiaso a sau? Ioe, ou te mafai, vagana ua o'o i le aso Lulu.
6. Ua ou fiafia lava i meaalofa ia sa ou maua mai ia te oe ma ia fo'i mai lou tinā.
7. Talu mai le aso na o'u taunu'u ai i Samoa seia o'o i le asō o lo'o agi malosi pea le matagi mai sasa'e.
8. E te le mafai ona avea ma faia'oga e aunoa ma le galue tele.

EXERCISE XVII

1. A o sau le va'a i Apia e to'atolu tagata o le 'auva'a o i le fogāva'a.
2. O le a le mea e te musu ai e sau i le siva ma a'u i le po nei.
3. Sa alu a'e Sione i le fa'ato'aga a lona tamā ma ave ifo talo tetele e tusa ma le tolu sefulu.
4. E ese le lauga e faia e le faife'au i le lotu ese le fetalaiga a le tulafale e faia i le fonu a le nu'u.
5. E a pe a tatou o i le falemeli ma su'e pe i ai ni tusi mo i tatou.
6. Ou te iloa e le mamao Vaiala ae ui i lea e le mafai ona ou savali i ai aua e tigā lo'u vae.
7. E i ai se isi mea e te fia fai mai ai? E leai, fa'afetai, pau lea.
8. Sa ou malaga i itula e lima ona o lea ua ou fia 'ai tele ai.

EXERCISE XVIII

1. Aua e te alu i fafo i le timu ina nei fa'aleagaina lou ofu fou.
2. O le a ou alu fa'atasi ma oe i le tifaga e ui ina o loo tiga tele lo'u ulu.
3. Ana e vala'au mai ia te a'u po ua ou alu atu ia te oe.
4. Ou te fa'anoanoa lava ua e ma'i ae peita'i ua le mafai ona ou fesoasoani ia te oe.
5. E ao ina fa'auma la'u galuega a o le'i o'o ina mafai ona ou malolo.
6. A o alu atu o ia i Manono sa fulisia lona paopao.
7. Afai e te fia alu i Suva e mafai ona e malaga i le va'a o le "Tofua" lea o le a i'inei i le aso Tofi a sau.
8. Ina ua taunu'u mai le Hai Komesina sa tutū i luga tagata uma i le fale.

KEY TO TRANSLATIONS

TRANSLATION I

A Samoan has his house in the village, but his plantations are often a mile or more inland. In his plantation he grows his foodstuffs, taro, bananas and breadfruit; he also grows coconuts for copra, and cocoa. These things he sells to the merchants in the village or in Apia. With the money received he buys tinned meat and tinned fish, and materials for his clothes and those of his family. The young men work in the plantations 5 or 6 days a week, going inland from the village by the "working track".

TRANSLATION II

If you wish to know Samoa you must first understand the matai system. The head of every family is the matai, who may be either a chief or an orator. The head of the family has control of the lands and plantations belonging to the family. He is not allowed to sell these lands but must use them for the benefit of the members of the family. They must render him service; provide him with food from the crops which they grow on lands of the family, and when he wishes give him money for the use of the Church.

TRANSLATION III

Many things are different in the Samoa of today from the Samoa of yesterday. In former days journeys were made either by land on foot or by sea in canoes; there

were only a few tracks along which a Samoan walked or sometimes rode a horse. Now there are main roads along which cars, lorries and buses pass at all hours of day and night. In former days a Samoan going from Siumu to Apia would walk across the ridge, carrying his food with him. He would start at dawn and would reach Apia late in the afternoon. Now he will wait on the road for a bus in the morning, attend to his business in Apia during the day, and return to Siumu by bus the same evening.

TRANSLATION IV

The teacher goes shopping :

Good morning, sir. Can I help you ?

Oh, good morning, Paul. I did not know you were working here.

Yes, sir, I came to this store when I left school.

I am glad you have a good job. Well. I want a white shirt, size 16, one I don't have to iron.

This one is of good quality, perhaps it will suit you.

Thank you, that is excellent. How much is it ?

25s. sir.

Very well, I will take it. And I want a new tie, too ; have you got a plain blue one ?

Here is a pretty one, sir.

Oh no, that is not plain. I do not like those with pictures of girls on them.

I am sorry, sir, we have no plain ties. Everybody wants a tie with girls or flowers on it.

Then I must try somewhere else for the tie. I have not seen your father lately. How is he ?

He is very well, thank you sir.

I am glad to hear it. Thank you. Goodbye Paul.

Thank you, sir. Goodbye and good luck.

TRANSLATION V

To Auelua F. Enari,

Lepa.

My Dear Auelua,

I am very sorry I did not see you when I passed through Lepā last Thursday. A friend of mine from New Zealand was visiting Western Samoa, and we went together in my car to Aleipata to look at some real Samoan villages. It was raining when we went over the Mafa Pass and there was a lot of mud on the surface of the road ; so I had to drive very slowly. However, there was bright sunshine when we arrived at Lotofaga.

My friend greatly admired the site of the hospital at Lalomanu. In Lepā I stopped and asked an old man who was sitting in a house near the road if you were in the village. He replied that he belonged to your family ; and he told me that you had gone to Mulinu'u. So perhaps I shall see you in Apia one day next week.

My friend expressed the opinion that Western Samoa is the most beautiful country in the Pacific and he was much pleased by the cleanliness of the villages he saw.

Please remember me kindly to your wife.

Yours sincerely,

John.

TRANSLATION VI

(The following is the type of speech which would be made by a Samoan Orator or interpreter accompanying a party of New Zealanders visiting a Samoan village when returning thanks to the Chiefs and Orators of the village for their reception of the party. This is a somewhat free translation. It would be almost impossible to translate literally a formal Samoan speech.)

On behalf of the visiting party I wish to convey our thanks to the dignitaries of your village for the welcome extended to our party and in particular for the kindness and high chiefly respect you have shown.

I shall not make the traditional speech which orators are accustomed to make on the occasion of formal visits; this is just a party of visitors from New Zealand who have come to see your beautiful place of residence.

We are thankful that we have met in the best of health and spirits through the grace of our Father in Heaven; the words of Solomon have thus been fulfilled: "when the desire cometh it is a tree of life." * And it is most appropriate that we should together pay our tribute of praise to the Almighty for his gracious protection through which we have been enabled to meet happily together this day.

We thank you for your chiefly offering of Kava and the respectful dignity of its presentation. Although this visit of ours is not one made in the traditional manner, yet you have not denied us the splendid chiefly reception which custom decrees for formal visits. Thank you once again.

I will not refer to the dignified address of your village as the dignity of that address remains constant and will be neither enhanced nor diminished by any words of mine.

On behalf of our visiting party I express our thanks to the high standing of your village and our prayer to the Almighty that you may be requited for what you have given in your kindness to us.

May the best of health be granted to those on that side of this house, and to those on this side also; and when we part may God be with us all.

* Prov. xiii, 12. Samoan orators are very fond of quoting from the Bible in formal speeches.

PRINCIPAL PARTS OF THE COMMONER VERBS

(In cases where the second column is left blank, the plural is the same as the singular.)

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
a'a	fea'a	a'asia		to kick
a'au	fe'ausi	'ausia		to swim
a'ami		'amia		to fetch
a'e	fe'a'ei	a'ea		to climb
'ai	a'ai	'aina		to eat
'aitalafu		'aitalafuina		to owe, obtain credit
a'oa'o		a'oa'oina		to teach, to learn
au		aulia		to reach
'au		'auina		to send
'aumai		'aumaia		to bring
ala	āla		feala	to awake
'alaga	'alalaga	'alagaina		to shout
'alo		'alofia	fe'alofa'i	to conceal, to evade
alofa	alolofa	alofagia	fealofani	to love
alu	o		fealua'i (sing.) feoa'i (plu.)	to go
amata		amataina		to begin
asiasi		asia	feasiasia'i	to visit
ata	fe'atai	atagia		to laugh
avaga	avavaga			to clope
avatu		avatuina		to give
'ave		'avea, aveina	fe'avea'i	to take, to give
'avea				to become
'eu		'euina, 'eua	fe'eua'i	to remove
'eli		'elia		to dig
elo		closia		to stink
'emo	'e'emo		fe'emoa'i	to wink, to flash

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
'i'ila				to shine, to glitter
i'u		i'ua, i'uina		to finish
ifo		ifoa, ifogia		to bow down
'ili		'ilia		to saw, to file
iloa		iloaina	feiloa'i	to know, to see, to meet (recip.)
iloilo		iloiloina		to examine
'inoino		'inosia	fe'inoinoa'i	to hate
inu	feinu	inumia		to drink
ita	feita	itagia	feitaga'i	to be angry
oi		oia	feoia'i	to disturb
o'o		o'otia	feo'ota'i	to arrive, to reach
'o'omi		'omia	fe'omia'i	to squeeze
'ofu	'o'ofu	'ofuina		to dress
ola			fa'aolaina	to live
olaola				to thrive
oso	feosofi	osofia	feosofa'i	to jump
'ote	fe'otetei	otegia		to scold
oti				to die
u		utia	feuta'i	to bite
ua				to rain
ui				to go along
uogo				to sting badly
u'u		u'uina, u'ua		to oil
ufi		ufitia		to cover
ula		ulafia		to smoke (tobacco)
ula		ulagia		to make fun of
usiusita'i		usita'iina		to obey
utu		utufia		to draw (water), to fill
fa'aaogā		fa'aaogaina	fefa'aaogaa'i	to make use of
fa'aali		fa'aalia	fefa'aalia'i	to make known, to show

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
fa'aeteete			fefa'aeteetea'i	to be careful
fa'ai'u		fa'ai'uina		to bring to an end
fa'aoleole		fa'aoleolea	fefa'aoleolea'i	to persuade
fa'a'ole'ole		fa'a'ole'olegia		to deceive
fa'aopoopo		faaopoopoina		to add
fa'aoso		fa'aosoosoina	fefa'aosoosoa'i	to excite
fa'auma		fa'aumatia		to finish, to finish off
fa'afefe		fa'afefeina		to frighten
fa'afetai		fa'afetaia	fefa'afetaia'i	to thank
fa'afiti		fa'afitia		to deny, refuse
fa'afou		fa'afouina		to renew, repair
fa'afofoga		fa'afogaina		to hear, listen
fa'alavelave		fa'alavelaveina	fefa'alavelavea'i	to obstruct, to cause trouble
fa'alelei		fa'aleleia	fefa'aleleia'i	to reconcile, make up
fa'alogo		fa'alogoina		to listen, to hear, to feel
fa'amaoni		fa'amaonia		to be faithful, to confirm
fa'amafana-fana		fa'amafana-fanaina		to encourage ; to warm
fa'amagalo		fa'amagaloina	fefa'amagaloina'i	to forgive
fa'amalama-lama		fa'amalama-lamaina		to clarify, to explain
fa'amalosi	fa'amalosi	fa'amalosi		to encourage ; to force
fa'amamā		fa'amamāina		to clean
fa'amanatu		fa'amanatuina		to remind
fa'amata		fa'amatina		to sharpen
fa'amoemoe		fa'amoemoeina		to hope for
fa'anoanoa		fa'anoanoaina		to grieve
fa'apa'ū	fa'apau'ū	fa'apa'ūina		to cause to fall ; to dismiss from office

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
fa'asā		fa'asāina		to ban, to prohibit
fa'atau		fa'atauina		to buy or sell
fa'atali		fa'ataliina		to wait for
fa'atoese				to apologize
fa'atoga		fa'atogaina		to beg
fa'atumu	fa'atutumu	fa'atumuina		to fill
fa'atusa	fa'atutusa	fa'atusaina		to compare
fa'avave		fa'avaveina		to hurry
fa'avela		fa'avelaina		to cook
fa'avevela		fa'avevelaina		to heat up
fai		faia		to do, to make; to say
faitau	faitau	faitauina		to read; to count
fao		faoa		to rob
fau		fausia		to build
fagota	fagogota	fagotaina		to fish
fana		fanaina		to shoot
fanau	fananau	fanaua		to be born; to give birth
fasi	fafasi	fasia		to beat; to kill
fefe	fefefe			to be afraid
fesili		fesiligia		to question
fesoasoani				to help
fia				to wish
filifili		filifilia		to choose
finau			fefinaua'i	to argue, contend
fo'ai		foa'iina		to give
folo		foloina		to swallow
fufulu		fufuluina		to wash, clean
fuli		fulisia		to capsized
fusu	fufusu			to fight, box
gaoi	gāoi	gaoia		to steal
galo				to forget
galuc	galulue	galuea'ina		to work
lafi	lalafi	lafitia		to hide
lafo	lalafo	lafoina		to throw

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
lagona		lagonaina		to understand, to perceive
lalaga		lalagaina		weave, plait (a mat)
lele	felelei	lelea	felelea'i	to fly
liliu		liua, liliuina	feliua'i	to change, to turn
lolomi		lomia		to press, to print
lūlū		lūlūina	felūlūa'i	to shake
maua		mauaina		to obtain, find
maumau		maumauina		to waste
mautinoa		mautinoaina		to know with certainty
mafai	mafafai	mafaiia		to be able
mafaufau		mafaufauina		to think, ponder
mafatua				to sneeze
malama-lama			femalama-lamaa'i	to understand
maliu	maliliu			to die
malōlō		maloloina		to rest
mana'o	manana'o	mana'omia		to desire, wish
manatu		manatua		to think; to remember
mānava		mānavaina		to breathe
masalo		masalomia		to suspect, to doubt
mata'u	matata'u	mata'utia		to fear
matamata		matamataina		to look at, inspect
mimita			femita'i	to boast
misa			femisa'i	to quarrel
moe	momoe	moea		to sleep
momo'e	taufetuli			to run
muimui		muimuia		to grumble
mulimuli			femulimulia'i	to follow
naunauta'i				to long for
nanā		natia		to conceal

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
no, nonō		notia		to borrow
nofo	nonofo	nofoia		to sit, to stay ; to live (at)
nonoa		noatia		to tie
Pa'i	papa'i	pa'ia	fepa'ia'i	to touch
pa'ū	pa'u'ū	pa'utia		to fall
pese	pepese	peseina		to sing
poloa'i		poloa'iina		to command
pu'e	pupu'e	pu'ea		to catch hold of
pupula	fepulafi	pulafia		to shine, glow
saci		sacia	fesaeiaina	to tear, rip
saili		sailia	fesailia'i	to seek, look for
sau	o mai			to come
sauni		saunia		to prepare
salu		salua		to sweep
sasa		sasaina		to beat
savali	savavali	savalia		to walk
sele	sesele	selea		to cut (hair, grass, etc.)
si'i	sisi'i	si'itia	fesi'ita'i	to lift ; to quote
sisila		silafia	fesilafa'i	to see, to know
siva	sisiva			to dance
sogi			feasogi	to salute, to kiss
sola	sosola		fesolata'i	to run away, escape
soli		solia	fesolia'i	to tread on, to break (a law)
soloi		soloia		to wipe
su'e		su'ea, su'eina	fesu'ea'i	to examine, to search
sui		suia	fesuia'i	to change, replace, to dilute

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
su'isu'i		su'isu'i'a		to sew
susunu		susunuina		to burn up
ta	tatā	taia, taina	fetāa'i	to strike, to wash (clothes)
ta'alo	ta'a'alo			to play (a game)
ta'ei		ta'eia		to break, smash
ta'ele	ta'e'ele	ta'elea		to bathe
taofi		taofia		to hold, restrain
ta'oto	ta'o'oto			to lie down
tau		taulia	fetāua'i	to fight
ta'u		ta'ua, ta'uina	feta'ua'i	to tell of, mention
taumafai		taumafaia		to try
taunu'u				to arrive
tausi		tausia	fetausia'i	to look after
tautala		tautalagia		to talk
tautō				to swear (an oath)
tafe	tatafe	tafea	fetafea'i	to flow
tafu		tafuina		tō light a fire
tagi	fetagisi	tagisia		to weep, cry
talanoa		talanoaina		to chat, gossip
tali		talia	fetalia'i	to answer, receive
tapuni		tapunia		to shut
tatala		tatalaina		to open ; to undo
tatalo		talosia		to pray
teu	teteu	teua, teuina		to decorate ; to put in order, to pack
tete'e		te'ena	fete'ena'i	to oppose, to reject
tinei		tincia		to extinguish, to erase
tipi		tipia		to cut

VERB	PLURAL	PASSIVE	RECIPROCAL	MEANING
togi	fetogi	togia	fetogia'i	to throw
tolopō		tolopoina		to postpone
totō		toia, toina		to plant, to conceive, to remove
totogi		totogiina		to pay
tu	tutū	tulia		to stand
tu'u		tu'uina, tu'ua		to put, place, to cease; to leave
tufatufa		tufaina	fetufaa'i	to share out
tula'i				to rise, stand up
tuli	tutuli	tulia	fetulia'i	to chase, pursue
tumau				to stand fast
tunu		tunuina		to bake, roast
tupu	tutupu			to grow, to happen
tusi	tutusi	tusia	fetusia'i	to write
tutu		tutuina		to light, set fire to
va'ai	vā'ai	va'aia	feva'aia'i	to look at, see
vaevae		vaevacina		to divide
vala'au		vala'auina		to call, to invite
vali		valia		to paint, to stain
vavao		vaovia, vaosia		to forbid
vivi'i		vi'ia	fevi'ia'i	to praise

SAMOAN-ENGLISH VOCABULARY

(NOTE: Verbs are not included as they will be found on pages 129 to 136. The letter (a) or (o) following a noun indicates the proper vowel to use for the possessive, i.e. to translate the English word "of").

A

A	prep.	indicating the possessive; of, belonging to
Ā	adv.	when
'A	conj.	but; if
A'A	n. (o)	root
A'AI	n. (o)	city; town
A'AU	n. (a)	reef
A'ANO	n. (o)	flesh
A'ASA	adj.	very hot; glowing
'AE	conj.	but
'AE PEITA'I	conj.	but; however
'AE MAISE	conj.	also; especially
A'E	adv.	indicating direction upwards
AI	pron.	who; whom
	interr. pron.	who? whom?
A'I	pron.	with which
AIĀ	n. (a)	right; interference
AIGA	n. (o)	family
'AIGA	n. (a)	meal
AI LAVA	adv.	probably
AITALAFU	n. (a)	debt
AITU	n. (o)	ghost; evil spirit
AIVAO	adj.	wild (of animals)
AO	n. (o)	day (as opposed to night); cloud
AOAULI	n. (o)	late morning; mid-day
AOFA'I	n. (a)	total
AOGĀ	adj.	useful
A'OGA	n. (a)	school
A O LE'I	conj.	before
'AU	n. (a)	team; group; bunch; army
	n. (o)	handle; stalk
A'U	pron.	I

AUĀ	conj.	because
'AUAUNA	n. (a)	servant
'AUALA	n. (o)	road ; roadside ; path
AUĒ	interj.	alas !
'AUILILI	adv.	in detail
'AUIVI	n. (o)	skeleton
	adj.	skinny
'AULELEI	adj.	good-looking
AUNOA MA	prep.	without
AUPITO	adv.	very ; exceedingly
'AURO	n. (a)	gold
AUSA	n. (o)	steam ; vapour
AUTU	n. (o)	ditch ; drain
'AUVAE	n. (o)	chin
'AFA	n. (a)	sinner
	n. (o)	half
AFĀ	n. (o)	storm ; hurricane
AFAI	conj.	if ; when
AFAPINE	n. (o)	daughter (of a man)
'AFATASI	adj.	half-caste
APE	n. (o)	thousand
APEA	adv.	when (future)
AFI	n. (o)	fire ; engine, motor
AFIAFI	n. (o)	late afternoon and early evening
AFĪĪ	n. (a)	parcel
AFITUSI	n. (a)	match (for lighting purposes)
AFU	n. (o)	perspiration ; waterfall
AGA	n. (a)	conduct
AGALEAGA	n. (o)	misbehaviour ; unkindness
AGALELEI	n. (o)	good behaviour ; kindness
AGANU'U	n. (a)	custom of the country
AGASALA	n. (a)	sin
AGAVALE	n. (o)	left
ALA	n. (o)	path, road, passage ; reason, cause
ĀLIA	n. (o)	river-bed
ALI'I	n. (a)	chief, gentlemen
ALOFA	n. (o)	love, kindness
'ALUGA	n. (o)	pillow
AMIO, AMIOGA	n. (a)	conduct, behaviour
AMIOLEAGA	n. (a)	wickedness
AMIOLELEI	n. (a)	good behaviour
AMIOTONU	n. (a)	proper behaviour

AMU	n. (o)	coral
AMULĪ	adv.	in the distant hereafter
ANA	n. (o)	cave
'ANA	conj.	if
ANAFEA	adv.	when (past)
ANALEILĀ	adv.	earlier in the day
ANAMUA	adv.	in olden times
ANANAFI	adv.	yesterday
ANAPŌ	adv.	last night
ANATAEAO	adv.	this morning (when speaking later in the day)
ANE	adv.	along, alongside
ANIANI	n. (a)	onion
'ANUFE	n. (o)	worm
'APA	n. (o)	tin
APEFA'I	n. (a)	ladder
ASO	n. (o)	day
ASU	n. (o)	smoke
ATA	n. (o)	shadow ; reflection (in mirror, etc.) ; photograph ; picture ; copy
ATALĪ	adv.	hereafter (distant future)
ATALI'I	n. (o)	son
ATAMAI	adj.	clever, intelligent ; pl. atamamai
ATE	n. (o)	liver
ATIGILIMA	n. (o)	finger-nail
ATIGIVAE	n. (o)	toe-nail
ATILI	adv.	more ; exceedingly
'ATO	n. (a)	basket
'ATOA	adj.	all, whole, complete
'ATOA MA	conj.	together with, and also
ATONU	adv.	perhaps, probably
'ATOPA'U	n. (a)	suitcase
ATU	adv.	indicating direction away from the speaker
ATU	n. (o)	row, chain (houses, villages, mountains, etc.) ; bonito
ATUA	n. (o)	God
ATUALOA	n. (a)	centipede
ATULAU	n. (o)	the whole world
ATUNU'U	n. (o)	country
AVA	n. (o)	passage through the reef
'AVA	n. (a)	kava ; beard

Avā	n.	(o)	wife
AVANOA	n.	(o)	opening ; opportunity
'AVEGA	n.	(a)	load, burden
E			
E	prep. pron.		by you particle indicating the vocative case
'EA	n.	(o)	air
E UI INA	interr. conj.		part although, notwithstanding
'ELEA	adj.		rusty
'ELE'ELE	n.	(o)	earth, dirt
'ELE'ELEA	adj.		dirty
'ENA'ENA	adj.		brown ; pl. 'e'ena
'EPIKOPŌ	n.	(a)	bishop
ESE	adj. adv.		different ; strange ; pl. ese'ese away
ESI	n.	(a)	pawpaw, papaya
I			
I	prep. adv.		in, on, at, to here ; also used as a shortened form of ioe, yes
IĀ	prep.		a form of the preposition i
IA	pron.		3rd person sing. : he, her, him, etc.
'IA	verb.		part. indicating imperative mood
I'A	n.	(a)	fish
'IE	n.	(o)	cloth ; the garment called by Europeans lavalava
'IE TOGA	n.	(a)	fine mat
I'ILĀ	adv.		there (at a distance)
I'INĀ	adv.		there (close by)
I'INEI	adv.		here
I'Ō	adv.		over there, yonder
'IOE	adv.		yes
'IOLE	n.	(a)	rat
I'UGA	n.	(o)	decision ; result ; ending
I IUTA	adv.		inland
I FAFO	adv.		outside

IFEA	inter. adv.		where ?
IFO	adv.		down, downwards
IFOGA	n.	(a)	formal apology
IGOA	n.	(o)	name
I LALO	adv.		below
I LE VA O	prep.		between
ILI	n.	(a)	fan
'ILI	n.	(a)	carpenter's saw ; file
I LO	conj.		than
I LUGA	adv.		above
I LUMA	adv.		in front, before
IMOA	n.	(a)	rat
INA			See Fifteenth Lesson
IPU	n.	(a)	cup ; dish. Ipu malamalama, drinking glass
ISI	adj.		other
ISU	n.	(o)	nose
'ISUMU	n.	(a)	rat
ITA	n.	(o)	anger
I TAI	adv.		towards the sea
I TALA ATU	prep.		beyond
I TALA MAI	prep.		this side of
ITITI	adj.		little ; few
I TOTONU	adv.		inside
ITŪ	n.	(o)	side
ITŪAIGA	n.	(o)	branch of the family
I TUA	adv.		behind
ITŪ ASO	n.	(o)	part of a day
ITULĀ	n.	(o)	hour
ITULAU	n.	(o)	page
ITUPŌ	n.	(o)	part of a night
I VA	adj.		nine
I VI	n.	(o)	bone
I VI 'ASO'ASO	n.	(o)	rib
O			
O	prep.		of, belonging to
'O			particle ; see Chapter "The Particle 'O"
'OA	n.	(a)	wealth, riches, merchandise ; soap-suds
OE	pron.		you

O'ONA	adj.	sour, bitter
'OU	pron.	I
'OULUA	pron.	you (dual)
'OUTOU	pron.	you (plural)
OFAGA	n.	(o) nest
'OFE	n.	(o) bamboo ; fishing rod
'OFISA	n.	(o) office ; officer
'OFU	n.	(o) dress, garment
'OFUTINO	n.	(o) shirt
'OFUVAE	n.	(o) trousers
'OGALA'AU	n.	(o) tree-trunk
'OGAVAE	n.	(o) thigh
OGE	n.	(o) famine, scarcity of food
OLA	n.	(o) life
'OLIOLI	n.	(o) happiness, joy
'OLOA	n.	(a) goods, property
'OMO	adj.	hollow, concave ; pl. 'oomo
ONA		See Fifteenth Lesson
'ONĀ	adj.	drunk, intoxicating ; pl. onānā
ONA PO	adv.	the times ; ona po nei, nowadays
ONEONE	n.	(a) sand
ONO	adj.	six
ONOSA'I	n.	(o) patience
Oso	n.	(o) gift of food for a return journey
OTĀ	adj.	ripe (applied only to the banana)
OTAOTA	n.	(o) rubbish
'OTI	n.	(a) goat

U

U	n.	(a) sting, bite ; arrow
UA	n.	(a) rain
		(o) the neck
UAEA	n.	(a) wire
U'AMEA	n.	(a) iron (metal)
UATI	n.	(a) time-piece ; watch, clock
U'I	n.	(o) youngest of a family
UIGA	n.	(o) meaning ; character
UILA	n.	(a) lightning ; electricity ; bicycle
UILI	n.	(o) wheel
Uo	n.	(a) close friend
U'u	n.	(o) oil
UFI	n.	(a) yam

UFUFI	n.	(o) lid
ULA	n.	(a) shrimp, prawn
'ULA	n.	(a) necklace
'ULO	n.	(a) pot ; saucepan
ULU	n.	(o) head
'ULU	n.	(a) breadfruit ; the breadfruit tree
ULUMATUA	n.	(a) first-born child
ULUPO'O	n.	(o) the skull
UMA	adj.	all
'UMA	adj.	finished, completed
UMU	n.	(a) Samoan oven ; the food cooked in a Samoan oven
'UPEGA	n.	(a) net
UPU	n.	(a) speech ; word
USO	n.	(o) brother of a man ; sister of a woman

F

FA	adj.	four
FA'AALIGA	n.	(a) announcement ; revelation
FA'AATA	n.	(a) a mirror ; telescope. (Often misspelt <i>fa'ata</i> .)
FA'AILI	n.	(a) orchestra, band ; whistle
FA'AIPOPOGA	n.	(a) marriage, wedding
FA'A'U'U	adj.	sulky
FA'AUTAUTA	adj.	considerate
FA'AFANUA	n.	(a) map ; survey plan
FA'AFUASE'I	adv.	suddenly, unexpectedly
FA'ALAVELAVE	n.	trouble, disturbance ; function or meeting. (Takes (o) when the person is involved in the <i>fa'alavelave</i> , (a) when he caused it.)
FA'AMA'I	n.	(o) epidemic
FA'AMAONI	adj.	honest, trustworthy
FA'AMALAMA	n.	(o) window
FA'AMALU	n.	(o) umbrella
FA'AMALŪ	n.	(o) mattress
FA'AMASINO	n.	(a) judge
FA'AMASINOGA	n.	(o) court ; court case ; trial
FA'AMATALAGA	n.	(a) explanation, statement
FA'AMAVEGA	n.	(a) formal farewell, parting ceremony
FA'AMOEMOE	n.	(o) hope

FA'AMOLEMOLE	v.	please
FA'APEA	adv.	like that, thus
FA'APEI	adv.	like
FA'APEFEA	inter. adv.	how ?
FA'APENĀ	adv.	like that
FA'APENEI	adv.	like this
FA'ASALAGA	n. (o)	penalty ; fine
FA'ASAMOA	adv.	in the Samoan way
	n. (o)	Samoan custom
FA'ATA		See fa'aata
FA'ATASI	adv.	together
FA'ATOAGA	n. (a)	garden, plantation
FA'ATONUGA	n. (a)	instruction ; order
FA'ATUSA	n. (o)	comparison, analogy
FA'AVAE	n. (a)	foundation
FA'AVALEVALEA	adj.	stupid, foolish
FA'AVAVAU	adj.	eternal
	adv.	for ever
FA'I	n. (a)	banana
FAIA'OGA	n. (o)	teacher
FAIFE'AU	n. (o)	clergyman, pastor, missionary
FAIGATĀ	adj.	difficult
FAIGOFIE	adj.	easy
FAILAUGA	n. (o)	orator
FAIPULE	n. (o)	representative of a district ; member of Legislative Assembly
FAITALIA	n. (a)	choice
FAITOTO'A	n. (o)	door, gate
FAIVA	n. (o)	occupation, trade ; fishing
FAO	n. (a)	nail
FAFINE	n. (o)	woman
FAFO	adv.	outside
FAGA	n. (o)	bay
FAGU	n. (a)	bottle
FALAOA	n. (a)	bread, flour
FALE	n. (o)	house ; building
FALE PUIPUI	n. (o)	prison
FALETUA	n. (o)	wife (of a chief)
FANA	n. (a)	gun
FANAU	n. (a)	offspring, children
FASI	n. (a)	piece
FATA	n. (o)	cupboard ; shelf
FATAFATA	n. (o)	chest (part of body)

FEA	adv.	where ?
FE'AI	adj.	savage, fierce
FE'AU	n. (a)	message, errand
FE'E	n. (a)	octopus
FEFE	n. (o)	fear
FESILI	n. (a)	question
FETŪ	n. (o)	star
FIU	adj.	fed-up
FILEMŪ	n. (o)	peace, quiet
FINAGALO	n. (o)	opinion, wish
FITAFITA	n. (a)	soldier
FITU	adj.	seven
FO'I	adv.	also
FOU	adj.	new
FOLIGA	n. (o)	likeness, appearance
FOMA'I	n. (o)	doctor
FONO	n. (a)	formal meeting
FUA	n. (o)	fruit ; egg ; flower
FUĀ	adj.	jealous
FU'A	n. (a)	flag
FUE	n. (a)	orator's fly-whisk
FULU	n. (o)	feather
FULUFULU	n. (o)	hair
FUSIUA	n. (o)	necktie
G		
GA'O	n. (o)	fat, dripping, grease
GAOĀ	adj.	rough, stony
GAUTA	adv.	inland
Gafa	n. (o)	genealogy ; family tree ; fathom (six feet)
GAGA'E	adv.	eastward
GAGAIFO	adv.	westward
GAGANA	n. (a)	language
GALU	n. (o)	wave, breaker
GASEGASE	adj.	ill
GATA	n. (o)	snake
GESE	adj.	slow
GUTU	n. (o)	mouth
L		
LA	n. (o)	sun ; sail of a ship
LA'AU	n. (a)	tree, plant

LA'TITHI	adj.	small ; pl. Laiti
LAOA	n. (o)	official residence of an orator
LAU	n. (o)	leaf ; thatch
LAULU	n. (o)	hair of the head
LAUGA	n. (a)	speech, sermon
LAUGATASI	adj.	level
LAUGUTU	n. (o)	lips
LAULAU	n. (a)	table, desk, food-tray
LAULAFAIVA	n. (o)	tongue
LAULEAGA	adj.	rough, uneven
LAULELEI	adj.	smooth
LAUMEI	n. (a)	turtle
LAUNIU	n. (a)	coconut leaf
LAUPAPA	n. (a)	board ; timber
LAUTELE	adj.	wide ; pl. lautetele
LAFOGA	n. (a)	tax ; offertory
LAGI	n. (o)	sky, heaven ; funeral ceremony of a chief
LAGO	n. (o)	house-fly
LALO	adv.	below
LALOLAGI	n. (o)	the world
LANU	n. (o)	colour
LANU MEA MATA	adj.	green
LANU MOANA	adj.	blue
LAPO'A	adj.	big ; pl. lapopo'a
LATALATA	adv.	near
LAVA		(See Ninth Lesson)
LAVALAVA	n. (o)	clothes
LEAI	adv.	no
LEAGA	adj.	bad
LEO	n. (o)	voice
LEOLEO	n. (a)	policeman ; catechist
LELEI	adj.	good
	adv.	well
LĒMŪ	adv.	quietly
LENĀ	pron.	that
LENEI	pron.	this
LEVA	adv.	for a long time
LILU	adj.	secret
LIMA	n. (o)	hand ; arm ; finger
	adj.	five
LOA	adv.	immediately, at once
LOI	n. (o)	ant

LOIMATA	n. (o)	tears
LOGO	n. (a)	bell
LOLOTO	adj.	deep
LOTO	n. (o)	will ; the affections
LOTOĀ	n. (o)	enclosure, field
LOTU	n. (a)	church service ; religious sect
LUA	adj.	two
LUGA	adv.	above
LULU	n. (o)	owl
LUMA	adv.	before, in front of
LUMANA'I	adj.	future
LUPE	n. (o)	pigeon

M

MA	conj.	and
	prep.	with
MA'A	n. (a)	rock, stone
MA'A'A	adj.	hard
MA'AI	adj.	sharp
MA'ALILI	adj.	cold, chilly ; pl. ma'alilili
MAEA	n. (a)	rope
MA'EU	adj.	excellent
MAI	prep.	from
	adv.	indicating direction towards the speaker
MA'I	adj.	sick ; pl. mama'i
MAILA	n. (o)	mile
MAILE	n. (a)	dog
MAOTA	n. (o)	official residence of a chief
MAUALUGA	adj.	high, tall ; pl. maualuluga
MAUGA	n. (o)	hill, mountain
MAUALALO	adj.	low ; pl. maualalalo
MA'UMAGA	n. (a)	taro patch
MAFANAFANA	adj.	warm
MAFIAPIA	adj.	thick
MAFU'E	n. (o)	earthquake
MAGALO	adj.	fresh (of water, etc.)
MAGO	adj.	dry
MAGUMAGU	adj.	withered, dried up
MALAE	n. (o)	open space in the middle of the village
MALAGA	n. (a)	journey, voyage

MALALA	n.	(a)	charcoal
MALIE	n.	(a)	shark
MALIE	adj.		good, agreeable; pl. malilie
MALIU	adj.		dead; pl. maliliu
MALŌ	adj.		hard, stiff
MĀLŌ	n.	(o)	government
		(a)	guest
MALOSI	adj.		strong; pl. malolosi
MĀLŪLŪ	adj.		cold
MAMA	n.	(a)	ring
MAMĀ	adj.		clean
MĀMĀ	adj.		light (not heavy)
MAMAO	adj.		far-off, distant
MAMAFA	adj.		heavy
MAMAFU	adj.		dignified
MAMOE	n.	(a)	sheep
MANAIA	adj.		attractive, pleasing, handsome; pl. mananaia
			plain, clear
MANINO	adj.		plain, clear
MANOGI	n.	(o)	scent, pleasant odour
MANU	n.	(a)	animal, bird, insect
MANULELE	n.	(a)	bird
MANU'A	n.	(o)	wound, bodily injury
MANUIA	n.	(a)	good luck; blessing
MASIOFO	n.	(a)	wife of a king or of a chief holding a royal title
MASIMA	n.	(a)	salt
MASINA	n.	(o)	moon; month
MASOĀ	n.	(a)	starch, arrowroot
MATA	n.	(o)	eye; face
	adj.		raw, unripe
MATAI	n.	(o)	chief, person holding a Samoan title
MATA'U	n.	(o)	fear
MATĀUPU	n.	(a)	subject-matter; chapter
MATAGĀ	adj.		ugly; improper
MATAGI	n.	(o)	wind
MATAGOFIE	adj.		good-looking, beautiful
MATIVA	adj.		poor, destitute; pl. matitiva
MATŪ	adj.		northern
MATUA	adj.		mature, elderly, adult; pl. matu- tua
	n.	(o)	parent; pl. mātua

MATUĀ	adv.		very, in high degree
MEA	n.	(a)	thing, creature
MELI	n.	(a)	honey; mail (post)
MITI	n.	(a)	dream
Mo	prep.		for
MOA	n.	(a)	chicken, poultry
MOANA	n.	(o)	ocean
MOEGA	n.	(o)	bed
Mo'o	n.	(a)	gecko, small lizard
MOGAMOGA	n.	(a)	cockroach
MOLI	n.	(a)	orange; soap
MOLĪ	n.	(a)	lamp, artificial light
MOLIMAU	n.	(a)	witness
MOMOGO	n.	(o)	cork, plug
MONI	adj.		true, real
MOTO	adj.		unripe, green
MOTU	n.	(o)	island
MUAULU	n.	(o)	forehead
MULI	n.	(o)	rear, rump
MULIVAE	n.	(o)	heel (of the foot)
MULIVAI	n.	(o)	mouth of a river
MUTIA	n.	(o)	grass; lawn
N			
NA	adv.		only
NAIFI	n.	(a)	knife
NAMU	n.	(o)	mosquito
NĀMU	n.	(o)	scent, unpleasant smell
NANEI	adv.		soon, by-and-by
NEI	adv.		now
NE'I	adv.		lest
NIU	n.	(a)	the coconut palm
NIFO	n.	(o)	tooth
NOFOA	n.	(o)	chair
NOFOSALA	adj.		guilty (Court)
NUANUA	n.	(a)	rainbow
NU'U	n.	(o)	village
P			
PA	n.	(a)	wall, hedge, fence
PA'A	n.	(a)	crab
PAE'E	adj.		thin, skinny (of people); pl. Pae'e'e

PAELO	n.	(a)	barrel
PA'EPA'E	adj.		white ; pl. papa'e
PAIA	adj.		holy
PAIĒ	adj.		lazy
PAOPAO	n.	(o)	canoe
PALA	adj.		rotten
PALA'AI	adj.		cowardly ; pl. pala'a'ai
PALAPALA	n.	(o)	mud
PAPA	n.	(o)	large rock
PAPA'U	adj.		shallow
PAPĀLAGI	n.	(o)	member of a white race
PATA	n.	(a)	butter
PE'A	n.	(a)	flying fox
PEI	adv.		like, as
PEITA'I	conj.		but, nevertheless
PELE	adj.		beloved
PELEUE	n.	(o)	coat
PEPE	n.	(a)	baby ; doll ; butterfly
PEPELO	n.	(a)	lie, falsehood
PESE	n.	(a)	song
PETI	adj.		fat (of animals) ; pl. pepeti
Pi'o	adj.		crooked ; pl. pipi'o
PILI	n.	(a)	lizard
PISA	n.	(a)	noise
Po	conj.		or
	n.	(a)	night
POU	n.	(o)	post
POGAI	n.	(o)	origin, root
POGA	n.	(o)	knot ; lump ; fault
POPO	n.	(a)	coconut, copra
POTO	adj.		intelligent, wise ; pl. popoto
POTU	n.	(o)	room
POVI	n.	(a)	cattle-beast, cattle
PUA'A	n.	(a)	pig, pork
Pu'upu'u	adj.		short ; pl. pupu'u
PULA	adj.		ripe
PULE	n.	(a)	control, authority, power
PULOU	n.	(o)	hat, head-gear
PUNA	n.	(o)	spring (of water)
PUSA	n.	(a)	box
PUTA	adj.		fat, chubby (of persons) ; pl. puputa

S

SA	adj.		holy, sacred ; forbidden
SA'O	adj.		straight ; right, correct ; pl. sasa'o
SAOFA'I	n.	(a)	formal ceremony and feast marking election to a title
SAOASAOA	adj.		fast ; (of a car) speeding
SAUĀ	adj.		cruel
SAUTE	n.		south
SALU	n.	(a)	broom
SAMASAMA	adj.		yellow
SAMI	n.	(a)	sea
SANA	n.	(a)	corn, maize
SASA'E	n.		east
SĀVALI	n.	(a)	message ; messenger, envoy
SAVILI	n.	(o)	breeze
SEĀSEĀ	conj.		until
SEFULU	adj.		ten
SELAU	adj.		hundred
SELEULU	n.	(a)	scissors
SELENI	n.	(a)	shilling
Sesē	adj.		wrong, incorrect
SIAPO	n.	(a)	tapa cloth
SI'USI'U	n.	(o)	tail
SILI	adj.		best, highest
SINA	adj.		some, a little
			white, grey (only of hair)
SISIFO	n.		west
SIVA	n.	(a)	dance
SOESĀ	adj.		annoying, objectionable
So'o	adv.		frequently
So'ona	adv.		carelessly
SOLE	interj.		call to a man or boy
SOLO	n.	(a)	towel
SOLOFANUA	n.	(a)	horse
SOLOSOLO	n.	(o)	handkerchief
SUA	n.	(a)	liquid, juice
SUĀU'U	n.	(a)	oil
SUAMALIE	adj.		sweet
SUI	n.	(o)	representative, substitute
SUŌ	n.	(a)	shovel, spade
SUGA	interj.		call to a woman or girl

SUSU	n.	(o)	the breast
		(a)	milk
SŪSŪ	adj.		wet
T			
TA'ALOLO	n.	(a)	ceremonial presentation of respect
TA'AVALE	n.	(a)	car, vehicle
TAEAO	n.	(o)	morning
	adv.		tomorrow
TA'ELE	n.	(o)	bath, shower
TAI	n.	(a)	tide
TAIMI	n.	(o)	time
TA'INAMU	n.	(o)	mosquito-net
TA'ITA'I	n.	(o)	leader
TAOFI	n.	(o)	opinion
TAU	n.	(o)	price
TAUA	n.	(a)	war
TAUAGAVALE	n.	(o)	left side
TAUASO	adj.		blind
TAUI	n.	(o)	reward
TAUFUSI	n.	(a)	swamp
TAUGOFIE	adj.		cheap
TAULE'ALE'A	n.	(o)	young man ; untitled person ; pl. taulele'a
TAUMATAU	n.	(o)	right side
TAUPOU	n.	(a)	chief's daughter holding a special title and position of high im- portance in the village
TAUSAGA	n.	(o)	year
TAUSI	n.	(o)	wife of an orator
TAUTUA	n.	(a)	the service rendered by a taule'ale'a to a matai
TAFATAFA	n.	(o)	side
TAFI	n.	(o)	razor
TAGA	n.	(a)	sack, bag ; pocket
TAGĀ MEA	n.	(a)	laundry, clothes for washing
TAGATA	n.	(o)	person
TALA	n.	(a)	story, report, statement
TALI	n.	(a)	answer
TALIGA	n.	(o)	ear
TALOFA	interj.		greeting
TALOSAGA	n.	(a)	prayer, petition, request

TALU	prep.		since
TAMA	n.	(a)	boy ; child
TAMĀ	n.	(o)	father
TAMAITITI	n.	(a)	child, youngster ; pl. tamaiti
TAMAFAI	n.	(a)	adopted child
TAMALOA	n.	(o)	man
TANE	n.	(a)	male ; husband
TANOĀ	n.	(a)	bowl
TAPA'A	n.	(a)	tobacco
TASI	adj.		one
TATAU	adj.		proper
TEI	n.	(o)	younger brother or sister
TEINE	n.	(a)	girl
TELE	adj.		large ; many ; pl. tetele
	adv.		very, very much
TIOATA	n.	(o)	glass ; spectacles
TIUTE*	n.	(a)	duty, obligation ; customs duty
TIFAGA	n.	(o)	entertainment, cinema
TIGĀ	n.	(o)	pain
TIMU	n.	(a)	rain
TINĀ	n.	(o)	mother
TINO	n.	(o)	body
TIPOLO	n.	(a)	lemon, lime
To'ALUA	n.	(o)	spouse
TOE	adv.		again
	adj.		last, remaining ; pl. totoe
TOEA'INA	n.	(o)	elderly person
TO'I	n.	(o)	axe
TOFĀ	interj.		good-bye
TOGAFITI	n.	(a)	trick, wangle
TOLO	n.	(a)	sugar-cane
TOLU	adj.		three
TONU	adj.		right, correct
TOTO	n.	(o)	blood
TOTOGI	n.	(o)	payment ; remuneration ; fee
TUA	n.	(o)	back
	adv.		behind
TUAI	adj.		old ; former
TUĀ'OI	n.	(o)	boundary ; neighbour
TUI	n.	(a)	fork
TUFUGA	n.	(a)	carpenter, builder
TULA	adj.		bald
TULAFALE	n.	(o)	orator

TULAFONO	n.	(a)	law, ordinance, regulation
TULAGA	n.	(o)	site, position
TULIMANU	n.	(o)	corner
TUMAU	adj.		firm, steady
TUMU	adj.		full; pl. tutumu
TUPE	n.	(a)	money
TUPITO	adj.		last, final
TUPU	n.	(o)	king
TUSA	adj.		like, equal; pl. tutusa
TUSI	n.	(a)	anything written; letter, book
TUTULI	adj.		deaf

V

VA	n.	(o)	space between
VA'A	n.	(o)	ship; boat
VAE	n.	(o)	leg, foot
VAEGA	n.	(o)	part, division, section
VAI	n.	(o)	water; medicine
VAIASO	n.	(o)	week
VAITAIMI	n.	(o)	period of time
VAITAFE	n.	(o)	river
VAIVAI	adj.		weak
VAO	n.	(o)	forest, bush, vegetation
VAOGATĀ	adj.		disobedient
VAGANĀ	conj.		unless, except that
	prep.		except
VALEA	adj.		foolish, stupid; pl. valelea
VALI	n.	(a)	paint
VALU	adj.		eight
VANU	n.	(o)	ravine, chasm
VASA	n.	(o)	ocean
VATELE	adj.		wide apart; pl. vatetele
VAVE	adj.		quick; pl. vavave
	adv.		quickly
VEVELA	adj.		hot

ENGLISH-SAMOAN VOCABULARY

A, an	art.	se
ability	n.	poto, malosi
able	v.	mafai
about	prep.	i; (approx.) tusa ma
above	prep. adv.	i luga (o)
abroad	adv.	i nu'u ese
accept	v.	tali
according to	prep.	tusa ma
account	n.	tala
accustom	v.	faamasani
ache	n.	tigā
act	v.	fai, aga
add	v.	fa'aopoopo
advice	n.	fa'atonuga
aeroplane	n.	va'alele
afraid	adj.	fefe
after	adv.	mulimuli ane
afternoon	n.	afiafi
again	adv.	toe
agent	n.	sui
ago	adv.	talū ai
agree	v.	malie
air	n.	'ea, savili
alive	adj.	ola
all	adj.	'uma, atoa
alone	adj.	to'atasi
also	adv.	fo'i
although	conj.	e ui ina
altogether	adv.	fa'atasi, uma
always	adv.	i aso uma
among	prep.	i totonu (o)
amount	n.	aofa'i
anchor	n.	taula
and	conj.	ma
anger	n.	ita
animal	n.	manu, mea
ankle	n.	tapuvae
answer	v.n.	tali
ant	n.	loi

apologise	v.	fa'atoese
appear	v.	aliali
approach	v.	sōsō mai
arm	n.	lima
arrive	v.	o'o, taunu'u mai
article	n.	mea
ascend	v.	a'e
ask	v.	fesili
assembly	n.	fa'apotopotoga ; fono
at	prep.	i
authority	n.	pule
avoid	v.	'alo, 'alo'ese
away	adv.	ese
axe	n.	to'i
Baby	n.	pepe
back	adv., n.	tua
bad	adj.	leaga
bag	n.	taga
bake	v.	tao
bald	adj.	tula
banana	n.	fa'i
barrel	n.	paelo
basin	n.	tanoa
basket	n.	'ato
bathe	v.	ta'ele
bay	n.	faga
beach	n.	matāfaga
beard	n.	'ava
beat	v.	sasa, ta
beautiful	adj.	matagofie
because	conj.	auā, ona 'o
become	v.	avea, fai ma
bed	n.	moega
beef	n.	fasi povi
before	conj.	a o le'i
	prep.	i luma (o)
begin	v.	amata
behind	prep.	i tua (o)
bell	n.	logo
beside	prep.	i tafatafa (o)
between	prep.	i le va (o)
beyond	adv.	i tala atu

big	adj.	tele, lapo'a
bird	n.	manulele, manu
bite	v.	u
black	adj.	uliuli
blind	adj.	tauaso
blood	n.	toto
blue	adj.	lanumoana
boast	v.	mitamita
boat	n.	va'a
body	n.	tino
bone	n.	ivi
bonito	n.	atu
book	n.	tusi
bottle	n.	fagu
boundary	n.	tua'oi
bowl	n.	tanoa
box	n.	pusa
boy	n.	tama
brave	adj.	toa
bread	n.	falaoa
breadfruit	n.	'ulu
break	v.	ta'e, gau, motu
breathe	v.	mānava
bridge	n.	ala laupapa
bright	adj.	pupula
bring	v.	'aumai
broad	adj.	lautele
broom	n.	pulumu, salu
brother	n.	uso (of man), tuagane (of woman)
brown	adj.	'ena'ena
build	v.	fausia
building	n.	fale
bull	n.	povi po'a
burn	v.	susunu
but	conj.	ae, ae peita'i
butter	n.	pata
butterfly	n.	pepe
button	n.	fa'amau
buy	v.	fa'atau mai
Call	v.	vala'au
calm	adj.	malū, laolao
	n.	filēmū

can	n.	apa
	v.	mafai
canoe	n.	paopao
capsize	v.	fuli, sa'e
car	n.	ta'avale
care for	v.	tausi
careful	adj.	fa'acteete
careless	n.	fa'atamala, fa'atitipa
carpenter	n.	tufuga, tamuta
carry	v.	ave, avatu, amo
catch	v.	pu'e, maua, sapo
cattle	n.	povi
cause	n.	mafuaga, pogai
certain	adj.	moni
certain to be	v.	mautinoa
chair	n.	nofoa
change	v.	sui
charcoal	n.	malala
cheap	adj.	taugofie
chest	n.	fatafata (person) pusa (box)
chief	n.	ali'i
	adj.	sili
child	n.	tamaitiiti
children	n.	tamaiti, fanau
choir	n.	'aufaipese
choose	v.	filifili
church	n.	ekalesia, falesā, lotu
circle	n.	li'o
city	n.	a'ai
class	n.	vasega
clean	adj.	mamā
clear	adj.	manino
climb	v.	a'e
close	v.	tapuni
cloth	n.	'ie
cloud	n.	ao
clumsy	adj.	vasivasi
coast	n.	matāfaga
coat	n.	peleue
cockroach	n.	mogamoga
coconut	n.	niu, popo
cold	adj.	ma'alili, malūlū

colour	n.	lanu
come	v.	sau
compare	v.	fa'atusa
complain	v.	tagi, muimui
complete	adj.	atoatoa
concerning	prep.	tau
conduct	n.	aga, amio
confirm	v.	fa'amaoni
consider	v.	manatu, mafaufau
continue	v.	fai pea
control	n.	pule
	v.	taofi
conversation	n.	talatalaga
cook	v.	faiumu
copra	n.	popo
copy	n.	ata
coral	n.	'amu
cork	n.	momono
correct	adj.	tonu, sa'o
cost	n.	tau, totogi
cough	n.	tale
country	n.	atunu'u
course	n.	ala
count	n.	fa'amasinoga
cover	v.	ufiufi
crab	n.	pa'a
crawl	v.	totolo
crew	n.	auva'a
cripple	n.	pipili
cruel	adj.	sauā
cry	v.	tagi
cup	n.	ipu
cupboard	n.	fata
cure	v.	fa'amalōlō
cut	v.	tipi
Damp	adj.	sūsū
dance	v.	siva
dark	adj.	pogisā
	n.	pouliuli
daughter	n.	afafine, tamateine
day	n.	aso ; ao
dead	adj.	maliu, oti

deaf	adj.	tutuli
dear	adj.	pele ; taugatā
debt	n.	aitalafu
deceive	v.	fa'a'ole'ole, fa'asesē
decision	n.	fa'aiuga
deep	adj.	loloto
deny	n.	tete'e, fa'afiti
depart	v.	alu, alu ese
describe	v.	fa'amatala
desire	v.	mana'o, fia
different	adj.	ese
difficult	adj.	faigata
dig	v.	eli
dignified	adj.	mamalu
dirt	n.	ele'ele
dirty	adj.	ele'elea
dish	n.	tanoa, ipu
dishonest	adj.	pepelo, gaoui
dispute	v.	finau
distant	adj.	mamao
distribute	v.	tufatufa
do	v.	fai
doctor	n.	foma'i
dog	n.	maile
door	n.	faitoto'a
doubt	v.	masalosalo
down	adv.	ifo, i lalo
dream	n.	miti
dress	n.	ofu, lavalava
drink	v.	inu
drunk	adj.	onā
dry	adj.	mago
duck	n.	pato
dust	n.	efuefu, pefu
Each	adj.	ta'itasi
ear	n.	taliga
earth	n.	ele'ele ; (world) lalolagi
earthquake	n.	mafui'e
east	adj.	sasa'e
eat	v.	'ai, taumafa
egg	n.	fua, fuāmoa
eight	adj.	valu

elbow	n.	tulilima
elder	adj.	matua
employ	v.	fa'a'aogā
empty	adj.	gaogao
end	n.	i'u
enough	adj.	lava
enter	v.	ulu, ulufale
epidemic	n.	fa'ama'i
equal	adj.	tusa
errand	n.	fe'au
escape	v.	sao, sola
establish	v.	fa'atumau
evening	n.	afiafi, po
evidence	n.	molimau
evil	adj.	leaga
examine	v.	su'esu'e, iloilo
exceedingly	adv.	aupito
except	prep.	vaganā
expect	v.	fa'atali, fa'amoemoe
explain	v.	fa'amatala
eye	n.	mata
Face	n.	mata
fair	adj.	lalelei ; laofie ; tonu
fall	v.	pa'ū
false	adj.	pepelo
family	n.	aiga ; fanau (children)
fan	n.	ili
far	adj.	mamao
fast	adj.	saosaoa
fat	adj.	puta (person), peti (animal)
father	n.	tamā
fathom	n.	gafa
fear	v.	mata'u, fefe
feast	n.	taumafataga
feather	n.	fulu
feel	v.	lagona (perceive)
fence	n.	pa
fetch	v.	'aumai, a'ami
few	adj.	nai, ni nai
field	n.	lotoā
fierce	adj.	fe'ai
fight	n.	fusu (fists) ; tau

find	v.	maua
finish	v.	fa'a'uma
fire	n.	afi
first	adj.	muamua, ulua'i
fish	n.	i'a
	v.	fagota, fai faiva
flag	n.	fu'a
flat	adj.	salafalafa
flesh	n.	a'ano
float	v.	opeopea
flow	v.	tafe
fly	n.	lago
	v.	lele
follow	v.	mulimuli
food	n.	mea'ai
foot	n.	vae
for	prep.	mo
forbid	v.	vavao, fa'asā
forgive	v.	fa'amagalo
fork	n.	tui
fortunate	adj.	manuia
forward	adv.	i luma
fowl	n.	moa
free	adj.	sa'oloto
frequently	adv.	so'o
friend	n.	uō
frighten	v.	fa'afefe, fa'amata'u
from	prep.	mai
fruit	n.	fua, fuāla'au
full	adj.	tumu
Gale	n.	afā
game	n.	ta'alogā
gaol	n.	fale puipui
garden	n.	fa'atoaga
generous	adj.	matamau
genuine	adj.	moni
get	v.	maua
ghost	n.	aitu
gift	n.	meaalofa
girl	n.	teine
give	v.	fo'ai, avatu
glad	adj.	fiafia

glass	n.	tioata
go	v.	alu
God	n.	Atua
good	adj.	lelei ; manaia, malie
goodbye	n.	tofā, soifua
government	n.	malo
grass	n.	mutia
great	adj.	tele
green	adj.	lanu mea mata
ground	n.	ele'ele, fanua
grow	v.	tupe
guess	v.	taumate
guest	n.	malō
gun	n.	fana
Hair	n.	lauulu
hand	n.	lima ; a'ao
handkerchief	n.	solosolo
handle	n.	'au
happy	adj.	fiafia, manuia
hard	adj.	ma'a'a, malō
hate	v.	'ino'ino
he	pron.	ia, na
head	n.	ulu ; ao
hear	v.	fa'alogo ; fa'afofoga
heart	n.	fatu
heavy	adj.	mamafa
heir	n.	suli
help	v.	fesoasoani
here	adv.	i'inci
hibiscus	n.	aute, sciaute
hide	v.	lafi
high	adj.	maualuga
hill	n.	mauga
hit	v.	ta ; lavea
hold	v.	taofi
hole	n.	pu
home	n.	aiga (family) fale (house)
honest	adj.	fa'amaoni
honey	n.	suāmeli
hope	v.	fa'amoemoe
horse	n.	solofanua

hot	adj.	vevela
hour	n.	itulā
house	n.	fale
household	n.	aiga
hundred	adj.	selau
hungry	adj.	fia 'ai
hurry	v.	fa'avave
husband	n.	tane, to'alua
I	pron.	a'u, 'ou, ita
ice	n.	aisa
if	conj.	afai, 'a
ignorant	adj.	valea
ill	adj.	ma'i ; gasegase
immediately	adv.	loa, loa lava
in	prep.	i
include	v.	e aofia ai
indicate	v.	fa'asino
influence	n.	mamalu
injure	v.	fa'asaunoa
ink	n.	vaitusi
inland	adv.	i uta
inside	adv.	i totonu (o)
inspect	v.	iloilo
instead	adv.	e sui ai
intelligent	adj.	atamai
interpreter	n.	fa'amatala upu
interval	n.	va, malologa
into	prep.	i
invite	v.	vala'au
iron	v.	auli
island	n.	motu
January	n.	Ianuari
jealous	adj.	matau'a ; fuā ; losilosivale
join	v.	soso'o
journey	n.	malaga
joy	n.	olioli, fiafia
judge	n.	fa'amasino
juice	n.	sua
July	n.	Iulai
jump	v.	oso
June	n.	Iuni

Kava	n.	'ava
keep	v.	tausi ; taofi
kick	v.	a'a
kill	v.	fasioti (persons), fasi (animals)
king	n.	tupu
kiss	n.	sogi
kitchen	n.	potu kuka
knee	n.	tulivae
kneel	v.	to'otuli
knife	n.	naifi ; sapelu
know	v.	iloa ; silafia
Ladder	n.	apefa'i
lagoon	n.	aloalo
lake	n.	vaituloto
lamp	n.	moli
land	n.	fanua
language	n.	gagana
large	adj.	lapo'a, tele
last	adj.	mulimuli, mulia'i
laugh	v.	'ata'ata, ata
law	n.	tulafono
lazy	adj.	paie
leader	n.	ta'ita'i
leaf	n.	lau, laula'au
learn	v.	a'oa'o
left	adj.	agavale
lest	conj.	ne'i, ina ne'i
letter	n.	tusi
liar	n.	pepelo
life	n.	olaga, ola ; soifua
lift	v.	si'i
light	n.	malamalama ; moli
lightning	adj.	māmā
like	n.	uila
lip	prep.	pei
listen	n.	laugutu
little	v.	fa'alogo ; fa'afofoga
lizard	adj.	laitiiti
long	n.	pili ; (gecko) mo'o
	adj.	umi, loloa
	adv.	leva

look at	v.	va'ai, matamata
for	v.	sa'ili, su'e
lose	v.	le iloa ; maumau (waste)
love	n.	alofa
low	adj.	maulalo
lungs	n.	māmā
Mad	adj.	valea
maize	n.	sana
make	v.	fai
man	n.	tagata, tamalao, tane
many	adj.	tele, (people) to'atele
map	n.	fa'afanua
March	n.	Mati
marriage	n.	fa'aipoipoga
mat	n.	fala ; (fine) 'ie toga
match	n.	afitusi
May	n.	Me
meal	n.	'aiga ; taumafataga
meaning	n.	uiga
medicine	n.	vaila'au
mend	v.	fa'afou
mention	v.	ta'u
message	n.	fe'au
milk	n.	susu
mirror	n.	fa'aata
miserable	adj.	mafatia, malaia
missionary	n.	fai'fe'au
Monday	n.	aso gafua
money	n.	tupe
month	n.	masina
moon	n.	masina
morning	n.	tacao
mosquito	n.	namu
moth	n.	lelefua
mother	n.	tinā
mountain	n.	mauga
mouse	n.	isumu, iole
mouth	n.	gutu
mud	n.	palapala
must	v.	e ao, e tatau

Nail	n.	fao (finger) atigilima (toe) atigivae
name	n.	igoa ; suafa
narrow	adj.	vaapiapi
near	adv.	latalata (i)
neck	n.	ua
neglect	v.	fa'atamala
nest	n.	ofaga
net	n.	upega
new	adj.	fou
night	n.	po
nine	adj.	iva
no	adv.	e leai
noise	n.	pisa
north	n.	matu
nose	n.	isu ; fofoga
November	n.	Novema
now	adv.	nei
number	n.	numera
Obey	v.	usiusita'i
object	v.	fa'atu'iese, fa'alavelave
obtain	v.	maua
ocean	n.	vasa
October	n.	Oketopa
odour	n.	manogi
of	prep.	o, a
often	adv.	so'o
oil	n.	suāu'u
old	adj.	leva ; matua ; tuai
only	adv.	tau, na o
open	v.	tatala
opinion	n.	taofi
or	adv.	po, pe
orator	n.	tulafale, failauga
order	v.	fa'atonu, poloa'i
other	adj.	isi
ought	v.	e tatau
outside	adv.	i fafo
oven	n.	umu
owe	v.	'aitalafu
owl	n.	lulu

Pain	n.	tigā
paint	n.	vali
parcel	n.	afifi
parents	n.	mātua
part	n.	vaega
past	adj.	ua mavae
path	n.	ala
patient	adj.	onosa'i
pawpaw	n.	esi
payment	n.	totogi
peace	n.	filemū
perfume	n.	manogi
perhaps	adv.	atonu
permanent	adj.	tumau
person	n.	tagata
photo	n.	ata
piece	n.	fasi
pig	n.	pua'a
pigeon	n.	lupe
pillow	n.	aluga
pineapple	n.	fala
place	n.	mea ; tulaga
plantation	n.	fa'atoaga (taro) maumaga
plate	n.	tanoa, ipu
play	n.	ta'alo
please	adv.	fa'amolemole
policeman	n.	leoleo
pour	v.	liligi
praise	v.	vivi'i
prawn	n.	ula
pray	v.	tatalo
prayer	n.	talosaga
prepare	v.	sauni
price	n.	tau
pride	n.	fa'amaualuga
probably	adv.	ai lava
proceed	v.	alu i luma
produce	v.	fua
prohibit	v.	vavao, fa'asa
promise	v.	folafola
proud	adj.	mitamita
put	v.	tu'u

Quarrel	n.	misa
queen	n.	tupu tama'ita'i
question	n.	fesili
quick	adj.	vave
quiet	n.	filemū
quite	adv.	matuā, lava
Rain	n.	timu
raise	v.	si'i
rat	n.	isumu, iole, imoa
read	v.	faitau
ready	adj.	saunia
real	adj.	moni
reason	n.	ala
receive	v.	tali ; maua
reconcile	v.	fa'alelei
red	adj.	mūmū
reef	n.	a'au
refuse	v.	te'ena
regret	v.	fa'anoanoa
rejoice	v.	fiafia, olioli
religion	n.	lotu
reluctant	adj.	musu
remain	v.	nofo
remember	v.	manatua
remove	v.	ave'ese
repair	v.	fa'afou
reply	v.	tali
reside	v.	nofo
resign	v.	tu'u
respect	n.	ava, fa'aaloalo
rest	v.	malolo
restrain	v.	taofi
result	n.	i'uga
reward	n.	taui
rich	adj.	mau'oa
ridge	n.	tuasivi
right	adj.	tonu, sa'o ; (direction) taumatau
ring	n.	mama
ripe	adj.	pula
river	n.	vaitafe
road	n.	ala ; auala
rock	n.	papa

room	n.	potu
root	n.	pogai, a'a
rope	n.	maea
rotten	adj.	pala
rough	adj.	gaoā ; (sea) galu
round	adj.	lapotopoto
rouse	v.	fa'a'ala
row	n.	atu (line) ; misa (quarrel)
rub	v.	mili
run	v.	momo'e
rusty	adj.	elea
Sack	n.	taga
sacred	adj.	sa ; paia
sad	adj.	fa'anoanoa
sale	n.	fa'atau
same	adj.	tusa
sand	n.	oneone
save	v.	fa'asao ; fa'aola
saw	n.	'ili
say	v.	fai ; fetalai ; ta'u
scare	v.	fa'amata'u, fa'afefe
school	n.	a'oga
scissors	n.	seleulu
scold	v.	'ote
sea	n.	sami, tai
search	v.	su'e ; saili
seat	n.	nofoa
secret	n.	lilo
see	v.	va'ai
seize	v.	pu'e
seldom	adv.	scāscā
sell	v.	fa'atau atu
send	v.	'au
sermon	n.	lauga
servant	n.	'au'auna
seven	adj.	fitu
sew	v.	su'isu'i
shake	v.	lūlū
shame	n.	masiasi
share	v.	tufatufa
shark	n.	malie

sharp	adj.	ma'ai
sheep	n.	māmoe
shelter	n.	malu
shine	v.	i'ila, pupula
ship	n.	va'a
shirt	n.	ofutino
shoe	n.	se'evae
shop	n.	faleoloa
shore	n.	matāfaga
short	adj.	pu'upu'u
show	v.	fa'aali
shut	v.	tapuni
sick	adj.	ma'i ; gasegase
side	n.	itū
sign	n.	fa'ailoga
silence	n.	filemū
silly	adj.	valea
simple	adj.	faigofie
since	adv.	talū ai
sister	n.	tuafafine (of man), uso (of woman)
sit	v.	nofo ; alala
six	adj.	ono
skin	n.	pa'u
sky	n.	lagi
sleep	v.	moe
slope	n.	sipa
slow	adj.	gese
small	adj.	laitiiti
smell	n.	nāmu ; manogi
smoke	n.	asu
	v.	(tobacco) ula
smooth	adj.	lamolemole
snake	n.	gata
sneeze	v.	mafatua
snore	v.	tagulu
so	adv.	pei, fa'apei, fa'apea
soap	n.	moli
son	n.	atali'i ; alo
soon	adv.	vave ; nanei
sorrow	n.	fa'anoanoa
sour	adj.	o'ona
south	n.	saute
sow	v.	tōtō

space	n.	va
spade	n.	suō
speak	v.	tautala ; fetalai
spectacles	n.	tioata
speech	n.	lauga ; fetalaiga
spread	v.	fofola
spring	n.	puna (water)
square	adj.	fa'atafafā
squeeze	v.	o'omi
stalk	n.	'au
stand	v.	tu, tula'i
star	n.	fetū
stay	v.	nofo
steal	v.	gaoi
step	n.	la'asaga
stone	n.	ma'a
stop	v.	taofi
store	n.	faleoloa
storm	n.	afā
story	n.	tala
straight	adj.	sa'o
strange	adj.	ese
street	n.	ala
strength	n.	malosi
strike	v.	ta
string	n.	mānoa
strong	adj.	malosi
stupid	adj.	valea
subject	n.	mataupu
substitute	n.	sui
sun	n.	la
Sunday	n.	aso Sa
suppose	v.	masalo
swamp	n.	taufusi
swear	v.	tautō
sweet	adj.	suamalie
swim	v.	a'au
table	n.	laulau
take	v.	ave, avatu
talk	n.	tautala
tall	adj.	umi

teach	v.	a'oa'o
teacher	n.	faiaoga
tell	v.	ta'u ; fa'aali
ten	adj.	sefulu
thank	v.	fa'afetai
that	adj.	lea, lenā
the	part.	le
then	conj.	ona — lea
thick	adj.	māfiafia
thin	adj.	manifinifi
thing	n.	mea
think	v.	manatu
thirsty	adj.	fia inu
this	adj.	lenei
thousand	adj.	afe
thread	n.	filo
three	adj.	tolu
throw	v.	togi, lafo
Thursday	n.	aso tofi
tide	n.	tai
time	n.	taimi, itula
tin	n.	apa
tired	adj.	vaivai
title	n.	suafa
to	prep.	i
today	adv.	le asō, le aso nei
together	adv.	fa'atasi
tomorrow	adv.	a taecao
tongue	n.	laulaufaiva
tonight	adv.	le po nei
too	adv.	fo'i
tooth	n.	nifo
town	n.	a'ai
track	n.	ala
travel	v.	malaga
tree	n.	la'au
trick	n.	togafiti
trouble	n.	fa'alavelave
true	adj.	moni
try	v.	taumafai
Tuesday	n.	aso lua
turn	v.	liliu
turtle	n.	laumei

ugly	adj.	matagā
umbrella	n.	fa'amalu
under	adv.	i lalo (o)
understand	v.	malamalama
unless	v.	vaganā
unpleasant	conj.	soesā
unripe	adj.	mata
until	adj.	se'ia
untrue	conj.	pepelo
up	adj.	a'e ; i luga
use	adv.	fa'aaogā
useful	v.	aogā
valley	adj.	
very	n.	vanu
village	adv.	matuā, aupito, lava
visit	n.	nu'u, a'ai
voice	v.	asiasi
	n.	leo
wait	v.	fa'atali
wake	v.	ala
walk	v.	savali
wall	n.	pa
want	v.	mana'o
war	n.	taua
warm	n.	mafanafana
warn	adj.	lapata'i
wash	n.	fufulu ; (clothes) ta
waste	v.	maumau
water	v.	vai
weak	n.	vaivai
weave	adj.	lalaga
wedding	v.	fa'aipoipoga
Wednesday	n.	aso lulu
week	n.	vaiaso
weep	n.	tagi
well	v.	lelei
west	adv.	sisifo
wet	n.	sūsū
when	adj.	afea, anafea, ina o
where	adv., conj.	i fea, o fea
while	adv.	manū o
whisper	conj.	musumusu
	v.	

white	adj.	pa'epa'e
whole	adj.	atoa
why	conj.	ai se a
wide	adj.	lautele
wife	n.	avā ; to'alua ; faletua
wild	adj.	aivao
will	n.	loto ; finagalo
wind	n.	matagi
window	n.	fa'amalama
wing	n.	apa'au
wise	adj.	poto, atamai
wish	v.	fia, mana'o
with	prep.	ma, fa'atasi ma
without	prep.	e aunoa ma
witness	n.	molimau
woman	n.	fafine ; tamaita'i
wood	n.	laupapa
word	n.	upu
work	v.	galue
world	n.	lalolagi
worm	n.	anufe
wound	n.	manu'a
wrist	n.	tapulima
write	v.	tusi
wrong	adj.	sesē
yam	n.	ufi
year	n.	tausaga
yellow	adj.	samasama
yes	adv.	ioe ; o lea lava
yesterday	n.	ananafi
you	pron.	oe, oulua, outou
young	adj.	la'itiiti

LIST OF WORDS ADOPTED DIRECTLY INTO SAMOAN FROM OTHER LANGUAGES

Aisa	ice	Ofisa	office, officer
Aukuso	August	ova	over
auro	gold (Lat.)	ovataimi	overtime
afakasi	half-caste	Oketopa	October
*afatala	half-a-dollar		
agelu	angel	Uaea	wire
aniani	onion	uaalesi	wireless
alaisa	rice	uaina	wine
alauni	allowance	uafu	wharf
aposeolo	apostle	uati	watch
apu	apple	*uila, uili	wheel
asini	ass		
		*Falaoa	flour
elefane	elephant	filo	thread (Lat.)
eletise	electric	fiva	fever
epikopō	bishop (Gr.)		
eka	acre	Laina	line
ekalesia	church (Gr.)	laisene	licence
		lanisi	launch
Ianuari	January	lapi	rubbish
iata	yard	lapiti	rabbit
Iulai	July	lakisi	radish
Iuni	June	leikiō	radio
inisia	engineer	leona	lion (Lat.)

* Generally speaking the Samoanized word has the same meaning as that in the language from which the word is taken. One or two exceptions should, however, be noted :

afatala (half-a-dollar) : two shillings, florin.

uila, uili (wheel) : the form *uili* is normally used for "wheel", while *uila* has the meaning "bicycle", and also "electricity", "lightning".

falaoa means bread as well as flour.

pisupo originally referred to tinned soup. Its meaning was later extended to all forms of tinned food; but it now refers exclusively to tinned meat, bully beef.

po'a (boar) is used for the male of any animal; e.g. *povi po'a*, "bull".

kalone (gallon) is also the ordinary word for a large metal container, e.g. 44-gall. drum.

letusi	lettuce	pepa	paper
lipine	ribbon	pepe	baby
lipoti	report	peresitene	president
lisi	list, lease	perofeta	prophet
loia	lawyer	pi	pea; bee
lole	lolly	pia	beer
loli	lorry	pine	pin
loka	lock	*pisupo	pea soup
lula	ruler	*po'a	boar
		polo	ball
Maiasetete	majesty	poloka	block
maila	mile	polokalame	programme
masini	machine	povi	cattle (Lat.)
maketi	market	pulumu	broom
meleni	melon	pusi	pusy
meli	mail		
minisitā	Minister	Saute	south
minute	minute	salamo	psalm
moa	mower	sāmani	salmon
		sapati	sabbath
naifi	knife	sasa	saucer
niusipepa	newspaper	satani	satan
nila	needle	satauro	cross (Gr.)
		sefe	safe
Paelo	barrel	seleni	shilling
paipa	pipe	Setema	September
paleni	balance	Siamani	Germany
palota	ballot	silipa	slipper
papatiso	baptist	siliva	silver
pasā	bazaar	silika	silk
pasene	percent	simā	cement
pasese	passenger	sini	gin
pasi	bus; pass	sipi	jeep, zipper
pata	butter	sipili	spirit
pate	bat	sipuligi	spring
pato	duck	sipuni	spoon
parakarafa	paragraph	sis	cheese
pea	pair, pear	sisipeni	sixpence
pemita	permit	sitapu	step
peni	pen, penny	sikaleti	cigarette
penisini	benzine	sikuea	square
penitala	pencil	sikulū	screw

* See note, p. 176.

sosi	sauce	kapisi	cabbage
sosisi	sausage	kapiteni	captain
supo	soup	kea	care
suka	sugar	keke	cake
		kerisiano	christian
Taimi	time	ki	key
tane	tank	kisi	kiss
tapa'a	tobacco	kitara	guitar
telefoni	telephone	kiki	kick
temoni	demon	kirisimasi	christmas
Tesema	December	kirikiti	cricket
tevolo	devil	kofe	coffee
ti	tea	kolisi	college
ti'apolo	devil (Lat.)	koma	comma
ti'akono	deacon (Gr.)	komesina	commissioner
tiute	duty	komiti	committee
		kopi	copy
Kalapu	club	koruse	cross (Lat.)
kalena	calendar	koko	cocoa
*kalone	gallon	kuata	quarter
kamela	camel	kuka	cook
kamupani	company	Resitara	Registrar
kapineta	cabinet	risiti	receipt

* See note, p. 176.

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Teach Yourself Books



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