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Tongan Grammar


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 Vava'u Press, Tonga

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INTRODUCTION

Aim

1. Though the following treatise, being written in English, is intended primarily for English readers, its aim is not to exhibit the grammatical structure of Tongan as a counterpart of the grammatical structure of English, but simply as it is in itself whether it resembles English or not.

Terminology

2. This explains why some terms, such as *preposition*, *transitive*, and *intransitive*, are here used in a modified sense. This explains also why certain other terms, such as *case*, *gender*, *declension*, *conjugation*, *mood*, *infinitive*, *participle*, and *gerund*, are not used at all in reference to Tongan words. This explains, again, why certain new terms have been introduced—new terms to fit new distinctions, new groupings, and new classifications, particularly as in chapters 11-22.

3. The fact is, of course, that the grammatical structure of Tongan bears even less resemblance to that of English, than the grammatical structure of English bears to that of Latin.* I am not suggesting that it is inferior, or less highly developed, or less flexible as an instrument of human speech. I am merely asserting that it is different—and so different that a revised and largely new terminology is needed in order to explain it.

A Word about Polynesian Grammar in General

4. Just how far this new exposition of Tongan grammar is destined to influence grammarians of the future in their treatment of Polynesian languages in general remains to be seen. I am inclined to think, however, that its radical and largely original treatment of certain matters, such as verbs, possessives,

* Compare the writer's book on English grammar, *Let English Speak for Itself*.

and words characterized by distinctions of person, is likely to open up fresh avenues of investigation and research, possibly with revolutionary results, throughout Polynesia. For while I acknowledge the great value of the work already done in this field, especially that done by the Williamses on the Maori language, and by my own brother, Rev. Spencer Churchward, M.A., on Samoan, I am convinced that, in the matters just referred to, at least, there is a call for deeper investigation and for a more complete break with the concepts and categories with which the study of Latin and English grammar has familiarized us.

Spelling—Consonants

5. Except in regard to alphabetical order (see 2. 32), I have accepted the decisions made by the Privy Council of Tonga, relating to Tongan orthography, in 1943. These decisions may be summarized as follows.

6. First: the use of an inverted apostrophe (‘) to represent the glottal stop (see 1. 2), not only here and there, but wherever this sound occurs in correctly spoken Tongan. I had no hesitation whatever in accepting this; for true though it be that the glottal stop is somewhat difficult for English and French ears to detect, it is just as truly an element of the Tongan language, and just as important an element, as each of the other eleven consonants. My only regret is that in Tongan, as in many other Pacific island languages, a mere apostrophe, instead of a letter, has been chosen to represent this sound.

7. Second: the unvarying use of *s* where, formerly, sometimes *s* was used and sometimes *j*. This also I had no hesitation in accepting. In days gone by, it appears, Tongan had two sibilant sounds—an *s* sound and a *ch* sound (almost as in *chin*), the latter being written *j*. As the language is now spoken, however, the distinction no longer exists:* the *ch* sound has

* Except sometimes in borrowed names, particularly *Sisū* (Jesus) and *Sihova* (Jehovah), which some natives still pronounce *Jisū* and *Jihova*.

become assimilated to the *s* sound, and I doubt whether there is a single instance in which this has resulted in ambiguity.

8. Third: the unvarying use of *p* to represent a sound which reminds an English ear sometimes of *p* as in *pit*, and sometimes of *b* as in *bit*, but which is, in reality, between the two. This, again, I accepted without hesitation.

9. Fourth: the use of *ng*, instead of *g*, for the sound of *ng* as in *sing*. This also I accepted, though not without some qualms of my philological conscience: for the sound of *ng* in *sing* is simple, not compound, and ought therefore to be represented by one letter, not two. However, in favour of the innovation is the fact that it removes what was formerly a stumbling-block both to Tongans when reading English and to English people (and other Europeans) when reading Tongan. And so, although I should have opposed the change if I had been in Tonga at the time when it was proposed, I felt that there was not sufficient reason to justify my seeking to reverse it after coming to Tonga in May 1946.

Spelling—Vowels

10. For my recommendations under this head the reader is referred to Chapter 2, especially pars. 27 and 28. As far as I know, the differences between normal, long, and double vowels, in Tongan, have not previously been placed on a scientific basis, while the definitive accent (see 2. 15–17) has either escaped notice or has been brushed aside as a matter of no particular significance.

Spelling—Division of Words

11. Here, as elsewhere, I have proceeded with great care and have endeavoured to settle moot points, not arbitrarily, but on a rational and scientific basis.

12. For the information of those readers who are already familiar with the language, let me say at once that, subject to

certain exceptions (which we shall consider presently), the rules which I have finally adopted and followed are these:

(a) To write *ko e* (as in *ko e fale*),* 'a e, 'o e, mo e, ma'a e, mo'o e, 'e he, 'i he, ki he, &c., keeping the preposition and the article separate.

(b) To write *ko au, ko ia, 'a ia, mo ia, mo kinautolu, 'a kinautolu, 'e kinautolu, &c.*, and *ko ē, ko eni, ko ena, 'a eni, mo eni, 'i heni, &c.*, and *ko hai, 'a hai, mo hai, 'ia hai, &c.*, keeping the preposition and the pronoun separate.

(c) To write *ko e hā, 'a e hā, mo e hā, 'i he hā, &c.*, keeping the preposition, the article, and the pronoun separate.

(d) To write *kuo ne, kuo u, na'a ne, na'a ku, ne u, te u* (as in *te u 'alu, I shall go*),† &c., keeping the tense-sign and the pronoun separate.

(e) To write *pea ne, pea u* (as in *pea u 'alu, and I went*),‡ *mo u* (and I),§ 'o u (and I),|| *ka u* (but I, or if I),** *ke u, ke ne, &c.*, keeping the conjunction and the pronoun separate.

(f) To write 'alu *pē, taha pē, tofu pē, ma'u pē, ai pē, kotoa pē, &c.*, separating the adverb *pē*, like any other postposed adverb, from the word which comes before it.

(g) To write the negative adverb *ta'e* as a separate word, just as we write *kei*, still, *mei*, nearly, and other preposed adverbs, as separate words.

(h) To write *fie* as a separate word. This is in harmony with the usual practice in S. (*fia*), F. (*via*), and R. (*pa*).

13. In general, indeed, my practice is to write any part of speech, whether it be a preposition or an article or a pronoun or any other, as a separate word, just as we do in English.

14. Neither in English nor in Tongan, however, does this general rule preclude the acceptance of numerous compound

* But *koe*, you (sing.)

† But *teu*, v., to prepare, &c.

‡ But *peau*, wave, billow.

§ But *mou*, you (pl.).

|| But 'ou, the abbreviated form of 'o'ou, your (thy). See p. 141.

** But *kau*, sign of the plural, &c. And ep. 19. 3(d), 4.

words, each of which is made up of two or more elements which are normally written separately. English examples: *however* (= *how ever*), *nevertheless* (= *never the less*), *sometimes*, *somewhere*, *something*, *anything*, *nothing*, *nobody*, *busybody*, *inside*, *outside*, *beside* (originally *by side*), *behind*, *bygone*, *bookworm*, *blackbird*, *beefsteak*, *maybe* (in the sense of *perhaps*), *beware*, *underdone*, *into*, *inasmuch*, *already*, and thousands of others. Tongan examples: *tamasi'i* (= *tama si'i*), *tamaiki*, *tala'chai*, *hei'ilo*, *neongo*, *kuohili* (as a noun), *kaha'u* (as a noun), *me'akai*, *vakapuna*, *manupuna*, 'iloange, tauange, taumaiā, māmani (the world, but māma ni, this light), fa'ahita'u (season), vaitafe, tangata'eiki, and hundreds, perhaps thousands, of others.

15. In such cases, alike in English and in Tongan, two or more words, or what were originally two or more words, have become, through long association and continued habit, so closely united in thought that they are no longer felt to be two or more words, but one; and so they are customarily written as one.

16. It is true that this gives rise, in some cases, to uncertainty and to differences of opinion and practice. Hence, for example, while some write 'cannot', others write 'can not'; while some write 'for ever', others write 'forever'; while some write 'tooth brush', others write 'toothbrush', and others, again, 'tooth-brush'. Unfortunate, but apparently inevitable, both in English and in Tongan.

17. Nevertheless the general principle stated in par. 15 remains, and on this basis—reinforced, in some cases, by other considerations—I have adjudged it right, notwithstanding anything contained in pars. 12–13, to recognize the following (among others) as compound words:

(a) All possessive pronouns. (See Chapter 20.) Clearly as I perceive that each of these words is made up of three elements (see 20. 10), I write *ha'ane*, not *ha 'a ne* or *ha 'ane*; and *he'ene*, not *he 'e ne* or *he 'ene*; and *ho'omou*, not *ho 'o mou* or *ho 'omou* or *ho'o mou*; and *hoku*, not *h o ku* or *ho ku*; and *hono*, not

h o no or *ho no*; and so on. The fact is that in the big majority of the 120 possessive pronouns there has been so much assimilation and contraction, that to write each of them as one word is the only plan which can be carried out consistently. Cp. 20. 10-14.

- (b) All pronominal adjectives. See Chapter 21.
 (c) Certain words beginning with *fi*. See 29. 15.
 (d) The following words, and possibly a few others, beginning with *ta'e*: *ta'esiokita*, as in 19. 6, *ta'efa'alaua*, as in 30. 30(b).

18. For further information on this matter, see the following: 2. 12-14; 8. 14; 12. 2; 25. 13; 26. 11-15; 31. 5(d). See also 17. 13 and references.

19. Some of these decisions are in harmony, others are in conflict, with general or established usage. Some will please these persons and displease those; others will please those and displease these. Neither in this matter, however, nor in any other, has my aim been to win the approval of any person or of any section of the community. I have endeavoured simply to discover the truth, and to set it out clearly, consistently, and (if possible) convincingly. I may not have succeeded in every detail; but I have done my best.

Acknowledgements

20. In conclusion I desire to thank all who have, in any way or in any degree, helped me in my study of the language and in the preparation of this book. In particular, I would acknowledge my indebtedness to Tupouto'a Tungī, B.A., LL.B., O.B.E., the Crown Prince of Tonga, and to Feleti Vi, of Nuku'alofa.

ABBREVIATIONS

acc.	according.
adj.	adjective.
adv.	adverb.
cf.	confer (for other examples).
cp.	compare.
Dict.	Dictionary.
dnl.	durational. (See 30. 20-21.)
E.	English.
e.g.	for example.
esp.	especially.
exc.	exclusive. (See 18. 6.)
exec.	executive. (See 30. 16-18.)
ff.	and following paragraphs.
fig.	figurative(ly).
fn.	footnote.
Geog.	<i>Geography of the Holy Land</i> (in Tongan), Moulton.
GG	<i>Tonga Government Gazette</i> .
h.c.s.	helping to convey the sense of.
HK	<i>Ko e Hala Kinikini ki he Tohi Tapu</i> , Moulton.
HM	<i>Ko e Hisitōlia 'o Māmani</i> , Moulton.
HT	<i>Ko e Hisitōlia 'o Tonga</i> .
i.	intransitive. (See 11. 2, 4.)
id.	same.
i.e.	that is.
impl.	impersonal. (See 11. 3-4.)
inc.	inclusive. (See 18. 6.)
lit.	literal(ly).
M.	Maori.
MT	<i>Mo'ui Ma'a e Tamaiki</i> . (Primer of Hygiene.)
n.	noun.
NFG	<i>A New Fijian Grammar</i> , C. M. Churchward.
NSG	<i>A New Samoan Grammar</i> , S. Churchward.
n.s.w.	nearly synonymous with.
O.	<i>Ongoongo</i> . (Daily news sheet.)
par.	paragraph.
pl.	plural.
prep.	preposition.
pron.	pronoun.
prnl.	pronominal.
PSD	<i>Pratt's Samoan Dictionary</i> .
R.	Rotuman.

Abbreviations

- RPG *Rotuman Phonetics and Grammar*: incorporated in C. M. Churchward's *Rotuman Grammar and Dictionary*.
- RPS 'Relative Pronouns in Samoan', C.M.C., in the *Journal of the Polynesian Society*, No. 171, Sept. 1934.
- S. Samoan.
- sing. singular.
- s.s. sometimes used in the sense of.
- s-t. semi-transitive. (See 12. 4-5.)
- t. transitive. (See 11. 2, 4.)
- T. Tongan, or Prince Tupouto'a Tungī, acc. to context.
- TF *Tohi Fanongonongo*. (Monthly paper published by the Free Wesleyan Church of Tonga.)
- v. verb.
- v.i. intransitive verb. (See 11. 2, 4.)
- v. s-t. semi-transitive verb. (See 12. 4-5.)
- v.t. transitive verb. (See 11. 2, 4.)
- 'Isi. 'Isileli, Collocott.

CONSONANTS

1. The Tongan consonants, twelve in number, are written and pronounced as follows:

f: as in *fat*.

h: as in *hat*.

k: nearly as in *kettle*, but somewhat suggestive, at times, of *g* as in *get*.

l: nearly as in *led*, but somewhat suggestive, at times, of *r* as in *thread*.

m, *n*, and *ng*: as in *meaning*.

p: between *p* as in *pat* and *b* as in *bat*.

s: nearly as in *sift*, but tending slightly towards *sh* as in *shift*.

t: nearly as in *tin*, but pronounced with the tip of the tongue against the top teeth, and somewhat suggestive, at times, of *d* as in *din*.

v: as in *van*. (It is not the same as Fijian *v*, which is bilabial.)

' : as in Samoan, Rotuman, and some dialects of Fijian. See next paragraph.

2. Just as the sound represented by *p* depends on the stoppage of the breath by the closure of the lips, so the sound represented by the inverted apostrophe depends on the stoppage of the breath by the closure of the glottis, that is to say, the opening between the vocal chords. Hence, while the first is known to phoneticians as the labial stop, the second is known as the glottal stop. To call it the break, as is sometimes done, is convenient but is rather misleading. In non-technical language it may be described as a miniature clearing of the throat.

3. The Tongan names of the twelve consonants are *fā* (like

the first syllable in *father*), *hā*, *kā*, *lā*, *mā*, *nā*, *ngā*, *pā*, *sā*, *tā*, *vā*, and *fakau'a*. The last word, which is stressed on the first *a* and the *u*, is from *u'a*, neck or throat.

4. In Tongan two consonants cannot come together without a vowel between them.* But two, three, four, or even more than four vowels may come together without the intervention of a consonant.

* The sound represented by *ng* is not two consonants, but one. It is a simple sound, not a compound one.

2

VOWELS

Normal Vowels

1. When Tongan vowels are normal, that is to say, of normal length or duration, they are written *a*, *e*, *i*, *o*, and *u*.

2. How these vowels compare with certain English vowels, namely, the sounds of *i*, *i*, *e*, *a*, *a*, *o*, *o*, *u*, and *u*, in *machine*, *pit*, *end*, *and*, *calm*, *odd*, *obey*, *put*, and *flute*, is shown in the following diagram.

E. *i* . *i* *e* *a* *a* *o* *o* *u* *u*

T. *i* *e* *a* *o* *u*

3. Tongan *i*, as here indicated, is between *i* in *machine* and *i* in *pit*. Tongan *e* is nearly, but not quite, the same as *e* in *end*. Tongan *a* is not at all like *a* in *and*, but, apart from the fact that it is of shorter duration, it is the same as *a* in *calm*. Tongan *o* is between *o* in *odd* and *o* in *obey*. Tongan *u* is between *u* in *put* and *u* in *flute*.

Long Vowels

4. Even normal vowels vary a little in length, being somewhat longer when stressed than when unstressed. But the symbols *ā*, *ē*, *ī*, *ō*, and *ū*, represent the same sounds lengthened still further. Hence *ā* = *a* in *calm* or *father*; *ē* nearly = *a* in *vary* or *ai* in *fairly*; *ī* very nearly = *i* in *machine* or *ee* in *see*; *ō* nearly = *o* in *story* or *aw* in *saw*; *ū* very nearly = *u* in *flute* or *oo* in *soon*.

5. The difference between a normal vowel and a long vowel is often responsible for a difference of meaning. Examples: *kaka* = to climb, *kakā* = parrot, *kākā* = to cheat; *ngāue* = to move (intransitive), *ngāue* = to work; *pe* = or, whether, *pē*

= only; * *mo* = with, and, also, or you two, *mō* = mumps, or a short fat pig.

Stress—The Fundamental Facts

6. Normally the stress falls on the last vowel but one. Examples: *mōhe*, to sleep, *mohénga*, bed; *haé'i*, to tear, *maháe*, torn; *fetú'u*, star, *fetú'úa*, starry; *háke*, up, *haháke*, east; *hóa*, mate, pair, &c., *hoá'i*, pair of.†

7. In the following cases, however, it falls on the last vowel:

(a) When the last vowel is long. Thus, in *kumā*, rat, it falls on the *ā*; in *hangē*, to be like, on the *ē*; in *kotokō*, to cackle, on the *ō*.

(b) Before an enclitic. See pars. 12-14.

(c) In what we shall call the definitive accent. See pars. 15-17.

8. If a word contains only one vowel, this vowel is stressed, as a rule, only if it is long, or, in some cases, if it is followed by an enclitic, as in *ká ke ka 'alu*, if you go.‡

Stress—Some Irregularities

9. As qualifying pars. 6 and 8, note the following points:

(a) When the last vowel but one is the second vowel of *au*, *ao*, *ai*, *ei*, *eu*, or *ou*, the stress is sometimes made to fall on these two vowels together—as a whole—rather than on the second one only. For example, in *tauhi*, to keep or to look after, the stress may fall either on the *u* or on *au* as a whole. In *'aonga*, useful, it may fall either on the *o* or on *ao* as whole. In *tamaiki*, children, and in *taimi*, time, it may fall either on the *i* or on *ai* as a whole. In *feinga*, to try, and in *'eiki*, chief, it may fall either on the *i* or on *ei* as a whole. And so on.

(b) In the word *meia*, from,§ the stress appears to fall on *ei* as a whole, or even on the *e*; never on the *i*.

* Cp. 27. 25(a). † Cp. 30. 50. ‡ Cp. 7. 15.

§ Before names of persons or *hai*, who. See 16. 31.

(c) Usually when it means 'that's it' or 'it is', as in 23. 18(d), and occasionally when it has other meanings, *ko ia* is pronounced *kó ia* instead of *ko ia*.

(d) Before a plural pronoun, such as *kinautolu*, them, one occasionally hears the preposition *kiate* pronounced *kiaté*, and the preposition *'iate* pronounced *'iaté*. With some English speakers of the language, indeed, this practice has become a fixed habit. Thus: *kiaté kinautólu*, to them. I mention this, however, not as a practice which ought to be followed, but as one which ought, in my opinion, to be avoided and discouraged. The correct pronunciation is not *kiaté kinautólu*, but *kiáte kinautólu*.* In each word the stress falls where one would naturally expect it to fall, namely, on the last vowel but one.

Two or More Stresses in One Word

10. Words of the following classes, at least, have two or more stresses.

(a) Compound words. E.g. *vákapúna*, aeroplane, from *váka*, boat, and *púna*, to fly.

(b) Fully reduplicated words. E.g. *píkípíki*, sticky, from *píki*, to stick.

(c) Words beginning with a prefix which contains more than one vowel: e.g. *fúkatúpu*, to originate, produce, or cause to grow, from *túpu*, to spring up, to grow.

(d) Words ending with a suffix which contains more than one vowel. E.g. *píkisia*, to be stuck (in the mud, &c.); *túpu'ánga*, origin, place where something grows, &c.

(e) Words in which both or all vowels are long. E.g. *kākā*, to cheat, in which both vowels are stressed; *mālōlō*, to rest, in which all three vowels are stressed. It would seem, indeed, that a long vowel is stressed, more or less, no matter what its position may be.

* Except when the use of the definitive accent (pars. 15-17) turns it into *kiáte kinautólú*, as in par. 16(d)³.

(f) Words like *mālohi*, strong, *ngāue*, work, and *'ūkuma*, patient or long-suffering. In each of these both the first and the second vowels are stressed: the first, because it is long; the second, in accordance with par. 6.

11. Whenever a word has two or more stresses, the main stress, the principal stress, is the last one.

Stress as Affected by Enclitics

12. The word *nī*, this or now, is so closely connected with the word which it follows and qualifies that the two are pronounced as if they were one. Thus: *fāle*, house, but *falē nī*, as in *ki he falē nī*, to this house (lit. to the house this); *nófo*, to sit or dwell, but *nofó nī*, as in 8. 5(c) and 23. 7.

13. It is the same with *ne*, he or she. Thus: *'óku*, sign of the present tense, but *'okú ne manatu'i au*, he remembers me.

14. Such words are known as enclitics. (From a Greek word meaning 'to lean on'.) The full list of enclitics is as follows:

(a) The cardinal pronouns *u*, *ku*, *ma*, *te*, *ta*, *ke*, *mo*, *ne*, and *na*. See Chapter 19.

(b) The demonstratives *nī* and *na*. See Chapter 23.

(c) The definite article *e* when it comes immediately after *ma'a* or *mo'o*, for (prep.), but not otherwise. See 4. 1, 3³, 16. 43-46.

Compare, however, 16. 54.

The Definitive Accent

15. As a general rule, when a nounal or pronominal group is definite, pointing, as it were, to one particular thing, or to one particular group or class of things, as distinguished from others, not only does it begin with a definite article,* or with the definite form of a possessive pronoun,† or with a cardinal pronoun,‡ but, as an additional mark of definiteness, the stress

* Cp. Chapter 4.

† Cp. 20. 1.

‡ Cp. 18. 2 and 19. 1-2.

or the main stress is shifted from the last vowel but one to the very last vowel, just as it would be if an enclitic were added. This stressing of the final vowel for the sake of definiteness, or of greater definiteness, we shall call the definitive accent.

Definition. By a nounal or pronominal group I mean a group of two or more words consisting of a noun or pronoun together with one or more words which qualify it, or which in any way restrict or enlarge or complete its meaning. The noun or pronoun itself may be called the *nucleus* of the group.

16. Here are some examples. In each case the nounal or pronominal group is printed in italics, and only the definitive accent is shown. All other accentuation is in accordance with pars. 6, 10 (*fakataha*), and 12-14 (*kuó u*). Observe particularly the way in which, when one or more qualifying words, or even a qualifying clause, is added, the definitive accent moves along to the end—the new end—of the group.

(a) Nounal groups beginning with the definite article *he*. *Kuo nau fakataha 'i he falé*. They have assembled in *the house*. *Kuo nau fakataha 'i he fale akó*. They have assembled in *the school building*. Similarly: *'i he fale ako motu'á*, in *the old school building*; *'i he fale ako fo'ou*, in *the new school building*. *Te u 'alu ki he fale kuo nau fakataha ai*. I will go to *the house in which they have assembled*. In each case the nucleus of the group is the noun *fale*.

Words: *kuo*, sign of the perfect tense; *nau*, they (three or more); *fakataha*, v.i., to assemble; *'i,** in, on, at, &c.; *fale*, house, building; *ako*, to learn, learning, school; *motu'a*, old; *fo'ou*, new; *te*, sign of the future tense; *u*, I, see 19. 3(c); *'alu*, to go; *ai*, in it, in which, &c., 22. 6.

(b) Nounal groups beginning with the definite article *e*. (Cp. the rule under 4. 3.) *'Oku mahino 'a e me'á*. *The thing is clear*. *'Oku mahino 'a e me'a kuo hokó*. *The thing which has happened is clear*. *'Oku mahino 'a e me'a na'a nau fai*. *The thing which they did is clear*. *'Oku mahino 'a e me'a na'a nau*

* Often pronounced *i* or even omitted altogether.

fai 'aneafi. The thing which they did yesterday is clear. Nucleus: the noun *me'a*.

Words: *'oku*, see par. 13; *mahino*, clear (to the mind); *me'a*, thing; *hoko*, to happen; *na'a*, sign of the past tense, 7. 1; *fai*, to do; *'aneafi*, adv., yesterday, 27. 12. Here, as in many other cases, *'a** has no English equivalent, and *which* has no Tongan equivalent.

(c) Like (b), but special, the group being predicative and being interrupted, as it were, in the second and third examples, by the presence of the subject between the noun and its qualifying clause. *Ko e fale'eni*. This is *the house*. † *Ko e fale'eni kuo u fili*. This is *the house which I have chosen*. *Ko e fale'eni kuo u fili mo'ona*. This is *the house which I have chosen for him*. Nucleus: the noun *fale*. Cf. 8. 3(b).

Words: *ko*, see 16. 10(a); *eni*, this, 23. 5; *fili*, v.t., to choose; *mo'ona*, for him, 22. 3-5.

(d) Nounal groups beginning with the definite form of a possessive pronoun. *'Oku nau ofo 'i he'ene 'ofa*. They are surprised at *his love*. Similarly: *'i he'ene 'ofa lahi*, at *his great love*; *'i he'ene 'ofa lahi kiate kinautolu*, at *his great love to them*. Again: *'enau ofo*, *their surprise*; *'enau ofo lahi*, *their great surprise*. Nucleus in the first three: the noun *'ofa*. Nucleus in the last two: the noun *ofo*.

Words: *ofo*, to be surprised, (as n.) surprise; *'ofa*, to love, (as n.) love; *lahi*, big, great; *he'ene* or *'ene*, his; *he'enau* or *'enau*, their. (As we shall see in Chapters 20 and 21, Tongan possesses many other words, each with its own particular shade of meaning, for 'his' and 'their'.)

(e) Pronominal groups beginning with a cardinal pronoun. *'Oku kau kiate kinautolu Tonga*. It concerns *us Tongans*. *'Oku kau kiate kinautolu kuo nau toki a'u mai*. It concerns *those who have just arrived*. Lit. It (understood) pertains (*'oku kau*) to (*kiate*) them (*kinautolu*) who (*nau*) † have (*kuo*) just (*toki*)

* Often pronounced *a* or even omitted altogether. Cp. 10. 7(b), 8(b), and 16. 19-22, 27.

† Cp. 4. 13.

‡ Cp. 18. 2 and 19. 9.

arrived (*a'u*) hither (*mai*). Nuclei: *kitautolu*, *us*, and *kinautolu*, *them*.

(f) *Na'a ke 'alu ki he fakatahá?* Did you go to *the meeting*? *Na'a ke 'alu ki he fakatahá lahi?* Did you go to *the big meeting*? *Na'a ke 'alu ki he fakatahá 'aneafi?* Did you go to *the meeting yesterday*? But why isn't the definitive accent carried on to *'aneafi*? Because, unlike *lahi*, this word is not an adjective qualifying *fakatahá*, but is an adverb qualifying *'alu*. *Na'a ke 'alu ki he fakatahá na'e fai 'aneafi?* Did you go to *the meeting that was held yesterday*? Here the last three words are an adjectival clause qualifying *fakatahá*, and so the definitive accent is carried on.

Words: *na'a* and *na'e*, 7. 1; *ke*, you (sing.), par. 14(a); *fakatahá*, n., meeting; *fai*, to do, (of a meeting) to hold.

(g) *Na'a ne taki kinautolu*. He led them. No nounal or pronominal group: no definitive accent. *Na'e lelei 'ene taki kinautolu*. He led them well. Lit. *His leading them* was good. Nucleus: the verbal noun *taki*. (Cp. 14. 18-19.)

Words: *taki*, v.t., to lead; *lelei*, adj., good.

17. Notes:

(a) Many Tongans, when reading Tongan, leave out most of the definitive accents, just as many English people, when reading English, leave out most of those tones, pauses, and emphases, which together constitute what is commonly known as expression. (After all, the definitive accent is simply part, though perhaps the most important part, of Tongan expression.) Yet in conversation and in public speaking the use of the definitive accent by men, women, and children alike, is unmistakable. Thus, one will often hear a native minister leaving out most or all of the definitive accents when reading the lesson, yet inserting most or all of them when preaching.

(b) Listening on various occasions to groups of school children (trained by native teachers) reciting in unison passages which they have learnt by heart, I have noticed that, however faulty their expression may have been in other respects, they

have inserted, and inserted correctly, all the definitive accents, often stressing them, indeed, with special vigour.

(c) Tongans themselves, I believe, are no more aware that they are using the definitive accent, and using it in accordance with certain rules, than we, generally speaking, are aware that we are constantly observing certain variations of stress and tone which are essential to correctly spoken English. With them, as with us, it is mostly a matter of sub-conscious habit subconsciously acquired.

(d) In native poetry the rules which govern the use of the definitive accent are often disregarded or set aside in favour of the requirements of rhythm.

(e) For further information on this important matter, see 4. 11-22, 14. 1-14, and Chapter 33.

Double Vowels

18. As a general rule,* at any rate, it appears to be contrary to Tongan usage for a long vowel to stand in a position in which, if it were a normal vowel, it would receive the stress—or the final stress if the word has more than one. Hence, for example, such words as *hūfi* and *fakahā'i*, with the stress or the final stress on the *ū* and the *ā* respectively, would be virtually impossible. Why? Because each of these vowels is in a position in which, if it were a normal vowel (*u* or *a*), it would receive the stress—or the final stress. (Such words, however, as *fākahua*, to sail in a zigzag course, *tāufehi'a*, to abhor, and *māfimafi*,† almighty, are quite normal, since the stress which falls on the first vowel is not the final stress, not the main stress.)

19. Then what happens when, through the addition of a light suffix or an enclitic, or through the use of the definitive

* Cp. par. 30.

† Sometimes printed *māfimāfi*. This, however, is a mistake, as only the first vowel is long. The same applies to *lāngilangi*, splendour, glory, *mānumanu*, covetous, *nāunau*, equipment, and many other words of similar structure.

accent, a long vowel comes into such a position? (By a light suffix I mean one in which there is only one vowel, that vowel being normal.)

20. As a rule, what happens is that the long vowel expands into a double vowel, with the stress on its second element. Thus: *hū*, v.i., to go in; add the suffix *-fi*, and we get, not *hūfi*, but *huúfi*, v.t., to open officially. Again: *fakahā*, v.t., to show; add the suffix *-i*, and we get, not *fakahā'i*, but *fakahaá'i*, v.t., n.s.w. *fakahā*. Again: *pō*, night; add the enclitic *ni*, and we get, not *pō ni*, but *poó ni*, as in *'i he poó ni*, on this night. Again: with the definitive accent, *hū* becomes *huú*, *fakahā* becomes *fakahaá*, and *pō* becomes *poó*.

21. When, however, the stress is shifted along still further, so that the vowel in question is no longer in a position in which, if it were a normal vowel, it would be stressed (par. 18), then, of course, it becomes an ordinary long vowel again. Thus, with definitive accent, *huúfi* becomes *hūfi*, *fakahaá'i* becomes *fakahā'i*, and *'i he poó ni* becomes *'i he pō ní*.*

22. Reverting to pars. 19 and 20, observe that in a few cases the long vowel, instead of expanding into a double vowel, contracts, as it were, into a normal vowel. Thus, from *ō*, to go,† we get, not *oómi*; but *ómi*, to come†; from *ū*, sheltered, we get, not *uúnga*, but *únga*, to take shelter.

23. Occasionally either course may be followed, but with a difference of meaning. Thus, from *pā*, to touch,‡ we get both *paáki*, to print,§ and *páki*, to touch momentarily.‡

Synthetic Double Vowels

24. Sometimes the occurrence of a double vowel is due, not to the rule given in par. 18, but simply to the coming together of two normal vowels belonging to two different parts of a composite word. (Cp. par. 10.) E.g. *fákaáva* (*faka-ava*), to open;

* Cp. 33. 38-39. ‡ † With a plural subject. See Chapter 6.

‡ Intransitive, followed by *ki*. (Cp. 11. 5(b).)

§ Transitive.

óngóngo (*ongo-ongo*), news. In this case the double vowel does not turn into a long vowel, but remains as it was, when the stress is shifted. (Cp. par. 21.) Thus: *fákaavá'i* (not *fakáva'i*), to open; * *óngoongóá* (not *ongōngoa*), famous.

25. Such double vowels, arising as they do by the synthesis or coming together of two normal vowels, may be called synthetic double vowels. Those dealt with in pars. 19–23, arising as they do through the analysis or splitting into two of one long vowel, may be called analytic double vowels.

26. The n. *maama*, lamp, light, is apparently cognate with *malama*, v.i., to shine, to give light, not to mention S. *malama*, v.i., to be light, and *mālama*, n., light, lamp, M. *marama*, n., moon, and *mārama*, adj., light, and F. *rārama*, adj. and n., light. It would seem, therefore, that *maama* was originally *malama*. Nevertheless, with a shifting of the stress *maama* becomes *māmá*. Similarly, *taau*, befitting, becomes *tāú*, while the borrowed words *veesi*, verse, text, *meesi*, mercy, and *hoosi*, horse, become *vēsí*, *mēsí*, and *hōsí*.

The Use of the Acute Accent

27. To mark all stressed vowels with an acute accent (´), is, of course, quite unnecessary. I would urge, nevertheless, that every stressed *final* vowel other than *ā*, *ē*, *ī*, *ō*, and *ū*, should be so marked. Thus: *Kuó na foki ki hona koló*. They (two) have returned to their village. (Cp. pars. 14(a) 15, 16(d).) *Kuo 'osi e foó*. The (e) washing is finished. (Cp. par. 20, end.)

28. If this plan is adopted, and if, in addition, long vowels are regularly written *ā*, *ē*, &c., and double vowels *aa*, *ee*, &c., written Tongan will be an accurate representation of spoken Tongan. In the present state of affairs, however, in which the definitive accent, though a vital part of the language, is simply ignored, and in which the distinctions between normal, long, and double vowels are shown only occasionally (and sometimes inaccurately), this is by no means the case.

* N.s.w. *fakaava*. Cp. 30. 16–17.

29. Generally speaking, this plan is adopted in the chapters that follow. Such expressions, however, as *hoku fale** and *'etau ngāue*,† when isolated, are usually printed without accentuation, since their taking or not taking the definitive accent depends, of course, on the context. See, for example, *hotau fakamo'ui* and *'ene 'alu* in 3. 13, expressions which in many contexts would be pronounced *hotau fakamo'uí* and *'ene 'alú*.

Additional Notes on the Lengthening of Vowels

30. In spite of the general rule stated in par. 18, a penultimate vowel which is usually of normal length is occasionally lengthened (not doubled) for the sake of emphasis. This is quite common, for example, when a verb is repeated immediately—i.e. without the intervention of any other word—to express the idea of long continuance. See *kūmi*, instead of *kumi*, to seek or search, and *kāi*, instead of *kai*, to eat, in the following extracts from native legends.

(a) *Na'a nau kūmi kūmi 'o 'osi 'a Tongá ni*. They searched and searched and searched all over Tonga. Lit. They searched searched and this Tonga was finished.

(b) *Na'e kāi kāi pea mākona, pea toe tangi*. He ate and ate and ate until he had had enough, and then burst out crying again. Lit. [He] ate ate and was satisfied, and again cried.

31. There is also a special kind of vowel lengthening, which we may call protraction. See Chapter 35.

Addendum: The Tongan Alphabet

32. In arranging the Tongan letters as an alphabet it has been customary to begin with the vowels. Thus: *a, e, i, o, u, f, ng* (formerly written *g*), *h, k, l, m, n, p, s, t, v, '.* In order to avoid confusion, however, both to Tongans when using an English dictionary, and to English people when using a Tongan dictionary, I would press for the adoption of an alphabetical

* My house. *Na'e 'āme'e* † Our work.

order as nearly identical as possible with that followed in English, not to mention French, German, &c. Thus: *a, e, f, h, i, k, l, m, n, ng, o, p, s, t, u, v, '.* The English order has already been adopted in the dictionaries of some (though not all) other Pacific island languages, such as Fijian, Rotuman, Maori, and Hawai'ian, and, indeed, in the *Tongan-French Dictionary* published by the Marist Mission in 1890.

3

PARTS OF SPEECH

The Ten Parts of Speech

1. In Tongan it seems best to recognize ten parts of speech, or ten main classes of words, which fall naturally into five pairs. Thus: principal words, *nouns* and *verbs*; auxiliary words, *signs of number* and *signs of tense*; qualifying words, *adjectives* and *adverbs*; relating or connecting words, *prepositions* and *conjunctions*; substitutional words, *pronouns* and *interjections*. (An interjection, in many cases at least, is a substitute for a whole clause or sentence.)

2. An article—that is to say, a word whose function or whose principal function is to mark a noun as definite or as indefinite—is simply a weakened adjective.

Prepositions

3. For the purposes of Tongan grammar our conception of a preposition must be widened to include any word which introduces a noun or pronoun and indicates relationship. It is not essential that it should correspond to an English preposition, or even that the preposition and the noun or pronoun which it introduces should together form an adjectival or an adverbial phrase.

4. The simple fact of the matter is this: that the plan of using separate words—prepositions as they are called—to express such relationships as are shown in Latin and Greek by means of case-endings, has been carried even further in Tongan than it has in modern English.

5. Consider, for example, the uses of 'e, 'a, and ko, in the following sentences. *Na'e tāmata'i 'e Tēvita 'a Kōlaiate.*

David killed Golir^h. *Ko ho'omou ngāuē ko e faiako*. Your* work is teaching. † *Ko hai koe?* Who are you? ‡ *Na'a ne hoko ko hono uaiſi*. She became his wife. In none of these sentences is 'e, 'a, or ko, equivalent to an English preposition; and in none of them does 'e, 'a, or ko, together with the noun or pronoun which follows it, form an adjectival or adverbial phrase. Nevertheless, each of these words introduces a noun or pronoun and expresses relationship. In the first sentence, 'e before *Tēvita* shows how David was related to the act of killing, namely, as the person who did the action, while 'a before *Kōlaiate* shows how Goliath was related to the act of killing, namely, as the person to whom the action was done. In the second, third, and fourth sentences, we may say that *ko* expresses the relationship of identity. True, we shall discover later on that the words 'a and *ko* sometimes indicate relationships which differ, more or less, from those here illustrated. This fact, however, need not worry or surprise us. After all, most words in all languages have various shades of meaning, and this is notoriously true of prepositions.

6. Thus the words 'e, 'a, and *ko*, as used in the above sentences, though not prepositions in the ordinary sense of the term, are prepositions as defined in par. 3, and will therefore be regarded as such in the present treatise. (See Chapter 16.) As to the phrases 'e *Tēvita*, 'a *Kōlaiate*, *ko ho'omou ngāuē*, *ko e faiako*, *ko hai*, and *ko hono uaiſi*, these may be spoken of as nounal phrases or pronominal phrases as the case may be.

Interchange of Functions

7. In Tongan, even more noticeably than in English, there is much interchange of functions between the various parts of speech. This applies particularly to nouns, verbs, adjectives, and adverbs. See pars. 8-23, in connexion with which the

* Pl. The dual would be *ho'omo*; the singular, *ho'o*. See Chapter 20.

† The *e* is the definite article. Cp. 4. 1-3, 7, 11 ff.

‡ Singular (*koe*). The dual would be *kimoua*; the plural, *kimoutolu*. See Chapter 19.

following explanations will be found helpful. (1) By a word which is primarily a *noun* I mean one which, in its most characteristic usage, is generally introduced by a preposition. (2) By a word which is primarily a *verb* I mean one which, in its most characteristic usage, is generally introduced by a tense-sign or by the conjunction *ke*. (3) By a word which is primarily an *adjective* I mean one which, in its most characteristic usage, qualifies a noun. (4) By a word which is primarily an *adverb* I mean one which, in its most characteristic usage, qualifies a verb, an adjective, or another adverb.

8. Some words which are primarily nouns may be used also as verbs or, at any rate, as what we might call verbal equivalents. Thus, *loto*, mind, as in *honau lotó*, their mind, but '*oku nau loto ke omi*, they are minded (they desire or consent) to come. Other examples:

(a) '*Uha*, rain, *la'ā*, sun, and *matangi*, wind, but *na'e 'uha*, it rained, '*oku la'ā*, it is sunny, and *mahalo 'e matangi*, perhaps it will be windy. Cf. 7. 18; 10. 17.

(b) '*Apitanga*, camp, but '*oku nau 'apitanga 'i Kolonga*, they are camping at Kolonga; *tu'unga*, foundation, base, but '*oku tu'unga 'i he me'a 'e tolu*,* it is based on (or is due to) three things.

(c) *Tefito*, base (of a tree), but '*oku tefito ki he siokitá*, it is based on (or springs from) selfishness; *kolomu'a*, capital city, but *te nau kolomu'a ki Selūsalema*, they will have Jerusalem as their capital city.

(d) *Tamai*, father; but one may be said to *tamai* to one's father's brothers, male cousins, family, people, tribe, village, or country. '*Oku ou tamai kia Sione*. (Lit. I father to John.) John is my father's brother or cousin. '*Oku ou tamai ki Ha'amoā*. My father came from Samoa. My father is a Samoan. Similarly one may be said to *fa'e* (mother) to one's mother's sisters, female cousins, family, &c., or to *kui* (grandparent) to one's grandparent's brothers, sisters, cousins, &c.

* Cp. 25. 4.

(e) *Sāpate*, Sabbath, Sunday, and *Mōnite*, Monday, but *te u 'alu 'o Sāpate 'i Nafualu*, I shall go and spend Sunday at Nafualu, and *te u Mōnite mai ki heni*, I shall come back on Monday, lit. I shall Monday hither to this-place. And similarly with *Tūsute*, Tuesday; *Pulelulu*, Wednesday; *Tu'apulelulu*, Thursday; *Falaite*, Friday; *Tokonaki*, Saturday; and *Kilisimasi*, Christmas.

(f) *Nima*, hand, *mata*, eye, *matapā*, door, and *sū*, shoe, but *'oku nau nima*, they have hands, *'oku nau mata*, they have eyes, *ha fale 'oku 'ikai ke matapā*, a house which is without doors, lit. a house which is not doored,* *na'e matapā taha e fale*, the house had one door, and *na'á ku sū*, I wore shoes, I had shoes on, or I was shod. And similarly with many other nouns denoting parts or appurtenances of things.

9. The nouns *tu'i*, king, *'eiki*, chief, *faipekau*, minister of religion, *palesiteni*, president, *tōketā*, doctor, *sela*, gaoler, warder, and many others, are sometimes used as verbs, meaning to have the rank or status of a king or a chief or whatever the word may specify. *'Okú ne tu'i*. He is king. *Ko hai 'e palesiteni ?†* Who will be president? *'Oku nau kole ke nau sela*. They request that they may be warders. (They are applicants for this position.)

10. The difference between, say, *'okú ne tu'i*, he is king, and *ko ha tu'i ia*, he is a king, may seem small; but the grammatical construction of the two sentences—in Tongan, though not in English—is entirely different, *tu'i* being treated as a verb in the first, as a noun in the second.

11. Some words which are primarily nouns are used also as adjectives. Thus, *tangata*, man, *fefine*, woman, but *ha sipi tangata*, a male sheep (a ram), *ha sipi fefine*, a female sheep (a ewe); *la'ā*, sun, *māhina*, moon, but *ha 'aho la'ā*, a sunny day, *ha pō māhina*, a moonlight night; *maka*, rock, stone, *mo'unga*,

* In this sentence, *which* has no corresponding word in Tongan, while *ke* has no corresponding word in English. Cp. 10. 18-19 and 9. 3.
† For the definitive accent cp. 24. 14-15.

mountain, but *ha 'ā maka*, a stone fence, *ha fonua mo'unga*, a mountainous country.

12. Some words which are primarily nouns are used also as adverbs. In most cases such an adverb is equivalent to an adverbial phrase in English. Thus, *'aho*, day, *matātahi*, coast, *'uta*, interior (inland), *vakapuna*, aeroplane, but *'oku ou mohe 'aho*, I sleep during the day, *'oku nau nofo matātahi*, they live on (or near) the coast, *'oku mau nofo 'uta*, we live in the interior, *na'á ku ha'u vakapuna*, I came by aeroplane.

13. Most words which are primarily verbs are used also as nouns. Such a noun may denote the agent, the instrument, the action, or the thing done. (Most frequently, perhaps, it denotes the action.) Thus, *fakamo'ui*, to give life to, to save, *fakamanatu*, to call to remembrance, *'alu*, to go, *tohi*, to write, but *hotau fakamo'ui*, our saviour, *ha fakamanatu*, a memorial, *'ene 'alu*, his going, *ha tohi*, a thing written, a book or letter. See also 14. 18-19.

14. Most words which are primarily verbs are used also as adjectives. Examples:

(a) *Tau*, to fight, *malu'i*, to protect, defend, *malanga*, to preach, *lea*, to speak, but *ha tangata tau*, a fighting man, a soldier, *ha kongatau malu'i*, a defence force, *ha tangata malanga*, a preaching man, a preacher, *ha hele'uhila lea*, a talking picture (film).

(b) *Ta'ofi*, to hinder, prevent, *mohe*, to sleep, *tohi*, to write, but *ha me'a ta'ofi*, a brake, lit. a hindering thing, *ha loki mohe*, a bed-room, lit. a sleeping room, *ha loki tohi*, a writing-room, a study.

(c) *Haka*, to boil (cook by boiling), *ta'o*, to bake, *tunu*, to roast or toast, but *'ufi haka*, boiled yam, *'ufi ta'o*, baked yam, and *mā tunu*, toast, lit. toasted bread.

15. A transitive verb used as an adjective may have either an active sense, as in *ha kongatau malu'i* and *ha me'a ta'ofi*, or a passive sense, as in the examples given under (c).

16. Some words which are primarily verbs are used also as adverbs. Thus, *falala*, to lean or trust, but *'oku mau 'amanaki falala* (TF 48. 2. 2. 1. 20), we confidently expect; *manako*, to like, but *'oku nau fai manako ia*, they do it with a relish, lit. they do it likingly; *'ahi'ahi*, to try or test, but *'e fakanofa 'ahi'ahi kinautolu*, they will be appointed on probation, lit. will appoint tentatively them (cp. 10. 9-10). Cf. 13. 14.

17. Most words which are primarily adjectives are used also as nouns. See 14. 16 (end), 17 (end), 20 (ii).

18. Most words which are primarily adjectives are used also as verbs, or, at any rate, as verbal equivalents. Thus, *masiva*, poor, as in *ha tangata masiva*, a poor man, but *na'á ku masiva*, I was poor, which is grammatically parallel with *na'á ku 'alu*, I went. Thus, in Tongan, though not in English, a predicative adjective is construed exactly as if it were a verb.

19. Some words which are primarily adjectives are used also as adverbs. Thus, *lahi*, big, *mālohi*, strong, and *lelei*, good, but *'okú te fakamālo lahi ki he Siasí* (TF 46. 6. 1. 2. 20), I* thank the Church very much, *'oku totonu ke tau ngāue mālohi*, it is right that we should work hard, and *te u tokanga lelei ki ai*, I will attend to it† well.

20. A few words which are primarily adverbs are used also as nouns or as adjectives. See 27. 13.

21. A few words which are primarily adverbs are used also as verbs. Thus, *hake*, up or upwards, and *hifo*, down or downwards, are sometimes used as intransitive verbs, meaning to go up or ascend, and to go down or descend, while *mai*, to or towards me or us, is sometimes used as a transitive verb, meaning to give or send (to me or to us). See 23. 29, 16. 11(b)², 25. 6.

22. To these we might add the adverbs *atu*, to or towards you, &c., *ange*, to or towards him, &c., and *ai*, there, &c., but with this qualification—that when these words are used as verbs, they are pronounced with an initial glottal stop. Thus:

* Cp. 19. 5(b).

† Cp. 22. 6-7.

'atu, to give or send (to you, &c.); *'ange*, to give or send (to him, &c.); *'ai*, to place, put, or put on, &c.

23. Observe, finally, that when an adverbial phrase, such as *'i Fisi*, in Fiji, or *'i heni*, here, is used predicatively, it may be regarded, like a predicative adjective, as a verbal equivalent. (Cp. par. 18.) E.g. *na'á ku 'i Fisi*,* I was in Fiji, like *na'á ku masiva*, I was poor, is grammatically parallel with *na'á ku 'alu*, I went.

Addendum: Light Words

24. A *light* word—as the term is here used—is a word in which there is only one vowel, this vowel being of normal length. (Cp. 2. 1-5.) All other words are *heavy*.

25. In Tongan, all nouns, all verbs, all signs of number, all possessive pronouns except *ho*, and (apart from certain articles and demonstratives) all adjectives and adverbs, are heavy words.

26. As to light words, there are only about forty of them altogether. Most of them, however, are of very frequent occurrence and are as indispensable to the construction of Tongan sentences as screws, bolts, and rivets, are to the construction of machines. Here they are:

a: see the first 'a.

e: def. art. 4. 1, 3, &c.

ē: see the third 'e.

ē: see the fourth 'e.

ha: indef. art. 4. 1, 5, &c.

he: substitute for the first 'e. 7. 11.

he: def. art. 4. 1, 3, &c.

he: conj., for, because. 8. 29-31.

ho: thy, your. 20. 1 (second table).

i: see 'i.

ka: a sign of the future tense. 7. 12-16.

ka: conj., but. 8. 15-17.

* Or *na'a kú i Fisi*. Cp. 16. 54.

- ka*: conj. if, when. 8. 21-25.
ke: conj., to, that. 8. 33-37.
ke: conj., untranslatable. 8. 45.
ke: pron., thou, you. 19. 2 (table).
ki: prep., to. 16. 35-37.
ko: prep., as in pars. 5-6. See 16. 7-18.
ku: pron., I. 19. 3(b).
ma: pron., we two. 19. 2 (table).
mo: prep. and conj., and, with, also. 8. 2-9, 12; 16. 47-53.
mo: pron., you two. 19. 2 (table).
na: pron., they two. 19. 2 (table).
na: demons., that, &c. 23. 1-3, &c.
ne: a sign of the past tense. 7. 1-3, 9.
ne: pron., he, she, it. 19. 2 (table).
ni: demons., this, &c. 23. 1-4, &c.
o: see the first 'o'.
pe: conj., or, whether. 8. 18-20.
ta: pron., we two. 19. 2 (table).
te: a sign of the future tense. 7. 1-3, &c.
te: conj., untranslatable. 8. 45.
te: pron., one, I. 19. 5.
u: pron., I. 19. 3(c).
'a or *a*: prep., untranslatable, as in pars. 5-6. See 16. 19-27.
'a: prep., of. 16. 40-41.
'e: a sign of the future tense. 7. 1-4.
'e: prep., as in pars. 5-6. See 16. 28-30.
'e or *e*: conj., untranslatable. 8. 45.
'e or *e*: particle used before numerals, &c. 25. 4-5.
'e: sign of the vocative. 34. 30(a).
'i or *i*: prep., at, in, on, &c. 16. 32-34.
'o or *o*: prep., of. 16. 40-42.
'o: conj., and. 8. 2-14.

4

ARTICLES

Classification

1. Tongan articles are classified as definite or indefinite, and as ordinary or emotional. Thus:

	Ordinary	Emotional
Definite	<i>he</i> or <i>e</i> *	<i>si'i</i>
Indefinite	<i>ha</i>	<i>si'a</i>

2. An emotional article, in addition to marking its noun as definite or indefinite,† indicates that the speaker's thought is coloured, as it were, by feelings of affection, friendship, pity, humility, or respect.

Examples

3. Ordinary definite article. '*Oku pehē 'e he faiakó 'oku mahu'inga ange 'a e koulá 'i he silivá.* The teacher (*faiako*) says (*'oku pehē*) that‡ gold is more precious§ than silver. *Na'a nau 'apitanga he ve'e vaitafé.* They encamped by ('i understood) the river-side.|| *Kuó u fai eni ma'a e faiakó.* I (*u*) have (*kuo*) done this for the teacher.

Rule. The form *he* is used immediately after the prepositions '*e*', '*i*' (expressed or understood), *ki*, and *mei*. In all other positions *e* is used.

4. Emotional definite article. '*Oku hela 'a si'i hōsi.* The poor horse is tired. *Na'e fakatefua ki Neiafu 'a si'i kāinga akolotú.* (TF 46. 7. 4. 1. 3.) The Christian Endeavourers assembled at (lit., to) Neiafu. Cf. 23. 28(f).

* After *ma'a* or *mo'o*, for, this word is enclitic. See 2. 14(c).

† Cp. 3. 2.

‡ Except as in 8. 31 and 8. 33, the conjunction *that* has no Tongan counterpart.

§ Cp. 28. 1.

|| Cp. 29. 4(f).

5. Ordinary indefinite article. *Fai ha tohi*. Write (lit. do) a letter. *Fai ha 'ū tohi*. Write some letters. (For 'ū see 5. 3, 8.) Similarly: *ha tohi 'e taha*, one letter: *ha tohi 'e nima*, five letters. 'Oku ou *fie ma'u ha vai mafana*. I (ou) want (lit. want to receive)* some warm (*mafana*) water (*vai*). 'Oku 'i *heni ha vai mafana, pe 'ikai?* Is there any warm water here or not? (Cp. 3. 23.)

6. Emotional indefinite article. *Kuo lava si'a tamasi'i?* Has a child been hurt? *Na'a nau 'omi ia ki 'api ke ne ma'u si'a me'atokoni*. They brought him home† that‡ he might have some food.

Remarks

7. Unlike English, but like many other languages, Tongan requires a definite article before a noun denoting things of a particular kind or class in general. See *e koulá* and *he silivá* in par. 3, *he fo'i moá* in 5. 25(b), *he fefiné* in 5. 25(f), and *e mēsi* in 16. 13(iii). For other cases in which a definite article is used in Tongan but not in English, see 7. 3(c); 16. 53; 23. 14(a); 24. 5.

8. In Tongan an indefinite article marks its noun simply as indefinite, not, like 'a' or 'an', as indefinite and singular. Sometimes, moreover, it is more indefinite than 'a' or 'an', and is equivalent to 'any'. See par. 5.

9. The word *si'i* has several different uses. It may be: (a) an adjective (postposed), small, little, as in *ha kongá si'i*, a small part; (b) an adverb (postposed), for a short time, &c., as in 27. 14(b) and 44(l); (c) an emotional article (preposed), as above; (d) an emotional adverb (preposed), usually expressing pity or affection, as in *ke ne si'i ma'u ha me'atokoni*, that he might have some food. (Cp. par. 6.)

10. For nouns with which articles are *not* used, see 12. 1-4 and 14. 2-13.

* Or get, or have, *ma'u*. For *fie*, see 29. 12.

† Lit. to home, *ki 'api*.

‡ Cp. 8. 33.

The Definite Articles and the Definitive Accent

11. When it is *not* reinforced by the definitive accent,* a definite article, so-called, is only semi-definite, and hence, at times, may seem to an English mind to be indefinite. See, for example, the second of the following, as compared with the first and the third.

(a) *Ha'u mo e afó*. Bring the fishing-line. (Lit. Come with the fishing-line.)

(b) *Ha'u mo e afo*. Bring a fishing-line.

(c) *Ha'u mo ha afo*. Bring a fishing-line.

12. Then is (b) synonymous with (c)? Not quite. In (b) the speaker thinks of a fishing-line as distinguished from, say, a net or a spear or a rope. In (c) he thinks of it, not as distinguished from other things, but as one fishing-line out of all the fishing-lines.

13. Similarly with these:

(a) *Ko e faiakó ia*. He (*ia*) is the teacher.

(b) *Ko e faiako ia*. He is a teacher. (He is not a minister or a lawyer or a doctor or a gardener, &c., but a teacher.)

(c) *Ko ha faiako ia*. He is a teacher. (He is one of the teachers.)

14. Note also the use of *e*, then *ha*, in each of the following.

(a) *Ko e Tonga koe, pe ko ha Fisi?* Are you (*koe*) a Tongan or a Fijian?

(b) *Ko e ngalo pē, na'e 'ikai ko ha mole*. It was only forgotten, it was not lost. Lit. [It] was only a forgetting, [it] was not a losing. (Cp. 9. 6.)

15. In each of these *e* appears to be as indefinite as *ha*. To a Tongan mind, however, the difference is essentially the same, no doubt, as in pars. 11-13.

Note. The answer to 14(a) would be *Ko e Tonga au*, I am a

* Cp. 2. 15-16.

Tongan, or *Ko e Fisi au*, I am a Fijian, using *e* in either case.

16. The difference is evidently the same again in the idiom which is illustrated in the following example. *Ko e tangi ka ko ha tangi!* It was a tremendous cry! Lit. [It] was a cry but (*ka*)* it was a cry. The first part of the sentence declares, in effect, that it was not a laugh or a shout or a call, &c., but a cry; the second part declares that it was a cry singled out from all other cries. (Cp. par. 12.) And similarly in the following. *Ko e ofa ka ko ha ofa!* It is (or was) a wonderful, wonderful love! *Ko e momoko ka ko ha momoko!* It is (or was) terribly cold! *Ko e fale lahi ka ko ha lahi!* It is (or was) a tremendous house! (It is not a small or medium-sized house, but a big house; and it is big as compared with other big ones.) This idiom is very common, and its force depends entirely, as will be seen, on the distinction explained in par. 12.

17. For other cases in which *he* or *e*, not reinforced by the definitive accent, appears to be indefinite when viewed through the medium of an English translation, see:

(a) *e tohi lelei* in 8. 16(b)⁵; *e me'a ta'e fakalao* in 9. 18²; *e 'aho fakamanatu* in 16. 12(i); *he toni* in 17. 14(c).

(b) *e silini 'e hongofulu* in 17. 14(c); *e fute 'e hiva* in 14. 27(a)²; *e ta'u 'e fitu* in 8. 13(d)²; *he me'a 'e tolu* in 3. 8(b).

18. But now look at these, in which *e* seems, to an English mind, to be equally definite whether it is or is not reinforced by the definitive accent.

(a) *Mālie e malangá!* The [i.e. his] sermon was splendid.

(b) *Mālie e malanga!* The [i.e. your] sermon was splendid.

19. For other cases analogous to (b), see 34. 1(b), 4-6.

20. Note also the apparent definiteness of *e tukumu'a* and *e tukumuli* (both without the definitive accent) in the following. *Ko e hingoa 'o e fo'i tupe si'i tahá ko e tukumu'a; ko e hingoa*

* Cp. 8. 15-16(a).

'o e fo'i tupe lahi tahá ko e tukumuli. The smallest disk* is called the tukumu'a; the largest, the tukumuli. Lit. The name (*hingoa*) of the smallest (*si'i tahá*)† disk (*fo'i† tupe*) is the tukumu'a; the name of the largest disk is the tukumuli.

21. And now, finally, look at these, in which, in English as clearly as in Tongan, the nouns are neither fully definite nor fully indefinite. *Mei he 'aho ki he 'aho.* From day to day. *Mei he potu ki he potu.* From place to place. To insert the definitive accent would be like saying in English 'from the day to the day', 'from the place to the place.' To use *ha* instead of *he* would be like saying in English 'from a day to a day', 'from a place to a place'.

22. Thus, when a so-called definite article is not reinforced by the definitive accent, it may appear to an English mind to be sometimes indefinite, sometimes definite, and sometimes between the two. Actually, I believe, it is always between the two, always semi-definite; but only occasionally (as in par. 21, for example) is it possible to show this in an English translation. Cp. 33. 11-15, esp. pars. 11-12.

* In the game of *lafo*. † Cp. 28. 1. ‡ Cp. 30. 56(c).

SIGNS OF NUMBER

Note. In this chapter the word 'animals' includes birds, insects, fish, &c., as well as quadrupeds and reptiles, while the word 'things' means things of any kind (including even corpses and carcasses) other than persons and animals.

The Sign of the Dual Number

1. The dual sign, indicating two, is *ongo*. Thus: *ha ongoing puha*, two boxes; *ma'á e ongoing hōsí*, for the two horses; *kuo omi 'a e ongoing talavoú*, the two young men have come.

2. Sometimes the numeral *ua*, two, is used as well as *ongo*; sometimes it is used without *ongo*. Thus: *ha ongoing puha 'e ua*, or *ha puha 'e ua*, two boxes. Cp. pars. 22-25.

Ordinary Signs of the Plural Number

3. The ordinary signs of the plural number, indicating three or more, are *kau*, *fanga*, 'ū, and *ngaahi*.

4. *Kau* is used, as a rule, with nouns denoting persons. Thus: *ma'á e kau faifekau*, for the ministers; *ha kau faifekau 'e toko fitu*, seven ministers* (cp. 25. 4, 13). Cf. 8. 41(a)²; 13. 27.

5. Sometimes, however, nouns denoting persons take *fanga* or *ngaahi*. See pars. 6(c), 9(b), 11.

6. *Fanga* is used:

(a) Regularly with nouns preceded by *ki'i*, little, no matter what they may denote. Thus: *ha fanga ki'i vaka*, some little boats; *ha fanga ki'i pulu*, some calves.

* True, when a numeral is used the sign of the plural may be omitted. See par. 24(c).

(b) Regularly with nouns denoting animals. Thus: *ha fanga pulu*, some cows. Cf. 16. 9(a)¹.

(c) Usually with *tamaiki*, children. Thus: *ma'á e fanga tamaiki*, for the children.

7. Occasionally *fanga* is used also with nouns denoting relatives, whether they are children or not. See par. 11.

8. 'Ū is used with nouns denoting things. *Kuo mole 'a e 'ū toki*. The axes have been lost. Cf. 4. 5²; 9. 3. But *ngaahi* may be used instead: see par. 9(a).

9. *Ngaahi* is perhaps the commonest, the most used, of all the plural signs. It is used:

(a) With nouns denoting things. See 8. 5(c); 9. 25(c); 10. 16; 23. 29.

(b) With nouns denoting relatives, friends, or enemies. Thus: *hono ngaahi 'ofefine*, his daughters; *'etau ngaahi fa'ē*, our mothers; *hotau ngaahi kaume'a*, our friends; *hotau ngaahi fili*, our enemies.

(c) With 'otua, god, object of worship, *tu'i*, king, and also 'eiki, chief, lord, when chiefs or lords in general are referred to. (But when the reference is to a group or a limited number of chiefs, the plural of 'eiki is not *ngaahi 'eiki*, but *hou'eiki*, as in 6. 1.) See Deut. 10. 17; Psalm 72. 10; 1 Cor. 8. 5; Rev. 17. 14.

10. *Re* par. 9(a). In this usage *ngaahi* is more or less interchangeable with 'ū. Nevertheless, there is a slight difference, 'ū more naturally suggesting a smaller number of things or a number of things spread over a smaller area. Thus, in MT, p. 28, last line but one, the capillaries are called *ngaahi paipa iiki* (small pipes), while the veins and arteries (which are not so numerous) are called 'ū *paipa lalahi* (large pipes).

11. *Re* par. 9(b). In speaking of relatives, though *ngaahi* is the usual sign of the plural, *fanga* is occasionally used instead. The latter is more intimate or more suggestive of affection.

Special Signs of the Plural

12. These, which are much more restricted in use than *kau*, *fanga*, 'ū, and *ngaahi*, are *tukui*, *tu'u*, and *hala*.

13. *Tukui* is sometimes used, instead of 'ū or *ngaahi*, with nouns denoting places, such as *fonua*, land, country; *motu*, island; *kolo*, village; 'api, allotment or home; and with a few collective nouns, such as *ako*, school; *siasi*, church; and *kakai*, people. Thus: *ki he tukui fonuá*, to the various countries; *hotau tukui siasi*, our various churches (companies of Christian people, not buildings).

14. *Tu'u* is occasionally used, instead of 'ū or *ngaahi*, with *fale*, house. Thus: *hotau tu'u fale*, our various houses. (Now rare.)

15. *Hala* is occasionally used, instead of 'ū, *ngaahi*, or *tukui*, with 'api. Thus: *hotau hala 'api*, our various allotments, or our various homes. (Now rare.)

16. Each of these three words, I think, has in it something, at least, of the sense of an unemphatic 'various', as indicated in the above examples.

More about *Ngaahi*

17. This word is used also with collective nouns or with things or of animals or of persons. Thus: *ngaahi fuhinga kálepi*, bunches of grapes; *ngaahi pupunga fale*, groups of houses; *ngaahi 'otu fale*, rows of houses; *ngaahi fuifui lupe*, flocks of pigeons; *ngaahi potanga ika*, shoals of fish; *ngaahi fa'ahinga puaka*, kinds of pigs; *ngaahi fa'ahinga tangata*, kinds (or races) of human beings; *ngaahi kakai*, peoples; *ngaahi fāmili*, families; *ngaahi hiva*, choirs. (The last, however, may also mean songs. See par. 21.)

18. Hence this word is usable before the other plural signs. One may say, for example, *ngaahi kau faifekau*, *ngaahi fanga tamaiki*, or *ngaahi 'ū tohi*, when referring to a number of

groups* of ministers, children, or books. And similarly before *tukui*, *tu'u*, and *hala*.

19. Never, however, is *kau*, *fanga*, 'ū, *tukui*, *tu'u*, or *hala*, placed before *ngaahi*.

More about *Ngaahi* and *Kau*

20. The difference between *ngaahi*, as referring to things, and *kau*, as referring to persons, is particularly important in cases like the following: (a) *ngaahi malanga*, sermons, but *kau malanga*, preachers; (b) *ngaahi lotu*, religions, but *kau lotu*, worshippers; (c) *ngaahi folau*, voyages, but *kau folau*, voyagers, persons voyaging; (d) *ngaahi fononga*, journeys by land, but *kau fononga*, persons journeying by land; (e) *ngaahi mahaki*, sicknesses, diseases, but *kau mahaki*, sick persons, patients; (f) *ngaahi ako*, schools,† but *kau ako*, pupils.

21. Note also: *ngaahi hiva*, songs or choirs (according to context), *kau hiva*, singers or choir, *ngaahi kau hiva*, groups of singers, or choirs. (The use of *kau* does not necessarily imply that the singers constitute a choir: it may be a mere sign of plurality.)

To be Used or not to be Used?

22. The signs of the plural—*kau*, *fanga*, 'ū, and *ngaahi*, at any rate—like -s in English, are in constant use. Nevertheless, when the fact that three or more are referred to is clear without it, the sign of the plural is often omitted: see the following pars.

23. With what we shall call in Chapter 12 the completely indefinite object of a verb, a sign of the plural is never used. See 12. 1, last example.

24. In the following cases a sign of the plural is sometimes used and sometimes not used: it depends mainly on how much or how little prominence one wants to give to the idea of plurality.

(a) With a noun qualified by *ni'ihiki*, some, several. Thus: *ha*

* Whether grouped in fact or only grouped or associated in thought.
† Not school buildings, which would be *ngaahi fale ako*.

ngaahi me'a 'e ni'ihii, or simply *ha me'a 'e ni'ihii*, some things. (Cp. 25. 5.)

(b) With a noun qualified by *kotoa*, all. Thus: '*etau ngaahi me'a kotoa pē*, or simply '*etau me'a kotoa pē*, all our things. (For *pē*, see 27. 25(a).)

(c) With a noun qualified by a cardinal numeral. (Cp. Chapter 25.) Thus: *ha kau talavou 'e toko nima*, or simply *ha talavou 'e toko nima*, five young men; *ha fanga puaka 'e toko hongofulu*, or simply *ha puaka 'e toko hongofulu*, ten pigs; *ha ngaahi kato 'e nima*, *ha 'ū kato 'e nima*, or simply *ha kato 'e nima*, five baskets.

25. In such cases as are illustrated in the following examples, the sign of the plural is generally dispensed with, either because the speaker does not desire to emphasize the idea of plurality, or because the fact of plurality is felt to be clear enough without it.

(a) '*Oku tositosi e iká*. The fish are biting.

(b) '*Oku ou sa'ia he fo'i moá*. I like eggs.* (Cp. 30. 35 and 56(b).)

(c) *Ha'u 'o 'ave 'a e fo'i moá*. Come and take the eggs† away.

(d) *Ko hotau kaume'a kinautolu*. They are our friends.

(e) See *kāinga akolotu* in 4. 4.

(f) See Luke 7. 28, where *he fefiné*, lit. the woman, corresponds to 'women', in a general sense, in English. Cp. (b) above, and our way of saying 'the lion' when we mean lions in general.

(g) See *e kui*, the blind, *e heké*, the lame, *e kiliiá*, the lepers, *e tuli*, the deaf, and *e pekiá*, the dead, in Luke 7. 22.

26. It appears that numerals are never used after nouns preceded by *tukui*, *hala*, or *tu'u*.

Note. In many of the examples given in this chapter the article used is *ha*. In many contexts, however, *he* or *e* (or '*a e*') would be used even though, to an English mind, the noun might appear to be indefinite. Cp. 4. 11-22.

* Lit. egg-of (*fo'i*) fowl (*moa*). The preposition '*i*' is understood before *he*. Cp. 4. 3.

† Or egg (sing.). The hearer's eyes would show him which was meant!

WORDS WITH SPECIAL PLURAL FORMS

Nouns

1. Certain nouns, notably the following, have special plural forms. A small *d* (^d) indicates that the form so marked is used also for the dual number.

Singular	Plural
' <i>Afio</i> , Majesty	' <i>Āfifio^d</i>
' <i>eiki^d</i> , chief, lord	<i>hou'eiki</i>
<i>fefine</i> , woman	<i>fafine^d</i> or <i>fefine</i>
<i>motu'a</i> , parent, elderly person*	<i>mātu'a^d</i>
<i>finemotu'a</i> , elderly woman*	<i>finemātu'a^d</i>
<i>tehina^d</i> , male's younger brother or female's younger sister	<i>fototehina</i>
<i>tuofefine</i> , male's sister	<i>tuofāfine^d</i>
<i>tamasi'i</i> , child	<i>tamaiki^d</i>
<i>mokopuna^d</i> , grandchild	<i>makapuna^d</i>
<i>takanga^d</i> , companion	<i>tākanga</i>

2. Notes:

(a) '*Āfifio*. Thus: '*Ena 'Āfifio*, Their (two) Majesties; '*Enau 'Āfifio*, Their (three or more) Majesties. Neither *ongo* nor a plural sign is used.

(b) '*Eiki* and *hou'eiki*. Cp. 5. 9(c), 14. 4-6. As a rule no plural sign is used with *hou'eiki*. Provided, however, that *hou'eiki* is used as a common noun, as in 14. 5, one may say *ngaahi hou'eiki* when referring to a number of groups of chiefs (e.g. the chiefs of Tongatapu, of Ha'apai, and of Vava'u): cp. 5. 17-18.

(c) *Fafine* is regularly used in the dual: *ma'a e ongo fafiné*, for the two women. In the plural the ordinary form is *fefine*, as

* For other meanings, see Dict.

in *ma'a e kau sefine*, for the women; but in courteous speech, *fafine*, usually treated as a proper noun, is sometimes used, as in *ma'a fafine*, for the women. Cp. 14. 7(ii).

(d) *Mātu'a*. Thus: '*ene mātu'a* or '*ene ongo mātu'a*, his parents; '*etau ngaahi mātu'a*, our parents (more than two); *ma'a e kau mātu'a*, for the older folk. Cp. 5. 9(b), 4.

(e) *Fototehina*. Thus: *hono fototehiná* or *hono ongo* (or *ngaahi*) *fototehiná*, his younger brothers (or her younger sisters). Cp. Matt. 1. 2. (But *ha lautehina*, two or more brothers, or sisters, of one another. Cp. Matt. 4. 21.)

Verbs

3. Certain verbs, notably the following, have special dual or plural forms.

Singular	Dual or plural
' <i>alu</i> , to go	' <i>alu</i> or <i>ō</i>
<i>ha'u</i> , to come	<i>ha'u</i> or <i>ō mai</i> (or <i>omi</i>)*
<i>tokoto</i> , to lie down	<i>tākoto</i>
<i>fakatokoto</i> , to lay down	<i>fakatākoto</i> †
<i>nofo</i> , to sit, to live‡	<i>nofo</i> or <i>nonofo</i>
<i>kai</i> , to eat	<i>kai</i> or <i>keinanga</i>
<i>tu'u</i> , to stand	<i>tu'u</i> or <i>tutu'u</i>
<i>tupu</i> , to grow	<i>tupu</i> or <i>tutupu</i>
<i>kata</i> , to laugh	<i>kata</i> or <i>kakata</i>
<i>pekia</i> , to die	<i>pekia</i> or <i>pēkikia</i>

4. Notes:

(a) With a dual or plural subject, *ō*, to go, or *ō mai* (or *omi*), to come, carries with it, I think, more thought of the actual journey or movement from one place to another (as distinguished from mere departure and arrival) than '*alu* or *ha'u* does. As a result of this, *ō* is usually less abrupt, or is more polite or friendly, than '*alu*, while *ō mai* or *omi* is usually less abrupt, or is more polite or friendly, than *ha'u*.

* Cp. 2. 22.

† With dual or plural object.

‡ i.e. to dwell, reside, or stay.

6. Words with Special Plural Forms

(b) Of *nofo* and *nonofo*, with a dual or plural subject, *nofo* is the general word, *nonofo* meaning specifically to live (not sit) together. (To sit together is *nofo fakataha*.)

(c) Of *kai* and *keinanga*, with a dual or plural subject, *kai* is the general word, *keinanga* meaning specifically to have a meal (or meals) together.

(d) As to *tu'u* or *tutu'u*, *tupu* or *tutupu*, *kata* or *kakata*, and *pekia* or *pēkikia*, the longer form, in each case, serves to emphasize the fact that two or more are referred to. Otherwise there is little if any difference.

Adjectives

5. Certain adjectives, notably the following, have special dual or plural forms.

Singular	Dual or plural
<i>motu'a</i> , old	<i>mātutu'a</i> or <i>motu'a</i>
<i>lahi</i> , big	<i>lalahi</i>
<i>si'i</i> , small	<i>iiki</i>
<i>lōloa</i> , long	<i>loloa</i>
<i>nounou</i> , short (in length)	<i>nonou</i>
<i>pukupuku</i> , short (in height)	<i>pupuku</i> or <i>pukupuku</i>

6. Notes:

(a) Of *mātutu'a* and *motu'a*, as dual or plural adjectives, the first refers to persons, the second to animals or things.

(b) From *lahi*, *lalahi*, big, we get various compound adjectives such as: *lavalahi*, *lavalahi*, wide (of a mat or a board, &c.); *fālahi*, *fālalahi*, wide (of a room or a road, &c.); *fuolahi*, *fuolahahi*, or *fōlahi*, *fōlahahi*, thick (of a stick, &c.), wide (of a circle or a square, &c.).

(c) From *si'i*, *iiki*, small, we get various compound adjectives such as: *lausii'i*, *laviiiki*, narrow; *fāsii'i*, *fāiiki*, narrow; *fuosii'i*, *fuoiiki*, or *fōsii'i*, *fōiiki*, thin or narrow; corresponding to the above.

7. Additional notes:

(a) *Lahi* may mean either big or many. Hence: *ha me'a lahi*, a big thing; *ha ngaahi me'a lalahi*, some big things; *ha ngaahi me'a lahi*, many things.

(b) *Si'i* may mean either small or few. Hence: *ha me'a si'i*, a small thing; *ha ngaahi me'a iiki*, some small things; *ha ngaahi me'a si'i*, a few things.

8. For other special plural forms see: 31. 12(b), 13(e); 32. 5, esp. (b).

7

SIGNS OF TENSE

The Usual Signs of the Four Tenses

1. These are: present, 'oku; perfect, kuo; past, na'a or na'e; future, te or 'e. Of na'a and na'e, the first is used immediately before a pronominal subject, the second in all other cases; and similarly with te and 'e. In the past tense, however, ne is sometimes used in place of either na'a or na'e.* (This ne must not be confused with the pronoun ne: cp. 2. 13.) Examples:

Present:	'Okú ne lea.	He speaks.
	'Oku lea 'a Pita.	Peter speaks.
Perfect:	Kuó ne lea.	He has spoken.
	Kuo lea 'a Pita.	Peter has spoken.
Past:	Na'a ne lea.	He spoke.
	Ne ne lea.	He spoke.
	Na'e lea 'a Pita.	Peter spoke.
	Ne lea 'a Pita.	Peter spoke.
Future:	Te ne lea.	He will speak.
	'E lea 'a Pita.	Peter will speak.

Note 1. When the verb is intransitive and the sense of the pronoun *ne* is clear from the context, this pronoun is often dispensed with. Hence it is sometimes better to say 'oku lea, kuo lea, na'e lea, or 'e lea, rather than 'okú ne lea, &c. In such a conversation as the following, indeed, the insertion of *ne* in the answer would be quite contrary to Tongan usage. 'Oku i fē a Sione? Where is John? Kuo 'alu ki kolo. He has gone to town. (True, for the sake of emphasis or greater explicitness, *ia* is sometimes inserted after the verb. Kuo 'alu ia ki kolo. Cp. 19. 1-2 and 10. 7(f), fn.)

Note 2. Immediately after the conjunction *pea*, and, the

* But cp. 29. 63.

tense-sign, esp. that of the past tense, is very often dispensed with. See 2. 30(b) and 8. 5(a).

Note 3. No tense-sign is ever used immediately after *mo*, and, or 'o, and. Cp. 2. 30(a), and Chapter 8, pars. 2, 3(b)(c), 4(b)(c), 5(b)(c).

Note 4. At the beginning of a sentence, indeed, the sign of the past tense is sometimes dispensed with, provided that the meaning is clear without it, even when no conjunction is used. *Tali mai 'e Sione . . . John answered* . . . Nau nofo hifo . . .* They sat down. In narrative such sentence openings are quite common.

The Fundamental Meanings of the Four Tenses

2. As a general rule:

(a) The *present* tense—or the *concurrent* tense, as we might have called it—represents the event or state, either as happening or existing at the present time, or else as being concurrent (simultaneous) with another event or state at a past or a future time, as indicated by the context. For the second and third senses see par. 3(a)(b).

(b) The *perfect* tense represents the event or state as having happened or having come into existence, either at the present time, or at a past or a future time, as indicated by the context. For the second and third senses see par. 3(c)(d).

(c) The *past* tense represents the event or state as being already past, either at the present time, or at a past or a future time, as indicated by the context. For the second and third senses see par. 3(e)(f).

(d) The *future* tense represents the event or state as being still to happen or still to come into existence, either at the present time, or at a past or a future time, as indicated by the context. For the second and third senses see par. 3(g)(h).

* Lit. answered hither (i.e. to me or to us).

3. Examples:

(a) *Na'a na ongo'i pē 'okū na faingata'a'ia*. They simply felt that they were in difficulties. Lit. They-two (*na*) felt only (*pē*) they-two are in-difficulties. (Cp. 27. 25(a); 30. 34, 37.) *Na'a ku teu mo tokonaki 'a e ngaahi me'a 'oku kau ki he folau*. I prepared and laid in store the things which pertained to the voyage. Cf. 33. 44(e)².

(b) *Te mo fetaulaki mo e tangata 'okū ne fua 'a e sioki vai*. (Luke 22. 10.) You will meet with a man carrying a jug of water. Lit. who (*ne*) carries a jug of water. (Cp. 18. 2; 19. 9; 29. 7.)

(c) *Na'a ne ongo'i kuo fili ia 'e he 'Otuá*. He felt that God had chosen him. Cf. 20.9¹; 23.28(a)².

(d) *Kapau 'e faifai pea hoko ia, 'e fakakaukau'i kuo nau lava 'a e sivi tutukú*. If that should happen, they will be regarded as having passed the leaving certificate examination. Lit. If will proceed* and that (*ia*) happens, will consider† they have attained the leaving examination. Cf. 8. 27.

(e) The second tense-sign in the following. *Na'a ku manatu'i 'a e malanga na'e fai 'e Tolú*. I remembered the sermon which Tolu had preached.

(f) In a context clearly referring to the future, one may say *'o ka na'e fakafiemālie hono angá*, meaning, if (*'o ka*) his conduct (*hono anga*) shall have been (*na'e*, lit. was) satisfactory. (See GG 47. 66. 2. 3.)

(g) *Na'a ne pehē te ne fai 'a e ngāué*. He said he would do the work. Cf. 19. 9(d)¹.

(h) The second tense-sign in the following. *Kapau 'e hoko ha kovi ki he tamasi'i, te u mate*. If any harm comes (lit. shall happen) to the child, I shall die.

4. In the following sentence, *kuo*, *'oku*, and *'e*, illustrate (c), (a), and (g) respectively. *Na'e toki hā kia Siosefa kuo fakatau ia ke nofo pōpula, pea 'oku 'ave ia ki ha fonua mama'o, pea 'e*

* Cp. 29. 11. † Cp. 10. 9-10.

'ikai te ne toe mamata ki si'ene tamaí. (HK 59. 14.) [It] then appeared to Joseph [that] he had been sold to live as-a-slave, and [that] he was being taken to a distant land, and [that] he would not see his dear* father again (toe).

More about the Present Tense

5. Occasionally the present tense refers to what *is* to happen, or what *was* to happen, in what is or was the near future. E.g. in an appropriate context, 'i he 'aho 'oku fai ai e ngāué (lit. on the day on-which† does‡ the work) may mean either 'on the day on which the work is to be done' or 'on the day on which the work was to be done'.

More about the Perfect Tense

6. In par. 2(b) note particularly the words 'having come into existence' as indicating the fundamental meaning of *kuo* when a state or condition is spoken of. This explains the use of *kuo* where we might have expected 'oku or na'e in such sentences as the following. *Kuo lalahi eni 'ene fānaú.* His children ('ene fānaú) are big now. (They have become big.) *Na'a ne fa'a 'alu hē, he kuo meimei kui.* He habitually (fa'a) went astray, for he was almost blind.§ (He had become almost blind.) Observe also the difference between the following. 'Oku ma'a. It is clean. *Kuo ma'a.* Id., but implying that it was not clean before. It has become clean, or has been made clean. And similarly with other adjectives.

7. This sense of having become, or having passed from one state of being or activity to another, is evident also in cases like the following, where *kuo* is used with a verb or even with an adverbial phrase (cp. 3. 23), and where, once again, we might have expected 'oku or na'e.

(a) *Na'e tangi, he kuó ne 'ilo eni 'a e kovi 'o 'ene anga ki he'ene tamaí.* He wept, for he knew now the evil of his be-

* Cp. 20. 1.

† Cp. 22. 6.

‡ Cp. 10. 9-10.

§ For *he* and *meimei* see 8. 29 and 27. 36.

haviour to his father. (He had come to realize its evil. He did not realize it before.)

(b) *Ko e tokolahi 'o ho kakaí, kuo nau nofo Fisi.* (GG 46. 37. 1. 43.) Many of your people now live in Fiji. (They have become inhabitants of Fiji. They have settled in Fiji.) Lit. Many persons* of your people, they (nau) have become dwellers (*kuo nofo*) in-Fiji.† (For *ko* see 16. 9(a).)

(c) *Kuo nau 'i Nu'u Sila he taimi ni.* They are in New Zealand now.‡ (They have reached N.Z. They were not there before.) *Kuo mau 'i heni ke fiefia mo koe.* We are here to rejoice with you. (We have come. We were not here before.)

8. On *kuo*, see also 9. 28, 29. 21 (end), 29. 68, 33. 44(e) fn., 33. 45(d); and cp. RPG IV. 34. 9 and I. 15. 4-6, and PSD under *mālōlō*.

More about the Past Tense

9. In conditional clauses the so-called past tense is used in Tongan, as it is in English, in speaking of a purely imaginary situation. In this usage, *ka ne* is generally preferred to *kapau na'a* (or *na'e*). (Cp. 8. 21 ff. and 29. 63.) Examples:

(a) *Ka ne i heni 'a Sione, 'e kata.* If John were here, he would laugh. *Ka ne i heni 'a Sione, 'oku kata.* If John were here, he would be laughing. Cf. 9. 23²; 16. 13(ii).

(b) *Ka ne nau fakato'oto'a, kuo nau ma'u ia.* (Geog. 220. 4.) If they had acted courageously, they would have got it. Cf. 9. 23¹.

(c) *Ka ne fai fakapotopoto 'a Sihoiakimi, na'a ne tuku leva 'ene talangata'a ki Pāpiloné.* ('Isi. 92, last line.) If Jehoiakim had acted sensibly, he would have ended (*tuku*) at once (*leva*) his insubordination to Babylon.

(d) *Ka ne u ha'u pē ā!* If only I had come! (For *pē* and *ā*, see 27. 25(a) and 29-30.)

See also 23. 34(a) and 29. 68-69.

* Cp. 25. 13. † Cp. 3. 12.

‡ Lit. [at] this time.

More about *Te* and 'E

10. Under certain circumstances *te* or 'e appears to be merely a predicative sign, without any suggestion of futurity. See 29. 64-67.

He for 'E

11. Immediately before 'ikai, not, *he* is sometimes used in place of 'e, apparently for the sake of euphony or ease of pronunciation. *He 'ikai ke fai*. It will not be done. (Cp. 9. 3.)

Ka as a Sign of the Future Tense

12. Under the conditions indicated in the following pars. 13-15, futurity is generally expressed, not by *te* or 'e, but by *ka*.

13. First, in a nounal clause preceded by the verb *hangē* or *hangegangē*, to be like, or to be as if. 'Oku mātu'aki mamahi 'aupito hoku laumāliē 'o hangē ka maté.* (Matt. 26. 38.) My soul is exceedingly (mātu'aki and 'aupito) sorrowful (mamahi) even unto death. Lit. and ('o) is as if will die. For *hangehangē*, see Acts 27. 10.

14. Second, in an adjectival clause which qualifies a noun denoting a time, an occurrence, or an action. Thus: 'i he uike ka ha'ú, next week, lit. in the week [which] will come; 'i he folau ka hokó, on the next voyage, or by the next trip, lit. on the voyage [which] will be next; ki he ngāue ka fai, to (or for) the work which is to be done.

15. Third, in an adverbial clause beginning with *ka* or 'o ka, if or when, the subject being a cardinal pronoun. In this case the subject comes between the conjunction *ka* and the tense-sign *ka*. (Cp. 8. 21 ff.) *Ka nau ka fehu'i māi, te u tala kiate kinautolu*. If (or, When) they ask me, I will tell them. Lit. If they shall ask hither (māi), I (u) will (te) tell to them. *Te u fiefia 'aupito 'o ká ke ka lava 'a e sivi huú*. I shall be very ('aupito) glad (fiefia) if (or when) you pass the entrance examination.

* For the definitive accent see 33. 60.

16. Occasionally, however, in cases apparently analogous to the above—as in pars. 13 and 14, at any rate—'e or *te* is used.

Addendum: the Auxiliary Verbs *Lolotonga* and 'Osi

17. As a principal verb, *lolotonga* means 'to be in progress', 'to be going on'. 'Oku lolotonga 'a e kátoangá. The festivities are in progress, or are going on.

18. As an auxiliary verb, *lolotonga* conveys essentially the same meaning, but connects it with another verb, the principal verb, before which it is placed. 'Oku lolotonga 'uha. It is raining. *Na'á ku lolotonga lea kiate kinautolu*. I was speaking to them. (I was in the act of speaking to them.)

19. For other uses of this word, see 8. 26; 17. 6, 16(a)¹; 27. 15(c).

20. As a principal verb, 'osi means 'to be finished', 'to be over'. *Kuo 'osi 'a e kátoangá*. The festivities are over. 'E 'osi 'afe 'ene ngāue? When will his work be finished? (Cp. 24. 32.)

21. As an auxiliary verb, 'osi conveys essentially the same meaning, but connects it with another verb, the principal verb, before which it is placed. *Kuó u 'osi tuku ange kinautolu*. I have let them go. (I have already done so.) *Mahalo ne u 'osi lea ki ai 'i Vava'u*. (TF 46. 11. 3. 2. 38.) Maybe I have already spoken about it at Vava'u. (I did so some time ago.)

22. For another use of this word, see 17. 7.

CONJUNCTIONS AND CONJUNCTIONAL EQUIVALENTS

Classification

1. Tongan conjunctions and conjunctional equivalents may be classified as copulative (pars. 2-14), distinctional (15-17), alternative (18-20), conditional (21-25), temporal (26-28), explanatory (29-32), prospective (33-37), concessive (38-40), suggestive (41-44), and expletive (45). What is meant by these terms will become clear as we proceed.

Copulative Conjunctions

2. The copulative conjunctions, or conjunctions more or less equivalent to 'and', are *mā*, *pea*, *mo*, and 'o'. For *mā*, which is used only for joining numerals, see 25. 1-2. For the others see the following pars. 3-14. Fundamentally: *pea* = and then, and next (whether in fact or only in thought); *mo* = and at the same time, or and also; 'o = and as involved in—or belonging to—or arising from—the event just mentioned.

3. Immediately before a verb.

(a) *Totongi pea heka*. (Notice on a motor-bus.) Pay before you enter. Lit. Pay and (then) get-aboard.

(b) *Ko e kaveinga eni na'a tau tui mo ngāue ki ai*. This is the goal in which we believed and for which we worked. Lit. This (*eni*) is (*ko**) the goal (*e kaveinga*) to which (*ki ai*)† we (*tau*) believed (*na'a‡ tui*) and worked.

(c) *Na'a ne lea 'o pehē . . .* He spoke and said . . . *Ha'u 'o kai*. Come to dinner (or any other meal). Lit. Come and eat. *Kuó ne hoko 'o poto 'aupito*. He has become very clever. Lit. He has become and is very clever. Cf. pars. 10 and 41(a)².

* Cp. 16. 10(a).

† Cp. 22. 7.

‡ Cp. 7. 1.

4. Immediately before a tense-sign.

(a) *Ko 'ene fānau kitautolu, pea 'okú ne 'ofa'i kitautolu kotoa pē*. We are his children, and he loves us all.

(b) *Mo* is not used in this position.

(c) 'O is not used in this position.

5. Immediately before a proposed cardinal pronoun. (Cp. 19. 1-2.)

(a) *Na'a ku a'u mai 'i he 'aho Tusité, pea u kamata 'eku ngāue 'i he 'aho Pulelulú*. I arrived here* on Tuesday, and I began my work on Wednesday.

(b) *Ko e potu eni na'e fakamo'ui ai 'e Pita 'a Toakasé, mo ne mamata ai ki he visone*. This (*eni*) is the place (*ko e potu*) in which (*ai*†) Peter restored Dorcas to life, and in which he saw (lit. saw to, *mamata ki*) a vision.

(c) *'Oku ou lolotonga nofó ni 'i he fale lahi 'i Lonitoni, 'o u mamata ki he ngaahi mape 'i he holisi*. (GG 46. 38. 1. 47.) I (*ou*) am now (*ni*‡) sitting in a big building in London, looking (lit. and I look) at the maps on the wall. (For *lolotonga*, see 7. 17-18.)

(d) *Mou tutu ho'omou tūhulú, pea (or mo, or 'o) mou ō mai*. Light your torches and come. Lit. You (*mou*)§ kindle (*tutu*) your torches, and you come. If *pea* is used, 'and' is almost equivalent to 'and then'. If *mo* is used, 'and' is almost equivalent to 'and also'. If 'o is used, it indicates that the speaker regards the two actions—lighting the torches and coming—virtually as one event. Cp. par. 2.

6. Between two attributive adjectives or adverbs.

(a) *Pea* is seldom, if ever, used in this position.

(b) *'Oku nau nofo 'i he fale lahi mo faka'ofa'ofa*. They live in a big and beautiful house. *Na'a ne lea māmalie mo mahino*. He spoke slowly and clearly.

(c) 'O is not used in this position.

* Lit. hither (*mai*). † Cp. 22. 6-7, 9.

‡ Cp. 2. 12.

§ Three or more. Cp. 18. 6; 19. 2 (table).

7. Immediately before a preposition.

(a) *Te ke 'alu ki he 'api 'o 'eku tama'i, pea ki hoku kāingá.* (Gen. 24. 38.) You will go to the home of my father, and to my relations. Similarly: *pea 'i*, and in (or on, or at), *pea mei*, and from, &c.

(b) *Mo* is not used in this position.

(c) 'O is not used in this position.

8. Immediately before another conjunction.

(a) *Pea kapau kuo 'osi 'a e ngāuē . . .* And if the work is finished . . . *Pea neongo kuo 'osi 'a e ngāuē . . .* And although the work is finished . . . (Cp. pars. 21 and 38.)

(b) *Mo* is not used in this position.

(c) Apart from its use in 'o *ka* and 'o *kapau* (see par. 14) 'o is not used in this position.

9. All three conjunctions in one sentence. *Tokangu 'o fakahounga 'ofa, pea te ke ngali fefine mo ngali poto.* (TF 44. 4. 2. 1. 43.) Take care to show your appreciation of kindness, and you will be what an educated woman ought to be. Lit. Take-care and be-appreciative-of kindness, and you (*ke*) will (*te*) be like woman and like clever. (Cp. 29. 18(c).) Cf. Gen. 24. 46.

More about *Pea*

10. Sometimes a request is introduced with *pea* simply to make it less abrupt or more polite. *Peá ke 'alu 'ana'i ki kolo 'o 'omi 'a e puhá, ē?* Go to town later on and bring the box, will you? Lit. And you go later-on-today* and bring the box, will you?† The implication or suggestion of *pea*, as here used, seems to be 'when you have finished what you are doing now' or 'when you are free to do so'. Cp. par. 2.

11. For other special uses of *pea*, see par. 24 and 16. 49(a) sub-par., and cp. 29. 11.

* Cp. 27. 11.

† Cp. 34. 34(b).

More about *Mo*

12. This word is used also for joining nouns and pronouns. When so used, however, it is not, in my view, a conjunction, but a preposition. See 16. 47-53.

More about 'O

13. Very often, when 'o comes immediately before a verb or a verbal equivalent, as in par. 3(c), the clause which it introduces, though actually a principal clause, is equivalent to an adverbial phrase in English. Examples:

(a) Before a word or a group of words denoting either duration or distance. *Na'a nau nofo 'i Fisi 'o fuoloa.* They lived in Fiji for a long time. Lit. and [it] was long. *Na'a nau ō fakataha 'o maile 'e tolu.* They went together for three miles. Lit. and [it] was three miles.

(b) Before *a'u*, to arrive, reach, extend (to something), 'o *a'u ki* being equivalent, in most cases, to 'until'. (Cp., however, 29. 25.) *Na'a nau nofo 'i Fisi 'o a'u ki he ta'u taha hiva ua tolu.* They lived in Fiji until the year 1923. Lit. and [it] extended to the year one nine two three.

(c) Before *fakataatau*, to make equal, or to compare, 'o *fakataatau ki* signifying 'according to'. *'Oku lelei pe kovi 'enau ngāuē 'o fakataatau ki he fa'ahinga loto 'oku nau ma'ú.* (Cp. TF 47. 3. 4. 1. 53.) Their work is good or bad according to the type of mind which they have. Lit. and compares to the class [of] mind [which] they have.

(d) Before *fe'unga*, to fit, to be befitting or suitable or sufficient, to correspond or coincide—in position, size, length, distance, time, or duration, &c. *'Oku lahi eni 'ene poto 'i he lea faka-Tongá, 'o fe'unga ke ne fai ha malanga.* He now knows Tongan well enough to be able to preach in it. Lit. His being-clever (*poto*) in the Tongan language is now (*eni*) big (*lahi*), and fits (or is sufficient) that* he may do† a sermon. *Na'a mau 'i*

* Cp. par. 33.

† Cp. 29. 9.

Ha'amooa 'o fe'unga mo e ta'u 'e fitu. We were in Samoa for seven years. Lit. and fitted (or coincided) with seven years. *'Oku tautau 'a e mā mā 'o fe'unga hifo mo e tēpīlē.* The lamp hangs above the table. Lit. and fits (or corresponds) down with the table.

(e) Before various other verbs or verbal equivalents. *Na'e nofo 'a Pita 'o lotolotoi 'iate kinautolu.* (Luke 22. 55.) Peter sat in the midst of them. Lit. and was-in-the-midst in them. *Tu'u 'o fa'aki ki he holisi.* Stand against the wall. Lit. and lean (or press-yourself) to the wall. *Na'a mau 'a'alo ai pē 'o po'uli.* We kept on rowing until dark. Lit. We rowed continually* and it-became-dark.

(f) In such expressions as the following: *'o fakahoatau ki,* in proportion to; *'o tatau mo,* equally with, or similarly to; *'o kau ki,* pertaining to, concerning; *'o kamata 'i,* beginning at (or in, or on, or with); *'o hu'u ki,* with its (or his, or your, &c.) head towards; *'o mama'o ange 'i,* further than.

14. Somewhat similar is the use of *'o* (untranslatable) before *ka*, if, when, or *kapau*, if. (Cp. par. 22.) In this case, however, the clause beginning with *'o* is adverbial even in Tongan. *'Oku ngofua ke ke 'alu 'o ka 'osi ho'o ngāuē.* You may go if (or when) your work is finished. Lit. [It] is permissible that † you should go, &c. *Mahalo 'e ha'u 'a Mele 'o kapau te ke kole ki ai.* Perhaps Mary will come if you ask her. Lit. if you shall request to her. † Cf. 7. 15.²

The Distinctional Conjunction

15. Closely allied to the conjunctions *pea*, *mo*, and *'o*, is the distinctional conjunction *ka* or *kae*, but. Other English equivalents (acc. to context): while, and (at the same time), and (instead); or untranslatable. *Ka* is used immediately before a tense-sign, a preposed cardinal pronoun, a preposition, §

* Cp. 27. 21(g).

† Cp. par. 33.

‡ Cp. 22. 7.

§ Except when it is the first part of a verbal equivalent, as in par. 16(b)⁵. Cp. 3. 23.

or another conjunction. *Kae* is used immediately before a noun,* a verb or verbal equivalent, an adjective, or an adverb. †

16. Examples:

(a) *Na'e mate 'a e toko taha, ka na'e tokolahi 'a e lavedā.* One person was killed, and (or while, or but) many were injured. Lit. One person died, but the injured were many. (Cp. 25. 13.) *Ko e 'uhinga ia na'e tuku ai 'e Sīsū 'a e kakai, ka ne me'a hake toko taha pē ki he mo'ungā.* That was why Jesus left the people and went up alone to the mountain. Lit. That (*ia*) was the reason (*ko e 'uhinga*) for-which (*ai*) Jesus left (*tuku*) the people, and-instead (*ka*) he (*ne*) went up (*me'a hake*) one person only (*toko taha pē*) to the mountain. *'O 'ikai 'i Selūsalema pē, ka 'i Siutea kātoa.* (Acts 1. 8.) And not in Jerusalem only, but in all Judea. *Na'e 'ikai fekau ke nau fai 'a e ngāuē, ka ke nau feinga pē.* It was not commanded that they should do the work, but only that they should try.

(b) *Na'e mate 'a e toko taha, kae tokolahi 'a e lavedā.* Same meaning as (a)¹. *Ko e potu ia na'e lau ai 'e Siosiuu 'a e laō, kae fanongo 'a e kakai.* That (*ia*) was the place in-which (*ai*) Joshua read the law while the people listened. *Na'e 'alu 'a Tolu kae nofo 'a Kalisi.* Tolu went, but Kalisi stayed. *Kātaki 'o fakafoki ia ki he 'ōfisi, kae 'oatu hao pale.* (O. 7/10/47, line 66.) Please return it to the office and get a reward. Lit. Endure † and return it to the office, and-immediately (*kae*) take-away (*'oatu*) a-your (*hao*) § prize. *Ko e tohi lelei eni, kae 'i ai hono mele 'e taha.* This (*eni*) is a good book, but it has one defect. Lit. but (*kae*) there is (*'i ai*) || its (*hono*) one (*'e taha*) defect (*mele*). *Kuo tō 'a e la'ā, kae kei maama pē.* The sun had set, but it was still light. *Ko e fu'u tokoni ia mei he fefine tu'umalie kae 'ofa ki he 'Otuā.* (TF 11. 46. 3. 2. 11.) That (*ia*) was a great (*fu'u*)** help from a prosperous but godly (lit. loving to God) woman.

* It is seldom required in this position.

† Before *'ilonga* as in 29.22(a)(b), *ka* is used; before *'iloange*, as in 29. 21, *kae*; before *tā*, as in 34. 35-37, either *ka* or *kae*.

‡ Cp. 34. 24.

§ Cp. 20. 1.

|| Cp. 22. 10.

** Cp. 26. 2.

17. For additional examples and information, see pars. 22, 30, 38, 39, 44(b), and these: 4. 16; 9. 31, note; 16. 9(b)², 12(iv); 17. 21, 23-25; 24. 10(c), 26; 27. 25(f); 28. 17, 18; 29. 27(a)(b), 31, 49(d); 34. 24, 25.

Other Conjunctions and Conjunctional Equivalents

18. Alternative: *pe*, or, whether, or simply introducing an indirect question. 'Oku lelei *pe* kovi? Is it good or bad? 'Oku 'ikai *te u 'ilo pe 'oku lelei pe kovi*. I do not know whether it is good or bad. 'Oku 'ikai *te u 'ilo pe 'oku nau nofo 'i fē*. I do not know where they live.

19. The Tongan for 'whether' in the sense of 'no matter whether' is not *pe*, but is usually *tatau pē pe*, lit. equally* whether. *Ko e 'uhinga ia na'e fokotu'u ai 'a e Kolisi Tongá—ke mafola atu mei ai 'a e māmá ki he kakai Tongá, tatau pē pe 'oku nau kau ki he Siasi 'o e Tu'i pe 'ikai*. (T.) That (*ia*) was the reason for which Tonga College was founded—that the light might spread therefrom to the Tongan people, whether they belong to the Church of the King or not. Sometimes *neongo pe* is used for 'whether' in this sense: see Colossians 1. 16, and cp. par. 39.

20. For additional information and examples illustrating the use of *pe* see: 4. 14(a); 16. 9(b), 12(iii)(iv); 21. 12; 23. 23.

21. Conditional: *ka* or *kapau*, if.

22. Sometimes 'o *ka* is used instead of *ka*, and 'o *kapau* instead of *kapau*, as in par. 14. When is this done? Answer: nearly always after the distinction *ka* (pars. 15-17); usually when the protasis or if-clause comes second instead of first; occasionally in other cases.

23. Note also:

(a) *Kapau* is somewhat stronger or more emphatic than *ka*.

* For *pē*, see 27. 25(a).

(b) In reference to future or indefinite time, *ka* may also mean 'when'. (Cp. the German *wenn*.)

(c) *Kapau* is always followed either by a tense-sign or by *ko*. This *ka*, on the contrary, though sometimes followed by a tense-sign, is often used without one, and is never followed by *ko*. (Contrast the distinction *ka*, which is often followed by *ko*. See 16. 9(b), 12(iii).)

(d) After *kapau* the sign of the future tense is *te* or 'e; but after this *ka* it is *ka*, as in 7. 15. (Contrast the distinction *ka*, after which *te* or 'e is used.)

(e) For idiomatic ways of expressing the sense of 'if' without using *ka* or *kapau*, see 16. 50(b), sub-par., and 24. 10(c).*

24. When the protasis or if-clause comes first, as it usually does, the apodosis or then-clause is sometimes introduced by *pea*, then, or untranslatable. *Kapau 'oku mo'oni 'etau fakamahino kō eni, pea 'oku fēfē 'a e papitaiso 'o e fānau vale-valé?* If this explanation of ours is correct (lit. true), then what about the baptism of infants? Cf. 27. 8(b)².

25. For additional examples and information, see par. 8(a) and the following: 7. 3(d), 9; 9. 8(c), 23; 16. 13(ii), 50(a)²; 17. 12(c); 19. 3(c), 4; 27. 6(c).

26. Temporal: *lolotonga*, while, and *kae 'oua ke*, till, until. *Na'e hoko eni lolotonga 'oku kei 'i Niu Pilitania 'a e kau sōtia Siapani*. This happened while the Japanese soldiers were still in New Britain. *Te u nofo heni kae 'oua ke nau foki mai*. I will stay here until they come back.

27. When the sense of 'till' or 'until' is to be followed by that of the perfect tense, the *ke* is replaced by *kuo*. (Cp. 7. 1.) *'E tu'u ma'u 'a e laó ni kae 'oua kuo tāmata'i fakapul'anga*. This law will remain in force (lit. will stand firm) until it has been officially cancelled.

28. For other uses of *lolotonga*, see 7. 17-19. For more information about *kae 'oua ke* and *kae 'oua kuo*, see 9. 35-36.

* Cp. 16. 12(ii)².

29. Explanatory: *he*, for, because; *koe'uhi* or *koe'uhi he*, because. Examples:

(a) See 7. 6², 7(a).

(b) *Kuo ne fakafisi mei hono lakanga 'i he Fale Aleá, koe'uhi* (or *koe'uhi he*) *kuo fakanofa ia ki ha lakanga 'i he Pule'angá.* (GG 48. 58. 1. 14.) He has resigned from his position in the Legislative Assembly because he has been appointed to a position in the Government.

30. At the beginning of a question—either at the very beginning or preceded only by *ka*, but—*he* sometimes appears to be superfluous. Actually, however, whether translatable or not, it serves to indicate that the questioner is seeking an explanation of what has just been said or mentioned, or, at the very least, that his question follows logically therefrom.

31. After a noun introduced by *ko*, *he* is sometimes equivalent to the conjunction 'that'. *Ko hono kovi, he 'oku 'ikai ha pa'anga.* The worst of it (lit. its badness) is that there is no money. (Cp. 16. 7, 9, and 9. 5.) Here again, however, it will be seen that *he* is essentially explanatory.

32. For other uses of *koe'uhi*, see pars. 35 and 42, and Chapter 17. 1-2.

33. Prospective or forward-looking: *ke*: usually equivalent either to 'to', the sign of the infinitive, or to the conjunction 'that' followed by 'may', 'might', or 'should'. (It corresponds fairly closely to the F. *me* or *mo*, and to the R. conjunction *la*. See NFG I. 17. 15 and RPG I. 21. 11(e).)

34. The group of words which begins with *ke* may be either nounal, adjectival, or adverbial. Examples:

(a) Nounal. *'Oku lelei ke fai leva 'a e ngāué.* The work had better be done at once. Lit. It is good to do the work at once. *'Oku lelei ke tau fai leva 'a e ngāué.* We had better do the work at once. Lit. It is good that we should do the work at once. In each case the group of words beginning with *ke* is the subject of *'oku lelei*.

(b) Adjectival. *'Oku 'i fē 'a e fale ke holoki?* Where is the house which is to be demolished? Lit. Where is the house to demolish? *'Oku 'i fē 'a e fale ke tau holoki?* Where is the house which we are to demolish?

(c) Adverbial. *Kuo nau ō mai ke fai 'a e ngāué.* They have come to do the work. *Kuo nau ō mai ke nau fai 'a e ngāué.* They have come that they may do the work.

35. When purpose is indicated, as in (c), *koe'uhi ke*, in order to, or in order that, is sometimes used in place of the simple *ke*. See 9. 13². Cp. par. 29.

36. Occasionally *ke* introduces, not a dependent clause, but a sentence. See *ke tau manatu ai pē*, let us continually remember, in TF 47. 9. 3. 2. 19. It is more usual, however, to say *'ofa ke tau manatu ai pē*, or simply *tau manatu ai pē*. Cp. 29. 44(b), 48, 49. (For *ai pē*, see 27. 21(g).)

37. For additional examples and further information, see the following:

(a) Pars. 13(d)¹, 14 (first *ke*), 16(a)⁴, 19, 39⁴, 41(a)².

(b) 4. 6²; 7. 4; 9. 11, 12², 13², 18², 19(a)(b)¹, 32, 33²; 10. 14; 16. 9(a)¹; 19. 5(a), 9(c); 20. 4(a)³, 7(a); 21. 11³; 31. 22.

(c) Pars. 26, 28; 9. 35-36.

38. Concessive: *neongo*, though, although. Sometimes 'true' or 'notwithstanding the fact that' makes better English. When followed by *pe* it may generally be rendered 'no matter'. When the clause beginning with *neongo* comes first, the second clause is sometimes introduced with *ka* or *koe*, but, or untranslatable. (Compare the use of *pea* in par. 24.)

39. Examples. *Neongo 'oku kei tokotokatāmaki 'a māmani, ka kuo tu'u 'a e totonú.* (GG 46. 118. 19.) True, the world is still in rather a bad state, but right has triumphed. Lit. the right has stood. *Neongo na'e tokolahi 'a e kilia 'i ha'a 'Isileli, kae fili 'e he 'Otua 'a e kilia Silia, ko Neamani.* (TF 46. 8. 3. 1. 36. Cp. Luke 4. 27.) Though there were many lepers (lit.

the lepers were many) among the Israelites, God chose the Syrian leper Naaman. *Neongo ko e fili 'o e lotu faka-Kalisitiane 'a Saula, na'a nē hoko ko e talafekau 'a Sisū Kalaisi.* Notwithstanding the fact that Saul was an enemy of the Christian religion, he became a messenger of Jesus Christ. *Neongo pe fēfē hono faingata'á, kuo pau ke tau fai ia.* No matter how difficult it is, we must do it. Lit. No matter how is its difficulty, it is necessary that we should do it. *Te ne muimui pē ki he hala ko iá, neongo pe ko e hū 'e hoko ai kiate ia.* He will follow that path no matter what may happen to him. Lit. no matter what will happen therein to him.

40. For another use of *neongo*, see 17. 21.

41. Suggestive: *na'a*, lest, perhaps, like *F. de.* (Cp. NFG I. 17. 14.) Examples:

(a) *Vave mai na'a ke tōmui.* Hurry up or you will be late. Lit. Hasten hither lest you be late. *Na'e lotu 'a e kau sōtia ke tāmata'i 'a e kau pōpulá, na'a kakau ha taha ki 'uta 'o hola.* (Acts. 27. 42.) The soldiers wanted to kill the prisoners, lest any of them should swim ashore and escape. Lit. lest a one should-swim (*kakau*) to land (*ki 'uta*) and flee.

(b) *Na'a kuó ke hela.* Perhaps you are tired. *Na'a ko hono fale eni.* Perhaps this is his house.

42. When the meaning is 'lest', *ko'e uhi na'a* or *telia na'a* is sometimes used in place of the simple *na'a*. (Cp. 17. 2, 10.) *Na'a ku fai ia ko'e uhi* (or *telia*) *na'a hoko ha faingata'a.* I did it lest a difficulty should arise.

43. *Na'a mo* means 'even'. See 16. 50(b).

44. Notes:

(a) When a cardinal pronoun comes immediately after *na'a*, as in par. 41(a)¹, only the context can show whether this word is the conjunction or the tense-sign. (Cp. 7. 1.)

(b) Whether used as in par. 41(a) or as in par. 41(b) or as in par. 43, *na'a* takes *ka* (not *kae*) for 'but', true though it be

that in the second and third uses *na'a* may seem to be an adverb rather than a conjunction. Cp. par. 15.

(c) See 9. 11-14.

45. Expletive conjunctions: having a place in the sentence, but without any apparent meaning. These include: *te*, as used after '*ikai*', *te'eki*, and '*oua*'; *ke*, as used after '*ikai*' and *te'eki*'; '*e* or *e*, as used after '*oua*'. See 9. 1-3, 11-13, 25-27.

NEGATIVES AND NEGATIVE EQUIVALENTS

Negatives: pars. 1-30

Negative Equivalents: pars. 31-34

Addendum: pars. 35-36

'Ikai

1. The principal word for 'not' is *'ikai*. In certain cases it is followed by an untranslatable *te* or *ke*. (Cp. 8. 45.)

2. Immediately before a preposed cardinal pronoun,* *'ikai* (rarely *'ikai ke*) is used. *Na'á ku 'alu*. I went. *Na'e 'ikai te u 'alu*. I did not go. (For *ku* and *u* see 19. 3.) *'Oku nau 'i heni*. They are here. *'Oku 'ikai te nau 'i heni*. They are not here. Observe that *'ikai te* is inserted between the sign of tense and the pronoun. Cf. pars. 19(b)², 31², and these: 7. 4; 8. 18; 12. 1; 16. 9(b)²; 23. 22, 23, 29.

3. Immediately before a verb or its equivalent,† *'ikai ke* is generally used (never *'ikai te*). *Na'e 'alu 'a Siale*. Charlie went. *Na'e 'ikai ke 'alu 'a Siale*. Charlie did not go. *'Oku 'i heni 'a e 'ū tohi*. The books are here. *'Oku 'ikai ke 'i heni 'a e 'ū tohi*. The books are not here. Cf. 3. 8(f); 7. 11; 23. 28(b).

4. Sometimes, however, the *ke* is dispensed with. *Na'e 'ikai 'alu 'a Siale*. *'Oku 'ikai 'i heni 'a e 'ū tohi*. Cf. 8. 16(a)⁴; 16. 13(ii), 35(e); 17. 12(b); 19.5(a).

5. When *'i ai*, as a verbal equivalent, conveys the sense of the English verb 'to be' (see 22. 10), *'ikai* is simply substituted for it. *'Oku 'i ai ha faiako 'i heni?* Is there a teacher

* Cp. 19. 1-2.

† Cp. 3. 8-10, 18, 23.

here?* *'Oku 'ikai ha faiako 'i heni*. There is not a teacher here. Cf. 16. 9(a)⁴; 20. 2(a).

Note. When *'i ai* = 'there' or 'in it', &c., as in 22. 7 and 9, the rules given in pars. 2-4 are followed. *Na'á ku 'i ai*. I was there. *Na'e 'ikai te u 'i ai*. I was not there. Cf. par. 9(b).

6. When the sentence begins with *ko*, used predicatively, *'ikai*, usually preceded by a tense-sign, is placed immediately before the *ko*. (Cp. 16. 10(a), 13(iii).) *'Oku 'ikai ko hono fale eni*. This is not his house. *Na'e 'ikai ko Pita na'á ne fai 'a e ngāué*. It was not Peter that did the work. Cf. 23. 18(e).

7. In rhetorical questions the usual position of *'ikai* is first in any case. *'Ikai 'oku ou tau'atāina?* *'Ikai ko e 'apostolo au?* (1 Cor. 9. 1.) Am I not free? Am I not an apostle?

8. Sometimes *'ikai* is used without a following word. E.g. (a) in *'ikai*, no, as opposed to *'io*, yes; (b) in *pe 'ikai*, or not; (c) in *ka 'ikai* or *kapau 'oku 'ikai*, if not. See: (a) 34. 29(b); (b) 4. 5(end); (c) Daniel 3. 18.

Note. When the meaning is 'no', as in (a), and the speaker desires to be emphatic rather than polite, *'ikai* is often pronounced *'Ika'i!* Cp. par. 30.

9. Together with the word or words that follow it, *'ikai* is sometimes used as a noun. Examples:

(a) The second of the following. *Na'e 'ikai te nau loto ki ai*. They did not consent to it. *'I he 'ikai te nau loto ki ai*. On their not consenting to it.

(b) The second of the following. *'Oku 'ikai ke 'i ai ha faiako*. (Cp. par. 5, note.) There is no teacher there. Lit. A teacher is not there. *Koe'uhi ko e 'ikai ke 'i ai ha faiakó*. Because of there being no teacher there. Because there is not a teacher

* In the corresponding affirmation *e* or *'a e* is generally used in place of *ha*. (Cp. 4. 11-22.) *'Oku 'i ai e* (or *'a e*) *faiako 'i heni*. There is a teacher here.

there. Lit. The-reason being the not being there a teacher. Cp. 17. 2; 33. 19(a).

(c) The second of the following. *Na'e 'ikai 'ilo ha me'a*. Nothing was found. Lit. Did not find a thing. (Cp. 10. 9-13.) *Na'a nau fekumi holo 'o fuoloa mo e 'ikai 'ilo ha me'a*. They searched round about for a long time without finding anything. Lit. They searched round-about and it-was-long and (or with) the not finding a thing. Cp. 27. 2; 16. 49(b).

10. For additional information regarding 'ikai, see pars. 24, 29, and 30.

'Oua

11. In prohibitions, and after the prospective conjunction *ke*, the word for 'not' is not 'ikai but 'oua, followed, as a rule, by *te* or 'e (or *e*) or by *na'a*. (Cp. 8. 45, 41.)

12. Immediately before a preposed cardinal pronoun, either 'oua *te* or 'oua *na'a* may be used. 'Oua *te ke* hū ki hono falé*. Do not go into his house. *Kuo pau ke† 'oua te tau fai ha me'a pehē*. We must not do any such thing. Lit. It is necessary (or definite) that we should not do, &c. (For *pehē* see 23. 9.) Or substitute *na'a* for *te* in each case.

13. Immediately before a verb or its equivalent, either 'oua 'e (or *e*) or 'oua *na'a* may be used. 'Oua 'e *hū ki hono falé*. Do not go into his house. *Kuo fokotu'u 'a e fakamanatu ko eni koe'uhi ke 'oua 'e ngalo 'a e me'a lahi na'a nau fai*. This (*ko eni*)‡ memorial has been erected in order that§ the great thing [which] they did may not be forgotten. || Or substitute *na'a* for 'e in each case.

14. As compared with 'oua *te* or 'oua 'e, 'oua *na'a* is less abrupt. Hence 'oua *na'a* is usually preferred (a) in polite speech, and (b) when the prohibition or purpose relates to time in general rather than to one particular occasion.

* You (sing.). See 19. 2 (table).

† Cp. 8. 33.

‡ Cp. 23. 23-24.

§ Cp. 8. 35.

|| Cp. 11. 7(a).

15. Sometimes 'oua is used elliptically. (Cp. par. 8.) 'Oua! Don't!

16. For other uses and senses of 'oua, see pars. 35-36. For 'oua *leva*, see 27. 8(a), sub-par.

Ta'e

17. This usually = un-, in-, non-, not, or without. E.g. *fe'unga*, suitable, sufficient, *ta'e fe'unga*, unsuitable, insufficient.

18. Examples in sentences. *Te ne ako ta'e totongi*. He will be educated free. Lit. He will learn not paying. *Ko e me'a ta'e fakalao ke faka'atā ha pōpula ke 'alu mei he 'api pōpula ta'e tanhi 'e ha sela*. (Cp. GG 47. 58. 2. 65.) It is an illegal thing to allow a prisoner to leave the prison grounds without being attended by a warder. 'Oua 'e *li'aki noa ha fo'i miniti ta'e fai ai ha me'a 'aonga*. (Cp. GG 46. 58. 2. 19.) Do not allow a single minute to go by without doing something useful. Lit. Do not idly (*noa*) leave a single minute not doing therein a useful thing. *Na'e fakahū mai ki Tonga ni ta'e faka'ahu*. (Cp. GG 46. 26. 49, 54.) It was brought into Tonga without being fumigated. Cf. 17. 12(c)².

19. Special examples:

(a) Before *ai* or 'i *ai*. (Cp. par. 5.) 'Oku *tapu ke hū ha sela tangata ki he 'api pōpula 'o e kakai fefine ta'e ai* (or 'i *ai*) *ha sela fefine ke na ō mo ia*. (Cp. GG 47. 57. 2. 15.) It is unlawful for a male warder to enter a women's prison unaccompanied by a female warder. Lit. not being-there a female warder that they-two* may go with him.

(b) Before an indefinite article or the indefinite form of a possessive pronoun. *Na'a ku feinga ke u fai ia ta'e ha maumau 'e hoko ki he falé*. I tried to do it without injury to the house. 'E 'ikai *te u li'aki 'eku ngāuē ta'e hano 'uhinga lelei*. I will not neglect my work without good reason. Lit. not an-its good reason. (Cp. 20. 1-2.) It would be more idiomatic, however, to insert *ai* or 'i *ai* after *ta'e* in each case.

* Cp. 29. 41.

(c) Followed, like 'ikai in par. 2, by *te* and a pronoun. 'Oku tatau ia mo ha tangata na'á ne langa ha fale 'i he funga kekekelé, ta'e te ne keli hano tu'unga. (Luke 6. 49.) He is the same as a man who built a house on top of the ground* without digging a (lit. an-its) foundation. Cf. Matt. 22. 12.

20. Sometimes a group of two or more words beginning with *ta'e* is used as a noun. E.g. 'ene ta'e fe'unga, its not being suitable, its unsuitability.

21. Additional examples:

(a) 'Oku kei tokolahi ai pē 'a e ta'e mā'u 'api tukuhaū. (GG 46. 118. 39.) Those who have no tax allotments (lit. the not having tax allotments) are still† numerous. Cp. par. 18.

(b) 'Oku po'uli 'a e 'ahó mo e ta'e kai mo e ta'e fai ha ngāue mā'a honau ngaahi fāmili. (TF 43. 8. 1. 2. 5.) All day long they neither eat nor do any work for their families. Lit. The day nights (= becomes night) and (or with) the not eating and the not doing a work, &c. Cp. par. 18 and 16. 49(b).

(c) Na'e lau ki he ta'e 'i he Fale Aleá 'a e kau Mosilemi. (O. 24/1/47, line 15.) It referred to the absence of the Moslems from the Legislative Assembly. Lit. to the not being in the L.A. the‡ Moslems. Cp. par. 19(a).

(d) 'Oku mou hē, ko e ta'e te mou 'ilo 'a e Tohi Tapú. (Matt. 22. 29.) You err, not knowing the Scriptures. Lit. because-of (ko)§ the not you know the Sacred Book. Cp. par. 19(c).

22. On *ta'e* see also pars. 29 and 30.

Ta'e'oua

23. Together with a preceding *kapau na'e* or *ka ne*, as in 7. 9, *ta'e'oua* = if it were not for, or if it had not been for.¶ It has no other use. *Ka ne ta'e'oua ia, kuó u melemo.* If it had not been for him, I should have been drowned. *Kapau na'e ta'e'oua 'enau 'ofa ki he 'Otuá, te nau 'i heni he 'ahó ni?* If it

* Cp. 29. 4(f). † Cp. 27. 21(f)(g). ‡ Or, of the. See 15. 5-7.

§ Cp. 16. 11(b).

¶ S. 'ana lē se anoa.

were not for their love to God, would they be here today? Cf. 23. 34(a).

24. Sometimes, however, the simple 'oua, and sometimes 'ikai, is used in this way, instead of the compound *ta'e'oua*.

Te'eki

25. As a rule, *te'eki*, not yet, or never (= not at any time in the past), is construed like 'ikai in pars. 1-4. Examples:

(a) 'Oku te'eki te* u 'a'ahi kiate kinautolu. I have not yet visited them. Cp. par. 2.

(b) 'Oku te'eki ke tō 'a e la'áá. The sun has not yet set. Cp. par. 3. Cf. 23. 28(b)².

(c) 'Oku te'eki 'osi 'a e ngaahi fakamatata fakata'ú. (GG 47. 27. 1. 31.) The annual reports are not yet completed. *Na'e te'eki hau 'a Hitilá 'i māmani.* (GG 46. 22. 1. 28.) Hitler never ruled over the world. Cp. par. 4.

26. Together with the words that follow it, *te'eki* is sometimes used as a noun, 'i he *te'eki*, lit. in the not yet, = before.† Thus: 'i he *te'eki te u 'alu ki Ha'apai*, before I had gone, or before I go, to Ha'apai; 'i he *te'eki 'osi 'a e taú*, before the war was over. (Cp. par. 9.) Sometimes the words 'i he are omitted. *Na'á ne fakapapau ke ne faka'osi 'ene ngāue te'eki ke tō 'a e la'áá.* He made up his mind to finish his work before sunset.

27. Sometimes *te'eki* is supplemented by the adverb *ai*.‡ This is done:

(a) Regularly when it replaces 'i ai just as 'ikai does in par. 5. 'Oku te'eki ai ha faiako 'i heni. There is not a teacher here yet.

(b) Regularly when it is elliptical. (Cp. pars. 8 and 15.) *Kuo a'u mai 'a e motokaá?* Has the motor-car arrived? 'Oku te'eki ai. Not yet. ('Oku may be omitted, but not ai.)

* Or *ke*; but *te* is more usual before a pronoun.

† But cp. 27. 6(d), 17.

‡ Cp. 22. 6-13.

- (c) Sometimes as in par. 25, esp. (a) and (b).
 (d) Sometimes as in par. 26.

28. In idiomatic Tongan *te'eki* or *te'eki ai* is seldom, if ever, preceded by *kuo*, and never by 'e. For 'I will not do the work yet' one must say 'E 'ikai te u fai leva 'a e ngāué. Lit., I will not do the work immediately. Cp. 27. 8(a).

Etymological Notes

29. Fundamentally, it appears, 'ikai, 'oua, ta'e'oua, and te'eki, like the F. *sega*, *kua*, and *bera*, are verbs, while ta'e, like the F. *tawa*, is adverbial. Cp. NFG I. 18.

30. Etymologically, 'ikai or 'ika'i (see par. 8, note) probably = R. 'igka'i; 'oua = S. 'aua and perhaps F. *kua*; ta'e may = R. tā'ea (desist); ta'e'oua = ta'e 'oua as a double negative; te'eki probably = ta'e with suffix -ki. (Cp. 30. 4, 47.)

Tala'ehai

31. Apparently a contraction of 'e tala 'e hai, meaning 'who shall say', this word has come to mean 'no one can say', and hence 'let no one say' or 'let no one suppose'. Hence, finally, it has come to be almost equivalent to a simple 'not'—almost, but not quite, for it is always coloured, even if only slightly, by a suggestion of its original meaning. For example, *tala'ehai kuó ne li'aki kitautolu*, though nearly the same as *kuo 'ikai te ne li'aki kitautolu*, he has not forsaken us, carries with it the implication, or at least the suggestion, let no one suppose that he has. In some contexts it is equivalent to 'not that he has forsaken us'.

Note. Before *tala'ehai* the distinctional conjunction is usually *ka*, not *kae*. This confirms the hypothesis that a tense-sign, presumably 'e, is understood. Cp. 8. 15.

Mole ke Mama'o

32. As a negative equivalent, *mole ke mama'o* or 'oku mole

ke mama'o = far from it, or not at all; lit. goes-right-away* to be distant. It may be used alone, or it may be followed by the indefinite form of a possessive pronoun. *Mole ke mama'o!* Far from it! (Not at all!) *Mole ke mama'o ha'aku fai pehē!* Far be it from me to do such a thing! Lit. a-my (*ha'aku*) doing thus.

Koloto

33. Though roughly equivalent to 'not at all', this expression implies also that what is absent or missing is something which ought to be, or, at any rate, something which one would naturally expect. 'Oku ou toutou lea ki he tangatá, ka koloto ha'ane tali. I keep on speaking to the man, but he never answers. Lit. but a-his answer is not at all. *Koloto ke ne manatu'i hono kakai.* (HK. 102. 24) He did not think of his people at all. Lit. Not at all that he should think of his people. *Koloto ha taimi ke fakangalo'i ai ha me'a.* (GG 46. 118. 28.) At no time was anything forgotten. Lit. Not at all a time to forget therein a thing. *Koloto ha taha!* Not one! *Koloto!* Not at all! Nothing at all! In each case the negation is coloured by surprise and (except in the third example) by disappointment or disapproval. (Cp. RPG IV. 18. 20.)

34. Apparently this word is a compound, *ko loto*, originally, perhaps, *ko e loto*, in reference to one of the meanings of the noun *loto*, namely, a hole or depression in a coral reef or the sea-bed. (Hence also the adjective *loloto*, deep.) It suggests the jolt experienced by a person who, when wading, suddenly and unexpectedly steps down into nothingness. *Ko e loto!* A hole!

Addendum: 'Oua Ke

35. Sometimes 'oua is used, not exactly as a negative, but rather as a verb = wait, or let the matter be delayed; like the F. *mûlua*.† In this case it is followed, not by *te* or 'e or *na'u*, as in pars. 11-13, but by the prospective conjunction *ke*. (Cp. 8.

* For other senses of *mole*, see 11. 6(a). † Cp. NFG II. 9. 2-3.

33-37.) 'Oua ke ma ui 'a e ta'ahiné, 'o fehu'i pe ko e hā hono lotó. (Gen. 24. 57.) Wait till we call the girl and ask what her mind is. Lit. Wait (or, Let the matter be delayed) that we-two may call, &c. 'Oua mu'a ke mākona 'a e fānaú. (Mark 7. 27.) Let the children first be satisfied. Lit. Wait first* that the children may be satisfied. 'Oua mu'a ke u 'atu ha'o me'atokoni, peá ke toki 'alu. Don't go until I have given you something to eat. Lit. Wait first that I may give a-your food, and then† you go.

36. Two facts seem clear: first, that the above use of 'oua constitutes a connecting link between its use in prohibitions, &c., as in pars. 11-15, and its use in *kae* 'oua ke or *kae* 'oua kuo, until, as in 8. 26-27; second, that fundamentally 'oua = refrain.

* Cp. 27. 9(d).

† Cp. 27. 6.

VERBS, SUBJECTS, AND OBJECTS

Verbs with both Subjects and Objects

1. When a verb has both a subject and an object, its subject may be any of the following:

- (a) A proper noun with 'e before it, postposed.
- (b) A common noun with a definite article, with 'e before it, postposed.
- (c) A common noun with an indefinite article, with 'e before it, postposed.
- (d) A demonstrative pronoun with 'e before it, postposed.
- (e) A cardinal pronoun, without 'e, preposed.
- (f) Two cardinal pronouns, one (without 'e) preposed, and one (with 'e) postposed, both denoting the same person or thing, the second being in apposition to the first.*

Note 1. As used in this chapter, *postposed* means coming after the verb, whether immediately after it or still further on in the sentence, while *preposed* means coming before the verb but not (except as in 7. 15) before the tense-sign.

Note 2. In (b) and (c) a definite or indefinite form of a possessive pronoun may take the place of a definite or indefinite article. And similarly in pars. 3 and 7. Cp. 20. 1-2.

2. Examples:

- (a) *Na'e manatu'i ia 'e Tolu.* Tolu remembered him. And see par. 4(e).
- (b) *Na'e manatu'i ia 'e he talavoú.* The young man remembered him. And see par. 4(f).

* Sometimes, however, the first of the two cardinal pronouns is dispensed with.

(c) *Na'e manatu'i ia 'e ha talavou.* A young man remembered him.

(d) *Na'e manatu'i ia 'e eni.* This one remembered him.

(e) *Na'a ku manatu'i ia.* I remembered him. And see par. 4(a), (b), (c), (d).

(f) *Na'a ku manatu'i ia 'e au.* I remembered him myself. Or simply, *I* remembered him, with emphasis on *I*. Cf. 16. 13(ii).

3. The *object* of such a verb may be any of the following:

(a) A proper noun with '*a*' before it, postposed.

(b) A common noun with a definite article, either with or without '*a*', postposed.

(c) A common noun with an indefinite article, without '*a*', postposed.

(d) A demonstrative pronoun, sometimes with but usually without '*a*', postposed.

(e) A cardinal pronoun, sometimes with but usually without '*a*', postposed.

(f) A nounal clause, postposed.

4. Examples:

(a) *Kuó u ui 'a Siale.* I have called Charlie.

(b) *Te nau fai 'a e ngāué 'apongipongi.* (The '*a*' may be omitted.) They will do the work tomorrow.

(c) *Ka mau ka ma'u ha sōvaleni 'e nima. . .* If we receive five pounds. . .

(d) *Na'a ne fai eni 'aneafi.* He did this yesterday.

(e) *Kuo fakahaofi kinautolu 'e Sione.* John has rescued them. And see par. 2, all the examples.

(f) *'E fakakaukau'i 'e he Pule'angá kuo 'osi 'a e ngāué.* The Government will consider that the work is finished.

Subject First or Object First?

5. When both the subject and the object of a verb are nouns, as in the sentence 'David killed Goliath', either the subject or the object may be placed first, in Tongan, according to the emphasis desired. Thus:

Na'e tāmata'i 'e Tēvita 'a Kōlaiate.

Na'e tāmata'i 'a Kōlaiate 'e Tēvita.

The difference in emphasis is much the same as it is in English between 'David killed Goliath' and 'Goliath was killed by David'. In so far, however, as the difference between these two English sentences is more than a difference of emphasis, it is not expressed in Tongan and is not expressible. The reason is that the verb, in Tongan, is not changed, as it is in English, from an active form to a passive form, but remains as it was, so that, whichever way we put the sentence, '*e Tēvita* is the subject of the verb, while '*a Kōlaiate* is its object. Cp. pars. 1(a), 2(a), 3(a), 4(a).

6. As to how we can say in Tongan that Goliath was killed, without mentioning who killed him, see par. 9(a).

Verbs with Subjects only

7. When a verb has a subject but no object,* its subject may be any of the following:

(a) A proper noun with '*a*' before it, postposed.

(b) A common noun with a definite article, either with or without '*a*', postposed.

(c) A common noun with an indefinite article, without '*a*', postposed.

(d) A demonstrative pronoun, sometimes with but usually without '*a*', postposed.

(e) A cardinal pronoun, without '*a*', preposed.

(f) Two cardinal pronouns, one (without '*a*') preposed, one

* Cp. par. 23.

(usually without 'a) postposed, both denoting the same person or thing, the second being in apposition to the first.*

(g) A nounal clause, postposed.

8. Examples:

(a) *Na'e lea 'a Tolu.* Tolu spoke.

(b) *Na'e lea 'a e talavou.* (The 'a may be omitted.) The young man spoke.

(c) *Na'e lea ha talavou?* Did a young man speak?

(d) *Na'e tō eni.* This one fell.

(e) *Na'á ku lea.* I spoke.

(f) *Na'á ku lea au.* I spoke myself. Or simply, *I* spoke, with emphasis on *I*.

(g) *'Oku mahino kuo nau ō.* It is clear that they have gone.

Verbs with Objects only

9. All that was said concerning the object of a verb in par. 3 applies also when the verb has an object but no subject—quite a common occurrence in Tongan. Here are some examples. In each case the translation is literal, the idiomatic way of expressing the same idea in English being added in parenthesis.

(a) *Na'e tāmātē'i 'a Kōlaiate.* Killed Goliath. (Goliath was killed.) Cp. pars. 5–6. *Kuo ui 'a Siale.* Has called Charlie. (Charlie has been called.) Cp. par. 4(a).

(b) *'E fai 'a e ngāuē 'apongipongi.* (The 'a may be omitted.) Will do the work tomorrow. (The work will be done tomorrow.) Cp. par. 4(b).

(c) *Ka ma'u ha sōvaleni 'e nima. . .* If receive five pounds. . . (If five pounds are received. . .) Cp. par. 4(c).

(d) *Na'e fai eni 'aneafi.* Did this yesterday. (This was done yesterday.) Cp. par. 4(d).

* Sometimes, however, the first pronoun is dispensed with: cp. par. 1(f), fn. In the third person singular, indeed, *ne . . . ia* is rare, while . . . *ia* is quite common. Cp. 7. 1, note 1 (end).

(e) *Kuo fakahaofi kinautolu.* Has rescued them. (They have been rescued.) Cp. par. 4(e). *Na'e manatu'i ia.* Remembered him. (He was remembered.) Cp. all the examples in par. 2.

(f) *'E fakakaukau'i kuo 'osi 'a e ngāuē.* Will consider that the work is finished. (It will be considered that the work is finished.) Cp. par. 4(f).

10. This use of a transitive verb with an object but without a subject, surprising or even incredible though it may seem to those who have been brought up to believe that every sentence must have a subject, is quite common. Indeed, it is simply the normal way of expressing in Tongan what we express in English by means of a passive verb and its subject, when the doer of the action is not specified.

11. Another example: the third of the following.

'Okū ne taki au. He leads me.

'Oku taki au 'e Siale. Charlie leads me.*

'Oku taki au. Leads me. (I am led.)

12. Another: the third of these.

Na'a nau 'ilo ia 'e kinautolu. They found him themselves.

Na'a nau 'ilo ia. They found him.

Na'e 'ilo ia 'i he 'aná. Found him in the cave. (He was found in the cave.)

13. Other examples: 3. 16 (end); 7. 3(d), 4 (two); 8. 19; 9. 13²; 11. 8(a)¹(b)¹(c)¹; 20. 9²; 23. 28(b)²(g).

14. In cases like the following we adopt a very similar method even in English.

Mahalo 'e lava ke nau fai 'a e ngāuē 'apongipongi. Perhaps it will be possible for them to do the work tomorrow.†

Mahalo 'e lava ke fai 'a e ngāuē 'apongipongi. Perhaps it will be possible to do the work tomorrow.

* Or more freely, 'I am led by Charlie'. Whichever way we put it in English, however, in Tongan *taki* is a transitive verb with 'e *Siale* as its subject and *au* as its object. Cp. par. 5, 11. 5, and 16. 29(i).

† More lit. Perhaps it will be possible that they should do the work tomorrow. See 8. 33 and 34(a).

15. In English, it is true, we may switch over to the passive voice if we like: we may say 'Perhaps it will be possible for the work to be done tomorrow'. But there is no need for this: it is just as natural, and just as correct, merely to delete the words 'for them', just as the Tongan merely deletes the word *nau*.

Verbs with neither Subjects nor Objects

16. Occasionally a verb used without a subject in the manner explained in pars. 9-13 is not a transitive verb followed by an object, but an intransitive verb followed by an adverbial adjunct. The result is a clause or a sentence in which the verb has neither a subject nor an object. *Koe'uhi ko e ngaahi me'a kuo lau ki ai.* (GG 46. 64.) Because of the things which have been referred to. Lit. the things to which has referred. 'E toki fakamatala ki ai 'amui. It will be explained later on. Lit. Will then explain about it later on. (For *ki ai* see 22. 7, and cp. 16. 35(d).)

17. Another type of verb with neither subject nor object is exemplified in 3. 8(a). Here are some more examples. *Na'e tu'upō.* It was midnight. *Na'e mofuike.* There was an earthquake. Lit. It earthquaked. 'Oku efiāfi. It is afternoon. 'Oku 'afua. It (the weather) is fine. English, it is true, supplies the word 'it' to act as grammatical subject in such cases; but the Tongan mind, being quite accustomed to verbs without subjects, feels no need for any such device.

Unexpressed Subjects

18. Verbs without subjects, as in pars. 9-17, must not be confused with verbs whose subjects, though not expressed, are understood, as in the following sentences. (a) *Na'e tō.* It fell. (b) 'Oku 'i fē 'a e puha na'e toó? Where is the box that fell? (c) *Kuo 'alu.* He has gone. (d) *Na'a ku fie lea ki he siana kuo 'alú.* I wanted to speak to the fellow who has gone.

19. As pointed out in the first note under 7. 1, this construction is very common when the verb is intransitive and the subject is in the third person singular.

20. In commands, and in requests given in the form of commands, the usual practice is to omit the subject if it is singular (*ke*), but to insert it if it is dual (*mo*) or plural (*mou*). Thus:

Hopo! Jump! (To one person.)

Mo hopo! Jump! (To two persons.)

Mou hopo! Jump! (To three or more.)

21. Immediately after a conjunction, even *ke* is often, though not always, expressed. Examples: after *pea*, 8. 10; 9. 35³; 16. 12(ii)*; after *ka*, 34. 24(a).

22. For the sake of emphasis, moreover, *coe** is sometimes inserted after the verb. See 23. 32(c).

Unexpressed Objects

23. Verbs without objects, as in pars. 7-8 and 16-17, must not be confused with verbs whose objects, though not expressed, are understood, as in the following sentences. (a) *Na'e fai 'e Sione.* John did it. (b) *Na'e fai 'aneafi.* Did it yesterday. (It was done yesterday.) (c) *Ko e tangata eni na'a nau 'iló.* This is the man whom they found. (d) *Ko e tangata eni na'e 'ilo 'i he 'aná.* This is the man whom found in the cave. (Who was found in the cave.)

24. When the object corresponds to 'it', as in (a) and (b), it is sometimes left unexpressed, as above, and is sometimes expressed. (a) *Na'e fai ia 'e Sione.* (b) *Na'e fai ia 'aneafi.*

25. When the object corresponds to an English relative pronoun, as in (c) and (d), it is always left unexpressed, no matter to which grammatical person and number it may belong. *Te u lea kiate kimoua kuo vahe'i 'e he konifelenisi ki he ngāué ni.* I shall speak to you-two whom the conference has set aside for this work.

* Cp. 19. 2 (table).

MORE ABOUT VERBS

Tongan Verbs Classified

1. We are now in a position to classify Tongan verbs, not on an English basis, but on a purely Tongan basis. Here is the result.

2. First, a Tongan verb is either *transitive* or *intransitive*. If it has an object, expressed or understood, it is transitive; if not, it is intransitive.

3. Second, whether transitive or intransitive, a Tongan verb is either *personal* or *impersonal*. If it has a subject, expressed or understood, it is personal; if not, it is impersonal.

4. Examples:

Transitive verbs:

Personal: Na'a ne *taki* au. He led me.

Impersonal: Na'e *taki* au. Led me. (I was led.)

Intransitive verbs:

Personal: Na'a ne *lea*. He spoke.

Impersonal: Na'e '*uha*. Rained. (It rained.)

Note. In this chapter and elsewhere, unless otherwise shown by the context, the term *object* does not include what are called in Chapter 12 completely indefinite objects.

Tongan Verbs as compared with English Verbs

5. Partly because a Tongan verb is either transitive or intransitive, whereas an English verb may be either transitive or intransitive or passive,* and partly because Tongan words

* Or, to be more precise, transitive and active, or intransitive and active, or transitive and passive; but the simpler terminology is better suited to our present purpose.

in general have no exact English equivalents, Tongan sometimes uses one kind of verb where English uses another kind. Thus:

(a) T. sometimes uses a transitive verb followed by an object where E. uses an intransitive verb followed by an adverbial adjunct. Na'a ne *lea*'aki 'a e *fakatahá*. He talked about the meeting.

(b) T. sometimes uses an intransitive verb followed by an adverbial adjunct where E. uses a transitive verb followed by an object. Na'a ku *muimui* ki he *tangatá*. I followed the man.

(c) T. sometimes uses a transitive verb followed by an object where E. uses a passive verb preceded by a subject. See 10. 9-13.

(d) T. sometimes uses an intransitive verb preceded or followed by a subject where E. uses a passive verb preceded by a subject. See the following pars., 6-10.

Tongan Intransitive for English Passive

6. This usage—see par. 5(d)—is by no means uncommon. See the following examples in each of which, no matter how the Tongan verb may be translated, it is intransitive as defined in par. 2.

(a) Na'a nau *mole*. They were lost. They perished. (Either translation is possible.)

(b) 'Oku nau '*auhia*. They are carried along by the current. They are drifting with the current.

(c) 'E *melemo*. He will be drowned. He will drown.

(d) Na'a ku '*uheina*. I was caught in the rain. Na'e '*uheina* 'a e *ngoué*. The garden was rained upon.

7. Other Tongan verbs which, though simply intransitive, may appear to be passive when viewed through the medium of an English translation, include such words as the following: (a) *ngalo*, to be forgotten; '*osi*, to be finished; *motu*, to be severed; *toe*, to be left over, to remain; (b) *mo'ua*, to be en-

cumbered, busy, or in debt, and many other verbs ending in *-a*, *-fia*, *-hia*, *-ina*, *-kina*, *-mia*, *-ngia*, *-sia*, or *-ia*; (c) *mahae*, to be torn, and many other verbs beginning with *ma-*, *mā-*, or *mo-*. Not all verbs, however, which end with these suffixes, or begin with these prefixes, are of this kind. Cp. 30. 28-38; 31. 17-22; 16. 33.

Alternative Tongan Equivalent of the English Passive

8. Then is it ever possible to express the sense of the English passive either as in par. 5(c) or as in par. 5(d) according to the shade of meaning desired? Sometimes it is. Here are some examples.

(a) *Kuo fakalavea'i ia*. He has been injured. *Kuó ne lavea*. Id. Yet the two are not synonymous. The first, which means, literally, has injured him, implies that somebody or something has inflicted the injury. In the second there is no such implication: it means, simply, that he has received an injury, or that he is suffering from an injury. (Doubtless it has been caused by somebody or by something: but this is not implied.)

(b) *Na'e hua'i 'a e vai*. The water was poured out. The water was thrown away. *Na'e mahua 'a e vai*. The water was spilt. The water spilt. The difference in meaning, it will be seen, is essentially the same as before. And so is the difference in grammatical construction, *'a e vai* being the object of a transitive verb in the first sentence, but the subject of an intransitive verb in the second.

(c) *Na'e foa'i 'a e ipú*. The cup was broken. It was broken by somebody or something, though by whom or by what is not stated. *Na'e mafoa 'a e ipú*. The cup broke. Here again the difference, both in meaning and in grammar, is the same as in (a) and in (b).

9. 'But broke is not passive', I may be told; 'it is simply intransitive.' Exactly. And the same, I maintain, is true of *mafoa*; not, however, because its nearest English equivalent is an intransitive verb, but simply because, as a Tongan verb

in a Tongan sentence, it has no object, either expressed or understood. (Cp. par. 2.) And the same, I contend, applies to *mahua* in (b), to *lavea* in (a), and to each and all of the verbs referred to, whether specifically or by implication, in pars. 6-7.

10. For further light on the difference between these two ways of expressing the sense of the English passive, and further evidence in support of the writer's contention that, on the one hand, we have transitive verbs with objects, while, on the other hand, we have intransitive verbs with subjects, see Chapter 13, pars. 10-12, 15.

STILL MORE ABOUT VERBS

Verbs with completely Indefinite Objects

1. When a common noun used as the object of a verb is completely indefinite—so indefinite that even an indefinite article would be felt as an intrusion—it follows the verb immediately. 'Oku 'ikai te u inu kava. I do not drink kava. Ko 'ene 'alu 'o tō mānioko. He is going tapioca-planting. He is off to plant tapioca. Lit. It is his going and planting tapioca. (Cp. 16. 16-18.) 'Okū ke fanga moa? Do you keep (lit. feed) fowls?

2. In this construction the verb and its object, though generally written separately, are together equivalent to a compound word; indeed, they are virtually one word. Hence, the postposed subject of such a verb is never introduced with 'e, but, as a rule, with 'a or a. See 'a Sione in the second of the following sentences, as compared with 'e Sione in the first. Na'e inu 'a e kavá 'e Sione. John drank the kava. Na'e inu kava 'a Sione. John drank kava. The explanation, of course, is that whereas the verb in the first sentence, namely, inu, is transitive, the verb in the second sentence, namely, inu kava (regarded as one word), is intransitive.

3. Some verbs, when thus followed by a completely indefinite object, assume a special form. E.g. to feed, with an ordinary object, is *fafanga*, but with a completely indefinite object it is shortened to *fanga* as in par. 1³.

More about the Classification of Verbs

4. We have seen that such an expression as *inu kava*, to drink kava, *tō mānioko*, to plant tapioca, or *fanga moa*, to feed fowls, is virtually a compound word, and that, as such, it is to be classified as an intransitive verb. But how, if at all, may we

classify the verb itself—the verb apart from its indefinite object—in these expressions? Answer: we may call it a semi-transitive verb (v. s.-t.).

5. Note finally that, in regard to their being usable, now as intransitive, now as transitive, now as semi-transitive, Tongan verbs, generally speaking, show much more flexibility than Fijian verbs,* but not complete flexibility.

6. The facts, in outline, appear to be as follows:

(a) Some are always intransitive. E.g. 'alu, to go; ha'u, to come.

(b) Some are always transitive. E.g. *pehē*, to say; and see par. 7(b).

(c) Some are always semi-transitive. E.g. *fanga*, to feed, as in par. 3; *mata*, to see.†

(d) Some may be either intransitive or semi-transitive. E.g. *uku*, to dive, is usually intransitive, but one may say *uku vasua*, to dive for clams.

(e) Some may be either transitive or semi-transitive. See par. 7(a).

(f) Some may be either intransitive, transitive, or semi-transitive. E.g. *inu*, to drink; *kai*, to eat; *kole*, to beg, to ask for; *keli*, to dig. In dictionaries, &c., these may be designated *general verbs* (v.g.).

7. As to verbs terminating in a so-called transitive suffix (see 30. 14-26), the facts appear to be as follows:

(a) Some, perhaps all, of those which end in *i* come under par. 6(e), though in most cases, at any rate, their use as semi-transitive verbs is rare.

(b) Those which end in *a* come under par. 6(b).

* Cp. NFG I. 10-12.

† Cp. 30. 26.

POSSESSIVES AS SUBJECTIVE OR OBJECTIVE

Two Words for 'My' and Two Words for 'His'

1. Look at the following sentences:

- (a) *'Oku ou taki ia.* I lead him.
 (b) *'Oku taki ia.* Leads him.* (He is led.)
 (c) *'Okú ne taki au.* He leads me.
 (d) *'Oku taki au.* Leads me.* (I am led.)

2. Now let the verb and its subject, or the verb and its object, be changed into a verbal noun qualified by a possessive pronoun. Here are the results:

<i>Possessives corresponding to the subject of the verb</i>	<i>Possessives corresponding to the object of the verb</i>
(a) <i>'eku taki = my leading†</i>	<i>hono taki = his being led</i>
(b) <i>'ene taki = his leading†</i>	<i>hoku taki = my being led</i>
(c) <i>'eku taki = my leading†</i>	<i>hoku taki = my being led</i>
(d) <i>'ene taki = his leading†</i>	<i>hoku taki = my being led</i>

3. It appears, then, that although *'eku* and *hoku* both mean 'my', and that although *'ene* and *hono* both mean 'his', there is, in each case, an important difference between the two. In a sense, indeed, they are opposites; for while *'eku* and *'ene* correspond to the subject of a verb and may therefore be called *subjective* possessives, *hoku* and *hono* correspond to the object of a verb and may therefore be called *objective* possessives.

4. Or we might put it in this way:

- 'eku taki* = the leading which is done *by* me.
hoku taki = the leading which is done *to* me.
'ene taki = the leading which is done *by* him.
hono taki = the leading which is done *to* him.

* Cp. 10. 9-13.

† Or leadership.

5. To the English mind the difference between my leading and my being led resides in the action: it is my *leading* in one case, my *being led* in the other. To the Tongan mind, on the contrary, the difference resides, not in the action, but in my relationship to the action: it is *'eku taki* in one case, *hoku taki* in the other.

The Two Ranks

6. The difference between *'eku* and *'ene*, on the one hand, and *hoku* and *hono*, on the other hand, is characteristic of all Tongan possessives, of which there are no less than 146, comprising two ranks with seventy-three words in each.

7. In the first rank are the *subjective* possessives: see par. 3. They comprise one preposition, namely, *'a*, of, sixty possessive pronouns, such as *'eku*, my, *'ene*, his, her, or its, *'etau*, our, and *'enau*, their,* and twelve pronominal adjectives, such as *'a'aku*, my or mine. See Chapters 16 (pars. 40-41), 20, and 21.

8. In the second rank are the *objective* possessives: see par. 3. They comprise one preposition, namely, *'o*, of, sixty possessive pronouns, such as *hoku*, my, *hono*, his, her, or its, *hotau*, our, and *honau*, their, and twelve pronominal adjectives, such as *'o'oku*, my or mine. See Chapters 16 (pars. 40-41), 20, and 21.

Subjective and Objective Possessives with Verbal Nouns

9. If the possessive corresponds to the subject of a verb, a subjective possessive must be used, no matter whether the verb be transitive or intransitive, and no matter whether it denotes doing or having or existing or thinking or feeling or desiring or deciding or what. Whatever may be the rule in Maori or Samoan or any other Polynesian language, this is the rule in Tongan. Thus: *na'á ku ui kinautolu*, I called them, *'eku ui kinautolu*, my calling them; *'oku ou fakakaukau*, I think, *'eku fakakaukau*, my thinking, my thought; *'okú ne fiefia*, he rejoices, *'ene fiefia*, his rejoicing, his joy; *'oku nau fe'ofa'aki*, they love

* Or, in their full form, *he'eku*, *he'ene*, *he'etau*, and *he'enau*. See 20. 3.

one another, 'enau fe'ofa'aki, their love for one another; 'oku tau mo'ui, we are alive, 'etau mo'ui, our life; te tau mate, we shall die, 'etau mate, our death.

10. This rule holds good even when the verb, though merely intransitive in Tongan, is more or less equivalent to an English passive. Cp. 11. 5(d). Thus: 'enau mole, their being lost; 'enau 'auhia, their being carried along by the current; 'ene melemo, his being drowned; 'eku 'uheina, my being caught in the rain. Cp. 11. 6.

11. Similarly with these: 'ene lavea, his being injured;* 'ene mahua, its being spilt, its spilling over; 'ene mafoa, its becoming broken, its breaking. Cp. 11. 8, the second example of each pair.

12. But now let us look at the other side: the use of objective possessives as counterparts of the object of a verb. Corresponding to *kuo fakalavea'i ia* in 11. 8(a), we have *hono fakalavea'i*. Corresponding to *na'e hua'i 'a e vai* in 11. 8(b), we have *hono hua'i*. Corresponding to *na'e foa'i 'a e ipú* in 11. 8(c), we have *hono foa'i*. Meanings: 'his being injured', 'its being poured out', and 'its being broken',—with the implication, in each case, that it was done by somebody or something.

13. Similarly with these: *na'e li'ekina au*, I was deserted (lit. deserted me), *hoku li'ekina*, my being deserted; *na'e akonekina ia*, he was trained (lit. trained him), *hono akonekina*, his being trained.

14. But now look at these: *na'a ku nofo li'ekina*, I remained deserted, 'eku nofo li'ekina, my remaining deserted; *na'a ne tupu akonekina*, he was brought up properly (lit. he grew-up trained), 'ene tupu akonekina, his being brought up properly (lit. his growing-up trained). Here the possessives are subjective once again. Why? Because, as in pars. 9-11, each of them corresponds to the *subject* of a verb. (The verbs, of course, are *nofo* and *tupu*, the words *li'ekina* and *akonekina* being used adverbially. Cp. 3. 16.)

* But *hono lavea*, his injury. See par. 30, end. Cp. 14. 21(b) and 22.

15. Thus in every case a subjective possessive, like 'eku or 'ene, is used if the possessive corresponds to the subject of a Tongan verb, but an objective possessive, like *hoku* or *hono*, is used if the possessive corresponds to the object of a Tongan verb. The distinction is just as simple, indeed, and is just as consistently observed, as is the distinction in English between the use of 'I' or 'he' as the subject of a verb and the use of 'me' or 'him' as the object of a verb.

Possessives with other Nouns

16. But what about those innumerable cases in which the possessive can hardly be said to correspond either to the subject or to the object of a verb? What, for example, is the rule, or the guiding principle, which lies behind the fact that a Tongan says 'eku pa'anga for 'my money', but *hoku fale* for 'my house'?

17. It may be stated as follows: the use of 'eku for 'my' implies that I am active, influential, or formative, &c., towards the thing mentioned, whereas the use of *hoku* for 'my' implies that the thing mentioned is active, influential, or formative, &c., towards me. Or, provided that we give a sufficiently wide meaning to the word 'impress', we may say, perhaps, that 'eku is used in reference to things upon which I impress myself, while *hoku* is used in reference to things which impress themselves upon me. (Cp. par. 4.) And similarly, of course, with each of the other seventy-two pairs of possessives, such as 'a and 'o, of, 'ene and *hono*, his, her, or its, 'etau and *hotau*, our, 'enau and *honau*, their, and so on. (Cp. pars. 6-8.)

18. Hence we find that, as a rule, 'eku is used for 'my' in reference to such things as the following.

(a) Goods, money, tools, utensils, instruments, weapons, vehicles, &c., and gardens, which I own or use. Cp. pars. 21-22.

(b) Animals or birds which I own or use. Cp. par. 23.

(c) Things which I eat, drink, or smoke. Cp. pars. 24-25.

(d) Things which I originate, make, mend, carry, or otherwise deal with. Cp. par. 26.

(e) Persons in my employ, under my control, or in my care. Cp. par. 27.

19. Hence also we find that, as a rule, *hoku* is used for 'my' in reference to such things as the following.

(a) Things which constitute me or characterize me (whether permanently or for the time being): that is to say, things which are parts of me or which are so closely connected with me that they almost seem to be parts of me. Cp. pars. 28-34.

(b) Persons or things which, in one sense or another, represent me. Cp. par. 35.

(c) My relatives, friends, associates, or enemies. (Naturally such persons help to determine what I am, what I do, or how I fare.) Cp. pars. 36-37.

(d) Things which are provided for me or which devolve upon me or fall to my lot. Cp. pars. 38-39.

(e) In general, persons or things which surround, support, control, or affect me, or on which I depend. Cp. pars. 40-45.

20. True, to the classification set out in the last two paragraphs there are some exceptions: see pars. 22, 25; 37, 45. Many of these, however, and possibly all of them, can be explained on the basis of the general rule stated in par. 17.

Illustrative Examples—Subjective

21. Par. 18(a): *koloa*, goods, *pa'anga*, money, *hele*, knife, *kumete*, kava bowl, *nafa*, drum, *me'afana*, gun, *sāliote*, cart, *koa*, soap, *ngoue*, garden, *ma'ala*, yam plantation.

22. Exceptions: *toki*, axe, *huo*, spade, *kupenga*, fishing-net, *tao*, spear, *pā*, shield. Cp. par. 19(d)(e), and cp. pars. 51-55.

23. Par. 18(b): *hoosi*, horse, *fanga puaka*, pigs, *fanga moa*, fowls.

24. Par. 18(c): *me'akai*, food, 'u*fi*, yam, *hu'akau*, milk, *vai*, medicine, *tapaka*, tobacco.

25. Exceptions: 'o*ho*, provisions, *inu*, drinking water, *tī*, tea, *kofi*, coffee, *koko*, cocoa. Cp. par. 19(d).

26. Par. 18(d): see par. 46, the first example of each pair; also 'e*ku kavenga*, my burden, and 'e*ku tu'unga-lea*, my subject or topic.

27. Par. 18(e): *tamaio'eiki*, male servant, *kaunanga*, female servant, *talafekau*, messenger, *tōketā*, doctor, *kau ako*, pupils, *kau 'a'ahi*, visitors, *kau ului*, converts. Also nouns beginning with *fai* and denoting persons engaged in various occupations: e.g. *faiako*, school-teacher, *faifekau*, minister of religion,* *fai*kosi**, barber, *faimākoni*, wireless operator, *fai'uhila*, electrician.

Illustrative Examples—Objective

28. Par. 19(a): *sino*, body, *loto*, mind; also 'u*lu*, head, *ma'a*, lungs, *toto*, blood, *hui*, bone, and all other names of bodily parts.

29. These also: *kotoa*, whole, as in *hono kotoa*, the whole of it; *konga*, part, *funga*, top, 'a*to*, roof, *takele*, bottom, *faliki*, floor, *tafa'aki*, side, *holisi*, wall, *va'a*, branch, *fanā*, mast, as in *hono fanā*, its (the ship's) mast, and other nouns denoting parts of things. Hence these also: *kamata'anga*, beginning, *ngata'anga*, ending, termination.

30. These also: *anga*, habit, custom, nature, † *ivi*, power, ability; 'a*tamai*, intelligence; *ta'u* or *motu'a* or *ta'umotu'a*, age; *fōtunga*, appearance; *le'o*, voice, sound; *nanamu*, smell, odour; *ifo*, taste, flavour; *lanu*, colour; 'i*la*, spot, stain; *mele*, blemish; *fo'ui*, fault, as in *ko hono fo'ui pē*, it is his own fault; *mahaki*, disease, sickness; *lavea*, wound, injury.

* Note: 'e*tau faifekau*, our minister; but *hotau faifekau pule*, our superintendent minister (cp. par. 44).

† When, however, *anga* means conduct, behaviour, way(s) of acting, it takes the subjective forms of the possessives; e.g. 'e*nau anga*, their ways of acting, their behaviour.

31. These also: 'ao, front (of person), presence, as in 'i hono 'aó, in front of him, in his presence; *lotolotonga*, midst, as in 'i hotau *lotolotonga*, in our midst; *vaha'a*, space between, as in 'i he *vaha'a* 'o e fale akó mo e fale lotú, between the school building and the church building.

32. These also: *vala*, loin-cloth; *kofu*, dress, clothes; *tatā*, hat; *lelu*, armband; *mama*, ring; and other nouns denoting wearing apparel and personal ornaments. Hence these also: *helu*, comb; *ī*, fan; *fue*, fly-whisk; *tokotoko*, walking-stick; *fakamalu*, umbrella; *holoholo*, handkerchief; *sāviēti*, serviette; *taueli* or *taueli*, towel.

33. These also: *fua*, fruit, result, as in *hono fua*, its (the tree's) fruit, or its (the work's) result; *ō*, outcome, natural consequence; *nunu'a*, natural retribution, nemesis; *ouau*, appurtenance, ordinance, affair, implication, &c.

34. For others, see 25. 9(c), 10(c).

35. Par. 19(b): *fakafofonga*, representative; *fetongi*, substitute or successor; *hingoa*, name; 'uhinga, meaning; *faka'ilonga*, symbol, sign; *malu* or *malumalu*, shadow, shade; 'ata, shadow, reflection, picture; *tā* and *fakatātā*, picture, portrait; *tatau*, copy, duplicate; *ongoongo*, news, report (about one);* *totongi*, price, cost; *fakamanatu*, memorial.

36. Par. 19(c): *kāinga*, relative; *tokoua*, brother or sister; *foha*, (man's) son; 'ofefine, (man's) daughter; *mokopuna*, grandchild; 'ilamutu, nephew or niece; *malí*, husband or wife; *hoa*, mate (also husband or wife); *takaua*, companion, colleague; *kaumē'a*, friend; *kaungāngāue*, fellow worker; *fili*, enemy.

37. Exceptions: *kui*, grandparent; *motu'a*, parent; *tamai*, father; *fa'e*, mother; *tama*, (woman's) son; *tamasi'i*, child; *fānau*, children; *fahu*, (man's) sister's son; † also *tangata* (man), when used in the sense of 'son', and *fefine* (woman, girl) and *ta'ahine* (woman, girl), † when used in the sense of 'daughter'.

* Cp. par. 46(g). † As enjoying special privileges. See Dict.

† More respectful than *fefine*.

Illustrating pars. 36 and 37: 5. 9(b), 25(d); 6. 2(d)(e); 7. 6¹; 8. 7(a); 16. 15. Cp. 24. 17(c).

38. Par. 19(d): *tofi'a*, inheritance; 'inasi, share, allotted portion; *fatongia*, duty, obligation; *nafa* or *ngafa*, duty, task; *vaha'angatae*, duty, share of work; *ngāue'anga*, sphere of work; *tu'unga*, position, rank, status; *lakanga*, office, function; *mafai*, authority, right, legal power; *kolosi*, cross (on which one suffers).

39. These also: *taimi*, time; *kuonga*, era, period; *faingamālie*, opportunity; *kuohili*, past; *kaha'u*, future.

40. Par. 19(e): *sea*, chair, seat, form; *nofo'a*; saddle; *mo-henga*, bed; *fakamolū*, mattress, and other nouns denoting parts of one's bed and its appurtenances, as in *hoku tainamu*, my mosquito-net.

41. These also: *kolo*, village, town; *fonua*, land, country; *kelekele*, land, soil; 'api, allotment of land, home; *fale*, house; *fale lotu*, church (the building); *loki*, room, apartment; *pununga*, nest; *tafu*, burrow; *vaka*, boat, ship; *pōpao*, canoe; *hala*, path, road.

42. These also: *vai*, well or underground tank; *sima* or *vai sima*, cement tank.

43. These also: *loto'ā*, enclosure; *nofo'anga*, dwelling-place; *mālōlō'anga*, resting-place; *tupu'anga*, origin; *falala'anga*, thing or person on which one leans or relies; *mālohi'anga*, source of strength; *pule'anga*, government; *Siasi*, Church (the organization).

44. These also: 'eiki, chief, lord; 'Otua, God; *tu'i*, king (or queen); *kuini*, queen; *kōvana*, governor; *palesiteni*, president; *taki*, leader; *tauhi*, keeper, guardian; *le'o*, watchman, sentry; *fakano'ui*, rescuer, saviour; *lavaki*, betrayer.

45. Apparent exceptions: see *tōketā*, *faiako*, and *faijekau*, in par. 27. Also, as a general rule, *taula'eiki*, priest.*

* When the reference is to Christ, however, *lotau Taula'eiki* is often preferred to 'etau *Taula'eiki*. Cp. par. 27, fn.

Some Interesting Comparisons

46. Compare these: (a) 'ene lao = the law which he makes; hono lao = the law by which he (or it) is governed; (b) 'ene kaveinga = his aim; hono kaveinga = its aim (our aim regarding it); (c) 'eku katoanga = the festival provided by me; hoku katoanga = the festival given in my honour; (d) 'eku pale = the prize awarded by me; hoku pale = the prize awarded to me; (e) 'eku fala = the mat which I make; hoku fala = the mat on which I sit or lie; (f) 'eku sote = the shirt which I make or mend; hoku sote = the shirt which I wear; (g) 'ene talanoa = the story which he tells; hono talanoa = the story told about him (or it); and so with *ongoongo*, news, and *fakamatala*, explanation; (h) 'eku tu'i = the king whom I appoint (Psalm 2. 6); hoku tu'i = the king whose subject I am (Psalm 5. 2). But 'eku tu'i may also mean my being king, my sovereignty: see 14. 20(i).

47. Compare these: (a) 'eku mahaki = my patient; hoku mahaki = my disease; (b) 'ene misini = his machine or engine; hono misini = its machine or engine (e.g. the car's engine); (c) 'ene ki = his key; hono ki = its key (the key which fits it).

48. Compare these: (a) hono laumalie = his soul; 'ene laumalie = his life (honorific for 'ene mo'ui, as in par. 9); (b) hono 'eiki = his chief; 'ene 'eiki = his father (honorific for 'ene tamai, as in par. 37); (c) 'ene koloa, his wealth, his goods; hono koloa, his teeth (honorific for hono nifo, as in par. 28).

49. Compare these: (a) 'ene hala = his error (S. sala, M. hara, F. cala, R. sara, to err); hono hala = his path (S. ala, M. ara, F. and R. sala, path); (b) 'ene kava = his kava; * hono kava = his beard; (c) 'eku kili = my saw; hoku kili = my skin.

50. Note these also: (a) 'eku ngāue, my work, but hoku fatongia, my duty; (b) 'eku tēpile, my table, but hoku sea, my chair; (c) 'eku telefoni, my telephone, 'eku taipaleti, my typewriter, 'eku peni 'utu, my fountain pen, and 'eku 'ū tohi, my books, but hoku 'ōfisi, my office.

* But op. par. 56.

Possessives with Names of Plants, &c.

51. With names of plants which are not trees the subjective forms are used. Thus: 'eku talo, my taro plants; 'eku kumala, my sweet potato plants; 'etau kāpisi, our cabbages. Cp. pars. 18(a) and 21.

52. The same applies when speaking of fruit or tubers. Thus: 'eku talo, my taro tubers; 'eku moli, my oranges; 'etau niu, our coconuts. Cp. pars. 18(c) and 24.

53. With names of trees the objective forms are generally used. (Cp. par. 55.) Thus: hoku moli, my orange trees; hotau niu, our coconut palms. Plantain and banana plants are regarded as trees: hotau fusi; but 'etau fusi, as in par. 52, if the fruit only is referred to. Cp. par. 19(d)(e) and par. 41.

54. With *ta'u*, yam season or yam crop, and with *to'u moli*, orange season or orange crop, the objective forms are used; and similarly with *to'u niu*, *to'u mango*, &c. Cp. par. 39, bearing in mind that season, not crop, is the primary meaning of *ta'u* and *to'u*.

55. Reverting to par. 53, note that the subjective forms of the possessives are generally used when referring to a tree on which one is bestowing particular care. Cp. pars. 18(d), 26, 46(e)(f).

56. In regard to kava: (a) my kava plants or plantation is 'eku kava; (b) a stick of kava which is presented to me is hoku kava; (c) a cup of kava which I drink is 'eku kava; (d) a stick of kava which I present to you is 'eku ma'u kava kiate koe, lit. my having kava to (or for) you.

57. For further information and additional examples bearing on the subject of this chapter, see 14. 21-29.

14

CLASSIFICATION OF NOUNS

The Two Main Classes

1. Nouns, in Tongan, are of two main classes: *self-defining* and *common*.

Self-defining Nouns

2. A self-defining noun is one which, though definite, is used without a definite article and, as a rule, without the definitive accent. (Cp., however, par. 14.)

3. Such a noun may be: (a) the proper name of a person; (b) a noun construed as if it were the proper name of a person; (c) the proper name of a place; (d) a noun construed as if it were the proper name of a place. Of these, (a) and (c) may be grouped together as *proper* nouns, (b) and (d) as *quasi-proper* nouns; or (a) and (b) may be grouped together as *personal* nouns, (c) and (d) as *local* nouns. From a grammatical point of view the latter grouping is the more important one: see next par. and 16. 31.

4. Grammatically, the principal difference between personal nouns and local nouns is this: that whereas the ordinary forms of the locative prepositions, namely, 'i, ki, and mei, are used before local nouns, personal nouns require the special forms 'ia, kia, and meia. (Cp. 16. 31.) Thus: (a) *kia Siale*, to Charlie; (b) *kia hou'eiki*, to the chiefs; (c) *ki Vava'u*, to Vava'u; (d) *ki tahi*, to (the) sea. In this respect they differ, but in being definite and yet not taking either a definite article or (except as in par. 14) the definitive accent, they are alike.

5. But now look at these: *ki he tangatá*, to the man; *ki he hou'eiki*, to the chiefs; *ki he motú*, to the island; *ki he tahi*, to the sea. In each case the definiteness of the noun is indicated

both by a definite article and by the definitive accent. They are *common* nouns.

6. Many nouns, like *hou'eiki* and *tahi*, are used both as self-defining nouns (as in par. 4) and as common nouns (as in par. 5). Cp. par. 9.

7. Other nouns coming under (b) in pars. 3 and 4:

(i) The names of the books of the Bible in their shortest forms: e.g. 'ia *Senesi*, in Genesis. More often, however, longer forms are used, these being treated as common nouns: e.g. 'i he *Tohi ko Senesi*, in the Book of Genesis.

(ii) Occasionally, after the prepositions *ma'a* (for) and 'a (of) at any rate, the following nouns, used in a plural or collective sense: *talavou*, young men, youth (collectively); *tangata*, men; *fafine*, women. As a rule, however, even after these prepositions, the first two are construed as common nouns with a definite or indefinite article. Re *fafine*, cp. 6. 2(c).

8. Many nouns besides *tahi* come under (d) in pars. 3 and 4. Common examples:

(i) *Moana*, deep sea; *vaha*, open sea; *namo*, sea near land; *taulanga*, harbour; *fanga'uta*, inlet; *vai*, bathing pool; *hakau*, reef; 'ulu'ulu, rocky sea-bottom (adjoining coast); *liku*, cliff-bound coast; *uafu*, wharf; *matātahi*, coast; *fanga*, landing-place for canoes; *kauvai*, other side of river, lake, or inlet, &c.; 'uta, land (not sea) or interior (not coast); *lolofo'ua*, underground; *mo'unga*, mountain; *motu*, island; *fonualahi*, mainland. (But not *fonua*, land, country.)

(ii) *Loto*, interior or inside of anything; *tu'a*, exterior, outside, or place behind; *mu'a*, place in front; *mui*, place behind or beyond; 'olunga, place above; *lalo*, place below; *tafa'aki*, place at the side; *to'omata'u*, place at the right; *to'ohema*, place at the left.

(iii) *Hahake*, east; *hihifo*, west; *tokelau*, north; *tonga*, south.

(iv) *Maama*, earth, world; * *langi*, sky, heaven.

* Cp. *maama* and *māmani* in Dict.

(v) *Fale*, house; *fakafaletolo*, verandah; *peito*, kitchen; *loki kai*, dining-room, *loki mohe*, bedroom, &c.; *leke*, curtained-off recess; *fata*, loft; *fale ako*, school (the building); *kolisi*, college; *fale lotu*, church (the building); *fale mahaki*, hospital; *Fale Alea*, Parliament House; *Pālasi*, the Palace; *pilisone*, prison, gaol; *vaka*, boat; *sitima*, steamer. (But not *pōpao*, canoe.)

(vi) *'Api*, home allotment, home; *loto'ā*, enclosure, grounds, or palace grounds (*Loto'ā*); *tua'ā*, outside the fence or boundary; *kolo*, village, town; *mala'e*, village green; * *hala*, road; *ngoue*, garden, plantation; *ma'ala*, yam plantation; *fa'itoka*, cemetery; *foualoto*, vault.

(vii) *Kō*, yonder place, place some distance away, place beyond (hence *'i kō atu 'i*, on the further side of); s.s. the place where you live or the place where I live (provided we are not there now). *'Alu ange ki kō*. Come along to my place (or village). *'Oku fēfē 'a kō?* How is your place (or village)?

(viii) *'Aneafi*, yesterday, *'apongipongi*, tomorrow, &c., when used as nouns. See 27. 13(c).

(ix) Names of the months. Thus: *'i Sānuali*, in January, or *'i he māhina ko Sānuali*, in the month of January. (But the names of the days are construed as common nouns: *'i he Pulelulú*, or *'i he 'aho Pulelulú*, on Wednesday.)

9. Like *tahi*, the nouns given under (i) to (vi), but not those given under (vii) to (ix), are used also as common nouns. In some instances the difference of meaning is only slight, as it is in the case of *tahi*: see pars. 4 and 5. Thus: *ki kolo*, to town; *ki he koló*, to the town. (Cp. (vi).) In other cases, however, the difference is considerable. E.g. as a common noun, *loto* means, not inside, but mind, while *'olunga* means, not place above, but head-rest. (Cp. (ii).) Hence: *'oku ma'a 'a loto*, the inside is clean, or it is clean inside, but *'oku ma'a hono lotó*, his mind is clean; *'i 'olunga*, above, higher up, but *'i he 'olungá*, on the head-rest.

* Also respectful for *fa'itoka*, cemetery.

10. Even proper names are used, on occasion, as common nouns. *Ko e Siale eni na'á ku lau ki ai*. This is the Charlie to whom I referred. *'Oku 'i ai koā ha Vava'u 'e ua?* Are there two Vava'us? When, indeed, for the sake of expressing affection, friendship, humility, pity, or respect, *si'i* is used before a proper name, the name is always construed as a common noun. Thus: *kia Siale*, but *ki si'i Sialé*; *ki Vava'u*, but *ki si'i Vava'ú*. (Cp. 4. 2, 4.) Cf. 29. 46(a)⁴.

11. Moreover, names of countries, though primarily local nouns, are used as common nouns to denote the natives of the countries. (Similarly, at times, with names of islands or towns.) Thus: *ki Fisi*, to Fiji; *ki he Fisi*, to the Fijian. *'Oku 'i fē 'a Fisi?* Where is Fiji? *'Oku 'i fē 'a e Fisi?* Where is the Fijian? So also with *muli*, place outside Tonga. Thus: *ki muli*, to another country; *ki he muli*, to the foreigner (the non-Tongan). Cf. 4. 14(a).

12. The collective noun *ha'a* may be construed in three different ways, acc. to the meaning intended. Thus:

(a) Before certain nouns denoting rank or status, such as *tu'i*, king, *matāpule*, minor chief, and *faipekau*, minister of religion, *ha'a* = those who have the rank or status of, and the expression so formed is construed as a personal noun. Thus: *kia ha'a faipekau*, to those who have ministerial rank or status, to the clergy. One may even say *ha'a talavou*, youth (those who rank as young men), *ha'a mā'olunga*, those in high positions, and *ha'a poto*, the learned, those who are specially clever or skilful. Cp. pars. 3(b) and 4(b).

(b) Before names of certain Tongan kings of days gone by, *ha'a* = the descendants of, and the expression is construed (strangely enough) as a local noun. Thus: *ki ha'a Ngata*, to the descendants of Ngata. Sometimes this usage is extended to the descendants of other notable men of the past. Cp. pars. 3(d) and 4(d).

(c) Occasionally *ha'a* is used as a common noun, just a respectful substitute for *kakai*, people, or *fa'ahinga*, race or

tribe, as in 'i he ngaahi ha'a 'o e Pasifikí, among the peoples of the Pacific. (GG 46. 39. 1. 31.) Cp. par. 5.

13. As a common noun *me'a* = thing; as a local noun it = such-and-such a place; as a personal noun it = so-and-so. Thus: *ki he me'a*, to the thing; *ki Me'a*, to such-and-such a place, to a certain place; *kia Me'a*, to so-and-so, to a certain person. 'Oku i fē 'a e me'a? Where is the thing? 'Oku i fē 'a Me'a? Either 'Where is such-and-such a place?' or 'Where is so-and-so?' acc. to context.

Self-defining Nouns and the Definitive Accent

14. There are certain conditions under which even a self-defining noun takes the definitive accent.

(a) When the definitive accent really belongs, not to the self-defining noun itself, but to the noun group as a whole. 'I he'eku 'alu ki Vava'á na'á ku nofo i he fale 'o Sialé. Lit. On my going to Vava'u I stayed at the house of Charlie. Clearly the definitive accents belong, not to *Vava'u* and *Siale*, but to the groups *he'eku 'alu ki Vava'u* and *he fale 'o Siale*, the nuclei of which are the nouns 'alu and fale. (Cp. 2. 15-16.) Cf. *he māhina ko Sānuāli* in par. 8(ix), and these: 8. 5(b); 9. 26¹; 15. 5(a)²; 16. 24(a),* 25(a); 25. 10(a)^{3,4}; 30. 9; 33. 16(a).

(b) See 33. 44(a), 59, 60, 62(b).

Common Nouns

15. Common nouns (cp. par. 5) comprise: (a) *concrete* nouns, or general names of things as opposed to qualities or characteristics; (b) *abstract* nouns, or general names of qualities or characteristics as opposed to things; (c) *verbal* nouns, as defined in par. 18.

16. Most concrete nouns, like *puha*, box, and *tu'i*, king, are such by nature. Some, however, like *taki*, leader, and *fakamanatu*, memorial, are adaptations of verbs. Others, again,

* Two in each example.

as in *ha masiva*, a poor person, and *ha mā'olunga*, a high place, are adaptations of adjectives.

17. A few abstract nouns, like *ivi*, power, ability, influence, and 'atamai, intelligence, appear to be such by nature. Most abstract nouns, however, as in *hono masiva*, his poverty, and *hono mā'olunga*, its height, are adaptations of adjectives.

18. A *verbal* noun is one which denotes *doing* something, or *having* something, or *being* something (or somewhere). All such nouns are either adaptations of verbs, or adaptations of verbal equivalents. For examples, see next two pars.

19. Adaptations of verbs: 'ene *taki*, his leading, his leadership, and *hono taki*, his being led. See 13. 2.

20. Adaptations of verbal equivalents: (i) 'ene *tu'i*, his being king, and 'eku *talā*, my having a hat on, cp. 3. 9, 8(f); (ii) 'ene *masiva*, his being poor, and 'ene *mā'olunga*, its being high, cp. 3. 18; (iii) 'etau 'i *heni*, our being here, cp. 3. 23.

Verbal Nouns and Concrete Nouns with Possessives

21. Note the following distinctions: (a) 'ene *toe*, its remaining, its being left behind, but *hono toe*, its remainder, what is left of it; (b) 'ene *lavea*, his being injured, but *hono lavea*, his injury; (c) 'ene *mo'ua*, his being in debt, but *hono mo'ua*, his debt; (d) 'ene *mahae*, its being torn, but *hono mahae*, its tear, its rent; (e) 'ene *makohi*, its being scratched, but *hono makohi*, its scratch (the actual mark or wound); (f) 'ene *iku*, its coming to an end, but *hono iku*, its tail.

22. In each case, observe, 'ene is used with a verbal noun, then *hono* is used with an identical concrete noun. Why? Because in each case the possessive used with the verbal noun corresponds to the subject of a verb, as in 13. 3, 9-11, 15, while the concrete noun is one which comes somewhere under 13. 19.

23. Similarly in the following cases: in which, however, the concrete noun with an objective possessive, being the commoner

construction, is placed first: (a) *hono tu'i*, his king, but '*ene tu'i*, his being king, his kingship or sovereignty; and similarly, *hono kolo*, his village, but '*ene kolo* (as in Geog. 118. 21), its being a village; (b) *hono telinga*, his (or its) ears, but '*ene telinga*, his (or its) having ears; (c) *hono fua*, its fruit, but '*ene fua*, its fruit-bearing (cp. '*oku fua*, it bears fruit); (d) *hoku kaume'a*, my friend, but '*eku kaume'a mo Sione*, my friendship with John; (e) *hono tumu'aki*, its highest or central point, but '*ene tumu'aki*, its being the highest or central point. (Cp. TF 47. 8. 4. 2: *ko e tumu'aki 'o e lotu*, in line 46, the centre of religion; *ko e tumu'aki 'a Sisu'u*, in line 54, the centrality of Jesus, his being central.) Cp. par. 20(i).

24. Look at these also: (a) *honau loto*, their mind, or their minds, but '*enau loto taha*, their being of one mind (cp. '*oku nau loto taha*, they are of one mind); (b) *honau pule'anga*, their government, and *honau pule'anga kehekehe*, their different (or various) governments, but '*enau pule'anga kehekehe*, their belonging to different governments (cp. '*oku nau pule'anga kehekehe*, they belong to different governments).

Verbal Nouns and Abstract Nouns with Possessives

25. Rather more subtle, but even more striking, is the distinction between certain verbal nouns, as in par. 20(ii), and identical abstract nouns, as in par. 17. Thus: '*ene masiva*, his being poor, but *hono masiva*, his poverty; '*ene mā'olunga*, its being high, but *hono mā'olunga*, its height; '*ene kovi*, its being bad, but *hono kovi*, its badness; '*ene mahu'inga*, its being valuable or important, but *hono mahu'inga*, its value or importance. Here '*ene* is used in harmony with 13. 9; *hono*, in harmony with 13. 19(a) as illustrated in 13. 30.

26. Stated antithetically the difference is this: '*ene kovi* = its being characterized by badness; *hono kovi* = the badness by which it is characterized. (In Tongan: *ko 'ene kovi*, '*oku sio* ki he'ene ma'u e kovi*; *ko hono kovi*, '*oku sio ki he kovi*

* Refers; lit. looks.

'*oku ne ma'ú*.) And similarly with other adjectives used as verbal nouns on the one hand and as abstract nouns on the other.

27. Examples in sentences, with literal translations in parenthesis.

(a) '*Oku 'ikai te u lava a'u ki ai koe'uhi ko 'ene mā'olungá*. (I am not able to reach to it because of its being high.) I cannot reach it because it is too high. *Ko hono mā'olungá ko e fute 'e hiva*. (Its height is nine feet.) It is nine feet high.

(b) '*E li'aki koe'uhi ko 'ene kovi*. (Will reject it* because of its being bad.) It will be rejected because it is bad. *Ko e hā hono kovi?* (What is its badness?) What is wrong with it?

(c) '*Oku mahino 'ena faikehekehé*. (Their being different is clear.) The fact that they are different is clear. '*Oku mahino hona faikehekehé*. (Their difference is clear.) The respect in which they are different is clear.

(d) *Ko hono mahu'ingá ko 'ene 'aonga fakalaumālie ki he kaká*. (Its value is its being spiritually profitable to the people. Note: *hono* with *mahu'inga*, but '*ene* with '*aonga*.) Its value (= the respect in which it is valuable) lies in the fact that it is spiritually profitable to the people.

28. As a general rule the verbal noun is more or less equivalent to the *fact* that, as in (a), (b), (c), (d), and 17. 21², or to the *time* when, as in 16. 34(b), while the abstract noun is more or less equivalent to the *respect* in which, as in (b), (c), and (d), or to the *degree* to which, as in (a) and in 8. 39⁴. To say this, however, is simply to unfold what was implicit in par. 26.

29. Finally, however, let it be said that, even for those who have grasped the general principles explained in Chapter 13 and further elucidated in the foregoing paragraphs, the distinction between subjective and objective possessives contains occasional subtleties or surprises which are by no means easy to explain.

* Cp. 10. 9-13, 23-24.

VERBAL NOUNS, SUBJECTS, AND OBJECTS

Verbal Nouns and Preposed Subjects

1. When a verb having a preposed subject is turned into a verbal noun, the subject, which was a cardinal pronoun, is changed into a possessive pronoun. *Na'á ne ma'u 'a e me'a'ofá.* He received the gift. *Na'á ku ofo 'i he'ene ma'u 'a e me'a'ofá.* I was surprised at his receiving the gift. I was surprised when (or because) he received the gift. *Ne*, he, is changed to *he'ene*, his. This, of course, is just what we should expect.

Verbal Nouns and Postposed Subjects

2. But what happens to a *postposed* subject? The answer is that, in appearance at any rate, it remains as it was. See the following pars. 3-7.

3. Example in which the verb is transitive: *Na'e ma'u 'e Siale 'a e me'a'ofá.* Charlie received the gift. *'I he ma'u 'e Siale 'a e me'a'ofá.* When (or because) Charlie received the gift. Lit. at the receiving Charlie* the gift. *'E Siale* remains as it was.

4. Examples in which the verb is intransitive and the subject is *not* introduced with 'a:

(a) *Na'e 'osi ia.* That was finished. *'I he 'osi ia, na'á ne lotu.* (TF 46. 8. 4. 1. 48.) When that was finished, he prayed. After that, he prayed. Lit. At the being finished that, &c. *Ia* remains as it was.†

(b) *Na'e hala 'enau feingá.* Their attempt failed. *Ko e tefito ia 'o e hala 'enau feingá.* That was why their attempt

* Or, more freely, by Charlie. Cp. 10. 11, fn.

† Except for the definitive accent—and that belongs, not to *ia*, but to the nounal group *he 'osi ia* as a whole. Cp. 2. 15-16.

failed. Lit., That (*ia*) was the cause of the failing their attempt. *'Enau feinga* remains as it was.

(c) *'Oku loto ki ai 'eku Fakataha Tokoni.* My Privy Council consents to it. *Kuo fai eni 'i he loto ki ai 'eku Fakataha Tokoni.* This has been done with the consent of my Privy Council. Lit. at the consenting to it my Privy Council. *'Eku Fakataha Tokoni* remains as it was.

5. Examples in which the verb is intransitive and the subject is introduced with 'a:

(a) *Na'e 'alu 'a Tevita ki Fisi.* David went to Fiji. *'I he 'alu 'a Tevita ki Fisi.* When David went to Fiji. Lit. at the going David (or of David) to Fiji. In appearance, at any rate, *'a Tevita* remains as it was.

(b) *Na'e 'i Fisi 'a e Palemiá.* The Premier was in Fiji. *'I he 'i Fisi 'a e Palemiá.* (Cp. TF 47. 8. 2. 1. 38.) When the Premier was in Fiji. Lit. at the being in Fiji the Premier (or of the Premier). (Cp. 3. 23; 14. 20.) In appearance, at any rate, *'a e Palemiá* remains as it was.

(c) *'Oku loto ki ai 'a e Fakataha Tokoni.* The Privy Council consents to it. *Kuo fai eni 'i he loto ki ai 'a e Fakataha Tokoni.* This has been done with the consent of the Privy Council. Lit. at the consenting to it the (or of the) Privy Council. In appearance, at any rate, *'a e Fakataha Tokoni* remains as it was.

6. Now although it is impossible in English for a verbal noun or a gerund to have a subject, it seems clear that in each pair of examples given in pars. 3 and 4, what was the subject of the verb, in Tongan, remains the subject of the verbal noun. It remains as it was, not only in form but in function, not only in appearance but in reality.

7. In par. 5, however, as suggested by the literal translations, two interpretations are possible; for in the second example of each pair the 'a may be taken either as the untranslatable 'a of 10. 7-8, or as the possessive 'a of 13. 7. (Cp. 16. 19-22 and 40.) If the second interpretation is the correct one (as I think

it is), then we must say that, in examples of this type, when the verb is turned into a verbal noun, the subject remains as it was in form only, not in function, in appearance only, not in reality.

Verbal Nouns and Objects

8. But what happens to the *object* of the verb when the verb is turned into a verbal noun?

9. If the object is a *noun*, and the verb has a preposed subject, the object usually remains as it was. See par. 1, where 'a e me'a'ofa remains as it was.

10. If the object is a noun, and the verb has a *postposed* subject, the object may either (a) remain as it was, or (b) be changed into an adjectival phrase beginning with the preposition 'o. (Cp. 13. 8; 16. 40.) Thus:

(a) See par. 3, where 'a e me'a'ofa remains as it was.

(b) Na'e fa'u 'a e ongo 'api 'e he tu'i pē 'e taha. One and the same king (lit. only one king) founded the two institutions. Koe'uhi ko e fa'u 'o e ongo 'api 'e he tu'i pē 'e taha. Because of the founding of the two institutions by one and the same king. 'A e ongo 'api, the two institutions, becomes 'o e ongo 'api, of the two institutions.

Of these two constructions, (a) appears to be preferred when the subject comes before the object, (b) when the object comes before the subject. (Cp. 10. 5.)

11. If the object is a noun, and the verb is without a subject, the same thing happens, usually at any rate, as in par. 10(b). 'E langa 'a e fale. The house will be built. (Lit. Will build the house. See 10. 9-13.) Te u tokoni 'i he langa 'o e fale. I will help with the building of the house. 'A e fale, the house, becomes 'o e fale, of the house.

12. If the object is a *cardinal pronoun*, and the verb has a preposed subject, the object usually remains as it was. Na'a ne fakahaofi kinautolu. He rescued them. Na'a nau fakamālo 'i

he'ene fakahaofi kinautolu. They were thankful when (or because) he rescued (or had rescued) them. Lit. at his rescuing them. Kinautolu remains as it was.*

13. If the object is a cardinal pronoun, and the verb has a postposed subject, or is without a subject, the object is usually changed into an objective possessive pronoun. Na'e ui au ('e he 'eiki). I was called (by the chief). Lit. (The chief) called me. Na'a ku fiefia 'i hoku ui (or 'i hoku ui 'e he 'eiki). I was glad when (or because) I was called (by the chief).† Au is changed to hoku. For an alternative construction, see 29. 37-39.

Addendum: A Special Use of He'ene

14. In spite of the fact that Tongan verbs of the type dealt with in 10. 17 have no subject, when such a verb is turned into a verbal noun it is customarily preceded by *he'ene*, its. Thus: 'i he'ene 'uhá, when it rained, lit. on its raining; 'i he'ene 'afuá, when it became fine; 'i he'ene efiafi hifó, when evening came, lit. on its becoming-evening down; 'i he'ene 'aho haké, when the next day came, lit. on its becoming-day up.

* Except for the definitive accent. Cp. par. 4(a), fn.

† Supply your own literal translation.

PREPOSITIONS

Classification

1. Defining a preposition as in 3. 3, and excluding what may be called prepositional equivalents (see Chapter 17), we shall classify Tongan prepositions under five heads, as functional, locative, possessive, purposive, and comitative.

2. A *functional* preposition is one which indicates, or helps to indicate, the role or function either of the following noun or pronoun itself or of the person or thing which it denotes. See pars. 7-30: *ko*, 'a (or a), and 'e.

3. A *locative* preposition is one which is concerned primarily with place or direction. See pars. 31-39: 'i (or i), *ki*, *mei*, &c.

4. A *possessive* preposition is one which is more or less equivalent to 'of' in the sense of 'belonging to'. See pars. 40-42: 'a and 'o (or o).

5. A *purposive* preposition is one which is more or less equivalent to 'for' in a purposive sense. See pars. 43-46: *ma'a* and *mo'o*.

6. A *comitative* preposition is one whose fundamental meaning is 'with' in the sense of 'together with' or 'accompanied by'. See pars. 47-53: *mo*.

The Functional Preposition *Ko*

7. Fundamentally, the relationship expressed by *ko* is that of identity. Together with the noun or pronoun which it introduces, its primary function is simply to indicate who or what it is to which our attention is now directed.

8. Developing, however, in three different directions, this

has given rise to at least six different uses, or shades of meaning, as follows:

Presentive (pars. 9, 12)

- (a) Preparatory: at the beginning of a clause or sentence.
- (b) After *pe* or *ka*.

Predicative (pars. 10, 13, 17)

- (a) Like the verb 'to be': is, are, was, were.
- (b) Complementary: introducing either a subjective or an objective complement.

Explanatory (pars. 11, 14)

- (a) Appositional.
- (b) Indicating cause or purpose.

9. *Presentive*: that is to say, simply presenting something to the mind of the hearer as being, for the moment, the central object of attention. Examples:

(a) *Ko e tangata Kalisitanié, 'oku totonu ke ne 'ofa ki he'ene fanga manú.* (T.) A Christian man ought to be kind to his animals. Lit. The Christian man, it is right that he should be kind, &c. *Ko e 'ahó ni, ko e 'aho mahu'inga ia ki Tongá ni.* (T.) This is an important day to Tonga. Lit. This day, it (ia) is an important day to this Tonga. (The second *ko* is predicative.) *Ko e fo'i* mo'oni kuó u toki lea ki ai, mou tó ia ki homou lotó.* The truth which I have just been speaking about, plant it in your hearts. *Ko e tu'i 'o e fonuá, na'e 'ikai hano 'alo tangata.* (HK 86. 29.) The king of the country had no son. Lit. The king of the country, there was not a-his male child. (Cp. 9. 5 and 20. 2(b).) Cf. 7. 7(b).

(b) *Na'a ke ngāue'aki 'a e tohi fo'ou, pe ko e tohi motu'a?* Did you use the new book or the old one? *Na'e 'ikai te u ngāue'aki 'a e tohi fo'ou, ka ko e tohi motu'a.* I did not use the new book, but the old one.

* Cp. 30. 56(c).

10. Predicative. Examples:

(a) *Ko hotau taki ia.* He is our leader. Cf. 2. 16(c); 4. 13-16; 8. 3(b), 4(a), 5(b); 9. 6.

(b) *Na'á ne hoko ko hotau taki.* He became our leader. *Kuo ha'u ia ko hotau taki.* He has come as our leader. *'Oku tau ui ia ko hotau taki.* We call him our leader. *'Oku tau lau ia ko hotau taki.* We regard him as our leader.

Both (a) and (b) are illustrated in 8. 39³.

11. Explanatory. Examples:

(a) See *ko Neamani* in 8. 39², *ko Sanuali* in 14. 8(ix), *ko e 'ofefine* and *ko e tuonga'ane* in par. 15.

(b) *'Oku mau 'i heni ko 'emau fiefia.* We are here because of our joy. *Na'e hifo mai e ongo finemātu'a ko 'ena fāngota.* Two women came down to get shell-fish. Lit. Two women descended hither their shell-fishing (or, it was their shell-fishing). Cf. 23. 28 (a)².

12. Notes on par. 9.

(i) In each of the examples given under (a), the noun which is introduced by *ko* is afterwards resumed, as it were, by another word: in the first, by *ne*, he; in the second and third, by *ia*, it; in the fourth, by *hano*, his. In 7. 7(b) it is resumed by *nau*, they. When the meaning is quite clear without it, however, the resuming word is often dispensed with. *Ko e 'ahó ni ko e 'aho fakamanatu.* (GG 46. 36. 2. 30.) This day is a day of remembrance. Cf. 3. 5²; 4. 20; 14. 27(d).

(ii) Note particularly the application of (a) to nouns denoting time. *Ko e 'uluaki 'ahó na'e fekau ai ke u 'alu ki 'uta.* On the first day I was commanded to go inland. Lit. The first day commanded thereon that I should go inland. Here again the resuming word (*ai*) is often omitted. Hence such sentences as the following. *Ko e taimi ni'ihí na'e 'alu 'a Feleti.* Sometimes Fred went. *Ko e sio ki ai 'a e fānaú, te nau fa'ifa'itaki ki ai.* (TF 43. 8. 4. 2. 17.) When the children see it, they will imitate it. *Ko 'ene lili pē, pea ke tala mai.* As soon as it boils,

tell me. Lit. Its boiling only, and you tell hither. *Ko e lava pē e me'a 'oku nau tokanga ki ai, pea nau folau lava.* As soon as they get what they are after, they will go (by sea). Lit. The getting only the thing to which they give-attention (*tokanga*), and they voyage immediately. (Cp. 27. 25(a) and 27. 8(a).) *Pea ko e 'osi pē 'eku kai, pea mau ō lava ki he katoangá.* And then, as soon as I had finished eating, we went to the festival. Lit. And the being finished only (or, the being just finished) my eating, and we went immediately to the festival.

(iii) In each of the examples in par. 9(b) we might have expected 'a, not *ko*, after *pe*. Actually, however, the functional preposition 'a (see pars. 19-27) is never used just after *pe* or *ka*: *ko* is always used instead.

(iv) After *pe* (but not after *ka*), *ko* is sometimes used in this way instead of 'e, 'i, *ki*, *mei*, or 'o. E.g. Romans 8. 38-39, where a subject introduced by 'e is followed by nine alternatives, each one in turn being introduced not by 'e, but by *ko*.

13. Notes on par. 10.

(i) In (a) the time may be either present or past acc. to the context. To express 'He will be our leader', one must say *'E hoko ia ko hotau taki*, He will become our leader.

(ii) Using *ka ne* in a conditional sense (see 7. 9), one may say *ka ne ko as in Ka ne ko e tohi 'a Siale, 'e 'ikai totonu ke u ngāue'aki 'e au*, If it were Charlie's book, it would not be right that I should use it. Apart from this construction, however, a tense-sign is never used immediately before *ko*.

(iii) In sentences like the following, *ko*, like 'it is' or 'it was' in English, has a selective or discriminative force. *Ko e mēsi 'oku ou tangi ki ai.* (Matt. 12. 7.) It is mercy that I desire. Lit. It is mercy for which (*ki ai*) I cry. *Ko Pita na'á ne fai 'a e ngāue.* It was Peter that did the work. Cf. 9. 6². Cp. 33. 34(b).

(iv) When *ko* introduces the complement of a verb, as in par. 10(b), it sometimes corresponds to 'as' (in the sense of 'to be' or 'as being'). See the second and fourth examples.

(v) The verb *hangē*, to be as, like, or in accordance with. Where we might have expected this verb to be followed by an object, it is followed instead by a subjective complement. 'Oku *hangē ko 'eku leá*. It is in accordance with my statement. It is as I said. The explanation, I suggest, is that *hangē* was originally *hā ange ē*.* If so, then the above is a corruption of 'oku *hā ange ē ko 'eku leá*, that (*ē*) appears (*hā ange*)† to-be (*ko*) my statement. (Note. When the complement of *hangē* has an indefinite article, the *ko* is sometimes omitted.) Cp. 33. 60-1.

(vi) The verb 'uhinga, to mean or signify. Here again a subjective complement is used where we might have expected an object. 'Oku 'uhinga ia ko e Pule'angá mo e Siasí. It means the Government and the Church. The explanation, I believe, is that 'uhinga is properly a noun = meaning, and that, as a verbal equivalent, it = to have meaning. (Cp. 3. 8(f).) So that the above sentence really means: It (*ia*) has-meaning as the Government and the Church. Cp. (iv).

14. Notes on par. 11.

(i) When appositional, as in (a), a noun or pronoun introduced with *ko* is sometimes virtually adjectival. Thus: 'i he Kolisi ko Tupou, at Tupou College; 'i he fale ko eni, in this house. Cp. 23. 23.

(ii) When *ko* is causal, as in the first example under (b), it is n.s.w. *ko'e uhi ko*. Cp. 17. 1-2.

Additional Notes on Ko

15. Several different uses of *ko* are sometimes found in one sentence. *Na'a nau pehē ko Lesieli ia, ko e 'ofefine 'o Lepani ko e tuonga'ane 'o Lepeka; pea ko e tākanga sipi 'okú ne taki ko e fanga manu 'a Lepani*. (Cp. HK 46. 9-11.) They said that she was Rachel, the daughter of Laban the brother of Rebecca, and that the flock of sheep that she was leading was Laban's (lit. were the animals of Laban). Predicative, appositional, appositional, presentive, predicative.

* Or perhaps just *hā ange*.

† Cp. 27. 3(c).

16. Very often Tongans use *ko* and a verbal noun where we should have expected a tense-sign and a verb. Examples:

(a) *Ko ho'o 'alu ki fē?* Where are you going? *Ko 'eku 'alu ki Ma'ufanga*. I am going to Ma'ufanga.

(b) *Ko e hā ho'o me'a 'oku fai?* What are you doing? *Ko 'eku tō mānioko*. I am planting tapioca.

(c) *He ko 'eku fekau kinautolu 'e au*. (Acts 10. 20.) For I have sent them. *Kapau ko e fai ia 'e ha pōpula . . .* (GG 47. 63. 1. 43.) If it is done by a prisoner . . .

(d) *Ko ho'o 'alu 'o malanga?* Are you going preaching? 'Io, *ko 'eku 'alu 'o malanga ki Fasi*. Yes, I am on my way to preach at Fasi.

17. Interpreting *ko* as in par. 10(a), we may translate these sentences literally as follows. (a) It is your going to what-place? It is my going to Ma'ufanga. (b) Your thing which is doing is what? (Cp. 24. 5.) It is my planting tapioca. (c) For it is my sending them I. (Cp. 10. 2(f).) If it is the doing a prisoner (or, by a prisoner). (d) Is it your going and preaching? Yes, it is my going and preaching to Fasi.

18. For additional light on this idiomatic use of *ko*, cp. 12. 1²; 23. 7^{3,4}; 23. 15(e); 24. 11(a)(b)(d); 24. 16; 25. 43(d)³; 27. 51(b)³; 33. 44(c)(d). And cp. par. 12(ii).

The Functional Preposition 'A

19. In its primary or fundamental use, this preposition is either *subjective* or *objective*. Thus:

(a) *Subjective*: introducing the postposed subject of an intransitive verb (or verbal equivalent) or of a nounal or pronominal predicate introduced with *ko*. See 10. 7-8 and 8. 39³ ('a *Saula*).

(b) *Objective*: introducing the postposed object of a transitive verb or of a transitive verbal noun. See 10. 3-4, 9, 14, and 15. 3 ('a e *me'a'ofa* in both examples).

20. I would suggest the term *proximative*—that is to say, coming *next* in order of thought to the verb or to the predicate—as covering both these uses. In any case it seems probable that, to a Tongan mind, these two uses (as they appear to us) are not two but one. Cp. par. 30.

21. But when, it will be asked, is 'a used in this way? (For it is clear from Chapter 10, pars. 3-4 and 7-9, that such a subject or object is often without a preposition.) In brief the answer is: *always* before a self-defining noun; *frequently* before a common noun qualified by a definite article; *sometimes* before a common noun qualified by the definite form of a possessive pronoun; *occasionally* before a cardinal pronoun or a demonstrative pronoun; but *never* before a noun qualified by an indefinite article or the indefinite form of a possessive pronoun.

22. Whether or not 'a should be used in cases coming under *frequently*, *sometimes*, or *occasionally*, in the above statement, appears to be a matter of rhythm or euphonic balance, or even of style or personal preference, rather than of grammatical law.

23. This preposition has at least three other uses: it may be *appositional*, *preparatory*, or *exclamatory*.

24. Appositional: used instead of *ko*, as in par. 11(a), as follows:

(a) When the noun or pronoun which it introduces is repetitional, repeating as least part of the idea which was conveyed by the antecedent. *Na'a mau ō foki ki he motu ko Paú, 'a e ki'i motu na'e nofo ai 'i mu'a 'a Tākopaú.* We went also to the island of* Bau, the little island on which Thakombau formerly lived. (Both *ko Pau* and *'a e ki'i motu* are appositional, but only the latter is repetitional.) *Ko e tu'i ia 'o 'Uá, 'a e kolo kuo toki ha'u mei ai 'a Loté.* (Cp. HK 23. 13.) He was the king of Ur, the city from which Lot had just come. And see the use of 'a ia explained in 23. 27-30.

(b) When the antecedent word is a pronoun. *Te u lea kiate kimoutolu 'a e kau tiuta 'o e ongo kolisi.* I shall speak to you

* Cp. par. 42(b).

the tutors of the two colleges. *Kuo fakahā mai kiate au kuo mou loto 'a e hou'eiki 'o e Fale Aleá ni, ke mou toe fakangofua ha pa'anga kehe.* (GG 46. 28. 1. 18.) It has been reported to me that you, the members of this legislative assembly, have agreed to vote another sum of money. Lit. that (*ke*) you may again* make-available (*fakangofua*) a different money.

25. Preparatory: somewhat similar to the preparatory use of *ko*, as in par. 9(a), but vaguer, more hypothetical, as much as to say, 'whoever or whichever they are' or 'assuming that there are such persons or things'. Examples:

(a) *'A kinautolu 'oku nau fie foki ki Niua Fo'ou, kuo pau ke nau ō ange mu'a ki hoku 'ōfisi.* Those (whoever they are, or if there be any such persons) who want to return to Niua Fo'ou must come along to my office. (Lit. it is necessary that they should, &c.) If *ko* were used instead of 'a, the statement would naturally refer to a known group of such persons.

(b) *'A kimoutolu 'oku mou fie foki, &c.* Those of you who want to return, &c. Any of you who may want to return. *Ko kimoutolu 'oku mou fie foki, &c.* You who want to return, &c.

(c) *'A e ngaahi konga 'oku vaivai, 'oku totonu ke fakamālohi'i.* Whatever parts are weak ought to be strengthened. If any parts are weak, they ought, &c. *Ko e ngaahi konga 'oku vaivai, &c.* The parts which are weak, &c.

26. Exclamatory. *'A e fakapikopiko!* What laziness! *'A e fakapikopiko!* The lazy fellow! Instead of the latter one may say: *'A e siana fakapikopiko!*

27. Pronunciation. When subjective or objective, but not when preparatory, appositional, or exclamatory, this preposition is often pronounced *a*: without the glottal stop.

The Functional Preposition 'E

28. This preposition may introduce:

(a) The subject of a transitive verb. See 10. 1-2.

* Cp. 27. 21(b).

(b) The subject of the intransitive verb *hanga* when it is followed by the conjunction 'o and a transitive verb, but not otherwise. *Na'e hanga 'e Siale 'o hua'i 'a e hu'akaú.* Charlie proceeded to throw out the milk. Or simply, Charlie threw out the milk. Lit. Charlie turned and threw out the milk.

29. Notes:

(i) Strictly speaking, 'e has no English equivalent. In an idiomatic English translation, however, it sometimes may be—and occasionally, perhaps, must be—represented by 'by'. Cp. 10. 11, fn.; 9. 18¹; and par. 16(c)² above.

(ii) Except as in par. 28(b), 'e is never used, in correctly spoken Tongan, with the subject of an intransitive verb. It is quite incorrect to say, for example, *Na'e 'alu 'e Sione.* The 'e should be 'a or a. Cp. 12. 2.

(iii) In both (a) and (b) the 'e is still used when the verb is turned into a verbal noun. (a) See 15. 3, 6. (b) *Na'e tu'o lahi 'a e hanga 'e Siale 'o hua'i 'a e hu'akaú.* Charlie frequently threw out the milk. Lit. The turning Charlie (or by Charlie) and throwing out the milk was many (*lahi*) times (*tu'o*). Cp. 25. 16.

(iv) In this idiomatic use before 'o and a transitive verb, *hanga* appears to have lost most, if not all, of its proper meaning, to turn (so as to face in a different direction). It is employed mainly: (a) as a device for bringing the subject of the sentence forward into a more prominent or more convenient position; (b) in order to make a request or a command less abrupt and so more courteous, as in *Hanga 'o fakafonu 'a e māmá,* which is more courteous than the blunt *Fakafonu 'a e māmá,* Fill the lamp.*

Additional Note on 'E and 'A

30. To the difference between 'e and 'a (in its principal use, as in pars. 19–22) there is a striking parallel in the Eskimo

* To make it still more polite one may add, immediately after *hanga*, any of the following: *ange, ā, mu'a, ange ā, ange mu'a, ā mu'a, ange ā mu'a.* Cp. 27. 26–31.

language, where one form of a noun is used as the subject of a transitive verb, while another form is used both as the subject of an intransitive verb and as the object of a transitive verb. See Jespersen's *The Philosophy of Grammar*, p. 166 (chap. 12).

The Locative Prepositions

31. Each of these has three different forms: a primary form, 'i (or i), *ki*, or *mei*; a secondary form, 'ia (or ia), *kia*, or *meia*; a tertiary form, 'iate (or iate), *kiate*, or *meiate*. The primary forms are used before common nouns, local nouns, demonstrative pronouns, and the interrogatives *hā* (what) and *fē* (which place); the secondary forms, before personal nouns and the interrogative *hai* (who); the tertiary forms, before cardinal pronouns. Such is the rule: sometimes, however, the secondary forms are used before cardinal pronouns, esp. *au*, me, as in *kia au*, for *kiate au*, to me.

32. Principal English equivalents of 'i, 'ia, or 'iate:

(a) At, in, on; during.

(b) With, in the charge or care of. 'Oku 'iate au. It is with me. I have it. *Na'a ku nofo 'ia Siale.* I stayed with Charlie.

(c) About, concerning.

(d) Of, among, as in 14. 12(c) and *ha ni'ihī 'iate kinautolu*, some of them.

(e) For, for the space or period of, as in 'i he maile 'e valū, for eight miles, and 'i he ta'u 'e valū, for eight years.

(f) In comparison with, than. See 4. 3¹.

33. Miscellaneous translations of 'i, 'ia, or 'iate, as required by English idiom: *mā 'i*, to be ashamed of; *fonu 'i*, to be full of or filled with; *hū 'i*, to enter by or to go in through; *lelei'ia 'i*, to be pleased with; *sai'ia 'i*, to like; * *ofo 'i*, to be surprised at or by; *ngalo 'i*, to be forgotten by; 'auhia 'i, to drift with or be carried along by (water, &c.); *mo'ua 'i*, to be encumbered

* Cp. 11. 5(b).

with or by, to be busy with, or to be in debt to the extent of; *mahaē* 'i, to be torn by or on (a nail, &c.). (Re the last five: cp. 11. 6-7.) Cf. *lotolotoi* 'iate in 8. 13(e).

34. Special uses of 'i, 'ia, or 'iate:

(a) = Belonging to (lit. or fig.). *Na'e* 'i *he hou'eiki* 'a e *kelekelé*. (HM 44. 7.) The land (ground) belonged to the chiefs. 'Oku 'iate ia *ke tauhi* 'a e *tamaiki*. His part (duty) is to look after the children. Lit. It belongs to him to look after, &c. Cp. par. 32(b).

(b) Before verbal nouns, helping to express various meanings, usually temporal or causal. *Na'e hoko* 'i *he'eku kei si'i*. It happened while I was still a child. Lit. in my still being small. (Cp. 14. 28 and 27. 21(f).) And see: 9. 9(a), 26; 15. 1-5.

(c) *Na'e hoko* 'a *Sintea ko e pule'anga* 'iate ia. (Geog. 110. 31.) Judea became an independent kingdom. Similarly: 'iate ia *pē*, advl., by himself (or herself or itself), of his (or her or its) own accord.

35. Principal English equivalents of *ki, kia, or kiate*:

(a) To; on to, into. Note: 'i *he potu ki tahi*, on the seaward side, in the part or region nearer the sea, lit. in the place to the sea; 'i *he tafa'aki ki tokelau* 'o e *motu*, on the north side of the island, lit. on the side to north of, &c.

(b) Till, until, as in *toloi ki*, to postpone till.

(c) According to, as in *fai ki*, to do according to.

(d) About, concerning. But *kau ki*, lit. belonging to, pertaining to, is more specific in this sense, as in 20. 4 (a)².

(e) Per. 'E 'ikai si'i *hifo* 'i *he sōvaleni* 'e *taha ki he māhina*. It will not be less than a pound per month. Cf. 17. 14(c)¹. (For *hifo* see 28. 6.)

(f) For. 'Oku *lelei ki he kai*. It is good for eating. *Ko e 'aho lelei eni ki he tau foó*. This is a good day for drying clothes. Lit. for the hanging washing. Similarly: *teuteu ki*, to get ready or prepare for; *tatali ki*, to wait for; &c. Cf. 25. 8(b)².

(g) Thanks to, because of, by the agency or instrumentality of. *Kuo malū* 'a e *langá ki ho'o faito'ó*. Thanks to your treatment the pain (*langa*) has eased off.

36. Miscellaneous translations of *ki, kia, or kiate*, as required by English idiom: *sio ki*, to look at, to see; *tokanga ki*, to give attention to, to take notice of; *manatu ki*, to think of; 'ita *ki*, to be angry with; *angatu'u ki*, to rebel against; *falala ki*, to lean against or on, to rely on, to trust in; *tui ki*, to believe in, to believe; *tokoni ki*, to render assistance to, to help; 'ofa *ki*, to be kind or affectionate to, to love; *meimui ki*, to follow after, to follow, as in 11. 5(b). Cf. 4. 4².

37. Special uses of *ki*, &c. See: 3. 8(c)(d); 28. 17(b).

38. Meanings of *mei, meia, or meiate*:

(a) From; out of; since. But *talū* or *talū mei* is more usual in the last sense: see 17. 16-18.

(b) At, in, or on, in reference to things in the distance but looking this way or seeming to do so. *Ko e motokaá ē 'oku tali pē mei hala*. There is the motor-car just waiting [for us] on the road.* Cf. 23. 15(d)²; 1 Samuel 17. 3.

39. Miscellaneous uses of the locative prepositions. Additional examples: 8. 13(b)(c)(e)(f); 14. 8(vii); 17. 4, 12(b); 22. 6-10; 25. 47-52; 27. 4(iii), 13(c)(f), 15-20; 28. 13, 17-18; 29. 4-6, 26.

The Possessive Prepositions 'A and 'O

40. Both of these mean 'of': for their difference see Chapter 13. Thus: *ko e taki* 'a e *tu'i*, the guidance of (given by) the king, but *ko e taki* 'o e *fonuá*, the guidance of (given to) the country; *ko e pa'anga* 'a *Sioné*, John's money, but *ko e fale* 'o *Sioné*, John's house. (This 'o is often pronounced o.)

41. Like adjectives in general (cp. 3. 18), an adjectival phrase beginning with 'a or 'o may be used predicatively.

* Lit. That (ē) is the motor-car it waits only from road. For ē, see 23. 1, 10. For the construction, cp. 23. 15(a).

Thus: 'oku 'a e 'eiki, or 'oku 'o e 'eiki, it is the chief's. Cf. 1 Sam. 17. 47; Ps. 24. 1.

42. Notes:

(a) Somewhat similar in meaning to 'o is the possessive suffix -'i. See 30. 50-59.

(b) When 'of' means 'named', Tongan uses *ko* (appositional). See *ko Sānuāli* in 14. 8(ix) and *ko Pau* in 16. 24(a).

(c) See 29. 1-7.

The Purposive Prepositions *Ma'a* and *Mo'o*

43. Meaning: for, intended for, for the benefit of, or on behalf of.

44. Fundamentally *ma'a* corresponds to 'a, and *mo'o* to 'o. *Na'a nau tānaki 'a e pa'anga ma'a Siale*. They collected some money for Charlie. *Na'a nau langa 'a e fale mo'o Siale*. They built a house for Charlie.

45. In neutral or doubtful cases *ma'a* is preferred. *Ku'one tu'utu'uni 'i hono lotó ke li'aki 'ene mo'ui ma'a Papua*. (TF 46. 9. 4. 2. 50.) He had made up his mind (lit. had decided in his mind) to lay down his life for Papua. Cf. 9. 21(b).

46. An adjectival phrase beginning with *ma'a* or *mo'o* may be used predicatively. (Cp. par. 41.) Thus: 'oku *ma'a* e 'eiki, or 'oku *mo'o* e 'eiki, it is for the chief.

The Comitative Preposition *Mo*

47. When *mo* introduces a clause, a verb, an adjective, or an adverb, it is a conjunction. See 8. 2-9. When, however, it introduces a noun or pronoun, it is a preposition; it is a preposition, that is to say, as defined in 3. 3, no matter whether it appears to be a preposition, a conjunction, or an adverb, when viewed through the medium of an English translation. See 8. 12 and the following pars. 48-53.

48. First use: clearly prepositional.

(a) Equivalent to 'with': not 'with' in an instrumental sense,* but 'with' as indicating accompaniment or association: cp. par. 6. 'Oku *i heni mo kitautolu*. He is here with us. 'Oku *mau unu'unu mai mo e loto-'apasia*. We draw near with reverence. Cf. 4. 11(a); 9. 19(a); 14. 23(d); 19. 9(d)²; 23. 28(a)²; 29. 40.

(b) Equivalent to 'with', 'as', 'to', or 'for', &c., as required by English idiom, after words denoting equality, fitness, correspondence, or mutuality. Thus: *tatau mo*, to be equal to or the same as; *hoa mo*, to be in harmony with; *tauu mo*, to be befitting or becoming to; *ngali mo*, to be suitable for, to suit; *fēhāngaaki mo*, to be opposite to; *fepaki mo*, to clash with, to be contrary to. Cf. 8. 13(d)^{2,3}; 9. 19(c); 17. 16(a)²; 23. 33(c).

(c) More or less equivalent to 'because of' or 'on account of'. *Ha'u mo e 'uhā*. Come in out of the rain. Lit. Come because-of the rain. *Tuku ho'o vākeē mo e mohe 'a Sioné*. Stop making a noise: John is asleep. Lit. Stop your noise because-of the sleep of John. *Te u 'alu 'o kaukau mo e 'uli*. I will go and bathe, as I am dirty. Lit. because-of dirt.

49. Second use: seemingly conjunctive.

(a) Equivalent to 'and': not 'and' as introducing a clause, a verb, an adjective, or an adverb, but 'and' as introducing a noun or a pronoun. (When so used, observe, 'and' is almost equivalent to 'together with'. Cp. pars. 6 and 48(a).) See: par. 13(vi); 17. 12(a)¹, 15¹; 23. 20²; 33. 16(a)³.

Sometimes the conjunction *pea* precedes. In this case *pea mo* = and. *Na'e 'i mu'a 'a e tu'i pea mo e kau ifi*. (TF 47. 8. 2. 1. 45.) The king and the instrumentalists were in front.

(b) Idiomatically, indicating accompaniment in a temporal sense—contemporaneity. *Na'e lahi ta'u mo e kau ai 'a Pilinisi Tungī ko e taha 'o hono kau tu'ukimu'á*. (GG 46. 27. 2. 68.) For many years Prince Tungī belonged to it as one of its most prominent members. Lit. It was many years† and the

* Cp. 17. 13-15. † Cp. 26. 4.

belonging to-it of Prince Tungī as* one of its foremost ones. Cf. 9. 9(c)², 21(b); 17. 17; Luke 13. 7.

Note also: *Kuo 'osi e tolú mo e miniti 'e nima*. It is five past three. Lit. The three is finished and five minutes. This may be regarded as exemplifying either (a) or (b).

50. Third use: seemingly adverbial.

(a) Equivalent to 'also': not 'also' as qualifying a verb, an adjective, or an adverb, but 'also' as following a noun or a pronoun, and relating what the noun or pronoun denotes with something already mentioned. *Kuo mole 'a Siosefa, pea kapau 'e tu'utāmaki mo Penisimani, te u mate*. (Cp. HK 71. 13.) Joseph has perished, and if Benjamin also meets with disaster, I shall die. *Na'e tuku atu mo eni ki he Pule'angá*. (GG 47. 26. 1. 17.) This also was left to the Government.

Sometimes the adverb *foki* is used as well. (Cp. 27. 21(a).) In this case *foki mo* or *mo . . . foki* = also. *Tau tokanga foki mo kitautolu ki he me'a ko ia*. Let us also give attention to that matter. *'Oku pehē mo kitautolu foki*. (TF 47. 8. 1. 1. 57.) We also are like that. *Na'a ne fie ma'u mo Siosefa foki*. (HK 63. 17.) She wanted Joseph also. Cf. Matt. 6. 21.

(b) In *na'a mo*, even. (Preparatory, like *ko* in par. 9(a).) *Na'a mo kinautolu, 'oku 'ikai te nau fie tokoni mai*. Even they do not want to help me (or us). Lit. Even they, they do not want to help hither. (Cp. par. 12(i).) *Na'a mo e pō faka'osi, na'a nau feke'ike'i ai*. (Cp. 31. 15(a).) Even on the last night they quarrelled. Lit. Even the last night, they quarrelled thereon. Cf. 28. 11³, 29. 29². Cp. 29. 25.

Additional examples: special. *Na'a mo ha'aku 'alu ki ai, 'e 'ikai te u lava ha me'a*. Even if I went there, I should not be able to do anything. Lit. Even a-my going to there, &c. (Cp. 20. 1-2; 22. 7; 29. 52.) *Na'a mo ha i ai ha'aku me'a pehē, 'e 'ikai ke loko 'aonga kiate au*. Even if I had such a thing, it would not be of much use to me. Lit. Even a being (i ai) a-my thing like that, &c. (Cp. 22. 10; 23. 9; 27. 42.)

* Cp. par. 13(iv).

Additional Notes on the Prepositions

51. Note 1. That the distinction drawn in par. 47 is neither arbitrary nor unimportant appears from this: when *mo* is used as in Chapter 8, a cardinal pronoun coming immediately after it is always in its preposed form; but when *mo* is used as in the last three paragraphs (not par. 48 only, but pars. 49 and 50 as well), a cardinal pronoun coming immediately after it is always in its postposed form. (Cp. 19. 1-3.) In the first case *mo* aligns itself with the conjunctions. Thus: *pea nau* (as in *pea nau fiefa*, and they rejoiced), *'o nau*, *ka nau*, *ke nau*, and *mo nau*. In the second case *mo* aligns itself with the prepositions. Thus: *ko kinautolu*, *'a kinautolu*, *'e kinautolu*, *kiate kinautolu*, and *mo kinautolu*. (Compare the difference, in English, between the use of 'before' as a conjunction, as in 'I arrived before they did', and its use as a preposition, as in 'I arrived before them'.)

52. Note 2. Two prepositions cannot stand together. (It is to be understood, of course, that the term preposition is here used strictly as in the present chapter. Cp. par. 1.) An interesting application of this rule is seen in par. 50(a). Thus, 'if Benjamin meets with disaster' is *kapau 'e tu'utāmaki 'a Penisimani*; but 'if Benjamin also meets with disaster' is *kapau 'e tu'utāmaki mo Penisimani*. The 'a is replaced by *mo*: one could not say *mo 'a Penisimani*.

53. Note 3. As a general rule, at any rate, a preposition cannot stand immediately before a common noun: either an article or a possessive pronoun must stand between them. Hence the use of *mo e* in certain constructions where we might have expected *mo* only. Thus:

(a) Between two nouns used as the completely indefinite object of a verb. (Cp. 12. 1 ff.) *'Okú ne kai kale mo e laise*. He eats curry and rice.

(b) In the expression *nima mo e va'e*, hands and feet. *'Oku totonu ke tau nima mo e va'e 'i hono fai*. It is right that we should be hands and feet in doing it. (We ought to throw all our strength and enthusiasm into it.)

(c) Between two nouns used adverbially. 'Oku nau ngāue 'aho mo e pō. They work day and night.

54. Note 4. When 'i is pronounced i and comes immediately after a light word or a tense-sign, it is often enclitic. (Cp. par. 31; 3. 24-26; and 2. 12-14.) Na'a ké i fē? Where were you? (Often used where we say, 'Where have you been?') Na'a kú i kolo. I was in town. 'Okú i heni a Tolu. Tolu is here.

55. Note 5. Not infrequently a preposition is understood but omitted. (Cp. 'We stayed three days', meaning 'We stayed for three days'.) Principal cases:

(a) The omission of 'a or a, as indicated in pars. 21-22.

(b) The omission, at times, of 'i or i before an article or a possessive pronoun or a demonstrative pronoun. See: 4. 3¹; 7. 7(c); 9. 23² (end); 20. 2(c); 23. 8; 27. 16.

(c) The omission, at times, of 'o or o before an article or a demonstrative pronoun. Thus: ko e mata e tupenú, the right side (outer surface, front) of the cloth; 'i he founqa fuoloa 'etau tō siainé (TF 47. 4. 3. 2. 53), in our old way of planting bananas; 'o or o being understood, though not expressed, before the second e and before 'etau. Cf. 25. 10(c).

17

PREPOSITIONAL EQUIVALENTS

Koe'uhi

1. When used as a prepositional equivalent, *koe'uhi*, because of, on account of, for the sake of, is always followed by *ko*. See: 9. 9(b)²; 10. 16¹; 14. 27(a)(b); 15. 10(b).

2. Analysed, this word is *ko e 'uhi*; the reason, 'uhi being the base of the word 'uhinga, which means meaning or reason. Thus, *koe'uhi ko 'ene kovi* in 14. 27(b) means, literally, the reason is its being bad. (For the construction cp. 16. 12(i) and 3. 5².) This explains why Tongans sometimes pronounce *koe'uhi* with the definitive accent: *koe'uhí*.

3. For other uses of *koe'uhi*, see 8. 29, 35, 42.

Other Prepositional Equivalents beginning with *Ko*

4. These include: (a) *ko e me'a ki* (lit. the thing to), as to, as for, in regard to, as in 1 Sam. 9. 20; (b) *ko e me'a 'i*, because of, by reason of, on account of, as in John 6. 18, Acts 2. 30, and Heb. 10. 1; (c) *ko e tupu 'i* and *ko e tupu mei*, as the result of, as in *na'e fai ia ko e tupu 'i* (or *mei*) *he'enu fakamanamaná*, it was done as a result of their threats.

Lolotonga, 'Osi, Hili, Telia, Tuku kehe

5. Unlike *koe'uhi*, *ko e me'a ki*, &c., of which the nucleus, in each case, is a noun, the above prepositional equivalents are essentially verbal. Hence the following noun or pronoun is frequently introduced by the functional preposition 'a: indeed, the 'a is used or not used according to the same rules or tendencies as determine its use or non-use after a verb. (See 16. 21-22.)

6. *Lolotonga*, during, is an adaptation of the verb *lolotonga*: see 7. 17. *Na'e hoko ia lolotonga 'a e taú.* It happened during the war. *Lolotonga 'a e hiva'i 'o ha himi.* (TF 43. 10. 4. 1. 30.) During the singing of a hymn. While a hymn is being sung. Sometimes *'i he lolotonga* is used. *Na'e hoko ia 'i he lolotonga 'a e taú.* Lit. It happened in the being-in-progress the war.*

7. *'Osi*, after, is an adaptation of the verb *'osi*, to be finished. *'Osi 'a e fakatahá, na'a mau tutuku.* After the meeting we left. When the meeting was over, we left. Sometimes *'i he 'osi* is used: cp. 15. 4(a).

8. *Hili*, after, is an adaptation of the verb *hili*, to be past. *Hili 'a e pekia 'a Mosesé, na'e taki kinautolu 'e Sioseua.* After the death of Moses, Joshua led them. *'Oku hangé ko ha toki loka'i 'o e fale hili 'a e kaiha'asi 'o e koloá.* It is like locking the house after the goods have been stolen. Lit. [It] is like a then† locking of the house after the stealing of the goods. Sometimes *'i he hili* is used: cp. 27. 17(c).

9. For *hili* as a verb see 27. 15(c)(g)(h), 19(g)(h).

10. *Telia*, for the sake of, or out of respect or consideration for, is probably from *tali*, to wait, to receive, to respond to, to answer. (Cp. 30. 4.) *Kuo fai eni telia 'a e 'amu'i 'o e kakai.* This has been done for the sake of the people's future.

11. For another use of *telia*, see 8. 42.

12. *Tuku kehe*, excluding, except, apart from, besides, not counting, not to mention, means, literally, put (or putting) aside. It may be used in various ways—three at least—according to the meaning one desires to express. Thus:

(a) Followed by an object. *Kuo faka'auha 'a e me'a kotoa 'a e Pule'angá, tuku kehe pē 'a e fale mahakí mo e fale lautohi.* (TF 47. 6. 3. 2. 61.) Everything belonging to the Government has been destroyed, excepting only the hospital and the primary school. *Ko e hā ha toe me'a kehe † 'oku uta mei Tongá*

* Or, of the war. Cp. 15. 5, 7. † Cp. 27. 6.

‡ Cp. 26. 3.

ni, tuku kehe e mataká?* (T.) What else is exported from Tonga besides copra?

(b) Followed by an adverbial phrase beginning with *'i*, on, in, &c. *'E 'ikai ngofua ke ne hū ki ai tuku kehe 'i ha fai 'o 'ene ngāué.* (GG 47. 59. 2. 70.) It will not be permissible for him to enter there except in the performance of his duty (lit. in a doing of his work).

(c) Followed by an adverbial clause beginning with *'o ka* or *'o kapau*. Thus: *tuku kehe 'o ka fai 'e he selá ha tu'utu'uni kehe*, unless the gaoler shall otherwise direct (lit. except if—or when—the gaoler makes a different order); *tuku kehe 'o kapau 'oku ta'e fe'unga ke fai pēhē*, unless it is not befitting to do so.

Note. This use of *tuku kehe* for 'except', &c., occurs mostly in translations and is perhaps an Anglicism. Cp. 29. 26, 31; 27. 6(c)²; Matt. 17. 8 (end); and *kehe mei* in Diet.

'Aki

13. The Tongan *'aki* has at least† three uses: first, as an adverb (see 22. 14–15); second, as a suffix (see 30. 39–46); third, as a prepositional equivalent. Its Samoan counterpart (*a'i*) has only the first two uses; its Rotuman counterpart (*'aki*) and its Fijian counterpart (*yaki*), only the second. The third use, the only one with which we are concerned at present, appears to be peculiar to Tongan.‡

Note. This *'aki* might have been classed as a true preposition rather than as a mere prepositional equivalent. (Cp. 16. 1.) Note, however, the following facts: (a) like a verb, it is often followed by *'a* or *a* (cp. par. 5 and 16. 52); (b) like a verb or an adverb, it takes *kae*, not *ka*, before it as the distinctional conjunction (cp. par. 23). I suggest that its adverbial use is the

* Cp. 23. 14(c).

† I say at least because the second use is subdivisible.

‡ In Maori, however, *ki* means either to or with (instrumental). Perhaps *ki* and *'aki* are cognate.

original one, or the oldest one,* from which its suffixional and prepositional uses have been developed.

14. The fundamental meaning of 'aki, when prepositional, is 'with' in an instrumental sense. (Cp. 16. 48(a).) Hence the following English equivalents:

(a) With, by means of, as in Matt. 15. 8 and Luke 10. 34, or by, as in par. 15².

(b) Of, out of, after verbs of making. 'Oku ngaohi eni 'aki 'a e mohuku. This is made of grass.

(c) By, to the extent of. Kuo hiki hake hono totongi 'aki 'a e silini 'e hongofulu ki he toni. Its price has been raised by ten shillings a ton. 'Oku motu'a ange 'iate au 'aki 'a e ta'u 'e nima. He is five years older than I am. Lit. older than I by five years. Similarly: tuai 'aki e miniti 'e nima, five minutes late or (of a clock) slow.

(d) For, in exchange for. Ku'ou fakatau atu 'eku pasikalá 'aki e sōvaleni 'e hongofulu. I have sold my bicycle for ten pounds. (But ki would have been equally correct in this case: cp. 16. 35(f).)

15. In native usage this 'aki is often placed immediately after a verb when its logical position appears to be after the object of the verb. (Compare our English habit of using the word 'only' in an earlier position than its logical one, as when we say, for example, 'I only want one', instead of 'I want only one' or 'I want one only'.) Fō 'aki ho 'ū kofū ha vai mafana mo ha koa. (MMT 14. 6.) Wash your clothes with warm water and soap. 'Oku 'ikai ngofua ke nau ui 'aki ha pōpula hano hingoa pau'u. (GG 47. 59. 1. 36.) It is not permissible for them to call a prisoner by a (lit. a-his)† nickname. True, the more logical order is also used. Fō ho 'ū kofū 'aki ha vai mafana mo ha koa. 'Oku 'ikai ngofua ke nau ui ha pōpula 'aki hano hingoa pau'u.

* Possibly there was a still older use of 'aki in which it was a verb, a v.t. meaning to use or to wield.

† Cp. 20. 1-2.

Talu

16. Originally, perhaps, talu was an impersonal verb,* a variant of tali, to wait. Now, however, talu (often followed by 'a or a)† or talu mei = since or from (in reference to time). I surmise that talu mei, lit. waiting from, is the older construction. Examples:

(a) Kuo fa'a fai pehē talu mei he taimi ko iá 'o a'u mai ki he lolotonga ni. It has usually been done in that way from that time till now. (Cp. 27. 15(c).) Na'e fe'unga mo e 'aho 'e tolu 'a e afi, pea talu mei ai † 'oku vela mo kohukohu si'i pē 'a e feitu'u ko iá. (TF 29. 8. 3. 1. 36.) The eruption (lit. fire) lasted for three days, and since then that part has been burning and smoking just a little.

(b) Ko e māhina eni 'e hiva talu 'eku a'u mai ki hení. It is now nine months since my arrival here. Talu 'ene foki mai mei Niu Pilitaniá 'oku te'eki ke toe 'alu ha Tonga ki ai. (TF 47. 5. 4. 1. 31.) Since his return from New Britain no other Tongan has yet gone there. Lit. a Tongan has not yet again gone to there. (Cp. 9. 25, 28.)

17. When the phrase beginning with talu comes first, it is often followed by mo and a verbal noun, used idiomatically as in 16. 49(b). Examples:

(a) Pea talu mei he 'aho ko iá mo e fa'a hoko kiate au 'a e mamahi mo e faingata'a. And since that day I have continually been in grief and trouble. Lit. and the habitually happening to me pain and difficulty. § Na'e talu pē mei hono fokotu'u 'o e Ako Lotú mo hono fai 'o e fakatahá ni. (TF 46. 11. 3. 2. 23.) Ever since the establishment of the Christian Endeavour Society this meeting has been held. (Cp. 27. 25(a) for pē, and 20. 4 for hono.)

(b) Talu 'a e kamata'anga 'o 'ene ngāue fakafai'ekau mo 'ene ako'i 'a e kakai ke nau fe'ofu'ofani. Since the beginning of his

* Cp. 11. 3.

† Cp. 22. 8.

‡ As in par. 17(b)†. Cp. par. 5.

§ Or, of pain and difficulty. Cp. 15. 5-7.

ministerial work he has taught the people that they ought to be friendly with one another. Lit. and his teaching the people that they should be, &c. *Talu ia mo e toutou hoko kiate au 'a e ngaahi faingata'a.* (T.) Since that I have been in difficulty again and again. (Cp. 27. 21(e).) *Talu ai mo e ui 'a e potu ko ia ko Penueli.* (HK 52. 14.) Since then that place has been called Penuel. Lit. and the calling that place Penuel. (Cp. 16. 10(b)³.)

18. Sometimes *talū* is preceded by a tense-sign or by *ko e*, thus being used quite unmistakably as a verb or as a verbal noun. *'Oku talu 'eku ha'u mo e 'ikai te u sio kiate kinautolu.* Since I came I haven't seen them. *Ko e talu 'eku ha'u mo e 'ikai, &c.* Same meaning.

For more about *talū*, see 22. 8 and 27. 15(e).

Tālunga

19. This word, though similar to *talū*, is not quite the same either in meaning or in the manner in which it is used. See the following examples. *Na'e 'ikai ke i heni ha mahaki faka'auha, kae toki tālunga 'a e ha'u 'a e kau papālangi.* Only since the coming of the Europeans have there been any deadly epidemics here. (There were no deadly epidemics here until the Europeans came.) Lit. A destroying disease was not here, but only-then since the coming, &c. *Ko e toki tālunga ho'o tokoni mai ke u lava ai 'o 'ilo 'a e 'uhinga 'o e ngaahi me'a peheé.* It is only since you helped me that I have been able to understand the meaning of such things. (For *toki*, *lava*, and *peheé*, see 27. 6, 29. 52, and 23. 9.)

20. Comparing *tālunga* with *talū*, note the following points. (a) *Tālunga* is never followed by *mei*. (b) It is usually preceded by *toki*. (c) If the part of the sentence which contains *tālunga* comes first, as in the second example, it is not followed by *mo*, as in par. 17, nor yet by a tense-sign, but by the conjunction *ke*. (Cp. 8. 33 ff.)

Neongo

21. *Neongo*, in spite of, notwithstanding, is apparently made up of *ne*, sign of the past tense, and *ongo*, v.i., to be heard, felt, or realized. *Neongo 'a e me'a na'e teu ke hoko kiate kinautolu, ka na'e 'ikai te nau loto-si'i ai.* In spite of what was about to happen to them, they were not nervous. Lit. The thing which* was about to happen to them was realized, but they were not little-hearted about-it. True, the *ka* or *kae*, meaning 'but', is very often dispensed with. *Neongo 'ene vaivaí, 'okú ne fie tokoni mai.* In spite of his weakness, he wants to help us.

22. For another use of *neongo*, see 8. 38-39.

Addendum: Ka or Kae?

23. Of *ka* and *kae*, but, &c., *ka* is used before the prepositional equivalents dealt with in pars. 1-4, but *kae* is used before those dealt with in pars. 5-20. Why? Because each of the first group begins with *ko*, which is a preposition,† while each of the second group is essentially verbal (or adverbial, perhaps, in the case of 'aki). Cp. 8. 15.

24. In the above reference to those dealt with in pars. 5-20, I do not include the alternative forms mentioned in pars. 6, 7, and 8, namely, 'i he lolotonga, 'i he 'osi, and 'i he hili. Before these *ka* is used, not *kae*, for 'i is a preposition.

25. But what about *neongo*? It takes *ka*. This is in harmony with the idea that the first syllable of this word is, or was originally, a tense-sign. Cp. par. 21; 7. 1; and 8. 15.

* Cp. 10. 18(b), 19.

† Cp. 3. 3-6 and Chapter 16.

WORDS DIFFERING IN FORM ACCORDING TO DIFFERENCES OF PERSON

1. Such words, in Tongan, are of four classes, which we shall call cardinal pronouns, possessive pronouns, pronominal adjectives, and pronominal adverbs.

2. First: cardinal pronouns. In meaning, these correspond to 'I', 'me', 'we', 'us', 'you', 'he', 'him', 'she', 'her', 'it', 'they', or 'them', or, in a relative sense, 'who', 'whom', 'which', or 'that'. See Chapter 19.

3. Second: possessive pronouns. In meaning, these correspond to 'my', 'our', 'your', 'his', 'her', 'its', or 'their', or, in a relative sense, 'whose', 'of whom', or 'of which'. See Chapter 20.

4. Third: pronominal adjectives. Similar in meaning to possessive pronouns, but construed like adjectives or adjectival phrases. See Chapter 21.

5. Fourth: pronominal adverbs. In meaning, these correspond to 'for me', 'for us', 'for you', 'for him', 'for her', 'for it', or 'for them', or, in a relative sense, 'for whom' or 'for which'. See Chapter 22. 1-5.

6. In each of these classes we find four distinctions of person and three of number. Of person: first exclusive (excluding you), first inclusive (including you), second, and third. Of number: singular (one), dual (two), and plural (three or more).

Dual for Plural

7. In order to make a statement or an appeal seem personal, as well as general, a Tongan speaker will often use the first

person inclusive dual (= I and thou) where we might have expected the first person inclusive plural. This applies equally to cardinal pronouns, possessive pronouns, pronominal adjectives, and pronominal adverbs. (Rotumans often do the same.)

19

CARDINAL PRONOUNS

Preposed Forms and Postposed Forms

1. Definitions. In the following table *preposed* means coming before a verb (as its subject), while *postposed* means coming after a verb, or after a nounal or pronominal predicate, or after a preposition.

2. Meanings. A preposed pronoun is always equivalent to the English nominative, such as 'I' or 'we'. A postposed pronoun is equivalent either to 'I' or 'we', &c., or to 'me' or 'us', &c., according to the requirements of English usage.

The Cardinal Pronouns

Note. Those printed in Roman type are enclitic. See 2. 14(a)

	Preposed		Postposed
1 exc.	S. <i>ou, ku, u, kau</i> I		<i>au</i>
	D. <i>ma</i>	we (two)*	<i>kimaua</i>
	P. <i>mau</i>	we (three or more)*	<i>kimautolu</i>
1 inc.	S. <i>te</i>	one, I	<i>kita</i>
	D. <i>ta</i>	we (two)†	<i>kitaua</i>
	P. <i>tau</i>	we (three or more)†	<i>kitautolu</i>
2nd	S. <i>ke</i>	you (one), thou	<i>koe</i>
	D. <i>mo</i>	you (two)	<i>kimoua</i>
	P. <i>mou</i>	you (three or more)	<i>kimoutolu</i>
3rd	S. <i>ne</i>	he, she, it	<i>ia</i>
	D. <i>na</i>	they (two)	<i>kinaua</i>
	P. <i>nau</i>	they (three or more)	<i>kinautolu</i>

* Excluding you.

† Including you.

The First Person Exclusive Singular

3. The various preposed forms for 'I', namely, *ou, ku, u*, and *kau*, are used as follows:

(a) *Ou*, after the tense-sign 'oku.

(b) *Ku*, after the tense-sign *na'a* or the conjunction *na'a*.

(c) *U*, after any other tense-sign, namely, *kuo, ne*, or *te*, or any other conjunction, namely, *ka*, but, *ka*, if, *ke, te, pea*, *mo*,* or 'o.

(d) *Kau*, as the first word in the sentence. *Kau 'alu mu'a?* May I go, please? *Kau tutu mu'a 'eku paipá.* I will (or, Let me) light my pipe. Cp. 29. 49(a).

4. This *kau*, I, must not be confused with *ka u*, but I, or with *ka u*, if or when I. The first is simply a pronoun; the second, and likewise the third, is a conjunction followed by a pronoun. Cp. pars. 13-14.

The First Person Inclusive Singular

5. Main uses of *te* and *kita*:

(a) = 'one': not the numeral 'one', nor yet the substitutional 'one' (as in 'this one'), but the indefinite 'one' which means, in effect, I (or me) or you or anyone else. 'Oku 'ikai totonu ke te tokanga pē kiate kita. It is not right that one should attend only to oneself. This is its primary or fundamental meaning. (Cp. RPG IV. 23. 1.)

(b) = 'I' or 'me': in the language of politeness or humility. 'Oká te mū 'aupito kita 'i he'enau angafai. (Cp. TF. 46. 11. 4. 1. 22.) I for my part am very ashamed of their conduct. (Cp. 10. 7(f), 8(f).) Less harsh, less seemingly egotistic, than if *ou*... *au* had been used. (Cp. RPG IV. 23. 2.) Even in English, remember, 'one' is sometimes little more than a substitute for 'I' or 'me'. 'What ought one to do under such circumstances?'

* When *mo* is a preposition it is followed by the postposed form *au*: see par. 1, end. Cp. 8. 12 and 16. 51.

6. Note also the use of *kita* in certain compound words: *siokita*, selfish(ness); *ta'esiokita*, unselfish(ness); *fakaekita*, personal, individual.

The Third Person

7. In reference to inanimate things, *ne* sometimes = they, and *ia* sometimes = they or them. This is not to say, however, that *na*, *kinaua*, *nau*, and *kinautolu*, are never used of inanimate things. Sometimes they are.

8. *Ia*, but not *ne*, is used also as a demonstrative pronoun. See Chapter 23.

Relative Use of Cardinal Pronouns

9. Cardinal pronouns are often used in a relative or connective sense. Examples:

(a) First person exclusive. *Ko au 'oku ou lolotonga lea kiate koé, ko au ia*. I who (ou) am speaking to you am he. Lit. he is I.

(b) First person inclusive. *'Oku 'aonga kiate kitautolu kotoa pē 'oku tau fie muimui ki he hala totonú*. It is of value to all of us who (tau) want to follow the right path.

(c) Second person. *Ko kimoutolu kuo mou toki a'u maí, kuo pau ke mou ó leva ki he 'ófisí*. You who (first mou) have just arrived must go to the office at once. (Lit. it is necessary that you should go, &c.)

(d) Third person. *Na'á ne 'amanaki koā 'e hokó 'a e ki'i tulutā ko iá ko ha fu'u vai-fā te ne kāpui 'a māmani?* (T.) Did he expect that that little drop would become a great flood which (second ne) would surround the world? *Ko e tangata tonu pē iá na'á ne fa'a fakakaungāme'a mo iá*. (T.) That (first ia) was the very man with whom (second ia) he (ne) habitually associated.

10. See also: 2. 16(e)²; 7. 3(b); 9. 19(c); 16. 25(a)(b); 21. 13³, 19; 22. 4³; 23. 15(c), 28(a)(b).

Pronouns Dispensed with

11. In some cases where English uses a pronoun, particularly 'he', 'him', 'she', 'her', or (above all) 'it', or (in a relative sense) 'who', 'whom', 'which', or 'that', no word at all is used in Tongan. See 10. 18-19, 23-25; 23. 18. For another type, see 10. 17. For still another, see 10. 8(g). (In the last the subject is not the sense of 'it' understood, but the clause *kuo nau ó*. There is nothing unexpressed.)

12. In other cases, again, where English uses a pronoun preceded by a preposition, Tongan uses an adverb, or an adverb preceded by a preposition. See Chapter 22.

Additional Notes on the First Exclusive Singular

13. In the first person exclusive singular, whereas Samoan has two forms only, and Fijian has three, Tongan, with its characteristic richness and variety of word-forms, has no less than five. Thus:*

T.	<i>au</i>	<i>ou</i>	<i>u</i>	<i>kau</i>	<i>ku</i>
F.	<i>au</i>		<i>u</i>	<i>kau</i>	
S.				<i>'ou</i>	<i>a'u</i>

14. Observations:

(a) Here, as generally elsewhere, T. *k* = F. *k* = S. '.

(b) T. *ku*, we may presume, was originally *aku*, in which case it would correspond perfectly with the S. *a'u*. The transition from *na'a aku* to *na'a ku*—cp. par. 3(b)—is, of course, just what one would expect.

(c) Of the five Tongan forms, *kau* is the only one which has a corresponding form both in Fijian and in Samoan.

(d) In Fijian, as in Tongan, there is a distinction, often unrecognized, between *ka u* and *kau*. See NFG 20. 4-6.

* The correspondences shown in this table are correspondences of form, not necessarily of use.

POSSESSIVE PRONOUNS

Definite—Indefinite—Ordinary—Emotional

1. Both the subjective and the objective possessive pronouns have *definite* forms, ordinary and emotional, corresponding to the articles *he* (or *e*) and *si'i*, and *indefinite* forms, ordinary and emotional, corresponding to the articles *ha* and *si'a*. (Cp. Chapter 4). Thus: *'eku helé* or *si'eku helé*, the-my knife (the knife which is mine), but *ha'aku hele* or *si'aku hele*, a-my knife (a or any knife which is mine). Cp. 2. 16(d) and par. 2 (below). And see 33. 9 ff.

[See tables pp. 131, 132.]

2. Examples illustrating the use of the indefinite forms:

(a) Subjective. *'Oku 'i ai ha'o tohi?* Have you a book? Lit. Is there a-your book? *'Oku 'ikai ha'aku tohi*. I haven't a book. Lit. A-my book is not. (Cp. 9. 5.) *'Oku tātātaha ha'ane mama'o mei Pilitania*. He seldom leaves Britain. Lit. A-his absence from Britain is rare. *Kuo ma'u ha'o ika?* Have you caught any fish? Lit. Has obtained a-your fish? Cf. 9. 32², 33¹, 35³, 16. 50(b) sub-par.; 21. 11², 12; 24. 23(d), 25(b).

Additional example (highly idiomatic). *'E sai ange ha'aku 'alu 'o kole me'akai 'i ha'atau nofo pē heni 'o mate*. It would be better that I should go and beg for food than that we should just stay here and die. Lit. A-my going and begging for food will be better (*'e sai ange*) than an-our just staying here and dying.

(b) Objective. *Kuo pau ke 'alu hatau fakafongā*. Someone must go to represent us. Lit. It is necessary that an-our representative should go. *Na'a nau ha'u mo hao ongoongo kovi*. They brought a bad report concerning you. Lit. They came with a-your bad report. (Cp. 4. 11 and 13. 46(g).) Cf. 9. 19(b)²; 16. 9(a)⁴; 17. 15²; 21. 11³.

The Subjective Possessive Pronouns

(See 13. 7)

Note. Syllables printed in Roman type are used after *'e*, *'i* (expressed or understood), *ki*, and *mei*. Otherwise they are omitted. See par. 3.

		Ordinary	Emotional	Emphatic		
1 exc. S.	Def.	he'eku	si'eku	ha'aku	my	
	Ind.	ha'aku	si'aku			
	D.	Def.	he'ema	si'ema	ha'amaua	our
		Ind.	ha'ama	si'ama		
	P.	Def.	he'emau	si'emau	ha'amautolu	our
		Ind.	ha'amau	si'amau		
1 inc. S.	Def.	he'ete	si'ete	ha'ata	one's*	
	Ind.	ha'ate	si'ate			
	D.	Def.	he'eta	si'eta	ha'ataua	our
		Ind.	ha'ata	si'ata		
	P.	Def.	he'etau	si'etau	ha'atautolu	our
		Ind.	ha'atau	si'atau		
2nd	S.	Def.	ho'o	si'o	ha'au	your†
		Ind.	ha'o	si'ao		
	D.	Def.	ho'omo	si'omo	ha'amoua	your
		Ind.	ha'amo	si'amo		
	P.	Def.	ho'omou	si'omou	ha'amoutolu	your
		Ind.	ha'amou	si'amou		
3rd	S.	Def.	he'ene	si'ene	ha'ana	his‡
		Ind.	ha'ane	si'ane		
	D.	Def.	he'ena	si'ena	ha'anaua	their
		Ind.	ha'ana	si'ana		
	P.	Def.	he'enau	si'enau	ha'anautolu	their
		Ind.	ha'anau	si'anau		

* Or my.

† Or thy.

‡ Or her, or its.

The Objective Possessive Pronouns

(See 13. 8)

		Ordinary	Emotional	Emphatic		
1 exc.	S.	Def.	<i>hoku</i>	<i>si'oku</i>	<i>ho'oku</i>	my
		Ind.	<i>haku</i>	<i>si'aku</i>		
	D.	Def.	<i>homa</i>	<i>si'oma</i>	<i>ho'omaua</i>	our
		Ind.	<i>hama</i>	<i>si'ama</i>		
	P.	Def.	<i>homau</i>	<i>si'omau</i>	<i>ho'omautolu</i>	our
		Ind.	<i>hamau</i>	<i>si'amau</i>		
1 inc.	S.	Def.	<i>hoto</i>	<i>si'oto</i>	<i>ho'ota</i>	one's*
		Ind.	<i>hato</i>	<i>si'ato</i>		
	D.	Def.	<i>hota</i>	<i>si'ota</i>	<i>ho'otaua</i>	our
		Ind.	<i>hata</i>	<i>si'ata</i>		
	P.	Def.	<i>hotau</i>	<i>si'otau</i>	<i>ho'otautolu</i>	our
		Ind.	<i>hatau</i>	<i>si'atau</i>		
2nd	S.	Def.	<i>ho</i>	<i>si'o</i>	<i>ho'ou</i>	your†
		Ind.	<i>hao</i>	<i>si'ao</i>		
	D.	Def.	<i>homo</i>	<i>si'omo</i>	<i>ho'omoua</i>	your
		Ind.	<i>hamo</i>	<i>si'amo</i>		
	P.	Def.	<i>homou</i>	<i>si'omou</i>	<i>ho'omoutolu</i>	your
		Ind.	<i>hamou</i>	<i>si'amou</i>		
3rd	S.	Def.	<i>hono</i>	<i>si'ono</i>	<i>ho'ona</i>	his‡
		Ind.	<i>hano</i>	<i>si'ano</i>		
	D.	Def.	<i>hona</i>	<i>si'ona</i>	<i>ho'onaua</i>	their
		Ind.	<i>hana</i>	<i>si'ana</i>		
	P.	Def.	<i>honau</i>	<i>si'onau</i>	<i>ho'onautolu</i>	their
		Ind.	<i>hanau</i>	<i>si'anau</i>		

* Or my.

† Or thy.

‡ Or her, or its.

(c) Both. 'E 'i ai nai hano 'aonga 'i ha'aku toe lea'aki he poó ni. (TF 46. 11. 3. 2. 39.) There may be some use in my speaking about it again tonight. Lit. Will be perhaps* an-its use in a-my again† speaking-about [it] this night.‡ 'Oku 'ikai hamau taha ke 'alu 'o 'omi ha'amau me'akai. We haven't anyone to go and get food for us. Lit. An-our one to go and bring an-our (or any-our) food is not.

(d) Indefinite and definite in the same sentence. 'Oku 'ikai ke lelei hano hae 'i he 'osi mai pē hono amusi. (From a native's account of the preparation of the paper mulberry for making tapa cloth.) It is not a good plan to strip it of its bark just after it has been cut. Lit. Is not good an-its being-torn on the just being-finished hither the-its being cut.

Elision of the First Syllable

3. In the subjective possessive pronouns§ even the distinction between *he* and *e* is observed: *he'eku*, for example, corresponds to *he*, and *'eku* to *e*. (Cp. the note on p. 131.) 'Oku motu'a ange 'eku tamaí 'i he'eku fa'ee. My father is older than my mother. Cp. 4. 3.

Anticipative Use of *Hono* and *Hano*

4. Before a noun which is to be followed by the possessive preposition 'o, Tongans often use *hono* or *hano* where an English mind would naturally expect just a definite or an indefinite article. Examples:

(a) Definite. *Ko e hā hono 'uhinga 'o e fo'i lea ko eni?* What is the meaning (lit. its meaning) of this word? *Tala mai hono kūtoa 'o e ngaahi fo'i lea 'okú ke 'ilo kau ki he toutai.* Tell me the whole (lit. its, or their,|| whole) of the words you know relating to fishing. 'Oku nau 'i heni ke foaki hono kotoa 'o honau ivi mo honau potó ke 'ohake 'aki kitautolu. (T.) They are here to give the whole of their power and their intellectual

* Cp. 27. 46-48.

† Cp. 27. 21(b).

‡ Cp. 16. 55(b), 'i being understood before *he*.

§ Except in the second person.

|| Cp. 19. 7.

ability to uplift us. Lit. to lift-up therewith* us. Cf. 17. 17(a)²; 23. 20²; 24. 5(d).

(b) Indefinite. 'Oku ou fokotu'u atu ke hoko mai hano alea'i 'o e ngaahi tangi. (GG. 47. 22. 2. 29.) I move that we proceed to a discussion of the petitions. Lit. I propose to-you that an-its (or a-their)† discussion of the petitions should follow hither.

Retrospective Use of *Hono*

5. There is another special use of *hono*, in which it looks, not forward, as in par. 4, but back—back to what has just been mentioned. *Ke e fakalāngilangi ia 'oku fiefia ai 'a e koloniā hono kotoa.* (GG 46. 37. 1. 34.) It is an honour in which the whole colony (lit. the colony its whole) rejoices. *Kuo 'osi 'a e ngaahi tu'utu'uni mo e ngaahi fanongonongo 'i he Kāseté hono lau.* (GG 46. 24. 2. 26.) The reading of the regulations and notices in the *Gazette* has been completed. Lit. Has been finished the regulations and the notices in the *Gazette* their† reading.

6. Note the peculiar position of the definitive accent: on the word which comes before *hono*, instead of on the word which comes after it. The explanation, I think, is that *hono* and the following noun are felt to be simply an addendum or an after-thought appended to a nounal group which is already grammatically complete. Cp. pars. 7(a) and 8.

Emphatic Forms

7. Each of the possessive pronouns has also an emphatic form: see the last column on pp. 131 and 132. These emphatic forms, all of which are definite, may be equivalent either (a) to an emphatic 'my' or 'our', &c., or (b) to an elliptical (not predicative)‡ 'mine' or 'ours', &c. Examples:

(a) *Kuo fakahā mai 'e Iukosalavia ki Kalisi te ne fakafoki leva mei 'Atenisi 'ene kau sōtia, ka 'okú ne kole ki Kalisi ke faka-*

* Cp. 22. 14-15.

† Cp. 19. 7.

‡ When 'mine' or 'ours', &c., is predicative, a pronominal adjective is used. See 21. 4(c), 14(a).

foki ha'aná kau sōtia mei Pelikalate. (Cp. O. 24/1/47, lines 9-12.) Jugoslavia has informed Greece that she will withdraw her soldiers from Athens immediately, and she requests Greece to withdraw *her* soldiers from Belgrade.

(b) 'Omi ha'aná. Bring his. 'Omi ha'akú. Bring mine.

8. In (a) observe the peculiar position of the definitive accent: not *ha'ana kau sōtia*, but *ha'aná kau sōtia*. Cp. par. 6.* In correctly spoken Tongan the emphatic forms of the possessive pronouns always take the definitive accent.

Relative Use of Possessive Pronouns

9. Possessive pronouns, like cardinal pronouns, are often used in a relative sense. (Cp. 19. 9 and 18. 2-3.) *Na'e 'ita kiote kimautolu kuo mole 'emau ngaahi helé.* He was angry with us whose ('emau, lit. our) knives had been lost. *Ko ha fa'ahinga kinautolu kuo tō 'i honau lotó 'a e 'apasia ki he 'Otuá.* (T.) They are a class in whose (*honau*, lit. their) minds reverence for God has been implanted. Cf. 23. 28(c).

Structure and Development of the Possessive Pronouns

10. Each possessive pronoun is made up of three elements—an article, a possessive preposition, and a cardinal pronoun. In some of them these three elements are still intact. E.g. *ha'aku* = *ha 'a ku*, an of me. In others a change has taken place in one of the vowels. E.g. *he 'a ku*, the of me, has become *he'eku*. In others, again, the original structure of the word has been obscured by contraction. E.g. *he 'o ku*, the of me, has become *hoku*, losing both the *e* and the glottal stop.

11. With one exception the pronominal element, both in the ordinary forms and the emotional forms, is the same as the preposed form of the cardinal pronoun—*ku*, *ma*, *mau*, &c. (Cp. p. 126.) The exception is the second person singular, where the pronominal element is not *ke*, but *o*. Both *ke* and *o*, I suggest, are derived from *koe* by abstraction: *ke* is the shell

* And cp. 21. 6.

without the kernel; *o* is the kernel without the shell. (The form *o* is found also in Fijian. NFG 20. 7-8.)

12. In the emphatic forms the pronominal element in the first exc. singular is again *ku*; in the second singular it is *u* (as in Samoan, Maori, &c.); in the third singular it is *na* (as in Samoan, Maori, Fijian, &c.). In all other numbers and persons it is the same as the postposed cardinal pronoun without *ki*: e.g. *nautolu*, from *kinautolu*, in the third plural.

13. Looking next for the course, or the probable course, by which the present forms of the possessive pronouns have developed from their original forms, we find that the various changes which have taken place can be grouped under the following seven heads:

(1) The elision of the preposition's glottal stop, as when 'a becomes *a*.

(2) The assimilation of the first of two adjacent vowels to the second, as when *e/a* becomes *a/a*.

(3) The assimilation of the second of two adjacent vowels to the first, as when *e/a* becomes *e/e*.

(4) The resolution of two consecutive vowels into one by the elision of the first, as when *ao* becomes *o*.

(5) The resolution of two consecutive vowels into one by the elision of the second, as when *ao* becomes *a*.

(6) The resolution of two consecutive vowels into one by compromise, as when *ia* becomes *e*.*

(7) The resolution of two consecutive vowels into one by coalescence, as when *aa* becomes *a*.

14. The following tables show in detail the probable course of development taken by each of the 120 possessive pronouns. (Cp. 13. 7-8.) The numbers on the right correspond to those used in par. 13, 0 indicating that, except for the uniting of the three elements as one word, there has been no change at all.

* Compare the second line of the table in 2. 2. Both in tongue position and in lip position *e* is between *i* and *a*.

Table Exhibiting the Structure and Development of the Ordinary Forms of the Subjective Possessive Pronouns

1 exc. S.	<i>he 'a ku: he'eku</i>	3
	<i>ha 'a ku: ha'aku</i>	0
D.	<i>he 'a ma: he'ema</i>	3
	<i>ha 'a ma: ha'ama</i>	0
1 inc. S.	<i>he 'a te: he'ete</i>	3
	<i>ha 'a te: ha'ate</i>	0
D.	<i>he 'a ta: he'eta</i>	3
	<i>ha 'a ta: ha'ata</i>	0
2nd S.	<i>he 'a o: he'o, ho'o</i>	4, 2
	<i>ha 'a o: ha'o</i>	4
D.	<i>he 'a mo: he'omo, ho'omo</i>	2, 2
	<i>ha 'a mo: ha'amo</i>	0
3rd S.	<i>he 'a ne: he'ene</i>	3
	<i>ha 'a ne: ha'ane</i>	0
D.	<i>he 'a na: he'ena</i>	3
	<i>ha 'a na: ha'ana</i>	0

For the plural, simply add *-u* to the dual.

Table Exhibiting the Structure and Development of the Ordinary Forms of the Objective Possessive Pronouns

1 exc. S.	<i>he 'o ku: heoku, hoku</i>	1, 4
	<i>ha 'o ku: haoku, haku</i>	1, 5
D.	<i>he 'o ma: heoma, homa</i>	1, 4
	<i>ha 'o ma: haoma, hama</i>	1, 5
1 inc. S.	<i>he 'o te: heote, heoto, hoto</i>	1, 3, 4
	<i>ha 'o te: haote, haoto, hato</i>	1, 3, 5
D.	<i>he 'o ta: heota, hota</i>	1, 4
	<i>ha 'o ta: haota, hata</i>	1, 5
2nd S.	<i>he 'o o: heoo, heo, ho</i>	1, 7, 4
	<i>ha 'o o: haoo, hao</i>	1, 7
D.	<i>he 'o mo: heomo, homo</i>	1, 4
	<i>ha 'o mo: haomo, hamo</i>	1, 5
S.	<i>he 'o ne: heone, heono, hono</i>	1, 3, 4
	<i>ha 'o ne: haone, haono, hano</i>	1, 3, 5
D.	<i>he 'o na: heona, hona</i>	1, 4
	<i>ha 'o na: haona, hana</i>	1, 5

For the plural, simply add *-u* to the dual.

Table Exhibiting the Structure and Development of the Emotional Forms of the Subjective Possessive Pronouns

1 exc. S.	<i>si'i 'a ku: si'iaku, si'eku</i>	1, 6
	<i>si'a 'a ku: si'aaku, si'aku</i>	1, 7
D.	<i>si'i 'a ma: si'iama, si'ema</i>	1, 6
	<i>si'a 'a ma: si'aama, si'ama</i>	1, 7
1 inc. S.	<i>si'i 'a te: si'iate, si'ete</i>	1, 6
	<i>si'a 'a te: si'aate, si'ate</i>	1, 7
D.	<i>si'i 'a ta: si'iata, si'eta</i>	1, 6
	<i>si'a 'a ta: si'aata, si'ata</i>	1, 7
2nd S.	<i>si'i 'a o: si'iao, si'eo, si'o</i>	1, 6, 4
	<i>si'a 'a o: si'aao, si'ao</i>	1, 7
D.	<i>si'i 'a mo: si'iamo, si'emo, si'omo</i>	1, 6, 2
	<i>si'a 'a mo: si'aamo, si'amo</i>	1, 7
3rd S.	<i>si'i 'a ne: si'iane, si'ene</i>	1, 6
	<i>si'a 'a ne: si'aane, si'ane</i>	1, 7
D.	<i>si'i 'a na: si'iana, si'ena</i>	1, 6
	<i>si'a 'a na: si'aana, si'ana</i>	1, 7

For the plural, simply add *-u* to the dual.

Table Exhibiting the Structure and Development of the Emotional Forms of the Objective Possessive Pronouns

1 exc. S.	<i>si'i 'o ku: si'ioku, si'oku</i>	1, 4
	<i>si'a 'o ku: si'aoku, si'aku</i>	1, 5
D.	<i>si'i 'o ma: si'ioma, si'oma</i>	1, 4
	<i>si'a 'o ma: si'aoma, si'ama</i>	1, 5
1 inc. S.	<i>si'i 'o te: si'iote, si'ioto, si'oto</i>	1, 3, 4
	<i>si'a 'o te: si'aote, si'aoto, si'ato</i>	1, 3, 5
D.	<i>si'i 'o ta: si'iota, si'ota</i>	1, 4
	<i>si'a 'o ta: si'aota, si'ata</i>	1, 5
2nd S.	<i>si'i 'o o: si'ioo, si'io, si'o</i>	1, 7, 4
	<i>si'a 'o o: si'aoo, si'ao</i>	1, 7
D.	<i>si'i 'o mo: si'iommo, si'omo</i>	1, 4
	<i>si'a 'o mo: si'aommo, si'amo</i>	1, 5
3rd S.	<i>si'i 'o ne: si'ione, si'iono, si'ono</i>	1, 3, 4
	<i>si'a 'o ne: si'aone, si'aono, si'ano</i>	1, 3, 5
D.	<i>si'i 'o na: si'iona, si'ona</i>	1, 4
	<i>si'a 'o na: si'aona, si'ana</i>	1, 5

For the plural, simply add *-u* to the dual.

Table Exhibiting the Structure and Development of the Emphatic Forms of the Possessive Pronouns

Subjective		
1 exc. S.	<i>he 'a ku: ha'aku</i>	2
	<i>he 'a maua: ha'amaua</i>	2
1 inc. S.	<i>he 'a ta: ha'ata</i>	2
	<i>he 'a taua: ha'ataua</i>	2
2nd S.	<i>he 'a u: ha'au</i>	2
	<i>he 'a moua: ha'amoua</i>	2
3rd S.	<i>he 'a na: ha'ana</i>	2
	<i>he 'a naua: ha'anaua</i>	2
Objective		
1 exc. S.	<i>he 'o ku: ho'oku</i>	2
	<i>he 'o maua: ho'omaua</i>	2
1 inc. S.	<i>he 'o ta: ho'ota</i>	2
	<i>he 'o taua: ho'otaua</i>	2
2nd S.	<i>he 'o u: ho'ou</i>	2
	<i>he 'o moua: ho'omoua</i>	2
3rd S.	<i>he 'o na: ho'ona</i>	2
	<i>he 'o naua: ho'onaua</i>	2

For the plural, change the final *-a* of the dual to *-tolu*.

Additional Notes

15. Note 1. Each of the ordinary subjective possessives (p. 131) is marked by the presence of the glottal stop, while each of the ordinary objective possessives (p. 132) is marked by its absence.*

16. Note 2. In forming an emotional possessive from the corresponding ordinary possessive, the procedure is as follows:

(a) In the subjective possessives (p. 131) *si* is substituted for *he*, *ha*, or *ho*. (Exception: in the 2nd sing. indef. *ha'o* becomes, not *si'o*, but *si'ao*.)

* Cp. the fact that the preposition 'o is often pronounced *o*: see 16. 40 (end). It is quite possible, indeed, that *o* is the older form.

(b) In the objective possessives (p. 132) *si'* is substituted for *h*.

17. Note 3. On comparing the emotional subjective possessives (p. 131) with the emotional objective possessives (p. 132), we find that in no less than thirteen cases out of the twenty-four the two forms (e.g. *si'aku* and *si'aku*) are identical.

18. Note 4. Sometimes *ha 'a* or *ho 'o*, lit. the of (as in the emphatic forms of the possessive pronouns) is used before the proper name of a person, like 'that of' in English. *Na'e lelei ange 'a e malanga 'a Sioné 'i ha 'a Sialé*. The sermon of John was better than that of Charlie. (John's sermon was better than Charlie's.) *'Oku lahi ange 'a e fale 'o Sioné 'i ho 'o Sialé*. The house of John is bigger than that of Charlie. (John's house is bigger than Charlie's.)

21

PRONOMINAL ADJECTIVES

Structure

1. Each of the pronominal adjectives is made up of two elements—a possessive preposition and a cardinal pronoun. (Cp. 20. 10.) The pronominal elements are identical with those used in the emphatic forms of the possessive pronouns: see 20. 12. E.g. *'anautolu* = *'a nautolu*, of them.

2. In the singular, in all persons, we find alternative forms, in the longer of which the prepositional element (*'a* or *'o*) is reduplicated. E.g. *'a'aku* (*'a 'a ku*) or *'aku* (*'a ku*), my. Sometimes, but by no means always, these two forms are interchangeable without affecting the meaning. Cp. pars. 5-9 and 16-18.

The Pronominal Adjectives

Note. Syllables printed in Roman type are sometimes omitted. See par. 2

	Subjective	Objective	
1 exc. S.	'a'aku	'o'oku	my, mine
D.	'amaua	'omaua	our, ours
P.	'amautolu	'omautolu	our, ours
1 inc. S.	'a'ata	'o'ota	one's*
D.	'ataua	'otaua	our, ours
P.	'atautolu	'otautolu	our, ours
2nd S.	'a'au	'o'ou	your, yours†
D.	'amoua	'omoua	your, yours
P.	'amoutolu	'omoutolu	your, yours
3rd S.	'a'ana	'o'ona	his, her, hers, its
D.	'anaua	'onaua	their, theirs
P.	'anautolu	'onautolu	their, theirs

* Or my, mine.

† Or thy, thine.

Pronunciation

3. The objective forms are sometimes pronounced without the initial glottal stop. E.g. *o'oku* and *oku*, instead of *'o'oku* and *'oku*.

How they Differ from the Possessive Pronouns

4. Pronominal adjectives differ from possessive pronouns, not only in form or structure, but also in position, meaning, and use. Thus:

(a) Position. Like most other adjectives, they are post-posed.

(b) Meaning. In general, they are used when one desires to lay the stress or emphasis on the possessive itself rather than on the noun to which it refers.

(c) Uses. Like most other adjectives, they are used predicatively as well as attributively. (Cp. 3. 18.)

Examples Illustrating their Various Uses

5. Compare these:

(a) *Hono soté*. His shirt.

(b) *Hono soté 'ona*. His shirt.

(c) *Hono sote 'o'oná*. His own shirt.

6. In (b), which is n.s.w. *ho'oná sote*, observe the peculiar position of the definitive accent. Cp. 20. 8. Cf. par. 7(d).

Note 1. Re 5(b) and 6. With intransitive verbal nouns the definitive accent may fall in either position. E.g., *'eku ha'ú 'aku*, or *'eku ha'u 'akú*, my coming. (Also, of course, *'eku ha'u 'a'akú*, my own coming, as in par. 5(c).)

Note 2. With transitive verbal nouns, or verbal nouns made from transitive verbs, pronominal adjectives are used only in an objective sense, like *'o'ona* in par. 12. Subjectively, *'e au* or *'e ia*, &c. (not *'aku*, *'a'aku*, *'ana*, or *'a'ana*, &c.) is used, as in 16. 16(c).

7. Compare these:

(a) *Ko hoku loki eni*. This is my room.

(b) *Ko e loki 'o'okú eni*. This is my room.

(c) *Ko e loki eni 'o'okú*. This is my room.

(d) *Ko hoku loki 'oku eni*. This is my room.

(e) *Ko hoku loki eni 'o'okú*. This is my own room.

8. There appears to be little if any difference in meaning between (b), (c), and (d).

9. Compare these:

(a) *'Oku 'a'ana* (or *'o'ona*) *eni*. This is his.

(b) *'Oku 'ana* (or *'ona*) *eni*. This is his.

10. Here (a) and (b), like 'do not' and 'don't' in English, are more or less interchangeable.

Additional Examples and Information

11. Note these. *Tau tokanga ki he'etau ngaahi ngoue 'atautolu*. Let us attend to our own gardens. *Ko e hā ha'o lau 'a'au ki ai?* What is your own opinion about it? Lit. A-your opinion of-of-you about it is what? *'Oku nau kole ke 'i ai hanau pule'anga makehe 'onautolu*. They ask to have a government of their own. Lit. that there should be a-their special (*makehe*) government of-them. Cf. 29. 31².

12. It is possible, when the sense requires it, to use a subjective possessive pronoun before a noun, and an objective pronominal adjective after it. *'Oku 'ikai ngofua ki ha 'o'fisa ke taa'i ha pōpula, tuku kehe 'i ha'ane malu'i 'o'ona, pe 'o ha 'o'fisa pe pōpula kehe*. (Cp. GG 47. 59. 1. 39.) It is not permissible for an officer to strike a prisoner except in self-defence or in defence of another officer or prisoner. Lit. in a-his defending of-of-him or of a different (*kehe*) officer or prisoner.

13. Note also the use of a qualifying word, or group of words, after a pronominal adjective in cases like the following.

Na'e lau 'e he kau Siú ko e 'Otuá ko e me'a 'anautolu pē. (TF 46. 11. 3. 1. 21.) The Jews considered that God belonged exclusively to themselves. Lit. was the thing of-them only. *Kuo hoko 'enau 'i heni ko e fakalahi 'o e fiefia 'atautolu Tongá.* (GG 46. 36. 2. 15.) Their being here has become the means of increasing the joy of us Tongans. *Kuo pau ke tau ngāue 'i 'a e ngaahi ngāue 'a'ana na'á ne fekau mai aú.* (John 9. 4.) We must work the works of him that sent me.

14. Like most other predicative adjectives, a pronominal adjective, when used predicatively, may be turned into a verbal noun. (Cp. 14. 20(ii).) See *'atautolu*, our, in the second of the following, as compared with the first.

(a) *'Oku 'atautolu 'a e ngāué ni.* This work is ours.

(b) *'Oku totonu ke tau fiefia 'i he 'atautolu 'a e ngāué ni.* We ought to be glad that this work is ours. Lit. It is right that we should rejoice in the being-ours this work (or, of this work). Cp. 15. 5-7.

15. Pronominal adjectives, like possessive pronouns, are sometimes used in a relative sense. (Cp. 20. 9.) *'Ange eni ki he tangata 'oku 'o'ona 'a e huó.* Give this to the man to whom the spade belongs. Lit. the man whose (*'o'ona*) is the spade. Cf. 23. 28(d).

Special Uses

16. Note the following special uses of the pronominal adjectives—their shorter forms if there are two (cp. par. 2).

(a) After *tu'u*, to stand, in the sense of to win or prevail (in a contest of wits or wills). *Na'e tu'u 'aku.* I won my point. *Na'a nau vili pē vili pē pea tu'u 'anautolu.* They persisted until they won their point (or got their way). Lit. They persisted only persisted only and stood theirs. *'Oku tau taki taha tangi ke tu'u 'ana.* Each of us desires to get his own way. Lit. We (*tau*) each (*taki taha*)* cry to stand his.

(b) In *taha 'ana* and *taha 'ona*, as in 25. 44(a).

* Cp. 25. 23, 24(d).

Additional Notes

17. Note 1. Just why the prepositional element should be reduplicated in certain of the pronominal adjectives (see par. 2) is not clear. In Rotuman, however, all the pronominal adjectives begin with at least two prepositional elements, some actually beginning with three. Thus: *'ontou* = *'o ne tou* = of of me = my, mine; *'on'oria* = *'o ne 'o ria* = of of of them = their, theirs (dual). Cp. RPG I. 23. 1(d), 6(d), and I. 22. 5.

18. After all, however, such combining of two possessive elements is no stranger than is the use of double possessives (as they might be called) in English, as when we say, a friend of mine, that suggestion of yours, this world of ours, a car of his own, &c.

19. Note 2. Instead of using a pronominal adjective, it is sometimes allowable, and occasionally preferable, to use a possessive preposition followed by a cardinal pronoun; e.g. *'a kinautolu*, of them, instead of *'anautolu*. (The same is true in Rotuman.) *Ko e Siasi 'o Sisū Kalaisi ko e fakatahataha 'a kinautolu kotoa pē 'oku nau lotu ki he 'Otuá 'i hono huafá.* (T.) The Church of Jesus Christ is the gathering-together of all those who worship God in his name. And see *'o ia*, of him, in John 6. 38 (all three versions).

PRONOMINAL ADVERBS

Preliminary Explanations

1. An adverb which is equivalent to a preposition followed by a pronoun might reasonably be called either a prepositional adverb or a pronominal adverb. In Fijian* and Rotuman,† where such words lean, as it were, towards the prepositional side, I prefer to call them prepositional adverbs. In Samoan‡ and Tongan, on the other hand, where such words lean towards the pronominal side, I prefer to call them pronominal adverbs.

2. In Tongan such adverbs include: (a) those beginning with *ma'a-* or *mo'o-*; (b) the words *ai* and *'aki*, corresponding to the Samoan *ai* and *a'i*. In (a), but not in (b), we find differences of form corresponding to differences of person: cp. 18. 5.

Pronominal Adverbs beginning with *Ma'a-* or *Mo'o-*

3. By changing the prepositional elements of the pronominal adjectives§ from *'a-* or *'a'a-* to *ma'a-*, and from *'o-* or *'o'o-* to *mo'o-*, we get *ma'aku*, &c., and *mo'oku*, &c., meaning 'for me', &c., the difference between *ma'aku* and *mo'oku* being the same as the difference between the prepositions *ma'a* and *mo'o*. Cp. 16. 43-46.

4. Examples. *Kuo pau ke 'omai kiate au, pe tuku ma'aku 'i he 'ofisi 'o e Palesiteni.* (TF 47. 5. 2. 2. 59.) It must be brought to me, or left for me at the President's office. *Na'e langa mo'ona 'a e fale lahi.* A big house was built for him. *Na'a nau foaki 'a e pa'anga lahi ma'anautolu 'oku nau ngāue 'i Papuá.* They gave a large sum of money for those who are working in Papua.

* Cp. NFG I. 24.

‡ Cp. RPS 9-13.

† Cp. RPG I. 27. 17-23.

§ See 21. 1-2.

5. In a relative sense. *Ko e 'eiki eni na'e langa mo'ona 'a e fale lahi.* This is the chief for whom the big house was built. Cf. 23. 28(e).

The Pronominal Adverb *Ai*

6. Fundamentally *ai* means 'there' or 'in it', and hence, in a relative or connective sense, 'where' or 'in which'. Moreover, just as 'there' may be combined with certain prepositions to form such adverbial phrases as 'in there', 'to there', 'into there', and 'from there', not to mention such words as 'therein', 'thereat', 'thereto', and 'therefrom', so *ai* may be combined with the prepositions *'i*, *ki*, and *mei*, to form the adverbial phrases *'i ai*, *ki ai*, and *mei ai*.

7. The principal English equivalents of *ai*, *'i ai*, *ki ai*, and *mei ai*, are as shown below.* (As here used, 'him' includes 'her', while 'in', 'to', and 'from', stand for all the different shades of meaning covered by *'i*, *ki*, and *mei*, respectively, as set out in 16. 32-38.)

Ai: there, where; in it, in them, in which; in him, in them, in whom. And see pars. 9, 12.

'I ai: there, where; in it, in them, in which; in him, in them, in whom. And see pars. 9, 10.

Ki ai: to there, to where; to it, to them, to which; to him, to them, to whom.

Mei ai: from there, from where; from it, from them, from which; from him, from them, from whom.

8. To these may be added *talū ai* and *talū mei ai*, meaning 'since then' or 'after that' (= from then on), or, in a relative sense, 'since when' or 'after which'. Cp. 17. 16(a)², 17(b)³. Note also *talū ai leva*, as in *pea talū ai leva 'eku 'alu*, and then I went at once. Lit. and since then immediately my going. (For *leva*, see 27. 8.)

9. The main difference between *ai* and *'i ai* is that *ai* is

* For the sake of brevity I have omitted such words as 'therein', 'wherein', &c.

usually attributive, qualifying a verb, while 'i ai (or i ai)* is usually predicative, being construed as if it were itself a verb. (Cp. 3. 23.) 'Oku nau nofo ai. They live in it. 'Oku nau 'i ai. They are in it. Ko e kolo eni 'oku nau nofo ai. This is the village in which they live. Ko e kolo eni 'oku nau 'i ai. This is the village in which they are.

10. Hence 'i ai is often equivalent to the verb 'to be', denoting presence or existence, especially where in English we use an introductory 'there'. See 9. 5.

11. Examples illustrating pars. 6-10 will be found in almost every chapter, ai being one of the most used—and most useful—words in the language. See: 2. 16(a)⁵; 7. 21²; 8. 3(b), 5(b), 16(a)², (b)²⁻⁵, 19, 39⁵; 9. 5, 9(a)(b), 18³, 19(a), 33³; 10. 16¹; 14. 10, 27(a); 15. 4(c); 16. 24(a); 17. 16(b)², 21¹; 20. 2(a)¹(c), 5¹; 21. 11², ³; 23. 25(b), 28(f), 29, 30(b), 33(a)(d); &c.

12. Additional examples. Na'a nau tu'uta ki ha ki'i kolo ai. (Cp. TF 46. 11. 3. 1. 42.) They landed at (lit. to) a small town there. Tala'ehai kuó u fai ha me'a ke u 'i heni ai. (HK 64. 23.) I have not done anything for which I should be here. (Cp. 9. 31.)

13. For special uses of ai, see 9. 27-28; 23. 22(end); 27. 21(g)(i).

The Pronominal Adverb 'Aki

14. This word means 'with it' or 'with them', or, in a relative sense, 'with which'. (As here used, 'with' stands for the various shades of meaning covered by the prepositional 'aki. See 17. 13-14.)

15. Examples. Na'a ne to'o 'a e maea 'o ne ha'i 'aki hoku ongo nimá. He took a rope and bound my two hands with it. Ko e maea ena na'a ne ha'i 'aki hoku ongo nimá. That is the rope with which he bound my two hands. Cf. 20. 4(a)³.

* Cp. 16. 31.

Comparisons with Fijian

16. Students who are familiar with Fijian will be interested in the following comparisons. (Cp. NFG I. 24, 28. 5-6.)

(a) When the reference is to one or more inanimate things:

F. kina = T. ai, ki ai, or 'aki.

F. maikina = T. mei ai or 'aki.

(b) When the reference is to a person:

F. vuā = T. ai or ki ai.

F. kivuā = T. ki ai.

F. maivuā = T. mei ai.

	ai	ki ai	'aki
English	with it	with them	with which
Fijian	ai	ki ai	'aki
Tongan	ai	ki ai	'aki

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DEMONSTRATIVES

The Demonstratives Tabulated

1. Systematically arranged, with their approximate English equivalents, the Tongan demonstratives, including adjectives, pronouns, and adverbs, are as shown below. Vertically, they are tabulated according to their various uses: cp. pars. 3-9. Horizontally, according to the various persons to which they correspond: cp. pars. 10-16. As to their meanings, 'this', as here used, includes 'these', while 'that' includes 'those'.

	<i>ē</i> this that	<i>hē</i> here there	<i>pehē</i> like this like that
<i>ni</i> this	<i>eni</i> this	<i>heni</i> here	<i>peheni</i> like this
<i>na</i> that	<i>ena</i> that	<i>hena</i> there	<i>pehena</i> like that
	<i>ia</i> that		

2. Notes: (a) The words *ni* and *na* are enclitic. Cp. 2. 12-14. (b) In emphatic pronunciation, *ē*, *eni*, and *ena*, sometimes become 'ē, 'eni, and 'ena. (c) For the change from *ē* to *e* when *ni* or *na* is affixed, as in the second, third, and fourth columns, cp. 2. 22.

Their Various Uses

3. Fundamentally *ni* and *na* are adjectives. See par. 14.
4. But *ni* is used also as an adverb = now. See par. 7.
5. Fundamentally, *ē*, *eni*, *ena*, and *ia*, are pronouns. As

such they are usable after verbs, after nounal or pronominal predicates, or after non-locative prepositions (cp. par. 8). See: 2. 16(c); 4. 3³; 7. 3(d); 8. 3(b), 16(a)², 26¹; 10. 2(d), 4(d), 8(d); 17. 17(b)²; 19. 9(d)²; 22. 15²; and pars. 15(a), 17-30.

6. But *eni* is used also as an adverb = now. See next par.

7. As an adverb *eni* differs from *ni* mainly in being more definite or emphatic. 'Oku ou nofo ni 'i Pea. I now live at Pea. 'Oku ou nofo eni 'i Pea. Now I live at Pea. Ko 'eku toki a'u mai ni. I have just arrived. (Lit. It is my just arriving hither now. Cp. 16. 16-18.) Ko 'eku toki a'u mai eni. I have only just arrived. Cf. 7. 7(a); 8. 5(c), 13(d)¹.

8. Fundamentally, *hē*, *heni*, and *hena*, are pronouns, taking the place of *ē*, *eni*, and *ena*, after locative prepositions. E.g. 'i *heni*, in* this, in* this place, or here; *ki heni*, to this, to this place, to here; *mei heni*, from this, from this place, from here. Sometimes, however, 'i is omitted, in which case *hē*, *heni*, or *hena*, is adverbial, usually = here or there, as shown in the table.

9. The words *pehē*, *peheni*, and *pehena*, are used both as adjectives† = of this kind, of that kind, or such, and as adverbs = in this way, in that way, or thus. See 9. 12², 32².

Note. This *pehē* must not be confused with *pehē*, v.t., to say or think. See: 4. 3; 8. 3(c); 12. 6(b); 16. 15.

The Persons to which they Correspond

10. The words *ē*, *hē*, and *pehē*, can hardly be said to correspond either to the first person, or to the second, or to the third. They refer simply to what I (the speaker) am pointing to, whether actually or only in imagination, no matter whether it be near me or near you or somewhere else. *Ko e hā ē?* What is this (or that) at which I am pointing? *Tuku hē.* Put it here (or there) where I am pointing. Sometimes *ē* is repeated, so that *ē . . . ē* = this . . . that, as in par. 23; and similarly with

* Or at or on or than, &c. † Attributive or predicative.

hē and *pehē*. In some contexts *ē* = other. *Kapau 'e tauhi 'e he Siasi 'e taha, 'e fēfē 'a e ngaahi Siasi ko ē?* (TF 44. 4. 1. 1. 32.) If one Church should observe it, then what about the other Churches?

11. The words *ni*, *eni*, *heni*, and *peheni*, correspond to the first person, referring as they do to this where I am, or where we are, or upon which my thoughts or our thoughts are now focused. Cp. pars. 14–15.

12. The words *na*, *ena*, *hena*, and *pehena*, correspond fundamentally to the second person, referring as they do to that where you are or at which you are looking, whether actually or only in imagination. Cp. pars. 14–16.

13. The word *ia* corresponds to the third person. It refers to that which I, or possibly you, have just mentioned, or which we are now discussing, but which is thought of in detachment from both of us. Cp. 7. 3(d).

Ni as Connected with the First Person

Na as Connected with the Second Person

14. Examples:

(a) After a common noun qualified by a definite article: *mei he falé ni ki he falé na*, from this house (where I am) to that house (where you are), or from this house (where both of us are) to that house (at which you are looking).

(b) After a common noun qualified by a possessive pronoun: *hotau falé ni*, this house of ours; *ho nimá na*, that hand of yours, your hand there.

(c) After a local noun (cp. 14. 3, 8): *'i Tongatapu ni*, here in Tongatapu; *'i 'olungá na*, up there (where you are, or where you are looking). Lit. in this Tongatapu, in that place-above.

15. Additional examples: including also *eni* and *ena*.

(a) *Ko ho'o tohi eni 'oku hili 'i he tēpilé*. Here is your book lying on the table. More lit. This is your book [it] is put-up on

the table. *Ko ho'o tohi ena 'oku li 'i he lalo mohengá*. There (near you, in front of you, or where you are looking) is your book lying under the bed. More lit. That is your book [it] is thrown under the bed. (Cp. 29. 4(g).) *Ko e fale ena 'o Sioné kuo vela*. There is John's house going up in flames. Lit. That is the house of John [it] has caught fire.

(b) *Ki he 'Afió na*, to Your Majesty, n.s.w. *ki Ho'o 'Afió; 'i he folofolá na*, in your speech, n.s.w. *'i ho'o folofolá; ki he Seá na*, to you Mr. Chairman. (See GG 46. 118. 53, 119. 11; 47. 22. 1. 64.)

(c) *Tau manatu 'i 'a e toko tolu 'oku nau kei 'i muli na*. Let us remember the three who are still abroad. (Cp. 14. 11, near end.)

(d) *'I he ngaahi 'ahó ni mo e kaha'ú na*, in these days and in the future; *'i he fetuotua 'i 'oku toka mei mu'á na*, in the struggle that lies ahead. (See TF 46. 8. 4. 2. 19 and GG 46. 28. 1. 7.)

(e) *Ko ho'omou omi ena ki he kátoangá?* (Question to persons from a distance who have just arrived.) Have you come to attend the festival? Lit. Is that your coming to the festival? (Cp. 16. 16–18.)

16. The use of *na* illustrated in (c) and (d) is rhetorical. The use of *ena* illustrated in (e) is conversational.

Demonstratives Introduced by *Ko*

17. A demonstrative introduced by *ko* may be predicative, temporal, inferential, or appositional. When predicative, it is sometimes, in effect, locative.

18. Predicative. Examples:

(a) *Ko ē*. That's it. There it is. Lit. [It] is that.* See also 34. 29(a), note 2, 38(d).

(b) *Ko eni*. This is it. Here it is.

(c) *Ko ena*. That's it. There it is. (Near you, or where you are looking.)

* Cp. par. 10.

(d) *Ko ia*. That's it. Question: *Ko e me'á ē?* Is this it? (Lit. Is this* the thing?)† Answer: *Kó ia!* (Cp. 2. 9(c).) That's it! Or, It is. Cp. 34. 29(a), note 2.

(e) *Ko ia pē*. That is all. Lit. [It] is that only. '*Oku 'ikai ko ia pē*. That is not all. (Cp. 9. 6.)

19. Predicative: in effect, locative.

(a) *Ko eni* (or *ena* or *ē*) '*oku hili 'i he tēpilé*. Here (or There) it is lying on the table. (Cp. par. 15(a).) *Ko eni 'oku 'i he funga tēpilé*. Here it is on the table. (Cp. 29. 4(f).)

(b) *Ko eni 'oku tu'u ai 'a e vai-tohi*. Here it is under the ink-bottle. Lit. [It] is this the ink is standing on-it.

(c) *Ko ena kuo fakalavalava 'i uafu*. There it (the ship) is lying alongside the wharf. (Cp. 14. 8 (i).)

(d) *Ko eni 'oku lahi*. There is plenty of it here. Lit. [It] is this [it] is plentiful.

20. Temporal. Apparently only *ko eni* is used in this way. *Pea 'oku 'ikai ke ngata ai, ka ko eni kuo kamata ke inu kua papālangi*. And that is not all (lit. And does not terminate there), but he has now begun to drink intoxicants. *Na'e mei 'aonga 'enau pa'angá ki hono tauhi 'o honau ngaahi fāmili, ka ko eni kuo mole kotoa pē 'i he pelé mo e li taisi*. (Cp. TF 43. 8. 1. 2. 10-13.) Their money might‡ have been useful for the support§ of their families, but now (or, as it is) it has all been lost in gaming and dice-throwing. *He ko eni kuo 'i ai hoto foha*. For we already have a son. (Lit. For now has-come-to-be in existence our son. Cp. 8. 29, 7. 6-7, 22. 9-10, 33. 9-15.)

21. Occasionally *ko eni*, when used thus, = 'now' in a merely introductory sense. See 1 Cor. 3. 8.

22. Inferential (or illative). In this usage, *ko ē*, *ko eni*, *ko ena*, or (more commonly) *ko ia*, at the beginning of a clause or

* Cp. par. 10.

† The subject is *ē*; the predicate, *ko e me'á*. Cp. 4. 13(a).

‡ Cp. 27. 35. § Lit. keeping. For *hono*, cp. 20. 4.

sentence, and followed by a slight pause or comma, = this (or that) being so, therefore, hence, consequently, so, accordingly. *Ko ia, na'e 'ikai te u 'alu ki he fakatahá*. That being so, I did not go to the meeting. For emphasis, *ai* is sometimes added. *Ko ia ai, na'e 'ikai, &c.*

23. Appositional: virtually adjectival. '*Oku 'ikai te tau 'ilo pe ko hai te ne ma'u 'a e pale ko ē pe ko e pale ko ē*. We do not know who will get this prize or that one. Cf. 8. 39⁵, 9. 13², 16. 14(i), 17. 16(a)¹, 2, 19. 9(d)¹.

24. In meaning, '*i he fale ko eni* is nearly the same as '*i he falé ni*, in this house, but with more emphasis on 'this'. Cp. 16. 14(i).

Principal Uses of 'A Ia

25. The pronominal phrase* '*a ia*, consisting of the functional preposition '*a*† and the demonstrative pronoun *ia*, has three main uses. True, the third use, which is the commonest, is apparently just an adaptation of the second.

(a) It may = that being so, &c., like *ko ia* in par. 22. In this case it is followed, like *ko ia*, by a slight pause or a comma.

(b) It may = namely, or that is to say, or I mean. *Kuó u ma'u 'a e me'a na'a ku faka'amu ki ai, 'a ia ko ha pasikala fo'ou*. I have got what I was longing for, namely, a new bicycle.

(c) It may introduce an adjectival clause. See pars. 27-30.

26. In senses (a) and (c), at any rate, '*a ē* is occasionally used instead of '*a ia*.

'A Ia as Introducing an Adjectival Clause

27. An adjectival clause—or, to speak more accurately, what corresponds to an adjectival clause in an English translation—is sometimes introduced with '*a ia*, standing in apposition to the antecedent and, in effect, repeating it. (Cp. 16. 24(a).) In a literal translation this '*a ia* may usually be represented by 'that', 'those', 'the one', or 'the ones'.

* Cp. 3. 6.

† Cp. 16. 2, 19 ff.

28. Here are some examples. In each of them, observe, what corresponds to the English relative pronoun or relative adverb (or adverbial phrase) is not 'a ia, but, as before,* a cardinal pronoun, a possessive pronoun, a pronominal adjective, or a pronominal adverb (or adverbial phrase).

(a) *Na'á ku fakamālō ki he 'Otuá, 'a ia kuó ne taki au 'i he halá.* (Gen. 24. 48.) I gave thanks to God, who had led me in the way. Lit. the one ('a ia) who (ne) had led, &c. *Na'á ne 'a'ahi mai ki Tongá ni ko 'ene kumi holo 'a e kau angatu'ú, 'a ia kuo nau hola mo e vaka 'o Palai.* (HT 17. 34.) He came to Tonga searching hither and thither for the mutineers who had gone off with Bligh's ship. Lit. He visited hither to this Tonga his seeking round-about the rebels, the ones ('a ia) who (nau) had fled with the ship of Bligh. (For *ko*, see 16. 11(b); for *holo*, 27. 2.) Cp. 19. 9(d)¹.

(b) *'E 'ikai ke poupou'i ia 'e he kau Komiunisi, 'a ia ko e fo'i fa'ahi lahi taha ia 'i he Fale Alea 'o Falanisé.* (O. 6/5/47, line 50.) It will not be supported by the Communists, who constitute the largest single party in the Legislative Assembly of France. Lit. that ('a ia) which (ia†) is (ko) the largest single party, &c. *'I he taimi ko iá na'e te'eki ke ngāue'aki 'a e hingoa ko e Vunivalú, 'a ia 'oku tau maheni ange mo iá.* (GG 46. 37. 1. 61.) At that time the title of Vunivalu, with which we are more familiar, was not yet used. Lit. that ('a ia) with which (mo ia) we are more familiar. Cp. 19. 9(d)².

(c) *Na'á ne 'ita ki he tamasi'í, 'a ia kuo mole 'ene helé.* He was angry with the boy whose knife had been lost. Lit. the one ('a ia) whose ('ene) knife, &c. Cp. 20. 9.

(d) *'Oku 'i fē 'a e tangata'eiki, 'a ia 'oku 'o'ona 'a e fale ní?* Where is the gentleman who owns this house? Lit. the one ('a ia) whose ('o'ona) this house is. Cp. 21. 15.

(e) *'Oku 'i fē 'a e tangata'eiki, 'a ia na'e langa mo'ona 'a e fale ní?* Where is the gentleman for whom this house was

* 19. 9; 20. 9; 21. 15; 22. 5-8, 14-15.

† After *taha*.

built? Lit. the one ('a ia) for whom (mo'ona) built* this house. Cp. 22. 5.

(f) *Na'e lahi 'aupito 'ene 'ofa ki si'i kāinga Pāpuá, 'a ia kuó ne hiki atu ki ai.* (TF 46. 9. 4. 2. 45.) Great was his love to the poor Papuan brethren to whom he had gone. Lit. those ('a ia) to whom (ki ai) he had removed. Cp. 22. 7, 9.

(g) *Na'e fakahā kiate kinautolu 'a e 'akautā ongoongoa 'a Tākopaú, 'a ia na'á ne fakamo'oni 'aki ki he'ene foaki 'a Fisi ki Pilitaniá.* They were shown Thakombau's famous war-club, the one ('a ia) with which ('aki) he attested his cession of Fiji to Great Britain. Cp. 22. 15.

29. Occasionally the antecedent is indefinite. *Kuo hake mai ha ngaahi anga mo ha ngaahi va'inga, 'a ia na'e 'ikai te tau maheni ai 'i mu'a.* (Cp. TF 43. 8. 1. 1. 8.) New customs and new games have arisen, with which we were not familiar before. Cp. par. 28(f).

30. When 'a ia is used, just as when it is not used, the sense of the relative pronoun is sometimes understood only, not expressed. Examples:

(a) *Mālō ho'omou 'ofa, 'a ia 'oku hā 'i he teu 'o e katoangá ni.* (GG 46. 36. 2. 24.) Thanks for the kindness which appears in the preparation of this festival. Lit. Thankworthy is your love, that ('a ia) which (understood) appears, &c. Cp. 10. 18(b), 19.

(b) *'Oku hā ai 'a e 'uhinga 'o e folofola 'a e Misaiá, 'a ia kuo tau to'o mei he Fuakava Motu'á.* Therein (ai) appears the meaning of the Messiah's statement which we have taken from the Old Testament. Lit. that ('a ia) which (understood) we have taken, &c. Cp. 10. 23(c), 25.

Adverbial Ia

31. The word *ia* has a very common idiomatic use in which it may be regarded as an adverb, qualifying or colouring the

* Cp. 10. 9-13.

whole clause or sentence. Sometimes it seems merely to emphasize or draw attention to what one is saying. Sometimes it appears to suggest that what one is saying is different from what was expected or supposed, or what was intended or desired. In either case it is usually untranslatable.

32. Its usual position, when used in this way, is after a noun or pronoun. Examples:

(a) *Na'e ha'u 'a Sione ia 'i he Hifofua.* John came (contrary to expectations) on the Hifofua. Lit. John came—that—on the Hifofua. The idea seems to be: That, not something else, was what happened.

(b) *Ko kinautolu ko e kau Tonga, ka ko ia ia ko e Ha'amoā.** They are Tongans, but he (contrary to what you may have supposed) is a Samoan.

(c) *'Alu koe ia.* You go. (You did not intend to do so.)

(d) *'E 'ikai ke 'alu 'a e tamasi'ia.* The child shall not go (as you desired he should).

33. Additional examples:

(a) *Na'e tō 'a e 'uhā ia, pea ta'ofi ai 'a e katoangā.* The rain fell (contrary to our desires or expectations), and so the festival was not held. Lit. and prevented thereby the festival.

(b) *Na'e kei fai ai pē 'e he ni'ihī ia 'a 'enau ngāuē.* (Cp. TF 47. 6. 4. 1. 25.) Some, however, just kept on with their work. (One might have expected them to stop, just as the others did.)

(c) *'Oku faikehekehe 'a e ongo kolisi ni ia mo e ngaahi ako'anga kehe.* (T.) These two colleges are different from other educational establishments. (Not like them, as one might have supposed.)

(d) *'Oku ou tāla'a ai au ia.* I am doubtful about it myself. (Not certain, as you may have supposed.)

Note. As an afterthought I suggest that this *ia* may perhaps be quite a distinct word from the pronoun *ia*. If so, then it

* For the definitive accents, cp. 33. 42-44(a).

may possibly be cognate with the F. *ia* = but, however, &c. (Cp. NFG I. 17. 7.)

More about *Pehē*

34. Note the following additional facts concerning the demonstrative *pehē*.

(a) After a protasis or if-clause beginning with *ka ne*, as in 7. 9, the apodosis or then-clause sometimes begins with *pehē*, meaning in that case, or then, or untranslatable. *Ka ne ta'e'oua 'a Siosefa, pehē kuo nau tō ki ha tu'utāmaki.* (HK 70. 8.) If it had not been for Joseph, they would have met with disaster. Lit. in-that-case they had fallen into a disaster. (Cp. 9. 23.) *Na'a nau pehē, ka ne ko ha tangata lelei ia, pehē kuo 'ikai te ne lata ki he kau angahalā.* (TF 47. 6. 2. 2. 22.) They said that if he had been a good man, he would not have been friendly with sinners.

(b) By the addition of the transitive suffix *-i*, as in 30. 14-15, *pehē* becomes *pehe'i*. (Cp. 2. 22.) This word is used both as a transitive verb, to do in this (or that) way, or to treat or deal with in this (or that) way, and as an adverb, as in *fai pehe'i*, to do in this (or that) way, and *vahe pehe'i*, to divide in this (or that) way. In the latter use the suffix belongs, logically, to the whole expression rather than to the adverb itself. (Cp. 24. 30-31.) One may say, however, *vahe'i pehē* or *vahe'i pehe'i* with the same or almost the same meaning as *vahe pehe'i*.

(c) The words *pehē*, *peheni*, &c., are sometimes reduplicated, becoming *pehepehē*, *pehepeheni*, *pehepehena*, and *pehepehe'i*. Usually this conveys or helps to convey the idea of repetition or of continuance. (Cp. 32. 5(g).) *'Oku pehepehē ai pē.* It is still thus. It continues to be like this (or that). Cp. 27. 21(g).

(d) Note the idiomatic use of *pehē* and *pehepehē*, &c., illustrated in 34. 24(d) and the following. *Mou pehē hifo hena!* Stop there where you are! (Similar to *Mou tu'u hifo hena*, but more polite.) *Ko ho'omou pehē* (or *pehepehē*, or *fakapehepehē*) *ki fē?* Where are you folk off to? Cp. 27. 3(e); 16. 16(a), 17(a).

Etymological Notes

35. An examination of the Tongan demonstratives other than *ia* reveals the following elements.

(a) Two pronominal elements: *ē* and *hē*. These are probably cognate with the definite articles *e* and *he*. Indeed, the latter are probably just weakened forms of the former. Observe, nevertheless, that whereas *e* is replaced by *he* after 'i, *ki*, *mei*, or 'e, the demonstrative *ē* is replaced by *hē* only after 'i, *ki*, or *mei*. Cp. 4. 3 (rule), 23. 8, 10. 2(d).

(b) Two adjectival elements: *ni* and *na*. These = S. *nei* and *nā*, as in *lenei* and *lenā*, and M. *nei* and *na*, as in *tēnei* and *tēna*.

(c) One prepositional element: *pe*, like. This = S. *pe* in *fa'apea*, *fa'apenei*, &c., and in *pei*, like.

36. The demonstrative *ia* is probably identical with the cardinal pronoun *ia*. (Cp. 19. 7-8.) At all events, it is often difficult to say whether *ia* should be regarded as a cardinal pronoun (= it) or as a demonstrative pronoun (= that).

24

INTERROGATIVES

Hai

1. *Hai*, who, whom, though we may call it a pronoun, is construed as a personal noun. (Cp. 14. 3-4.)

2. Examples in which *ko* precedes:

(a) 3. 5³, 9²; 23. 23.

(b) *Ko hai hono hingoá?* What (lit. Who) is his name? The subject is *hono hingoá*; the predicate, *ko hai*. Cp. 16. 10(a).

(c) *Ko hai te ne fai 'a e ngāué?* Who will do the work? *Ko hai te ne tauhi kinautolú?* Who will look after them?

(d) *Ko hai 'e 'alú?* Who will go? *Ka hai 'e tokoni kiate kinautolú?* Who will help them? (For the use of 'e instead of *te ne*, as in (c), cp. note 1 under 7. 1.)

(e) *Ko hai 'okú ke fie ma'ú?* Whom do you want?

(f) *Ko hai 'okú ke fie lea ki aí?* To whom do you wish to speak? Cp. par. 15.

3. Examples in which some other preposition precedes:

(a) *Ke 'alu 'a hai?* Who is to go? *Ke fai 'e hai?* Who is to do it?

(b) *Te u 'alu kia hai?* To whom shall I go?

(c) *Ko e fale ena 'o hai?* Whose house is that? Lit. That (*ena*) is the house of whom?

(d) *Te u lea ma'a hai?* For whom shall I speak?

Hā and *Fakahā*

4. *Hā*, what, is construed in several different ways, chiefly as in the following paragraphs.

5. First, as a common noun with a definite article. Examples in which *ko* precedes:

(a) 8. 39⁵; 9. 35¹; 14. 27(b)²; 16. 16(b); 17. 12(a)²; 20. 4(a)¹; 21. 11²; 23. 10¹.

(b) *Ko e hā?* Various meanings acc. to context: What? What is it? What is the matter? What did you say? (In this sense, *Ko e hā koā?* is preferred. Cp. 27. 46, 47, 51.) Why? (Cp. 16. 11(b).)

(c) *Ko e hā hono hingoá?* What is its name? But *ko hai* is used when asking the name of a person, and *ko fē* when asking the name of a place. Cp. pars. 2(b) and 19(a).

(d) *Ko e hā hono mama'o 'o Mu'a mei Kolongá?* How far is it from Kolonga to Mu'a? Lit. What is its distance of Mu'a from Kolonga? (For the *hono*, cp. 20. 4.)

(e) *Ko e hā e ngaahi taimi kai?* At what times do we have meals? Lit. What are the eating times?

(f) *Ko e hā 'a e lea faka-Tonga ki he tremble?* What is the Tongan word for tremble?

(g) *Ko e hā e me'a 'okú ke fie ma'ú?* What do you want? Lit. The thing [which] you want to get is what? *Ko e hā e me'a 'okú ke tokanga ki ai?* Same meaning, but more polite. Lit. The thing to which you pay-attention is what? *Ko e hā e me'a 'okú ke ha'u ai?* What have you come for? Lit. The thing for-which (ai) you come is what? *Ko e hā e me'a 'e fai kiáte koé?* What can I do for you? Lit. The thing which will do to you is what? (In each case, of course, 'a or a may be inserted before the article *e*. Cp. 16. 22, 27.)

6. Examples in which some other preposition precedes:

(a) *To'o mai 'a e afó.* Hand me the fishing-line. 'A e haá? The what? 'A e afó. The fishing-line. (Or *a e*, or simply *e*, in each case, instead of 'a e. Cp. 16. 27, 21-22.)

(b) *Na'á ke ha'u 'i he hā?* In what did you come?

(c) *Ko e sikalu eni 'o e hā?* What is this the screw of?

(d) *Ha'u mo e afó.* Lit. Come with the fishing-line. *Mo e haá?* With the what? (Cp. 4. 11(a).)

7. Second: as a common noun with an indefinite article. *Ha hā?* A what?

8. Third: as an adjective. *Ko e fale hā ē?* What building is that? *Ko e fa'ahinga 'akau hā eni?* What kind of tree (or wood) is this?

9. Fourth: as a verbal equivalent: virtually an intransitive verb, to be what, or to do what. (Cp. 3. 8-10.)

10. Examples: after a tense-sign.

(a) Conversation. 'Oku 'ikai ke lelei 'a e fale. The house is not good. 'Oku hā? What's wrong with it? Lit. [It] is what? 'Oku 'uli. It is dirty.

(b) Conversation. Na'e 'ikai te u lava 'alu. I was not able to go. Na'e hā? Why not? Lit. [It]* was what? Na'e 'efi'efi 'a e motololi. The motor-lorry was crammed.

(c) *Ko ho'o 'alú, ka 'e hā 'etau fakaafé?* If you go, then what about the feast we were to prepare?† (Meaning: Are we to go on with it, or is it to be cancelled?) Lit. Your going, but (or and) our feast will be what?

11. Examples: after a conjunction.

(a) *Ko ho'o 'alu 'o hā?* What are you going for? Lit. [It] is your going and doing-what? (Cp. 16. 16(a).)

(b) *Ko e 'ai ke hā?* What is it for? Lit. [It] is the placing (or doing) to be (or to do) what? *Ko ho'o lau ki ai ke hā?* Why (with what purpose or end in view) do you refer to it?

(c) In conversation. *Ke hā?* Why? (For what purpose?)

(d) Special idiom. *Ko e lau ke hā?* What does it matter? Lit. [It] is the mentioning‡ to be what?

* i.e. the reason or the 'trouble'.

† Cp. 13. 46(c).

‡ Or referring, or reckoning, or counting, &c. See *lau* in Diet.

12. *Fakahā*, from *hā*, what, may be either an adjective, meaning like what, or pertaining to what, &c., or an adverb, meaning in what way, or under the auspices of what, &c. As an adjective: *Ko e me'a fakapulē'anga, pe fakalotu, pe fakahā?* As an adverb: *'E fai fakapulē'anga, pe fakalotu, pe fakahā?*

13. This *fakahā*, however, should be used only in a context in which its interrogative nature is quite clear: otherwise it is liable to be confused with *fakahā*, v.t., to show or tell, from *hā*, v.i., to appear.

More about *Hai* and *Hā*

14. Whenever *hai* or *hā* is introduced with *ko*, it is, I believe, predicative, just as 'who' and 'what' are predicative, notwithstanding their position, in 'Who is this?' and 'What is this?' (Cp. 16. 8, 10.)

15. This helps to explain why the definitive accent is used in par. 2, not only in (b) and (c)¹, where we should expect it in any case (seeing that *hono hingoá* and *e ngāuē* are definite), but also in (c)², (d), (e), and (f). Take par. 2(f), for example. The literal meaning, as I interpret it, is [The person] to whom you wish to speak is who? In other words, between *hai* and 'oku the words 'a e *toko taha*, or simply *e toko taha*, the person,* are understood, corresponding to 'a e *me'a* or *e me'a*, the thing, in par. 5(g). If this is so, then, of course, the use of the definitive accent is just as natural in par. 2(f), and likewise in par. 2(c)², (d), and (e), as it is in par. 5(g). Cp. 2. 15-16. Additional example: *Ko hāi te u fekaú, pea ko hai 'e 'alu ma'atautolú?* (Isa. 6. 8.) Whom shall I send, and who will go for us? Cp. 33. 32 ff.

16. The expression *mo'o hā*, as in the second of the following, is probably to be explained as a corruption of *mo'o ha hā*, for a what. (Cp. par. 7.) *Ko e 'ai mo'ó e haá?* What is it for? Lit. [It] is the placing (or doing) for the what? (Cp. 16. 16-18.) *Ko e 'ai mo'o hā?* Similar meaning, but with the

* Cp. 25. 13.

implication that the questioner is inclined to regard the thing as not likely to serve any real purpose. (Cp. par. 23(d).)

17. Like common nouns in general, *hā* is sometimes qualified by a possessive pronoun. (Cp. pars. 5 and 7.) Examples:

(a) *To'o mai ho'o helé.* Hand me your knife. 'Eku haá? My what?

(b) 'Oku 'i ai ha'o hele? Have you a knife? (Lit. Is there a-your knife?) *Ha'aku hā?* A what? (Lit. A-my what?)

(c) *Ko ho hā kimautolu?* How are we related to you? (Lit. We are your what? Cp. 13. 36.)

Fē

18. *Fē* is construed in at least three different ways: first, as a local* noun = what place, which place; second, as a common* noun = which thing, which one, which; third, as an adjective = which.

19. As a local noun: *ko fē*, 'a *fē* (or a *fē*), 'e *fē*, what (or which) place; 'i *fē*, at what place, where; *ki fē*, to what place, whither; *mei fē*, from what place, whence; 'a *fē*, 'o *fē*, of what place; *ma'a fē*, *mo'o fē*, for what place; *mo fē*, and (or with) what place. Examples:

(a) *Ko e kolo lelei eni.* This is a good village. *Ko fē hono hingoá?* What is its name? *Ko Mu'a.* Mu'a.

(b) *Ko fē eni?* What place is this? Where are we now?

(c) 7. 1, note 1; 8. 34(b); 10. 18(b); 14. 11, 13; 16. 16(a), 17(a), 54; 23. 28(d).

(d) *Na'e 'omi eni ma'a Nuku'alofa mo Kolonga.* These were sent for Nuku'alofa and Kolonga. *Ma'a fē mo fē?* For which two places? Lit. For which-place and which-place?

20. As a common noun: *ko e fē*, 'a e *fē* (or a e *fē*, or e *fē*), 'e *he fē*, which; 'i *he fē*, in which; *ki he fē*, to which; *mei he fē*, from which; 'a e *fē*, 'o e *fē*, of which; *ma'a e fē*, *mo'ó e fē*,

* Cp. 14. 2-6, 8-9.

for which; *mo e fē*, and (or with) which. With the definitive accent: *ko e feé*, &c. Examples:

(a) *Ko e fē ho'o tamaí?* Which is your father? *Ko e fē 'a e fale na'á ke nofo aí?* Which is the house in which you lived? In each case *ko e fē* is the predicate. Cp. par. 14.

(b) *'Omi 'a e tokí.* Bring the axe. *'A e feé?* Which? *'A ena.* That one (near you, or which you are looking at).

(c) *Fa'o eni ki he puhá.* Put this into the box. *Ki he feé?* Into which thing? *Ki he puhá.* Into the box.

(d) *To'o 'a e sikalu 'o e ve'eteká.* Lit. Take-out the screw of the wheel. *'O e feé?* Of which thing? *'O e ve'eteká.* Of the wheel.

21. As an adjective. Examples:

(a) *Ko e fale fē na'á ke nofo aí?* In which house did you live? *Ko e tamaiki fē 'okú ke fie ma'ú?* Which children do you want? *Ko e taimi fē na'á ke ha'u aí?* At what (lit. which) time did you come? *Re* the definitive accent, cp. pars. 14-15.

(b) *'Omi 'a e tokí.* Bring the axe. *'A e toki feé?* Which axe?

(c) *'I he kuonga feé?* During which period?

22. Note on par. 19(c) and par. 20(a). In asking where, sometimes *'oku 'i fē* is used, and sometimes *ko e fē*, but with different shades of meaning. 'Where is your father?' If the questioner supposes that your father is or may be far away, he will say: *'Oku 'i fē ho'o tamaí?* But if he supposes that your father is or may be somewhere within sight, he will say: *Ko e fē ho'o tamaí?* Lit. Which is your father?

Interrogative Predicates with Indefinite Subjects

23. In pars. 2, 5, 19(c), and 22, the subject, in each case, is definite. (Cp. pars. 14-15.) When the meaning requires it, however, an indefinite subject is used, as in the second of each of the following pairs of examples.

(a) *Ko hai 'e fakanofó?* Who is to be appointed? *Ko hai ha taha 'e fakanofó?* Who is there to appoint? (Who is a possible appointee?)

(b) *Ko hai hotau kaume'a 'e fakaafe'i mai?* What friend are we inviting? (Whom have you already decided upon?) *Ko hai hatau kaume'a 'e fakaafe'i mai?* What friend shall we invite? (Can you suggest anyone?)

(c) *Ko e hā 'a e me'a te u 'omí?* What am I to bring? (What particular thing am I expected to bring?) *Ko e hā ha me'a te u 'omí?* What shall I bring? (Can you suggest anything?) Cp. 17. 12(a)², where the sense is 'what else if anything'.

(d) *Ko e hā hono 'aongá?* What is it used for? (Lit. The-its use is what?) *Ko e hā hano 'aonga?* Of what use is it? (Lit. An-its use is what?) In the first, the questioner presumes that the thing has a definite use, and merely asks what that use is. In the second he says, in effect, 'Has it any use at all, and, if so, what?'

(e) *Ko e fē 'a e sāliote te nau ngāue'aki?* Where (or, Which) is the cart that they are to use? *Ko e fē ha sāliote te nau ngāue'aki?* Where is there a cart that they may use?

(f) *'Oku 'i fē 'a e sāliote lelei?* Where is the good cart? *'Oku 'i fē ha sāliote lelei?* Where is there a good cart?

24. Observe that the definitive accent is used or not used according as the subject is definite or indefinite. (Cp. par. 15.)

Fēfē and its Derivatives

25. *Fēfē*, of what sort or description, in what way, in what state, how, how about, what about, &c., is construed in three ways:

(a) As an adjective. *Ko e fale fēfē ia?* What sort of house is it? *Ko e fale lelei.* A good house.

(b) As an adverb. *'Oku lelei fēfē?* In what way (or respect) is it good? *'E 'ave fēfē nai ha'aku tohi ki Pea?* How can I

send a letter to Pea? Lit. Will take how a-my letter to Pea? (For *nai*, see 27. 46-48.)

(c) As a verbal equivalent. '*Oku fēfē 'a e akó?* Acc. to context: How is the school? How about the school? What about the school? Cf. 8. 24, 39⁴; 14. 8(vii); 23. 10; 34. 8.

26. *Kae fēfē?* often means 'but what of that?' or 'but what if it is so?' or 'and why not?' or 'naturally!'

27. *Fēfē hake ai* = how much more. *Kapau 'okú ne anga-'ofa kiate koe 'i ho'o pau'ú, fēfē hake ai 'o kapau te ke anga-lelei!* If he treats you with kindness while you misbehave, how much more would he do so if you behaved as you ought! Lit. If he is-kind to you in your misbehaviour, how much more therein if you would be well-behaved!

28. *Neongo e me'á ke fēfē?** = It can't be helped! Lit. In-spite-of the thing, to be how?

29. *Fakafēfē* is similar to *fēfē*, but is more emphatic. Additional emphasis may be conveyed also by placing *fēfē* or *fakafēfē* later in the sentence. See the following sentences, each meaning 'How will you go to Mu'a?', but with constantly increasing emphasis on the 'how'. (a) *Te ke 'alu fēfē ki Mu'a?* (b) *Te ke 'alu fakafēfē ki Mu'a?* (c) *Te ke 'alu ki Mu'a fēfē?* (d) *Te ke 'alu ki Mu'a fakafēfē?*

30. *Fēfee'i* is *fēfē* with the transitive suffix *-i*. (Cp. 30. 14-15 and 2. 18-20.) It may be: (a) a transitive verb, to do how; (b) an adverb, how. Examples:

(a) '*Oku fēfee'i hono fakama'ú?* How is it fastened? (How do you fasten it?) Lit. Does how its being fastened? (Cp. 10. 9-13 and 13. 1-5.) '*Okú ke sai'ia ke fēfee'i ho'o fo'i moá? ke haka, pe ke fakapaku?* How do you like your eggs cooked? boiled or fried? Lit. Do you like to do how your egg(s) to boil or to fry?

(a) *Na'á ke fahi fēfee'i 'a e laupapa ko eni?* How did you split this board? '*Oku tatau pē pe 'oku fai fēfee'i, pe 'i he taimi*

* Or *fēfee'i*. Cp. par. 30.

fē, pe fai 'e hai. (T.) It is all the same no matter how it is done, or at what time, or by whom.

31. *Fakafēfee'i* is similar to *fēfee'i*, but is less casual, more deliberate, requiring a more precise or more detailed answer. Examples:

(a) Verbal. *Te mau fakalahi, pe fakasi'i, pe fakafēfee'i?* Are we to enlarge it, or make it smaller, or just what are we to do to it?

(b) Adverbial. *Te mau langa fakafēfee'i 'a e falé?* Just how are we to build the house? (Please give precise or detailed instructions.)

Note. Both in 30(b) and in 31(b) the transitive suffix belongs, logically, not to the adverb, but to the verb (*fahi, fai, or langa*), or rather, perhaps, to the verb and its adverb considered as a unity.

'*Anefē, 'Afē, Fakakū*

32. Each of these is an adverb = when. The first refers to the past; the second, to the future; the third, to any time. *Na'a nau kamata 'anefē?* When did they begin? *Te nau kāmata 'afē?* When will they begin? *Fakakū* may be used in either case. Cp. 27. 10-12.

The Suffix *-ia* with *Fē, &c.*

33. The words *fē, 'anefē, and 'afē*, are sometimes replaced with *fē'ia, 'anefē'ia, and 'afē'ia*. (Note the substitution of *e* for *ē*.) This gives greater emphasis to the question.

Fua with Interrogatives

34. Fundamentally this word indicates totality, as in *fua pē*, all, n.s.w. *kotoa pē*. Hence *fua* is sometimes used after *hai, hā, or fē*, to indicate that the questioner wants a complete or detailed answer. *Ko hai fua 'a kinautolu?* Who are they? (Please give me all their names.) *Ko e hā fua hano 'aonga ho'o fa'a 'alú?* Just what is the use of your continual going?

(Please explain in detail.) 'A e fē fua? Which ones? (Please give a complete list.)

35. In a statement, after specifying two or more persons or things or places, *mo hai fua*, *mo e hā fua*, *mo e fē fua*, or *mo fē fua*, usually = and other such persons (or things, or places), or and so on, or and what not; or the *fua* may = -ever else, or -ever other, as in *mo e hā fua 'a e fanga manu kuo nau ma'ú*, and whatever other animals they have.

Why?

36. Various ways of asking why:

(a) *Ko e hā e 'uhinga . . . ai?* Thus: *Ko e hā e 'uhinga 'okú ke fie 'alu ai?* Why do you want to go? Lit. The reason for which you want to go is what? *Ko e hā e 'uhinga na'e kata ai 'a Sioné?* Why did John laugh? Sometimes *e 'uhinga* (the reason) is replaced by *e me'a* (the thing); sometimes it is simply omitted (cp. pars. 14-15). Cp. 33. 29-30.

(b) *Ko e hā hono 'uhingá?* Why? Lit. Its reason is what?

(c) *Koe'uhi ko e hā?* Why? (Because of what?) Cp. 17. 1-2. Or simply: *Ko e hā?* Cp. par. 5(b), end.

(d) See pars. 10-11.

Other Interrogative Words

37. For *fiha*, &c., see Chapter 25. For *ko e 'uma'ā*, &c., see 29. 30. For *nai*, 'apē, and *koā*, see 27. 46 ff.

NUMERALS AND THEIR ACCESSORIES

	Pars.		Pars.
Ordinary Numerals		<i>Tāutaha, Tauhoa</i> , and	
Tabulated . . .	1-3	<i>Tautau</i> . . .	31-33
Cardinal Numerals—		<i>Tahataha</i> . . .	34
Adjectival Use . . .	4-7	Other Ways of Saying	
Cardinal Numerals—		So-many-at-a-time.	35-38
Other Uses . . .	8	'Every Third Year',	
Ordinal Numerals . . .	9-11	&c.	39
<i>Tupu</i> and <i>Malie</i> . . .	12	Fractions	40-42
<i>Toko</i>	13-14	Various Uses and	
<i>Lō</i> , <i>Tu'ō</i> , 'Anga,		Meanings of <i>Taha</i> . . .	43-44
<i>Liunga</i>	15-21	Telling the Time . . .	45-52
<i>Tā</i>	22	Special Ways of	
<i>Taki</i>	23-30	Counting	53-end

The Ordinary Numerals Tabulated

1. The ordinary* numerals, together with their corresponding interrogatives, are as shown in the following table:

1 <i>taha</i>	11 <i>hongofulu mā taha</i>	200 <i>uangeau</i>
2 <i>ua</i>	20 <i>uofulu</i>	300 <i>tolungeau</i>
3 <i>tolu</i>	30 <i>tolungofulu</i>	1,000 <i>taha afe</i>
4 <i>fā</i>	40 <i>fāngofulu</i>	2,000 <i>ua afe</i>
5 <i>nima</i>	50 <i>nimangofulu</i>	10,000 <i>taha mano</i>
6 <i>ono</i>	60 <i>onongofulu</i>	20,000 <i>ua mano</i>
7 <i>fitu</i>	70 <i>fitungofulu</i>	100,000 <i>taha kilu</i>
8 <i>valu</i>	80 <i>valungofulu</i>	200,000 <i>ua kilu</i>
9 <i>hiva</i>	90 <i>hivangofulu</i>	1,000,000 <i>taha miliona</i>
10 <i>hongofulu</i>	100 <i>teau</i>	2,000,000 <i>ua miliona</i>

* Cp. par. 53.

<i>fiha?</i>	how many?
<i>fihangofulu?</i>	how many tens?
<i>fihangeau?</i>	how many hundreds?
<i>fiha afe?</i>	how many thousands?
<i>fiha mano?</i>	how many tens of thousands?
<i>fiha kilu?</i>	how many hundreds of thousands?
<i>fiha miliona?</i>	how many millions?

2. Additional examples: 208, *uangeau mā valu*; 510, *nimangeau mā hongofulu*; 512, *nimangeau hongofulu mā ua*; 7,300, *fitu afe mā tolungeau*; 9,999, *hiva afe hivangeau hivangofulu mā hiva*; 113,782, *taha kilu taha mano tolu afe fitungeau valungofulu mā ua*, lit. one hundred-thousand one ten-thousand three thousand seven-hundred eighty and two.

3. Observations:

(a) When the numeral consists of two or more parts, as in each of the examples just given, the conjunction *mā* is inserted, as a rule, before, and only before, the last part.

(b) When the last part indicates ten or an exact multiple of ten, as in the second and fourth examples, the *mā* is often dispensed with.

(c) A simpler method of expressing in words a number which consists of two or more digits is to name the digits one by one, *noa* (nought) being used for 0. This method is much commoner in modern Tongan than it is in English. Thus: 5,601, *nima ono noa taha*; 23, *ua tolu*.

Cardinal Numerals—Adjectival Use

4. When used as attributive adjectives, meaning one, two, three, &c., the numerals are preceded by 'e (or e), corresponding to e in S., M., F., &c. Examples:

(a) *Te u 'omi ha kato 'e fiha?* How many baskets shall I bring? Cf. 4. 5; 5. 2; 10. 4(c).

(b) 8. 13(d)²; 14. 27(a)²; 16. 35(e); 17. 14(c)(d), 16(a)²(b)¹.

(c) 'Oku 'i fē 'a e kato 'e ono? Where are the six baskets?

'Oku 'i fē 'a e kato 'e ono na'a nau 'omi? Where are the six baskets which they brought? (Cp. 2. 15-16.)

5. Sometimes, but not always, 'e is used before *ni'ihī*, some, several. Thus: *ha kato 'e ni'ihī* or *ha kato ni'ihī*, some baskets.

6. As a rule the 'e is not used in compound expressions, such as *ve'e-fā*, four-footed, and *peni-ua*, twopenny (e.g. *sitapa peni-ua*, twopenny stamp). *Mai ha'aku sitapa peni-ua 'e tolu* Give me three twopenny stamps. (Cp. 3. 21.)

7. Moreover, when the noun denotes a period of time, the numeral, without 'e, is sometimes placed first. *Na'a mau tolu mahina* 'i Ha'apai*. We were three months in Ha'apai. *Na'a mau nofo 'i Ha'apai 'o tolu mahina*. We stayed at Ha'apai for three months. Lit. and three months. (Cp. 8. 13(a).)

Cardinal Numerals—Other Uses

8. Cardinal numerals (without 'e) are used also: (a) as nouns; (b) as predicative adjectives; (c) adverbially. Examples:

(a) *Na'a nau tupulekina mei he afé ki he manó, pea mei he manó ki he kilú*. They increased from thousands to tens of thousands, and from tens of thousands to hundreds of thousands. Lit. from the thousand to the ten thousand, &c.

(b) 'Oku *fiha?* How many are there? *Ko 'eku 'uhinga ki ai 'oku ua*. (T.) My reasons for it are two.

(c) *Paki ua*, to break in two; *paki tolu*, to break into three.

Ordinal Numerals

9. The word for first is 'uluaki. (Cp. 'ulu, head.) It is construed in various ways:

(a) As a postposed adjective. *Ko Tupou 'Uluaki*. Tupou the First. *Ko e kalasi 'uluaki*. Class 1. The first class.

(b) As a preposed adjective. (The usual construction.)

* In this construction, *māhina*, month, becomes *mahina*. Cp. 26. 4; 29. 23(a).

Thus: *ko e 'uluaki ta'ú*, the first year; *ko e 'uluaki kau faifekau*, the first ministers; *'i he ngaahi 'uluaki ta'u 'o 'ene pulé*, in the first years of his reign.

(c) As a noun: *ko e 'uluaki* or *ko hono 'uluaki*, the first; *ko hono 'uluaki 'o e himi*, the first hymn.

(d) As a predicative adjective. Thus: *ko e ongo tamaiki 'e 'uluaki mo ua 'i he sivi huú* (GG 46. 58. 1. 5), the two children who come (lit. will be)* first and second in the entrance examination.

(e) As a preposed adverb. See 27. 9(a).

10. For second, third, &c., *ua, tolu*, &c., are used. They are construed:

(a) As postposed adjectives. Thus: *ko Tupou Ua*, Tupou the Second; *ko e kalasi uá*, class 2, the second class; *'i he 'aho hongofulu mā taha 'o Sānuai*, on the eleventh day of January; *'i he Sāpate ua 'o Fēpueli*, on the second Sunday of February.

(b) As preposed adjectives. *Ko e uofulu mā fitu ta'u eni 'o e pule 'a Kuini Sāloté*. This is the 27th year of the reign of Queen Charlotte. *'I he kakato 'a e valungofulu ta'u 'o Sialé*. On Charlie's reaching his 80th birthday. Lit. on the being complete† of the 80th year of Charlie.

(c) As nouns: *ko hono tolu*, the (lit. its) third; *ko hono tolu 'o e himi* or *ko hono tolu e himi*,‡ the third hymn; *ke fakatau ha ua* (or *hano ua*) *ho kofú*, to buy yourself a second dress. Lit. to buy a second [of] your dress.

(d) As predicative adjectives. *Kuo 'alu hifo 'o tolu*. He has fallen back to the third place. Lit. He has gone down and is third. And see *ua* in par. 9(d).

11. Even interrogative numerals may be used in an ordinal sense: as if we were to say, in English, the how-many-eth. Thus: *'i hono fiha 'o e falé?* in which house? (the first, the

* The 'e is the future tense-sign.

† Cp. 14..25.

‡ Cp. 16. 55(c). At times one hears also *ko e himi hono tolu*.

second, the third, or which?). *Ko e 'aho fiha eni 'o e māhiná?* What day of the month is this?

Tupu and Mālie

12. After a numeral denoting ten or an exact multiple of ten, *tupu*, to grow, means 'odd' or 'and more', while *mālie*, pleasing, means 'exactly' or 'and no more'. Thus: *uofulu tupu*, twenty-odd; *uofulu mālie*, exactly twenty. Sometimes *mālie* is used in this way after other numbers. Thus: *miniti 'e nima mālie*, exactly five minutes.

Toko

13. When a cardinal numeral refers to persons or to living animals, it is usually preceded by *toko*. This word is similarly used (but without 'e) before *lahi* (many, numerous) and *si'i* (few). (I prefer to write *tokolahi* and *tokosi'i* each as one word. Reason: because *tokotokolahi*, fairly numerous, and *tokotokosi'i*, rather few, are also used. But there are no such words as *tokotokotolu*, &c.) Examples:

(a) As attributive adjectives: 5. 4, 24(c); *ha kau talavou tokolahi*, a large number of young men.

(b) As nouns: 23. 15(c); 28. 10; *'a e toko hivangofulu mā hirá*, the ninety and nine, in Luke 15. 4; *ko e tokolahi*, the majority, the population, or the crowd, acc. to context.

(c) As predicative adjectives. *'Oku toko fiha ho'o kau akó?* How many pupils have you? Lit. Your pupils are how many? *'Oku nau tokosi'i pē*. Only a few. Lit. They are few only. Cf. par. 29(b).

(d) As adverbs. *Na'a nau hola tokolahi*. They fled in great numbers. And see *toko taha* in 8. 16(a)².

14. Sometimes *toko* is used in a similar way before ordinal numerals (other than 'uluaki). See *hono toko uá*, &c., in Matt. 22. 26.

Lō-, Tu'o, 'Anga, Liunga

15. *Lõtaha, lõua, lõtolu*, &c., mean one-layered, two-layered (twofold), three-layered (threefold), &c., either lit. or fig. *Lõtahi* and *lõsi'i* are also used.

16. *Tu'o taha, tu'o ua, tu'o tolu*, &c., mean once, twice, three times, &c., usually in a temporal sense. (Cp. par. 21.) *Tu'o lahi*, many times, and *tu'o si'i*, a few times, are also used. Cp. 16. 29(iii).

17. This *tu'o* is probably cognate with *tu'o*- in such adjectives as *tu'otolu*, three-stranded, *tu'ofā*, four-stranded, *tu'olalahi*, thick-stranded, and *tu'oiki*, thin-stranded, as applied to rope, &c.

18. 'Anga before numerals has the same meaning as *tu'o* in par. 16. It is not used with *lahi* or *si'i*.

19. Sometimes the idea conveyed by *tu'o* or 'anga is not so many times, but for the so-many-eth time. 'Alu 'o tā *tu'o* (or 'anga) *ua 'a e lotú*. Go and ring the second bell for church. Lit. Go and ring for-the-second-time the worship.

20. Hence such expressions are sometimes used, as nouns, in an ordinal sense. *Ko hono tu'o fiha eni?* This is the (lit. its) 'how-many-eth' time? *Ko e tu'o tolu eni 'o 'eku ha'ú*. This is the third time I have come. *Ko e tu'o lahi 'eni 'o 'eku 'alú*. This is the 'many-eth' time I have gone. (The 'o may be omitted.) Cp. par. 10(c).

21. *Liunga* before a numeral or *lahi* or *si'i* means times in a multiplicative sense.* *Kuo liunga tolu hono lahi*. Its size has been multiplied by three. It is three times as big as it was. 'Ai ke *liunga lahi ange ho'o feingá*. (Cp. GG 46. 58. 2. 6.) Try many times harder. Lit. Cause to be multiplied by many more your trying. *Kuo tupu 'o liunga fā 'a e pa'anga 'i he ngaahi pangikeé*. The money in the banks is four times what it was. Lit. has grown and is multiplied by four. And see

* Multiplication sums are called *fika liunga*.

toko ua mano liunga mano, twenty thousand multiplied by ten thousand, or ten thousand times twenty thousand, in Rev. 9. 16. Cf. 28. 10³.

Tā

22. Just before *tu'o* this word is sometimes used adverbially for the sake of additional emphasis. *Kuo tā tu'o lahi 'eku lea kiate kinautolú*. I have spoken to them ever so many times. Lit. My speaking to them has become ever so many times. *Na'a ne fai pehē 'o tā tu'o taha pē*. He did this (lit. thus) once only. (Cp. 8. 13.)

Taki

23. With numerals, *taki* = each. Hence: *taki taha* = each or one each, *taki ua* = two each, *taki tolu* = three each, and so on.

24. In the sense of each, or respective, or individually, &c., *taki taha* is used:

(a) As a postposed adjective. 'I homou ngoue'anga *taki taha*. In your respective gardening allotments. 'E 'ikai ke *si'i ange 'i he tu'o taha 'i he māhina taki taha*. It will not be less than once a month. Lit. than the once in each month.

(b) As a preposed adjective. 'I homou *taki taha ngoue'anga*. Same as (a)¹.

(c) As a postposed adverb. (Rare.) *Na'a nau kamata ke fehu'i taki taha kiate ia*. They began to ask him individually (= one by one).

(d) As a preposed adverb. (Common.) *Na'e tu'utu'uni 'e he hou'eiki ke taki taha langa 'e he ngaahi fāmili ha fu'u fale lahi*. The chiefs gave instructions that each family should build a large house. 'Oku nau *taki taha fa'iteliha*. Each of them does as he pleases. *Na'a mau taki taha 'alu ki hono kolo*. We went to our respective villages. Lit. We each went to his village.

25. Note the expression *taki taha ma'ana*, each for himself,

each in his own way or according to his own ideas, independently of each other. 'Oua na'a tau ngāue taki taha ma'ana. (TF 30. 6. 1. 1. 35.) Don't let us work independently of each other. Ko e hā 'a e me'a te nau lava 'i he'enau fefūsiaki 'o taki taha ma'aná? (Isi. 59. 18.) What will they be able to do while they pull against one another and each goes his own way? Lit. What is the thing they will achieve in their pulling-against-one-another and each for-himself?

26. In the sense of one each, two each, &c., *taki taha*, *taki ua*, &c., are placed before, not after, the nouns which they qualify or to which they refer. As seen in the following examples, various constructions are possible.

(a) *Na'a nau langa taki tolu 'a e fale*. They built three houses each. (Each of them built three houses.) *Kuo nau 'omi taki tolu 'a e kato*. They have brought three baskets each. (Each of them has brought three baskets.)

(b) *Kuo nau omi mo e taki tolu 'a e kato*. N.s.w. (a)². Lit. They have come (*omi*)* with each three baskets. Cp. 4. 11 and 29. 40.

(c) *'Oku nau taki tolu 'a e kato*. They have three baskets each. (Cp. 3. 8(f).) *'Oku taki tolu 'a e kau fefiné 'a e kato*. The women have three baskets each.

(d) *'Oku ma taki toko tolu 'a e foha*. Each of us (two) has three sons. Note the use of *toko*: cp. par. 13.

(e) *Na'a nau taki tolu 'a e fale 'e langa*. Same meaning as (a)¹. *Na'a nau taki tolu 'a e kato 'e 'omi*. Same as (a)². For the 'e, cp. 29. 64 ff.

27. In (c), (d), and (e), at any rate, it seems clear that *taki tolu* or *taki toko tolu* is predicative. The same applies to the corresponding expressions in pars. 28 and 29 and in the following. *'Oku taki fiha 'a e iká?* How much each are the fish? *'Oku taki peni 'e ono*. They are sixpence each.

* Cp. 2. 22 and 6. 3. Not to be confused with *'omi* (or *'omai*) to bring or to give (to me or us), as in (a). Cp. 27. 4(vi).

28. Sometimes a noun is inserted between *taki* and the numeral. *Na'e taki fute 'e hongofulu honau mā'olungá*. Each of them was ten feet high. Lit. Their height was ten feet each. *Na'e taki fungavaka nima 'a e ongo keké*. (Cp. TF 12. 47. 3. 1. 15.) Each of the two cakes had five tiers (was five-tiered).

29. Miscellaneous additional examples illustrating various uses of *taki*.

(a) *'Oku nau taki fiha?* How many each have they? (How many has each one got?) *'Oku nau taki taha pē*. They have just one each. (Each of them has one only.) *'Oku mau taki fā*. We have four each.

(b) *'Oku taki toko tatau 'a e ongo fa'ahi*. Each side has the same number of persons on it. (The two sides are numerically equal.) *'Oku taki toko fiha 'a e ongo fa'ahi?* How many are there on each side? Cp. par. 13(c).

(c) *Na'e taki fitu 'a e pou 'i he 'otu*. There are seven pillars in each row. *Na'e taki pou 'e fitu ki he 'otu 'e taha*. Same meaning. (Cp. par. 28.)

(d) *Na'á ne 'oatu 'a e fanga sipi fefine 'e hongofulu, taki taha mo hono 'uhiki*. (Cp. HK 51. 9.) He sent ten ewes, each one with its young.

(e) *Na'e tu'u 'a Muni 'o taki taha hono nima 'o tūtū'i 'a e ongo konga kavá ki hē mo ē*. Muni stood with one piece of kava-root in each hand, shaking off the dirt on this side and that side. Lit. Muni stood and one each his hand and shook the two pieces [of] kava to this and that. (Cp. 23. 10, 23.)

(f) *Na'e hā'ele atu 'a 'Ene 'Afió, 'oku taki taha 'a Tungī mo Fatafehi hono tafatafá*.* (TF 47. 11. 4. 2. 43.) Her Majesty arrived, accompanied by Tungī on one side and Fatafehi on the other.

30. See also: par. 35; 33. 15(ii); 21. 16(a)³; par. 42⁴.

* The preposition 'i is understood before *hono tafatafá* (her side). Cp. 16. 55(b).

Tāutaha, Tauhoa, and Tautau

31. *Tāutaha* means one by one, one at a time, one in each place, or individually. It is construed:

(a) As a postposed adjective. *Na'á ku lea kiate kinautolu tāutaha.* I spoke to them one by one. *Ko e Tamai ia 'a kitautolu tāutaha.* He is the Father of each and every one of us.

(b) As a postposed adverb. *Na'á ku lea tāutaha kiate kinautolu.* I spoke to them one by one. *Kiate kinautolu 'oku tāpuni'i tāutahá.* To those who are in solitary confinement. Lit. shut-up one-by-one. *Mou fetuku tāutaha mai 'a e 'ū tohi.* Bring me the books one by one.

32. *Tauhoa** means two by two, or in pairs or couples. *Na'a nau hū tauhoa mai.* They came in two by two.

33. *Tautau toko taha, tautau toko ua, &c.,* mean one by one, two by two, &c., in reference to human beings or living animals. (The *toko* must not be omitted.) Examples:

(a) *'Oku tautau toko tolungofulu 'a e kalasi kotoa pē.* (T.) There are thirty in each class.

(b) *Na'a nau hū tautau toko nima mai.* They came in five at a time.

(c) *Na'a mau nofo ki lalo 'o tautau toko valu.* We sat down in groups of eight. Cp. Luke 9. 14, 1 Kings 18. 4.

(d) *Na'e hikinima'i 'a e fokotu'u ko eni 'o tautau toko hiva.* (GG 48. 61. 1. 2.) This motion was voted on by a show of hands, and there were nine on each side.

Tahataha

34. This also is used for one by one. *Na'a nau feinga tahataha.* They tried one by one (or individually). *'E fakatau tahataha 'a e 'ū tohi.* The books will be sold one by one.

* From *hoa*, mate or pair.

Other Ways of Saying So-many-at-a-time

35. Sometimes *taki* is used. *Fetuku taki tolu mai 'a e 'ū tohi.* Bring the books here three at a time.

36. Sometimes the verb is reduplicated, the numeral following immediately. *Na'á ne to'oto'o taha hake 'a e ngaahi fo'i maká.* He picked the stones up one by one. *Na'a nau 'ave'ave nima 'a e 'ū tohi.* They took the books away five at a time. *Fetukutuku tolu mai 'a e 'ū tohi.* Bring the books here three at a time.

37. When the number is one, but not otherwise, this construction may be used even when referring to persons or living animals. *Na'a nau hūhū taha* mai.* They came in one by one.

38. Even when referring to inanimate things, this construction is not usable with all verbs: it is not usable, for example, with verbs which begin with the prefix *faka-*.

'Every Third Year', &c.

39. Adverbially, every year, or annually, is either *'i he ta'u kotoa pē* or *fakata'u*, from *ta'u*, year. But every second year is usually *fakahilita'u*, though occasionally *fakahilita-utaha* (lit. causing one year to go past, i.e. skipping over one year) is used; every third year is *fakahilita'uua* (skipping over two years); every fourth year is *fakahilita'utolu* (skipping over three years); and so on. And similarly with *māhina*, month, *uike*, week, *'aho*, day, &c., in place of *ta'u*, year.

Fractions

40. Words denoting fractions are mostly based on *vahe*, division, from *vahe*, v.t., to divide. Thus: *vaheua*, half; *vaheua 'e taha*, one-half; *vahetolu*, third; *vahetolu 'e ua*, two-thirds; *vahehongofulu 'e fitu*, seven-tenths.

41. Other words for half are *vaeua* or (more accurately) *vaeua mālie*, *konga* (part), and *haafe*.

* Or *tahataha*.

42. Examples in sentences. *Na'á ne 'atu 'a e vahenima 'e ua 'o 'ene pa'angá.* He gave two-fifths of his money. '*Oku fe'unga mo e vaeua mālie 'o 'eku koloá.* It is equivalent to exactly half of my possessions. *Na'a nau māhina 'e tolu mo e kongá 'i Ha'amoá.* They were three and a half months in Samoa. '*Oku ou fa'a inu 'eku vai haafe houa ki mu'a 'i he taimi kai taki taha.* I am in the habit of taking my medicine half an hour before each meal. (Cp. 27. 17(a).)

Various Uses and Meanings of *Taha*

43. *Taha*, one, sometimes = someone, anyone, person, other, same, or next, acc. to the context. Examples:

(a) Someone, anyone. *Tau fili ha taha.* Let us choose someone. (Cp. 29. 49(a).) *Kuo fili ha taha?* Has anyone been chosen? Cf. 8. 41(a)², 29. 65(b).

(b) Person: only after an indefinite article: *ha taha kilia*, a leprous person, a leper; *ha taha 'a'ahi*, a visiting person, a visitor; *ha taha pehē*, a person of this (or that) kind, such a person; *ha taha kehe*, a different person, someone else. Cp. 29. 65(a)².

(c) Other. *Kuo nau hiki ki ha kolo 'e taha.* They have moved to another village. *Ko e kolo eni 'e taha.* This is another village. *Ko e kolo eni 'e tahá.* This is the other village.

(d) Other, other matter, or other person. *Ko e me'a 'e tahá.* Another matter. *Ko e tahá.* Id. (Introducing a new point in a speech, &c. For the definitive accent see 33. 6(b).) *Ko ho'ó ha'u kia au, pe ki ha taha?* Do you want to see me, or someone else? Lit. Is [it] your coming to me, or to a one (i.e. another person)? (Cp. 16. 16-18.)

(e) One . . . other. '*Oku lahi ange 'a e tahá 'i he tahá.* One is bigger than the other. Lit. The one is bigger than the one. (Cp. 28. 1.) *Ko e tahá, na'e mo'oni 'ene lotú; ko e tahá, na'e 'ikai ke pehē.* One was a true Christian; the other was not. Lit. The one, his religion was true; the one, [he] was not so.

(f) Same. '*Oku mau fale taha.* We share the same house.

'*Oku ta'u taha ia mo hoku fohá.* He is of the same age as my son. Cf. 14. 24(a); 15. 10(b).

(g) *Na'e lea taha ai 'a e kau palofitá.* The prophets all spoke in the same strain about it. Lit. The prophets spoke one therein. '*Oku tau faai taha ai mo māmani.* We are keeping abreast of the world in this matter. Lit. We advance-step-by-step (faai) one therein with the-world.

(h) Next, following: an adaptation of (c). '*I he a'u ki he uike 'e tahá, kuo malele 'a e mahaki.* (TF 47. 11. 4. 2. 9.) When the following week came, the epidemic had subsided. Lit. On the arriving to the next week, &c.

44. Other idiomatic uses of *taha*:

(a) In the following expressions (used mostly as verbal equivalents): *taha kehe*, different (like F. *dua tani*); *taha 'ana*, special, extraordinary; *taha 'ona*, peculiar, queer, eccentric, mentally deranged.

(b) In such expressions as *nofo taha*, *tuku taha*, and *tokanga taha*, conveying the idea of complete concentration or devotion. *Na'á ne nofo taha ki he ngāue ko iá.* He devoted himself entirely to that work. *Na'á ne tuku taha 'a e kotoa 'o hono taimi ki ai.* He devoted the whole of his time to it. Similarly: *tokanga taha ki*, to give one's whole attention to, to concentrate on.

(c) See also: 28. 1, 16; 28. 7; 29. 34(d); 30. 58; 33. 68.

Telling the Time

45. What is the time? *Ko e hā 'a e taimi?* Or, *Kuo hoko 'a e fihá?* Or, *Ko e fihá eni?*

46. (a) It is three o'clock. *Ko e tolú eni.* (b) It has just struck three. *Kuo toki tā 'a e tolú.* (c) It is just about to strike three. *Kuo meimei tā 'a e tolú.* (Cp. 27. 36.)

47. (a) It is five to three. '*Oku toe 'a e miniti 'e nima ki he tolú.* (b) It is five past three. *Kuo 'osi 'a e tolú mo e miniti 'e nima.* (Cp. 16. 49(b), note.) Or, *Kuo 'osi 'a e miniti 'e nima mei he tolú.*

48. (a) It is a quarter to three. 'Oku toe 'a e kuata ki he tolú. (b) It is a quarter past three. Kuo 'osi 'a e tolú mo e kuata. Or, Kuo 'osi 'a e kuata mei he tolú. In both (a) and (b), miniti 'e taha nima may be substituted for kuata. (Cp. par. 3(c).)

49. (a) It is half past three. Kuo haafe 'a e faá. Lit. The four has become half. (Cp. the German: *Es ist halb vier.*) Or as in par. 48 (end), substituting *tolu noa* for *taha nima*. (b) It is between three and four. Ko e vaha'a eni 'o e tolú mo e faá. Lit. This is the intervening-space of the three and the four.

50. (a) At what time will the aeroplane arrive? Ko e taimi fē 'e tau mai ai 'a e vakapuná? Or, 'E tau mai 'a e vakapuná 'i he fihá? (b) At three o'clock. 'I he tolú. (c) At five to three. 'I he toe 'a e miniti 'e nima ki he tolú. And similarly in other cases, merely substituting 'i he for 'oku, kuo, or ko e.

51. (a) At 7 a.m. 'I he fitu pongipongi. (b) At 12 noon. 'I he hongofulu mā ua ho'ataá. (c) At 1 p.m. 'I he taha ho'ataá. Or, 'I he taha efiáfi. (d) At 6 p.m. 'I he ono efiáfi. (e) At 10 p.m. 'I he hongofulu po'uli. (f) At 12 midnight. 'I he hongofulu mā ua tu'uapō. (g) At 2 a.m. 'I he ua po'uli. (h) At 5 a.m. 'I he taimi nima hengihengi. (Words: *pongipongi*, morning; *ho'atā*, midday; *efiáfi*, afternoon and evening; *po'uli*, darkness; *tu'uapō*, midnight; *hengihengi*, early morning.)

52. Sometimes *taimi* (time) is inserted before the numeral denoting the hour. E.g. 'i he taimi tolú, at three o'clock; 'i he taimi tolu efiáfi, at 3 p.m.

Special Ways of Counting

53. Special terms and special numerals are used, with more or less regularity, when counting coconuts, yams, fish, and certain other things, as shown in the following paragraphs. I say 'with more or less regularity' because when the numbers are small, at any rate, the ordinary numerals, as shown in par. 1, are sometimes used instead.

Coconuts (Niu)

54. Special words: *taua'i*, pair of (2); *tekau*, score (20), *uangakau*, two-score (40), *tolungakau*, three-score (60), &c.; *tefua*, ten-score (200), *uofua*, twenty-score (400), *tolufua*, thirty-score (600), &c.; *teau*, hundred-score (2,000), *uangeau*, two-hundred-score (4,000), &c.

55. Examples:

1 coconut	<i>ha fo'i niu 'e taha</i>
1 pair (2)	<i>ha taua'i niu 'e taha</i>
2 pairs (4)	<i>ha taua'i niu 'e ua</i>
9 pairs (18)	<i>ha taua'i niu 'e hiva</i>
1 score (20)	<i>ha niu 'e tekau</i>
(22)	<i>ha niu 'e tekau mo e taua'i niu 'e taha</i>
2 score (40)	<i>ha niu 'e uangakau</i>
(50)	<i>ha niu 'e uangakau mo e taua'i niu 'e nima</i>
10 score (200)	<i>ha niu 'e tefua</i>
20 score (400)	<i>ha niu 'e uofua</i>
100 score (2,000)	<i>ha niu 'e teau</i>
200 score (4,000)	<i>ha niu 'e uangeau</i>

56. Interrogatives: *ha fo'i niu 'e fiha*, how many coconuts; *ha taua'i niu 'e fiha*, how many pairs of coconuts; *ha niu 'e fihangakau*, how many score of coconuts; *ha niu 'e fihangeau*, how many times 2,000 coconuts.

57. Notes:

(a) An extra single nut is called a *matelau*. Thus: 41 nuts, *ha niu 'e uangakau mo e matelau* (two score coconuts and one over).

(b) The words *mo e*, except before *matelau*, may be omitted. Thus, for '22 coconuts' one may say *ha niu 'e tekau taua'i niu 'e taha*.

(c) For 'one score of nuts' (20) one may say also *ha kau niu 'e taha*; for 'two score' (40), *ha kau niu 'e ua*; and so on up to *ha kau niu 'e hiva*, as an alternative to *ha niu 'e hivangakau*, nine score (180).

Whole Yams ('Ufi)

58. Special words: *nga'ahoa* (with preposed numeral), pair (2); *kau* (preposed), score (20).

59. Examples:

1 yam	<i>ha fo'i 'ufi 'e taha</i>
1 pair (2)	<i>ha fo'i 'ufi 'e taha nga'ahoa</i>
2 pairs (4)	<i>ha fo'i 'ufi 'e ua nga'ahoa</i>
9 pairs (18)	<i>ha fo'i 'ufi 'e hiva nga'ahoa</i>
1 score (20)	<i>ha kau 'ufi 'e taha</i>
(22)	<i>ha kau 'ufi 'e taha mo e taha nga'ahoa</i>
2 score (40)	<i>ha kau 'ufi 'e ua</i>
(50)	<i>ha kau 'ufi 'e ua mo e nima nga'ahoa</i>
10 score (200)	<i>ha kau 'ufi 'e hongofulu</i>
20 score (400)	<i>ha kau 'ufi 'e uofulu</i>
100 score (2,000)	<i>ha kau 'ufi 'e teau</i>
200 score (4,000)	<i>ha kau 'ufi 'e uangeau</i>

60. Interrogatives: *ha fo'i 'ufi 'e fiha*, how many yams; *ha fo'i 'ufi 'e fiha nga'ahoa*, how many pairs of yams; *ha kau 'ufi 'e fiha*, how many score of yams.

61. Notes:

(a) An extra single yam is called a *matelau*. Thus: 41 yams, *ha kau 'ufi 'e ua mo e matelau*.

(b) The words *mo e*, except before *matelau*, may be omitted. Thus, for 22 yams one may say *ha kau 'ufi 'e taha taha nga'ahoa*.

(c) From two score (40) upwards, the same system is sometimes used in counting whole yams as in counting pieces of yam: see par. 63. Thus: 40 yams, *ha 'ufi 'e uangakau*; 200 yams, *ha 'ufi 'e tefuhi*.

Pieces of Yam for Planting (*Konga 'Ufi* or *Pulopula*)

62. Special words: *nga'ahoa* (with preposed numeral), pair (2); *tekaru*, score (20), *uangakau*, two-score (40), *tolungakau*, three-score (60), &c.; *tefuhi*, ten-score (200), *uangofuhi*, twenty-score (400), *tolungofuhi*, thirty-score (600), &c.; *teau*, hundred-score (2,000), *uangeau*, two-hundred-score (4,000), &c.

63. Examples:

1 piece of yam	<i>ha konga 'ufi 'e taha</i>
1 pair (2)	<i>ha konga 'ufi 'e taha nga'ahoa</i>
2 pairs (4)	<i>ha konga 'ufi 'e ua nga'ahoa</i>
9 pairs (18)	<i>ha konga 'ufi 'e hiva nga'ahoa</i>
1 score (20)	<i>ha pulopula 'e tekau</i>
(22)	<i>ha pulopula 'e tekau mo e taha nga'ahoa</i>
2 score (40)	<i>ha pulopula 'e uangakau</i>
(50)	<i>ha pulopula 'e uangakau mo e nima nga'ahoa</i>
10 score (200)	<i>ha pulopula 'e tefuhi</i>
20 score (400)	<i>ha pulopula 'e uangofuhi</i>
100 score (2,000)	<i>ha pulopula 'e teau</i>
200 score (4,000)	<i>ha pulopula 'e uangeau</i>

64. Interrogatives: *ha konga 'ufi 'e fiha*, how many pieces of yam; *ha konga 'ufi 'e fiha nga'ahoa*, how many pairs of yam-pieces; *ha pulopula 'e fihangakau*, how many score of yam-pieces; *ha pulopula 'e fihangofuhi*, how many times 200 yam-pieces; *ha pulopula 'e fihangeau*, how many times 2,000 yam-pieces.

65. Notes:

(a) An extra single piece is called a *matelau*.

(b) The words *mo e*, except before *matelau*, may be omitted.

Fish (*Ika*)

66. Special words: *nga'ahoa* (with preposed numeral), pair (2); *kau* (preposed), score (20).

Examples:

1 fish	<i>ha mata'i ika 'e taha</i>
1 pair (2)	<i>ha mata'i ika 'e taha nga'ahoa</i>
2 pairs (4)	<i>ha mata'i ika 'e ua nga'ahoa</i>
9 pairs (18)	<i>ha mata'i ika 'e hiva nga'ahoa</i>
1 score (20)	<i>ha kau ika 'e taha</i>
(22)	<i>ha kau ika 'e taha mo e taha nga'ahoa</i>

And so on as in par. 59, but substituting *ika* for 'ufi.

67. Interrogatives: *ha mata'i ika 'e fiha*, how many fish; *ha mata'i ika 'e fiha nga'ahoa*, how many pairs of fish; *ha kau ika 'e fiha*, how many score of fish; *ha kau ika 'e fihangofulu*, how many times 200 fish; *ha kau ika 'e fihangeau*, how many times 2,000 fish.

68. Notes:

- (a) As in par. 65(a).
 (b) As in par. 65(b).
 (c) The word *mata'i* is omitted when the fish are large. See 30. 57(b).

Pieces of Sugar-cane Thatch (*Au*)

69. Special words: *nga'ahoa* (with preposed numeral), pair (2); *tetula*, ten pairs (20), *uangotula*, twenty pairs (40), *tolungotula*, thirty pairs (60), &c.; *teau*, hundred pairs (200), *uangeau*, two-hundred pairs (400), &c.; *afe*, thousand pairs (2,000).

70. Examples:

1 piece of thatch	<i>ha fo'i au 'e taha</i>
1 pair (2)	<i>ha au 'e taha nga'ahoa</i>
2 pairs (4)	<i>ha au 'e ua nga'ahoa</i>
9 pairs (18)	<i>ha au 'e hiva nga'ahoa</i>
10 pairs (20)	<i>ha au 'e tetula</i>
(22)	<i>ha au 'e tetula mo e taha nga'ahoa</i>
20 pairs (40)	<i>ha au 'e uangotula</i>
(50)	<i>ha au 'e uangotula mo e nima nga'ahoa</i>
100 pairs (200)	<i>ha au 'e teau</i>
200 pairs (400)	<i>ha au 'e uangeau</i>
1,000 pairs (2,000)	<i>ha au 'e taha afe</i>
2,000 pairs (4,000)	<i>ha au 'e ua afe</i>

71. Interrogatives: *ha fo'i au 'e fiha*, how many single pieces of thatch; *ha au 'e fiha nga'ahoa*, how many pairs; *ha au 'e fihangotula*, how many lots of ten pairs; *ha au 'e fihangeau*,

how many lots of a hundred pairs; *ha au 'e fiha afe*, how many lots of a thousand pairs.

72. Notes:

- (a) As in par. 65(a).
 (b) As in par. 65(b).

Fathoms (*Ofa*)

73. When measuring cloth or rope, &c., in fathoms, the ordinary numerals are used. Thus: *ha ofa 'e uofulu*, twenty fathoms (40 yards); *ha tupenu fe'unga mo e ofa 'e uofulu*, twenty fathoms of cloth. (For *fe'unga*, see 8. 13(d).)

74. When measuring depth or height in fathoms, *tekumi* (10), *uangokumi* (20), *tolungokumi* (30), &c., and *fihangokumi* (how many tens), are used instead of *hongofulu*, *uofulu*, *tolungofulu*, &c., and *fihangofulu*. Examples: 7 fathoms, *ha ofa 'e fitu*; 70 fathoms, *ha ofa 'e fitungokumi*; 123 fathoms, *ha ofa 'e teau mo e uongokumi mā tolu*. (The *mo e* may be omitted.)

75. These numerals are used also when measuring out garden plots. In this case, however, *ofa* is not necessarily six feet: it is simply the distance between two consecutive rows of yams or tapioca, &c., as decided or agreed upon for this particular plot.

Note. *Re* the article *ha*, as used in the foregoing pars. 55-75. In many contexts *he* or *e* (or *'a e*) would be used instead, even though to an English mind the noun might appear to be indefinite. And similarly in the following chapter and occasionally elsewhere. Cp. the note at the end of Chapter 5, and 33. 11-15.

Position

1. As a rule an attributive adjective is postposed or placed after the noun which it qualifies. Thus: *ha me'a lahi*, a big thing; *ha me'a si'i*, a small thing.

2. A few adjectives, however, are preposed. Thus: *ha fu'u me'a* a big thing; *ha ki'i me'a*, a small thing.

3. These also are preposed: *'uluaki*, first (see 25. 9(b), but cp. 9(a)); *mu'aki*, first (in time), early, former; *toe*, other, additional. Thus: *ha toe me'a*, another thing, an additional thing; but *ha me'a kehe*, another thing, a different thing; hence *ha toe me'a kehe*, another thing of a different kind.

4. Even *lahi*, when used in the sense of 'many', is usually preposed when it qualifies a noun denoting time, the two words being used together as a verbal equivalent. (Cp. 3. 8.) *Na'e lahi mahina** 'enau nofo 'i Fisi. They stayed in Fiji many months. Lit. Their staying in Fiji was many months. Cf. 16. 49(b)¹.

5. For other preposed adjectives see: (a) 4. 1-6 (cp. 3. 2); (b) 25. 7, 10(b).

6. Two adjectives of similar meaning, one preposed, the other postposed, may be used with the same noun. Thus: *ha fu'u me'a lahi*, a great big thing; *ha ki'i me'a si'i*, a little tiny thing.

Structure

7. Some adjectives, like *lahi*, big, many, *si'i*, small, few, *kovi*, bad, and *fo'ou*, new, are simple words, without reduplication, prefixes, or suffixes.

* Cp. 25. 7, fn.

8. Some are formed by means of suffixes. See 30. 28 ff.

9. Some are formed by means of prefixes, esp. *faka-*. See 31. 2, 4, 5(c).

10. Some are reduplicated words. See 32, esp. 9(a).

11. Some are compound words either written as one or hyphenated. These are mainly of three classes, as follows.

12. First class. In these the first element is a noun, the second an adjective. Examples:

(a) Beginning with *sino*, body: *sino-mālohi*, strong-bodied, as in *ha tangata sino-mālohi*, a strong-bodied man; *sino-vaivai*, weak-bodied.

(b) Beginning with *loto*, mind, heart (disposition): *loto-lahi*, brave; *loto-si'i*, nervous, timid; *loto-to'a*, courageous; *loto-fo'i*, cowardly; *loto-fiesia*, glad, joyful; *loto-mamahi*, sad, sorrowful; *loto-lelei*, agreeable, willing; *loto-'ofa*, affectionate, loving.

(c) Beginning with *anga*, conduct, behaviour, ways, character: *anga-lelei*, good (in conduct); *anga-kovi*, bad (in conduct); *anga-malū*, gentle, amiable, forbearing.

(d) Miscellaneous: *le'o-mā'olunga*, having a high-pitched voice; *le'o-mā'ulalo*, having a low-pitched voice; *kelekele-lelei*, having good soil; *fale-kovi*, having poor houses, as in *ha kolo fale-kovi*, a village having poor houses, or in which the houses are of poor quality; *nima-ma'u*, close-fisted, stingy, lit. tight-handed; *nima-homo*, open-handed, generous, lit. slipping-handed.

13. Second class. In these the first element is a verb, the second a noun used as an indefinite object as in 12. 1-2. E.g. *fahi-manu*, lit. animal-splitting, as in *tangata fahi-manu*, butcher.

14. Third class. In these the first element is a verb, the second an adverb or adverbial equivalent. Examples:

(a) Beginning with *tu'u*, to stand, to be situated, to be:

tu'umālie, well off, prosperous; *tu'utāmaki*, badly off, in adversity.

(b) Beginning with *toka*, to settle down, &c.: *tokalelei*, flat, smooth; *tokakovi*, uneven, rough.

(c) Beginning with *fai*, to do: *faikehekehe*, different from one another; *faitatau*, equal to or the same as one another.

(d) Ending with *-ngofua*, easily: **faingofua*, easy (to do); *ma'ungofua*, easy to get; *talangofua*, submissive, habitually obedient, lit. easily told; *hēngofua*, liable to stray; *malengofua*, liable to die, mortal.

(e) Ending with *-ngata'a*, the opposite of *-ngofua*, but used only in compounds: *faingata'a*, difficult (to do); *ma'ungata'a*, difficult to get; *talangata'a*, insubmissive, insubordinate, habitually disobedient.

15. As a general rule, I suggest that compound adjectives of the first two classes should be hyphenated, as in pars. 12 and 13, but that those of the third class should be written as one word, without a hyphen, as in par. 14.

Additional Information

16. For adjectives with special plural forms, see 6. 5-7. For other parts of speech used as adjectives, see 3. 11, 14-15. For adjectives used as other parts of speech, see 3. 17-19.

17. For pronominal adjectives see Chapter 21; for numeral adjectives, Chapter 25; for demonstrative adjectives, Chapter 23; for interrogative adjectives, Chapter 24.

* As a separate word, *ngofua* = not forbidden, permissible, allowed, the opposite of *tapu*.

ADVERBS

Classification and Order of Treatment

1. Including, under some heads, adverbial phrases as well as adverbs proper, we shall proceed as follows: adverbs of place or direction, pars. 2-4; of time, 5-20; of addition, frequency, or continuance, 21; of manner, 22; of reason, 23; of concession or contrast, 24; limiting or emphasizing adverbs, 25; tonal adverbs, 26-31; moderative adverbs, 32-43; adverbs of degree or extent, 44-45; of uncertainty, 46-54.

Adverbs of Place or Direction

2. *Holo*: round about: adv. of place, as in *nofo holo*, to live here and there or in various places; or of direction, as in *'alu holo*, to go hither and thither or in various directions. Cf. 23. 28(a).

3. Fundamentally, *mai*, *atu*, *ange*, *hake*, and *hifo*, are adverbs of direction. Principal meanings:

(a) *Mai*: hither, to or towards me or us, or to or towards the place or the time in which we or our thoughts are.

(b) *Atu*: hence; onward or away from the place or the time in which we or our thoughts are; to or towards you, to or towards the place in which you or your thoughts are; thither, to the place aimed at or journeyed towards.

(c) *Ange*: neither towards me nor towards you, but in some other direction; to or towards him or her or it or them; along, past; to or towards the place where I was or shall be or usually am (but am not at the present moment); to a greater degree, as in 28. 1. And cp. par. 28.

(d) *Hake*: up or upwards; along, past, across, over; to where I was or shall be; to the appointed meeting-place; to

a state of completion, as in 'ai hake ena, finish that off, lit. place (or do) that up; as in na'e pongipongi hake, morning came, lit. it morninged up; as in 28. 5. Cp. 34. 24(d).

(e) *Hifo*: down or downwards; to a state of quietness, stillness, or inactivity, as in *longo hifo*, stop talking, lit. be silent down; to oneself, in one's own mind, as in *na'á ne pehē hifo*, he said (or thought) to himself; as in *na'e efiāfi hifo*, evening came, lit. it eveninged down; as in 28. 6. And cp. 25. 10(d). Sometimes *hifo* = behind, as in *nofo hifo*, which may mean either to sit down, or to stay behind or where one now is, acc. to context.

4. Observations:

(i) Fundamentally, it seems, *mai*, *atu*, and *ange*, correspond to the first, second, and third persons. Cp. 23. 11-13.

(ii) Tongan frequently uses these directional adverbs (par. 3) where they may seem to be superfluous. But, though untranslatable, perhaps, they are not superfluous from a Tongan point of view.

(iii) Sometimes *mai*, *atu*, or *ange*, is adjectival. *Mai*: 'i he potu mai 'o, or 'i he potu mai ki heni 'o, on this side of (the side nearer where we are); *ko e tu'utu'uni mai ki mui*, the later decision (nearer the present time). *Atu*: *ha potu atu*, another place (some distance away); and see 14. 8 (vii) and par. 15(g) below. *Ange*: *ha me'a ange*, another thing, something (or anything) else; *hano 'uhinga ange*, some other meaning (of it) or some other reason (for it); *ki ha toe fonua ange 'o 'ikai ko Fisi* (GG 47. 25. 2. 24), to some other place, not Fiji; 'i he ngaahi ta'u ange ko ē, in years gone by.

(iv) See 3. 21.

(v) The Tongan for 'come up' or 'come down' is not *ha'u hake* or *ha'u hifo*, but *'alu hake* or *'alu hifo*, lit. go up or go down. Indeed, *ha'u* is not used with any of these directional adverbs. True, one may say, *ha'u ki heni*, come here, and *ha'u angé*, please come (cp. par. 28).

(vi) 'Ave, v.t., to take or carry, to take or carry away, is never followed by *mai*, *hake*, or *hifo*, and rarely by *atu* or *ange*. Instead, 'omai (or *mai*), 'oatu (or 'atu), 'oange (or 'ange), 'ohake, and 'ohifo, are generally used. (There is no such verb as 'o without -mai, &c.) Other verbs of more or less similar meaning are *to'o*, to take or hand (also to open), *fetuku*, to remove or transfer, and *fua*, to carry, all of which may be used either without or with directional adverbs.

(vii) The word *mai* is sometimes a directional adverb,* sometimes a transitive verb, as in 3. 21, and sometimes a desiderative adverb, as in 29. 50-51. In this chapter we are concerned only with its first use.

Adverbs of Time

5. First group: (a) *ni*, *eni*, and *ko eni*, now, as in 23. 7, 20; (b) *toki* (preposed) and *leva* (postposed), as in the following pars.

6. Fundamentally *toki* means 'now' or 'then', implying 'no sooner'. Hence the following meanings and uses:

(a) Just: 16. 9(a)², 24(a)²; 19. 9(c); 23. 7^{3,4}; 25. 46(b). Or now, as in 29. 18(c)².

(b) Then: 7. 4; 9. 35³; 10. 16²; 17. 8² (idiomatic).

(c) H.c.s. not until, or not unless. 'E *toki kamata 'a e ngāué 'i Sēpitema*. The work will not begin until September. 'Oku *toki mahu'inga mo'oni 'a e loto-to'á 'o ka ō fakataha mo e potó mo e sio ki he kaha'á*. (Cp. GG 46. 37. 2. 1.) Courage is not of real value unless it is accompanied by wisdom and foresight. Lit. Courage is then truly valuable if (or when) it goes together with wisdom and looking to the future.

(d) H.c.s. before. *Ko e lōloa ia 'o e akó pea toki a'u ki he sivi faka'osí*. (GG 46. 57. 2. 53.) That is the period of schooling required before one can sit for the final examination. Lit. That is the length of schooling and then reaches to the final examination. *Ta ō ki fale 'o pō talanoa ai, péá ke toki 'alu*.

* Or adjective, as in (iii).

Let's go inside and have a chat before you go. (Note: *pō talanoa*, lit. to talk by-night, = to engage in a friendly conversation.)

7. After *ko*, as in 16. 10(a), *toki* may be followed by a noun. *Ko e toki tangata ia*. He is just a man. (He has just reached manhood.) '*Oku 'ikai ko e toki me'a fo'ou eni*. This is not just a new thing. *Ko e toki malanga lōloa ia*. It was a long sermon if ever there was one. It was a very very long sermon. And see 28. 16.

8. Fundamentally *leva* means 'now' or 'then', implying 'no later'. Hence it has the following meanings and uses.

(a) Straight away, at once, immediately, without delay. *Na'a nau ō leva*. They went at once. Cf. 8. 34(a); 16. 12(ii)⁵; 19. 9(c); 20. 7(a).

Hence '*oua leva* = don't yet. '*Oua leva na'a mou ō, kae 'oua ke ha'u 'a Sione*. Don't go yet: wait till John comes. Lit. Don't you (pl. *mou*) go yet (or, at once), until John comes. (Cp. 9. 11 ff., 8. 26.)

(b) As soon as. '*I he'enua a'u leva ki Selūsalemá, na'a nau langa 'olita*. (TF 47. 9. 3. 2. 8.) As soon as they arrived at Jerusalem they built altars. Lit. On their then arriving to, &c. *Ka ha'u leva 'a Punga, pea tala ange na'a ku ha'u au ke ma fe'iloaki*. As soon as Punga comes, tell him that I came here hoping to meet him. Lit. I came I that we might know-each-other. (Cp. 8. 21, 23(b), 24; and 31. 11(b).)

(c) So or consequently (as a result of that), or then or therefore (in view of that). Hence: *kapau leva*, if then; *ko e hā leva*, what then; &c.

(d) For good, esp. after *ai*. *Te u 'alu ai leva*. I will go for good.

(e) Actually, really, as a matter of fact, as it happens (or happened, or may happen). Sometimes it is virtually untranslatable.

9. Second group: (a) *fua, fuofua, mu'aki*, and '*uluaki*, first,

before other things; (b) *tomu'a*, first, before other things, or for the first time; (c) *sinaki*, first, beforehand, by way of warning or preparation; (d) *mu'a*, first, before, but weaker than (a), (b), and (c), and cp. par. 27; (a) *fakamuimui*, afterwards, later on, last. The first six are preposed; the last two, postposed.

10. Third group: adverbs beginning with '*a-*' or '*ane-*' and referring to the future ('*a-*') or to the past ('*ane-*').

11. Referring to the future: '*amui*, later on, at some future time or date; '*anai*, shortly, presently, a little later on, later on today; '*aho'atā*,* at noon today (said in the morning); '*ae'iafi*, this afternoon (said in the morning or at midday); '*apō*, tonight (said during the day); '*ahengihengi*, early tomorrow morning; '*auhu*, tomorrow morning; '*apongi-pongi*, tomorrow; '*a'anoiha*, the day after tomorrow. Also '*afē*: see 24. 32.

12. Referring to the past: '*anenai*, a short time ago, earlier today, or earlier in the present speech or letter or chapter or book, &c.; '*ane'iafi*, this afternoon (said after dark) or yesterday afternoon (said next morning); '*aneho'atā*,† at noon today (said in the afternoon or evening) or at noon yesterday (said next morning); '*anepongi-pongi* (rare) or '*aneuhu*, this morning (said at noon or later); '*anehengihengi*, early this morning (said later in the day); '*anepō*, last night; '*aneafi*, yesterday; '*aneheafi*, the day before yesterday. Also '*ane'ē*: see 24. 32.

13. Notes on pars. 10-12.

(a) Primarily these words are adverbs. '*E fai 'apongi-pongi*. It will be done tomorrow.

(b) The word '*amui* is used also as a common noun. See 17. 10.

(c) The others, though not usable as common nouns, are sometimes used as local nouns‡ preceded by *ki* or *mei*. Thus:

* Stressed on *o* and *ā*. It is from *ho'atā*, midday.

† Stressed on *a*, *o*, and *ā*.

‡ Cp. 14. 3-4, 8(viii).

'o a'u ki 'apongipongi, until tomorrow; * *mei 'anefē ki 'afē?* from when till when? (But cp. (e), below.)

(d) The words 'apongipongi and 'aneafi are used also as adjectives. Thus: *mei he efiāfi 'aneafi ki he efiāfi 'apongipongi*, from yesterday afternoon till tomorrow afternoon.

(e) Re 'a'anoiha, the day after tomorrow. After *ki* or *mei* this curious word loses its superfluous 'a-. Thus: 'e *fai 'a'anoiha*, as in (a), but *ki 'anoiha* or *mei 'anoiha*, as in (c).

(f) The opposite of 'amui, as an adverb, is 'i mu'a or 'i mu'a atu, formerly, some time ago, or *mei mu'a*, a long while ago. There is no such word as 'anemu'a, corresponding to S. *anamua*.

(g) The words 'anai and 'anenai may be qualified by *ni*. (Cp. 23. 4, 7.) Thus: 'anai *ni*, in a moment or a few moments; 'anenai *ni*, a moment or a few moments ago.

(h) Note also: 'anainai ange, a little later on; 'anenainai ange, a little earlier.

14. Fourth group: indicating duration: (a) *fuoloa*, for a long time, and *fuofuoloa*, for a fairly long time; (b) *fuonounou*, for a short time, and *si'i*, for a little while; (c) *fuoloa si'i*, for a while, for a time. Cp. 8. 13(a)¹; 16. 32(e)², 49(b)¹; 29. 23(a)²; 33. 25.

15. Fifth group: such phrases as the following:

(a) 'I he 'ahó, during the day, or the other day (on a day not long ago).

(b) 'I he 'ahó *ni*, today; 'i he ngaagi 'ahó *ni*, in these days; 'i he 'aho ko *ia*, on that day.

(c) 'I he taimi *ni*, 'i he taimi ko *eni*, or (in rhetoric) 'i he koeni, at this time, now; 'i he taimi lolotonga *ni* or 'i he lolotonga *ni*, at the present time, at present; 'i he taimi kuo hili (lit. in the time which has gone past), or 'i he kuohili, in the past; 'i he taimi ka ha'ú or 'i he kaha'ú, in the future.

(d) 'I onopooni, nowadays, in these modern times; 'i ono-

* Cp. 8. 13(b).

'aho, in former times, in days gone by; 'i ono'aho kilukilua, in ancient times.

(e) *Talu ai pē*, ever since then; *talu mei mu'a*, *talu mei mu'a 'i mu'a*, *talu mei tuai*, *talu mei fuoloa*, *talu mei ono'aho*, &c., since very early times, from of old, for a long time past, &c. (Cp. 17. 16-17 and 22. 8.)

(f) 'I he taimi kotoa *pē*, at all times, always; 'i he taimi 'e *ni'ih*i, sometimes.*

(g) 'I he uiké *ni*, this week; 'i he uike kuo hili (or 'osi), last week; 'i he uike ka ha'ú, next week; 'i he uike atu, the week before last, or the week after next, acc. to context. (In the first sense, but not in the second, 'i he uike atu ko *ē* is also used.)

(h) 'I hono nima 'o e uike kuo hili, five weeks ago (lit. in the fifth week which has gone past); 'i hono nima 'o e uike ka ha'ú, in five weeks' time. (The 'o may be omitted. Cp. 25. 10(c) and fn.)

16. The 'i before the *he*, as in (a), (b), (c), (f), and (g), is sometimes omitted. (Cp. 16. 55(b).) *Te ke ti he taimi ni?* Will you have your tea now? Lit. Will you tea [at] this time?

17. Sixth group: such phrases as these: (a) 'i he 'aho ki mu'a 'i (or *ki mui 'i*) *he fakatahá*, on the day before (or after) the meeting; † (b) 'i he toe 'a e 'aho 'e nima ki *he fakatahá*, five days before the meeting, lit. in the remaining of five days (i.e. when five days remained) to the meeting; (c) 'i he hili 'a e 'aho 'e nima mei *he fakatahá*, five days after the meeting. Cp. 17. 8.

18. Seventh group: such expressions as these: (a) 'i he te'eki ai *ia*, before that; (b) *fe'unga mo ia*, just at that moment, just then; (c) *lolotonga ia*, while that was going on; (d) *hili ia* or *osi ia*, after that. (Cp. 9. 26-28; 8. 13(d); 17. 6-8.) *Hili ia, na'a mau ō*. After that we went. For the definitive accent, cp. 33. 44(e).

* For 'always', see also par. 21(g) to (l). For 'sometimes', cp. also 33. 53-54. † Cp. 14. 8(ii)³. 4.

19. Miscellaneous: (a) *ki mui mai*, later on (nearer the present), as in *ka ki mui mai* na'a nau foki ki Ha'amoā*, but later on they returned to Samoa; (b) *ki mu'a atu*, before that, at an earlier time (further away from the present), as in '*i he taimi ko ia pe ki mu'a atu*, at that time or earlier; (c) '*i he ngaahi ta'u ki mui mai*, in later years (nearer the present); (d) '*i he ngaahi ta'u ki mui ni*, in recent years; (e) '*i he ngaahi ta'u mai ki mui ni*, in the last few years; (f) '*i he ngaahi ta'u ki mu'a atu*, in earlier years; (g) '*i he 'aho 'e ono nai kuo hili angé*, during the last six days or so, or about six days ago, acc. to context, lit. in the six days perhaps [which] have gone past; (h) '*i he ngaahi ta'u si'i kuo hili angé*, during the last few years, or a few years ago.

20. Note these also: (a) '*i he kongā ki mu'a 'o e ta'ú*, in the earlier (or first) part of the year; (b) '*i he kongā ki mui 'o e ta'ú*, in the latter (or last) part of the year; (c) '*i he faka'osi'osi 'o e ta'ú*, in the latter part (or towards the end) of the year; (d) '*i he ngaahi ta'u mai ki mui 'o 'ene mo'ú*, in the later years of his life.

Adverbs of Addition, Frequency, and Continuance

21. These include:

(a) *Foki*, also, likewise. See 16. 24(a)¹, 50(a) sub-par. Sometimes it = moreover, however, observe, remember, or as a matter of fact. Sometimes it merely emphasizes a verb, like an emphasizing 'do' in English. *Tuku foki ho'o katá*. Do stop laughing (lit. your laughing).

(b) *Toe* (preposed), again. See: 7. 4; 16. 24(b)²; 17. 16(b)²; 27. 31. Special uses: 28. 2⁴, 7.

(c) *Tu'o taha*, once, &c. See 25. 16, 18, 19.

(d) *Fa'a* (preposed), often, frequently, usually, habitually. See: 17. 16(a)¹, 17(a)¹; 19. 9(d)². For another meaning, see 29. 54.

* For the definitive accent cp. 33. 44(b).

(e) *Toutou* (preposed), again and again, repeatedly. See: 9. 33¹; 17. 17(b)².

(f) *Kei* (preposed), still (continuing as before). See 8. 26¹, 39¹; 9. 21(a); 23. 15(c).

(g) *Ai pē*, still, continually, always.

Note. Quite frequently *ai pē* (lit. there only) must be translated in some other way, e.g. as before, as usual, as expected, of course, just there, there and then, likewise, so, so for a while, nevertheless, &c., acc. to the context, while sometimes it is untranslatable. Cp. 22. 6 ff. and par. 25(a), below.

(h) *Ma'u pē*, permanently, always, constantly, continually, regularly, habitually, usually. (Lit. being-firm only.)

(i) *Ma'u ai pē*, constantly, always, without intermission, unceasingly.

(j) *Ta'e tuku*, unceasingly, incessantly.

(k) *Ta'e motu*, without intermission, uninterruptedly, without a break.

(l) *Hanga* or *hanganaki*, keeping on, continuing. *Na'a nau hanga* (or *hanganaki*) *fai 'a e ngāuē*. They kept on doing (continued to do) the work.

Adverbs of Manner

22. These include:

(a) *Pehē*, *pehēni*, and *pehena*. See 23. 1, 9-12, 34.

(b) Almost innumerable words beginning with *faka*-. Cp. 31. 2, 5(c).

(c) *Noa* and (stronger forms) *noa pē*, *noa'ia*, and *noa'ia pē*: without permission or authority; without reason, without thinking, or without purpose or meaning; without doing anything, idly; without effort, without difficulty, easily, as in *lava noa pē*, easily possible, easily able, and *fe'unga noa pē*, easily sufficient, more than enough; without payment or recompense; without result, fruitlessly, for nothing.

(d) *Kehe*, differently; or in an unusual, unnatural, abnormal, or wrong way.

(e) *Kehekehe*, differently from one another, in different ways or directions, &c.

And many others.

Adverbs of Reason

23. These include: (a) *leva*, as in par. 8(c); (b) *ko ia*, &c., as in 23. 22; (c) phrases beginning with *ko'e uhi*, &c., as in 17. 1, 4(b)(c), or with *ko*, as in 16. 11(b).

Adverbs of Concession or Contrast

24. Under this head I include all phrases beginning with *neongo*: e.g. *neongo iá*, in spite of that, nevertheless. Cp. 17. 21; 33. 44(e).

Limiting or Emphasizing Adverbs

25. These include the following:

(a) *Pē*, only, merely, simply, just, exactly; but, however, instead, nevertheless, after all; very (= same), -self, own; -ever; * h.c.s. as soon as; † or simply intensifying the idea conveyed by the word it qualifies, as in *kotoa pē*, all, whole. Essentially, like F. *gā*, it = neither more nor less nor other nor otherwise. In other words, its function is to eliminate other suggestions or possibilities. (See NFG I. 27. 16(a), and cp. RPG I. 29.)

Examples: 4. 14(b); 7. 3(a)¹; 8. 16(a)². 3. 4; 13. 30 (near end); 16. 12(ii)^{4, 5}, 34(c)²; 17. 12(a)¹, 16(a)², 17(a)²; 19. 5(a), 9(b)(d)²; 21. 13¹, 16(a)²; 23. 18(e); 25. 13(c)²; 27. 21(g)(h)(i), 22(c), 29(d)(e)(f); 28. 17(a)(b)¹(c)²; 29. 10⁴, 17³, 18(b)², 26, 27(b)(c), 28³, 43³, 44(a), 47(a)², 53³, 54²; 32. 7, note; 33. 7, 27, 36, 58; 34. 9(a), 16, 19, 20, 27(b), 28, 42(b.)

(b) *Tofu* or *tofu pē*, only, just, exactly.

* Cp. 33. 7.

† Cp. 16. 12(ii)^{4, 5}.

(c) *Matematē* or *matematē pē*, n.s.w. (b).

(d) '*Ata'atā* or '*ata'atā pē*, only, merely, simply, utterly.

(e) *Pau*, definitely, exactly, for certain; in such a way as to preclude indefiniteness, vagueness, or uncertainty.

(f) *Sinoemē'a* (introductory), principally, above or before all. *Kae sinoemē'a ke 'oua 'e ngalo 'a e tamaiki ikí*. But above all, let not the little children be forgotten.

Tonal Adverbs

26. Tonal adverbs—by which I mean adverbs which affect or are concerned with the *tone* of the speaker's words—include *mu'a*, *ange* (*angé*), and *ā*.

27. *Mu'a*. Like F. *mada*, R. *mo*, and our 'please' or 'if you would' or 'if I may', this serves to soften or to add a touch of courtesy to a command, a request, or some other expression of the will of the speaker. *Fakamatala mai mu'a hono 'uhingá*. Please explain the meaning of it. Cf. 19. 3(d).

28. *Ange* (*angé*). Even when used with its normal meaning, as in par. 3(c), this word may add a touch of politeness to a command or a request. Cp. 16. 29(iv), fn. Sometimes, however, it loses entirely its original meaning and is used only for the sake of politeness. In this case, strangely enough, it is pronounced with the definitive accent. *To'o mai angé ho'o tohi*. Please hand me your book. *Ha'u angé*. Please come. *To'o ange angé 'a e tohi ko ē ki he tamasi'i*. Please hand that book to the child. (Here *ange* is directional; *angé*, tonal.) Cp. 33. 62(d), fn.

29. *Ā*.* This word, it seems, serves to make the speaker's words either *less abrupt and more polite* or else *less casual and more emphatic*, according to the manner in which it (together with the preceding word or words) is uttered. Examples:

(a) *Ha'u ā!* Come! '*Ave ā!* Take it! In each case the *ā*

* Cognate, perhaps, though not synonymous, with F. *gā* (*ngā*). Cp. NFG I. 27. 16(a).

makes the request (or command) either more polite or more emphatic according to the tone in which it is uttered.

(b) *Kapau ā 'e 'ikai te ke ha'ú,* peá ke 'alu ā 'o huo.* If it is definite that you are not coming, you may as well go and do some hoeing. (The italicized English words are an attempt to bring out the force of the Tongan *ā*.)

(c) *Hangē ā ko Sioné.* Like John, for instance. Like John, as you will agree. Cp. 33. 60.

(d) *Pea 'ikai ā ko ia pē, ka . . .* And not only that, mind you but . . . (Cp. 23. 18(e).)

(e) *Na'e 'ikai si'ano 'api pe ko ha taha pē ā ke ne tauhi ia.* He had no home nor even anyone to look after him.

(f) *Na'e 'ikai pē ā te ke ha'u.* You didn't some. (The *ā* serves to emphasize the speaker's surprise or disappointment.)

(g) *'Oua ā ke 'afua, ka u toki 'alu.* I will not go until the weather actually clears up. (Cp. 9. 35.)

(h) *Koe'uhi ā ko si'i kau masivá.* For the sake of the poor. The *ā* suggests: not for any less worthy cause.

See also: 7. 9(d); 34. 23, note.

30. Actually it is as difficult, not to say impossible, in English, to express the exact meaning of *ā* as it is to express the exact meaning of *si'i* (as compared with *he* or *e*).† Both, observe, are used in (h).

31. For the sake of additional politeness, two or even three tonal adverbs are sometimes used together. *Toe 'omi angé mu'a ha puha.* Please bring me another box. Lit. Again bring-hither please please a box. *Ha'u ā mu'a.* Please come. *Ha'u angé ā mu'a.* Same meaning. Cf. 16. 29(iv), fn.

Moderative Adverbs

32. These include: *mei* and *meimei*; *tei* and *teitei*; *loko* and *lokoloko*; *ngali* and *ngalingali*. All are preposed.

* For the definitive accent, cp. 33. 47. † Cp. 4. 1, 2, 4.

33. *Mei* = nearly. *Kuo mei 'osi.* It is nearly finished. *Kuo nau mei foki mai.* They will be back soon. Lit. They have nearly returned hither.

34. In such a sentence as the following, *mei* may appear to be superfluous; but it is not really so. *Na'a ne fakahaofi kinaua mei he'ena mei melemó.* He rescued them from drowning. Lit. from their nearly drowning. The idea is that their drowning is something which nearly occurred—and which would or might have occurred if he had not rescued them.

35. Hence *mei* often = would, should, or might, in a conditional sense. *Na'e mei lelei ange ke fana'i kinautolu 'i hono tuku ke nau fiekaia.* (T.) It would be better (or would have been better) to shoot them than to let them go hungry. Lit. than its being left that they should be hungry. *Ka ne 'ikai ke pehē, na'a ku mei ofo.* If it were not so, I should be surprised. *Na'e mei kovi ange kapau na'e 'ikai te u valoki'i kinautolu.* It would (or might) have been worse if I had not reprimanded them. *Na'e 'ikai mei lava 'eku ha'ú ka ne ta'e'oua 'a e motokaá.* I should not have been able to come if it had not been for the motor-car. (Cp. 7. 9; 9. 23.) Cf. 23. 20².

36. *Meimei* = very nearly, almost. See 7. 6; 25. 46(c). It is not used as in par. 35.

37. Together with a negative, *meimei* = very nearly not, hardly, hardly at all. *Na'e 'ikai te u meimei lava ke ha'u.* I was very nearly not able to come. I was hardly able to come. *Na'e 'ikai te u meimei mohe.* I hardly slept at all.

38. In association with *kotoa* or *kātoa*, all or whole, *meimei* is construed in various ways. Examples: (a) *'Oku meimei ko hono kotoa ia.* That is almost the whole of it. (b) *Meimei ko e 'aho kotoa pē 'oku i ai ha ni'ihī 'oku nau puke.* Almost every day there are some who are sick. (c) *Na'a nau meimei foki kotoa mai.* They nearly all came back. (d) *Na'e i ai 'a e hou'eiki 'e ni'ihī pea mo e meimei kātoa 'o e kau faiakó.* Several chiefs were present and also nearly all the teachers. (e) *Ko e meimei mahaki kili kotoa pē ko e tupu mei he 'ulī.* Very nearly

all skin diseases arise from dirt. Lit. are the growing from the dirt.

39. *Tei*: similar to *mei* in par. 33, but with the added idea of expectation. *Kuo nau tei foki mai*. They are expected back shortly.

40. *Teitei*: like *tei*, but stronger. *Kuo nau teitei foki mai*. They are expected back very shortly.

41. Together with a negative, *teitei* = not at all. *Na'e 'ikai te u teitei mohe*. I did not sleep at all.

42. *Loko* and *lokoloko* are used for weakening the force of a preceding negative. See 16. 50, sub-par. under (b), second example, and the following. '*Oku 'ikai ke loko lahi 'i māmani 'a e koulá*. There is not very much gold in the world. '*Oku 'ikai ke lokoloko lahi 'i māmani 'a e silivá*. There is not so very much silver in the world.

43. For *ngali* and *ngalingali*, see 29. 18-19.

Adverbs of Degree or Extent

44. First group (postposed): (a) '*aupito*, very, extremely, wholly, completely, for good (*kuo 'alu 'aupito*, he has gone for good); (b) *kakato*, completely; (c) *lahi*, very, very much, largely, mostly; (d) *hulu*, exceedingly, exceptionally; (e) *fau*, too, over-, particularly (*lelei fau*, particularly good); (f) *kotoa* or *kotoa pē*, all, as in *te u sipela kotoa atu 'a e himí*, I will read the whole hymn to you, lit. I will read all to-you the hymn, par. 38(c), and 23. 20; (g) *faka'aufuli*, completely, wholly, without omitting anything; (h) *fakatou'osi*, both, as in '*oku totonu ke fai fakatou'osi*, it is right to do both; (i) *tatau*, equally, as in *lelei tatau*, equally good; (j) *fakakonga*, in part, partly; (k) *fakapalataha*, onesidedly, unilaterally; (l) *si'i*, to a small extent, slightly, somewhat, the opposite of (c); and see *ange*, *hake*, *hifo*, and *taha*, in 28. 1-6.

45. Second group (preposed): (a) *mātu'aki*, very, extremely; specially, intensely, with special care or attention or fervour,

&c.; absolutely, strictly, positively, really, without mitigation or qualification; (b) *fu'u*, too, excessively, very, so, quite; (c) *fakatou*, both, as in *na'á na fakatou ō*, they both went, and '*oku fakatou ngāue'aki kināua*, they are both used; (d) *tau'aki*, equally, alike, as in *tau'aki loto-to'a*, equally courageous; (e) *ki'i*, to a small extent, slightly, somewhat; and see '*āsili* and '*ā'āsili* in 28. 8(b). Sometimes *tau'aki* = competitively.

Adverbs of Uncertainty

46. Under this head I include: *nai*, perhaps, I wonder, or untranslatable; '*apē*, perhaps, I guess, I suggest, or untranslatable; *koā*, usually untranslatable. All are postposed.

47. What they express:

nai: (a) uncertainty.

(b) uncertainty, wonder, interrogation.

'*apē*: (a) uncertainty, conjecture.

(b) uncertainty, conjecture, interrogation.

koā: (a) uncertainty, interrogation.

(b) uncertainty, suspense.

48. *Nai*. Examples:

(a) 20. 2(c); par. 19(g).

(b) '*Oku 'i fē nai 'a Sione?* I wonder where John is? *Te ke fie 'alu nai?* I wonder whether you would like to go? Cf. 24. 25(b)².

49. '*Apē*. Examples:

(a) '*Oku lau 'apē 'e honau valé 'e 'ikai te u hao*. In their stupidity, perhaps (or, I guess), they think that I shall not escape. Lit. Their stupidity, perhaps, thinks, &c.

(b) *Te ke fie 'alu 'apē?* Would you like to go? (I am suggesting that you would, perhaps.)

50. This adverb is not used after interrogative words, such as *hai*, *hā*, *fē*, &c. (See Chapter 24.)

51. *Koā*. Examples:

(a) *Te ke fie 'alu koā?* Would you like to go? (Please give me a definite answer.) '*Oku 'i fē koā 'a Sione?* Where is John? (Please tell me.) Cf. 14. 10²; 24. 5(b); 34. 34(a).

(b) '*Oua koā!* What and see! (Cp. 9. 35.) '*E 'ikai te u kamata kae 'oua koā ke (or kuo) 'uha.* I will not begin until it rains. (Cp. 8. 26-27.) '*Kuo tala mai ko** 'enau teu ō ki Houma koā. I am told that they are about to go to Houma. (We shall see presently whether this is so or not.)

52. This adverb is much used in rhetorical questions. In this case, of course, there is no real uncertainty in the mind of the speaker. '*Oku totonu koā ke tau li'aki kinautolu?* Is it right that we should leave them? Cf. 34. 37(b).

53. Hence the use of *koā* in the following idioms:

(a) In '*ikai† koā*, as an introduction to an informatory statement, like 'as a matter of fact' or 'to tell you the truth' or 'why' (interjectional). '*I kai koā na'á ku 'alu 'eku fāngota.* To tell you the truth, I have been out looking for shell-fish. Lit. Is it not I went my shell-fishing? '*I kai koā na'á ku 'osi tala ange ke 'oua te nau ō mai.* Why, I told them not to come. (Cp. 9. 7.)

(b) In *ko e pehē koā*, as in 29. 61.

54. Other words for 'perhaps', besides *nai* and '*apē*, are *mahalo* (really a verb, meaning to think, suspect, or suppose), as in 10. 14, and *na'a* (construed as a conjunction), as in 8. 41(b). Two or more of these are sometimes used together. *Mahalo nai na'a 'oku lahi ange*. Maybe, perhaps, it is bigger.

* Cp. 16. 16-18.

† Often abbreviated to *kai*.

COMPARISON

Ange and *Taha*

1. These two words, though they have other meanings,* are the usual Tongan equivalents of *-er* and *-est*. Thus: *lōloa*, long; *lōloa ange*, longer; *lōloa taha*, longest.

2. Note: *ki'i lōloa ange*, a little longer; *fu'u lōloa ange*, much longer; *fu'u lōloa ange 'aupito*, very much longer; *toe lōloa ange*, still longer (lit. again longer). Cp. 27. 45(e)(b), 44(a), 21 (b).

3. Note also: '*i he . . . ange fau*, as . . . as . . . can be. '*Oku kovi 'i he kovi ange fau*. It is as bad as bad can be. Cp. 27. 44(e).

4. References: 4. 3¹, 20; 8. 13(f), end; 17. 14(c)²; 23. 28(b)^{1, 2}. See also: 20. 2(a)⁵, 18; 25. 21², 24(a), 43(e)¹.

Hake and *Hifo*

5. With such words as *lahi*, big, and *mamafa*, heavy, and sometimes with other adjectives, *hake* (lit. upwards) is occasionally used instead of *ange*. Thus: *lahi hake*, n.s.w. *lahi ange*, bigger.

6. With such words as *si'i*, little, and *ma'ama'a*, light (in weight), *hifo* (lit. downwards) is sometimes used instead of *ange*.

Toe Taha

7. Followed by a directional adverb (see 27. 3), *toe taha* = still more or still further—in space, in time, or in degree—in the direction indicated. *Toe taha mai!* Still further this way! Lit. Again one hither. '*Oua ke toe taha si'i ange!* Not

* See 27. 3(c); 25. 1, 43-44.

just yet! Or, Wait a little longer! (Cp. 9. 35.) 'Oku toe taha ange hono lelei. It is still better.

'Āsili

8. Either alone or followed immediately by another verb, 'āsili, v.i., = to be still greater (or more), or all the greater (or more). Sometimes 'ā'āsili, which is somewhat stronger, is used. Examples:

(a) Na'e 'āsili ai 'enau fakalongó. (Acts 22. 2.) They were all the more silent because of it. Lit. Their silence was all the greater because-of-it. Cp. 33. 50.

(b) Na'e 'āsili fakautuutu ai 'a e moveuveú. The tumult became still greater because of it. Lit. The tumult increased still more, &c. Na'a nau 'ā'āsili ngoto hifo. (T.) They sank down still further.

Fakautuutu

9. With an abstract or a verbal noun as its subject, fakautuutu, v.i., = to increase. 'Oku fakautuutu ai pē 'a e mamafa 'o e ngāué. The work is becoming heavier all the time. Lit. The weight of the work increases continually. (Cp. 27. 21(g).) Cf. par. 8(b).

Laka

10. Laka, v.i., = to go, proceed, advance, or march. Hence laka 'i sometimes = to surpass, exceed, be more or greater than. Ko e fika 'o e huú, 'e 'ikai ke laka hake ia 'i he toko hongofulu ki he ta'u. (Cp. GG 46. 57. 2. 32.) The number of entrants will not be greater than ten a year. (Cp. 16. 35(e).) 'Oku laka 'i he vaeua 'o honau tokolahí 'a e kau mulí. More than half of them are foreigners. Lit. The foreigners are more than the half of their number. 'E laka hono mā'olungá 'i he mo'unga mā'olunga tahá 'o liunga tolu. It would be three times as high as the highest mountain. Lit. Its height would be more than the highest mountain and three times. (Cp. 8. 13 and 25. 21.)

Huanoa

11. Huanoa usually = how much more. Kapau 'okú ne 'ofa ki he fanga manú, huanoa 'ene 'ofa ki he tangatá! If he loves the animals, how much more does he love human beings! (Cp. 5. 25(f).) Huanoa 'o kapau na'e (or 'o ka ne) 'i heni 'a Sione! How much more if John were here! (Cp. 7. 9.) Na'a mo eni 'oku faka'ofa'ofa; kae huanoa 'i he kuonga ko iá! Even now it is beautiful; but how much more [beautiful it must have been] at that time! (Cp. 16. 50(b).)

12. For another way of saying 'how much more', see 24. 27.

Taupotu, Hiliō, and Ngata'anga

13. Taupotu, n., = end one, last one (of a row or series); as adjective it = last, at the end or extremity. Hence: 'oku taupotu hono lelei, or 'oku lelei taupotu, it is extremely good, it is perfectly good; 'oku 'i he kato taupotu ki 'olungá (or laló), it is in the topmost (or lowest) basket.

14. Hiliō, v.i., = to be above or beyond all (fig.). 'Oku hiliō hono lelei.* It is superlatively good. 'Oku hiliō hono kovi. It is utterly bad. Its badness is beyond all bounds.

15. Ngata'anga, n., = termination. Hence: ki he ngata'anga 'o hoku ivi, to the utmost of my power (or ability).

Toki . . . Taha

16. This combination is like our -est . . . yet, or -est . . . ever. Ko e toki me'a faka'ofa'ofa taha eni kuó u mamata ki ai. This is the loveliest thing I have ever seen. Cp. 27. 7 and par. 1.

'Mostly', 'Mainly', 'Especially', 'Particularly'

17. Using lahi. Various constructions:

(a) 'Oku 'i heni hono 'apí, ka 'oku lahi pē 'ene nofó ki Vava'u.

* But lelei hiliō is not used.

His home is here, but he lives mostly at Vava'u. Lit. but his living is great only to Vava'u.

(b) 'Oku lahi pē ki he'ene 'i 'Ingilani. He is mostly in England. (He spends most of his time there.) Lit. It is big only to his being in England. *Ko e ma'u 'e 'Isoa 'a 'Itomā na'e si'i ki he tau kae lahi ki he femali'akī.* Esau's getting possession of Edom, though partly the result of war, was mainly due to intermarriage. Lit. was little to war, but great to marrying-one-another. (Geog. 32. 26.)

(c) 'Oku 'i Vava'u hono 'apī, ka 'oku lahi nofo mai ki Tongatapu ni. His home is at Vava'u, but he lives mostly here in Tongatapu. *'I he taimi na'á ku 'i Vava'u ai, na'á ku lahi puke pē.* When I was at Vava'u, I was sick most of the time. (But: *na'á ku puke lahi*, I was very sick.)

18. Using *tautefito ki*, to be mainly due to, or to concern especially or apply particularly to. (Cp. 3. 8(c).) Examples:

(a) 'Oku totonu ke tau fa'a tokoni ki he kakai vaivai mo faingata'a'ia, kae tautefito kiate kinautolu 'oku nau kui pe heke pe mamateá. (Cp. MT 18. 29.) It is right that we should help people who are weak and in difficulties, and especially those who are blind or lame or paralysed.

(b) 'Oku lahi 'aupito 'a e fiekaia 'i māmani, kae tautefito ki 'Eulope. There is very much hunger in the world, particularly in Europe. Lit. but [it] applies-particularly to Europe.

'So . . . that' and 'Too . . . for'

19. The keyword is usually *fu'u*, as in 27. 45(b). Examples:

(a) 'Oku fu'u mamafa 'aupito 'a e puhá: 'oku 'aonga ke hiki 'e he toko fā. The box is so heavy that it takes four men to lift it. Lit. The box is very very heavy: [it] is needful that four persons should lift [it].

(b) 'Oku fu'u mamafa fau 'a e utá ki he hōsi. The load is much too heavy for the horse. 'Oku fu'u mamafa ki mu'a (or ki mui). It is too heavy in front (or at the back). 'Oku fu'u

tokolahi 'a e kakai, kae si'i 'a e kelekelé. The people are too numerous for the soil. Lit. The people are too many, while the soil is small.

(c) *Kapau 'oku nau fu'u puke lahi 'o 'ikai ala uta 'i ha sāliote . . .* If they are too sick to be conveyed in a cart . . . (Cp. 29. 53.)

20. Sometimes, however, the *fu'u* is dispensed with, as in the following examples:

(a) 'Oku fakapikopiko 'a Mele 'o 'ikai tafi hono falé. Mary is so lazy that she does not sweep her house. Lit. Mary is lazy and does not, &c. (Cp. 8. 2, end.)

(b) 'Oku si'isi'i 'a e me'akaí ki he'etau fakaafé. The food is too little for our feast. (There is not enough food for the feast that we are giving.)

MISCELLANEOUS SPECIAL WORDS,
SPECIAL USAGES, ETC.

	Pars.		Pars.
Proposed Nouns	1-8	<i>Uma'a</i>	30-32
<i>Fai</i> and <i>Faifai</i>	9-11	Idiomatic Uses of	
<i>Fie</i> and <i>Fiefie</i>	12-17	<i>Hono</i>	33-39
<i>Ngali</i> and <i>Ngalingali</i>	18-19	Taking and Bringing	40
<i>Tokaange</i>	20	Dual for Singular, &c.	41
<i>'Iloange</i>	21	Desire, Hope, Wish	42-51
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<i>'O A'u Ki</i>	25	<i>Na'a</i> or <i>Na'e</i> and <i>Ne</i>	63
<i>Ngata Pē 'I</i>	26	<i>Te</i> or <i>'E</i> as Predicative	64-67
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<i>Tokua</i>	28	Transitive or Intran-	
<i>Hei'ilo</i>	29	sitive?	70-77

Proposed Nouns

1. By a proposed noun I mean a noun which is placed immediately before another noun instead of being connected with it by means of a preposition or possibly the suffix *-i* as in 30-59. Such nouns are mainly of three classes.

2. First class: certain nouns in which the last syllable is apparently a petrified suffix cognate with the *-i* just mentioned. These:

(a) *Tu'oni*, as in *tu'oni maea*, strand of rope, and *tu'oni lou'ulu*, single hair (of the head).

(b) *Luoki*, hole, as in *luoki paka*, crab's hole, *luoki kumā*, rat's nesting hole,* *luoki afi*, hole in ground made by fire (esp. an extinct crater).†

* But *ava'i kumā*, hole made by rats in (say) a wall.

† But a fire-hole (native oven) is *ngoto'umu*.

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(c) *Fukahi*, surface (of water). *'Oku tētē 'i he fukahi vai*. It floats on the surface of the water.

(d) *Kilisi*, bottom, in *kilisi tahi*, bottom of the sea.

(e) *'Aofi*, in *'aofi nima*, palm of hand (*hoku 'aofi nima*, the palm of my hand), and *'aofi va'e*, sole of foot. But *'aofi 'o*, lining of.

(f) *Nga'asi* or (more usually) *nge'esi*, shell or shell-like thing, as in *nge'esi to'o*, cockle shell, *nge'esi hina*, empty bottle, lit. shell of bottle, *nge'esi-nima*, finger-nail or thimble (*nge'esi-nima tuitui*). But *nge'esi 'o* is sometimes used. Thus: *ko e nge'esi 'uó*, the lobster shell, but *ko e nge'esi 'o e 'uó*, the shell of the lobster.

3. Compare the following: (a) *tu'o-* in 25. 17; (b) *luo*, hole, and *luo'i*, hole of (e.g. *luo'i kumā* = *luoki kumā*); (c) *funga* in par. 4(f); (d) *kili*, skin; (e) *'ao* in 13. 31; (f) *F. qā (nggā)*, shell.

4. Second class: certain nouns denoting parts of things or parts of the space which surrounds them or is surrounded by them. Principal examples:

(a) *Mata*, front, as in *'i he mata falé*, in front of the house, and *'i hoku mata falé*, in front of my house; and similarly before certain other nouns, such as *kolo*, village, *vao*, forest, scrub, *'akau*, trees, *niu*, coconut palms, and other tree-names in a plural sense (denoting a group or patch of trees as a whole); e.g. *'i he mata 'akaú*, in front of the trees. But *mata 'o*, face (or eye) of, right (outer) side of (cloth), and *mata 'o* or *mata'i*, edge or blade or point of.

(b) *Mu'a*, front, as in *'i he mu'a puhá* (or *tēpilé*, &c.), in front of the box (or table, &c.); or tip, end, as of the nose, chin, tongue, or finger, &c., as in *hono mu'a ihu*, the tip of his nose. But cp. par. 6.

(c) *Tu'a*, back, exterior, space behind or outside of, as in *'i he tu'a puhá*, behind or outside of the box. But cp. par. 6.

(d) *Loto*, inside, interior, as in *'i he loto puhá*, inside the box. But cp. par. 6.

(e) *Tumu'aki*, summit, as in 'i he *tumu'aki mo'ungá*, on the summit of the mountain. But *tumu'aki 'o* is also used.

(f) *Funga*, top, upper surface, as in 23. 19(a). But *funga 'o* is also used.

(g) *Lalo*, space underneath, as in 'i he *lalo tēpilé*, under the table. Before nouns denoting trees, *lalo* is sometimes changed to *lolo*. Thus: 'i he *lalo* (or *lolo*) *mangó*, under the mango tree.

(h) *Mui*, end, or space adjoining end, as in 'i he *mui tēpilé*, at the end of the table.* But *mui 'o* is also used, and, in the sense of tip (of a stick, &c.), both *mui 'o* and *mui'i*.

(i) *Tafa'aki*, side or space beside, as in 'i he *tafa'aki puhá*, beside or at the side of the box. But *tafa'aki 'o* is also used.

(j) *Ve'e*, as in 'i he *ve'e puhá*, (on the floor or the ground) beside the box. This word is a variant of *va'e*, leg, foot, or wheel, which, however, takes 'o. Thus: 'i he *ve'e tēpilé*, beside the table, but 'i he *va'e 'o e tēpilé*, on the leg of the table.

5. Expressions like *mata fale*, &c., in (a) to (g) at any rate, are sometimes treated as local nouns. E.g. 'i *mata fale*, 'i *mu'a puha*, &c. (Cp. 14. 2-6.)

6. Nouns of this class (par. 4) are never merely preposed when the second noun denotes a person or a living animal. In this case a preposition must be inserted, no matter in what sense the first noun is used. Examples: 'i *mu'a 'ia Sione*, in front of John; 'i he *tu'a 'o e tangatá*, on or at the back of the man, or behind the man; 'i *tu'a 'i he tangatá*, outside the man; 'i he *loto 'o e tangatá*, in the mind of the man; 'i *loto 'i he tangatá*, within the man; 'i he *funga 'o 'ene fa'eé*, on his (or her) mother's lap.

7. Third class: nouns which, in an English translation, are naturally followed by 'of' in the sense of consisting of or containing. Thus: *ha tu'unga veve*, a heap of rubbish; *ha ongo hina lolo*, two bottles of oil. Cf. 5. 17. Note the difference between

* But for the end of a building, esp. a Tongan house, *tā* is generally used: 'i he *tā 'o e fale*, or 'i he *taa'i fale*, at the end of the house.

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these: *ha fa'ahinga manu*, a kind or class of animal; *ko e fa'ahinga 'o e manú*, animals (in general), the animal kingdom.

8. Another preposed noun is *fu'u*, complete tree or plant. Thus: *ha fu'u niu*, a coconut palm; *ha fu'u 'ufi*, a yam plant. (Presumably cognate with F. *vū* and R. *hū*, as in *vū ni niu* and *niu hū* = T. *fu'u niu*.) The preposed adjective or adverb *fu'u* is probably an adaptation of this. (Cp. 26. 2; 27. 45(b).)

Fai and Faisai

9. As a transitive verb, *fai*, to do, is often used idiomatically with a verbal noun as its object. *Ko ia 'okú ne fai ho tauhi*. He (or she) who looks after you. Lit. who does your being-looked-after. 'E 'ikai ke toe *fai ha fakatau koa*. No more soap will be sold. Lit. Will not again do a selling soap. 'Oku *fai 'ena pena kupenga*. They (two) are mending a net. Lit. Is doing their mending net (= net-mending).

10. As an intransitive verb, *fai*, appropriately combined with other words, often expresses the idea of going on or proceeding further. Thus: *mei heni 'o fai atu*, from here onwards; *mei he taimi ni 'o fai atu*, from now on; *fai mai fai mai, pea nau . . .*, as time went on (towards the present), they . . .; *pea fai pē fai pē, pea mau . . .*, and finally we . . .

11. As an intransitive verb, often preceded, and usually followed, by *pea*, and, *faisai* is much used for 'by and by' or 'as time went (or goes, or will go) on'. *Pea faisai pea 'osi 'a e ngāué, pea nau foki ki Nu'u Sila*. And by and by, when the work was finished, they returned to New Zealand. Cf. 7. 3(d). Or one may turn *faisai* into a verbal noun, and say 'i he *faisai* or 'i he 'ene *faisai*,* in the course of time, as time went on, by and by.

Fie and Fiesie

12. *Fie* = want to, desire to, wish to. (S. *fia*, F. *via*, R. *pa*.) 'Oku ou *fie 'alu*. I want to go. Cf. 4. 5⁵; 16. 25(a), 50(b)¹.

* Cp. 15. 14.

13. Note also: 'alu *fie* 'alu, to go willingly; *fai fie fai*, to do willingly; *lea fie lea*, to speak willingly; and similarly with other verbs. Also 'alu *ta'e fie* 'alu, to go unwillingly, &c.

14. Sometimes *fie* = to imagine oneself to be, and so to desire to be regarded or treated as. Thus: *fie* 'eiki, to imagine oneself to be, and so to desire to be regarded or treated as, a chief, to be arrogant; *fie lahi*, to imagine oneself to be, &c., great, to be proud or haughty; *fie me'a*, to imagine oneself to be, &c., something (i.e. something or someone of special importance), to be self-important; *fie mā'oni'oni*, to imagine oneself to be, &c., righteous or morally superior, to be self-righteous.

15. In the following cases *fie* should be written, not as a separate word, but as part of a compound word.

(a) In *fimoheā*, *fieinua*, and *fiekaia*, because the *-a* belongs, not merely to *mohe*, *inu*, and *kai*, but to *fie mohe*, &c., as a whole. See 30. 30(a).

(b) In those words in which the original meaning of *fie* has become lost or almost so. Examples: *fie mālie*, contented, easy in mind, free from sorrow or worry, &c., comfortable; *fie mata-mu'a*, impertinent; *fie mua'i*, v.t., to deceive by taking an unfair advantage of one's special relationship to the person deceived.

16. When a verb which is normally transitive is preceded by *fie* and is not followed by an object—not even by a completely indefinite object,* it may either have an active sense or a passive sense acc. to context or circumstances. (More often, I think, it has a passive sense.) Thus, a barber, scissors in hand, might say, 'Oku ou *fie kosi*, meaning 'I want to cut somebody's hair' (lit. I want to clip), but another person saying to a barber, 'Oku ou *fie kosi*, would naturally mean 'I want a haircut' (lit. I want to be clipped). Hence also: 'eku *fie kosi*, my wanting to cut somebody's hair, or my wanting to have my hair cut. Cp.

* Cp. Chapter 12.

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the use of transitive verbs as adjectives with either an active or a passive sense, as in 3. 15.

17. *Fiefie* = inclined to, disposed to, eager to. Sometimes it seems to be stronger, sometimes weaker, than *fie*. (It must not be confused with *fiefia*, to rejoice.) *Ko e hoosi fiefie 'alu 'aupito eni*. This is a horse that is always eager to go. *Ko e talavou fiefie ngāue ia*. He is an industrious youth. (He is eager to work.) 'Oku ou *fiefie 'alu pē*. I am inclined to go. I have half a mind to go. (Cp. 32. 7, note.)

Ngali and Ngalingali

18. *Ngali* has at least three uses:

(a) As an intransitive verb or an adjective, to be appropriate, befitting, or suitable, esp. as regards appearance. 'Oku *ngali mo ia*. It is befitting to him. It becomes or suits him. Adjectival: *me'a ngali*, seemly or suitable thing; *me'a ta'e ngali*, unseemly or unsuitable thing.

(b) As an intransitive verb followed by a clause: to seem, to look as if. *Neongo 'oku ngali kuo ta'e 'aonga 'a e penū, ka 'oku 'ikai*. (TF 29. 11. 3. 2. 9.) Though it looks as if the refuse is useless, it is not [really] so. 'Oku *ngali ko e fo'i faka-Tonga pē ia*. (TF 43. 10. 4. 2. 25.) It looks as if that is just a little Tongan [idea].

(c) Preposed. 'Oku *ngali totonu*. It is apparently right. It looks (or seems) right. 'Oku *ngali kovi*. It looks bad. 'Oku *toki ngali fale ia*. Now it is something like a house. (Now it is fit to be called a house.) Note: *ngali tangata*, like a man, manly; *ngali fefine*, like a woman, womanly, ladylike. Cf. 8. 9.

19. *Ngalingali* has at least two uses:

(a) As an intransitive verb followed by a clause. (Cp. par. 18(b).) *Na'e ngalingali kuo si'aki ia 'e he 'Otuā*. (T.) It seemed as if God had forsaken him. 'Oku *ngalingali 'e 'uha*. It looks as if it may rain. (Later on: cp. next.)

(b) Preposed. (Cp. par. 18(c).) 'Oku *ngalingali 'uha*. It

looks like rain. (We may expect it to rain very soon.) 'Okú na ngalingali tatau. They seem to be about the same. (Weaker or more attenuated than ngali tatau.)

Tokaange

20. This word, made up of *toka*, intransitive verb, to settle down, &c., and *ange*, as in 27. 3(c), is used idiomatically, without a tense-sign, in saying that there is (or was or will be), no doubt, someone or something, but just who or what we do not know. *Tokaange ha tangata 'okú ne 'ilo hono 'uhingá.* There is someone, no doubt, who knows the meaning of it (or the reason for it). *Tokaange ha me'a lahi kuo tokonaki ki he tamasi'i ni.* No doubt (or, You may depend upon it that) there is something great in store for this child.

'Iloange

21. Made up of 'ilo, to know or find, and the adverb *ange*, this word is used idiomatically to express suddenness and surprise. 'Iloange, kuo toka 'a e vaká. Lo and behold, the boat was aground. 'Okú tau fiefia 'i he 'iloange, kuo hā'ele mai 'a 'Ene 'Afió. We rejoice in the sudden and unexpected arrival of Her Majesty. Cf. par. 50(f). In idiomatic Tongan the tense-sign following 'iloange is nearly always *kuo*.

'Ilonga

22. Primarily an adjective = distinguished (by a special mark or characteristic), this word is used idiomatically to denote any or all of the particular kind mentioned, more or less like -ever in whoever, whichever, &c. Examples:

(a) 'Ilonga ha fo'i tupe 'oku mu'omu'a, ko ia 'oku lau ko e kai. Whichever disk* is in front, that is the one that is said to score. 'Ilonga ha potu 'oku tau 'i ai, 'oku 'i ai foki mo e 'Otuá. Wherever we are, there God is also. (Cp. 16. 50(a), sub-par.)

(b) 'Ilonga 'a kinautolu 'oku nau nofo 'i Niua Fo'ou, 'e fe-tukutuku kinautolu ki Tongatapu. All those who live at Niua

* Cp. 4. 20.

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Fo'ou—whoever they are—will be removed to Tongatapu. 'Ilonga 'a koe 'okú ke fie foki ki Vava'u, kuo pau ke ke sinaki ma'u ha tohi fakangofua. Whoever you are that desire to return to Vava'u, you must first obtain a permit.

Lau, Laulau, Laui, and Laulai

23. These four words, presumably from *lau*, to count or reckon, are used before cardinal numerals denoting ten, hundred, thousand, &c., and before nouns denoting measures of time or distance, &c., to indicate an indefinite number of. Examples:

(a) 'I he ngaahi ta'u 'e lau teau kuo hili angé. Hundreds of years ago. Na'e lau mahina* 'ene nofo 'i heni. He stayed here for months. (Or laulau mahina, for months and months.)

(b) 'Okú laui milioná 'a e ngaahi falé. The buildings are reckoned in millions. There are millions of buildings. Na'e toki fai atu 'emau fonongá 'o laui maile. We then journeyed on for miles. (Or laulau maile, for miles and miles.) Lit. Then did onward our journey and miles. Cp. par. 9 and 8. 13(a).

24. It appears that *lau* or *laulau* is generally used with smaller numbers or measures; *loui* or *lauloui*, with larger numbers or measures.

'O A'u Ki

25. This expression, though it usually = until, as in 8. 13(b), sometimes = and even. Na'a ne fa'a maumau 'i 'a e ngaahi angá, mo e ngaahi tu'utu'uni, 'o a'u ki he ngaahi laó. He continually violated the customs and the regulations and even the laws. Lit. and [it] extended to the laws.

Ngata Pē 'I

26. Meaning, literally, terminating only at, *ngata pē 'i* is used idiomatically for 'only' or 'except', implying 'no one (or nothing) else'. Ngata pē 'iate kinaua 'okú na 'ilo hono mo'oni.

* Cp. 25. 7.

Only those two know the truth of it. Lit. Terminating only at them-two they know its truth. *Na'e tapu ke tanu ha taha 'i Selūsalema, ngata pē 'i he tu'i.* (Geog. 187. 8.) It was unlawful to bury anyone in Jerusalem except the king.

Kehe

27. *Kehe*, adj., different, has at least three idiomatic uses, as follows:

(a) *Kae kehe*, followed by a slight pause or, in writing, by a comma, = nevertheless, at all events, at any rate, however, but on the contrary, or but, as best suits the context.

(b) *Kehe* or *kae kehe*, followed by *ke* and a verb, or by *ko* and a noun, = the one thing that matters is, provided that, so long as, or if only. *Kehe pē ke tau fai ki hotau tūkuingata.* The one thing that matters is that we shall do our best. Let us do our best: never mind about anything else. *Fa'iteliha koe ki he totongi te ke ma'ū, kae kehe ke ke ha'u 'o fai 'a e ngāuē.* Decide for yourself as to the payment which you are to receive, provided that you come and do the work. *'Okū te loto-fiefia kita ke pou pou, kehe pē ko ha me'a ia ke tokoni'i ai 'a e ngāuē.* (Cp. TF 46. 11. 3. 2. 33.) I myself am happy to support it, so long as it is something (or, if only it is something) by which the work may be helped.

(c) *Ko e kehe*, followed by *ke* and a verb, = simply in order to, or just for the sake of. *'Oku fai pē ko e kehe ke fai.* It is done simply in order to get it done (or just for the sake of getting it done). It is done perfunctorily. (For *ko* as here used, see 16. 11(b).)

Tokua

28. Sometimes equivalent to 'they say' or 'it is said', sometimes better left untranslated, this word indicates an attitude of non-committal, on the part of the speaker, as to the correctness of the statement he is making or the opinion he is reporting. *Tokua kuo 'alu 'a Mele ki Ha'amoā.* It is said that Mary has gone to Samoa. *'Oku nofo tokua 'i Manono.*

She lives, so they say, at Manono. *Na'a ne pēhē tokua ko ho fo'ui pē.* He said that it was your own fault.

Hei'ilo

29. Apparently made up of *hei*, for *hai*, who, and *'ilo*, to know, *hei'ilo* = who knows (implying that perhaps nobody does), and hence, I don't know, it is unknown or uncertain or doubtful, or thinking (or hoping) that perhaps, acc. to context. *Hei'ilo pe ko hai ia.* It is known not (or not certain) who he is. *Na'a mo 'Aisea, hei'ilo pe na'a ne tui ki ai.* It is doubtful whether even Isaiah believed it. (Cp. 16. 50(b).) *Na'a ku 'alu ki Nuku'alofa, hei'ilo te u ma'u ai ha vaka.* I went to Nuku'alofa, thinking that perhaps (or, in the hope that) I might get a boat there.

'Uma'ā

30. *Ko e 'uma'ā* or *ke 'uma'ā* or *mo'o 'uma'ā* means why, or for what reason or purpose, implying that in the opinion of the speaker what is called in question has no apparent reason or purpose or is unnecessary. (Cp. 24. 16.) *Ko e fafanga kinautolu ko e* (or *ke*, or *mo'o*) *'uma'ā?* Why do you feed them? Or simply, Why feed them? (Implying that, in the speaker's opinion, it is unreasonable or useless or unnecessary to do so.) In this sense, *'uma'aki* is sometimes used instead of *'uma'ā*.

31. *Kae 'uma'ā* = and also, and likewise, or not to mention. It is always preceded by a slight pause (a comma), and in idiomatic Tongan it is always followed by a noun or pronoun, not by a clause. *Na'e kau ai 'a e 'eiki 'o e koló mo e faifeaká, kae 'uma'ā 'a e kau faiakó.* The chief of the village and the minister belonged to it, and also (or, not to mention) the teachers. *Na'e 'ilo 'a e me'á 'e he kakai 'o e koló, kae 'uma'ā 'eku sio 'aku ki ai.* The people of the village knew about the thing, and in addition (or, not to mention the fact that) I saw it myself. Lit. and also (or, not to mention) my seeing I thereto. (It would not be correct to say *kae 'uma'ā na'a ku sio*, &c.) Sometimes, esp. in poetry, the *kae* is dispensed with.

32. This meaning of 'uma'ā is, I suggest, just an adaptation or development of its first meaning as in par. 30. Thus: *kae 'uma'ā* = and why mention, implying that it is unnecessary to do so; and hence, not to mention; and hence, and also.

Idiomatic Uses of *Hono*

33. This word has several other idiomatic uses besides those dealt with in 20. 4-5.

34. First: its use in ironical exclamations, such as the following:

(a) *Hono 'ikai lelei!* How good it is! Literally this means, or appears to mean, Its non-goodness! (Not its being not good, but the degree or respect in which it is not good. Cp. 14. 25-28.)

(b) *Hono 'ikai tokolahi 'a e kakai!* What a big crowd of people! *Hono 'ikai ko e kolo lahi eni!* What a big town this is!

(c) *Hono nifi!* How big it is! *Hono 'uke!* How small it is! Properly, *nifi* = tiny, as in *ha me'a nifi*, a tiny thing, while *'uke* = huge. The latter, however, is seldom if ever used now except in irony with *hono*.

(d) *Hono taha 'eku 'alu ki ai!* I have gone there I don't know how many times!

(e) See par. 61(b).

35. Second: in *hono ai*, seemingly as a substitute for *'oku 'i ai koā*. (Cp. 22. 10 and 27. 52.) *Hono ai ha taha kuo 'ilo 'a e 'Otuá?* (From a hymn.) Is there anyone who knows God? (Implying that there is not.)

36. Third: in the idiom illustrated in the following examples. *Ko ho'o laú, hono ke fai ha me'a.* You talk but do nothing. To three or more: *Ko ho'omou laú, hono mou fai ha me'a.*

37. Fourth: in the construction referred to in 15. 13, end. For example: when *taki*, in *'Oku taki au*, I am led, is turned into

a verbal noun, though one may say *hoku taki*, my being led, as in 13. 2-5, one may say, instead, *hono taki au*, with the same meaning.

38. In the latter case it seems clear that *hono* is no longer felt to be a possessive pronoun, meaning its, but has become, to all intents and purposes, merely a definite article, so that the literal meaning of *hono taki au* is the leading me.* Occasionally, indeed, a definite article is used instead. See TF 44. 9. 1. 1. 40: '*i he fa'a 'ave kimoutolu ki Toloá*: lit. in the frequently taking you to Toloa: i.e. when (or because) you are frequently taken, &c.

39. As compared with the normal construction, as in *hoku taki*, this construction with *hono* seems awkward and illogical. One must admit, however, that the use of the latter sometimes serves to avoid ambiguity: for *hoku taki* may mean either my being led or my leader, whereas *hono taki au* can have only the first meaning.

'Taking' and 'Bringing' Idioms

40. Very often, where an English person speaks of taking or bringing, a Tongan speaks of going with or coming with. See 4. 11, 20. 2(b)², and the following:

(a) *Na'a nau o mo e fu'u pa'anga.* They took (lit. went with) a large sum of money.

(b) *Na'e 'alu ange ia mo 'eku siaine mo 'eku fingota.* She brought me some bananas and shell-fish. Lit. She came with my bananas and my shell-fish. (Cp. 27. 3(c) and 33. 10².)

(c) *Te u 'atu ia ke ke 'alu mo koe.* I will give it to you to take with you. Lit. that you may go with you. *Na'a ke ha'u mo koe 'a e kofukofú?* Did you bring the parcel with you? Lit. Did you come with you the parcel? Under certain conditions (which I am not yet able to define) this curious way of putting it is quite normal.

* It could not possibly mean, of course, his leading me, which would be *'ene taki au*.

(d) *Kuo puli 'ene 'umu na'e ha'u mo hono tuonga'ané.* The cooked food which her brother had brought for her had vanished. Lit. Her cooked-food [which] came with her brother, &c.

(e) *'Alu 'o 'omi ha kofu tofua'a 'e fā ke 'alu mo 'Éleni.* Go and bring four parcels of whale-meat for Ellen to take with her. Lit. to go with Ellen.

Dual for Singular, &c.

41. In reference to a situation in which two or more persons are concerned, Tongan idiom often requires, or at any rate prefers, a pronoun which, in number or person (or both), is more inclusive, more comprehensive, than an English mind would naturally expect. Examples:

(a) First exclusive. *Na'a ma nofo mo ia.* I stayed with him. *Na'a ma nofo mo au.* He stayed with me. Here *ma* (we two, I and he) is used where we might have expected *ku* (I) in the first sentence, and *ne* (he) in the second. But, as both he and I were concerned in each case, Tongans prefer to say *ma*.

Additional example. *Pea masike hake 'a e ongo tangata na'a mau tangutú ke lele.* (From a native's account of a big fire.) And the two men with whom I was sitting (or, who were sitting with me) started to get up to run. Observe that 'with' is not expressed separately: it is simply implied in the person and number of *mau*, which is neither first exclusive singular (= I) nor third dual (= they-two), but is first exclusive plural (= I and they).

(b) First inclusive. *Mai ke ta komo!* Give it (your cigarette) here and let me have a draw too! Lit. Give-hither* that we (I and you) may suck-in. Cf. par. 49(b)³ and *tau* in par. 47(a)².

(c) Second person. *Te mo nofo mo ia?* Will you stay with him? *Te mo nofo mo koe?* Will he stay with you? (In each case the first *mo* means you two, you and he.) *'A e kakai*

* Cp. 3. 21.

kotoa pē 'oku mou folau mo koé. (Acts 27. 24.) All the people who (*mou*, not *nau*) are voyaging with you. (True, *nau* would not be incorrect; but *mou* is more idiomatic.)

(d) Third person. *Na'a nau talanoa mo ia.* They talked with him. Here *nau* is the idiomatic usage even if only two persons were talking with him, as in Matt. 17. 3. Why? Because, including him, there were three of them. Cf. 9. 19(a): *na*, not *ne*.

Some Idiomatic Ways of Expressing the Desire, the Hope, or the Wish of the Speaker

42. Note the special uses of *tuku* and *'ofa*, and the normal uses of *tauange*, *taumaiā*, and *'amusiaange*, as illustrated in the following pars., 43-47.

43. *Tuku*: ordinary meanings: to put down; to leave; to stop, discontinue, leave off. Special meaning: let. *Tuku ke fai leva 'a e ngāué.* Let the work be done at once. *Tuku ke u fakamahino atu.* Let me explain it to you. *Mou ō pē ā, kae tuku ke u nofo pē 'o le'o.* (From a native legend.) You folk go, but let me stay behind and keep watch. Note, however, that *tuku* is equivalent to 'let' only when this word is more or less equivalent to 'allow', as in the examples just given. For 'let' as expressing a fiat, as in 'Let there be light', &c., in Genesis 1, see par. 48. For 'let' as merely desiderative or suggestive, see par. 49.

44. *'Ofa*: ordinary meaning, to love or be kind. Special uses:

(a) Followed by *pē* and a tense-sign: expressing hope. *'Ofa pē 'oku 'ikai puke.* It is to be hoped that he is not sick. *'Ofa pē kuo nau a'u ki ai.* It is to be hoped that they have arrived there. *'Ofa pē na'a nau a'u ki ai 'aneafi.* It is to be hoped that they arrived there yesterday. *'Ofa pē te nau foki lelei mai.* It is to be hoped that they will come back safe and sound.

(b) Followed by *ke*: expressing desire (= may). *'Ofa ke*

monū'ia 'a e fonuá ni. May this country be fortunate. '*Ofa ke 'iate kitautolu 'a e 'Otuá.* May God be with us.

45. *Tauange* (= *tau*ange*): similar to '*ofa* in par. 44(b), but more hortative. *Tauange ke tau tūkuingata.* May we be (or Let us be) zealous. It is often followed by *mo* and a noun or pronoun. (Cp. 16. 48.) *Tauange mo koe ke ke tūkuingata.* May you be (or I trust that you will be) zealous.

46. *Taumiā* (= *tau mai† ā*): O that, would that, or if only. Examples:

(a) Followed by a tense-sign. *Taumiā 'oku nau 'i heni he taimi ni!* Would that they were here now! *Taumiā kuo 'osi 'a e ngāu!* Would that the work were finished! *Taumiā na'a mou fanongo ki ai!* Would that you had listened to it! *Taumiā na'e toe lava ke lea mai 'a si'i Siale Nāpa'á!* If only Charlie Nāpa'a, of sacred memory,‡ could speak to us again!

(b) Followed by *ke*. (Cp. 8. 33 ff.) *Taumiā ke mou fanongo ki ai!* O that you would listen to it! *Taumiā ke nau vave mai!* O that they would come quickly!

(c) Followed by *ko*. (Cp. 16. 10.) *Taumiā ko e vaka eni 'oku ha'u ai 'a Ve'ehalá!* Would that this were the boat on which Ve'ehala is coming.

47. '*Amusiaange*, v.t., expresses a wish—a wish dominated by the thought or feeling, 'How lovely (or splendid, or delightful, &c.) it would be if it were so!' (From '*amusia*, to be envied, as in '*Amusia 'a Sione*, John is to be envied.) The object of '*amusiaange* is usually a clause beginning with a sign of the past tense, used as in 7. 9, or with the conjunction *ke*. Examples:

(a) '*Amusiaange 'e au na'e 'i heni 'a Mele he taimi ni.* I wish that Mary were here now. (How lovely it would be if she were!) *Fai pē ki ha'o fa'iteliha; ka te 'amusiaange 'e kita na'a tau nofo*

* Perhaps an abbreviation of *taau*, to be befitting, or perhaps *tau*, to hit (the mark) or to arrive.

† Cp. par. 50-51.

‡ Cp. 14. 10 (second half).

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pē heni. (From a conversation between Tongans.) Do just as you please; but I* should have been delighted to have you stay here with us.†

(b) '*Amusiaange 'e au ke mou pou pou mai.* I wish that you folk would support me. '*Okú te 'amusiaange ke mahino eni kiate kinautolu.* I wish that they could be made to understand this. Lit. that this might be clear to them.

48. Occasionally a sentence which expresses the desire of the speaker begins, not with *tuku* or '*ofa* or *tauange*, &c., but simply with the conjunction *ke*. See 8. 36 and Gen. 1, verses 3, 6, 9, 11, 14, 20, and 24.

49. More often, however, such a sentence begins with a cardinal pronoun or with a verb, without *ke*, as in the following examples:

(a) First person exclusive. See 19. 3(d), 4, and the following. *Mau tokoni mu'a kiate kimoutolu.* Let us help you.

(b) First person inclusive. *Ta lulululu.* Let us shake hands. *Tau hiva.* Let us sing. *Tau ō mo au.* Let me go with you. The first is addressed to one person; the second and third, to two or more. *Re* the third, cp. par. 41.

(c) Second person. See 10. 20-22 and the first clause of the next example.

(d) Third person. *Ha'u koe, kae 'alu 'a Siale.* You come, while Charlie goes (or, but let Charlie go). Lit. Come you, but go Charlie. *Nau tokanga mu'a ki ai.* Let them give attention to it. *Lele taha† kia Totofisi 'o fakahā ange . . .* Somebody run to Totofisi and tell him . . .

50. Sometimes the adverb *mai*, instead of meaning towards me, &c., as in 27. 3(a), expresses, or helps to express, a desire, a hope, or a wish. Examples:

(a) After '*ofa*: cp. par. 44. '*Ofa mai 'oku nau lelei pē.* It is to be hoped (or, I hope) that they are all right. '*Ofa mai 'oku*

* Cp. 19. 5(b).

† Cp. par. 41.

‡ For *ha taha*.

'ikai puke. It is to be hoped that he is not sick. 'Ofa mai ke monū'ia 'a e fonuá ni. May this country be fortunate.

(b) After *tauange*: cp. par. 45. *Tauange mai ke ke mo'ui 'o 'aonga ki he fonuá.* May you live to be of service to the country.

(c) After *ke*: cp. par. 48. *Ke u mamata mai 'i Ha'amoá.* I wish that I could visit (lit. see) Samoa. *Ke u 'i ai mai.* I wish I could be there. *Ke u kai mai ha moalulu pē.* (From a native legend.) I wish I could have a moalulu* to eat. Cf. 34. 40(b).

(d) After *ke*: additional examples. *Ke ha'u mai 'a Sione 'anai.* I wish that John would come today. *Ke me'a mai mai 'a Havea 'anai.* I wish that Havea would come today. (Note. Havea being a chief, *me'a mai* is used instead of *ha'u*. Cp. 33. 63(a) and 36. 5.) *Ke 'alu atu mai 'a Sione 'o mamata 'i he falé.* I wish that John would go over and have a look at the house. Cp. par. 51.

(e) After *pehē ange*. (A special use of the demonstrative *pehē*. Cp. Chapter 23.) *Pehē ange mai na'á ku 'i ai.* I wish I were there. *Pehē ange mai ke u 'i ai.* I wish I could be there.

(f) After *'iloange*: cp. par. 21. *'Iloange mai pē kuo ha'u ha taha mo ha meleni.* I wish that someone would surprise us by coming along with a water-melon.

(g) In a dependent clause after *faka'amu*, to long or wish or hope (wishfully). *Na'á te fa'a faka'amu foki ke te 'alu mai ki ha fonua muli.* (From a conversation between two Tongan women.) Moreover (*foki*) I used to long to go to a foreign country. *'Oku ou faka'amu ke 'oua mai na'a toe ha'u 'a e siana ko iá.* I hope that that fellow will not come again. (Cp. 9. 11-14.)

51. Observe that when *mai* is desiderative, as above, it may stand in positions in which the use of the directional *mai* is not permitted: e.g. after *'alu*, after *ha'u*, after *'ave*, and even after *ange* or *atu* or another (directional) *mai*. Cp. 27. 4(v) to (vii).

* A legendary kind of fowl (*moa*).

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Various Ways of Expressing Ability

52. First: using *lava*: lit. to arrive (at a desired goal), or to achieve or obtain (a desired object); hence, to succeed in arriving or achieving or obtaining; and hence, to be able or to be possible. Examples: (a) *Te ke lava mai?* Will you be able to come? (b) *Na'á ne lava fēfē 'a e fu'u ngāue ko iá?* How did he manage to do that great work? How was he able to do it? (c) *'Oku 'ikai te u lava ke fakamatala hono 'aongá.* I am not able to explain its use, I cannot explain, &c. (d) *Te ke lava fai ia?* Will you be able to do it? (e) *Te ke lava 'o fai ia?* Same meaning. (f) *'E lava ke ke fai ia?* Will it be possible for you to do it? Essential idea: achievement, ability, or possibility.

53. Second: using *ala* as a preposed verb. (As an intransitive verb, *ala*, followed by *ki*, = to reach out the hand to, to touch.) *Te ke ala fai 'a e ngāue?* Will you be able to do the work? (Could you manage it, do you think?) *'Oku 'ikai ke ala fai.* It cannot be done. *Te u lea pē ki he ngaahi me'a 'oku ala fakamo'oni'i.* I will speak only of the things which can be proved. Essential idea: practicability, absence of hindrance or impediment.

54. Third: using *fa'a*: cp. 27. 21(d). *'Oku 'ikai te u fa'a 'alu.* I cannot walk. (E.g. because of lameness, weakness, or old age.) *'Oku ou kei fa'a 'alu pē.* I am still able to walk. Essential idea: capability.

55. Fourth: using *ma-*: cp. 31. 17, 19. *'E 'ikai te ke manofa.* You will not be able to stay behind. (So great will be your desire to go.) *Na'e 'ikai te u makātaki'i 'ene angá.* I could not put up with his behaviour. (It was beyond my powers of endurance.) *'E 'ikai te u mahiki ia.* I shall not be able to lift it. *Te ne mafua 'a e puhá?* Will he be able to carry the box? Essential idea: ability as discovered by trial.

Note. There is also a special word, *fa'ahi*,* meaning to be able to lift and carry. *Te ne fa'ahi 'a e puhá?*

* Not to be confused with *fa'ahi*, n., side, or v.i., to side with (*mo*).

56. Fifth: using *poto* 'i *he*, skilled or adept or clever at. *Kuo poto 'i he kakaú*. He can swim. (He has attained the art.) 'Okú ke *poto 'i he kakaú*? Can you swim? (The 'i is often omitted.)* Essential idea: possessing the necessary skill.

57. Sixth: by implication only. 'Okú ke *kakau*? Can you swim? (Lit. Do you swim?) 'Oku 'ikai te u *ongo'i ia*. I cannot. (lit. do not) hear it.

58. *Re lava*: par. 52. Sometimes *lava'i*, *malava*, or *malava'i*, is used. (For the 'i, see 30. 14 ff.) *Na'e 'ikai te nau lava'i hano faka'uhinga*. They were not able to interpret it. Lit. They did not achieve an-its interpretation. *Te ke malava ke fai 'a e ngāué?* Will you be able to do the work? *Te ke malava'i 'a e ngāué?* Same meaning.

Ways of Saying 'No Wonder'

59. First: *ne'ine'i*. When the subject is postposed, *ne'ine'i* simply replaces the tense-sign. *Na'e fiefia 'a e kau faiakó*. The teachers were glad. *Ne'ine'i fiefia 'a e kau faiakó*. No wonder the teachers were glad. When the subject is preposed, the tense-sign is replaced by *ne'ine'i te*. (Cp. 8. 45.) *Na'a nau fiefia*. They were glad. *Ne'ine'i te nau fiefia*. No wonder they were glad. Sometimes *tā ne'ine'i* is used. *Tā ne'ine'i fiefia 'a e kau faiakó*. Cp. 34. 37(a).

60. Second: *ko e fie lau*: lit. the desire to mention. This is followed, not by a clause, but by a verbal noun. *Ko e fie lau 'a e fiefia 'a e kau faiakó*. It was no wonder that the teachers were glad. *Ko e fie lau 'enau fiefiá*. It is no wonder that they were glad. The underlying meaning, I think, is 'The idea of wanting to mention (or to comment on) their being glad!' *Ko e fie lau 'a e 'ikai ke toe 'omi ha'ane tohi*. It is no wonder he doesn't get any letters now. Lit. The desire to mention the not again bringing a-his letter (or some-his letters). (Cp. 9. 9 and 20. 2(a).) The first two words, like 'it is' in English, are often omitted. *Fie lau 'enau fiefiá!* No wonder they were glad!

(om) kiro chin of 1.1.7 to * Cp. 16. 55(b). the boundary of 21 302 *

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61. Third: *ko e pehē koā*:* in a rhetorical question. Examples:

(a) *Ko e pehē koā ke 'oua te nau 'ita?* Is it any wonder that they are angry? Lit. Is it a thinking that they should not be angry?

(b) *Ko e pehē koā ke tokoni 'a e kakái hono 'ikai tomu'a hola pē kinautolu 'oku 'onautolu 'a e falé?* Was it any wonder that the people did not help when those to whom the building belonged were the first to flee? (From a native's account of a fire.) Lit. Is it a thinking that the people should help, &c. (A literal translation of the second part of the sentence is almost impossible. For the idiom, see par. 34.)

62. Fourth: using *ofo*, to be surprised, or *fakaofa*, surprising, causing surprise. 'Oku 'ikai te te *ofo 'i he'enu fiefiá*. One is not surprised at their being glad. 'Oku 'ikai ko e me'a *fakaofa 'enu fiefiá*. Lit. Their being glad is not a surprising thing.

The difference between *Na'a* or *Na'e* and *Ne*

63. It was stated in 7. 1 that, as the sign of the past tense, *ne* is sometimes used in place of *na'a* or *na'e*. It appears, however, that there is a slight distinction. *Na'e 'alu 'a Pita*. Peter went. *Ne 'alu 'a Pita*. Peter went. It seems, however, that the latter, but not the former, implies 'as intended' or 'as expected'. *Na'e 'ikai ke 'alu 'a Pita*. Peter did not go. *Ne 'ikai ke 'alu 'a Pita*. Peter did not go as we expected him to do. He did not go after all. *Ne ha'u 'a Sione ia 'i he Hifofuá*. John came on the Hifofua. The *ne* implies that his coming was expected; the *ia*, that he was not expected by the Hifofua. (Cp. 23. 32(a).)

Te or 'E as merely Predicative

64. In an adjectival clause, *te* or 'e, instead of indicating futurity, sometimes merely introduces the predicate, the tense

* The *koā* (see 27. 46 ff.) is sometimes omitted.

being shown by the tense-sign used in the principal clause. (Cp. 7. 10.)

65. Examples:

(a) Present tense. 'Oku 'ikai ha tamasi'i ako heni te ne ta'e 'ilo 'a e faka'ofa'ofa 'o homou fonuá. (GG 46. 38. 2. 50.) There is not a school child here who does not know the beauty of your country. 'Oku 'ikai ha taha mo'ui 'e ta'e 'i ai ha'ane fa'ē. (TF 44. 4. 1. 1. 34.) There is no one living who has not a mother.

(b) Present tense. 'Oku te'eki ke 'i ai ha taha 'e toe foki mai. No one has ever come back. Lit. There has not yet been one [who] has returned hither. (Cp. 9. 25, 28.)

(c) Past tense. Tala'ehai na'e 'i ai si'anau toko taha 'e masiva. (Acts 4. 34.) There was not one of them (lit. a-their one person) who was poor. Na'e tātātaha ha manu 'e mo'ui. (HK 103. 17.) Only here and there did an animal survive. Lit. An animal [which] lived was rare. Na'e 'ikai ha'ane lea 'e fai. He didn't say a word. He hadn't a word to say.

(d) Past tense (special). See 25. 26(e).

66. Additional examples:

(a) 'Oku i ai ha ni'ihi 'e tu'utāmaki? Are there any casualties? More lit. Are there any some [who] are in trouble? Na'e i ai ha taha 'e i fale? Was there anyone in the building? Lit. Was there a one [who] was in house?

(b) The question, but not the answer, in the following. Na'e tokolahi ha kakai 'e ō atu? Did many people go (to the place where you were)? Lit. Were any people [who] went thither numerous? 'Io, na'e tokolahi 'a e kakai na'e ō angé. Yes, many people came. Lit. The people [who] came (to where I was) were numerous. (Cp. 27. 3(b)(c).)

67. It appears that, apart from such cases as those referred to in par. 65(d), this usage is confined to adjectival clauses whose antecedent is indefinite.

More about Ka Ne

68. In spite of the fact that *ne* in *ka ne*, as in 7. 9, is almost certainly the tense-sign, it is sometimes followed immediately by 'oku or kuo, acc. to the sense intended. *Ka ne 'oku 'ikai la'ā, te u 'alu 'o fāngota.* If it were not sunny, I would go out looking for shell-fish. *Ka ne kuo 'osi 'a e ngāuē, te u 'alu 'o va'inga.* If the work were finished, I would go out and play. The insertion of 'oku or kuo in such cases, though not essential, is quite common. Neither 'oku nor kuo, however, is usable after *kapau na'e*.

69. Note, finally, that *kane* (doubtless from E. *can*) is the Tongan word for bucket. Hence a person who keeps on saying *ka ne* is said, jokingly, to *tā 'a e kané*, to hit the bucket. *Ka ne ke fai 'eku lau, 'e 'ikai te ke toe tā 'a e kané.* If you had done what I said, you would not be hitting the bucket again.

Transitive or Intransitive? (Apparent Confusion of 'E and 'A)

70. There are certain cases in which the subject of an apparently transitive verb is introduced, not with 'e, as in 16. 28(a), but with 'a. (Cp. 16. 19(a).)

71. This occurs, first, when such a word as *kofu*, dress, *vala*, loin-cloth, *tatā*, hat, *kahoa*, neck-lace, or *sū*, shoe, is treated as a verb or verbal equivalent* and is used as in the following sentences. 'E tatā 'a Sione 'a e tatā ko eni. John will wear this hat. Na'e kahoa 'a e fefiné 'a e kongā ngatu. The woman was wearing a piece of tapa cloth round her neck. In each case the verb appears to be transitive: it is certainly transitive in English. Then why 'a Sione and 'a e fefiné? Why not 'e Sione and 'e he fefiné, as in the sentences 'E 'ai 'e Sione 'a e tatā ko eni (John will put this hat on) and Na'e ngāue'aki 'e he fefiné 'a e kongā ngatu (The woman used a piece of tapa cloth)?

72. The explanation, I suggest, is that the verbs or verbal equivalents *tatā* and *kahoa*, though apparently transitive in the

* Cp. 3. 8(f), last example.

above sentences, are really intransitive, just as they are in the sentences 'E tatū 'a Sione (John will wear a hat) and Na'e kahoā 'a e fefiné (The woman wore a neck-lace), and that the sentences in question really mean, or originally meant, 'John will wear-a-hat—this hat' and 'The woman wore-a-neck-cloth—a piece of tapa'. Cp. 3. 8(f).

73. This use of 'a, not 'e, with the subject of an apparently transitive verb occurs also when certain verbs of utterance, such as *lea*, to speak, *kaila*, to shout, and *muhu*, to mutter, are followed by the speaker's words, quoted, and apparently serving as the grammatical object of the verb. *Pea lea ange 'a e fefiné, 'Ta hake mu'a heni*. (From a native legend.) And the woman said (lit. spoke) to him,* 'Let us go ashore here'. Why 'a e fefiné? Why not 'e he fefiné, as in the sentence *Pea pehē ange 'e he fefiné . . .* (And the woman said to him . . .)?

74. The explanation, I believe, is that, in this sentence, as in general, the verb *lea* is intransitive, not transitive, and that the words 'o ne pehē, and she said, are understood after it. Cp. 8. 3(c) and 12. 6(b). And the same applies, of course, when other intransitive verbs of utterance, such as *kaila* and *muhu*, are used in a similar way.

75. We come now to the opposite kind of phenomenon: an apparently intransitive verb whose subject is introduced with 'e. (Cp. 16. 28(a) and 29(ii).)

76. This occurs, first, with *ongo'i*, to feel (inwardly), when followed immediately by an adjective, as in the following sentence. 'Oku *ongo'i lelei ange 'e Sione he pongipongi ni*. John feels better this morning. The explanation, I believe, is that *lelei ange*, as here used, is a contraction of the nounal clause 'oku *lelei ange*, as in the fuller form of the sentence (which is also used), 'Oku *ongo'i 'e Sione 'oku lelei ange he pongipongi ni*, John feels that he is better this morning.

77. This occurs also, at times, when 'ilo, to know, is used apparently as an intransitive verb. *Pea fufū ai pē 'e he fine-*

* Cp. 27. 3(c) and 4(i).

motu'a 'a Hina 'i hono leké, 'o 'ikai 'ilo ki ai 'e ha taha. (From a native legend.) And so the old woman hid Hina in her curtained-off recess, and nobody knew about it. Apparently 'ilo, as here used, is intransitive, for *ki ai* is not nounal or pronominal, but adverbial. Then why 'e ha taha? Why not simply *ha taha*, as in the sentence *Na'e 'ikai fakakaukau ki ai ha taha* (Nobody thought about it)? The explanation, I believe, is that 'ilo is really transitive, its object being *ha me'a*, anything, understood. (Cp. 10. 23.)

30

SUFFIXES

Introduction

1. The principal suffixes, alphabetically arranged, are *-a*, *-aki*, *-faki*, *-fanga*, *-fi*, *-fia*, *-hi*, *-hia*, *-i*, *-ia*, *-ina*, *-kaki*, *-ki*, *-laki*, *-maki*, *-mi*, *-mia*, *-na*, *-naki*, *-nanga*, *-ni*, *-nga*, *-ngaki*, *-ngi*, *-ngia*, *-si*, *-sia*, *-taki*, *-tanga*, *-'aki*, *-'anga*, *-'i*, and *-'ia*.

2. In some cases what appears above as one suffix is really two or more suffixes, distinct in meaning and probably in origin, though identical in spelling and pronunciation.* E.g. *-a* in par. 13, *-a* in pars. 19-22, and *-a* in pars. 28-30; *-'i* in pars. 14-18, and *-'i* in pars. 50-59.

3. In some cases two or more suffixes may be combined.† Cp. par. 25.

4. Sometimes the addition of a suffix is accompanied either by a vowel change,‡ as in *ākonga*, par. 12(d), and *tonumia*, par. 32(b), or by loss of reduplication, as in *'anuhi*, par. 15(b), and *ta'omi*, par. 18(d).

Suffixes forming Nouns

5. Attached to verbs, or occasionally to adjectives, *-'anga* forms words which are primarily nouns. Such a noun usually denotes the place, the seat, the source, or the means, of the action or state specified. Thus: *nofo*, to dwell, *nofo'anga*, dwelling-place; *ako*, to learn, *ako'anga*, seat of learning, educational institution; *mā*, to be ashamed, *mā'anga*, source of shame, that of which one is ashamed (*hoto mā'anga*). Cp. par. 11.

* Cp. *-en* in *blacken*, *golden*, *kitten*, and *oxen*, respectively causal, adjectival, diminutive, and plural.

† Cp. *-ren* in *children* (= child-er-en).

‡ Cp. 'cat', 'kitten'; 'hero', 'heroine'.

6. Like many other nouns, such words are sometimes used adjectivally. E.g. *fale nofo'anga*, dwelling-house; *loki ngāue'anga*, work-room.

7. Sometimes a noun ending in *-'anga* is followed by (a) the indefinite subject, or (b) the indefinite object, or (c) the subject and the object, of the verb on which it is based. (Of these, (b) is very common, while (c) is very rare.) Examples: (a) *tafe'anga vai*, place where water flows; (b) *kili'anga papa*, place for sawing boards, saw-mill; (c) *ko e tūtuu'i'anga ia 'e Muni 'a e fu'u kavá*, that is the place where Muni shook out (*tūtuu'i*) the kava plant.

8. Note also: *fale kili'anga papa*, saw-mill (the building); *puha tuku'anga tohi*, box for keeping books in, book-case. Each of these combines the usage of par. 7(b) with that of par. 6.

9. Such expressions as *tuku'anga tohi* are sometimes used verbally. *Ko e puha eni 'oku tuku'anga tohi ai 'a Sioné*. This is the box in which John keeps [his] books.

10. Sometimes *-fanga*, *-nanga*, or *-tanga*, is used, but with a special meaning. Thus: *hū*, to enter, *hū'anga*, entrance, but *hūfanga*, refuge; *kai*, to eat, *kai'anga*, eating-place, but *keikeinanga*, food-scrap; *hoko*, to join, *hoko'anga*, joint or junction (in general), but *hokotanga*, joint (of two bones); *'api*, n., home allotment, home, *'apitanga*, camp.

11. Sometimes *-nga* is used. As compared with *-'anga*, *-nga* indicates thing rather than place. Thus: *mohē'anga*, sleeping-place, but *mohenga*, bed; *tu'u'anga*, standing-place, site, but *tu'unga*, stand, ladder (*tu'unga kaka'anga**), or (fig.) rank, status, &c. In some cases, however, the difference is very small: e.g. *mālohi'anga*, source or means of strength, *mālohinga*, that which strengthens.

12. Miscellaneous examples:

(a) *Ha'i*, to tie, *ha'inga*, bundle, bunch (of things tied together—*ha'inga kāloti*, bunch of carrots); *takai*, to roll, to coil, *takainga*, roll, coil, scroll.

* From *kaka*, to climb.

(b) *Toe*, to remain, to be left, *toenga*, remainder, residue; *vahē*, to divide, *vāhenga*, division (portion); *fokotu'u*, to stand up (trans.), *fokotu'unga*, heap, pile.

(c) *Fou*, to go (by a specified route or in a specified direction), *founga*, route, method; *fakatafe*, to cause to flow, *fakatafenga vai*, conduit, gutter.

(d) *Ako*, to learn, *ākonga*, disciple; *taka*, to go about together, *takanga*, companion.

(e) *Fotu*, to appear, to emerge into view, *fōtunga*, appearance, countenance. Note: 'ene *potu*, his appearing, but *hono fōtunga*. Cp. 13. 15, 19(a).

13. In two words *-a* or *'a* is a noun-forming suffix. Thus: *tutu*, n., bark of the paper-mulberry tree (*hiapo*), *tutua*, n., log on which such bark is beaten in making tapa cloth (*ngatu*); *nofo*, to sit, *nofo'a*, riding saddle.

Suffixes forming Transitive Verbs (Usually called Transitive Suffixes)

14. First type: ending in *i*. These include: *-fi*, *-hi*, *-i*, *-ki*, *-mi*, *-ni*, *-ngi*, *-si*, and *'i*. The last is by far the commonest, and is even attached, in some instances, to words borrowed from English.

Note. Some, perhaps all, verbs which terminate in a suffix of this type may be either transitive or semi-transitive: see 12. 7(a). Their semi-transitive use, however, is so rare that for the present we shall disregard it.

15. In some cases such a suffix turns an intransitive verb, or even an adjective or a noun, into a transitive verb. Examples:

(a) *Kaiha'a*, v.i., to steal, *kaiha'asi*, v.t., to steal; *tokoni*, v.i., to give help, to render assistance, *tokoni'i*, v.t., to help, assist.

(b) *Kē*, v.i., to quarrel, *ke'e*, v.t., to quarrel about; *'a'anu*, v.i., to spit, *'anuhi*, v.t., to spit on or at or out.

(c) *Kātoanga*, n., festival, or v.i., to hold a festival, *kātoanga'i*, v.t., to hold a festival in honour of, to celebrate with festivity; *kāsete*, n., gazette, *kāsete'i*, to gazette.

(d) *Teka*, v.i., to roll, *teka'i*, v.t., to roll; *'uli*, v.i. or adj., to be dirty, *'uli'i*, to make dirty, to soil; *tapu*, v.i. or adj., to be forbidden, *tapui*, v.t., to forbid or prohibit. In such instances as these the suffix *i* is, in effect, causative.

16. But what if the verb is one which is usually or perhaps always transitive even without the addition of a suffix? (Such cases are by no means uncommon.) The answer is that, with the addition of a suffix of this type, such a verb generally expresses more definitely, or more emphatically, the idea of carrying the action through to completion. It becomes *executive*, we might say, as well as transitive.

17. Example: *toli*, v.t., to pick or pluck, *toli'i*, v.t. exec., to pick or pluck, but with more insistence on the idea of carrying the action through to completion so that the fruit or the flower or the leaf is actually broken off. This, maybe, is implied even in *toli*; but in *toli'i* it is not merely implied, but expressed, and not merely expressed, but emphasized. And similarly with these: *paki* and *paki'i*, to break or break off (with the hand); *tofi* and *tofi'i*, to cut, cut up, or cut off; *vahē* and *vahē'i*, to divide, separate, or appoint; *ohu* and *ohu'i*, to dip up; *folā* and *folahi*, to spread out, spread open; *fakapō* and *fakapoongi*, to murder; *fakatau'atāina* and *fakatau'atāina'i*, to liberate; and many others.

18. Sometimes the difference, though essentially the same as in par. 17, is more marked or is easier for an English mind to grasp. Examples:

(a) *Tufa*, to divide out, to allot; *tufaki*, to distribute. As a rule, the person in charge of the distribution is said to *tufa* the things; those who actually hand them out are said to *tufaki* them.

(b) *Tāpuni*, to shut; *tāpuni'i*, to shut up. One may be said either to *tāpuni* or to *tāpuni'i* the room or the box, &c.,

but only to *tāpuni'i* the person or the thing that is shut inside it.

(c) *Fakamālohi*, to strengthen; *fakamālohi'i*, to strengthen or (more usually) to force, to compel.

(d) *Tata'o*, to press down, to press upon; *ta'omi*, to crush; and cp. *ta'ofi*, to hold back, restrain, prevent, &c.

19. Second type: ending in *-a*. (Cp. par. 14.) These include: *-a*, *-hia*, *-ina*, and *-na*. This use of *-hia* and *-ina*, however, is very rare: cp. par. 23.

20. As a rule, a transitive verb which terminates in a suffix of this type is characterized by one or more of the following special features:

(a) It may represent the event, not simply as an event, but as a process or as a state—as something having duration.

(b) It may show a preference for the impersonal construction. In other words, it may be more naturally or more generally used without a subject and so be equivalent to the English passive. Cp. 11. 3, 4, 5(c), and 13. 13.

(c) It may be less abrupt and more courteous, or, in some cases, more emotional, more friendly.

21. As (a) is apparently fundamental, (b) and (c) being derived from it, we may call such verbs *durational*, as well as transitive. (Abbreviation: dnl.)

22. Examples of *-a*: (a) *folau*, v.i., to voyage, *folaua*, v.t. dnl., to voyage to or towards; (b) *lotu*, v.i., to pray or worship, *lotu'i*, v.t., and *lotua*, v.t. dnl., to pray for; (c) *'omai* or *'omi*, v.t., to bring, *'omeia*, v.t. dnl. (often more polite, or more emotional),* id.; (d) *'ilo*, v.t., to know, *'ilo'i*, v.t. exec., to recognize, *'iloa*, v.t. dnl., to know, usually impl., virtually passive, = well known, as in *'oku 'iloa ia*, he is well known, and *hono 'iloa*, his being well known. (For other meanings of *'ilo*, *'ilo'i*, and *'iloa*, see Dict.)

* Sometimes, indeed, the difference between *'omai* and *'omeia* is very similar to that between *he* (or *e*) and *si'i*: cp. 4. 2.

23. Examples of *-hia* and *-ina*: (a) *tangi*, v.i., to weep, *tengihia*, v.t. dnl., to weep for; (b) *'ofa*, v.i., *'ofa'i*, v.t., *'ofeina*, v.t. dnl., to love. These are perhaps the only words in which *-hia* or *-ina* is a transitive suffix. As a rule, these two suffixes form intransitive verbs: see pars. 28 and 31.

24. Examples of *-na*: (a) *li'aki*, v.t., to throw away, reject, leave, or neglect, *li'ekina*, v.t. dnl. (often impl.), to abandon, leave alone; (b) *langomaki*, v.t., *langomaki'i*, v.t. exec., *langomekina*, v.t. dnl., to support or defend; (c) *akonaki*, v.i., to impart instruction, or n., instruction, *akonaki'i*, v.t., to instruct, *akonekina*, v.t. dnl., to train, to bring up; (d) *kātaki*, v.i. or t., *kātaki'i*, v.t., *kātekina*, v.t. dnl., to endure.

25. Sometimes a transitive suffix of the first type and one of the second type are combined. Examples:

(a) *-fi-a*: *hū*, v.i., to enter, *huufi*, v.t., to open officially, *hūfia*, v.t. (of a thief or a bird, &c.), to enter.* (There is another *hūfia*, v.t. dnl., to pray for, from *hū*, v.i., to make supplication, to pray.)

(b) *-mi-a*: *tata'o* and *ta'omi*, as in par. 18(d), *ta'omia*, like *ta'omi*, but dnl. (often impl.).

(c) *-si-a*: see *a'usi* and *a'usia* in Dict.

(d) *'i-a*: see *nofo'i* and *nofo'ia*, *'alu'i* and *'alu'ia*, *taa'i* and *te'ia*, in Dict.

26. Note the following verbs, all connected with *mata*, n., eye, face: *mamata*, v.i., to look†; *mata*, v. s-t., to see (as in Acts 2. 17); *mamata'i*, v.t., to look at, esp. with curiosity; *mātā*, v.t. dnl., to look at, esp. with respect or reverence; *māta'ia*, v.t. dnl., n.s.w. *mātā*.

Other Transitive Suffixes ?

27. Some verbs which are formed by the addition of *-aki*, *-faki*, *-kaki*, *-maki*, *-naki*, *ngaki*, or *-taki*, and perhaps all which

* Often impl. *Kuo hūfia 'a e falē*.

† *Mamata 'i* or *ki*, to look at, to see.

are formed by the addition of *-'aki* (except as in par. 49), are transitive. The transitivity of such verbs, however, is secondary or incidental rather than primary or fundamental. I mean that the true function of these suffixes is not to make intransitive verbs transitive, or to make transitive verbs more emphatically transitive, but to form new verbs with new meanings—meanings which, in some cases, happen to be transitive. Cp. par. 48 and pars. 39–46.

Suffixes forming Adjectives or Intransitive Verbs

28. These include: *-a*, *-fia*, *-hia*, *-ia*, *-ina*, *-kina*, *-mia*, *-ngia*, *-sia*, and *-'ia*.

Note 1. It is sometimes difficult, if not impossible, to say whether a word is primarily an intransitive verb or an adjective. Cp. 3. 18.

Note 2. On this section in general the following should be consulted: 11. 5(d), 6, 7(b); 13. 9, 10, 11; 14. 21(b)(c), 22.

29. Examples of *-a*:

(a) *Efu*, dust, *efua*, covered with dust, dusty; *niu*, coconut, *niua*, covered with or abounding in coconut trees; *lango*, fly, *langoa*, infested with flies: *ika*, fish, *ikā*, abounding in fish; and similarly with hundreds of other concrete nouns.

(b) *Ongoongo*, news, report, fame, *ongoongoa*, famous.

(c) *Mamate*, numb, *mamatea*, paralysed; *honge*, to be famine stricken, *hōngea*, to suffer from starvation. (The country is *honge*, and the people, as a result, are *hōngea*.)

(d) *Tuki*, v.i. and t., to knock, strike, *tukia*, v.i., (of a boat) to strike the bottom, to go aground, *tūkia*, v.i., to trip, stumble.

(e) *To'o*, v.t., to take, *to'oa*, v.i., to be mentally or emotionally carried away (with, 'i, fear or joy, &c.).

(f) *Mo'oni*, true, *mo'onia*, absolutely true.

30. Additional examples: all compound.

(a) Three words beginning with *fie*: *fie mohea*, to be sleepy; *fie inua*, to be thirsty; *fiekaia*, to be hungry. These differ from *fie mohe*, *fie inu*, and *fie kai*. (Cp. 29. 15(a).) *'Oku ou fie mohea*. I am sleepy. *'Oku ou fie mohe 'i he loki ni*. I want to sleep in this room.

(b) At least one word beginning with *ta'e*: *ta'efa'alaua*, countless, innumerable. (This differs from *ta'e fa'a lau*, not often counted, *'ikai fa'a lau*, id., and *ta'e malau*, not able to count.) *'Oku ta'efa'alaua 'a e fetu'ū*. The stars are countless. *Ko 'enau ta'efa'alaua*. Their countlessness.

(c) Many words beginning with *mo'u*-. Cp. 31. 23–24.

31. Examples of *-fia*, *-hia*, *-ia*, and *-ina*.

(a) *'ao*, cloud, *'ao'ao'fia*, cloudy; *ili*, as in *tailiili*, to be apprehensive, *ilifia*, to be afraid, to feel frightened.

(b) *Tonu*, right, just, *tonuhia*, innocent, not guilty; *'au*, n., current, *'auhia*, as in 11. 6(b); *'uanga*, maggot, *'uangahia*, maggoty.

(c) *Hala*, to err, to do wrong, *halaiā*, guilty.

(d) *'Uha*, rain, *'uheina*, as in 11. 6(d); *'afua*, to be fine, *'afueina*, to have fine weather, to be blessed with fine weather; *la'ā*, sun, *la'āina*, to be exposed to, or shone on by, the sun.

32. Examples of *-kina*, *-mia*, *-ngia*, *-sia*, and *-'ia*.

(a) *Tē*, v.i., to float, *tēkina*, to drift.

(b) *Tanu*, v.t., to bury, *tonumia*, v.i., to be covered with earth accidentally; *lango*, n., supporting block, and v.t. (occasionally v.i.), to support with blocks, *langomi*, v.t., id., *langomia*, v.i., to be pressed or weighted down (by what it supports)—said of the supporting block.

(c) *Afā*, hurricane, *afāngia*, to have a hurricane, to be visited or devastated by a hurricane.

(d) *Momoko*, cold (objectively), *mokosia*, cold (subjectively), to be affected by the cold; *mamafa*, heavy, *mafasia*, to be

over-burdened, weighed down; and see *pikisia* and *ongosia* in Dict.

(e) *-ia*: see pars. 33-38.

The Suffix *-ia*

33. This suffix has at least three different uses.

34. First, attached to nouns, or to adjectives used as nouns, it means having, possessing, characterized by, or abounding in. Thus: *koloa*, wealth, goods, *koloa'ia*, wealthy, rich; *kakai*, people, *kakai'ia*, populated; *kumā*, rat, *kumā'ia*, infested with rats; *pupuha*, perspiration, *pupuha'ia*, covered in perspiration; *mamahi*, painful, pain, *mamahi'ia*, in pain.

35. Second, attached to adjectives, it forms intransitive verbs (followed by *'i* and a noun or pronoun, or by the adverb *ai*), meaning to regard as, or to consider or feel or find to be, what the adjective signifies. *'Oku ou lelei'ia ai*. I regard it as good. I consider it to be good. I am pleased with it. *'Okū ne kovi'ia 'i he koló ni*. He regards this village as bad. He dislikes this village. Cf. 5. 25(b).

36. Third, attached to *'ikai* (before *ko*), to *noa*, adj., unreal, worthless, &c., or adv., as in 27. 22(c), to *fē*, which, or to *'anefē* or *'afē*, when, it has an emphasizing or intensifying effect. *'Oku 'ikai'ia ko ia pē*. It is not only that. (Cp. 23. 18(e).) *Ha* va'inga noa'ia pē*. An utterly worthless game. And see 24. 33.

37. The second use is perhaps just a natural extension or development of the first. *'Oku ou faingata'a'ia*. (As in par. 34.) I have difficulty. I am in difficulty. *'Oku ou faingata'a'ia ai*. (As in par. 35.) I have difficulty, or am in difficulty, with it. I find it difficult.

38. Even the third use may be merely a development of the first. Thus: *noa*, worthless, *noa'ia*, abounding in worthlessness, utterly worthless.

* Cp. note at end of Chapter 25.

The Suffix *-'aki*

39. Attached to a noun, *-'aki* means, in very many cases, to treat or use as. Thus: *sipinga*, pattern, *sipinga'aki*, v.t., to accept or use as a pattern; *'olunga*, head-rest, *'olunga'aki*, v.t., to use as a head-rest; *'otua*, god, object of worship, *'otua'aki*, v.t., to regard or treat as a god, to worship or deify; *nima*, hand, *nima'aki*, v.t., to use as a hand; *hoosi*, horse, *hoosi'aki*, v.t., to use as a horse, to ride on, &c.

40. When the noun denotes a relative, the addition of *-'aki* often has a different effect. Question: *Ko ho'o tamai ia?* Is he your father? Answer: *'Oku ou tamai'aki ia*. I *tamai'aki* him. That is to say, he is one of my father's male relatives. True, even the noun *tamai* is often applied to one's father's brothers, as well as to one's actual father. But whatever relationship is indicated, in any particular context or circumstances, by the noun *tamai*, the word *tamai'aki*, used as a transitive verb, implies a somewhat more distant relationship. And similarly when *-'aki* is attached to any other noun denoting a relative: cp. 13. 36-37. (It may also be used, however, as in par. 39.)

41. Attached to certain intransitive verbs, *-'aki* is more or less equivalent to an English preposition, such as with or about. Thus: *va'inga*, v.i., to play, *va'inga'aki*, v.t., to play with (a ball or a toy, &c.), and hence to make a mockery of, to mock; *pōlepole*, v.i., to boast, *pōlepole'aki*, v.t., to boast about or of.

42. Note these also: *mo'ui*, v.i., to live, *mo'ui'aki*, v.t., to live for, to devote one's life to; *ngāue*, v.i., to work, *ngāue'aki*, v.t., to use; *fai*, v.i. and t., to do, *fai'aki*, v.t., to use, to accept for use, to manage with, to let (something) do, to regard as sufficient or as good enough for the purpose.

43. In at least two instances *-'aki* is a noun-forming suffix: *tumu'aki*, summit, from *tumu*, as in *tumutumu*, summit; *tafa'aki*, side, from *tafa*, as in *fakatafatafa*, sideways.

44. For still another use of this suffix see par. 49(a).

45. It may be thought, perhaps, that, as used in pars. 39-42, *-aki* is merely the prepositional *'aki*, as in 17. 13-15, and ought therefore to be written as a separate word. That it is really a suffix, however, is evident from the fact that the postposed subject of such a verb as those given in pars. 39-42 is regularly introduced by *'e*. (Cp. 16. 28-29.) *Kō e me'a ia 'oku 'otua'aki 'e he kakai*. That is the thing which the people worship (or regard as a god). *'Oku nima'aki kitautolu 'e he 'Otuá*. God uses us as hands. (He works through us.) *Na'e va'inga'aki ia 'e he kau sōtiá*. The soldiers mocked him. *Na'e mo'ui'aki 'a e ngāue fakalotú 'e Siale*. Charlie devoted his life to religious work. Cf. 16. 13(ii). For other examples see GG 46. 57. 2. 23 and GG 47. 61. 2. 25. In both of these passages *ngāue'aki* is printed as two words, but wrongly, I contend, since the use of *'e* with its postposed subject shows that it is treated as a transitive verb.

46. Another evidence that *'aki*, as here used, is a suffix, not a separate word, lies in the fact that one may say, for example, *hono va'inga'aki*, its being played with, or his being mocked, and *hono ngāue'aki*, its being used, its use. (Cp. 13. 1-5.)

Miscellaneous Modificatory Suffixes

47. Examples of light* suffixes modifying the meanings of various words in various ways:

-fi: in *'aofi*, n., inner surface. See 29. 2(e).

-i: *pito*, full, crammed, *pitoi*, n., stuffing; *loto*, inside, *loto-lotoi*, as in 8. 13(e)¹.

-ki: in *luoki*: see 29. 2(b).

-na: *tu'u*, v.i., to stand, *tu'una*, v.i., to be piled up, to be numerous; *tupulaki*, v.i., to increase, *tupulekina*, v.i., to keep on increasing.

-ni: in *tu'oni*: see 29. 2(a).

-si: in *kilisi*: see 29. 2(d).

* Cp. 2. 19 (end).

48. Examples of heavy suffixes modifying the meanings of various words in various ways:

-aki: *mate*, v.i., to die, *mateaki*, v.i. and adj., to be loyal (ready to die for one's leader, &c.); *ui*, v.i. and t., to call, *uiaki*, v.t., to announce loudly; *'ulu*, n., head, *'uluaki*, adj., first (see 26. 3).

-faki: *tali*, v.t., to receive, and v.i., to wait, *talifaki*, v.t., to hold in reserve; *hao*, v.i., to escape, *haofaki* and *haofaki'i*, v.t., to rescue.

-kaki: *tuli*, v.i. and t., to chase, *tulikaki*, v.t., to chase with. *Tulikaki 'a e kató ni kia Siale*. Chase after Charlie with this basket.

-laki: *tupu*, v.i., to grow, *tupulaki*, v.i., to increase.

-maki: *hū*, v.i., to enter, *hūmaki*, v.t., to insert or poke in.

-naki: *ako*, v.t. or i., to learn, *akonaki*, as in par. 24(c); *tafu*, v.t., to arrange the fuel for, to lay (a fire), *tafunaki*, v.t., to feed (a fire) with fuel.

-ngaki: *kaila*, v.i., to call out, to shout, *kailangaki*, v.t., and *kailangaki'i*, v.t., to shout out about something.

-taki: *nono'o*, v.t., to tie, tie on, tie up, tether, *no'otaki*, v.t., to tie up or tether; *hola*, v.i., to flee, *holataki*, v.t., and *holataki'i*, v.t. exec., to flee or escape with, or to run away from, to leave in the lurch.

Suffixes used in forming Reciprocal, Reciprocal, and Communal Verbs

49. These include: (a) *-aki*, *-faki*, *-laki*, *-naki*, *-ngaki*, *-taki*, and *-'aki*; (b) *-fi*, *-hi*, *-i*, *-ki*, *-mi*, *-ni*, *-si*, and *-i*. See 31. 10-12.

The Possessive Suffix *-i*

50. This suffix, though similar in meaning to the preposition *'o*, unites the two nouns so closely as to form what is virtually a compound word. Thus: *ko e mata 'o e helé*, the blade of the knife, but *ko e mata'i helé*, the knife-blade; *ko e ngako 'o e puaká*, the fat of the pig, but *ko e ngako'i puaká*, the lard.

51. Note the idiomatic use of this suffix in such expressions as the following: *tefito'i ngāue*, principal work, lit., base-of work; *tefito'i me'a*, principal thing; *mo'oni'i me'a*, fact, lit., truth-of thing; *tupu'a'i lao*, ancient law, lit., ancientness-of law; *ngaahi mingimangi'i me'a*, details, fine points, lit. shrivelings-of things.

52. Note also: *ha tangata kiki*, a little man (meaning a man who is dwarfed or of stunted growth), *ha kiki'i tangata*, an insignificant little man, a little bit of a man. (Compare 'a fool of a man', meaning a foolish man.)

53. Note also *momo'i*, *me'i*, *fo'i*, *mata'i*, and *taha'i*, as in the following pars.

54. *Momo'i* is from *momo*, fragment, little bit. Thus: *ha momo'i maka*, a little bit of stone; *ha momo'i mā*, a crumb of bread. Hence: *'oku 'ikai hano momo'i 'aonga*, it is of no use whatever, lit. an-its fragment of usefulness is not; *'i he ki'i momo'i fale*, in the tiny little building, lit. in the little bit of house. It is used also as a preposed adverb. *Na'e 'ikai te nau momo'i ala ki ai*. They did not touch it at all. They did not meddle or interfere with it in the slightest.

55. *Me'i* = small quantity of, piece or bit of; but not, like *momo'i*, necessarily indicating a very small piece. Probably a contraction of *me'a'i*, from *me'a*, thing, which is sometimes used in the sense of bit or piece.

56. *Fo'i* is probably a corruption of *fua'i*, fruit-of. Meanings:

(a) Fruit of: *ha fo'i moli*, an orange, lit. a fruit-of orange, as distinguished from *ha fu'u moli*, an orange tree (cp. 29. 8). Note: *ha moli* may mean either an orange tree, an orange, or some oranges, acc. to the context.

(b) Egg of: *ha fo'i moa*, a fowl's egg; *ha kato fo'i pato*, a basket of duck's eggs.

(c) Something which, like a fruit or an egg, is complete in itself, yet is derived from or belongs to a larger whole or is one of a large number. Thus: *ha mā*, some bread, *ha fo'i mā*, a loaf; *ha masi 'e tolu*, three boxes of matches, *ha fo'i masi 'e tolu*, three matches; *ha lea*, a word, a statement, a speech, or a language, *ha fo'i lea*, a word; *ha Tonga*, a Tongan,* *ha fo'i Tonga*, an individual Tongan. Cf. 9. 18³; 20. 4(a)^{1. 2}; 23. 28(b)¹.

57. *Mata'i*, lit. eye-of, face-of, point-of, or blade-of, &c., has at least two special uses:

(a) Before *koloa*, wealth, it = foremost or central (in one's estimation), principal, special. Thus: *'eku mata'i koloa*, my special treasure, what I value most.

(b) Before *ika*, fish, when small fish are referred to, or before the name of any small kind of fish, such as *te'efō*, very young mullet, it = single, individual. Thus: *ha mata'i ika 'e tolu*, three fish, three single fish: more specific than *ha ika 'e tolu*, which may mean either 'three fish' or 'three lots of fish'.

58. *Taha'i*, lit. one of, has the following uses:

(a) As in *ha taha'i me'a mahu'inga*, an especially valuable (or important) thing; *ha taha'i 'ulungāanga kovi*, an especially bad characteristic (or habit).

(b) As in *ko hono taha'i me'a mahu'ingá*, the most important thing about it.

(c) In expressions beginning with *hono taha'i mai*. In these, *hono* is used as in 29. 34, esp. (d), while *-i* appears to have lost its possessive sense. *Hono taha'i mai e me'a faingata'a 'i he lea faka-Tongá!* How many difficult things there are in the Tongan language! (The *e* is the article.) *Hono taha'i mai 'ene anga'ofa kiate kitautolu mo 'etau ta'e tokanga'i!* How numberless are his kindnesses to us, and yet we take no notice of them! Lit. and our not noticing [them].

(d) Before *'Otua*, God, meaning 'one and only'. *Ko e taha'i 'Otua ia*. He is the one and only God.

* Cp. 14. 11.

59. This suffix, which occurs also in Samoan, in certain compound words, sometimes as *-i* and sometimes as *-i*, is almost certainly cognate with F. *i*, of. Cp. NFG I. 22. 1, 3, 5. I do not think it has any connexion with 'o (of), nor yet with 'i (at, in, &c.).

PREFIXES

faka-

1. Fundamentally this prefix indicates either likeness or causation.

2. As indicating likeness, it is used mainly to form adjectives or adverbs from nouns. Thus: *tu'i*, king, *fakatu'i*, adj. or adv., like a king, pertaining to or characteristic of a king, as befits a king, kingly, regal, royal, royally; *ako*, learning, education, school, *fakaako*, adj. or adv., educational(ly), pertaining to the school or to schooling; *hisitōlia*, history, *fakahisitōlia*, historic, historical(ly).

3. As indicating causation, it is prefixed mainly to adjectives and intransitive verbs, to form verbs, transitive or intransitive. Examples:

(a) Transitive: *tononu*, straight, *fakatotonu*, to make straight, to straighten; *mohe*, to sleep, *fakamohe*, to put to sleep; *lelei*, good, *fakalelei* or *fakalelei'i*, to mend or repair, also to reconcile; *loto*, to consent, as in 3. 8, *fakaloto'i*, to persuade; *finangalo*, to consent (of a king or queen), *fakafinangaloa*, to persuade (a king or queen).

(b) Intransitive, with a causative reflexive sense (to cause oneself to), and hence, in some cases, indicating deliberateness or intensity or frequency. Thus: *taha*, adj., one, *fakataha*, v.i., to gather (selves) together, to assemble; **fanongo*, v.i., to hear, to listen, *fakafanongo*, v.i., to cause oneself to listen, to listen deliberately or intently, to give heed; *mama'o*, adj., distant, far, *fakamama'o*, v.i., to place oneself at a distance, to depart (from, *mei*); *tokanga*, v.i., to pay attention, *fakatokanga*, v.i., to pay

* But *fakataha'i*, v.t., to collect or gather together, or to unite or combine. This comes under (a).

careful attention; *fehu'i*, to ask, to inquire, *fakafehu'i*, to make inquiries. (Each of these two verbs, however, is sometimes transitive, the object denoting the thing inquired about.) Cp. also *teki* and *fakateki*, and *sio* and *fakasio*, in Diet.

(c) Intransitive without any reflexive sense. Thus: *ofo*, to feel surprise, to be surprised, *fakaofo*, to cause surprise, to be surprising (to, *ki*); *fiemālie*, to be easy in mind, contented, *fakafiemālie*, to be satisfactory (to, *ki*).

4. This prefix may also indicate: (a) to cause to have, to provide or supply with; (b) having. Examples:

(a) *Faka'ufi*, v.t., to provide with yams ('*ufi*); *faka'one'one* v.t., to provide with sand, or to put sand into or on to.

(b) *Faka'ulu'ulu*, adj., having low-lying rocks ('*ulu'ulu*) adjoining the shore; *fakahinisi*, adj., having hinges, hinged.

5. Additional information:

(a) In some cases the sense of *faka-* in verbs coming under par. 3(a) is to declare or show to be, rather than to cause to be. Thus: *mo'oni*, true, *fakamo'oni* or *fakamo'oni'i*, to declare or show to be true; *'ikai*, not, to be non-existent, *faka'ikai'i*, to deny, to deny the truth or the existence of; *kovi*, bad, *fakakovi* or *fakakovi'i*, either to make bad (to spoil) or to say bad things about (to traduce), though *lau'ikovi'i* is more specific in the latter sense.

(b) Some of the verbs mentioned in par. 3(b) are used in other ways as well. E.g. *fakamama'o* is also a v.t., as under 3(a), meaning to make distant, to put at a distance; *fakatokanga*, still as a v.i., to give warning, or n., warning, or adj., as in *papa fakatokanga*, warning board (such as a notice at the side of the road to warn car drivers).

(c) Verbs beginning with *faka-*, like other verbs, are sometimes used as nouns, as adjectives, or even, in some cases, as adverbs. (Cp. 3. 13-16.) As nouns: *fakataha*, meeting; *fakatokanga*, warning. As adjectives: *fakaofo*, surprising; *fakatokanga*, warning. As adverbs: *fakalelei*, well; *fakataha* together.

(d) In some cases this prefix belongs to an expression which, without the prefix, is naturally written as two words. Thus: *fonua lahi*, big country, *fakafonualahi*, pertaining to a big country; *mālohi ange*, stronger, *fakamālohiange*, to make stronger; *ta'e aonga*, not useful, useless, *fakata'e aonga'i*, to make useless, or to treat as of no value.

(e) See 32. 11.

faka-e-

6. This compound prefix usually means 'pertaining to', or 'as', often with an individualizing sense as well. It is not used at all as in par. 3 or par. 4.

7. Compare these: (a) *fakakolo*, as in *ha me'a fakakolo*, a village matter, but *fakaekolo*, as in *ha me'a fakaekolo*, a matter pertaining to one particular village, or to each individual village, as distinguished from other villages; (b) *fakasino*, adj. or adv., pertaining to the body, physical(ly), or v.t., to fatten, but *fakaesino*, n.s.w. *fakasino* in the first sense, not used in the second sense; (c) *fakakautaha*, adj. or adv., like an association, pertaining to or characteristic of an association or of associations in general, or v.i., to act together, to act in association with one another, but *fakaekautaha*, adj., pertaining to an association, or adv., as an association, not used as a verb.

8. In general, the insertion of the *-e-* gives the word a much narrower or more restricted sense.

9. This compound prefix is used also with *kita*, as in 19. 6, and before the dual and plural cardinal pronouns, as in *fakaekitautolu*, adj. or adv., pertaining to ourselves, or by ourselves.

fe-

10. This prefix is used mainly in forming reciprocal verbs, reciprocal verbs, and communal verbs. A reciprocal verb indicates movement backwards and forwards, to and fro, or hither and thither. A reciprocal verb indicates reciprocity or mutuality, like a verb followed by 'each other' or 'one another'.

A communal verb indicates common or united action, like a verb following by 'together' or 'simultaneously'. Naturally these three meanings tend to shade off into one another—the first into the second, and the second into the third. See the following pars.

11. Together with such suffixes as *-aki*, *-faki*, *-laki*, &c., as in 30. 49(a), *fe-* forms reciprocal and reciprocal verbs. Examples:

(a) Reciprocal: *'alu*, v.i., to go, *fe'alu'aki*, v.i., to go hither and thither; *lele*, v.i., to run, *feleleaki*, v.i., to run hither and thither; *tafe*, v.i., to flow, *fetāfeaki*, v.i., to flow hither and thither; *'ave*, v.t., to take or carry, *fe'āveaki*, v.t., to take or carry hither and thither.

(b) Reciprocal: *'ofa*, v.i., to love or be kind, *fe'ofa'aki*, v.i., to love or be kind to one another; *'ita*, v.i., to be angry, *fe'ita'aki*, v.i., to be angry with one another; *hanga*, v.i., to face, *fehāngaaki*, v.i., to face or be opposite each other; *tau*, v.i., to arrive, *fetaulaki*, v.i., to meet (of two or more coming from opposite or different directions), or to pass each other; *puli*, v.i., to be out of sight, to disappear, *sepulingaki*, v.i., to be mutually invisible, to lose sight of one another; *kata*, v.i., to laugh, *fekata'aki* or *fekātaaki*, to laugh at one another; *kāinga*, n., relative, *fekāinga'aki*, to be related to each other; *'a'au*, v.t., to bundle out, to divulge, *fe'a'au'aki*, v.t., as in *'okū na fe'a'au'aki 'ena ngaahi fakakaukaū*, they divulge their thoughts to each other.

(c) Either reciprocal or reciprocal acc. to context: *hiki*, v.i., to move from one place to another, *fehikitaki*, v.i., to move hither and thither, or to change places with one another.

12. Together with such suffixes as *-fi*, *-hi*, *-i*, &c., as in 30. 49(b), *fe-* forms reciprocal and communal verbs. Examples:

(a) Reciprocal: *fe'ofa'ofani*, v.i., to be friendly with one another; *fe'ite'itani*, v.i., to harbour and sometimes show mutual ill-will; *fehāngahangai*, n.s.w. *fehāngaaki* in par. 11(b).

(b) Communal: *lele*, v.i., to run, *felelei*, v.i., to run together or simultaneously; the subject of the first being either singular or dual or plural, the subject of the second always dual or plural. Similarly with these: *hola* and *feholaki*, to flee, to escape; *kata* and *fekata'i*, to laugh; *hū* and *fehūufi*, to enter; *tangutu* and *fetāngutu'i*, to sit; *tangi* and *fetāngihi*, to weep.

(c) On the borderline between (a) and (b): *loto*, n., mind, and v.i., as in 3. 8, *felotoi*, v.i., to agree with each other, to have a common desire or purpose, or n., mutual consent.

(d) Special: *tapa*, v.i., to flash, to emit a flash of light, *fetapatapaki*, v.i., to glisten or sparkle.

13. In some words *fe-* is used without a suffix. Examples:

(a) *Taki*, v.t., to lead by the hand, *fetaki* or *fetaki nima*, v.i., to go along hand in hand or arm in arm; *'ao*, n., front, presence, *fe'ao*, v.i., to be company for each other, to look after each other, as in *te na fe'ao*, and also as in *te na fe'ao mo e valevalé*, she will look after the baby, lit., they-two will be-company-for-each-other and the baby. (Cp. 29. 41.)

(b) *Fetapa*, v.i., to greet or salute. (But *fetāpaaki*, v.i., to greet each other.)

(c) *Tongi* or (more usually) *totongi*, v.t., to pay or pay for, *fetongi*, v.t., to take the place of, to replace or succeed.

(d) *Kai*, v.i. or t., to eat, *fekai*, adj., ravenous, savage.

(e) *Kumi*, v.i. and t., to seek, *fekumi*, v.i., to seek together or simultaneously (but *fekumi'aki*, to seek each other); *hele*, v.t., to cut., *fehele*, v.t., to cut together or simultaneously. Cp. par. 12(b).

(f) *'Eke*, v.t., to inquire, inquire about, *fe'eke*, v.t., to make inquiry after inquiry about, to investigate.

14. Additional examples:

(a) *Tuku*, v.t., to put or place, *fetuku*, v.t., to carry or remove from one place to another.

(b) *Lave*, v.i., to touch or come into contact, *felave*, v.i.

(after a negative or in a question), to be effective. (But *felave'aki*, v.i., to touch each other, and *felāve'i*, v.i., to be in contact with each other.)

(c) *Huhu*, v.i., to suck, n., breast, udder, *fehuhu*, n., mother (of a chief or sovereign).

15. Note the following more or less irregular formations:

(a) *Feke'ike'i*, v.i., to quarrel with one another; from *kē*, v.i., to quarrel. For the contraction of *ē* to *e* (twice), cp. 2. 22, and also (b), (c), and (e), below.

(b) *Fepaki*, v.i., to collide, to clash, or to be opposed to or incompatible with each other; probably from *pā*, v.i., to touch. But *fepā'aki*, v.i., to touch each other. Cp. 2. 22-23.

(c) *Fekuki*, v.i., to struggle with each other; probably from *kū* as in *kūnima*, to clasp the hands together, which is apparently a contraction* of *kuku*, to grasp, grip, or clutch, or to clench the fist.

(d) *Femo'uekina*, v.i., to be encumbered or 'tied up' with many duties; from *mo'ua*, busy. For the *-na*, cp. *-na* in 30. 47. Cp. 33. 57.

(e) *Fekoekoe'i*, v.i., to be close friends, to be on very intimate terms with each other; probably from *ko ē*. (Cp. 23. 18(a) and refs.) For the contraction of *ē* to *e* (twice), cp. (a) above, and also Chapter 23, pars. 2(c) and 34(b)(c).

faka-fe-

16. The prefix *faka-* is often attached to verbs beginning with *fe-*. Examples:

(a) *Fe'ita'aki*, as in par. 11(b); *fakafe'ita'aki*, v.t., to cause to be angry with one another. Cp. par. 3(a).

(b) *Fetaulaki*, as in par. 11(b); *fakafetaulaki*, v.i., to go to meet. *Na'a nau fakafetaulaki mai kiate kimautolu*. They came to meet us. Cp. par. 3(b).

* Cp. *tū-* and *tutu* (to set fire to) in Diet.

ma-, mo-, mā-

17. In some cases *ma-* (but not *mo-* or *mā-*) forms a transitive or an intransitive verb, meaning to be able to do what is specified. Very many verbs, but not all, can take *ma-* in this sense. For examples, see 29. 55. When *ma-* has this meaning, the verb so formed, or the prefix itself, may be called *potential*.

18. In some cases *ma-* or *mo-* or *mā-* forms an intransitive verb, meaning to be in a state or condition resulting from, or more or less similar to what would result from, the action specified. Sometimes, but not always, it is implied that the state or condition has come about accidentally, spontaneously, through carelessness, or by some unknown agency. Sometimes, again, the prefix appears to have a diminutive force, as under (c), below. Examples:

(a) *Mahae*, to be torn (with one tear), and *mahaehae*, id. (with many tears), from *hae*, v.t., to tear; *makohi*, to be scratched (with one scratch), and *makohikohi*, id. (with many scratches), from *kohi*, v.i. or t., to scratch; *mato'o*, to come off (e.g. of a button), from *to'o*, v.t., to take, take off; *mahua*, as in 11. 8(b); *mafua*, as in 11. 8(c).

(b) *Mahifi* and *mahifihifi*, to be cut or slashed, from *hifi*, v.t., to cut (with a sawing motion), to slice or carve; *makeli* and *makelikeli*, (of ground which was previously smooth) to be cut up or broken (as by people or animals running about on it, perhaps), from *keli*, v.i. or t., to dig.

(c) *Mafusi*, to be pulled slightly out of position, from *fusi*, v.i. or t., to pull; *mateke*, to be pushed slightly out of position, from *teke*, v.i. or t., to push; *mahiki*, to be slightly raised or lifted, from *hiki*, v.t., to lift or raise; *mahili*, to be past (slightly), from *hili*, v.i., to be past; and another *mahili*, to be slightly higher, or to overlap, from *hili*, v.t., to put up (on a shelf, &c.).

(d) *Movete*, to come to (two) pieces, and *movetevete*, to come to (three or more) pieces, from *vete* or *veteki*, v.t., to take to

pieces; *māvae*, to be separated, sundered, or parted, from *vae*, as in *vae ua* (or *tolu*, &c.), to divide into two (or three, &c.).

19. As illustrating both par. 17 and par. 18, compare the following: *fulihi*, v.t., to turn over, *mafulihi*, v.t., to be able to turn over, *mafuli*, v.i., to capsize; *mio'i*, v.t., to twist, *mamio'i*, v.t., to be able to twist, *mamio*, v.i., to be twisted. Many other such instances could be given. Sometimes, however, one and the same word is used in both senses: e.g. *mahiki*, as in 29. 55, and as in par. 18(c).

20. In some cases *ma-* or *mo-* or *mā-* forms an intransitive verb of some other kind. Examples:

(a) *Makehe*, to be special, from *kehe*, different; *mapuna*, to spout or squirt upwards, and *mapunopuna*, id. repeatedly, from *puna*, v.i., to jump or fly; *malavalava*, to run smoothly (of work, &c.), from *lava* (see 29. 52); *mafaijai*, to be well done, from *fai*, to do.

(b) *Māpuna*, to come to the surface (of fish, &c.), from *puna* (see above); *mofisi*, to send out a spark, to begin to come in (of the tide), or to be given (of a small piece cut or taken from something large), apparently from *fisi*, to flower.

21. The following, among others, are somewhat peculiar: *mataotao*, v.i., to be outstanding (in skill), to be expert, from *tao*, n., spear; *mafai*, n., as in 13. 38, from *fai*, to do (but *mafeia*, v.t., to be able to do); *māhina*, n., moon, from *hina*, white.* And see the Dict. for *moeife*, *moeifeefe*, and *māfana* or *mafana*.

22. An interesting idiomatic use of *ma-* is its use after the conjunction *ke* in such verbal expressions as the following: *ako ke maako*, to learn thoroughly; *tu'u ke matu'u*, to stand firm; *puke ke mapuke*, to hold tightly; *tauhi ke matauhi*, to look after properly or carefully; *ita ke ma'ita*, to be really angry; *fola ke mafola*, to spread right out, to open out completely. The idea seems to be, to act in such a way as to reach the proper result or culmination of the action.

* Cp. F. *vulavula*, white, from *vula*, moon.

mo'u-

23. This prefix is almost certainly a variant of *ma'u*, v.i., to be firm. Together with the suffix *-a* as in 30. 28-30, it indicates the continuation or prolonging of the action or state denoted by the verb to which it is attached. Thus: *mo'utu'ua*, to remain standing for a considerable time; *mo'umohea*, to remain asleep for an unusually long time, to oversleep oneself; *mo'u'ā*, to remain awake for an unusually long time, from *'ā*, v.i., to wake or be awake; *mo'u'ilifā*, to continue in a state of fear, from *ilifā*, to be frightened, as in 30. 31(a). Observe that, with the addition of *-a*, a final *ā* remains as it was, but a final *a* becomes *ā*.

24. Special cases: *mo'ulaloa*, to be in subjection (to, *ki*), from *lalo*, n., space underneath, as in 14. 8(ii); *mo'utāfu'ua*, to remain astounded for some time, from *tāfu'ua*, to be astounded. The peculiarity in the latter case is that the final vowel is not lengthened to *ā*.

kaungā-

25. This prefix is used with many verbs and a few nouns to add the sense of 'together' or 'fellow-'. Examples:

(a) With verbs: *ngāue*, to work, *kaungāngāue*, to work together, to be fellow-workmen; *lotu*, to worship, *kaungālotu*, to worship together, to be fellow-worshippers, to be of the same religious persuasion. As nouns: *hoku kaungāngāue*, my fellow-worker(s); *hotau kaungālotu*, our fellow-worshipper(s), person(s) of the same religious persuasion as ourselves. Cp. 13. 19(c).

(b) With nouns: *'api*, home allotment, *kaungā'api*, neighbour(s); *me'a*, thing, *kaungāme'a*, associate(s). Properly, *hoku kaungā'api* is a person whose home allotment adjoins mine, while *hoku kaungāme'a* is a person whose things or concerns are more or less the same as mine.

Note. One sometimes hears *ko hotau kaungātangatá* for 'our fellow-men'. This, however, is an Anglicism. The idiomatic expression is *ko hotau fa'ahingá*, lit. our kind. (For 'the

human race' or 'mankind' the correct Tongan is *ko e fa'ahinga 'o e tangatá*. Cp. 29. 7.)

26. Though nouns beginning with *kaungā* may take *ngaahi* as the sign of the plural, not infrequently they have a plural sense—or, at any rate, a collective sense—without it. Cp. 5. 9(b), 22, 25.

Other Prefixes

27. Other prefixes, less generally used than those already dealt with, but by no means uncommon, include: *nga-*, *ta-*, *to-*, *tau-*, and *tāu-*. See the following words (and many others) in the Dictionary.

(a) *Ngaholo*, *nga'unu*, *ngaue*,* *ngafuhi*, *ngatete*, *ngalulu*, *ngapulou*, *ngakovikovi*.

(b) *Tahake*, *tahifo*, *tafunga*, *talalo*, *tafoki*, *ta'alo*, *tapou*, *tanunu*, *tailiili*.

(c) *Toketu*, *to'eu*, *tohopo*, *topuna*, *tome'e*.

(d) *Tautā*, *taufā*, *taukapa*, *taufetuku*, *taumama'o*, *taupotu*,† *tau'atāina*.

(e) *Tāufehi'a*, *tāuvao*, *tāutaha*,‡ *tāututuku*, *tāupau*, *tāuma'u*.

28. Others are *ha-*, as in *hakinekina*, *hamolemole*, *havili*, &c., and *pa-*, as in *pasika*, *patonu*, *palotoloto*, &c.

* To move; not *ngāue*, to work.

† See 28. 13.

‡ See 25. 31.

REDUPLICATION

Different Kinds of Reduplication

1. Complete reduplication. Examples:

(a) Without vowel change: *kata*, to laugh, *katakata*, to laugh slightly or to smile.

(b) With vowel change: *peka*, flying-fox, *pekepeka*, swallow; *mu'a*, n., front, *mu'omu'a*, v.i., to go in front; *mafi*, adj., powerful, or n., victor, champion, *māfimafi*,* adj., almighty.

2. Partial reduplication, first type, the earlier part of the word being reduplicated. Examples:

(a) Without vowel change: *mata*, *mamata*, as in 30. 26; *fo'ou*, new, *fo'ofou*, somewhat new, or strange (unfamiliar).

(b) With vowel change: *po'uli*, to be dark, *pōpōuli*, to be somewhat dark, overcast.

3. Partial reduplication, second type, the later part of the word being reduplicated. Examples:

(a) Without vowel change: *havili*, strong wind, *havilivili*, gentle wind, breeze.

(b) With vowel change: *talinga*, older form of *telinga*, ear,† *talingelinga*, fungus.

4. Partial reduplication, third type, the middle part of the word being reduplicated. Examples: *'Afi*, *'Afi*, as in 6. 1; *fesiosfaki*, *fesiosfaki*, as in par. 5(g).

Principal Effects of Reduplication

5. In some cases reduplication indicates plurality, repetition,

* Cp. 2. 18, near end.

† S. *taliga* (*talinga*), F. *daliga* (*ndalinga*).

or continuance. Naturally, the first of these senses shades off into the second, and the second into the third. Examples:

(a) See 'Āfifio, nonofo, tutu'u, lalahi, &c., in Chapter 6.

(b) *Kupu*, segment or section—one only, unless qualified by some such word as *ongo* (dual sign), *ngaahi* (pl. sign), *ni'ihi* (some), or a numeral; *kupukupu*, segments or sections—three or more, whether qualified by a pluralizing word or not. And see *tepu* (protuberance) and *teputepu*, *muka* (young leaf) and *mukomuka*, *huli* (sucker) and *hulihuli*, *tapa* (edge) and *tapatapa*, *potanga* (shoal of fish) and *potopotanga*, and many others, in the Dictionary.

(c) *kehe*, other, different, *kehekehe*, various; and see *mahae* and *mahaehae*, and *makohi* and *makohikohi*, in 31. 18(a).

(d) *Paki'i*, v.t., to break, *paki ua* (or *tolu*, &c.), v.t., to break into two (or three, &c.), *pakipaki* and *pakipaki'i*, v.t., to break into many pieces.

(e) See 25. 36, 37.

(f) *Tosi*, v.i., and *tositosi*, v.i., to peck or nibble, the first indicating one peck or nibble, the second, repeated pecking or nibbling; and similarly with *tufi*, v.t., and *tufitufi*, to pick up, *pasi*, v.i., and *pasipasi*, to clap, and many other verbs.

(g) *Vakai*, v.i., to look, *vakavakai*, v.i., to keep on looking (either repeatedly or continuously); and so with *kītaki*, v.i., and *kikītaki*, to persevere, *kumi*, v.i. and t., and *kumikumi*, to seek, 'alu and 'alu'alu, to go, *ō* and *ōō*, to go (of two or more), *fesiofaki* and *fesiosiofaki*, to eye one another, *pehē* and *pehepehē*, to be thus, as in 23. 34(c)(d), and many other verbs.

6. In some cases it indicates intensification. Examples: 'uli, dirty, 'uli'uli, black; *kātoa*, all, whole, *kātokatoa* or *katokatoa*, absolutely all or whole; *fia*, the original form of *fie*, as in 29. 12, *fiefia*, to rejoice; *faka'ulia*, frightening or huge, *faka'uli'ulia*, terrifying or tremendous; *mei*, *meimei*, as in 27. 33, 36; 'āsili, 'ā'āsili, as in 28. 8.

7. In some cases, on the other hand, it indicates moderation. Examples:

(a) Adjectives: *māfana* or *mafana*,* warm, *māmāfana*, luke-warm; *viku*, wet all over, *viviku*, wet, *vikuviku*, damp; *momoko*,† cold, *mokomoko*, cool; and see *fo'ofou* and *pōpō'uli* in par. 2.

(b) Verbs: *tolonga*, to last, to endure, to be permanent, *tolotolonga*, to last for some time; *jeinga*, to try, *feifeinga*, to make a slight attempt; *fakasio*, to watch or stare, *fakasioio*, to peep; *kata*, *katakata*, as in par. 1(a); *sai*, *saisai*, as in 34. 9(a)(c).

(c) Nouns: *havili*, *hivilivili*, as in par. 3(a).

Note. In some cases, it seems, reduplication may either intensify the meaning, as in par. 6, or moderate it, as in par. 7, acc. to the context or the tone of voice. Examples are *lahilahi*, from *lahi*, big, *si'isi'i*, from *si'i*, small, and *fiefie*, as in 29. 17. The moderative sense is often indicated or emphasized by the addition of *pē*. E.g. 'oku *lahilahi pē*, it is just moderately big.

8. In some cases reduplication modifies the meaning in some other way, but still without changing the word from one part of speech to another. Examples:

(a) *Vale*, foolish or unskilled, or n., fool or unskilled person, *valevale*, not yet able to think for itself, or n., baby; *tapili*, to fan (a fire), *tapilipili*, to fan (a person).

(b) *Tapu*, forbidden or sacred, *toputapu*, sacred; *taki*, to lead (esp. by the hand), *tataki*, to guide.

(c) *Moho*, cooked, *momoho*, ripe; *fili*, to choose, *ffili*, to ponder or wonder (whether, *pe*).

(d) *Tafi*, to sweep, *tafitafi*, to wash one's face (also to sweep here and there); *langa*, to build, *lalanga*, to weave.

(e) *Mahi*, sour, *mamahi*, painful (but *mahimahi*, somewhat sour, as in par. 7); *mae*, withered, *mamae*, careful, sparing, or (as judged by others) mean, stingy.

* For the difference see Dict.

† Cp. 30. 32(d).

(f) *Kofu*, garment, *kofukofu*, bundle, parcel; and see *pekepeka* in par. 1(b), and *talingelinga* in par. 3(b).

(g) *Fanongo*, v.i., to listen or hear, *fanongōnongo*, v.t., to make publicly known, to publish, announce.

9. In some cases it changes the word from one part of speech to another. Examples:

(a) Changing a noun into an adjective: *luo*, hole (in the ground), *luoluo*, having holes, covered with holes; *va'a*, branch, *va'ava'a*, having branches, branched, branching; *toto*, blood, *tototo*, blood-coloured,* red; *vai*, water, *vaivai*, weak; and see *māfimaſi* in par. 1(b).

(b) Changing a noun into a verb: *pou*, post, pillar, *poupou*, v.i. and t., and *poupou'i*, v.t., to support; *filo*, thread, *filofilo*, v.i., to spin (make thread); *mata*, face, eye, *mamata*, v.i., to look, to see, *matamata*, v.i., to look, to appear.

(c) Changing an adverb into a noun: *hake*, up, *hahake*, the east; *hifo*, down, *hihifo*, the west. See 14. 8(iii).

10. In some cases, as we have already seen, a word has two different reduplicated forms, usually with two different meanings. Additional examples: *hifi*, to carve or slice, *hifihifi*, id. repeatedly, *hihifi*, to cut roughly or forcibly, to slash; *vaku*, to scratch, *vakuvaku*, id. repeatedly, *vavaku*, id. hard or forcibly or deeply; † and similarly with *fusi*, to pull, *teke*, to push, *tele*, to plane, *holo*, to rub, *hae*, to tear, rend, and many other verbs; *lomi*, to press, *lomilomi*, id., repeatedly, *lolomi*, id. with sustained pressure. And see Dict. for *tali*, *talitali*, and *tatali*.

Reduplicating and Prefixing *faka-*

11. In some cases the meaning of a word is moderated or otherwise modified by reduplicating it and, at the same time, prefixing *faka-*. Examples:

(a) *Poto*, clever, *fakapotopoto*, sensible, shrewd, prudent,

* Not blood-stained, which is *pani toto*, from *pani*, to anoint or smear.

† Also, to 'scratch round' for a living, to make a living.

wise; *ala*, v.i., to touch (esp. with the fingers), *fakaalaala*, v.i., to be careful or cautious; *hanga*, v.i., to face, or to turn so as to face, *fakahangahanga*, v.i., to intend.

(b) *Fua*, v.t., to measure, *fakafuofua*, v.t. or i., to estimate; *'ai*, v.t., to place, to cause (to, *ke*), &c., *faka'ai'ai*, v.t., to incite or encourage (to, *ke*); *hiki*, v.t., to lift, *fakahikihiki'i*, v.t., to exalt, to honour, to praise.

(c) *Ma'u*, v.t. or i., to overtake, to get, to be firm, &c., *fakama'uma'u*, v.i., to restrain oneself, and v.t., to restrain (one's anger, &c.).

12. Not all reduplicated words with the prefix *faka-* come under this head, however. E.g. *fakamu'omu'a*, v.t., to put in front, to give preference to, is simply the causative of *mu'omu'a*, to be or go in front. Cp. 31. 3(a).

MORE ABOUT THE DEFINITIVE ACCENT

(Supplementing 2. 15-17, 4. 11-22, 14. 1-14, &c.)

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Note. As a general rule, only definitive accents are shown in this chapter. Stresses caused by enclitics are shown only in par. 38.

A Rotuman Counterpart

1. Fundamentally the distinction between the ordinary form of a Tongan word and its definitive form corresponds to the distinction between the two 'phases' of Rotuman words.* See RPG, esp. I. 2, I. 5. 1-2, III. 1-21, IV. 34. 35-42; and cp. A. M. Hocart's 'Notes on Rotuman Grammar' in the *Journal of the Royal Anthropological Institute*, vol. xlix (July-Dec., 1919), 252-64.

* When studying Rotuman (1922-36) I had no idea that there was a similar phenomenon in Tongan.

2. Compare, for example, the following:

Rotuman		Tongan	
Complete phase (definite)	Incomplete phase (indefinite)	Ordinary form (indefinite)	Definitive form (definite)
<i>vaka</i>	<i>vak</i> (boat)	<i>vaka</i>	<i>vaká</i>
<i>futi</i>	<i>füt</i> (pull)	<i>fusi</i>	<i>fusí</i>
<i>mori</i>	<i>mör</i> (orange)	<i>moli</i>	<i>molí</i>
<i>mamosa</i>	<i>mamoas</i> (ripe)	<i>momoho</i>	<i>momohó</i>

3. Now compare these. Observe that, notwithstanding the use, in Tongan, of certain auxiliary words which have no Rotuman counterpart, and notwithstanding a difference of word-order in (b), *mör* corresponds to *moli*, *mori* to *molí*, *mamoas* to *momoho*, and *mamosa* to *momohó*.

(a) The ripe oranges.

R. *Mör mamosa.* T. *Ko e moli momohó.*

(b) The oranges are ripe.

R. *Mori mamoas.* T. *'Oku momoho 'a e molí.*

4. Rotuman, it is true, takes the original form of the word as definite, and then, by weakening it, makes it indefinite, while Tongan takes the original form of the word as indefinite (or only semi-definite), and then, by strengthening it, makes it definite. In both cases, however, the result is the same: the stronger form of the word is comparatively definite, the weaker form comparatively indefinite. To which we might add the comment, 'Naturally!' The wonder is that so few languages (two only?) have hit upon this plan.

5. In both languages, moreover, the general rule is that when a nounal or pronominal group which is definite is extended by the addition of one or more qualifying words, the definitive accent (or its Rotuman counterpart) is carried on to the new end of the group. This, indeed, in spite of the fact that in Tongan there are certain exceptions to the rule,* is the most interesting and perhaps the most vital feature of the whole

* See pars. 21-26.

phenomenon. See 2. 15-16 and RPG I. 5. 2, III. 8. 5(b), III. 12. 7-13, III. 16. 3.

Definiteness and Indefiniteness

6. Although the distinction between definiteness and indefiniteness is largely the same in Tongan as it is in English, it is not exactly the same. In particular, note the following:

(a) 4. 7, observing that, in most such cases, at any rate, the definitive accent is used as well as the definite article.

(b) 25. 43(d). The explanation, I believe, is that the matter thus introduced is already quite definite in the speaker's own mind. Even in English, remember, we sometimes say, with a similar meaning, 'Then there is this other matter' or 'And now there is this point', using 'this', which is even more definite than 'the'.

(c) *Ko e 'uhinga 'e tahá, he na'e tōmui 'a e Mātua.* Another reason was that the Matua was late. (For *he*, as here used, cp. 8. 31.) *Ko e lafo 'e tahá ko e tongitu'u.* Another [kind of] throw is the *tongitu'u* [as it is called]. (Cp. 4. 20.) These examples are largely analogous to (b).

(d) See pars. 9-15.

7. Strange though it may seem, even a nounal group beginning with an indefinite article occasionally ends with the definitive accent. This sometimes happens, at all events, when the indefinite article is either preceded or followed (after an intervening noun) by the adverb *pē*. (Cp. 27. 25(a).) Examples:

(a) *'Omai pē ha me'a te ke loto ki ai.* Bring whatever you like.

(b) *'Oku ma loto ke ke fai ma'amaua ha me'a pē te ma kole atú.* (Mark 10. 35.) We desire that you would do for us whatever we may request.

(c) *Te u fiamālie pē au ki ha taimi pē 'e faingamālie kiate koé.* Whatever time suits you will be all right for me. Lit. I shall be content only I to a time only [which] will be convenient to you.

8. In such cases, after all, the thing referred to, though indefinite from one point of view, is definite from another. Hence the indefinite article, on the one hand, and the definitive accent on the other.

Semi-definiteness

9. The threefold classification of nounal groups as definite, semi-definite, and indefinite, as in 4. 11-22,* extends, of course, to groups which begin with possessive pronouns.

10. See, for example, the differences between *ha'anau tokonaki*, indefinite, *'enau tokonaki*, semi-definite, and *'enau tokonaki*, definite, in the following sentences. *'Oku 'ikai ha'anau tokonaki.* They haven't any provisions. (Lit. Any-their provisions are not.) *Na'a nau 'omai 'enau tokonaki.* They brought their own provisions. (They brought some provisions for themselves.) *'Oku fu'u si'i 'enau tokonaki.* Their provisions are insufficient. (Lit. are too small.)

11. What then is the real or fundamental nature of the differences between the indefinite form of a nounal group (like *ha puha* or *ha'aku puha*), its semi-definite form (like *e† puha* or *'eku‡ puha*), and its definite form (like *e† puhá* or *'eku‡ puhá*)? The correct answer appears to be as follows:

(a) The *indefinite* form is vague: it refers, not to one particular thing (or set of things), but merely to something or anything of the kind indicated.

(b) The *semi-definite* form is not vague: it refers to one particular thing (or set of things), or sometimes, as in 4. 11-16 and 20, to one particular kind of thing.

(c) The *definite* form goes a step further: it refers specifically to this or that, or to the thing (or set of things, or kind of thing) already mentioned.

12. Examples:

(a) *Na'a ku fa'o ia ki ha puha.* I put it into a box (some box or other).

* See esp. par. 22.

† Or *he*.

‡ Or *he'eku*.

(b) *Na'a ku fa'o ia ki he puha.* I put it into a box (one particular box).

(c) *Na'a ku fa'o ia ki he puhá.* I put it into the box.

13. Additional examples:*

(a) Indefinite. '*Oku 'i ai ha me'a te ke manako ai ke u 'omi mei Ha'amoá 'i ha'aku foki mai?* Is there anything you would like me to bring you from Samoa when I come back? Lit. in a-my returning hither. *Kátaki pē 'o toe 'omai ha'aku enga.* Please bring me some more turmeric. Lit. Endure only and again bring a-my turmeric. *Pea na feinga ai hano lavaki'i.* And so they tried to find some way of betraying him. Lit. And they-two tried therein a-his being-betrayed. *Na'e kei māfana 'a e 'ofa 'a e kakai ki ha tamasi'i kolisi 'e† taki ange ki honau ngaahi 'api.* The people were still enthusiastic about entertaining any college boy who was taken along to their homes. Lit. The kindness of the people was still warm to a college boy, &c. *Te u fai pē ki hao loto.* I will do whatever you may wish. Lit. I will do just according-to a-your (or any-your) mind. *'Alu 'o toli mai ha niu.* Go and pick some coconuts. *Kapau na'e 'i ai pē ha silini, 'e 'ikai ke faingata'a hano fakatau.* If only we had money, there would be no difficulty in buying it. Lit. If there were only some money, an-its purchase would not be difficult. (Cp. 7. 9.)

(b) Semi-definite. '*Oku 'i ai 'a e ngaahi mālie 'o e 'api ia† ko eni 'oku 'ikai ma'u 'e he Kolisi Tongá.* (T.) There are advantages (*e ngaahi mālie*) connected with this institution which Tonga College does not possess. '*Oku tala mai 'e he'etau himi 'e taha . . .* (T.) One of our hymns tells us . . . (He is thinking of one particular hymn: hence *he'etau*, not *ha'atau*.) '*Oku 'i ai hotau fatongia ke fai.* We have a duty to perform. (Cp.

* All these examples, except the first lot under (b), are from Tongan stories and conversations recorded by Feleti VI. In eleven such stories I counted 100 instances of indefiniteness, 251 of semi-definiteness, and 973 of definiteness. In ten such conversations the totals were 103, 193, and 472.

† Cp. 29. 64-67.

‡ Cp. 23. 31-33.

par. 14.) Lit. Our duty to do is (or is there). *Na'a ku ma'u e* (or 'a e) *mākoni 'anepō 'oku puke lahi hoku foja 'e taha.* I received a telegram last night [saying that] one of my sons is very ill. (Note: *e* and *hoku*, not *ha* and *haku*.) *Na'e 'i ai 'a e talo na'e le'o 'e he toloa fekai.* (Legend in TF 47. 12.) There was a taro garden which was guarded by a ferocious duck.

These also: *Na'a ku misi 'anepō 'oku ou ta'aki hoku fo'i nifo.* I dreamt last night that I pulled out one of my teeth. (One particular tooth: hence *hoku*, not *haku*.) *Na'e li mai leva 'e he fefine 'e taha 'a e fo'i sikaleti.* One of the women immediately threw me a cigarette. *Pea 'oku 'i ai ho ngaahi maheni.* And there are some people there whom you know (lit. your acquaintances). *Pea ma ō pē 'o mohē 'i he tefito'i 'akau.* And we just went and slept at the base of a tree.

(c) Definite. *Ko ho'o engá ena.* That is your turmeric (the turmeric for which you asked).* Cf. 4. 13(a).

(a) and (b). See *hano fu'u hapo* and *hono fu'u hapo* in the following. *Na'e pēhē mai 'e Tele'a, 'Auka, 'ai hano fu'u hapo'.* *Pea tafoki atu leva 'a 'Auka 'o 'ai hono fu'u hapo.* *Tele'a* said, 'Auka, give her a big hit.' At once 'Auka turned round and gave her a big hit. Cp. the example under (a), (b), and (c), below.

(a) and (c). See *ha'atau māvae*, lit. an-our parting, *hono melé*, lit. the-its blemish, and *ho malí*, lit. the-your wife, in the following. '*Oku sai pē ha'atau māvae, ka ko hono melé 'e 'ikai te ke toe sio' ki ho malí.* It is all right that we should part, but the trouble is that you will not [live to] see your wife again [if we do]. Cf. (a)†.

(b) and (c). *Pea hili pē 'a e ngaahi 'aho si'i pea hala 'a e Tu'i Pelehaké ia.†* And just a few‡ days later the King of Pelehake died (*hala*).§ *Sio atu au 'oku tu'u mai 'a e ongo fafine 'i he kauhala tahí.* I saw that two women were standing there (lit. hither) on the seaward side of the road. *Pea ne to'o hake leva 'a e ipu mo e fo'i hina 'o lingi 'a e hiná ki he ipá.* Lit. And she

* Cp. (a)‡.

† Cp. 23. 31-33.

‡ Cp. 6. 7(b).

§ Regal for *mate*.

immediately picked up a cup and a bottle and poured the bottle into the cup. Cf. (b)¹.

(a), (b), and (c). *Na'a ne tala ke nau ta'o ha fu'u puaka . . . pea nau timate'i 'a e fu'u puaka 'o ta'o . . . pea ne fekau ke tafa 'a e puaka*. He told them to bake a big pig (any big pig) . . . and they killed a big pig (one particular big pig) and baked it . . . and he gave instructions that the pig (that pig, the one already mentioned) should be cut up. (Cp. pars. 11 and 12.) See also 25. 43(c), observing, however, that in the first sentence either *he* or *ha* may be used according as the speaker is or is not thinking of the particular village to which they have moved.

14. Observe that the indefinite form is particularly common in negative, interrogative, conditional, and suggestive sentences or clauses. See, for example, the following as compared with par. 13 (b)³. *'Oku 'ikai hatau fatongia ke fai*. (Note: *hatau*, not *hotau*.) We have not a duty to perform. *'Oku 'i ai hatau fatongia ke fai?* Have we a duty to perform? *Kapau 'oku 'i ai hatau fatongia ke fai . . .* If we have a duty to perform . . . *Na'a 'oku 'i ai hatau*, &c. Perhaps we have, &c. The indefinite form is common also in commands and requests, as in par. 13(a)^{2,6}, and also in speaking of the uncertain future, as in *ha'aku foki mai* in par. 13(a)¹. Its use, however, is not limited to such cases: it may be used elsewhere provided that vagueness or indefiniteness, as explained in par. 11(a), is intended, as in pars. 12(a) and 13(a)^{3,4}.

15. Notes:

(i) In such cases as those given in par. 13 as examples of semi-definiteness, whereas English uses 'a' or 'an' or some similarly indefinite form of speech, Samoan uses a definite article or the definite form of a possessive pronoun. In general, indeed, the Samoan indefinite corresponds to the Tongan indefinite, while the Samoan definite corresponds either to the Tongan definite or to the Tongan semi-definite. (Samoan has no definitiveness accent.)*

* True, in a few special cases there is something that bears a certain resemblance to it. See NSG, last section of Part I.

(ii) In some cases what is semi-definite in Tongan is definite even in English, while in others it is neither explicitly definite nor explicitly indefinite. For examples, see 4. 18-21 and the general use of semi-definite nounal groups in association with *taki taha*, *taki ua*, &c., as in 25. 23 ff., and also in the very common idiom illustrated in 29. 9², where *'ena pena kupenga* is semi-definite. See also some of the examples listed under (vi), below.

(iii) The explanation of semi-definiteness given in par. 11(b) covers both (i) and (ii).

(iv) With English speakers and writers of the language the tendency is simply to use *e* or *he* for 'the', and *ha* for 'a' or 'an'. Naturally even Tongans themselves, when translating from English or otherwise under English influence, sometimes do the same. But to do this is to nullify a threefold distinction which is one of the treasures of the Tongan language. The cause of the confusion is, of course, twofold: first, the failure to recognize—or to perceive the significance of—the definitiveness accent; second, the natural tendency to try to fit Tongan distinctions into English moulds.

(v) For additional examples of indefiniteness see: 9. 5, 9(b) (c), 12², 18^{2,3}, 19(a) (b) (c), 21 (b), 27(a), 33^{1,3,4}; 10. 4(c), 9(c); 19. 9(d)¹; 20. 2; 24 23; 25. 43(a); 27. 29(e), 38 (b); 29. 9², 26², 29³, 40 (e), 47(a)², 50(f) (g)¹, 58¹, 60³, 65-66; 33. 44(a), 55(c); 34. 27(b).

(vi) For additional examples of semi-definiteness see: 16. 10(a) (b), 11(b), 32(e), 44; 22. 4^{2,3}, 15¹; 23. 10 (*he Siasi 'e taha*); 25. 42 (*e konga*); 25. 47 (*e miniti 'e nima*), 48 (*e kuata*); 27. 17 (*e 'aho 'e nima*), 38(d), 53(a)¹; 29. 27(b)¹, 40(a) (b), 71². Special: 16. 53.

(vii) On semi-definiteness* see also pars. 17, 18, 20, 61; and cp. the notes at the end of Chapters 5 and 25.

* It is only recently—after a period of intensive study of non-translational Tongan—that the essential nature of semi-definiteness, as distinguished from indefiniteness on the one hand and from definiteness on the other, has become really clear to my own mind. Pars. 11-15, which were written while the book was in the press, are the result.

The Normal Position of the Definitive Accent

16. This, as explained in 2. 15-16, is at the very end of a noun or pronominal group. (Cp. par. 5.) Additional examples:

(a) Kuo maumau 'a e sālīoté. *The cart is broken.* Kuo maumau 'a e sālīote 'a Feleti. *Fred's cart is broken.* Kuo maumau 'a e sālīote 'a Feleti mo Sioné. *The cart belonging to Fred and John is broken.*

(b) Mou 'ai mai mu'a ha'amou lau ki he me'a 'oku te nofo pē kita 'o loto-mo'ua ki ai. *Let me have your ideas about the matter which is all the time worrying me.* Lit. You place hither please a-your reckoning to the thing to which I sit only I and am mind-encumbered.

(c) 'Oku totonu ke tau faka'apa'apa kiate kinautolu kotoa pē 'oku pēhē ko e hou'eiki. *It is right that we should show respect to all those who are regarded as chiefs.*

17. But what happens, it may be asked, when a noun or pronominal group which, as a whole, is definite (its nucleus being definite) ends in a noun which is indefinite or only semi-definite? Which rule prevails—the rule which requires that this noun (as the last word of a group which is definite) should have the definitive accent, or the rule which requires that (being itself indefinite or only semi-definite) it should not have the definitive accent?

18. The answer is that sometimes the first rule prevails, sometimes the second. It depends, apparently, on which factor is felt more strongly—the definiteness of the group as a whole, or the indefiniteness or mere semi-definiteness of its final element.

19. Examples in which the final element of the group is indefinite:

(a) 9. 9(b): koe'uhi ko e 'ikai ke i ai ha faiakó. *Here the first rule prevails.*

33. More about the Definitive Accent

(b) 17. 6: lolotonga 'a e hiva'i 'o ha himi. *Here the second rule prevails.*

20. Examples in which the final element of the group is semi-definite:

(a) Par. 16(c), above, in which hou'eiki is only semi-definite (indefinite in English), and yet, as the last word of a pronominal group which is definite, it takes the definitive accent. The first rule prevails.

(b) Ko e me'a ia 'oku fai mei he 'aho ki he 'aho. *That is the thing which is done from day to day.* (Cp. 4. 21.) Here the second rule prevails. Cp. par. 61(c).

Abnormally early Definitive Accents

21. For the principal cases which come under this head, see 20. 5-8 and 21. 5-6. For other cases see the following pars.

22. First: when a noun group ends in a cardinal numeral preceded by a demonstrative, the definitive accent, if used at all,* may fall either on the demonstrative or on the numeral. See the second and third of the following sentences.

'Ave 'a e me'a ko eni 'e tolu. *Take these three things away.*

'Ave 'a e me'a ko eni 'e tolu. *Take these three things away.*

'Ave 'a e me'a ko eni 'e tolu. *Take these three things away.*

The difference is mainly a matter of emphasis.

23. Second: when a noun group ends in kotoa or kátoa, all or whole, or in kotoa pē or kátoa pē, same meaning but stronger, the general rule seems to be that either the definitive accent is not used at all, or else it falls just before kotoa or kátoa. In the latter case, as will be seen from the following examples, the adjective kotoa or kátoa has a more restricted meaning or application.

(a) Compare these: 'i he fonua kotoa pē, in all countries, 'i he fonuá kotoa pē, in the whole country; 'a e fanga manu kotoa pē, all animals, 'a e fanga manú kotoa pē, all the animals (referring to one particular lot of animals).

* Cp. pars. 38-39.

(b) *Na'e ngāue fakataha 'a e kau 'asitalōnomá kotoa*. All the astronomers (i.e. the whole of this particular group of astronomers) worked together. *Na'e hā 'asinisini 'a e langi kātoa, pea na'e fiefia lahi ai 'a e kakai kotoa pē*. The whole sky showed up clearly, and all the people were very glad about it. (TF 30. 12. 3. 1. 34 and 3. 2. 15.)

24. Seldom, if ever, does a definitive accent fall on *kotoa* or *kātoa*, except after *hangē*, as in par. 60².

25. Third: when a nounal group ends in *fuoloa 'aupito*,* the definitive accent, if used, may fall either on *fuoloa* or on *'aupito*. See the second and third of the following: *'i he ngaahi 'aho fuoloa 'aupito*, for a very long time (extending over very many days); *'i he ngaahi 'aho fuoloa 'aupito* or *'i he ngaahi 'aho fuoloa 'aupito*, a very long time ago (in days long since gone by).

26. Other departures from the rule of par. 16 may be met with now and again. In most cases, I believe, if not in all, the explanation is either as given in 20. 6 or is a matter of emphasis as in par. 22, above.

27. There is nothing abnormal, however, about the position of the definitive accent in such expressions as *'i he puhá pē*, in the box only, and *'i he puhá foki*, in the box also. For, unlike *lahi* in *'i he puha lahi*, in the big box, *pē* and *foki* are not adjectives qualifying *puha*; they do not indicate which box, or what kind of box, &c., as *lahi* does. They are adverbs. (Just what they qualify depends, of course, on the context.) Cp. 2. 16(f)³.

28. The position is similar with the adverbs *'esea*, only, and *tape'ma*, also, in Rotuman. Thus: *vaka 'esea*, the boats only; *vaka tape'ma*, the boats also. (But *vak 'esea*, one boat, where *'esea* is an adjective, meaning one, and *vak titi'u*, the big boats.) Not that Tongans or Rotumans reason the matter out in this way—or in any other way. With them it is just a matter of habit—instinct, we might almost say. Cp. 2. 17(c).

* Cp. 27. 14(a) and 44(a).

Groups within Groups

29. It is by no means unusual for a group to stand within a group, the inner group being an integral part of the outer one, each group being definite and each having its own definitive accent. *Ko e hā e 'uhinga na'e 'ita ai 'a e faiakó kiate au?* Why was the teacher angry with me? (Cp. 24. 36(a).) Here the first definitive accent belongs to the inner nounal group, *e faiako*, while the second one belongs to the outer nounal group, which extends all the way from *e 'uhinga* to *au* and whose nucleus is the noun *'uhinga*. In harmony with our general rule (par. 16), each definitive accent is at the end of its own nounal group.

30. Naturally, however, when the inner or included group comes right at the end, only one definitive accent is used. *Ko e hā e 'uhinga na'e 'ita ai kiate au 'a e faiakó?* Same meaning. But why isn't there a definitive accent on the *au*? Because in this sentence *au* is not the last word of any nounal or pronominal group, whether 'inner' or 'outer'.

31. It is essentially the same in Rotuman.

Partly suppressed Nounal Groups

32. Sometimes the first part of a nounal group, including the nucleus, is suppressed. It is understood, but not expressed.

33. This frequently happens in questions after *hai* or *hā*. See 24. 15. For an additional example simply omit *e 'uhinga* from the question in par. 29 or par. 30. Cp. 24. 36(a).

34. It frequently happens also in statements expressing the sense of 'it is (or was) . . . that', where 'it' has a selective or discriminative force. Examples:

(a) *Ko 'Ahome'e na'a ne foaki 'a Mata'ahó*. (TF 47. 12. 2. 53.) It was 'Ahome'e that gave Mata'aho away.* Lit. [The person who] gave Mata'aho was 'Ahome'e. (But: *Na'e foaki*

* Corresponding to the question, *Ko hai na'a ne foaki 'a Mata'ahó?* Who (or, Who was it that) gave Mata'aho away?

'a Mata'aho 'e 'Ahome'e: 'Ahome'e gave Mata'aho away. No definitive accent.)

(b) 16. 13 (iii)¹. Lit. [The thing] for which I cry is mercy. (But: 'Oku ou tangi ki ai: I cry for it. I desire it. No definitive accent.)

35. Other types of sentence in which such suppression may occur are illustrated in the following examples. See the first clause of (a), and the second clause of (b).

(a) *Ko ia 'oku ou pehē ai 'e aū, 'oku totonu ke fai leva 'a e ngāuē.* That is why I say the work ought to be done at once. Lit. [The reason] for-which I say I, [it] is right to do the work at once, is (ko) that (ia).

(b) *Mou tokanga lahi taha ki he fānau 'oku 'atamai, he ko kinautolu te mou pōlepole ai.* (GG 46. 58. 2. 8.) Give most attention to the pupils who are intelligent, for they are the ones whom you will be able to boast about. Lit. for [the ones] about-whom you will boast are (ko) they (kinautolu).

36. The definitive accent on *lea* in the following quotation harks back to par. 34. *Faifai 'a e toutou fehu'i mai, pea mahino kia Longopoa tā ko e fu'u pukó pē 'oku leá.* (From a native legend.) The questioning continued for some time, and then Longopoa realized (lit. it was clear to L.) that it was the puko tree itself (or, that it was none other than the puko tree) that was speaking. (Cp. 29. 11; 27. 21(e); 27. 3(a); 8. 2; 7. 1, note 2; 34. 35; 29. 8; 27. 25(a); 7. 2(a).)

37. For a corresponding use of the Rotuman counterpart of the definitive accent, see RPG III. 12. 3.

Nounal Groups ending in Demonstratives

38. Probably because words like 'this' and 'that' are definite by their very nature, a nounal group ending in *ni*, *ko eni*, *na*, *ko ena*, or *ko ē*, is often left without a definitive accent, an additional mark of definiteness being felt unnecessary. Thus: *he*

falé ni, *he fale ko eni*; *he falé na*, *he fale ko ena*; *he fale ko ē*. In sentences: 8. 27; 16. 12(i); 20. 2(c); 23. 15(c).

39. Sometimes, however, either for the sake of special definiteness (as when 'this' or 'that' is stressed in English), or in order to indicate more clearly the end of the nounal group, a definitive accent is used. Thus: *he fale ní*, *he fale ko ení*; *he fale ná*, *he fale ko ená*; *he fale ko eé*. In sentences: 'Alu mei he tuliki ko eni ki he tuliki ko eé. Go from this corner (where we are now) to that corner (at which I am pointing). Cf. 8. 24; 9. 13²; 20. 4(a)¹.

40. A nounal group ending in *ko ia* nearly always takes the definitive accent. Thus: *he fale ko iá*. In sentences: 8. 39⁵; 17. 17(b)³; 23. 28(b)².

41. The position is similar, though not quite the same, in Rotuman. Cp. RPG III. 13(c).

Phrasal and Clausal Definitive Accents

42. Sometimes a Tongan sentence begins with a phrase or even a clause which, though not the grammatical subject, yet presents or envisages a definite person, a definite thing, a definite place, a definite time, a definite fact, or a definite situation, concerning which, or in connexion with which, the speaker is about to say something.

43. Now, as a rule, at any rate, the last vowel of such a phrase or clause takes the definitive accent, whether it would be required to do so by rules already given or not. (Naturally we shall confine our attention to cases in which the definitive accent is not required by rules already given.)

44. Examples: phrasal. See the first phrase—be it nounal, pronominal, or adverbial—in each of the following:

(a) *Ko Feló, ná'e 'ikai hano 'alo tangata.* Pharaoh had no son. Lit. Pharaoh, there was not a-his son. *Ko Vava'ú ko e fonua māfana.* Vava'ú is a warm place. Lit. Vava'ú [it] is a warm place. (But: *Ko e fonua māfana 'a Vava'ú: Vava'ú*

is a warm place. Here *Vava'u* is the true subject, and, being a self-defining noun and not coming under this new rule, it is without the definitive accent. Cp. 14. 2-4.) Cf. *ko kinautolú* and *ko iá* in 23. 32(b). (Cp. 16. 9, 12 (i).)

(b) *'I mu'á, na'e nofo ai 'a Sione mo 'Éleni*. In front, John and Ellen were sitting. (But: *Na'e nofo 'i mu'a 'a Sione mo 'Éleni*: John and Ellen were sitting in front. Here *mu'a*, being a self-defining noun and not coming under this new rule, does not take the definitive accent.) Cf. 27. 19(a).

(c) *Ko ho'o 'alú ki fē?* Lit. Your going, [it is] to what-place? *Ko 'eku 'alú ki Ma'ufanga*. Lit. My going [it is] to Ma'ufanga. *Ko ho'o 'alú 'o hā?* Lit. Your going, and is what? *Ko e 'ai ke hā?* Lit. The placing (or doing) [it] is to be what? In idiomatic English these might be translated as in 16. 16(a) and the first two examples of 24. 11; but here, with the definitive accent, they are less casual, more deliberate, almost like 'Where is it that you are going to?' &c.

(d) *Ko 'eku laú kia Sione*. I refer to John. It is to John that I refer. Lit. My referring [it is] to John. *Ko 'ene 'itá kiate kinautolu*. He is angry with us. It is with us that he is angry. Lit. His anger [it is] to us.

(e) *Fe'unga mo iá na'e* a'u ange 'a Tolu*. Just at that moment Tolu arrived. *Lolotonga iá 'oku mohe tāngulu 'a Muni*. While that was going on Muni was asleep [and] snoring. And similarly, as a rule, with each of the other adverbial phrases in 27. 18, and with *neongo iá* in 27. 24, when used (as they generally are) at the beginning of a sentence.

45. Examples: clausal. See the first clause in each of the following:

(a) *Na'a ku 'alu atú, kuo 'osi 'a e fakatahá*. When I arrived the meeting was over (or, I found that the meeting was over). Lit. I went thither, the meeting had finished. (Cp. 27. 3(b).)

(b) *Ne u ha'u au, 'oku ke mo'ua*. When I came you were busy (or, I found that you were busy). Lit. I came I, you are busy.

* Or *kuo*. Cp. par. 45(d).

(Or, *Ne u ha'u au*, &c. Cp. par. 26. Or simply, *Ne u ha'u*, &c.) *Toe sió atu au, 'oku vete kofu 'a Sāteki*. When I looked again, Sāteki was taking off his shirt. (Cp. 7. 1, note 4, and 7. 2(a).)

(c) *'Oku nau nofo atu mei ai, 'oku nau kei iiki*. When they leave it (or retire from it) they are still young. More freely: They leave it while they are still young. Lit. They sit (or stay) away from it, they are still small. (Cp. 22. 7, end, and 27. 21(f).)

(d) *Pongipongi haké, kuo fekau mai ke mau ō*. As soon as morning came we were told to go. Lit. Morninged up, had commanded hither that we should go. (Cp. 7. 1, note 4, and 27. 3(d).) Note this exaggerative use of the perfect tense to express immediate sequence, a usage which occurs frequently in this type of sentence and occasionally elsewhere.

(e) *Na'a ne lea kiate kinautolú ke mau kātaki*. What he said to us was that we should be patient.

(f) *Kuo u ui mai kimoutolú koe'uhi ā ke tau fealēlea'aki*. The reason for which I have called you is that we may consult together. (Cp. 27. 29(h).)

(g) *Faifai, pea mole 'a e vaká*. As time went on the boat was lost. (Cp. 29. 11.)

(h) *Mau ō atu kinautolú 'o tōmui*. When we arrived there we found that we were late. (Cp. 27. 3(b).) This is the actual meaning of the Tongan sentence, true though it be that there is no word in it either for 'when' or for 'we found that'. The secret lies in the definitive accent. Cp. pars. 42, 43, 48.

(i) *Mou hivá mo feongoongoi*. (A choir-master's exhortation to his choir.) When you sing, moderate your voices to each other.

46. Additional examples. *Na'a ku 'alú ko 'eku keli, pea 'uhá pea u toe foki mai*. (First and third clauses.) I went out intending to dig my yam crop; but it rained, and so I came back again. Lit. I went [it] was my digging, and [it] rained, and I again returned hither. Also the first clause in the second

of the following sentences. *Na'a ku 'alu 'eku keli.* I went out to dig my yam crop. (Cp. 27. 53(a).) *Na'a ku 'alu 'eku keli, pea ma fetaulaki mo Sione.* When I went out to dig my yam crop, I met John. Lit. I went my digging, and we-two met and John. (Cp. 29. 41.)

47. Even a conditional clause, if placed first, is sometimes treated in this way. *Kapau 'oku te'eki te ke 'alu, fei mo 'alu.* If you have not yet gone, go at once.* *Ka 'ai atu 'oku kovi, 'e fakatonutonu 'e he kau tiuta.* (TF 44. 9. 1. 2. 16.) If you express it† and it is wrong, the tutors will correct it. Lit. If put forth [and] is bad, the tutors will correct. Cf. 27. 29(b).

48. In each case, I believe, both in par. 44 and in pars. 45-47, the correct interpretation of the matter, as the Tongan sees it, is as explained in par. 42. First the opening phrase or clause presents or envisages something—a person, a thing, a place, a time, a fact, or a situation—which to the mind of the speaker is quite definite (hence the definitive accent); then the remainder of the sentence goes on to say something about it, or something relating to it, at all events. Indeed, we might almost speak of the opening phrase or clause as an ideological subject, and of what follows as an ideological predicate. This may not be an accurate account of the matter as we see it: but it is the *Tongan* mind that I am endeavouring to interpret.

49. Sometimes the introductory clause—the one with the definitive accent—is itself compound. See par. 47² and the second of the following. *Pea faifai, pea ha'u 'a Sione.* And by and by John came. *Pea faifai pea ha'u 'a Sione, pea mau o.* And by and by, when John came, we went. Lit. And time-went-on and John came, and we went. (Cp. 29. 11.)

'Āsili

50. When followed immediately by a phrase or a clause explaining why the thing referred to is (or was or will be) all

* Lit. do and go, *fei* being a variant of *fai*.

† Namely, your thought. (This is clear from the context.)

the greater, 'āsili or 'ā'āsili (see 28. 8) takes the definitive accent. *Pea 'āsili ko 'ene vakai ki honau tokolahi.* And all the more because* he observed how numerous they were. Lit. because-of* his looking at their numerousness. *Pea 'āsili he na'e tokolahi 'a e kakai.* And all the more because the people were numerous. An adverb, such as *ai* (see 22. 6-7) may intervene, in which case, as we should naturally expect, the definitive accent is simply carried on. *Pea 'āsili ai he na'e tokolahi 'a e kakai.*

51. This, I think, is just a special instance of the usage explained in pars. 42-48. In any case, even in English, remember, we say 'all the greater' or 'all the more', inserting 'the'.

Some Idiomatic Uses of 'Ai and Me'a

52. These two words have certain idiomatic uses in which the definitive accent plays an important part.

53. First: '*ai mo* = 'do . . . sometimes', or, in questions, 'do . . . ever'. '*Oku 'ai mo ke 'alu ki ai?* Do you ever go there? '*Oku 'ai mo u 'alu ki ai.* I do go there sometimes. '*Ai mo ke tafi 'a e faliki.* Do sweep the floor sometimes. Occasionally the '*ai* is reduplicated, '*ai'ai mo* being used instead of '*ai mo*.

54. Second: '*me'a mo*. This is n.s.w. '*ai mo*, and is construed in the same way. For examples, just substitute '*me'a* for '*ai* in each of the above.

55. Third: '*ai ai* = the fact is, the fact of the matter is, or the trouble is—introducing a reason or an explanation, whether genuine or only alleged. Examples:

(a) '*Oku 'ai ai he 'oku na tau'aki puke.* The trouble is that they are both equally sick. (Cp. 8. 31 and 27. 45(d).)

(b) '*Oku 'ikai te u 'ilo; 'ai ai foki he ko e 'akau 'oku si'i.* I do not know; the trouble is also that it is a very rare tree.† (In answer to a question as to where one might obtain leaves of a

* Cp. 16. 11(b).

† Lit. a tree [which] is small (in number).

certain kind.) Here, as often, the tense-sign before 'ai ai is omitted.

(c) *Kuo 'ai ai mo e 'ikai ha'aku pa'angá.** The fact of the matter is also that I haven't any money. Or, Another reason (or difficulty) is, &c.

56. *Re (c)*. If a prior fact or reason is mentioned before *mo*, the definitive accent on *ai* is generally dispensed with. *Kātaki 'o tokoni mai he me'a ni, he kuo 'ai ai 'a e 'ikai ha'ate mānavá mo e toe hili mai 'a e me'a ia ko ení.* Please help me in this matter, for the fact is that I have hardly a moment to breathe, and now, on top of it all, comes this matter. Lit. Endure and help hither [in] this thing, for has placed therein the not-being a-my breathing and the again putting-up hither this thing. (The *ia* is adverbial as in 23. 31-33.)

57. Fourth: *ko e me'á*: n.s.w. 'ai ai as in par. 55. *Ko e me'á he 'oku ou femo'uekina.* The fact of the matter is that I am up to my eyes in work. (Cp. 31. 15(d).) *Me'á foki, he 'oku puke 'a Sione ia.* Another thing is that John is sick. Or, For one thing, John is sick. (Cp. 8. 31 and 23. 31-33.) Here, as often, the words *ko e* are omitted.

58. Fifth: *ka me'á* = if that is the case, or in that case. *Ka me'á, pea ke 'alu pē ā mu'a.* In that case you had better go after all. Sometimes *kapau 'oku me'á* or *kapau kuo me'á* or *kapau 'e me'á* is used instead of *ka me'á*. For the definitive accent cp. par. 47.

Local Nouns as Designations of Teams, &c.

59. Sometimes a local noun† is used to denote, not the place or its population, but a company of persons representing the place—e.g. a team, a choir, or a band of performers or of workmen. When so used, a local noun takes the definitive accent. Examples:

(a) The second of these three. *'Oku faingata'a'ia 'a Vava'u.* Vava'u (meaning the place or its population) is in difficulties.

* Cp. par. 19(a).

† See 14. 3.

'Oku faingata'a'ia 'a Vava'u. Vava'u (meaning the Vava'u team, perhaps, or the Vava'u choir) is in difficulties. *'Oku faingata'a'ia 'a e Vava'u.* The Vava'uan (the Vava'u native) is in difficulties. (Cp. 14. 11.)

(b) *Kuo tō 'a tahí.* The team (or choir, &c.) that came here by sea has been beaten. Lit. Sea (i.e. the sea team or choir, &c.) has fallen.

After Hangē

60. As a general rule the complement of the peculiar verb *hangē*, to be like, &c., as in 16. 13(v), ends with the definitive accent even though it be indefinite, or even though it be a cardinal pronoun or a self-defining noun, or even though it be a clause. (Why this is so I am at a loss to explain: I simply record the fact.) Thus: *hangē ha mo'ungá*, like a mountain; *hangē ha mo'unga kotoá*, like a whole mountain; *hangē ko aú*, like me; *hangē ko Sioné*, like John; *'oku hangē kuo nau hold*, it seems as if they have fled. Cf. 7. 13; 27. 29(c). The same applies when *hangehangē*, which is similar to *hangē* but weaker, is used.

61. This rule is set aside, however, when the complement of *hangē* ends in *ni'ihí*, or is distributive, or, in general, when it ends in a semi-definite noun whose semi-definiteness is felt to be important or significant. Thus: (a) *hangē ko e kolo 'e ni'ihí*, like some towns; (b) *hangē ko honau taki taha fāmili*, like their respective families; (c) *hangē ko ia 'oku fai mei he 'aho ki he 'aho*, like that which is done from day to day; (d) *hangē ko e vaha'a 'o e tangata mo e tangata*, like the relationship between man and man.

For Emphasis

62. In the following cases, at least,* the definitive accent appears to be used for emphasis only:

(a) At the end of an adjectival clause in cases like the second of the following. *'Omai ha maea 'oku mālohi.* Bring a rope

* Cp. par. 22, end.

that is strong. 'Omai ha maea 'oku mālohí. Same meaning, but with special emphasis on the adjective.

(b) At the end of a person's name, when calling, especially when the person does not respond to the first call or two in which the definitive accent has not been used. *Sione!* (A pause) *Sione!* (Another pause.) *Sioné!*

(c) In prohibitions, when special emphasis is intended, as in the second of the following. 'Oua 'e hiva! Don't sing! 'Oua 'e hiva! Don't sing, I tell you!

(d) At the end of any of the directional adverbs given in 27. 3, in commands or requests, when special emphasis is intended.* See par. 63.

(e) See par. 64.

63. Examples illustrating par. 62(d). In each case the ordinary form is given first, then the meaning, then the emphatic form.

(a) *Me'a mai!* Come! *Me'a mai!* (Respectful for *Ha'u!*) Cp. par. 65.) Similarly in Rotuman: *Leum!* Come! *Leume!* Cp. RPG, under III. 13(e).

(b) 'Alu hifo! Come down! 'Alu hifó! Cp. 27. 4(v).

(c) 'Alu atu 'o vakai pe kuo ha'u e vaká. Go and see whether the boat has come. 'Alu atú 'o vakai, &c.

(d) *To'o mai ho koté.* Hand me your coat. *To'o mai ho koté!*

64. When a directional adverb, thus emphasized, is followed by a pronominal object (of the verb), or by an adverbial phrase ending in a pronoun, this pronoun also takes a definitive accent. Examples:

(a) *To'o mai ē* (or *ena*, or *ia*)! Hand that to me! *To'o mai eé* (or *ená*, or *íá*)!

(b) *Me'a mai ki heni!* Come here! *Me'a mai ki heni!*

(c) *Me'a mai kiate au!* Come to me! *Me'a mai kiate áú!*

* The special use of *angé* explained in 27. 28 is probably an adaptation or development of this.

65. This use of the definitive accent for indicating special emphasis, as in pars. 63-64, appears to be limited to cases in which a directional adverb is used. Cp. par. 62(d). It does not occur with *ha'u*, nor even with 'omai, 'oatu, &c., in which the adverb is incorporated with the verb. (Cp. 27. 4(vi).)

Special Uses of *Angé* and *Tahá*

66. Each of these words may occur, of course, in a position where it naturally takes the definitive accent simply as the last word of a noun group which is definite. E.g. 27. 19(h); 25. 43(c)³(d)(e).

67. Sometimes, however, *angé* and *tahá* have special meanings. For *angé*, see 27. 28. For *tahá*, see the following par.

68. In the special use to which I refer, *tahá* = it is not as if. *Tuku ho'o fakaangá, he tahá 'oku ke poto 'i he fa'ahinga ngáue ko eni.* Stop criticizing: for it is not as if you were skilled in this kind of work. *Tahá 'e lava ia 'o kaka.* It isn't as if he could climb. *Kae tahá 'oku i heni 'a Sione.* But it isn't as if John were here. I am at a loss to explain this usage. Possibly, however, the underlying idea is: it would be another matter if . . . (True, the sense of 'if' is not expressed.) Cp. 25. 43(c)(d).

34

GREETINGS, ETC., AND INTERJECTIONS

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Expressions of Goodwill

1. Expressions of goodwill, including friendly greetings, congratulations, thanks, &c., usually begin with *mālō*, v.i., to be worthy of praise or gratitude. Examples:

(a) *Mālō!* Thank you! *Mālō 'aupito!* Thank you very much!

(b) *Mālō e lelei!* A general greeting, equivalent to 'Good morning' or 'Good afternoon' or 'Glad to see you', &c., acc. to circumstances.

2. In (b) *laumālie** may be used, for the sake of additional politeness, instead of *lelei*. In speaking to a chief, *malakilaki* is the correct word; to the king or queen, *lakoifua*. As here used, *lelei*, *laumālie*, *malakilaki*, or *lakoifua*, means being-in-good-health. Hence this greeting means, lit., The being in good health is worthy of gratitude.

* Or *laumālie lelei*.

3. One may add such a phrase as *ki he pongipongi ni*, to this morning, *ki he efiāfi ni*, to this afternoon, *ki he 'ahó ni*, to this day, *ki he poó ni*, to this night, *ki he ta'ú ni*, to this year (e.g. when greeting someone for the first time in the new year), &c. *Mālō e lelei* (or *laumālie*, &c.) *ki he pongipongi ni!* Lit. The being-in-good-health to (i.e. until) this morning is worthy of gratitude. (Much more expressive than a mere 'good morning'.)

4. Other expressions of goodwill:

(a) *Mālō e 'ofa!* Thank you for your kindness!

(b) *Mālō e tokoni mai!* Thanks for your help!

(c) *Mālō e ma'u ika!* Thanks for the fish! Or it may be simply a congratulatory greeting to a person for having fish, or for having caught fish. Lit. The having fish is worthy of gratitude (or praise).

(d) *Mālō e fakaongosia!* An expression of gratitude, appreciation, or praise, to one who is tiring himself or herself, esp. with the preparation of a meal. Lit. The wearying-yourself is worthy of gratitude (or praise). (Cp. 31. 3 (b).)

(e) *Mālō e ngāue* (or *hiva*, or *folau*, or *fononga*, &c.)! An expression of praise, gratitude, or goodwill, to a person who is working (or singing, or voyaging, or travelling by land, &c.).

5. Others beginning with *mālō*:

(a) *Mālō e lava mai!* Usual greeting to a visitor on arrival.

(b) *Mālō e tau mo eni!* Visitor's usual greeting to the person or persons in the house.

(c) *Mālō e tau mo 'apí ni!* An alternative to (b).

(d) *Mālō e tau mo e tokoto!* Greeting to a person who is lying down, or to a sick person even if he is not actually lying down at the time.

(e) *Mālō 'etau lava ki he efiāfi ni!* Good afternoon! For evening, substitute *poó ni*; for morning, *pongipongi ni*.

6. Sometimes *ho'o*, your, is substituted for *e*, the. *Mālō ho'o laumālie!* (Cp. par. 2.) *Mālō ho'o tau mo eni!* (Cp. par. 5(b).)

7. Expressions of goodwill not beginning with *mālō*:

(a) *Si'oto 'ofa atu!* Like par. 1(b), but warmer, more affectionate. Lit. My love to-you! (Cp. the Samoan *Tālofa!*)

(b) *'Ofa atu!* Like 'Here's luck!' when drinking to a person's health, or 'Best wishes!' at the end of a letter.

Friendly Inquiries and Answers

8. Inquiries:

(a) *'Okú ke fēfē he pongipongi ni?* How are you this morning?

(b) *'Okú ke fēfē koe?* How are you?

(c) *'Oku fēfē a e fine'eiki* (or *tangata'eiki*) *mo ho'omo fānaú?* How are your wife (or husband) and children?

(d) *'Oku fēfē a Sione?* How is John?

(e) *'Okú ke fēfē hake?* How are you getting on? (Esp. to a person who has been sick.) Or *mai* (lit. hither) may be substituted for *hake* (lit. up).

9. Answers:*

(a) *Sai pē!* All right, thanks! *Saisai pē!* Not bad. (Fairly well.)

(b) *'Oku mau sai* (or *lelei*) *kotoa pē.* We are all well.

(c) *'Oku lelei.* He is well. *'Oku saisai hake.* He is on the mend. *'Oku sai hake.* He is better. He is well again.

10. When meeting a person who is passing along the road, an inquiry as to where he or she is going is quite in order. It is taken as an evidence of friendly interest, not of inquisitiveness, even though the person be a stranger. See 16. 16(a), and 23. 34(d), end.

* It is not customary to include *mālō* in such answers, one's thanks being expressed simply by one's tone.

Expressions of Farewell

11. To a person going: *'Alu ā!* (Cp. 27. 29.) To two persons going: *Mo ō ā!* (Cp. 6. 3.) To three or more persons going: *Mou ō ā!* (Cp. 10. 20.)

12. For additional politeness, *faka'au* may be substituted for *'alu* or *ō*. In speaking to a chief, *me'a* is the correct word; to the sovereign, *hā'ele*. *Faka'au ā!* *Me'a ā!* *Hā'ele ā!*

13. To a person staying behind: *Nofo ā!* To two: *Mo nofo ā!* To three or more: *Mou nofo ā!* To a chief staying behind: *Me'a ā!* To the sovereign: *'Afiō ā!*

14. To a person who will leave the spot a little later on: *Peá ke toki 'alu!* Lit. And you then (i.e. later on, not now) go. To a chief: *Peá ke toki me'a!* To the sovereign: *Pea toki hā'ele 'a e 'Afió na!* (Cp. 27. 6 and 23. 15 (b).)

15. To a person going to bed: *Mohe ā!* Good night! To a chief: *Toka ā!* To the sovereign: *Tōfā ā!*

Accepting and Declining

16. In accepting a gift or an invitation (e.g. to a feast), a Tongan usually starts off with *mālō*; in declining, with *mālō pē*. The latter is like 'thank you all the same', but it is put first, not last as in English.

17. Accepting a gift:

(a) *Mālō e 'ofa! Te u ma'u ia.* Thank you! I will accept it.

(b) *Mālō e 'ofa! 'E 'aonga 'aupito kiate au.* Thank you! It will be very useful to me.

(c) *Mālō e 'ofa! 'Omai ke u faka'aonga.* Many thanks! Hand it this way, will you? Lit. Bring that I may use.

18. Accepting an invitation:

(a) *Mālō e 'ofa! Te u afe atu.* Thank you! I will. Lit. I will turn-aside to-you.

(b) *Mālō e 'ofa! Te ta ō.* Thank you! I will go with you. Lit. We-two will go.

19. Declining a gift:

(a) *Mālō pē e 'ofa, kae tuku ai pē!* No, thank you! Lit. the last four words mean, 'but leave [it] there only'. Cp. 27. 21(g), note.

(b) *Mālō pē e 'ofa, ka 'oku ou mahalo 'e 'ikai ke 'aonga kiate au.* Thanks for your kindness, but I think I had better not accept it. Lit. but I think it will not be useful to me.

20. Declining an invitation:

(a) *Mālō pē e 'ofa, ka'e 'ikai te u afe atu.* Thanks for your kindness, but I would rather not go. Lit. but I will not turn-aside to-you.

(b) *Mālō pē e 'ofa, ka'e 'ikai te u lava, he 'oku ou femo'uekina.* Thanks for your kindness; but I shall not be able to go, as I am very very busy.

(c) *Mālō pē e 'ofa, ka kuó u mālohi.* Thanks for the invitation, but I am not at all hungry. Lit. but I am strong. (Cp. 7. 6.)

(d) *Mālō pē e 'ofa, ka mou tokoni pē.* Lit. but you eat nevertheless; that is to say, have your meal without me. (Cp. 36. 7.)

More about Accepting and Declining

21. As a result of English influence, 'Io, *mālō!* and 'Ikai, *mālō pē!* are sometimes used like our 'Yes, thank you' and 'No, thank you'. This, however, is unidiomatic and therefore incorrect.

22. For the nearest idiomatic equivalent to 'Yes, thank you', see par. 17 (a). Or one may say, simply, *Mālō!*

23. For the nearest idiomatic equivalent to 'No, thank you', see par. 19(a). When declining what is offered not out of kindness, but as a matter of duty (e.g. by a waiter), or as a matter of business (e.g. by a shopman), one may say, simply, *Tuku ai pē!*

Note. *Tuku ai pē ā!* means, not 'No, thank you', but 'Never mind' or 'Don't bother about it'. Cp. 27. 29.

Requests

24. As a matter of politeness, a request is generally introduced with *fakamolemole*, pardon, or *kātaki*, endure. Examples:

(a) Various ways of saying 'Please tell me . . .' *Fakamolemole 'o tala mai . . . Fakamolemole ka ke tala mai . . . Kātaki 'o tala mai . . . Kātaki ka ke tala mai . . . Kātaki 'o fakamolemole ka ke tala mai (or kae tala mai) . . .*

(b) *Fakamolemole, ka u ki'i fakahoha'a atu.* Excuse me, but may I trouble you for a moment? Lit. Pardon, but I for-a-little-while cause-trouble to-you.

(c) *Kātaki ka u laka atu!* Excuse me, but I want to get past. (Requesting a person to move aside.) Lit. Endure while I proceed in-your-direction.

(d) *Kātaki 'o pehepehē hake!* Kindly make way for me! (To the people immediately in front as one makes one's way through a crowd.) Lit. Endure and thus-thus up! That is to say, move over this way and that way. Cp. 23. 34(d).

25. If one were in the company of a chief or (say) Prince Tungī, one would naturally speak less apologetically than in (d). *Faka'atā e halá!* Make way! (Lit. Make-free the way.) *Mou 'unu ke 'atā, kae me'a atu a Tungī.* Move over and let Tungī pass. (Lit. You move to be free,* while Tungī goes in-your-direction.)

Apologies and Replies

26. Typical apologies:

(a) *Kātaki!* Sorry! (I beg your pardon.) Lit. Endure [it]!

(b) *Kātaki! Na'e 'ikai te u 'ilo'i.* Sorry! I didn't notice.

(c) *Kātaki! Kuo kovi 'eku ngāué.* Sorry! I did what I should not have done. Lit. My work is bad. (Cp. 7. 6.)

(d) *Kātaki 'eku tōmui mai he pongipongi ní.* Sorry I am late this morning. Lit. Endure my being-late hither this morning.

* That is to say, that the way may be free.

27. Additional examples:

(a) *Kātaki 'eku hua'i e hu'akaú.* Sorry, I have spilt the milk. Lit. Endure my spilling the milk.

(b) *Kātaki pē, 'oku 'ikai ha'o kiki.* I am sorry there is no *kiki* (meat, fish, eggs, &c.) for you. Lit. a-your *kiki* is not. (Cp. 20. 2.)

(c) *Fakamolemole ne* (or *na'e fu'u vave 'eku leá.* I am sorry that I spoke so hastily. Lit. Pardon my speaking was too quick.

(d) *Kātaki kapau na'á ku fakatupu mamahi kiate koe.* I am sorry if I have hurt your feelings. Lit. Endure if I caused pain to you.

(e) *Sí! Kātaki na'e 'ikai te u tokanga'i* (or *'ilo'i*) *koe.* I am sorry I did not notice (or recognize) you. Cp. par. 38(b).

28. Typical replies. *'Oku sai pē ia!* That's all right! *'Oua te ke hoha'a ai koe!* Don't let it worry you! Lit. Don't you worry about-it (ai).

Affirmation, Negation, Concurrence

29. Note the following:

(a) *'Io.* Yes. (It is as you say.) Often used also in response to any of the greetings, &c. in pars. 1-6. Thus, the usual response to *Mālō e ngāue!* is *'Io!* To *Mālō e lelei!* it is either *'Io!* or *'Io, mālō e lelei!* To *Mālō e lava mai!* it is often *'Io, mālō e tau mo eni!* Cp. pars. 4(e), 1(b), and 5(a)(b).

Note 1. In answering a negative question, Tongans use *'io* where we say 'no'. *Na'e 'ikai te ke 'alu?* Didn't you go? *'Io, na'e 'ikai te u 'alu.* No, I didn't go. Grasp the fact that *'io* really means 'it is as you say', and it will be seen that this is quite logical.

Note 2. A more polite affirmative than *'io* is *kó ia.* Still more polite is *ko ē,* which is the regular usage when speaking to a chief or to royalty. (Cp. 23. 18.) In times gone by, when speaking to the Tu'itonga, the King of Tonga, *'ēi* was used.

(b) *'Ikai.* No. See 9. 8, 29-30.

(c) *'Aua!* Yes, indeed! To be sure! Exactly! Just as I thought! I told you so! The exact shade of meaning depends on context and tone.

(d) *Pe'i!* All right, then. Very well, then. Construed like *ko ia* or *ko ia ai* in 23. 22. *Pe'i, ha'u ke ta ō!* All right, then, let us go. Lit. come that we (you and I) may go.

Addressing, Calling, Responding

30. Note the following:

(a) *'E.* Sign of vocative. *'E 'Otua māfimaŋi.* Almighty God. (Addressing the Deity in prayer.) *'E Ho'o 'Aŋio.* Your Majesty. *'E Fale Alea o Tonga.* Members of the Legislative Assembly of Tonga. *'E Sione.* John. (Addressing John.) This *'e,* however, is often dispensed with.

(b) *Ē!* Hey! (In calling.) Used either alone or after a person's name or designation. *Tolu ē!* Hey, Tolu! *Me'a ē!* (To one whose name we do not know. Cp. 14. 13.) *Masi'i* ē!* Hey, boy! *Ta'ahine ē!* Hey, girl! But the *ē* is not essential. *Tolu! Me'a! Masi'i! Ta'ahine!*

31. Respectful substitutes for this interjection are *Tangata-'eiki!* (Sir!) and *Fine'eiki!* (Madam!). Sometimes *ko eni* (this) is added. *Tangata'eiki ko eni!*

32. The normal response to a call is *Ko au!* (Lit. I!). Less polite responses are *Ō!* and *Ē!*

Note. When one is in the presence of a chief, and is called by a third person, one should respond to this call with *Ō!* or *Ē!* or *'Io!* Unless the third person is a still higher chief, in which case one should say *Ko au!*

33. If the person called turns round, as much as to say, 'Me?', the caller may say, *'A koe!* (You!).

* Short for *tamasi'i,* boy.

Interrogative Interjections

34. These include:

(a) *'Inē?* Well, what about it? *'Inē koā?* What about it? I said. (Eliciting a reply to a question which the person addressed has not answered.)

(b) *Ē?* At the end of a statement, turning it into a question expecting an affirmative answer. *Ko e 'aho lelei, ē?* It's a nice day, isn't it? Or at the end of a request, as in 8. 10.

(c) *Ō?* Eh? (What did you say?)

Tā: The Interjection of Discovery or Emergence

35. As an introductory interjection, *tā* suggests either the making of a new discovery or the emergence of a previously unknown fact. It may = lo and behold, I found that, it was found that, or so, &c., or it may be untranslatable. Never, however, is it meaningless or unexpressive.

36. Examples. *'I he'eku vakai lelei ki ai, tā kuo masisi.* When I looked at it closely, I found that it was cracked. *Tā ne 'ikai te ke 'alu.* So you did not go after all. (Cp. 29. 63.) *Tā 'oku mo'oni.* So it is true. (I see now, or So you see now, that it is true.) Cf. 33. 36.

37. Note the use of *tā* in such idiomatic expressions as the following: (a) *Tā ne'ine'i!* It is no wonder then! (So that explains it!) Cp. 29. 59. (b) *'Io! Tā koā ko ia!* I see! So that's it, is it? Cp. 27. 46-53 and 23. 18(d). (c) *Tā koā ko e me'a faka'ulia!* (On being informed of a disaster.) What a terrible thing, isn't it? (How terrible!)

Miscellaneous Interjections

38. First group:

(a) *'Ē!* Introducing and drawing attention to what one has to say. Approximate English equivalents: Hallo! Well! Well now! I say! Look! Look here! Now listen!

(b) *Si!* Much the same as (a), but rather more emphatic or more expressive of surprise. *Sii ni!* is also used.

Note. This word may possibly be connected with *sio*, to look or see; but the resemblance between both these words and the English 'see' is, no doubt, only accidental.

(c) *Ē!* A friendly embellishment to certain greetings, &c. *Mālō e ngāue ē!* (Cp. par. 4(e).) *'Alu ā ē!* (Cp. par. 11.)

(d) *He'e!* Said when giving something to someone. Here it is! Here, take this! (R. *Hi'!*) But *Ko ē!* is more respectful. (R. *Tā'!*) Cp. RPG I. 37. 12.

(e) *'Ā!* Ah! As in English, expressing various feelings or ideas acc. to context or tone.

(f) *Ueh!* (Consonantal *h*.) Like a more or less meaningless 'Oh'. *Ueh! Tuku ai pē!* Oh, never mind!

(g) *Pē!* Bo! (Boo!) Exclamation made when suddenly emerging from a hiding-place.

39. Second group:

(a) *Tulou!* Excuse me! Used apologetically when about to pass in front of, or to reach in front of or above, another person, esp. a person of higher rank.

(b) *'Isa!* Three uses: (i) Interpolated before correcting a verbal error which one has made. (ii) Like *'ise'isa*: see (c). (iii) Ejaculated repeatedly by listeners while someone is telling a story, as a sign of interest, wonder, or appreciation.

(c) *'Ise'isa!* Introducing a regretful wish. *'Ise'isa! Ka ne u 'alu pē ā ki ai!* Alas! If only I had gone to it! (Cp. 7. 9(d).)

(d) *'Isā'isa!* Dreadful! Dreadful!

40. Third group:

(a) *Ū!* Alas!

(b) *'Oi!* Oh or O. *'Oi ke ta sio mai ai!* O that we could see it! (Cp. 29. 50.)

(c) *Seuke!* Expressing surprise, astonishment, pity, or regret. *Souke!* and *Houke!* are also used.

(d) *'Oiseuke!* and *'Oisouke!* Like (c), but stronger.

(e) *'Oiau!* Like (c), but more emotional. *'Oiauē!* Similar but stronger.

(f) *'Iau!* N.s.w. (e).

(g) *Uē!* Expressing surprise. Not to be confused with par. 38(f) or with par. 41(e).

(h) *Uoke!* Expressing joyous surprise.

See also 35. 3.

41. Fourth group:

(a) *Sa'a!* or *Sa'!* or *Sah!* (Consonantal *h*.) Expressing disapproval and implying 'Stop it!' But *Tuku ia!* is sometimes added. *Sah! Tuku ia!* Now then! Stop that!

(b) *'Iuvī!* Expressing disapproval. Sometimes shortened to *Vi!*

(c) *'Iuvē!* N.s.w. (b).

(d) *'Iā!* Expressing disapproval or disgust. Used mainly in speaking to children.

(e) *Ūē!* I told you so! (I warned you that that was what would happen if you wouldn't take my advice.)

(f) *Ma'ito'a!* and *'Aito'a!* Expressing pleasure or satisfaction at another's misfortune, like 'And a good thing too!' (said maliciously) or 'It serves you (or him or her or them) right!'

42. Common interjectional equivalents:

(a) *Fakapō!* (Lit. Murder!) Good gracious! Heavens above!

(b) *Faka'ulia!* (Lit. Terrifying!) How terrible! *Faka'ulia atu pē!* *Ko e hā ne pēhē ai?* You poor thing! How ever did that come about?

(c) *Mālie!* Splendid! Fine! Well done! Used when applauding singers, dancers, &c.

(d) *Tangane!* (F. for man or male.) Used when applauding a feat of strength or courage.

(e) *Ngali tangata!* Used in applauding a man for his manliness. *Ngali fefine!* Used in applauding a woman for her womanliness. Cp. 29. 18(c), end.

(f) *Pula!* Sometimes said jocularly when someone else sneezes, in imitation of the F. *Bula!* (Live!) Cp. NFG II. 17. 13.

VOWEL PROTRACTION

1. In Tongan, as in Rotuman,* superlativeness or (with a few words) duration is sometimes expressed by the protraction of a vowel to several times the length of an ordinary long vowel. Usually it is the vowel on which the stress or the main stress falls that is liable to be protracted or drawn out in this way. Examples:

(a) Expressing superlativeness: *la—hi*, very very big, huge; *si—'i*, very very small, tiny; *mani—fi*, very very thin; *ika'i—a*, absolutely swarming with fish (*ika'ia*, abounding in fish); † *kona—*, very very intoxicated (*konā*), terribly drunk.

(b) Duration: *no—fo*, to sit or stay for a very long time; *tu—'u*, to stand for a very long time; *fuolo—a*, for a very very long time.

2. When expressing one's thanks in a respectful or ceremonial way, if *fakafeta'i* is used instead of *mālō*, the definite article is often protracted. Thus, for a stick of kava (the customary gift to a visitor on arrival), the casual 'thank you' is *Mālō e ma'u kava!* but the respectful or ceremonial 'thank you' is *Fakafeta'i e— toka kava!*

3. There are at least three customary shouts or exclamations in which one of the vowels is always protracted. *Tue—!* 'Iohoe—! *Iu—huhū!* The first expresses joy or exultation, like our 'Hooray!' (Often it becomes *Tuētuetuetue—!* The *tuē* may be repeated any number of times.) The second expresses sudden or overwhelming grief, pain, or distress. The third, which always begins on a very high note, is a cry of alarm.

* Cp. RPG III. 32.

† Cp. 30. 34.

THE LANGUAGE OF RESPECT

Tapu mo

1. Perhaps the most important, and certainly the most characteristically Tongan expression belonging to the language of respect is *tapu mo*, from *tapu*, forbidden or sacred, and *mo*, with or and. It has two different uses.

2. First, it is used at the very beginning of a public speech or address. In this usage its nearest English equivalent is 'Mr. Chairman, ladies, and gentlemen!'

3. For example, a speaker may begin by saying: *Tapu mo Ho'o 'Afió! Tapu mo hou'eiki! Tapu mo e kau faifekau! Tapu mo e fakatahá ni!* Roughly this is equivalent to: 'My respects to Your Majesty! My respects to the chiefs! My respects to the clergy! My respects to this gathering!' Naturally the sovereign would not be mentioned if he or she were not present, and similarly as regards the clergy. On the other hand, other individuals of high rank or of special importance may be specifically mentioned in their appropriate order: princes, for example, and high chiefs, together with ecclesiastical dignitaries (such as the President of the Conference) and distinguished visitors or guests of honour.

4. Second, a *tapu mo* is customarily inserted, not only in public speeches, but even in conversation, when one has said something which, according to Tongan ideas of propriety (which are sometimes very exacting), is, or may possibly be regarded as, more or less improper or disrespectful. For example, a reference to the human body or any part of it, or a reference to fire or food or cooking or animals, may be followed immediately by an interpolated *Tapu mo hou'eiki!* or (in conversing with an individual) *Tapu mo koe!* This is equivalent

to saying: 'If you will excuse my using such a word or mentioning such a matter.' Similarly, a reference to a person who is not present—such, for example, as an expression of opinion as to what such a person might think or say or do—may be followed by an interpolated *Tapu mo ia!* 'With all due respect to him.' A preacher will sometimes even go so far as to say *Tapu mo e fale lotú ni!* 'With all due respects to this sacred building!' Such remarks, of course, are used, at times, in English: but their use is far commoner in Tongan, and far more important. Their frequent use, indeed, is an essential part of Tongan etiquette.

The Appropriate Word for the Appropriate Rank

5. In many cases Tongan courtesy requires the use, now of one word, now of another, and now of another, to express the same idea, according to the kind or degree of respect which is due to the person or persons addressed.

6. In some cases, indeed, there are no less than five such synonymns. These comprise: (a) the *ordinary* word; (b) the *polite* word, such as one uses at times for the sake of courtesy even though there may not be any chiefs or persons of higher rank present; (c) the *honorific* word, used when addressing or referring to chiefs or to others who hold certain high offices; (d) the *regal* word, used when addressing or referring to the sovereign or to God; (e) the *derogatory* word, used mainly in referring to oneself or to one's own belongings or affairs when one is speaking to persons of higher rank or dignity.

7. For example, the five words meaning 'to eat' are: (a) *kai*; (b) *tokoni*; (c) *'ilo*; (d) *taumafa*; (e) *mama*. To a foreigner the great difficulty here lies in the fact that, when used as ordinary words, *tokoni*, *'ilo*, and *mama*, have other meanings, namely, to help, to know (or find), and to chew,* respectively.

8. To foreign (i.e. non-Tongan) students of the language it

* There is also another *mama*, meaning ring (for the finger), and still another, meaning leaky.

may be of some comfort to know that even the majority of Tongans themselves are not masters of the language of respect. Such a Tongan, desiring to speak to a high chief, will often ask someone else—a person who is thoroughly conversant with the language of respect—to act as intermediary. He himself will be present while the conversation is going on, but will just sit there in silence while the other person does the talking, including even the expressions of salutation and leave-taking.

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