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THE OCEANIC LANGUAGES

THEIR GRAMMATICAL STRUCTURE,
VOCABULARY, AND ORIGIN

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PREFACE

THIS work contains a Grammar and complete Dictionary of the language of Efate, New Hebrides, which is a typical specimen of the Oceanic languages which are spoken by fifty millions, or one-thirtieth, of the human race in islands of the Indian and Pacific Oceans, extending over two hundred degrees of longitude.

It contains also a Comparative Grammar, and, to a sufficient extent, a Comparative Vocabulary of these languages, together with the evidence of their Arabian origin; thus adding these fifty millions to those previously known as Semitic speakers, as, one hundred years ago, the many millions (now 219,725,509) in India were, by similar evidence, added to those previously known as Aryan (European) speakers.

It is a unique unveiling of the linguistic, mental, religious and moral life, social organization, and pre-historic antecedents of the existing Oceanic 'savages', or 'primitive' man.

To those engaged in the study of man, Anthropologists and Ethnologists, more especially to students of Linguistic science, Orientalists, and Semitic scholars, the work should prove a welcome, and even, it may be said, an indispensable aid. To all living and working among these fifty millions

of people, missionaries, Government officials, and commercial men, it should be of practical use as helping to that thorough knowledge of the speech and character of the natives which means the power of dealing sympathetically and wisely with them to the advantage of all concerned. This last consideration, the author specially commends to the various Governments that now have possessions, and so have taken up 'the white man's burden' in Oceania—France, Germany, Holland, United States of America, as well as our own United Kingdom and her great self-governing Dependencies in Australasia.

The work should be very valuable among other things as a basis for further investigations all over the Oceanic World.

D. MACDONALD.

LONDON,
Oct. 31, 1907.

CONTENTS

	PAGES
INTRODUCTION	vii-xv
CHAPTER I	
THE PROBLEM	1
CHAPTER II	
PHONOLOGY	9
CHAPTER III	
TRILITERALISM AND INTERNAL VOWEL CHANGE . . .	34
CHAPTER IV	
INFLEXIONAL OR WORD-FORMING ADDITIONS; PREFIXES, INFIXES, SUFFIXES	52
CHAPTER V	
PRONOUNS AND PARTICLES	72
CHAPTER VI	
SUMMARY. ARABIA THE MOTHERLAND OF THE OCEANIC LANGUAGES	90
<hr style="width: 20%; margin: auto;"/>	
THE OCEANIC LANGUAGES: THEIR MATERIAL, OR VOCABULARY, SET FORTH IN A COMPLETE DIC- TIONARY, COMPARATIVE AND ETYMOLOGICAL, OF ONE OF THEM, THE LANGUAGE OF EFATE (NEW HEB- RIDES)	97-316
<hr style="width: 20%; margin: auto;"/>	
INDEX OF SEMITIC WORDS	317-352

INTRODUCTION

How the present writer was led to take up and prosecute for the last thirty-five years the studies of which the following work is the result may be briefly stated. Sent from Melbourne as a missionary of the Presbyterian Church of Victoria to the New Hebrides, and settled at Havannah Harbour, Efate, in the year 1872, it became his duty to study and acquire the speech of the natives, and to get a thorough knowledge of their mental life, religion and social organization. As these people, like the other New Hebrideans, were cannibal savages, without a written language, and inclined to be unfriendly, this was found to be no easy task. When, in the first years, they were suspicious and would give no help, or decreed a boycott as they sometimes did, there was still one resource open. One could study other Island languages reduced to writing by previous missionaries, and known to be of the same stock, as, e.g. the Aneityumese or Fijian or other Melanesian dialect; the Polynesian, as the Samoan, Maori, and Hawaiian; and going still further afield, the Malayan, and the Malagasy: and it was found that all these threw great light upon the Efatese, and that the Efatese, once, after long years, acquired so that one could think in it, and speak and write it as if it were one's native tongue, threw great light upon them. But still there was something wanting for a complete and satisfactory knowledge. These far-extended Oceanic languages, sprung from the abyss

of prehistoric time, were manifestly and admittedly of one stock or origin. What then was that origin? The answer to this question is included in the following pages from which may be seen how great a light it throws upon the grammar and structure, and vocabulary of the Efatese, and of each and all of the other Oceanic languages.

In the sketch-map of the Indian and Pacific Oceans the red tint is not intended to show an exact boundary in Formosa, nor to indicate any view as to the language of the Maldives: and the white spot on the east end of New Guinea is merely to indicate that in that quarter there is apparently some non-Oceanic linguistic element. In the map of the New Hebrides the dotted line is not an exact boundary in Epi. It should be observed that the New Hebrideans are all Melanesian speakers with the exception of a few people on the east of Mai, and those of the villages of Meli and Fila, and of the islets of Futuna and Aniwa, who are Polynesian speakers. All the Efatese speakers have now embraced Christianity. The Efatese New Testament was printed in Melbourne by the British and Foreign Bible Society in 1889, and the Nguna-Efate Old Testament is now being printed by the same great society in London. Other translations of the whole or of part of the Scriptures have been printed in twenty-six different languages or dialects from Aneityum to Santo. Efate is to be the seat of government under the new Anglo-French Convention respecting the New Hebrides. Commercially and linguistically as well as geographically (see the map), it is the central island of the group, and no better standpoint could be chosen from which to study the languages in the other islands that extend from it southwards and northwards. And perhaps no better could be chosen from which to make such a study of the languages of the whole Oceanic family—Melanesian, Polynesian, Malayan, and Malagasy—

than that of which the result is set forth as briefly as possible in the following pages.

The Efatese, with the other New Hebrideans, are a truly primitive people, typical cannibal savages. These people, in accordance with the geographical position of the group, at the end of a long chain of islands extending from the Malay Archipelago, have for ages been completely isolated, cut off from the civilized world, and thus have lived out their linguistic, religious, and social life. The Polynesians, whose dialects are less numerous and differentiated, are more recent comers into the Pacific than the Melanesians. The Malayans and Malagasy, especially the former, have always been more in touch with the civilized world. Of the considerable number of Sanskrit words introduced into the Malayan, probably about the beginning of the Christian era, not a trace is to be found in the Efatese. And of the Mongol element of blood in Malaysia, not a trace is discoverable among the Efatese people. If it be asked in what millennium B. C. the forefathers of the Oceanic-speaking race passed from the Semitic area (see the map) into and settled in the Oceanic world, the question must remain unanswered till Orientalists who are experts in the history of the development of the Semitic race within that area can give the necessary information. Meantime two facts can be given from the Oceanic side which may help towards the settlement of the question. The one is that at the time of that migration the Semitic languages had already attained to their fullest peculiar inflectional development: see, for instance, in Chap. III. *d*, and in the Dictionary and Index, the words *mataku*, to fear; *tili*, or *tuli*, to tell; and *toko*, to sit, abide, in Efate (Melanesian), Samoan (Polynesian), Malay, and Malagasy. This is certain, though the Semitic speech of these migrants may even then already have passed through a subsequent development

towards becoming a vulgar dialect or patois. The other is that at the time that oversea migration took place, southwards and eastwards, to Madagascar and Malaysia, the Semites were sufficiently advanced to have ocean-going commerce and vessels capable of making long sea voyages. The names by which those early voyagers called, for instance, their vessels, masts, and oars, and by which their descendants, the Efatese (Mel.), Tahitians (Po.), Malays, and Malagasy, still call them, are the names by which they were first called in Arabia and by which they are called there to this day: see the Dictionary under the words *rarua*, *seme*, *tere*, *uose*, and *balu-sa*, and the Index for these words. These ancient navigators also had all the same name for 'sail', for which see *lai*, Dictionary and Index.

Probably among primitive peoples no better standpoint could be chosen than Efate from which to make a study of the religion and social organization of existing savages. In connexion with what here follows may be consulted two papers by the present writer read before the anthropological section of the Australasian Association for the Advancement of Science, the one (consisting of answers to a list of questions) entitled 'Efate, New Hebrides', at the Hobart Session, 1892, the other 'The Mythology of the Efatese', at the Sydney Session, 1898. The Efatese cannibal savages were a very religious people. Their deities were spirits, some of unknown origin as *uota*,¹ who was known and worshipped by all the Efatese, and *li rapa* (goddess of famine), worshipped and known only by some of them. All the deities of this kind were represented by stones or rocks—as in early Arabia—which we may call their idols, and known by the general names *fatutabu* and *atatabu*. The spirits whose origin was known were the

¹ See this word in other connexions on pp. xi, xiii, and see the Dictionary and Index.

spirits of their ancestors, or deceased men, and properly called *atamate*. See also *atua* and *sube*. Names of acts of worship are *fira*, *taro-s*, to pray; *ta bituatua*, to speak (one's wishes) while making an offering; *taumafa*, to invoke while making an offering or sacrifice; *bisa taumafa*, to vow to make an offering or sacrifice; *bali*, to fast: see also *naleouan*, *belaki*, *tamate*, *mala* (Tahiti *marae*). The religious authority in every community was called *nata-mole tabu*: see *tabu* (English *taboo*), prohibited, then sacred, consecrated, holy. He was as the prophet or seer or holy man of early Arabia. See also *arifon*, and *koro*, *kita*, *lume*. A 'familiar spirit' was in some places called *tobu*. There were evil spirits greatly feared; see, e.g. *libo*, *subua*, *suru-oli*. For the names of the spirits who examine every soul immediately after death at the entrance of Hades, and inflict dreadful punishment on those found wanting, see *seritau*, *maseasi*, *faus*, and especially *māki* (for the same in Arabia). For the names of Hades or the Under-world, see *magāḃoaḃoa* and the six words following it, and *bokas*, *ebua*, *buariri*, *liboki*, *rales*, and *tūk*. See all the preceding and following words in thick type in both Dictionary and Index.

As to social organization the Efatese people lived in small communities called *launa*, each occupying a certain territory or district. Each *launa* was independent, and comprised (n)*afiti*, slaves; (n)*atatoko*, native-born freemen; (na)*manaki*, sojourners (admitted from other *launa*); and the civil and religious heads, (na)*uota*, and *natamole tabu*. Underlying this was a certain organization according to which every one of the people of every *launa*, without exception, belonged by birth to one or other of certain kins. Such kins are found among savages elsewhere, and called by Mr. Andrew Lang 'totem kins'.¹ In Efate these

¹ *Social Origins*, by Andrew Lang, and *Primal Law*, by J. J. Atkinson, 1903.

kins are (1) by descent in the female line, that is, each person born belongs to the kin of the mother, and the whole kin is necessarily descended from one original mother, and comprised at first only her and the children she had borne; and (2) with exogamy,¹ that is, intermarriage between males and females of the same kin is prohibited as incestuous. Each kin has a totem name, the name of some plant or animal: thus in Efate we have, for example, the *naui* (yam) kin, the *naniu* (coco-nut) kin, the *namkatu* (a kind of yam) kin, the *uit* (a certain fish) kin, the *karau* (a shellfish) kin. The word for kin is *felak* (also *kainağa*, and *mitarau*); thus *nafelak naui*, the yam kin, and so with all the other kins. Now the word *felak*² (see *ḡala*) points back to the original mother (*ḡila*) of the kin consisting at first of her and her children; *kainağa* to the time when the kin consisted of her and her children all living and *eating* together; and *mitarau* to the fact that the kin or kindred *branched* out from one source. As marriage was at first rightly prohibited as incestuous between the direct male and female children of the original mother, so, and this is strange to us, the prohibition has remained binding for the same reason ever since upon all males and females however remotely descended from her *in the female line*. Thus we have the totem kin with descent in the female line and exogamy. As to how these kins originally got their totem names, the personal name of the original mother, e.g. of the *naui* kin, most probably was *li naui*, and so with all the other kins. Among the Efatese there was nothing religious about these totem names, or the plants and animals denoted by them: and this is in accordance

¹ *Social Origins*, &c., p. 159, &c.

² As in Early Arabia; see *Kinship and Marriage in Early Arabia*, by W. Robertson Smith, new ed., 1903, pp. 37 sqq., 175.

with the statement of Mr. Andrew Lang that 'totems [in other parts of the world] probably in origin had nothing really religious about them'.¹

Along with and underlying the totem kin, which excluded the husband and father, was the Family which included him as its head. As marriage was by purchase of the wife, she called her husband *uota*,² lord, *ana uota*, her lord. If a man purchased additional wives, they were called *ruḃa*, and he was of course the *uota*, lord and owner of every one of them. But for the most part monogamy prevailed among the Efatese, the family consisting of husband and wife, or father and mother, with their children. This among the Efatese savages was the normal family, one man and one woman united in marriage, with their children. Polygamy, though not prohibited, was abnormal, and therefore one great, perhaps the greatest, cause of the incessant feuds and bloodshed among these savages. In the normal family, marriage between certain members of it who were necessarily of different totem kins—and therefore inter-marriageable by the totem kin rule—was, and has ever continued, prohibited as incestuous; and this idea of incest prohibited by religious sanction, first in the family and then also in the totem kin, cannot be otherwise accounted for than as having existed from the beginning owing to the constitution of man as distinct from that of not-man, or brute. For the names or terms of family relationship see *uota*, *guruni*; *ab'* or *afa*, or *tema*, *tama*; *ḃile*, or *ḃila*, *raita*, *ere*, *susu*; *natu*, *nati*, *nani*, *nai* (see *ani*); *tai*, *ḃalu*, *kore*, or *ḡore*; *atena*, *tobu*; *ālo*, maternal uncle; *mho*, *buruma*; *taku*, *tauien*, or *tawien*, and *tua*,

¹ Op. cit., p. 136.

² For this same word so used in ancient Arabia, see Robertson Smith, op. cit., pp. 92 sq.

&c. The word *mo* denotes father-in-law, mother-in-law, and son-in-law. For the words which denote how a mother-in-law avoided and concealed herself from her son-in-law, see *lako*, *guku*: when she happened to find herself where he could see her, she crouched, covering her face and bosom until she got beyond the reach of his vision. This could not have been due to the totem kin, and must have been due to the normal, or primitive family: for by the totem kin rule mother-in-law and son-in-law were inter-marriageable as being necessarily of different totem kins; and the rule that such a union was deemed so incestuous as to be impossible must therefore have arisen, not with the totem-kin, but prior to it, in the normal or primitive family.

First, then, there was the normal or primitive family. After that arose polygamy, and the wife and mother's totem kin—a kind of guild from which the husband and father was excluded, but by which he neither was nor could be excluded from his natural kin or blood relationship with his children. This is contrary to Mr. McLennan's primitive promiscuity hypothesis,¹ which Professor Robertson Smith in his work, above cited, has laboured, with much learning, but with conspicuous unsucess, to apply in the Semitic field.

In the Efatese verbs in the following work, except in the Index, the formative ending *t* is preceded by a hyphen, thus, e. g. p. 218, *luku-ti*, and *luku-taki*, and in every such case the final *i* of the former and *ki* of the latter are the transitive particles, and the words might have been written *luku-t i*, *luku-ta ki*; see Chap. IV, and for the phonetic variations of the *-t* Chap. II. The *na* after substantives, as,

¹ For one criticism of which see *The Primitive Family in its Origin and Development*, by C. N. Stareke, 2nd ed., 1896. International Scientific Series.

e. g. **aru na**, p. 110, is the nominal suffix (genitive) pronoun third person; and the same **na** (or **a**, or **n**, or **nia**, or **sa**) after verbs, e. g. **mesau na**, p. 241, **banako sa**, **banak ia**, **bunako n**, p. 129, is the verbal suffix (acc.) pronoun third person: see Chap. V.

This introduction must not be concluded without expressing thanks to the Government of the Commonwealth of Australia for defraying the expense of the publication of the present work.

NOTE.—On p. 9, **h'(hw)** should be **k'(kw)**; and omit **balo-ni** from third line from foot of p. 18.

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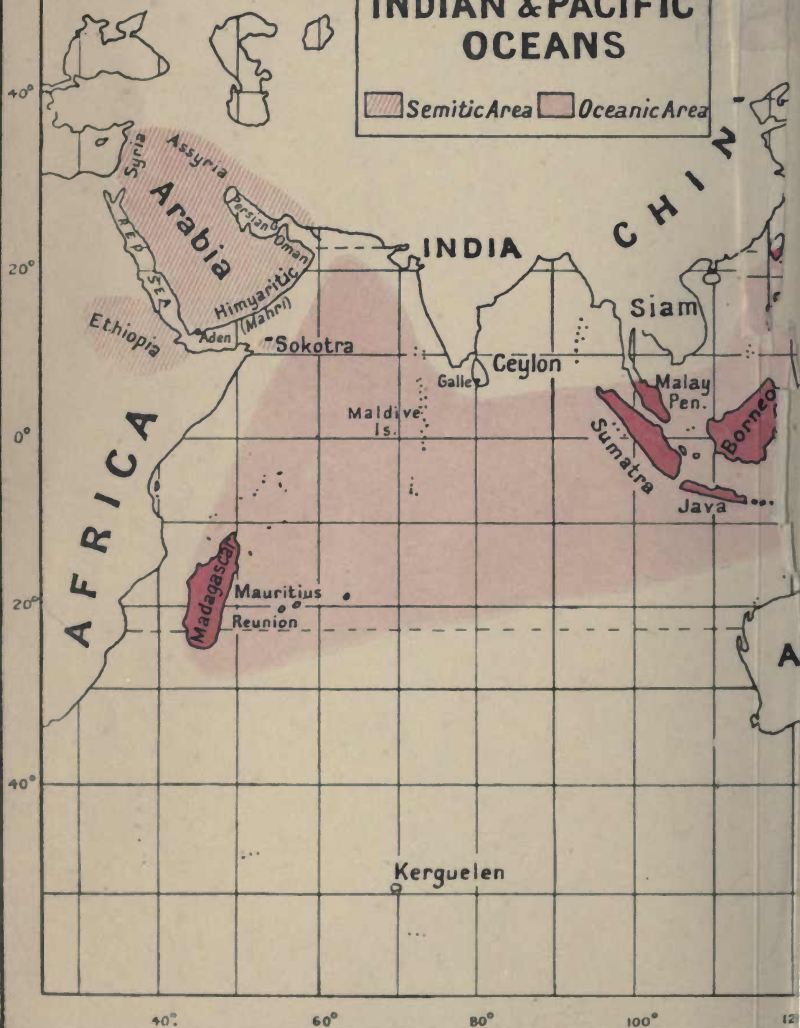
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SKETCH MAP
OF THE
INDIAN & PACIFIC
OCEANS

 Semitic Area  Oceanic Area



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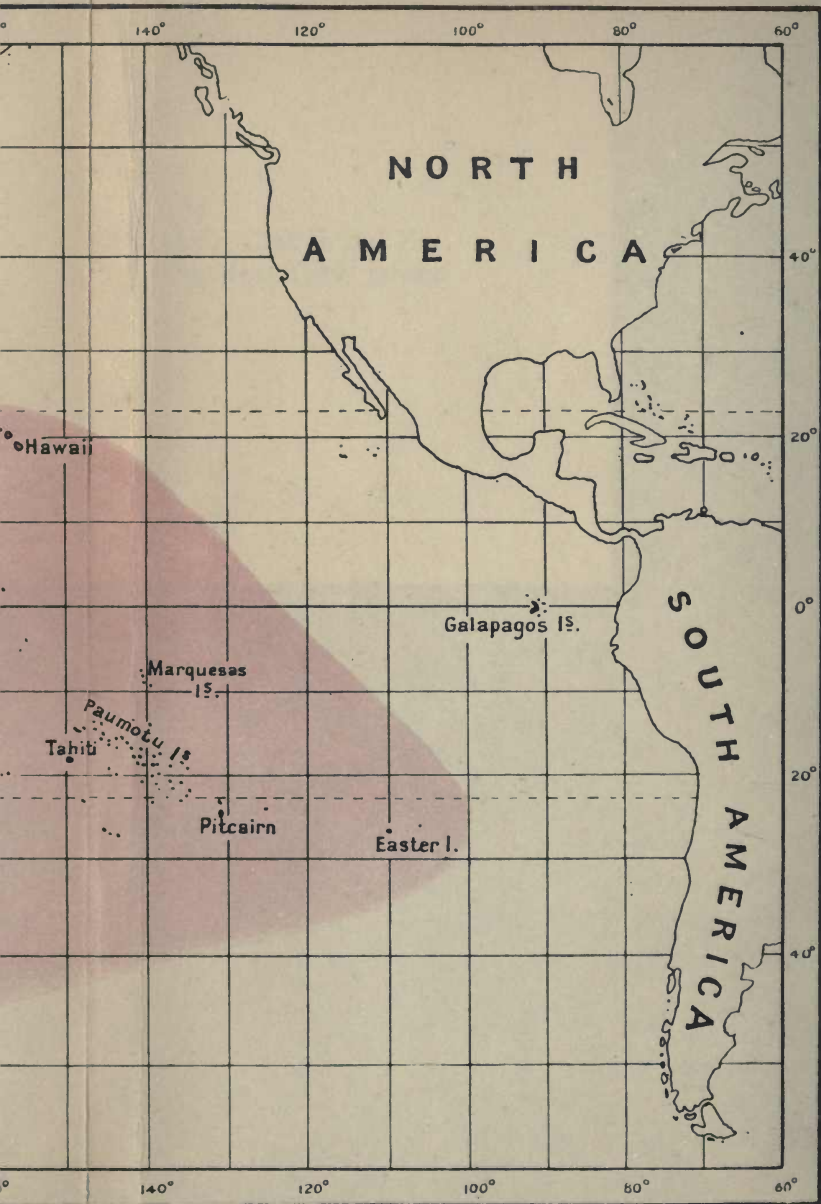
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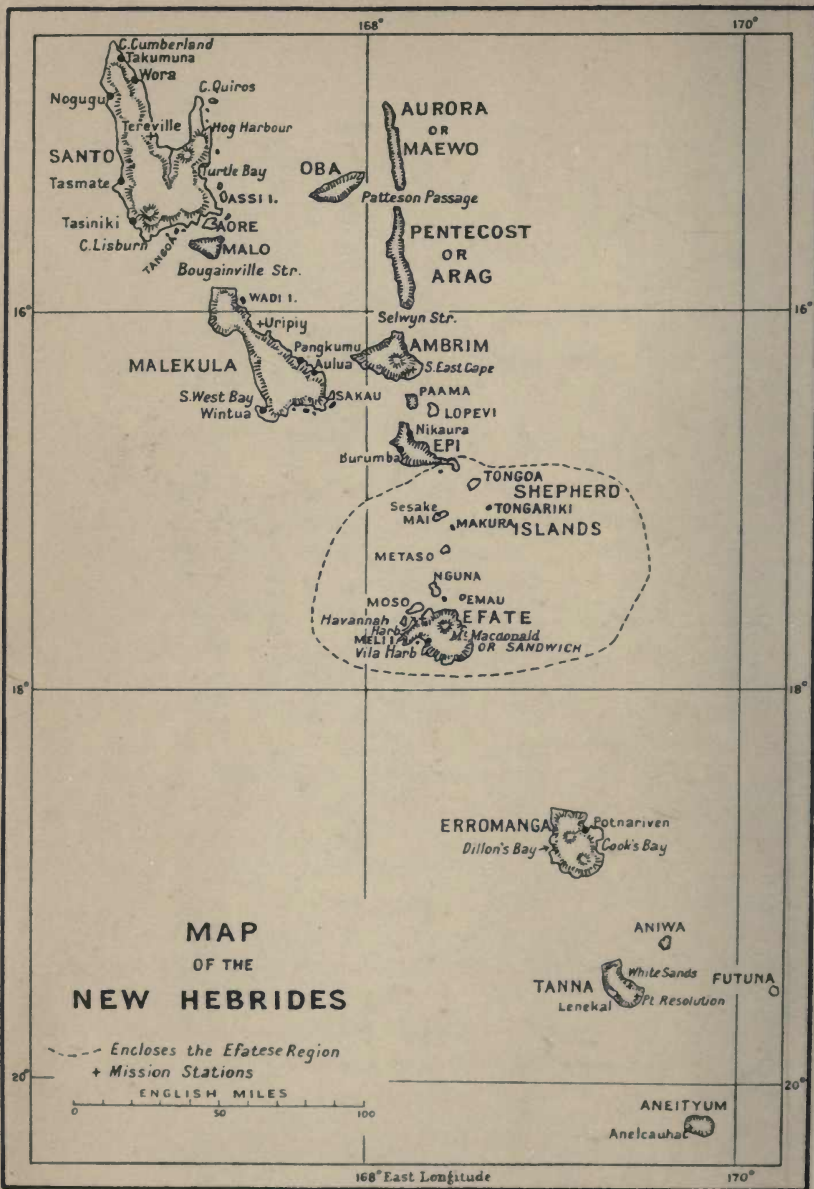
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BV Barbishire, Oxford, 1907.

OCEANIC LANGUAGES

CHAPTER I

THE PROBLEM

DURING the past century linguistic science has endeavoured to solve the problem of the Asiatic (whether Indo-European, Turanian, or Semitic) relationship of the Oceanic family of languages. Some may question whether our knowledge of the Oceanic languages is as yet sufficiently advanced to permit of the final solution of the problem as to their continental relationship, as it certainly was not in the days of the attempted solutions of it by Bopp¹, in the year 1841, and by Max Müller² in the year 1854. If Bopp were living now it is probable that, with our present knowledge of the Oceanic, he would heartily agree with the verdict of linguistic science which has been given against his theory of the relationship of the Malayo-Polynesian languages through the Sanskrit to the Indo-European; and the same may be said of Max Müller and his theory of their relationship through the Thai of Siam to the Turanian. However that may be, the verdict of linguistic science has been decisively given against both of these theories. In the days when they were put forth our knowledge of the Oceanic, then called the Malayo-Polynesian, was too limited. Since then great advances have been made. The multitudinous languages of the Western Pacific—the Melanesian at that time little known, and erroneously supposed to be radically diverse from each other, and from the 'Malayo-Polynesian'—are now well known, and have proved to be closely inter-related, and, while

¹ *Über die Verwandtschaft der Malayisch-Polynesischen Sprachen mit den Indisch-Europäischen*, von Franz Bopp, Berlin, 1841.

² In Bunsen's *Christianity and Mankind*.

not derived from, yet radically connected with, the Malayan and the Polynesian, as Gabelentz¹ pointed out as far back as the year 1860. These three groups of languages and dialects—the Malayan, the Polynesian, and the Melanesian—naming them in the order in which they have successively become known, are, as Friedrich Müller has shown,² members or branches of the Oceanic, which is as perfectly well defined a family of languages as is the Semitic or the Indo-European. The Oceanic is, as its name indicates, insular. Its habitat, which we may call Oceania, stretches from Madagascar, off the east coast of Africa, across the Indian Ocean to the Malay Archipelago, and on through the Pacific Ocean to Easter Island. On the north it has invaded from the island world, and settled upon only the south-eastern extremity of the Asiatic Continent, hence called the Malay Peninsula. On the south it has not reached the Australian Continent, though closely approaching it in New Guinea. The Islanders who speak Oceanic number about fifty millions, or one-thirtieth of the human race.

To say that the Oceanic languages are a perfectly well-defined family, is to say that they are all sprung from one mother-tongue—the Oceanic mother-tongue; and to establish the Asiatic relationship of the Oceanic is to establish that that mother-tongue was originally carried by its speakers from the Asiatic Continent into the Island world. The question as to whether the Asiatic relationship of the Oceanic can be established is a purely linguistic question, which can only be answered from a due investigation of the available linguistic data. Three great Continents, Asia, Africa, and America, or, counting Australia, four, border on the Island world. It may be held as certain that the relationship of the Oceanic, whatever

¹ H. C. von der Gabelentz, *Die Melanesischen Sprachen nach ihrem grammatischen Bau und ihrer Verwandtschaft unter sich und mit den Malaiisch-Polynesischen Sprachen*, Vol. I, Leipzig, 1861, Vol. II, 1873. Compare the more recent work of the Rev. Dr. Codrington on *The Melanesian Languages*.

² Friedrich Müller, *Reise der Fregatte Novara*, Wien, 1867: *Grundriss der Sprachwissenschaft*, Wien, 1882, and following years.

it is, is not African, American, or Australian. Madagascar is near the African coast, but the Malagasy, which belongs to the Malayan or Tagalan branch of the Oceanic, is not related to the African languages. Easter Island approaches nearest, though not very near, to America; but its language, which belongs to the Polynesian branch, is not related to the American languages. And the Melanesian branch, which approaches Australia, is not related to the Australian languages. The pre-historic geological history of the globe, whether as known or merely conjectured, throws no light on the problem of the relationship of the Oceanic. Were it proved, for example, than tens, or hundreds of thousands, or millions of years ago there had been a great continent in Oceania, of which the existing islands are the unsubmerged peaks, or were it proved that such had never been, in either case the Oceanic problem inviting the solution of linguistic science all through the nineteenth century, and now at the beginning of the twentieth still inviting it, would remain exactly the same, wholly unaffected by that proof. Nor would that proof throw any light on what we may call the apparent discrepancy of race and language in Oceania. It would still remain to be accounted for exactly as before. The Oceanic speakers, that is the Oceanic people or race, are a mixed race, not pure white, not pure black, not pure yellow, but, as De Quatrefages has observed,¹ a mixture of all three. Nevertheless, the Oceanic speakers, however the Caucasian, the Negro, or the Mongol physique may be more in evidence in any particular part, constitute mentally, socially, and religiously, as well as linguistically, one great, though much diversified, race or people, just as the languages, though multitudinously diversified, constitute one great family. Though the cases are not exactly parallel, yet in North America at the present time we see Caucasian, Negro, and Mongol all speaking the same language—English, and we know that that language was not originally a Negro, or a Mongol, but an Indo-European tongue. If we could conceive

¹ A. De Quatrefages, *The Human Species*, 3rd Ed., London, 1883.

of some future time at which every other means of knowing this had been swept away, the Indo-European speakers of North America having been fused into one mixed diversified race, linguistic science alone would still be able to prove it. Be that as it may, other means than those of linguistic science do not exist by which to ascertain conclusively the relationship of the Oceanic mother-tongue.

As a matter of fact three parts of the Asiatic Continent have been fixed upon as being, the one or the other of them, the starting-point from which the Oceanic race immigrated into the Island world, over which they gradually spread—the south-eastern or Indo-Chinese Peninsula, the south-central or Indian Peninsula, and the south-western or Arabian Peninsula. If we were to confine ourselves, apart from linguistic science, to the question of the possibility of the race having spread over the whole Oceanic world from any one of these points, we might choose one or other of these three, but there would be no certain proof of the correctness of our choice. The fact that the Negro element in the Oceanic race is older than the Mongol—a fact indicated by its greater predominance in the extremities of Oceania, as well as in the interior and more inaccessible parts of the larger islands—is against the Indo-Chinese Peninsula as the starting-point of the race. In like manner the indications are that the race did not come from the Indian Peninsula into Oceania, but that after it was there Indian civilization came upon it in comparatively recent times, or about the beginning of the Christian era, confining itself mainly, if not wholly, to Java and neighbourhood, where its architectural and other relics still remain. The Indian modifications of the Oceanic alphabetic characters in the Malay Archipelago are such relics. Fundamentally these characters are not Indian, but Phoenician, altogether independently of the Indian, and of a more ancient type of Phoenician than the Indian.¹ No modern alphabets preserve the ancient Phoenician type so markedly as these Oceanic alphabets, and they are therefore

¹ See *Oceania : Linguistic and Anthropological*, London, 1889.

to be regarded as of the highest antiquity. This favours as the starting-point of the Oceanic race the south-western peninsula of Asia, which was, according to Herodotus, the original home of the Phoenicians, from whence they colonized the Tyrian-Sidonian coast of the Mediterranean. And with this the following considerations all agree. From whatever point the Oceanic race migrated into the Island world, they did so in sea-going vessels, and we may reasonably infer that before doing so they were habitually in possession of such vessels, or were a sea-going, commercial people, as for the most part they are to-day. Now in the ancient world, long before the rise of Greece or Rome, it was in the waters of the southern seas alone that ocean-going commerce was begun and carried on for ages by the human race, and that not by the people of the Indian or the Indo-Chinese, but by those of the Arabian Peninsula. It was here that the commercial fleets of Solomon, manned by Phoenicians, made the first long sea-going voyages recorded by history, whether they went, as some think, to the east coast of Africa, or, as others hold with more probability, to India, or as Josephus, than whom there is no weightier historical authority on the subject, says, to the Malay Peninsula. What the Phoenicians of Tyre and Sidon were later on in the Mediterranean, that their ancestors and cousins were then and had been in earlier times in the southern seas of the Island world.¹ In the Arabian Peninsula running out into those seas, and contiguous to Africa, there was, in ancient times, a great commercial empire. Then and to this day in the existing descendants of that long since fallen empire,² which colonized the neighbouring Abyssinia, there is, and we may reasonably infer there always was from the earliest times, a large negro element of blood. If we suppose that the Oceanic race originally, in ancient times, migrated from that

¹ See Sir J. Emerson Tennent's *Ceylon*, 5th Ed., London, 1860, Vol. I, Part V, Chap. II, pp. 553-4, &c.

² On this 'vieux monde disparu', see Renan, *Histoire des Langues Sémitiques*.

peninsular empire or from among that people, along the east coast of Africa to Madagascar, and along the south coast of Asia to the Malay Archipelago, this fully accounts for the negro element of blood in the race, as we now find it, manifestly an older element in it than the Indian or the Mongol. And as, when modern history lifts the veil from Malaysia, we find the existing or Mohammedan civilization of the Arabian peninsula there, newly introduced and predominating, so there is reason to think that that was only a later wave of immigration and influence from the mother-land of the Oceanic race.

But plausible as all this is it is not till we take into account the linguistic data that we get upon the solid ground of certainty. And first of all it is to be observed that though there was a negro element of blood in the race, due to intermixture, the race itself, as its language proves, was not negro. What that race was can only be determined from its language, and what that mother-language was is to be learned from an examination of its descendants and representatives, the spoken Oceanic languages and dialects of the present day. If the race came from the Arabian Peninsula, the Semitic mother-land, sprung from the people of the commercial empire that existed there, then their language was Semitic. For the Phoenicians, the people of that ancient South Arabian empire and of their Abyssinian colony, and their descendants now in Abyssinia and Arabia, all are Semitic speakers. If the race came from the Indian Peninsula one might suppose with Bopp that the language was Indo-European; if from the Indo-Chinese Peninsula, with Max Müller that it was Scythian or Turanian. The problem thus, as is clear, can only be solved linguistically. And the praiseworthy efforts of Bopp and Müller to solve it are valuable if only as having led to the certainty that the Oceanic mother-tongue was neither Indo-European nor Turanian. Their attempts failed because made on insufficient data, and their methods were for the same reason inadequate. One great branch of the Oceanic, the Melanesian, with all the light it throws upon the subject, was

to them unknown. They trusted mainly if not wholly on the comparison of words, chiefly the pronouns and numerals, in which there is always great liability to error, and which apart from comparison of grammar and structure can never be conclusive. As to the pronouns, for instance, Bopp, and Max Müller following him, chose to regard the Malay *Kita*, *Kami*, we, and *Kamu*, ye, as composed of an article *ki*, or *ka*, and the pronouns *ta*, *mi*, *mu*. This enabled Bopp to compare the latter with the Indo-European pronouns, and Max Müller, it should be added, to compare them with equal probability or improbability with the Turanian; and by this method the Oceanic pronouns might just as well be compared with any others whatsoever. The fact is, as the Melanesian clearly shows, that this *ki*, or *ka*, is not an article at all, and that this comparison of Bopp, and also that of Müller, founded on the notion that it is, is illegitimate and futile. And again, as to the Malay numerals, *dalapan*, 8, and *salapan*, *sambilan*, or *sambalan*, 9, Bopp, and Max Müller following him, chose to regard them as compound words, and the prefixed *da* as the numeral 2, and *sa*, 1, *dalapan*, thus signifying 'two taken (from ten)', and *sambilan* 'one taken (from ten)', or as Müller phrases it 'ten minus two', and 'ten minus one'. In this way Bopp for his part makes these words, though not Indo-European numerals, yet to fall in with his Indo-European theory, while Müller, on the other hand, finds in them, while admitting that the Oceanic numerals are not those of the Thai of Siam, a feature 'peculiarly Turanian'. But unfortunately for both contentions these are not compound words at all, but simple primitive numeral words with the first syllable reduplicated in the well-known Oceanic manner: thus *dalapan* is analogous to the Tagalan *dalaua*, 2, found in other dialects as *dahua*, *darua*, &c., the common unreduplicated form of the word being *rua*, or *lua*; and *sa* of *salapan*, 9, by transposition *sambilan*, is similarly accounted for.

NOTE

In the following pages certain works are referred to thus:—

C.G.S.L. Comparative Grammar of the Semitic Languages. By W. Wright, LL.D., Professor of Arabic, University of Cambridge, 1890.

Von Maltzan. For the studies on the Mahri dialect of South Arabia by this writer, see *Z.D.M.G.*, xxv, xxvii.

M.L. The Melanesian Languages. By the Rev. R. H. Codrington, D.D. Oxford, at the Clarendon Press, 1885.

Ray's List of New Hebrides Words. (For this see *Journal of the Royal Society of N. S. Wales*, 1893.) By Sidney H. Ray, London. This paper is valuable and contains (1) Introduction, (2) Classified list of Languages, (3) Comparative Vocabulary, and (4) Notes on the Vocabulary.

S.S.S. South Sea Languages. A series of Studies on the Languages of the New Hebrides and other South Sea Islands, Vol. II. Tangoan-Santo, Malo, Malekula, Epi (Baki and Bierian), Tanna, and Futuna, Melbourne, 1891. Vol. I. *Three New Hebrides Languages: Efate, Eromanga, Santo.* Melbourne, 1889. These two works edited by the present writer, were printed at the expense of the Trustees of the Public Library, Museums, and National Gallery of Victoria. They are sometimes referred to as Vols. I and II of this series, the present volume being the third and completing one.

The abbreviated titles of other works referred to, do not require any explanation, except *L.*, which stands for Latham's *Comparative Philology*, and *W.*, which stands for Wallace's *Malay Archipelago*, list of words at end.

CHAPTER II

PHONOLOGY

1. THE twenty-two letters of the Semitic alphabet, numbered as in Syriac and Hebrew, are represented thus:—

	(a)	(b)	(c)
1. ' , a soft, guttural breathing			
2. b, b and v			
3. g, g and gh			g' (gw)
4. d, d and dh (as <i>th</i> in 'this')		d	
5. h			h' (hw)
6. w, v and w			
7. z			
8. h, a stronger h		h'	h" (hw)
9. t, a palatal t		t'	
10. y			
11. k, k and as 8			k' (kw)
12. l			
13. m			
14. n			
15. s			
16. ' , related to ' and h,		"	
r grasséyé, gh, ng (which we			
represent by g)			
17. p, p and f			
18. s, ts		s'	
19. k, a throat k, related to '			
20. r			
21. s' (originally sh), sh, and s			
22. t, th and t		t'	

To the original twenty-two letters, Arabic has added the six modified letters of column (b); Ethiopic the four of column (c).

2. The letters **b, g, d, k, p, t** had each two sounds, as in Heb. and Arm., the unaspirated as in English, and the aspirated **v (bh), gh, dh, kh** (like **h**), **f (ph)**, and **th**. These letters when aspirated readily passed into **h** and disappeared.¹ In Assy. **m** had the sounds of **m** and **v** (aspirated **b**), and when pronounced **v** readily disappeared: on the other hand, **w (v)** might be pronounced **m**. In Arb. **ḍ, ṭ', t', ṣ'** are aspirated **ḍ, ṭ, t, ṣ**.

3. In all the Semitic dialects the weak or vowel letters **ʾ, h, w, y** are 'quiescents', that is, readily lose their consonant power and disappear: in addition to these, in Assy. the letters **h, ʿ**, and **ʿ** are weak or vowel letters, or quiescents, all being pronounced as **ʾ**, or spiritus lenis, **h'**, however, having the sound of **h**. As to the similar confounding and disappearing of **ʾ, h, h (h'), ʿ, (ʿ)** in other Semitic dialects, see *C.G.S.L.*, pp. 49-50; and as to **w** and **y**, pp. 69-74.

4. Dialectically, one or more of the original sounds may be dropped: thus in Assy., as just noted, the sounds of **h, h, ʿ**, and (if they were original) the aspirated sounds of **b, g, d, k, p, t**. In Assy. No. 17 is pronounced only **p**, in Arb. and Eth. only **f**; in Assy. and Eth. No. 21 only **s**, the original **sh** sound having been dropped. On the other hand, new sounds may be dialectically developed out of, or substituted for, the original, as in Eth. **g', h', h'', k'** (if they were not original); Arb. **j** (sometimes to **s', s**) for **g**; Arb. and Arm. **ty** or **ch**, also Amh. **tsh**, or **ts'**, for **k**; Arb. **dzh**, or **dz**, or **ch**, for **k**²; Amh. **ty**, or **ch**, and **dy**, or **j**, for **t** and **d**.³ The ordinary sound of **k** throughout Arabia now is **g**, its original sound having been dropped.

5. Gutturals: **ʾ, h, h (h'), ʿ, (ʿ), (h', h'', g', k')**, **g, k, k, y**.

Dentals: **d (ḍ), z, ṭ (ṭ'), l, n, s, ṣ (ṣ'), r, s', t, t'.**

Labials: **b, p, m, v, f, w.**

a. For obvious reasons letters of the same class readily interchange, gutturals with gutturals, dentals with dentals,

¹ *C.G.S.L.*, p. 54.

² *C.G.S.L.*, pp. 51-2.

³ p. 55.

labials with labials. For examples, see especially Gesenius, *H. Lex.*, first article under each letter; Dillmann, *Eth. Gr.*; *C.G.S.L.*; and for Assy., the Grammars of Sayce and Delitzsch; and for the Mahri, Von Maltzan. As to the gutturals, g aspirated is pronounced like ʿ, k aspirated like ḥ, and ʔ in parts of Syria, Egypt, and Abyssinia like ʾ, as is noted in *C.G.S.L.*

b. Interchange of letters of one class with those of another. Gutturals and Dentals: g and j (s', s); k and ty or ch, and ts; ʔ and dz, or ch: see § 4. The change k to t is seen, e.g., in the Semitic personal pronoun of the first person: for ḥ to r, l, and ʿ to rh, see Von Maltzan. So ʿ to r is noted by Gesenius.

c. Dental with Guttural. The change of t to k is seen in the Semitic pronoun of the second person, and that of s (s') to h, and ʾ, in that of the third person, and in the Causative preformative; and that of t to h, and ʾ, in the Semitic feminine and abstract formative ending. See *C.G.S.L.*, pp. 61-4, for ʃ, ʃ', to ʿ, ʾ, ʔ, and ḥ, and g.

d. Guttural and Labial: y and w; ʾ and w: *C.G.S.L.* See *Eth. Gr.*, pp. 47, 98, for k (ḥ) and f, or vice versa, ko to fo, demonstrative particle. The kw sounds in Ethiopic are combinations of Guttural and Labial.

e. Labial and Guttural: Assy. m (probably through ng) and g: Delitzsch. B and h, Amh. *ba* to *ha*, preposition; Mahri *boriq* to *horig*, 'lightning.'

f. Dental and Labial: Arb. t' and f: *C.G.S.L.*, p. 66.

g. Labial and Dental: in all the Semitic dialects m and n are often interchanged, as in the plural ending of nouns and pronouns, the mimation—nunation, and the radical letters of words.

3. Letters which readily fall away or disappear are the quiescents, § 4; the aspirated b, g, d, k, p, t, and m pronounced v, § 2: v and f pass into w, d and t into h, g and k into ʿ and ḥ or h, ʔ into ʾ, § 5 a; and so disappear: *C.G.S.L.* (as to d and t, p. 54). S, changed to h, readily disappears as in the Causa-

tive preformative, and the third personal pronoun; Mahri *itit*, 6, ستة; *homo*, 5, خمسة; *ibet*, 7, سبعة; *hiriq*, 'steal,' سرق. As to *t*, Mahri *iset*, Sokotra *saah*, 9, تَسَعَة.

7. Words whose initial radical was one of the weak letters, or quiescents, § 3, were apt to drop the first syllable, as ידע, 'to know,' דע, דעה, 'knowledge'; אחד, אחד, 'one'; הלך (לך), 'to go,' לכה, לך, 'go,' Assy. *halak*, 'to go,' *laku*, 'a going.'

On the other hand, a syllable consisting of 'the prosthetic', with a vowel was often prefixed to a word to make the pronunciation easier: *C.G.S.L.*, pp. 93-4.

8. The Vowels¹: *a*, *e*, *i*, *o*, *u*, as in Italian.

U, and *u*, or *ui*, as in Scotch *gude*, *guid*, *y*, in Egypt, *yelept*, syntax, *i* as in *sin*, *e*, *o*, and *i*.

A, and *ě*, *i*, *o*, *u*; Assy. *-amu*, and *-inu*, Arb. *-an*, H. *-on*.

I, and *e*.

The diphthongs: *ai* (*ay*), and *ē*, *ī*, *a*; *au* (*aw*), and *ō*, *u*, *a*.

9. The Oceanic sounds: the vowels *a*, *e*, *i*, *o*, *u*, as in Italian: in Efatese *ă* is often pronounced like *ě*, *ī*, or *ŭ*; thus *banatu*, or *banotu*, is often pronounced *bīnotě*, which might as well be written *bīnotī*. The long sounds of *a*, *e*, *i*, *u*, as in *father*, *fate*, *feet*, *moon*, are very different. Hence the verbal pronoun of the third person is written by one *i*, by another *e*, and, as we shall see, represents an original *u* or *y*: compare English *do*, *did* (A.S. *dyde*), Scotch *di*, or *dae*. The diphthongs are *ai*, sometimes written *ei*, and *au*: *ai* passes into *ē*, or *ī*, or *a*, as in *i bai*, or *i bi seī*? 'he is who?' *I mai*, or *i bē*, 'he comes'; *i bai*, or *i ba se*, or *i bē sab*? 'he goes or comes (from) where?' So *au* passes into *o*, *a*, or *u*, as *gaut*, and *gat*; and in *kabu*, *kobu*, *kubu*, the *a*, *o*, and *u* are all for original *au*.

Consonants, and mode of representing them.

' is not represented, thus To. *laa*, 'the sun' (not written *la'a*).

b, in the Efatese of this work (and To.), represents both *b* and *p*, and when aspirated becomes *f* which represents both *v* and *f*:

¹ *C.G.S.L.*, Chh. V and IX.

in some Ef. dialects, however, *b*, *p*, *v*, and *f* are all written. In Mg. and My. *b* as in English.

d, in Mg., My., Tanna, Ml., as in English; not in our Ef., but in Ef. dialect, and sometimes pronounced *nd*.

h, as in Semitic, not in our Ef., but in Ef. dialect, Mg., Tanna, Ml., &c.

w, in our Ef. written *u* as French *ou* in 'oui' (*wi*), written *w* in Ef. dialect.

z, as in Semitic, Tanna, Mare, Mg.

h, as in Semitic, in Mare, Tanna, Ml., Futuna.

t, *tr*, Mg., Ef.

y, written *i* in our Ef., but is written *y* in An., Tanna, Ml., My.

k, *l*, *m*, *n*, *s*, *r*, *t*, as in Semitic.

‘. This represents various guttural sounds from *g* (*gh*) to ‘. It has been called ‘the Melanesian *g*’, and, says Dr. Codrington (who writes it *g*), “has been written *g* (hard), *r*, *ġg*, *gh*, *rh*, and *k* . . . Bishop Patteson was struck by its resemblance to the Arabic Ghain (‘), and Professor Max Müller’s description of the Heb. *ain* (‘) as ‘a vibration of the fissura laryngea, approaching sometimes to a trill, nearly equivalent to German *g* in *tage*,’ closely suits it”.¹

p, in My., Mg., Tanna, Ml.

ʃ, as in Semitic, in Ef. dialect, Santo, Mg. (written *ts*).

s’, as in Semitic, in Fut., Mare; and in Mg. *s* before *i* becomes *s*’.

The different Oceanic dialects have variously dropped or modified some of these sounds. As to the latter, those, *ch*, My.; *j*, An. (*ch* in ‘rich’); and *j*, My., &c., modifications, as in Arb., and Amh., of dentals, are not in Efatese: but the sounds represented by *ġ*, *ḡ*, and *m̄*, which must now be noticed, are. The sounds of *ḡ* and *m̄* are not in all the Melanesian dialects, though perhaps in most of them from the New Hebrides to New Guinea. For the New Hebrides, see Vol. II of this

¹ *M.L.*, pp. 204–5.

series, and Ray's list of New Hebrides words; for the Sol. Islands, *M.L.*, Ch. IV; and for Motu (*N.G.*), Law's Dictionary.

The nasalized guttural *ġ* is pronounced like *ng* in 'singing'. It is absent from Tahitian, but is in all the other Po. dialects except Hawaiian in which its place is taken by *n*, and Marquesan in which, according to Tregear,¹ its place is taken by *k*. Ordinarily in Efatese it is a modification of *k*, sometimes of *n*, more rarely of *m*.

B: the guttural-labial sound symbolized by *ḡ* is that symbolized by *q* in *M.L.* by Dr. Codrington, and in Motu by Laws. In Efatese it is impossible to say sometimes whether the sound is *kw* (like *qu* in English) or *bw*, or *kb*. It is a half-guttural, half-labial sound, and originally a modified guttural like the *kw* sound in Eth. and Amh. But now it sometimes represents not only an original guttural, but an original labial. It is a bridge between the two classes like the Latin *QV*, a guttural followed by a labial semivowel forming a transition from guttural to labial; thus:²

Sanskrit <i>kis</i> ,	Lat. <i>quis</i> ,	Oscan <i>pis</i> .
„ <i>ṣatvar</i> ,	„ <i>quattuor</i> ,	Umbrian <i>petur</i> .
	„ <i>quisque</i> ,	Gr. <i>πέμπε</i> .
Latin <i>cocus</i> ,	„ <i>coquo</i> ,	Lat. <i>popina</i> .
„ <i>secundus</i> ,	„ <i>sequor</i> ,	Gr. <i>ἐπομαι</i> .

m̃: This sound is like *ġm* (*ġw*), or *mw*. It is a nasalized, guttural-labial sound varying between the two classes. It is originally a modification of *ḡ* (*kw*), just as *ġ* is of *k*: *kw* became *ġw*, which passed into *ġm* and *mw*, then *m*, exactly as *kw* passed into *kb*, *bw*, then *b*. Then sometimes an original *b* was pronounced *ḡ*, and an original *m* was pronounced *m̃*, apparently just as the speaker pleased. In the Efatese New Testament *m* and *m̃* are both written *m*, but *ḡ* (when distinguished) is written *p*.

¹ In the Banks Islands the suffixed form of the second per-

¹ *Maori Comparative Dictionary*, Intro.

² *Smith's Latin Grammar*.

sonal pronoun (singular) is generally *m*, or *ma*, but in Merlav and Ureparapara it has become *ġ*, and in Maewo *ġa*,¹ Efatese *ma*, dialect *ma*. Neither *ġ*, *m*, nor *m* is the original sound in this word: it is *k* which passes into *ġ*, that into *m*, that finally into *m*: in Efatese the word is actually found in all these forms. But in Mota *ima*, Ef. *suma*, and *suma*, 'house,' Fiji *riġa*, and Ef. dialect *lima*, 'hand,' both the *m* and *ġ* represent an original *m*. The same work states the view that *ġ* in some cases is a change from *k*, but generally from *n*. In Efatese, however, the contrary of this is the fact. A glance at the Dictionary (*infra*) proves that nearly all the words beginning with *k* are pronounced also with *ġ* (often indifferently by the same speaker), and represent words first radical guttural. Only in some cases in Efatese *ġ* represents original *n*, and in other and fewer cases original *m*.

Usually those who have reduced the Island dialects to writing have acted on the right principle of expressing one sound by one character, and if all had used the same character for the same sound nothing would need to be said. But as this is not the case, and to use the same character for entirely different sounds would in the present work be confusing and apt to mislead, such characters have to be as far as possible transcribed into the alphabet above given. Thus the Fijian *c* = *th* in 'the', and the An. *d* = *th* in 'thin', is here *t'*.

New Hebrides *c* = *g* (hard) is here *g*.

The Fijian *q* = *ġk* is here *ġ'*, and *ġg* is *ġ''*.

New Hebrides, Sol. Islands, and Motu *q* is here *p*.

Maori, My., and Mg. *ng* is here *ġ*, as is also New Hebrides, Polynesian, and Fiji *g* (= *ng*).

Mg. and New Hebrides *ts* is here *ʃ*.

" " *tr* is here *t*.

'The Melanesian *g*' (in *M.L.*) is here *ʿ*.

The sound of *ch* in 'loch' is here *h*.

The Mg. *o* = *u* is here *u*.

The Mg. *y* = *i* (as in 'county') is here *i*.

¹ *M.L.*, p. 214.

My. *j* = English *j*, and My. *ch* = English *ch* in 'church': in the New Hebrides *j* generally represents the latter, and in the Sol. Islands dialects sometimes the latter, sometimes the former.

The Mg. *j* = *dz*, and is a heavier *z*.

10. Dropping of letters: see §§ 2, 6. Letters aspirated and their disappearance. In Efatese *b*, i.e. *b* and *p*, is aspirated as in § 2, and then is apt in the same way to disappear. *B* aspirated is *f*, and this passes into *w* and then disappears, as *bora*, *borauora*, *mauora*, then *maora*. *M*, as in §§ 2, 6, is sometimes pronounced *f* (*v* or *f*), as *num*, *nuf*, then *nu* (*nuw*), 'to be ended': this accounts for the disappearance of the original final *m* in this word in Mg. and My. also (see *bunu*, 'to make an end of'), and for the fact that some words in Oceanic have *v*, *f*, or *w* for the original *m*, as Arb., Eth., *mai*, 'water,' Tah., Ef., *vai*, *fai*, Efate also after the article *n-oai*, for *na-wai*, and *n-ai*. موز, መዝ, 'banana,' Fut. *fuji*, My. *pisag*, Ef. *ātī*, *ašī*, dialect *vih* (for *vis*), Mg. *unti*, id.; Ef. *ānoi*, dialect *mani*, 'male.' In Efatese *m* is often pronounced *f* (*v* or *f*), as *matuna*, *fatuna*, 'somewhat'; *matoko*, *fatoko*, 'to abide'; cf. Mg. *mati*, *fati*, 'dead, corpse.' Thus initial, medial, and final *m* sometimes disappears; final *m* also sometimes as in § 6.

For original *m*, see (Dictionary, *infra*) *katau*, *gisa* (*kiha*, *gia*), *ra* (*ta*), *taot* (*tawot*), *rakum* and *rakua*, *ūna*.

For original *b*, see *rarua*, *kusue*, *borau*, *kolau*, *roa* (*roua*, or *rowa*, 'to turn'), *rau*, *kasau*, *koau* (and *kabu*), *ātē* ('liver'), *masoi* (An. *moijevu*, Tan. *mahau*), *ui* (*uwi*), *barab* (also, *barau*, *baram*, *baraf*, 'long'), *karau* (also *karab* and *karam*), *au* (and *abu*), *rau* (and *raf*), *tau*, 'time, season, year.' For *f*, see *surata* (*suuara*, *suara*), *uose*, *galau*, *balu-sa*, *uolau*, *matautau*, *siuo* (*siwo*, *sua*), *kai* (and *kaf*), *malūs* (and *malifus*).

So according to §§ 2, 6, *g* and *k* disappear, as also does *k* according to § 5.

For original *g*, see *lau* ('sea'), *buto* ('navel'), *liba*, *fāra*.

For original *k*, see *to* (and *toko*), *borau* (My. *prahu*, *prau*), *abura* (and *kabuer*), *bau-si*, (Mg. *fehi-zī*). Mg. often has *h* for

k in the prefixed form-particle My. *ka*, Mg. *ha*, Ef. *baka*, and *faka*, Mg. *maha*, and *faha*. How original **k** passes into **h** and disappears, is seen in the first personal pronoun, My. *aku*, Mg. *ahu*, Sam. *a'u*, Maori *au*, Ef. *k-inau*, An. *a-iñak*, Epi. *nağ'u*, Ml. *k-inag'*, Kisa *yahu*, Bu. *iyak*, Tanna *iyah*, *iau*, *yak*, Ero. *yau*, Mahri *ho*, 'I': so Assyrian *nini*, Hebrew *anu*, 'we': cf. the other Semitic dialects. According to Crauford, **k** 'by most of the Malay tribes, but not by all, is not sounded when it ends a word, or at most, only as a weak aspirate . . . even as a medial letter **k** is elided by some tribes aiming at softness of pronunciation'. The initial **k** of the suffixed second personal pronoun plural disappears thus, Ef. *kama*, and suffix *mu*, My. *kamu*, and *mu*: in Ef. dialects we have this pronoun (separate), after the demonstrative particle *ni*, with the **k** elided, thus, *nikam*, *nëem*, *nem*, *nimu*, 'ye.'

For original **k**, see *buil* (*bulo*, 'early, morning'), *usi* (and *kusi*), *mataku* (and *matau*), *äso* ('bow'), *aso* ('burn,' An. *gas*).

So according to §§ 2, 6, **d** and **t** disappear.

For original **d**, see *fau* (My. *baharu*), *soko*, *kuli* (My. *kulit*, Mg. *hudita*), *bia* (My. *piät*, Mg. *afi*, and *zafi*), *nahe* (dialect *mbat*), and the numeral word for 'one'.

For original **t** radical, see *tolu* (so M. Syrian *țela*), 'three,' and compare Arb. *t'ali*, 'third.'

For original **t** servile, see *mi-saki* (My. *sakit*), *ma-taku* (Mg. *tahuța*): in *misaki*, 'to be sick,' and *mataku*, 'to fear,' the servile **t** is dropped according to §§ 2, 6: see *C.G.S.L.*, where cited there. Final **t** in Malay is in familiar discourse usually softened into a vowel or the aspirate, as *sakit* into *sakih*, *takut* into *takuh*.

As to servile -**t** in Efatese the rule is that when, as in the Semitic dialects, it has no suffix attached to it, it disappears, but when it has it reappears, as *bulu*, *buluti*; *fafano*, *balosi*; and third radical dental is often treated in the same way, as *ala*, *alati*; *amo*, *amosi*; *kamu*, *kamuti*, &c.

11. The quiescents: see § 3. These, as may easily be seen by looking in the Index (*infra*), under the various letters,

have usually, not always, lost their consonant power or disappeared, even when they are the first radicals of words, much more of course when second or third radicals. The first radical quiescent has usually either (a) lost its consonant power, its vowel only remaining, or (b), as in § 7, both it and its vowel have disappeared, or (c) it has passed into another sound.

(a) For examples of this as to ' , see *amau*,¹ *afaru*, *āfa*, *alat*, *kani* ;

as to *h*, *abu*, *bağobago*, *atu*, *oro* ;

as to *w*, *amosi*, *aseli*, *āso*, *atāta* ;

as to *h*, and *h'*, *ēlo*, *alo* ('to wave'), *ālo* ('uncle'), *asi* ;

as to *y*, *aru*, *atai*, *atu*, *uāa* ;

as to ' and ' , *āfiti*, *āliālia*, *ānu*, *āfina*, *ūta*, *āni*, *ara* ; Tahiti *ahuru*, 'ten.'

(b) For examples of this as to ' , see *fatu*, *rogo*, *safi*, *seli*, *sere*, *tera* ; *sikai*, 'one.'

as to *h*, *ta* ('to chop, cut'), *mu*, *bosa*, *teratera*, *rifu* ;

as to *w*, *tao*, *kot*, *sieg*, *taki*, *kita* ;

as to *h*, *bei*, *bau* (*bau-s*), *sike*, *turu* (*toro*), *sēs* ;

[No such example as to *h'* occurs, see Index under *h'*.]

as to *y*, *būsa*, *tae* (d. for *atai*), *hā*, *ma-turu*, *ma* (*susa*) ;

as to ' and ' , *bea*, *hāla*, *taoti* (*tāwoti*), *fata* (*uota*), *tefi*, *lasi*, *moru*, *fasu*, *musu*, *sila* (*sol*) ; Rotti *hulu*, Samoan *fulu*, 'ten.'

[Note. Examples of (b) are common in reduplicated words as *lolo* (*alo-fi*, also *loa-si*, and *lo-fi*), *momoa*, *bāb*, and *abāb* (*āb*), &c.]

(c) For examples of this as to ' , see (*ē*), *he*, *fei*, *sei*, interrogative pronoun ; *tama*, *taliga*, *hīnu* ('to weave'), *bati*, *gisa*, (*kiha*), *kuruni* ;

as to *h*, *abu*, *libu* ;

as to *h*, and *h'*, *kabu*, *suma* (*hima*, *ema*, *uma*), *lima* ('five'), *laso*, *rakum*, *uis* (*wis*, *his*) ; *sikai*, *tesa*, 'one' ;

as to *w*, *boroa*, *bani* (*banu-s*), *hālu*, *balo-ni*, *maui* (*mau*), *kan* (*kano*, *kanoka*), *malat* (*malat*), *marag* (*burei*), *atēlag* ('moon') ;

as to *y*, *faru* (*aru*, 'hand'), *uba* and *kuba* ('day') ;

¹ For these words in other Oceanic dialects, see *infra*, the Dictionary, and for the same in the Semitic dialects, see the Index.

as to ' and 'c, *uli* (*uli*, *oli*), *kari* ('boy'), *kasu* (*kau*, 'tree'), *uisi* (*bisi*), *ḡago* (*magō*), *fili*, *bulo* (*bujo*), *ḡinu* ('to whistle'), *mata*, *mota*, *mita* (*mata*, 'eye'), *mala* (*mala*); Maori *gahuru*, Vila and Meli (Po. Ef.) *gafuru*, *nofuru*, 'ten.'

Modern English, it may be here observed, has dropped the guttural sounds of the Anglo-Saxon, which are still preserved in other dialects as Scotch and German: cf. *lauch*, Germ. *lach-en*, and *laugh* (*laf*); *eneuch*, Germ. *genug*, A.S. *genoh*, *genog*, and *enough* (*enūf*), *enow*; A.S. *hoh*, and *hough* (*hok*). So with Efatese as compared with some other New Hebrides and Oceanic dialects. In such examples in English we see not only the sometimes complete dropping, or quiescence, of the ancient gutturals, but also sometimes the passing of them into letters of another class, as here *h*, *ḡ*, *g*, into *f*, *w*, *k*, which now represent them. Such changes in English have taken place in the past, and we know that they have from the comparison of the present English with the other Indo-European ancient and modern dialects. It is exactly so with Efatese or other modern Oceanic dialects. The strong Semitic ancient guttural sounds ' , *h*, *ḡ*, 'c, *ḡ'*, 'c, *y*, when in past times they were being dropped, either completely disappeared, or passed into other letters, as we have just seen. In My. *initial h* (written) is no longer sounded as *hutan*, Ef. *uta*, in which word the *h* represents an original *y*, *ع*: here we see the process of softening the ancient harsher guttural sound in operation as it were.

12. Dialectically one or more of the original consonant sounds may be dropped, as in § 4. In Tahitian all the gutturals have been softened to ' , or lost, and *s* is always, *f* often, represented by *h*. In most of the Polynesian dialects all the sibilants have been softened to *h*, and Raratongan has lost even this *h*. Hawaiian has lost all the dentals, and softened *s* and *f* to *h*. Raratongan has lost both *f* and *h*, and also *s*. Tongan, like Arabic, has lost *p*; Malay, like Assyrian, *f*; and Malay *v* Malagasy *w*. Malay and Efatese have lost *z*, and,

like Assyrian and Ethiopic, *s'*. In Efatese the sibilants have been reduced to *s* (which in one dialect is softened to *h*), the dentals practically to *t*, and the gutturals to *k* (*ġ*, *ḡ*, *m*); though the sounds of *d*, *g*, *h* are heard dialectically. In the New Hebrides dialects the original Semitic guttural sounds have been well preserved: Futunese shows that Polynesian, and Tanna, Malekula, &c., that Efatese originally had them. The change of *k*, *g*, and *t* to *j* (*ch* and *j*), not in Efatese, is seen, e.g. in Aneityumese (as in Arabic), as in *akaija*, *inta*, 'we and thou'; *aijaua*, *gaua*, 'ye'; *moijeuv*, 'star,' *j* for original *k*, is in Ef. *masoi*, Santo *maṣoi*. So the *s* in Mg. *sufina*, 'ear,' is for original *ḵ* (كُف), through *j* (or *ch*), as in § 4, My. *kupij*, and *chupij*, Lampong *chiupij*, Batta *tshoppij* (*chopij*). In Efatese *sili-f* ('enter'), q.v. My. *julok*, also *salat*, or *salap*, Mg. *juluka* (i.e. *dzulu-ka*), the My. *j*, Mg. *dz*, Ef. and My. *s*, all represent the original *d*, *ḏ*. The same change of *d* to *j* and *s* is seen in the word for 'one', Ef. *tesa*, Gaudalcanar *kesa*, New Caledonia (Latham), *tat*, *tedja*, i.e. *teja*.

In Ef. *k*, *ġ* (sometimes *ġ'*) according to rule represent (My. and Mg. *k*, *g*, and) the Semitic *k*, *g*, *ḵ*, see Index under these letters.

In Ef. the guttural-labial *ḡ*, *m*, sometimes represent the guttural quiescents, § 11 c.

In Ef. *t* (sometimes pronounced *ṭ*, dialectically *ṣ*, *d*) according to rule represents (My. *t*, *d*, Mg. *t*, *ṭ*, *ṣ*, *d*, and) the Semitic *t*, *t'*, *ṭ*, *ṣ*, *ṣ'*, *d*, *ḏ*, under which letters see Index.

In Ef. *s* according to rule represents (Mg. and Tanna *s*, and *z*, Mare *s*, *s'*, and *z*, Fut. *s*, *s'*, and) the Semitic *s*, *s'*, *z*, under which letters see Index.

The Semitic *ṣ* is represented in Ef. by *t* or *s*. See Index under the letter *ṣ*.

In Ef. *l*, *r*, *n* according to rule represent the Semitic *l*, *r*, *n*, under which letters see Index.

In Ef. *b* (= *b* and *p*), *f* (= *v* and *f*) represent (Mg., Tanna, Malekula, &c., *b*, *p*, *v*, *f*, and) the Semitic *b* (*v*), *p* (*f*); and *m* the Semitic *m*: see Index under the letters *b*, *p*, *m*.

In Ef. *w* (*u*) in a few words represents the Semitic *w*: see Index under the letter *w*, and for the rest § 11.

13. In the Oceanic dialects, as in § 5 *a*, letters belonging to the same class, gutturals, dentals, or labials, readily interchange. For instance, original *k*, *g*, *ḡ*, gutturals:

(a)	dig	skin	rub	gape, wonder
	k	g	ḡ	
Ef.	<i>kili, ḡili, ḡ'ili</i>	<i>kuli</i>	<i>kasi, ḡasi, ḡ'asi</i>	<i>maka, maḡa</i>
My.	<i>gali</i>	<i>kulit</i>	<i>gisi-k, kisi-k</i>	<i>ḡaḡa, maḡa</i>
Mg.	<i>hadi</i>	<i>hudita</i>	<i>kasu-ka</i>	<i>ḡaḡa</i>
Sam.	<i>eli</i>	<i>eli</i>	<i>asi</i>	<i>maḡa</i>
Ha.	<i>eli</i>	<i>ili</i>		

(b) Dentals: *t* to *n*, *tuma-ni* and *noba-ni*; *tobu* and *nobu*; *binote* and *binen*. The change of the Semitic formative -*t* to *n* is frequent, and found in all the Oceanic dialects, thus, *bātē*, 'four,' N. Guinea (Ray) *bani*, Motu *hani*; *kofu* and *kafu-ti*, Fiji *koru-ta* and *koru-na*, My. *kapu-ḡ*; *tuku*, Fi. *tuku-t'a*, Sam. *tuu-na*; Mahri *iti-t* (آتي), Mg. *eni-na*, 'six'; Syriac *m-istuta*, Mg. *m-inuna*, Ef. *m-inuḡi*, Sam. *inu*, 'drink.' In Madagascar some tribes use -*ṭa* (dialect -*ṣa*), and -*na* interchangeably.

T, *s*: *afiti* and *afisi*; *ta*, *sa*, *ti*, *di*, *ṣi*, 'not'; *tesa*, *sikai*, *siki-tik* (redup.), 'one'; *mita*, Sam. and My. *mata*, Mg. *masu*, 'eye.' The change of the Semitic formative -*t* to *s* (Mg. *s*, and *z*, and dialect *ṣ*) is frequent, and in all the Oceanic dialects, thus *bātē*, 'four,' Epi *vāsē*; *tagi-si*, My. *tagi-s*, Fi. *tagi-t'a*; *lifa*, *ma-lifu-s*, Mg. *lefi-ṭa*, My. *lapi-t*, *lapi-s*, Fi. *lova-t'a*, Sam. *lava-si*, 'to bend'; *bunu-ti*, dialect *bunu-ṣi*, Mg. *funu-si*. In Madagascar, Hova -*ṭa* is in Betsileo dialect -*ṣa*.

T, *r*, *l*: *tiu* and *riu*; *tutu* and *lulu*; *bātē*, 'four,' Epi *vērī*, Segaar (N.G.) *ful*. The Semitic formative -*t* becomes *r*, *l*, thus, *soka*, *soka-ta ki*, *soka-ri*, Tongan *hoko*, *hoko-ta ki*; *sumi-li*, My. and Java *sumba-t*, *sumpa-t*, *sumpa-l*, *sampa-l*, My. *tampi-na*, Tong. *umo-ji*; *tami-si*, *sabe-li*, My. *simpu-l*; *roḡo*, *ṭoḡo*, *toḡo*, *doḡo*, *roḡo-sa*

NOTE.—Wherever the name of the language is not given, the word is Efatese, and to be found with its meaning in the Dictionary, *infra*.

ki, Fi. *rogo-t'a*, My. *daga-r*, Mg. *re*, *reni*, *reni-s*, 'to hear'; *kasi*, My. *goso-t*, *kisi-l*, 'rub.' Mg. -*ta* with suffix attached to it becomes *t* or *r*, as *ma-taku*, Mg. *tahuṭa*, *hatahurana* (My. *katakutan*); Ef. *mi-tiri*, Mg. *sura-ta*, *suratana*, My. *tuli-s*, *tulisan*. The Semitic formative *t-* is sometimes changed to *r-*, *ta-usi* and *ra-usi*: so Fi. *ra-* and *ta-* are the same.

Original *n* to *t*, *s*: *ma-nifi*, My. *nipi-s*, *tipi-s*; *mita*, 'eye'; *fatu*, 'stone'; *igita*, An. *inta*, Mg. *isika*, pronoun inclusive, 'we and thou'; *na* and *sa*, *n*, *s*, pronoun third person, verbal suffix; the same pronoun separate, Ef. *inia*, My. *iña* (*iya*), Mg. *izi*, *isi*; the *n* of the 'nunation' sometimes becomes *s*, as Savu *natur*, My. *ratus*, 'hundred.' For this word see Index under letter *ṛ*.

n to *r*: *namu*, 'mosquito,' Tah. *namu* and *ramu*.

s to *n*: *isuma* and *inuma*.

s to *r*: *mesau*, *muri*, 'to desire.'

r to *s* (*z*): *muri*, 'send back, return,' and *busi*; *gori*, *gusu*, 'nose'; *karo*, 'naked,' Mg. *harihari*, and *hazihazi*.

r to *t*: -*ra* and -*ta*, pronoun suffixed third person plural; *roua* and *toua* (*roa*, *toa*), 'to fall.' When initial *r* is reduplicated it is usually pronounced *t*, thus, *roba*, *toroba*; *rigi*, *tirigi*; *rafi*, *terafi*: in such cases the original letter may be *r* or *t* (*d*).

r to *n*: *mare* and *mane*, 'man, male'; *manu*, Mg. *vuruna*, My. *buruḡ*, 'bird.'

r to *l*: *roko* and *loko*.

l to *n*: *tulum* and *tinom*.

In some cases the change may not be direct from the original, but secondary, or through intermediate change or changes: thus, original

l to *s*, &c.: Arb. *la*, H. *le*, &c., 'not,' we find as *ti*, *di*, *ri*, *sa*, *ṣi*, *ta*, *ni*, Sam. *le*, Maori *te*, My. *ta*, Mg. *ṣi*; and so the article, Arb. *al*, *l*, we find as *na*, *nḥ*, *in*, *n-*, Sam. *le*, Maori *te*, East Mai *re*, Mg. *nḥ*, Fi. *na* (and *a*). Of these, *ṣ* and *s* are from the original *l*, through *t*. Tanna *kimia*, *kimyaha*, *kumiar*, Ef. -*akamus*, Fi. *kemuni*, MI. P. *hamdi*, 'ye': here *h*, *r*, *s*, *n*, and *d* are all for original *l*, which in *kimia* is elided, and is still *l* in Eromangan *yoril*, 'they.' See Ch. V, *i*, &c.

So *s* to *l*: this may be through *t* or *r* (compare the change of *s* to *l* in Assyrian before a dental, and of *ṣ* to *l*¹ in Mahri), as in the word for 'man,' Ef. *ata*, Epi *ata-mani*, Epi *su-mano*, Tanna *yeru-man*, Santo *la-mani*: the letter here represented by *t*, *r*, *s*, *l* is in this word in Arm. *s'* and *t*, Arb. *s*, *t'*, *t*, Eth. *s*, Heb. *s'*. In the words for 'two,' 'three,' and 'eight,' the original initial Semitic letter is *s'*, *s*, or *t*, *t'*: Epi *chua* (*jua*), and *lua*, Ef. *tua*, and *rua*, and *dua*, and *tua*, My. *duwa*, Mg. *rua*, Sam. *lua*, 'two'; Amb. *sul*, Ef. *tolu*, *tolu*, and *rolu*, 'three'; My. *lapan* (reduplicated, *dalapan*), 'eight.'

(c) Labials: *b* and *m*, as *bog*, and *mog*; *bunuti*, and *munuti*; *bai*, *mai*, 'to come';

b and *w*, as *bon* and *uon*; *bora*, and *borauora*;

b and *f*, as *bano*, *fano*; *bami*, *nafamian*: *be*, *fe*, 'to come';

f and *w*, *fai*, *uai*, 'water';

m and *f*, *ma-tuna*, and *fa-tuna*, 'somewhat': this *ma* is the Semitic interrogative and indefinite *ma*, sometimes changed in Assy. to *va*, Himyaritic to *ba*, as in Ef. in the same word, *ma-toko*, it is also *ba-toko*, and *fa-toko*. The *m* of this word in the interrogative is in Ef. *f*, Mg. *v*, My. *p*; and prefixed, as in the Semitic dialects, in the indefinite sense, to verbs and verbal nouns, it is in Mg. *m* and *f* (*ma-*, *fa-*, *mpa-*, *maha-*, *fa-ha-*, *mpaha-*), My. *m* and *b*, and *p*, Ef. *b* and *f*, also *m* (as in *matoko*), Sam. *m* and *f* (as in *mata'u*, Ef. *mataku*, and *fa'a-*, Ef. *baka-*, *faka-*, Mg. *maha-*).

m and *m̃*, *b* and *ḅ*, and vice versa, interchange.

w and *b*, as *ualu* and *balu*.

w and *ḅ*, *ualu* and *ḅalu*.

For original initial *w*, see the Oceanic word for 'moon', *atilaḡ*, Mg. *vulana*, &c.

For original initial *m*, see the Oceanic words for 'male', *marĩ*, *manĩ*, *man*, &c., and 'female', *fafine*, &c.

14. Interchange of letters of one class with those of another, as in § 5, *b*, *c*, *d*, *e*, *f*, *g*.

¹ See the Oceanic word for 'sun,' *elo*, Tong. *laa*, &c.

(a) Gutturals and Dentals, as in § 5 b: Ef. *fila*, Bu. *bilak*, My. *kilat*, Mg. *halata*, 'lightning'; ثَوْبٌ, My. *kupij* and *chupij*, Mg. *sufina*, 'ear'; Lobo (N.G.) *komakoma*, Timbora *kigkoj*, Mg. *kintana*, My. *bintaġ*, *wintaġ*, *lintaġ*, Chamori *putiun*, Haw. *hoku*, San Christoval (Fagani) *figu*, Marq. *hetu*, *fetu*, Maori *whetu*, Motu *hisiu*, Oba *visiu*, Santo *vitui*, *maşoi*, Ef. *masoi*, An. *moiġeur*, كَوْكَبٌ, Mahri *kabkob*, &c., 'star.' K to n (through ġ), Batta (Sumatra) *aka*, Tanna *ik*, Ero. *ka*, My. and Ef. *aġ*, Ef. dialect *ke-iga* and *ke-ina* (Mg. *anau*, *ana-reu*), pronoun second person singular. Ef. *kumu* and *akam*, My. *kamu*, Tanna *ituma* and *kimia*, pronoun second person plural. An. *ni-kma* and *ni-jma*, 'hand'; *seik* and *seij*, 'three.' Ef. *kabu*, Ml. *kambu*, Epi *sembi*, Motu *lahi*, Rotuma *rahi*, 'fire': for other examples, see § 11 c.

(b) Dental and Guttural, as in § 5 c: Ef. *sikai*, *siki-tik*, Cayagan *tadai*, Sumatra *sada*, N. Caledonia *tat*, *chika*, 'one.' The Hawaiians wholly confound dental with guttural, t being always pronounced and written k. (In Samoan the increasing tendency is to pronounce t as '.) Thus Maori *ta-gata* is in Haw. *ka-naka*, Fi. *ta-mata*, Ef. *ta-mole*, 'man.' In the personal pronouns we have Ef. *igita*, Mg. *isika*, 'we and thou.' How n may become k (or h), through ġ, is seen in this same word, thus *igita* (for *inita*, Mota *inina*) in one Ef. dialect is *akit*, My. *kita*, Gaudalcanar *ihita* (suffixed Ef. *-nita*, *ġita*, Mg. *-řika*), and in the first person exclusive also, 'we and they,' the same n becomes k (or h), through ġ, and is sometimes elided, thus, Ef. *k-inami*, (Santo *anam*), Ef. dialect *aġami*, Aurora *ikami*, *kami*, My. *kami*, Ysabel (Gao) *i'ami*, 'ai, Mg. *ahai* (suffixed Mg. *-nai*, Ef. *nam* and *-ġami*) Ulawa *ami*, Motu *ai*; Ef. *au*, dialect *u*, dialect *pu*, *mu*, verbal pronoun, for *nam* as Ulawa *ami*, Motu *ai*, Motu verbal pronoun *a*; Mg. *vatana*, My. *badaj*, Ef. *batako*, 'body.' And thus the n of the Semitic formative suffix *an*, اَنَ, in Mg. *ana*, My. *an*, Ef. *an*, or *ana*, is n in Haw., ġ in Maori, Sam., &c., k in Marquesan. In Ef. itself we have *ran*, *raġ*, *rak*, 'time'; and in Maori *raġi* and *raki*, Ef. *laġi*, Haw. *lani*, 'heaven, sky.' So the n of the 'nuration' may become ġ, k as Mg. *ulun*, My. *orag*, Ulu (Sumatra) *orak*, 'man'; and Ef. *tasi*,

Ceram *taisin*, and *tasok*, My. *tasik*, 'sea.' Not only *n*, but *l* and *r*¹ may become *g*, *k*, *h*, thus the *l* or *r* of the Oceanic numeral 'three' (*tolu*, *tilu*, *selu*, *tir*, &c.) is *g*, and *k*, in My. *tiga*, An. *seik*; Ef. *talija*, An. *tikja*, 'ear.' Ef. *tasila* is in Ef. dialects *tasija*, and *aheka*; and *bulo-ni* is in a neighbouring village *bugo-ni*. Malo *tura* is in Epi *taka*, Ef. *taku*, 'the back.' The formative prefix in My. *tar* is in Tagala *taga*; and that in My. *bar* is in Tagala *mag*, Mg. *maha*, Ef. *baka*, or *faka*, Tah. *faa*, or *haa*, Maori *whaka*, the original Semitic being *mata*-. The formative prefix *ta*, ܐ, ܐ, may pass into *ka*, *ha* (and then into *a*, as in Ef. dialect *aheka* = *tasila*, as just noted), thus Ef. *tabara*, Maori *tawera*, and *hawera*, 'burned.' This prefix (*ta*) in My. and Ef. is often *ka*, Mg. *ha*, as Ero. *devat-ugi*, Ef. *kafate*, or *kefate* (so with all the numerals), My. *kaampat*, 'fourth,' Mg. *hefarana*, 'four days.'

So the Semitic formative suffix (collective, abstract, feminine) *t*, *n*, *i*, often becomes *k* (or *h*) in Mg. and My., thus My. *goso-t*, *goso-k*, Mg. *kasu-ka*, Ef. *kasi*, 'to rub.' Mg. *puṣiṭa*, *puṣika*. Ef. *busa i*, 'to smash.' This ending also changes through *k*, or, as in the Semitic dialects, directly, to *h*, and disappears (see *supra*): My. *garu*, *garu-t*, *garo-k*, Ef. *karo*, *karu-ti*, 'to scrape'; Mg. *tapa-ka*, Ef. *tefi*, 'to cut.' But always in such Mg. words the *-ka*, when another suffix (*-ana*) is attached to it, becomes *h* (or *f*, see *infra* under section *c*), as *tapa-ka*, *tapa-hina* (not *tapa-kina*), 'cut off.' This suffix, *-t*, is seen in the Oceanic numeral 'four', as Ef. *bātē*, Mota *vat*, Uea *vak*, Pentecost *piēt*, N.G. (L., p. 332) *fiak*. The same change of *t* to *k* is seen in the Oceanic word for 'three', which is in Ef. *tolu*, Mare *timi*, but in Lifu *koni*, Uea *kun*.

(c) Guttural and Labial, as in § 5: Ef. *kui* and *bui*, *kusu* (dialect *kili* = *kisi*) and *uisi*, *bisi*; Ef. *kau*, My. *gawa* and *bawa*: Ef. *fila*, 'lightning,' Bu. *bilak*, My. *kilat* (also *kilap*, as just noted).

¹ F. Müller, *G. der Sprachs.*, My. §, p. 92, and fol., notes the change of *r* to *g*, *k*, *h*. Among the Malays the *r* is gutturally pronounced, like *r* grasséyé, Northumbrian *r*, in some places. So the Semitic *r* has a guttural tendency.

In Mg. the formative suffix *ka*, with another suffix attached to it, becomes sometimes *h*, sometimes *f*, sometimes either one or the other (e.g. *hirika*, *hirihana*, or *hirifana*, 'bored'), as, *huhuka*, *huhufana* (not *huhukana*), Ef. *kūku*, *guku*, *gukuta*, 'bent,' 'curved.' Ef. dialect *turuk*, as in Arb., but *turubi-si*, as in Eth.: see Dillmann for this change in this and other words, e.g. *Eth. Gr.*, p. 47. **K**, through *ġ*, to *m*, Ef. **k**, *ko*, *ġo*, *ma*, *ma*, Tanna **k**, *m*, suffixed pronoun second person singular: for this **k**, *ġ*, to *n*, see supra, § 14 *a*. In the reduplicated word for 'star' the first **k** has become *f*, *v*, *w*, *b*, *m*, and *p* (*wh*, and *h*), and *l*, the second **k** appears as *g*, *j*, *s*, *ʃ*, *h*, see § 14 *a*.

(d) Labial and Guttural, as in § 5 *e*: see Dillmann, where just cited for this change. Ef. *bisi*, Mg. *fusiŋa* and *kusiŋa*, 'to rub.' Ef. *fila*, 'lightning,' My. *kilat* and *kilap*. Ef. *salube* and *saluke*, 'to be ignorant.' Both Ef. **ɸ** and *m̥* represent sometimes original gutturals as *kuli*, *ɸili*, and sometimes have passed into pure *b* or *m*; and sometimes represent, as in *salube*, *saluke*, original labials, and sometimes have passed into pure gutturals: that is, these sounds are bridges, which may be crossed either way, between the two classes, gutturals and labials. They are half-guttural, half-labial sounds.

Ef. *fila*, 'lightning,' Bu. *bilak*, Mg. *halafa*, Mahri *boriq*, and *horig*. The change of *f* to *h*, Ef. *ban* or *fan* (I have heard this in d. as *han*), An. *pan* (*apan*), and *han*, 'to go'; Tah. *faa* or *haa*, (Ef. *baka* or *faka*), formative prefix.

M to *ġ* and **k**: compare Assyrian *m* to *g*. Ef. *lumi*, and *luġi*, to swell ('rise up,' of the skin); cognate word *laġi*, My. *laġit*, Mg. *lanifa*, Haw. *lani*, Maori *raġi*, dialect *raki*, 'the sky, heaven, above': in both of these cognate words, *luġi* (*lumi*), and *laġi*, the original letter is *m*. The change of original *m* to *ġ* is seen also in the word for 'wind', Bugis *lōma*, Maori *ma-taġi*, Fi. *t'agi*, Ef. *laġi*, which see. For the change of **k**, through *ġ*, to *m*, see (c).

(e) Dental and Labial, as in § 5 *f*. My. *lakat* and *lakap*, Ef. *liku*, *likut*, q.v., 'to adhere': the *t* in this word is the formative ending above mentioned as sometimes passing into

k, h, and f. When it occurs in Mg. as *ta*, the *t* on the addition to it of the other ending (*ana*) passes into *t*, *r*, or *f*, as Ef. *liko*, *likot*, Mg. *rekiṭa* (or *raikiṭa*), *rekitana*; Ef. *mataku*, Mg. *tahuṭa*, *hatahurana*, My. *takut*, *takutan*, 'fear'; Mg. *tarata*, *tarafina* (not *taratina*), Sam. *tilof-ia*, Fi. *tiro*, *tirova*, Maori *tiro*, *tirohaja* (= Mg. *tarafana*), Ef. *tiro*, 'to look, gaze, peep, spy.' The original dental (*t*) of this ending, retained in one dialect, may have passed into and be retained only as a labial in another, as Mg. *iliṭa*, or *idiṭa*, *idirana*, 'to enter,' Sam. *ulu*, *uluf-ia*, Ef. reduplicated *alialia*, *ululia*, 'entered (by a spirit), possessed'; My. *salat*, and *salap*, Ef. *sili*, *silif*, 'to enter, insert.' When the *t* of this ending has changed to *n* in Mg., this *n*, on the addition to it of the ending *ana*, often changes to *m*, as *minuna*, 'to drink,' *minumana* (not *minunana*), My. *minum*, Ef. *minu*, *minuḡ*, Sam. *inu*, *inumaja* = My. *minuman*, Mg. *minumana*, Ef. *minuḡiana* (the *i* after the *ḡ* will be explained below): so Mg. *eni-na*, Mg. *ana-m*, 'six'; original initial *s* in this word sometimes has become *f*, as Ceram *wonen*, Ml. *won*, Tah. *fene*; so second radical *s* in the word for 'ten', *fulu*, *puluh*, and that for 'nine', My. *salapan* (red.), Makassar *jalatien* (red.). In Santo *m* and *n* are often used indifferently by different speakers, or even by the same speaker (Vol. II of this series, p. 1). Thus we have Santo *kanim* = Fi. *kemuni*, 'ye,' pronoun second person plural, and Ef. *komàm* and *kinàmi*, 'we and they'; My. *nipis* and *mipis*, Ef. *ma-nifi*, 'thin.' In Rotuma *t* is very often pronounced *f*, as *fa*, for *ta*, 'man'; *maf*, for *mat*, 'eye'; *folu*, for *tolu*, 'three,' and so forth.

(*f*) Labial and Dental, as in § 5 *g*. In Santo owing to the confusion, noticed under (*e*), between *n* and *m*, we often have *n* for original *m*, as *lina* for *lima*, 'five.' In South Santo (Vol. II of this series, p. 1) there is a sound, represented by *t*, which is described as *tp*, or a sound between the two. It is a half *t* half *p* sound. On the opposite coast of Malekula there is a sound which makes the same confusion between *f* (or *v*) and *t'*. One hears what is at once labial and dental, just as in *p* and *m* what is at once guttural and labial: Santo *vate*, and

t'ate, N. Guinea (L. 332) *fiak*, and *tiak*, 'four'; Malekula *ambitu*, and *wontit*, Mysol (W.) *fit*, and *tit*, N. Guinea *fik*, *tik*, and *sik*, Java *pitu*, My. *tujoh*, Mg. *fitu*, and (dialect in Sir Joseph Banks) *titu*, 'seven,' Mahri *ibet* (for *sibet*, Assy. *sibit*); Ef. *fanua*, Santo *vanua*, and *t'anua*, 'house, country'; Ef. *fafine*, Malekula *vavine*, and *t'at'ine*, 'woman'; My. *bulan*, Mg. *vulana*, Bu. *ulög*, Timuri *fulan*, and *tulan*, Ef. *atilagä*, *atlag* (prosthetic *a*), (Port Praslin *kalan*, Duke of York *kalag*, see (*d*) above), Santo *wula*, Fi. *vula*, N. Caledonia *malog*, An. *mohog*, Rotti *bulak*, Sumatra *bulen*, *bulet*, *bula*, Mahri *wareh*, *woret*, *eret*, *haret*, *worat*, *wurut*, *wurit*, *airit*, Tigre *werha*, Sokotra *irah*, 'moon': see Index s. v. **𐤀𐤊𐤁** (𐤀𐤊𐤁, 𐤀𐤊𐤁)—not in Arabic.

15. Letters which readily fall away or disappear, as in § 6. For the aspirated *b* (= *b* and *p*), that is, *f* (= *v* and *f*), and *m* (when pronounced *f* which readily passes into *w* and disappears), and for *k* and *t*, see above.

S has sometimes disappeared as (ستة), Mahri *itet*, Mg. *enina*, 'six'; *minugi*, *minuna* (مِنْوُنَا), 'drink'; Causative prefix *a*, Arb. *a*; pronoun third person, Tanna *in*, Ef. *iga*, *inia*, My. *iña*, Assy. *sunu*, *sina*, ܣܝܢܐ, ܣܝܢܐ, &c.; سبعة, Mahri *ibet*, Mg. Sam. *fitu*, Java *pitu*, 'seven'; خمسة, Mahri *homo*, Marquesan *hima*, Ef. *lima*, Mg. *limi*, and *dimi*, Maori *rima*, Epi *yima*, *sima*, &c., 'five'; سرق, Mahri *hiriq*, Ef. *binak*, *finak*, 'to steal.' In the word for 'five' it is the final *s* that has disappeared.

T initial has disappeared in (تسعة) Mahri *iset*, Sokotra *sa'ah*, M. Syr. *icha* (*itsha*), (Sula *tasia*) Bouru *eshia*, *chia*, *siwa*, Batta *siah*, Santo *siwa*, Mg. *sivi*, Tong. *hiva*, Maori *ica*, 'nine'; تَمَانِ (Sumatra *lapan*) Savu *panu*, Easter Island *varu*, Mg., Sam. *valu*, Maori *waru*, Carolines *wan*, *wal*, Santo *walu*, *alu*, Malekula *wal*, *alu*, Oba *balu*, 'eight.'

L, Ef. *malus*, *mäus*; سفل, 'to descend,' Ef. *siwo*, *suwa*, Tong. *hifo*, Sam. *ifo*, An. *asuol* (*asuvol*).

R, Ef. verb. pron. *ru*, and *eu*: the *r* here is for original *n* (*m*)¹:

¹ As in Tanna, verb. pron., *r-*, thus *even*, to go, in *reven*, he goes, for in *neven*, and so with all verbs. So Ef. *ru ban*, they go, is for *nu ban*, Dual *rā ban*,

Tanna *ilar, ilia* (*inira*), אֵלָה, Eth., Amh. *elu, ela*, Arb. *ila*, &c. (see Index under the letter א for this). This Semitic personal demonstrative plural pronoun is usually appended in Oceanic to the second and third personal pronouns plural, thus, third person, Ef. *inia* (now singular, but originally plural), My. *iña*, Mg. *izi, isi* (plural and singular), Ef. *inira*, Mg. *izareu* (for *inareu*), Eromanga *irora* (for *inora*), *yoril* (for *yonil*), Tanna *iraha* (for *inara*), dialects of Tannese *ilar, ilat, ilah, iria, ilia*, Fut. (Po.) *ak-iria*, Tong. *ki-nau*, 'they,' lit. (*na-u*), 'they—those.' Second person: Mg. *anareu*, Tanna *kimiaha*, dialects *kumiar, kimia, itu-mat*, Malekula dialect *kamito*, Ef. dialect *akamus*, Fi. *kemuni*, 'ye,' or 'you,' literally 'you—those.' اَنتَ، اُولَئِكَ, Amh. *arut*, at Arkeeko *ubah*, Sula *riha*, Tagala *apat*, My. *ampat*, Mg. *efaťa*, Acheen (Sumatra) *baat*, Ef. *bātē*, 'four.' 'Fruit,' Aramaic *pērah, pīra*, Mg. *vua*, My. *buwah*, Ef. *boŭa, ua* (*wa*).

N: see the word for 'man' under א, and נ, in Index. Ef. *ani*, or *an* or *a*, 'to abide'; *nani*, and *nai*, or *nei*, 'child,' *bano, ban*, and *ba*, 'to go'; Ef. *inau*, Tanna *iau*, &c., 'I'; Arb. *t'ina*, Assy. *sina*, M. Syr. *tera*, Mahri *t'aro*, Sokotra *tera*, Celebes *dia*, My. *dua*, Ef. *rua, tua*, Mg. *rua*, &c., 'two.' Formative prefix *i-*, for *-in*, Ifal for *Infal*. So the formative suffix *-na* becomes sometimes *-a*, in Polynesian, and *-ina* in Mg. is both *-ina* and *ia* in Polynesian. The preposition *ni* is often *i* as in Fi., Ef., &c.

The final *a* of the word *t'ina, rua*, &c., 'two,' is the *a* of the Semitic dual ending.

Initial *n* of triliterals, as in Heb. and Arm., often disappears: see Index under the letter נ for examples, as *bisa*, 'speak,' *kat*, 'bite,' *saki*, 'ascend,' *buka*, 'swell,' &c. Ef. and Fi. *ni*, and *i*, the preposition, in Arb. ن. Final *n* also sometimes falls away, as in *karo*, 'throat, gullet,' *sobe*, 'nape of neck.'

M, as we have seen, may disappear whether initial, medial, or final. The *m*, in Arm. and Assy. changed to *n*, of the second and third personal pronouns plural, was apt to fall they two go, both *ru*, and *rā*, being for *nu, nā*, originally *mu, mā*, A. *humu*, Dual *humā*.

away, Arb. *antum*, *antum*, and *antu*, Amh. *antu*, dialect of Syria *anku*, *أَنْكُو*, and so My. *kamu*, *kau*, and *ag'au*, Mg. *anau*, Ef. *kumu*, *akam*, *egū*, (suffix, Ef., My. *-mu*, Ef. dialect *kama*), Arb. *tum*, *kum*, Heb. *tem*, *kem*, Tigri *kum*, Eth. *kemu*, Amh. *hu*, Ef. d. *gu*, Arb. *tu*, Heb. *tu*, Syriac *tun*, Mandaitic *tun*, *tu*. So in the third person plural, thus Talmudic *in-ho*, *in-he*, for *in-hon*, *in-hen*; M. Syriac *an-i*, in which all that is left of the original pronoun, in Assy. *sunu*, *sina*, Arb. *humu*, *hunna*, Heb. *hem*, *hema*, &c., is *i*, the *an-* or *in-* being demonstrative prefixes. The M. Syr. suffix of this pronoun sometimes retains its *n* but is usually without it simply as *ē*. In the Semitic dialects generally, however, this pronoun whether separate or suffixed retains its *m* or *n*: so also in the Oceanic dialects especially in the suffixed form, thus in My. it is *iña*, or *iya*, suffixed *ña*, Mg. *izi*, *isi*, *ia*, *i*, suffixed *ni*, Sam. *ia* (and *na*), suffixed *na*, Ef. *iña*, *iga*, *na-i*, suffixed *na*, *ña*, and *mia*. In My. *ma-rika*, 'they,' the *ma* is probably this pronoun, like the *ja*, in Ef. *ja-ra*, and *za* (for *na*), in Mg. *iza-reu*, and *ini* in Ef. and Santo *ini-ra*, 'they.' This pronoun occurs also as the last part of the combination of the pronouns of the first and third persons called the 'exclusive', 'we and they,' Ef. *kina-mi*, dialect *agam*, Santo *ana-m*, My. *ka-mi*, Mg. *aha-i*, suffixed Santo *na-m*, Ef. *na-mi*, Mg. *na-i*.

16. (a) Dropping of initial syllables of words first radical weak, or quiescent, and on the other hand, (b) adding an initial syllable to words with ' (Aleph prosthetic) to lighten the pronunciation, as in § 7.

(a) For instance, the three Semitic words given as examples of this in § 7 appear thus in Oceanic, Ef. *atai*, and *tae*, 'to know'; 𐤀𐤕, Sumatra *sada*, Gaudalcanar *kesa*, Epi *saka*, Ef. *sika-i*, *tesa*, Sam. *tasi*, N. Caledonia *tat*, &c., 'one'; and Assy. *laku*, Fi. *lako*, 'to proceed,' 'going.'

(b) For example *اسْم*, 'name,' Ef. *gisà*, Malo *isa*, Santo *kiša*, Fi. *yat'a*; 𐤍𐤅𐤔, 'sun,' see Index—Ef. *clo*, *alo*, *ali*, My. *ari*, Mg. *andru*, all show this prosthetic syllable, the sound repre-

sented by *θ*, ض, being difficult. So Ef. *atmate*, for *temate*, *atelaki*, for *telaki*; and *atlağ* or *atēlağ* (the moon).

In Efate the first syllable of, for example, *bati*, 'teeth,' is of a different kind: for which see Index under the letter *ʷ*. Thus 'teeth' is in Santo *uʷu*, and *peti*, Su. *isi*, Madura *waja*, Celebes *gisi*, Savu *gutū*, Gilolo *gedi*, &c.; and 'head,' in Mahri *here*, *haroh*, *hare* (final *s* dropped), is in Celebes *urie*, *ulu*, Amboyna *uruka*, (Mg. *luha*), *ulura*, Ceram. *yuli*, Sunda *pulu*, Lampong *uluh*, My. *ulu*, Maori *uru*. As the Index shows, the additional initial syllable in these words for 'teeth' (and 'head'), is that of the Semitic 'broken plural', or rather collective singular. As such 'broken plurals' have almost entirely replaced in Arabic the old or 'sound' plurals, so the latter have almost completely disappeared from the Oceanic dialects.

17. We give here a few specimens showing the letter changes in the words for 'man,' 'male,' 'woman' ('female'), 'sun,' 'day,' 'bone,' and 'child,' &c.

(a) نَاسٌ, نَاتٌ, نَشَاسٌ, اِنْسَانٌ, Assy. *yasi*, &c., 'man,' 'human being.' This is the word of which the following forms are given in Max Müller's *Science of Language*, p. 262, *orağ*, *rağ*, *oran*, *olan*, *lan*, *ala*, *la*, *na*, *da*, *ra*. Ef. *nātā*, *ata*, *ita*, *ta*, and see below under (d), and (e).

(b) مَرَأَةٌ, مَرَّأَةٌ, 'man, male, vir,' (c) اِمْرَأَةٌ, 'woman, female.'

(b) Ef. *Malo*, and *Oba mera*, Ef. *mare*, *manī*, and *mā*, *Ysabel mara*, and *mane*, and *mae*, *Batta morah*, *Satawal mar*, and *mal*: Reduplicated,

Bima monemone, *MI. banman*, *Motu maruana*, *Bali muwani*, *Carolines (Mortlock)*, *muan*, *Ceram manowai*, Ef. *anoai*, *anōi*, *Gilolo anow*.

The Mg. and My. word for 'male' is quite different, *lahi*, and *laki*, لَاحِي, لَاحِي.

(c) My. *bini*, N. Guinea *bin*, *pine*, Bu. *bai*, *Bauro wai*, Ef. *bite*, dialect *matu*: Reduplicated,

My. *parampuan*, *Java parawan*, *prawan*, *Tanna pilaven*, *pitan*,

bran. Other Oceanic forms are *mawina*, *vaivine*, *faifid*, *fafine*, *Mg. vavi*, *Motu haine*, *Ef. dialect fafine*. The final *n* is for *i*, the Semitic feminine ending.

(d) Combination of (a) and (b) signifying 'male', 'husband':

Ef.	<i>ata-mani</i>	Tanna	<i>yeru-man</i>
	<i>ita-mani</i>		<i>eru-man</i>
Epi	<i>eru-müne</i>	Ml.	<i>ulu-man</i>
	<i>ata-mane</i>	Santo	<i>la-mani</i>
	<i>su-mano</i>		<i>le-man</i>
Ml.	<i>asa-mag'</i>	Fi.	<i>ata-gane</i>
		Tong. & Sam.	<i>ta-ane, ta-ni</i>

(e) Combination of (a) and (c) signifying 'woman', 'female', 'wife':

Ero.	<i>asi-ven</i>	Santa Maria	<i>ta-wa</i>		
	<i>yare-vin</i>	Fi.	<i>yale-wa</i>	S. Cris.	<i>ura-o</i>
	<i>li-van</i>		<i>ale-wa</i>	Epi	<i>si-ra</i>
	<i>ahi-ven</i>		<i>le-wa</i>		<i>ti-ra</i>
Santo	<i>le-vina</i>	Ef.	{ <i>la-i</i>		
D. of Y.	<i>ta-buan</i>		{ or <i>le-i</i>		
Mota	<i>ta-vini</i>	Vanua Lava	<i>re-be</i>	N.G.	<i>si-ne</i>
Ml.	<i>ra-bin</i>		<i>re-ene</i>		<i>s'i-ne</i>
Satawal	<i>ra-bout</i>		<i>dre-ne</i>		
		Ef.	<i>kuru-ni</i>	N.G.	<i>kura-ni</i>
			or <i>guru-ni</i>		
			<i>kuru-i</i>		
			or <i>guru-i</i>		
		Santo	<i>'ara-i</i>		
			<i>'asa-i</i>		

(f) Feminine of (a) signifying 'woman':

H. *'is's'ah*, Ch. *'ita*, S. *'atto*, A. *'unt'a*. Ef. *lai*, *le*, *li*, Fi. *adi*, *di*, Mota *iro*, *ro*. But Ef. *lai* may be *la-i*, see under (e).

(g) Sun (also day, and daylight), and §§ 13 b, 16 b. See Index under ☉ 'sun,' Tigre and Amharic *šai*, Epi (South-East *ndae* (*dai*), Tarawan *tai*, Cajeli *lehei*, Amblaw *laei*, Meli *rea*, Sulu Islands *lea*, Mota *loa*, Tongan *lāa*, Samoan *la*, Maori *ra*,

Lifa *t'o*, *t'u*, Mare *du*, Aurora *aloe*, Efate *elo*, *alo*, *ali*, Mg. *andru*, *anru*, My. *ari*, Lobo *orah* and *orak*, Mafoor *ori*, Vaturaga *aso*, Florida *aho*, Fiji *siya*, San Cristoval *sina*, Motu *dina*, Aneityum *t'ig*, &c.

(h) Bone, v. § 10, and Index under عظم, plural عظام, Mahri *at'ait*, *at'at'* (the *m* dropped), Efate *täot*, or *tawot*, Mg. *täulana* (note the nunation), Guaham *tolan*, Lampong *tulan*, My. *tulag*. In this word Efatese has the original plural (feminine) ending *t*, which the others change to *l*.

(i) Child, father, mother : see Dict. s.v. *ani* (for *nani*). The initial radical (v. Index) is found as *w*, *y*, and ' (*l*). It is *a* in My. *anak*, Ml. *anatu-n*, Mg. *anaka*, *k* in Ef. *kanoa*, *kanoka*, My. *kanak*, and *z* in Mg. *zanaka*, dropped in Ef. *nati*, *nani*, in which the middle radical *l* is represented by *n*, and in *reita n* by *r*, as in Mg. *reni*, An. and Ml. *risi*, but by *l* in Pa. *lati*, Fila *leta*, Celebes *leyto*. The third radical *d* is represented by *t*, as in Ef. *natu na*, by *n*, as in *nani na*, by *k* in Mg. and My. *anaka*, Ef. *kanoka*, and elided in Ef. *nai na*, *kanoa*, Mg. *rai*, Ef. *ere*, Ceram. *ina*, Epi *la*, Ef. *reita*, Fila *leta*, &c.¹

For the places in the foregoing where the letter changes in the numerals, and certain other much-used words (sun, moon, star, stone, fire, fruit, lightning, wind, heaven, water, ear, man (person), man (male), woman, eye, fruit) are explained, see Ch. VI; and for the same in the personal pronouns, Ch. V. In the foregoing are also explained the words for head, year, sea, navel, name, teeth, bone, skin, house, tree, canoe (ship), and many other nouns, verbs, and particles too numerous to mention here.

¹ See Index.

CHAPTER III

TRILITERALISM AND INTERNAL VOWEL CHANGE

IT is now to be shown that the Oceanic primitive language had like each of its sister dialects, Arabic, Assyrian, &c., its share of the common stock of purely and exclusively Semitic triliteral words (nouns and verbs) with the purely Semitic common method of word formation or inflexion by internal vowel change, and external additions (prefixed, infixed, suffixed), and its share also of the limited common stock of purely Semitic particles. This, if it can be shown, will be admitted to be conclusive. The particles will be dealt with subsequently.

The ancient Semitic finite verb, with its perfect and imperfect, was simply a verbal noun¹ joined in a certain way with the personal pronouns, and with it or from it other and numerous verbal nouns² were formed by vowel change and external formative additions. The ancient finite verb with its perfect and imperfect so formed is no longer found in the existing broken down Oceanic languages, though as analytic substitutes for it we have as the finite verb for instance in Efatese 'the verbal pronoun' joined with these verbal nouns after the fashion of the Imperfect, as *a bano* I (am, or was) going=I go (or I went), and in Malagasy the 'pronominal adjunctive' joined with these verbal nouns, after that of the perfect, as *tiaku* my loving=I loved, or, I love. The verbal nouns that were formed with or from that of the ancient finite verb were numerous, and in them we have the ground-

¹ *C.G.S.L.*, pp. 164 and 178.

² *Ibid.*, p. 195, and Wright's *Arb. Gr.*, I. §§ 195, 196.

forms of the modern Oceanic verb. We may compare here the following Arabic forms:—

1. *فَعَّلَ* *fā'l* (*fa'lu*, or *fa'lo*, *fa'li*, *fa'la*¹; in the rest I shall not give these final vowels, but the reader should bear them in mind).

2. <i>فَعَّلَ</i> <i>fī'l</i> .	17. <i>fā'il</i> .
3. <i>فُعِّلَ</i> <i>fu'l</i> .	18. <i>fā'il</i> .
4. <i>فَعَّلَتْ</i> <i>fā'lut</i> .	19. <i>fā'ilat</i> .
5. <i>فَعَّلَتْ</i> <i>fī'lat</i> .	20. <i>fā'ilat</i> .
6. <i>فُعِّلَتْ</i> <i>fu'lat</i> .	21. <i>fā'ul</i> .
7. <i>فَعَّلَ</i> <i>fā'al</i> .	22. <i>fī'ulat</i> (Heb.).
8. <i>فَعَّالٌ</i> <i>fā'al</i> .	23. <i>fī'ul</i> .
9. <i>فَعَّلَتْ</i> <i>fā'alut</i> .	24. <i>maf'ul</i> .
10. <i>فَعَّالَةٌ</i> <i>fā'alat</i> .	25. <i>maf'il</i> .
11. <i>فَعَّلَ</i> <i>fī'al</i> .	26. <i>maf'ilat</i> .
12. <i>فَعَّالٌ</i> <i>fī'al</i> .	27. <i>maf'ul</i> .
13. <i>فَعَّالَةٌ</i> <i>fī'alat</i> .	28. <i>maf'ulat</i> .
14. <i>فُعِّلَ</i> <i>fu'al</i> .	29. <i>maf'alat</i> .
15. <i>fu'al</i> .	30. <i>fu'ulat</i> .
16. <i>fu'alat</i> .	&c. ²

Of these forms 1-6 are the commonest in Oceanic. The difference from the Arabic form is mainly in the last vowel of 1-3 (this last vowel is not written in the above as explained) and in the last two vowels of 4-6 (the last being this same unwritten terminal) there being for the final *u*, or *o*, when it is not elided, sometimes *a*, or *i*, and for the *a* before the *-t*, often *u*, or *o*, as in other Semitic languages. We now proceed to compare the Oceanic trilateral words with Arabic, Assyrian, &c.,

¹ In Arabic as in the Semitic mother-tongue every noun ended with one of these italicized vowels, *u*, or *o* (nominative); *i* (genitive); *a* (accusative). Generally the other Semitic languages, and the modern Oceanic use these final vowels indiscriminately, without case signification.

² For these and other forms, see Wright's *Arb. Gr.*, Vol. I. §§ 196-219, &c.

just as, for instance, we compare, say Assyrian or Himyaritic words with Arabic, Hebrew, Syriac, or Ethiopic.

Take for example Efate *lifai*, to bend round; *malibai*, bent (the final *i*, transitive particle, is explained below); *lofa*, a thing bent; *lofai*, to bend; *malofa*, bent; *kalofa*, or *kolofa*, bent; *lufa* (Samoan *lavalava*), a wrapper round the loins; Samoan *lofa*, to crouch; *lofata'ina*, to cause to crouch; *lave*, *lavelave* (Arabic *lafelafa*, to wrap round, &c.), to entangle; *lavelavea*, to be entangled; (for *-a*, and *-ta'ina*, see below). Fiji *love*, *lovet'a* (Samoan *lavasi*), to coil, fold, to bend; *kalove*, bent; *salove*, flexible; Malay *lipat*, *lampit*, *lapit*, *lampis*, *lapis*, a fold, to fold, plait; Malagasy *lefita*, also *lufita*, folded, bent, plaited; Arabic *laffa*, to be involved, intertwined, to wrap up, wrap round (oneself, as clothing), to fold; *laff*, *liff*, *laffat*, *liffat*, involved, intertwined, &c.; *loffa*, *loffat*, coil of turban, winding of road. In this example the above given six commonest forms of the modern Oceanic verb (or noun), the ancient verbal noun, are seen, viz. :—

- | | | |
|------------------|--|---------------------|
| 1. <i>lave</i> . | 3. <i>lofa</i> , <i>love</i> , <i>lufa</i> . | 5. <i>lipat</i> . |
| 2. <i>lifa</i> . | 4. <i>lampit</i> , <i>lavasi</i> . | 6. <i>lovet'a</i> . |

The inference is irresistible that in the Oceanic primitive or mother-tongue this word was triliteral, and had the vowel changes peculiar to the Semitic languages most fully preserved in the ancient Arabic; and that as a triliteral word with the middle radical doubled it underwent the usual contractions, set forth in all Semitic grammars, of such words, as is plainly seen by comparing with the Arabic. These forms, originally verbal nouns and still often used as such, formed from the ancient finite verb, as *lipat*, a fold, *lofa*, a thing bent, or bending, have become ground-forms of the modern verb, as *lipat*, *lipatkan*,¹ to fold; *lofai*,¹ to bend; from which again are formed by external additions modern verbal nouns, and derived verb forms. Thus we have *lipatan*, a fold; *lofaian*, a bending or being bent; *lavelavea*, entangled or entangling; *malibai*, bent; and the derived verb forms (see below):²—

¹ For *kan* and *i*, transitive particles, see below on the Particles. ² Ch. IV.

Safal, Fiji *salove*, flexible.

Mafal, Malay *malipat*, to fold, plait; Efate *malifus*, bent, flexed.

Mifal, Malagasy *milefiṭa*, folded.

Tafal, Fiji *kalove*, Efate *kalofa*, bent.

Manfal, Malagasy *mandefiṭa*, to fold, bend.

Matafal, Samoan *fa'alave*, to take a turn of a rope as round a pin.¹

It is not proposed to give here these modern verbal nouns, and derived verb forms for the following words, but they may easily be found in the dictionaries.

As is seen in this example the vowels of the ground-forms of the Oceanic verb are retained in the modern derived forms and verbal nouns. It is in the ground-forms therefore that we find the proof of the part played in the ancient language (the primitive Oceanic) by internal vowel change.

To show that this is a fair specimen of modern Oceanic words, that it is not exceptional but only one out of the mass and of a piece with the rest, would prove conclusively that the Oceanic primitive or mother-tongue had like each of the sister dialects, Arabic, Assyrian, &c., its share of the purely and exclusively common stock of Semitic triliteral words with the purely Semitic common method of word-formation or inflexion by internal vowel change and external additions. This then is what we have now to endeavour to show, and we may begin with words belonging to the same special class as this, viz. :—

(a) TRILITERALS WITH THE SECOND RADICAL DOUBLED.

The figures refer to the above given verbal noun forms 1–30. Efate 1 *tabu*, Maori *tapu*, prohibited; Arabic (*dabba*, to prohibit) 1 *dabbu*, a prohibiting, or being prohibited.

Efate 1 *malo*, Malay 4 *malas*, disgusted, loathe, unwilling, averse. Arabic (*malla*, to loathe, be disgusted, unwilling, averse) 1 *mallo*, 4 *mallat*.

¹ For these prefixes, see below on the Formative prefixes.

Efate 1 *tefa* ; Fiji 4 *tuva*, to put in a series, range troops in order of battle. Arabic *ṣaffa*, to set or place in order in a series, to arrange the line of battle, 1 *ṣaff*.

Efate 1 *kari*, *karo*, to scratch, scrape, shave, seize, grasp ; *karo*, the throat, gullet ; *kārī*, a plane ; Malay *garu*, to rake ; Efate 3 *gura*, to rake ; Malagasy 3 *kuri*, to scrape ; Efate 6 *gurasi*, to gnaw ; Efate 4 *karaka*, *karati*, *karisi*, *karafi*, *karuti* ; Malay *garit*, *garis*, *garut*, *garok*, *garap*, *karut*, *karok* ; Malagasy *haraṭa*, to shave ; Arabic (*garra*, to drag, snatch, sweep, seize ; Hebrew, *garar*, to scrape, sweep, saw) ; Arabic 1 *garr* ; 4 *garrat* ; 6 *gurrat* ; Hebrew *garon*, the throat, gullet.

Efate 1 *kalu* ; 3 *kulu*, a covering, as of cloth or a mat, to cover oneself with such ; 4 *kaluti* ; 6 *kuluti*, to cover with such, to clasp one round so as to hold him ; *kel*, *keleti*, *kelu*, *kelakela*, turn round ; Malagasy 6 *hudina*, *hudidina*, and *herina*, Malay *guliḡ*, *guluḡ*, *goliḡ* ; 5 *giliḡ*, *kaliliḡ*, to roll, to turn round ; Arabic (*galla*, to cover, &c., Hebrew *galal*, to roll) 1 *gallu* ; 3 *gullu*, a covering ; Hebrew *gilgal*, a wheel, a whirlwind, compare the analogous Malagasy *hudinkudina*, turned repeatedly ; كَرَكَّرَ, **h-ḥḥ**, كَرَكَّرَ to turn round, revolve, Ef. *kel*, *kelet*, *kelakela*, *kelekelet*.¹

Efate 3 *kusi*, and, with *k* elided, *usi*, to follow, to track, to narrate ; Malay 6 *usir*, to pursue ; Arabic *ḥaṣṣa*, to track, to narrate.

Efate 3 *soka*, to leap, go swiftly, be inflamed with anger, to spear, inivit *mulierem* ; Samoan *soso'a*, Tongan *hoka*, to spear, pierce ; Arabic *zaḥḥa*, to leap, to go with vehemence, to burn with rage, inivit *mulierem*, to project, to throw.

Malagasy 4 *haraka*, scorched, dried up, parched ; Malay *gariḡ*, *kriḡ* ; Efate 1 *kara*, dry ; Arabic *ḥarra* ; Hebrew *ḥarar*, to be hot, burned, dried up.

Malagasy 1 *tani*, Efate *taji*, to sound, clank, tinkle, hum,

¹ In this paragraph there are two cognate words (for which see *kel*, *kalu*, in Dictionary), the one beginning with *g*, the other with *k*, both second radical, *l* or *r*, doubled. The doubled letter is seen in *hudidina*, *kaliliḡ*, and the reduplicated form Arb. *karakara*, *karakarat*, Eth. *an-k'ark'ara*, is seen in Ef. *kelakela*, *kelekelet*.

wail; Malay 4 *tagis*, (Efate, Samoan) *tagisi*; Arabic *ṭanna*, to tinkle, clank, ring, hum.

Efate 3 *kofu*, to wrap up, enclose, to clothe; Tongan, *kofu*; Samoan *ō'ofu*, to put on a garment; Efate 4 *kafuti*, to wrap up, enclose; Efate *kofu*; Samoan *'ofu'ofu*; Fiji 6 *koruna*, to envelop in leaves food gathered into a mass to be cooked in the oven; Efate *kofukofua* (-a), bent so as to be concave, so Maori *kohu*, *kokohu*; Efate *k* elided, 3 *qfa*, 1 *aba*, to whirl round, so Tahiti *ohu*, which also denotes to bend downwards, to stoop; Hawaiian *ohuohu*, heavy; Efate 1 *kabu* (dialect *koau*), the native food ('pudding') gathered into a mass wrapped in leaves and cooked in the oven, the principal daily food of the natives, so Arabic *kobba*, *kabab*, 'kibby,' the national dish of the Arabs gathered into a round mass and cooked in the oven. Arabic *kabba*, to roll up into a ball, to make into balls food for cooking; to invert, to stoop, to be heavy; *kabakaba*, to be wrapped up, enveloped, to wrap up or envelop oneself (in one's garment); Ethiopic *kabab*, to whirl round.

Efate 1 *saru*, Malay *saru*, Efate 21 *saruru*, to sound, resound, roar; Arabic (*ṣarra* to make a noise, sound, roar) 1 *ṣarru*; 18 *ṣariru*.

Efate 1 *kaf* bent; Maori *kapu*, curly, the hollow of the hand; Efate *kafikāfi*, a native basket, to put the hand into such a basket to feel for and take out something; Arabic *kaffa*, to take something stealthily between the fingers; Hebrew *kafaf*, to bend; *kaf*, the hollow of the hand, a hollow vessel; and as to the form compare with *kafēkāfē* Arabic *kafēkafa*.

Efate 1 *kasi*, to rub; Samoan *'asi*; Malay 6 *gosot*, *gosok*, 5 *gisik*, *kisil*; Malagasy 4 *kasuka*, to rub; Arabic (*kas's'a*, to rub) *kas's'u*.

Efate 1 *raka*, 24 *maraka*, to desire, will, be willing, desirous of; Syriac *rag*, to desire, will (this in Arabic would be *ragga*), 2 *rega*, desire, will.

Efate 1 *silā*, *silasila*, to sound, crackle, rattle (as thunder); Samoan *fai-tilitili*; Maori *whai-tiri*, thunder; Maori *tiri*, to crackle; Arabic *ṣalla*, *ṣalāṣala*, to sound, crackle, crack, as thunder.

Efate 1 *kala*, *kalakala*, Malagasy 2 *keli*, or *heli*, little; 5 *kelez*, in imperative passive *kelezu*, verbal noun *kelezina*; *kelezu* is for *kelezi* of which the *u=i* in the other Oceanic languages, and written *i* in *kelezina*; 23 *kululi* very small; *heliheli* (and *kedikedi*) to move to and fro; Efate *makalakala*, to move about quickly (as ants). Arabic (*kalla*, Hebrew *kalal*, to be little) 1 *qallu*, *qalli*, *qalla*, 5 *qillat*; Hebrew *qilkel* (pilpel); Arabic *qalēkala*, to move to and fro.¹

Efate 2 *siba*, 3 *suba* (*masiba*, a fragment, broken); Fiji *sove*, to break; Malagasy 6 *sumbina*, fragment, broken; Hebrew, Chaldee *s'abab* (this in Arabic would be *s'abba*), to break, Chaldee *s'ibba*, a fragment.

Efate 3 *sumi*, 6 *sumili*; Malay *sumpat*, *sumbat*, *sumpal*, 1 *sampal*; Malagasy *tampina*, to plug, stop an aperture; Arabic *šamma*, to plug, stop an aperture.

(b) TRILITERALS WITH THE MIDDLE RADICAL *w* AND *y*.

Efate 1 *mate*; Samoan *mati*; Malay *mati*; Malagasy (*fati*, a corpse) *mati*, to die, be dead; Malagasy 4 *matesa*; Mangarevan *mater* in *materaja*. Arabic *māta*, to die, be dead, 1 (*mawt*) *mat*.

Efate 1 *masi*, to shave; Arabic *māsa*, to shave, 1 (*maws*) *mas*.

Efate 1 *laja*, 4 *laġat*, to raise; Samoan 1 *laja*; Maori *raġa*, to raise, Efate *laġi*, up, above, the sky, heaven; Maori *raġi*; Malay 4 *laġit*; Malagasy *lanita* id.; Maori 3 *ruġa*, the top, upper part, upwards, on high; Samoan *luġa*; Hawaiian *luna*, id.; Hebrew *ram* (in Arabic this would be *rama*), to be high, to raise; *rum*, height, elevation; *ramah*, *ramat*, Ethiopic *rama*, a high place, third heaven (Ethiopic).

Efate 3 *soro*, *sore*, *suru*; Malagasy 6 *suduka*, *sudika*, to tell lies, to deceive; Arabic *zāra*, to tell lies, 3 *zuru* or *zoro*.

Efate 25 *mitiri*, *miṣiri*; Malay 6 *tulis*; Malagasy *suraṭa*, *suriṭa*, to make figures, draw, paint, write; Arabic *ṣāra*, to form, make figures, draw, paint, 6 *ṣurat*.

¹ In the foregoing the uncontracted form appears in some cases, as in My. *kaliliġ*, Mg. *hudidina*, Ef. *saruru*, Mg. *kululi*.

Efate 3 *suru* ; Malagasy 4 *saruna* ; Malay 6 *suruk*, to conceal ; Ethiopic, *sawara* (this in Arabic would be *sāra*), to cover, conceal.

Efate 1 *tani*, 3 *tuni*, 4 *tanumi*, *tanumaki* ; Malay *tanam* ; Samoan, *tanumia*, *tanuma'ki*, to cover with earth, soil ; Arabic *ṭāna*, to cover with earth, clay, soil.

Efate 1 *tiri*, sometimes pronounced *riri* ; Maori *rere* ; Samoan *lele*, to fly ; Arabic *ṭāra*, to fly ; 1 *ṭayr* or *ṭair*.

Efate 1 *afa ki* ; Malagasy 4 *afina*, to conceal, bury ; Efate 3 *ofa ki* ; Samoan *ufi*, 6 *ufita'i*, *ufitia*, to cover, conceal ; Efate 3 *uvi* ; Samoan *ufi* ; Malay *ubi* ; Malagasy *uvi*, the yam (so called as being a root buried in the ground, or covered with earth) ; Arabic "*āba*, to be concealed, to conceal, to bury ; 1 "*ayb* ; 4 "*aybat* (cf. "*ayab*, roots).

Mota 2 *esu* ; Polynesian 3 *ora*, *ola* ; Malay 6 *urip* ; Java 5 *idup* ; Efate 25 *mairi* ; Malagasy 26 *veluna* ; Efate 27 *mauri*, dialect *mole* ; Fiji *bula* ; Tanna 28 *murif*, *murep*, life, to live ; Arabic '*ās'a*, to live ; 5 *ēs'at* ; 26 *maīs'at* ; 25 *maīs'*.

From the examples of verbs middle radical *w* and *y* it is clear from comparison with the Arabic that in the ancient Oceanic such words underwent the regular contractions set forth in Semitic grammars.

(c) TRILITERALS WITH ' , *h*, *ḥ* (AND *ḥ'*), AND ' (AND ") MIDDLE RADICAL.

In the Oceanic languages these verbs are contracted like those with *w* and *y*. In Assyrian Sayce (*Assyr. Gr.*) classes verbs middle radical *w*, *y*, ' , ' , *h* altogether as concave or quiescent verbs. In the Semitic languages in the course of their analytic development these consonants tend to become all alike quiescent, as for instance in Mandaean. In Assyrian, according to Delitzsch (*Assyr. Gr.*), ' , *h*, *ḥ* (and *ḥ'*), ' (and ") were all pronounced alike as ' , or spiritus lenis, that is, have lost their consonant power, *ḥ'*, however, being pronounced like Arabic *ḥ* : the modern Oceanic as distinctly compares in this with the

Assyrian, as it does in the verbal noun forms with the Arabic. It is certain, however, that all these consonants were not always so pronounced, or quiescent, in ancient Oceanic. That they have become so especially when the middle radical of verbs is to be explained not only from their natural tendency to quiesce, but also from the fact that in the verbal noun forms 1-6, which are the common ground-forms of the Oceanic verb, the middle radical always lost its vowel. However it may be explained the fact is certain, as a few examples will show.

Efate 3 *bolo* or *folo*; Fiji 1 *vala*, to do, to act; Efate 6 *bolosi*; Fiji 4 *valata*; Arabic *fa'ala*, to do, to act; 1 *fa'l*; 4 *fa'lat*.

Efate 3 *sulu*, a torch, to light by a torch, to scorch with flame; Samoan *sulu*, a torch, to light by a torch; Malay 6 *suluh*, a torch; Malagasy 3 *şulu*; 2 *şilu*; 5 *şiluvana*, to light by a torch; Arabic *s'a'ala*, to kindle a fire, light a torch; 6 *s'u'lat* flame.

Efate 3 *soro*, to burn, flame (of fire, of rage); Maori *toro*; Efate 6 *sorofi*, to burn, to flame with rage; Fiji, *t'oroğa*, to scorch; Arabic *sa'ara*, to kindle a fire, to rage; 3 *su'ru* or *so'ro*, flame of fire, flame of rage.

Efate *bara*, to burn, be burned, kindle; 21 *bauri*, *bauria*, to kindle a fire in the oven; Samoan 1 *vela*; 4 *velasia*; Maori *uera*; Tahiti *vera*, to burn, to heat, to be cooked; Hebrew *ba'ar*, to kindle, burn, be burned; Arabic 1 would be *ba'r*; 21 *ba'ur*.

Efate 1 *tagi*, 2 *tine*, to carry sail (a canoe); *mitaga*, *miten*, to be laden, heavy; 12 *tiana*, or *tiena*, laden, gravid; Malagasy 1 *entana*, burden; Malay 4 *taggung*, to bear, carry; Syriac *f'en*, to bear, be laden, *f'ana*, burden; *f'ina*, laden, gravid.

Efate 12 *miala* or *miela*, to be red; Samoan 1 *melo*; Malagasy *mena*, red; Malay *mera*, red, reddish-brown, bay; Arabic *ma'ara* (4), to yield red milk mixed with blood; *ma'ir*, red; *ma'ar*, reddish.

Efate 1 *lami*, to eat; Samoan *lamu*, to chew; Hebrew *laham*, to eat; Arabic 1 would be *lahm*.

Malekula 3 *roso*; 6 *rosovi*; Efate 3 *loso*, to wash; Arabi *rahaşa*, to wash; 3 (would be) *roħşo*.

Efate 3 *rumi* ; Fiji *loma* ; Samoan *alofa*, to compassionate, to love ; Fiji 6 *lomana* ; Samoan (in) *alofajia*, *fealofani* ; Maori (in) *arohatia* ; Fiji *loma*, the heart, the inner parts, midst or inside of a thing ; Arabic *raḥima* ; Hebrew *raḥam*, to compassionate, to love ; Arabic 3 *ruḥm* or *roḥm* ; Hebrew *reḥem*, the inner parts.

Efate 2 *silā*, to peel, shave off ; Malagasy 5 *silata*, *silaka* ; Arabic *saḥ'ala*, to peel, shave off.

Efate 2 *sinu*, 3 *tunu*, to heat, be hot, inflamed ; Malagasy, Malay, Samoan, Fiji *tunu* ; Malagasy 4 *tanina*, *tanika* ; Fiji 6 *vakatumuna* ; Arabic *saḥ'ana*, to heat, be hot, inflamed ; 3 *suḥnu* and *ṣuḥ'nu* ; 6 *suḥ'nat*, 4 *sahnat*.

Efate 3 *bono*, to be shut, closed, secret ; 6 *bonoti*, *bunuti*, *monoti*, *munuti*, to shut, close, stop, cover, conceal ; Maori 1 *pani*, to shut ; Hawaiian *pani*, to shut, conceal ; Tahiti 3 *puni*, to be enclosed, to hide ; *tapuni*, to hide ; Mangaiian *puni*, to hide ; Tongan *buni*, closed, shut ; *tabuni*, to shut, to close up ; Samoan 6 *punita'i*, *punitia*, to stop with, to be shut up ; and *moniti*, to stop, cork, plug ; Malay 3 *buni*, hidden, to hide (and Sanfal form as in Amharic), *sambuni*, hidden, concealed, secret ; Java 6 *buntu*, closed up, shut ; Efate *bunuta*, mute, silent (English 'shut up' = silent) ; Hebrew *baham* or *bahan*, to shut, to cover ; Arabic *bahama*, to shut, close, be covered, hid, mute, silent.

Efate 1 *safa*, *sefa*, to pant, to hasten ; 3 *sofa*, phthisis (panting), to pant (to have phthisis) to hasten ; Malagasy 1 *sefu*, asthma, *sefusefu*, or *sevusevu*, hurry, haste, breathless ; 4 *sevuka*, in haste, bustling ; Hebrew *s'a'af*, to pant, to hasten.

Efate 1 *bami* or *fami*, to eat ; Tahiti *hamu*, gluttonous, to go to a feast whenever one occurs, to be burdensome to others by eating their food ; Hawaiian *hamu*, to eat fragments of food ; Maori *hamu*, feeding on fragments ; Tongan *hamu*, to eat one kind of food only ; Mangarevan *amu*, to eat with the mouth, not using the hands ; Hebrew, Ethiopic *pa'am*, *fa'ama* ; Arabic *fa'ama*, to have the mouth full of food, to swallow down.

(d) TRILITERALS WITH THE THIRD RADICAL: ', *w*, *y* (*i*), *h*,
ḥ (AND *ḥ'*), ' (AND 'c).

Efate 2 *siko*, to look at; Malagasy *zaha*; Hebrew *sakah*; Chaldee *sēka*, to look at.

Efate 23 *tubu*, to swell; *tobu* a tumour; *tumbu*, *tuma*, will; Polynesian 23 *tupu*, *tubu*; Malagasy *tumbu*, to spring forth, grow, increase; Malay 24 *tumbuh*; Samoan *tupu'* and *tupul*, in *tupu'aga*, *tupula'i*; Hebrew *šabah*, to come forth, to swell, to will; Aramaic *šeba*, to will; *šebu*, will; Arabic *šaba'a* and *šabu'a*, to come forth, rise, spring up, project; 23 *šubu*, *šubut*.

Efate 2 *kili*; Maori 1 *kari*, *keri*; Malay *gali*; Malagasy *hadi*; Fiji *kali*, 4 *kalia*, *kaliva*, to dig; Arabic *kara* (third radical *w*); Ethiopic *karaya* (third radical *y*); Hebrew *karah* (third radical *h*); Aramaic *kēra* (third radical '), to dig; Arabic 1 *karw*; Ethiopic 4 *keryat*.

Efate, Fiji, *tatalai*, to warm oneself at the fire; Arabic *šala*, 1 *šaly*, (5) *tašala(y)*, to feel the heat of fire, to warm oneself at the fire.

Samoan *talotalo*; Tahiti *tarotaro*, to pray; 4 *talosia*; Efate *tarotaro*; 4 *tarosi*, to pray; Arabic *šala*; Ethiopic *šalaya*, to pray; 4 *šalot*.

Efate 2 *tili*; 3 *tuli*; Malay *tutur*; Samoan 1 *tala*; Malagasy 3 *turi*, to narrate, tell; Malay 6 *turut*, to follow; Arabic *tala*, to follow, to recite, secondary root from *wala(y)* (8).

Efate 3 *toko*, (shortened) *to*, *matoko*, to sit, rest upon, stay; Malay *duduk*, *totok*; Fiji 2 *tiko*; Efate 6 *tokora*; Fiji 5 *tikora*; Malagasy 6 *tuaṭa*, *tuiṭa*, *tueṭa*; Arabic *taka*, to rest upon, support oneself upon, sit, recline. This is a secondary root from Arabic *waka* (8) i.e. *'ttaka* to rest upon, sit (Luke xiv. 8, Arabic Version).

Efate 1 *taku*, *mataku*; Samoan *mata'u*; Malay 4 *takut*; Malagasy *tahuṭa*; Samoan *mata'utia*, fear, to fear; Arabic *taḳa*, (Hebrew *taḳe*), to fear. This is a secondary root from Arabic *waḳa(y)* (8) i.e. *'ttaḳa*, to fear (to guard oneself being afraid).

Efate 1 *karai*, to dislike, be averse from, hate ; Malay 2 *gili* ; Malagasy 1 *hala* ; Arabic *kariha*, to dislike, abhor ; 1 *karh*.

Malay 4 *s'akit* ; Ilocan *masakit* ; Efate 1 *masaki* ; Tongan *mahaki* ; Maori, Rarotongan *maki* ; Samoan *mai* ; Hawaiian *mai*, sickness, to be ill ; Arabic *s'aka*, to be sick, have a disease ; 1 *s'aka(y)*, 4 *s'akat*.

Efate 1 *maru*, to rub, to joke ; Maori 2 *miri*, to rub ; Arabic *marah'a*, to rub or anoint with oil, to joke ; 1 *marh'*.

Samoan 18 *malie*, well, agreeable, right, proper, good ; Maori, Mangarevan *marie* ; Efate *malei* or *milei*, good, well ; Arabic *maluha*, to be elegant, beautiful ; 18 *mali(y)h*, *maliḥ*, beautiful, good, fit, proper.

Efate 3 *boka* or *buka*, to strike, to reprehend ; Malagasy *puka* ; Malay 6 *pukul*, to strike ; Efate *bukati* ; Arabic *baka'a*, to strike, to reprehend ; 3 (would be) *buk'*, and 6 *buk'at*.

Efate 23 *roko*, also *loko*, *loku*, and *luku*, and 1 *laku*, to bow, stoop ; Samoan *lolo'u*, to bend, curve ; Fiji *roko*, a bowing form or posture, curved ; 24 *rokota*, to bend a bow ; *rokova*, bow to, pay respect to ; *rokoroko*, reverence, respect ; Efate 4 *lakosa* ; 24 *lukuta* ; Mangarevan *rokuroku*, a final prayer when the torches are thrown down and extinguished at a funeral ; Arabic *raka'a*, to bow, stoop, as from old age, or in prayer ; 23 *ruku'* ; 4 *rak'at*.

Efate 23 *bulu*, *bule*, complete, the whole ; Tongan *fuli*, all ; Malay *bulah*, the whole ; Arabic *bala'a*, to complete, to go through to the end ; 23 *bulu'*.

(e) TRILITERALS WITH THE FIRST RADICAL *v* (*w*), *y* (*i*), '*,* *h*,
ḥ (AND *h'*), '*,* (AND "*).*

Efate 21 *amosi*, *mosi*, *musi* ; Maori *muhu*, to rub ; Arabic *wamasa*, to rub ; 21 (would be) *wamus*.

Efate 8 *bara* ; Malay *palu* ; Malagasy *veli* ; Efate *barati* ; Malagasy *velez*, to beat ; Arabic *wabala*, to beat.

Efate 8 *atai*, *tai*, to know ; Malay *tau* ; Hebrew *yada'*, to know ; *da'at*, *de'a*.

Efate 7 *bali*, to abstain, fast; Malagasy *fadi*; Arabic *'abala*, to abstain, fast.

Efate 8 *kani*, to eat; Fiji *kana*; Malay 24 *makan*; Malagasy (transposed for *mahana*), *humana*; 20 *hinana*; 10 *hanina*, to eat; Arabic *'akala*, to eat; 8 *'akāl*; 24 *ma'kal*; Hebrew 20 *'ākilat*.

Efate 21 *rojo*, dialect, *dogo*; Maori *rogo*, to hear, to smell; Samoan *logo*; Malay 10 *dajar*; Malagasy *renes*; Efate 22 *rojosa* ki; Samoan *logologosa* 'i; Efate *rogorogo* ki, to proclaim, to report; Arabic *'aḍana*, to hear, to smell, to proclaim; 10 *'aḍanat*; 21-22 (would be) *'aḍon*, *'aḍonat*.

Samoan 1 *efu*, dust, to become dust, dust-coloured; Malay *abu*; Tongan *efu*, dust, ashes; Efate *abu*, dust, ashes; *abuabu*, to fly in the air (dust); Arabic *haba*, to fly in the air (dust); 1 (would be) *habw*; 4 *habwat*, dust, colour of dust.

Efate 1 *ta*, to chop, cut, to speak, or utter quickly (as it were to make a chopping noise); Fiji, Samoan *ta*; Efate, Samoan 7 or 8 *tata*; Malay 9 or 10 *tatah*; Malagasy *tatana*; Fiji 4 *taya*, *tala-ka*, *tava-ka*; Arabic *haḍḍa*, to cut, to cut quickly, to chop, to utter speech quickly; 1 *haḍḍa*; 7 *haḍaḍ*; 8 *haḍāḍ*; 4 (would be) *haḍḍat*, and 9 *haḍaḍat*.

Efate 21 *loai*, to rub, smear; 22 *alofi* and *lofi*, also *loasi*, *loari*, and doubled *loloasi*, to rub, to smear or paint the face with a cosmetic or paint; Malay *lulut* and *lulur*, to cleanse the skin by friction and cosmetics, to rub the skin with cosmetics, to smear; Arabic *ḥala'a*, to rub, to smear; 21 *ḥalowa* or *ḥaluw*; 22 (would be) *ḥalowat*.

Efate 1 *elo*, to be sweet, pleasant; Hawaiian 3 *olu*; Arabic *ḥala'*, to be sweet, pleasant, agreeable; 1 *ḥalw*; 3 *ḥolw*.

Efate 23 *ulu*, to grow up, produce leaves, or foliage; *ulu*, a leaf; (doubled) *lulu*, to go up, be high; Hawaiian *ulu*, *uluulu*, to grow up, lift up; Arabic *'ala'*, to go up, be high; Hebrew *'alah*, to go up, sprout forth, grow up; *'aleh*, a leaf; Arabic 13 *'ilawat*, the head; 23 *'uluw*.

Samoan 3 *ulu*, 6 *uluf* (in *ulufia*, Hawaiian *uluhia*, Malagasy 5 *idiṭa* and *iliṭa*, to enter, go in; Arabic *'alla*, to enter, go in);

Chaldee *'alal* (this should have been placed above under verbs with middle radical doubled).

Efate 18 *liko* ; 21 *luko* or *luku*, a rope, to adhere or be fastened to ; 20 *likoti* ; 22 *lukuti*, to fasten, make fast to ; Malay 10 *lakat* and *lakap*, to adhere ; *lakatkan*, to fasten ; Malagasy *raikiṭa*, *rekiṭa* ; Arabic *'aliḱa*, to adhere, to fasten to ; 1 *'alak*, a rope ; 18 *'alik*, 20 *'alikaṭ*, 10 *'alakaṭ*, 21 *'aluk*.

Efate 21 *bulu* or *fulu*, any sticky substance used to cover with as paint, to cover as with a poultice, paint, oil ; Samoan *pulu* ; Tahiti *puru* ; Fiji *bulu*, an external application or thing that covers, to cover with earth or external application, to repair or expiate (cover) an injury, a peace offering, or thing offered as a reparation for an injury ; 22 *buluta* ; Efate *buluti* ; Samoan *puluti*, *puluta'i* ; Samoan *fulu*, Futuna *fufuru*, Tahiti *huru*, Efate (dialect) 18 *fili*, Malay *bulu*, Malagasy *vulu*, hair (also down, feathers, wool) ; Samoan *fulufulua*, Malagasy *vuluina*, hairy ; Arabic *"afara*, to cover, to cover and imbue (as the hair with a tincture), to be hairy, shaggy, to forgive ; 18 *"afir*, hair ; 21 *"afuru*.

(f) TRILITERALS DOUBLY WEAK, THAT IS WITH TWO OF THE ABOVE WEAK LETTERS OR QUIESCENTS.

Samoan 3 *nofo*, to sit, dwell, live with, remain ; Maori-Tahiti *noho* ; Efate *no* ; Samoan 6 *nohoa* ; Mangarevan *nohoka* ; Tahiti *nohoraa*, a seat ; Paumotan *nohohaga*, *nohoraga*, abode, dwelling-place ; Hebrew *navah*, to sit, to dwell (also *na'ah*) ; *navat*, a seat, a habitation.

Efate 1 *leo*, *le*, *lo*, to see ; Samoan *leo* ; Fiji *rai* ; Fiji 4 *rait'a* ; Malay *liat*, *kaliat* ; Malagasy *hiraṭa*, *hiraṣa* ; Efate (dialects) *losi*, *lek*, *lumi*, *libisi*, to see ; Arabic *raa* ; Hebrew *raah* ; Ethiopic *ray*, to see ; Arabic 1 *ra'i* ; Hebrew *reoh* ; Ethiopic *rai* ; Arabic 4 *ra't*, *rayat* ; Hebrew *reot* or *revot* ; Arabic 6 *ruvyat*.

Efate *ba*, *bai*, *be*, *mai*, to come, to enter ; Marquesan *memai*, to come ; Efate and Polynesian *mai*, hither, towards the

speaker ; Efate dialect *bē* ; Efate 4 *basi*, enter upon, go upon ; Fiji *vat'a* ; Ethiopic *bawi*, to come, to enter ; Hebrew *bā*, to come, to enter ; Arabic *ba'a*, to enter, &c. ; Ethiopic 4 *ba't*.

Efate *nēt*, dialect *notu* (Mosin *nat*, Vaturanga *atu* and *tatu*, outwards), to go outwards (opposite of *mai* or *bē*, preceding word) *atu* or *aš* in *banotu*, *banas* ; Maori *whanatu* ; Polynesian *atu*, away, away from, outwards ; Ethiopic *waša* ; Hebrew *yaša* ; Assyrian *ašu*, to go out, or outwards ; Hebrew *yašo* (infinitive or verbal noun = *atu*) and 4 *šet* ; Ethiopic *ša't* (= *tatu*) and by change of *š* to *n*, *nēt*, *notu*, as Fiji *yani*=*yašo* ; *ani*=*atu*.

These two Semitic words are the opposites of each other, the one denoting 'exitus, egressus, sive, exeundi actus', the other (*ba*, *bawi*) 'introitus', as Ludolf, *Lex. Eth.*, observes s.v. *ša't*.

Efate *bano-mai* or *bana-mai*, to come ; *banas*, i.e. *ban aš*, to go ; Maori *whanatu* ; Efate *bano*, to go ; Maori *whano*, to verge towards, to go on, proceeding towards ; Hebrew *panah*, to turn, to turn oneself, to turn the back, to turn in order to go anywhere. Thus *banotu*, *whanatu*=to turn, going away, or outwards, and *bano-mai*, *bano-bē*=to turn coming, to come.

So Fiji *lako-mai*=to proceed coming ; *lako-yani*, to proceed outwards, away ; *lako*, Malay *laku*, to proceed ; Hebrew *halak* ; Assyrian *halak* ; Assyrian 7 *laku*.

For Maori *haere* in *haere atu*, *haere mai*, see below.

(g) TRILITERALS WITH THE WEAK OR 'FLEETING' LETTER *n*
THE FIRST RADICAL.

The Oceanic in dropping this *n* compares with the Hebrew and Aramaic, and not with the Arabic.

Efate 7 *saki*, to ascend, go up ; Tongan *haki* ; Samoan *a'i* ; Hawaiian *ae* ; Maori *ake* ; Aramaic *nēsak*, to ascend, go up ; Imperative (showing the dropping of the *n*) *saḵ*.

Efate 7 *bisa* or *basa*, to speak ; Tagala *basa* ; Fiji 21 *vosa* ; 22 *vosata ka*, to speak about ; Efate *visura ki*, to converse, talk ; Arabic *nabasa* and *nabaša*, to speak, talk.

Efate 21 *buka*, a swell, ground swell, to swell, be puffed up, then to have the belly swollen with food; Maori *puku*; Malagasy *vuki*; 22 *vukis*; Malay 7 *bakat*; Efate 22 *bukutu*; Malay *bukit*; Malagasy *vuhita* or *vuhisa*, a rise, a hill; Malagasy *vua-vuhita*, swelled, bulged; *vuhirana*, made to bulge; *vuhirina* (*buhita*), made convex, protuberant: so *buhina*, from 21 *bui*, an inflated and puffed-up aspect; Arabic *nafah'a*, to inflate, be inflated, to swell.

Efate 8 *kat*, a bite, to bite; Fiji *kata*, to bite; Raratongan *kati*, to bite (doubled), *katikati*, to bite; Malay *gigit*; Malagasy *hehita*, *kaikita*; Aramaic *nekat*, to bite.

(h) TRILITERALS WITH THE THREE RADICALS STRONG.

Efate 8 *samat*, *samit*; 15 *sumat*, to beat, whip, chasten, hastening, being quick; Fiji 21 *samuta*, to beat; Malay 8 *chamati*, *chamiti*, a whip or scourge; Hebrew *s'amat*, *s'amas*, to smite, thrust; Arabic *samaša*, to strike, to thrust, to urge on a beast violently; *sumas*, hastening, being quick.

Efate 2 *siuo*; 3 *suwa*, to descend, downward, be low; Fiji *sobu*; Samoan 2 *ifo*; Tongan *hifo*; Tahiti *iho*; Aneityumese *asuol*, (*asuwol*); Arabic *سَوَّلَ*, to be low, to descend.

Efate 21 *kamut*, to nip, take with the hand, seize, grasp firmly; Fiji *g'amuta*; Hebrew *kamas*, to take with the hand; *kamat*, to hold fast with the hand, to seize firmly.

Efate 11 *bilisi*, dialect 14 *bolisi*, to spread out; Malagasy *velata*; Samoan 14 *folas* (in *folasia*); Arabic *faras'a*, to spread out.

Efate 23 *fulusi*, *bulo ki*, &c., to turn; Samoan *fulis* (in *fulisia*); Tongan *fulihi*; Maori *huri*, to turn, turn over; Tahiti *huri*, to roll; Hebrew *falas'*, to roll, revolve (turn).

Efate 12 *siuer* (*siwar*), to walk, proceed, journey; 15 *suwara*, 3 *sur*, 6 *surata*; Samoan 7 *savali*, to walk, proceed; *savalivali* (Pe'al'al¹ form), to walk about; Maori *haere*, *haercere*; Hawaiian

¹ Hebrew and Aramaic.

haele, hele ; Moriori *here* ; Arabic *safara*, to journey, go, proceed ; 7 *safar*, 12 *sifar*, 6 *sufrat*.

These examples sufficiently show that the above Oceanic word first given *lave, lapit, lifa, lipat, love, lovet'a*, is not exceptional, but only one out of the mass and of a piece with the rest, and this conclusively establishes that the Oceanic primitive or mother-tongue had like each of its sister dialects, Arabic, Assyrian, &c., its share of the common stock of purely and exclusively Semitic triliteral words (nouns and verbs) with the purely Semitic common method of word-formation or inflexion by internal vowel change and external additions.

PASSIVE PARTICIPLE OF THE FIRST FORM 'KAL'.

Like the Arabic مَفْعُول are Efate *masua*, مَمْرُوعَة, bald ; Efate *matūki (taki)*, Mg. *matūki*, مَوْتُونُ, trusted, firm, steadfast, brave ; Ef. مَعْدُونُ, *matūliū*, swollen ; and *malārē*, or *milate*, Tahiti *mariri*, Samoan *maalili*, Maori *makariri*, Malo *magariri*, مَقْرُورُ (*makrūrū*, or *ma'rūrū*), cold, 'frigore affectus.'

On the other hand the form فَعُول, which is used for the passive participle in Hebrew, seems to appear in *bārua* ; Hebrew *pāru'a*, free from, made naked, devoid of. In such a word as *kasua*, hard, strong, the *-a* may be the feminine ending *-ta* with the *t* elided as in Modern Syriac, or it may be the participle *kasu* (Efate dialect), intensified by the adjective ending *-a*, for which see below.

ACTIVE PARTICIPLE OF FIRST FORM 'KAL'.

In this, in Arabic and Hebrew the vowel of the first syllable of the verb is made long : so Efate *kīli*, to dig ; *kāli*, كَالِي, a digging-stick, a thing for digging ; so *sār, lāga*, and analogously *tila, lēt, lōfa, lūma, nīfi, ōri, sēru, sīko, tūmu, sōro*, &c.

An example of form 15 is seen in the Oceanic word for 'pig' : Polynesian *puaka, pu'a, puaa* ; Fiji *vuaka* ; Efate *uak, uajo* (فَوَاقِي, and فَوَاقِي, see Index), 15 فَوَاقِي, and فَوَاقِي.

An example of the original 'nomen actionis' of the Arabic Conjugation II, form **فَعَالٌ** is seen in Efate *rěàkĩ*, to strain, a strainer (*colum*), **رَاقٍ** (see Index), **رَوَّقَ**, to strain; *n.a.*, **رَوَّقَ**; **رَاوَّقَ**, a strainer (*colum*).

Remark on Ch. III. It is easy to see from the above, how the ancient triliterals came to be pronounced in the Oceanic dialects, as they prevailing are, as bisyllabic words with the accent on the first syllable.

CHAPTER IV

INFLEXIONAL OR WORD-FORMING ADDITIONS; PREFIXES, INFIXES, SUFFIXES

PREFIXES.

THE Semitic inflexional verb-form or 'conjugation' prefixes were three, the causative, the reflexive or reciprocal, and the reflexive; alone or with the pronominal particle *m* prefixed to them. These were:—

1. Causative—Arabic, Ethiopic, Aramaic, *a*, originally *s'a*, *sa* (*ta*, *ti*); Hebrew *hi*; Himyaritic *sa*, and *ha*. *S* to *t*, *h*, and elided.

2. Reflexive or reciprocal—Arabic, Ethiopic, Assyrian, Hebrew *n*, *in*, *i*. *N* elided.

3. Reflexive—Arabic, Assyrian, Hebrew, &c., *ta*, *it*, *it'*.

These three were combined thus:—

4. Causative-reflexive, or simply causative, or transitive (1 and 2). Ethiopic, Amharic *an*; Himyaritic *han*; also Amharic *asan* (for *san*).

5. Causative-reflexive, simply causative, or reflexive, middle (1 and 3). Tigre, Amharic, Ethiopic, Himyaritic, Arabic, *ata*, *ista* (for *sata*), *asta* (for *sata*), *sat'a*, *hat'a*, or *hat'*.

6. Reflexive-passive, or reciprocal-reflexive (2 and 3). Assyrian, Himyaritic *nit'*, *inta*, *itta*.

7. Reflexive-passive (3 and 4). Ethiopic, Amharic *tan*. Also Assyrian (2 and 7), *ittan*, *intan*.

The infinitives and participles of these often had the pronominal particle *m* prefixed, and then with this *m* prefixed were sometimes used for the finite verb. Thus we have *ma* Syriac (Maphel), causative, for the simple *a* (Aphel) of 1. In

modern Syriac this has become almost the sole form of the causative. The *m*, whether prefixed to 1, 2, 3, 4, 5, 6 or 7, makes no difference in the signification.

8. Reflexive-passive (3 and 1). Syriac *el'ma*.

9. Apart from these three prefixes, this *m*, or *ma*, was sometimes alone prefixed to infinitives, and to passive participles of the ground-form. Thus in Mahri (modern Himyaritic) the common passive participle is expressed through *m*, which replaces many lost inner passives. See Von Maltzan on the Mahri in *Z.D.M.G.*, Vol. XXVII. This passive form is frequent also in Oceanic, as Efate *baku*, to pluck out, *mafaku*, plucked out; *basu*, to snap off, *mafasu*, snapped off; *bua*, to cleave, *mafua*, cleft; *koto*, to break, *makoto*, broken.

In comparing the Oceanic forms, here following, of the above-given three inflexional prefixes, it is to be observed that the *m* (phonetically varied to *b*, *p*, *v*, *f*) is sometimes separably, sometimes (as in the Syriac Maphel) inseparably, attached to them. Thus we have number for number:—

1. Causative.—Efate *sa*; Tahiti *ta*; Malagasy *a*, *ma*; Dayak *ma*; Bugis, Makassar *pa*; Efate *ba*, *fa*; Mota *va*; Lifu, Mare *a*.

2. Reciprocal, or reflexive.—Dayak *in*, *i*; Tagala *i*; Malagasy *i*, *mi*; Efate *bi*, *fi*; Samoan *fe*; Fiji *vei*.

3. Reflexive.—Makassar, Dayak, Fiji, Efate, &c., *ta*; Malay, Java, Fiji, Efate, &c., *ka* (*t* to *k*); Malagasy, Dayak *ha* (*k*, or *t* to *h*); Fiji (and Ef.) *ra* (*t* to *r*).

And, as above, these three are combined thus:—

4. Causative, transitive (1 and 2).—Malagasy *an*, *man*; Malay, Tagala, Dayak, &c., *man*; Malay, Malagasy *san*. The *n* is often changed for euphony to *g*, *m*, &c. See the grammars.

5. Causative-reflexive, causative, reflexive (1 and 3). Malagasy *aha*, *maha*; Tagala *mag*, *maka*; Makassar *paka*; Efate *baka*, *faka*; Fiji *vaka*; Maori *whaka*; Samoan *fua*; Malay *bar*.

6. Reflexive (2 and 3).—Malagasy *iha*, *miha*.

7. Reflexive of 4 (3 and 4).—Dayak *tan* (Malay, Malagasy *tan*); the *n* changed for euphony, as in 4; also *kan*, Malagasy *kan*. Also (2 and 7), Malagasy *itan*, and *mitan*.

8. Reflexive, or passive of 1 (3 and 1).—Malagasy *tafa* ; Dayak *tapa* ; Efate *taba* ; Oba *tama* ; Mota *tava*.

9. Passive participle, or infinitive, of ground-form. See under 9 above. Frequent in Oceanic, Malagasy, Tagala, Samoa, Efate, Solomon Islands, &c.

To these must be added:—

10. Reflexive-passive of 5. Malay *tar*, formed from (*b*)*ar*, as *tan* from *an*, (*m*)*an*.

Other combinations in Oceanic of these inflexional prefixes need not here be noticed, as:—

11. Reciprocal.—Malagasy *ifa* (2 and 1), *ifan* (2 and 4). In Malagasy there are many other combinations of these three particles which need not be noticed here.

INFIXES.

These inflexional particles are also found 'infixed' by transposition, as the one numbered 2, giving a reflexive-passive sense, in Java, and in a few words in Malagasy: it is found infixed in Arabic after the second radical of quadriliterals. In Himyaritic and Assyrian *ta* (3) was infixed, and in Assyrian *tan* (3 and 2). In Malagasy *m* is found infixed in a few words. In this case, as in that of the *n* of number 2, the prefix becomes, as in the Semitic languages, by transposition, an infix.

Examples. For the Malayan and Pacific Islands generally see F. Müller, *Grundriss d. Sprachwissenschaft*, and for Dayak, *Grammatik der Dayakschen Sprache*, by Frederik Müller, 1858. For the letter changes of these formative particles see above, Ch. II.

PREFIXES.

1. (a) Safal, (b) Tafal, (c) Afal, (d) Mafal.

(a) Ef. *sarafi*, *sajalugalu* ; (b) Tahiti *ma*, clean, *tama*, to cleanse ; (c) Mare *waruma* (Mg. *veluna*, Ef. *moli*, *mauri*), to live, *awaruma*, to make to live ; (d) Mg. *tahuṭa*, fear, *matahuṭa*, and (in past and future tenses) *atahuṭa*, to fear ; Ef. *baḡani*, Fi. *vakani*, to feed, cause to eat, *kani*, to eat ; Ef. *marafi*, see *sarafi*, and compare Syriac Afal and Safal of this word.

2. Ifal, Mifal (Nifal, Infal, Ifal). Ef. *fiatu*, *fimeri*, *fimuri*, *bialo*, *biauli*; Sam. *alofa*, love, *fealofani*, to love one another; Dayak *pukul*, beat, *mamukul*, to beat, *imukul*, to be beaten; Mg. (*m*)*ilahata*, to arrange oneself, to be arranged, from *lahata*; *telu*, three, *mitelu*, to three itself, to be divided into three.

3. Tafal. Ef. *taɓaro*, *taɓelu*, *taɓare*, *taɓara*, *takel*, *tatalai*, *takusi*, *tausi*, and *rausi*; Eromangan *devat*, Tanna *kuvas*, four, Ef. *kefate*, and *kafat*, fourth; and so with all the numerals.

4. Manfal, Anfal, Sanfal. Mg. *mameluna* (i. e. *manveluna*), *ameluna*, My. *majidupi* (*man-idupi*) (and with same meaning 5, Ef. *bakamauri*, Fi. *vakubula*, Sam. *faaola*), to make to live, save. Mg. *hudina* (*herina*) (Ef. *keleti*, *kelu*), turning round, *sajudina* (*san-hudina*), a top (spinning, whirling round); My. *buni*, *sambuñi* (*san-buni*), to conceal, concealed, Ef. *bon*, *bonoti*, *bunuti*.

5. Matafal, Atafal. As seen in 4, *baka-*, in Ef., &c., may as to meaning be the same as *man-* in Mg. and My., as is easily explained etymologically, the final particles, in 2 and 3, being both reflexive. Fi. *vakamatea*, Mg. *mahafati*, Tah. *haamati* (My. *mamati*, for *man-mate*, 4, with same meaning), to make die, kill; Ef. *mate*, die, dead. Here it may be observed once for all that formative particles etymologically identical are not necessarily wholly identical in use either in the Semitic or Oceanic dialects. Thus My. *bar-* is the same etymologically as Ef. *baka-*, but not in use: one of the uses of Fi. *vaka-*, not in Ef., is the same as that of My. *bar-*, e. g. My. *barumah* (*bar-rumah*, *rumah*, house); Fi. *vakavale* (*vale*, house), to have a house; literally, make for, or to oneself a house.

6. Itafal (Intafal, Nithpael). Mg. *fana* (Ef. *bani*), warm, (*m*)*ihafana*, to grow warm; Ef. *rausi*, to follow, *birausi*, to keep on following, follow one another; *toli*, to go before (put behind), *bitoli*, to go before one another (as in a race). See *usi* and *liu*.

7. Tanfal, Itanfal. Mg. *undrika*, *tanundrika*, (*m*)*itanundrika*, stoop; *lašaka*, *tandašaka*, (*m*)*itandašaka*, fall, sink. So *kan-*, as *usa*, cowardly, *kanusa*, a confirmed coward.

8. ('Etmafal') Tamafal. Ef. *laja*, (Mafal) *balagati*, to raise; *tabalaja*, raised.

9. See above under 9. On 1, 2, 3, 5, 8, 9 in the Melanesian dialects generally, see *M.L.*, pp. 183–9.

For the added initial syllable of the ‘broken plurals’, see above § 16 (b), Ch. II.

INFIXES.

(n) *Mg. tapaka*, cut off, *tinapaka*, to be cut off, *Ef. tefi*; Java *rayah*, to plunder, *rinayah*, to be plundered: (m) *Mg. tani* (*Ef. tagi*), and *tumani*, to wail, cry; and compare *My. makan*, *Mg. humana*, *Ef. kani*, to eat. Cousins, *Mg. Dict.*, p. xvii, notes also *ar*, as *şapaka*, *şarapaka*, which may be the infixed *t*, as in the Arabic eighth conjugation, and Himyaritic ‘Patal’.

Ef. kala, *Mg. keli*, small: then *Mg. kineli*=Arabic seventh conjugation, Hebrew Nifal of the verb קָלַל, לָלַךְ.

SUFFIXES.

In the Semitic languages we have—

1. *t*, forming abstracts and feminines: in all the dialects the *t* is sometimes elided leaving vowel only, as *a*, *i*, *e*.

2. *an*, Assyrian also *in*, Ethiopic also *na*, forming abstracts from verbs, and adjectives from nouns, and intensive adjectives from other adjectives and participles. The *n* is sometimes elided in Hebrew, leaving only vowel *o* for *a*.

3. *tan* (1 + 2), abstracts and adjectives (participles).

4. *awi*, *ai*, *a*, *i*, adjectives from nouns, and intensive adjectives from other adjectives or participles.

5. *iyat*, *iat*, *it*, *ut*, *ot* (4 + 1), feminine adjectives and abstracts.

6. *ani* (2 + 4), adjectives.

These are found in the Oceanic dialects thus:—

1. *Ef. barua*, and *barbaruta*, fat; *bunuta*, silent (shut up); *bulubulut(a)*, sticky (like plaster or paint); *Fi. dregā*, glue, *dregadregata*, gluey, sticky: these are really abstract verbal nouns used in the passive sense, from *bono*, shut, *bono-* or *bunuti*, to shut, and *bulu*, plaster, *buluti*, to plaster, *Fiji dregata*, to glue. This formative ending forms abstract or verbal nouns which sometimes are thus used as passive verbs or adjectives,

but which very often are used as active verbs usually with the transitive particles *-i* or *-ki*, My. *-i* and *-kan*: see below. The *t* or *ta* with the *t* elided is usually *a*, but sometimes *i* or *e*, as in Ef. *sikai*, one; *lai*, mulier, donna, lady; *tokai*, *sukai*.

2. Ef. *arifon*, a wise man, a diviner, عَرَفَان, 'arīfan, sciens, from 'arafa, to know, to divine. Ef. *oraorana* and *oroa*, *ḫilana*, or *ḫilena*, and *ḫila*, *teltela*, and *telatelana*; *ra*, branch, *rana* branchy; Mg. *kankana*, worm, *kankanina*, affected with worms (see Index under *p*), (Sam. *ane*, *anea*, *aneanea*, has *-a*); *lela*, tongue, *lelana*, talkative; *kiri*, obstinacy, *kirina*, obstinate; *vulu*, hair, *vuluina*, hairy, Sam. *fulufulua*, has *-a*. Usually this ending forms abstract nouns or participles from verbs, or verbal nouns used as verbs; see below. In Ulawa, San Cristoval, and Pentecost the ordinals are formed by *-na*, as *ruana*, second, from *rua*, 2, &c.

3. Ef. *barbaruta* and *barbarutena*, fat; Mg. *uzaṭa*, Ef. *ua*, sinew, *uzatina*, sinewy; *uliṭa*, worm, *ulerina*, wormy (Fi. *uloulo*, *ulouloa*, has *-a*); *sumaṭa*, beard, *sumarina*, bearded; *taulana*, bone, *taulanina*, bony; Sam. *ola*, life, *olataja*, salvation, a saviour. Usually this ending forms abstract nouns from verbs, as My. *takut*, Mg. *tahuṭa*, abstract nouns (1), which are again used as verbs (compare such secondary roots as תַּקַּח from תָּקַח, שָׁחַט from שָׁחַט, from which abstracts or nomina verbi are formed by the ending *an*, as *takutan*, *hatahurana*. The nomina verbi of these verbs, or of verbs without the *-t*, or of verbs with the *-t* alone, may be used, like the Semitic nomina verbi, in both an active and a passive sense, and in the latter case they are like participles or verbal adjectives: thus Ef. *fami*, to eat, *famian*, an eating, or to be eaten, eatable; *bulu*, *buluti*, to plaster, *bulubuluta*, to be sticky, as plaster, *bulutian*, a plastering, or to be plastered. Ef. *tagi*, to wail, *tagian*, a wailing; *tagisi*, to bewail, *tagisian*, a bewailing, or to be bewailed. In Ef. these nomina verbi formed by *-an* cannot be used as verbs, but only either as verbal nouns, thus *nabulutian ni nasuma*, the plastering of the house; or in the passive sense as verbal adjectives, thus *nasuma bulutian*, a

house to be plastered ; *nafinaga famian*, food eatable, food to be eaten ; *tea tagisian*, a thing or person to be bewailed. To every verb in the Ef. language with or without the *-t* this formative ending, *-an*, may be attached.

The *i* before this ending *an*, as e.g. in *tagisian*, is the transitive particle seen in My. and Ef. *tagisi*, to bewail, suffixed to the verb, but in My. it is never retained in the verbal noun which in this case is *tagisan*, never as it is in Ef. *tagisian* ; and so in all cases.

4. (i) Aurora and Mota *moai*, first ; Ef. *bea*, dialect *bei*, Sam. *mua*, (Aurora *vagaruai*, second). This word in Amharic *fataña*, first, has a more complex ending, according to Prätorius *an*, *i*, and *a* (*ani* as in 6).

(a) Cf. *tano*, earth, soil ; *tanoa*, earthy, soiled ; *oroa*, *samā*, *koa*, *lebalebā*, *lasoa*, *balea*, *sulia*, *fitta*, *uhua*, *koria* ; Sam. *fulu*, hair, *fulufulua*, hairy ; *nifo*, teeth, *nifoa*, having teeth ; 'eli, rust, 'elea, rusty ; Fi. *dravu*, ashes, *dravudravua*, ashy.

5. Ef. *turiai*, young man, تُرَيَّيْ, same meaning ; *tuai*, تُعَادِيْ ; *munuai*, from *mumu* (*bunutī*) ; (*lebalebā*) *lebalebāra*, (*bajbağoa*) *bajbağōra*, (*milesia*) *milesira*.

6. Eromangan *saiuji*, *duruji*, *deselugi*, *devatugi*, first, second, third, fourth, from *sai*, *duru*, *desel*, *devat*, 1, 2, 3, 4 ; Florida *ruani*, *toluni*, second, third ; Gaudalcanar *kehani*, first. So in Ysabel (Bugotu and Gao), the ordinals are formed by *-ni* ; Mg. *luhani*, first, head-man, chief, from *luha*, head, Hebrew *ris'oni* (and *ris'on*).

In Polynesian and Melanesian there are two well-known prepositions,¹ Efate *i*, and *ki* ; Maori *i*, and *ki* ; Samoan *i*, and 'i ; (Fi. *i*, and *ka*, combined *kī*). These, often used as transitive prepositions immediately after the verb connecting it with its object, have come sometimes to be suffixed to the verb and treated as if a part of it ; and to this compound verb, as to the simple verb, *-ana* or *-a* is suffixed. Thus from Samoan *nofo*, Efate *no*, to sit, dwell, we have *nofoi*, and *noi*, and from

¹ For these see below on the Particles.

these again *nofoia*, and *noiiana*. And so in Polynesian when *-ana* is found as *-na*, as Efate *uta*; Maori *uta*; Efate *utai*, to put freight in a canoe, whence *utaiana*; Maori *utaina*. And so with *ki*, as Efate *lua*, Tongan *lua*, to vomit; then Efate *luaki*, or *lua ki*, Maori *ruaki*, *whakaruaki*, whence *luakiana*, *whakarua-kina*. Malay for *i*, and *ki*, has *i*, and *kan*, as (*daulu*, first), *daului*, to anticipate, *daulukan*, to go before, to place before. Thus Ef. and My. *tajisi*; Ef. *tajisian*; My. *tagisan*. Malagasy never has *kan*, or *ki*, thus suffixed, but only *i*, thus Efate (*bunu*, Malagasy *runu*), *bunui*, to kill, Malagasy *runui*¹, whence *bunuiiana*, or *bunucana*, and *runuina* (for *runuiana*); and Efate so, Malagasy *an̄su*, to call, then *soi*, *an̄sui*¹, whence *soiana*, *an̄suina*.

The suffixes to the primary verb then are:—

TABLE I.

MALAGASY	MALAY	SAMOAN	EFATE
ta	t	ta, and a	t, or ta, or a
ana, na	an	na, or a	ana, an
i	i	i	i
	kan	i	ki
ina		ina, or ia	iana
		Maori kina, or kia	kiana

On these suffixes it is to be observed that the rule is that:—

1. *-ana*, *-ta*, or *-a*, form abstract verbal nouns.
2. *-ana*, but not *-ta*, forms adjectives from nouns.
3. *-ana*, or *na*, or *a*, but not *-ta*, in Malagasy and in Polynesian forms the passives. The passives in Samoan thus

¹ Griffith's *Malagasy Grammar*, pp. 125, 127. Compare the use of this *i* in Fiji, Hazlewood's *Fiji Grammar*, pp. 32-9; thus *rai'i*, passive, 'to be seen,' except before proper nouns and personal pronouns, when it is transitive like the same word in My. *liati*, to see. When the verb with the transitive particle *-i* is used in a passive sense we have the passive of a transitive verb.

formed—for they all end in this *-na*, or *-a*, as *-a*, *-na*, *-ia*, *-ina*, *-tia*, &c.—are actives when ‘the pronoun precedes’ (Pratt), that is they are passives or actives according to the construction of the sentence.

4. When *-ta*, or *-a*, and *-ana* (*-na*, *-a*), are combined, *-ana* is suffixed to the *-ta*, or *-a*, as in *-tana* (see below), or *-āna* (as in *mataku-a*, *mataku-āna*).

5. When *-ana* (*-na*, *-a*) is combined with the transitive particles *i*, and *ki*, it follows or is suffixed to them, as *-ina*, *-ia*, *-kina*, *-iana*, *-kiana*.

6. When *-t*, or *-ta*, or *-a*, is combined with these transitive particles they follow or are suffixed to it, as *-ti*, *-taki*, *-aki*.

7. Thus while the verbal noun, formed from the primary verb by *-ana*, or *-na*, or *-a*, and that by *-ta*, or *-a*, are both used also as verbs, it is only usually the latter that becomes the basis of a secondary verb, taking, like the primary verb, the suffixes *-ana* (*-na*); the transitive particles *-i*, *-ki*, and *-iana* (*-ina*), *-ia*, *-kia*, *-kiana* (*-kina*), as we are now more fully to see.

How large a part these transitive particles with the formative suffixes *t*, *an*, *tan*, play in the Oceanic dialects may now be shown.

The *-t*, or *-ta*, has undergone various phonetic changes: see above. Thus when the word with it stands independently in the Malagasy Dictionary, it is *-ta* (dialect *ša*), *-ka*, or *-na*; *-ta* being pronounced *ta*, or *ša*, and also *-ka* (*t* to *k*), and *-na* (*t* to *n*). But when in grammatical construction, *-ta* is pronounced *-ta*, *-ra*, or *-fa*; *-ka* is pronounced *-ha*, or *-fa*; and *-na* is pronounced *-na*, or *-ma*.¹ In addition to these phonetic variants of *-ta*, there are *-sa*, and along with it *-za*, and along with *-fa*, *-va*. The *-ta*, with these phonetic variations is found in the other three Oceanic languages, Ef., My., and Sam., though of course in them *-sa*, and *-za*, are simply *-sa*, while *-fa*, and *-va*, in Malay are simply *p*, and in Samoan and Efate *-fu*—but *-fa* in Efate is

¹ Parker's *Malagasy Grammar*, p. 19.

pronounced sometimes *-fa*, and sometimes *-va*: again *-na* (for *ta*) is often in them found pronounced *-ga*—and in Samoan of course, *-ra* is always pronounced *-la*. In Samoan and Efate *-ta* is also found with the consonant elided, as *-a*¹ (Fiji *-wa*, *-ya*, *-a*—the others occur in Fiji as *-ta*, *t'a* (Efate *-sa*), *-ra*, *-na*, *-ga*, *-ma*, *-ka*, *-va*²). With independent words in the dictionary, as those with *-ta*, *-ka*, *-na*, in Malagasy, we have it in Samoan as *-ta*, *-ga*, *-la*, *-a*, the prevailing form being *ga*, as *fuata*, fruitage, also *fuaga*, from *fua*: *tula* (Maori *tuga*), a perch, a standing-place, from *tu*, to stand; *nofoa*, a seat, from *nofo*, to sit: and in other Polynesian dialects we have it as *-na* (Hawaiian), *-ka* (Marquesan); *-a* (Tahiti). As *ta*, *-ka*, *-na* in Malagasy, so in Samoan and Polynesian *-ta*, *ga*, *-a*, may phonetically change when the word is in construction, thus:—

[The letter that is pronounced variously is italicized.]

-ta, or *ga*, may vary to '*a*, *fuata*, or *fuaga*' *fuataga*, *fua'aga*.

-ga to *-ta*, *-a*, as *ola*, to live, *olaga*, *olataga*, *ola'aga*.

-ga to *-ma*, as *tanu*, to bury, *tanuga*, *tanumaga*.

-ga to *-sa*, as *leo*, to watch, *leoleoga*, *leoleosa'i*.

-ga to *-n(a)*, as *alofa*, to love, *alofaga*, *fealofani*, *alofagia*, Maori *arohatia*.

-ga to *-ra*, as Mangarevan *mate*, to die, *mateja*, *materaga*.

ga to *-la*, *'a*, as *tupu*, to increase, grow, *tupuga*, *tupulaga*, *tupu'aga*.

-ga to *-a*, as *tuu*, to leave, &c., *tuuga*, *tuuaga*.

-ga to *-ra*, as *tu*, to stand, $\left\{ \begin{array}{l} tula, tulaga \text{ (Samoan).} \\ tuja, turaga \text{ (Maori).} \end{array} \right.$

-a to *ra*, as Tahiti *fanau*, to be born, *fanaua*, *fanauraa*.

-t to *-f*, as Sam. *una*, to pinch, *unatia*, and *unafia*.

In Malay we have *-t* with all its variants in the dictionary with independent words, and also, but not as a rule, in Efate. In Efate the rule is, as in Malagasy and Samoan, that all the variants of *-ta* appear only in construction.

¹ So in Mod. Syr., see C.G.S.L., p. 54.

² Hazlewood's *Fijian Grammar*, p. 32.

Thus we have:—

TABLE II.

MALAGASY	MALAY	SAMOAN	EFATE	FIJI
ta, ta	t	ta	ta	ta
ka, ha	k	'a	ka	ka
na	n, ġ	na, ġa	na, ġa	na, ġa
fa	p	fa	fa	va
va				
sa	s	sa	sa	t'a
za				
ra	r, l	la	ra, la	ra, la
ma	m	ma	ma	ma
		a	a	a, wa, ya

These Malagasy forms of this suffix, as also those below in Table IV, are used in, e.g. what Griffiths (*Grammar*, pp. 134, &c.) calls the 'Pronominal Adjunctive Conjugation', as *sura-taku*, I write, in which word *-ta* is the formative suffix of the secondary verb, and *ku* the suffixed pronoun first person singular nominative.

TABLE III.

MALAGASY	MALAY	SAMOAN	EFATE
tana	tan	taga	tana, tan
rana	ran	laġa, Tah. <i>raa</i>	rana
fana	pan	faġa	fana
vana			
hana	kan	'aġa	kana
nana	nan, ġan	naġa	ġana
mana	man	maġa	
sana	san	saġa	sana
zana		aġa	ana

Here the Samoan *ġ* is for *n*, but the My. and Ef. *ġ* (in *-ġana*) for *t*, as in Table II. And as in Table II the *-ta* becomes sometimes in Sam. and Ef., and always in Tahiti, *-a*; so the Sam. *-ġa* (in *-laġa*, &c.) for *na* is always in Tahiti *-a* (as in *-raa*) by

elision of the *n*, as in Table VI Sam. and Maori (and Tahiti) *-ia* is for *-ina* by the same elision.

With *-i*, TABLE IV.

MALAGASY	MALAY	SAMOAN	EFATE
ti	ti	ti	ti
ri	ri	li	ri
fi	pi	fi	fi
vi			
hi	ki		
ni	ni, ġi	ni, ġi	ni, ġi
mi	mi	mi	mi
si	si	si	si
zi			

For these Malagasy suffixes in IV see remark under Table II. The Samoan are found thus with the reciprocal verb, as *fealo-fani*, to love one another. The Efate forms are very common as *buluti*, to cover with *bulu*, and from every such verb in Efatese you have the form in Table VI by suffixing *-ana*. The form seen in *buluti*, apart from the reciprocal, is not unknown in Polynesian, e. g. Samoan *puluti* (=Efate *buluti*), whence form of Table VI as *pulutia*. But often in Samoan we find the form like *pulutia*, while that like *puluti* is no longer found, or found only in the reciprocal, or in cognate dialects.

With *ki*, or *kan*, we have Table V.

MALAGASY	MALAY	SAMOAN	EFATE	FIJI
[wanting]	-tkan	-ta'i	-taki	taka
	-rkan	-la'i	-raki	raka, laka
	-pkan	-fa'i	-faki	vaka
	-kkan			kaka
	-nkan, ġkan	-na'i, ġa'i	-naki, ġaki	naka
	-mkan	-ma'i	-maki	maka
	-skan	-sa'i	-saki	t'aka
		-a'i	-aki	waka, yaka

In Samoan this form, like the previous, is found with the reciprocal verb, as *felamata'i*, to watch for one another, and also independently of it, as *logologosa'i*, to report. In Efate and Malay it is found in this latter way, as Efate *rojosaki*, to listen, or hearken to, Malay *liatkan*, to see.

With *-iana*, we have Table VI.

MALAGASY	MALAY	SAMOAN	EFATE
tina	[wanting]	tia	tiana
rina		lia	riana
fina		fia	fiana
vina		whina (Maori)	
hina		kia (Maori)	
nina		nia, ġia	niana, ġiana
mina		mia	miana
sina		sia	siana
zina			

As Mg. *tahuṭa*, *ampi-tahurina*, Sam. *mata'u*, *mata'utia*, being frightened (Ef. *mataku*, *matakua*, fear, Table II): here the Polynesian *-ia* is for Po. and Mg. *-ina*, Ef. *-iana*, by elision of the *n* (but the Ef. *-a* is for *-ta*, by elision of the *t*).

Finally, with *-kiana*, we have Table VII.

MALAGASY	MALAY	SAMOAN	EFATE
[wanting]	[wanting]	-ta'ina	-takiana
		-la'ina	-rakiana
		-fa'iga	-fakiana
			-nakiana
			-makiana
		-sa'ina	-sakiana
		-a'ina	-akiana

As Samoan *tuputupula'ina*, to increase, from *tupu*, to grow, whence also are the forms *tupula'i* (V), *tupuġa* (II), *tupu'aja*, and *tupulaġa* (III), *tupua* (I).

Here let it be observed that all these suffixes are not found with every verb, and that a form wanting in one language may be found in another, e.g. it may be thus with (1) the basis (Table II) of the secondary verb wanting in Samoan *folo* (Maori *horo*), to swallow, but found in Maori *horoga*.

(2) Some derived form of the secondary verb as Maori *horomi* (Table IV), to swallow, wanting in Samoan, while both have (Table VI) *fologia*, *horomia*, and Samoan *folomaga* (Table III), Maori *horomaga*.

(3) Some derived form of the primary verb (Table I) as Maori *whakahoroa* wanting in Samoan.

(4) In one language in the case of a particular verb the secondary form may be wanting, in another the primary form may be wanting, while in a third we may find both the secondary and primary forms of it, as e.g. in the case of the verb 'to fear', Efate *mataku*, primary only, Malay *takut*, Malagasy *tahuta*, secondary only, Samoan *mata'u*, *mata'utia*, both primary and secondary.

(5) The *-a* of Tables I, II, and VI, whether for *-ta* or for *-na*, is distinct from the ending *-a*, No. 4, pp. 56 and 58, given above.

Ef. examples. Both the primary and the secondary verb with the transitive particles, *i* and *ki*, are transitive, and sometimes with *ki* (so My. *kan*), causative: in this way we have in the Oceanic dialects analytic substitutes for ancient intensives, or causatives. Thus Ef. *rojo*, to hear, *roji*, v. tr., to hear, *rojorogoki*, to proclaim, make to be heard: in the last case the reduplication is intensive. Then from these we have *na rojoan*, a report, thing heard; *na rojian*, a hearing; *na rojorogokian*, a proclaiming.

With *-a*, for *-ta*, *mitiri*, to write, *na mitiria*, a writing, so *mataku*, *matakua*; *tabu*, *tabua*; *tanue*, *tanua*; *misaki*, *misakia*; *milate*, *milatea*; *tiro*, *tiroa*; *maieta*, *maietoa*; *moru*, deep, *na norua*, the deep.

TABLE II.

bunuta	malifus
karaka	tokora (Mg. toeta)
talifa	matakua

TABLE III.

bunutān	talifān	matakuan
karakān	malifusān	

TABLE IV.

buluti	silifi	tanumi
sokari	atugi, buluni	balosi

TABLE V.

sokataki (soka)	atumaki (atu, atugi)
tokoraki (toko)	rogosaki (rogo)
silifaki (sili)	toroaki (toro)
tokonaki (toko)	

TABLE VI.

bulutian	silifian	tanumian
sokarian	atugian, bulunian	balosian

TABLE VII.

sokatakian	tokonakian	rogosakian
tokorakian	atumakian	toroakian
silifakian		

Compare Fi. *keli*, *kelia*, *kelivaka*; Sam. *nofo*, *nofoa*, *nofoa'i*.

In Madagascar, 'Some tribes,' says Richardson, 'use them (-*ta*, -*ka*, and -*na*) interchangeably.' In the Hova dialect itself, as Parker has observed, they are interchangeable in certain words, thus *silata* and *silaka*, Ef. *sila*, chipping off; Mg. *tanina*

(also *kanina*) and *tanika*, and *tunu*, roasting, &c. For *-n*, *-g* occurs in dialects. Malagasy examples:—*tarafa*, *tarafina*, ps.p. (Sa. *titotilo*, to spy, *tilofia*, ps.); *unuña*, *unutana*, or *unurana*, ps.p. (Sa. *una*, to pinch, pluck off, *unatia* or *unafia*, ps.); *hirika*, *hirihana*, or *hirifana*, ps.p., bored; *minuna* (drink), *minumina*; *andrasana* or *andrazana*, ps.p., being watched; *tandrina*, *tandrinana*, or *tandrimana*, p.p., being taken care of.

Malay examples:—*lulut*, *lulur* (Ef. *loai*, to stroke, paint; *lolo*, *loasi*, or *loari*); *lapit*, *lapis* (Ef. *lifai*, *malifus*, to bend, bent); *lakat*, *lapap* (Ef. *liko*, *likoti*, fasten, &c.); *garut*, *garok* (Ef. *karu*, *karuti*, to scrape); *gosot*, *gosok*, rub (Ef. *kasi*; Mg. *kasuka*, *kusuka*); *tambat*, *tambag*, to bind, fasten; *guliğ*, to roll (Mg. *hudina*); *minum*, to drink (Mg. *minuna*).

Efate examples:—As in Mg., My., Sa., and Fi., so in Ef., the *t* may have more than one phonetic form with the same word as *keleti*, *kelufaki* (*kelu*); *sokari*, *sokataki* (*soka*, to join on to); *karuti*, *karisi*, *karafi*, *karaka* (*karo*, *kari*, scratch); (dialects) *balosi*, *baloni*, *buluni*, *bulugi* (*bafano*, wash the hands), Sa. *fufulu*, Fi. *vuluvulu*; *atuği*, *atumaki* (*atu*, break, smite, &c.), *munuği* (dialect *munuma*, *munu*, to drink).

In Fiji, words with *-t* are usually transitive verbs, equivalent to Ef. with *-ti*. Fiji examples:—*kovuta*, *kovuna* (*kovu*, wrapper); *tura*, to place (Sa. *tula*, n.; Maori *tuga*), (*tu*, to stand); *tutaka*, to defend (from *tura*); *rait'a*, to look at (*rai*, to look, seeing); *vakaraitaka*, to show (from *rait'a*); *volia*, to buy (*voli*, barter); *volitaka*, to sell (from *volia*); *vuruya*, to crumble (*vuruvuru*, crumb); *vurutaka*, to crumble (from *vuruya*); *vosaka*, to speak to (*vosa*, speak, speech); *vosataka*, to speak of (from *vosaka*); *roğot'a*, to hear, tr. (*rojo*, to hear, intr.); *roğotaka*, cause to be heard (from *roğot'a*); *roğovaki*, to be spread abroad, of a report (*roğotaka*); *rokota*, to bend, bow (*roko*, a bowing, bent); *rokoğa*, to bow to (*roko*, *v* for *t*); *t'oroğa*, to singe, scorch (Ef. *soro*, to blaze, burn); *t'orokaka*, to singe, scorch (from *t'oroğa*); *unuma*, to drink (Mg. *minuna*; My. *minum*).

Of the two non-inflexional suffixed particles, really transitive prepositions, *i* is for (*ni*, *ri*), *li*. And *li* is the Semitic preposi-

tion in Arb. *li*, of the same meaning, and, what is particularly to the point, of similar use in Arb. after verbal nouns. In Arb., 'the verb may govern either (a) the *accusative* of a noun, or (b) a *preposition with the genitive* of a noun, which takes the place of the accusative, and gives a greater precision and accuracy to the expression. This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives, whenever and so far as these different kinds of nouns contain somewhat of the conception or nature of the verb.' 'The *nomen actionis* (with the others above-named) often takes its objective complement not in the *accusative*, but in the *genitive* with *li*, in which case this preposition is used as an outward exponent of the relation between the *nomen verbi* and its object. Hence the Arab grammarians rightly call it . . . *the lam (li) that strengthens the regent* (the *nomen actionis* or the verbal power which it possesses; for since the verbal force which dwells in the *nomen actionis* is less than that in the finite verb, the language helps the former to exercise its influence upon the object by annexing to it a preposition expressing the direction of the action towards the object.' It is added, 'This use of *li* to designate the objective complement is common in Ch. and Syriac, rare in Heb. and Eth.'¹ No words could better describe the function of this transitive preposition, whether, as originally, not suffixed, or suffixed as in Tables IV and VI. The other is the Semitic particle *ki*, or *ka*, which was used, like *li*, in Southern Arabic, or Himyaritic, 'as the sign of the accusative, and even of the dative . . . or more exactly, perhaps, of the accusative alone.'²

See *M.L.*, pp. 137-40, for the following examples:—

-a, Mota *matea* (*mate*), death; Maori *matiga*, death; Ef. *matigo*, the grave (place of death).

-va, Fagani *ma'eva*, death.

-he, Saa *maurihe* (*mauri*), life; Java *urip*, Tanna *murif*.

¹ Wright's *Arabic Grammar*, II, §§ 1, 21, 29.

² Halévy, *Études Sabéennes*.

-ra, Mota *togora* (*toga*, Ef. *toko*), behaviour (way of abiding).
Ef. *tokora*, a place (place of abiding).

The following word shows many of the changes this ending undergoes:—

كَيْفَ, a net (fishing), Ef. dialects *kubena*, *kubega*, Sam. 'upegā, Tah. *upea*, Maori *kupega*, Marquesan *upeka*, Haw. *upena*, Tongan *kubega*, a net (fishing): see Index كَيْفَ.

PLURAL ENDINGS.

Ancient Semitic masculine in -m: see below on the personal pronouns.

Ancient Semitic feminine in -t: see Ef. *taot*, and Index under y.

DUAL ENDING.

See *rua*, two; Mod. Syriac *tera*, &c., and the verbal pronoun forms of the personal pronouns, *infra*, for the ancient Semitic dual ending -a in Oceanic.

REDUPLICATED FORMS.

1. Falfal (Pilpel).

Ef. *kalākala*, قَرَّرَ, to laugh.

Ef. *kofūkofu-a* (*kofu*), A. *kabəkaba*, Sam. 'ofu'ofu.

Ef. *kalākala*, A. *ḡalīḡala*, H. *ḡelḡel*, Mg. *heliheli*, and *kedikedi*, very small, and of rapid motion, moving about, Ef. *ma-kalākala*.

Ef. *kelakela* (*kel*) and *kelekelet* (Mg. *hudinkudina*), A. *karəkara*, and كَرَكَرَا.

Ef. *kafīkafe* (*kaf*), A. *kafəkafa*, Maori *kapukapu*.

Ef. *silasila* (*sila*), A. *ḡalaḡala*, Sam. *fai-tilitili* (Ef. *fai*, thunder).

In Ef. it is the radical part of the word which is reduplicated, not the formative prefixes or suffixes, thus, *baro*, *taḡaro*, *taḡaro-ḡaro* (see Tafalfal form *infra*), and so *bulu*, *bulubulut*, *bulut*; so *kelekelet*, A. *karekarat*, &c. An exception to this rule is Ef. *mitiri*, *mitimitiri*, the *mi* having come to be regarded as radical.

The Falfal form is frequent in Ef. and other Oceanic dialects.

2. Fafal (Assyrian 'Papel').

Ef. *kakasi* (*kasi*).

Ef. *kakat* (*kati*), My. *gigit*, Mg. *kaikiṭa*.

Ef. *tuturu* (*туру*, *turuturu*, A. *s'alla*, *s'alēs'ala*); Fi. *tuturu*; Sam. *tutulu*, to drip.

My. *duduk*, Java *totok*, Ef. *toko*, and *to*, to sit, *tokora*, Mg. *toṭa*. This form is also frequent.

3. Pe'al'al (Hebrew and Aramaic).

Sam. *savalivali*, to keep on walking (*savali*, to walk, Ef. *siuer*, *suuara*). Ef. uses, instead of this, form 2 in this word, *sisiuer*.

4. Sam. *savavali*, another form of *savali*, to walk: compare perhaps פָּצַח, the one word of this form in Hebrew, and the original form of the Arabic twelfth conjugation, for which see *C.G.S.L.*, pp. 220-1.

The Falfal and Fafal forms may be said to have partly taken in the later Oceanic dialects, as Ef., the place of the ancient Intensive forms, in Arabic the second conjugation, in Hebrew Piel, but it is easy to show that such forms as these latter (the Intensive forms) belonged to the Oceanic mother-tongue. Thus:

(Arabic 2 and 5.)

Ef. *rèakē*, to strain, and رَزَقَ, رَزَّاقٌ: see above, and Index. And the fifth conjugation or form of the Arabic, which is the reflexive of the second, is seen in

Ef. *ḡaro*, *taḡaro*, to be heedless, refractory, تَفَرَّغَ, فَرَّغَ.

borai, to split, *tabare* (*tabarre*), to be split, تَفَرَّقَ, فَرَّقَ.

tatalai, to warm oneself, تَهَلَّلَ, هَلَّلَ.

tōli (*liu*), to go before (put behind), تَوَلَّى, وَلَّى.

tahumi, to swallow, تَلَّهَمَ, لَهَمَ.

See also *tafakka*, *tafaḡka*, *tageli* (dialect *takel*), *takusi*, &c.

Such Tafalfal forms as *taḡaroḡaro*, *takelkel*, *tabarebare* are also ancient, as

Ef. *rere*, or *rerea*, *tarere*, تَرَزَّزَ (٧٧٦), to break (as breakers rushing on the shore).

(Arabic 1 and 8.)

So the reflexive of the simple or unaugmented verb, Arabic first conjugation, Hebrew Kal, is seen in Ef. *kari*, to hasten, *takari*, كَارَ, (originally) تَكَارَ, 8¹: and that this form thoroughly belonged to the Oceanic mother-tongue, see above (Ch. III. d), the secondary verbs *tuli*, *ma-taku*, and *toko*, for which see also Index under letter ٢.

(Arabic 3 and 6.)

The form in the Arabic third conjugation, H. Poël, being simply a lengthening of the first vowel was apt to become unrecognizable in the analytic Oceanic dialects, but appears in Ef. *süer* (*süwer*, *süwara*), to make a journey, to walk; Sam. *sāvali* (سَفَرَ, Sam. *savali*), سَافَرَ, 3, n.a., سَفَارَ, Sam. *sāvali*, Ef. *süèr*. We have perhaps the reflexive of this, as in Arabic 6, in Ef. *naboa*, or *nabo* (for *taboa*), dialect *tamo*, from *boa*, to be odorous, diffuse odour, or fragrance, فَاحَ (and فَاغَ), 6, n.a., تَفَاوَحَ.

¹ C.G.S.L., pp. 207-9.

CHAPTER V

PRONOUNS AND PARTICLES

See Dillmann, *Grammatik der Aethiopischen Sprache*, §§ 62-5, and 146, fol. ; and C.G.S.L., Ch. VI.

1. THE DEMONSTRATIVES : this, that, here, there.

In the Semitic languages, as Dillman has pointed out, these are *ta*, by letter change *da*, *da*, *za*, *sa*, *ha*, *a* ;

na or *an* ;

la, or *al* ;

ka, *ko*, by letter change *fo*, *po* ;

i.

In Oceanic these occur thus :—

Ef. *sě* ; Ethiopic *zě* ; Tigre *iz-* ; Merlav *se*, Samoan *sia*, *sena*, *senci*.

Ef. *setu*, and *sentu* ; My. *situ* ; Mg. *izatu* ; Ethiopic *zentu*, *zati*.

My. and Mg. *itu* ; Aramaic *ide*, *idek*.

Ef. *na*, *ne*, *in* ; Sam. *nei*, *na* ; My. and Mg. *ini* ; Assyrian *annu*, *anna*, *anni* ; Heb. *hen*, *hineh*.

Ef. *sin*, *sana* ; Sam. *senei*, *sena* ; My. *sini* ; Mg. *izani* ; Aramaic *den* and *zen* ; Eth. *zentu*.

Ef. *eru*, *eri*, *ri*, *ra* (see Index under letter *ś*) ; Vanua Lava *le*, *lo* ; Sam. *la* ; Maori *ra* ; Mg. *iri* ; Aramaic *harka*, *halka* ; Assy. *ullu*, *ulli*, *ulla*.

The Article, originally the demonstrative *l*, is in Arabic *al*, *l-*, *a* ; Heb. *ha* ; in Ef. *in*, *ne*, *na*, and sometimes *a* (very

rarely *l*, *t*); Mg. *ni*; Sam. *le*; East Mai *re*; Maori *te*; Tong. *he*; Fi. *na*, *a*. In Ef. the article is written prefixed to nouns, and is used prefixed to other demonstratives thus:—

With *s*, *nis* (הלח); with *n*, *nin*; Sam. *lenei*, *lena*, *lela*; with *t*, *netu*; Santo *natu*; with *k*, *naja*; Santo *nakai*.

The Semitic plural demonstrative, 'these, those,' is formed from the demonstrative *l*, and is in Ethiopic *elu*, *ela*; Heb. *elch*; Arb. *ilā*, *ulai*; Amharic *ēla*, &c.; Mg. *re*, in *ireu*, *ireni*, *iretu*, &c., plurals of *iu*, *ini*, *itu*; so Florida *raeni*, these, plural of *eni*, this, exactly as Amharic *elaziā*, those; *elayah*, these; plurals of *zia*, *yeh*, that, this; and so also Arabic *dol*, *dola*, plural of *de*, this; Vanua Lava *ter*, *tar*, plural of *te*, *ta*, this. In Amharic it is used also combined as a pluralizing word with the personal pronoun, as *ant*, thou; *elant*, ye: this is frequent in Oceanic, to mark that the personal pronoun (originally plural but now used also for singular) is used in the plural sense only, as Mg. *izi*, they, also he, but *izareu*, they; so Ef. *nara*, *inira*; Santo *inira*, they; *nai*, *inā*, being now used for singular 'he'. In Amharic *ēla* is used also to form the plurals of Interrogative pronouns (see for this in Oceanic below, on the Interrogatives), and also as an article before proper nouns forming a kind of honorific plural, or plural majestatis:¹ thus also Mg. *ra*, the honorific and personal² article.

Ef. *ke*; Mota *ike*; Maori *ko*; My. *ika*, *iki*, *iku*; Assy. *aga*; Aramaic (*ha*) *ik*, *hak*; Arb. *hak* (*hadak*); Amh. *yīh* (for *yik*); Heb. *ko*; Aramaic *ka*.

This Semitic *k* is used before other demonstratives as an article, thus, before the above *s*, Assy. *agasu*; Ef. *his*; Banks Islands (Gaua) *kose*; Volow *iges*; Bugis *kotu*. Thus also it is used prefixed to the above *n*, Ef. *kin*; Java *kone*, *kono*; Maori *konei*, *kona*; Assyrian *agannu*. This *k* is also suffixed to other demonstratives, Aramaic *dek*; Arb. *daka*; Santa Cruz *deka*; Sunda *diyak*; Santo *ituga*; and to this again the *n* is added, Aramaic *diken*; Vanua Lava *tigen*.

¹ Prætorius, *Die Amharische Sprache*.

² Richardson's *Mg. Dict.*, p. xlix.

The *f*, or *p*, for this *k* (see above), *fo*, or *po*, for *ko*, *ka*, is used exactly as the *k* in Ef., thus *kin*, *ke*, dialects (*ban*, *bon*), *uana*, *uane*, *uin*, *ua*, *uo* (i.e. *wa*, *wo*), *uone*; so *kis*, dialects *uis*, *uase*, *uose*; Celebes (Holontalo) *bo*, *wo*, *botia*, *wotia*.

The demonstrative *i* is seen prefixed in some of the above examples, as in My. *itu*, Aramaic *ide*. In Ef. *i* alone in one dialect denotes 'this'.

The Semitic *ha*, or *a*, is prefixed to other demonstratives as may be seen in the above: when suffixed it points to a distance, thus Amharic *yih*, this (for *zikh*), *zia* (*ziha*), that; Harari *yi*, this, *ya*, that; Ef. *uane*; Tongan *ne*, this; Ef. *uana*; Tongan *na*, that; Aramaic *ai*, this; *aia*, that.

1 a. DEMONSTRATIVES PREFIXED TO THE PERSONAL PRONOUNS.

The demonstrative syllable *an* (*in*, *en*) was so prefixed in all the Semitic languages: in Mahri it has been dropped now from all¹ except the 1st plural. But it is still found generally all over Oceania,² Ef. *k-inau*, *ajo* or *najo*, *nija*, I, thou, he (see Index).

Another is *k*, Ef. dialect *ki* (verbal pronoun, 3rd person, used interchangeably with *i*), Pentecost *kea* (pl. *kera*), Gurague (a modern Eth. dialect) *kua*, *kia*, Fi. and Po. *ko*, as in *koia*, *koya*, pronoun, 3rd person. This is seen in Himyaritic *k*, Eth. *kia*, prefixed to the personal pronouns, usually in the emphatic sense and in the accusative, as *kiaka*, thyself, as for thee, thee thyself. As may be seen in *C.G.S.L.*, in the later Semitic dialects this was used also in the nominative, and became in Arb. *iya*, Tigre *i*. This *i* is common in the Melanesian dialects and in Mg., as e.g. in Tigre *ika*, Tanna *ik*, thou.

Another is *ha*, *a*, Melanesian and Polynesian *a*, Gaudalcanar *aia*, i.e. *a-ia*; so e.g. in Aramaic *ai*, *aia*, for *ha-hi*, *ha-hia*.

¹ *Z.D.M.G.*, XXV.

² For a long list of the personal pronouns, v. *M.L.*, p. 112 fol., and Ray's list of New Hebrides words, and see *S.S.S.*, I and II.

The Personal Article *i*: Melanesian (not in Ef.) *ia, i*, Mg. *i*, is connected with the third personal pronoun; compare *C.G.S.L.*, p. 182. For Mg. *ra*, see above.

2. THE PERSONAL PRONOUNS.

For these see Index under the letters *ن* and *ا*, and the above chapter on Phonology, places specified *infra*. Here we may observe—

(1) That the loss in the Oceanic dialects of the distinction of gender in the 2nd and 3rd persons has taken place in the same way in Mod. Syriac¹ in the 2nd and 3rd persons plural, and in Mahri² in the 2nd singular.

(2) As to the use of the 2nd plural for the singular in some dialects, as in My. and Mg. (*not* in Ef. and many others), we see an approach to the same thing in the use of Amharic *antu* (you) for the singular, as in English 'you' is commonly used for 'thou'. As to the 3rd personal pronoun, the ancient plural of which is now used in the Oceanic dialects also for the singular, e. g. in My. and Mg., or for the singular mainly, e. g. in Ef., &c., the 3rd plural is used by way of politeness in speaking of a distinguished individual in Amharic and Efatese; and in Mod. Syriac³ the 3rd plural is often used also for the singular.

(3) This made it necessary to distinguish the word when used in the plural sense alone, and this was done by using it in a different or less contracted form, or more commonly by attaching to it the ancient plural demonstrative (for which see above, and Index under the letter *ن*, *أَلِي*, &c.), or in some dialects *tou*, or *tolu*, three, thus Ef. and Santo *inā, inira*, Mg. *izi, izareu*, Tanna *in, iraha* (for *inara*), dialects (Tanna) *ilar, ilat, ilia, iria*, Futuna (Polynesian) *ak-ireā*, all for *inara*, or *inala*, Sam. *latou* (for *na-tou*), Ef. (verbal pronoun) *iru, ru*, for *inu, nu*

¹ Stoddart's *Mod. Syrian Grammar*, p. 22.

² *Z.D.M.G.*, XXV, p. 200.

³ Stoddart, p. 89.

(dialect *iū*), 3rd person plural; and *au* for *amu*, or *amu*, for *na-nu*, or *na-mu*, dialects *mu*, *pu*, *u*, 1st person pl. 'exclusive'.

(4) As to the so-called 'exclusive' and 'inclusive', Ef. *ināmi*, or *nigāmi* (*nināmi*), 'we and they,' and *ninita*, *nigita*, *igita*, 'we and thou,' it is to be observed (a) that according to the native way of speaking the conjunction 'and' is left out in such expressions, thus in Ef. 'thou and John' is 'kumu John', literally 'ye John' (not 'thou John'); and 'he and John' is 'nara John', literally 'they John' (not 'he John'); and so 'I and thou' is 'we thou', *nini-ta*, *igi-ta*, and 'I and they' is 'we they', *niga-mi*, *ina-mi*, or *nigi-mi*, *ini-mi*, probably for *nina-umi*, *ina-imi*, or *nin-umi* (the *i* or *u* as in Scotch *gude*); and (b) the order of the words in such expressions is different from that in English, in which we say 'you and I,' 'they and we,' and the same as in Arabic, in which the 1st personal pronoun is put first.¹

(5) The Oceanic mother-tongue formed the plurals of the personal pronouns like the other Semitic languages, and in the 2nd and 3rd, by the ending *m* (as in nouns), with the same interchange, and occasional elision, of *m* and *n*; and the Dual of the 2nd and 3rd as in Arabic by the ending *a* (see the Ef. verbal pronouns and Index).

(6) These pronouns played the same large grammatical part in the Oceanic as in the other Semitic languages, as separate, prefixed (nom.), and suffixed (to nouns and prepositions, genitive; to verbs, accusative; and to verbs, nominative).

In the Semitic languages the suffixed pronouns were all originally of one form and without the demonstrative prefixed syllable *an*, except 1st person plural and the verbal suffix 1st sing., which retained the *n*-, and except that the *k* of the 1st person interchanged with *t*, and the *t* of the 2nd person with *k*, from the very first. Thus we have the verbal suffix (acc.) in—

¹ Caussin de Percival, *Grammaire Arabe Vulgaire*, § 223.

	NOMINAL SUFFIX (gen.)	
	ETH.	EF.
<i>Sing.</i>		
1.	ni (for naku)	nau, au (for naku)
2.	ka	k, ko
3.		(pl. for sing., n, na)
<i>Pl.</i>		
1.	na	na (in na-mi, ni-ta)
2.	kemu	mu for kumu (d. kama)
3.	homu, omu Arm. hun, hon H. am, amo	homu Arm. hon

The verbal suffix in Ef. (and most other Melanesian languages) though *written* separate is really, and as pronounced, a suffix, and should have been written, as the nominal suffix is, suffixed. By prefixing the *an* to these we have the separate pronoun, Heb. *ani*, Assy. *anaku*, Ef. *anu*, *k-inau*, &c., 'I,' and so with the others (see above Ch. II on Phonology, and Index). The nominal suffix with slight phonetic variations here and there is found throughout the Oceanic dialects, and in the mother-tongue was undoubtedly as truly and unmistakably Semitic as in Arabic or Ethiopic. Now, the nominative suffix with the verb in Mg., (a substitute for the ancient perfect), is not used with the verb in most of the Oceanic dialects (and neither the verbal pronoun nor the verbal suffix, on the other hand, is now used in Mg. as it is in Ef.), and is identical with the above, thus:—

<i>Sing.</i>	MALAGASY.	ETHIOPIC.
1.	ku	ku
2.	nau (for kau, for kamu), pl. for sing.	ka
3.	(pl. for sing.) ni	

¹ Aurora *ga*, Tanna *k* and *m*, Ero. *ka* and *ma*.

Pl.	MALAGASY.	ETHIOPIC.
1.	na (in na-i)	na
2.	na-reu (for <i>ka-reu</i> , v. sing.)	kemu
3.	ni (as nominal suffix)	

The verbal pronoun (nom.) in Ef. (and many other Melanesian dialects) is never used except immediately *before* the verb, and any word with which it is used is a verb. Thus we have a substitute for the ancient imperfect which prefixed short forms of the pronoun to the verb.

	EF.	ARB.	EF.	ARB.	EF.	ARB.
<i>Sing.</i>			<i>Pl.</i>		<i>Dual.</i>	
1.	a	a	a-u (a for na na ¹)			
2.	ku (d. ko)	ta	ku, tu	tum, tu tā		tumā
3.	i	i	iru, ru (for inu, nu)		irā, rā (for inā, imā)	humā

In the singular these Ef. short pronouns strikingly resemble the ancient in every way, but no such resemblance was possible in the plural and dual, which were not so prefixed in the ancient languages except in the 1st plural. The 2nd and 3rd had the same prefixed forms as the singular, and denoted the plural by suffixed particles. The Ef. plural and dual of the 2nd and 3rd persons are simply the short forms of the ancient short pronouns 2nd and 3rd plural and dual as used in the perfect. Here we give an Ef. verb with these verbal pronouns.

bano, 'to go.'

Singular.

1. a bano, I go.
2. ku bano, thou goest.
3. i bano, he goes.

¹ au for na-mu, see *supra*.

Plural.

1. Exc. a-u (dialects u, bu, mu) bano, we, they go.
1. Inc. tu¹ bano, (we) you go.
2. ku bano, you go.
3. {dialect, iu bano
ru bano} they go.

Dual.

1. Exc. a-rā² bano, we they-two go.
1. Inc. tā³ bano, (we) you-two go.
2. ko rā bano, you they-two go.
3. rā bano, they-two go.

There are only two duals in these, *rā* in the 1st and 2nd being the *rā* of the 3rd, for *nā* (orig. *mā*), they two, Arb. *humā*, and *tā*, ye two, Arb. *tumā*.

For the New Hebrides dialects, see *S.S.S.*, Vols. I and II. For other Melanesian dialects, *M.L.* For the Mg., Richardson's *Mg. Dictionary*, p. xlv fol., and Griffith's *Mg. Grammar*. For Aneityumese, Dr. Inglis's *An. Grammar and Dictionary*.

For the letter changes in the Personal Pronouns, see above, Ch. II, §§ 9, 10, 13 *b*, 14 *a*, *b*, *c*, *e*, 15.

1st person.

II, § 10, separate, sing. and pl.

§ 13 *b*, 'Inclusive,' and § 14 *b*, and § 12. The final syllable is the pronoun of the 2nd person.

§ 14 *b*, *e*, 'Exclusive,' suffix § 15 *m*. The final syllable is the pronoun of the 3rd person.

'Exclusive,' verbal pron., § 14 *b*.

2nd person.

II, § 9, and § 14 *c* (suffix); separate, sing. and pl., § 14 *a*; plural, § 10, and § 15 (*m*), separate and suffix.

And final syllable of 'Inclusive'.

¹ *tu* is for *na-tu*, in Aneityumese *inta*. See Inglis's *An. Grammar and Dictionary*.

² The *a* in *ara*, as the *a* in *au*, is for *na*, we.

³ *tā* for *na-ta*, as *tu* for *na-tu*, note 1.

3rd person.

II, § 13 *b* (suffix), and separate, § 15 (*n*) and (*m*), separate and suffix, and verbal pron.

Verbal pronoun, pl. and dual, § 15, R.

And final syllable of 'Exclusive'.

3. THE RELATIVE PRONOUNS.

These are in origin demonstratives, *C.G.S.L.*, p. 116 fol.

Aramaic *di*, *dē*, Eth. *za*, Assy. *sa*, Tahiti *te*, Ef. *te*, *tea*, Tanna *si*, Santo *se*, Mg. *izai*. Ef. *te* is used as in Aramaic as a conjunction, 'that,' 'because,' and also very often in the sense of 'that which,' 'what,' 'he who,' 'they who,' as *te ku tilia i uia*, 'what you say is good,' literally, 'that you say it, is good,' 'that which you say is good.' The demonstratives *uane*, *nag*, or *naga* are commonly used as relatives in Ef.

As in Arb. and Heb. the article is sometimes used as a relative. In Samoan the relative is *lē*, with which we may compare the Modern Arabic *elli*, Maltese *li*.

4. THE INTERROGATIVE PRONOUNS.

See *C.G.S.L.*, p. 120 fol.

a. اَيّ *ayy*, Eth. *áy*, Heb. *ē*, Aramaic *ē*, *hē*, also *ā*, who, which, what, where?

b. 'Another interrogative pronoun in the Semitic languages is that which is characterized by the letter *m*. Its oldest forms appear to me to be *man* for the masculine, and *mant* for the fem.; but in practice *man* is used as the interrogative for persons of both sexes, "who?" whilst *mant* is employed in speaking of things, "what?"'¹ Himyaritic usually changes the *m* into *b* (or *v*), and Mahri *mon* is used of all genders and numbers. The *n* is dropped in the Heb. *mī*, who? and the *nt* in the Arb., Heb., and Arm. *ma*, what?

c. These two, (1) and (2), are combined in Arabic thus, اَيّ *āy*, Modern *ama*, what? which?

aa. The initial letter of (1), see Phonology, in Ef. has either

¹ *C.G.S.L.*, loc. cit.

lost its consonant power as in *ē*, or changed it as in *hē*, *sēi*, *fēi*, who? Polynesian *vai*, *wai*, *hai*, *ai*, Melanesian *hai*, *hei*, *t'ei*, *tei*, *sei*, *si*, *re*, Mg. *i-za*, who?

bb. My. *mana*, who, what, which, where? Lifu *mene*, what? Epi *va-i*, what? Eromangan *me*, Tanna dialect *ba*, who? Torres Islands (Lo) *va*, what? And with the demonstrative suffixed, as in Arb. *made*, what? we have Ef. dialects *uase*, *fite*, *feha*, Carolines (Strong's Island) *meta*, what? Ef. *uai*, *bai*, *uan*, *ue*, *mbe*, Polynesian *fea*, &c., where?

cc. That is (1) and (2), Ef. *safa*, *sefa*, *hefa*, contracted *sā*, Ysabel, &c., *hava*, Fi. *t'ava*, &c., what? which? My. *apa*, Mg. *zuv* and *uvi* (who? which?), Polynesian *aha*, *aa*, *ā*, what?

d. These pronouns are also as in Arabic, &c., used indefinitely, thus (1) Ef. *sei*, who? also some, any, some one, any one (see Dict. under the word *sega*, i. e. *se ga*-); (2) Po. *mena*, *mea*, anything, something, &c.; and (3) Ef. *sefa*, what? also something, somehow or other, &c.; My. *apa*, Mg. *zavata*; Ef. *matun* or *fatun*; Mod. Syriac *mudi*, for *maden*, *C.G.S.L.*, p. 125.

In Ef. the *ma*, or *ba*, of (*b*) and (*bb*) is suffixed in an indefinite sense to the negative adverb, as it is in Assyrian, thus, *ta*, or *ti*, not, also *tama*, or *tiba*, as *i ta bano*, or *i tama bano*, or *i tiba bano*, he did not go. It is also used, exactly as in Arabic, after nouns and personal pronouns.

This *m*, or *ma*, plays a very large part in the Oceanic dialects, as in all the Semitic languages, prefixed to participles and verbal nouns, and in Ef. may sometimes be used or not as the speaker pleases, thus we can say *i toko*, or *i matoko*, *batoko*, or *fatoko*, he sat, or abode. But usually it has become inseparably prefixed as in the verb-form prefixes *ba-*, *baka-*. In Mg., however, where it is prefixed in the present or indefinite tense, it is dropped in the past and future tenses: see below on the Tense particles.

5. THE INTERROGATIVE ADVERBS.

Generally, in Ef. the above pronouns may be used in the sense of 'where?' 'what (place)?'

With the particle of comparison, كَيْ , كَيْ , as, prefixed to the pronoun in *a*, *aa*, we have a word signifying *quot*, how many? thus كَاي (see Index), *gisa*, *giha*, *his*, *fisa*, *firi*, *pira*, *hia*, *fia*, &c., how many? and used indefinitely, *tot*, so many. In Tanna 'how many?' is *kūva* or *keva*, H. כֵּי־מַה literally, 'as what?'

With the same particle of comparison suffixed to it and the demonstrative *t*, Arm. *d*, prefixed, we have in Ef. a word, *taka*, Arm. *daka* (see Index), and the same with the demonstrative *n* suffixed, Ef. *takana*, Aramaic *dakana*, how? and used indefinitely, 'so,' 'thus.'

With the final conjunction كَيْ , (كَيْ) prefixed to the pronoun in (b) we have كَيْمَا , Ef. *kua* (*kuwa*), or *gua*, Epi *kava-i*, that what? for what purpose? why? Wright's *Arabic Grammar*, I. 351. So with *cc* in Ef., *kasafa* and *kasā*, having exactly the same meaning in one dialect as *kua* in another.

6. PARTICLE OF COMPARISON.

This, as we have seen in dealing with the interrogative adverbs signifying 'how many?' and 'how?' is in Arabic *ka*, Hebrew *kě*, as. In Ef. it is *ka* or *kě*, as. Prefixed to the demonstrative *da*, *de*, *di*, it is in Arb. *kada* or *kade* (Arm. *kedī*), Java *kadi*, Ef. *kīte* or *kīta*, as; literally, 'as this.'

7. PARTICLE OF NEGATION (NEGATIVE ADVERB).

Arabic *la*, Hebrew *le*, *la*, *lo*, Samoan *lē*, Maori *tē*, Paama *re*, Efate *ti*, *ta*, *di*, *ši*, Malay *ta*, Malagasy *ši*, not.

The same prefixed to a verb substantive, Aramaic *ata*, *ita*, is: Aramaic *lata*, Mandaitic *laita*, *lata*, Malay *tada*, *tiada*, Malagasy *šiadri*, is not, no; and the same with the verb substantive *ka*, Arabic *kana* with the *n* dropped, Malay *tadak*¹, or with the verb substantive *ka*, is, alone; Mandaitic (and Talmudic) *laka*, *lika*, Samoan *le'ai* (*lekai*), Ef. *tika*, *nika*, *šika*, *šia*, Malagasy *šia*, Malay *tak*, is not, no; and with the *l* of the negative elided

¹ On this compound and these Semitic words, see Nöldeke, *Mandäische Grammatik*.

Ethiopic *ako* (so Nöldeke), Tongan *ikai*, is not, no. As already said, the Ef. *tama*, *tab*, or *tiba*, not, is the negative adverb with the *m* of the interrogative pronoun used indefinitely suffixed to it as it is in Assyrian: it is never used in Ef. except immediately before the verb.

8. PARTICLES OF MOOD.

(1) 𐌲𐌹, (𐌲?), that, in order that, to, ut: in Ef. this is *ka*, or *k-*, or *ja*, Malagasy *ka* and *hu*, or *h-*, Malekula *ǵ'a*, *ga*, Florida *ǵ'a*, *k-*, Raratongan *ka*, Tongan *ke*.

(2) 𐌲𐌹, *fa*, that, so that, in order that, &c.; Ef. *ba* and *b-*, Motu (N.G.) *ba*, Fiji, Maori, and Ysabel (Gao) *me*, Malagasy *fa*, Futuna *pe*, Tanna *pa*, Aneityum *pu* or *mu*, Malekula (S.S.S., p. 42 fol.) *ba*, *b-*.

(3) 𐌲𐌹, 𐌲𐌹, *H*, *di*, *dě*, *za*, that, so that, in order that, quod, ut, Merlav, Mota *si*, Lakona *sa*, Mosin *ta*, Vaturaga *ti*, Lo *te*. For Ef. *te*, see above on the Relative Pronoun, to which it is here to be added that in the sense of a final conjunction, 'that,' it is used with (1). Thus, *taga* or *tak fano*, that I go, I may go, let me go, I will go, &c. In this Ef. *tak* there are three particles, the *t* of (3); *a*, I, the verbal pronoun; and *k* of (1); and it is to be observed, once for all, that these particles of mood (1), (2), and (3), by which what we call the Imperative, Concessive, Subjunctive, Conditional, and Infinitive are expressed, are also used as particles of the future tense: see below on the Particles of Tense.

In Ef. the ancient order, particle—verbal pronoun—verb, is yet used thus, *ka fano*, *k-* (1)—verbal pronoun (*a*)—verb, 'that I go,' 'to go,' 'I will go,' &c.; so 3rd person singular, *ke fano*, *k-*, *e* (so Florida *ke=k-*, *e*), *fano*, that he go, &c., and 2nd sing. *ba fano*, go (imperative), *b-* (2), *a* verbal pronoun 2nd sing. (for *ka*), and verb, literally, 'that thou go.' Generally in Ef. (1) is used, but in one dialect (2) is used instead of (1) throughout in the same sense. And another order, viz. verbal pronoun—particle—verb, has become the usual order in most dialects, thus instead of *ka fano*, *ke fano* we have *aga fano*, *iga fano*, in exactly

the same sense, but, literally, 'I to go,' 'he to go.' This variation in Ef. of the order of the three elements of the expression in no way varies the sense, and seems to be purely for euphony, and it is for the same reason that in Ef. and many other Melanesian dialects the verbal pronoun of the 2nd person singular has dropped its consonant and retained only its vowel.

In Malekula (*S.S.S.*, p. 42 fol.) the particle in (2) is used thus (imperative, infinitive, and future):—

	ML.	EF.	FLORIDA.	EF.
<i>Sing.</i>	<i>To sit.</i>		<i>To speak.</i>	
1.	ba tok	ka tok	ku bosa	ka bisa
2.	bo tok	ba tok	ko bosa	ba fisa
3.	bi tok	ke tok	ke bosa	ke bisa

Sing. EF. (dialect)

1.	aga tok	aga bisa
2.	kuga tok	kuga bisa
3.	iga tok	iga bisa

The particles (1) and (2) are also used thus in Ef.—(1) *i kani kai buka*; Mg. *nihinana izi ka vuki*, he ate (so) that (or, and then, or thereupon) he was satiated. Here Ef. *kai* is *ka* (as in Mg.) with the verbal pronoun *i*.

So (2) Ef. *i kani bo buka*, exactly the same meaning, and *bo* (o the ancient 3rd pers. pron.) is used exactly as the Arabic *fa*, see Wright's *Arabic Grammar*, II, § 140. Also in such expressions this particle may be left out, exactly as in the later Arabic usage, thus *i kani buka*. 'He spoke saying', or 'he spoke and said', is in Ef. either *i bisa bo tuli* or *i bisa tuli*. The latter mode of expression is *exceedingly* frequent in Ef., one verb following another, and this is the explanation of it. Here we may note the peculiar Semitic idiom to express 'again' before the verb.

9. 'Again.' This is expressed in Hebrew by שׁוּב (Arm. ܫܘܒ), 'to turn,' 'return,' and in Syriac by ܫܘܒܐ, 'to turn.' The former of these verbs is used in exactly the same way in Ef.

(see Index), and the latter in Polynesian, Aniwa *foke* (Sam. *fō'i*; Maori *hoki*; Tongan *foki*, to turn). Thus Ef. *roa* (*rowa*, for *rova*), to turn, *i ro bano*, he again went, literally, he 'turned went', or 'he returned went'; and with the prefixed *me*, *i mero bano*, which again is often, the *r* elided, *i mo bano*. In one dialect it is *i mer lēr bano*, he again went, literally, 'he turned returned went' (*lēr*, dialect for *liliu*, q.v.). In Aniwa *foke*, as in Syriac, is thus used, see Index for ܕܠܝܢܐ, and Uhleman's *Syriac Grammar*, § 82. In Hebrew and Syriac the conjunction is sometimes left out, as always in Ef., in this characteristic expression.

10. PARTICLES OF TENSE.

The Present Tense.

(a) The present or indefinite tense particle is in Ef. *mo* (which in different dialects becomes *bo*, *fo*, *uo*, and even *o*), Mg. *m-*; Malekula *m-*; Lifu *me*; Santo, Oba *mo*; Pentecost *ma*, *me*, &c. In Ef. this particle is, according to its origin, for which see the Interrogative pronouns used indefinitely, Semitic *ma* (compare Hebrew, also *mo*), rather, as in all the Semitic languages, a participle or verbal noun prefix than a tense particle. That this is what it is even in Mg., where it has most the appearance of being a tense particle, is certain: see Richardson's *Mg. Dict.*, p. xxxv, and what has been shown above on the Formative Prefixes. In Mg. it is dropped in the past and future tenses, but in Ef. it is *not* dropped in the future tense, and the indefinite tense is used for both present and past, with, or without (as is the rule) tense particle. On this Semitic *m*, as a similar kind of tense or participial particle, see Isenberg's *Amharic Grammar*, p. 73.

The Future Tense.

(b) The particle for this in Mg. is the above (1) in § 8: see Particles of Mood. This is *hu*, or *h-*, alone, in Mg., and the same in Ef. *k-*, or *ja*, but prefixed to (a), thus *ka fo bano*, I will or shall go; *ke fo bano*, he will or shall go; and in Ef. with

(2) in § 8, *b-*, or *ba*, as *ba fo bano*, thou shalt go ; *iba mo bano*, he will or shall go ; in another dialect, *iga uo bano*, he will or shall go ; *aga uo bano*, I will or shall go. For Florida with *k-*, alone, and Malekula, with (2) *b-* alone, Aneityum *pu* or *mu* alone, Santo *pa* alone, see under Particles of Mood. In Polynesian, Raratongan, we have *ka* (imperative and) future : see Buzacott's *Raratongan Grammar* (1851), pp. 26–8.

Particle of Mood (3) is also, as well as (1) and (2), used as a particle of the future tense, but not in Ef., thus Tanna *te*, or *t-* ; Banks Islands *ta*, *t-* ; Sam., and Tongan *te*.

The Past Tense.

(c) The particle of the past tense is in Mg. *nu*, *n-* ; Tanna *n* ; Samoan and Tongan *na*. This is, so far as we can judge, the demonstrative *n* (see above) ; compare the use of this demonstrative with the participle for the finite verb, present, past, or future, in the ancient languages : Gesenius, *Heb. Dict.*, s.v. נָ. In Fiji *na* is the particle of the present, or future ; Aurora *n*, *ni*, future ; Pentecost *n*, *nu*, past and present, &c.

Ef. dialect *ka* (past) ; Fi. *ka* (past, sometimes present), is probably the *ka* in Ef. *tika* (v. Particle of negation), i.e. the verb substantive in Arabic *kana*, and is used like *ka* in Mandaitic which according to Nöldeke, is for כָּן, whence 'כָּן, כָּן, 'כָּן. Example כָּן כָּן, er kommt ; Ef. *i ka mai*, he came. In Modern Syriac *ka*, or *ga*.

11. PREPOSITIONS.

(1) ܐ, ܐ, ܐ, *li*, *la*, *le*, Tigre *ně*, *ně*, Gurague *ya*, Tanna *la*, *ya*, Holontalo (Celebes) *li*, Bugis *ri*, My. *di*, *i*, Mg. *ani*, Aneityum *an*, Tagala, Battak *ni*, Ef., Fi., &c., *ni*, *i*, Polynesian *i* ; Ef., with suffix pronoun, *na*, *a*, Polynesian *a*, Mg. *a*, Fi. *ne*, *no* ; to, of, for ; sign of genitive, dative, accusative.

(2) Himyaritic *ka*¹, Amharic *ka*, My. *ka*, Fi. *ka*, Ef. *ki*, *gi*, Maori *ki*, Sam. 'i, o, Mare *ko*, o, Mg. *hu* ; Ef., with suffix pronoun, *ka*, *ga*, *ki*, Fi. *ke*, Po. o, to, of, for, by, with, from ; sign of accusative, genitive, dative, ablative.

¹ Halévy, *Études Sabéennes*, p. 92 fol.

(3) ب, ʾa, ʾi, *bi, ba, be*, Amharic *ba, ha*, Tigre *abē, a*, Mg. *ami*, Aurora *mi*, Motlav, Volow *b-*, Merlav *be*, Aneityum *va, va-i*, Fi. *ve-i*, Ef. *be-i, ma, mi*, My. *pa-da*, Hawaiian *ma*, Eromangan *bu, pi* (S.S.S., I, p. 79); Tanna with suffix pronoun *va, fa, fu, pa*, and consonant elided, Ef. *a*, or *e*, or *i*, Epi *a*, and Ef. after verbs in the sense of 'by' or 'with' (instrumental), 'from,' 'because of,' &c., the suffix pronoun of the 3rd person after it being always *sa, s* (for *na, n*); Po, *e*, sign of ablative, 'by,' &c.; on, in, at, by, with (instrumental), by (in swearing, Haw. *ma*), &c.; sign of dative, genitive, ablative.

(4) مَعَ (مَعَ), *ma*, Ef. *ma, me*, Melanesian and Polynesian generally *ma, me*, Mg. *ama-na*, with, together with; with suffix pronoun in Arabic and many Melanesian dialects, sign of genitive. As to the difference between (1), (3), and (4) in Arabic with the (genitive) suffix pronoun, see C. de Percival, *Gr. Arab. Vulg.*, §§ 279-83. What is *to* or *for* (1) a person, and so (2); what is *in* or *on* (3) a person; and what is *with* or *beside* (4) a person; is, 'his,' or for him.

(5) إِلَى, إِلَيْهِ, *ila, ele*, Aneityum, Tanna, Eromanga *ira*, Malekula (Maskelynes) *ila*, to, towards.

(5 a) عِنْدَ, عِنْدَ, near by, beside, Ef. *uta*, near by, beside.

(6) (2+1) Epi *kin*, dialect *kari*, Mg. *hu ani*, for, My. *akan, kan*, to, for; sign of accusative, Malekula *hini, gini*, Vaturaga *kone*; Ef. with suffix pronoun *kana, kini*, Epi, *kana, kona*, to, for.

(7) (2+3) Fi. *kive-i*, My. *kapa-da*. The *da* in My. *pada* is the demonstrative *da, d*, and is used suffixed to this preposition without changing its meaning exactly in the same way in Mod. Syriac, *bud, but*, Stoddart, *Gr.*, p. 143; with suffix pronoun, Tanna *kafa, kapa*, Ef., Epi *kia*.

(8) (3+2) My. *baki, bagi*, Ef. *baki*, Epi *beki*, to; Fagani *fagi*, with; Merlav *mug, mugu*, Ef. *maji*, contracted *mā*, Mota *mo*, Po. *mo*, for (dative).

(9) (3+1) Epi *bani*, to, Florida, Vaturaga *vani*, to, for; Ef. *mani, mini*, contracted *mā*, Po. *mā*, for (dative).

Prepositions with the Article as a Relative, or other Relative Pronoun prefixed, as לְ, לְיִל, Hŋ, *s'el, dil, zaba*. Thus with the Article we have:—

- (10) (1) Ef. *ani, ana*, Erom. *ari*, Sam. *la* (for *le-a*);
- (11) (2) Ef. *nagi, niġ, aġi, aġa*, Epi *neki*, Sam. *lo* (for *le-o*);
- (12) (1+2) Ef. *anaġa*.

The Article has sometimes become inseparably attached to the preposition as perhaps in Mg. *ani*¹, *ami*, and certainly in Ef. dialect *nagi, niġ*, the meaning and use being the same as that of the simple preposition.

With the Relative Pronoun we have:—

- (13) (1) Eromangan *sore*, Epi *seni*, Sam. *sā*, לְשִׁי.
- (14) (2) Samoan *sō*.
- (15) (3) Tanna *sava, sei*, Epi *sia*, Hŋ.

(16) Sometimes the Relative alone is the sign of the genitive, as Assyrian *sa*, Ethiopic *za*, Aramaic *di, dē*, Malekula, Epi, Tanna *sa* (*S.S.S.*, II, pp. 38, 89, 123).

For the uses of the prepositions, which vary somewhat both in each of the ancient and in each of the Oceanic dialects, the Grammars must be consulted: see the Grammars in *S.S.S.*, I and II, and those in *M.L.*, and Gabelentz's *Die Melanesischen Sprachen*, Vol. I (1863), especially Ch. XII, and Vol. II (1873). Here we shall give examples of their use with the suffixed pronoun, and it will be sufficient to give that of the 3rd person only (for the other persons see above on the suffixed Personal Pronouns).

(1) Ef. *ana*, Sam. *ana*, Mg. *azi* (for *ani*), Fi. *nena, nona*, Tanna *lan*, Ethiopic *lomu, lon*.

Fi. *a nena*, Ef. (10) *anena, anana*.

Sam. *lana* (for *le-ana*).

(2) Ef. *kana, kakana*, Tanna *hun*, M. Syriac *kahun, kai*.

Fi. *kena*, Sam. *ona*.

Fi. *a kena*, Ef. (11) *aġana*.

Sam. *lona* (for *le-ona*).

¹ But the *a-* in Mg. *ani, ami*, may be a prosthetic. Cf. Tigre *abē*, for *be*, (3).

(3) Tanna *fun*, Pentecost *benā*, Eromangan *buhni*, *pini*, Heb. *bam*, Eth. *bomu*, *bon*, Mg. *amini*, Pentecost *abena*.

(4) Epi *mano*, Fi. *mena*, Mota *man*, Ambrym *mena*, Arb. *mahum*, *mahun*.

(5) Eromangan *iran*, Malekula *elan*, Arb. *ilahum*, *ilahun*.

(5 a) Ef. *utana*, Arb. *'undahum*, *'undahun*.

(6) Ef. *kanana*, *kinin*, Epi *konana*, *kanana*, M. Syriac *ḵalahun*, *ḵalai*.

(7) Tanna *kafun*, Ef. and Epi *kiana* (possessive, with certain nouns), My. *kapadaña*.

(8) Merlav *mugun* ; Mota *mon* ; Po. *mona*, for (dative).

(9) Ef. *manena*, dialect *māsa* (for *mana*) ; Po. *māna*, for (dative).

(10) See (1).

(11) See (2).

(12) Ef. *anaḡana*, same meaning as (2).

(13) Samoan *sāna*, same meaning as ^lψ ; Eromangan *sorug*, my, *sorum*, thy, *soremi*, your.

(14) Samoan *sona*, possessive.

(15) Tanna *savani* ; Epi *siana* ; Eth. *zabomu*, *zabon*.

CONJUNCTIONS.

For the Ef. *go*, and ; *ko*, or ; and *be*, if, see the Dictionary, and for the final conjunctions *ba*, and *ja*, or *ka*, see *supra*, § 8. 1, 2. The preposition *me*, or *ma*, with, is used also as a conjunction, and for this and *temate*, a conjunction used only with numerals, see the Dictionary.

CHAPTER VI

SUMMARY. ARABIA THE MOTHERLAND OF THE OCEANIC LANGUAGES

THE ARTICLE.

SEE II, § 13 *b*. It is written prefixed in Ef. as in Arb. and Heb.; and is often mistaken by voyagers in Melanesia, collecting from the natives lists of words, for a radical part of the word. It is written separate in Mg. and Polynesian. There is no article in My. as in Syriac.

THE NOUN.

Number. The ancient 'sound plurals' with ending *m*, or *n*, have disappeared except in the personal pronouns, and been replaced, as largely in Arabic, by the 'broken plurals': see II, § 16 *b*. These 'broken plurals', originally singulars with a collective signification, may take the verb either in the singular or the plural, that is, the verb with the verbal pronoun singular or plural in Ef., thus *nata i bano*, a man goes; *nata ru bano*, men go. The plural may also be denoted in Ef. by a pluralizing adjective after the noun, as, *natamole laba*, many men; *natamole rafulu*, some men, &c. For an example of the ancient plural (feminine) in *-t*: see Ch. II, the word *tāot*.

The Dual. See II, § 15 (*n*), and the Personal Pronouns in Ch. V. In Ef. it is seen in the Verbal Pronoun, that is, the short pronoun, expressing person and number, by which the verb is conjugated. It is thus in Ef. retained more fully than in Hebrew, Aramaic, and Ethiopic.

Gender. This is expressed by the words for 'male' and 'female' in Ch. II. Traces of the ancient feminine ending *-t* are still retained in the word for 'female', also in *sikai*, one, and *lai*, woman, lady. For this ending *-t* forming abstract nouns, throughout the Oceanic, see Chs. III and IV, and for its phonetic variations Ch. II.

Case. The ancient terminations in Arabic *-u*, *-a*, *-i*, nominative, accusative, genitive, are now used in Ef., as in Hebrew, &c., without case signification. The expression of the genitive by the 'construct state' is still, however, found throughout the Oceanic, as in all the Semitic dialects, thus Ef. *mitana*; My. *mataña*; Mg. *masuni*, his (or their) eye; Ef. *mita nata*, eye of a person; My. *mata ari*, Mg. *masu andru*, eye of day. The genitive and other oblique cases are also expressed by the prepositions, q.v., in Ch. V.

The letter changes that have occurred in the Oceanic nouns for the following English words, have been explained in Ch. II, viz. :—

sun, 13 <i>b</i> , 16 <i>b</i> .	heaven, 14 <i>d</i> .
moon, 14 <i>f</i> .	water, 10, 13 <i>c</i> .
star, 12, 14 <i>a</i> , <i>c</i> .	ear, 14 <i>a</i> , <i>b</i> , 11 <i>c</i> .
stone, 13 <i>b</i> .	man, person, 14 <i>b</i> , 17.
fire, 14 <i>a</i> .	male (<i>vir</i>), 14 <i>c</i> , 17.
fruit, 15, R.	woman, female, 14 <i>c</i> , 17.
lightning, 14 <i>a</i> , <i>c</i> , <i>d</i> .	eye, 13 <i>b</i> , 11 <i>c</i> .
wind, 14 <i>d</i> .	

Many other words are similarly explained in the same chapter, q.v.

It would be easy to give here a long list of words, nouns, and verbs, which have suffered very little phonetic change as compared with these, and the numeral words, and pronouns, but this is not necessary, and may be done by any one from the materials in the following Dictionary, and Index.

The Nunation. For this see II, 13 *b*, 14 *b*. It is seen in

My. *kubij* ; Mg. *sufina*, ear, قُوف; in (Ef. *täot*), My. *tulag*, Mg. *täulana*, bone, and in the words for 'hundred' and 'thousand,' &c. On this final *n* in the Semitic languages, see *C.G.S.L.*, Ch. VII. It is frequent in My. and Mg., not so in Ef., and not so in Hebrew, Aramaic, &c.

The Numerals. The letter changes in these are explained in Ch. II (see the places indicated):—

- | | |
|---|---|
| 1. 11 <i>b</i> , <i>c</i> , 12, 13 <i>b</i> , 14 <i>b</i> . | 7. 14 <i>f</i> , 15. |
| 2. 13 <i>b</i> , 15 (<i>n</i>). | 8. 14 <i>b</i> , 15. |
| 3. 13 <i>b</i> , 14 <i>b</i> . | 9. 14 <i>e</i> , 15. |
| 4. 13 <i>b</i> , 14 <i>b</i> , <i>f</i> . | 10. 11 <i>a</i> , <i>b</i> , <i>c</i> , 14 <i>e</i> . |
| 5. 15. | 100. 13 <i>b</i> , <i>v</i> . Index under letter <i>v</i> . |
| 6. 13 <i>b</i> , 14 <i>c</i> , 15. | 1000. <i>v</i> . Index under letter <i>v</i> . |

On these we may remark that 1 occurs both in the ancient masculine, Mg. *isaka*, and feminine form, Ef. *sikai*; and 4, 6, and 7, manifestly with the ancient feminine and abstract ending *-t*, throughout the Oceanic.

These twelve Oceanic numerals are the ancient Semitic numerals, but some of them have been lost from certain dialects. Thus, e.g. only the first five are now found in Ef., and in Ambrym the first five, and that for 'ten'. In Santo you find all the twelve in one village, and only the first five in a neighbouring village. In such cases as the latter the natives have found it easier than to remember the second five to substitute for them combinations of the first five thus: 5+1, for 6; 5+2, for 7; 5+3, for 8; 5+4, for 9; 2 of 5, for 10. These combinations in Ef. are *la-tesa*, 6, *larua*, 7, *latolu*, 8, *lifiti*, 9, *rualima*, 10, *latesa* being for *lima tesa*, &c., and *rualima*, two of five, for 10. And Ef. having lost or forgotten the ancient words for 100 and 1000, has substituted for them other words, *bunti* and *manu*.

THE ADJECTIVE.

For the adjective formative endings, see Ch. IV. In Ef. the adjective follows the noun, and every adjective may be

used, with the verbal pronoun, as a verb : thus *fatu kasua*, a hard stone, *fatu i kasua* (the) stone is hard. By adding the formative ending *-an* to an adjective (as to a verb) an abstract noun is formed, thus *nakasuān*, the being hard or strong, hardness, strength.

THE PRONOUNS.

For these, Personal (Separate, Suffix, and Verbal), Relative, Demonstrative, Interrogative, Indefinite, see Ch. V, and for the letter changes in them Ch. II. (As to the Personal Pronouns the places where they are treated in Ch. II are pointed out in Ch. V.)

The conjugation (person and number) of the Ef. verb by means of the verbal pronoun is a real and natural substitute for the conjugation of the ancient verb. As in the ancient languages the verbal pronoun includes or implies in it the verb substantive.

THE VERB.

This, as in the ancient languages, is a verbal noun (see Ch. III), thus Arabic *a-mata*, Ef. *a mati*, I (am or was) dying, or dead, rather than, I die, I died. In Ef. from every verb may be formed a verbal noun by the formative ending *-an*, which, if the verb is transitive, may be used in both an active and a passive sense, see Ch. IV, and see the same for the verbal noun formative ending *-t*, with all its phonetic variations as explained in Ch. II. Also the verb forming prefixes (and infixes) are set forth in Ch. IV, and their phonetic variations explained in Ch. II. For the verb forms or 'conjugations', see Ch. IV.

THE ADVERB.

An adjective may be used adverbially with a verb, thus *i sefa*, he hastens, *i sefa kasua*, he hastens strongly ; and with an adjective thus, *uia*, good, *uia biḡilena*, greatly good.

For the interrogative adverbs signifying quot? and how? in

indefinite sense tot, and so, thus ; and for 'as', and the negative adverb, see Ch. V.

For the Conjunctions and Prepositions, see Ch. V.

When we say that Arabia is the motherland of the Island family of languages this does not mean that the primitive Oceanic tongue, of which the multitudinous dialects of Oceania as at present spoken are the analytic or simplified descendants—as English is of Anglo-Saxon, or the Romance dialects of Latin—was derived from Arabic ; but that Arabia is the motherland of the primitive Oceanic, as it is of the Ethiopic, Amharic, and Tigre, and of the Assyrian, Phoenician, Hebrew, and Aramaic. See *C.G.S.L.*, Chs. I and II. If it had more in common with Arabic than with any other Semitic language, that is because Arabic has more than any other preserved the features of the primitive Semitic tongue, the common mother of all of them. The primitive Oceanic must be regarded, not as a descendant of, but as a sister to the Arabic, Himyaritic, Ethiopic, Assyrian, Phoenician, Hebrew, and Aramaic, and the Ef., Samoan, Mg., Malay, &c., as cousins to the Mahri, Amharic, Tigre, Mandaitic, Modern Syriac, and vulgar Arabic dialects, due allowance being made for the fact that these latter have been always more or less under the conserving influence of the surrounding Semitic literature and civilization, from which the Island dialects have been for ages completely cut off, as well as completely isolated from each other. The word for 'sun' in Oceanic, Ef. *elo*, Tong. *lāa*, Tarawan *tai*, is not the common word for 'sun' in Arabic, &c., but it is the common word in Ethiopic, Amharic, and Tigre, *ṣahai*, *ṣai* : but this proves, not that it was derived from Ethiopic, but only that it was derived from the same source as the Ethiopic. The Ethiopic and Oceanic word for 'moon', also in Mahri, Hebrew, and Aramaic, is not in Arabic. The common word for 'fruit', Ef. *ua*, in Oceanic, Ethiopic, Hebrew, and Arm., is not in Arabic. On the other hand, such common Oceanic words, as in Ef. *toko*, sit, dwell, *ma-taku*, fear, are in Arabic (v. Ch. III), and not in Ethiopic, though traces of them appear in Hebrew.

The word *sarafi* (Ef.), q.v., and the common Pacific Island word in Ef. *saki*, q.v., are in Aramaic, not in Ethiopic or Arabic. The word for 'star' is universal in the Semitic and Oceanic dialects, see Ch. II. In a number of dialects springing from the same original inflected tongue it is usual that one may drop one word or inflection, another another. The same is seen in comparing one Island dialect with another. Each dialect has its peculiarities, while nevertheless all have much in common, and this is true whether we compare the Arabic, Ethiopic, &c., with each other; or the Ef., Mg., &c., with each other; or the latter with the former, as shown in Chs. II, III, IV, and V, and as will further appear in what follows.

LIST OF ABBREVIATIONS

a., adjective.
 ad., adverb.
 art., article.
 c., with.
 c. art., with the article.
 cg., egg., cognate, cognates.
 conj., conjunction.
 cf., compare.
 d., dd., dialect, dialects.
 d. syn. c., dialect synonymous with.
 dem., demonstrative.
 den., denominative.
 der., derivation.
 i. q., the same as.
 imp., imperative.
 inf., infinitive.
 inter., interrogative.
 interj., interjection.
 mid., middle voice.
 n. a., nomen actionis (infinitive).
 n. ag., nomen agentis (active participle).
 n. p., nomen patientis (passive participle).
 nom. suf., nominal suffix.
 num., numeral.
 opp., opposite, opposed.
 part., participle.
 pers. pron., personal pronoun.
 pl., plural.
 pref., preformative.
 prep., preposition.
 prob., probably.
 pron., pronoun.
 ps., passive.

q. v., which see.
 redup., reduplicate.
 s., substantive.
 s. v., under the word (sub voce).
 sing., singular.
 syn., synonymous.
 syn. c., synonymous with.
 t., transitive.
 v., vide.
 v., verb.
 v. c., verb causative form.
 v. i., verb intransitive.
 v. r., verb reflexive, or reciprocal.
 v. t., verb transitive.
 verb. suf., verbal suffix.
 voc., vocative.

A., Arabic.
 Am., Ambrym.
 Amh., Amharic.
 An., Aneityum.
 Arm., Aramaic.
 Assy., Assyrian.
 Bu., Bugis.
 Ch., Chaldee.
 E., Ethiopic.
 E. Mai, East Mai.
 Ef., Efate.
 Er., Eromanga.
 Fi., Fiji.
 Fut., Futuna.
 H., Hebrew.
 Ha., Hawaiian.
 Ja., Java.
 Ma., Maori.
 Mg., Malagasy.

MI., Malekula.
 MI. A., Malekula Aulua.
 MI. P., Malekula Pangkumu.
 MI. U., Malekula Uripiv.
 Mod. A., Modern Arabic.
 Mod. S., Modern Syriac.
 My., Malay.
 Pa., Paama.
 S., Syriac.
 Sa., Samoan.
 Soc., Socotra.
 T., Tigre.
 Ta., Tanna.
 TaSa., Tangoan Santo.
 Tah., Tahiti.
 To., Tonga.

Ct., Catafago's Dictionary of Mod. A.
 Freytag, Freytag's Arabic Lexicon.
 Ges., Gesenius's Dictionary of Hebrew.
 Nm., Newman's Dictionary of Mod. A.
 St., Stoddart's Grammar of Mod. S.
 After an Arabic verb 1, 2, 3, 4, 5, &c., denote its different forms, and (1), (2), (3), &c., its different meanings.
 After a Hebrew verb Pi. denotes Piel, Pu. Pual, Hi. Hiphil, Ni. Niphal.

THE OCEANIC LANGUAGES

THEIR MATERIAL, OR VOCABULARY, SET FORTH
IN A COMPLETE

DICTIONARY, COMPARATIVE & ETYMOLOGICAL,

OF ONE OF THEM, THE

LANGUAGE OF EFATE

(NEW HEBRIDES)

A]

[ABU

A, verbal pron., I: d. *ni*, q.v.
A, v., contraction of *ani*, q.v.,
to be, or dwell in.

A, prep., see Ch. V. 11, 1, some-
times *e*, or *i*, in, at, to, of.
Used prefixed to nouns, as
ataku, *etaku*, or *itaku*, at
the back, behind; and to the
suffixed pronoun of the pos-
sessive, as *agu*, my, *ana*, his,
dialect *enea*, or *inea*, his,
inu, my. [The same is found
in Mg. *ahi*, my, *azi*, his, and
in Sa. *ana*, his.]

A, art., or dem., prefixed to
certain words, as to some
nouns, and prepositions, *ani*,
of, *aki*, or *agi*, of; and to
verbs, *nikam*, d. *agau*, that
which nips, or grasps. [Fi.
a, an article, prefixed also to
prepositions, as *a nei*, *a kei*,
denoting the possessive case
as in Efatese. The Fi. *a* is
a form of the article *na*, and
the Efate *a*, being the same as
the Fi., must in that case be
a form of the common article

na (*ni*, *ne*, &c.), q.v. *Agi* (*a gi*)
of, in Efate in one dialect is
naj or *naji* (*na gi*), of, and the
above *nikam*, in another dia-
lect, is *agau*. The same article
is found in Ma. and To. as *a*.
In Fi. and Ef., prefixed to
possessive prepositions, it has
somewhat of the force of a
relative pronoun.] H. *ha*,
for *hal*; A. *l-*, *al*, *a*, some-
times *hal*, art., used also
sometimes as a relative pro-
noun prefixed to verbs and
prepositions.

A, interj., O! lo! [Ha. *a*,
Tah. *a*, lo! o!] Arm. *ha*,
this, as an interjection, lo!
H. *hē*, A. *ha*, *a*.

Āb, s., d. voc., father. [Ma.
pa, My. *pa*, *pak*, Mg. *aba*.]
A. *āb*, H. *āb*, Ch. *aba*,
father.

Aba, v. See *ofa*.

Abab, s., father. [Ma. *papa*,
My. *bapa*, *bapak*, Mg. *baba*.]

See *āb*, *bāb*. Redupl. of *āb*.

Abu, v., to heal, get well (a

sore), d. au, id., d. mau, to get well, recover from sickness. [Sa. *mafu*, to heal up, Ma. *mahu*, Mangaian *mau*, heal, Ha. *maha*, be convalescent, Mg. *miafa*, to recover from sickness.] A. 'afa, 3, 4, restore to health.

Abu, s., ashes, also afu, au. See following word.

Abuabu, v. redupl., to be dusty, to fly in the air (dust), also afuafu, id.; tano afu, tano abu, tano au, ashes; libu, v., to be ashy, ash-coloured, dirty, or covered with ashes, as in mourning for the dead, hence malibu, v., to be a mourner thus, especially for a deceased husband or wife, and hence malibu, s., a widow or widower, that is, one so mourning: libu, v., is also found (Bau d.) as lifu, lifulifu; mafu, s., a thick vapour like dust; uncleanness (ritual), which makes the sight dim. [Sa. *efu*, s., *efuefu*, s., dust, *efu*, v., to become dust, *efu*, a., reddish-brown, To. *efu*, s., dust, ashes, *efuia*, a., dusty, covered with ashes, Sa. *lefu*, a., s., *lefulefu*, s., ashes, Ma. *nehu*, s., dust, *nehunchu*, a., dusky, *whakanehu*, v., reduce to powder, Ha. *lelehu*, To. *ne-nefu*, dimness or weakness of sight, My. *abu*, s., Ja. *awu*, s., dust, ashes, My. *dabu*, *labu*, id., *kalabu*, v., a., ashy, ash-coloured, also *klabu*, Ja. *kluiou*, Mg. *wuvuka*, s., dust, ashes, *mamavuka*, v., to dust, sprinkle

with dust, *maru*, a., brown, *manavu*, v., despise, blacken, sully, *maruana*, a., unadhesive (applied to mortar), Fi. *dravu*, s., ashes, *dravudravua*, a., ashy, of the colour of ashes, poor, hence *vakadravudravua-taka*, v., to make poor.] A. *haba* (habu), v., rise, float in the air (*dust*), become like dust, *de carbone igne extincto*, die, 4, raise or excite dust, *habwat*, dust, colour of dust, Ct. *habut*, dust, dust mixed with ashes, a thick vapour like dust, Nm. *hebwa*, fine dust, powder, *mutahabbi*, weak in sight.

Abuera, and abura, s., d. for kabuer, q. v.

Āfa (āva), s., father, an afa his father. See āb, d. voc. afa.

Āfa, v., swim (*man* or *animal*), d. ofa;

Āfā i, v. t., carry (him, or it), d. ofē. The first meaning seems not connected with the second, to a European, but a native connects them thus: a man afa natas, swims or floats on the sea, the sea afa nata-mole bears or carries the man; so a man afa ki nakasu, swims holding a floating stick, but if he gets on to the stick and lets it float him ashore the stick is said to afa i carry him. The sea or the stick carries him thus, hence afa, v. t., denotes carry a man on one's back, then to carry anything on the back: and as a man so carried clasps with his arms the car-

rier round the chest, the head of an axe is said to afa its handle, and as one carrying a basket on his back holds the string of it over his shoulder, so a man drawing a log by a string thus over his shoulder is said to afa it, and a tug steamer is said to afa or tow a ship. A dog afa a piece of meat, carrying it off firmly held by its teeth, and a man afa a pipe or a twig, i.e. carries it held by his teeth. A messenger afa, carries his message, a horse its rider, and a warrior afa, carries, i.e. leads his troop; also a person afa narogitesan, bears a disease or infirmity or trouble (see bāfa);

Afāfa, v. redupl., dd. ofaofa, ofafa. [My. *apuġ*, s., a float, *ampuġ*, a., buoyant, *kambaġ*, v., to float. Sa. *opeope*, to float, Ha. *ope*, bundle up to carry away, Epi *mava*, d. *mia*, to swim.] A. 'āma, swim (man), go (camel), 2. dispose in sheaves or bundles: Nm. float, swim. 'Amat, a bundle, a float, or raft, for carrying things across water. In this A. word there is the idea of connecting together (as things in a bundle, &c.). In afai, carry him, as a floating stick carries a man in the water, or a horse carries him on land, the transitive preposition i=bi (afai = 'āma

bi), gives the verb its transitive force, make to swim, to go, i.e. carry.

Āfa ki, v. t., and ōfa ki, to bury, Maka tāfaki*, pr. n., name of the person who buried the first men who died in the beginning of the world, according to native story; cf. safaki. [Sa. *ufi*, v., cover, conceal, ps. *ufitia*, with instrumental particle *ufita'i*, *ufi*, s., a cover, *ufi*, s., the yam, Efate *ui*, or *uii*, (pronounced *uwi*), the yam, Mg. *afina*, *vu afina*, is concealed, *miafina*, to conceal oneself, *manafina*, to conceal, to bury.] A. 'āba, be concealed, 2 to conceal, to bury, 5 be absent.

See egg. s. v. bei, infra.

'Ayāb', roots (so called because buried in the ground or covered with earth), Sa. *ufi*, Ef. *uwi*, Ja., My. *uwi*, *ubi*, Mg. *uvi*, yams.

Afaru na, s., d. ofari, wing, wings. [Ero. *evlok*, Tidore *filafila*, Torres Islands *perperi*, wing.] H. 'abar, Hi. to soar, mount upwards in flight, 'eber, and 'evrah, wing feather (with which birds soar).

Āf i, v. t., to be near to, d. ōf i, A. wahafa, to approach, draw near to.

Afin i, v. t., afan i, afen i, also dd.,

Afis i, and afit i, to put or carry under the arm or arms, held between the arm and

* NOTE.—Tafa-ki, and Safa-ki, lit., burying, is of the Ancient Tafal or Safal, i.e. Causative Form.

the side; to cover with its wings, as a bird its young, clasping between the wing and the side. *Afinina*, s., armpit, axilla, and d. *aflina*, id., also the groin. [My. *kâpet*, *mângâpet*, carry under the arm, Sa. *afisi*, carry under the arm.] A. "abana, 8, sub axilla posuit, 1, 3, plait, ma'bin', groin, armpit.

Afiti, s., a slave. This word occurs with the article as *nâfiti*. [My. *beta*, Ja. *patik*, a slave.] H. 'ebed, Ch. 'abad, a slave. See *bat*i, v.

Afo, s. See *fôga*, and *nafo*.

Afuafu. See *abuabu*.

Agau, d. *nikam*, s., a, or ni, art., and *kam*, or *gau*, nippers, tongs: from the verb *kamu*, q.v. [Fi. *ai qamu*, id., My. *ajkub*, forceps, nippers, pincers.] See *kamu*, *kamut*.

Agâ, for *anka*, art., a., and prep. *ka*, literally that or the to, or that which to; a particle prefixed to the nom. suf. pron., forming a poss. pron. Without the art. it is pronounced *ka*, q.v. See *kaçu*, &c., for meaning.

Agana, poss. pron., 3 sing.; *aga*, na. See *kana*, *kakana*, *kanana*, and for meaning and use see under *kiana*. Fi. a *kena*.

Agama, poss. pron., 2 sing.; *aga*, ma. See *kama*.

Agâçu, poss. pron., 1 sing.; *aga*, gu. See *kaçu*.

Ag'gami, poss. pron., 1 pl., excl.; *aga*, *gami*. *Kagami*.

Agâgita, poss. pron., 1 pl., incl.; *aga*, *gita*. *Kagita*.

Agamu, poss. pron., 2 pl.; *aga*, mu. *Kamu*.

Agara, poss. pron., 3 pl.; *aga*, ra. *Kara*.

Agam, pron., 2 pl., you, ye; dd. *igam*, *niğami*, *niğkam* (ğk for g), *akam*, *egû*, the pers. pron. 2 pers. pl., which in one dialect is *kumu*, in another is *kami*, q.v.

Āg, pron., 2 sing., you, thou; dd. *nāgo*, *nīgo*, *nēgo*. See *k*, *ko*, *ku*, *ki*.

Āgi, or *aki*, particle consisting of the art. *a*, and prep. *gi* (for *ki*, q.v.) to, of; dd. *nig'*, *nağ*, *niği*, or *niğki*, in which the art. is *na*, or *ni*. *Āgi* is often equivalent to *ani*, q.v., but not always: *ani*, or *ini* sometimes means 'of' nearly in the sense of 'from', as *rarua ini sē*? a canoe of (from) what place? which cannot be expressed by *rarua aği sē*? See the preps. *ki* and *ni*. *Āgi* is often equivalent to the simple prep. *gi*, or *ki*, but sometimes it means the, the (thing), that which, of, the art. having the force of a relative pronoun.

Āgiēgi, s., c. art. *nagiegi*, the air, breeze: *lagi*.

Āgināgo, poss. pron., 2 sing., thy, of thee; *agi*, *nāgo*.

Āginai, poss. pron., 3 sing., his, her, of him; *agi*, *nai*.

Āginami, poss. pron., 1 pl.

excl., our and theirs, of us and them; *agi, nami*.

Aginara, poss. pron., 3 pl., their, of them; *agi, nara*.

Aginau, poss. pron., 1 sing., my, of me; *agi, nau*.

Agita, poss. pron., a, prep., and nom. suf. *gita*; a, *gita*.

[*Sa. a tatou, Mg. anšika.*]

Ago, pron., 2 sing., you, thou; *ag, nāgo*, in dd.

Agu, poss. pron., 1 sing., my; a, prep., and *gu*. [*Sa. a'u, Ma. aku, Mg. ahi, my.*]

Agumu, poss. pron., 2 pl., your; a, *kumu*.

Aheka, d., *tasila*, d. *tasiga*; *silā ia*.

Ais, or *eis*, ad., here, d. *ieta*; a, or e, or i, prep., and is, see *sa*, *se*, *s*, this, here; d. *esas*, q.v. [*Mg. ati, eti, atu, etu, Ta. yesa. My.*, without prep., *sini, sika*, and with preps. *di* and *ka, disini, ka-sini.*] *H. zeh*, without prep., here, properly this, *Ef. se*, this, here, *E. zēya*, here. Also *H. bazeh*, *E. bazya*, c. prep. *ba*, with which is to be compared, *Ha. ma* in *manei*, here, and also generally. The prep. a, e, or i was also similarly used. See examples of this under the word *igin*, infra.

Ai, s., c. art. *nai*, water, d. for *nifai*, q.v.

Aia (=d. *āo*), that's it; a, dem., and *ia*, 3 pers. pron.

Aime, s., c. art. *naime*, a stream: preceding word, *ai*, and *me*, q.v.

Aka, a., d. *koa*, and *koakoa*, a., stringy, fibrous, as a yam when cooked (bad to eat); *akoa na*, or *ako ana*, root, its root, lit. and fig.; *aka*, a relative, family connection (considered as root or offshoot from), *aka na*, d. *ek*, *eka na*; in one place *ek* or *eka* denotes great grandfather, and great grandmother (which in another place is denoted by *tai la*, or *tai*, q.v.), in another place *aka* denotes mother (used by a child addressing its mother), d. *iak* (i, art.), *mama*; *aka na*, or *uaka na* (*waka na*), fissure, inside of fissure, as of the mouth, of a canoe (hold), of a bag or basket, or of anything; *kaka naniu*, the fibrous substance like coarse cloth that grows round the top of the stem of the cocoa-nut tree (*naniu*); *makaka*, to be ragged or fissured, as cloth; *mako*, or *maka*, offspring, in pr. nn. as *mako narū*, &c.; *taumako*, the wild yam growing on the hills, so called because *koa* or fibrous. *Koa* has the a. ending a. [*To. aka, Fi. waka, My. akar, Mg. faka*, root, *Ma.* long and thin roots, *akaaka*, fibrous roots, *kaka*, a fibre or hair, a garment, a kind of net, *Ha. aa niu*=*Ef. kaka naniu*, also roots (small), offspring, a pocket, a bag, a coarse kind of cloth, *Sa. aa*, fibres of a root, family connection. *Mg.*

kaki, ikaki (*i* art., cf. Ef. *aka, iak*), father, papa, Tah. *aa*, root, sieve, &c., *aaa*, the stringy substance in any kind of food or vegetable, native cloth that is not well worked.] A. 'akka, n.a. 'akak, to be split, fissured, 'akko, a fissure, 'akikat', a bag (pera viatoria, Ha. *aa*), also like 'akiko and 'ikkat', hairs of a foetus; 'awako, small shoots sprouting from the upper part of a palm, 'ikkano, shoots sprouting from the roots of palms and vines, 'akka, 4, to send forth such shoots from the roots (*palms or vines*), Mg. *faka*, root, caus. verb *mamaka*, to send forth roots, and My. *akar*, roots of a plant, scandent plant, parts of a plant that climb. Akam, d.; you; pers. pron., 2 pl. See kumu. Akamus, preceding word, with dem. suffixed. See Ch. II. 13 b. Akē, interj. See ako, ako ri. [Mg. *akai*!] A, interj., and ke, q.v. Akē ri, interj., akē, or aki, and ri, as in ako ri, q.v. Aki, prep., i.q., aḡi, q.v. Akit, d., pron., 1 pl., incl., we and you. [My. *kita*, Tag. *kita*, Fut. *akitea*, An. *akaija*.] See nininta. Akoa na, or ako ana, s., root. See aka. Ako, interj. For ri, dem. particle, used also as an ex-

pletive, and la, ad., see these words.

Ako ri la, interj.

Ako ri, interj. Ako expresses surprise, wonder, admiration, also mourning, commiseration. A, interj., and ko, q.v. Āl, d., syn. with ēlo, d. āli, the sun. See ali.

Alat ia, v. t. (and let, q.v.) to press together, nip as with scissors, or with the teeth, press between two things drawn together, to press, urge, persist, be importunate with, to grasp. The final consonant is often dropped;

Ala, s., c. art. nāla, a basket or purse the edges of whose mouth can be closed by being drawn or pressed together, women's carrying basket;

Alati, s., scissors, nippers, clippers;

Alaterabati, also alati bati ore, to gnash the teeth, lit., press the teeth together creaking. See bati and ore;

Ala goro ki, v. t., press, urge. See goro;

Alāla, a., compressing. [Mg. *lasifa, mandasifa*, to pinch.] H. Laḡaḡ, to press, squeeze, 'alaḡ, to urge, S. 'elaḡ, coegit, arctavit, A. laḡiḡ, angustus, arctus (drawn, pressed together).

Alalu, i.q. elalo, q.v. See alo na.

Alau, s.; a, prep., and lau, sea; also elau, d. elā, the sea, on the sea, seawards. [Malo a lau, Epi lau, My. laut, Ja.

lahut, *lot*, Tag. *dagat*, Marshall Islands *lojet*, the sea, My. *lauti*, v., and *malaut*, v., to put to sea, be at sea in a boat or ship.] A. *logg'*, and *loggaṭ*, or *lojjaṭ*, middle and depth of the sea, ocean, *lajja*, or *lagga*, 8, the sea was wide and deep, or such a sea was sailed over, 2, he entered the vast and deep sea.

Alekabu, c. art., talekabu, d. for arekabu.

Ali, s., c. art., nāli, leaf, leaves: ulua.

Āli, s., day (d. ali, sun, d. ali, light, see *lina*). Sera ali, every day, toko ali, stay at home during the day, not going to work. Usually this word is doubled, as,

Aliati, s., day. [An. *at'iat*]. And,

Aliati, v. to day, to dawn, to lighten as the dawn. See al, alo, elo, the sun, also meta ni al, meta ni elo, the sun, lit., eye, i.e., source of day or light. [Mg. *andru*, Malo *alo*, My. *ari*, *hari*, Sa. *la*, Ma. *ra*, day, Sa. *la*, To. *laa*, Ma. *ra*, My. *mata-ari*, Mg. *masu-andru*, the sun.] For this word see Ch. II. 17, above.

Āli, v. t., for gal i, or kal i, q.v.

Ali, and alia, s., place, part, alia n, its place or part, d. male n, or mile n; luān, that place, there, for alia uan, li bān, d. lo bōn, there (li for alia); mala, and malo, a place, a part, malo, time,

i.e., a part of time, as malo ni aliati, a part of the day, malo uan, that time, or that place, malo, trunk of the body, or of a tree, mala, malala, an open place or plain, also the village dancing and public worship ground, malmal, redup., a small place or part; mālu, malumalu, to be bare, clear, as a piece of ground, to be bare, devoid of hair, as the face, malamala, naked. [Fi. *mala*, a part, Sa. *malae*, the open space where public meetings are held, Tah. *marae*, the sacred place formerly used for worship, *marae*, a, cleared, as a garden, or a place of worship, Ma. *marae*, enclosed space in front of a house, a yard, *maramara*, a small piece.] A. 'ariya, to be naked, 'arā', 'arā', 'araṭ, an open place, tract, part, mo'rai, and mo'rat', naked part of the body not covered with clothing, H. 'arah, to be naked, 'arah, a naked or bare place, ma'ar, a naked space, void space, ma'arah, a naked place, i.e. a plain or field devoid of trees, 'A. mo'arrai, naked, bare.

Āliāli, v. i. (doubled), to delay, be slow, and taliali, id., intensive. [Cf. Ha. *alia*, v., to wait.] A. āla (alu), and, 2, alla', and, 5, to delay, be slow.

Alialia, v. i., or a., insane, to be insane; connected with

this is *ululia*, inspired, possessed, or entered by a deity (natemate) or demon, and, therefore, as a matter of course, out of one's senses. *Alialia* is not used in some places where *ululia* (for *ulu-ulua*) is used in both senses; this latter word is also pronounced *lulua*, and *lulia*. It is a reduplicate and has the ending *ia*, and literally means entered (i.e. by a spirit), possessed. [Sa. *ului-tino*, enter the body, possess (as by an *aitu*), *ulu*, to enter, and *tino*, body, Ha. *uluia*, and *uluhia*, to be inspired, possessed by a spirit, *ulu*, to have spiritual possession, good or bad, *ulala*, insane, out of one's senses, Tah. *uru*, to be inspired, *uruhia*, inspired. This last word corresponds to Sa. *ulufia*, which simply means entered, being the passive of *ulu*, to enter. Corresponding to Sa. *ulu*, to enter, is Mg. *idita*, or *ilita*, to enter, and with this latter is connected the reduplicate *adala*, insane, senseless, a lunatic, a fool (cf. Ha. *ulala*). Ef. *lāla*, an idiot, senseless person, fool, may belong here also, and cf. Fi. *lialia*, foolish, crazy, an idiot.] Ch. 'alal, to enter, S. id., 'al, he entered, imp., 'ul, enter, A. 'alla, he entered.

NOTE.—The A. is followed by prep. *fi*, the S. by *b* and also *l* (A. *li*): the first of

these preps. is used in Mg. (*ami*), as in Jno. xiii. 27, Satan *nidita amini*, entered into him; and the second (*ani*, sometimes contracted to *an* and *a*), as in Lu. xxii. 3, and often: in Sa. we have the last in the *i* of *ulufia*, *i* of Ha. *uluhia*, and in the *i* of *ulu-i-tino*, and of Ha. *uluia*, and Ef. *lulua*, &c. This is the verb constantly used in S., Mg., and Sa., to denote the entering into a man of a spirit. The Ef. and Fi. use another and synonymous verb, Ef. *sili*, to enter, Fi. *t'uru*, id., which is used also in A. to express this idea: for the A. verb corresponding to *sili*, *t'uru*, see *sili*, *infra*.

Alo, s., d., the sun. See *ali*.

Alo-fi, v., wave (with a circular and rolling motion) to him, beckon to by so waving the hand, or a branch of a tree; alof, and prep. *i*: bialo, v. r., wave often, or wave to each other, alo-alo, wave repeatedly, tālo, go round, avoid, turn round, taloalo, keep going round (as on a zigzag or crooked path), turn round. See next word.

Alo n, or alu n, s., belly, abdomen, the front, before, d. al' naru na, belly, i.e., palm (or front) of his hand; reduplicate lalo n, or lalu n, id., elalo, before (e, prep., and lalo, front). [Fi. *yalova*, Ml. P. *oruvi*, Ml. U. *oluve*,

TaSa. *lobe* or *love*, *Malo alovi*, to beckon, To. *talu*, to beckon, Sa. *alo*, to fan, *talo*, to fan, to beckon, to wave a piece of *tutuga* over the dead, begging him to take calamities and diseases with him, *alofi*, to sit in a circle, *alofilima*, palm of hand (i.e., front or belly of hand), Sa. *alo*, belly, under side, Ma. *aro*, face, front, Ha. *alo*, belly, face, Ma. *arohi*, to look for, *arohirohi*, to turn round and round, Ha. *aloalo*, to turn this way and that, *alo*, to elude, to oppose (face, front), to swim (wave hands), double (as a cape, i.e., go round).] A. *hala*, to turn round, twist about, desire, look at, turn the eyes or face towards; *hiyalo*, the *front* of a thing, Ef. *ālo*, the front (as of the hand, or body), reduplicate with prep. *e*, *elalo*, at the front, as opposed to *etaku*, (see *taku*), at the back; *hayalo*, shadow, image of a man in a mirror, spirit, Fi. *yalo*, id. The Ef. *f*, Ma. *h*, is the Semitic servile *t* of the *n. a.* For this see Ch. II. and Ch. III.

Al' (naru) (for *alo naru*), d., palm (front) of the hand. [Ml. P. *aro*, *Malo lolo*.]

Alo ana, s., maternal uncle; vocative (reduplicate) *lolo* cf. *abab*, *mama*). [In Ef. dd. syn. *auaua*, *bau*. *Malo taura* (ta art.), maternal uncle.] A. *h'alo*, maternal uncle.

Aloara, a.; formative ending *ara* or *ra*; and

Aloaloara, a., redupl., ornamented, painted (as cloth). See *alo-fi*, *loa-ri*. [A different word is Sa. *ilaila*, a., spotted, marked, *ila*, s., a mother's mark, a mark in the skin, To. *ila*, a mole or mark in the skin. A. *h'alo*, pl. *h'ilān*, mole or mark in the skin, *ah'yalo*, a., having such marks in the skin, spotted, marked.]

Alo-fi v., rub on (to) it, paint. See *loa*, *loa-ri a*, *loa-si*, and *lo-fi*. A. *halā*, *halū*, or *halō*, rub, smear, paint, adorn.

Ālikas, s., c. art. *nālikas*, for *na uli nakasu*, leaf or leaves of trees. See *uli*, and *kasu*.

Ālsēr, s., c. art. *nālsēr*, dried or withered cocoanut leaves, so called because jagged: from *nal* for *na uli*, leaves, and *sere*, jagged, hairy.

Alu na, s., for *alo na*, q.v.

Āma, poss. pron., 2 sing. thy: a prep., and nom. suf. *ma*.

[Sa. *au*, Mg. *anau*, thy.]

Amau, a., true: in *loamau*, q.v., *lo*, a thing, and *amau*, also *mau*, *mori*, *mauri*, true. H. *aman*. See *mau*.

Amos i, v., to carry on the shoulder, to bear, to carry. Often the final *s* is dropped; hence

Amo, v., to carry, to put a load on the shoulder; and

Amo-taki, d., id.; and

Amo-rua, *am'rua* (*rua*, two),

to carry two (burdens), one on each end of a stick (as a Chinaman carries two baskets); the word also occurs in *tak'amo*, d. *takiamo*, to carry a burden on only one end of such a stick; and

Amoamo, c. art. *namoamo*, s., a burden, lit., that which is carried. [Sa. *amo*, v., to carry on the shoulders, *amoja*, s., a burden, Ma. *amo*, *amohia*, Ha. *amo*, to carry a burden on the shoulder, to carry.] H. 'amas, bear, carry, especially lift up a load and put it on a beast.

Amo, s., c. art. *namo na*, the lungs, but also

Am' kanoa, the heart, and

Am' insat, the lungs (see *kanoa*, *insat*); and

Am' molu, the spleen. [Fut. *ama*, Sa. *mama*, the lungs, To. *mama*, id., Ha. *akemama*, the lungs, from *ake*, liver, and *mama*.] In To., Sa., Fut., and Ha., *mama* (a reduplicate) means light, to be light (opp. of heavy), but this is not the stem to which the word *mama* denoting the lungs belongs, and does not occur at all in Ef., though the Ef. *amo* is manifestly the same as Fut. *ama*, and Sa. (reduplicate) *mama*, the lungs. For analogues of *akemama*, see under the word *ate*, the liver. In Ef. *uateam*, q.v., the kidneys, is *ua ate am'*, lit., fruit of the liver (or inside) of the belly (*am'*, the belly):

uateau (d. *uateaf*), is d. for *uateam'*, and *balau*, q.v. (for *balam'*), the common Ef. for inside, is lit. the hollow of the *am'* (*amo*), i.e., belly. See following—

Amo, s., c. art. *namo*, the soft forming kernel of a young cocoanut: so called like the internal parts of man or animal from the softness and smoothness:

Amoamo, v. i., a., reduplicate, to be soft and smooth, as the forming kernel of a young cocoanut, or the intestines or viscera, or any smooth or polished surface: d. *momoa*. [Sa. *mama*, a., clean (i.e., smooth), Tah. clean, not soiled or polluted, To. and Ma. *ma*, clean, white.] A. *ma'y'*, pl. *ām'a'*, intestinum; also, a level place between two rugged places (Ef. *na momo*, or *na amo'mo*, a smooth and level place between the rocks in a reef), *ma'a*, 4, to have dates ripe or ripening (*a palm*), *ma'w'*, dates on the tree, ripe or growing ripe, *ma'i*, soft, smooth (*of food*), *ma'y'* softness of skin, H. *me'eh*, only in pl. *me'im* or *m'ey* intestines, the belly, then the bosom, heart: cg. is A. *maha*, to gleam with whiteness, to gild, whence *mahw'*, new soft dates. Gesenius gives the radical meaning as 'flowing down, softness', see H. *ma'ah*.

Amo'mo, or am'mo, c. art. namomo, or nam'mo; see s. preceding word: d. mo-mo.

Amorī. See mori.

Amos i, v. t., to rub, to rub in order to make smooth: mos i, mus i. A. wamasa, to rub (a thing), to rub (a thing) that it may be smooth.

Amu, poss. pron., 2 pl., your: a, prep., and nom. suf. mu.

Ana, form of pers. pron., 3 sing., he, she, preserved in aneana: other forms nai, enea (inia), gā.

Ana, poss. pron., 3 sing., his, her, its: a, prep., and na, nom. suf. [Sa. *ana*, id., Mg. *azi*.]

Anaḡaḡu, anaḡama, anaḡana, anaḡaḡita, anaḡami, anaḡamu, anaḡara (or anaḡata), poss. prons., syn. c. aḡaḡu, aḡama, &c., q. v. See Ch. V.

Anaḡa, in these words, is the art. a, and preps. na, and gā (for ka). With anaḡaḡu (for anakaku), cf. Mg. d. anakahi, id.

Anai, poss. pron., 3 sing., his, her, its: a, prep., and nai.

Anāna, poss. pron., 3 sing., his, her, its, d. for aneana, q. v.

Anēana, poss. pron., 3 sing., of him, his, her, its: anē or anī, q. v., prep., and ana, a form of the pers. pron. 3 sing., orig. pl.

Anekabu, c. art. nanekabu, d. for arekabu.

Anekama, c. art. nanekama, d. for arekabu.

Anekabu, c. art. tanekabu, d. for arekabu.

Anēna, d. for aneana.

Anēra, for anēara, often pronounced anēta, anēata, d. arēara, poss. pron., 3 pl., of them, their; prep. anī, and ara, pers. pron., 3 pl.

Anēta, d. for anēra.

Anī, prep., particle consisting of the art. a and prep. nī, q. v., and often used for the simple prep. ni, of, belonging to (genitive prep.), for (dative, rare, this is usually expressed by magi, d. syn. nag', or nig', q. v.): generally synonymous with aḡi, q. v. for a difference.

Anīḡami; d. syn. c. aḡinami; poss. pron. 1 pl. excl., of us —them (of us and them): anī, prep., and ḡami (for nami), pers. pron. 1 pl. excl. See nami, kinami.

Aniḡita; d. aninita, q. v.; poss. pron. 1 pl. incl., of us —you (of us and you): ani, prep., and ḡita (for nīta). See ninita, nita.

Animu; d., syn. c. aḡumu; poss. pron. 2 pl., of you, your: a, prep., and nimu (for nikamu), d. nikam, pers. pron. 2 pl., d. niēm.

Aninita, d. obsolete, syn. c. aniḡita: ani, prep., and nita, pers. pron. 1 pl. incl. See ninita, nita.

Anī, v., usually pronounced enī, d. onī, contracted to an,

en, a, o; c. preformative m' or ma, it is, măn, mǎ, bǎn, (and mbǎn), bǎ, dd. bon, bēn, bao, baon, maon; to abide, to be, as i ani, or, i an suma, he abides or is at home (in the house), i man, or, i ma tafa, he is on the hill, i man, or, i ma rarua, it is in the ship or canoe, i ma, or, i an til ia, bat ia, he abides (continues), or is telling it, doing it.

NOTE 1.—The verb an may be thus used before any verb, like toko (contracted to), to sit, dwell, be, with which it is nearly synonymous. But an tano, lies or is on the ground, toko tano, or to atano, sits on the ground, tu tano, stands on the ground. Both tu and toko are used before other verbs like an, and toko til ia, tu til ia, like an til ia, denote to abide, continue, or be telling it. Another verb, tau, q.v., is used in the same way before other verbs, as i tau til ia, bat ia, he abides, or is constantly, habitually, or ad-dictedly, or repeatedly, telling, doing it. So Fi. dau, which is the same word. These verbs thus used before other verbs express continuance, intensity, repetition.

NOTE 2.—The preformative m', ma' (mǎ, mǐ) is used with toko, tu, and tau, as well as with anī, an, as matoko (or mato), dd. batoko, fatoko

(vatoko), matu, batu, fatu (vatu), mītau or mētau: with this preformative these verbs have much the same meaning as without it; they have the same meaning with the added idea of continuance. [Mg. *munina*, dwell, reside, inhabit, *unenana*, *funenana* (a dwelling), *mpunina* (dweller).] A. (4) "aniya, to dwell, abide (8) to be, ma'na', dwelling, cf. H. 'un, to rest, to dwell, ma'on, a dwelling.

(Ani na), nani na, s., child, son or daughter, dd. nati, natu. [My. *anak*, Mg. *anaka*, Ml. d. *anati*, id., My. *kanak* (see *kanao*, *kano*, infra), Mg. *zanaka*, id.] A. wald', walad', walid', E. waldē, Amh. wandē, T. wadē, H. yalid, one born, child, son, from the verb H. yalad, A. walada, to bring forth, bear (a mother), to beget (a father), A. walid', parent, genitor, father, walidat' mother, genitrix (Nm. wēlid, wēlida, Ct. walidah). My. bāranak (Makassar, ma-ana), to bear a child, bring forth any offspring, have children, be a parent, Sa. fānau (cf. A., 4) to bring forth, fananau, fanafanau, fanaua (ps.), fānau, s., offspring, children, fanau-ga, s., offspring, child-bearing.

NOTE.—The word nani, or nati, natu, son or daughter, probably represents an origi-

nal masculine (and so that denoting father, A. *walid*, Ml. and Santo *tata*, Santo d. *tai*, Mg. *rai*), but the word belonging to this stem denoting mother, the ancient feminine (*wélida*, *walidah*). This is in Ef. d. *raite na*, or *reita na*, mother, d. *ere na* (for *era na*), Ta. *iti*, d. *rih*, Am. *rahi*, An. *risi*, Ml. *risi*, d. *are*, Epi d. *la*, Pa. *lati*, Fila *lêta*, Celebes *leyto*, Ef. *ki-liti*, q.v. : Ef. voc. *tete*, also in Epi mother, in one d. *la*, in another is *kaine*, i.e. *ka*, art., and *ine* (for *ina*) mother, and this latter is the prevailing form of this word in the Malay Archipelago (see Wallace's list), Amboyna, Ceram, &c., *ina*, Mg. *reni*, and *ineni*, (Ta. d. *nana*). Celebes *undo*, Bu. *indok*, *ina*, My. *indu*, J. *iduğ*; also Ysabel *ido*, San Cristoval *ina*, Mare *nene*, Duke of York *na*. On these letter changes see Ch. II, above.

Ānoī, or ānuī, d. ānoai (āno-wai), s., c. art. *nānoī*, or *nānuī*, vir, husband, male : m has been elided from the beginning of this word as in *noai*, d. *nai*, d. *nifai* (*nivai*), q.v., water; d. *mane* (*mwāne*), *ma'an* (*mo'an*), male. See *mani*, and Ch. II, 17.

Anu, d., pers. pron. 1 sing., I. See *kinau*.

Ānu na, s. c. art., *nanu na*, his, her, its shadow, i bi ān' fūr, it is an empty appear-

ance, mere shadow (worthless). [Epi *ununo*, Malo *unu*, Ml. d. *numu*, id.] And, Ān', s., a rope, c. art. *nān'*. These two meanings are also found in the A. A. 'anna, n. a. 'annu, 'ananu, 'ununu, to present itself, to appear, 2, to hold with a rein; 'ānu, a long rope, 'ananu and 'inanu, *adparitio rei*, 'ananu, clouds, H. 'anan, a cloud : A. 'anan', demon nature, *ma'nun* and *magnun*, possessed by a demon or spirit.

NOTE.—The radical meaning of 'anan, is to cover, and cognate are *kanan*, and *ganan*; A. *ganna*, to cover, to be dark (of the night), to be possessed by a demon and insane, *ginnu*, darkness of night, also demons, spirits, or every kind of them (this is the *jin* of the 'Arabian Nights'), *hin*, a kind of demons, *ginniyyu*, a demon or spirit, *ganunu*, *genii*. In Ef. d., *unu*, ghost, d. *inini*, spirit, soul, Ml. P. *oni*, *noni* n, his soul, or his shadow, Epi d. *anunu*, soul or spirit, Epi (Baki) *unu*, c. art. *niu-nu*, soul or spirit, *ununo*, shadow; and Ml. *oni*, Malo *unu*, one's likeness in water, or in a looking glass. So Ef. *ate*, q.v., denotes the soul, a spirit, one's shadow, and one's likeness in water, or in a looking-glass.

Ao (or au), v., d., to bark (as

a dog). See bakau. [Sa. ou, id.]

Āo, ad., yes. [Ma. au.] See āu.

Ara, form of pers. pron. 3 pl., preserved in areara: other forms nāra, nigara (gara), enera, kiniara. See Ch. V.

Ara, s., a fence: c. art. nāra, d. nār: see koro, c. art. nakoro, id. (ara has the initial k elided), Nār fāt, d. for nakoro fatu, a stone fence.

Ara i, v. t., seek, ara ika, search, look for fish, come seeking, ba ara, go or come seeking, ti ara, press after seeking. [Fi. qara, v. t., seek, qaqara, qaraqara, vaka-saqara.] S. ħar, to see, look (for).

Araara, or arāra, v., reduplicate of ara, to join to, join together, connect with, arāra nauī, attach the yam vines to stakes, arāra nia, connect it, arara ni ora nauī ki nakau, connect or attach the yam vine to the stake: arāra ki nalo na, agree to his voice (judgement, opinion, &c.), lit. join on to it, syn. sokari nalona. A. "arā, 3, to join together one thing to another.

Arān, or orān, d. arain, d. oraone (redup.), d. on, d. uen, s., c. art. nārān, &c., sand. In on, and uen (wen), the radical r is changed to n. [Sa., Ma., Tah., To., Ha., one, and oneone, sand; oneonea (a, a. ending), sandy.]

A. ħorr', or ħorron, sand, from ħarra, to be hot.

Arai, d., dem. pron., this, that. For the final ai, see uai. [Ha. la, Ma. ra, there, Fut. ra, that, Mg. irua, that, there, eri, ari, there.] S. hal, H. halah, there, connected with the dem. H. hal, A. al, the art.; Ch. alu, aru, Ch. and Talmud harē, are, dem., lo! there! Of this dem. syllable al, hal, ar, har, Gesenius remarks—'It is hard to say which form is the more ancient and primitive;' it is seen also in Arm. harka, halkah, here, H. elleh, &c., these, those, and in Ef. aroḡ, (d.), eri, erik, eru, q.v. See Ch. V.

Areara, d., for aneara, anēra, q.v.; the prep. anī, or anē, is arē, in this word, orig. ale, art. a, and prep.

Arekabu na, s., c. art. narekabu, the liver. See ate.

Arīfōn, s., c. art. narīfōn, diviner, magician. A. 'arrafon, a diviner, from 'arafa, to know, divine, 2, make known, 'arēfān, one who knows.

Āri, v. t., to plane, scrape off, rub off. [Sa. oro, id.] S. gra', to scrape off, shave, H. gara'.

Aroḡ, d., dem. pron., this. See arai and erik. The final ḡ, as in naḡ, naḡa, dem.

Āru na, s., c. art. nāru na, hand, arm; fore-foot of a quadruped: nāru, arms, i.e.,

weapons of war, war; i bi aru uia, he is industrious, lit. a good hand, i bi aru sa, he is handless, lazy, lit. a bad hand. [New Guinea, dd. uadu, dei, Ml. P. fera, Ml. A. verua.] H. yad, hand, S. id., A. yadu (and yaddu), dual, yadān; also, 'adu, dual 'adān, hand, arm; fore-foot of a quadruped.

Asa, or isa, prep. a, or i, and sa, suffix pronouns 3rd person, d. syn. kina, prep. ki, and s. p. na, Fi. kina, with, by, on, at, from, because of, him or it. For this prep., see Ch. V, Prepositions, 3.

Asa, ad., the day after tomorrow. See uāsa.

Asèlī na, s., a friend. [Ml. U. sele n, Bu. sōlao, id.] A. wašīl', intimate friend, from wašala, to join, be joined.

Ās ia, d. uas ia, v. t., cut, cut out, as asi naniu, cut out the kernel of a cocoanut (to make a water vessel of it), asi (lua namena na), cut (out his tongue), asi intālē, cut the roots of taro (while it is in the water, to pull it out of the ground): hence maseasi, q.v. A. h'adda, fedit, sulcavit, and

Āsī na, s., c. art. nāsī na, the part of the face bearded, jaw, jawbone, chin. [Malo ase, TaSa. ese, chin, Ml. P. fese, chin, ese, cheek.] The radical idea is that of cutting, sharp, tearing. A. h'add', mala, gena; and

Āsī ta bunu, jaw cutting dead; and

Asī taḡeli, crooked jaw: these expressions denote, the latter crooked talk, the former talk calculated for and resulting in the death of one hated. See ta, bunu, taḡeli.

Āso, v. i., to burn, be burning (a fire), be kindled, to be burnt or scorched (as one's skin, or food in being cooked). [Fi. qesa, qesagesa, a., burnt or scorched, as in cooking. Sa. 'a'asa, To. kakaha, An. egesgas, a., burned, agas, or gas, to burn; hot, burning.] A. wakada, n. a. wakdo. H. yaḡad, S. ikad, to burn, be burning, be kindled.

Āso, s., a kind of crab, the robber crab.

Āso, or āsu, s., c. art. nāso, or nāsu, a bow (for shooting arrows). [Aurora usu, Paama hisu, Ml. P. vus, Ml. U. vis, Amblaw busu, My. busor, Saparua husu, id.] A. kawsu, or kāsū, id. So called from being curved.

Asoara, s., the rainbow. Cloth brilliantly variegated with different coloured bands or stripes is called na kalu asoara, a phrase in which the word is an adjective. Also a stone fence constructed of three rows or bands of stone is described as asoara. See Index, A. zabara.

Asolat, see soli.

Asua, v. i., to smoke, c. t. prep., asuè nia, to smoke on

to it, or him: c. art. it is s., naasua na, the smoke of it, its smoke. [Mg. *etuna*, s., smoke, *manetuna*, v., to smoke, My. *asâp* (probably this word lit. means smoke of fire, *api*) *bârâsap*, to smoke, Malo *asu*, s., *mo asuas*, v., TaSa. *asu*, s., *m'asu*, v., Ml. P. *ese*, s., *mi es*, v., Ml. A. *nahamp basua*, s., lit. the fire smokes, *basua*, v., Sa. *asu*, s., *asua*, and *asuina*, v. ps.] H. 'as'en, to smoke, 'as'an, smoke, A. 'at'ana, 1, 2, 4, to smoke.

Āt, or ās, c. art. nāt, q.v., banana.

Ata (or nata), s., c. art. nata, d. na eta for na ata, a man, a person; one, some one; nata nata, every one. See atamole, atemate, ata na, atamāni. [Motlav *et*, Ureparapara *at*, man. See below, Note 2.] A. nat', for nas', which is the commonly used plural ('pluralis fractus', a collective or abstract, or singular with a collective meaning), of 'insan', man, male or female, a human being, also umbra hominis (the older plural is 'unas', with which corresponds H. 'enos', Arm. 'anas'a, a man, men), and denotes men, also genii, demons.

NOTE 1.—A. 'insan, for which there is also 'isan, corresponds to H. 'is'on, which is formed from 'is' by the ending on, and denotes,

when followed by the word eye, 'little man of the eye, i.e. pupil in which as in a glass a little image of a man is seen' (Ges.); the A. denotes in addition to the meanings given above 'the little image appearing in the pupil of the eye': A. 'insan is from the root 'ans and H. 'is', vir, 'is'ah, woman, from 'ins', 'ins'ah, hence the pl. of 'is'ah is nas'im, corresponding to A. nisā, niswat, and niswan, women. The words 'is', vir, is'ah, woman (and their equivalents in the cognate languages), must be carefully distinguished from that given above under ata (or nata) denoting 'a human being' whether male or female, though they all belong to the same root or stem.

NOTE 2.—According to the above, the t in ata, like that in A. nat', represents an original s as in nas'. In Ef. dd. this t is sometimes pronounced nearly as r, and s. In other New Hebrides dialects this consonant is found as t, s, r, l; thus corresponding to Efate ata-mani, male (vir), are An. ata-maig, Fut. ta-ne (for ta-ane), Ta. yeruman, Epi dd. ata-mani, sumano, Ml. U. oro-man, TaSa. la-mani. My. orag, Mg. uluna belong here, and =ata. Note 3. See Ch. II, 17.

Ata na, s., c. art. **nata na** (or **nate na**), his spirit, his soul; his shadow; his image (in water or a glass). This is the same word as the preceding, but in this use has the nom. suf. [Sa. *ata*, a spirit, a shadow, Fut. *ata*, a ghost, shadow, image (as in water), picture or likeness, Fila *tano ata*, his soul, Ha. *aka*, the shadow of a person, figure, outline, or likeness.] See preceding word.

Ata i, or **atai**, v. t., to know, d. **tai**, q.v.

Atakasua, a., jealous; suspicious: from **ata** (soul), and **kasua**, q.v.

Atälägi, s., usually written **atelaği**, d. **atlağ**, the moon. See Ch. II. 14 f.

Atamauri, or **atemaui**, s., the spirit of a living man that has gone out of him during sleep and been seen by someone. This word occurs in one dialect and is composed of **ata**, the soul, and **mauri**, q.v., to live.

Atamate, or **atemate**, s., c. art. **natemate**, spirit of one dead, ghost, spirits of the dead, demons, good or bad spirits, supernatural beings, objects of worship, gods (gen. name). The word is composed of **ata** (above), and **mate**, q.v., to die, be dead, a. dead. [Ml. P. *demej*, Epi dd. *atamate*, *simaro*, Ta. *yera-mis*, Ml. A. *temes*, An. *natmas*, id.] The primary meaning

of **natemate** seems to be 'dead man': thus a corpse may be called **natemate**, and **natemate** sometimes denotes 'the dead' in a collective sense.

Atamole, s., c. art. **natamole**, man, male or female, a human being, same as **ata**, or **nata**, with the addition of **mole**, q.v., to live, a. living. **Natamole** lit. denotes 'living man'. [Mg. *uhumbeluna*, id. The Mg. is composed of the same two words as the Ef.; for *uluna*, see **ata** (above), and for *veluna*, to live, see **mole** (below); and the meaning of the compound word is the same in each case. Fi. *tamata*, Sa. *tagata*, Tah. *taata*, id., belong here, and My. *oragidup*.]

Atamani, s., c. art. **natamani**, male, lit. a male human being, from **ata** (above), and **mani**, q.v., male. [For New Hebrides forms of this compound word, see **ata** (above), Note 2. Fi. *tagane*, Sa. *tane*, id.]

Atatabu, or **at'tab**, s., c. art. **natatabu**, or **nat'tab**, lit. sacred spirits, sacred stones identified with such spirits, and objects of pagan worship: from **ata** (above), an **tabu**, q.v.

Atama, s., d. syn. c. ore, the pointed rubbing stick for producing fire by its friction with another stick: a, art., and **tama i**, q.v.

Atara. See **natarā**.

Atāta, v. i., or a., a reduplicate, to have white spots or marks such as show where sores have healed. See next word.

Atāta, s., an albino. The radical meaning would therefore seem to be white. [Mg. *haṣaṭa*, white, pale, wan, sickly, Sa., Ma., *ata*, dawn, Ma. *ata-marama*, moonlight.] A. *waṣ'ah'*, white spot appearing on the head or feet of a horse, *waṣ'āh*, whitening spots of leprosy, *waṣ'ih'*, very white; from *waṣ'aha*, to be manifest, white (as milk), &c., shine as the dawn, moon, &c.

Ātē, c. art. *nātē na* (d. *nānte na*), the liver (of a shark), the spleen; in *arekabu* (for *atekabu*) it signifies the liver or principal viscus of the *kabu* (or *kobu*, q.v.), inside, and in *uateam*, q.v., the proper meaning seems to be the middle, the middle and more important part. [My. *ati*, the liver, then the mind, heart or inside, Mg. *ati*, the liver, the inside, Sa. *ate*, Ternati *hut*, the liver.] A. *kabd'*, *kabid'*, H. *kabed*, E. *kabdē*, the liver, Amh. *hodē*, the belly. A. *kabid'*, also denotes the belly with its parts, the middle and more important part (of a thing), the middle (of a thing). E. *kabdē*, viscus (nom. gen.), stomach, belly, inside, and particularly the liver, as the

heaviest of the viscera. (See Ludolf's E. Lex.) H. *kabad*, E. *kabda*, to be heavy (primary meaning), &c. The verb is in Ef. dd. *kauota* (*kawota*), *kōt*, and *ēt*.

NOTE 1.—*Ārēkabu*, q.v., c. art. *nārekabu*, dd. *tālekabu*, *nānekabu*, *tānekabu*, and *nānekama*, the liver, is composed of *āre* (for *ate*), the liver or principal viscus, and *kabu* (for which see *kobu*, the belly, the inside), and lit. denotes the viscus (or liver) of the inside; with *are* (for *ate*) corresponds Ml. U. ere, and New Guinea, Maclay *Küste arre*, the liver.

NOTE 2.—With Ludolf's statement (above), compare that in the Ha. Dict., where *ake* (for *ate*) is defined as 'the liver', and also 'a general name for several internal organs, qualified by different terms': thus *akeloa*, spleen (*loa*, long), and also *akeniau*; *akepaa*, the liver, as well as the simple *ake*: *akemama*, the lungs (see above, s.v. *amo*). In Sa. *atepili*, the spleen, *atevae*, the calf of the leg, Tah. *aterima*, the thick part of the arm. In Ef. *uateam'* (d. *uateau*), the kidneys (see above, s.v. *amo*), *ua-nate-natuo*, or *ua-nate-tuo*, the calf of the leg, in one dialect is denoted by *uateau natore*, lit. kidneys of the shin (i.e. the leg from the knee to the foot, see

tore), and uateau laso denotes kidneys of the scrotum. Ua-nate has exactly the same meaning as uate (i.e. ua-ate), the only difference being that in the former ate c. art. is nate; ua, fruit, is used because the parts spoken of are round or fruit-shaped. In Ef. dd. the calf of the leg is uateau natore, ua-nate tuo (or natuo), and naḃela natore, of which the last lit. denotes the belly of the leg (below the knee).

Atelaki na, or d. telaki ana, s., the owner of it, owner: from a, art., or a, prosthetic, and telaki, q.v.

Atena na (d. atia na), s., maternal grandmother; voc. tata. A. gadat, id.

(Ati na), s., nati na, child, d. nani na, q.v. [Ma., Tah., ati, offspring.] See s.v. ani na.

Atia na, s., paternal grandfather or grandmother: voc. tia. See atena na, tata, tematete ta, tia, tematia ta, and s.v. atena.

Ati(a), d. uati(a), v. t., d. for ari a, q.v.

Atoara, see natoara.

(Atu na), s., natu na, d. nati na, his, her child, offspring. See ani na.

Ātū, c. suf. atu-ḡi (d. uātū), beat, smite, break off or divide off (as a piece of a plantation); atu (namauri), utter (an incantation), at'

usi, utter rehearsing (see us i), ātū saki, plop up (of a turtle, also of the sound of the breath in the throat of a man recovering from a faint or dying); and atu taku, turn the back (to anyone on being addressed, as if not aware of it), atu taluko, turn oneself (from someone); atu tuai, break in pieces (a plantation) giving him (a portion); flātu, v. r., to be fighting, to be smiting each other: nalagi atu, the wind beating, a hurricane; atu nabau, kill (by smiting the head); atu ualubota, rout the enemy (smite, break the enemy). With the ending and prep. ki, the word, atu-maki, means jerk, snap, as atu-maki, jerk (as the branch of a tree), balusa atu-maki, to paddle jerking (with a jerking motion of the paddle), atu-maki nalō ra, jerk their voices, or snap their voices. A. hatā, beat, smite, hatiā, be bent, stoop (a man), Nm. heti, declaim: cf. hatta, to break, to beat off (as leaves from trees), to utter (words). Atuta (see ta atuta ki), s., set time, or place, as i ta atuta ki nia, he declares a set time to (one), i.e. to meet him on a certain day, or at a certain time (to do something), ru tu natūta, they kept the set time, i risugi natuta, he changed the set time. See ta atuta.

Atu-maki, v. See *atu*.
Atu saki, at' saki, v. See *atu* and *saki*.
Atu taku, at' taku, v. See *atu* and *taku*.
Atu taluko, at' taluko, v. See *atu* and *taluko*.
Atu, see *banotu*.
Atua, s., God. Introduced word. In *Meli. c. art.* the word *tētua* (East *Mai rētua*, To. *hotua*, he *otua*, Sa. *le atua*), denotes among the heathen the same as *nata-mate*, that is, any spiritual being regarded as having supernatural qualities or powers, as a demon, good or bad, a ghost, a god: it is a general name. A human being on dying immediately becomes a *tētua* or *nata-mate*—that is, not only a spirit, but among the heathen, an object of superstitious regard. In *Sa. aitu*, a spirit, a god, seems to belong to the same stem, whence, with *a* ending *a*, *aitua*, haunted. The word in *Ha. (akua)*, To. (*otua*), Ma. and *Sa. (atua)*, now denotes God in the Christian sense, and it has been introduced with this meaning into *Aneityum*, *Tanna*, *Efate*, *Epi*, &c. Der. uncertain; but cf. the *A.* word under *Ef. tuai*, *matua*, old. [*Mg. matua*, old, *matua-tua*, ghost, spirit, *atua*, a song sung in honour of the sovereign, the idols.] If this is the origin of the word it

accords with the ancestor worship of the islanders.

Atum-kol, s., echo, lit. offspring of the call or shout, and

Atuma, in *pr. nn. atuma-neru*, offspring of war, &c. See *kola*, and for *atuma*, offspring, see *futum*.

Atuta. See p. 115.

Au, verb. pron. 1 pl. excl., we they, d. *pu*, d. *mu*, d. *u*: separate pron. *kinami*, we they; *au* is *a-u*, *a* for *na* in *na-mi*, *kinami*, and *u*, d. *u*, d. *pu*, or *mu* = *mi* in *na-mi*.

Äu, ad., yes, d. *äo*. *A*, dem. prefix, and *u*, or *o*, for which see *o*. *H. hahu'*, that (is it).

Au, v. i., to heal, get well, d. for *abu*, id., q.v.

Äu, s., a kind of lizard, d. for *käu*, id.

Au, v. i., to bark. See *ao*.

Äüa (āwa), s., veins, muscles, or *nāüa*: *i bi aua*, or *naua* (*a-*, or *na-*, art.), he is strenuous (veins, or muscles standing out). [*Fi.* and *Sa. ua*, *Bu. urök*, *My. urat*, *Java, wad* (through *uhat*, *uat*), *Mg. uzata*, *huzata*.] *A. 'irk'*, &c., veins, &c., v. *'araka*.

Aüa (awā), ad., no, it is not: d. *eüo*, q.v.

Auaua, s. (*awawa*, a reduplicate), d. syn. *bau*, q.v., maternal uncle. [*My. uwa*, *wa*, *uwak*, an uncle or aunt.] *A. 'amm'*, an uncle.

Aue, interj., surprise, commiseration. [*Sa. aue*, alas!

oh! of wonder.] A. awwi (&c.), alas! ah! oh!

Aui, interj., surprise, commiseration; a, dem., and ui, q.v.

Auis, interj., surprise, commiseration; a, dem., and uis, q.v.

Aul i, v. t., dd. ul i, ol i, uil i. See ul i.

Aum, s., c. art. naum, d. for aime, q.v.

Aure, s., a singer, bard, a, art., and ure, or ore (see ore). [Fut. *goro*, Ma. *whakaoriori*, Ha. *olo*, My. *uraura*, Mg. *hira*, to sing, &c.] E. *halaya*, to sing.

Aūta, s., or ad., auta, ashore, on land, d. euta, q.v., a, prep., and uta, q.v.

Ba-, or fa-, caus. prefix, originally ma. [Mg. *ma-*, *fa-*, *mpa-*.] S. *ma-* (Maphel conj.), Mod. S. *ma-*, caus. prefix (St., pp. 110, 111): the Mafel or Maphel is simply the verbal noun of the ancient Aphel (H. Hiphil, A. 4). See Ch. IV.

Ba (bwa), and ua (wa), v. i., to rain = d. boua (bowa). [Epi *mboba*, *mbobo*, Ta. *ufu*, id.] A. ba'a, to rain continuously, ba'a'a, rain, rain water.

Bā, or fa (va), v., to come, enter (a ship, &c.), tread (go upon), with suffix, ba-si, to tread, tread upon (go upon or in). (Fi. *va-t'a*, to tread upon.) This word in Ef. is

found as bai, bē, to come, to possess, to be like, to abide, to be (before nouns), also in latter sense, d., bi, and d. mi; d. mai, to come, d bē, to come. [The form *mai* is common in Polynesian and Fi., and is the well-known 'directive', see Ch. III, 'Triliterals doubly weak.' Mg. *avi*, to come; Tah. *vai*, to abide, to be; Ma. *whai*, to possess.] H. bo, ba, E. bawi, come, enter, be like, A. baa, faa, be like, abide, possess, and bawa, bawaa, be like, abide.

Bā, v., to come from (from a place), as, Ku bā se? you come from where? i bā nalia uan, he comes from that place, dd. bai, be, bāki (where the prep. ki = from). [Mg. *avi aiza*? = *ba se*? = come from where? come whence? *avi*, to come.] See preceding word.

Bai, v., d., bā, q.v., to come from, as, bai se? come from where? See under *banotu*.

Bai, v., to be, d. bi, q.v.

Bai a, v. t., to gather together in order to carry home, as firewood, or fruit, &c., to put in, insert, ba, to enter, and prep. i, make enter a basket, bai a nāla.

Bā ki, v., c. prep., to go to (a place): ba, to go, and the prep. ki, to: ba is contracted for ban, bano, to go, q.v.

Ba, d. mba, final conj., that: used in the conjugation of

the future and imperative and infinitive of verbs;

Ba, that thou, sign of 2 pers. sing. imperative; includes verbal pron. 2 pers. sing., a. [Motu *ba*, used in the same way in fut., inf., and imp., Fi. *me*, in imp. and inf., Ma. *me*, forming a kind of imperative future, Mg. *mba*, that, Ml. P. *ba*, *b'*, that, used in conjugation of imp., inf., and future.] A. *fa*, that (final conj.), &c.

Bā, v., d. for *mā*. See *anī*, v.

Bāb, s., d. voc., father = *āb*, *bābu*, *abāb*, id.

Baḅa na, s., hollows, or channels; and

Baḅa, s., c. art. *naḅaḅa*, a hollow, channel, or bed of a stream, dry except after heavy rains: it is an opening through the jungle;

Baḅa, s., c. art. *naḅaḅa*, a board: [Sa., Tah. *papa*, My. *papan*, id.;] A. *baba-t'*, *facies*, board, table, slab, *bib'*, channel, *bab'*, door, gate, hall, *baba*, to dig a hole, &c., H. *babah*, a gate.

Baḅu na (d. *bamu na*), s., c. art. *naḅaḅu na*, the cheek. [My. *pipi*, Mg. *fifi*, id.] A. *faḅmu*, and *fa'mu*, id.

Babaṭēga, v. i., or a., variegated, versicoloured, as cloth: the formative prefix, *ba*, doubled; said to be denominative from *tōga* (*toga*), q.v., a versicoloured woven basket.

Bābu, s., d., voc., father: dd. *āfa*, *āb*, *abāb*, *bāb'*.

Bāfa, s., a small separate house used only by women dwelling apart from men during menstruation, and also at the time of parturition. From *afa*, to bear, carry, c. pref. *ḅa* (for *ma*). See *bāofa* (d.), which is from *ofa*, d. for *afa*, bear, carry: *bāofa*, though etymologically the same as *ḅafa*, has a different meaning, no such custom as is implied by the *ḅafa* obtaining among the speakers who say 'baofa.' It denotes the act of menstruating, not the house for those menstruating.

NOTE.—In Ha. the house for menstruating women was called *hale pea*.

Bafanau, same as *fanau*, q.v.

Bafano, or *fafano*, v., to wash the hands. See *bano-li*. [Sa. *fafano*, wash the hands and mouth, Fi. *vuluwulu*, wash the hands. See *bulu-ni*, *bano-li*, *balo-ni*, &c., infra.]

Bafatu, or *fafatu*, v. t., to trust in, confide in, rely upon. See *fatu*.

Baga, v. c. See *bagan i*, to feed, charge, fill;

Bagan i, v. c., to feed, lit. make to eat, *bagan iā sa*, lit. make him eat it; caus. prefix *ba*, and *kan*, to eat. With the *n* elided *baga*, as *baga nata*, feed anyone, *baga sisi*, load a gun; *baga*, absolute, as *i бага* (of a pig or a fish),

to wander about in search of food; *fāga* (of fire), *nakabu fāga*, a burning or devouring fire, *i fāga*, it burns, devours, or eats (of fire, and of an ulcer); *na fāga*, a bribe, *na fāga fāga*, a bait. [Fi. *vaka ni-a*, Sa. *fafaga*, feed, cause to eat, Mg. *mamahana*, to feed, also load (a gun), caus. pref. *ma*, and *fuhana*.] See *kan-i*. *Bagau-nabau*, pr. n., c. art. *nabagau-nabau*: the feeder of the oven with the slain; *bagā*, *ua*, *nabau*.

Bagā, s. See *bagō*, a hill, d. *mağō*, d. *beğā*.

Bagā, s., d. for *mağā*, the banyan tree.

Bagabagā, v. i. See *bagō*-*bagō*.

Bagarai, v. c., to dry, lit. make dry: from *ğara*, *kara*, dry. [My. *mağariğ kan*, id.] See *ğara*, *kara*.

Bagaranu ai, den. v. c.; from *ran*, c. art. *niran*, fresh water; to wash with fresh water after bathing in the sea: d. *bakanaru-mi*, id. (*narū*, transposed for *ranu*). [Sa. *faalanu*, to wash off salt water, ps. *faalanumia*; with 'i, *faalanuma'i*.] See *ran*, s.

Bagi, v., to mount, climb, ascend (a hill, ladder, tree, ship, &c.); may also have the prep. *ki* before the object, as *bagi nakasu*, or *bagi ki nakasu*, climb the tree, *bagi*, to go up, ascend, *bagi ki*, go up on. [Mg. *akata*, *miakata*, id., My. *miğ'ah*, id., Ma. *piki*,

to climb, *pikitia*.] A. 'aka', (4), to ascend.

Bagobagō, v. i., or a., to be crooked. [Sa. *pi'o*, *pi'opi'o*, id., Ma. *piko*, bent, Mg. *vukuka*, crooked, My. *bej'ok*, Ja. *be-j'oj*, crooked.] H. *hafak*, S. *hpak*, A. 'apaka, to turn, &c., H. *hapakpak*, crooked, twisted. Hence

Bagobagōa, a., crooked, twisted: -a, a. ending; and *Bagobagōra*, a., id.: a. ending -ra.

Bagō, v., to be behind, *i bagō asa*, he is behind it, as *i bagō nakoro*, he is behind the fence (of a man behind a fence put up about his house to shut out the public view), *i bagō nafanua*, it is behind the land (of a ship taking shelter under the lee side of an island in a hurricane). The word *bagō na*, s., denotes the heel; the lower part of the back (syn. *bisi na*); *bagō nafanua*, west end of an island, is the opp. of *meta nafanua*, east end of an island (fore-end and heel-end); *bagō na kelu*, or *bagā na kelu*, is the after part of an army that (*kelu*) goes in a circuitous course to surprise the enemy—and in all these senses the word in one dialect is pronounced *mağō na*. The hills behind the villages, or not far back from the shore, on which there is no jungle, are called *beğā*, *bagā*, d. *mağō*. This word is much

used in names of places, points or heels of the land: thus Baġona is the name of west end of Deception Island, Havannah Harbour, and Baġo, of the long point of land on the south of Fila harbour; Selimbāġa, a place on Tongoa, &c. The end of anything, as the land, a stick, &c., is called meta-baġo na, lit. the eye or point of its end. [TaSa. *piġo na*, end or extremity.] H. 'aḳab, A. 'aḳaba, to be behind, to come from behind: cf. A. ma'ḳob: H. 'aḳeb, the heel, A. 'aḳib', id., and the end of a thing: H. 'aḳeb, also denotes the extreme rear of an army, and 'aḳob, a hill, acclivity (A., E., id.).

Baġo na, s., d. maġo na, heel of foot; back part of body; hinder end (of an island) in opp. to meta na, fore end (i. e. east); hinder part of an army; an end (of anything); end of a house (the Efatese house has two ends), hence, inside of a house at the far ends, and then generally in one d. inside (of a house); end, i. e. bottom, of a hole or deep pit. See preceding word and maġo.

Baġote-fi, v. c., to buy it, purchase it, lit. to break, separate (from its former owner) a thing, d. bakotuḥi. See koto.

Baġokot, or baġot, v. reduplicate of foregoing.

Bā ġote-fi, v., to break a thing (as a stick) by treading (see bā) on it. See koto.

Bai, v., d. bā, to come from (a place): ba v., and prep. i., d. bā ki, id., has prep. ki.

Bai, or bei, v. dd. bi, mi, to be, as, i bai fatu, it is a stone. See bi; and bā.

Baibai, or baibaia, v. i., or a., to be large, wide; said to be d. for bebea, q.v.

Bai na, s., d. for bau na, the head. See pau na.

Bai, s., d., c. art. nabai na, feathers or covering of a bird: d. mau na. [Ml. dd. bai, moe, id.] Same word as preceding: see bau.

Bai! baibai! interj., surprise and pleasure. [Mg. baba, id.] A. baḥ'i baḥ'i, id.

Baina, v., to go there (away from speaker): d. for binēn': d. syn. banotu, q.v. Baina, is ba ina.

Baka, d. sometimes for baki, v., ba, to go, and prep. ki (rarely ka), to, as i baki nalia uane, he goes to that place.

Baka, or faka, caus. prefix. [Fi. vaka, Sa. faa, Ma. whaka, Mg. aha, maha, faha, mpaha.] vide Ch. IV.

Baka roa, v. i., to jerk over to the other side (a canoe sail): boka-ti, to strike, and roa, to turn round.

Bāka, s. a fence, a fence of stone or wood made for protection or fortification in war. [Ha. pa, a fence, Ma. pa, a stockade, fortified place,

pā, to block up, obstruct.]
H. *ma'ākeh*, a parapet (surrounding a flat roof) to hinder one from falling off, from 'akah, A. 'aka', to hold back (and 'āka), hinder, impede.

Baka-si, d. transposed for *kaba-si*, *koba-si*, to follow.

Bakabase, v. c., d. syn. c. *suer i*, to scold, vituperate: from base, id.

Bakabātē, or *bakafātē*, v. c., make the fourth time: from *bātē*, 4. [Mg. *fahefa*, the fourth.]

Bakabulu-ti, v. c., nearly the same as the simple verb *bulu-ti*, q.v.

Bakabunuti, *bakamānu*, &c. See *bakaralima*.

Bakafakal i, v., to console, comfort: reduplicate from *bakal i*, id., q.v.

Bakafia, d. *bakafisa*, v., make how many times? make how often? See *bisa*.

Bakafiti, v., fold the arms across, hands on sides (*fiti na*): *baka* for *kafa*, *kafi-ti*, see *fakarogo*; lit., cover the sides.

i. *Bakal i*, v. c., to soothe, comfort, take tender care of (as of a child, or one in sorrow): see *kal*. A. 'agila, to soothe, comfort; E. 'ogal, a child, Ef. *kal*, *fakal*, and d. *kekel*, id., usually vocative, and much used in proper names of children, as *kal nagusu*, child of the point (promontory), *kal*, or *fakal tamate*, child of peace, &c.

ii. *Bakal i*, v. c., to sharpen (as a knife, axe, &c.) H. *kalal*, *Pilpel*, to sharpen; to move to and fro, A., E., id. See *makal*, sharpened, sharp, *kala*, little, &c. H. *kalal*, to be light, to be swift, fleet, to be diminished, little, so A. *kalā*, to be despised, H. *kalon*, shame, pudenda, Ef. *makal*. See Ch. III.

Bakalailai, v. c., nearly same as simple verb *lailai*, q.v., to be delighted.

Bakalarua, v. c., make the seventh time, or seven times. See *larua*, *kalarua*. [Mg. *fahafitu*, the seventh.]

Bakalatesa, v. c., make the sixth time, or six times. See *latesa*, *kalatesa*. [Epi *vaari*.] *Bakalatolu*, v. c., make the eighth time. [Epi *vaarolu*.] See *latolu*.

Bakalifiti, v. c., make the ninth time. [Epi *vakoveri*.] See *lifiti*.

Bakāleba, v. c., make (himself) great, be proud: *leba*, *laba*.

Bakalima, v. c., make the fifth time, or five times. [Mg. *fahadimi*, the fifth.] See *lima*.

Bakamataku ki, v. c., to make afraid, to threaten, frighten: from *mataku*, to be afraid. [Mg. *mahatahu*, My. *manakuti*, *manakut kan*, Sa. *faamata'u*.]

Bakamaturu ki, v. c., make to sleep, put to sleep: from *maturu*, to be asleep, to sleep. [My. *manidor kan*.]

Bakamauri, v. c., to make alive, save: from *mauri*, to be alive, live. [Sa. *faaola*, My. *magidupi*, Mg. *mameluna*.]

Bakameta sa, v. c., to direct the eyes to, look at: a *bakameta* gu is, i *bakameta* na sa, &c., seems to mean lit. I direct my eyes, make my eyes upon it, &c.: *meta*, or *mita*, q.v., v., and s. *Bakamita*, id.

Bakamirara. See *mirara*.

Bakanaru-mi, v. c., *naru*, transposed for *ranu*: d. for *baġaranu* a i.

Bakarairai, v. c. Nearly the same as the simple v. *rairai*, q.v.

Bakarau sa, v. c., divide it (among a number of persons), distribute it: from *rau*, q.v.

Bākārōgo, v. c., make (himself) hear or obey, be humble, quiet, meek; from *rōgo*, q.v.

Bakāru. See *bukaru*.

Bakarua, v. c., make the second time, or two times. *Seerua*, *karua*. [Mg. *faharua*, the second.]

Bakalarima, or *bakarualima*, v. c., make the tenth time, or ten times. [Epi *vaduñilimo*.] See *rualima*, or *ralima*, *karalima*.

NOTE. — The caus. prefix *baka* may be attached to the word or words denoting any number, as *bakabunuti* (*bunuti*, 100), *bakamānu* (*mānu*, 1000), make the hundredth, thousandth time, or one hundred, one thousand

times, *bakalarima* *lima* (*ralima* *lima*, 50), *bakamanu* *ralima* (*manuralima*, 10,000), make the fiftieth, ten thousandth time, or fifty or ten thousand times, &c.

Bakas, or *bokas*, s., c. art. *naḡakas*, flesh; then, a pig (not a sow or a boar) specially reared and esteemed for its flesh. [Epi *bukahi*, a pig (not boar or sow), Fut. *pakasi*, a pig (gen. name), Ero. *mpokas*, a pig (gen. name), An. *pigat'*, a pig (gen. name).] A. *manhuṣ'*, having much flesh, fleshy, from *naḡas'a*, to denude a bone of flesh, to take the flesh from off a bone.

Bakasa, v. c., *bakasa* *ki*, or *bakasā* *i*, to paint (as the face), hence *naḡakasa*, s., a festival (adornment); to clean, make clean (as a place), to clear, make clear. [Fi. *ai qisa*, paint for the face.] A. *nakas'a*, to paint, to colour; to clear, make clear (as a place): *bakasa*, dd. (trspd.) *bisaki*, *biski*.

Bakasau, v. c., dd. *bisakau* *i*, *bisau*, *bisaku-ti*, to make or build up a fire, lit., make to join on to, i. e., one stick to another, to make a bigger fire. (By joining together the smouldering ends of two fire sticks and then joining on to them the ends of other sticks a fire is built up.) The initial *bi*, or *ba*, in this word is the causative prefix: the simple verb is *siku-ti*, q.v.

Bakaser i, v. c., to loosen or remove a tabu (as from a place), make common or non-tabu. See *ser i*.

Bakasere, v. c., to treat kindly carefully providing for, to entertain hospitably. See *sere*, ps. *masere*.

Bakasikai (d. *fakasikitika*), v. c., make the first time, or one time. [Mg. *faharaika*, the first.] See *sikai*, *kasikai*.

Bakasiki-ti, v. c., to tie or bind fast the edge of a mat where the plaiting ceases: see *siki-ti*.

Bakasoro-fi, v. c., make to burn: from *soro*, v. i., to burn, q.v.

Bakatabtabu ki, v. c., make tabu, or declare tabu. See *tabu*. [To. *fakatabu*, to interdict.]

Bakatar i, v. c. Nearly the same as the simple verb *tar i*, q.v.

Bakatau, v. c. Nearly the same as the simple v. *tau*, q.v.

Bakateba, v. c., caus. form, to watch, to look out or watch for, as *bakateba nabai saki ni aliati*, watch or look out for the rising flush of dawn. [Sa. *tepa*, *tetepa*, to look towards.] H. *şapah*, to look out, view, watch, look out for.

Bakatilas i, v. c., to suffice: from *tilas i*, q.v., and see also the simple v. *las i*.

Bakatogo i, v. c., d. for

Bakatoko i, v. c., to make a

show or feint of striking or pushing. See the simple v. *toĝo-fi*.

Bakatolu, v. c., make the third time, or three times. [Mg. *fahatelu*, the third.]

Bakatuai, v. c., to prolong, put off, delay. [Sa. *fā'atuai*, id.] See *tuai*.

Bakau, or *bakauē*, v. c., to say or shout *auē! auē!* or *au! au!* to make a howling or barking noise in a well-known Efateseway expressive of joy, triumph, or derision: the howl or cooee repeated several times, ending in the loud jerking or barking utterance of *au! au! au!* H. 'avah, to howl, cry out, A. 'au, to howl, as a dog, wolf, or jackal.

Bakauli, v. c., to make like, imitate, to be like to, resemble: the simple v. is *auli* (dd. *uli*, *oli*), or *uli*, q.v.

Bakauti, v. c., d. *buti*, q.v., make an end, finish. [Fi. *vakaoti*, To. *vakaochi*, Sa. *faaoti*, Ma. *whakaoti*.] H. *kaşeh*, an end, *kaşah*, A. *kaş'a*, 2, to finish: for *k* to ' , v. Ch. II.

Bake, d. *baku*, v., to search, to search for (as to search for insects in the head, or for fleas and such like in mats or cloth). S. *bka'*, or *bko'*, to search.

Baki, v., to go to (a place), *ba*, to go, and *ki*, prep. 'to': d. *be'* (nearly *beh*), id.

Baki, prep., to, unto. See Ch. V, Prepositions.

Bāki, v., d., to go or come from (a place), dd. bā, bai: bā, to come, and prep. ki (to), from. For bā see bai, bā, bā.

Bakē, d. for baki se, go where? bakē is for baki ē, go to where? se, d. ē, where? See Ch. II.

Bakilina, v., to go or come into the light, i. e., into view, to appear: baki, go or come to, and lina, light. See lina, d. ali.

Bakitakita, d. for makitakita, q.v.

Bako, s., shark, d. paké. [Malo bagio, Epi bekeu.] Der. uncertain.

Bākor, v., d., to come in front of, to appear: bā, to come, and koro, q.v.

Bakotu-fi, v. t., d. for bagote-fi, q.v.

Baku, v., d. for bake, q.v.

Baku, v. t., to pluck out, baku sa, pluck it out, ps. mafaku, plucked out, tafakaka, d. tafagka, (i. e., tafak'ka), v. i., to burst, explode. [Sa. fa'i, pluck, extract, mafa'ifa'i, extracted, Ma. whakiwhaki, and kowhaki, to pluck, My. kopak, to burst, break out, Mg. vaki, burst out, mitifaka, to burst, mitefuka, to sound (as the explosion of a gun).] A. faka', to burst, to pluck out, tafakka', 5, to be burst.

i. Bāla, v. i., to be smooth. [Sa. molemole, lamolemole, id.,

Tah. moremore, smooth, without branches, as a tree; even, without protuberances; also, hairless, more, v. i., to drop or fall, as pia leaves when ripe, Ma. moremore, v. t., to make bald or bare; strip of branches, &c.] A. māra, n. a. maur', to fall off (as wool or hair from the body, feathers from an arrow); to pluck out or off (as hair, wool).

Bāla, i bi bāla, it is smooth, level. See preceding word.

Bala-gara, v. i., d., to be poor, lit. smooth (or bare) dry, bare and dry: gara, or kara, dry, q.v.

ii. Bala, v. i., often pronounced bela, d. pola, to incline to; be close to: i bala nakasu, inclines and keeps close to a tree (hiding), balā sa, inclines and keeps close to it, bala-afi nafanua, hugs the land (a ship), (see af i); bala is close to (as a man to a tree, or one board to another), hence to be stuck and inclining from side to side to get through (as a man in the vines of the jungle, or in any confined place, as a narrow door; a bone in the throat, or the branches of a fallen tree in those of another); bala-tagoto, or bala-goto, incline across, hence cross, a., as nakasu balatagoto (see goto), a cross beam, or cross stick, hence fāla, a ship's yards (because they are fixed across

or on the mast), and sticks fastened across or on a tree for a ladder to climb it are called *fāla*, or *balafala*, and *ḡala-ḡalu* (see *ḡalu*), is the upper cross board at the end of a canoe; *fāla*, also denotes a litter, so called because the sticks forming it are fastened across or upon each other. [Sa. *pīlia*, to be entangled (as one tree falling against another, &c.), *pīlipīli*, be near, *pīpīli*, a cripple, Ma. *pīri*, to stick, come close, keep close, skulk, hide oneself, *pīpīri*, come to close quarters, join battle, Ha. *pīli*, to cleave to (as to a friend).] A. *māla*, n. a. mayl', to incline, incline to, bend or lean to (something); to be close or near to; to have a part of the body (*vitio naturae*) inclined or bent to one side (used also of a building leaning to one side); 3, make a hostile incursion. Nm. *miel*, v. i., slant, deviate, incline (towards), mail (gerund), slope, inclination, propensity.

III. *Bala*, s., the belly, usually pronounced *ḡele*, q. v.; *ḡalau*, for *ḡala am'* (like *uateau* for d. *uateam'*), the inside of a man, or of anything (hollow or womb of the *am'*, abdomen), *ḡaloa* (ending a), a hollow, a valley, *ḡalua*, a hollow or hole in a rock, *falea*, a cave, *ḡalakutu na*, the hollow at the back of the head (lit. the hollow of

his *kutu*, q. v.), *ḡaloleba*, the stomach (lit. the big hollow), *ḡile na*, or *ḡela na*, his mother (lit. his womb, the womb that bore him), *na-felak*, a family, tribe, *bela-ki*, to gird (oneself), to tie or fasten under one's girdle or belly, to take with one, to conceive (*a woman*), *ḡela*, source, *ḡelu*, *uelu*, to hide, be hidden, to be doubled up, *taḡelu*, doubled up, bent. [Ma. *wharua*, a., concave, s., valley, *whawharua*, s., mother, *whare*, a house, people of a house, *wharetagata*, connection by marriage, Tah. *fure*, a house, *furefure*, a., hollow, as the stomach for want of food.] H. *beṭen*, the belly, the inside, the womb, mother, *baṭan*, properly to be empty, hollow, vain, i. q. *baṭal* (see *ḡalo* infra), A. *baṭn'*, belly, inside or middle of anything, pl. connections by marriage, a tribe (small), *baṭana*, to have the belly distended with food, to be intimate and familiar, to be hid, 4, to fasten the girth under the belly (of a beast of burden), to cover, hide, 5, to put a thing under one's belly, S. *bṭan*, to conceive, have in the womb, A. *baṭuna*, to have a great belly.

Balāf i, v. t., incline to keeping near to: *ḡala* II., and *āf i*.

Balagote-fi, v. t., incline (or

bend) across it: *ḡala* II., and *goto*, or *koto*.

Balaḡis I, v. t., hug (as a ship hugging the coast): *ḡala* II., and *aḡis* I.

Balaḡa-ti, v. c., to lift up (as the cover from anything); and *Balaḡa-saki*, v. c., lift up, stripping off (as the husk of reeds): Hence

Balaḡa na, s., husk, scale, or similar thing that is or may be *lifted up from* what it covers or encloses: syn. *laḡa-laḡa na*. See *laḡa-ti*, *laḡa*.

Balafalā sa, v., to be entangled (as one tree falling against another). [*Sa. pīlia*, id.]

The radical idea is seen in *ḡala* to be entangled or stuck in the throat (*a bone*); the bone *inclines to one side* and so sticks. See *ḡala* II.

Balafala, s. See *fala*, s.

Balas, c. art. *naḡalas*, i. e., *naḡa* or *nabaḡa las*, big hollow; *nabua naḡalas*, the road of the big hollow or gorge behind Utaon.

Balau na, s., the belly, inside; inside, middle of anything: *ḡala* III., and *au* for *amo*: *ḡalau* is, lit., the hollow or middle or inside of the belly.

Balaus I, v. t., to go through or along a thing lengthwise, not to go across it (*ḡalaḡote-fi*): *ḡala* II., and *us* I, to follow, go through or along (as a road, &c.).

Balea, s., d. for *ḡāloa*, valley: *ḡala* III., and a. ending a.

Baleḡalea, and *ḡeleḡelea*, full

of hollows, bellied, large: *ḡala* III., and a. ending a. [*Ha. pele*, to have a large belly; to be large.]

Bale-si, v. t., d., to husk, strip off (as the envelope of sugar cane); and

Bala-saki, v. t., id. A. *wafala*, to decorticate.

Bali, v. i., to fast;

Bali ki, v. t., to fast from (a thing);

Balifali, v. i., to fast (*many people*). [*Mg. fadi*, id.] A. *'abala*, or *'abila*, to abstain; to be devoted to the worship of God, 2, to mourn (the dead).

Balikau I, v. t., to go or step over: *ba*, to go, and *likau*, or *lakau*, q. v.

Balo, v. i., a., ad., to be empty, vain, null and void, to no purpose or effect: i *ḡalo*, it is empty, *nasuma ḡalo*, an empty house, *lo* or *te ḡalo*, an empty, i. e., a worthless thing, a trifle, nothing, i *toko ḡalo*, he remains in vain, to no purpose, for nothing, idle; d. *mole*; hence *sera te ḡalo*, or *sera te mole*, to deem worthless, vain, to despise.

[*Fi. wale*, uselessly, for nothing, idly, *Ha. wale*, *Sa. vale*.] A. *baḡala*, n. a. *butl'*, or *botl'*, to be vain, nothing, to no end or purpose, in vain, for nothing, idle, H. *baḡal*, to be empty, vacant, idle (cognate *baḡan*, *ḡala* III.), E. *baḡala*, to be empty, vain.

Bālo, prep. or ad., d., above,

up: see (b') prep., Ch. V, and ulua, v. [Malo aulu (a, prep. 'on'), (Fut. *weiluga*, see *elaġ*, infra, Ha. *maluna*, above, up, *ma*, prep., and *luna*, Ef. *elaġ*).] Amh. *balai* above, and exactly as Ef. *bālo ki* (above to), *balai ka*, as *above* his house, or *above* anything: the prep. *ba*, E. *ba*, on, and *lai*, the upper part, high, A. 'alu, 'alo, upper part.

NOTE. — Compound preps. or ads. of this kind consist of a preposition prefixed to another word, which may be an ad., s., or a. used substantively (as English *above*, *aboard*, *around*, i. e., on-bove, on-board, on-round): thus Ef. *elaġ*, d. *bālo*, Sa. *iluga*, Ha. *maluna*, Malo *aulu*, Amharic *balai*, above, on high, on the upper side or part, all consist of the preps. *e*, *i*, or *a*, q.v., or *ba*, *b'*, or *ma*, q.v., and words signifying high, up, or the upper part and side, for which see *ulua*, *elaġ*, *lu*, *laġa*, infra.

Balo-ni, v. t., dd. *balo-si*, or *bīlo-si*, *bulo-si*, *bulu-ġi*, *bunu-li*, *bulu-ni*, *bano-li*, to wash (anything) to wash (by rubbing): *fafano*, or *bafano*, q.v., to wash the hands. [Sa. *fufulu* to rub, to wash, My. *basuh*, Mg. *uza*, to wash.] A. *maṣa*, n. a. *mauṣ* to wash; to rub with the hand.

Balua, s., c. art. *naḅalua*, a valley, lit. what is hollow or

concave, -a being the a. ending. [Ma. *wharua*, a., concave, s., valley.] See *ḅala* III.

Baloleba, s., the stomach: *ḅalo*, cavity. See *ḅala* III., and *leba*, *laba*, big.

Balōtu, v. i., d., to go there, or thither (away from the speaker), dd. *banōtu*, *bīnōtē*, *bīnāṣ*, *nēt*, to set out, go away (from the speaker), hence a common word of farewell to one departing is, *Ku balotu*, you are going away, to which the one departing replies, *Ku mato*, you remain. See *banotu*.

Balua, s., a hole or hollow in a rock: see *ḅala* III.

Balu-saki, v. t., to paddle (a canoe), row (a boat);

Balu-sa, v., to paddle, row, *balusā sa*, paddle or row with it (a paddle or oar). [Epi dd. *mbeluo ka*, *mbahua kin*, v. t., An. *ahélet'*, to paddle, to row, to sail, Am. *fuloh*, to paddle, Fi. *ai vot'e*, an oar, *vot'e*, to paddle, to row, *vot'e-taka*, v. t. (= *balu-saki*), Pa. *palusa*, Ml. d. *masu*, Ml. A. *sua*, Malo *mo sua*, Ta. *asua*, Fut. *sua*, Mg. *vui*, act of rowing, *mirui*, to row, *ruizina*, rowed, *firui*, an oar, My. *d'ayuġ*, an oar, *d'ayuġ*, *bārd'ayuġ*, to row.]

NOTE. — *Balu-saki* is the same as *vot'e-taka*. The verb 'to row' is *balu*, *vot'e*, (m)-*beluo*, (m)*bahua*, *vui*, *masu*, and without the preformative *b'* (v', m'), *asua*, *sua*, *d'ayuġ*,

and the *l* in *balu*, *t'* in *vot'e*, *h* in *mbahua*, *s* in *sua*, *d* in *d-ayug*, all are variations of the same original consonant which is elided in *vui*. The word for 'oar', *ai vot'e*, *fivui*, is in *Ef. uose*, *d. uohe* (*wose*, *wohe*), *Fut. foi*. In *Fut.* the connection between *sua*, to paddle, and *foi*, an oar or paddle, is not so apparent as that between *MI. P. su*, to paddle, and *bos*, a paddle, because in *foi*, as in *vui* (= *Fi. vot'e*) the *s* has been elided; and the connection between *Ef. balu*, to paddle, and *uose*, a paddle, is not so apparent as that between *Epi mbahua*, to paddle, and *voho*, a paddle, *Epi d. bahua*, to paddle, *boho*, a paddle. See *uose*, *infra*. *A. gaḍafa*, *kaḍafa*, (or 'at'afa), *Amharic kaḍaf* (or 'azaf), to propel with oars, to row, *Mod. A. kaddaf*, or 'addaf, part. *mo'addif* (anc. *mo'aḍḍif*, or *mo'azzif*, cf. *vot'e*, *bose*, *uose*, *vui*, *foi*). *Sua* is without the preformative, cf. 'azafa, 'addaf: *balu* seems to have the same prefix as *Sa. pale*, to row, without which is *Sa. ālo* (ps. *alofia*), and *alo-fa'i*, to paddle, row, and with another verb, *Sa. taualo*, to row, to keep on rowing. As to the prefix in *balu* compare that in *batok*, *batu*, q.v. *Balu na*, or *ḅalu na*, s., relative, friend; a brother's brother, or sister's sister. *A.*

ma'lai, helper, relative, friend, associate, *walai* to be closely related, to be a friend, helper.

Balu-naki, v. t., to be a *balu* to a brother or to a sister.

Balu gor i, v. t., help, befriend, take the part of. See *gor i*.

Baluk, s., c. art. *naḅaluk*, an inlet or small bay, a cul de sac: *ḅa*, and *luku*: v. *ḅaḅa*, and *luku*.

Bamasokò sa, v. t., come upon, find: *ba*, go, and *masoko*, q.v.

Bamau-ri, v. t., d. *bamau sa*, come upon, find it; *ba*, go, and *mau* (*sa*), q.v.

Bamau, v., to reach to, or terminate at, as *i bamau nalia uane*, it reaches to, or stops or terminates at, that place; hence, absolute, *i bamau*, it terminates, stops, or ceases: *ba*, go, and *mau*, q.v.

Bamu na, s., the shoulder blade, shoulder, d. *bau na*.

[*Tah. papa*, the shoulder blade.] See *ḅaḅa*, a board.

Bamu na, s., d. for *ḅaḅu na*, q.v.

Bān, v., d. for *mān*; *ānī*, q.v., c. preformative *m*.

Ban, v. i., for *bano*.

Ban, s., and *baniben*, s., arm-let, worn between the elbow and the shoulder, and woven so that the outer surface consists of different coloured beads (carved out of shells) arranged in regular figures. [*Malo ban*, *Epi beni*.] See *ḅanu*, *ḅinu*, *ḅanaga*.

Banĭ, v., to act violently, to be hot, angry, to oppress, as *ru banĭ kiena*, they violently destroy or take away a man's property (from his house or plantation), as in time of war, or as a punishment for crime; *baniban us i*, follow him, acting oppressively, persecute him. See *bani a*, infra.

Banako, v. t., dd. *binako*, *bunak*, to steal, *banakò sa*, and *banak ia*, d. *bunako n'*, steal it. [Ma. *whanako*, *whenako*, Fi. *butako*, Ero. *prok*, Mi. *fenake*, My. *cholog*, Ja. *ñolog*, Mg. *halata*, c. pref. *majalata*, id.] A. *saraka*, n. a. *sark'*, Mahri *heriq*, *heliq*, and *desoq*, to steal.

Banaga, s., mats, d. *banu*; so called because they are plaited, see *binu*.

Banei, v. i., to come here (to the speaker); same as *banĭmai*, or *banō-mai*. [Mi. P. *vine*, id.]

Banei, s., d. *bane*, volcano: see *bani a*, v. t. [Pa. *banei*, id.]

Bani, or *ban i*, v. t., to burn; to roast, to cook by roasting on the fire; *bēn* or *fēn* cooked or roasted, dd. *beni a*, *banu sa*, *banu-s*. See *banei*; [Sa. *faafana*, to warm up food, *mafana*, to be warm, To. *mafana*, heat, warmth, Ma. *mahana*, warm, Ta. *mahana*, warm, the sun, a day, Ja. *panas*, hot, warm, *panaskan*, to heat, Mg. *fana*, *vua-*

fana, warm (applied to food cooked and warmed the second time), *mafana*, *mafana-fana*, warm, *hafanana*, s., heat, *manafana*, and *mahafanafana*, v. t., to heat, *mihafana*, v. i., to be hot, grow hot.] A. *wamiha*, to be hot, n. a., *wamat*, *wamhat*.

Banĭmai, v. i., to come here (to the speaker), opp. to *banotu*, go there (away from the speaker): see *banōmai*. [Epi *mbinime*.] See *bano*, and *mai*.

Bano-li, d. *bālo-si*, v. t., d. for *baloni*, q.v.

Bano, v. i., to go, go off, or away. [Malo *vano*, Epi *mbano*, *mbene*, Ma. *whano*, Meli *fano*, Fut. *fano*, Ta. *uwen*, An. *apan*.] H. *panah*, to turn the back, turn to go. See Ch. III. f.

Banōmai, *banāmai*, or *banĭmai*, v. i., to come here or hither, dd. *ba bē*, *umai*, *mai*, *bē*: *bano mai*; with *ba*, for *bano*, corrupted to *u*, *umai*; and, without *bano* (or *ba*), *mai*, d., or *bē*, d., as a verb in the sense of the full expression, *bano-mai*, or *ba-be*. See *ba*, *bano*, supra; and under the following word. [Meli *fano mai*.] For *mai*, see *bā*, *bā*, to come, supra. *Mai* is for *bai*, *bā*, for which also is d. *bē*: d. *bā bē*=*bano mai*.

Banōtu, sometimes pronounced *balotu*, v. i., to go away (in a direction from

the speaker), to go there or thither, dd. *bīnōtī*, *bānās*, *bīnās*, *binēn*, *baina*, and *nōtu*, *nēt*. [Ma. *whanatu*, *whano*, and *atu*.] Bano, and *atu*. See Ch. III. *f*.

NOTE 1. *Mai*, or *bē*, coming after a verb is an ad. or 'directive' signifying here, hither. [So in *Fi.*, *Sa.*, *Ha.*, *Tah.*, *To.*, *Ma.*] Coming before a verb in *Fi.* it signifies to come, as *au sa mai kauta*, I have come to take; so in *Ef.* *a mai buati*, I have come to take: in two *Ef.* dd. *a mai*, *a bē*, I have come. So *Mg.* *avi* is also a verb signifying 'to come'. Before a noun or the ad. 'where', *mai* signifies 'from' in *Fi.*, *Sa.*, *Ha.*, *To.* (*mei*, or *me*), *Ef.* (*bai*, *bā*, *be*), and *Mg.* (*avi*), thus *Fi.* *maivei*? *Sa.* *maifea*? *Tah.* *mai hea*? *To.* *meife*? or *mefe*? *Ef.* *bā se*? *bai se*? or *bē sabe*? *Mg.* *avi aiza*? from where? whence? The *Mg.* and *Ef.* are verbs—*i bā se*? *avi aiza izi*? he comes from where? In the other cases the *mai*, as in *mai hea*? is called a prep. *Ef.* *i bā*, or *bai se*? is, literally, he comes (from) where? and in one dialect the prep. *ki*=from, is expressed as, *i bā ki ē*? he comes here (or hither) from where? In *Fi.* *mai* is also a prep. signifying in, at.

NOTE 2.—*Nōtu*, or *nēt* (or *atu*), in two dialects is a verb

(*nōtu*, *nēt*), with the same meaning as *banōtu*, for which it is used, as dd. *mai* and *bē* for *banomai*, *bābē*. For *notu*, or *nēt*, see Ch. III. *f*. In *Ef.* *atu*, is not used separate from *bano*.

Bānu, s., d. *ḡanaga*. q.v.

Banu sa, and *banus*. See *bani a*, to roast.

Bāo, v. i., d. for *mā*, *mān*, *bā*, *bān*, *bōn*. See *anī*, v. i.

Bāofa, s., d., menstruation, i *su baofa meamea* (said of a woman menstruating while still suckling a child): *ḡafa*.

Bara, v. i., to be burned (as food in cooking): see *būria*, d. *bouria*, or *bauria*, *taḡara*. [Ma. *wera*, burnt, hot, and *tawera*, *hawera*, s., heat, *pa-wera*, hot, S. *vevela*, to be hot, ps. *velasia*, *vela*, done, well cooked, My. *parik*, *marak*, to kindle, set on fire.] H. *ba'ar* (Ch. *bě'ar*, to burn, Pael, to kindle), to burn up, to kindle, to be burned.

Bara, v. i., or a., to be barren, d. *oro*. E. *'abara*, to be barren, *'ebur*, barren.

Barab, v. i., or a., long, high (as a hill). [Malo *barauo*, *Fi.* *balavu*, Ml. U. *periv*, long, also wide.] *Ef.* dd. *baraf*, *baram*, *barau*, *birerife* (see *laba*, *leba*), prop. extended, cf. Ml. U.

Baraf, d. *barab*.

Baragai, d., transposed for *ḡagarai*.

Bara-ti, v. t., to beat. [Fi.

waro-t'a, My. *palu*, Ja. *pala*, Mg. *veli*.] A. *wabala*, to beat.

Bara-ti, v. t., to bind together. [My. *barot*, to gird, to bind round.] H. *hibar*, to connect, join together. See *farātī*, infra, H. *hoberet*, a joining.

Baraḅara, v. i., to cluck (of a hen): cf. *meromero*.

Baram, d. *barab*.

Bara-tuna, s., d. for *bura*.

Barau, d. *barab*.

Bārau, v. i., to reproach, speak loudly reproaching. See *rau*.

Barě, v. i., to be moved, move about, *bare ki*, v. t., to move, agitate, *barefare ki*, id. A. *farěfara*, to move, agitate.

Bare, or *barea*, v. i., or a., d. *uorea*, or *orea*, to be blind (a man), to have a white speck (of an eye whose sight is lost), to be dirty looking, like a sightless eye (of half-raw food). [Ml. A. *bar*, U. *oror*, Epi *mbili*.] H. *avar*, E. *awir*, to be blind; and

Baretau, a., black and white spotted (as a pig), also a yam that has been peeled, or a tree that has been barked, *i bi baretau*: *tau*, white, and *bare*, for which see the following word; and

Barea, or *borea*, d., v. i., or a., black, dirty coloured. [My. *biru*, blue, TaSa. *berika*, black.]

Baro, v. i., or a., to be heedless, *taliga ḅaro*, deaf, d. na

ḅaro, one deaf, *ḅaroḅaro*, to be heedless, indifferent, *ta-ḅaro*, to be heedless, refractory, lawless, *bārua*, free from, as *i tumana bisa bārua ki nia*, he declares himself free from it (as a crime), *marua*, to cease, leave off, *lo bārua ki nia*, see the nakedness of someone, literally, or as to his poverty or being devoid of food, &c. See *baror*, *būra*. H. *para*, to loose, let go, make naked, *pārua*, lawless, unbridled, A. *faraa*, to empty, leave off, be free from (as free from cares or labour, careless, idle), 5, *tafarraa*, to be idle.

Baro, c. art. *naḅaro*, s., one deaf.

Baro-si, or *baru-si*, v. t. This verb was used thus in the old days: to fell a big tree they burned round the base of it, then *ru baru-si*, or *baru lu*, *namalifera*, that is, smashed, broke, shaved, chipped, cut, or scraped off the charred wood; then burned the new exposed surface again, smashed or cut off (with the *karau tare*) charred parts again, and so on till the tree fell; to rub, grate, as one branch of a tree on another, or anything on anything. On E. Mai *barusi naniu* = Ef. *koi naniu* (see *koi*). *Tea farofaro*, that which cuts, shaves, rasps off, *barobaroa* (a. ending -a), fit for rasping off (as sandpaper or a grind-

stone). [Fi. *varo-ta*, to file, saw, or rasp, Sa. *valu*, scrape out nuts (= Ef. *koi*), to scrape (as *taro*), ps. *valua*, Ma. *waru*, to scrape, shave, cut (the hair), Ha. *walu*, to scratch, rub, rasp, polish, Tah. *varu*, to shave, to bark a tree, to scrape, My. *paras*, to shave, to pare close to the surface, Mg. *fara*, scrape, scratch, make smooth.] A. *faraka*, Nm. to rub, grate.

Baroaki, d. See boroaki.

Barobaroa, a. See under baro-si.

Baror, s., one careless, heedless, lawless, wicked, foolish. See *baro*.

Baro^obaro, v. i., or a. See under *baro*.

Bārua, v. i., or a., made naked, devoid of, clear or free from. See *baro*.

Barua, or uarua, v. i., or a., fat, big, large. [Mg. *baribari*, *bari*, large, full, well made, Fi. *vora*, to grow fat or stout.] H. *bara'*, to grow fat, *bari'*, fat, A. *wara'*, to be fat.

Barubaruta, a., fat; ending -ta: barua.

Barubarutena, a., fat; ending -tena: barua.

Ba-si, v., go upon, tread upon, *basi namatuna*, tread upon something: *ba*, to enter. [Fi. *va-t'a*.] E. *ṇāṭ*.

Basa, to speak. See *bisa*.

Basē a, v. t., to break off (as a branch from a tree), to break off with a snap or jerk, *basu*, id., *mafasu*, d. *moās* (mowās),

broken off, *base-raki*, takes a different object, as *base nara nakasu*, break off the branch of a tree, *base-raki na-usu*, break off from a reed (the husk or covering, so as to make it bare), *basebase-raki nia*, id., *basu-li a*, to detach, break off, *ta^obasuli*, detached, broken off, separated. [Fi. *basu-ka*, or -*raka*, to break, also to open one's eyes or mouth, *basi-a*, nearly syn. c. *basu-ka*. Sa. *fati*, to break off, ps. *fatia*.] A *faš'g'a*, to break off, *fašša*, detach, shiver off, H. *pašah*, q. v., to distend, open (the lips), A. *faša'*, to separate, detach (as flesh from a bone).

Basē, v. t., c. verb. suf., scold, vituperate, rail at, d. syn. *suer ia*: *bakabase*, id. A. *nabaza*, to reproach, blame, rail at.

Basīu, s., a bone piercer. See *siu*.

Baso i, v. t., to pierce. See *sui*. [Fi. *veso-ka* and *sua-ka*.]

Bastak, v., d. for *bātaka*: *basi*, *taka*.

Bastufi, v. t., d., to follow, to be like: *basi*, and *tufi*. A. *tabi'a*, to follow.

Basu-li. See *basē a*.

Bātaka na, v. t., to be like, equal to, sufficient for (*bas-tufi*, and *mautaka*, nearly syn.): *bā*, q. v., and *taka*, like, similar to.

Batako na, or batoko na, s., the body, d. mole na. [Ta.

buti, My. *bataj*, Mg. *vatana*.]
A. badano, the body.

Bāte, v., d. for bātu, q.v.

Bātē, num., four. [Mg. *efaṭa*,
My. *ampat*, Sa. *fu*.] A. ar-
ba'at', four.

Batī na, s., the teeth, a tooth,
also a shoot (of banana or
taro), a seed. [Fi. *bati*.]

See Ch. II, 16. b. أَسْن, id.

Batī-gāt, and d. batī-gaut, s.,
a thorny plant, with *crooked*,
grasping thorns, like teeth:
for gaut, see under gau,
taḡau.

Batī-rik, s., mosquito: batī,
and rik, q.v. Lit. small-
tooth.

Bat i, or bati, v. t., to do,
make, work at; afiti, q.v.,
slave. [My. *buat*, to do.]
S. 'bad, to do, to work, work
at, make, Ch. 'abad, slave.

Bātik, d. uārik, v. i., or a.,
few, to be few. See tik, or,
rik.

Batīra, s., precipice, rugged
declivity:

Batībatīra, a., rugged and
precipitous: syn. na tiroa.
See tiro, tiroa.

Bātok, v. i., d., to remain:
toko, q.v.

Bātu, v. i., d., to remain: tu,
q.v.

Batu, s., na batu, an adult,
young man. A. fatiy', adult,
fata', young man.

Bātu, v., d. bate, to close up
the roof by *weaving* thatch on
the ridge-pole: na fātu, the
ridge-pole. [Epi *bofujo*, v.,

id. Ma. *whatu*, to weave,
Sa. Tah. *fatu*, to plait, inter-
weave.] H. 'abat, to inter-
weave, 'abot, wreathen work.

Bātua na, s., the knee: prob.
bau (q.v.), the head, and tua,
leg. [Ml. A. *lua*, leg, *mbu-
lua*, knee, Ml. P. and Malo
bau, knee.]

Bātua ki, v. t., to depart from
(any thing or person): bā, to
come, and tua ki, to place,
lay down: lit. go laying down
or leaving.

Bau na, s., d. for bamu na,
q.v.

Bau, s., one slain, lit. head,
skull.

Bau na, s., the head; a head
or chief, specially, d. mater-
nal uncle, that is, head of
the family. [Malo *batu*, San
Cristoval *bau*, head, Epi *baru*,
Motu *bara*, Ml. *karu*, id.] Efate
bau, v. t., to be above, over,
surpass, bau goro, to be over,
covering, taḡau, id., to surpass
in dignity, also mau, feathers
on birds, and head ornament
of feathers, ḡo (for bau), ḡo-fi,
ḡoḡo-fi, to be above, over, to
conquer, and ḡo goro. A.
fara'a, to ascend, surpass or
excel in dignity, overcome,
conquer, have the head
covered with hair, n. a. far'u,
summit, top, vertex, head or
chief.

Bau lulu, s., a proud person,
lit. high head: lu.

Baua, or uaua (waua), s., a
pillow: preceding word and

ending -a : also, v., to pillow one's head.

Bau-maso na, s., portion of the property of one deceased inherited by a member of the family : bau, and maso, q.v. For bau, see s. bau-si.

Bau, v. t., to be above, over, surpass, i bau gor ia. See taḅau.

Bau-si, or fau-si, v. t., to fasten together ; to plait (a mat) ; bau rarua, fasten together (the parts of) a canoe ; bau uaḡo, fasten a pig to the carrying pole : ora nau i bau, the yam vine fastens on or round the stake ; redup. bau-fau ; bau-maso (maso a portion) the portion collected or fastened or gathered together, bau-teraḡ ia, fasten—to dry it (as wet cloth), i.e. fasten it on something in the sun or before a fire. [Sa. *fau* (Ma. *hou*), tie together, fasten by tying, ps. *fausia*, To. *fau*, fillet round the head, turban, Fut. *fausia*, to fasten, tie, Fi. *vau-t'a*, to bind together, Sa. *fau-l'i*, to be heaped up, to abound, Mg. *fehī*, *fehizana*, to tie, knot.]

A. ḡabaka, to weave, bind, interweave, n. a. ḡabīkat'.

Bau gor i, v. t., to be above, over : taḅau sa, to be above (as covering a thing), to be over, surpass him (in dignity or rank). See under ḡau.

Bāu or fāu, bāo or fāo, v. i., or a., new. [Malo *baro*, Ml.

mermer, Motu *matamata*, My. *baharu*, Sa. *fou*, Fi. *vovou*, *vou*, Mg. *vau* (*havauzana*), new.] A. maḡdut', part. of ḡadat'a, to be new, new. H. ḡadas', S. ḡdat', id., E. ḡadas, to renew.

Bauli, v. c., to buy by exchanging ;

Baulu, or faulu, s., the thing given in exchange wherewith to purchase something, barter (wherewith to buy by exchanging). See aul i, ul i.

Bau-raḡi, or bau-teraḡi. See bau-si. Teragi is for re-raḡi.

Baus i, and bausus i, v. t., to ask him (or her), bausus iā sa, ask him it (or about it) :

Bausu ki, to inquire about (a thing), bausu baki, to inquire at (a person), to ask, to question (a person). See us ia.

Bauria, d. for būria, q.v. See bara.

ḡea (kbe, or bwe), s. See naḡea.

Be, d. mai, v., to come here, like mai, q.v. ; also d. for bā, bai, to come or go from, as i bē sāb? he comes from where?

Bō è mia, v. t., to have it, i bē nalo, he has a thing, d. i bi è nia, he has it : bi è nia, be è nia. See bā.

Bē, or bea, dd. bei, mia (tia-mia), v. i., or a., to precede, go before, be first, first. [Sa. *mua*, and *mua'i*, first, *muamua*,

to go before, first, Lakon *mo*, Volow *mag*, Arag *moana*, first, Fi. *mada*, to precede.] A. fuhat, mouth, entrance (as of a river), hence the first or foremost part of anything, Amh. *pat*, or *fat*, fore-part, and c. a. ending *fataña*, first.

Be, d., a particle used after interrogatives, then, now, thus *uā be? sa be (sāb)?* where then? *takana aḡa bat ia be?* how shall I do it then (or now). In other dialects it is not used. H. 'epo', then, now, as *ayeh 'epo'*, where then? cf. 'ēpoh (poh, here), where? how?

Bě, fě, conj., if, should; *ku fě bano i fē uia*, should you go it were well, *i bě fano i bě uia*, should (or if) he go it were well. [Ta. *ip*, Fut. *pe*, if.] Amh. *ba*, *bě*, if, should (repeated in each clause as in Ef., Isenberg's *Amh. Gr.*, pp. 158-9).

Be a, or fe a, redup. *befe*, v. t., to read, also to count. A. *faha*, utter, pronounce, speak.

Be, or bea, redup. *bebea*, v. i., or a., to be great, wide extended. [Mg. *be*, great, large, Mota *poa*, Gao *bio*.] E. 'abya, or 'abia, to be great, wide, extended, 'abiy, great, large.

Bebe, s., butterfly, H. 'up, (Pilpel) 'ib'eb, to flutter.

Bēga, d. *baḡa*, q.v., a hill.

Bei ki, or bai ki, d. *bi ki*, v. t., to show: d. syn. *bisai ki*. [Tah. *fui*, divulge.] A.

baḡa, to appear, be shown, manifest, show, divulge, indicate; hence

Beifei ki, make manifest, indicate.

Bei, v., *bei ki*, to watch for (as for an animal to take or kill it). [Ma. *whai*, search for, spy.] A. *ba^a* (*ba^{ai}*), to watch, observe, look at, look out for, rush upon (the prey) from an ambush, seek, &c.

Bei, or *ḡai*, a thing hidden, concealed, *i bi ḡei*, it is hidden. See *afa*: eg. to the word there given are A. 'abai, H. *ḡaba'*, A. *ḡ'aba'*, to hide.

Bei, d. for *bē*, or *bea*, v. i., or a., to precede, first.

Bei, or *bai*, d. *ba*, prep. used mostly after verbs, connecting them with their object: *lo*, to look, *lo bei a*, look upon it, see it, *taruba*, to fall, *taruba bei a*, fall upon it, d. *ro*, to fall, *ro bei a*, to fall upon it; *an*, to be, to lie, *an bei a*, lie upon it; *toko*, sit, *toko bei a*, sit upon it; *ba*, to go, *ba ḡei a*, go or tread upon it (for instance, upon filth in the path, *ba bai intai*); the final *i* in *bei* or *bai* belongs to the pronoun of the third person. [Fi. *vei*, to, d. *va*.] E. *ba*, A. *fi*, *bi*, H. *b'*. See Ch. V.

Bei, s., *na bei saki ni aliati*, the ascending *rosy* cloud of dawn, the dim cloudy or misty appearance preceding daylight at dawn: d. *in tei saki*,

the rising *rosy* cloud. See *tei*.

Befe, or **fefe**, s., oven cover (made of leaves); a covering trap (for catching fowls). [Sa. *veve*, oven cover of leaves.] See (**bofi**), **bo**.

Beigo, or **baigo**, s., a trumpet (shell); d. a kind of flute (cocoanut shell). [Sa. *fagu-fagu*, a flute, To. *fajofajo*, a flute blown by the nose.]

A. baka, to blow a trumpet, **ba'ku**, or **ba'ko**, a trumpet.

Bela ki, v. t., to gird (oneself), **bela ki natali**, put on one's girdle or belt; to tie or fasten anything or carry anything between one's girdle and the lower part of the belly: hence, to take with one, to have with one or attached to one. See **ḡala III**. The s. is **nafelaki**, d. **nabūlai**, or **ḡalai**, what is fastened, or girded round the loins, girdle.

Belaki, v. i., to be pregnant: **ḡala, III**.

Belaki, s., c. art. **nabelaki**, d. syn. *intamate*, great heathen feast or series of feasts periodically held at every village, at which there was *abundance of food*, singing, and dancing: prob. so called because of the *abundance of food*, and friendly feeling: **ḡala, III**.

Bēla, or **fēla**, if perhaps, if indeed, conj. **bē**, and ad. **la**.

Bela, v. i., to be smooth, level: **ḡala I**.

Bela, d. for **ḡala II**, q.v.

Bela-tagot. See **ḡala II**.

Bela-ḡalu. See **ḡala II**.

Bēle, s., the dead body of a pig: said to be so called because its belly swells. **ḡala III**. [Ha. *pele*, to swell out, have a large belly.]

Ḥele na, s., the belly (or **ḡalā na**); the womb; a mother (dd. syn. *eri na*, *raite na*, *susu na*); a source, as **ḡele ni toroḡo**, the source or master of the *toroḡo* (a species of divination), also **ḡele nai (nau)** *kanoa*, the beginning or feast of the first ripe yams: **ḡala III**.

Belbel, d. for *bile*, *bilebile*, q.v.

Beles, s., c. art. *nebeles*, a dance in which the two parties keep *meeting* each other. See *lasi*, *tilasi*.

Bēn, or **fēn**, a., cooked, broiled, roasted: **bani a**.

Beni a, d. for **bani a**.

Bēn, d. for **bān**. See **anī**, to be, abide.

Belū ki, v. t., to fold, to double, **tāḡelū** (*takwelū*), folded, doubled;

Bēlu, v. i., to be doubled up, as it were folded together, hence to be hidden, to hide oneself, **ḡelu ki**, to be hidden from, also **uēlu**.

Bèluuēlu, v. i., or a., folded, hence limp, doubled up, and **beluueluki**, a., doubled up, uneven, limp, limber, weak, flexible, **taḡelu**. [Ha. *pelu*, to double over, bend, or flex, as a joint, to fold, doubled,

folded over, *pelupelu*, to double over and over, doubled over, Sa. *mapelu*, *mapelupelu*, to bend, stoop, Fi. *belu-ka*, to bend, curve, *kabelu*, bent, Mg. *valuna*, folded, doubled.] See Bala, III.

Bera, or fera, v. i., to crumble, fall to pieces, bera-fēra, and taberafēra, to crumble, fall to pieces, be scattered about in fragments;

Bēra ki, v. t., to scatter about, tabēra ki, to scatter about, make to fall to pieces, and berafēraki, v. t., and taferafēra ki, v. t. [Fi. *vuru-taka*, to crumble, *vuruvuru*, v. i., to crumble, and S., a crumb, Mg. *miveraberaka*, v. i., to crumble, *mahavera*, v. t., My. *āmbor*, scattered, *tabur*, to be scattered.] E. *farfur*, a crumb, Talmud, *parpor* from H. *pur*, *par*, to break, Pilpel *pirper*, to break in pieces.

Bera-gi, v. t., d. *bīrīgi*, q.v.

Berakati, d. bera-ti, bera-tiki, v. used as ad., fully, thoroughly, accurately; also thus, tea berakati na, a thing fully his, a thing his own. See bura, d. *biri*, to be full, full. Berakati is by transposition for bera-taki.

Beru, v. d., syn. uma, to clear for a plantation, to cut down trees, cut or clear the jungle. [Mg. *firala* (*fira*, cut, *ala*, wood, forest), *miferala*, cut down wood in order to make

some use of the ground, clear the forest, Ja. *tipar*, felling and burning the forest for cultivation, Ma. *para*, to cut down bush, clear.] H. bere', Piel of bara', to cut down—'go into the wood and cut out room for thee there' Josh. xvii. 15.

Bēs, or bēsū, s., dry wood, hard dry wood used for fencing. A. *yabis'*, dry (wood), Nm. *yabis*, dry (wood).

Bēs, d. bēsū, s., a young pig whose mother is dead and which is brought up as a pet and is therefore tame and gentle; also a motherless child, syn. *mitabusa*. So called from being deprived of the mother's milk, and, as it were, arid. See preceding word and busa: A. *yabisa*, to be dry.

Bētà, or fētà, s., a tribe, a crowd or lot of people, or of animals, accompanying each other, as nabeta Togoliu, the tribe of Togolius, the Togoliu crowd, set, or lot; a shoal, nabeta naika, a shoal of fish. See bita, bita-naki, ta.

Beti, or bati, s., in proper names, as Togoliu beti, Metanibeti, &c.: beti seems a form of the word bati (see s.v. nabati na), and prob. means chief of the family, or shoot.

Beti, s., a kind of spear pronged with sharpened

human bones, and feathered: prob. so called because pronged or *toothed*. See *bati*.

Bi, v., d. for *umba ki*, q.v.

Bi, or *fi*, dd. *mi*, *bai*, v., to be, only used before substantives, or words used as substantives, as *i bi natamole*, *fatu*, *nakasu*, it is a man, stone, tree, *ru bi natamole uia*, they are good men. [*Epi mbe*, *ve*, to be, *MI. P. fe*, *A. mbe*, *be*, *U. vi.*] See *bā*, supra.

Bi è nia (d. *bi è mia*, or *be e mia*), v. t., to have; *i bē nalo*, or *i bieni nalo*, he has something. [With *bieni*, we should perhaps compare *My. puñai*, to possess.] See *bā*, supra.

Bi ki, v. t., d. for *bei ki*, q.v., to show.

Bi, s., only in *meta-ni-bi*, small openings in the ends of a house through which light comes, and which are left uncovered in thatching. Of same stem as preceding word, whence is *A. buḥu*, a name of the sun, and *buḥ*, the uncovered part of a house or tent.

Bia, or *fia*, d. *bīsa*, or *fīsa*. [*Malo*, *Santo*, &c., *visa*], v. i., or a., how many? as *ru bia*? they are how many? *nata-mole bia*? how many men? And, not interrogatively, *ru bia*, they are so many, few, *nata-mole bia*, so many men, i.e. a few men. [*Sa. fia*, ad., how many? *Fi. vit'a*, ad.,

how many? *Mg.*, ad., *firi*, how many? *mifiri*, v. i., into how many parts does it divide?] The final part of *bia* or *bisa*, namely *a* or *sa*, is the interrogative pronoun. Compare as to the initial consonant, *Tanna keva*, d. *kuva*. See Ch. V. 5, and 4.

Bi, or *fi*, reflexive verb preformative (*ba*, or *baka*, *fa*, or *faka*, being the causative verb preformative), as *ru atu-gi*, v. t., they smite him, *ru fiatu*, v. r., they smite each other, they fight, *auli a*, v. t., exchange, replace, substitute for it, *bauli a*, or *fauli a*, v. c., nearly the same, make to take the place of, barter for it, *ru biauli*, v. r., they are bartering with each other, or they are replacing each other or taking each other's places (as men at the oar). [*Sa. fe*, 'the reciprocal particle', prefixed to verbs, *Fi. vei*, *Mg. i*, *mi*, reflexive verb preformative (Griffith's *Mg. Gr.*, p. 112). See Ch. IV.]

Bia, *bibia*, d. *biau*, or *beau*, d. *ia*, s., a child, youth, *bia kiki*, little children, *bia turiai*, young men; and in names of children as *bianaru*, &c. [*TaSa. pipi*, infant, *MI. U. bibi*, infant, *MI. A. pepe*, infant, *Mg. afi*, *zafi*, *My. piyud*, *piyat*, *piat*, *piyu*, *Ja. bayi*, infant, child.] *A. (ḥafada)*, *ḥafid*, *ḥafidat*, nepotes, offspring.

Biau, or beau, s., wave, waves.

[Sa. *peau*, id., My. *ombak*, id.]

E. *ababi*, A. 'ubāb', i.q. 'ūbab', flood, waves, from 'abba, to have broken waves (the sea). Hence

Biaflau (for biauflau), v. i., to be raised in waves, rough (as the sea). [Sa. *peaua*, rough (as the sea), lit. wavy, full of waves; *peau*, and the a. ending a.]

Biauli, v. r., d. bioli, barter or exchange with each other; take each other's places, as men at the oar or other work, spell each other. See auli.

Bialo, v. r., to wave (beckoning); reflexive of alo-fi, q.v.

Bib, s., d. for *paḥa*, a board.

Bibisinu, v. i., to ring, sing (of the ears): sinu; bibi, is the preformative bi doubled.

Bibe, v. i., or a., for bebea.

Biḫila, v. i., or a., big, great: redup. of *ḫila*, q.v.

Bifera ki, v. t., to show by a fera (or omen): fera.

Biḡo. See buiḡo.

Bikutu ki, v. t., speak to each other (against someone in his absence); decide about (someone). See kutu ki.

Bila, v. i., shine, lighten, gleam, flash, appear; *bīlafila*, redup., to do so repeatedly: lo *bilā ki*, glance at; *fila*, lightning; *bulē-meta*, eyeball (gleaming part of the eye).

[Sa. *pula*, *pupula*, *pulapula*, to shine.] A. *barak*, or *bara*', shine, gleam, flash,

glitter, appear; lighten (light-

ning), 2, open the eyes, glance at, bark', lightning, pl. *buruk*, H. *barak*, S. *barka*: hence *bila*, or *fila*, bile, or file, s., lightning: c. art. *nafla*.

Bila i, or bilai, v. t., pick up, gather up (anything, as fallen leaves, fruits, fish lying on the ground, &c.);

Bila guru ki, bili lua, bili sai, &c. See guru, lua, sai, Bilai has the pref. b'. [Fi. *vili-ka*, pick up, as fallen leaves or fruits.] E. 'araya, gather (as fruits, herbs), glean (as after reapers): c. preformative.

Bila, also (dd. *mbula*, *bur*);

Biḫila, redup. (intensive), and

Bilena, biḫilena, v. i., or a. (-na, a. ending), big, large, great. [Mg. *bulubulu*, *mibulubulu*, a., thick, close, dense.]

A. 'abula, 'abila, to be thick, big, 'abanbal', strong, great, large.

Bile, or bila, v. i., to be quick; hence sudden, confused, inaccurate, to err, make a mistake: redup. *bilebile* (d. *belbel*) quick, sudden, *bilieli*, sudden, quick, hence confused, erroneous: *tabile*, to be hasty, commit an error. Often used adverbially, as *ba bilebile*, go quickly, *si bile*, shoot missing (lit. hastily, erroneously, not hitting the mark), &c. H. *bahal*, *bahel*, prop. to tremble, be in trepidation, Piel to hasten, to hasten (as if to tremble) to do

anything, Hi. id., Ch. (bēhal) Ithpeal inf. hitbehalah, s., haste, speed, with prefixed bē, ad., quickly.

Bile, d. bilē, v. i., to dispute, wrangle. [My. *babil*, to wrangle, squabble.] E. bēhāl, (2) contradict, tabāhala, dispute, wrangle, bahl, dispute, altercation, wrangle.

Bili, v. t., bili meta, shut the eyes, redup. biliuili, id. (of many); hence

Bili, s., a blind person (with closed eyes); and

Bilil, s., a tree (whose leaves at a certain stage of their growth cleave together): d. bilbilo, wink, close the eyes. See uili, kuli: uili mita, eyelids, and i uili mita, or bili mita, close the eyelids.

Bili, v. t., d. for belu ki, q.v.

Bilāki, v. i., to be terrified, tremble (as it were) with fear. H. balāh, to be terrified, to fear, Piel billeāh, to terrify, and suffix ki.

Bile na, s. See bele na, mother.

Bile-meta na, s., nephew or niece, child of a man's gore na, that is, his full or uterine sister. Lit. mother, i. e., source, of the tribe or family, such nephew being a man's heir (and not his own son). D. syn. fito na.

Bilāga, v. t., bilāgā sa, seek, search for it. See lāga, lāgā sa, id.

Bilele, v. i., r., to turn hither and thither, to go backwards

and forwards, round and round: lele.

Bilele, v. i., r., d. for bitoli, q.v.

Bilīāsa, ad., the morning (day-break) of the day after to-morrow: bulo, āsa; bilī, as in bilī-boğ, bilī-mitamai.

Bilīboğ, ad. (d. bulboğ), morning: bulo, boğ.

Bilieli, v., see bile, bilibile, to be quick, &c.

Bilikit i, v. t., to peel (as a banana). [An. *milaga*, to peel, Sa. *mile'i*, to husk, Fi. *loqa-ta*, to peel.] E. laḥaṣa, to peel.

Bilīmitamai, ad., the morning (day-break) of the morrow; bilīmitamai ki nia, the morrow following it, sera bilīmitamai, every recurring morrow: bulo, mitamai.

Bilis i, d. polis i, uolis i, v. t., to spread out anything on the ground as a mat; hence to make a bed; hence na uol, s., that spread out, a bed, d. na māuol; and from this latter is māuoli ki, make a bed with (something), spread it out for a bed. [Mg. *velaṭa*, *mivelaṭa*, to spread, expand itself (be spread out), *mami-laṭa*, v. t., to spread.] A. faras'a, to spread out anything, as a mat on the ground, spread (a bed for anyone), hence fars'', a bed.

Biliti, s., the fat in the belly of a pig: connected with bele na, the belly.

Bīlīsai, v., used as ad., together, as i tili bīlīsai ki nia, he told (two or more things) together: it is really a v. t., and tili bīlīsai ki, lit. he told gathering-together it: bila i, or bilai, and sai (see saīsai).

Bilo, v. i., d. bulo, q.v., to awaken, to open the eyes; bulo-ni, d. bulobulo i, v. t., to awaken (from sleep), to cause to open the eyes. [Sa. ala, to awake, Ma. ara, v. i., wake up, whakaara, v. t., rouse, Fi. yadra, open the eyes, awake, yadra-va, watch for, vakayadra-ta, to awaken.] H. 'ur, to awake, be awake, cause to awake, Hi. to arouse, awake (from sleep); to watch, followed by the prep. 'al, to watch over anyone.

Bilo-si, v. t., d. balo-ni, wash.

Bilōra, for bulōra, q.v.

Bilu, or biliu, v. r., to go backwards and forwards between two places or parties: liliu, liu.

Bilu, uilu, uulu (wulu), q.v., to dance (*a woman* or *women*; men dancing are said to sali).

Bilulu, v. r., vie with each other, contend with each other for superiority. A. 'ala' ('alu), 3, vie, compete, contend for superiority: see lulu, or lu.

Bilubaki, v. r., to land cargo from a ship, or to land passengers (land each other): luba-ki.

Bimeta na, v. and s., to be his

guide, lit. his eye: bi, to be, and meta, eye.

Binako, v. t., d. banako, q.v., to steal.

Binaka, s., mats, cloth: see bīnu.

Bināta, and dd. bunaṣ, and Binauta, v. i., to be numb, devoid of feeling, as one's limb from stoppage of circulation of the blood in it: bi, to be, nāta, a person (as if the limb belonged to some other person). See ata.

Binēn, v. i., d. syn. c. banotu, q. v., and baina, q.v.

Bināṣ, d. for banōtu.

Binoinoi, v. r., be confusedly together (as different kinds of things, people of different districts or languages), tumara noinoi ra:

Binofinoi, a., confused, perplexed, d. bunofinoi: noi, nē.

Binōtē, d. for banōtu.

Bīnu na, s., as, bīnu nafanua, head of the country (the chief and natamole tabu are said to be bīnu naf.), bīnu nauī, head of a yam, syn. bau nauī, bīnu namit, first half of a mat with long threads attached, from which the weaving or plaiting of the second half begins; hence

Bīnu, v., as bīnu namit, make a beginning of the second half of a mat, plaiting from the already finished half. See banu, ban, baniban, banaḡa, binaka. [My. anam, to

weave.] E. 'anama, to weave, ma'nama.

Binu, v. i., to whistle, dd. *bin*, *bògě*. [Am. *mofin*, Ml. P. and U., *puinpuin*, *wimwin*, Mg. *enu*, *nenu*, *manenu*, to sound, crow, sing, ring, Sa. *vivini*, to crow.] A. ma'anū, cantor, A. "aniya, sing, coo, "ina, cantus, H. 'anah, sing, &c.

Binunu, v., complete, *ba binunu ki*, to go throughout, complete (a piece of a fence): *nu*, *num*.

Bio-so, v. i., to call or cry out, shout, calling: *bio*, and *so*, q.v. The verb *bio*, or *fio* (see *rafioso*), means to cry out, shout. [Sa. *piapio*, an outcry, a shouting, Mg. *feu*, voice, sound, report.] H. pa'ah, to call, to cry out.

Bira-gi, d.,

Biri-gi, d. *firi-gi*, v. t., to carry on the back, take, bring, lead. [Epi *mbario*, carry on the back.] A. *hamala*, to carry on the back, bring, send, impel to do something, S. *hmal*, collect, carry.

Biri-nāla, s., the plaited or braided (rope) handle of a carrying basket: see *āla*, and *bir i*, to plait.

Biri-ofa, s., the cloth in which a child is slung and carried on the back of its mother: *birigi*, and *ofa* (i), d. *afa*, both of which verbs signify to carry on the back.

Birāgoro, v., d. *borāgoro*, q.v., to make, break into a

noise near someone: see *pora i*, and *goro*.

Biraka, v. r., to give presents to guests at a *naleoūan* (feast after a death), lit. to give presents (or rewards) to each other: *raka-ti*;

Birakāna, s., the giving of such presents.

Biri-raki, v. t., to give presents to guests at a *naleoūan*: *biri a* (*biri naḡo ra*, i. e. make their hearts void of evil thoughts, i. e. pleased or good). See *biri*.

Birausi, v. r., to follow each other: *rausi*.

Bir i, or *biri*, v. t., to make void, bring to nought, as counsel, *bisa biri nalo na*: the radical notion is *break to pieces*, *biri na maietōa*, break to pieces or put an end to (one's) anger, appease, *biri naḡo na*, bring to an end the evil feelings of one's heart, appease. This verb is much used after other verbs, as *miṡōa*, *bisa*, &c., think void, i. e. despise, &c., and *bā biri nafanua*, means to go all through the land: *tale*, round, *tale-firi*, all round; reduplicated it is

Birifiri, nearly the same meaning as *biri i*. H. *pa-rar*, to break in pieces, Hi. *hefer*, to break, as a covenant, make void, be void, bring to nought: eg. *para'*, and following word.

Biris i, and *boris ia*, v. t., to break down, destroy, *birisi*

nakoro, break down a wall : the notion of breaking in pieces, asunder, is implied in this word, which is cognate with the preceding. H. *paraş*, to break, break down, &c.

Biri, v. i., to warble, whistle (birds). [Epi *faru*, *forfaru*.] A. watta, watwata, to twitter.

Bĩrĩ, d. for bũra, to be full, q.v.

Bir i, v. t., to plait a string or rope. [Sa. *fili*, to plait; to be entangled, involved, Ma. *whiri*, twist, plait, Ha. *hili*, braid, plait, twist, fasten, Tah. *firi*, to plait, My. *pintal*, d. *pilin*, Bu. *pitoi*, Batavia *bilan*, twist.] A. fatala, n. a. fatl', E. fatlat, twist, spin (fetlat). In H., A., Ch., Syr., and E.

Bir i, v. t., d., to stick, stab, pierce, as, biri naui, to stick a knife or fork into a yam while being boiled to know whether it is cooked. See bur i.

Birife, v. r., to seize, pull hither and thither (to take away a man's property as a punishment). A. hadiba id.

Birĩgiri, v. r., to be moaning, bemoaning oneself. See riĩ.

Brĩgi, d., v. t., bri (i.e. bĩri), prob. for meri, q.v., to do, make: therefore it is bri-gi (bĩri-gi). See meri.

Birĩgite na, s., d. for bura na, q.v.

Biriki, s., a part, side. [Mg. *varaka*, to separate.] A. *farik'*, a part, from *faraķa*, to divide, separate, &c. Hence

Biriki, s., a 'falling' star, a meteor: used also as a name of men.

Biri-sai, v. t., to pierce open, birisai na ʔaġo āso, pierce open the tunnel (or end of it) of the robber-crab, fig. to lay open some hidden wickedness: biri, to pierce, and sai, q.v.

Biroa, and biroaroa, v. r., to turn each other (in some work, causing it to be done in some other way), as, when one is doing some piece of work, to make him do it some other way is to biroa: see roa, to turn, to change.

Bisa, fisa, or basa, and bisuraki, v. i., to speak, na fĩsān, d. nafsān, the act of speaking, speech, a word; tabisa, to speak earnestly (ta, q.v., and bisa), tafisafisa, d. tafisfis, to speak earnestly; to pray (so used now in Christian sense); to utter inarticulate sounds (as those made by a cocoanut on the gravel which a rat is turning about trying to get at its kernel). [My. *bacha*, to read, recite, chant, Tag. *basa*, Fi. *vosa*, to speak, talk.] A. nabasa, and nabasa, to speak; to peep or chirp (a bird); nabsat', a word.

Bisafisa, v. i., redup. of fore-going, to speak rapidly (as one in delirium).

Bisa, or fisa, d. bīa, q.v., to be how many? so many, a few; bīsa-mau, d. bisi-ḥa, to be only a few, few. See mau.

Bisāb, d. for bisif, v. i., or a., surpassing, excelling, as, fonu bisab, an excelling (big) turtle, i uia bisif, it is good, surpassing or excelling. See safe.

Bisai ki, v. t., to show, d. bisā ki. See sai.

Bisakauī, d. for bisaku-ti, q.v.

Bisāki (d. biski), d. transposed for bakasa, q.v.

Bisaka, or busaki, v. c., to raise up, to place above, fig. to appoint or make one a chief. See saki.

Bisaku-ti, v. t., d. bakasau, q.v. See siku-ti.

Bisalot (for ḥosa-lot), v. i., to clap the hands, lit. bring (the hands) together, sound, or crack: ḥosa i, and lot.

Bisau, v. i., dd. futum, busuf, or busofu, bisobu, to sprout forth, spring up. See futum.

Bisauī, d. for bisaku-ti, bisa-kauī.

Bisēka, v. i., d., to sit (as talking with a neighbour): sēka.

Bisela, v. r., to bear, bring forth, give birth to: sela-ti.

Bisera, bisérasera, v. i., to

be not of one size, to be different: sera i.

Biserē, v. r., to be near: sere a.

Bis i, or uis i, v. t., to take with the hand, grasp, take hold of, accept, receive. [Mg. *hazuna*, id.] H. 'aḥaz, A. 'aḥad'a, Imp. ḥud, Arm. 'āḥad, E. 'ahaza, n. a. 'ēhazat, id.

Bisi na, or būsi na, s., the posteriors, the backside, the rump. Compare busi, d. for muri, q.v. [Mg. *vudi*, the posteriors, My. *buri*, the back, the rear, Ma. *muri*, hinder part, Sa. *muli*, the rump.]

Bis ia, or bisi a, v. t., to beget, procreate, make to be born, as a father his child; mafis, one begotten or born, nama-fisien, the being begotten or born;

Bisi, or fisi, v. t., to rub one stick on another to produce fire, bisi nakabu, produce fire by friction. The rubbing stick is pointed and rubs a groove into the other, the rubbed out dust at the end of which gradually is ignited. [Mg. *fusiṭa*, rubbed so as to produce fire by the friction, *mifusiṭa*, to produce fire by friction.] A. faṣa'a, 2, to rub (a thing), so that its soft and broken interior may be emitted.

Bis i, or bisi, v. t., to uncover or dig up anything buried under ground, to dig up, or uncover, by removing the

covering earth, a dead and buried body, or any other thing buried in or covered with earth, as a yam, &c. A. nabas'a, to uncover what was covered or hid, as what lies hid under ground; to dig up again, or uncover by digging (*a corpse*).

Bīsīḥā, v. i., or a., d. for bīsa-mau (bīsa-mau). See mau, and bīsa.

Bisif, v. i., or a., d. for bisab, q.v.

Bisiḡ, v. i., or a., to stink, be bad (mouldy, &c.), and of men, to be opposed, hostile: siḡi.

Bisobu, v. i., to sprout forth, spring up. See futum.

Bisua, v. r., to meet together, to meet each other: sua.

Bisuaki, or fisuaki, v. r., or a., order or command (or send) each other; i bisuaki, he commands, that is, he commands some other person, or persons: sua ki.

Bisueri, v. r., scold or vituperate each other: sueri.

Bisuraki, or bisureki, i.e. bisu-raki, v., to speak, lit. to speak for, about; nafi-suraki, speech, a word or utterance, nafisuraki sa, bad talk: bīsa.

Bisuru, v. r., lie (deceive each other), bisuru ki, lie to (some one): suru, d. sore-sore.

Bitā, v. r., to be joined together, associated (of men); bitā ki, t., make to be joined

together, or associated: tā, bitā-naki.

Bitāḥelu, and, d.,

Bitafetaḥelu, same as taḥelu: ḥelu.

Bitāḡo, v. r., beg (from each other, or one from another), also bitagò sa, t., beg it, i.e. beg (for himself) it: taḡo-fi (q.v.), beg of him. D. for bitali, q.v.

Bitaki, v.t., to place or fix the hot stones on the nakoau in the oven, d. uataki a, bitaki nakeau: taki.

Bital i, or bitali, d., v. t., beg, ask him (for something): pre-formative bi, and tali. [Sa. *fesili*, to question, ask, *sili*, ps. *silia*, to ask, inquire.] A. sa'alā, to question, 5, beg, 6, question, ask each other, n.a. sa'lat, H. s'aal, n.a. s'ēalah.

Bitānaki nia, v. t., r., to accompany one, bita-naki: see tā.

Bitau sa, v. t., to invite, and Bitautau (of many): tau, tautau.

Bitau-ri, v. t., to marry (her): tau-ri.

Bite, v. t., to cut; bitēsu, d. bitēū, to cut reeds (see usu). [My. *potoḡ*, to cut.] A. batta (and baṭṭa), to cut; hence

Bitē, s., an instrument for cutting, knife.

Bitē lua i. See butē lua i.

Bitefa, v. r., to arrange themselves opposite to each other for battle: tefa.

Bitei a, v. t., to paint, to smear with *intei*; *tei*, turmeric, a reddish powder (made from a plant) much used for smearing the body, or wounds, or the *naſona* (native cloth), and *tei*, d. *bei*, the rosy, reddish flush (of dawn). **A.** *ʼaʼdaʼu*, *crocus*, *sanguis draconis*, a red gum used for healing wounds, a plant with which cloth is coloured or tinged, *yaddaʼa*, to tinge or colour *a thing* with the thing called *ʼaʼdaʼu*.

Bitelo, d. *butol*, *bitol*, v. i., to be hungry. [*Fi. vitolo*, to be hungry.] **A.** *ṭalaḥa*, to have an empty belly, *ṭoliḥa*, id.

Biteriki, s., an old woman, a matron, opp. to *māriki*, an old man, a senior; *mā-riki*, *bite-riki*, see *fiteriki*; *bite* means 'woman'. The common word for 'woman' in one dialect is *matu* [*Ja. wedo*], q.v.

Bitia, or *fitia*, v. i., to germinate, put forth shoots. See *buti*, *ḥiti*. Dialect syn. *sulia*, from *suli na*.

Bitō, s., one lame, *H. pasaḥ*, to be lame, *pisseaḥ*, lame.

Bitoli, v. r., to pass (or go before) each other: *toli a*.

Bitō-si, v. t., to extend, spread out (as cloth, &c.), *i fito*, it is stretched out. *H. mataḥ*, *S. mtaḥ*, spread out, extend.

Bituā sa, v. r., give it, place it; hence *bituāna*, s., a giving, gift: *tua i*.

Bitua ki, v. t., place, lay down: *tua ki*.

Bituḥetuba, v. r., lit. to be touching each other (of things) in a series, then, to be continual, uninterruptedly, constantly; not redup. it is,

Bitub, to be touching or reaching to each other, as in *tālō bitub*, it is all round (the two ends of that which goes round), meeting or touching each other: *tuba ia*. [*My. tubitubi*, successively, uninterruptedly.] See *tuba i*.

Bituma ki, v. r., to point to with the finger: *tuma i*.

Bo, conj., particle connecting verbs thus, *i tulena bo lotu*, he arose and worshipped, *i tili a bo ban*, he said it and went away: the *bo* can sometimes be and sometimes is omitted as *i tulena lotu*: d. syn. *kai*. **A.** *fa*, *Wr.*, *A. Gr.*, II. § 140, 'One finite verb may be put in apposition to another. In this case *a*) the first is the preparative act, introductory to the second,' as in the above *Ef.* examples: 'the older and more elegant form is to insert the conjunction *fa*,' its omission being a later construction. As to the *o* in *bo* it seems to be the third pers. pron., i.e. *bo* = 'and he' or 'and she', d. syn. *kai*.

Bō, d., other *dd. fō*, *mō*, *uō*, *ō*, a particle used after another particle to form the future tense, thus, *i ḡa bo*

ban, dd. i ġa uo ban, i ġ'o ban, k'e fo ban, i ba mo ban (or, i mba mo ban), he will go away: without the bo (uo, o, mo, fo) as, i ġa fan, &c., the meaning is imperative, or permissive, let him go, he must go, should go, may go, lit. that he go, the particles ġa (or ka), and ba, being final conjunctions denoting ut, that, to (as in, I told him to go): see supra ba, conj., and infra ka (ġa), conj. In *ML. P.*, *Motu*, &c., this ba alone forms the future tense, and in *Florida* and *Vaturanga* this k' (ka, ġa) alone forms the future, thus k'e fan, i.e. ke fan, that he go, *Ef.*, is in these two languages not only equivalent to this, but also equivalent to ke fo ban, he will go. It is therefore manifest that the particle bo does not by itself express the future idea, but, in *Ef.*, &c., it is a final conjunction which does. See the following—

Bō, a particle used to form the present progressive or indefinite tense, as, i bo ban, he is going: i ban, denotes either he goes or he went. This is the same particle as is used in the future tense. It makes the verb to which it is prefixed a participle, thus, iġa bo ban, that he (be) going, i bo ban, he (is) going. See *Ch. V. 10, a, b.*

Bo na, redup. boḥo na, or bobo na, s., the heart (i.e. the mind, the seat of the intellect and affections). The original meaning is seen in the phrase *nakasu naḥo na*, the cartilaginous substance on the front of the throat, lit. the stick, or tree, of the ḥo (pectus). [*Mg. fu*, the heart, mind.] *A. bahw'*, the cavity of the chest (pectus).

Boa, v. i., to emit odour; naḥo, d. tamo, to emit odour, ḥon, odour. [*Ha. po, puia*, id., *My. bau*, *Mg. fufuna*, odour.] *A. fāḥa*, fāḥ'a (fā'a), to emit odour.

Bōb', d., father (voc.). See āb, bābu, &c.

Bobo. See ḥo na.

Bobo, v., as bobo ki atelaġi, to hail the new moon by making an exclamation or a series of sounds like bo! bo! bo! [*Mg. babababa*, cry, &c.] *S. yabeb*, *clanxit*, *H. yabab*, *Pi.* to exclaim, cry out.

Boboi, s., a mask, cover, or disguise; not only a mask for the face, but a cover of the whole body, made of kaka naniu, &c., and painted so as to appear terrific (to children); used at the *na-leōuan* after the death of a chief when the naḥea was set up. Perhaps so called from concealing oneself with the mask or disguise. [*To. fufu*, hide, conceal, disguise.] See ḥei, supra.

Bobu, s., redup., d. bua, grand-father (voc.), mother's father. See bua, tobu na.

Bo-fi, and reduplicate

Bobo-fi, v. t., to cover, to be upon a thing, or above it, covering it: see bau.

Boği, v. t., or buği, to overshadow;

Boğor i, v. t., boği, and gor i, to be covering over—see gor i, and boği, infra;

Boğ-kor i, v. t., to be above, over, to overtop, overshadow, as a tree over a smaller plant, a higher chief over a lower (see kor i);

Boği, or boğ, s., darkness, night, also 'day' in counting as 'third day', boğ tolu, or moğ tolu, &c., te nabog, some day, some time, also naubog;

Bogien, s., darkness;

Boğ, s., a dark black powder, used in painting;

Boğ, a., black, dark. [Sa. *po*, night, ps. *pojia*, to be benighted, Ma. *po*, night season, Hades (from being dark), Ha. *po*, night, darkness, v. to be dark, become night, to be out of sight, hence slain, lost, to overshadow (as the foliage of trees), assemble thickly together, a. dark, dark coloured, ignorant, obscure, An. *piğ*, night, *apiğ*, black, *poğ*, dark, Ja. *buği*, night.] A. *fahuma*, to be black, *fuhum*, black, *fahma-t*, night.

Bok, redup. bokauok, v. i., onomat., to blow, to pant.

[Ma. *puka*, to pant.] H. *puah*, to breathe, to blow, Hi. to pant.

Boka-ti, v. t., to strike, bisa boka-ti, to reprehend. [My. *pukul*, Mg. *puka*, strike.] A. *baka'a*, to strike with repeated blows; to cut up; 2, reprehend.

Bokas, s., Hades; abokas, c. prep. in Hades. See s. v. bua, 𐌸𐌹𐌺𐌰.

Bokauoka, redup. of boka-ti. Bokota, v. i., or a., dirty (as water): gota.

Bolāf i, d. for 𐌸𐌹𐌺𐌰 i, q.v., d. bolbolāf i.

Bolā sa, d. for 𐌸𐌹𐌺𐌰 sa, q.v.

Bolau ki, to steer (a canoe or ship): boūolau.

Bole, d. buele, v. i., to be lost, absent: buele.

Bolo, v. i., or a., to be empty (as a cocoanut): 𐌸𐌹𐌺𐌰.

Bōlo, s., a small basket. [Ma. *paro*, a small basket, To. *belu*, a cup.] H. *kpōr*, or *kēpōr*, a cup, E. *kapar*, a basket.

Bolo, v., to do, redup. bolo-folo, to do, to act, nafolōn, nafolofolōn, deeds (doing, acting), work, conduct;

Bolo, d., to behave deceitfully; and

Bolo-si, v. t., to do one, to treat him (as in quarrelling), to treat him, bolo sã, bolo uia ki, to behave ill, to behave well to. [Fi. *vala*, *vala-vala*, v. i., *vala-ta*, v. t., to make or do, *vala*, to fight, *valavala*, s., work, custom, habit.] H. *pa'al*, to make,

to do, po'al, or po'öl, deed, act, work, A. fa'ala, move oneself, act, do work, do (something to some one), 8, devise (deceit against some one), fi'l, action, work, fa'i-lat, custom, n. a. fa'lat.

Bolís i, d. for bilis i.

Bolbologa, or bolöbologa, d. for balebälia, large.

Bolöf i, d. for baläf i, q.v.

Bologä, v. i., to turn itself about (as something sinking in water), taflogä, id. See bulo ki.

Bölu, v. i., to be blunt (as an edged tool). A. bohira, to be blunt (as a sword).

Bon, bono, v. i., to be shut, closed, stopped, bonð sa, shut because of it, bon, bonbon, to crowd together, crowded together :

Bono-ti, or bonu-ti (and mono-ti, bunu-ti, munu-ti), v. t., to shut, close, plug, stop, block up, and

Bön, a., and s., 1,000, d. mānu, 1,000; bunuti, bunti, 100. These words denote lit., a gathering, crowd. [Sa. *puni-puni*, shut in, close in, cover over, *punita'i*, to stop with, *tapuni*, to shut, *momono*, to plug, *monoti*, to cork, plug, *puipui*, to shut, Fi. *vuni*, *vunitaka*, Mg. *afina*, My. *buni*, Fut. *buna*, Epi *mbin*, Ma. *pani*, *papani*, block up, *kopani*, shut to, close up, close in, Mg. *kumbuna*, or *humbuna*, shut, closed, *mikumbuna*, to shut, close, coalesce, Ha. *pani*, to

close, shut, stop, Sa. *mano*, a myriad, a great number.] H. baham, bahan, A. bahama, 2, 4, 5, 10, to shut, cover, conceal, be mute.

Bono-gor i, to crowd together (gor i) about him or it ;

Bonbon, d., a., redup. of bon, crowded together, namer bonbon, people crowded together.

Boölau. See boüolau.

i. Bora i, or borai, v. t., to rend, split open, split; borai nabati na, part the teeth, i.e. open the mouth to speak, hence borai, to make a noise, borai-goro, make a noise (as children) about or near (one), borai-uora-goro, id., dd. borä-goro, bira-goro, id., borörai, v. t., redup., rend, split open, elo boröra, the sun (rising) rending or splitting asunder or bursting through (the clouds), taßäre (taßärre), v. r. (passive), to be split open, burst, hence to be open (as a door), maora, or mauora, redup. maoräora, v. i., to be rent, hence uora, a place, especially a landing-place for a canoe (perhaps from being an opening or split in the reef), and, therefore, often in names of places, a side (of an island), as, uora n tan, uora n lig, lower, upper side (of Efate), bora, a basket woven out of the frond of a cocoanut palm whose stalk is split asunder, and the frond itself, bora, the sides of the head or face, the

temples (which women used to cut and tear open with a sharp shell (kai) in mourning for the dead). A. fara', to split, rend, slit, 5, tafarra', to become slit, rent, burst, i.e. open, faryat, tumult, clamour.

Bora, s., the temples: *borā* i.

Bora, s., cocoanut leaf, or basket made of it, or plaited for thatching houses: *borā* i.

Borabora, s., cocoanut leaf basket: *borā* i.

ii. Bora, v. i., to spring up, sprout, grow (of plants), be born (of men); bakauora ki, v. c., make to *borā* (men and plants), nauora na, nauorauna, offshoot, offspring (of plants and men), ōra nau, the vine of the yam; fara, a cocoanut (fruit) that begins to shoot. [Motu *vara*, to grow, to be born, Oba *biri*, to grow.] H. *paraḥ* (A. *fariḥ'a*, 2), to break out, burst forth (of the young as issuing from the womb), to sprout, to flourish (a plant). Hi. to cause to do so, sprout, shoot, H. *peraḥ*, sprout, shoot, A. *farḥ'*, offspring, shoot or sprout.

Bora-ḥau, v. and s., over-head, noon, only in the phrase *elo i bora-ḥau*, the sun is over-head, lit. splits-head: *borā* i., and *ḥau*.

Bora-goro, or *borai-goro*, or *borai-uora-goro*, to make a tumult, noise near (one): *borā* i.

Borai, s., c. art., the sugar-cane;

Borairai, s., a reed like sugar-cane growing in streams. A. *bara'*, 4, to find sugar-cane.

Bora-kai, v. and s., to tear or rend the kai (a shell-fish, or its shell): *borai* i. Men who were worthless and died poor, and had no pigs killed at their death and burial, *borakai*, in Hades, their jaws being torn and bleeding in doing so.

Bora-kese na, s., gills of fish; *borā* i., and *kesa* (dark coloured); dd. *morese na*, *kurumase na*.

Borau, v. i., to ride or be carried (on a canoe or ship, horse, vehicle, or other thing), to voyage. [Fi. *vodo*, embark, go on board, ride, Sa. *folau*, a voyage, the crew and vessel, To. *felau*, to navigate, make a voyage, a canoe, a fleet of canoes, a voyage, My. *prahu*, *prau*, a canoe, boat, ship, general name for any kind of vessel, *bārprau*, to travel by boat or ship.] A. *markab'*, E. *markab*, a ship, vessel, A. *rakib'*, navigating, voyaging, *rakiba*, to be carried, to ride (A. *markab'*, denotes a vehicle, carrying-beast, chariot, as well as a ship), H. *rakab*, to be carried (on a horse, chariot, the clouds, &c.—so Ef. *borau*).

NOTE.—A. *markab'*, is an infinitive, and therefore is

naturally in Ef. and Fi. a verb, My. and Sa. a substantive, and To. both a verb and a substantive.

Borea, s., c. art. naḥorea, a dream, or vision (in sleep);

Borea ki naḥorea, v., to dream a dream, or see a vision (in sleep). [Tah. *ria*, a vision in sleep, Santo *popori*, Lakon *boro*, id.] H. mar'eh, a vision (in sleep), A. rōya, sleep, what is seen in sleep, from ra'a' (H. ra'ah), to see, then to have a vision in sleep, E. id.

Bor i, or bori, v. t., to break, bori nakasu, break a stick, mauori, mauoriuori, to be broken, and

Bori-si, redup.

Boriuori-si, v. t., break to pieces. [Mg. *purīta*, Fi. *vorota*.] H. pōr, inf. of parar, to break, break to pieces (pur, to break), Hithpolel to be broken.

Borroa, v. i., to grow crooked, for ḥoraroa: ḥora II., and roa.

Boro-silaia. See buru masila.

Boro-aki, v., also bīro-aki, bero-aki, baro-aki, to bequeath to, or order to do (by will, when dying); to commission (one to do something), give orders to. [My. *pāsān*, to commission, enjoin, Sa. *poloa'i*, to leave commands (as on going a journey or dying), to command, Mg. *haḥaṭa* (*haḥarana*), a will or

testament, order, bequeathed, ordered.] A. waṣa', 2, to bequeath by will, 4, id., and to give power to, or commission, by will; to command, to enjoin.

Borōri-si, contraction of boriuori-si.

Ḥosa i, v. t., to compress, manu i tumana ḥosa ia, a bird compresses itself (with its closed wings), i ḥosai naniu, he compresses a coconut (so as to break the shell), press together, squeeze (as a sponge), hence ḥosa, or uosa, v. i., to be compressed, i. e. narrow, and taḥosa (sela uosa, a narrow track, nata-mole taḥosa, a man thin as if pressed together), redup. uosa uosa; ḥosa naru na, clap the hands, ḥosa-lot, clap the hands with a sound, d. ḥosa ki, i. q. ḥosa i. A. hamaza, to press with the fingers or hand, to compress, push, strike, bite, break.

Ḥosaḥosa, s., froth (coming from the mouth, as of one in sickness), sputum, d. fut. [Mg. *futaḥuta*, slaver, spittle, foam, *miḥutaḥuta*, to slaver, to foam.] A. bozāk', boṣāk', saliva, sputum.

Bosi, v. t., twist (a rope). [Sa. *fusi*, gird, My. *ḥusiḡ*, twist, turn round.] A. 'aḥaṣa, to twist.

Ḥota, v. i., and a., to be, or become, different, other, alien;

Ḥota i, v. t., to divide, part,

make one remove from the other, Ḑotauota (or Ḑotōta), redup. ; i toko Ḑotauota, he is in the middle or midst, exactly between two things, lit. he is parting or dividing (the two things), māuota, or māota, to be divided or parted, hence na maota, the midst or middle space between two things, i.e. the space by which they are parted, removed, or distant from each other. [My. *beda*, or *vida*, distinct, separate, different, *beda-kan*, to separate, to distinguish, to make a difference.] E. b'ud, other, alien, different, A. ba'oda, and ba'ida, to stand apart, be distant, remote, 2, 4, make to be so, 6, to be apart from each other, also to recede or go apart from some one, 3, make to be apart or distant, also to go apart or be distant, bo'd', distance : cf. banapota, diverse, different. Hence

Ḑota, s., c. art., a person unmarried (apart) ;

Ḑotauota, and

Ḑotōta i, v. t., redup. of Ḑota i.

Ḑotu, v. i., to swell (of a girl's breasts). A. nabata, (3) n. a. nobōt', begin to swell (a girl's breasts) ; (1) to germinate.

Boua (bowa), v. i., to rain, d. for bā.

Boūa ki (bowa ki), v., d. uā ki, to fruit, to produce fruit.

Ch. pērā, Syr. pīra, fruit, v. to bear fruit. See ua.

Boūolau ki, v. t., to steer (a canoe or ship), then, fig., to steer a country (bouolau ki nafanua), &c., that is, govern it, bouolau ki emeromina, govern the world (of God). [Ml. dd. *barau*, *baro*, *walu*, *foro*, Ef. *uolau* (*wolau*) in *bouolau-ki*.] E. ḥadafa, to steer (a vessel or ship), then, fig., to govern men, to steer, i.e. govern the world (said of Jesus Christ), maḥdaf, rudder, helm. See uolau, infra.

Note.—Boūolau ki is reduplicate, see ḥolau ki (d.), id., and uolau ki, and note the pref. b' (for m) in ḥolau.

Bu, d., verbal pron., 1 pl., excl., dual moa : d. au, dual ara.

Bua, d. bobu (q.v.), voc., maternal grandfather. [Fut. *bua*.]

Bu (nalo), v. t., to see (a thing). See bunu, bunu-si. [Santo d. *vai*, to see.] Bu, is for bunu. H. bin, to discern, perceive, sec, n. a. binah, for binat.

Bu, s., c. art., a bundle. [Fi. *ai vau*.] See bau-si.

Bua, v., divide, as, ta bua i, cut, divide it (cut it open), mafua, and tabua, to be rent open, cracked, ti bua i, press, rend it (press, burst it open, as new wine old wine skins), and fai (or fae) in maḡafai, a half, a division (of a thing),

and lao fai (see fai). [Sa. *vaega*, a division, *vaevae*, to divide in parts, cut up, *ma-vae*, to be split, to be cracked open.] A. fa'ā, n. a., fa'w', or fa'y', 1, 4, to split, cleave, 7, to be open, to be separated, rent, cleft.

I. Bua, v. i., to be empty, vacant, having nothing (as an empty cocoanut), tābu, i.e. tā bu, men having nothing, or naked (name applied to the naked people of some neighbouring islands, i.e. people who use no waist cloth). A. bahiya, to be empty and bare (as a house).

II. Bua, and bubu, d. mobu, v. i., and a., to be deep (as the sea, or a pit), i toko bua (said of a yam down in the ground), ebu or ebua, in the deep part (of a thing), i toko ebu, or ebua, and sofa ni ebu is consumption or phthisis in the deep part (i.e. inside) of the body (deep-seated); ebua and bokas, abokas, the abyss, Hades, Malo abua, id., buariri, abyss, Hades (riri, to sink), and bugi, or bubugi, to sink deep, d. na tibu, the deep. [Ma. *kopua*, deep, An. *ubo*, deep, Fi. *tohu*, d. *nubu*, deep.] A. 'amuka, and ma'uka, 1, to be deep, also, to be distant, far off (emai, ufea), 4, make deep, 5, to be deep, H. 'amak, to be deep, 'amek, 'amik, deep, 'āmukah, A. 'amākat, E.

'amaka, to be deep, 'muk, deep, mā'mak, any depth, a valley, the abyss (Hades).

III. Bua or fua (in na fua-goro, d. na mua-goro, a spring on the shore covered by the flood-tide, (so called because the sea mua gor ia, flows over it), and mua, v. i., to flow (the tide);

Buafua, v., na tas i buafua, or naroa i buafua, the sea or current flows or carries things floating on it;

Bua-ti, v. t., to take (make to go);

Buē a, v. t., make to flow upon (a thing), pour upon, moisten. [Ha. *pua*i, to flow, as blood from a vein, or water from a fountain, to cast up; to boil up, as water from a spring, My. *buwag*, eject, expel, cast.] H. naba', to bubble forth, gush out, Ch., S., A. naba', naba'. Cf. A. ba'a, to gurgle out (as blood). The connection between the ideas of *going* or *flowing out* and *taking out* (making to go out) is seen in the eg. Ch. nēpak, to go out, caus. to take out, and also in H. yabal, to flow, caus. to bring, bear, carry.

Bubu, v. i., to gargle. [Sa. *pupu*, to gargle.] See under preceding word, and cf. A. ba'ba', or ba'ba'u, gurgling sound of water flowing from a bottle or flask.

Bua na. See bui na.

Bugi, and

Bubuği, v. t., to sink down, to dip (anything) [Ma. *poko-poko*, Ha. *poopoo*], put it down into the water; uta buği rarua, load a canoe deep;

Bubu, v. i., to be deep: bua ii.

Buele, d. bole, v. i., to be lost, missing. [My. *ilağ*, to lose, be lost, missing, Fi. *yali*, Mg. *veri*, lost, missed.] H. 'abad, Mendaite awid, to be lost, missing.

Bugafuga, v. i., to be awake, to awake, bugò-ni, v. t., to awaken one. [Sa. *fagufagu*, *fafagu*, to waken, rouse from sleep, ps. *fagua*, Mg. *fuha*, *fuhafuha*, imp., awake, *mi-fuha*, v. i., to awake, *mamuha*, v. t., to awake, *fuhazina*, being awakened.] See bulo, bilo.

Buğò-ni, v. t., to awaken. See preceding word, and bulo-ni, Ch. II. 14. b.

Bui na, or bua na, s., c. art., backbone, tail, rump. [Fi. *bui*, tail, Fut. *bua*, back, To. *mui*, after, the hindermost end, tip, or extremity of anything, Sa. *muli*, the end, the rump, Mg. *vuhu*, the back.] See muri.

Buigo, or biğo, v. i., to lose the way, be at a stand, perplexed, not knowing the way. [Compare Sa. *pogi*, to be benighted.] See boğ.

I. Buka, v. i., to be filled, swell out, as the belly when filled with food, or as a sail

filled with wind; namarita na i buka, his belly is puffed up or swollen, or pants (with rage), mafukafuka, to be swollen or puffed up, nafukāna, the being swollen or puffed up. [Mg. *vuki*, satiated, filled, *mimuki*, v. i., *mamuki*, v. t., *vukisana*, *harukisana*, My. *bakat*, stuffed, filled, Ma. *puku*, to swell.] A. nafah'a, to inflate, 8, to be inflated, to swell, nafh'at', inflation of the belly, man-fuh', ventrosus; obese;

Būka, s., a swell, as a ground swell. [My. *bakat*, id.] See buka;

Buk, s., as nabuk natamole, a band of men. [H. *puu*, a gathering or collection, sign of plural number, *he puu kanaka*, a gathering or band of men.] See buka.

NOTE.—This word is used in Ef. also for a gathering or collection of things, thus: nabuk anena i onī au, I am in his debt, but lit. his collection of things (which he has given me) remains on me (i.e. I have not yet repaid it).

II. Buka-si, or buki-si, v. t., to open, as a roll of cloth, buka ūa (ūwa), open the oven. [My. *buka*, to open, uncloze, uncover, Mg. *vuha*, opened, *mimuha*, v. i., *ma-muha*, v. t., to open.] A. fakka, v. t., to open.

III. Buka, v. i., to bark (a dog), buka ia, bark at it,

bukai kusüe, bark at a rat, d. syn. oro-maki; also, buka, to cough. H. nabah, A. nabaha, to bark (a dog). [Mg. vuvu.] Formed from the sound. A. nabaha, is followed by acc. with or without a prep.

iv. Buka i, v. t., to hit upon, meet, fall in with, find, as, i ba buhai uaño buele, he hit upon, met, fell in with, or found a lost pig. H. paga, id., as in Ex. xxiii. 4.

Bukāru, or bakāru, d. fakāru, v., to joke, jest, bukāru ki, v. t., mock, deride. [Motu kiri, to laugh, My. gurau, to joke, and kara, id., bārgurau, māggurau, joke, jest, māggurau-kan, v. t., mock, deride.] A. kahara (5) laugh, joke.

Buko na, s., c. art., protuberance or knob, as nabuko nui, protuberance or knob of a yam. [Ha. puu.] See buka i.

Bukoro, s., enclosure round a house at its base, name of a tree and its fruit (from its kernel being enclosed), a proper name (of men). [Ma. pukoro, sheath, case, halo, net.] See koro.

Bukota, v. i., or a., to be dark-coloured, dirty, blackish (as water with dust or earth in it): göta.

Bukubukura, a., full of little swellings (pimples): ra, ending. [Ha. puiupu, id.; Sa. po'u, pimple, po'upo'ua, full of pimples.] See buka i.

Bukutu, s., a rise, hill. [Ha. puu, id., My. bukit, a hill.] See buka i.

Bul-meta na, s., eyeball, gleaming part of eye. See bila.

Bula, mbula, d. for bila, q.v., big, large.

Bülë, a., adult, nafera bülë, a lot of grown up men (adults). A. bala'a, to reach mature or full age, bälä, adult; and

i. Bule, v. t., complete, used after other verbs adverbially, as, i ba bule nafanua, he went completely through the land, le bule nagusu, it (a canoe) completely rounded the point, nafisan i soka bule nafanua, the word shot (lit. leaped) through the whole land, from end to end, noai i sera fule (or fulefule) nalia, the water ran completely throughout the place. Bule is really a verb, in these instances, in apposition to the verb preceding it, as he went—completed (finished) the land, &c. [My. bulah, the whole, To. fuli, all.] A. bala'a, n. a. bulü, to complete, go through to the end.

ii. Bule, v. t., to strip off leaves, ora nui i bule nakasu, the yam vine strips off leaves from the tree, mafule, to be stripped of leaves (a tree). [My. bulus, stripped of leaves.] A. 'abala, 1, 2,

to strip off leaves, *foliis nudavit arborem*.

Bûle, s., a shell, lit. gleaming, shining, glittering. See *bila*.

Bulîboğ, d. for bilîboğ, for bulo boğ: bulo.

Bûlî, s., a corpulent person;

Bulia, a., swollen; and

Bulifulia, a., swollen here and there (the body), a., a. ending; and mabulu, q.v. [Sa. *fula*, stout, *fulafula*, swelling, *fula-fula*, *fufula*, to be swollen.]

H. 'afal, prop. to swell up, be tumid, A. 'afla, to have a tumour or hernia. See *telatela*.

Bulai, s., d. for belaki, and

Bulai, v. t., d. for belaki, to gird.

Bulo, d. buil, v. i., and s., dawn, break (of day): iga uo bulo (bo) mai, he (or it) will come early, lit. will be early and come: bulo-boğ, dd. buil-bog, bili-boğ, morning, lit. break of night (day-break); and so bulo asa, bulo metamai. [My. *pagi*, *pagi ari*, morning, early, by times, presently.] H. *boker*, morning, dawn, day-break, presently, A. *bukra-t*, id., *bakara*, to be early.

Bulo, v. i., d. for bilo;

Bulô-ni, v. t., to awaken; bulo nameta na, open his eyes;

Bulobulo i, v. t., awaken him. See bilo.

Bulo ki, v. t., to turn, to twist, also bulosi, bulusi, bulisi; tafolo, to be turned, twisted, tafulus, to be turned,

bologa, to turn itself (as a thing in sinking in water), tafîloga, id., bulora, or flora, twisted, confused (as a lot of things turned or twisted about). [My. *pulâs*, Ja. *pulir*, to wring, twist, to turn aside (out of the way), to turn, turn round, Sa. *tafuli*, also, *fuli*, *fulisia*, turn round, *milo*, to twist, *mimilo*, *milomilo*, ps. *milosia*, *milosi*, to be twisted, to be perverse, *milomilosi*, Fi. *mulo-t'a*, to twist a single thread, Ma. *miro*, to spin, twist, Mg. *fuli*, *fulisina*, and *mamulisa*, id.] H. *palas* (Talmud *palek*), turn round, twist, spin, A. *falakat*, spindle.

Buloi, s., a mask, cover of the face. [Sa. *pulou*, a cover, disguise.] See *malô*i.

Buloki, v. i., or a., to be sticky, d. bubulu. See bulu-ti.

Bulôra, v. i., or a., to be twisted. See bulo ki.

Bulu-si, or bulosi, or bilosi, v. t., to wash. See balo-ni.

Bulusi, bulosi, or bulisi, v. t., to turn. See bulo ki.

Bulu-ti, v. t., to plaster, over-spread with some sticky substance (as lime, oil, paint, pitch), to cover with a plaster or poultice, as a wound, nabulu, s., plaster, &c., bubulu, bulubulut, buloki (and mabulu, q.v.), to be sticky, as plaster; d. fili, q.v., hair. [Fi. *bulu-ta*, to bury or cover with earth, to apply an ex-

ternal remedy, *ai bulu*, an external application or thing that covers or buries, *Sa. puluti*, to glue, to pitch, *pulu*, glue, gum, resin, *pulupulu*, to cover the body with a cloth, *pupulu*, to interpose, to mediate, *ps. pulutia*, *Fi. bulu-ta*, to repair an injury, lit. to bury it, *ai bulubulu*, a peace offering, or thing offered as a reparation of an injury.] *H. kapar*, *A. "afara*, to cover, cover over: *A. "afara*, to cover, cover over; to cover (white hairs, with some dye or tincture, *Ef. bulu-ti*); to pardon (sin), 2, to cover with dust, *H. kapar*, to cover, overspread with anything, as with pitch, *to pitch*, *Gen. vi. 14* (*H. koper*, pitch); to cover (i.e. pardon) sin, *Pi.* to make expiation for an offence; *A. "afiru*, hair, &c.

Bulu, *bulufulu*, and *fulu-fulu*: *bule i*.

Bulu, *v. i.*, to fall down (as soft fruit from a tree, &c.), *mala bulu*, faint, fall down (a man): *i bulu natano*.

Bulu-aki, *v. t.*, throw (as firewood on the fire, &c.), with a turning motion; and

Bulu-aki, *d.* for *bulo ki*, to turn, twist.

Bulum, or *buluma*, *d. bulim*, *v. i.*, to be changed, lit. turned: *luma*.

Buma, *v. i.*, *d.* for *fuga*, to flower or blossom, *nabuma na*, *s.*, its flower or blossom. [*Pl. P. pug*, to blossom,

mjan, its flower or blossom, *Sa. fuga*, flowers, blossoms, *My. buga*, flowers, blossoms, *Mg. vuni*, flower, *mamuni*, to blossom.] *A. fukah*, flower.

Buna sum i, *v. t.*, to cork, plug, hence

Bunaso, or *funaso*, *s.*, *c. art.*, a cork or plug: see *bono-ti*, or *bunu-ti*, and *sume-li*.

Bunās, *d.* for *binata*.

Bunofunoi, *d. binofnoi*, *v. r.*, to be confused, perplexed. See *binoinoi*: *noi*, *no i*, *nē*.

Būma, *s.*, an insect that makes a shrill sound in the jungle in the evening, hence, *būma i gai* (the *būma* makes its sound) is often used for 'it is getting dark', 'it is evening'.

Bunu, *d.* for *fanau*, *q.v.*

Bunu-li, *v. t.*, *d.* for *balo-ni*, *bulu-ni*.

Bunu-si, *v. t.*, to see (a thing). See *s.v. bu*.

Bunu, *s.*, death, destruction, as, *ru sua bunu*;

Bunu e, *v. t.*, to make an end of, to kill or destroy (fish, men, &c.), to extinguish or quench (a fire, or lamp), *ru sua bunu*, they met destruction (having fallen into the sea), *mafunufunu*, and *mafunei*, *d. fanei*, to be ended, to be finished. [*My. bunoh*, to kill, *mambunoh*, *mamunoh*, to kill, *Mg. vunu*, killed, *mamunu*, to kill.] Hence

Bunufunu, redup. of preceding word. See *nu*, to be ended.

Bunu-ti, v. t., same as bono-ti;

Bunutia, s., hundred, d. bunti (cf. bon); and

Bunuta (and bunta), v. i., or a., to be silent, lit. to be shut (the mouth), ba funuta, be silent, exactly equivalent to the vulgar English 'shut up', hence, nafunuta, s., a silent person, one that says little (a term of praise). See bon.

Bur, d. for ðila, bula, to be big, large.

Būra, or fūra, v. i., or a., to be empty, to be devoid of, as, i bi an fūra, it is an empty shadow, a būra ki nalo, I am empty of the thing, devoid of it, A. fara^a, 1, 2, to empty. See ðaro. Hence

Bura, s., rubbish; nabura naniu, the husk of the coconut, nabura na, the husk or worthless part of a thing: hence the stalk of a fruit (as a worthless thing thrown away as rubbish) is called in different dialects bura-tena, bura-ğitena, bara-tuna, biri-ğitena, and miri-ğitena, i.e. the bura of it.

Būra, d. bīrī, v. i., or a., to be full, bakafura, to fill. [Mg. *fenu*, full, *mamenu*, to fill, My. *pānoh*, full, *māmānohi*, to fill.] H. mala', to fill, to be full, Pi. to fill; with another verb, to do anything *fully*, i.e. thoroughly, so Ef. bera-ti, d. bera-kati (bera-kati, d. by trans-

position for bera-ti ki), as lo b., look fully or thoroughly at it, i.e. watch it, rogo b., hear fully, i.e. obey, i uia b., it is good fully, i.e. thoroughly good, and it can also be said tea berakati na, i.e. tea anena berakati, a thing fully or thoroughly his; A. mala', S. mla', same as H. Hence

Burafura, furafura, s., the jungle, forest, vegetation: so called because it fills the land. A place covered with any kind of weeds, &c., is called nalia bura, a full place.

Bura-ğitena, and

Bura-tena, see bura, s.

Burasa. See marasa.

Burau, or burou, s., the sky: H. marom, above, heaven.

Bure i, fure i, or burē, burei ki, furei ki, v. t., to wash, rub, as, bure nauī, wash off the earth from a yam, furei ki natuo na, cleanse his feet, furei ki lu nasoga; bure biakik, wash, cleanse a child, bure nabau na ki naroro, rub his hair with oil, oil his hair. [Fi. *bore-a*, to scrape, or wash the dirt off a thing, to brighten.] H. maraḥ, (rub), polish, cleanse by washing or anointing (egg. maraḥ, &c.).

Bure i, or bura i, v. t., d., to leave, allow, forsake, abandon. A. bara', 3, to leave, abandon. [My. *bir*, to permit, allow.]

Burei, d. maraḡ ki, v., to spit out, to spit, to spit on.
E. waraka, to spit, mīrāk, spittle.

Bur i, buri, v. t., to pierce, stick, buri uāgo, stick a pig: d. for biri. [Ma. *vero*, id.]
E. barara, to stick, stab.

Buria, v. i., or a., to be swollen (of the body), to have the dropsy. [Ma. *kopuru*, drop-sical, My. *buru*, elephantiasis, *burut*, hernia.] The a in buria is the a. ending. A. nabara, to raise up, heap up, 8, to swell, nabrat, a swelling on the body.

Būria (bauria, bouria), v., to kindle or make a fire (in the oven), ru būria ua (uwa), and ru būria, they make a fire in the oven, or, simply, they make a fire, kindle up: this is done every evening about an hour before sunset. See bara (H. ba'ar).

Buroḡ, v. i., or a., offensive, mouldy, filthy (as food). [Ma. *puru*, mouldy, and *kopuru*, *kopurupuru*, id.] A. mara'a, to be contaminated.

Buru masila, v. i., to roar (of thunder), tifai i buru masila, d. boro silaia, the thunder roars, or thunders sounding: for masila and silaia, see sila. [TaSa. *biri*, Mg. *varaḡa*, thunder, and to thunder, Ml. P. *omburumbur*, Ml. A. *amburambur*, to roar (of thunder), Ml. P. *berver*, thunder.] A. barbara, to roar.

Būru, burufūru, v. i., or a., to be short: d. mīto, q.v.

Buruma ki, or bēruma (or bīruma) ki, v., to be in the relation of son-in-law to parent-in-law, or of parent-in-law to son-in-law, syn. monaki (monaki);

Burumà, or birumà, c. art. naburuma, s., one in that relation, son-in-law, mother-in-law, father-in-law: see mōna. One greatly reverences his buruma, and holds him so that he will not approach him. For the derivation of this word, see Index for the word mō.

Busa, v. i., or a., redup. busa-fusa, to be young, springing up (of plants and animals), hence to be inexperienced, foolish, to be spotted (the skin, as with cold, &c.). [My. *mud'a*, young, immature, not deep in colour (light), foolish.] A. wabis'a, to be spotted (with white and black spots, as the nails or skin), 4, to germinate, or put forth plants (the soil).

Būsa, s., or a., dumb, mute. A. yabisa, to be arid (see bēs), 4, to be silent, mute.

Busa, a., orphaned, meta busa, orphan. A. yabisa, to be arid, dry. An orphan is called meta busa, because deprived of its mother's milk. See bēs, bēsu.

Busi, v., i. q. ḡosi, q.v.

Buṣī, v. i., to blow, spout (as a whale). [Sa. *pusa*, to send

- up a smoke (also applied to spray, dust, and heat), Tah. *puha*, to blow (as a whale), *puhepuhi*, to blow out of the mouth, blow, as with bellows, Ha. *puhi*, to blow or puff, breathe hard, blow a trumpet, &c., Mg. *fufuta*, blowing the bellows, *mifufuta*, to blow the bellows, My. *āmbus*, to blow, make a current of air, *āmbusan*, bellows, *āmbusi*, to blow, drive, a current of air.] A. *nafat'a*, i. q. *nafaḥ'a*, to blow with the mouth, blow out, puff, eject venom from the mouth (as a serpent), eject spittle (a man).
- Busa, s., nabusa, a mist. See under preceding word.
- Bus i, v. t., d., to lay down, leave, abandon ;
- Busfus ki, d., redup., d. for bure i, or bura i, q.v.
- Busi, or fusi, v. t., d. for muri, q.v. [Mg. *fudi*, returned, sent back.]
- Busa i, or fusa i, v. t., break or smash to pieces, smash (as a yam), mafusai, ps. [Mg. *puṣiṣa*, and *puṣika*.] H. *puṣ*, or *fuṣ*, to break in pieces.
- Buta ki, d. for milei, q.v.
- Buta, d., in meta-buta, blind, lit. eye dark. [Fi. *matabuto*, faint, *buto*, darkness, My. *buta*, blind.]
- Buta, or futa, v. i., to spring up or out, as water from a spring ; to spring up or out, as smoke from a fire ; to spring out, as a musket ball from a wound—i sī buta i, he shot him, the bullet springing out from, or glancing off his body, wounding but not fatal ;
- Butafuta, d. futfut, redup., to spring up or out, as water from a spring ;
- Butu-raki, or buti-raki, d., v. i., to appear, come in sight. [Ma. *puta*, v. i., pass through, in or out, come in sight, My. *tārbit*, to issue, come out, emanate, spring, arise, appear, escape.] A. *nabaṭa*, to spring up or out, as water from a spring, 4, ps. form, to appear, go or come forth, come in sight.
- Butāki, dd. mitāki, milāi, q.v.
- But, d. for ʔota, unmarried.
- But i, or buti, or futi, v. t., to pluck, as a fowl, pluck out or up, as weeds, mafuta, to be plucked. [Fi. *vuti-a*, to pluck feathers, hairs off animals, hence, to pull up grass or weeds, Sa. *futi*, to pluck feathers or hairs, *fufuti*, ps. *futia*, My. *bantun*, to pluck, pull out.] A. *namaṣa*, 1, 2, to pluck out, as hairs.
- Buti (for ba-uti), v., d. for bakauti, q.v. [Mg. *vita*, completed, finished, *mamita*, to finish.]
- Bute (lua i), v. t., to praise. A. *madaḥa*, to praise.
- Buti na, ʔiti na, s., germ, knob or excrescence growing on a tree, a joint (from its bulging out). See ʔotu, and buto.
- Butili, bitili, fitili, v. r., to

speak of each other, speak of one behind his back: tili.

Buto, v. i., to germinate, bud. A. nabata, germinate.

Hence

Buto na, s., bud, d. muto na.

Buto na, s., navel, then middle; malēbuto (lit. the place of the middle), the middle (of the body, a land, anything), d. but, hence d. tu-but, rainbow, lit. stand in the middle (of the sky). [TaSa. *buto*, navel, *tağa nabute*, stomach, To. *bito*, Sa. *pute*, Tah. *pito*, navel, Tah. *pitopito*, a button, My. *pusat*, Mg. *fuiṭa*, the navel.] A. bugrat (or bujrat), the navel, a knob.

Butol, v. i., d. for bitelo, q.v.

Butua, v. t., d. for bitua, q.v., to place, lay down, give; tā bituatua, to speak (or pray) while giving (or laying down) an offering (to the natemate).

Hence

Butut, s., a place where offerings to the natemate are put: now used for 'altar'.

NOTE.—The verb butua or bitua is the reflective of tua, q.v.: bā butua ki, go backwards and forwards between two things, to halt between two opinions.

Buturaki. See under buta, supra.

E, article, for a, sometimes i: a, ně, na, in.

E, dem., this, that, as mal e (for mala uai), that time, then: e is a contraction for

uai: rağ uai, this time, now. See i (d.), dem. This e, or i, is used also as a tense particle—see i.

E, or i, prep., in, on; t. prep.: na, nī, a, i. [Sa. *i*, in, at, with, to, from, for, of, on, on account of, concerning, Ma. *i*, of, &c., and t. prep., My. *i*, t. prep., Fi. *e*, or *i*, in, with or by (instrumental).] A. li, H. lē, T. ně, Gurague ya, or ia.

Ē, inter. ad., where? See sē.

Ei, ad., yes. [Mg. *ei*, Sa. *e*, id.] A. ey, or ei, yes.

Ei ā, or ei ia, ad., yes, that's it: preceding word, and dem.

Ei eri, ad., d. syn. ei ā: ei, and eri, dem.

Ei, ad., here, d. i, q.v.

Ēi (ē-i), ad., no, it is not. [Er. *ēyi*, Mg. *ai*, id.] Neg. ad. e, and i, dem. H. 'i, E. 'i, not.

Eba, v. See tali-eba, tali-ōfa.

Ebau, ad., at the head (of the island, i.e. the east), opp. to etu, at the foot (west); e, prep., and bau.

Ebāgo, ad., in the end (of the house), inside: e, prep., and bāgo.

Ebua, or ebu, ad., in the deep: e, prep., and bua ii. Also ebua, s., the abyss, Hades.

Ebut, d., in the middle; e, prep., and but, d. for buto, q.v.

Eğura, s., the stick used for spreading (scraping) out the

- heated stones of the oven : e, art., and ğura i.
- Eis**, ad., same as ais.
- Eka** na, s., a relative, family connection. See aka.
- Ekatema**, ad., on the outside of the house, outside : e, prep., and katema, q.v.
- Eksakes**, d. for kesakesa, q.v.
- Eko**, s. See neko.
- Ekobu**, ad., in the inside, in the house, inside : e, prep., and kobu.
- Elà**, d. for elau.
- Elāgi**, ad., and s., above, heaven : e, prep., and laġi, q.v.
- Elalo**, or elalu, ad., in front, before : e, prep., and lalo, or lalu, see alo, or alu na.
- Elau**, ad., on the sea, by the sea : e, prep., and lau.
- Ēlo**, s., d. ālo, the sun : āli.
- Elo**, or èl', v. i., to be sweet, pleasant, agreeable, redup. lolo. [Ha. *olu*, to be pleasant, agreeable.] A. ḥalā', ḥalw', id.
- Elol**, ad., d., in the belly, inside : e, prep., and lol. [Ma. *roto*.] Ef. dd. rōāra, lōga. A. rawt'o, رَوْضٌ garden, enclosure, lake, pool.
- Emai** (or emai), ad., in the distance, afar, far away ; d. ufēa : e, prep., and m̄ai. [Sa. *mao*, *mamao*, to be far off, distant, *mamao*, ad., far off, distant.] A. ma'oka, to be far off, distant, ma'k', distance.
- Emalebuto**, ad., in the middle, inside : e, prep., and malebuto na.
- Emate** n, s., d. for namatigo na, the grave : matē.
- Enea**, or inia, d., personal pron., 3 sing., he, she, it, dd. nai, niġā, kinini ;
- Enera**, or inira, pl. of preceding word, they, dd. nāra, niġar, kiniara. See Ch. V.
- En'**, vulgar pronunciation sometimes heard for nunu, to wipe, rub off.
- Enī**, v., d. for anī, contracted en, an, to abide, be.
- Enu**, pers. pron., 1 sing., I, dd. anu, kinau, kinu, keino.
- Ère** na, or èrī na, d., mother. See s.v. ani na, note.
- Erai**, dem., d., this : arai.
- Eri**, dem., this. See arai.
- Erik**, dem., this, here. See s. arai and ka.
- Eru**, dem., same as eri, d. nro, nra.
- Ēru**, s., c. art. nīēru, arms, war : āru na.
- Esān**, ad., here, there, and
- Esānien**, id., and
- Esās**, id. : e, prep., and the demonstrative particles se, na, q.v. See ais (eis). [My. *sini*, *sika*, here, *sana*, *sanān*, *situ*, there, and with prep. *disini*, here, *disana*, *disitu*, there, Mg. *atu*, *etu*, *ati*, *eti*, here.]
- Eseġa**. See asāġa.
- Esike**, s., a forked stick, that which sike-ti, grasps, seizes : sike-ti, e, art.
- Esai**, or esei, s., the open, open space, d. esai leba, a road, lit. big open space : sai.

Ēso, or ēsa, d., ad., yes: ei (supra), and so or sa, dem.

Ēsu, d., ad., outside, away, e, prep. and su. [Cf. Fi. *esau* (*e sau*), on the outside, *sausau*, outskirts, *sausau kei vuravura*, ends or outsides of the earth.]

H. *kěsu*, or *kşu*, only pl. *kaswē*, *kişwoth*, ends or extremities (of the earth), A. *kaşā'*, n. a. *kaşw'*, *kaşā'*, to stand apart, be afar off.

Esuma, ad., in the house, at home: e, prep., and suma.

Ēt, v. i., or a., d., to be many, dd. *kōtě*, *kaūota*, to be great, plentiful. H. *kabad*, *kabed*, id.

Ētaku, ad., at the back, behind. [Sa. i tua, id.] E, prep., and taku na.

Ētan, ad., on the ground, down: e, prep., and tano, the ground.

Ētu, ad., at the foot (of the island, i.e. the west, opp. to ebau): e, prep., and tua na, the foot.

Ētō (ēwo), ad., no, it is not: e, as in ēi, and uo, dem.

Ēuta, ad., on shore, ashore, on land, opp. to elau: e, prep., and uta.

Fa (and fě or fī), inter. pron., in safa, sefa, what? also where? It is ma in matuna, q.v. A. ma', H. mah, what? See Ch. V. 4.

Fāa na, s., d. mao na, the thigh: see mao.

Fa, or ba, q.v., to go.

Fafa-si, v. t., redup. of ba-si, q.v., to tread upon (of many).

Fā, d. for mau, in mal fā nin = male mau ua = this very time, now.

Fafan, for bafano, to wash the hands.

Fafağa, redup. of fağa, q.v.

Fāfatu, v. r., to trust, confide, *fāfatu isa*, to trust or confide in him, or in it. See under fatu.

Fafine, s., d., a woman, and, a., female. See Ch. V. 17. c, for this word in the Oceanic dd., and in A.

Fagan i, v. c., same as bağan i, q.v. Hence

Fağafaga, v., redup., and

Fağafaga, s., a bait, and

Fağa, s., that which is given to eat, food; a present, a bribe.

Fai (vai), c. art. nīfai, dd. noai (n'uai, i.e. n'wai), nai (n'ai), s., water. [An. *inwai*, Er. *nu*, Ml. *nue*, Ēpi *ue*, Sa., Fut. *vai*, Ma. *wai*, Bouru dd. *wai*, Ceram dd. *wai*, My. *ayer*, i.e. *ay* (*ai*), and *er*.] H. ma' unused in sing., pl. maīm, construct, mē', water; Nm. māi, E. mai, water. For My. er, v. Ef. elo, el'.

Fai, v. t., d., divide or cleave, as lao fai, plunge into, cleaving (with a spear): bua, to divide, cleave, and see also mağa-fai.

Fai, s., a skate (fish). [Cf. My. *pari*, Tag. *pagi*, skate fish.] Der. unknown.

Fakal i, same as **bakal i i**.

Hence

Fakal, a. (in active sense) **kano fakal**, a comforting person, comforter (in passive sense), **uago fakal**, domestic or tame animals, lit. pigs cared for, or taken care of.

Fakalo, or **fakal**, s., war.

[My. *bārkalahi* (*kālahi*), to fight, to quarrel, *kālahi*, fight, quarrel.] (Mahri ghorat, war), H. *garah*, Hith., to make war (with any one).

Fakamatua, s., c. art., an ancient story: **matua**, **tuai**.

Fakamauri, i.q. **bakamauri**, q.v.

Fakarago, s., c. art., the rough prickly scab that covers a sore: **rago**. **Faka-rago**, d. **kafa-rago**, for which it is transposed. For **kafa**, see **kafa i**, infra.

Fakarogo, i.q. **bakarogo**.

Fakaru, i.q. **bakaru**. See **bu-karu**.

Fakaruku, s., the under part, as, **na fakaruku ki nakasu**, the under part of a tree (i. e. shade or shelter under its overhead foliage), **ki nauot**, (fig.) the shelter or protection of a chief: **rukua** (and the caus. prefix), q.v.

Fakasa, s., a festival: **bakasa**.

Fakataliga, s., an ear pendant: caus. prefix, and **tali-ga**, q.v.

Fakatokoi, or **fakatokei**, i.q. **bakatokoi**.

Fakau, or **fakaua**, s., d. **fikau**,

fikaua, a messenger, ambassador, agent sent to do something for a chief or community; and

Fakau, or **fakaua**, s., a message such as the agent sent by a chief or a community carries to deliver, **i ofi nafa-kaua**, he carries the message (of state). See **kau**, **gau**, grasp, take hold of, carry, &c. [Sa. *fé'au*, to send for (v. r.), *fé'au*, a message, To. *fekau*, to bid, command, order; a message, order; My. and Ja. *pā-gawa*, a grandee, a noble: in Java it is the title of the five chief councillors of state, and the word is derived from *gawa*, to bear or carry, convey, bring, Ef. *kau*, to carry (as a club), Fi. *kau-ta*, to carry, Sa. *'au*, to send, *'au mai*, to bring, *'au'auna*, a servant.]

Fāla, s. (see under **ḡala ii**), a ship's yards.

Falafala, s., cross sticks fastened on a tree for a ladder to climb it: **ḡala ii**.

Falea, s., a cave. [Tah. *fare-fare*, a., hollow, *fare*, a house, Ma. *whare*, Sa. *fale*.] See **ḡala iii**.

Fām i, or **bām i**, v. t., to eat. [Tah. *amu*, to eat.] H. *pa'am*, A. *fa'ama*, to have the mouth full, to swallow down.

Fanau sa, v. t., d. **bunu**, to teach, to instruct: to preach. [Fi. *runau-t'a*, to admonish, harangue, preach to.] H.

'anah, to harangue, proclaim, preach, admonish.

Fanauen, s., c. art., the teaching, i.e. either the act of teaching or the thing taught, law (as 'law' of Moses, recent use).

Fanei, v. i., d., to be extinguished, out (of a fire): see bunu e, bunue.

Fānu, s., d., darkness, shade, only in kot-fānu, evening, lit. time of shade, d. raḡ mēlu. See mēlu, and under ḡota fanu, infra.

Fanua, s., inhabited country, land, My. bānua, id. [Malo *vanua*, house, Santo d. *venua*, house, village.] H. banah, to build, as a house, ps. part. banu', built, binyaha, building; A. bana', S. bna'.

NOTE.—The Santo word has best preserved the primary meaning 'house', or 'building'; then a country, district, or land is called bānua, or fanua, because, like a house or village (or building), it is the dwelling-place of men, or place of buildings.

Fāra ki nameta na, v. t., to fix the eyes, stare with open and motionless eyes. Nm. fagar, 2, fix (the eyes), stare.

Fara, s., c. art., a cocoanut (fruit) that begins to shoot. [Cf. Fi. *vara*, a cocoanut ready to shoot.] Bora II.

Fara, s., a chafed place on the skin, especially on the thigh (from being rubbed or chafed in walking): baro-si.

Fara, or fera, s., a row, or rank, or band;

Farafara, or ferafera, s., a row, a lot, a band (as of sores on a limb), lit. a number of rows;

Bifara ki, or biferā ki, v. c., to put or arrange in rows.

[My. *baris*, a line, row, rank, file, troops, *māmbaris*, v., and *baris kan*, v., and *bārbaris*, v., *barisan*, parade, place where troops are exercised.]

H. ma'arakah (and ma'arot' for ma'arakot'), disposing, ranging in order, a row or pile, battle set in array, army, or band; from 'arak, to arrange in order, or in a row.

Fara-bule, s., c. art., a rank, row, or band, of adults or full-grown men: fara, rank, and bule, adult.

Fara-kāl, c. art., a row or band of men connected together by relationship, as of brothers: fara, and kal, see bakal i.

Farāti, s., c. art., sticks fastened above and upon the rafters of a house: a pr. name (the name of the chief of Sesake, the chief binding the people together as the nafarāti (lit. that which binds together) do a house). [My. *bāroti*, rafters, Fi. *vora-ti*, upper cross beams of a house.] From bara-ti, q.v. H. ḡibar (E. aḡabara, v. c.), to bind together, connect or

join together, H. mēḥabirot, couplings.

NOTE.—In d. rub (raf)=d. farati; and in d. rau (for raf) is rafter, which in another d. is tokai.

Fare, farefare. See bare, barefare, to move.

Farea, s., the public house of a village, d. fare, outside. [Mota varea, outside, Ml. P. vere, Ur. vari, outside, Mg. ivclani, outside (i-velani).] A. barriyy', outer, external (Ct. barri), Nm. barrāni, outer, exterior (and barra, out).

Farea, d. for bi reko, to be poor: reko; and bi, to be.

Farofaro, a., tea farofaro, a thing that rasps, &c.: barosi.

Fāsi, i.e. fa-si, v. t., tread upon, fasi koro, bind together the reeds of the koro-fence (which is done by treading upon them): basi.

Fasu (na meta na), s., d., eye-brows, tafasi, v. r., to make a sign with the eye. A. 'amaza, to make a sign (with the eye, eyebrows), 6, make such signs to each other.

Fasu, fasua na, s., a part, portion; member (of the body). [Sa. fusi, a piece, a place, fasifasi, to split up in pieces, fusi, to split, beat.] H. baša', cut in pieces, A. baš'a'a, cut, cleave, baš'at, part, a piece. (Cg. H. badad, to divide, bad, a part, pl. members of the body, A. badda, separate.

disjoin, budd', portion, part (of anything), badād', part. See s. v. H. badad.)

Fātā, s., a bench, shelf, stand, platform, dd. uēnr', uērē, uētē, kofeta. [Sa. futa, raised house for storing yams in, a shelf, a bier, Tah. futa, altar, scaffold, piece of wood to hang baskets of food on, &c., Mg. vaṭa (and vata), box, shelf for keeping rice, &c.] H. 'omed, platform, place, 'emdah, a lodging (place). See fatu.

Fatok, same as batok and matok: toko.

Fatu, same as batu and matu: tu.

Fatu, hence fafatu, v., to trust in, rely upon, confide in; fāta (see ante); g'ofita, or kofeta, to be sticky, gluey, wet and sticky. [Sa. faafatu-fatu, to persevere indefatigably, fatu (-amoa), to have a swollen shoulder (from bearing burdens), Mg. feta, fetaka, petaka, sticky.] A. 'amada 1, 2, 3, to sustain, prop up, make firm or stable, with a column, to be wet and sticky, 8, to rely upon, trust or confide in (fāfātu); also, 1, to have the hump or the back contused with carrying (a camel), H. 'amad, to stand (be firmly set), confide in, endure, persist, persevere, (cf. Sa.), A. 'imād, higher structures, column, stake, 'amōd', prop, column, stones put in the ground for sup-

ports for the foundation, column, prop of a family, chief, lord, the back, 'amid', column and chief or prince (of a people), H. 'amūd, column, pillar, platform, scaffold. See *fāta* (ante).

Fatu, s., stone. [Mg. *vatu*, Ml. d. *var*, My. *batu*, Sa. *fatu*, id.] H. eben, E. *ēbān*, stone.

Fatu, s., c. art. *nafatu*, the ridge of a house, ridge-pole: see *bātu*. [TaSa. *papatu*, id., Malo *uobatu*, id., Ml. U. *uobut*.] See *batu*, supra.

Fatuna, s., and ad., d. for *matuna*, q.v.

Fau, same as *bau*, q.v., a., new.

Faulu, s., barter, i.q. *baulu*, q.v.

Faum, d. *fau*, new; *na faumuen*.

Faus i, same as *baus i*, ask, question; hence

Faus, pr. n. (Questioner), a spirit, officer of *Saritau* at the gates of Hades.

Fe, and *fe*, same as *be*, *befe*; *nafeāna*, *nafešana*, s., the act of reading, or counting.

Fē, conj., if, should, for *bē*.

Fe, d., conj., then, but. *A. fa*, id.

Fēa, same as *bē*, or *bēa*, to precede, first.

Fefe, same as *befe*.

Fēl, or *fō*, d., inter. pron., who? [Sa. *o ai*, Tah. *o vai*, id.] See Ch. V. 4. (2).

Feifei ki, same as *beifei ki*; *nafeifeien*, s., the act of in-

dicating or showing, or the thing by which something is made manifest; a sign, token. See *bei ki*.

Feko, s., a cockroach, and similar insects.

Felak, s., c. art., d., a tribe, or family clan, dd. syn. *meta-rau*, *kainağa*: *ḡala* III.

Felaki, s., c. art., girdle to which the *nafon*, or loin cloth, was attached: it is about six inches wide: *belaki*.

Fera, c. art., a row. See *fara*.

Fera-bule, *fera-kāl*. See *fara-bule*, *fara-kāl*.

Ferafera, rows. See *fara-fara*.

Fera, c. art., s., an omen, also *fefera*; the *natamole tabu*, having poured out some *namaluk* (*kava*) to the *natemate*, drinks off his own cup, and then looking into it sees some blood, or a human hair, or some other thing, which is called *fera*, an omen, or indication, good or bad, as the case may be: or he perceives the omen, good or bad, by 'lo *namo*', which is another species of divination.

Fefera ki, or *fera ki*, and *bifera ki*, v., to show by a *fera*, as the *natemate* are supposed to do (see under the preceding word); to give an omen. [Mg. *fambara*, an omen, presage, My. *fal*, omen (A.).] *A. fa'l*, omen.

Fera, v. i., *fera ki*, v. t., *fera-*

- fera, v. i., ferafera ki, v. t. : see bera.
- Feroa, c. art., s., a crumb, food, H. biryah, food.
- Fet, s., a bird's nest, made like a platform of woven twigs. [Sa. *fataniġa*, a nest.] See *fāta*.
- Feta, c. art., s., a tribe: beta.
- Fete, or fite, c. art. nafete, inter. pron., what? Nm. made, what?
- Fetta, s., soapstone, a soft stone that can easily be cut: fatu, stone, and ta, to cut.
- Fi, v., to be: bi.
- Fiāre ki, v., to go into the presence of some one, to be unabashed (opposite of *maliāre*, or *malière*). See *rairai*.
- Fiatu, v. r., to smite each other, to fight, war: atu.
- Fiēre, v. r., d., to speak, converse. A. *hāra*, 6, to converse, talk together.
- Fifi, s., anything binding round, as a fillet or turban, &c., then a thing going round, as a ship round a cape or island, then hostile talk (with which one's adversary as it were binds him round);
- Fifi ki, v. t., to go round, as a yam vine round a stake, a ship round an island: *fifi*, is for *fifisi*, redup. of *fisi*, q.v.
- Fifis i, v. t., to bind round: redup. of *fisi*.
- Fikit, or fikāt, v. r., to be savage, given to biting, lit. to bite each other: kat i. [Fi. *veikata*, id.]
- Fikoba, v. r., lit. to chase, or pursue, each other: koba-si.
- Fili, s., d., hair, feathers, &c. [Po. *fulu*, *hulu*, *huru*, Mg. *vulu*, My. *bulu*, id.] See s.v. *bulu*.
- Fili, or filā, c. art., same as *bila*, lightning: *bila*. [Sa. *uila*, My. *kilat*, Mg. *helaṭa*, id.]
- Filifili, s., a gleaming or flashing shell worn as an ornament: *bila*.
- Filora, same as *bulora*, and, redup.,
- Filifilora. See *bulo ki*.
- Fimeri, v. r., to be doing something to each other, usually in a hostile sense, to be fighting: *meri*.
- Fimuri, v. r., to be returning each other, dismissing with presents, repaying: *muri*.
- Fināġa, c. art., s., food: kan i. [For other Oceanic forms of this word, see the lists of Codrington and Ray. Mg. *hinana*, id.]
- Firā-ni, v. t., supplicate, or pray, him, and without object, *firā*, to supplicate, pray, also *bifirā*, *bifirā-ni*. [Tah. *pure*, to pray, *pupure*, to pray frequently.] H. *falal*, Hithp., to supplicate, pray.
- Firaka, v. i., to delay. A. *ʿaraka*, (5), to delay.
- Fisa, v., *fisan*, c. art., s., to speak, word: *bisa*.
- Fis i, or *fisi*, v. t., to bind round, to bind about, as a fillet, turban, or vine round the head, a string round a

parcel, a bandage round a wounded limb; *fisi nama-nuk*, to bind up a wound; a yam vine binds round a stake (twines round it), and *fisi namē*, to twist a rope (bind round the one strand on the other—this is usually *bulo ki*); a whip or rod binds round the body to which it is applied, hence *tale fisi*, to flog (see *tale*, to go round), lit. to go round binding about, d. *mafsi*, to whip, flog: often the final *s* is elided, hence *fi-gote-fi*, to flog him to pieces (for *fisi-gote-fi*), lit. to flog—break him, and see *fifi* (supra), and *taffi*; the word of an adversary is said to *fisi* the object of his anger, that is, bind him round; *fisi uago*, bind round a pig (in order to its being carried slung to a pole, so that it may not be hurt). [Sa. *fisi*, to entwine as a vine, To. *fi*, to twist, and *fihī*, entwine, twist, Ma. *whi-whi*, be entangled, *whakawhi-whi*, wind round, fasten, My. *pusig*, to turn round, twist.] H. *habas'*, to bind, bind on, bind about, as a head band, turban, tiara, 'the seaweed is bound about (*fisi na bau gu*) my head,' Jon. ii. 6; to bind up a wound, to bind fast, shut up; cf. (A. 'afaš), *ḡosi*, q.v.

Fisi, a. used as s., i *bi fisi* (a boy that is circumcised, *ru tefe a i bi fisi*, they circumcise him, he is *fisi*). A.

'afaš'u, e praeputio apparentem habens glandem *puer*, faša'a, a glande *praeputium* reduxit puer.

Firi na, c. art., s., d. *firi na*, q.v.

Firi, or *firi*, v. t., same as *biri*, q.v., to make void, bring to nought; hence

Firi, in *tale-firi*, round-bringing to nought, i.e. all round.

Firigi, same as *biri-gi*, to carry.

Fisau na, s., d., as *nafisau nau* = *ora nau*, the sprout, shoot, or vine of a yam: *bisau*.

Fisiko na, s., flesh. H. *basar*, Ch. *bisra*, or *bisira*, flesh.

[TaSa. *veseko*, id.]

Fiso, c. art., s., an annual reed-like plant whose top is used for food. [Sa. *fiso*, a species of reed.] Der. unknown.

Fisuaki, same as *bisuaki*.

Fisueri, same as *bisueri*.

Fisuraki, c. art., s., talk, speech: *bisuraki*.

Fisurakien, c. art., s., the act of talking: *bisuraki*, q.v.

Fisurua, c. art., s., a lie, or lies; and

Fisuruen, c. art., s., lying: *bisuru*, q.v.

Fiti na, c. art., s., d. *firi na*, the rib, or ribs, side. [Er. *mperi*, Santo d. *porera na*, Ma. *rara*, Mafoor *raar*, rib.] H. *šela'*, Ch. 'ala', rib, side, A. *š'il'*, rib.

Fitaua, c. art., s., d. syn. with *fakaua* or *fikaua*: *tau*.

Fĭt, v. i., d., to run. A.
fadda, to run.

Fite, interr. See nafete.

Fitēriki, or biteriki, s., an old woman, matron, lady, as māriki, an old man, senior, sir: māriki is mā', man, and riki, old, and fitēriki is fite, woman, and riki, old: for fite, see under fafine and matu; and for riki, old, what follows. [Ma. ariki, first-born male or female in a family of note, hence chief, priest, leader.] E. lēhēka, to advance in age; be the first-born, or eldest, in a family; be senior; alhaḡa, to grow old, lhik, advanced in age, aged; contracted lik, chief.

Fitefa, same as bitefa.

Fitili, same as butili.

Fitia, same as bitia, q.v.

Fito na, s., d., syn. pile-meta na, q.v.: buto, v. i., and buto, s., bud.

Fo, d. for bo, q.v., particle used in the formation of the future tense.

Fōga, s., d. nāfo, whetstone, grinding stone, and (because used as whetstone) pumice stone. [To. fuaga (Ma. hoaga, Sa. foaga), a grindstone, a whetstone, fuafuaga, pumice stone.] See nāfo.

Fōna, c. art., s., d. syn. tofe, the native cloth, or clothing, made from the bark of a tree. [E. Mai funa, id.] See bono-ti.

Fōnu, s., the turtle or tortoise. [Fi. vonu, My. pānu, Mg.

fani, Ha. honu, Sa. volu, To. fonu.] A. 'āwinat, 'ayinat, the tortoise or turtle.

Fu, v. i., d. for mu, to hum, buzz, laḡo fu, humming or buzzing fly (blow fly): mu.

Fua na, or bua na, s., nafua n rarua, the bottom (outside) of a canoe or ship, lit. the back, syn. na matu n rarua: bua na, bui na.

Fuaḡoro, s. See muaḡoro.

Fuata, v. i., or a., to have raised stripes on the skin (as from blows with a rod, or as are formed by the veins on the arm). See bua III, and bua-ti: the radical notion is swelling out.

Fua-ti, i.q. bua-ti.

Fuḡa, d. buma, q.v.

Fuḡaga, v. i., to well up, spring, bubble up, welling over or spreading asunder (as a spring): fua, or bua III, and ḡaga, for which see maga.

Fuḡafuḡa, v. i., or a., i. q. buḡafuḡa, q.v. [Sa. faḡu-fuḡu.]

Fuḡafuḡa na, s., as, fuḡafuḡa nabiau, the whitened or breaking crest of a wave, lit. its blossom: fuḡa.

Fule, and fulefule, or bule-fule. See bule i.

Fulu, and fulufulu: i.q. preceding word.

Fuluara, v. i., or a., to be bad, a rascal, ill-looking, horrid, malignant. A. 'afar, عَفَرٌ, &c., malignant, horrid, &c.

Fulus, v., to turn: bulusi.
 Fumafuma na, s., d. for fūga-fūga na, q.v.
 Funaso, c. art., s., stopper: bunaso.
 Fura, same as bura, to be full.
 Furei, s. See futei.
 Furei ki, v. t. See burei: rub, cleanse; furei ki natua na, cleanse his feet, as by rubbing or scraping them on a scraper, &c.
 Furei a, same as burei, or bura i, to leave.
 Furiāna, c. art., s., the being swollen, or having the dropsy: buria.
 Fus i, same as bus i, d. mur i, q.v.
 Fusa i, same as busa i.
 Fusfus ki, same as busfus ki.
 Fut, c. art., s., d. for ʔosa-ʔosa.
 Futei, dd. furei, fuʔei, mitoi or mitei, s., the white ant. See rei, tei. [Sa. loi, Tah. ro, ant, gen. name.]
 Futfut, d. for butafuta.
 Futum, v. i., dd. bisau, busuf, busofu, bisobu, to sprout forth, spring up, grow. [Fila, Meli, Aniwa, Fut. *somo*, id., Mg. *mişemuka*, to germinate.] H. şamah, Kal and Piel, to sprout forth, to grow (as plants, trees, the hair), and fig. used of the first beginnings of things which occur in the world, as Isa. xliii. 19, 'Behold I make a new thing; now it shall *spring forth*,' Hi. make to sprout forth or grow,

and fig. make something spring up or exist, H. şamah, offspring, Ef. atuma, id.

Ğ (pronounced ng).

Ğā, d., pers. pron., 3 sing., he, she, it (nom. suf. n, or na). [Ma. *ğā*, pl. art., Sa. *na*, he, she, this, that, these, those, Ha. *na*, pl. art., and sign of pl. number; Mg. *izi*, My. *iña* (*inya*), he, she, it, they.] See Ch. V. 2.

Ğa, conj., usually ğo, q.v., and: ka, in kai, conj.

Ğa, final conj., that, ut, d. ka, or k', q.v.

Ğa, dem., this, here, there, always (in this form) suffixed as in nağ, nağa, q.v., alağa (alia ğa), this place, or place here, i.e. here (d. li ke, see ke); but alağa may be a contraction for alia nağa: ka, dem.

Ğaḡer, a., and s., grey-haired, aged, a grey-haired, i.e. aged person: kaḡer.

Ğāfa, s., a fathom (six feet). [Sa. *ğafa*, a fathom.] A. kāmāt (Nm. kama), a fathom (six feet).

Ğafikafı, s., a small basket; and

Ğafikafı, v., to feel for or take hold of a thing in a basket with the fingers. A. kōffat, a basket, kaffa, to take stealthily between the fingers.

Ğağa, v. i., to well out, or bubble up, as water from a spring, in fuğağa. See mağa.

Ġai, or ġei, redup. ġaiġai, v. i., to cry, sing, &c. : kai, or kei.

Ġai (ġa, final conj., and i, tense particle of the fut.). See i, dem.

Ġaiġai, v. i., to pant, be out of breath. [Sa. *ġa'eġa'e*, to be out of breath, Ha. *nae*, *naenae*, to be out of breath, to pant.] S. *kaġ*, to pant.

Ġai-tagoto, v. i., to scream (as in pain): ġai, and tagoto, for which see koto, to break.

Ġakalau i (ġkalau i), redup. of ġalau i.

Ġakarafi (ġkarafi). See *karafi*.

Ġakasi (ġkasi). See *kasi*.

Ġakat (ġkatak). See *kati*.

Ġakau sa, v. t., to grasp (as an oar, in pulling, or a branch of a tree): usually pronounced ġkau. See *ġau*, *kau*.

Ġakua, inter. ad., redup. of *kua*, or *ġua*, q.v.

Ġala, v. i., or a., small: *kala*.

Ġalakala, v. i., to laugh. [My. *ġalak*, to laugh loud continuously.] A. *kaḳara*, to laugh loud and long, *karkara*, to laugh, cf. *kalla*, 7, to laugh.

Ġalau i, v. t., d. *ġalau sa*, to cross over, d. (transposed) *lakau i*, q.v. E. *ḥalafa*, to cross over, *aḥlafa*, make to cross over.

Ġale-baġa, s., d., bowstring: *kale-baġa*.

Ġal i (al i, kal i), v. t., to stir round (as water or any liquid). [Ma. *ġaru*, a wave, *ġaruc*, shake, move to and fro, Ha.

ale, well up, *aleale*, make into waves, stir up, as water, *ale*, a wave, Sa. *ġalu*, a wave, *ġaġalu*, to be rippled, *ġalu*, to be rough, break heavily on the reef, &c., My. *alun*, Mg. *aluna*, a wave.] H. *galal*, to roll, hence *gal*, fountain, well, pl. waves, S. *galo'*, a wave.

Ġalu, c. art., s., husks, peel, &c. (for pig's food), better part of a thing; pudenda; d. the inner bark of trees: see *kalu-ti*. Cf. Ch. *gilla'*, S. *gelo'*, A. *gillu*, *gullu*, chaff, &c., a covering, better part of a thing.

Ġalu-ti, v. t., *ġaluti nāsu*, to put the bowstring on a bow, *naḥela ġalu*, covering board on end of a canoe; and

Ġalu, c. art., s., bowstring. See *kalu-ti*.

Ġaluġalua, v. i., or a., d. *sa-ġaluġalu*, to be aged, experienced (of persons), to be mature, also to be worn out as with age (of anything), as if to be full of agedness, and mere husk or skin: it has the a. ending a; *naġalu matua*, an aged, full-grown, or full-bearded person, or one not immature. A. *galla*, 2, to become aged and expert or experienced.

Ġan i, *ġanikani*, v. t., to eat: *kan i*.

Ġara, v. i., to be dry: *kara*.

Ġaraġara, v. i., to be strong, vehement, and *ġarakarai*: *kara*, *karakarai*.

Ġarā sa, v., to meet (any per-

son or thing), to come upon, hit, as, ru ba ġára nata, they went, met a person, i ba ġarā sa, it (as a calamity) came upon him, i sī ġarā sa, he shot (hit) it or him, i bisa ġarā sa, he spoke, met (or hit) it, i.e. he spoke to the point. H. *ḵarah*, and *ḵara'*, to meet.

Ġara ki, v. See *kara ki*.

Ġara, d., pers. pron., 3 pl., they : *ġa*, and '*ra*.' [Ma. *ġārā*, they, them.] See Ch. V. 2.

Ġar i, v., and, redup.,

Ġarikari. See *kar i*.

Ġaro i, v. t. See *kar i*.

Ġaru-ti, and redup.,

Ġarukaru. See *karu-ti*.

Ġarei ki. See *karei ki*.

Ġaraf i, v. t. See *karaf i*.

Ġari, a., d. for *kasi*.

Ġasa, inter. ad. See *kasa*.

Ġas i, v. See *kas i*.

Ġasua, and *ġasukasua*, a. See *kasua*.

Ġāt. See *ġaut*.

Ġat i, v. See *kati*.

Ġat, v. See *kat*.

Ġatikati. See *kati*.

Ġati, d. for *kasi*.

Ġato na, d. *karo na*.

Ġau, v. t., to grasp : *kau*.

Ġaua, a., barbed (of a spear) : *kau*, v. t., *taġau*. It has the a. ending a.

Ġaut, d. *ġāt*, in *bati-ġaut*, a plant with hook-like thorns, lit. grasping teeth : *kau*, v. t., *taġau*.

Ġel i, v. t., to clasp (in order to lift or carry), carry away ;

Ġele-ti, v. t., id. ; and

Ġelakela, v., used of many carrying away. See *kele-ti*, and *kalu-ti*.

Ġel i, for *ġal i*.

Ġema, d., verb suf., 1 pl., excl. : *ġami*, *nami*.

Ġemi, d. *ġami*, *nami*, nom. suf. 1 pl., excl.

Ġera-fi, for *kara-fi*.

Ġere na, s., in *mele-ġere na*, and *na ġaraġara na*, the part of the tail of a fish which when it is feeding near shore appears above water like a shark's fin. [Ml. P. *kare*, tail ; My. *ekor*, *ikur*, tail.] H. '*aḥōr*, A. '*oh'or*', hinder part, rear, end ; Nm. *ēkir*, end.

Ġesa, *ġesakesa*, for *kesa*, *kesakesa*.

Ġi, prep., and *ki*, q.v., to, belonging to, of.

Ġī, s., porpoise : perhaps so called because of the squeaking noise it makes on rising out of the water. See next word.

Ġi, *ġkī*, *ġiki*, v. i., creak, squeak, ping, moan. [Fi. *ġi*, to squeak, Sa. '*īi*, squeak.] A. *naḵḵa*, *naḵik'*, creak, &c.

Ġie na, or *ġia na*, s., name, dd. *kiha na*, and *ġisa na*, q.v.

Ġiè sa, or *ġie ki*, v. (see preceding word), to have or acquire a name for or in connection with something.

Ġiki. See *kiki*, small.

Ġil i, or *kil i*, or *kili*, v. t., to dig. [Sa. '*eli*, My. *gali*, Mg. *hadi*, to dig.] A. *kara'*, n. a. *karw'*, to dig.

NOTE.—*Kili natano*, dig the

ground, *kili ki nakasu natano*, dig a stick into the ground.

Ġkiliki (i.e. *ġikili ki*), redup., intensive, as *ba ġkiliki natuoma*, dig thy feet (into the ground), i.e. stand firm, or simply, *ba ġkiliki*.

Ġkita, i.e. *ġikita*, v. redup. See *ġita*, *kita*.

Ġinit i, v., *ġini ġote-fi*. See *kinit i*.

Ġirigiri, v. i., or a., to be bright, brilliant, shining, polished. [To. *ġigila*, bright, brilliant, polished, My. *gilag*, and *gilau*, to shine, glitter, be bright, brilliant, dazzle.] A. *gala'*, to be clear, shining, &c., *galiyy'*, bright, shining, polished.

NOTE.—The A. word also denotes to be or appear uncovered: Ef. d. *karo*, to be unclothed, have the clothes removed, naked.

Ġis, or *ġisa*, ad., together, lit. as one, with numerals, as, *rua ruā ġis*, two, two together, in twos, and so with all the numerals. H. *k'eħad*, as one, i.e. together, Ch. *ka-ħāda*. See *ki*, *as*, and *sa*, *s*, one.

Ġisa. See *kisa*, or *kesa*.

Ġisa na, s., c. art., name, dd. *gia na*, *kiha na* (for *kisa na*). [TaSa. *kiša*, Ml. U. *se*, Malo *isa*, Epi (Ba.) *sia*, (Bi.) *kia*, Ta. dd. *rije* (*narije*), *na'je* (*'je*), An. *t'a*, Fi. *ya't'a*, Am. *sa*, Paama *isa*, Ta. d. *hje*

(*nahje*).] A. 'ism' and sim', H. s'em, name.

NOTE.—The Ef. *ġisa* (*kiha*, *gia*) has *k'* (or *ġ'*) prefixed, as Epi *kia*, and TaSa. *kiša*, for which see Ch. II. 11. c., not in Epi *sia*, Ml. *se*, Am. *sa*, Malo and Paama *isa*: in all these the final *m* of the original is elided, as it is in *tā* (q.v.), blood, and *nu* (for *num*); this final *m* appears as *ġ* in Ta.

Ġis i, v. t., to feel, touch, and **Ġiskis**, redup. See *kis i*.

Ġita i, v. t. See *kita i*.

Ġite toa i, for *ġita toa i*. See *kite toa i*.

Ġo, conj., connecting substantives and sentences, and. [Ml. P. *ġa*, *ka*, Ml. U. *ko*, Fi. *ka*, and.] Amh. *ka*, and (with numerals).

Ġoba (*ġote-fi*), v. t., to cut, as a *nakoau*, with a knife. [Mg. *kapa*, cut, *mikapa*, v. t., to cut.] H. *gub*, A. *gāba*, to cut.

Ġoba-si, v. t. See *koba-si*.

Ġobera, or *ġobāra*, s., or *ko-bara*, side, as, *kobara kerua*, the other side. H. *'eber*, Ch. *'abar*, id.

Ġofu sa, v. t. See *kofu sa*.

Ġofkofua, a. See *kofkofua*.

Ġkofita (for *ġokofita*), a., sticky, gluey. [Mg. *feta*, *feta-ka*, clay adhering, wet, sticking to.] A. 'amada, 2, 5, to be wet so as to stick (earth or clay).

Ġogo, v. i., to wade, to wade half swimming;

ĠoĠo, s., an aquatic bird. [An. *ajaj*, to swim, Sa. 'a'au, to swim, Fila *kaukau*, to bathe, Ma. *kau*, swim, wade, Ha. *au*, *auau*, swim, bathe, hasten, cf. Ja. *kumbah*, to wash.] A. *hamma*, 1, hasten, 4, bathe, or wash oneself in cold water, 10, bathe in hot water; and, general term, wash the body.

Ġoi, or Ġo i, v. t., or ko i, as, Ġoi naniu, to rub, scrape, or grind out by rubbing or scraping the kernel of the coconut, suru-Ġo i (cover-drain out) to cover with one's mouth the aperture of a drinking vessel and drain out the contents, koi, a mark or boundary, also koika nafanua; redup.,

Ġoko i, v. t., to scrape (nafona); to mark, paint, or smear (nafona, i.e. native cloth), koko, the paint used for this, Ġokoi (or Ġokai, or Ġokei) nafona. [Sa. 'o'ai, to mark or paint native cloth.] H. *hakah*, i.q. *hakak*, cut into, *hack*, engrave, carve, draw, paint, delineate, *hok*, a defined limit, a bound, A. *hakka*, 3, grind by rubbing, 1, hack, cut, pierce, 7, drain out (as milk), *hakka*, scrape, rub; hence also

Ġko, or Ġoko, v., to cut into, cut, hack, always followed by another verb, as, Ġko Ġora i, Ġko Ġote-fi (used of cutting up the *nakoau*, or native pudding), na kokoen, s., the cutting up.

Ġokolau, see Ġakalau (Ġkalau i).

Ġōlē, s., a cripple, one lame. A. *gayala*, to be lame.

Ġkola (Ġokola). See kola, *kokola*, to be dry.

Ġkola. See kola, shout.

Ġkolau. See kolau.

Ġolī na, c. art., s., bird's beak, lips, mouth. [Sa. *gutu*, mouth (of animals, wells, bottles), Ma. *gutu*, lip, rim, *whaka-gutugutu*, grumble at, scold, Fi. *ġusu*, mouth, Fut. *raġutu*, beak.] A. *nakara*, to peck with its beak (a bird); to scold, *nakrāt*, foramen (*gulae*), *mankar*, bird's beak.

ĠoloĠa, v. i., to be filthy, dirty. *Ġarafa*, 3, to be defiled, 4, to be infected, contaminated, Nm., 4, to disgust.

Ġkolōfa. See kolōfa.

Ġolu-ti, v. t. See kalu-ti.

Ġon, v. i., to be firm, fast: kon.

Ġkon (kokon), redup. of preceding.

Ġkon (gokon), v. i., to be bitter: kon, kokon.

Ġonai, v. t. See konai.

Ġor i, or kor i, v. t., to enclose or surround with a fence (*nakoro*); then to enclose as with a fence a sick person (shutting out and prohibiting evil spirits or evil influences from him)—this is done by the 'Sacred Man' (*natamole tabu*)—hence *ġorokoro*, to divine, and *nekoro*, divination, or incantation, with its accompanying rites; redup.,

gorokor i (native Christian prayer, Atua O, ba gorokoro gami auga toko loğa namolien anaġo—'O God, enclose us that we may abide in the loğa (enclosure) of Thy salvation'); ġorò sa, to conceal it (as a crime with which one is charged); ġor i, to prohibit, as, tuba ġor i, prohibit, impede, obstruct, bisa ġor i, speak, impede, or obstruct him; tu ġor i, stand, obstruct; ġkoro (ġokoro), v., and nakokoro, s., a prohibition, also an obstruction or thing put to close up or obstruct the entrance to a house, a door. This verb is much used after other verbs as bā ġor i, to go obstructing, i.e. to meet, d. bākor, to meet, or rather to come or go before, i.e. appear before (any one), then to arise, come into sight (as a man, ship, &c.), and take place (as an event); meri ġor i, bati ġor i, like ġor i, simply mean to enclose or surround with a fence, sera ġor i, to enclose or encircle (the head) with a fillet, hence seragoro-bau, a hat; ġore na, a brother's sister, or sister's brother, brother and sister being children of the same mother, or of the same nakainaġa. A. ġagara, impede, prohibit, interdict, 2, to have a halo surrounding it (the moon), (see koro), 4, to conceal; ġigr', ġogr', a fence, a wall, what is prohibited,

genitals of a man or a woman, kindredship, relationship, ġāgir', a fence; H. hagar, to gird, ġagōr, a girdle, clad. Nm., 2, to fence round, confine, forbid; E. hagar, town, village (Fi. koro, id.).

Ģore na, s., brother's sister, sister's brother. See under preceding word.

Goro, v. i., or koro, to snore.

[Ma. ġoġoro (redup.), My. ġorok, Mg. eruġa, id.] H. naġar, A. (ġ'arra, ġ'arġ'ara) naġ'ara, S. nġar, snort, breathe hard through the nose, E. nēġera, snore;

Ģore na, c. art., s., the nostrils, nose, dd. usu, ġusu. [Fi. ut'u, Sa. isu, Ma. ihu, My. iduġ, Ja. iruġ, Mg. uruna, nose.] H. nġiraim, du., the nostrils, S. nġiro', the nose, A. noġ'rat, aperture of the nose.

Ģorot i, v. t., to cut round, as to cut round a stick in order to break it; hence

Ģoro ġote-fi, v. t., cut round, break it (as a stick). Nm. ġ'arat, to shave off in turning, H. ġarat (q.v.), S. ġrat, cut in, engrave. See karati.

Ģota, redup. ġoġota, v. i., or a., black, dirty, bukota, dirty (as water with dust or earth in it). [Gilolo kokotu, kitkudu, black.] 𐌒𐌔, A. ġadara, n. a. ġadru, kadara, n. a. kadra-t, id.

Ģota fānu, s., or ad., evening, d. kot' fān, d. syn. rāġ mēlu, lit. time of dusk, or sunset:

gota, or kot', a time (see kota). A. wakata, 1, 2, to fix a time, wakt', a time, a point or part of time: fānu. [Santo punu, to set (the sun), puni, dusk.] H. pun (perhaps i.q. A. 'afana = 'afala, cf. H. 'apal, see melu), to set (as the sun), to be darkened.

Ġot, v., cut. See koto-fi.


Ġote-fi, v. t. See koto-fi.

Ġotokoto, v. i., to begin (break or cut, as it were, into the doing of something, 'break ground' in the matter), as i Ġotokoto bat i, he began—did it: koto-fi.

Ġū, d. mu, nom. suf., your, 2 pl. (ku, verb. pron., 2 pl.): separate pron., 2 pl., kumu.

Ġū, dd. mu, kama, verb. suf., you. See preceding word, and fol.

Ġu, d. k (for ku), nom. suf., 1 sing., my, as, narugu, my hand. See Ch. V. 2.

Ġua, inter. ad., why? lit. that what? It is used with the verbal prons., as, i kua, it is for what? Indefinitely i kua, it that so (assent): kua and gua are equally used. , that what? why? See Ch. V. 5.

Ġua, v. i. See kua, Sa. ġu, to growl.

Ġūku, v. i., to stoop, be incurved, maġuku, to be incurved, ġuku rumu ki mō na, to shrink or incurve the bosom to her son-in-law (of

a mother-in-law bowing and covering her bosom and face so as not to be seen by her son-in-law), d. kuku ruma. [Mg. huhuka, bow down, cover.] E. ġ'uhka, to be incurved, bent, specially from old age, hence ġuhuk', one aged, bent, and shrunk together.

Ġuku-taki, v. t., to make ġuku. See ġuku.

Ġulu-ti, v. t. See kalu-ti.

Ġulu, v. i. See kulu.

Ġum i, v. t., or kum i, to absorb in the mouth (as a lolly). H. gama', to absorb, to drink up, to swallow, i.q. Ch.

Ġum i, v. t., dd. um i, ġu i (ġw i), m i (mw i), to seize, grasp, catch, hold, with or in the hand. [Sa. 'u'u, to take hold of, to grasp, ps. 'umia, Fi. qumi-a, ququ, id., My. gān-gam, Ja. gāgām, to clutch, to clench, the fist, the clenched hand, To. kuku, hold in the hand, or mouth, bite, ravenous, Ma. kuku, grate, Mangarwan kuku, wipe.] A. kamkama, to collect, to seize or catch with the hand, to take, kamma, to sweep, voravit.

Ġunut i, v. t. See kinit i.

Ġura i, v. t., to scrape off, ġura ua, to scrape or rake off the heated stones from an oven, maġir i, v. t., scrape, maġura, v. i., or ps. a., diminished, lean, iġura, d. iġiri, the stick for scraping

or raking the stones from an oven, *gura biri ki* (d. syn., *sera biri ki*), to startle (one) (as by coming behind one and suddenly laying or sweeping the hand on him): *kar i*, *garu*. H. *gara'*, to scratch, to scrape, scrape off, then take away, withhold, to diminish, Ni. to be taken away, withheld. Note the Ef. *ma-gura*, denotes, lit. taken away from, i.e. diminished, lean, with the prep. *ki*, *ma-gura ki*, to withhold from (one), meta *ma-gura ki*, he eyes withholds (something) from (one), he is stingy; in one d. i meta *makur ki*, is said to denote he eyes withdraws from (one), he is covetous, lit. he eyes scrapes off (from some one).

Gure-si, v. t., to gnaw: see *gura i* and *kar i*. [Sa. *gali*, gnaw, Fi. *quru*, v. i., *quru-ta*, v. t., to eat anything unripe, to scranch, eat ravenously, to gnaw, My. *greb*, to gnaw.] This word seems properly to denote, scranch, scrape off, absorb, H. *gara'*, scrape off, A. *gara'a*, to absorb, swallow.

Guru ki, v. t., to gather together, *guru-maki*, v. t., id., or *kuru ki*, *kuru-maki*, *gkuruk* (*gukuruk*), gather together (without object); and

Gurua, s., c. art., a field (of battle, of yams), so called because men or things are

gathered together in it; *ku-ru*. A. *kara* (mid. ڪۆر, ڪۆر, to gather together, *karkara*, cf. H. *gur*, (3), to be gathered, to gather together, 'agar, collect, gather in.

Gurui, and

Guruni, s., c. art. *na-guruni*, a woman, wife, female. See Ch. II. 17. e.

Gusi, v. i., to be crooked, contorted, *ma-gusi*, crooked, contorted. A. 'akis'a, to be crooked, contorted, 5, id.

Gusu, v. i., to stoop. A. *na-kasa*, to stoop.

Gusu na, s., c. art., the nose: *gore na*, q. v.

Gusugisu ki, v. den., from preceding word, to nose (a thing), i.e. smell it. [Mg. *uruka* (from *uruna*, the nose), *miuruka*, to kiss by touching noses.]

Gusu, v. i. See *kusu*, *kosu-mi*.

Gusu-mi, v. t. See *kosu-mi*.

Gut i, v. t., and *gukut i* (*gkut i*). See *kut i*.

Gutu ki, v. t. See *kutu ki*.

I, verb. pron., 3 sing., he, she, it, sometimes pronounced *o*; also dd. *i*, e, verb. suf., 3 sing., him, her, it. [Epi Ba. *o*, Epi Bi. *e*, him, her, it; Fut. *i*, ML P. *i*, TaSa. *i*, he, she, it.] Separate pron. *nai*, dd. *inia*, or *enea*, *ga*, or *niga*, he, she, it.

I, dem., d., this, here, d. *ei*, *rag i*, this time, now.

I, or e, a tense particle used after *ka* (sign of past tense, as, *i ka fano*, he went), and *ga*, and *ba* (final conjs.), thus, *i kai bano*, he had gone, *i gai bano*, let him have gone, the notion expressed being that the action (as going) was done or is to be done *before* the doing of something else. Dialect syn. *ko*, *ba i bano* = *ba ko bano* = that thou have gone, lit. that thou *now* (before something else to follow) go. [Cf. *e* after verbs in *Ha.* and *Tah.*] Probably the dem. *e*, this or that (perhaps contraction of *uai*, this, now, that, then, thus, *igai bano* = *iga bano uai*, which is sometimes used, the expression denoting exactly the same, only the ad. being differently placed, as in English we might say, let him *now* go = let him go *now*), thus, *i kai* (or, *ka e*) *bano*, he went then (that time), *ba i bano*, go *now* (this time), d. *kui ban*, you now go (as bidding farewell).

I, dem., in *ēi*, not that, no: syn. *ēūo*, *e*, and *uo*, dem.

Ī, no, compare *e* in *ēi*. [This neg. ad. is seen in *Sa. i* (in *i'ai*, no), *To. i* (in *ikai*, no); for the *kai*, see *tika*.]

I, prep. (also *ē*), contracted from *ni* (li), often *t*. prep. [Ma. *i*, id.]

NOTE.—The verb. suf., 3 sing., is often combined with this prep. *ia*, d. *i*, for *iia*, *ii*.

Ia, s., d. for *bia*, child.

Ia, verb. suf., 3 sing., dd. *i*, *e*, him, her, it.

Iak, s., d., mother (vocative). See *aka*, and *i*, art. [Mg. *kaki*, and *ikaki*, my father (voc.).]

Ibē! iebē! ibo! interj., exclamation of wonder, surprise, and pleasure, d. *bai*. See *bai*; *i*, as in *io*, *iore*.

Igam, dd. *agam*, *ni gami*, *ki gami*, *kinami*, q.v., 1 pers. pron. exclusive.

Igin, d., ad., here; *i*, prep., and *gin* (or *kin*), q.v. [Sa. *i'inei*, Fut. *ikunei*, id.]

Igira, d. for *igita*, 1 pers. pron. inclusive.

Igiri, s., and

Igura, s., same as *egura*.

Igita, dd. *agita*, *nigita*, *ki gita*, *nininta*: *gita*, for *nita*, 1 pers. pron. inclusive.

Ika, s., c. art. *naika*, fish. [Sa. *ia*, My. *ikan*, Santo d. *ika*.] Cf. *H. dag*, pl. const. *dēgē* and *dagah*, const. *dēgath*, fish. It is possible that *ika* is the same by the elision of the d. See Ch. II.

Iki, a., small, little; in *kariki* (*kar' iki*), little children. See *kiki*. [To. *iki*, small, little.]

Ikin, or *kin*, s., c. art. *nikin*, a bird's nest. [Mg. *akani*.] *H. ken*, A. *wakn'*, *wukunat*, id.

Ilibagoen, s., a basket with closed bottom, a purse, or wallet: *ala* (basket), *ḡago*, *uon* (*ḡon*).

Ili-fiki, v., also lele-, or lili-fiki, d. syn. kelu-faki, as, rarua i ili-fiki naḡusu, the canoe rounds the point, or cape. See lele, lili.

Ilisela, ad., throughout, for lili-sela, lit. all round (throughout) the way: lele (or lili), sela, q.v.

Imrum, d. imrau, ad., inside the house: i, prep., moru, hollow, um, house. See ka-tema.

Īn, s., or nīn, the wind, the air: laḡi. [My. *agin*, Mg. *anina*, the wind.]

In, dem., this, d. na. [Cf. Sa. *nei*, this, now, Mg. *ini*, that, this, My. *ini*, this.] Assy. annu, this.

Inia, inea, or enea, d., pers. pron., 3 sing., he, she, it.

Inin, here: i, prep., and nin, this.

Inini, d., s., c. art. nainini, spirit, soul. See anu.

Inira, inera, or enera, d., pers. pron., 3 pl., they.

Inira, or nira, or nera, d., verb. suf., 3 pl., them.

Inuma, s., d. for isuma, q.v.

Io, ad., yes. [Sa. *io*, Fi. *io*, or *ia*, yes, Ja. *iya*.] H. 'ihu', E. 'ewa, yes.

Iorē, ad., d. ōrē, yes. [Fi. *iarai*, yes.] From io, and ri, dem. See eri.

Īra, or ēra, or ra, verb. pron., 3 dual, they two.

Ira (d. ir), or ra, verb. suf., 3 pl., them.

Īru, or eru, or ru, verb. pron., 3 pl., they, d. ū, or u.

Īs, ad., or interj., no, not so. [Mg. *isi*, id.] I, neg. ad., and s', dem. See sē.

Isi, s., c. art. nāisi na, basis, foundation; nāisi matua na, its great foundation, nāisi matua nāisan, the great foundation of the discourse or speech, its text, nāisi namal, the foundation of the affair; and

Isuma, d. inuma (s to n), s., a clearing for a plantation, lit. the foundation of the clearing for cultivation. See uma. A. 'iss', &c., a foundation.

Ita, s., c. art. naita, d. for nāta, a human being, man. See ata.

Īta, interj. of exhortation, come! now then! come now! [Ta. *ita*, id.] A. hīta, adesdum, adeste.

Itaki, s., dd. otaki, uataki, a split stick for grasping and lifting hot oven stones, the native tongs: i, art., and taki.

Iu, or ōu, verb. pron., 3 pl., d. for ĩru, or ěru, they.

Īu, s., c. art. naiu, or naiyu, d. for nausu. See usu.

K, d., verb. suf., 2 sing., thee, d. ko. A. ka, thee.

Ka, kī, or kē, ad., as; tera kī māla, move (lit. fly) like a hawk (of the dancing of women who move with both arms stretched out like the wings of a hawk); usually

prefixed to another particle, as, *kīte*, as. A. *ka*, H. *kě*, as. K, d. *gu* (*ku*), nom. suf., 1 sing., my, as, *naruk*, my hand. [My. *ku*, Mg. *hu*.]

Ka, *k'*, tense particle, past indefinite, as, a *ka bano*, I went, i *ka bano*, he went. [Fi. *ka*, a sign of the past tense, sometimes of the present.] For this *ka*, see Ch. V. 10. c.

K', d. *ga*, d. *ka*, final conj., that, in order that: prefixed to the verbal pron. it loses its vowel: in the d. in which this particle is pronounced *ga*, the verb. pron. is put before it—i *ga*, he that, i.e. that he, d. *ke* (*k'*, that, e, he), that he, d. *ka* (*k'*, that, a, I), that I, d. a *ga*: the order seen in *ka*, that I, *ke*, that he, is the older and more correct: examples, *ka fan*, that I go, *ke fan*, that he go, let him go, and so with every verb in the language. This is not a tense but a mood, though the idea of futurity is implied: to make the future tense *fo* (see *bo*, *mo*, *uo*) is added, thus, *ka fo ban*, I shall go, I will go, *ke fo ban*, he will go (he shall go, is rather *ke ban*, i.e., he must go, but also, let him go, and, he may go, and, to go, or, that he go). As final conj. A. *ka'*, H. *ki*, that, in order that (with the future), Latin

ut (with the subjunctive). It is not surprising that *k'* in some dialects denotes the future. Thus in Florida it denotes the future, as, *ke bosa** (*k'*, this particle, and e, he), he will speak, compare Tigre Matt. xvi. 27 (when the Son of Man) *shall come* (*kimase*), for the simple future in Ethiopic: this Tigre *ki* is *k'*, the particle in question (A. *ka'*), and i, verb. pron. or preformative, 3 sing. [Ef. d. *ja*, d. *k'*, final conjunction, Ysabel *je*, *ji*, Raratonga *ka*, usually *kia*, Ma. *kia* (the *a* is a dem. added), To. *ke*, Mg. *h'*: Raratonga *ka*, future, in some places past, Florida *k'*, future, Mg. *h'*, future.] See Ch. V. 8. 1.

Ka, d., dem. *ki*, or *ke*, this, there (near), as, *nauot ka*, this chief; *ke*, and *ga* in *naga*. See word after next below. [My. *iki*, *ika*, *iku*, this, that, TaSa. *aki*, or *ake*, this.] E. *ka*, dem., seen in *zöku*, Amh. *yö'h*, or *ihö*, for *ikö*, this, Arm. *dek*, *dak*, *deka'*, *dake'*, A. *ḏaka*. With the Semitic demonstrative *ka* (Dillmann, *Gr. Eth.*, §§ 62, 65), seen in these words (whence E. *kia*, prefixed to personal pronouns) compares probably Assy. *aga*, this (Sayce, *Assy. Gr.*).

NOTE.—This Semitic dem. *ka* is seen also in E. 'elku,

* Ef. *ke bisa*, that he speak, he may, must, &c., speak, let him speak.

‘elkētu, Ch. ‘illek, A. ‘olaka, &c., these, those.

Ka, prep., usually **ki**, rarely **ka** (see Ch. V. 11. 3), as, d. **i ba ka tafa** (commonly **i ba ki tafa**), he went to the hill: **ki**, or **gi**, to, belonging to, of, for, from, and transitive prep. after verbs; prefixed to the nom. suf. it forms poss. prons., as **kaḡu**, **kama**, **kana**, &c.; **kana**, his, for him, is syn. c. **kakana**, **kanana**; see Ch. V. 11. (6). [**My. ka**, to, unto, towards, after, according to, much used in composition in the formation of other preps. and ads., as in **kan** transitive prep. after verbs, and **akan**, to, &c., and particle of the future tense, **Mg. lu**, to, for, belonging to, and particle of the future tense, **Ma. ki**, to, towards, &c., and, after verbs, transitive prep.] **Amh. ka**, to, of, from, **Himyaritic ka** or **ki**, after verbs transitive prep.; **H. ki** is a conj., that; compare ‘ad **ki**, until (conj.), or until that, with **E. and Amh. ‘eska** (‘es, for **H. ‘ad**), prep., to, unto. Thus the same particle which is a final conjunction (see above, under **k’** (**ga**, **ka**), final conj.) in **A. and H.**, is a prep. in **Himyaritic and Amh.**

Ka, or **ki**, dem., rel. pron., art. (same as word before the preceding, above), prefixed to pers. prons., nom., **kinau**, **kigita**; see Ch. V. 1. a.

Kaba-si, d. See **koba-si**, to follow.

Kabe, s., a small basket. [**Ma. kakapu**, a small basket for cooked food, so called from being curved (**kapu**) like the hollow of the hand (**kapu**).] **S. kapo’**, poculum **H. kaf**, or **kap**, hollow of the hand, pl. a hollow vessel, pan, or bowl (**H. kafaf**, to bend, curve).

Kaḡə, s., a kind of crab.

Kābe, d. **kāfinī**, s., a pigeon, d. **kime**. [**Ma. kukupa**, **Tah. uupa**, **Am. um**, **Epi ama**, id.] **A. ḡama’**, pigeons.

Kabu, s., d. **koau**, the native ‘pudding’ (tied up in a bundle, and cooked in the oven); the main article of native food: see **kofu**. [**Tah. ohu**, a bundle of some food tied up and baked in the native oven, **Sa. ‘ofu’ofu**, to envelop in leaves (for cooking).] **A. kobbat**, **kabab’**, ‘kibby,’ the national dish of the Arabs, made of pounded or brayed wheat and fish or flesh, gathered into a round mass, and cooked in the oven. See the verb under the word **kofu**.

Kabu, s., fire; and

Kabu teraḡi, v., to burn heat ing it (cold food), to warm or heat (cold food). [**My. api**, **Sa. afi**, **Mg. afu**, fire, **Sa. afia**, ps., to be burnt accidentally.] **S. ḡab**, to burn, **A. ḡobaḡib’**, (redup.) fire. See **teraḡi**.

Kabu, s., in *talekabu na*. See *kobu*.

Kaber, v. i., or a., to be grey-haired, aged;

Kaber, d., s., a husband, lit. an aged man;

Kaḅera, d., s., a wife, an aged woman, d. *aḅera*, or *abura*, c. art. *nāḅera*, *nābura* (k elided). A. *kabira*, to be advanced in age, *kabīr*, advanced in age and fully grown, E. 'eber, old woman (k elided).

Kaf, v. i., to be bent (as with hunger). See also *kai*. [Ma. *kapu*, curly, *kapu*, the hollow of the hand.] H. *kafaf*, to be bent, *kaf*, hollow of the hand.

Kafa i, v. t., to cover (as a rotten wood board with another), A. *kaffa*, 1, 2, to cover, &c.

Kafa-raḡo, s., see d. transposed *faka-raḡo*.

Kafika, s., the rose apple. [Fut. *kafika*, Fi. *kavika*, Ml. P. *ḥaviḥ*, Malo *aviḡa*, TaSa. *ka-bika* (*khabika*), id.] H. *tapuah*, an apple (so called from its scent, from *nafah*), A. *toffāḥ*, an apple, not only the common one, but also the lemon, citron, &c.

Kafikafi, v., *ḡafikafi*, q.v.

Kafinī, s., d. *kabe*, q.v.

Kafi-si, v. t., to uncover, open (eye, basket, &c.), A. *kafaḥa*, to uncover.

Kafu-ti, or *ḡafu-ti*, v. t., to wrap up (a thing, as a stone, with cloth, so as to cover it

all round), same as *kofu sa*, q.v., which is used of thus wrapping up food to be cooked; hence

Kafukafu na, s., pellicle, as of an egg or fruit (its wrapper or covering), d. *kamu*.

Kai, v. i., to be bent, for *kaf*, q.v.

Kai, conj., d. syn. *bo*, conj., q.v. : *ka* (see *ḡa*, conj.) and *i*, he, she, it.

Kai, or *kae*, tense particle (compounded of *ka*, q.v., sign of past tense, and *i*, or *ə*) of the pluperfect. See *i*.

Kai (or *kei*), *ḡai*, v. i., to cry, sing (men, birds), sing out, sound, &c. [Ml. P. *keke*, to sing.] E. *naḡawa*, to sound, give forth a sound (of the human voice, songs of birds, &c.), A. *naka'a*, to cry out, sing out.

Kai, s., a sharp shell used for scraping : *ḡoi*.

Kaimi-si, v. t., to make to exist, as (the heathen used to say of the sea, &c.), *i tumana kaimi-si*, it made itself to exist; and

Kaimis, s., c. art. *nakaimis*, one that does anything hiddenly and wonderfully, as destroying an enemy by changing one's form magically and deceiving, &c. H. *ḡum*, arise, exist, go forth, grow up, stand (be fixed), Hi. cause to arise, exist, A. *kāma*, 2, rightly appoint and dispose (a thing), 4, prepare (evil against a person), &c.

Kainaga, s., c. art., a tribe or family clan. [(Sa. *'aija*, a family, relations.) To. *kainaja*, a meal, victuals.] See **kan i**. **kainaga** is for **kaninaga**, orig. **kanitana**.

Kaka, s., **kaka naniu**. See under **aka**.

Kakana (**kakagu**, **kakama**, **kakagita**, &c.), poss. pron., syn. **agana**, &c., q.v. : **kaka** is **ka** prep. doubled. [Epi *gka*, *gkana*, his, &c.]

Kakat, s., a bite. See **kati** or **kat i**.

Takei, s., c. art. **nakakei**, a story (traditional). A. *ḥaka'*, to narrate, Nm. *ḥucèya*, narrative, tale.

Kāl, s., a child. See under **bakal i i**.

Kala, v. i., or a., little, small. See under **bakal i ii**. [Mg. *keli*, id.]

Kalai, d., s., a spider's web, and d. **nilau**, and

Kalau, d., id., lit. a woven thing. [My. *labalaba*, and *lawalawa*, a spider.] H. 'arab, to weave. See **kolau**.

Kalau, **gkalau**. See **galau i**.

Kale-baga, s., d. **kaleмага**, bowstring (made out of the **baga** or **мага** tree): **kalu**.

Kālī, s., native spade, digging stick: **kil i**.

Kal i, or **gal i**, q.v., and redup.,

Kalikal i,

Kalu, and **galu**, s., bowstring, **kalu nāsu**: **kale** in **kale бага**. See **kalu-ti**.

Kalu, s., d. **kul**, cloth, clothing, lit. a covering; and

Kalu-ti (same as **galu-ti**), d. **kulu-ti**, v. t., to cover, as with a mat or rug, **i kalu ki nakalu**, he covers (himself) with cloth or clothing, **i kalu**, d. **i kulu**, or **i gulu**, middle sense, he covers (himself), as with bedclothes, i.e. mats or such like, also to put the bowstring on a bow (or **galu-ti**) and to clasp round with the arms (a violent man, to restrain him, or a pig, &c., stooping to lift it in order to carry it): the vowels of this word are changed in **kalu**, **kulu**, **kele** (**galu**, **gulu**, **gele**), **golu**. See similar changes of vowels in the My. word under **kela**, infra. A. *galla*, 2, to cover, 5, to be covered, clothed, **gullu**, coverings, clothes, &c., as rugs: the idea of covering arises from that of wrapping round or rolling up—see the eg. H. *galal*, to roll, and its related words in *Ges. Dict.*, and see below, under **kela**, **kelu**.

Kalumi, s., the spider. See under **kalau**.

Kama, d. for **kabu**, in **anekama**, q.v.

Kama, d., verb. suf., 2 pl., you, d. **mu**, My. **mu**.

Kamam, d. for **kinami**, q.v.

Kami, d., pers. pron., 2 pl., you.

Kami, v. t., to seize, grip, take with the fingers, or with nippers, compress or squeeze

between two things (like alat i); same as kamut i, q.v.

Kamu na, s., pellicle, d. for kafukafu na, q.v.

Kamut i, or gamut i, v. t., to take, grasp with the fingers, nip, then (like alat i) to nip or cut with scissors, to cut the hair; hence

Kam, s., c. art. nikam, native tongs (a split stick for grasping hot oven stones, and lifting them), lit. that which (kami, or kamut) nips, seizes, grasps, d. kau, q.v., or gau (agau), and

Kamkam, s., scissors. [My. *cubit*, or *chubit*, Ja. *juvit*, to nip, pinch, My. *ajkub*=*agau*, tongs, nippers, Ha. *umiki*, to pinch with the fingers, Fi. *qamuta*, to take hold of, or hold as with pincers, to shut (the mouth), *ai qamu*, anything to *qamuta* with (My. *ajkub*), as pincers, bullet mould, vice.] H. *kamas*, to squeeze together, hence to take with the hand, *kamat*, to hold fast with the hands, to seize firmly, *kafas*, contract, shut (as the mouth), *kabas*, to take, grasp with the hand, A. *kabaša*, to take with the tips of the fingers, *kabaša'a*, take, grasp with the hand.

Kana-, pref. to nom. suf., forming poss. pron., *kanagu*, *kanama*, *kanana*, &c.: *kanana*, d. *kinin*, is syn. c. *kakana*, q.v. [Epi *kana*-, d.

kona-, as, *kanaku*, my, &c.]

Kana- is ka, prep., and na, prep. See Ch. V. 11. (6).

Kana, v. i., d. *kano*, to shrink from, to be unable; i *kana bat i*, he is unable to do it (shrinks from, or is afraid), i *sua bo kin*, or *bo ki*, he takes (acquires) a mind shrinking from, afraid, unable (to do something). A. *kana'a*, to shrink from, not daring, or being afraid.

Kan i, v. t., to eat, redup. *kanikani*: tea *kanien*, that which is for eating, *nakanien*, act of eating, the eating, food, *finaga*, q.v., food, *bagan i*, to feed, make to eat, or *fagan i*, q.v., and *faga*, *faga-faga*, *nakabu faga*, devouring (eating) fire, *nalagi kani-kani*, a strong wind, *kana*, a squall; *kainaga*, a tribe, family clan (from eating together). [Fi. *kana*, to eat, *kani-a*, to eat, *vakani-a*, feed, cause to eat, used also of the heat of the sun, and violence of the wind, Sa. *ai*, My. *ma-kan*, Mg. (*m* transposed) *humana*, *hanina*, to eat.] A. 'akala, to eat, 3, eat together, 4, to feed, cause to eat, 'akil', one who lives with one, messmate, familiar friend (cf. *kainaga*, and A. 3), H. 'akal, to eat; A. 'akala, (2), to scratch (the head), 'akila, to be itchy, Ef. *makinikini*, to be itchy.

Kana, s., a squall. See under preceding word.

Kanāu, or **kanāo**, s., d. **kanoa**, **kano**, child; **nasuma nī kanoa**, or **kano**, the womb, lit. house of the child (or foetus). In E. Mai this is called **kiri fanau**, the cover (**kiri** = **kuli** = skin or covering), or skin of the child. This word is familiarly used by men to each other as a vocative, as **kanāo**, or **kano**, mate! (child!), pl. **kanō maḡā**, you people, d. **nakanoa**, **kano ni Efate**, man of Efate, pl. **nakan Efate**, people of Efate, lit. children of Efate, d. **nati ni Efate** (see **ani**, **ati**, child): hence **kano** is sometimes equivalent to 'person', as **kano sa**, **kano uia**, a bad, a good person;

Kan, c. art. **nakan**, children (of a place);

Kano, or **kanoa**, s., see **kanāo**;

Kanoa, s., c. art. **nakanoa**, see **kanāo**. [My. *kanak*, child, *anak*, id., as Ef. **kanāo** and **ani**, q.v., child, so Mg. *zanaka* and *anaka*, Sa. *fanau*, Ef. **kanāo**.] A. **walada**, H. **yalad**, E. **walada**, to bring forth, bear (of a mother), to beget (of males), and used in E. also of the earth bringing forth its produce.

Kano, or **kanoa**, d. **kanau**, or **Kanoka**, v. i., or a., to be produced (as it were born, of yams), **naui i kanoa** (d. **kanau**), the yam is produced, born, or growing (as if the insat, q.v., had brought it

forth new born), **naui kano**, new or growing yams. See preceding word, and s. v. **ani**. For the change of the first radical of this Semitic word to **f**, **k**, and **z**, and ' ; of the second radical to **n**; and of the third radical to **k**, and ' , see Ch. II.

Kara, or **gara**, redup. **gara-gara**, v. i., or a., strong, and d. **karakarai**, or **garakarai**, strong, **taḡaraḡara**, strong, vehement. [My. *kras*, hard, violent, strong, vehement, force, Mg. *heri*, power, strength, force, might, *miheri*, strong, powerful, mighty, *heri*, being forced to, compelled, constrained.] A. **ḡahara**, n. a., **ḡahr**, to be mighty, might, force, **alkah-haro**, omnipotent (God).

Kara, or **gara**, redup. **gara-gara**, v. i., or a., to be dry, **baḡara i**, v. c., to make dry, to dry (a thing), **nakarān**, the being dry, also, the being (bare and dry) poor, poverty; **kara**, dry, then hard, strong, stiff, rigid (as dry wood). See also **kara**, s., and **makarakara**, v. i., infra. [My. *krij*, dry, *krij kan*, to dry (a thing), Mg. *haraka*, dried up, scorched, parched.] H. **ḡarar**, to burn, be hot (cf. A. **ḡarra**, E. **ḡarara**); the primary idea is that of 'the shrivelled roughness of things that are dried or scorched', Ges.; to be burned, to be dried up.

Kara, s., c. art. nekara, the nettle (so called from its burning; compare makara-kara, to be burning, to be hot, as the mouth with pepper, or the skin stung by a nettle). See preceding word, and compare H. ḥarul, the nettle, so called from its burning, from the root ḥaral=ḥarar.

Kara ki, or ḡara ki, v., to seize, grasp, and

Kar i, or ḡar i, v. t., to scratch, scrape, shave, seize, redup. ḡarikar i, also karu-ti, or ḡaru-ti, v. t., to scratch, and karo i, or ḡaro i, v. t., to scratch, scrape, redup. ḡarokaro, and karokaro, karo-karoa, or ḡarokaroa, itchy, scratchy, scabby, and ḡaru, and taḡaru, v. t., to seize, grasp, ḡaru sera, (grasp everything) be grasping, redup. ḡarukaru, id., karo, to scrape, sweep, to swim (i.e. sweep with the arms—to swim without doing this is āfa, or ofa), karati, karakarati, scratched, marked, scored; kārī, s., a plane (from being moved with a sweeping or sawing motion, or shaving); kare-si, v. t., to scratch, scrape; ḡure-si, v. t., to gnaw, scranch. [My. *garis*, Ja. *garit*, to scratch, score, *garu*, to rake, &c., *garut*, scratch, scrape, claw, *garok*, to scrape, *ḡarap*, grasp at, *ḡaraji*, a saw, *greb*, to gnaw, *karat*, *karot*, *kārot*, grind or gnash the teeth, make a grat-

ing noise, *karut*, to scratch, *kārok*, to rub, curry (a horse), *kikir*, to rasp, file, a rasp, file, avaricious, Mg. *harafa*, shaved, *manarafa*, to shave, *kuri*, gnaw, scrape, Fi. *kari*, or *karikari*, v. i., *kari-a*, *kari-taka*, v. t., to scrape, *karokaro*, prickly heat, itch, Sa. 'ilī, a rasp, file, saw.] A. *garra*, to drag, snatch, sweep, seize, H. *garar*, to scrape, sweep, saw (primary meaning), to drag or snatch away, to saw (*mēgerah*, a saw), to gargle, produce rough sounds in the throat (see Ef. *karo*, throat, infra), cognates S. *gra*ʿ, to shave, H. *gara*ʿ, scratch, scrape (see Ef. *ḡura i*, *maḡir i*), &c.

Karab, s., dd. *karau*, *karaf*, *karam*, a cutting instrument. H. *ḥereb*, id.

Karafi, v. t., to scratch, scrape (the earth or ground); hence Karafi, v. i., to creep on the ground (as it were scratching or scraping on the ground): see kar i. Karafi is kara-fi.

Karaka, v. i., to move tremulously (creep), as crabs and such like animals do; karaka ki naburuma, (a mother-in-law) creeps or shrinks away from her son-in-law (trembling and afraid): kara-ka, compare preceding word.

Karakarati, a., see kar i.

Karati, and redup.,

Kare-si, v. t., to scratch, scrape, and, from the idea of

scraping together, being gathered together.

Karesi, or karisi, s., a cluster (as of cocoanuts), and

Karesibum, d. for karesi-bunu (see bunu), pr. n., of a person mentioned in a myth, one of the two sons of a woman who came down from heaven, lit. seize—kill. See kar i, and bunu.

Karei sa, d. karei ki nia, v. t., to dislike, be averse from, hate. [My. *iri*, to hate, Mg. *hala*, hated, detested, abhorred.] A. kariha, to dislike, abhor.

Karei, or garei turi, to dislike (the thing he is bidden or sent to do) abiding with (some one). See turi, and cf. kita roā sa.

Kārī, s., a plane. See kar i.

Kārī, v. i., to hasten, takārī, id. [Ma. *kari*, rush along violently.] A. kāra, 1, 8, to hasten.

Kari-iki (kariki), s., little child, little children, and

Kari-kiki (karikiki), s., id. (kiki, little), and

Kari-riki (kaririki), s., d., riki, little, and kari, boy, child. A. ‘ail’, Mahri gairu, H. ‘ul, S. ‘ula, boy, child. See Index under جَل.

Karo, karoi, ġaroi, v. i., to swim (sweeping with the arms): kar i.

Karokaro, and

Karokaroa, scabby, itchy: kar i.

Karo na, s., c. art., dd. ġaṭo na (ġaro na), kanro na, the throat, gullet. H. garon, the throat, from garar (see kar i), E. g’ēre, the throat.

Karo, v. i., d., to be uncovered, have the clothes off, naked. H. galah, to be naked. See ġirigiri.

Karu-ti, or karut i. See kar i.

Kasā, and kasafa, also kasāna, inter. ad., for what? why? d. kua : ka, final conj., and sā, or safa, q.v., what? See Ch. V. 5.

Kasāna, inter. ad., for what? kasā, with the dem. na suffixed.

Kasau, s., c. art., small branch, fruit stalk, nakasau na, its small branch, d. (transposed) sakau, id., and also a reef. See sakau. [My. *gusoġ*, a reef of rocks.] A. *kaš’ib’*, long and slender branch, H. *kišbe’*, pl. const., ‘the ends, i.e. the roots of the mountains (in the depth of the sea),’ Jon. ii. 7; perhaps, the branches of the mountains (running out into the sea).

Kas i, or kasi, ġas i, v. t., to rub, wipe. [My. *gosok*, *gosot*, *gosoki*, *gisik*, *kisil*, to rub, Mg. *kasuka*, rubbed, *mikasuka*, to rub.] A. *kaš’s’a*, (3), to rub, *kaš’a’* (*kaš’w’*), to rub, wipe. Kas-toru, s., handkerchief, lit. sweat-wiper : kas i, and toru, q.v.

Kasī, v. i., or a., to be sweet, redup. *ġkasi* (*ġakasi*), dd.

ğari, ğaṭ, kati. [Cf. Mg. *haniṭa*, fragrance, *maniṭa*, sweet smelling, My. *manis*, sweet, luscious, mild, gentle.] A. *naḱuṣa*, to be sweet, *naḱis'*, sweet, fragrant with sweet odour.

NOTE.—The *k* elided and initial *n* retained in My. and Mg.

Kāsu, s., an old man, a kind of priest or sacred man. [Fi. *qase*, an old man.] S. *kas'is'o*, an old man, a priest, from *kas'*, to grow old (Freytag), A. *kas's'*, a Christian Presbyter.

Kasu, or kas, d. kau, s., c. art. *nakasu*, tree, wood. [Epi dd. *yese*, *lakai*, Ml. dd. *nige*, *nai*, TaSa. *tagai* (*taghai*), Fut. *rakau*, Sa. *laau*, My. *kayu*, Mg. *hazu*, tree, wood, Mg. *hazu*, hard.] H. 'eṣ, tree, wood, Ch. 'a', from H. 'aṣah, A. 'aṣa', to be hard, firm. See Index.

Kasua, or ğasua, d. kasu, v. i., or a., hard, strong, redup. *kaskasua*, id., *nakasuāna*, s., the being hard or strong, strength. [Ja. *kakas*, hard, firm, rigid, stiff, cf. *kuvasa*, strong.] H. *kas'ah*, A. *ḱasa'*, to be hard, stiff, H. *kas'eh*, hard, firm, fast, strong, powerful.

NOTE.—In Ef. *naḱona i ğasua*, his heart is hard, *meri ğasua ki nia*, treat him hardly, or with violence.

Kat, or kati, v. i., to thunder, *tifai i kat*, or *i ğat*, the

thunder thunders. See following word.

Kat i, or ğat i, v. t., to bite, to make fast, as, *nakasu i ğati natua na*, the log makes fast his foot, i.e. jams it and holds it firmly fixed against something; to compress between two things; to bite, redup. *katikati*, *na kakat*, s., a bite, *fikit*, to bite each other, savage; *nalagi i katikati*, the wind becomes fixed (in a certain direction); *i tua ğat ia sa*, he gave him for it, *i mate ğat ia*, he died for it, as, for sin; *i kati*, or *ğati*, to thunder, is said to be the same word, *tifai i ğat*, and when a 'thunderbolt' rends a tree it is said, *tifai i ğati ḱora ia*, the thunder bites, rending it (*ḱora i*). The Efatese say that the thunder has teeth, and the idea in *tifai i ğat* is that the *tifai* is biting, i.e. grinding its teeth together, or rending with its teeth. [Ma. *kati*, block up, closed, *kakati*, a bundle, sheaf, and, v. t., tie up in bundles, *katikati*, v. i., champ, move the jaw as in eating, Fi. *kata* (*vei kata* = *fikit*), to bite, a., close together, as boards on a floor, My. *gigit*, to bite, *gigitan*, a bite, Mg. *hehiṭa*, s., hold, grasp, seizure, clutch, bite, *kaikiṭa*, a bite, bitten, *manai-kiṭa*, v. t., to bite, *kekerina*, being bitten.] S. *nkat*, to bite.

Katak, v. i., to coagulate.

[My. *kantul*, *kandal*, id.] A. *h'atara*, id.

Katau, s., a kind of crab. [Cf.

My. *kātam*, a crab; to nip, snip off.] Cf. A. *kaṭama*, to bite, cut off. See *koto*, a kind of crab, *infra*.

Kate, tense part., d., past, a kate, ku kate, i kate, au kate, &c. : ka, and te.

Kate, s., c. art. *nakate*, anything, a thing, lit. the that-that, d. *nete* (ne te, the that). See ka, and te. [Fi. *ka*, a thing.] Dem. ka, and dem. te.

Kate, s., kate ni rarua, the stick on the outside of the canoe superstruction on the side opp. to the sama.

Katema, ad., outside of the house. H. *ḥuṣ*, outside, and *ema*, house. See *imrum*, *suma*. In *ekatema*, q.v.

Kati, d. for *kasi*, sweet, redup. *kakati*.

Katoro, s., a basket. A. *ka'tarat*, a basket.

Kau, s., a collection, bunch, herd, &c. A. *gam'*, a collection, *gama'a*, v. See *umkau*, *makau*, *ko-fakal*. [Sa. *'au*, a troop, gang, bunch, cluster.]

Kau, or *gau*, redup. *kaukau* (c. art. *agau*, d. ni kam, tongs, forceps, nippers, for grasping), v. t., to grasp with the hand, i *kau naḥe*, he grasps a club (carried on his shoulder), then to carry anything on the shoulder, i *kau nāuos*, he grasps the

oar (in rowing), i *kaukau narā nakasu*, (the flying fox) grasps the branch of a tree (moving along it as it were hand over hand, till it finds a resting-place), hence, *ba kaukau*, (of men) go seeking a resting-place. See *kam*, *ka-mut* i. [My. *gawa*, Fi. *kauta*, to carry.]

Kau, d. au, a lizard, perhaps from grasping or clinging.

Kau, v. i., to bend (as with hunger), also *kai*, and *kaf*, q.v.

Kau, s., d. for *kasu*, tree, wood.

Kau, v. i., or a., d. for *kasua*, hard, strong.

Kaua, s., an open worked wicker basket or trap for catching fish: so called because

Kaukaua, a., full of openings or apertures, as if windowed, or apertured: the final a is the a. ending. A. *kaww'*, an opening in a wall, *kawwat*, a window (Nm. *couwa*, dormer window), Ch. *kaw*, a window, from *kawah*, or *kavah*.

Kaukau, s., c. art. *nakaukau*, the upper cross (i.e. above, and across the *kiat*) or binding sticks between a canoe and its outrigger (*sama*); from grasping or holding together, *kau*, v. t.

Kāuota, v. i., or a., to be great, plentiful, dd. *kōte*, *ēt*, q.v.

Kě, or kē (cf. kei), dem., this.

See ka, id., and ko, id.

Ke, d., that he, k', final conj., and e (or i) verb. pron., 3 sing.: ka, k.

Kē, keke, interj. See ake! and ako! [Florida *ke! keke!*]

Ke, d., verb. pron., 2 sing., you, dd. k, ma, ko.

Keikei, s., c. art. *nakeikei*, tattoo marks or lines upon the skin. [Fi. *qia*, to tattoo.]

See goi (or koi, or kei).

Kei naniu, for koi naniu. See goi.

Kei, d., dem., this, that (near), for koi, q.v.

Kekel, s., d. for kal, child, infant. See under bakal i i.

Kēl, redup. *gkēl* (kekel), v. i., to sweep round or wheel in curves (of a bird in flight without moving its wings); and

Kēla, s., the curved beam or wall-plate that goes round the end of a native house; and

Kele-ti, v. t. (see *golu-ti*, *gele-ti*, *gel i*, *gulu-ti*, *kaluti*), as, *keleti*, *kel*, or *golu nāsu*, put the bowstring on a bow, *nuana i laba i keleti narā nakasu*, its (a tree's) fruit plentiful *bends* the branch of the tree, *i keleti uāgo* (or other heavy thing to be carried), he stoops down and clasps the pig (or other heavy thing) to lift and carry it, hence, *kelakela*, or *gela-kela* (of a people carrying such things, as in going to a *naleōuan*); and

Kelu-faki, v. t., to round or double a cape (of a canoe or ship), eg. syn. *ili-fiki*; and

Kēlu, a., going round, as *bagana kēlu*, its (the army's) rear or hinder part (see *baō*, *baōa*), going round, making a *détour* (to surprise the enemy). [My. *guliō*, *goliō*, *giliō*, *guluō*, to turn round, revolve, roll, roll up, *igal*, to whirl, curly, and *ikal*, to whirl, gyration, Mg. *kudia*, a wheel, rolled, *mikudia*, *mikudiadia*, to roll, and *mikudinkudina*, &c., also *kuriana*, twirled, *mikuriana*, to twirl, and *mišigerina*, *mišigerigerina*, to turn, wind, roll, revolve, also *hudina*, &c.] E. *k'arar*, often red., A. *karra*, n. a. *karat'*, go round, revolve, *karkara*, to turn (a mill) round, 2, to revolve, wheel (as a bird in flight). See Ges. s. v. H. *karar*, for egg.

Ken, for kana, v. i.

Kerikeri, v. i., to be deep, as a pit, the sea. A. *ka'ara*, to be deep.

Kesa, *kesakesa*, *gesa*, *gesakesa*. See *kisa*.

Kētaku, or *kēitaku*, s., the hinder end of a canoe, ad. behind: for *ko itaku*. See *kobē*, and *ko*, face.

Ki, ad., see ka, ad., as: also in kite.

Ki, d., k', dem., and i, verb. pron., 3 sing., syn. c. the simple i.

Kī, d., dem., this, or *kě*, id.: ka, dem.

Ki, v. i., to be fearful, faint-hearted, shrink from (for fear).

H. ka'ah, A. ka'a, id.

Ki, prep. (the usual form), c. art., aki, the, that which to, or of, also gi, aḡi. See ka, prep.

Ki, same as ka, art.

Ki, redup. kiki, v. i. See gi, ḡki (ḡiki), v. i., to squeak.

Ki, d., verb. pron., 2 pl., you, dual kia: ku.

Kia-, or kie-, pref. to the nom. suf. forming possessive pronouns kiaḡu, kiama, kiana, kiaḡita, kiaḡami, kiamu, kiara, or kiata: kiana, his (country, plantation, house, vicinity). The use of ka-kana is different, his or its (as a weapon to kill him, a door for a house, oar for a boat, &c.) [Epi kiaku, kiamo, kiano, kiandro, kiememi, kiemiu, kialo, same as Ef. kiaḡu, kiama, &c.] Ef. kia-, is in Ta. kafa-, Ef. kiaḡu = Epi kiaku = Ta. kafak, 'my'. See Ch. V. 11. (3), (7).

Kia, d., verb. pron., 2 dual, you two, d. ko ra. [Epi ko, An. ekau, id.]

Kiaḡ, d. for kiama, thy (vicinity): kia-, and ḡ, suf. pron., 2 sing.

Kiat, s., c. art. nakiat, the sticks which cross from the canoe to the outrigger (sama) joining them together. [Sa. Tah. iato, Ta. nikiatu, Fut. akiato, Ha. iako, id., Ma. kiato, thwart of a canoe.] A. ḡ'āta,

to sew, to join together, ḡ'iato.

Kie, s., c. art. nàkie, the plant whose leaf is baked, dried, and split into thin threads to be woven into mats, &c. [Sa. 'ie, a fine mat, cloth.] See under neko.

Kigami, d. kinami, 1 pers. pron. exclusive.

Kigita, d. syn. nigita, 1 pers. pron. inclusive.

Kīkī, v. i., or a., and iki in kariki, small. [To. iki, id.] For riki, q.v.

Kikita, or ḡkita, redup. of kita.

Kilakila, a., knowing, sagacious, shy, i meta kilakila (of an animal). [Fi. kila, wild, suspicious, on the lookout, as an animal.] A. 'akala, 1. 2, to be intelligent, prudent, sagacious, 'akil', a., id.

Kil i, or kili, v. t., to dig, hence kāli, s., a digging stick, and nakīli, s., a current (as in the sand, lit. that which digs). [Sa. 'eli, to dig, ma'eli, to be dug, My. gali, to dig, Mg. hadi, ditch, trench, &c., dug, mihadi, to dig, Ma. keri, kari, to dig.] E. karaya, A. kara', H. karah, Ch. kera', to dig.

Kīli, s., c. art. nakīli, d., a current: kili.

Kilikili, v., redup. of kili, used of many digging: ru kilikili, they (as the people of a district and whose yams are ripe) dig.

Kilīti, s., a sow, a mother-pig.

[An. *karite*, or *kerite*, an animal that has had young.]

Kiliti, lit. that brings forth (young), or the bringer forth, i.e. mother. See *ani*, note, and *kano*.

Kin, s. See *ikin*, nest.

Kin, d., dem., this: *ki*, dem., and in, dem. [Assy. *aganmu*, this, *aga*, dem., and *annu*, dem.]

Kinam, d. *kinami*,

Kinami, pers. pron., 1 pl., excl., we, they; *k'*, dem. *ina*, we, 'mi, they.

Kinau, pers. pron., 1 sing., I, shortened *kinu*, dd. *keino*, *anu*, enu: *k'*, dem. prefix, and 'nau (for 'naku, hence nom. suf. *ġu*, d. *k*). [An. *aiñak*, Epi. *naġ'u*, TaSa. *enau*, Sa. *o a'u* (for *ko aku*), My. *aku*, Mg. *izahu*, *ahu*, I.] H. 'ano-ki, shortened 'āni, Assy. *anaku*, Aram. 'āna', 'eno', E. 'ana, I.

Kinit i, also ġinit i, and ġunut i, v. t., nip with the fingers, *nakini na*, the fingers (nippers), *kini ġote-fl*, nip, breaking it (reeds for thatching), hence *nakini-ġot*, reeds for thatching. [Fi. *kinit'a*, nip, pinch between finger and thumb, Sa. 'ini, to take hold of with the nails, pinch, ps. 'initia, Ma. *kini*, Ha. *iniki*, My. *ġantās*, to break off, nip off, snap off.] A. *kaṛaṣa*, to nip (with the fingers), pinch, grasp with the points of the fingers or hand, snip off;

Kini na, s., c. art., the fingers, or toes, lit., the nippers, or graspers; also claws, talons;

Kini ġote-fl, v. t., and

Kiniġot, s., c. art., see *kinit i*.

Kintu, dem., that (near): *kin*, dem., and *tu*.

Kinu, I, see *kinau*.

Kiri, d., s., c. art. *nakiri*, d. syn. *ori*, rubbing stick for producing fire. [Sa. 'ili, rasp, file, saw.] See *kar i*, *ma-ġiri*.

Kirikiri, s., gravel, pebble.

[Sa. 'ili'ili, Ma. *kirikiri*, My. *krikil*, *kārikil*, *karikil*, gravel, pebble.] H. *garger*, A. *gir-gir*, a berry, from H. *garar*, see *kar i*, cg. A. *garal*, gravel.

Kirikiri, a., small, like pebbles, *bia kirikiri*, little children. See preceding word.

Kis, s., a shell, used for cutting. A. *ġiz'at*, a shell, from *gaza'a*, to cut.

Kis, d., dem., this, here: *ki*, dem., and *sə*, dem.

Kisa, a., in *mita kisa*, blind (the eyes sunk into the head). A. *ḥaṣ'*, id. And

Kisa, or ġisa, v. i., or a., redup.,

Kisakisa, v. i., or a., to be putting forth leaves, hence to be green; hence

Kisa, s., c. art., *nakisa*, d. *takis*, a green stone or chalk (used only for painting himself by a chief), a chief's grave (in the bush, sacred). A. *ḥ'awiṣa*, to have the eyes sinking into the head, 4, to

put forth leaves (a plant), to germinate.

Kihi na, d. kui na, q.v. : kihi na, i.e. kisi na (h being for s in that d.).

Kis i, or kisi, v. t., also ġis i, redup. ġiskis, to feel, touch, lo ġiskis, to look, exploring (as at a person's body partly uncovered). A. gassa, to feel, touch, to explore or grope with the hand or with the eyes, H. gas'as', Pi., E. gasasa, to feel, touch, S. gas', to feel, touch, to explore.

Kisau, v. i., d. kīsur, to remove, get out, stand apart: i kisau ki nabua, he removes from, or stands out, or gets out of the road, ba kisau, get out (of the way), remove, stand away. A. ḡaṣa', ḡaṣww', kuṣuww', ḡaṣā', to stand apart, to be remote.

Kistu, dem., this here: kis, dem., and tu.

Kīsur (ksur), d. for kisau. See (d.) ēsu.

Kīta, a., little, small, li kita, small place (name of small boat entrance of Havannah Harbour) opp. to li leba, big place (name of large entrance to Havannah Harbour). [Sa. *iti*, *itiiti*, small, few, Ma. and Tah. *iti*, *itiiti*, small, little, My. *kate*, *kite*, Mg. *kitika*, diminutive.] H. ḡaṭan, to be small, little.

Kita (rare), or kite, ad., as, takes the verb. pron., as i kite fatu, it is as (or like) a stone, kite, or kite uan, as, as if,

i bisa i kite i maieto, he speaks as if he were angry, i maraḡi kite nifla, it is quick as lightning. A. kaḡa, like, as this, as that. See ki, as, and te, kite, or kita, lit., as that, or like that: te, dem.

Kita, or kite, conj., or, d. ko: rarua kite boat, a canoe or boat; inter. particle at the end of sentences, d. ko, as i bano kite? has he gone? fully this is, i bano kite i tika? has he gone or not? For kite, disj. conj., see ko, conj., infra.

Kita, v., to divine, redup. ki-kita, ġkita, lit. to perceive or feel with the eye or the mind (cf. roġo, roroġo), bati kita i, or ġita i, to try (cf. bati roġ i), lit. make or do feeling or perceiving or knowing or finding out. [Ma. *kite*, to see, know, perceive, find out, discover, *matakite*, to divine, s. one who foresees an event, Mg. *hita*, *mahita*.] A. wagada, to find with the eye or the mind (*a thing sought*), to perceive by the feeling of the body (*a thing*), or by the mind, 4, make to find or to perceive.

Kitā i, and ġitā i, v. t., to hate, redup. kitakita i, to be envious of, to hate; and

Kita roà sa, or kita roà i, to hate turning after him (someone), as a boy sent a message meeting another boy and (hating to do the message)

turns after him to play. See roa. H. *ḡuṭ*, followed by prep. *bě*, to loathe, also *ḡuṣ* and *naḡaṭ*.

Kita, in *bakita* and *bakita-kita*. See *makitakita*, id.

Kite. See *kita*, ad.

Ko, verb. suf., 2 sing., you, dd. *k*, *ke*, *ma*, *ḡ*.

Ko, d., verb. pron., 2 sing., you, d. *ku*, d. *ke*.

Ko, sign of imperative, 2 pl. (sing. *ba*), lit. that you: *k'*, final conj., and *o*, fragment of pers. pron., 2 pl.

Ko, d., ad. of assent, d. syn. *na*, and redup.,

Koko, id., d. *ko*, interj. See *ako* and *kori*: *ko*, dem.

Ko, d. for *uo* (*wo*), as *i ko toko* (d. for *i uo toko*) he (is) remaining (has not yet gone). See *bo*, supra, (*k* for *b*).

Ko, dem. See *koi*, E. *ku*, dem.

Ko, d., disj. conj., or; inter. particle at the end of a sentence, as, *i bano ko?* has he gone? fully, *i bano ko i tika?* has he gone or not? D. syn., in both uses, *kite*, or *kita*. [An. *ka*, id., Er. *ku*, or.] H. A., S., 'aw, or.

NOTE.—Kite has a dem. suffixed to *ki*, *te*, and therefore lit. denotes or—this.

Ko, s., c. art. *nàko na* (or *n ako*), the face, a part; *na-kona*, his face (see *nako*, infra), *nakonako ki*, to face (someone), *nako nafakotoen*, a part of the price, *ba tu au*

nakon, give me a part, *nakon ru bano nakon ru toko*, a part (of the whole number of men) go, a part remain; and, without the article, shortened to *ko*, as, *ko-bē ni rarua*, or *nakobe*, the fore-part of a canoe, *keitaku ni rarua*, or *nako-itaku*, the after-part of a canoe; *ko-be*, the part before, the front, *i baki kobe*, he goes to the front, *kē-itaku*, the part behind, behind, *i baki kē-itaku*, he goes behind, or to the rear. A. *wagṭ'* (*wagṭo*), the face, a part or side, *wigāt*, a band, *wagaha*, 3, to face (someone).

Koa, a., fibrous, stringy, as a yam when cooked, *nau i koa*: *aka*, *ako*, and *a*, a. ending.

Koakoa, redup. of *koa*, very stringy or fibrous.

Koau, s., c. art. *nakoau*, d. *kabu*, the native pudding. See *kofu sa*.

Koba-si, v. t., to follow, to drive away, to pursue: *i koba naḡona*, he follows his own heart (does or strives to do what is in his mind); v. r., *fikoba*, to follow each other, or to drive away each other;

Koba-usi, v. t., i.e. *koba*, and *usi*, to track; to follow after. A. *kafā*, to follow, to drive away.

Kobara, s., see *gobara*.

Kobu, d. See *kubu*.

Kofa, s., and redup.,

Kofakofa, s., an alcove, temporary house or shed, tent.

H. *kubah*, a tent, chamber (so called from its arched form, from *kabab*, to make gibbous and hollow, to arch, to vault). A. *kubbat*, tent, vault, chamber, hence the word *alcove*.

Kofakal, s., a herd of pigs cared for, lit. herd cared for: *ko* for *kau*, q. v., a herd, and *fakal*.

Kofe na, s., *nakofena*, his skull, the skull. A. *kih̄f̄*, the skull.

Kofeta, d., s., *fata*, q. v., a bench, platform.

Kofu sa, v. t., to enclose (as fish in a net), wrap up or enclose (as a pudding in leaves, to be put in the oven). See *kabu*, d. *koau*, the native pudding; and

Kofukofua, a., redup., and with a. ending a, bent up at the edges, as a shovel, or anything, as it were *rolled up* or turned over. The pudding, *koau*, is laid on a mass of leaves, very wide and long, which are rolled up or over it all round, completely enclosing it, and then tied up. [Fi. *kovuta*, *kokofu* blistered (small balls or pimples), *koru*, banana leaf in which native puddings are done up, d., a coat, *kovuna*, to do up in a *koru*, Sa. 'ofu, a garment, 'o'ofu, put on a garment, 'ofu'ofu, to envelop in leaves (for cooking), 'ofulua, twenty leaf dishes of native food; Ma. *kohu*, *kokohu*, a., somewhat concave, bent or

warped so as to become concave (cf. Ef. *kofukofua*), *kohu*, to cook in a native oven any article contained in a hollow vessel, To. *kofu*, to enclose or wrap up, to clothe, Ha. *ohu*, to roll up (as the sea that does not break) a roller, a swell, *ohua*, a crowd of people, *ohui*, to twist round, *ohuohu*, heavy, burdensome, a wreath worn round the neck, to dress in uniform, Tah. *ohu*, a bank or ridge of earth thrown up, a bundle of native food tied up and baked in the native oven, to bend downwards as the branch of a tree, to stoop, to twirl round as a wheel.] A. *kabba*, to roll up into a ball, to make into balls (food) for cooking, to invert, to stoop, to be heavy, A. *kobbat*, *kabāb*, (see under *kabu*, d. *koau*, supra): *kobbat* also denotes a mob of horses, crowd or mass of men, herd of camels, a ball of threads rolled up together, a heavy ponderous thing, a hill, *kabkaba*, 2, to be wrapped up, enveloped, to wrap up or envelop oneself in one's garment).

Koī, d., dem., this, d. *kei*: *ko* dem., and *i*, dem.

Koia (*ko-ia*, *ko-ya*), same as preceding.

Koi, s., and

Koika, s., a boundary, from

Koi, or *ko i*, v. t. See *goi*.

Koko, s., c. art. *nekoko*, reddish juice or paint for *nafona*, made from a plant

(also called *nekoko*): *ġoko i*.
[To. *koka*, Sa. 'o'a, id.]

Kokoro, s. See under *ġor i*.

Kokoti, s., a net for catching fish: *koto*.

Kola, d., and redup.,

Kokola, v. i., to be bent, d.
kolo, *kola ki na buruma*,
(a mother-in-law) bends or
stoops to the son-in-law. H.
kara', id., transposed. A.
raka, see *lako*, infra.

Kola, v. i., and redup.,

Kokola, v. i., or *ġkola*, to be
arid, dry; hence

Kōla, s., a dry stick or log.
A. *kahala*, *ķohol'*, to be arid,
dry.

Kola, v. i., and *ġola*, and
redup. *ġkola* (*kokola*), to call
out, cry out, to speak loud;
hence

Kola oli, s., echo, lit. calling
out like. See *oli*. [Fi. *kaila*,
to shout, Mg. *akura*, s., shout-
ing.] H. *ķara'*, to cry out,
call out.

Kolau, redup. *ġkolau*. See
ġalau i.

Kolau, s. See *kalau*, spider's
web, dd. *kalai*, *nilau*; *na-
mera kolau*, web of fat on
the inwards of a pig. [An.
nilva = *kolau*, *nilvanilva* =
namera-kolau.]

Kolau (see preceding word),
pr. n., prob. originally given
to a warrior full of stratagems.
See also the verb under *kalau*,
to weave, to lie in wait, watch
in ambush (as in war). A.
'*aruba*, to be wily or cun-
ning.

Kolobu na, s., its joint (of a
bamboo or reed), applied also
to the knobs or rivets on a
tank. A. *karibu*, joint of a
bamboo or reed.

Kolōfa, v. c., to be bent, as
with hunger or famine, redup.
ġkolōfa. See *lofa i*, *lōfa*.
[Fi. *kalove*, bent, from *love-t'a*,
to bend.]

Komam, dd. *kinami*, *kimam*.

Kon, v. i., or a. (with ending
n), and redup.,

Kokon, *ġkon*, to be bitter (of
anything), *kona ki*, to be
bitter towards (someone), *na-
marita na i ġkon*, his belly
is bitter (he is angry). [Sa.
'*ona*, 'o'ona, bitter, sour.
'*ona*, bitter, poisonous, 'onā,
to be poisoned, 'o'ona, 'onasia.]
A. *homa-t*, E. *hama-t*, H.
hamah, bitter, heat, gall,
poison.

Konai na, s., c. art. *nakonai*
na, his gall or bile: *kon*,
bitter.

Kona, v. i., *ġona*, to stand
firm, to be fixed, firm, then,
to have the mind fixed upon,
to be occupied with, *kona ki*.
H. *kun*, prop. to stand up-
right, Hi. to set up, found,
then to apply one's mind to,
Ni. to stand firm, fixed, steady,
firm, constant;

Kona ġor i, v., to stand firm
protecting him (as in war).
See *ġor i*.

Konā i, or *konai*, v. t., and
ġonai, to pierce (as a board
with an instrument like an
awl). E. *ķanawa*, to pierce.

Konaisai, v., to pierce through.
See sai.

Kore na, s., see *gore na*, brother's sister, sister's brother, children of the same mother (actually), or, if not, members of the same *na-kainaga*.

Kor i. See *gor i*.

Korò sa, v. t., conceal it (as misconduct of which one is accused): *gor i*.

Koro, s., c. art. *nakoro*, a fence, a wall, d. *àra*, c. art. *nàra*: *gor i*.

Kōro, s., a fish fence, enclosure for catching fish; a ring (or halo) round the moon: *gor i*.

Koro, s., c. art. *nekoro*, incantation or rites of divination; and

Koro, v., to divine: *gor i*.

Koroatēlaḡi, d., or *nakoro-atēlaḡi*, the sky, dd. *koroinlaḡi*, *rikitēlaḡi*, lit. the fence, or that which surrounds or encloses the *atēlaḡi*, q.v.

Koroinlaḡi, s., d., the sky, lit. the fence, or that which encloses heaven. See *laḡi*, *elaḡi*.

Koroki, v., to insist (as in argument), provoke, irritate. S. *gareg* (Pael), to provoke.

Kori, or *koria*, also *kuri*, or *kuria*, s., a dog, a warrior, a brave, cognate *oro*, to bark.

[Sa. *uli*, id., Ma. *kuri*, a dog, any quadruped, To. *kuli*, a dog, Fut. *kuli*, Ta. *kuri*, Epi *kuli*, *kuliu*, TaSa. *vuriu*, Malo *vuria*, Ml. *kuri*, id.] A. *gorw'*, a young dog, *gariyy'*, brave.

Kori, interj., also in *akori*, *kori la!* this now indeed! here, or there indeed! *ko*, dem., *ri*, dem.

Koro, v. i., to snore. See *goro*.

Koroi, d. *kurüi*, a woman; and

Koruni, *kuruni*, q.v. See Ch. II. 17. e.

Kos i, *kus i*, v. t., to cut or shear off (as the end of the outer covering of a young cocoanut fit for drinking); and

Kosu-mi, v. t., to husk a cocoanut, also *kusu-mi*, *ḡusu-mi*; *i ḡusu*, v. i., said of a ripe cocoanut which separates itself and falls from the tree, *kusu-mi*, or *ḡusu-mi*, v. t., to gather cocoanuts from the tree, *kusu*, or *ḡusu*, v. i., to be ripe, soft, *makusukusu*, to be ripe, soft, *kusue na*, s., the soft place on the top of a child's head, the last to close up, *makus*, q.v., s., cutter or knife. A. *gazza*, to cut off, shear; to cut (grass, &c.) in order to gather provender, to cut off the clusters of dates from the tree; to begin to ripen (dates), 4, to have (sheep) ready for shearing, or ripe grain, to be ready to be gathered from the tree (dates), to be ripe or ready for gathering (fruit of the palm tree), for reaping (grain), for shearing (sheep); *migazz'*, a cutting instrument.

Kosu, s., a cutting instrument

made of bone: preceding word.

Kosoāfa, s., c. art. **nakosoafa**, dd. **nasoāfa**, **soāfa**, a plant used in ceremonial or ritual purifications: it is swept down the limbs to carry away the uncleanness; lit. the tree that carries (away); **kosu** (see **kasu**), and **afa i**.

Kota, s., a time, in, **i ta kota ki** (a person), he appoints a time to or for (someone); and in

Kotfān, d. for **gotafānu**, **gota fānu**, q.v., evening.

Kōte, d. for **kāuota**, and **ēt**, q.v.

Koto bolo, s., a basket (see **bolo**). [Ml. *gat*, Malo *gete*, To. *kato*, Sa. 'ato, a basket.] **A. ka'tat**, a basket (for carrying dates).

Koto, s., a kind of crab: so called from nipping. See following word.

Koto-fi, v. t., **kote-fi**, **kotu-fi**, **gote-fi**, redup. **kokote-fi**, **gotokote-fi** (intensive), to cut, to cut off, break off; **eni gote-fi**, to lie across it, **bala tağoto**, inclined across, across, **ba gote-fi**, go across it, **soka gote-fi**, leap across it; **sai gote-fi**, **tuba gote-fi**, pronounce judgement against him, condemn him to death, **i gotokoto bat i**, he made a beginning, first did it (*broke* ground in the doing of it), **makoto**, broken (a stick, or anything), ceases (as war), a **makoto ki**, I cease from (a

thing, as a thing I have sold), have no further connection with, separate from, cease from (a thing or person), **kuti nakoau**, cut up the pudding (cooked), **ğkuti** (**ğukuti**), to make a stealthy invasion or inroad, **i ğai tağoto**, or **makoto-koto**, he screams abruptly, cries out in sharp, sudden, broken screams; **kokoti**, a net (cutting off the fish); **ba-gote-fi**, to buy it (make it separate from its former owner); **i kote-flau isa**, he breaks me off from it (a thing I possessed); **bikutu**, v. r., decide about (someone), **bi-kutu ki nia**, decide about him, **sera makoto**, to be startled, surprised, **makot**, a place. [Sa. 'oti, to cut (as the hair), 'o'oti, 'oti'oti, Fi. *koti-va*, to clip, or shear, *ai koti*, scissors or shears (originally a shell or shark's tooth).] **A. ka'ta'a**, cut, cut off, separate, cross (a river); cease; decide about (a thing); to snap (as a rope), break; to break off, cease from (a journey, &c. = **makoto ki**); to invade, or make an inroad, stealthily, &c.; **ma'kta'**, a place.

Ku, verb. pron., 2 sing., and pl., you.

Ku, dem., this, as, **nai ku na**, d. **ğā kin**, this (is) he, or it, **nai ua nağa**, **nai ua**, **nai nağa**, **nai kis**. [My. *iku*, that.] **E. ku**, id. See **ko**, **ka**, **ki'**, dem.

Ku, d., kua, or ġua, v. i., to cry out, vociferate, cry or call out, low (an ox). H. ga'ah, S. g'o', cry out, vociferate, low (an ox).

Kua, ġua, preceding word.

Kua, ad., inter., and indef.: ġua, q.v.

Kuba na, s., c. art. nakuba na, its or his day; d. for uba na, or ube na, q.v.

Kubega, s., d., a net (for catching fish), d. kuβena, id. [Sa. upeġa, Tah. upea, Ma. kupeġa, id.] A. kiffat, a net, from kaffa, to wrap round, &c.

Kubu, s., inside, the belly, also kobu, and kabu, d. kama (in arekabu, q.v., ānekama), then, inside (a house), and with the prep. e, ekubu, ekobu, in the inside, inside: then, ekobu, in one d. denotes also a house. [Mg. kību, the belly, kubani, its centre or middle, kubuni, the inside, inner part, entrails.] A. ga'fu, the belly, interior cavity of a thing, inside (of a house), from gāfa, to be hollow.

Kufagufa, d., v. i., to fly, to flap the wings, flutter. [To. kapakapa, to flap the wings, My. kapak, to fly, flapping the wings, not gliding.] A. ḥ'a-faḡa, 1, 4, to fly, to flap with the wings.

Kui na, d., s., c. art. nakui na, d. kihi na (i.e. kisi na, in that d. h is for s), the back, rump, tail: kui na d. bui na,

and kihi na (i.e. kisa na) d. bisi na, by the change of b and k.

Kuku, v. i. See ġuku.

Kuli na (d. uili na), s., the skin, bark. [Ha. ili, Ma. kiri, skin, bark, My. kulit, skin, hide, pelt, leather, bark, rind, husk, shell, Mg. hudīṭa, skin, bark.] A. gilid, id.

Kulu, v. i., to wrap oneself up, to cover oneself up (as in bed);

Kulu-ti, v. t., same as kalu-ti;

Kulu, s., c. art. nakulu, cloth, covering, that which covers;

Kulekule, or kulukulu, d., id.: kalu, q.v.

Kuma na, s., or ġuma na, c. art. na kumana, inner bark, pellicle, or cover, as of an egg, orange, &c.: d. for kamu na.

Kum i, v. t. (see ġum i), to absorb, redup. kukumi.

Kumu, d., pers. pron., 2 pl., you, dd. akam and akamus, kami, nikam, nimu, nēm, or nēēm, ēgū. [My. kamu, Tag. kamo, Ml. P. hamdi, Epi kamiu, Ta. ituma, id.]

Kunuti na, s., c. art. naku-nuti na, food, fruits, as the almond; also new yams. See kan i. A. 'ukīlat, whatever is eaten, as fruits, &c.

Kūra, s., c. art. nakūra, a plant; so called from its bitterness. Of a stingy man who withholds food from a visitor it is said, nalo anena

i bi nakūra. See under ġura i.

Kuraf, d. for karafi, q.v.

Kuri, or kuria, s., same as kori, korā, dog.

Kūru, or kūra, a., shrivelled, dried, nāli kuru, shrivelled dried leaves (as banana leaves when withered and dry are). See kara, or ġara.

Kuru ki, v. t., to gather together; and

Kuru-maki, v. t., to gather together; and

Kuruk; and

Kukuruk (ġkuruk), v. i., or mid., to gather itself, or to be gathered together: see ġuru ki; belonging to this stem are also takāra, crowd (of men), and makara, to be gathered together, d. (transposed) maraka, or meraka. See ġuru.

Kuruku na, s., kuruku natua na, the ankle: kuruk. The ankle is so called because the leg *gathers itself*, as it were, into the knob of the joint.

Kurumase na, s., d. (transposed) for borakese na, q.v.

Kuruni, s., a woman. See Ch. II. 17. e. And

Kurui, s., a., id.

Kus, d., v. i., to be hidden; d. ġusu (i.e. kusu), q.v., to stoop. As to connection of these two meanings, see belu: a man *stoops* to avoid being seen, or to be hidden.

Kus i, or kusi, v. t., to go in the track of, follow, usually usi, q.v. (the k being elided),

rafe kus i, to go through following it (as a pig going through a hole in the fence of a garden following another pig), hence the proverb, uāgo iskai i ħora bua nakoro, uāgo laba i rafe kus i, 'one pig bursts open the fence, many pigs go through the opening following (or after) it: in takus i, rukus i (nru-kus i) the k also is not elided. See usi.

Kusu na, d., s., dd. kui na, kihi na, bui na, q.v.

Kusu, v. i., and

Kusue na, s. See kosu-mi.

Kusue, or kusuūe (pronounced kusuwe), d. kusu, s., rat (or mouse). [Ta. *yasuk*, Ml. dd. *ħhasup*, *akasu*, Pa. *asua*, Santo dd. *karibi*, *keriu*, Ma. *kiore*, Sa. *iore*, My. *tikus*, Mysol *kelof*, Gilolo *luf*, *lupu*, id.] A. *ḡurub'*, rat.

Kut i, v. t., to cut, and

Kukut i (ġkut i), redup. : i ġkuti ban, he goes to make an inroad stealthily (as in time of war); also sī kut i (sī, to shoot) to shoot not killing, but only *cutting* or wounding; and

Kutu ki, bikutu ki, to decide about (someone). See koto-fl.

Kutu, s., louse. [Sa. 'utu, louse, an insect which eats the skin of the hands and feet, My. *kutu*, louse, To., Fut., *kutu*, Ta. *kiget*, An. *get*, Ml. P. *gut*, Malo *utu*, louse.] A. *ḡurdu'*, &c., id.

NOTE.—There is no other

word for flea in Ef., but to distinguish a flea from a louse the former is called *kutu n koria*, the *kutu* of the dog, so Fut. *kutu kuli*, My. *kutu anjiġ* (*anjiġ*, dog), TaSa. *utu vuriu*, but Malo *utu* (simply). The Efatese say there were no fleas in the island before Europeans brought them. In Sa. flea is *ʻutufiti*, and in Fi. *kutu ni manumanu*.

La, d. *le*, ad., indeed, certainly, surely, particle of emphasis, as *uisi la*, yes indeed, *i la masikina*, he indeed is one, or one only, *i le sa*, he is indeed bad, *i ġa fano la*, let him go indeed. [Sa. *la*, My. *lah*, id.] *A. la*, certainly, surely, indeed.

La i, or *lai*, v. t., to put out, or eject from, the mouth, as food, froth, the tongue (see *lē*): *lua*.

Lāba, v. i., to be much, many; *laba* or *leba*, *labalaba* or *lebaleba*, to be or become big, grow up, d. *lafulafu*, to be or become (grow) big, *lalaba*, or *leleba*, big, great, *leba*, elder; *tea laba* or *leba*, plenty, enough (no more), it is enough, *milāba*, last, *nameliġu milāba i en lu ua*, my last footprint is in this place, i.e. I will come no more here, *tea milāba*, the last (person or thing), *i libi milābā sa*, he looked upon it for the last time, d. *leb*, indeed, very; *barab* (*barau*,

&c.) long. [Sa. *lava*, to be enough, indeed, very, *loa*, long (and *leva*, long, of time), Mg. *lava*, long, tall, continuing long (=Ef. *barab*, *baraf*), My. *luwas*, *luas*, wide, extensive, large, ample, Fi. *levu*, great, or large; in great numbers, all, as, *era sa lako levu*, they are all, or many, gone (=Ef. *ru lāba bano*), *vakalevu-taka*, to increase; cause to be great or many, *balavu*, long.] H. *rabab*, to become much or many, to be increased, to be much or many, inf. *rob*, a being much or many, abundance, multitude; poetically multitude is almost used for 'all' (so in Fi. and Ef. *levu*, *lāba*), a being great (of might), a being long (of a way), *rab*, much, many; enough (it is) enough (no more, cease, leave off, so Ef.); big (great, large, vast), applied to a wide space, to a long way, and to things generally in the sense of great, big; elder. The cognate and supplementary verb is *rabah*, to be multiplied, increased, often to be many; to become great, to grow up, to be great. See Index.

Labalaba, or *lebaleba*, v. i., and a., redup. of *laba*, or *leba*, v. i., and a., to be great, big, as, *natasi leba*, the great sea. See *lāba*.

Labo, s. See *leba*: *leba boa*.

Laf i, or *lafi*, v. t., to take,

take up, carry (a thing), take up (a song). [Ha. *lawe* (ps. *lawea*) to take, carry.] A. *rafa'a*, to take up, carry.

Lāfi na, s., c. art., the cover, sheath, or envelope of the flowers or buds of the cocoa-nut palm; the hard substance (of same shape) of the cuttle-fish (d. *namaği rofa-rofa* = little canoe of the cuttle-fish). A. 'ilāf', a cover, sheath, or envelope, H. 'alaf, to cover, to wrap up, A. 'alafa, to enclose in a sheath or vessel.

Lafuis, dd. *rīfālu*, *libuis*, *lifāru*, q.v.

Lafulafu, d., v. i., and a., to grow up, big: *lāba*.

Lāga, v. t., to seek, search for, *lāgā sa*, seek it, *bilāgā sa*, id., and redup.,

Lāgālāgā sa, v. t., id. (frequentative). A. *rāma*, to seek, search for, n. a. *ma-rām'*.

Laga-ti, v. t., to raise, lift up (as a thing from the ground), and

Lāga, s., that which raises: *lāga lāga-ti* (the planks of a boat);

Lāga i, or *lağai*, v. t., to raise, lift up (as the wind raises thatch from a roof); then to raise (a thing, so as to make it conspicuous), as, *i mirama lāga-ti*, it (the moon, &c.) shines raising it (into view, making it conspicuous); hence

Lağa (without object) to shine

(to raise into view, make conspicuous), *bisa lāga-ti*, to speak raising it (into view), *lāga-ti*, to speak with a loud voice, *lağa*, v. i., to sing, and

Lağalāğa, v., redup. (in all these senses): *nalāğalāğa na*, s., a thing raised from or off something (as a scale from the eyes, husk from grain, &c.): *malağa*, *malağalāğa*, to be raised (so as to be conspicuous, as a ship on the sea); *balāğa-ti*, v. c., to make raised (a thing), *balāğasaki nia*, v. c., *ḥalāğa na* (see under these words), *taḥalāğa*, v. r., to raise itself, be raised (from above, or off, anything);

Laği, s., with prep. *elaği*, ad. (used also as a prep.) and s., the sky, heaven, above. [Sa. *laja*, to rise up, to raise up, redup. *lağalaja*, s., a stick for raising up flat coral, v., to raise up (as a heavy weight), *lağalajaola*, to raise the finger nails from the flesh, *laği*, the sky, heaven, v., to call out with a loud voice, to sing, Ha. *lana*, to float (on water), float (i. e. be lifted up, raised) in the air, *lani*, sky, heaven, *luna*, the upper side of any thing, the upper, the above, a., upper, higher, above, and, with a prep., ad., or prep., above, Sa. *iluja*, id., My. *lağit*, sky, firmament, *lalağit*, the palate, an awning, canopy, Mg. *lanīta*, sky, heaven.] H.

rum, ram, v. to be high, to raise (anything, voice, &c.), lift up (take up, away), rim, ramut, marom (barou), ramah, E. rama (for ramat), the third heaven, aryam, heaven, aryamat, the heavens, Mod.S. mirem, &c., to raise up.

Lagāraf, v. i., or mid., to mourn (as for the dead): lağa-ti, to raise, and teraf i, to scratch, from raising the hands and tearing or scratching the cheeks in mourning (see bora i., bora na, the temples).

Lagāfaru na, v. and s. compounded, to raise its wings (a bird): lağa-ti, and afaru na.

Lagafasu ki, v., make a sign to: lağa-ti, and fasu na.

Lagilaği, v. i., to be proud, uplifted. [Ha. *lanilani*, to be high-minded, proud, show haughtiness.] See lağa-ti.

Laga ki, v. t., to have, to possess. See laka.

Lagi, s., c. art. nalaği, the wind: other forms of this word are in, and redup. ağiëgi, with article nîn, năgiëgi, the air, the breeze. [Ml. *nien*, Paama *lağ*, Am. *liğ*, *yiğ*, Fi. *t'agi*, My. *agin*, Mg. *anina*, Bu. *lōma*, the wind, Sa. *matagi*, to blow, be windy, ps. *matagia*, s., the wind, Ma. *matagi*, the wind, *kotegitegi*, gentle wind, *kohegi*, or *kohegihegi*, wind.] A. nasama, to blow gently (the

wind), nasam', a light wind, na'sam, and nasim', a light wind, breeze, air.

Lağo, s., fly; lağo fū, buzzing fly, blow-fly. [Sa. *lağo*, a fly, My. *lağau*, a large fly, a blue-bottle.] A. lakka'u, a fly, from laka'a, prehendit extremo rostro rem.

Lāgo, v., to prop, s., the wooden pins whose sharpened ends are driven into the sama (outrigger), and whose upper ends (crossed) hold and bear up the nakiat, of a canoe. [Sa. *lağo*, Santo *lako*, props of a canoe.] A. rakağa, to prop, see laka.

Lagor, or lağora, or lağoro, ad., d. lakor, q.v.

Lai. See la i: redup.,

Lailai, v. t., frequentative or intensive.

Lai, or lei, contracted to le, li, s., woman, as, le kiki, little woman (in addressing a female child or girl), le, or li meroan, women, ladies (in addressing an assembly of women): this word is used before names of females, as ma, q.v., is before names of males, as, lei, le, or li, māko, madam, mistress, miss, or lady, mako. [Fi. *adi*, contracted *di*, id., Bali *luh*, Mota *iro*, *ro*, id.] H. 'is's'ah, Ch. 'ita, S. 'atto', A. 'untha, woman, Ch. emph. 'itta', 'intta', id. But see Ch. II. 17. f, e.

Lai, s., c. art. nalai, or inlai, or nilai, sail (of a canoe or

ship). [Sa. *la*, Ma. *ra*, Mg. *lai*, My. *layar*, N. Guinea *rer*, id.; My. *layar*, to sail, to navigate, also *bârlayar*, and *malayar*.] See *tiri*, *riri*, to fly, &c. *Lai* is what makes the canoe fly, its *wings*. Ma. *rei-a* (from *rere*, to fly), to be sailed over. Cf. *lea*, infra.

Lailai, v. i., to be delighted, rejoice. [Mg. *laulau*, play, playthings, *milaulau*, to play.] A. *laha'*, n. a. *lahw'*, to play; to be delighted.

Lai, or *lei*, or *la i*, v. t., to pluck, to gather (fruit), *lai nua nakasu*, to pluck or gather the fruits of trees. See *bila i*, or *bilai*. [My. *lâli*, to pluck, to gather.] E. 'araya, H. 'arah, to pluck, to gather (as fruits).

Lai, or *lei*, v. t., to tie up, as *lei namanuk*, to tie up a wound. A. 'ara', to tie up; fasten.

Lak, d. for *lako*, q.v.

Laka, s., *laka leo*, foundation or cause of a matter or affair; and

Laka, or *lake*, c. art. *nalake na*, its foundation, then, its cause, as, *nalake na tafa*, the foundation of the hill or mountain, *Atua i bi nalakegita*, God is our foundation, i.e. our upholder, *te uane i bi nalake nafakal*, that is the cause of the war, then *nalakena*, because, lit. its cause; and

Lake, or *laki*, v. i., to marry (of a woman): *lake ki nanoi*,

marry a husband, lit. betake herself to a husband; and *lake kiena*, betake herself to his house, and then generally of anyone, *i lake*, he betakes himself (to dwell somewhere), *i lake en lu ua*, he has betaken himself to dwell here; *laga ki*, v. t., to have, to possess, d. *lakea ki*, *telakie na*, its possessor, or *telake na*, *atelakie na*, *atelakea na*, or *atelake na*, id., *Atua i bi atelakea gita*, God is our possessor, possesses us. [Ma. *taketake*, a., well founded, *take*, s., root, stump, post of a *pa*, cause, *putake*, s., base, root, reason, cause.] A. *rakaha*, to lean upon (something); to betake oneself (to someone); to place upon, found, as to found (his house upon a rock), 4, to support (prop up), 5, to abide (in some place; to use free power (in a matter); *rukah'*, the firm side of a mountain, by which it is upheld, 'arkah', a foundation.

NOTE.—The expression *tulake*, is composed of *tu*, to give (or *tua*), and *lake*, and means to give in trust (to give relying upon or trusting in)—*i tulake is*, he gave in trust it, *i tulak irà sa*, he gave in trust to them it (as a present or money to be taken charge of and conveyed by them to the person for whom it is intended).

Lakau, v. t., d. (transposed)

for *galau i*, q.v., to cross over. [Sa. *la'a*, to step, to pass over, ps. *la'asia*, redup. *lala'a*, *la'ala'a*; *la'ai*, to pass over, break over (as a wave over a canoe from one side over to the other), *la'aja*, *la'asaja*, a step, a stepping over.] Hence **Lakau**, s., a crossing place in a fence; a stile.

Lako, s., d. *lak*, a small enclosure (like a hole, for putting or confining a pig in). See following word.

Lako, v. i., dd. *laku*, *loku*, *loko*, *roko*, *nrok*, to stoop, be curved, then stoop or crouch, concealing herself (as a mother-in-law from her son-in-law), to be concealed (as one stoops in order to be concealed, see *belu*, *kusu*), redup. *lakolako*, c. prep. *ki*, *lakolako ki*, to be crouching and stooping and concealed from (someone), *toko lōku*, to abide concealed or in concealment, *luku*, id., *luku-taki nia*, or *loko-taki nia*, to place him in concealment (as a wounded warrior for surgical treatment), *ba lako-saki nia*, to creep upon it stealthily (as a hunter upon a bird), hence *ba lako*, to hunt (birds), lit. to go concealed, *luku*, or *luk*, a hole or pit, *luku noai*, a well, *lako*, or *lak* (see preceding word), *baluku* (i. e. *ba luku*), a curved *ba* (concavity). [Fi. *roko*, a bowing form or posture, a., bent like a bow, ad.,

sa lako roko, goes stooping or bowing, *ai roko*, bow-string, *roko-ta*, bend a bow, *roko-va*, bow to, pay respect to, *rokoroko*, reverence, respect, *vakaroko*, bow down with weakness, or go stooping, Sa. *lolo'u*, to bend, bend down, bend round.] A. *raka'a*, n. a. *roko'*, or *ruku'*, to stoop, to be curved or bent, to bow or be bent down (as in prayer), *rak'at*, bowing, stooping (as in prayer), *ruk'at*, a hole, pit.

Lakolako ki, redup. of preceding word; and

Lako-saki, the same.

Lakor, ad., i. e. *la-kor*, indeed now: *lakor* is sometimes practically syn. with *la as*, i. fe *la mai matol*, or i. fe *lakor mai matol*, he may indeed come to-morrow, or the latter may be rendered, he may indeed now come to-morrow. This is the lit. translation, but it might be expressed, he may perhaps, or possibly, come to-morrow, hence, i. *lakor sa ko māki*, it indeed now is bad, or don't-know, and simply, i. *lakor sa*, expresses that the thing very probably is bad in the speaker's opinion, who, however, does not state, as a positive, ascertained fact that it is so: *la*, ad., and the dem. particles *ko* and *r'* (*ra*, *ri*, *ro*, *ru*).

Lākōrē, s., a kind of flute. A. *nākōr'*, cornu, tuba, Nm. *naqour*, clarion, A. *naqara*,

3, to make hollow, hollow out (as wood), A. *naḵur'*.

Lala, s., an idiot, one demented, a fool. [Fi. *lialia*, s., an idiot, a., foolish, out of one's mind, Mg. *adala*, s., an idiot, one destitute of reason, a lunatic, a fool, a., foolish, infatuated.] See *alialia*.

Lālā ḡor i, v. t., to conceal, deny: *ḡor i*, and *lālā*, for *laulau*, redup. of *lau*.

Lalo na, or *lalu na*, s., c. art. *inlalo na*, the belly, then the front (see *elalo*), and the under side (as of cloth): *alo na*, q.v.

Lam i, d., v. t., to eat, hence

Lamien, s., c. art. *nalamien*, act of eating, food. H. *laḥam*, to eat.

Lao. See *lau*.

Larua, num. 7, *la*, for *lima*, 5, and *rua*, 2.

Lāsa, or *lās*, s., a bowl (as a *kava* bowl), a dish, a cup. [Ml. P. *ras*, Malo *lasa*, Santo *las*, id.] A. *ṭās'*, vasculum, Ct. *tāss*, a bowl, Nm. saucer, flat cup.

Laso na, s., c. art. *inlaso na*, the testicles. [Pa. *āsī*, Am. *luho*, Ml. dd. *liši*, *erasi*, Fut. *raso*, id., Sa. *laso*, scrotum.] A. *h'isy'*, and *h'uṣy'*, and *h'uṣyat*, *h'uṣa'*, the testicles.

Lasoa, v. i., or a., to have swollen testicles: preceding word and a. ending a.

Las, or *lasi*, v. i., or a., big, large, great, sufficient; and redup.,

Lasilasi, id.; and

Las i, or *lasi*, v. t., to meet, i.e. to suffice, be sufficient for, as *naḥnaga i lasigita*, the food is sufficient for (meets) us and you, *tilasi*, id., also to meet, come upon, come across (a person) *i tilasinami nabua*, he met us—them on the way, *bakatilasi*, to suffice, redup. *tilatilasi*, id. A. *'araṣ'a*, to meet, *'aruṣ'a*, to be wide, large, 5, *ta'arraṣ'a*, for which is used also *ta'arraṣ'a*, to meet, 2, to make wide, large.

Latesa, num. 6, *la*, for *lima*, 5, and *tesa*, 1.

Latolu, num. 8, *la*, for *lima*, 5, and *tolu*, 3.

Lau, s., the sea; usually with the prep. *e*, *elau*, or *a*, *alau*, q.v.

Lau, s., c. art. *nilau*, dd. *ka-lau*, *kolau*, q.v. [Bisaya *lawā*, a spider's web, Fi. *lawā*, a net; an ambush; to lie in ambush.]

Lau i, v. t., to plant (a yam or other plant); to plant anything upright, as a post or stake; to plant (a spear in anyone); *laulau i*, to plant, (words in anyone), putting him out, or exposing him in his true colours; *lau suru e*, to plant (words, in anyone) tempting him; and

Lau, v. i., to stand upright (to be planted), *lau tu*, lit. to stand planted, i.e. to stand upright; to fall down (planting itself), as rain, &c.; and

Lau ġor i, v. t., to plant, surrounding or concealing him or it; redup. lālā ġor i (for lau-lau ġor i), id., intensive; and

Lau fai i, v. t., d. lau bua i, to plant (as a spear, in anyone) piercing him. See fai, bua. [Sa. to, to plant, to build, to fall (as rain), &c., To. tau, to implant, to plant, to drop, to fall, &c.] H. naṭaṣ, fut. iṭaṣ, inf. ntoaṣ, to set (anything) upright, to plant (any plant); to plant (anything, as a people); to fix, fasten in; set up (as a tent, an image), n. a. ṭaṣat.

Launa, s., c. art. nalauna, redup. nalalauna, a community, as the people of a village or district. Lit., the people planted, born in the country: see preceding word.

Lausa. See lousa.

Lausu na, s., the nose, d. for naġusu na; la, art. (usually na), and usu, for ġusu, q.v., nose.

Le, s. See lai, woman.

Lē, v. t., for lai, or la i: i lē mina, he puts out the tongue: lua.

Le, ad., d. for la.

Le, also leo, and lo, v., to see, as lo nasān, see evil, lo nafanua, see the land, to look, lēbi, or lībi, look upon, libi-si (d. lim-si), look upon him, libi nata, look upon, see a person, d. leḅa nata, look upon a person, leḅa i, look upon him, see him, d.

lekā nata, look at a person, lekā, look at him, see him; Lele is, redup., to look for it, d. leoleō sa, rai, q.v., aspect, look, forehead, rairai, to be in countenance, unabashed, unashamed, leo, or lo, to watch, i.e., to look, ba lo, behold. [Sa. leo, to watch, redup. leleo; leoleoġa, a watching, leoleosa'i, to watch, My. liat, to see, to look, liati, liatkan, &c., Mg. hiraṭa, sight, seeing, Fi. rai, a., seeing, rai, rairai, to look, rai-t'a, to look at, rairai, a prophet (a seer), vakarai-taka, to show.] H. ra'ah, to see, ra'ah bē, look upon, see, ra'ah 'et', look at, Hi. to show, ro'eh, a prophet, seer, A. ra'a', to see, 4, show, E. re'ya, to see. See also borea, naborea.

Le, leo, lu (in lu rik, d.), lo, s., c. art. nale na, naleo na, nalo na, his voice, speech, word, roġi nalō na, hear his voice, i.e. obey him, or roġi berakati nalōna, or nalēona, d. nalēn; without the nom. suf. and with or without the art. it signifies a thing, something, as, nalo sikai, one thing, nalo lāba, many things; nalo naġiena, on account of, for the sake of, his name, lit. the thing of his name; lo-soko, true, lit. true thing, lē-soko, lo ḅalo, empty, worthless thing, lo sa, bad thing, lo uia, good thing, d. lo amau, true, lit. true thing, hence the expres-

sions sera-loamau, or sera-lēsoko, to believe, sera-loḅalo, to deem worthless, despise. [Sa. *leo*, the voice, a sound, *leoleoa*, a., loud talking, To. *lea*, speech, voice, language.] A. la^a, to speak, n. a. la^w, sound, voice, lo^at, word, language, dialect (see *misleo*, infra).

Lea ki, v. t., to toss away, throw down (anything), to sweep, drive away (as the wind trees), and redup.

Leleaki, v. t., intensive. [Sa. *lele*, to fly, *lelea*, to be driven by the wind (as if made to fly), To. id. and *le*, to drive.] See *tiri*, *riri*.

Leana, v. i., or a., d. *lēna*, d. *lēg*, to be straight (not crooked), then to be right, upright, righteous, *bisa lēna*, speak straight, i.e. right, *natamole lēna*, a straight, i.e. upright or righteous man; *tu lēna*, to stand straight, stand up. [Fi. *domu*, straight, then righteous, *vakadodomu-taka*, to make straight. Sa. *tonu*, a., right, straight, correct, To. *tonu*, straight, direct, clear, *faka-tonu*, to make evident, manifest, *tonuia*, righteous, *tu tonu*, (stand) upright.] H. *taḱan*, to be or become straight, Pi. to make straight, to dispose rightly (proverbs).

Lēḅa i, leba i, or lebe i, d., v. t., d. syn. *lēka*, to look upon it: *le*, to look, see.

Leba, redup. *leleba*, *lebaleba*

(intensive), v. i., or a., to be or become big, great: *nalebalebān*, greatness, the being great: *laba*.

Leba, s., c. art. *naleba*, s., a species of earth, clay, mud, dirt, *lebalebara*, a., dirty, soiled (a. ending *ra*), d. *leba-lebā*, a., id. (a. ending *a*), d. *laḅo* (i.e. *leba ḅo*, or *ḅoa*) stinking *leba*, slush, mud. [Ha. *lepo*, to be dirty, defiled, soiled, s., dirt, ground, clay, *lepolepo*, dirty (intensive).] A. *ḱabi'a*, to be dirty, *ḱabe'*, *ḱaba'*, dirt, mud, *ḱaba'a*, to impress or seal, (4) to make a watervessel from clay, *ḱub'an*, clay.

Lebaleba, v. i., or a. See *leba*, *laba*.

Lebalebā, a. See *leba*, s.

Lebalebara, a. See *leba*, s.

Lebule, v., i.e. *le* (*lele*), to go round, and *bule*, q.v., to complete, to go completely round (of a canoe, as round a point or headland): *lele*, *ilifiki*.

Lēg, v. i., or a., d. for *lēna*, *leana*.

Lei. See *lai*, s., woman.

Lēka, v. t., *lēkā*, look at him, *lēkā nata*, look at, see a person: d. *leḅa*. See *leo*.

Lele, or lili (*lle*, or *le*, *lli*, or *ili*, *l'*), to wind, to go round, turn, curve, as, *raru i sēfa*, *soko*, or *bā lele ki nāfanua*, the ship runs, moves swiftly, or goes curving round the land (island), *nāfsan i soka*

lele nafanua, the word moves swiftly round (i.e. all through) the land, le-bule, q.v., le, or li-taku na, or lele taku na, to turn behind his back, lele takunâ sa, to turn behind one's back with it (i.e. to do, say something, concealing it from someone), ili-fiki, or lili-fiki naġusu, to round the point or cape (a canoe), ilisela, or lili-sela, as, i surata ilisela, he walked all the way, lit. round the way (see sela), i talele (or talle or tâle), he turned aside, i talele ki, he turned or turns aside from (a person or thing), malele, to be bent or curved (as a branch of a tree heavy with fruit), bilele, v. r., to turn hither and thither, lûsi, or lûlûsi (i.e. lele usi), lit. to go round following or tracking it, as, lulusi noai sera, he follows the stream, walking in the water, lusi nakasu, goes along a stick, lili maroa, lit. to go round turning itself. [Fi. *lele-t'a*, to bend.] A. lawa (لَوَّى), to wind, bend, turn, &c., E. ḲṶḶ (cg.) for ḲṶḶḲṶ, H. لَبَّى.

NOTE.—See the cognate liu, liliu.

Lele, s., tortoiseshell, the cover of the turtle; a tortoiseshell bracelet. The shell of the turtle is called lele from its round or curved form. See preceding word. [Mg.

rere, the largest kind of tortoise.]

Lēmina: lē, v. t., to put out, and mina, s., the tongue, to put out the tongue, syn. lua mina. See lē, lua, v. t.

Lēna, d. leana, q.v.

Leo, to look, see le; le or leo ġoro ġita, to watch, look for, expect, look after us.

Leo, s., c. art. naleo, thing, affair; hence

Leōuān, s., c. art. naleōuān (i.e. naleo uān, that thing, or affair), a feast (in heathenism), or heathen gathering, in which offerings or sacrifices are made to the natemate, and presents given to the guests.

Lēr, v. i., d. for liliu, q.v., to return, go or come back, also, i mer lēr brigi, he did it again, lit. 'he mer (q.v.) returned did it.'

Les, s., c. art. nales, a plant with thick dark leaf; and

Lès, a., dark or dusky, as in fal'lès (fale les), dark or dusky cave (name of a big cave at the entrance of Havannah Harbour); ra lès, Dark-rā or Dusky-rā, a name of Hades. See rā. A. la'isa, n. a. la'as', to become dark, or blackish, 'al'asu, of a dark colour, dusky; multus et densus, *de planta*.

Lēs, s., coral rock, or stone. Cf. A. radat, a rock in water; radat, rocky, stony, a place like a rugged hill.

Lesilesi, for lasilasi.

Let, v. i., or a., to be stiff, rigid; redup.,

Lelet, id., intensive; and

Lēt, s., spasm, rigidity, as in tetanus. See leti, alati.

Let i, for alat i;

Leti bati ore, same as alatera-bati;

Leti lua i, v. t., to grasp, or seize, taking it away, leti lua i kiana, grasp it away from him;

Letileti, a.: natamole leti-leti, a grasping man: alati.

Letilet, or

Letilot, v. i., to crackle, as the bubbles of boiling water; and

Letilot, s., c. art. naletilot, d. naltelta, froth, i. e. lit., bursting bubbles. See lita.

Li, s., place: for alia.

Li, s. See lai, woman.

Lī, v., d. See lulu.

Lia, s. Same as li, or alia, a place.

Liḅa, s., an arrow with a broad point (about the size of a shilling) for shooting birds, or the arrow head of such an arrow; and

Liḅa i, v. t., to shoot birds with the liḅa (which does not pierce them, but kills them by a violent blow or shock). A. lagafa, to strike violently; lagīf', an arrow with a broad head.

Libi-si, d. leḅa i, or leba i, v. t., look upon him, see him: see leo.

NOTE.—In two other dd.

this word occurs (the b changed to m) as lim-si or limī-si, and lumi, see him.

Libo, v. i., hide, to vanish, disappear, be hidden, talibo, id.; hence lībo, s., a vanishing demon, a demon that assumes the aspect of someone to deceive, and appears to one in the forest, and then vanishes after the evil deed is committed, leaving the victim to return home to die; liboki, c. art. naliboki, a name of Hades (the invisible world, or hidden refuge or home of the dead);

Libo, s., an evil demon. See libo, v. i.,

Liboki, s., c. art. nalibòki, the invisible world, or hiding place where departed souls dwell, Hades. [Sa. lafi, to hide oneself, lalafi (of many), lafitā'i, to conceal, lafitaja, a hiding place, Mg. levina, buried, interred.] A. ṣ'aba', n. a. ṣ'ab'a and ṣ'ubu', to hide (in the earth), 8, to hide, be hidden (hide oneself), cf. ṣ'āba, to lie hid in wait for the enemy, maṣ'ba', hiding place.

Libu, v. i., to be covered or dirty with ashes, ash-coloured;

Libu, s., an oven stone, the stones that are heated red hot for cooking in the oven (so called because covered with ashes, or ash coloured); hence

Lilibu kī, v., to put the libu

on the oven fire to be heated.
See *abuabu*.

Libu, or *lebu*, s., d., the middle of the lower part of the body at the upper part of the back of the pelvis. [Ml. Ur. *livu*, TaSa. *libuka*, the middle.] H. *leb*, the middle, heart, *lubbu*, cor et medulla *rei*, &c.

Lībuis, d. *līfāru*, q.v.

Lifa i, v. t., to bend, and redup.,

Lifalifa i, id., intensive; *mali-bai*, to be bent, see also *lofa*, *malofa*, and *lufa*. [Sa. *lava-lava*, wrapper round the loins, *lavasi*, to tie round and round, entwine (as a serpent), *lavelave*, *lave*, to entangle, be intertwined, intricate, My. *lipat* (*lampis*, *lapis*, *lāmpit*, *lāpit*), Ja. *lāpit*, to fold, lap, lay in plaits, Mg. *lefita*, folded, bent, plaited.] A. *laffa*, to be intricate, involved, intertwined; to wrap up, wrap round, to fold: Nm. wrap up, roll up, *loffa*, coil of turban, winding of road, *lifafa*, wrapper, envelope, bandage, 8, to be wrapt, &c.

Lifalifa, v. i., to blaze, *naka-bu i sor lifalifa*, the fire burns blazing, or putting forth flames. [Ha. *lalafa*, *lafalafa*, to blaze (of a fire), Mg. *lelufa*, My. *malapu*.] A. *lahiba*, n. a. *lahb'*, to blaze, put forth flames.

Līfāru, s., and a., dcl. *lībuis*, *rāfālu*, *rīfālu*, a part, some, as *natamole līfāru*, some

men, *līfāru ru bano*, *lifaru ru toko*, some went, some remained. [Fut. *efaru*, some, many, Niue (Savage Island) *faļu*, some.] A. *ba's'u*, a part, some, and pl. dem. *li* (*ri*, *ra*). See Ch. V. 1.

Li-fiki, for *ili-fiki*, q.v.

Lifu, s., d. for *rifu*, q.v.

Lifu, v. i., and redup.,

Lifulifu, v. i. (intensive), to be covered, dirty, with ashes, as in mourning, d. for *libu*, id.

Liga, s., d. *taliga*, ear, the ears: *taliga*, q.v.

Liga, v. i., to sing, and redup.,

Ligaliga, id. (of many), and

Ligana, s., c. art. *naligana*, a song, d. *nalag*: *lağa*, q.v.

Līgi-si, v. t., to pour out, *maligi*, or *maligsi*, to spill, be poured down. [Sa. *ligi*, *liligi*, *ligiligi*, to pour, *maligi*, to spill, to be poured down, *maligi*, s., a pouring (of rain), Ma. *rigi*, *ririgi*, to pour out, An. *aijağjiğ*, to pour out.] A. *rağa* (mid. y) 1, 4, to pour out.

Ligliğ, v. i., to be proud: *lağilaği*, q.v.

Likau, for *lakau*, v. t.

Liko-ti, v. t., to tie, fasten (with a rope, as a boat to a ship, an animal to a stake, &c.), and

Liko, v. i., to be fastened to, affixed to, adhere to: i *likò sa*, it is fastened to, as a leech to the body, &c.;

Liko, s., c. art. *naliko*, a rope for fastening or suspending;

Likoliko, redup. of liko-ti (used of fastening or suspending the yams to a horizontal pole). [My. *lākat*, to adhere, *lākatkan*, to fasten, Ja. *rakāt*, to adhere, Mg. *raikiṭa*, stuck, adhered to, *miraikiṭa*, to adhere, *rekiṭa*, id., *mandrekiṭa*, to fasten.] A. *ʿaliḳa*, to adhere, be affixed, be fastened to, 2, to suspend, 4, make to adhere, fasten, *ʿalaḳo*, a rope.

Lilia, d. for liliu, q.v.

Lili-maroa, v. i., to go round turning itself: lele, or lili, and maroa.

Liliu, v. i., to return, go or come back: liu.

Līma, num., five; d. c. art. *nalima na*, his hand; *bakalīma*, q.v. [Sa. *lima*, five, the hand, My. *lima*, Mg. *dimi*, five, Epi *jimo* (and *limo*), five, *juma*, hand; d. *lima*, *yima*, or *sima*, hand; d. *lima*, five, *ma*, hand; An. *nijman*, or *nikman* (=Ef. *nalimana*) his hand, five.] A. *ḥʿamsat*, *ḥʿamsʿ*, five, *alḥʿams*, *ḍigiti*: Mahri *khomo*, Sokotra *khemah*, five.

Lim-si, d. for libi-si, q.v.

Līna, s., the light. [Mota *dina*, My. *dina*, Er. *dan*, day.] As, i en līna, it is in the light (not concealed), d. i en ali: aliati, ali.

Lira, redup. *liralira*, dd. *nrirnrir* (i.e. *tirtir*), *liṭaliṭa*, *litalita*, v. i., or a., to be bright, shining, gleaming, brilliant. A. *naṣʿara* (2), and

(b), *naṣʿira*, 4, to be bright, shining, gleaming, brilliant.

Lirea, v. i., or a., for litea, q.v.

Lisi, v. t., to lay down, put down, and

Lisaki, v. t., to throw down, throw away, E. *rasaya*, to lay down.

Lisoa, v. i., dd. *tiso*, *toto*: *toto*.

Lita, v. i., and liti, to crackle, to burst, explode, as wood, or a stone in the fire, see *letelot*, also *lot*, to crackle (as a fire), explode (as a gun), to sound (as a crack or explosion), and *melita*, to crack or crackle (as wood in the fire, &c.), and then *naḡiena i melita*, his name resounds, he is famous; and

Litā i, or litai, or litai i, v. t., *lita i lita i*, a spark, or fragment of something, bursting or crackling or exploding in the fire, leaps or explodes on to him; also, a wasp stings him;

Līta, s., a spark, fully *lita nakabu* (see preceding word); also a red wasp (because it is red like a spark, or because its sting burns like fire): d. (transposed) *tila*. [Fi. *lidi*: *lidilidi*, to burst, or explode, s., report of an explosion, as of thunder, or a stone in a heated oven, *lidi-ka*, to strike in flying off, *lidi ni buka*, a spark, *lidi-ka*, to crack between the finger and thumb nails, as a louse, My.

lātōk, to crackle, to decrepitate, *lātup*, and *lātub*, id., *lātum*, to boom, or give out a booming noise.] See lot.

Lita-kuruma na, v., to have the breast (*kuruma*, see *ruma*), thrust forward or out (bulging or swollen out), in a spasm (the opisthotonic) of tetanus, then, to be bulging or swollen stiffly out (of the face of a log or board that should be level): see *lēt*, spasm, or rigidity, as in tetanus; *let*, *lelet*, to be stiff, rigid (of anything, as of a dead body, &c.).

Litea, a., or v. i., dirty, to be dirty, d. *lirea*: used of anything, as cloth, &c. Also, as in English we speak of a 'dirty-looking' sky or night, so, *tokalau meta lirea*, dirty-looking *tokalau* (*tokalau* is an easterly wind). [My. *lātah*, Ja. *latup*, turbid, foul, muddy, Mg. *lutu*, dirtiness, filth, dirty, soiled, *malutu*, dirty, filthy, foul.] A. *latah'a*, n. a. *lath'*, to be dirty.

Liu sa, v. t., to pass by (lit. to put him behind, make him go back, by passing him), to surpass, d. *tōli a*, d. *toliu sa*;

Liu-uaki (waki), or *liu-àki* (see also *lu-aki*), v. t., to turn, as to turn a stick end for end, d. *lia ki*, and *lilia ki*;

Liliu, d. *lilia*, d. *lēr*, v. i., redup., to turn back, return, go or come back: *biliu*, q.v. [Sa. *liu*, to turn, to turn over,

to turn into, to change, redup. *liliu*, *liuliu*, *faaliliu* to turn round, *maliliu* to be able to turn, To. *liliu*, to return, Ma. *ririu*, to pass by.] وَلَّى, to return, turn back, i. q. وَلَّى, 2, 5, n. a. تَوَلَّى, *tawalli* = Ef. *tōli*.

Lo, s., d. *li*, *alia*, as, *lo koi*, or *koia*, d. *li ke*, this place, here.

Lo, s., thing, and c. art. *nalo*: *le*.

Loamau (*lo*, thing, and *amau*, true), s., a true thing, truth, a., true, d. syn. *losoko*, or *lesoko* (*lo*, or *le*, thing, and *soko*, true), d. *lo-ua* (*uwa*).

Lo, v. i. and t., to look, to see: *leo*, *le*, id.

Loa, s., c. art. *naloa*, dirt (on anything);

Loa, redup., *loaloe*, a., and v. i., to be black, to be blackish. See also *malolo*, or *milo*, *milolo*. [Fi. *loa*, a black cloud, black paint for the face, *loaloe*, a., black, *loanimata*, the black part of the eye which surrounds the pupil, Ml. P. *roro*, dirty.] A. *lo'wat*, *lawla'*, blackness.

Loa i, v. t., to rub, smear; and

Lo-fi, v. t., same as *alo-fi*, q.v., to rub on, to smear; also

Loa-si, d. *loa-ri*, v. t., and redup.,

Loloa-si, d. *loloa-ri*, v. t., to rub, also to flatter; hence

Lolo, s., paint (for the face).

[My. *lulut*, and *lulur*, to cleanse the skin by friction and cosmetics, to rub the skin with cosmetics, to smear.] H. *hala'*, to rub, strip, A. *hala'*, to rub and to smear the eyes with collyrium, *halō'*, oil or paint (used by women for their faces), H. *hala'* (A. *hala'*, see *elo*, lolo, sweet, pleasant), Piel, to stroke, to soothe anyone, from the primary idea of the roots *hala'*, *halah*, i.e. that of rubbing, hence to stroke anyone's face, i.e. to soothe, flatter.

Lobu, s., bamboo (the plant); also, bamboo water vessel and bamboo knife. [Santo *lumuo*, Ml. *nambu*, New Guinea dd. *bau*, *ifa*, *inba*, *kem*, Sa. 'ofe, To. *kofe*, bamboo, Ha. *ohé*, bamboo, a reed generally, bamboo knife, a kind of flute.] H. 'ebéh, a reed, A. 'aba'at', a reed, and 'abau.

Lofa na, s., c. art. *nalofa na*, his track (so called because his track is marked by *bent* grass, &c.): *lofa*, *lifa i*.

Lofa i, v. t., to bend; same as *lifa i*. [Sa. *lofa*, to cower down, crouch, Fi. *love-t'a*, to bend, *kalove*, bent.]

Lōfa, s., hunger or famine (because it bends one); a sword (because it is flexible): *lōfa* *lofa i*, hunger or famine bends him: *lofa i*.

Lo-fi, redup. *lolo-fi*. See *loa i*, *loa-si*.

Lōga, s., an enclosure, garden, the inside of an enclosure; given as d. for *elol* (in the sense of enclosure, that is, the inside of an enclosure). See *elol*.

Lokoloko ki, same as *lako-lako ki*; *lako*, v. i.

Loko-taki, v. t., same as *luku-taki*: *lako*, v. i.

Loku, a., concealed, i *toko loku*, he remains concealed: *lako*, v. i.

Lokuloku ki, same as *loko-loko ki*.

Lolo, s., voc., uncle, redup. of *alo ana*, q.v.

Lolo, s., c. art. *nalolo*, thread: the native thread was made by *rubbing* the fibre between the hand and the thigh: *loloa-si*.

Lolo, a., or v. i., redup. of *elo*, q.v., sweet, pleasant.

Lolo-fi, redup. of *lo-fi*, and

Loloa-si, or

Loloa-ri, redup. of *loa-ri*, q.v.

Lolofa, a., or v. i., d. *lulum*, *lumu*, to be wet, moistened: see *tiu*, d. *luma*. [Fi. *luru*, to sink in the water, *luma*, to kill by putting the head under water, Ma. *rumaki*, to dip in water, Mg. *rubuka*, plunged, dipped, soaked.] Ch. *seba'*, to dip into (H., A., id.), Ithpaél 'iṣṭaba', to be wet, moistened.

Lolo-mina, a., lolo, sweet, pleasant, and mina, q.v., sweet and pleasant.

Lor, s., d. roro, the oily milk expressed from the grated kernel of the cocoanut for puddings. See ror, roro i.

os, or loso, redup. lolos, or loloso, v. i., or mid., to bathe, to wash (oneself). [TaSa. *lalos*, Ml. *roso*, Malo *loloso*, id., Ml. *roso-vi*, to wash (clothes, &c.).] A. *raḥas'a*, n. a. *raḥs'*, to wash (clothes, the body), H. *raḥas*, to wash (the body), to wash oneself, E. *raḥsa*, to be wet.

Losia, v. i. See lusia.

Lot, v. i., to crackle, as a fire; explode, as a gun, &c.;

Lotelot, v. i., redup., to crackle frequently and rapidly, as the bubbles in a boiling pot;

Lotelot, s., c. art. *nalotelot*, same as *naletilot*, froth; also,

Lot, s., c. art. *nalot*, froth (i. e. a mass of bursting or crackling bubbles). A. *la'aṭa*, n. a. *la'ṭ*, *li'aṭ*, to crackle, &c. (as water boiling, &c.).

Lousa, redup. *lolousa*, v. i., to be wet, or *losa*, *lolosa*. See *lūsa*.

Louua, d. for *loamau* (lo, a thing, and *uua*, i. e. *uwa*, for *amau*, true).

Lu, s., d. for lo, a thing, in *lurik*, a thing, lit., little thing.

Lu, s., a place, for li, *alia*, as *lu ua*, this place, here, *lu uān*, that place, there.

Lu, v. i., to rise up, as, *intano i lu*, the ground rises up (as

when the swelling yams below heave it up), redup. *lulu*, *nabiau i lulu*, the waves rise up; *lulu*, to be uplifted, proud, *bau lulu*, a proud person (lit. high head), also *lulu*, d. *lī*, to vie with, contend for superiority, *bi-lulu*, v. r., to vie or contend with each other for superiority, *bilulu ki*, vie or contend with each other for superiority about (something); *ulua*, to grow up, *ulī*, *ālī*, and *ula*, a leaf, and *lulu*, the hair (of the head, face, or other part of the body), redup. *uluulua*, q. v., to be growing up, putting forth leaves, also to be hairy, to be woolly (as a sheep), to be covered with down (a plant). [Ha. *ulu*, *uluulu*, to grow up, lift up, &c.] A. 'alu, H. 'alah, A. 'ala', n. a. 'uluw', to ascend, go up, be above it, over it, overlay it, become supernatant upon it; overcome, become superior; exalt (himself); recoil (from), remove, or go away (from), 2, to take up or off, 3, to vie, contend, or compete for superiority, 4, take up, take out, &c. H. 'alah, to go up: inanimate things are also said to go up, as smoke, a rising ground, a plant which sprouts forth and grows, whence the participle 'oleh (a plant) sprouting forth (Ef. *ulua*, *ulu*), and 'aleh, a leaf (Ef. *ulī*, *ālī*);

used also of things which are *taken up*, carried away, Hi. (causative) to take out or up (as out of a pit), to take up, or away, to put up (*the cud*, from the stomach into the mouth, of ruminating animals), generally, to make to go up (out or away), E. redup. *la'ala*, *'al'ala*, to make to go up, lift up, take up, *le'lēna*, height, highness, &c.

Lua, v. t., *lua i*, *lua ki*, to vomit, to put out (as the tongue, anything), to flow out, *lu ē a*, flow out on or into it, *lua ki*, to put out (anything, as words, to utter), hence *luaki*, an utterance, proverb; also *lē*, and *lai*. This verb is much used after other verbs, as, *sela lua i*, bear or carry (taking) out, or away, *bā lua i*, &c.; *miroa lua i*, think (taking or putting) out or up (discover it by thought), &c. [*Fi*, *lua*, *luara*, *lua-raka*, to vomit, *Sa. luai*, to spit out, *Ha. luai*, to vomit, *lualuai*, to ruminate, chew the cud, to raise the food again from the stomach to the mouth, as ruminating animals, *Ma. ruaki*, *Tah. ruai*, to vomit, *My. luwat*, or *luat*, to vomit, *luwar*, or *luar*, out, away, *luwari*, and *luwarkan*, to put out, expel, *Mg. lua*, s., vomit, *mandua*, to vomit, *luaḑa*, ad., over and above, *luaḑa*, taken up, put out, *manduaḑa*, to take out or up, *luarana*, being taken up.]

لَاع, to flow, n. a. *t'a't*, vomit, and *ta'a*, n. a. *tai'at*, and *t'a'a*, n. a. *t'a'at*, to vomit, &c.

Lualua, v. t., redup. of preceding. See *lua*.

Lua, s., c. art. *nalua*, a land-slip: *lua*.

Luàki, s., an allegorical utterance, a proverb or parable;

Luaki, v. t., *i luaki nafiṣan*, he utters speech, *i tili luaki lau eṛa sa*, he says a proverb (parable, or allegory) planting it on them (lit. planting, piercing, or fixing them with it). See *lua ki*.

Lualua, s., c. art. *nalualua*, an old plantation (out of which the yams have been taken); the hair or grass-like growth on rocks under the sea: *lua*.

Luḑa ki, v. t., to pour out (as water, grain, &c.), *luḑa*, mid., to pour (itself) as rain; also used of pouring out anything (as men) from a ship, *luḑa ki ra*, pour them out, or land them, hence *biluḑaki*, v. r., to pour each other out, to land (men); *maluḑaki*, to be spilt, poured out (water or fluid), *taluḑaki*, to be spilt or poured out (as water or fluid). [*My. tumpah*, to spill, shed, pour out, *mānumpah*, id., *Fi. livi-a*, to pour gently, or in a small stream, *talivi*, to be poured out, spilt.] **A. ṣabba**, to pour out (of all things, and of things dry); to pour, be poured out, 5, 7,

8, to be poured out, and ṣāba, n. a. ṣa'b', to pour out.

Lūfa, s., loin wrapper, *girdle* round the loins. See lifa i.

Luḡ i, v. t., to bend, make curved, and redup.,

Luḡluḡ i, id., d. nuḡnuḡ i; hence

Luḡ, s., c. art. naluḡ, d., the native pudding (see nakoau, kabu), so called because wrapped in leaves which are bent or curved round it.

[My. *leg'ok*, bent, crooked.]

A. lāga, n. a. la'g', 2, to make curved, to bend.

Luk, or luku, s., a hole or pit, a well: luku noai, well (pit or hole) of water: lako.

Luku, a., same as loku.

Luku-taki, v. t., same as loko-taki. See lako, v. i.

Luko, v. i., same as liko, v. i.

Luku-ti, v. t., same as liko-ti.

Luko, s., c. art. naluko, same as liko, s.; takes the nom. suf. nalukona, or nalikona, its rope, i.e. the rope for tying or fastening it.

Lukuluku, same as likoliko.

Lukoluko, and

Lukuluku ki, same as loko-loko ki: lako.

Lulia, and

Luluia, v. i., for ululia: alialia, q.v.

Lulu, v. i., redup.; and

Lulu, v. t., l'lu, d. lī, vie, contend with for superiority,

dispute with: lu, and see bau lulu, and bilulu.

Lulu, s., c. art. nalulu, as nalulu nabau na, the hair of his head, nalulu na, his hair: lu, and see uluulua.

Lulu, v. i., to roll: i lulu ban, it rolls away;

Lulu ki, v. t., to roll up (as cloth into a bale); hence

Lulu, s., c. art. nalulu, a roll, a bale; and talulu, and talu, or tal'lu, s., a roll (of cloth), a crowd (of men), a herd (of pigs), a heap (of stones): see also malilu, to roll. See lele.

Lulu, v. i., to sink, d. tutu, q.v.

Luluk, s., a thing rolled up (as cloth). See lulu ki (lulu-ki).

Luma, or lum, v. i., and redup.,

Lumlum, to be wet. See lolofa, d.;

Lūma, s., the wet, as luma iḡa luma, the wet is about to wet, or will wet ('it will rain', or 'is going to rain');

Lume a, v. t., lume nafanua, to wash (immerse) or cleanse the land by a religious service or ceremony performed by the natamole tabu, or priest: so if a man has been poisoned, natamole tabu i lume a ki, the poison, cleanses or washes him from the poison by a religious service or ceremony. When the land is suffering from drought, natamole tabu i lume, or

lumi a, and the hard-baked and therefore barren earth becomes soft and moist (lum, lulum), clothed with verdure, and fruitful, yielding abundance of food; redup.,

Lulume a, id. The radical meaning of the word is to dip, to immerse (see under lolofa). [Fi. *lomo-t'a*, to dip, to dye, *luru*, to sink in water, to be flooded (as the land).] H. *ṣaba'*, A. *ṣab'a*, to dip into, to immerse, then to dye, to tinge, S. *ṣba'*, to tinge, *ṣaba'*, to wash, E. *ṭam'a*, to tinge, to immerse (in water). See also *riu*, *tiu*, *tutu*, *tu-ma*.

Lumě-si, v. t., to turn, d. lume, to wrap up, buluma, or bulima, to be turned, to be changed (in form or appearance). [Tah. *rumi*, to wring, turn over, upset, Ha. *limu*, to turn, to change, to have various appearances, *limulimu*, twisting, turning.] E. *ṭawim*, to roll up, fold up.

Lumi, v. i., to swell up, d. luḡi. A. *wārama*, to swell (cg. H. *'aram*, rum).

Lumi a, to look upon it, see it: d. for *libi-si*, d. *lim-si*, d. *leba i*. See *le*, *leo*, *lo*.

Lūsa, v. i., to be wet, also lousa, lolousa. E. *reḥsa*, to be wet.

Lusi, redup. lulusi. See *lele* (and *usi*).

Lusia, v. i., to be dirty, faded, i *bi namau lusia* (of a lazy,

languid husband). [My. *lāsu*, languid, feeble, Mg. *lazu*, fading, withering, faded.] A. *lāt'a*, to dirty, to be slow, 5, to be dirty, *lūt'at*, languor, laziness, *'alwat'u*, languid, faded, withered. See *mi-lesu*.

M' (ma, mī, mē), a formative prefix or preformative particle: the m' is sometimes changed to b, and f, as *toko*, or to, *mato*, *bato*, or *fato*; in the causative prefix it is b', or f', being the initial consonant of *baka*, or *faka*, rarely *ba*, or *fa*; in the reflexive prefix it is b', or f', being the initial consonant of *bi*, or *fi*. In *bi*, or *fi*, q.v., the i is a fragment of the ancient reflexive prefix, as the a in *ba*, or *fa*, q.v., is the ancient causative prefix. In many cases *ma-* (often *mi-*) is found prefixed to verbs having a passive sense, the same verbs being without the *ma-*, active: in these cases we may regard the word as representing the ancient ps. part., or the ancient n. a. (active, or passive). The preformative m (originally ma) in H. and Arm. *mē*, or m', A. *mo*, or *mu*, E. *ma*, Amh. *ma*, was attached to infinitives and participles (active and passive). Sometimes *ma-* in Ef., or m' (b', f') is to be regarded as originally prefixed to the simplest form of

the verb. See *borau* (A. *markab*, an infinitive), &c.

M, ad., contraction of *mo*, q.v.

Ma, s., day; in *mās*, *maisa*, *mes*, *masus* (*nanum*, *nanu*, *nanofa*, *nanoasa*, *nāsa*, *uāsa*, *āsa*) to-day, lit. this day. *H. yom*, A. *ya'm*?, S. *yom*, Ch. emphatic *yoma'*, and *sa*, dem.

Ma, prep., for, contraction of *maḡi*, or of *maně* (d. *mini*), as *i manai* (or *maḡinai*) *bat i*, d. *i manena bat i*, d. *i māsa bat i*. See *maḡi*. [*Ma.*, Fut., &c., *ma*, id.]

Ma, s., contraction for *maḡa*, in names of places. [*Ma. ma*, id.] *Maḡa*, q.v.

Ma, d. *me*, prep., with (of accompaniment), and. [*Ha. me*, *Ma. me*, with, and, *Mg. amana*, with, and, *Mota ma, me.*] *H. 'im*, A. *ma'*, with, together with: *may*, like *me*, sometimes be translated by 'and'.

Mā, v. i., for *mānī*: *anī*, v., q.v., c. preformative *m'*.

Māni, v. t., to rub, grind, or grate (as yams);

Mā, s., c. art. *nimā*, a fern tree; the rough bark of it (used as a grater): *nimā*, that which *mā*, i. e. grates. [*Ma. wani*, scrape, rub.] A. *maḡana*, n. a. *maḡn'*, to rub, scrape.

Mā, s., a man, a male, opp. to *lai* (*lei*, *le*, *li*), a female, a woman; used also before names of men, as *lai*, before

names of women; as *ma tuele*, Mr. *tuele*; *mā-riki*, lit. old man, senior, sir, often used also before names of men, like *mā*: *mā* is a contraction of *mare*, q.v. [*Ysabel* (*Gao*) *mae*, male, and used also before masculine names.]

NOTE.—This *ma* (contraction of *mare*) occurs also in d. *ma'anī*, *manī* (sometimes pronounced *mwaně*, or *moan*), and denotes male, thus *nata-manī*, or *ta-manī*, a male, male, lit. a male human being, and in another d. the initial *m* is elided, and for *manī*, we have *ānoi*, q.v., a male, male. Ch. II. 17.

Ma'anī, or *maani*, or *manī* (or *mwanī*, or *moan*), a., male, d. *ānoi*, s. and a., male: see preceding word. [*Malo muera*, *Oba amera*, *Celebes burani* (husband, Wallace), *Ambrym milij*, *Bali muwani*, *Epi d. man*, and *Ef. ta-*, or *ata-mane*, *Epi dd. sumano*, *atamani* (*sumano*, *ata-mani*), *Ta. yeruman*, *TaSa. la-mani*, *Fi. tagane*, *To. ta-ane*, Fut. and *Sa. tane* (*ta-ane*), id.] Ch. II. 17.

Mabe, s., c. art. *namabe*, the chestnut tree and its fruit. [*Tah. mape*, id.; also the kidneys of any animal; *An. mop(o)*, the chestnut, also the inside (i. e. belly) of a box, inside (i. e. belly) of an animal, the pluck, the heart, liver, and lungs, *Malo mabue*,

- chestnut.] See under amo, amoamo.
- Mabelu, mabelubelu, v. i., d.; refl. of belu; to be bent, doubled, folded: belu.
- Maḥor, d. māuora, q.v.
- Mabulu, v. i., or a., d. mafulu, fat: bulia.
- Mabulu, s., a large kind of pigeon.
- Mabulu, v. i., or a., sticky; waxy, as a yam when cooked: bubulu, bulu-ti. See mofa.
- Mafa, a., swollen, in las mafa, d. las māu, swollen testicles (māu for mafu). H. bua', ba'ah, A. ba'a', to swell. See fuata, bua III.
- Māfa, v. i., as, i maf ban, he goes hiddenly or unobserved = i bi bei ban;
- Māfa na, s., his being hid or unseen (in going): see bei, and afa.
- Māfa, d., v. i., or a., to be broken, cracked, d. mafua, q.v. [To. mafa, crack, rent, split.]
- Mafa i, or mafai, v. t., to cover: see s., bei.
- Mafaifai, v. i., or a., to be smashed to pieces: fai. See bua, to divide, cleave.
- Mafaku, v. i., to be plucked up, or out: baku sa.
- Mafasu, v. i., to be broken off, snap off. [To. mafachi, id.] Base.
- Mafirifiri, v. i., to be loosed, to be made void: bir i, v. t.
- Mafis, s., a knife, d. for makus, q.v.
- Mafisi, s., a child, one begotten or born, and
- Mafisi, v. i., or a., to be begotten, born, brought forth;
- Mafisien, s., c. art. namafisien, the being born or brought forth: bis i, v. t., to beget.
- Mafisi, v. t., to beat: fisi.
- Mafu, s., c. art. namafu (d. namam), a mist; ceremonial uncleanness: abu, abuabu.
- Mafua, v. i., to be split, cracked: bua, to divide, cleave. [Sa. mavae, to be split, cracked.]
- Mafukafuka, v. i., to be swollen out, puffed up: buka i.
- Mafule, v. i., to be stripped of leaves: bule.
- Mafunai, or mafunei, v. i., to be consumed, annihilated, as wood in the fire; and
- Mafunufunu, v. i., to be brought to an end, to be ended, finished: annihilated: bunu e.
- Mafusai, v. i., to be smashed to pieces, as a yam: busa i.
- Mafuti, v. i., to be plucked: but i.
- Maga, v. i., to gape (see maka, gaga, fugaga), open out, then to wonder, then to gape or open the mouth (to speak), to speak, maga asi, is to speak about it, lit. to open the jaws, part asunder the jaws (asi), maga lua i, speak it up or out, lit. gape outing it, maga lo saki, d. maka lo saki, to gape looking up; hence

Maġa, s., a small canoe : *na-maġa* ; and
Maġa, s., c. art. *namaġa*, d. *nabaġa*, the banyan ; and
Māġān, s., c. art. *namāġān*, the act of gaping, wonder : and
Maġamaġa, v. i., redup., to gape often and rapidly, to pant ; and
Maġa-fai, s., a division, a part (see *fai*, *bua*) ; and
Maġa, s., the first part in names of places, as gorges or valleys, and especially of places in the depths of the abyss of Hades ; sometimes, but rarely, contracted to *mā*, as *maġa-tika*, or *ma-tika*, the lowest abyss in Hades. [*Ma. maġa*, brook, water-course, ditch, and contracted *mā*, in names of streams, *Sa. faamaġa*, to open the mouth, to gape (*To. fukamaġa*) ; *maġa*, a branch (as of a tree, road, or stream, or anything having a branch, or forked), *Tah. maa*, cloven, divided, *My. ġaġa*, to gape, *maġu*, wonder, amazement, *maġah*, to pant, palpitate, *māġa*, open.] **E. naġa'a**, to gape, to yawn, to be rent, parted or sundered, and of water gushing forth (see *fugaġa*), **A. manġa'**, a place where water remains (i.e. a hollow, fissure in the earth, or valley), **naġa'a**, to rend asunder, **E. nġa'at**, an opening, gap, fissure ;
Maġa, s., see above, in names of the following places in

Hades, signifies chasm, yawning chasm, gulf, or abyss, of which there are several, some say six, one below the other, viz.—
Maġa-ḡoaḡoa, evil-smelling abyss—see *ḡoa* ;
Maġa-bua, profound abyss—see *bua* ;
Maġaliu, s., name of a place in Efate, lit. the turning gap. See *liu*.
Maġāli, v. i., to be turned round : *elo i maġāli*, the sun is turned round (it is late in the afternoon). See *kelu*.
Maġa-lulululu, sinking sinking abyss : *lulu* ;
Maġa-naḡonaḡo, evil-smelling abyss : *naḡo* ;
Maġa-seasea, abyss of oblivion : *seasea* ;
Maġāsi, v. i., to speak about, lit. to open or part the jaws : *maġa*, *asi*.
Maġa-tika, or *ma-tika*, abyss of annihilation (this is the lowest abyss) : *tika* ;
Maġa-tiro, sinking abyss. See *tiro*.
 NOTE.—**Maġatiro** in one dialect is *maġalulululu* in another : and *maġaḡoaḡoa* and *maġanaḡonaḡo*, denote the same. Thus there are five abysses yawning one below the other in succession. All these are below *bokas*, which is the uppermost, and the first to which departed souls go, and also the general name of Hades.
Maġa, prep. and pron. of 3

person, denoting, with-them, thus—(1) *kihe māga?* who they? d. *se mǎni?* d. *se mai?* d. *fei mǎnağ?* (2) John *māga*, d. John *mǎnağ*, d. John *mera uan* (or *me-roan*), John and his companions; (3) *natamole māga*, d. *mǎnağ*, d. *mera uan*, a man with them (i.e. a man with those beside him), some men, indefinite plural. The literal meaning of *māga* in (1), (2), (3), is with-them there: *kihe māga?* who he with-them there (beside him), or together with them there (beside him); John *māga*, John together with them there beside him; *natamole māga*, the man together with them there (beside him). It is probable that *māga* is a contraction of which *mǎnağ* is the fuller form; and the *-ga* (for *nağa*) is the dem. 'there' (see *ga*, dem.) This *mǎnağ* = with them there: in addressing a number the speaker says *tāgu māga*, or *mǎnağ*, or *mera uan*, my friends, lit. my friend with them there (beside you); so, *tai mǎnağ*, &c., brother with them there (beside you), brothers. The expression *mera uan* is me, with, together with, ra, them or those, and *uan*, dem. (that) there, and *mǎnağ* and *māga* differ in having the *r* elided (as it is in *ēu*, *u*, for *eru*, *ru*, they, verb, pron) and the

suffixed dem. *nağ* or *nağa*, q.v., instead of *uan*, q.v. *Mani* (and *mai*) are not used as in (2) and (3), but only as in (1) in the above example. [*Ma. ma*, *Ha. ma*, *Fut. ma*, *Ta. min*, d. *mi* (*mēh*) pl., *mī*, dual.]

Mağasağa, v. t., to make a *sağa* (crotch, fork): *mağa*, and *sağa*.

Magau, pr. n., c. art. *namağau*, for *nabağau*. See *bağau*.

Maği (d. syn. *mini*), comp. prep., for, contracted *ma*, q.v.: *maği* is *gi*, q.v., and *ma*, on account of, in, to, and thus *ağinai* = his, *mağinai*, on his (account), in his (interest), i.e. for him; in one d. the genitive prep. *niğ*, q.v., of, denotes also 'for', *niğā* = his, and also = for him. Both *maği* and *niğ*, when = for, are placed between the verbal pronoun and its verb, thus, *i mağinai*, or, *i niğā mate*, he for him died. [*Mota mun*, for, *An. imi*, to, for, *Ma. ma*, for, &c.] See Ch. V. 11. (8).

Mağie na, prep. and s., for his name, *i mağiena bat i*, he for his name did it, *tuğa mağiegita bat i*, let us for our names (i.e. for each of us) do it, &c.: *ma*, i.e. *maği*, for, and *gie*, name.

Magiri, v. t., to scratch, scrape: *giri*, see *gura*.

Mago na, s., c. art. *namağona*: *bağona*, q.v. for mean-

ing and origin, is the same word.

Maġoġo (m' prep.), d., ad., dawn, early morning, lit. at dawn. [Cf. Arag. *vaigogo*, to-morrow.] E. *gohā*, to dawn, *goh*, dawn.

Māgoro, s. See *muāgoro*.

Maġura ki, v., to withhold from, d. *makur ki*: *gura i*.

Maġura, v. i., or a., to be lean, d. *makur*: *gura i*.

Māgura, s., c. art. *namāgora*, contraction of *muāgoro*.

Maġuku, v. i., to be bent, &c.: *ġuku*. [An. *megug*, old, wrinkled, *makaka*, bent, crooked.]

Maġusi, v. i., to be crooked, contorted, cross-grained, as wood; also, *nabona imaġusi*, his heart is crooked. See *ġuṣi*.

Mai, ad., here, as *bano-mai*, to come here, *lo mai*, look here, &c., and v. i., to come here. See *bai*, *bē*, *bā*, to come.

Mai, s., c. art. *namai*, a rope, a string. See d. *mē*.

Mai, or *ma i*, v. t., to chew (softening food for an infant). [Sa. *mama*, to chew, ps. *maia*.] A. *ma''ma''a*, to chew (meat), but not wholly.

Mai, d. for *māni*, as *sei*? who (is) he? *se mai*? who (are) they? See *māga*.

Maia, s., a species of banana.

Mai, distance, only in *emai*, ad., q.v.

Maieta, or *maita*, d., and **Maieto**, or *maito*, d., v. i., or a., to be black, black. [My. *itam*, Mg. *mainti*, Bisaya *maitem*, Tagala *itim*, black.] A. 'adhamo' (*aḥtamo*, 'aḥamo, &c., id.) black, 'idhamma, and 'ithamma (i.e. *dahama*, *taḥama*, 9), to be black.

Maieto, *maito*, v. i., to be angry, *maitō sa*, to be angry on account or because of it, *maito ki nia*, to be angry at him, *maito ki niā sa*, to be angry at him on account of it. A. *ma'it'a*, to be angry, *ma'it'o*, and *mā'it'o*, angry.

Maietoa, and

Maietoan, s., c. art. *namaieto*, anger, *namaietoan*, the being angry, anger.

Mailoa (*ma-*, prep.), s., ad., d., dawn, early morning, lit. at dawn. [An. *imraiġ*, to-morrow, Mg. *maraina*, morning.] See *aliati*.

Mailua. See *malua*.

Mailum, *mailumlum*. See *malum*.

Maimai, v. i., to be in a tumult (of haste or passion), *namarite na i maimai*, his inside (heart, feelings) is in a tumult. [Mg. *maika*, and *maimai*, a., hasty, in a hurry.] A. *ma'ma'a*, to do a thing hastily, to be in a tumult, *ma'ma'at*, crackling (of burning reeds or such like).

Mairi, v. i., to live: dd. *mauri*, *mōli*.

Maisa, ad., to-day, dd. *mās*,

mēs, masusa. See *ma*, day, and *s*, dem.

Mak, v. i., d., to fall, become mild, gentle, die away, as the wind: eg. *māo*. **S. mak**, to be cast down, prostrated, humble, mild.

Maka. See *mako*.

Maka, v. i., or *mağa*, q.v., to gape, to wonder, to be amazed, i *makā sa*, or *mağā sa*, he is amazed or gapes at (because of) it; and *maka lo saki*, or *mağa lo saki*, he gapes looking upwards. See *mağa*.

Makaka, v. i., or a., to be ragged or fissured, as cloth. See *aka*.

Makāl, s., an ant (so called from its smallness, or quick and light movements): *kala*, and *bakal i ii*.

Makāl, s., shame, pudenda. See under *bakal i ii*.

Makāl, v. i., or a., and redup., **Makalkal**, to be sharp: *bakal i ii*. [To. *machila*, sharp.]

Makalakala, v. i., or a., to be itchy: connected with *makal*, ant, thus, *makal i makamakala ki nau*, an ant moves about on (is creeping or running on) me, and therefore, a *makalakala*, I am itchy: *bakal i ii*.

Makamakala ki, v., to move about or creep on (one), of an ant (*makāl*), hence *makalakala*, itchy.

Makara, v. i., to be assembled, to be a crowd or many together, dd. *maraka* (trans-

posed), and *merā*, or *marā* (k elided): *kuru*, *guru*.

Makarakara, v. i., or a., to be burning, as the throat from eating curry with too much pepper: *kara*.

Makas i, v. t., to pluck out or off, as a scab or anything from the skin, loose bark from a tree, husk from a cocoanut. A. *naķas'a*, (3), to pluck out. See *bakasa ki*.

Māki, v. t., to be ignorant of, not to know; redup.,

Makimaki, as, i *makimaki isā*, he is ignorant of, does not know, it;

Māki, don't know (in answer to a question);

Māki, pr. n. of a demon or spirit, one of the officers of *Saritau* at the gate or entrance of Hades. When the spirit of a deceased person presents himself after death for admission to Hades, *Faus* (another spirit) asks 'Who is it?' If *Maki* says, 'Māki' (i.e. don't know), a dreadful punishment is inflicted by *Saritau*; if he says 'He is one of our people' admission without punishment is given. [My. *mukir*, Ja. *majkir* (*mujkir*), to deny, disavow.] A. *nakira*, 1, 4, 6, 10, to be ignorant of, not to know, 4, to deny, to disavow, *Munkar'*, name of the angel who together with *Nakir* is said to have the office of examining deceased persons in the grave: see *Koran*.

Mākinikini, v. i., to be itchy: kan i. [Sa. *ma'ini*, *ma'ini'ini*, to tingle, to smart.]

Makit i, v. t., to seize or take with the uatāki (native tongs) the hot oven stones, ru sela uataki makiti fatu isa, or maki fatu isa. H. *hatah*, to take, take hold of, seize. It is once applied to a man, elsewhere always to fire or burning coals.

Makita, redup. makitakita, v. i., or a., to be bent, curved, only in the expression lo makita, to look bent, i. e. to look round or back, lo makitakita, id., d. bakita, bakitakita. A. *ka'aṭ'a*, to bend, to curve, *mak'uṭ'*, bent, curved.

Mako, and maka, s., offspring; in pr. names, as, maka fōlu, lai, or li mako, &c.: aka (ako). [TaSa. *maka pi*, grandchild (offspring, or offshoot, of grandfather, *pi*), Fi. *makubu*, or *mokubu*, grandchild.]

Makota, or makoto, v. i., to be broken, and redup.,

Makotakota, to be much broken; and

Makota ki, to be broken from, i. e. to cease from (some person or thing); and

Makota, s., a part (of a plantation), a place, makot i milate, the place is cold, i. e. there is no one about the place (on calling at a house and finding no one at home), makota ua, this place, lit. this part: koto-fi.

Makus, s., a wooden knife

(used for cutting up puddings), d. mafis.

Makuskus, or

Makusukusu, v. i., to be soft (ripe): kosu-mi.

i. Mala bulu, v. i., to faint, falling down (of men), to become soft and falling down (of breadfruit) — see bulu; and

Māla, s., faint, as, mate ki māla, to faint, lit. to die in a faint; a species of hawk (of a faded colour);

Malamala, v. i., to be foolish (My. *bābal*, silly, doltish), c. art. namalamala, a fool, one foolish; and

Mala, s., c. art. namala, a fool, one stupid, foolish, senseless; and

Mala nono, v. i., to abide senseless, deprived of sense or motion (as by terror): no, to abide. H. *nabal*, to be or become faded (used of leaves and flowers falling off from being faded), to fall down, to faint, to lose one's strength (of men); and to be foolish (the mind faded), flaccid, devoid of vigour, stupid, *nabal*, foolish, senseless.

ii. Malamala, v. i., or a., to be naked, naked; and

Mala, s., or malala (intensive), the cleared place at each village, in the midst of which the napeas are set up, and in which are performed the sacrifices, singing, and dancing of the intamate; often in the

names of places (because cleared or bare, because having a mala, or cleared place). [Ma. *marae*, enclosed space in front of a house, yard, Tah. *marae*, a., cleared, as a garden, or a place of worship, s., the sacred place formerly used for worship, where stones were piled up, altars erected, sacrifices offered, prayers made, and sometimes the dead deposited, Sa. *malae*, the open space where public meetings are held.] And also

Mala, s. (also malo), a place or part (as of a garden), a part of time, and

Malmal, s., a small place, or part. See under ali, or alia.

III. Mala, v. i., or a., d. malala, to be loose, and redup. malamala, id. A. ḥalla, to loosen, maḥlul', loosened, loose, Ct. mahlūl, loose.

Malamala i, or malamalai, d., redup. of (malai) mīlai, or mīlei, q.v.

Malāfiāfi, v. i., or a., to be thin. [Ha. *lahi*, *lahilahi*, thin, My. *rampig*, thin.] A. raffa, n. a. rafaf', to be thin.

Malārī, d. for mīlātī, q.v.

Malasilus, redup. of milesu, q.v.

Malat, s. See melat.

Malatiga, d. malandigi, ad., and prep., near, malatiga ki, near to: mala, place, and tiga, tigi.

Malau, v. i., to be bad tasted (as stale food), to be corrupt, loathsome (as bilge water).

[Tah. *marau*, old, worn out, fading, My. *lamu*, loathsome, fat, corpulent.] A. taḥhama, to loathe, fat, corpulent.

Malei, or male i, v. t., to divorce. [Sa. *alei*, to divorce.] A. ḥala'a, to divorce.

Malebuto, ad. and s., middle part; inside, heart: mal (mala), place, part, e, prep., and buto, the middle.

Malele, v. i., or a., to be bent, curved: lele.

Maleleo, d. malolo, v. i., to become tame, gentle (i.e. intelligent), as an animal does when domesticated. A. ra'a'a, 4, 'ar'ā', n. a. 'irā', to become prudent, intelligent.

Malēr, d. malēru, or malīru, v. i., to be transparent, shining (as smooth water or glass reflecting the light): lira.

Malēra, v. i., to be thin, running, of a fluid, as paint. See lōr, roro, ro i, roro i.

Maletiletī, v. i., to be stiff (as the back, in some disease): let, lēt.

Malī, and redup. malīmalī, v. i., to be drooping, as the countenance in shame; and

Malī, s., c. art. namalī, a plant (which when eaten is said to make one so); and

Malīērī, i.e. malī-eri, v. i., to be ashamed, lit. to be drooping or abashed in the face or countenance: see rai, face, forehead. [My. *malu*, to be ashamed, abashed, *malumu*, bashfully, Mg. *malu*, *malumu*, bashfulness, *mimalu*,

mimalumalu, bashful, meek-eyed, shamefaced.] H. 'amal, 'amel, to languish, to droop, prop. to hang down the head. Maliblib, v. i., weak, limber, d. malifiif: lifa i. A. laflafa, weak.

Malibu, s., widow (also widower), i.e. one mourning, lit. covered with ashes: libu.

Malifiif, d. maliblib, q.v.

Malifus, dd. malus, māus, v. i., or a., bent: lifa i.

Maligo, v. i., to be dark; and redup.,

Maligoligo, id., intensive; and

Maligo, s., c. art. namaligo, darkness, d. malik, q.v.

Malik, v. i., redup. malikoliko; namalik, s., to be dark, darkness, d. maligo. [Epi *mikoleko*, Vanua Lava *malegleg*, *meligliḡ*, black.] A. ḡalika, to be very black (ḡolakliko, very black), part. maḡluk'.

Malilu, v. i., to roll away, to roll, malilu ki, v. t., to make to roll, to roll (a thing) away: lele.

Malilua, v. i. See malua.

Malio ki, v. t., to forget (a thing): lailai. [My. *lalai*, Ja. *lali*, to forget.] A. laha, n. a. lohiyy', being diverted to forget (a thing).

Malis, d. for malūs: malifus.

Malitiga, dd. maririgi, multig: malatiga.

Malo, s., a place, part; a part of time; mal, or malo tageli, a crooked part (either a place

difficult of access, or crooked conduct): c. art. na malo na, the trunk (of a tree or the body): mala. See ali, alia.

Malo, s., a kind of rock in the sea. [Santo *malo*, a rock.] Cf. A. marw', very hard stones.

Malo, v. i., to be weary, unwilling, averse; malo ki, v. t., to dislike (a thing). [My. *malās*, averse, &c.] A. malla, to dislike, to be tired, weary; mallo, disgusted, wearied.

Malōi, s., a mask. [To. *bulo*, to mask, to veil, *buloa*, and *bulobulo*, a mask; veil for the head. Ha. *pulou*, to cover the head, veil the eyes, s., a veil.] A. barka'a, to cover the face, to veil, 2, to be covered with a veil, veiled, burka'o, a veil, burkū', id.

Malōilōi, v. i., to be feeble, tottering from weakness. [Ha. *loeloe*, *maloeleoe*, feeble.] A. la'la'a, 2, to be twisted and moved (from hunger), to be infirm and weak from disease or languor.

Malolo. See maleoleo.

Malosu, d. milesu, q.v.

Mal-tageli. See malo, s., and tageli.

Malu, v. i., or a., to be bare, cleared; redup.,

Malumalu, id. See ali, alia, mala.

Malua, and mailua, v. i., to do anything gently and quietly, not to be in a hurry, to do after a time, by-and-by, d. mailua, malilua, d. ma-

lulu. [Fi. *malua*, go gently, not to hurry, by-and-by, *vaka-malua*, gently.] See *malum*.

Malubaki, v. i., to be spilt: *luba ki*.

Malum, and **mailum**, v. i., to be weak, faint, soft; to do anything weakly, i.e. gently, not in a hurry.

Malumlum, redup., also **mailum**, **mailumlum**. [Fi. *malumu*, *malumulumu*, weak, faint, sick, My. *lāmah*, Ja. *lāmas*, soft, flexible, weak, feeble, faint, Mg. *lemi*, softness, meekness, gentleness, *malemi*, soft, meek, gentle, TaSa. *nahum*, Ml. *malum*, id.] A. *haluma*, *halīm'*, to be gentle, weak, &c. See Index.

Malūs, d. for *malifus*.

Mam, v. i., or a., to be soft (as ripe fruit), ripe. A. *ma'w'*, ripe or ripening dates, *mā'a*, to have such dates (a palm), *mā'*, soft, mild (of food).

Mam, s., c. art. *namam*, d. for *mafu*, q.v.

Māma, s., voc., father, dd. *āb*, *abāb*.

Mamau, redup. of *mau*, q.v.

Manamana, s., c. art. *na-manamana*, a pudding mixed with pig's fat wrapped up (*munu-ti*) in leaves to be cooked in the oven; a captive taken in war (because such were cooked in the oven and eaten). See *munu-ti*, *bunu-ti*, &c.

Mānağ, d. *māga*, q.v.: *mā-nağ*, i.e. *mā*, with them or those, *nağ* (dem.), there.

Manàki, v. i., to stay for the night, to rest, as a guest;

Manaki, s., c. art. *namanàki*, one who does so, a guest. [My. *mānāğ*, to rest.] Mod. S. *maneh*, to rest, *Mafel*, i.e. the causative with the preformative *m*; H. *nuah*, to rest, A. *naḥ'a*, to kneel down, as a camel, *monaḥ'*, a place where camels lie down (to rest or sleep).

Mānī, v. i., or *mān*, contracted *mā*, to abide, to be: *anī*.

Mandu, d. for *maṭu*.

Maneinei, v. i., to be weak. A. *na'na'a*, to be weak.

Māni, as, sei, who (is) he? se *mānī*, who (are) they? d. *kihe māga*? See *māgā*.

Mani, d. *mini*, prep., for. See *maği*, and Ch. V. 11. (9).

Manifenife, v. i., or a., to be thin. [Sa. *manifi*, *manifinifi*, My. *mimpis*, *mipis*, *nipis*, *tipis*, Mg. *manifi*, thin, *hanifisina*, being made thin.] A. *naḥifa* and *naḥufa*, n. a. *naḥafat*, *naḥif'*, *manḥuf'*, thin, slender. Ct. *nahif*, thin, *nahafat*, thinness.

Manru, d. for *maṭu*.

Mānu, s., a multitude; d. a thousand (d. *bon*, a thousand), *mānumānu* (d. *bon-bon*), a very great number, or multitude; see *bon*, *bonoti*, *bunu-ti*, *munu-ti*. [Sa. *mano*, a great number, *mano-mano*, innumerable.]

Manu, s., a bird, birds. [Ja. *manuk*, Ta. *manug*, Er. *menok*, Vanua Lava *mon*, My. *buruj*,

- Mg. *vuruna*, Sa. *manu*, id.]
H. *parah*, S. *pārah*, to fly,
parohto, bird (gen. name),
A. *farhu*, H. *efroah*, young
of birds ;
- Manumanu**, s., a streamer or
flag of a native canoe sail :
preceding word. [Fi. *manu-*
manu, id., also a bird.]
- Manu na**, s., the palate and
upper part of the throat. A.
hanaku, the palate and lower
part of the mouth answering
to it (eg. *nanoa na*, q.v.), A.
hanaka, to rub food with
the palate, 2, to rub the
palate.
- Manua**, v. i., to be finished,
ended ; and
- Manunu**, id., d. *manubu*. See
nu.
- Manubu**, v. i., to be finished,
ended ; and
- Manubunubu**, id., redup. :
nubu, *num*, *nu*.
- Manubunubu**, d. *matumu-*
tumu, to be soft, sleek, as
the skin of a newly born pig,
or of an infant. See *nubu*,
tumu, *noba*. [Ha. *nopu-*
nopu, to spring or swell up,
a., soft, spongy, thoroughly
cooked, plump, fat, swelled
out, *nopue*, plump, round, as
a well fed, fat hog.]
- Manugnug**, d., v. i., to be
bent : *luglug i*.
- Manuka**, s., c. art. *namanuk*,
wound. [Sa. *manu'a*, to be
wounded, s., a wound, *manu'-*
ağa, party wounded, Mota
maniga, wound, *manigata*,
wounded.] A. *naka*, to
- wound, H. *nakah*, E. *na-*
kaya.
- Mao**, and redup.,
- Maomao**, v. i., to be gentle,
mild. A. *mahiha*, to be
mild, eg. *mak*.
- Mäole**, or *mäuolē*, s., c. art.
namäole, a bed ; hence
- Mäolē ki**, v., to make a bed
with (something) : d. *uol*, see
bilis i (*bolis i*, and *uolis i*).
- Maon**, s., d., c. art. *namaon*,
sweat : der. uncertain. Cf.
s. *bani*.
- Mao na**, s., d. *faa*, thigh.
[My. *pāah*, id., also the limbs
or quarters of a slaughtered
animal, Mg. *fe*, the thigh :
Santo *wado*, id.] A. *faħdo*,
or *faħd'*, id.
- Maonī**, v. i., d. *mānī* : *anī*,
v. i.
- Mäora**, v. i., to be rent, redup.
maoraora (intensive) : *bora i*.
- Mäosa**, d. *taos*, v. i., to be
fatigued, tired. [Fi. *ot'a*,
weary, tired.] A. *fat'a*, 4,
to be fatigued, weary, 'aft'a',
fatigued, worn out.
- Mäota**, or *mäuota* (*mawota*),
v. i., to be parted asunder ;
redup.,
- Mäotäota**, id., and
- Mäota na**, s., c. art. *namäota*,
interval : *ḃota i*.
- Mara uoka**, a., having the
hands chapped with hard
work, as with digging with
the *kālī*, or with using an
axe, *naruna i bi mara uoka* :
maras, and *boka-ti* (or *uoka-*
ti).

Mara, v. i., to rest, stop, mara tu, stand still;

Mara bakarogo, v. i., or a., to be quiet, rest quiet, peaceable: mara, i.e. maro, q.v., and bakarogo.

Marafi, v. i., to hasten, be quick; redupl.,

Marafirafi, id. See sarafi. S. rhab, whence sarhab, Pael, to hasten, mēsarihāba, sudden, mēsarihābat, hastily, quickly. Uhlemann (Syr. Gr., § 25, A, b) gives sarheb (Saphel, similar to Aphel), to permit to hasten, and to hasten = arheb (H. rahab, to urge on, press, &c.).

Maraḡ ki, v. t., d., to spit out, to loathe. See burei.

Maraka, v. i., or a., to be willing, desirous;

Marakaraka, id., redup. See raka.

Maraka, or meraka, v. i., d. for makara, q.v.

Marasē, v. i., to be softened or excoriated (as the hands with work), to be peeled off, excoriated, tamaras, peeled off (of the skin of a body softened or macerated in water). A. maras'a, marat'a, to macerate in water, rub, scratch with the nails; and

Marasērasē, redup., to be peeled or excoriated here and there, as the skin. Compare maratē.

Marasa, or murasa, d. burasa, v. i., used as an ad., gently, slowly, by-and-by, as, ba

marasa mer ia, do it gently, not in a hurry, slowly, or by-and-by. A. rat'a, to delay, to be slow, 2, soften; be fatigued, murayyat', slow.

Marate, v. i., or maretī, to be excoriated, peeled, as the hand with hard work. See marasē. H. marat, to make smooth; to polish; to make bald, pluck out the hair; maruṭ, to be peeled (as the shoulder with carrying burdens). Ch. to pluck (wings), to be plucked, A. maraṭa, to pluck from the body (hairs), 3, pluck out hair and wound with the nails.

Maratē, or marètē, a., in fatu maretē, oven stones (hard, smooth or bare stones, worn smooth by the sea): preceding word.

Mare, v. i., to be turned, lo mare, to look turned (round), look back. See roa, rea.

Mare, s., a man (male, not female), as pr. n., mare uota, man of Uota: see ma, maanī, or manī, and mariki. [Tah. maroa, a boy, a male (tamaroa, boy, tamahine, girl), Motu mero, a boy (not a girl), Malo muera, i.e. mēra, Oba amera, a male, vir.] Ch. mare', lord, S. mar'; A. mar' (also homo, see, infra, mera), mor', mir', vir., mara'a, (2) to be virile, masculine, and brave, as becomes a man.

Mareserisu, v. i., to shift,

- subside (as a swelling). See risu.
- Mārikī**, s., lit. senior, sir, old man, Mr., opposite to fite rikī, matron, old woman, Mrs.: mā, for mare, and rikī. See fiteriki.
- Marita na**, or **marite na**, s., the belly, bowels, also a rope or string; hence
- Maritaua**, v. i., to be angry, or **marita sa**, or **marita na i sa**: and **marita uia**, to be well or kindly disposed. See **sa**, **uia**. A. **muryiṭa'**, the belly. See the verb under **marate**.
- Maritau**, v. i., to wither, be withered. A. **ṣāḥa**, 2, v. t., to wither or dry plants (as the sun, wind), 5, **taṣawwaḥa**, to be withered.
- Maro**, v. i., to breathe, to rest, be quiet, to be glad, restful, contented, satisfied; **maro ki**, v. t., to perceive the odour of (to breathe or inhale the odour of), to smell; redup.,
- Maromaro**, v. i., to breathe; to rest; hence
- Maromaroan**, s., c. art., the act of breathing or resting, rest; and
- Maro na**, s., c. art., breath. A. **rāḥa**, n. p. **maroḥ**, to rest (i.e. respire); to be glad; to perceive the odour of; to blow (wind), 2, to be quiet, to rest, 4, to breathe, H. **ruaḥ**, to breathe, blow, Hi. to smell; to be pleased, glad (smell with pleasure).
- Maroa**, v. i., to turn round: **roa**.
- Maroḥaroḥa**, v. i., to fall down, be level, as the smoke of a fire signal. [Mg. *ravuna*, level.] See **roa** (**rowa**).
- Marou**, and **marourou**, s., d. (transposed) for **rūma**, q.v.
- Māru**, v. i., or a., d. **mēru**, to be limpid, clear, pure (of water). A. **namiru**, **namīru**, id.
- Maru**, d. for **maṭu**, q.v.
- Maru sa**, v. t., to rub; masturbate; to joke. A. **marḥ'a**, n. a. **marḥ'u**, to joke, to anoint, to soften (the body with oil), H. **marah**, to rub; **Maruen**, s., c. art. **namaruen**, joking, &c.
- Mārua**, v. i., to cease, leave off, **marua ki**, to cease from; and
- Maruāna**, s., c. art., cessation: **baro**, v. i., **bārua**, q.v.
- Mas**, s. See **maso**.
- Mās**, ad., d. for **maisa**, **mēsa**, **masusa**.
- Mas**, and **sam**, ad., alone, only: **ma** for **mau** (as in **sikei mau**), and 's, **sa**, one.
- Masa**, d., v. i., to go, to walk. A. **mas'a**, id;
- Masāna**, s., c. art. **namasāna**, the going, walking.
- Masa i**, v. t., to rub, rub off, **masa ia nāfo**, rub it on the **nāfo** (to rub the rust off it);
- Masamasa ki**, redup., rub (as the rust off a needle, on a stone); and
- Masamasoa ki**, v. t., end. 'a,

- to stroke, smooth, flatter; and
- Masa**, v. i., at ease (as wild animals in their lair, as if smoothed into gentleness);
- Masaki**. See *misaki*.
- Masamasa(n)ta**, d., v. i., or a., end. *ta*, smooth, as a board: dd. *musi ki*, *musi*, to stroke, smooth, rub. H. *mas'ah*, to stroke, anoint, A. *masaḥa*, to stroke, to flatter, wipe off, *ma'aṣa*, to rub strongly, *ma'as'a*, to rub gently, *ma-sih'*, smooth, S. *ms'ah*, to anoint; to measure; A. *ma-saḥa*, to measure (land), H. *mis'ḥah*, *mas'ḥah*, a part, a portion (Ef. *mas*, *maso*, *mis*, id.).
- Mas**, s., also *maso*, *masē*, and *mis*, a part, a portion, a place (part of the land), as, *baumaso na*, q.v., *masleo*, a portion of speech or words, as of a song, *masleo nali-gana*, a portion of human speech, dialect (see *leo*), *maso ua*, this part, or place. See preceding word.
- Mas'**, or *masu*, v. i., d., to come; hence
- Masuen**, s., c. art. *namasuen*, the act of coming. E. *maṣ'a*, to come (H. *maṣa'*, means to come to, i.e. to attain to, to arrive at, anything).
- Mas i**, v. t., to shave, as *masi nasina*, to shave the chin or part of the face covered with the beard: *masi noai*, shave off the surface of water, bail, or bale, out: hence, redup.,
- Masimasi**, v., to bail out (a canoe, or boat), and
- Māsi**, s., a knife, and
- Masimasi**, s., id., d. *mismis*. A. *māsa*, to shave, *mūsa'*, *mawasi*, a knife.
- Masei**, s. See *masoi*.
- Masere**, s., c. art. See *miseri*.
- Masere**, v. i., to be treated kindly; *sere*, *bakasere*; to *masere*, one treated kindly, as a beloved child.
- Masere**, v. i., to be torn: *sere*. [Fi. *kasere*, broken, loosed.]
- Masiḥa**, v. i., to be broken, done into fragments; and redup.,
- Masiḥasiḥa**, id., intensive: *siḥa i*.
- Masi-ḥalo**, s., wilderness, lit. empty part (of land). See *mas*, *maso*, and *ḥalo*.
- Masika**, v., in *sera masikā sa*, to desire, covet (a person or thing). A. *s'aḥa*, 5, to be desirous of.
- Masiki na**, d. *mihi* (for *misi*), v. i., taking the nom. suf. agreeing in number and person with its subject as, a *masikigu*, I alone, *ku masikima*, thou alone, *i masikina*, or *masikinia*, he alone: *siki*, and pref. *ma*.
- Masila**, or *masilī*, v. i., to be thin; and
- Masilasila**, d., redup.; and
- Masila na**, s., c. art. *namasila na*, chip, shaving. See *sila i*.
- Masila**, in *buru-masila*, q.v. See *sila*.
- Masirsir**, d., v. i., to sob (as after crying). A. *zaḥara*, to

utter the voice, to give forth a sound, to pant or gasp with vehemence and groaning.

Mas-leo, s. See *mas*, s., part or portion, and *leo*, voice, speech.

Maso, s. See *mas*, s., a part, portion, place.

Māso, v. i., or a., to be cooked, done, d. *mahi*. [My. *masak*, Mg. *masaka*, Ma. *maoa*, and *maoka*, and *maoja*, cooked, also ripe, Bugis *motasok*, ripe, Tah. *maoa*, cooked, ripe, Fut. *moa*, Santo, d., *māa*, cooked, To. *momoho*, ripe.] A. *na-ḡiga*, 1, 2, 4, to be ripe, cooked.

Masoi, *masoei*, or *masei*, s., star, stars, d. *mohoi*, c. art. *namohoi*. [Epi d. *mohoei*, Fila *masoi*, Fut. *fatu*, Sa. *fetu*, Santo dd. *vitū*, *maṣoi*, *vitui*, *vitui*, My. *bintaḡ*, *wintaḡ*, and *lintaḡ*, Mg. *kintana* and *vasiana*, Tag. *bitoin*, Sumbawa *bitoiḡ*, Sulu *bitohon*, Menado *bituy*, Sanguir *bituin*, id.] See Ch. II. 13. a., and c (at end).

Masoi, or *masei*, star, is used in pr. n., as *Masei*, *Mare Masei*, &c.

Masok, v. i., to be violently agitated or enraged, as, *namaritana i masok*, lit. his belly or his bowels leaped up: *soka*, to leap.

Masoko, a., true, exact, to the point, as *naḡisan masoko*, a word or speech true, exact, or to the point; as an adverb, *bisa masoko*, to speak truly, exactly, or to the point, *bā*

masoko, to go exactly, *ba masokō sa*, go exactly upon it, &c.: *soko*.

Masol, v. i., to turn aside, decline. A. *zāla*, n. a. *zuwul'*, to decline (as the sun); cease to be in place, remove; start on a journey and change one's mind.

Masu, s., c. art. *namasu*, the time of harvest, or of plenty of food, opposite to *sukei*, q.v., lit. the coming, *namasu naḡinaḡa*, the coming of food, as yams, taro, bread-fruit, &c.: *mas'* (or *masu*), v. i., to come.

Masua na, s., c. art. *namasua na*, the top, crown, or summit (of anything): *sua*, *su*.

Masua, v. i., or a., to be bald. A. *nazi'a*, to be bald about the temples, *manzu'*.

NOTE.—Sa. *tula*, My. *sulah*, Mg. *sula*, bald, A. *ṣali'a*, to be bald on the forepart of the head, *ṣul'at*, place of baldness.

Masukuta ki. See *musukuta ki*.

Masula ki, v. t., to scorch (as the skin of a pig in order to its being scraped and prepared for cooking): *sulu*.

Masusa, ad., for *mas*, *maisa*, to-day.

Māt', v. i., to ebb; to be low water; hence

Māt', s., c. art., *namāt*, the ebb; low water; the shore left bare at low water. [Sa. *masa*, to be low tide; to be

sour; to have an offensive smell; To. *maha*, *namaha*, to ebb, Fi. *māti*, to ebb, and s., *namati*, the ebb.] A. *māt'a*, to macerate and dissolve (a thing in water), H. *masas*, eg., to melt, flow down, to waste away.

Māta (or *mwāta*), a snake. [Sa., Fut., Fi. *gata*, id., Malo *moala*, Santo dd. *mala*, *maura*, My. *ular*, id. (Ma. *gata*, snail, slug, leech).] A. 'it'at', 'at'ā', a snake: 'at't'a, v., *tinea erosit lanam*, *serpens momordit*, 'ut'at, *tinea*, &c. See *ula*, My. *ulat*, worm, maggot.

Mata, s., the eyes, usually pronounced *mita*, or *meta*, q. v.

Mataisau, s., a carpenter. [Sa. *mataisau*, id.];

Matakseu, d., id. **Mataisau** is lit. the eye (or director or master) of cutting. See (*ma-ta*), *meta*, and *sau*.

Mataku. See *mitaku*.

Mataloa, s., a pig with crooked tusks, one on each side, that is, a mature, full-grown pig. A. *sala'a*, and *šala'a*, to have or acquire a tooth or tusk on each side.

Matātā, s., a phosphorescent worm (which gleams brilliantly), phosphorescence of the sea. [Fi. *matata*, to clear up, as the weather, the sky.] A. *š'ā'a*, to shine; Nm. *mo-š'ui*, phosphorescent.

Matau, s., d. na *mitau*, an anchor: *tau*.

Matautau, v. i., to utter sounds

as one in sickness or pain, to groan, moan. A. *hatafa*, to moan, &c.

Matě, v. i., to die; and redup., **Matěmatě**, v. i., to be quiet, soft, gentle; and

Matian, s., c. art. *namatian*, act of dying, death:

Matigona, s., c. art., the grave, d. *emate n*; *tamate*, v. i., to become calm (wind, wave), s., peace, a calm; also a series of feasts or festivals held every fifth day (see d. syn. *belaki*). [Sa. *mate*, My. *mati*, to die, Mg. *mati*, a., dead, *matimati*, lukewarm.] A. *māta*, to die; to become calm (the wind), 4, to soften by cooking. This word occurs in all the Semitic languages.

Matiratira, v. i., or a., to be shining, bright (as any polished surface). See *tare*.

Matiu, d., v. i., to sink. See *tiu sa*.

Mato, and

Matoko, v. i., to remain, abide, to sit: to, *toko*. [Mg. *mituata*, *mitueta*, *mituieta*, *mitumueta*, to reside, dwell, abide, sit, rest.] See *toko*.

Matōl, ad., to-morrow: *tola*.

Matoltol. See *matultul*.

Matu, v. i., to abide, to abide standing: *tu*.

Matu, s., c. art. *namatu*, d., woman. See Ch. II. 17. c. [Ja. *wedo*, Sula *nifata*, Tidore *foya*, id.]

Matu ki, v. t., to strengthen or support with posts (a

fence), *matu ki nakoro* ; and

Matu na, s., c. art. *namatu na*, post or stake (of a fence); the backbone, vertebral column, the back. A. *matuna*, H. *matan*, to be strong, firm, A. *matěnu*, back, vertebral column.

Maŭu, v. i., to be thirsty, to thirst, dd. *manru*, *mandu*, *maru*. [Ml. P. *meruh*, Epi *mercu*, TaSa. *maroku*, Malo *madoge*, Bugis *madoka*, Santo (Pelia) *marara*, Marshall Islands *maru*, New Caledonia *malu*, to thirst.] S. *šo*, to thirst, *šahyo*, thirst, H. *šiyah*.

Matua, v. i., or a., to be old, mature, elder, then (full-grown) large, great; also wise, opposite to *busa*, as, *meta matua*, wise, lit. old or mature, i.e. experienced eye, *bo matua*, wise, lit. old, mature, i.e. experienced heart; *te matua*, the aged, or the ancients; *meta matua ki*, to withhold from (a person, something);

Matuatua, redup. of preceding word, very old;

Matua, s., or ad., the right hand, or side: *tuai*, q.v. [Sa. *matua*, aged, elder, mature (*matuatua*, dim.), a parent, Fi. *matua*, mature, My. *māntuwah*, a father or mother-in-law, Mg. *matua*, eldest son or daughter, *matuatua*, a ghost, apparition, Malo *matua*, right hand.]

Matūki, a. used as s., one trusted in, confident, brave, as a warrior: *tuki*. [Mg. *matuki*, confident, brave, trusting.]

Matulu, v. i., or a., to be swollen, thick; and redup.,

Matultul, id.: *telatela*, *telatelana*.

Matumutumu, d. *manubunubu*, q.v.

Matuna, s., and ad., c. art. *namatuna*, d. *fatuna*, something, anything, somewhere, anywhere, somehow; also a ghost or apparition, lit. something: *ma*, or *fa* (the inter. pron. used indefinitely), q.v., and *tuna*, dem., *te* (or *tu*) with the dem. *na* added to it. See *safa*, or *sefa*. H. *mah*, anything, something, whatever, Ch. *mah di*, whatever, what that, that which, A. *ma'*, that which, whatever. See Ch. V. 4. d.

Maturu, d. *matur*, v. i., to sleep, *bakamaturu ki*, to put or make to sleep. [My. *tidor*, Ja. *туру*, to sleep, Mg. *turi*, s., sleep, *mituri*, to sleep, Bugis *matinro*, to sleep, Ml. P. *mtur*, Malo *maturu*, TaSa. *tsuruve*, Santo dd. *chinaru* (*tshinaru*), *chinaro*, *chiranu*, *noro*, *rontui*, An. *umjeĵ*, Fi. *mo'te*, Sa. *moe*, ps. *moea*, to sleep.] H. *yas'en*, A. *wasina*, to sleep, *sinat'*, H. *s'enat'*, and *s'enah*, sleep.

Mau, v. i., to recover from sickness, be well: *abu*.

Mau, v. i., a., and *maui*, and

ad., to be whole, all together (as a number of men), to be whole (of a thing), redup. *mamau*, id.; *nai mau*, it wholly, or only (of a substance), *nara mau*, they wholly or only (of a number of persons). [Epi *momou*, the whole, Ha. *pau*, a., all, ad., wholly, Mg. *abi*, all, every one, the whole.] A. *wafā*, to be whole, &c., n. a. *وَفَّى*.

Mau, *maui*, is of Form 25, see Ch. III, as *مَوْفَى*, *maufi*, *maui*, or *mauwi*.

Mau na, s., c. art. *namau na*, d. *nabai na*, covering of it (a bird), i.e. its feathers; *na mau*, the bunch of feathers worn as an ornament on the top of the head; *na mau nasuma* (d. *na bau nasuma*), *nakasu*, the top of the house, of a tree; *mau naliati* (d. *bau naliati*), midday; see *bau*.

Mau, or *amau*, a., true, *lo-amau*, or *lo-mau*, a true thing, d. *maurī*, or *mōrī*. [Tah. *mau*, true, Fut. *mari*, To. *moonī*, Ma. *pono*, Sa. *moni*, true]; and

Mau, a., used as s., one firm, intrepid, brave, i.e. warrior of such a character, also, in *Mautukituki*, pr. n. of a mythological hero. [Sa. *mau*, to be firm, to be decided, unwavering]; and

Mau sa, v. t., to come upon, obtain, find, *bamau-ri*, reach to. See *bamau*. [Sa. *maua*,

to obtain, reach to, Tah. *mau*, to seize, take hold of]; and

Mau āsa, d. *mau is*, v. t. (to trust in), to desire, *tea mau-mauan*, a thing trusted in, or desired, *te namauana*, id.

[Ma. *popono*, to covet]; and *Sera lo-amau āsa*, v. t., to believe on or in (him or it).

[Ma. *whakapono*, Fi. *vaka-bau*]; and

Mau, ad., very, indeed, continually, as, *bisa mau*, to speak continually, *toko mau*, abide continually, constantly, &c. [Ha. *mau*, continually]; *elagi mau*, above indeed, in the highest place, *toga mau*, very far away, *malitiga mau*, very near, *etaku mau*, or *maumau* (intensive), behind indeed, the last (as the last day), *malē mau ua nağa*, this very time, d. *mal fā nin* (*fā* for *mau*), *bisa mau*, few indeed, very few, d. *bisiba* (*ba* for *mau*), *sikei mau*, one only. [Fi. *dua bau*, Sa. *tasi pe*, one only]; *mas* (for *mau sa*, only one), and *sam* (for *sa mau*, one only), are like *sikei mau*; *ti bano mau*, did not go indeed [Aniwa, Fut., *sī funo ma*, *sī funo mana*, id.]; this *mau* after a verb preceded by the negative is very commonly used, but may be omitted, and *ti bano*, *ti bano mau*, are both used, though the latter is the more common. H. *'aman*, to prop, stay, sustain, support; to

carry (sustain) a child; 'amen, to be firm, unshaken, faithful, A. 'amuna, to be faithful, 'amana, to confide in, trust, 'amina, to trust, be secure; H. Niphal, to bear in the arms, to be firm, to be of long continuance, continual; to be sure, certain; Hi. to lean upon, trust, confide in, believe; stand firm, still, A. 'amana, generally the same; S. 'eman, to persevere, be constant, and, contrarily, to cease, Aph. to believe, 'amen, &c., verily, truly, certainly, E. 'aman, id., also truly, and 'amanawi, id., 'amana, to believe; both the m and the n of this word are sometimes elided in the ancient languages, as H. ĕmet', Amh. āun. See Ef. amau, una, amori, uua, in louua; and Mau-ti, v. t., to save, to protect: mū-ti. Hence nauota maumau, or mūmū, a chief saving, or protecting, a saviour.

Maua ki, v. t., to give food to (people, as to those who have been doing something for one); and

Maua, s., c. art. namaua, food, or provisions. A. māna, to give food, mawunat, provisions.

Māu, d. for mafa, swollen.

Maūaūa (mawawa), v. i., to be separated. See mafa, bua.

Maūori (mauori), v. i., to be broken, and redup.,

Maūoriūori, intensive: bori. Māuosa (mawosa), v. i., compressed: ʔosa.

Mauri, s., as mauri nalagi, the place where the wind ends at, to leeward; the left hand or side, opposite to matua. [Sa. *muli matagi*, To. *mui matagi*, the place where the wind ends at, Ma. *maui*, Malo *marao*, Ta. *maul*, Epi dd. *mali*, *mau*, left, on the left hand.] See muri. Mahri manghūra, behind.

Mauri, v. i., to live, dd. mairi, mōle; bakamauri, make to live;

Maurian, s., c. art. namaurian, life. [Fi. *bula*, Sa. *ola*, Fut. *mauri*, My. *idup*, Ja. *urip*, Ta. *murif*, Mg. *veluna*, to live, Epi d. *mcouli*, *mauli*.] A. 'ās'a, n. a. 'ais', ma'as', ma'is', ma'is'at, to live, 4, make to live.

Mauri, a., true, tili mauri, speak true;

Mauri, s., c. art. namauri, a prayer or incantation, lit. what is true: mau, true.

Māus (mawus), d. for malus (malifus).

Mauta, d. mautu, s., a rising ground; one's native land: so called because (i tu mau tu) it remains *firm* or *continuing*. See mau. [Sa. *mauja*, a hill; a residing at a place (from mau).]

Mbā, v. i., for bā, or mā, v. i.: a mere euphonic change.

Mbāt, s., d. nāʔe, a club. [To. *mata*, a kind of club.] Nm.

nabboud, a club; also nab-
bout, a staff, club.

Me, prep., d. ma, q.v.

Mē, or mēa, v. i., to make
water; also, redup.,

Memē, id., and

Mē, s., urine, me-rikī, dy-
suria, lit. small or scanty me;
and

Mē, or mēa, v. i., to flow, wet,
us i mea, the rain pours out,
i me nakoau, it (a fluid, as
water) flows upon or moistens
the pudding; nai me, a flood
or freshet, lit. flowing water,
d. naum, a stream, lit. flowing
water; na bisi me, semen
genitale. [Mg. *mamani*, to
urine, *amani*, urine, Ha. *mi*,
mia, *mimi*, to make water.]
A. māha, to have water (a
well), leak (a ship), 2, to pour
water; to wet with water;
emit water (the ground), mā',
juice (of anything), semen
genitale (H. me), H. me (of
the feet), euphemism for
urine. See Ges., Dict., s.v.
ma', who gives a root mo',
to flow. Hence

Mē, s., c. art. namē, d. namai,
a rope, or string. [Sa. *maea*,
To. *maia*, id.] And

Mē, and

Mēamēa, long; as, tali me
tuturu (see tuturu), a rope
long, hanging down, i barau
meamea, it is long, like a long
streak of water running down
a tree, or the face of a cliff.
See mē, mēa, to flow.

Meñi, d., v. i., to be gentle,
tame: mǎo, maomǎo.

Mela, melamela, for mala,
malamala, fool, foolish.

Melat, s., c. art. namelat, or
malat, flower (of a plant),
then flower (of anything), that
is, crown or most excellent
part, as, namelat natamole,
the flower of men, the most
excellent of men. A. warada,
2, to flower, ward', a flower.

Mele na, s., c. art. namele na,
the hollow; as, namelēru na,
the hollow (palm) of the hand,
d. nal'nāru na (see alo, aru,
belly, hand), namele natuo
na, the hollow (sole) of the
foot or feet, namele ġere na,
the hollow of the tail of a
fish. [Mg. *faladia*, i.e. *fala*
dia, sole of the feet.] A form
of the word be le na, belly,
hollow.

Melesia, d. melesira. See
milesia.

Meliboi, or melibai, v. i., to
be bent, as grass by the wind,
&c.: lifa i.

Mēliki, d., v. i., for mēlu,
q.v., to be dilatory, slow.

Melita, v. i., to crackle, re-
sound (as one's name): (lot)
lita.

Mēlu, v. i., d. meliki. A.
mahala, n. a., mahlu, to do
anything gently and quietly,
not in a hurry.

Mēlu, s., shade, raġ mēlu,
time of shade, evening, melu
na, its shade, or his shade
(protection);

Melu, v. i., to be shady (as the
day), and redup.,

Melumelu, id. [Sa. *malu*, to

be shaded, to be protected, *malumalu*, to be overcast, cloudy, Mg. *malumaluka*, shady, cool, gloomy.] H. 'afel, obscure, dark (of the day), 'afal, to be obscure, dark: eg. 'amal, or 'amel. See mali.

Mēlu, s., that which, or what milu, departs or removes (from), separates (from): milu.

Men, a. See mina, a.

Mena na, s., the tongue (of animal); of fire (flame); of knife (blade or edge); of breaker (edge of the wave); to be the namena, or tongue, of any one is to be his spokesman; hence

Mena i, or

Menamena i, v. t., to lick it with the tongue, tongue it. [Epi mena, TaSa. me, Santo (P.) mēme, Guebe mamalo, the tongue, Mg. menumenuna, or menimenina, loquacity.] A. manmul', the tongue, from namala, to be a detractor.

Mer, ad., d. mero, q.v.

Mera (for mara), s., c. art. namera, man in general, people, as, namera ni Efate, the people of Efate: mera is contracted to fa in fa-fine, q.v. A. mar', mir', a male, or, in general, man, Ct. mir'a, man in general.

Merai, a., used as s., pertaining to a male, the male organs of generation, virilia: merai gara (gara, bare), addressed to young boys not yet wear-

ing a waist cloth, or naked; a man is sometimes jocularly or disrespectfully spoken of as merai tamana, the merai of his father: mare, q.v., with the a. end. i. A. mar'ayy', virilis, pertaining to a male.

Mera, s., d. mara, a rippling (of water): meromero.

Mera, conj., lit. with them, or with those: me, with, and 'ra, them or those, as John mera Peter, John and Peter; this can also be expressed John me Peter, and John nara Peter (John they Peter); with dem. uan,

Mera uan, dd. syn. manag, māga, as John mera uan, John and his companions, lit. John with those there (beside him); mera uan, can also be used of inanimate things, as, fatu mera uan, a stone with those (stones) there (beside it), stones.

Merā, d. contraction for meraka, maraka, for makara, q.v.

Merā, ad., again, d. for mero, q.v.

Merafālu, some, as, korā merafālu, some dogs: me, with, and rafālu, see lifāru.

Merafālu, s., c. art. namera-falu, contraction of namera rafālu, some people.

Merā gi, d. for

Merā ki, v. t., to go before, leading, to lead;

Merakian, s., c. art. namera-kian, act of leading, also

meramera, redup., leading, and namerameran, s., act of leading or ruling, kingdom, that led or ruled, natamole meraki, or meramera, leading or ruling men. E. marḥa, to lead; to go before.

Merakolau, s., web-like fat on the intestines (of a pig): mera, fat (see merei), and kolau, q.v., a web (spider's). In An. this is called nilvanilva (redup. of nilva, spider's web).

Meràroa, v. i., to turn round: roa i.

Merei, s., marrow; eel; caterpillar; medulla of banana fruit. H. merī, fat.

Mer i, v. t., to do, to make to work, act, namerian, s., act of doing, what is done, conduct; fimeri, v. r., to be doing something to each other, fighting;

Merimeri, v., to keep on doing. A. 'amila, to work, Nm. to work, act, be active, practise, 4, cause to work.

Mero, ad., again, dd. merā, mer, moro, mrō, ro, and mo, m, contraction of mero, as, i mero bano, he again went, lit. he turned went, d. i mer lēr ban, he again went, lit. he turned returned went: roa i. See Ch. V. 9.

Mēromēro, v. i., hoarse, gruff, as, i bisa meromero, he speaks hoarse, gruff; and cf. barabara, supra, to cluck. [Mg. barabara, hoarse, having a rough voice, bara-feo, a

coarse, gruff voice, farina, hoarse.] A. "ar"ara, 1, 2, to make rough sounds in the throat (whether with the voice, or liquor, or the breath), "ar"arat, hoarse sound; sound of boiling water.

Emeromina, ad., and s., in the world, the world, lit. in the light, opposite to abokas, in the under-world, Hades (which is dark and gloomy): e, prep., and meromina, s., formed from mirama, or merama, to shine.

Mēru, v. i., d. for māru, q.v.

Mēs, ad., d. for maisa, to-day.

Měsa, ad., perhaps, expletive used at the beginning of a clause. E. 'emsa, but if, quodsi.

Mesau na, v. t., to desire, and redup. (dd. mūri, mōri),

Mesausau, desire much, be lustful;

Mesauan, s., c. art., desire, will, what one wills: sau.

Meta, v. i., or a., to be raw, then, unripe, crude, green.

[Sa. mata, raw, unripe, Mg. manta, raw, unripe, crude, green, My. mantah, raw, unripe.] A. 'anuṭ'a, to be raw.

Meta, s., the eye, the eyes: mita.

Metita, v. i., or a., to be rotten, to be falling to pieces from rottenness. A. t'a'ita, to be rotten; to be falling to pieces from rottenness.

Mi, v., to be, d. for bi, q.v.

Mi, redup. *mimi*: for *gumi*, q.v.

Miel, v. i., or a., to be red, and redup.,

Mimiel, id. [Sa. *melomelo*, *memelo*, red, Mg. *mena*, red, My. *merah*, red; the ruby; bay colour in a horse.] A. *ma'ir*, reddish, 'am'aru, of the colour of red clay.

Mihi, d., *masiki*, q.v.

Mikit i, v. t., d. for *makit i*, q.v.

Mila, v. i., or a., to be shy, skittish, to be wild, opposite to *malolo*. [My. *liyar*, wild, untamed, shy.] A. *hali'a*, to be uneasy, timid, impatient, shy. Hence

Mila, s., a wild animal; a warrior sleeping out in the bush and watching to cut off stragglers.

Milāba. See *laba*.

Milağ, s., a part, or half, c. art. *namilağ*. Ch. *pelag*, a half, A. *flag*, a part, a half.

Milağo, v. i., d., to be sick, to be ill, have a disease. A. *ş'aniya*, (2), n. a. *ş'ana*, to be ill, to be sick with a latent disease, Nm. *moş'na*, faint, languid, moribund;

Milağoan, s., c. art., the being ill, disease.

Milakesa, or *milākisa*, v. i., or a., to be darkish green: *milo*, *kisa*.

M'lame, d., s., c. art. *nam'lame*, dew: *mala*, clear (rainless), and *mēa*.

Milātē, dd. *malārē*, *mīlānr*,

v. i., or a., to be cold, cold.

[Sa. *maalili*, Tah. *māriri*, Ma. *makariri*, Fut. *makiliği*, id.]

A. *mağrur*, cold, from *ğarra*, to be cold.

Milāte, s., c. art. *namilātē*, cold, the being cold, also *namilatea*; and redup.,

Milamilati, v., to be coldish: *milāte*. [New Hebrides, TaSa. *makariri*, Ml. U. *milas*, Malo *magariri*, Ml. P. *mercus*, Epi *meneni*, cold.]

Milau, for *malau*, q.v.

Mile na, s., place, its place, d. for *alia na*, q.v., and see *malo*, a place.

Mile ki, *mile-raki*, v. t., to seek for (as for a pig in the bush), *milemile ki*, id., also *mole ki*, *mole-raki*, *mole-mole ki*. A. 'āla, (2), to go through a place, 4, to seek for; to desire eagerly.

Mile, or *milei*, v. i., or a., to be good, good, as, *noa milei*, tell good (well) it, *bati milei* a, make good (well) it, syn. *noa uia ki*, *bati uia ki* (*uia*, good), dd. *mitā ki*, *butā ki*, as, *noa mitā ki nia*, *bati butā ki nia*, id. [Raratonga *meitaki*, Tah. *maitai*, Niue *mitaki*, Fila, Meli, Ma. *marie*, Ha. *maikai*, to be handsome, good.] A. *malih'*, beautiful, good, Nm. *melieh*, elegant, good.

Milēs, v. i., or a., to be faded, drooping, withered: *lusia*.

[Mg. *malazu*, withered.]

Miles, s., c. art. *namiles*, the

forest, the jungle, the bush.

[My. *alas*, a forest, *alasan*, a forest country; a foundation, *alas-kaki*, footstool, Mg. *ala*, a forest, a wood, Bugis *alok*, id., Fi. *ra*, below.] A. 'araš'a, and 'aruš'a, to abound in grasses and herbs (of the land); 'arš', the earth, soil, region, whatever is below, H. 'ereš, the earth, land, country, region, soil, Ch. 'āra', earth; below.

Miles, s., a plant with dark leaves: les.

Milèsia, v. i., or a., d., and

Milèsira, id., to be faded, dirty, mouldy: endings a and ra; and

Milo, v. i., a., to be unclean, unclean. [Ml. Maskelynes *bigal*, id.] H. pigul, E. fahala, id.

Milo, or miloa, redup. milolo, or milcaloa, d. malolo, v. i., or a., to be dirty, to be darkish, of a dark, dirty colour: loa.¹

Milu, or milua, v. i., to depart, go away (from), remove, namiluan, s., the removing, departure. See lua.

Mim, or mam, q.v.

Mimi, s., voc., aunt (paternal). See simam. [Fut. *moma*, id.]

Mimita, s., a sign, a showing of something. See mita, mimita, v.

Mina, a., pleasant, nice. [Tah. *mona*, *monamona*, *momona*.]

A. 'anik', pleasant, nice.

Mina, tongue. See mena.

Mini-gi, d. minu-gi, munu-gi, d. munuma (munu-ma), v. t., to drink, also minu, munu; hence namunuan and namunugian, s., drinking, drink. [Fi. *junuwa*, *unuma*, Ml. *min*, Malo *inu*, Epi *muni*, Sa. *inu*, ps. *inumia*, s., *inumaja*, Santo *o'o-mia*, *ulu-mia*, My. *minum*, Mg. *minuna*.] See Ch. II. 13. b., 14. e., and 15, for the phonology of this word. Ch. s't'a', 'is't'o', S. s't'o', H. s'at'a, E. sataya; and with the t' changed to k, H. s'akah, A. saḁa', E. saḁaya, to drink.

Minranin, d., ad., now; mi nra nin, mi, time, nra nin, this here; as to mi compare ma, day. E. yom, to-day, now, this time.

Mirā-gi, d. for mera-ki.

Mirama, v. i., to be light, to shine; namirama, s., light; emeromina, in the light, the world;

Mirama-ni a, to shine upon or on it, or him. [Sa. *malama*, to be light, *malamalama*, v., to be light, s., light, *malama*, s., the moon, a lamp, torch, Ha. *lama*, a torch.] A. la-ma'a, to shine, &c.

Mirārā, v. i., or a., to be light (not heavy), slender, small. A. rakḁa, to be thin, slender, slight, *rakaraka*, to pour out not much (water or other thing).

Mirati, redup. *miratirati*, d. *minrat*, *minratinrat*, v. i., or a., to be loosed, untied: *rat i*, q.v. [Ma. *matarā*, Sa. *matala*, *matulatala*, Tah. *matarā*, *mataratara*, to be untied.]

Misa, or *misa*, v. i., to be stinking, rotten, decayed, wasted away; and redup.,

Misimisi, v. i., to be wasted away (of a very old man). Ch. *měsa*, S. *msa*, to be decayed, putrefy.

Misafe, *misafesafe*, v. i., to be separated (as a cocoanut from its branch): *safe*.

Misaki, d. *masaki*, v. i., to be sick, to have fever, to be ill. [My. *sakit*, Sa. *ma'i*, Fut. *maki*, Ml. P. *mesek*, Epi dd. *msaki*, *miei*, id.] And

Misaki, or *misakia*, s., c. art., sickness. [Fut. *makija*, sickness.] A. *s'aka'*, (2), to afflict (some one, a disease), *s'akat*, disease, *mas'kuww'*, afflicted with a disease.

Misal, v. i., or a., to be removed, separate (from others). A. *'azala*, to remove (one), 5, 6, 7, 8, to be removed, 8, separate (from others), *man-zul'*, separated, removed.

Misal, *misalsal*, or *misali*, *mīsalīsalī*, v. i., or a., to be light (not heavy). See *salī*.

Misaru, v. i., to hang down, prostrated: *saru*.

Misei, or *misai*, *miseisei*, v. i., or a., to be open, cracked: *sai*.

Misera, v. i., or a., to be

parted, disjoined (as joints), separated: *sera*.

Misèrī, s., c. art., part of a woman's dress, consisting of a little mat, terminating in a bulky fringe, attached to the waist cincture and hanging down like an apron. See *seri*. A. *'azzara*, to cover the body with the covering or garment called *'izār*, *mizar'*, a garment, covering, Nm. an apron.

Miseroà sa, v. t., to desire, covet: *soroà sa*.

Miseroana, s., c. art., coveting, covetousness.

Misimis, s., d. *masimasi*.

Misimis, v., d. *masimasi*.

Mīt, s., c. art. *namīt*, a mat; so called because plaited—see *bātu*, Ml. *vij*, Epi *mbie*, to plait (a mat). [Ml. *devij*, Epi *yembi*, a mat.]

Mita, v. t. (also *meta*), to look at, watch, observe, view, as, i *mita natai-inlagi*, he watches or observes the cloud (to see if it will rain), *mitā sa*, or *mimitā sa*, look at, watch it (anything); and *mita gita*, or *bakamita gita* = *leo goro gita* (see *leo*), watch, look for, look out for (expecting) us: *bakamita*, v. t., same as *mita*. [Sa. *mata*, to look at, *matamata*, to look, to view, *mamata*, id. (of many), Ha. *makai*, *makaikai*, to look at closely, inspect, search out, spy, act the part of a spy, to look on, look at, to examine secretly for evil purposes, To.

mamata, to look, look at, behold, discern.] A. *āna*, 1, to emanate (water), to be a spy, 2, to flourish, produce flowers (a plant), to show, make conspicuous, 3, to see, look at or on, 5, to look at malevolently, to look at well, accurately, to be manifest, conspicuous, 8, to look at malevolently, to become a spy, to view or watch, to look out for.

NOTE.—For the phonology of this word, see Ch. II. 11. *c*, and 13. *b*.

Mita na, s., c. art. namita na, the eye, that which sees, looks at, watches, or observes; mita noai, a fountain; mita, the beginning; mita, bud, shoot, 'eye' (as of a potato), bud, germ, offshoot (of men); mita nalagi, eye of the wind; mita ɓaɓona, eye of its end, point of its end, end; mita, a window, door, or other opening, as the eye (of a needle); i bi mita na, to be the eye (i.e. guide) of some one; namita nalo, the eye (price) of something; mita kita, a spy (in war), see kita; mita ni elo, (d. al), the sun (eye of light, or of day, or fountain or source of light). [My. *mata*, Mg. *masu*, Sa. *mata*, the eye, &c., Fi. *mata*, eye, source, opening, point.] See mita, v.

Mitā, v. i., to bleed, mitā nia, bleeds on it, as i tumana mitā nia, redup. mitāmitā nia, he bleeds on himself (covers himself with blood),

used also of rust—it rusts (covers itself with rust): tã, blood. [My. *bãrdarah*, Bu. *madara*, to bleed.]

Mita-ɓaɓona, s., end, lit. point of its end: mita, s.

Mita-busa, s., orphan child: mita, s. (bud, shoot), and busa, q.v.

Mitaɓa, and mitaɓataɓa, v. i., to be heavy: d. miten, q.v.

Mitailau (mita-i-lau), s., d. syn. bilē-mita, q.v., lit. germ or source of the tribe or community. See launa.

Mitāki, v. i., to be inclined to one side: taki, tã.

Mitaki, i.e. mita ki, d. milei, q.v.

Mitakisa, s., blind, the eyes receding into the head: mita, eye, and kisa.

Mitakitik, d. matakitali, a., last or first of a row (as of men); from closing up, or, as it were, binding together the series: taki.

Mitaku, or matakua, v. i., to fear, be afraid; mitaku, or matakua ki, usually contr. to mitau ki, or matau ki, v. t., to be afraid of, to fear; baka-matakua ki, to frighten (one); hence

Mitakua, s., c. art. fear; and Mitakuan, s., c. art., act of fearing, fear. [Sa. *mata'u*, ps. *mata'utia*, My. *takut*, Mg. *tahuṭa*, s., fear, *matahuṭa*, v. i., to be afraid, to fear.] A. taɓa', v. t., to fear (derived from waka', 8), taɓiyyat, fear, caution, taking heed,

- taḵwa, fear of God, taḵiyy', fearing God. See *infra*, mita-taku.
- Mitamai, or matamai, or mitimai, ad., to-morrow. [Mota *matava*, morning, Sa. *tafa*, to dawn.] A. ṣabaha, 4, to be morning, to be early, to dawn, E. ṣabha, to become light, or day, to dawn, A. ṣabāh', morning, maṣbah', and muṣbah', morning, dawn.
- Mitanielo, s., the sun, lit. eye of day: mita ni elo. [My. *mata-ari*, Mg. *masuandru*.]
- Mitão, d., v. i., d. mitefe, q.v.: tao, roa.
- Mitarau, s., c. art. tribe, lit. the bud, or germ, spreading out into many branches: mita, s., and rau.
- Mitariki, s., the seven stars, Pleiades: mita, s., and riki. [Sa. *matalii*, Ma. *matariki*, id.]
- Mitariki, s., as, lo mitariki, to look with little (i. e. contracted) eyes. Same word as preceding.
- Mitaru, v. i., to sink down: tiro.
- Mitasabo, s., a stranger, lit. eye not knowing: mita, sabo.
- Mitataku, v. t., as, i tumana mitataku na, he heedfully watches himself, he being afraid watches himself: mita, v. t., and see mitaku.
- Mitau, or matau, v. i., to abide, continue: tau.
- Mitau ki, v. t., to fear: contraction for mitaku ki.
- Mitaukian, a., dreadful, to be feared.
- Mitausei a, v. t., to look after: mita, v. t., and usi, v. t.
- Mitefe, d., v. i., to fall down, as a portion of a precipice. See rōua, roa.
- Mitefe-risu, v. i., to fall down (see preceding word), rushing or slipping to a distance: risu.
- Miteftes, v. i., and
- Mitefütēfū, id., to twitter, chirp, peep (of a bird or fowl), to make a whispering noise (of men). H. ṣiṣṣaf, to twitter, peep, chirp (of birds), to make a whispering, peeping sound (of the voice of a wizard).
- Mitei, or muṭei, s., c. art., breadfruit cheese (salt and sour), that is, breadfruit fermented and preserved. [Sa. *masi*, id., My. *masin*, salt (as water), Mg. *masimasina*, saltish, *ranu-masina*, the sea (salt water).] A. māṣi', salt (of water).
- Mitela, v. i., or a., to be broken (as crockery, or pottery). A. t'ala'a, to break (the head), mut'alla', broken. And
- Mitela, s., c. art. namitela, a fragment, lit. that which is broken, the broken.
- Mitèn, v. i., d. mitāga, to be heavy, to be burdened: tien, or tiana, q.v., as also taḡo, taḡie. [Mg. *entana*, s., burden, *vua entana*, lifted up, *mientana*, to set out, *taigina*, placed upon (a horse), *tugua*, placed upon, My. *tug'ag*.

to ride, be conveyed by any vehicle, *taġ'uj*, to bear, carry.] S. *ṭ'an*, to carry, Aph. to burden, load, *ṭa'no'*, a burden, H. *ṭa'an*, Ch. *ṭē'en*, to be laden, A. *ṭ'a'ana*, 8, to sit on a camel, H. *ṣa'an*, to move tents, go forward (as a nomadic tribe), A. *ṭ'a'ana*, id., E. *ṣa'na*, *ṣa'ana*, to put on a horse, &c., and consequently of other things where one sits, is placed, upon another, *ṣēun*, burden.

Miti, v. i., to move rapidly, to strive, quarrel, to jump backwards and forwards excitedly in a quarrel or a rage, to land or remove from a canoe; miti ġoto, depart or go rapidly across (as an arm of the sea); and redup.,

Mitimiti, v. i., to throb, flutter (as the pulse). A. *mata*, and *maṭa*, to move quickly.

Mitiri, v. t., to write, to carve, cut or make figures;

Mitimitiri, a., figured, as cloth ('print');

Mitiri, d. *manṣiri*, s., c. art., writing, figures; and

Mitirian, s., c. art., act of writing, what is written. [Santo d. *turi*, Epi *siri*, My. *tulis*, to draw, delineate, paint, picture, figure, write, Mg. *surafa*, colour, writing, written, *misurafa*, to be spotted, printed, of different colours, and *surifa*, *misurifa*, to mark, engrave.] (E. *sa'ala*, to paint, figure), A. *ṣāra*, 2, to figure, paint, 5, to be

formed, *muṣawwir*, sculptor, painter, Nm. 2, to form, draw, trace, paint. The radical idea is that of cutting.

Mitiri, s., a kind of locust or grasshopper (so called from its mode of moving);

Mitiri, v. i., to leap flying (as a grasshopper): *tiri*.

Miṭoa, v., to think, *miṭoa ki*, v. t., to think of or about, dd. *miroa*, *mitoa*, *mintoa*, *minroa*; redup.,

Miṭiṭoa, d. *minintoa*, v. i., to be thoughtful, sensible;

Miṭoān, s., c. art., act of thinking, thought: *ro*, *roro*, *ṭoṭo*, *rara*, or *ṭara*. [Mg. *eriṭa*, *eriṭariṭa*, cogitation, *mieriṭa*, *mieriṭeriṭa*, Fut. *mentua*, To. *manatu* (Sa. *manatu*), to think.] S. *ṭetraṭi*, to think, Ethpa. of *r'o*, Ch. *rē'ah*, to think, H. *ra'ah*, (3), to delight in, *rea'*, a friend, lover, one loved, thought, will, Ch. *ra'yon*, thought.

Miṭo (mwīto), v. i. or a., to be short, redup.,

Miteṃmiṭo, id., d. *būru*, *burufūru*. [Tah. *mure*, *muremure*, Ma. *poto*.] A. *ma'don*, short, or *mawdon* (n. p. of *wadana*).

Miu, v. i., to be wet: cg. *mea*. A. *mai'*, fluid, *ma'a*, to flow gently on the surface, 4, to be dissolved in liquid.

Miura, s., c. art., dew: *miu*, and *ura*, q.v.

Mo, ad., contraction of *mero*.

Mo, d. *bo*, dd. *fo*, *uo*, *o*. See *bo*.

Mō na, s., father or mother-in-law, son-in-law : hence,
Mō-naki, v. t., to be related to (one) in this relationship.
E. ḥam, father-in-law, son-in-law, **A. ḥam'**, ḥamō, ḥam'o, &c., father-in-law or kinsman of the husband or the wife, **Nm. ḥamou**, father-in-law, **ḥamaya**, mother-in-law, **H. ḥam**, Assy. **emu**, father-in-law, Samaritan, a son-in-law, also, one espoused. 'The proper signification of the word lies in the idea of affinity.'

NOTE.—**E. Mai ma** = **Ef. mo**, **Fila ma**, brother-in-law, **vugōna** (nearly pronounced like **vumōna**) = (in meaning) **Ef. buruma**: in **Tah. momoa** is to espouse, to contract marriage.

Moa, d., verbal pron., 1 dual, excl., pl. **bu**, **mu**.

Moàs, d. for **mafāsu**.

Mobu, d. **m'bua**, v. i., to sink : **bua** II.

Mofa, s., or **mafa**, when the blood of men or animals has been shed, and forms a pool on the ground, one feeling the smell of it, or of any similar thing, says **i naḥo mofa**, it smells **mofa**; **taumofa** (**tau mafa**), to make a sacrifice or offering to the natemate. See **taumafa**. **A. ma'habat**, a small pool, **wahaba**, to give, make an offering.

Mok, s., water flowing from the eye ;

Mokemok, v. i., to flow from the eye (of water), to water (of the eye) : eg. **miu**, **mou**. **H. mug**, to flow, flow down, dissolve.

Mokot, d., s., tongs : **mikit i**.

Mōla, v. i., to yawn. [**Ma. kowhera**, to open, gape.] **H. pa'ar**, to open the mouth with a wide gape, **S. f'ar**, **A. fa'ara**.

Mole, d. for **ḥalo**, v. i., q.v.

Mole, or **mole ki**, **molemole ki**, d. mile, mile ki, q.v.

Moli na, s., d. for **batoko na**, q.v.

Moli, v. i., d., **mauri**, to live ; **Molian**, s., c. art., d. **maurian**, life.

Momoā, or **momo**, d., v. i., to yawn. [**Tah. mama**, to open the mouth, **Sa. mavava**, **Fut. mava**, to yawn, **Mg. vava**, the mouth, **vava**, opened, **miava**, v. i., **mavava**, v. t., to open.] **H. peh**, mouth, **A. fah'**, mouth, **faha**, to speak, **fa-wiha**, to have a wide mouth.

Momoa, v. i., d. for **amoamo**, **amo'mo**.

Monam, d. **monau**, s., c. art., grass (of any kind). **A. nama'**, to grow, **namāya**, vegetation, **manma'**, place of (a tree's) growth. The word 'grass' is connected with 'grow'.

Monamona, v. i., or a., to be yellow. [**Ma. pujapuja**, yellow colour, **Mg. vuni**, s., yellow, **Amboyna poko**, d. **apoo**, **Ceram poko**, yellow,

id.] A. faḵa'a, n. a. fuḵu', to be yellow.

Mono-ti. See munu-ti.

Mori, d., a., true, tili mori, speak true: mori, true, used like loamau, lesoko, also amori: mauri, mau, true.

Mōri a, d., for mesau na, for which also is d. mūri n.

Morese na, s., d. borakese na, q.v.

Moro, ad., d. mero, q.v.

Moru, v. i., to sink, or be covered with water, as a canoe in the waves;

Moru-aki, v. t., to sink, overwhelm (a canoe), as, nabeau i sera moru-aki rarua, the waves rush, sinking, or covering, or overwhelming the canoe;

Morua, s., c. art., the deep, i.e. the deep sea;

Mōru, s., any deep place, as a hole, pit, grave; hence imrum (d. imrau), inside of a house, i.e. moru nasuma, or moru uma, the hole, i.e. the inside, of a house. A. "amara, to cover (a thing with water), "amar", much water, deep (of the sea), Nm. to overwhelm, drown, "amra, deep water, abyss.

Mos i, for amos i, q.v.

Mōso, s., the entrance to a harbour; a space or tract of country, as that between two mountains; pr. n. of the village and district on the northern end of Deception Island, at the boat entrance to Havannah Harbour, and

in Ro-Moso, name of an inland village and district. H. mahōz, a seaport, coast, Ch. id., also a region, A. ha'z', border, side, region, hence also a port.

Mot, s. See mut, s.

Mot, or motū, s., c. art. namot, as, nataku namot, back of the land, or island; lit. what is broken off, hence a district or place. [Sa. motu, islet, district, motu, to be broken off, ps. motusia, v. t. motusi, s. motusaja, v. i. motumotu, s. motumotuga, My. putus, to break, Mg. maitu, broken asunder, snapped, maituitu, broken in pieces, utusana, being cut, broken, snapped.] A. maḵta', a place. See the verb under koto-fl.

Mōta, s., c. art., and redup.,

Motamōta, id., rubbish, refuse, as leaves of trees fallen on the ground, &c. [Sa. ota, rubbish, Ma., Tah. ota, Ha. oka.] And

Mōta, v. i., or a., to be covered with rubbish, dirty. [Sa. otaotā, full of rubbish: a. ending a.] A. "otā", rubbish, refuse, husks, leaves, and scum mixed together, "ata", to have rubbish mixed with scum (as a river).

Mot i. See mut i.

Mou, moumou. Same as miu, q.v.

Mu, verbal suf. pron., 2 pl., you, d. kama.

Mu, v. i., to coo (as a dove), to hum—see *fu*. [*Tah. mu*, a buzz, *mumu*, to make a confused noise, as of a multitude of persons talking together, *Ha. mumu*, id., *Sa. muimui*, to murmur, *Fut. mu*, to buzz, *Mg. muimui*, hum, murmur.] *H. hamah*, coo, hum (as a multitude), *A. hamhamah*, to murmur, &c., *Nm.* to whoop, drone, sing lullaby.

Mū-ni, v. t., to take out (a thing, as out of a basket). [*Mg. vuaka*, *miruaka*, to go out, *mamuaka*, to drive out, take out.] See under *bua* III.

Mua, v. i., to flow out, flow (of the tide); hence

Muāna, s., c. art., the flood tide, as opposite to the ebb; and

Mua-goro, s., c. art., dd. *fua-goro*, *māgoro*, a spring of fresh water on the shore that is covered (*goro*) by the sea at high water: *bua* III.

Mubu. See *mobu*.

Muku-ti, v. t., to cover or enclose in leaves (as bananas, to ripen them); to rub, wipe off; and

Mukumukuen, s., c. art., the doing so. [*Fi. moko-ta*, to embrace, to clasp round with the arms, *Ma. mukumuku*, *muku*, and *uku*, to wipe, rub.] *A. ḥaḥa* (mid. ʔ), n. a. *ḥukʻ*, to sweep, cleanse by sweeping; to rub; to surround, embrace, enclose.

Muli (*mwuli*), v. t., to work

into a round mass, as dough or clay; to gather rubbish into a heap; to clasp a pig (or man) round with the arms; and

Mulimul, v. i., or a., round. [*TaSa. molmol*, *MI. P. moro-mor*, *My. bulat*, *Mg. buriburi*, round.] *H. fol*, *E. falfal*, round, roll.

Mulusi, v. t., to strip off the skin, and

Mulu, v. i., and *tamulu*, to cast the skin (as a snake, a crab, a scab, men in myths), redup. *mulumulu*; and

Mulu na, s., c. art., the skin which is cast; then, the lower rank which a chief casts off on his being promoted to a higher. [*Fi. kuli*, skin, *kulutʻaka*, to strip off the skin, *Mg. hudita*, skin, *manudita*, to strip off the skin, *hudirana*, being flayed, skinned, *Ef. kuli*, d. *uili* (*wili*) and *uli*, skin, *mulusi*, to skin, *mulu*, also *tamulu*, to cast the skin, i. e. to be skinned, or to skin oneself or itself.] *A. gildʻ*, skin, *galada*, 1, 2, to skin, to strip off the skin.

مَجْلُود, *mulu*, *mulusi*; and

Muluan, s., c. art., act of casting the skin; *namulusian*, s., the act of stripping off the skin.

Mulua, s., a grove or clump of trees: *ulua*.

Mūmū, a., saving, protecting, preserving: *mū-ti*, *ormau-ti*.

Munu-ği. See *minu-ği*.

Munu-ma, d. munu-gi.

Munu-ti, v. t., to close up (as a wound, a hole in cloth, &c.); hence

Munuai, or munuo, s., a sacred man (nata mole tab) who by his natabuan, or magical power, closes up, or heals, wounds received by men in battle: bunu-ti.

Murasa, d. marasa.

Mūri n, v. t., d. for mesau na;

Mūrian, s., c. art., d. for mesauan.

Muri, v. t. (d. busi), to return (as a thing borrowed), to repay, recompense, requite (for work done), to return (an injury), repay (a person, for an injury), redup. murimuri; hence

Murian, s., c. art., the act of returning, repaying, pay, requital, recompense, retribution. And

Muri na, s., c. art., the after part of a thing (as of a stream, that is, the place to which it flows and where it ends), opposite to namita na, the forepart of a thing (eye), beginning, source. [Fi. *muri-a*, to follow, also to imitate, Ma. *muri*, rear, hinder part, Sa. *muli*, end, back, or hinder part, rump, *mulimuli*, to follow after, To. *muli*, *mui*, Ja. *huri*, the back, rear, behind, after, My. *huri*, the fundament, Mg. *vudi*, the posteriors, stern (of a ship), *vuhu*, the back, *fudi*, returned, sent back, *mamudi*, to return the

thing bought, *verina*, returned, sent back, *mamerina*, to return, send back.] See also mauri, busi, bisi na, bui na, kui na, kusu na, kihi na, fua na, bua na, gere na, uri na. A. 'ah'h'-ara, to be behind, after, Nm. mo'weh'h'ar, placed at the end, mouh'ir, stern, hinder part, 'eh'ir, end, 'uh'ur', behind, after part, H. 'ahar, to be after, behind, 'ahar, after, behind, hinder part, extremity, 'ahōr, hinder part, rear, meahōr, from behind, behind; also in Arm. and E. Muru, v. i., to laugh, muru ki, to laugh at (one). [Ta. *maliali*, My. *ilai*, Mota *marae*, to laugh.] A. harharat, laughter (harhara), karkara, laugh repeatedly (karra).

Murubua, s., a bat: moru, bua; from its dwelling in deep holes.

Musa-gi, v. t., to take on board a canoe or ship (men or things); redup.,

Musamusa; and

Musagian, s., c. art., and

Musamusoan, s., c. art., the act of doing so; and

Musi a, v. t., to put or drag immersed in the water (a thing, as a log); and

Musu, v. i., to dive (as a man), to set (the sun); elo i musu, the sun sets, or has set. A. "amasa, dip, submerge, to set (as a star), and kamasa, dip, plunge, dive, and makasa, immerse in water.

Musi a, v. t., to remove a child (from the breast), wean it; and

Mus (ki susu), v. i., to be removed (from the breast). H. mus', remove, take away.

Mus i, v. t., rub, smooth, flatter;

Musamusi, id., redup.: mos i.

Musuku-taki, v. t., to abhor: siki-naki.

Mut, v. i., to slip or fall out, as a rope out of a block. A. ma'aṭa, to take a sword out (of its sheath), 8, 'ammaṭa, id., also, to fall out (as hairs).

Mū-ti, v. t., d. for mau-ti, to save, keep, preserve, protect. A. 'amana, 4, render secure, protect, give security to (some one). Hence

Mūtian, s., c. art., act of saving, salvation.

Mut i, and mot i, v. t., to bind; and

Mut, s., c. art., a bond, rope. A. maḡaṭa, (6), bind, muḡṭ', bond, rope.

Mutui, v. i., to sneeze. [Sa. mafatua, to sneeze.] A. na-faṭa (cf. 'afaṭa, 2), to sneeze.

Na, ad. of assent, and interj., d. syn. ko: dem. na. H. na, indeed, &c.

Na, d., dem., this, as, mal na, this time: in.

Na, sometimes a, also in, nī, n, la (in lausu), the article. [Mg. ni, Epi na, Fi. na, a, Sa. le, the article.] A. al, hal, H. ha, A. a (the l being assimilated to certain letters).

In Mod. A. al is pronounced al or el, and l'. In South Arabia am was (and even still is) used for al. A. al (and H. ha) is sometimes used as a relative pronoun; so in Efate: see niḡ, aḡi.

N', a particle expressive of past time, in nanum, nāsa, nano-asa. [Mg. n', Sa. na, sign of past tense.] See Ch. V. 10. c.

Na, d. n, and na, or nia (siki-na, or siki-na), nom. suf. pron., 3 sing., his, her, its. [Sam. na, sing., Mg. ni, pl. and sing., My. nia or ña, pl. and sing.] See nai, note.

Na, d. n, verbal suf., pron., 3 sing., him, her, it. See nia, and nai, note.

Nabatī na, s., is bati, q.v., c. art., tooth, teeth; seed, also the shoots from the roots of a banana, and the shoots or roots of taro. [Ml. ribo, Epi livo, Sa. nifo (whence nifo), Fut. nifo, Mg. nifi, teeth. This is another word for tooth, teeth. A. nāb', pl. nubub', &c., tooth, teeth, nāba, 2, 4, to put forth roots (a plant).]

Nābe, s., d. mbat, club. Nm. nabboud and nabbout, id.

Nābe, or nābea (nakbe, or nakbea), d. nakima, s., a hollowed log, set up in the middle of the malala or mala, used as a drum or musical instrument in the dances of the intamate, and on which the face of Uota, and symbols of the natemate (the deceased) are carved. [Sa. nafa, To.

naffa, Fut. *kafu*, a drum, Ml. U. *nambwi*, id.] H. *nekeb*, a hollowed thing, that which is hollowed, used as a musical instrument (Ezekiel xxviii. 13), English Version, 'pipes': 'thy tabrets and thy pipes'; from *nakab*, to hollow out.

Nabis, s., end, the last, d. *nakis*: *bisi na*.

Naḓo, or *naḓoa*, d. *tamo*, v. i., to smell; and

Naḓo n, s., its smell. [Sa. *namu*, to have a bad smell, To. *namu*, odour, either good or bad, Fut. *namu*.] See *ḓoa*. A. *fāḥa*, 6, to emit odour.

Nabua, s., a road, path. A. *nabiyy'* and *nabiy'*, id.

Nafete (d. syn. *sefete*), d. *nefeha*, d. (te)uase (*wase*), inter. pron., what? which? M.S. *mudi*, A. *maḓa*, Nm. *maḓe*, what? *Nafete* is *na*, art., and *fete*, and *sefete*, *sefa*, q.v., and *te*.

Nāfo, s., dd. *āfo*, *fōga*, whetstone, pumice stone. A. *nasfa-t*, id.

Naḡa, or *naḡ*, dem., this, that: *na*, dem., and *ka*, dem., changed to *ḡa*.

Nāḡ, or *nāḡa*, s., dd. *lāḡ*, *rāḡ*, *nrāk*, *rān*, time. A. 'ān, time.

Nāḡasa, inter. ad., when? i. e. *naḡa sa*? lit. what time? also indefinitely, when, whatever time. Ml. U. *seve-lig* = Ef. d. *sefe-naḡ* = what time? *naḡa-sa*?

Naḡo, pers. pron., 2 sing., you,

dd. ago, ag, *nīḡo*, *keiḡa*, *keina*, *nēḡo*.

Naḡore na, s., nostrils, nose. See *ḡore na*.

Nai n, d. for *nani n*, child. See *nei n* and *ani*.

Nai, pers. pron., 3 sing., he, she, dd. *ēnēa*, or *inīa*, *ḡā*, *nīḡa*, *kinini*. [My. *inya*, or *iña* (Ef. *inīa*, or *iña*, sing.), pl. and sing., they, he, she.] See Ch. V. 2.

Nai, s., water, d. for *noai*, *nifai*.

Nai, s., side board of a canoe to keep the waves out, a protector or defence of a place (a warrior who keeps out the enemy); d. a fence. [Sa. *āi*, a fence, a railing, *āi*, to fence in, To. a fence.] A. *nawa'*, *naa'*, to guard, protect.

Naita natuo, s., d. for *uana-te-natuo*, the calf of the leg, hence *nalake naita natuo n*, the ankle, lit. the base of the calf of the leg.

Nakate, s., d. syn. *nete*, q.v., lit. the that that.

Nakima, s., d. *naḡea*.

Nakis, s., d. *nabis*: *kusu na*, *kihi* (or *kisi*) *na*.

Nakis, or *nakisa*, or *nakes*, s., green or blue paint: *kesa-kesa*.

Nāko na, s., the face. See *ko*, s.; *n*, art., and *ako*; hence

Nakonakoa ki, v. (formed by ending *a*, from preceding word) to assume the face, or appearance of (*ki*) some one; *Nakonako ki*, v., to face (some one), i. e. front (him). A.

wagaha, 5, id., to front or face each other.

Nālu, or nālúa, an arrow. A. nabl', arrow.

Namu, s., d., mosquito, d. na mamamami (d. batirik = small tooth). [Sa. *mamu*, Tah. *namu*, *ramu*, Fut. *namo*, My. *ñamok*, Bu. *namok*, Mg. *muka*, Ml. U. *num*, TaSa. *moke*, Malo *mohe*, Ta. *kumug*, An. *inyum*, Motu *namo*, id.]

A. *namus*, mosquito.

Nanoa na, s., the neck, i. e. n', art., and anoa, neck, cg. manu na, q.v. [Santo d. *alo*, d. *ralo*, Bu. *oloj*.] A. 'unuk', 'unuk', 'anik', neck.

Nanofa, ad., d., yesterday, and

Nanoasa, ad., d. nāsa, the day before yesterday, and

Nanu, ad., d. nanofa, and

Nanum, ad., d. nanu, yesterday. [Fi. *e na noa*, Santo *nonovi* (*pwanovi*, to-morrow), Epi *niobo* (*bani*=*maisa*=to-day).] Nan-ofa, nan-u, nanum, consist of ofa, u, um, day (see ma, s., day), and (Fi. *e na noa*, e, in or on, na, the; noa, past day = nu, num, nofa), nan', i. e. na, the art., and n', q.v., particle expressive of past time, as in nāsa, infra. Nanōasa (for nanofasa) has sa (for rua, sometimes ra, 2): hence na nofa, lit. the past day, and na noasa, the second past day. Nanoasa, nāsa. [Epi *nua*, d. *niaha*, Ta. d. *neis*, id.]

Nānua, s., necklace, beads, i. e. n', art., and anua. H. 'anak, necklace.

Nāo, s., d. noa, q.v.

Naob, s., lime, d. noba, q.v.

Nāra, pers. pron., 3 pl., they (for nai 'ra), d. gara, or nigara (ga 'ra), d. inira (inia, and 'ra). See ra, and nai.

Naro, d. for nalo. See lo, a thing.

Naroa, s., na, art., a current (of water, especially in the sea): so called because i roa, turns (itself). See roa.

Nāsa, ad., the day before yesterday, d. nanoasa: nāsa is without the article and for noasa (in nanoasa).

Nasafa, inter. pron., also nasefa, and nesefa; na, art., and safa, or sefa, q.v.

Nasaga, s., na, art., a stretch of sea between two places. See saga.

Nasu na, na, art., s., juice, what flows out, or exudes. [Sa. *su*, to be wet, *sua*, juice.] A. nazza, to exude, nizu, flow, water.

Nāta, a person. See ata. Nāta na, or nāte na, soul, spirit;

Natamole, a living person,

Natamate, or natemate, a dead person, a ghost, a demon, an object of worship. See ata, moli, mate, atamole, atamate.

Natara, s., n, art., and atara, a., a virgin, young woman; naguruni atara, a young woman. [My. *dara*, Ja. *rara*,

a maid, virgin.] A. 'aḍara, to be a virgin ('aḍera', a virgin).

Nātē, or nāšē, s., the banana, or plantain, plant and fruit : n, art., and ātē, or āšē. [Ml. P. *nevi*, Ml. U. *navits*, Ero. *nobos*, Epi *vihi*, Am. *nohos*, Ml. dd. *navis*, *abus*, Paama *ahisi*, Fi. *vudi*, Ulawa *huti*, Fut. *vuji*, Fila *butsh*, Aniwa *hutshi*, Niue *futi*, My. *pisaj*, Ceram *fudi*, *phitim*, Sanguir *busa*, Mg. *unsi*, d. *husi*, id.] A. muz', Amh. muz, id.

Nātē-kuru, s., dried, withered banana leaves. See kuru, a.

Natamate, for natamate. See atamate.

Natoara, s., n, art., a kind of grass (sword grass). H. ḥaṣir, grass, A. ḥ'aṣ'ira, to be green.

Naturiai, s. See turiai, a., young man.

Nāu, s., reeds; Pan's pipes; for nausu: na, art., and usu, q.v.

Nau, v. i., usually nu, q.v.

Nau i, v. t., to rub, wipe off. See nu e.

Nāūa (nāwa), na, art., and ūa (wa), q.v.

Nē, for noi, v., to dwell, or be beside (some one): the verb no is intransitive, and i is the t. prep. [Fi. *no*, to lie (of things, not persons), Sa. *nofo*, to sit, dwell, remain, Ma., Tah., Ha. *noho*.] H. navah, and naah, to sit down, to rest, to dwell.

Ne, dem., here, there, this, that, uane, kine, netu. See in, na. [Sa. *nei*, this.]

Nēgo, pers. pron., d. for nago, q.v.

Nei n, or nai n, s., his child, d. for nani n. The n of ani, q.v., is elided: nai for nani.

Neinei, v., as boka neinei a, beat it soft, beat making it soft (or weak). See manei-nei.

Nēko (for naiko), s., n, art., and eko, the wooden mallet for beating native cloth (in making it). [Sa. *ie*, To. *iki*, id., Ha. *ku*, *kuku*, to beat native cloth.] A. waḵa'a, to beat, (7), to sharpen, make thin a knife, (8), make slender, &c., waḵi', sharp, thin, slender. (For To. *iki* meaning 'small', see Ef. *iki*, *kiki*, id.). kie also belongs here, the leaf being rubbed and split into slender threads.

Nēru, nāru, and nieru, war, lit. arms: art., and aru, q.v.

Nēt, d. for binēt, banotu, q.v.

Neta ki, v. t., to throw, net i, to throw upon, hit with a thing thrown. A. nada', to throw, H. nadah, Pi., to cast out.

Nete, s., a thing, anything, something, d. syn. nakate: art., and te, dem., lit. the that. Nete ra, their thing, also āra te, id., āgu te, my thing, āma te, thy thing.

Netu, dem., this, that: ne, dem., and tu, v., lit. this or that standing out or up.

Netua, d. nerua, s., twins, art. and tua, or rua, 2, lit. the two. [Fi. *drua*, id.; also double, a., as a double canoe, a double fruit.]

Ni, prep., of (genitive), to, belonging to, also i, in, on, at (with art. ani, q.v.), t. prep. after verbs, as mesau ni au, desire me (also mesau au, d.), i, as, soka-ri, join on to, no i, &c. [Fi. *ni*, i, or e, of, in, and t. prep., Ma. i, of, belonging to, &c., and t. prep., Battak *ni*, Bu. *ri*, Holontalo *li*, Tag. *ni*, Mg. *ni*, *n'*, ani, of, belonging to, My. *i*, t. prep.]

A. li, H., Arm. *lě*, E. *la*, T. *ně*, id. See Ch. V. 11. 1.

Ni, art., also na, in, n. [Mg. *ni*, id.]

Ni, same as na, ad., and interj.;

Ni, verb. suf., 3 sing., d. nia, q.v.

Nia, verb. suf., 3 sing., same as na, q.v., once (in sikinia, and sikina, his one, he alone) nom. suf. (which usually is na). See nai, inia.

Niba ki, v. t., to throw away, make to go away. A. nafa', drive away, expel, hurl away (as a torrent, rubbish, the wind, dust).

Nifai, s., water, dd. nai, noai: ni, art., and fai, water.

Nife ni, a., v. t., to fan, t. prep. ni, lit. to wave, or brandish, on or to;

Nifenife, v. i., to fan, to wave, or brandish, as the branches of a tree in the wind;

Nife, s., a fan. H. nuf, to wave up and down, Hi. henif, to wave, to shake.

Nig, d., prep., of (gen.) for (dative), ni, art., and ġ (for ġi, i.e. ki, q.v.), dd. naġ, naġi, naġki, and, art. without its n, aġi, d. aġki (ġk for ġ).

Niġa, d., pers. pron., 3 sing.: ni, n', dem., and ġa, or iġa.

Niġara, d., pers. pron., 3 pl.: niġa, and ra, pl. dem.

Niġita, pers. pron., 1 pl., incl.: ninita.

Nikenika, v. i., to be silent, quiet, or noiseless, or stealthy; also to move quickly along a sharp ridge (of a mountain), or along a log across a stream.

[Ha. *nih*i, to walk very softly and quietly, as on tiptoe, to do a thing quietly or secretly, *nihinihi*, standing up on edge, narrow ridged, or edged, Ma. *ninihi*, to move stealthily.]

A. naga', to hasten; communicate a secret, 3, act, or speak, secretly (with some one), naga', branch of a tree, higher part of land, nagwat, higher part of land, a secret.

Niko na, s., the spine (ridge) of a cocoanut leaf. See preceding word.

Nin, dem., d., this: n, art., and in, dem. [My. *nun*, that.]

Ninita, or nininta, d., obsolete, see niġita, niġinta, pers. pron., 1 pl., incl., we (and) thou, dd. keiġita, iġira, akit, nikit: ninita,

nini, we, and ta, thou.
[An. *inta*, verb. pron., id.,
Santo d. *niti*, and *inti*, sepa-
rate pron., id., Ml. d. *ante*, id.,
My. *kita*, Mg. *isika*, Sa. 'o i ta
(*tu*), id.]

Nis, dem.; also, nistu, this;
art. ni, and se, dem. [S.
Cris. *nasi*, that.]

Niti, or nit i, v. t., to plane,
shave (wood). A. *naḥata*,
n. a. *naḥt'*, id.

Niu, s., c. art. *naniu*, the
cocoanut palm. [Fl. *niu*,
Er. *noki*, An. *neaig*, My. *nior*,
Ceram *niula*, Ml. *kula*, Mg.
nihu, Sa. *niu*, id.; *niu piu*,
fan palm (therefore *niu* is
a general name for a palm);
niui, to sprinkle with the
juice of the cocoanut, Ha.
niu, to whirl about.] A.
naḥ'lu, palm (gen. name),
naḥ'ilu (coll. name), *naḥ'ala*,
to sift, to pour out or sprinkle
(snow, as the clouds), Nm.,
7, to drizzle.

No i, or noi, d. *nē*, noi, d.
ne: hence redup. *noinoi*,
and v. r., *binoinoi*, d. *binof-
inoi*. See *nē*, for noi;

Nono, v. i., no (in no i), redup.,
to abide, as, *mala nono*,
abide senseless. See also *bi-
noinoi*, to abide with each
other, and *binofinoi*, or
bunofunoi.

Noa, s. (for na ua), d. *nāo*, a
swell, or wave. See *ua'a*.

Noa ki, v. t., tell, lit. say to,
dd. ni ki, ti ki, *nofa i*, q.v.;
noa i, v. t., say or tell it;

binoa, to speak about each
other, v. r.

Noai, s., d. *nifai*, water; for
na uai.

Noḃa, s., c. art. *nanoba*, d.
naob, lime (ashes of coral);
and

Noḃanoba, v. i., or a., to be
dusty, become dust, fly in the
air (dust). [Sa. *navu*, lime.]
and

Noba-ni, v. t., to wrap in
leaves with hot stones and
cook, to cook, d. *tuma-ni*;
and

Noḃanoba, v. i., to be cooked,
soft. See also *manubunubu*,
and d. *tomo* or *tumu*, *tumu-
tumua*, *matumutumu*. [Ha.
nopu, thoroughly cooked,
soft, plump, fat, swelled out,
and *nopunopu*, spring or swell
up (in the mind), swell, be
large, round, spring up.] A.
ṭabaḥa, n. a. *ṭabḥ'*, to cook,
roast, to ripen, 2, to grow
up, 7, 8, to be cooked, *ṭub-
baḥ'*, *tābiḥ'*, fatness, *ṭabiḥ'*,
cooked.

Nōbu, s., flood, d. *tōbu*. A.
ṭāf, to flood (Ct.), *ṭawwafu*,
a flood.

Nof, d. for num, v. i., q.v.

Nofa i, v. t., d. *noa i*, q.v., to
tell. A. *nabā'*, (6), 2, show,
declare, announce, tell.

Nono. See ante, no, nono.

Notīnotī, v. i., or a., to be
spotted (as an animal). H.
naḳod, spotted (as an animal),
Nm. *noḳṭa*, a spot, mo-
naḳkaṭ, spotted, H. *naḳad*,

A. *nakāṭa*, to mark with points.

Nōtu, d., see under *banotu*, Note 2.

Nu, v. i., d. *num*, q.v., hence *manua*, *manunu*.

Nu ē a, v. t., to wipe, rub off; redup.,

Nunu ēa, id., and

Nūnu, s., a wiper, rubber, and

Nunu-tafe, s., the wrist, lit. snot-wiper. [Sa. *nunu*, to

grate down, *nuaga*, a grating down.] A. *t'amma*, (4), to

sweep (a house, or place), (5), to rub, wipe off. (Cf. A. *tamma*,

Ef. *num*, *nu*, for *t* to *n*.)

Nua na, s., *n*, art., and *ua*, q.v., fruit.

Nuanua, v. i., to wave about, or to and fro (as the branches

of a tree); *nuanua ki*, v. t., to wave, make to wave, or

shake (anything). H. *nu'a*, to move to and fro, wave to

and fro, Hi. move to and fro, shake.

Nub, s., d. *rub*, q.v.

Nubu na, d. *tumu na*, s., c. art., the soft swelling pro-

tuberance of anything (as of a yam) growing. See *noḃa-noḃa*.

Nubu, v. i., d. *num*, and

Nuf, v. i., d. *num*, q.v.

Nuḡnuḡ, v. i., to be careless, heedless, *maturu nuḡnuḡ*,

to sleep and be devoid of all care or thought, be utterly

heedless. A. *nūmat*, heedless, careless, *nāma*, to sleep,

doze, be quiet, tranquil, 2, deaden (as pain).

Nuḡnuḡ i, v. t., d. *luḡluḡ i*, q.v.: hence *manuḡnuḡ*, q.v.

Num, v. i., to be finished, completed, dd. *nu*, *nau*, *nu-*

bu, *nuf*, *nof*; *ru nau*, *nu*, *num*, *nuf ban*, they *all* have

gone, a *bat ia i nu*, I have done it, it is finished. See

bunu, *manunu*, *binunu*, *manubu*, *manubunubu*. A.

tamma, n. a. *tum'*, &c., to be all, whole, finished, com-

pleted, at an end, and, transitive, to complete, &c.

Numnum ia, v. t., d. for *nuḡnuḡ i*.

Nūra, s., syn. *miura*, q.v., is for *ne ūra*: *ura*.

O, sign of vocative, interj., as, *temanami o*, O our father.

[Ml., *Santo*, *Malo o*, id.] E. o, id.

O, dem., *io*, *āo*, *ore*, or *iore*, q.v. [Fi. *o*, in *ogo*, Tah. *o*,

Mare *o*, Motu *o*, dem.] The Semitic pers. pron. 3 sing.

used as a dem., and as a verb substantive.

O, verbal suf., 1 sing., *me*, d. for *au*.

O, v. i., contr. for *onī*, q.v.; also in *bāo*.

Ob, s., d., c. art. *naob*, d. *na-noḃa*, lime (ashes of coral):

noḃa.

Ōf, s., dd. *um*, *ubu*, *ūa*, cooking oven. A. *mifa*, oven.

Ofa, in *taliofa*, dd. *taliaba*, *talieba*. See *tali*. Ofa, to

whirl round. [Tah. *ohu* (also = *kofu*, q.v., supra), to whirl

round, Ma. *koumuumu*, My.

ubāj, mubāj.] E. kabab, to whirl round.

Ofa, i. q. afa, to swim, be above, float on; and

Ofa i, i. q. afa i, q. v.

Ofa ki, v. t., i. q. afa ki; *nalīa ofakian*, a place of burial, to be buried in, *naofakian*, act of burying, burial.

Ofa, a., high, tall, as a tree.

[Mg. *avu*, high, lofty, eminent, proud.] H. *gabah*, to be high, as a tree, *gobah*, height (as of trees), pride, *gaboah*, high, lofty, proud.

Ōfi, or ōfi, v. t., to be near to, alongside of, d. āfi;

Ofiōfi, v., a., near to. [To. *ofi*, near to, at hand.] A. *wahafa*, n. a. *wahf*, to draw near to, approach near.

Ola, s., a spear. [Ulawa *ilula*, New Ireland *lelu*, Maklay Küste (N.G.) *iur*, id.] A. 'allat', pl. 'alal', 'elal', id.

Oli, d. uli, q. v.

On, s., sand, d. aran, q. v.

Onī, contr. o, d. anī, q. v., to abide, be.

Or, d., s., c. art. naor, or na uor. See uora.

Ora na, s., sprout, shoot, or vine (as of a yam);

Oraora na, id.: bora, uora.

Orān, and orain, d. oraone, s., sand: arān.

Oraora, s., dazzling (variegated) rays of the (morning) sun, *oraora ni elo*; and

Oraorana, a., na, a. ending, variegated. [Tah. *purepure*, spotted, chequered, of diverse colours.] E. *hubur*, varie-

gated, of various colours, Ch. *habarbar*, spotted.

Ore, i. q. aure, q. v.

Ōrē, d. ōr, ad., yes, that's it: o, dem., and re, or ri, dem., cf. iore.

Ori a, v. t., to rub, grate, ori, v. i., to make a creaking, grating noise (as the branches of trees rubbing against each other);

Ōri, s., the rubbing stick in producing fire by the friction of two sticks. [Tah. *oro*, Sa. *olo*, to rub, *olo*, a plane, My. *urut*, to rub, Mg. *uta*, rubbed, *urina*, being rubbed.] A. 'arata, 'arat'a, to rub.

Oro, v. i., to grunt (a pig), to growl, snarl (a dog), and with transitive prep. ki, *oro-maki*, to bark at (a person or thing), *bioro*, v. r., to make a confused murmuring noise (as a crowd of men all speaking at once); and

Orooro, id., redup., cf. *uru*, *uruuru*. [Ma. *guru*, to sigh, grunt, rumble, *gejere*, to growl, *geri*, to chant (in launching a canoe, &c.), *gejeri*, to grunt, My. *kurkur*, to grunt (a pig), Mg. *eruŋa*, to snore, *eruna*, *mieruna*, to growl, snarl, roar.] A. *nah'ara*, Nm. to grunt, *h'ara*, to low, *h'arh'ara*, snort, snore, *harra*, to growl, snarl (a dog), to creak, *harharat*, murmur or sound of copiously flowing water.

Oro, d., v. i., or a., to be barren: d. for bara, q. v.

Oroa, v. i., or a. Same as oraorana, to be coloured, variegated: a. ending a, d. contr. oro; hence

Oroa, d. oro, s., a species of grasshopper, so called from its colours.

Otaki, d. uataki, s., native tongs: taki.

Oti, i. q. uti, q. v.

Ra, d. nra, dem., this, that. See arai.

Rā, s., a depressed place, damp or watery: ruku.

Rā, verbal pron., 3 dual, they two; pl. ru, they. See Ch. V. 2.

Rā na, s., branch. [Sa. *la*, Ma. *ra*, My. *daan*, Mg. *rahana*, *rahaka*.] A. s'agnat, s'agan', id.

Rā, or tā, dd. tā, nrā, s., blood, mitā, to bleed. [Er. *de*, TaSa. *rai*, Malo *dai*, Motu *rara*, Sa. *toto* (redup.), Ja. *ra*, My. *darah*, Mg. *ra*, blood.] H., E. *dam*, S. *dem*, A. *dam'*, blood; damiya, to bleed.

Ra, v. i., vociferate, in rasoso, rafioso. [My. *ruwah*, id.] H. *ru'a*, Hi. vociferate.

Ra, verb. and nom. suf., 3 pl.: nara, they.

Ra, num., two: rua.

Ra tan i, rara tan i, țara tan i, tara tan i, v. t., to forget, lit. to think burying or covering it. See mițoa and tun i.

Rabā na, s., side (of a river or valley). A. s'affat', id.

Rabaraba, v. i., to flap the wings. A. *rařafa*, id.

Rabaraba kaf (or kai), v. i., to be bent with hunger or famine; and

Rāba, s., hunger or famine, in li rāba, goddess, or she demon of hunger (a 'sacred stone'). H. *ra'eb*, E. *rēřaba*, to hunger, H. *ra'ab*, hunger, famine.

Rabağ, see tabağ.

Rafālu, d. lifāru, q. v.

Raf i, v. t., to scratch, dig, scrape. A. *řařafa*, *řařf'*, id.

Rafē, v. t., to weave a reed fence; hence

Rafēna, s., a reed (woven) fence, d. *rofe*; and

Rafean, s., c. art., the act of weaving a reed fence. H. 'arab, to weave, intertwine, A. 'araba, a knot, H. 'arubah, interwoven work, or network.

Raf, s., d. rau, binding cross-sticks in framing a roof. Preceding word.

Rafe, v. t., to go through (as through a hole in a fence, the eye of a needle); and

Rafe-aki, v. t., to make to go through, as, rafeaki nausu, make a reed to go through among the others in weaving, a rafēna. See rafe.

Rafioso, v. i., to call out as when in terror or danger: ra, v. i., and bioso.

Rafite na, s., wall or side of a house. E. *arafete*, partition, wall.

Raġa-ēlo, d., v. i., to warm or dry oneself in the sun (ēlo): raġa is transposed for gara, as baraġai for baġarai, q. v.

Rāġ, s., time, c. nom. suf. raġi na, its time: d. rān, rāni na, dd. laġ, naġ. A. 'ān', time.

Raġo, s., c. art., thicket, roughness. See fakaraġo;

Raġoa, and raġoroġoa, v. i., or a., to be full of raġo, as a reef full of jagged, sharp rocks. [Mg. *rukuruku*, roughness, rough.] H. raga', (2) to be corrugated, rough.

Rāġo, s., rollers on which a canoe or boat is hauled up. [Ma. *raġo*, id.] See lāġo.

Rai, d. re, s., forehead, aspect, face. [To. *lae*, My. *dai*, Ja. *rai*, id.] E. rey, sight, aspect;

Rairai, d. tairai, v. i., to be in good countenance. See bakairairai, and lo, leo.

Raite na, or reite na, d., s., mother. See under ani na.

Raka, v. i., to be willing, and maraka; also, redup.,

Rakaraka, id., and marakaraka, id.; also,

Rakana, s., the willingness, readiness, tuġa fat ia rakana sikaimau, let us do it, the readiness or willingness for it one only, i. e. with one mind or will. S. rēgag, to desire, to will, Ethpael id., rega, desire, will.

Rakaf i, and rakof i, v. t., to cleave to, and

Rarako, d. tarako, as, toa i rarako, sits on, cleaves close to (her eggs). S. nḡaf, etnaḡaf, to cleave to, eg. E. lakaf.

Raka i, v. t., to lift, raise up, and

Raka-ti, id. A. raḡiya, 2, raise up, make to go up.

Rakei, v. t., to adorn, dress; tumana rakei, adorn or dress himself. [Sa. *la'e'i*];

Rakei, d. rakī, s., c. art., dress, adornment. E. laḡaya, to adorn, dress.

Raku sa, v. t., redup. raraku sa, and taraku sa, and d. taku-ti, to bind up, to remove anyone's things, as in a flitting; i raraku, he is doing so, or is removing to another district, or flitting, to remove, carry away (anything). [Sa. *la'u*, Ma. *raku*, Marq. *naku*, scratch, carry away, Mg. *raġuṭa*, to scratch.] A. raka (final ʒ), to dig, to bind up.

Rakua, and, dd.,

Rakum, rakoma, s., a crab. [Epi *lakum*, Fi. *qumuqumu*.] A. ḡ'umḡ'um', a crab.

Rāles, a place in Hades, lit. dark pit, swamp, or depressed place: ra, and les.

Rāna, dem. and num., those two: ra, 2, and na, dem.

Rāna, and redup. rarāna, v. i., or a., to branch out: rā, and a. ending na.

Rān, rāni na. See rāġ, raġi na.

Ran, d., s., water. [Fi. *drano*,

Sa. *lanu*, My. *danu*, J. *ranu*, Carolina *ralo*, Mg. *ranu*.] A. *rahalu*, water (of a kind).

Rarua, d. *raru*, s., a canoe, boat, or ship: v. Note. [My. *prahu*, Ml. *ndrav*, Segaar *rai*, Ta. *laou* (*laau*), An. *elgau*, Er. *lo*.] A. *markab*. See *borau*, supra.

NOTE.—The Ef. *raru* corresponds to the *rahu* in My. *prahu*, both the *r* and the *h* of the final syllables *ru*, *hu* being for the original *k*, and *raru*, through *ratu*, Ta. d. *tata*, for *raku*, My. (*p*)*rahu*, Motu *laka*(-toi), Mg. *lakana*, An. *elgau* (for *elegau*), Ta. d. *laou* (*laau*), Er. *lo*: in the two latter the original *k* is dropped as in My. (*p*)*rau*, Segaar *rai*, Er. d. *lai*. In all of these the final radical *b* (or *v*) is elided, Ef. *raru* is for *raraw* (for *raraf*). In Meli, and Fila, Fut. *vaka* (Santo *aka*), the *v*, like the My. *p* (in *prahu*) is for the original servile *m* (in *markab*), and the first radical *r* as well as the final (as in *raru*, &c.) elided. The *m* was pronounced *v*, then *w*, then only the vowel was retained, *elgau*, *aka*, then the vowel was dropped, *laou*, *lo*, *tata*, *raru*, Mg. d. *laka*.

Rās, d. *nras*, dem. and num., these two: *ra*, 2, and *s*, dem.

Ras i, v. t., d. *tas i*, to shave (the beard or chin), shave (or strip) off (as fruit from a tree,

shave or strip the tree). E. *las'aya*, to shave.

Ras, or res, d. *tas*, redup. *reres*, or *teres*, v. i., to rustle, crash (as the foliage of plants, or waves of the sea, moved by the wind, or men in a tumult). H. *ra'as'*, the primary notion lies in noise and crashing: used of the rustling of grain moved by the wind, *ra'as'*, noise, tumult.

Rasoso, v. i., see *rafioso*; *rasoso*, to vociferate, calling (for help): *ra*, and *soso*.

Rat i, v. t., d. *tat i*, d. *nrat*, to loose, untie. See *mirati*. [Sa. *tala*, *tatala*, Tah., Ma. *tara*.] H. *nat'ar*, Hi. *hitir*, to loose.

Rau', and ndau', v. i., d., to go. Ct. *rawāh*, to go.

Rau, redup. *rarau*, v., to grope for with the hand, seize, snatch out or away. [Ma. *harau*, grope for with the hand, Ha. *lalau*, extend out as the hand, Ma. *rau*, catch, lay hold of, gather, Ha. *lau*, seize, take out of a place, To. *lau*, nip, pinch, An. *rap*, grope for, and *raprap*, My. *raba*, to feel for, grope.] A. *lamaa*, to feel for, grope, take away.

Rau, s., leaves (for food to be cooked, and for putting food on, as on a plate, when cooked). [Mg. *ravina*, My. *dawun*, Sa., Ma. *lau*, *rau*, Fi. *drau*]; and

Rau, s., as, *rau nasuma*, *eaves*

of a house, rau mita, lashes of the eyes, eyelashes; a tribe, group, bi rau, in parties, rau, a fruit that grows in clusters; and

Rau, in bakarau, to divide, distribute; and

Raua, rauraua, a., hairy, as a rope, nakasu rauraua, a tree full of branches. [Mg. ravi-ravi, hanging over, suspended]; and

Rau, in bārau, i.e. bā, to go, and rau, speak violently and reproachfully, to 'carp'. [Sa. lau, speak, abuse indecently.] A. hadiba, hadaba, to pluck, to have long eyelashes, to have long branches, hadab', branches, leaves, see rifu, birife.

Rēa, s., d. for rēko, bisa ki rea ki nau, speak as a pauper to me: reko.

Reaki, v. t., to strain, and, s., a vessel for straining, a strainer, colander. [Lakon reak, id.] A. rāka, 2, raw-waka, to strain, and rāwak' (and rawuk'), a vessel for straining, a strainer, colander.

Rei a, roi a, rei, rerei, or terei, d. roroi, to moisten the pudding (nakoau) with lor (the rich oily juice of grated cocoanut). A. rā'a, 2, to moisten bread with fat, rā'a, 2, id., 1, to bend, turn, 3, wrestle, 5, roll itself (an animal), 6, wrestle.

Rei, s., c. art. nerei, a band of men; a clump of trees. A. rā'a, to grow, luxuriate, 2, be

congregated, rī'at', a band, a crowd.

Rei, d. rea, d. reko, q.v.

Rei, d. tei, v., rei natano, burrow, or cover itself with earth, as the white ant (futei, furei) does. A. damma, (2), to cover its hole with earth, dimmat', ant.

Rēko (see rei, rea, farea), s., a pauper, poor. H. rēk, empty, vain, impoverished, poor.

Reluko (or raluko). See taluko.

Rere, rerea, v. i., to break rushing upon the sand or shore (of waves), also tarere. Ch. rē'a', to break in pieces, H. ra'a', id. S. etra're', id.

Res, reres, teres. See ras.

Ri, d., verb. pron., 3 pl., dd. ru, eu, u.

Rī. See tī.

Rī, or rē, dem., eri, &c.: arai.

Ria, d., verb. pron., 3 dual, d. rā.

Ribu, riribu, to sound (with a trumpet), ribu-aki baigo, sound a trumpet, taribu, to sound trumpets alternately (of two men). See rubua.

Rifālu, d. lifāru, q.v.

Rifu, d. rife, d. lifu mita, d. rau mita, s., eyelashes, and see birife or birifu, to snatch, pluck away, plunder. [My. rambiya, rambu, rambut, Mg. rumbu, rumbuṭa, rumbiṭa, rumbaka, My. rampas, rabat.] See rau.

Rīgi, rirīgi, or tirīgi, v. i., to make a tremulous groaning

noise in suffering pain, birigi-rigi. A. ranna, vociferate, utter the voice with weeping, make a noise, twang, tinkle.

Riki, a., small, kari-riki, uarik, batik ;

Riki, s., c. art. neriki, child, little one. [Ha. *lii*, Tah. *rii*, Ma. *riki*.] E. dawik, to be small.

Riki, old, see under the word fiteriki.

Riki, s., *ṭiki*, nriki (d.), pud. mul. A. rika', id.

Rikit, v. i., to be small: riki.

Rikitelag, d. for koroatelagi: koro, atelagi.

Riri, in buariri (Hades), for tiro, to sink.

Riri, v. i., to fly, d. for tiri.

Riri, s., a spark: tiri.

Riri-mita, s., tears ; turu, tuturu. [To. *tulu he mata*.]

Risu, v. i., to move, shift: rosa.

Riu sa, d. tuma i, to point out. See tiu.

Riu sa, riuriu sa, also tiu, or tū sa, q.v.

Ro, d., v. i., to fall, c. prep. ro bei a, fall upon it: roa.

Ro, ad., again, d. mero ;

Roai, v. t., to turn. See mero, ro, meraroa ; and

Roa-leo, and roaroa-leo, s., echo ; roa, rowa, d. doa, dowa (see also maroa, mare, biroaroa, taroaroa). H. s'ub, Arm. tub (A. t'aba), to turn, S. t'ub, again: for the Ef. expression for 'again', see Ch. V. 9.

Roa, or roua (rowa), or ʔoua,

v. i., to fall, dd. ro, rōuo, tōuo, tiʔe (ndiʔe), tǎo, mǎtǎo, mitefe, lubu. [An. *crop*, My. *rubuh*, *mārubuh*, *rābah*, *mārābah*, *ribah*, *māribah*.] H. rafah, S. rēfo', etrafi, to cast down, to sink, or fall down.

Roʔa, s., affluence ; and

Roʔa-leba, s., great affluence, a rich man. A. raf', affluence.

Roba-gi. See toba-gi.

Roba, roroba, or toroba, d. nrob, v. i., or a., to be insane, senseless. A. rāba, (2), to be insane, stupefied.

Ro-bei, d. oro-bei, v. t., to snarl, snap, bark at: ro, for oro, and t. prep., bei.

Rōfa, s., a red or purple dye or colour. A. ʂohbat, a red or reddish colour.

Rofarofa, or tofarofa, and tofe, v. mid., to cover oneself with cloth, clothe oneself, be clothed, tofe, cloth, clothing. H. 'aʔaf, to cover, be covered, be clothed. S. 'ʔaf, id.

Rofe, s., d. for rafēna.

Rogo, rog i, v. t., d. togi (dogi), d. nrog, also ʔog i, to hear, obey, to feel, know (as grief or pleasure), rogo na-ʔon, to perceive or feel or smell the odour (of anything), rorogo, or torogo, v. i., to be still, s., a species of divination (in order to know what is to be done) by a certain movement in the muscles of the arms or legs, rogorogo

ki, to make heard, report, roḡoan, roḡoroḡoan, s., c. art., report, tāki roḡo-saki, bend or incline oneself hearing (a person); bakaroḡo, q.v.; maroḡo, or maḡoḡo, or manroḡ, v. i., to be idle, amuse oneself, maroḡo ki, to amuse oneself at the expense of (someone). [Sa. *logo*, My. *dāḡâr*, Mg. *reni*, and *rea*.] A. 'aḡina, to hear, to know, to feel the smell of, 2, cause to hear, make known, proclaim, H. 'azan, Hi. he'zin, to hear, listen, to obey.

Rogo, ḡoḡo, in sera-ḡoḡo, s., anything : roḡo is A. hano, a thing. [Santo *sonu*, TaSa. *kinao*, Ml. *nanu*, a thing, Florida *hanu*, Oba *heno*, Ja. *ano*, Mg. *anu*.] A. hanu, a thing.

Roko, v. i., d. lako, q.v., d. nrok, to stoop.

Romi, roromi, v. t., to compassionate, to love. See rumi.

Rō na, roro na, s., thought, mind, also ḡoto na, and d. nro n; v. mitoa; and

Roro, or ḡoto, v., to think, rara, &c. (tan i), d. totu.

Ror, s., oil, also same as lor, q.v., the oily or fatty expressed juice of grated cocoa-nut used to moisten or fatten puddings : ro i, roro i, rei.

Roro na. See ro na.

Roro i. See ro i, rei.

Roroa, v. i. See toroa.

Roro-fi. See toro-fi.

Rosa-ḡi, v. t., to drag, haul, make to move, shift; and

Rosa, v. i., to move, shift, ḡosa, dd. nros, nrus, tosa, also rusa, risu; and

Ros, s., c. art., a breaker or wave that sweeps up upon the sand of the shore. [Sa. *toso*, *tosotoso*, to drag.] A. ra'aḡa, to move, shake, drag, 4, id.

Rot i, or ḡot i, v. i., to embrace clasping to the breast, to embrace or encircle, bind round. Hence

Rot, s., anything going round another as a band or girdle (as an ulcer round one's leg, &c.); and

Rot i, as, ta rot i, ta rotiroḡ i, or rutirut i, cut a band or girdle round (as in barking a tree). A. rabaḡa, rabḡ, to bind.

Rōuo (rowo), i. q. rau', to go.

Ru, verb. pron., 3 pl., they : d. ri.

Rū sa. See riu sa, tū sa, tiu sa.

Rua, num., two. See also tua, ra (and sa, in uasa), d. nru.

[Sa. *lua*, My. *dua*, Ja. *roro*, Mg. *rua*.] H. s'ne, &c., Mahri tharo, Soc. tarawah, M.S. tirā, Assy. sina.

Rub, s., d. roba, d. nub, d. raba, s., q. v.

Ruḡa, s., additional wife taken by a man already married. [TaSa. *narau*, a wife, Mg. *rafi*, one of two or more wives of the same husband; adversary, opponent; *rafiḡa*, joining together, contention,

strife.] A. *rafā'*, to join, sew together, make peace, 2, to utter a formula of blessing or prayer to a new spouse, *rafa'*, 2, id. ('Mayest thou live with concord and with children').

Ruḑaki, s., a big flat *nakoau*. A. *ra'if'*, round thin cake baked on the hearth.

Rubua, d. *rufua*, s., clamour; noise, tumult (as of mourners in wailing). S. *rhab*, make a noise, uproar, tumult, utter lamentations (Mark v. 38, 39), eg. H. *ra'am*, v., to make a noise, thunder, s., uproar, clamour, tumult.

Ruku, s., a hole, cf. *rā*; edible clay found in holes, syn. *tano rā*; a bribe secretly given, or given *underhand* to procure the death of one hated, *nafakaruku*, hollow or hole under anything, as a cellar under a house, *sī ruku*, to go under (through the hole or hollow under) anything; and

Rukua, d., s., a hole, pit, a hole or hollow with water in it, cf. *rā*. A. *raka'*, to dig (the ground); to revile (someone), *rakiyyat*, a pit, *rika'*, pud. mul.

Ruma na, s., c. art. *nāruma* na; n, art., and *ruma*, or *aruma*, and *kuruma* (in *lita-kuruma*, q.v., the breast, bosom.) [Sa., Ha. *uma*, Motu *geme*, id.] A. *ha'zūm'*, the breast, bosom.

Ruma, dd. *bara*, oro, v. i., or a., to be barren. H. 'arab, E. (tr.) 'abara.

Rūma, and tūma, s., a pool of water, d. transposed *marou*. A. 'arīm', a hole, trench, or hollow in which water is collected.

Rumi, rurumi, v. t., same as *romi*, to compassionate, love. A. *raḥuma*, *ruḥm'*, id.;

Rumian, s., c. art., and *rurumian*, compassion, love.

Rūmo, d. *rūma*, pool.

Rūrū, redup. of *rū*, *riu sa*. See *tiu*, *tū sa*.

Ruru, v. i., to tremble;

Ruru, s., c. art., an earthquake. [Tah. *ruru*, to tremble.] S. *r'el*, to tremble.

Ruru, s., a cluster. [Tah. *ruru*, to congregate.] See *rei*.

Rusa, see *rosa*; *rusa-gi*, see *rosa-gi*;

Rusarusa-gi, redup., d. *nrus*, *nrusa-gi*.

Rutirut i. See *rot i*.

Sā, interrogative pron., contr. of *safa*, *sefa*.

Sā, or se, or s, dem., this, here. H. *zeh*, E. *zě*.

Sa, d. for *ta*, neg. ad., only in prohibitive clauses.

Sa, sī, s. num., one, in *gis* (or *gisa*), *sam*, *mas*.

Sa, s', verbal suf., 3 sing., d. a, as, *ti ki niā sa*, say to him it, d. *ti ki niā a*, id.

Sa, s., d. *ta*, d. *sōāt*, q.v.

Sa, caus. pref. See *sarafi*, *sagāluga*lu, *sigiri*. [My. *sa*, Tah. *ta*.] H. *s'a*, Arm. *sa* (Shaphel, Saphel).

Sā, v. i., or a., to be bad, evil,

sāsā, intensive. [Fut. *sa*, My. *jahat*, Fi. *t'a*, Malo *sat*, Ta. *ra*, Mg. *raši*.] A. *sā'*, to be bad, evil, sawat. Hence

Sān, s., c. art., the being evil; also the being ill, sickness, misfortune, misery; and

Sāsānā, v. i., or a., to be ill, have a disease: redup.

Sābē, inter. ad., where? *sa*, and *be*, q. v.

Sabe-li, v. t., to bind, tie, d. *tami-si*. [My. *simpul*, v., and s., knot.] H. *šamam*, cg. A. *zamma*, &c., to bind.

Sabe-li, v. t., to beat, slap. [My. *tampar*, Ja. *tampel*, Fi. *saba-laka*.] A. *šafa'a*, to beat, slap.

Saberi ki, v. t., to scatter, break asunder or to pieces, scattering, d. *sabura ki*.

Saberik, v. i., to be broken to pieces, fallen or parted asunder. [My. *sibarkan*, *sā-bar*.] See *tasabsabu*. H. *s'abar*, Ch. *tebar*, A. *tabara*, break in pieces.

Saḥo, v. i., or a., ignorant, to be ignorant, *sasaḥo*, to be ignorant, to not know (his way), *sabo-naki*, v. t., to be ignorant of or about, dd. *sub-nēki*, *sbu-nī*; see also *tasabo*; *nāsāḥo* (for *nata saḥo*), a stranger (not knowing the place), *meta-saḥo*, id. A. *safoha*, to be ignorant, 6, id.

Sāfa, sefa, or sofa, v. i., to pant, redup. *sofasofa*, to hasten, to run;

Sōfa, s., consumption, hard breathing. [Mg. *sefufu*,

sevusevu, *sevuka*, in haste, bustling, to hasten.] H. *s'a'af*, to breathe hard, pant; to hasten.

Safa, sefa, sefe, inter. pron., what? c. art. *insefa*, *nasafa*, what? Without the art. it is used adjectively as *sefe nakasu*, what tree or wood? With the art. it is used substantively, as, *i tili nasafa*, what does he say? See Ch. V. 4. c., cc.

Safaki, pr. n. *Ma safaki*, name given to a man who had buried a relative; a sea animal, so called from burying itself in the sand: *afa ki*.

Safana, c. art. *nasafana*, what that, what (is) there? *safa*, and *na*, dem.: contr. *sāna*. [My. *apa*, Epi *ava-kai*, Malo *sava*, *savana*.]

Saf i, or safi, v. t., to pluck or gather fruit; to scrape, *safisafi natano* (with a hoe), *safisafi-raki*, scrape, pluck off the husk from (reeds), *safi nauot*, to excel the chief; *safisafi*, big, so *bisab*; *bisif*, excelling; *misafe*, to be separated (as fruit from a tree). See also *sifa*, *sifi*. [Fi. *sivi-a*, *uasivi*, excel.] H. *'asaf*, gather (as fruits), assemble, draw back, take, take away (as breath); radical meaning, to scrape, *yasaf*, to add, to increase, to surpass, excel.

Sāga, or sega, s., a crotch, fork (as made by two branches). [Fi. *sāga*]; and see *nasāga*; *Sāga-fi*, v. t., to take hold of

with a crotch or forked stick. [Fi. *saja-va*, take hold of with tongs.] See *sega*. A. *s'akka*, 2, 5, to be sundered, split (wood), *s'ikkat*, half of a thing, part, distance.

Sāg, ad., d., there. [My. *sana*.]

Sa, and *g*, dem.

Sagalugalu, d. syn. *galuga-lua*: *sa-*, c. prefix.

Sagarā sa, v. t., to rub, grate, ground on, as a canoe or ship on a reef. [Ha. *ili*.] *Gar i*, and *sa-*.

Sāgo, s., a trumpet (conch).

H. *t'aka'*, E. *ṭakwa*, to blow a trumpet.

Sai, v. i., to come forth, go forth into the open (as men), *saisai*, to assemble, *sai*, to shoot forth (of a plant), *buka sai* (of a blossom expanding into a flower), *sesai*, shoot forth (as a serpent), *misai*, to be opened, cracked;

Sai ki, v. t., make to go forth or out (as the tongue, hand, anything);

Sai a, v. t., to cleave, split, open it (as a secret, &c.), *tili sai a*, tell it out, &c.;

Saisai, v. i., assemble (come forth of many); also to be associated together, or have in common, *ru saisai isa*; *saisai ki*, make to assemble; so or *soā* [Sa. *soa*, Ma. *hoa*], a follower, companion, associate; *sī*, to blow (with the breath), to shoot (with a gun), *sī*, to blow (the wind); d. *sui*, or *sī*, to rest, or spell (one), to help; *esei*, in the open,

an open space; *bisai ki*, to put forth, to show;

Sai, s., c. art. *nesai*, a scented, white-leaved plant. A. *s'ā'a* (y), to become open, be divulged; c. prep. *bi*, to make open, divulge; to leave undivided; to follow, 2, to roast; to blow (with the breath), 3, follow each other; to aid, 4, make open, *s'ai'*, associate, follower, *s'aya'*, common (to many, see *saisai*), *s'āi'*, common (to many), not distributed; made open, open; *s'ī'at*, a band, assembly, *s'ayu'*, a firestick.

Saka-fē, s., first ripe fruits or yams. See *taka-fē*, d.

Sakau, s., a reef; d. a branch. See *kasau*. [Fi. *ʻakau*, Sa. *aa*.]

Sakī, v. i., to ascend, go up, *bisaki*, v. c., to put up, to appoint (raise up) a chief; *sakesake*, to be up, to sit upon, *tasaki*, id., *sakei ki*, to shout a person's name, attributing something (to him). [Sa. *a'i*, Ha. *ae*, My. *daki*, To. *hake*, Ma. *eke*, *whakaeke*.] H. *nasak*, Arm. *nsak*, imp., *sak*, id.

Sala, s. See *sela*.

Sali, v. i., to move lightly, easily, to dance, to float, drift; *sali-aki*, v. t., to send afloat (a canoe, or anything), to send adrift, *misal*, *misalsal*, d. *salsal*, light (not heavy), moving easily, lightly. H. *'azal*, to go quickly (spin along), A. *'azala*.

Sali a, v. t., to weave. [My. *sāriḡ*.] H. 'azal, S. 'zal, A. 'azala, to spin, weave.

Sali, v. t., to deceive; and redup.,

Salisali, to deceive. H. s'alalah, Hi. to deceive.

Salube, d. saluke, v. i., to be ignorant, not to know. A. sarafa, (3), to be ignorant, not to know.

Sam, a., or ad., one alone, only: sa, 1, and m for mau.

Sama i, v. t., to rasp, scranch (sugar-cane, in sucking its juice). [Ml. U. *tsumwi*, Ml. P. *jimue*, Malo *samai*]; hence

Sama na, s., chips, dregs, shreds (as of sugar-cane with the juice extracted), sawdust, &c.; hence

Samā, v. i., or a., dreggy, shreddy: -a ending. A. sa-fana, to rub, or shave off the skin, or bark, adze, chip, safin, safinat, H. sefinah, a ship. See seme, or sama, infra; and see sema, sesema.

Samben, d., ad., there: sāl (sāḡ), and bēn, v. i.

Samit i, also samat i, d. sumat i, v. t., to beat, chastise. [Fi. *samu-ta*, My. *chamiti*, *chamati*, a whip or scourge.] H. s'amaṣ, to thrust, to hasten (see infra, sumati), s'amat, to smite, strike, A. s'amāṣa, to impel, thrust, s'amīṣa, to hasten, speak hastily, s'amat, Nm., to whip.

Samura, s., a thing or word of no consequence, that falls to

pieces, as it were, for sabura: saberi-ki.

Sān, ad., there, here, esān, also esanien. [My. *sana*.] Esanien is esan, there or here, and i en, it is. See anī, v. i.

Sante, s., d. sēâte na, q.v.

Sào-fi, v. t., to look upon, see, d. sāl-fi, sao kiana, look about (in) his place or plantation. H. s'a'ah, and s'a'ah, to look, to look about.

Sar i, or sari, v. t., to saw, also seri, to cut with a sawing motion, sāra, a saw. [Malo *sarosaro*, to saw, *isaro*, a saw, Fut. *seria*, to saw.] H. nas'ar, Arm. nsar, to saw, A. nas'ara, was'ara', as'ara, E. was'ar, wasar, H. sur, to saw, rub, sweep, &c. Hence

Sara ḡote-fi, to saw asunder.

Sarafi, used as ad.; bat sarafi a, did it hastily, i.e. badly, confusedly, incompletely. See marafi, and cf. tere-ti, sumati. Sarafi is Safal form.

Saria, v. i., to look around; saria kiana, look about, or go about, (in) his plantation. [Fi. *sarasara*, v. i., to survey, *sara-va*, v. t.] H. s'ur, (2), to look around or about, (1), to go about.

Saru, v. i., to hang down prostrated (as the broken branch of a tree, or a broken arm), misaru, id. A. šara'a, to prostrate, sarī', prostrated.

Saru, v. i., to be loud, noisy, speak aloud, saru ḡoro, speak

aloud or be noisy, drowning the voice (of someone); and Saruru, v. i., to roar, resound (as the sea, or a waterfall). [My. *dâru*, Ja. *sâru*, *sru*.] A. *şarra*, *şarîr*’, to make a noise; to sound, to cry out vehemently, make a great clamour.

Sās, esās, ad., here: sa, dem.

Sasāna. See sa.

Sati na, s., the shrivelled and worthless seed yam when the new yam has sucked all the substance out of it: sa.

Sau-fi, v. t., to scoop, or shave, the surface off water; to cut or shave off the surface of wood, sau-baba, an adze, lit. plank shaver or cutter—see mataisau, a master cutter, carpenter; to strip off, peel off (as clothes), sau lua i. [Mg. *sauka*, *saufina*, to scoop out (water), to draw water, Ef. sau noai.] H. s’a’ab, to draw water. The primary idea lies in *taking off the surface*, cg. saḥaf, to sweep, scrape off, ḥasaf, to strip off, A. saḥafa, to scrape, peel, or rub off, to shave.

Sau, v. i., to blow (wind);

Sau, s., c. art. insau, gentle breeze, cold air, as in the morning and evening. H. nas’af, to blow, nes’ef, the evening twilight, when a colder gale blows; the morning twilight.

Sau, s., dew. [Ma., Tah., Ha. hau, Sa. sau, Mg. andu, dew.] A. nada’, for nadau, dew.

Sau, v., to desire, mesau na, v. t., desire, insau, a gift, sautoga, id., a free gift, hence, as ad., ‘for nothing’; sau uia [Fi. sau vinaka], liberal in giving, sau sa [Fi. sau t’a], stingy; sau mitaki, d., syn. sau uia; sau sera, greedy (desiring everything). A. s’aha’, to desire, 2, to say ‘I will give what you desire’, 3, to be like (someone), 4, to give to one what he desires, 5, 8, to desire (a thing).

Sāua i, v. t., to fix (as upon a shelf, in a fork of a tree, &c.). See soa ki (for sau ki);

Sāuā ia, v. t., to shoot with an arrow called sau;

Sāua (sawa), s., a pronged arrow (which adheres tenaciously). A. nas’aba, to stick, inhere, be fixed tenaciously, 2, make a thing be so, 4, id., nos’s’ābat, an arrow, Nm. nas’ab, 2, to shoot, squirt, *fi*, into.

Sau ki, v. t., as, i tumana sau ki nia, he admires himself, sau roa i, to mock such a one by pretending to join with him in such admiring, to mock. A. s’aa (mid. 9), to admire.

Sauro-aki, v. t., to place (their voices) with accuracy together, as giving a shout altogether: for saruru-aki, see saruru, supra.

Sau-taki, v. t., to place upon, as food upon food already in the oven, or as a speech upon a speech by another pre-

viously spoken, lit. to make like to : sau, A. 3.

Sautoga, s. See preceding word.

Se, who? some, any; it takes the nominal suf., as seġamu, who of you? seġara, and seara, who of them? or some, any of them, one or more of them. Se (Ch. V. 4. d.), and nom. suf. Segamu (se-ġamu), interrogatively, is, Who (or which) of you? indefinitely, some, or any of you;

Sei, d. fei, inter. pron., sing., who? pl. se mai, d. se mani, d. kihe (for kise) māga. [Sa. 'o ai, Tah. o vai, Ma. a wai (pl. a wai ma), To. ko hai, a hai, Epi sie, Malo isei, Mg. iza.] See Ch. V. 4. a., and aa.

Sē, or s, dem., this, here. See sa. Sē is the common form.

Sē, inter. ad., where? See sā, safa.

Sē. See so i.

Sea, sesea, or seasea (redup.), v., to forget, be forgetful, sesea ġor i, forget him. See maġaseasea. A. saha, to forget, be forgetful.

Seara, d., some, a few. See under seġara.

Sēātē, s., a firestick (by which the fire can be rekindled), dd. santē, tā, sa. See sai.

Sefa, sefe, or sifi. See safa, what? This inter. is sometimes used indefinitely in the sense of whatever, however, as, a belake namanuka sifi naġa, I have received, or I carry, a wound however

now (or here), fatu sefa, a stone however, or whatsoever. A. ma, qualiscunque. Seġa, s., or saġa, q.v., a crotch, fork.

Sēka, v. i., to sit; sēka ki, to sit about, or on (someone, or thing, consult about it or him); biseka, v. r., to sit with someone, or with each other. H. s'akan (A. sakan, H. sakan), s'aken, to set oneself down, to lie down, to rest, to abide, dwell.

Sēkē, skē, v. t., to raise up, set upright: saki.

Sēke-mau, v. i., to swear, sēke, and mau, true: a man who swore, as in denying a charge, often tore off his loin cloth, and imprecated all kinds of calamities upon himself if he were not speaking the truth. A. saħaga, to peel, scratch, comb the hair, saħuġ', frequently and rapidly swearing.

Sekof i, v. t., to catch rapidly with the hand (a thing thrown). A. zaħafa, to take rapidly, snatch, 8, to take with the hand, snatch quickly.

Sela-ti, v. t., to bear, carry; d. sola-ti; selasela (of many); sela, bear (a child), bisela, v. r., to bear, bring forth, nafiselan, child-bearing, childbirth, d. bisol. [Fi. t'ola-ta.] E. šawar, to bear, carry.

Sela ġisa na, v. t., to call his name (so and so); selā ki, v. t., attribute to (one, some-

thing) ; sela, go, as, sela tera ki, go after (one), sela butu-aki, go between two points, be of two minds ;

Sela, s., road, path ; landing-place of canoe ; a portion of time (cf. mal, place, time).

[My. *salekan*, to call, *saleh*, proceed, *saleh*, a road.] A. s'ala', to proceed, 4, to call.

Sel i, v. t., to bind. [Fi. *sol-i-a*.] H. 'asar, to bind, S. 'sar.

Sel sa, to be unable, selu ðia, be able, sele atai naðo na, be able to know his mind, d. for sili atai naðo na, lit. to know (how) to enter his mind, i.e. to understand his secret views : sili, q.v.

Seloa, s., a flat wooden dish.

[Mg. *suliaka*, flat, as a dish.]

H. *şelaşa*, pans, such as were flat and broad, not deep, A. *zuluḥ*', large pans, E. *şahl*, platter.

Sema, sesema, v. i., to be bare, sticking out (as one's bones), or as the point of an auger or piercing instrument : sama i.

Semasema, v. i., to rejoice. H. *samah*, to rejoice.

Semam, s., paternal aunt, ana semam, his aunt : susu, mam.

Sema-ni, v. t., to praise, glorify. S. s'abaḥ, Pa., to praise, glorify ;

Semanian, s., c. art., praise, glory, also act of praising.

Semani, s., the rudder, or steering oar of a canoe, d.

uose-mān. [Paama *seman*, TaSa. *lamani*.] Se, in *semani*, is contr. for uose, q.v., oar, and mani is manu, a bird, a figure of which (a bird) was carved on the stern of the canoe where the steering oar is held firmly in steering : hence the rudder was called uose-man, the oar of the bird.

Semasemana, or samasamana, v. i., or a., disgusting : -na, a. ending. A. s'aḥama, to be corrupt (as food).

Seme, or sama, s., the outrigger of a canoe, or, more accurately, the part of the outrigger, shaped exactly like a canoe, which floats in the water. [An. *jmaig*, i.e. *ji-maig*, Ta. *timen*, TaSa. *şama*, Fi. *t'ama*, *t'ama kau*, a canoe whose outrigger is only a stick (*kau*), in distinction from a double canoe ; To. *hama*, the smaller canoe of a double canoe, My. *sampan*, a small boat, Mg. *sambu*, a ship.] A. *safinat*, *safin*', H., S. *sefina*, ship, vessel.

NOTE.—The Tongan *hama* suggests that the *seme*, or *sama*, was originally not a mere log fashioned into the shape of a canoe, but a real canoe, and that the outrigger canoe of Oceania is a degenerate form of the 'double canoe'.

Sera i, v. t., to bind, fasten on, as the handle of a basket on a hook, *serā ki*, id., *sera-*

gorobau, a hat, lit. fasten upon the head. H. s'arar, to twist, be firm; S. s'rar, to be firm, s'arar, to make firm, stable, Aph. 'as'ar, to firmly believe. Hence

Sera loamau, seralesoko, believe true;

Sera loḅalo, sera teamole, believe worthless, despise;

Sera tea sa, sera tea uia, believe bad, believe good;

Sera masika, make firm desire;

Sera soḡ, make firm soḡ, q.v.;

Sera gor i, make firm upon, or covering.

Sera, v. i., to run, flow (water, stream). A. sāla, id.

Sera i, v. t., to sweep (as a house), tea sesera, a sweeper, broom [Mg. *suruka*, sweep];

Sera guru-maki, v. t., sweep, gathering together; and

Sera kuruk, v. mid., id.; and

Sera taua ki, v. t., sweep into heaps; and

Sera lo tua, v. t., sweep things giving (them) to (someone), used of men telling an evil doer of his misconduct and its consequences. Hence

Seralotu, v. mid., to repent; and

Sera tua, v. t., to sweep (together things) giving (them) to (someone), as a peace offering; and

Sera biri ki, syn. gura biri ki, to startle; and

Sera makoto ki, id. A. sa-fara, safr', to sweep (as a house).

Sera gisa na, d. for sela gisa na;

Sera usi, v. t., to call (pronounce) after (one, as in learning to read): sela, and usi.

Sera i, v. t., to rend asunder, as the two branches of a forked stick; misera, rent asunder. A. ṣāra, (3), wrench asunder.

Sera, or sere i, or serei, v. t., to importune, entreat. A. nazara, to ask importunately, to entreat pressingly.

Sera lua, v. t., to remove (clothing, &c., from one; also ceremonial uncleanness, sera lua namam), make to go out, or away. A. sāra, 2, remove, make to go; sār', and sār', the whole, every, part, some, any. Hence

Sera, any, some; sera-roḡo, sera nalo, something, anything; every, sera natamole, every man; the whole, all (with nom. suf.) sera ra, serasera ra, the whole, all, of them, every of them, sera bakauti era, every of them all; every (kind), sau-sera, greedy, bā sera, going every (where), a vagabond; also, d., i nuf sera, it is finished all [Fi. *sara*, ad.]; bisera, biserasera, of every kind (i bisera, i.e. i bi sera, it is (in) every (kind, or sort).

Serab, v. i., to flow out (as of a vessel, run over). A. *sariba*, to flow (of water), *sarab'*, flowing out.

Sera *mimi*, d., syn. *sera bakauti*; and

Serume (*sera 'me*): *sera*, and *me*, or *mimi*, contr. of *mau*, *mamau*.

Sere, as, *nakasu i tuba sere nakalu*, the stick thrust tearing the cloth, *masere*, torn, rent. A. *nasara*, to tear, to rend.

Sere *ra*, v. t., dwell among, near them, *bisere*, to be among, near, *bakasere*, and *masere*, q.v. A. *'aşara*, 3, to be near, 6, to be near to each other, *'iṣr'*, love, &c.

Sereserea, or *seriseria*, v. i., or a., to be hairy, hirsute; a. ending a. A. *s'a'ira*, to be hairy.

Seri, v., to be unable to do a thing (from old age and infirmity); *seri nalo*, forsake, leave, abandon a thing, *baka-seri*, to loose (a prohibition, or *tabu*). [Fi. *sere-ka*, untie, unloose.] H. *s'arah*, Ch. *sera*, to loose, Pi. *s'ereh*, to loose, to desert, leave.

Seri, v. t., to speak of, decide, consult about; make a sign, show. A. *s'āra*, 2, 3, &c., make a sign, show, consult.

Seri, v. t., to strain; *sāri is*, strain with it, *nakalu sāri*, straining cloth. S. *ṣlal (ṣal)*, to strain.

Seri, v. t., to hollow out (as a

canoe). H. *sur*, to hollow out.

Seri, v., as, *seri taku-ra*, to cover their back, *seri nama-seri*, or *namiseri*, put on the *miseri*, q.v.

Seri, *seri goto*, to cut;

Seritau, s., the cutter-up of a human body for the oven, *Seritau*, or *Saritau*, or *Sāra*, pr. n. of a demon who is lord over the entrance to Hades, and whose helpers are *Mase-asi*, *Faus*, and *Māki*. A. *ṣara*, (5), to cut; and *tau*, q.v., to cook.

Seru e, v. t., rub, wash (clothes, &c.), *seseru*, rub (as oil on the head). Same as *sesere*, *sesera*. So also,

Sēru, s., a comb. [Fi. *seru*, Sa. *selu*, My. *sisir*, syn. *garu*.]

Sès, d., to be small: *sos*.

Sesere, d., rub, grate. Same as *sesera*, *sera*, to sweep.

Si, v. See *su*, *sua*, finished off.

Si, d. *soi*, v. t., scrape, cut (*si nabora na*, scrape the cheeks with a shell removing the skin); *sisi*, redup. A. *saḥa'*, n. a. *sahy'*, scrape off, with the notion of cutting. Nm. also to harrow (the ground).

Sī, *sīsī*, to blow (wind, breath); *sī*, v. t., to blow (a thing, as the fire), to shoot (with a gun); *sī-ruku*: *sai*, q.v.

Sī, d. *sui*, to help: *sai*, q.v.

Siba i, d. *suba i*, v. t., to break (as a yam), redup. *sisiba*, and *sibasiba i*; *masiba*, *masibasiba*, to be broken, na

masiba, a fragment. [Fi. *sove*, *kasove*, Mg. *sumba*, *simba*.]

Ch. *s'ibeb*, to break in pieces, *s'iba*, a fragment.

Sibu na, s., feathers (short) on a bird's back. A. *ziffu*, small feathers (of a bird).

Sieġ, v. i., to hang on the waist cloth (of a woman); and

Sieġ, s., c. art. *nasieġ*, a woman's waist cloth. A. *was's'aha*, v., id., *wus'ah'*, s., id.

Siel, a., red. [My. *serah*.] A. *s'ahila*, to be of a dark reddish (&c.) colour.

Sifa, v. i., to depart, withdraw, *namaron i sif*, his breath departs, i.e. he dies; *sifa ki*, v. t., make to depart, toss, throw away, *sifesife*, redup.; *sifa*, v. i., to assemble. See *safi*.

Sifanua, s., a cannon, lit. shoot the land: *sī fanua*.

Sifili, and *sifili ki*, d., transposed for *sili-fi*, *sili-fiki*, q.v.

Sifiri, s., parrot. A. *şafara*, to sibilate.

Sigi, v., redup. *sigsiġ*, v., to be hostile, disobedient; *sig-sigleo* (leo, thing, or voice), to be disobedient, to sin, *sigsigleo ki*, to be disobedient to (one), *nasigsigleoan*, disobedience, sin, *bisig*, q.v., v. r., to stink, to be disobedient, opposed to someone or to each other. A. *zahuma*, *zahm'*, *zahuma*, to stink, to be alienated from, hostile to, someone, and therefore disobedient.

Sigsiġi, v. t., to kindle. H. *nasak*, *hisik*, Ch. *asik*, id.

Sigir i, v. t., or c., to strengthen: *ġara*, and caus. pref. *si*. [Cf. syn. My. *maġ-kras kan*, My. *mampaheri*.]

Sikara, v. i., or a., prickly, spiny, and of hair standing on end: ending -*ra*. A. *s'āka*, 2, to be spiny, hirsute, *s'ākat'*, spiny.

Sikai, or *sikei*, num., one, d. *sikitika* (redup.): *tesa* (in *la-tesa*, q.v., d. *la-teha*), also in *masiki*, d. *mihi*, also in *ġisa*, *mas*, *sam*; and

Siki, with nom. suf. (translated in this case as nominative, as in H. and A.), as *sikīna* (his one), he alone, *sikīra* (their one), they alone, &c. In *i sikīna uia* (and similar expressions) the meaning is, he alone is good, i.e. he is incomparably good; and

Sikiskei, one (by) one; *sikiski ġisa*, one by one together, and see *bakasikei*. H. *'ahad*, Mod. S. *ħda*, &c.

NOTE.—[Mg. *isa*, *irai*, also *isaka*, *iraika*, My. *asa*, *sa*, Sa. *tasi*.] See Ch. II, on this and the other numerals.

Sik ē, v. t., d. *siko e*, to avenge: *soka-ri*.

Sik ē, or *sek e*, to raise: *saki*; hence

Sike-rau, d. *sī-rau ki*, or *sīē-rau ki*, to raise or lift up a leaf (*rau*), presenting cooked food to one to be eaten.

Sike, to be swearing, and

Sike-mau (see sêke-mau), to swear true; and

Sike, v. t., to comb (the hair): sêke-mau.

Sike-ti, v. t., redup. sikesike, to grasp with tongs, or with a forked stick; hence

Esike, s., tongs, syn. uataki, H. *hazak*, to hold fast, stick fast (A. *hazaka*), Hi. to take hold of, seize.

Siki-naki, v. t., to abhor, loathe, abominate, d. *ma-suku-taki*, or *musuku-taki*. A. *zahak*, Nm., to take disgust for, loathe.

Sikitaui, s., only child: sikai, sikei, totau.

Siko e, v. t., to avenge, d. sik ē: soka-ri.

Siko sa, v. t., to gaze at: siko mau isa, to gaze continually (see mau) at, redup. siko-siko: hence

Siko, s., kingfisher, lit. gazer (because it sits *gazing* into the water for fish). H. *sakah*, Ch. *seka*, to look at, to contemplate.

Siko-ti, or siku-ti, v. t., to adhere to (someone), continue or dwell with. A. *as'ika*, to adhere to (someone).

Sila i, v. t., as ta sila i, chop, peeling or shaving off, chop or cut a thin shaving off; hence

Masilā na, s., a shaving, chip; and masila, masilasila, to be thin. [Mg. *silaka*, and *silaŋa*, to peel, bark, skin, chip off.] A. *saŋala*, to peel, bark, shave, or scale off, *maŋul*, small.

Sila, v., to crack, as thunder, boro silai, buru masila, id., silasila, redup., ta silasila, id. [Sa. *faitilitili*, Ma. *whatiri*, Ha. *hekili*.] A. *ŋalla*, *ŋalsala*, to sound, to crack (thunder), *muŋalsil*, braying (an ass).

Sila i, v. t., to help, aid, support, strengthen, tasila (dd. *tasiga*, *ahika*) helper, supporter, sil, wall plate (*supporter* of roof), tua-sil, givers of support (to a chief, as giving food or other aid when he is making a feast, &c.). A. *azara*, 2, to aid, help, strengthen, support, make firm, H. *azar*, to help, aid. Hence

Sil, s., wall plate (*supporter*) of a house, help (tua sil, give aid or help).

Sila i, or sela i, d. sol i, silasila i, v. t., to rub, as to rub (oneself with oil, &c.) [Fi. *sola-ta*, rub, Sa. *soloi*, wipe, Ma. *horoi*, wash, Ha. *holoi*, wash, wipe, brush.] A. *asala*, *usul*, to wash.

Sili, v. t., to enter, sili isa, enter it (a house), enter him, that is enter under his protection; sili-fi a, enter into him (as a spirit or demon into a man); sili-faki, or sili-fiki, make to enter into, also thrust or throw into (anything into anything). [Sa. *sulu*, thrust into, take refuge, *sulu-fa'i*, and *sulu-ma'i*, My. *julok*, thrust into, Mg. *juluka*, enter, Fi. *t'uru*, *t'urut'uru*, *t'uru-ma*, *t'uru-maka*, enter, push, or thrust into.] A. *daŋala*, n.

a. duh'ul', to enter (a house); take refuge with, 2, make to enter, 4, make to enter, thrust, &c., in. This word is used much to denote among other things the *entering into* a man of a spirit or demon. See alialia.

Sili ki, or sila ki, v. t., make to shake (anything; if water, to sprinkle), silisili ki, id., to pour out, shake out, throw away, throw down, ru sili ki fiera, they flee in different directions (those overcome in battle), lit. they throw (themselves, shake out, or scatter themselves) in different (or every, or all) directions. H. zalal, to shake, make tremble, pour out, shake out, A. zalzala, to shake, make to tremble.

Simbolo, s., d., a basket. A. zibbil', zimbil', id.

Simi-ki-leo, or sima-leo, d. suma-ki-leo, s., echo, lit. sound of the voice. A. zāmat, vehement sound, and leo.

Sina, or sinē, v. i., to shine, be clear, us i sine, the rain clears up, Fi. ut'a sa siḡa. [Fi. siḡa, sun, day, My. siyaḡ, day, clear.] A. ṣaḡa', E. ṣaḡawa, H. ṣaḡaḡ, to shine, be clear; sun, day, in derivatives. See Ch. II. 17 g.

Sīnu, sisīnu, v. i., to be hot, burn (of the grass on the hills, yearly), to be inflamed (of one's face) nako na i sīnu, his face is inflamed (with passion); hence

Sīnu, s., c. art., the burning of the grass on the hills; a place on which the grass has been burned: see also tunu, bitunu, d. biṣin. [Sa. sumu.] A. saḡ'ana, n. a. ṣuḡ'un', to be hot, saḡ'una, and saḡ'ina, to be hot, 2, to heat, suḡ'n', and ṣuḡ'n', hot, H. s'aḡan, S. s'hen, to be hot, inflamed (sore), heat oneself at the fire.

Siora, s., a pipe for drawing off water from one place and pouring it out at another; said to be for siē rau (for sike rau, lit. lift up, distribute).

Sīrak, a., used as s., for sītaki, i. e., sītāki, blow, heeling over (a canoe), a squall or high wind: sī, to blow, and tāki, to incline over.

Si-rau, or sīerau, contr. of sikerau.

Siri ki, v. t., to scatter, sprinkle, of seeds, water, siri kīa ki, i. e., siri ki uia ki, scatter or sow well (seeds); and

Sirisir i a, v. t., to scatter (or sprinkle) on him (as water or blood spurting on one);

Siri, v. i., to sprout, shoot (of a plant); and

Siria, d., v. i. (-a, ending), to sprout, shoot; and

Siri na, s., c. art., a shoot, sprout; and used of men, offspring; hence in proper names of children and men, siri, (seed, offspring) as, siri fakal, &c. H. zara', scatter, disperse, especially to scatter seed, sow, bear seed (of a

plant), zere^c, seed, offspring,
A. zara'a, scatter seed, to
produce plants.

Sisi, si, redup. ; hence

Sis, s., a shell used for scraping.

Sisī, v. i., redup. of sī, to blow ;
hence

Sisī, s., a gun ; sī fanua, a
cannon.

Sito, v. i., cacavit, A. s'ahata,
(8), cacavit.

Siu, s., a pricker, or awl (a
sharpened bone). [To. *hui*,
needle or pin (of bone).] A.
s'ia^a, a prick, spike. See sui.

Siuā (siwa), v. i., to hunt for
fish, or shellfish (on the reef),
siuē (siua i) v. t., hunt (fish,
or shellfish, on the reef). A.
sāfa to examine or explore
the ground by the smell, hence
to hunt.

Siuā, or sua, d. siuo (siwo),
(suwa), v. i., to descend. [Sa.
ifo, To. *hifo*, An. *asuol* (*asu-
wol*).] A. safala, suful',
sifi', to be low, to descend.

Siuer (siwer), dd. suara, suu-
ara, surata, v. i., to walk,
proceed, go away, sisiuer,
redup., walk about. [Sa. *sa-
vali*, *savalivali*, *savalija*.] A.
safara, 3, n. a. sifār', &c., to
make a journey, go away. See
Ch. III. *h*, and pp. 70-1.

Soa, s., c. art. asoa na, com-
panion, follower, or neso (art.
ne), especially of the opposite
sex, hence, tauso, q. v. : sai.
[Fi. *sa*.]

So e, d. sē (for so i), v. t., to
call (one) ;

Soso, v. t., redup., to call, sos i

(for soso i) call (him) : also
in bioso, rasoso, rafioso. E.
ḡaw'a to call, H. s'ua^a, Pi.

Soa ki, soūa ki. See sāua ki.

Soà-ni, or soè-ni, v. t., to
mock. A. haza', to mock.

Soār i, or souar i, v. t., to
abrade, scrape, scratch, as
raḡo i souari rarua, the
roller scrapes, scratches, or
tears by scraping, or abrades
(the bottom of) the canoe,
souasouar i, redup., and so-
āra, or souara, v. i., to split
open (as a ripe seed, pod, or
banana), i. e., to be abraded,
or uncover or abrade itself.
S. safar to shave, to abrade,
H. safar (to scratch, polish),
to write, A. safara, to sweep,
uncover the face (a woman),
to shine (the dawn), H. s'afar
(scratch, polish), be bright,
beautiful, Ch. s'ēfarpara, S.
s'afra, the dawn.

Soata, v. i., to slip. A. da-
haḡ'a, to slip, E. dēhaḡ'a.

Sobē na, s., c. art., the nape,
or back of the neck. E. za-
ban, id., A. zabbunat, neck.

Sobu, v. i., d. syn., bēa, to
precede, be first. A. sabaka,
sabku, to precede, be first.

Sofa, sofasofa, v. i., sōfa, s.
See sefa.

Soḡa, s., c. art., d. nasok,
dust, rubbish, a lot of things
(belonging to one) ;

Soḡasōḡa, id. ; hence

Soḡa-leba, s., a rich man, lit.
big lot of things ; and, d.,

Soḡoa, v. i., or a. (ending, a),
rich ;

Sok, d. soġa, s. ;

Soksok, d. soġasoga, s. ;

Sok-leb, d., soġa-leba ; also

Sok, s., d., c. art., a cloud. H. s'ahak, dust, a cloud, A. sah'k' ; the verb signifies to rub, hence dust (from being rubbed small).

NOTE.—Soġoa, lit. signifies full of dust, dusty, dust being taken in the sense which is given it in the vulgar English phrase 'to come down with the dust'.

Soġ i, or soġi, v. t., d. suġ i.

Soġo-ni, v. t., to press upon, compress (one, as by crowding upon him), to straiten, soġosoġo-ni, redup. ;

Sōġ, or sōġi, s., what straitens, compulsion, force, constraint, &c., as, i meri soġi au, makes or uses constraint or force upon me (to compel me to do something), i tili sōġ soko i, he declares force or compulsion upon him (to make him pay a fine, or to suffer death, as the case may be). [My. *sāsak*, straitened, *sāsakkan*, to straiten.] H. suġ, Hi. (A. *ṣāka*, 2), to straiten, compress, press, urge upon, force, compel, H. sōk, distress.

Soi, d., v. t. See sī, to scrape.

[Fi. *so-ya*, *soi*.] Hence

Soi, or soia, s., the hole scraped out for the yam to be planted in.

Sōk, s., c. art., what stops or blocks, as a dam : suk i, q.v.

Soka, v. i., to leap, jump, go

swiftly ; to be violently excited, inflamed with anger (of the belly) ; soka i, v. t., to spear ; inivit mulierem ; soka-ba, v. i., to go swiftly away, hence, s., what goes swiftly away, a worthless or lost thing or person ; soka-ba ki, v. t., throw away, make to be soka-ba ; soka ki, v. t., make to soka, throw. A. zah'h'a, (4), leap, (2), inivit mulierem, (5), go with vehemence, (6), to be angry, burn with rage.

Soka-ri, v. t., to join on to (one thing on to another), then to repay (one thing by another, the one thing being regarded as joining on to, or touching the other), to avenge (one slain, by slaying another, also sīkē, d. sīko) ; soka-soka-ri, redup. ;

Sokarian, s., c. art., a joining, as a splice ; repayment, retribution, vengeance ;

Soka-taki, v. t., to join on to, to meet, tumara soka-taki ra, meet together. H. nas'ak (A. *nasaka*), to join, 2), kiss (join mouth to mouth), join on to each other, meet (of two things), Hi. to join on to (one thing on to another).

Soko, v. i., or a., to be true, true, as naleona i sokō sa his voice (prediction) is true as to or about it (thing predicted, as is known when it takes place as foretold), le- or losoko, a true thing, truth, tili lesoko, to speak truth, d.

syn. *tili mori*, speak true, d. *tili loamau*, speak truth. See also *masoko*. [Sa. *sa'o*, straight, correct, right, My. *sug'uh*, true.] A. *ṣadaka*, n. a. *ṣadk'*, to be true, H. *ṣadak*, to be straight, right, just.

Soli, v. t., rub. See *silā i*, id. *Sōli*, *sosoli*, v. i., to creep (i. e., to rub or scrape along the ground, cf. *karafi*);

Asolat, s., a worm: a, art. [Sa. *totolo*, ps. *tolofia*, Fut. *toro*, Ha. *kolo*, TaSa. *tari*, Malo *nsalansala*, to creep, *sulati*, a worm.] H. *zahal*, to creep, crawl.

Sore, v. i., to lie, be untruthful, d. *bisuru*;

Soresore, id. H. *zur*, to turn aside, A. *zāra*, tell lies.

Sor i, or *sori*, v. t., to give (a thing). [Fi. *solī-a*, give, My. *sārah*, and *srah*, to submit, *sārah kan*, to give.] A. *s'a-ra'a*, 1, to submit, 4, to give.

Soro, v. i., to burn, flame, *soro-fi*, v. t., send a flame on to, also to treat with violence, to rush violently and with savage rage upon (as a wild pig charging a man), *baka-sorosoro-fi*, v. c., make the fire to burn up. [Mg. *doro*, Sa. *tolo*, *matoro*.] A. *sa'ara*, to kindle (a fire, war), 2, to rage (of a camel), 3, to treat with cruelty and rage, *so'r'*, blaze of fire, rage, insanity, *sa'ir'* flame of fire, fire bursting into flame.

Soroa sa, v. t., to covet, desire;

Sōro, a. used as s., a covetous person, and see *miseroa*. A. *s'ariha*, to covet.

Soroa, d., v. i., to be sick, syn. *sasāna*. A. *s'arro*, fever, and a ending, from *s'arra*, to be bad, as *sasāna*, from *sa*.

Soroa, s., c. art., d. *tiroa*.

Sore, v. t., to saw (one, of the breakers sawing one on the reef); and

Soro-aki, v. t., to make a man's body saw on the reef (of the waves or breakers): *sar i*.

Sos, v. i., to be small (syn. *mito*), d. *sēs*, small, little. E. *heşoş*, id.

Su, *sua*, v. i., to rise up (*tobu i tubu sua*, swells up) as ground in which the growing yams are swelling (cf. *lua*); another form of this word is *tu*, to stand up;

Su raka-ti, v. t. (to take up, lift up), to startle;

Sua i, v. t., to take up, lift up, then to take, receive, obtain, acquire, as, *i su naleo*, he obtained something; and to bear, as, *i su nafolofolon sa anena*, he bore his sin, i. e., he received its punishment; and to meet, as, *i sua nata*, he met a person, *bisua*, v. r.; *su-naki*, to carry on the head (of women), *su-ni*, to put on (clothes), hence *susu*, clothed (having clothes upon or carried or borne by one); to meet or take up the (odour of a thing) *su rogi naḡon*.

The notion of *meeting* is in that of lifting oneself or rising up against (one); and a swelling in the skin is said to *sua*, i. e., raise itself up, it rises up; *su* (*nasuma*), s., the upper part (ridge-pole) of a house, and *masua*, s., the highest part or top of anything. *Su* or *sua* is also used in proper names of children, as *Sua raḡoa*, &c. *H. nasa'*, to take up, lift up, *E. nasa'*, take, receive, *A. nas'a'*, be exalted, grow, to bear, carry, to bear one's sin, that is, to receive its punishment. *H. si'*, *sě'et'*, height, a raising or lifting up, a *rising up* in the skin, *A. nas'a'*, to grow up, to be raised, high, 4, to produce, 10, perceive or feel the odour (of a thing), *nasā'*, sprout or shoot (of a plant)—*sua* (in pr. names), young people.

Su, *sua*, d. *si*, v., finished off, as, i. *nu su*, it is ended or completed, finished off, i. *bati su ē a*, he has finished off doing it; i. *bano su*, he has gone, he has finished off going, completed going. The word thus forms with any other verb a completed tense denoting that what is expressed by the first verb is *finished off*. *A. sawa*, 2, 8, to finish, be finished.

Su na, s., c. art., highest part (as ridge of a house, or top of the head), cf. *masua na*, top (of anything): *su*, or *sua*.

Sū na, s., c. art. *nasū na*, q.v., juice.

Sua, for *suua* (*suwa*), *siua*, *siuo*.

Sua, s., brother. See *tai*.

Suasua, v. i., to be willing; and

Sua ki, v. t., to impel, order, send. See *bisuaki*, *A. s'ayi-ya*, 1, to be willing, to will, 2, to impel.

Suara, or *suuara* (*suwara*), *susuara*, d. *siuer*, q.v.

Suāra, v. t., to meet (as a head wind, any obstruction in one's way): *sua*, and *ara*, v. t.

Suer, v. i., d. *suerai*.

Suerai, v. i., to put out *rai*, i. e. *tai*, q.v., dung, *cacavit*: *sui*, see *sai*, v. t., and *tai*.

Suēr i, v. t., to vituperate, d. *sur*. *S. şe'ar*, to vituperate.

Suba i. See *siba i*.

Suḡe, v. t., to place, determine, appoint, constitute, syn. *tōnaki*, as, i. *suḡe biri a*, he appoints it over again (and differently), syn. *tōnaki biri a*, as to appoint a day of meeting, &c., and afterwards to alter the day, appointing another; i. *suḡe roa au*, he appoints me, changing, changes or alters (*roa*, to turn round, to alter) the appointment he made with me, as having first appointed me a certain day, he afterwards changes the appointment to another day; hence

Suĕ, s., what is placed, fixed, redup. *susuĕ*, as upright stones firmly planted in the ground, *nafera susuĕ*, a row of such stones, *suĕ*, such a stone, a statue, an idol or sacred stone; a thing fixed firmly, as a plank firmly nailed, a stone firmly fixed, a wind continuing firmly in one quarter, *nalagi i bi suĕ* the wind is firmly fixed (in some quarter); also, custom, as a thing fixed, *suĕ nafanua*, custom of the country, *suĕ na*, its or his custom, also the fixed nature, custom, or disposition, *suĕ niĕ Atua i lĕĕ*, the nature, custom, or disposition, or fixed character of God is righteous: *suĕ i tōnaki nafanua*, the fixer, or constitutor, or establisher—fixed, established, or constituted the country. In this last sense it is a general term used to denote either the first or early or ancient inhabitants of a place (the original settlers of a district), or, which is the same thing in another form, the persons who figure in Efatese myths, or the spirits of such, now being *natemate*; or the deity who constituted the world. In the same active sense *suĕ* in Epi denotes chief, or headman, dd. *tumbo*, *sumba*, Malo *suĕ*, id. H. *niṣṣab*, officer, director. In the Shepherd Islands it is now used for Atua, q. v. [Ma.

tupu, firmly fixed, Sa. *tupua*, a stone supposed to have been a man petrified, an image, Fi. *toro*, habit, nature, practice.] H. *naṣab*, i. q. *yaṣab*, to set, put, place, Hi. *hiṣṣib*, to make to stand, place, erect, set up (as a column), fix, establish (as bounds), Ho. to be fixed, planted, *yaṣṣib*, firm; A. *naṣaba*, to place, fix, set up, declare, appoint, constitute; *naṣb*, a thing set up, a statue, what is worshipped besides God, i. e. an idol; *naṣib*, erecting, setting up; *naṣibat*, stones placed or fixed round a waterhole.

Sub-neki. See *sabo-naki*.

Subu. See *sobu*, v. i., and d., s., child, offspring.

Su-bua, v. t., to lift up, or ascend, bursting or breaking through (the ground, hence *subua* (*natano*), a demon or demons who do so), syn. *suḡora i*, and *sua-sai*: *su* or *sua*, to rise, or lift up, and *bua*.

Suĕ i, v. t., to kiss, d. *sum i*.

Suĕ i, v. t., to block up, d. *suk i*, q. v.

Sui, v. t., d. *sī*, q. v., to help; to blow upon; also (see *sai*), to make holes in (as a moth in cloth); also to burn with heat, as *elo i sui a*, the sun burns him; and redup., *elo i tera suisui*, the sun shines burning (hot); and

Sui, s., heat; *sui ni elo*, heat of the sun. See *sai*.

Suk i, v. t., d. sug i, to block up, obstruct. A. s'akka, (2), (3), block up, obstruct;

Suk i, v. t., to cause to stoop, suki lifa ia (a burden) makes him stoop, bending him; to still, as suki namaritana, still the commotion (of passion) within him, suki namaieto, stills the anger; and

Suki, v. i., to be patient, firm, quiet, still, sink (subside). H. s'akak, to stoop (A. s'akka), subside, be appeased, Hi. to still;

Suki, v. t., make fast, firm, seli suki a, bisa, tili (&c.) suki a, tie firm, speak making it firm and sure, meri suki-suki, make firm, turi suki, nail firm. A. s'akka, (3), adhere, cohere firmly;

Suki, v. t., to stick, stab. A. s'akka, (7), transfix (with a spear).

Suka, v. i., to draw back, recede, sukasuk, redup.; hence

Sukei, or sukai, s., c. art., the receding (of food), the annual time of scarcity of food, opp. to namasu. [Fi. suka, cf. t'uqa.] H. nasag, sug, to draw back, retreat.

Suku-ti. See siko-ti.

Suku-ti. See sike-ti.

Sula, v. i., to rise up (as a rising ground);

Sûla, s., a rising ground. H. salal, to lift up, cast up a bank.

Suli na, s., shoot (as of a

banana), offspring (of man); hence

Sulia, v. i., to have shoots (as a banana). [Sa. suli, a young banana, son of a chief.] H. neşer, a sprout, shoot; offspring.

Su-lua i, v. t., to bring up (a child): su, or sua, and lua.

Sulu ê, v. t., to scorch with flame, illuminate with a torch (ne sulu), and see masula ki; hence

Sulu, s., c. art. nasulu, a torch. [Sa. sulu, v. and s., Ja. suluh.] A. s'a'ala, 1, 2, 4, to kindle (a fire), 8, be kindled, 10, light or kindle (a torch), s'u'ulu, flame of fire, mas'al, a torch.

Suma, s., c. art. nasuma, house, d. uma, d. hima, see also katema, imrum: [My. rumah, Ja. umah, Ml. im, TaSa. ima, Motu ruma.] A. h'a'mat, h'im' &c., house.

Sumat i, v. t., to beat, d. samit i; d. sumanr i, to beat, also used as an ad., hastily, confusedly, ineffectively, as, lo sumanr i, brig sumanr i, &c., see, do hastily, confusedly, ineffectively (cf. sarafi, tere-ti). See samit i.

Sum i, v. t., to kiss, dd. sug i, sog i. [An. aijumnyi, to kiss, Sa. sogi, rub noses, salute, sogisogi, to smell, My. chyum, to smell, to kiss.] A. s'am-ma, to smell. There is no trace of this meaning in sum i. In E. sa'ama is to kiss.

Sum i, v. t., to suck, as fat. [My. *isap*, An. *at'moi*, to kiss, lick, suck, as fat.] A. *sahab*, Nm., suck in (liquid or air).

Sume-li, v. t., to make a sucking noise to (to attract one's attention). See preceding word.

Sumi-li, v. t., d. sumo-li, to shut, close (as a door), to patch up, repair (as a hole in a mat); hence

Sumili, s., a thing like india-rubber in a clam shell which, when touched, causes the shell to close; an ornament (shell) which stops up a hole pierced in the septum of the nose. A. *samma*, (4), to stop (as a bottle), (6), to patch up, repair (a thing).

Sur, v. i., to go (of a departed spirit going to Hades); *siuer*. See Ch. III. *h*.

Sur i, v. t., d. *suer i*, q.v.

Sura i, v. t., to root up, extirpate (as the things growing in one's plantation). E. *sarawa*, to root up, extirpate.

Surata, *sursurata*, v. i., d. for *suara*, to walk, go on a journey. See Ch. III. *h*.

Suru ki, v. t., make to suru, i.e. to be covered, as by inserting an arrow head into the (reed) shaft; and

Suru-faki, v. t., make to be covered, as by thrusting a thing into the dust or earth; and

Suru goi, v. t., to cover,

drain out (as the milk of a cocoanut) by covering the aperture of the nut with the mouth and draining out the contents. For *goi* see *go i*. Tasuru ki, to conceal, suruoli, dd. suruili, suru-auli (see *uli*, *auli*), to take the place, or assume the form of, hiddenly or stealthily, and, s., a demon, or demons, who do this to destroy men. [My. *suruk*, to conceal, Mg. *saruna*, to cover.] E. *sawara*, to cover, *tasawara*, to be hidden, secret, to hide.

Su-rua, s., upper of the two ridge-poles of a house: *su na*, and *rua*, two.

Suru ē, v. t., to allure, tempt (deceiving), lit. to deceive;

Surusuru ē, id., redup. See *sore*, *bisuru*.

Suruk, i.e. *su-ruk*, also *si-ruk*, and *sai-ruk* (see *sai*, and *ruku*), to go into the *ruku* (of anything).

Surut i, v. t., to scarify, make fissures on the surface of anything. A. *s'arata*, to scarify.

Susu, s., the breast or breasts; a calabash (round like a breast): *susu na*, d. his mother, lit. his breast, or mamma; hence

Susu, v., to suck the breast, *bakasusu*, to suckle. [Sa. *susu*, the breast, to suck the breast, Fi. *su'u*, the breasts, to suck the breast, My. *susu*, Mg. *nunu*, the breasts.] H.

s'od, A. t'idy', pl. t'udiyy',
breast, breasts.

Ta, passive or reflexive passive
prefix to many verbs. [Fi.,
Sa., My., Ja., Mg., id.] A.,
E., ta, reflexive or reflexive
passive prefix to verbs.

Ta, and ʔa, nom. and verb.
suf., 3 pl. (very common), for
ra.

Ta, s., for ata, man, person.

Ta, neg. ad., not, dd. ti, tu,
and see sa. [Sa. *le*, My. *ta*,
Mg. *ši*.] H. lo, le, li, Ch.
la, A. la.

Ta i, v. t., to chop, cut, also
to speak or utter (as it were
making a chopping noise),
redup. tata. [Fi. *ta-ya*, My.
tatah, Sa. *ta*, Mg. *tatana*.]
A. haḏḏa, to cut quickly;
utter speech quickly.

T', conj., that (because), ta,
that I, te, that he, tē ku,
that you: tē.

Ta, ad., now, dd. syn. uo, ko,
i, as, i ta toko, i uo toko,
i ko toko, he yet (now)
remains: ta, dem.

Ta, verb. pron., 1 dual incl.
[An. *intau*, Sa. *ta*, *taua*.]
The ta of nīgita, or ninita,
and -a. See Ch. V. 2.

Ṭā, or rā, d. nrā, q.v., blood.
Originally tā, as in mitā, to
bleed.

Ta, s., d. sa, d. sēātē, q.v.

Tā na, s., friend, companion.
[Cf. Fi. *tau*, to, Ma. *ta*.] A.
ṣāḥi, contraction of ṣāḥib',
friend, companion, ya ṣāḥi,
(cf. Ma. e ta!) O friend, com-

rade! ṣāḥaba, to be a friend
or companion, to take with
one as a companion, 3, to
accompany (someone), 8, to
be companions to each other.
Hence bitā, and bitā-naki,
q.v.

Ta-atuta, v. and s.: ta, cut,
speak, utter, and atuta, s.,
a fixed or appointed time;
ta-atuta ki, appoint a time
and place (of meeting) to
(someone). H. 'adad, A.
'adda, to number, especially
days, time, hence S. 'ad'da,
same as H. mo'ad, a set
time, appointed time, eg. H.
ya'ad, A. wa'ada, 3, to
appoint a time and place (of
meeting).

Ta-bau, s., syn. taḡoto-bau, a
cap, or hat, lit. cut-head.

Ta, v., to bend, bow, incline,
extend, as, ta bau, bend the
head, bow, ta tuba, strike.
turning aside, deflecting (a
spear, &c.), ta ḡor i, extend
over it (of time, so many
days), ta ḡor i, extend over
(or cover) it (the day in the
past named). H. naṭah, fut.
yiṭṭeh, to extend, to incline,
to bow, to turn.

Tab, d. tiba, dd. tama, tam,
neg. ad., not: ta, not, and
ba, for ma, as in Assy. aama,
not, i.e. H. mah, A. ma,
used indefinitely.

Taba na, d. tauba na, s.,
side, or shore (as a side).
[Ma. *tapa*.] A. ṭaff', side,
shore.

Taba i, d. tama i, q.v.

Taba, v. t., to be like, *tabale*, to be like that thing (*tabale*), so, also *tabalai*, *tabalān*, *tabalas*, *tabalo uai* (*taba lo*, or *l'* (thing), and *uai*, n, s, i, dem.) to be like that or this thing, *tabalo uanağa*, id.; also *tabale sã*? *tabale safa*? to be like what thing? to be how? [My. *dama-kiyan* so, Mg. *mituvi*.] H. *damah*, to be like.

Tāba, s., property given away in payment of a fine for misconduct: *tā*, to cut, and *ba* (away) as in *soka-ba*.

Taba, v. i., to turn, bend, *tağa lo sua*, or *lo saki*, bend looking down, or up, *tağa kai*, bend contracting the stomach (as to avoid a spear), *bitelo tağağa*, to be bent with hunger, also *tama*, as *tamā-lu*, d. *tumalu*, to bend rising (in setting forth or out), *tağa soka*, to bend, leaping (as in climbing a tree), d. *tama*, or *tuma soka*, also, to leap aside. A. *dafa'*, 6, to turn hither and thither, *dafa'*, bending, *'adfa'*, bent, curved (of men).

Tabaraba, for *rabaraba*.

Tabağ, v. t., to slap. [My. *tapuk*, Ja. *tabuk*.] E. *tafağa*, to clap with the hand, Ch. *tepağ*, the palm of the hand, My. *tapak*, id.

Tabalağa, v. r. (see *balaga-ti*), to raise itself off, as a scab, &c. Reflexive causative.

Tabalās', or *tabalāsoa*, v. i., *tabale*, and *aso*, to burn, to

peel itself off after a burn (of the skin): *tabal'*, is the reflexive of *bale-si*, or *bala-si*; and

Tabales, v. i., reflexive of *bale-si*, to peel itself off, as the skin of one's lips; and

Tabales, s., husk (as of cocoonut, chestnut), finger nails.

Tabara, v. i., to be burned.

Tabara ki, v. t., to burn: *bara*.

Tabare, *tabarebare*, v. i., reflexive of *bara i*, to be split, split open, to be open.

Tabāre, s., a male animal. Compare E. *tabā't*, mas, a male.

Tabaro, *tağaroğaro*, v. i., to be heedless, careless, disobedient: reflexive of *ğaro*; and

Tabaro, d., s., senselessness, sin.

Tabasuli, v. i., to be detached, broken off: reflexive of *basuli*.

Tabau sa, v. t., to cover, to be over (surpass, be above another): *tağau-ğoro*, lid, cover: *bau*.

Tābelu, v. i., reflexive of *ğelu*, q.v.

Tab e, v. t., to take. [Fi. *tabe-a*, Mg. *taba*.] S. *nsab*, to take.

Tabe, s., c. art. *natabe*, a freshet; see *tafe*.

Tabe, v., to lean or incline, *tabe to osa*, lean abiding on it, *tabe ki*, lean upon, trust in (a thing);

Tabītab, s., a thing leaned upon, or trusted in. [Fi. *ravi*, My. *arapi*.] A. ḡāfa, 4, to make to lean or incline (a thing towards a thing), 1, be the guest of someone.

Tabēi, v. t., to desire or purpose setting the mind on. A. bayya, 5, id.

Tabēra ki, v. t., to make to be tabera, scattered, taberafera, or taferafera, to be scattered, taberafera ki, make to be so: bera, berafera.

Tabēs, s., axe: ta, to cut, and bēs.

Tabētī, v. i., to adorn oneself. S. ṣabet, to adorn, Ethpa. adorn oneself.

Tabilakigon, d. tabilagon, v. i., to stumble, d. tabila kon, id. lit. to strike, or knock (the foot) by mistake (hastily) fast (that is, the foot caught fast): ta, bila, or bile, gon, or kon.

Tabisa, v. i., to speak;

Tafisafisa, v. i., to pray: bisa.

Tāpora i, v. t., to cut, splitting (a thing);

Tāporai na, s., c. art., the body where it forks off or is divided into the two legs: ta, ḡora i.

Tabos, v. i., compressed, narrow: ḡosa.

Tabotai, v. t., to divide; ta, cut, and ḡota.

Tābu, s., naked people, people of other islands of the New Hebrides, so called by the Efatese: ta, men, and bua i.

Tabu, tab, v. i., or a., to be

forbidden, prohibited; to be sacred;

Tabua, s., c. art., sacredness; and

Tabuan, s., id. A. dabba, n. a. dabbu, to prohibit.

Tabua, v. i., to be split open, cracked, also mafua: ta, and bua.

Tāfa, s., c. art. natāfa, a hill, lit. that which goes up or is high; and

Tāfa (d.), ad., high, above. [Fi. *tābe*.] T. dayaba, to go up. E. diba, above.

Tafagka, tafakāka. See baku.

Tāfakarua ki, i. e., tā, utter, and bakarua; to repeat a thing, as a slanderer's words to the person slandered.

Tafar. See taiār.

Tafasi, v. See fasu, eyebrows.

Tafe, v. i., to flow out, go out.

[Sa. *tafe*, Fi. *dave*, id.];

Tafe, s., c. art., d. tabe, freshet.

[Sa. *tafiḡa*, id.] H. zub, Arm. dub, to flow out.

Tafea, d. for tofe, q.v.

Tafera, s., c. art., breaker, breakers; and

Taferafera, v. i., to break, as waves. See bera.

Tafi, v. t., to be near. A. ṭaffa, to be near.

Tafi na, s., and c. art. a, atafi, follower, successor of a chief (next in rank), that is, his present helper and right hand man, and who is his recognized successor. A. tabi, follower, helper.

Tafifi, v. i., to be involved, entwisted: fifi, fisi.

Tafilo, tafolo, taifolo, and Tafulus. See bulo ki, bulusi. Tafiloga. See bulo ki, and bologa.

Tafirofiro, to be twisted (crooked): biri.

Taga, s., basket, d. toga, q.v.; d. stomach. [Sa. *taga*, *taga* 'ai.]

Tagāl, s., a hook for hanging things on: tageli.

Tagaragara, v. i., or a., strong: gara, garagara.

Tagaru, v. t., to grasp: kar i.

Tagatag, s., a mist, or mass of clouds: tagotago.

Tagau, s., a hook, so called from seizing;

Tagau, tagaugau, v., to grasp, seize;

Tagau lua, select, lit. grasp or seize, lifting up or out: gau, kau.

Tageli, tageligelī. See takel.

Tagi, v. i., to wail, cry, ring, sing, clank, hum, &c. (as a drum, &c.); tagi-si, v. t., to bewail, tagitagi, redup., natagian, wailing, sounding (in various ways). [Sa. *tagi*, My. *tagis*, Mg. *tani*, a cry, *tumani*, *mitumani*, to cry.] A. *ṭanna*, to tinkle, &c., Nm. to clank, ring, hum, *tanien*, din, *tan-tun*, to tinkle, jingle.

Tāgia, v., d. tine (ndine), to hoist the sail on a canoe, tagi-aki rarua. See under miten, and tago.

NOTE.—The idea is that of making the sail mount on the canoe as a horseman mounts

a horse, or a burden mounts, or is placed upon, the back. Tāgiēgi, v. i., to be slow, dilatory. A. *āka*, 5, to be averse, to delay.

Tagotago, v., to be placed one thing above or upon another, as the stories of a house, banks of clouds (see tagatag), generations of men; and

Tago na, s., such a thing, or things, as the story of a house, a generation of men, leaves of a book (which lie one upon the other). See under miten (and cf. *tiana*, *tagi-aki*, *mitaga*).

Tago-fi, v. t., to beg, ask (a person for a thing), *tatago* sa, beg, ask for (a thing); *bitago*, v. r., to be asking, begging, earnestly (from others). [My. *taña*, *tañai*, id.] See bitali.

Tagōto, s., tomahawk, axe: ta, gōto; and

Tagote-fi, v. t., to cut with an axe.

Tagura, s., a heap (of stones): guru, kuru.

Tai or tae, v. t., d. for ata i, or atai, to know. H. *yada*’, to know.

Tai, s., excrement, filth. [Sa. *tae*, My. *tai*, Mg. *tai*.] H. *ṣeah*, excrement, filth, from *yaṣa*’, to go out.

Tai na, s., d. *ke sua*, brother's brother, or sister's sister. [Fi. *ta'i*, Malo *tasi*, Ml. *tesi*, Bauro *asi*, Epi *tahi*, Motu *tadi*, My. *ad-ik*, Bu. *anri*, Mg. *zandri*.] A. *raṣi*’, brother,

properly collactaneous, from *raṣi'a*, to suck.

Taiār, a., d. *tafar*; *fatu taiar*, or *tafar*, crumbling stone: *bera*, *taferafera*.

Taifolo, d. *tafolo*.

Tairai, d. *rairai*.

Taka, a., such as, like, such like: S. *da'k*, id. ('*ak*, and *d'*), *talis*;

Takanī (*takan uan*, *takana uai*, &c., putting any dem. after it) like this, that, &c.; so, in this way, in that way, thus, &c.; also, interrogatively, how? S. *da'k hana* (for *da'k*, see preceding word), such as this, like this. This S. word is composed of *d'* (dem. or relative pron.), *a'*, or *ai* (inter.), *k'*, as, like (ad.), and *hana*, or '*na*, this; without the *d'*, S. '*akana*, how?

Taka, is also used thus, *bi taka sikei*, are as one, alike, *sera tāka*, every what-like, or kind, *taka leba*, first-born of children, *taka-fē*, d. *saka-fē*, first ripe (yams), *taka riki*, youngest of children.

Taka-ni, v. t., to thrust on, or into (a thing), to thrust (a thing), *taka sila ki*, thrust making to shake or fall. H. *daḥah*, A. *daḥa*, &c., to thrust.

Takal i, or *tikal i*, d., v. t., to carry. S. *s'kal* to carry.

Tak'amo, or *takaamo*, to carry on a stick across the shoulder: *taki*, and *amo*.

Takāra, s., the crowd, lit. men

(*ta*) gathered together (*kāra*): *ta*, *kuru*, *guru*.

Takara, s., c. art. *natakara*, that which seizes, or grasps, or lays hold (of one), as the consequence of some act, &c. See *kar i*, *taḡaru*.

Takāri, v. i., to hasten, go swiftly, sail swiftly (as a canoe): *kāri*.

Takel, *takelkel*, v. i., or a., to be crooked, then unrighteous, d. *tageli*, *tageligeli*. H. '*aḡal*, '*aḡalkal*, A. '*aḡila*, 5, &c., id.

Takes, d. for *nakes*, or *na-kisa*: *kisa*.

Tak i, or *taki*, v. t., to fasten (as thatch on a roof, a rope on a log, anything on anything), and see *mitakitaki*; to fasten the tongs on an oven stone (to lift it), *bitaki*, *uataki*, *otaki*; and *matuki*, trusted in, confident, brave. [My. *taguh*.] A. *wat'ika*, to trust in, be firm, steadfast, confident, resolute, 4, to fasten, to bind.

Tāki, v. t., to incline, to pour out (anything by inclining a vessel); *taki*, to incline (one-self), *taki mita*, incline watch, *taki toroḡo-saki*, incline, hearken to, lo *tāki*, look inclined, look round or back, *mitaki*, to be inclined, lean over (as if ready to fall); see *sī-rāk*, i. e. *sī-taki*, a squall, lit. blow, incline (a canoe, or cause it to heel over on its side). H. *ṣa'ah* (A. *ṣa'a'*), to incline (as a vessel which

is to be emptied); to be inclined, bent, stoop.

Taku, v. i., to be after, behind, d. nruk; or itaku, inruk;

Taku na, s., the back; etaku, or itaku, at the back, behind (d. inruk), also outside (the village), also the (time) behind, or after (as opposite to the time before, the past), as *te naliati etaku*, some day after, as he died, *sela itaku ru afa ki nia*, some time after they buried him, generally *tau itaku*, *naliati itaku*, the years, or days after (i. e., hereafter), *naliati itaku mau*, the last day, day of judgment. [Sa. *tua*, Malo *tura*, Epi *taka*, Motu *dolu*, the back.] A. *ṭ'ahr'*, the back, E. *daḥr*, posterior part, *daḥari*, the last, *dēḥara*, after, behind, *daḥara*, to be after, behind.

Takutaku, v. i., to speak [Sa. *ta'u*, tell, Ma. *taku*, Fi. *tuku-na*.] A. *naṭaḥa*, to speak.

Taku, s., brothers-in-law, sisters-in-law, syn. *tauīen*. [Mg. *zauṭa*, *zau*, My. *tiri*, family relations.] A. *ṭ'ahara*, *ṭ'ahr'*, and *ṣihr'*, to aid, befriend, socius, tribe, family, &c.

Takuer, or *takuwer*, s., a big man, a strong man: *ta*, man, and *kuwer*. A. *kabura*, to be great, of big body.

Takus i, or *takusi*, v. t., to be like, similar to, also, with *k* elided, *tausi*, id., and to follow, also *rausi* (t to r), v. t., to follow, from *usi*, v. t., to

follow, and also (in *rafe-kusi*) *kusi*, id. See *usi* and *bausi*, A. *kaṣṣa*, to follow; to narrate, and 5, 8, to follow; 1, to be near, 10, to ask.

Taku-ti, d. *raku sa*, q. v.

Talakolako, v. i., to whisper, i. e., to conceal what is being said (from someone): *ta*, utter speech, and *lakolako*.

Tàle is, v. t., d. *tèle is*, to search for. [Mg. *tadi*.] A. *dāra*, 2, Nm., to rummage (vulgar), lit. to turn over (things, in search of something);

Tale, s., c. art., a belt, also a rope, string; and

Tale ki, v. t., to make to go round (as a yam vine round a stake), *tale is*, to coil round something (as a snake), *tale ki māro* (see *roa*), to whirl round (as the eyes in dizziness), *tali ki*, to twist round one (crooked dealing, to injure), *tālo*, round, around, *taltāl*, round. [Mg. *tadi*, *mitadi*, to twist, *tadi*, a rope, My. *tali*, a rope, string, bandage, &c.] A. *dāra*, to go round, whirl, turn; be dizzy, 2, make round, 4, turn round, *da'ro*, orb, around, *dairo*, round; circuit, &c.

Tale, s., c. art., the taro (so called because round). [Sa. *talo*, My. *talās*, id.] See preceding word.

Taleàba, and *taltaleàba*, v. i., to whirl round (as a wheel), *taleaba ki*, v. t., to make to

whirl round, to turn round (as a grindstone): tale, and āba.

Talebaga, s., d. syn. kalebaga, bow-string: tale, and бага, s. (the tree from which the string is made).

Talefa, s., a side region, circuit: and

Talefan, s., the circuit of the horizon: tale.

Tale-firi, a., all round (as round an island, &c.): tale, and firi or biri.

Talekabu na, d. arekabu, q.v.

Talemāt, s., plantation, enclosed and cultivated field. Cf. H. s'ēdemōt', and s'ēremōt', id.

Talēuor, s., a side, circuit: tale, and uor, or uora. See bora i.

Taliāli, v. i., to be slow, delay: aliāli. [Sa. *tali*, *tatali*.]

Talibo (see libo), to hide, be hid, hide oneself.

Tālīga na, s., c. art. natalīga na, d. liğa na, and nālīga na, the ear or ears. [Ml. P. *ririga*, Epi dd. *tiline*, *seligo*, An. *tikja*, Motu *taia*, Sa. *taliga*, Fut. *tarija*, My. *taliga*, Mg. *tadini*.] H. 'ozen, du., used also as pl., 'azēnaim, 'azēne, S. 'adna, Ch. 'uden, 'udēna, A. 'uḍn', pl. 'aḍān', and 'uḍun'. For the verb, see roḡo, toḡo.

Tali-si, v. t., to prize up, wrench up (as the side of a flat stone). See tila i, or til ē.

Talle, or tale, v. i., to turn aside (as from a path); and Talele, id., talele ki, to turn aside or away from (a person or thing.) See lele.

Tālo, taloālo. See alo-fi.

Tālo, a., round, and ad., round about: tale.

Talokuloku ki. See taluko.

Taltal, a., round: tale.

Taltalūra, s., a sea snake covered with round strips or bands.

Tālu, or talūlu, s., a crowd, herd: lulu.

Taluḡaki, v. i., to be spilt, poured out, to pour itself out: lubaki.

Taluko, or taluku, and talukoluko ki, v., to conceal oneself from; atu taluko baki nia, turn away from, or conceal oneself from: lako.

Taluḡ i, d., and

Talum i, d. See tulum i.

Tam i, v. t., to add to, dd. tām i, tāum i. [Mg. *tuvana*, and *tuvuna*.] A. s'amma, to add.

Tama i, d. taba i, v. t., to cover (as fruit, &c., covering the ground, being abundant), to rub, and see atama, that which rubs, syn. ore. A. ṭamma, to cover with abundance (Nm. smother, overwhelm), (2), to scrape or shave.

Tama na. See tema na.

Tama, dd. tab, (tiba), q.v.

Tama, for taḡa, q.v.

Tamaliām', v. i., to delay. A. mahala, 5, to delay, and H.

- mahah, to delay, linger (prop. to refuse, turn back).
- Tamālu**, v. i., to bend, rise (to set out), to go or come forth, set out: *ṭaḥa*, *lu*, *lua*.
- Tamaras**, reflexive of *maras*, q.v.
- Tamate**, v. i., to fall calm, be calm (as the sea, the wind), hence
- Tamate**, s., c. art., peace (opposite to war), a calm, silence; also, the festivals in honour and worship of the dead, at which the people of different villages assembled: *mate*.
- Tāmisal**, or **tāmusal**, s., an unmarried person: *ta*, a person, and *misal*.
- Tami-si**, d. *sabe-li*, q.v., to tie.
- Tamo**, v. i., d. *naḥo*, to smell, see *naḥo*.
- Tamole**, s., man: *ta*, man, and *mole*, to live, living. [Fi. *tamata*, Sa. *taḡata*, My. *oraḡ-idup*, Mg. *ulumbeluna*, id.]
- Tamon**, s., smell, d. *naḥon*.
- Tamtam**, a., dusky; *raḡi tam-tam* (syn. *raḡ melu*), evening, lit. time dusky, or of dusk. A. 'atama, to be evening, dusky, 'atamat, dusk of evening.
- Tamulu**, v. i., syn. c. *mulu*, q.v.
- Tanekabu**, s., d. *arekabu*.
- Tan i**, v. t., to earth it, to cover with earth, then with anything (*tun i*);
- Tanu-mi**, v. t., to cover with earth, put into the ground; and
- Tanu-maki**, id.; hence
- Tano**, s., d. *tan*, earth of any kind, soil, clay, ground, and
- etan**, ad. and prep., on the ground, below. [Sa. *tanu*, ps. *tanua*, and *tanumia*, My. *tanām*, *tanamkan*, *tanuman*, *tani*, Sa. *tanuma'i*, *tanuḡa*, *tanumaḡa*.] A. *ṭāna*, to cover with clay; to cover, *ṭino*, dialect *ṭāno*, earth, clay.
- Tanoabu**, d. *tanoafu*, d. *tanoau*, s., ashes: *tano*, *abu*;
- Tanonōn**, or **tanoonōn**, s., level ground, d. *tēn*: *tano*, and *onē*, reduplicated.
- Tanotanoa**, a., soiled with earth: *tano*, and ending *a*.
- Tanu e**, *tanua*, v., to spit, dd. *tani*, *taniu*; and
- Tanua**, d. *taniu*, s., c. art., spittle. [Sa. *anu*, ps. *anusia*, Motu *kanudi*, ps. *kanudia*, Fi. *kanusi*: My. *ludah*, Ml. *rut*, Malo *lito*.] A. *rawwala*, n. a. *tarwilu* (*taniu*, Ef.), id.
- Tāo**, v. i., to fall, d. for *roa* (*rōuo*, *tōuo*).
- Tao**, s., d., v. t., to lay down, leave, permit, &c. [Mg. *lāu*, *mandūu*.] A. *wada'a*, not used in perfect, fut. *yada'o*, imp. *da'*, to lay down, leave, permit. So A. *waṣ'a'a*.
- Tāos**, v. i., d. *maosa*, q.v.
- Taosi**, d. *tausi*. See *takusi*.
- Tāoti na**, s., bone, bones, weapons made of dead men's bones. [My. *tulaḡ*, Mg. *tau-lana*.] A. 'aṭm', Mahri (m elided) 'aṭaiṭ (Von Maltzan), at'āt' (Carter), H. 'eṣem, pl. 'āṣāmōt', id., often of bones of the dead.
- Tara**, *taratara*. See *tera*, to be quick.

Tārē, v. i., or a., to be pure, clean, white, tartāre, whitish, matiratira, polished, bright, shining. A. *ṭahara*, to be clean, pure, H. *ṭaher*, to shine, be bright, clean, pure.

Tare, v. i., to cry, call out (of men); to call out, i.e. crow (cock). A. *ṣaraḥa* and *ṣarāʾ*, to cry, call out, *ṣariḥʾ*, a crying or calling out, a cock.

Tarere, v. i., to break on the shore with noise (of breakers): rere.

Tari, or tar i, v. t., to drag, draw along. [Mg. *tarika*, My. *tarik*, Ma. *tari*.] A. *na-tara*, id.

Taroa, s., a pigeon. [My. *dara*.] A. *ṭairʾ*, id.

Taru-si, or taro-si, v. t., to pray to (the natemate), tarotaro, redup. [Sa. *tatalo*, *talotalo*, ps. *talosia*, Ha. *kalo-kalo*, Tah. *tarotaro*.] A. *ṣalaʾ*, E. *ṣalaya*, Ch. *ṣela*, to pray.

Taruḥa, v. i., to fall; taruḥa bei, to fall upon; taruḥa ki, v. t., throw down, make to fall, d. *tarubik*, v. i., and

Taruḥa, s., c. art., sticks thrown on or laid across the rafters of a house. E. *ṣadefa* (A. *ṣadafa*, to decline), to fall.

Tas, tasi, s., c. art., the sea. [My. *tasik*, To. *tahi*, Sa. *tai*.] A. *taʾsʾ*, the sea.

Tas i, or tasi, v. t., to shave: ras i.

Tas, v. i., for ras, teres.

Tasaḥo, v. i. See saḥo.

Tasabsabu, s., shattered to pieces: see sabe-riki.

Tasiḡa, s., d. for tasila.

Tasike, v. i., to lift, raise (the head): saki.

Tasila, s., helper, assistant: sila i.

Tasilasila, v. i., to make a clear startling sound (of men), to crack (of thunder): ta, chop, &c., and silasila. See sila.

Tasmen, s., salt: tas, the sea or salt, and men, or mina, q.v. pleasant (so called because it makes food pleasant tasted).

Tasuki, v. i., to bow: suki.

Tasuru ki, v. t., to conceal: suru.

Tata, v., voc., maternal grandmother. [TaSa., Ml., *tata*, father, Ml. and Malo *tata*, paternal uncle.] See under atena na.

Tata, redup. of ta, to chop, cut.

Tatā-ḡasi, v. t., tatā, same as tatau (in preceding word), redup. of tau, and ḡasi, to (wipe) stroke, smooth, flatter.

Tatalai, talai, also tilai, titilai, v. i., to warm oneself (at the fire). [Fi. *tatalai*, Mg. *mitulu* (buhu).] A. *ṣala*, *ṣalyyʾ*, &c., to warm (one, oneself, at the fire), be warmed at the fire.

Tatamares, tamares, with ta- doubled.

Tatau-fi, v. t., as, bisa tatau-fi, to speak, deceive: tau.

Tati, d. rati, q.v. [Sa. *tala*, Tah. *tara*.]

Tatok, or **atatok** (or **natatok**, s.), a., resident, native: **ta**, man, and **toko**.

Tatu, s. (see **tui**), a stake, post (of a fence), then **tatu nafanua**, lord or chief of the land. **A. watada**, to fix, stake, make firm, **watadu**, stake, post, **H. yated**, pin, nail, then 'prince'.

Tau, **tautau**, v. i., or a., to be pure, clean, white. [**Ma. tea.**] **A. naša'a**, to be pure, white.

Tau, v. i., also **mitau**, to abide, as, **i tau suma**, he abides (in) the house, **i tau narā nakasu**, it abides (on) the branch of the tree (as a bird or fruit), **naḡona i tau isa**, his heart is fixed, abides on (the person or thing), **i tau isa**, it abides (as fruit) on it (the branch), **i tau ki nuana**, makes to **tau**, as a tree makes fruit to **tau**, yields (fruit), **nakasu i tau**, the tree yields (fruit), **tau nata**, take a person to one's house (as a guest), **tau ē a**; **mamitau**, **matau**, d., an anchor. **A. t'awa'**, to abide, remain, (2), take for a guest, (4), make to stay, detain.

Tau asa, and **toū-gi**, and **toū-ni**, v. t., to measure, to weigh; **tau**, also **to**, **toto**, s., a measure; and **to-naki** (for **tau-naki**), d. **towa-naki**, **tawa-naki**, to place, set, fix firmly, establish, appoint, determine, ordain, also to compare; **tau**, redup. **tautau**,

to commission (one to do something), command, hence **fitaua**, c. art. **nafitaua**, one commissioned, a messenger, also a commission or message (syn. **fakaua**, q.v.). [**Fi. tatau-naka**, **My. titah**, to command, order, decree.] **H. şawah**, to set up, place (**S. şo'**), to constitute, appoint, decree, charge, command, commission, eg. **H. s'awah**, to be like, resemble.

Tau, **tatau-fi**, **tātā ġasi**, **tautau**, v. t., to deceive, mislead. **S. t'a'**, **ta'uta**; also in **H.** and **A.**; to err, deceive, mislead.

Tau, **bitau**, **bitautau**, v. i., and t., to invite (as to a feast); **tau**, in **tau-mafa**, to invoke, ask, pray; **taumafa**, is **mafa**, to give a gift, to sacrifice, to (a deity, or nate-mate), and **tau**, to invoke, pray, thus **taumafa**, to invoke or pray (while) sacrificing, or giving an offering. **A. da'a**, to call with a loud voice; to invite; to invoke, pray.

Tau, s., a season, time, year. [**Mg. tauna**, **My. taun** (**tawun**), **Sa. tau.**] **A. zaman**, **S. zīban**, **Mod. S. zōna**, id.

Taua, s., a heap, a crowd, a herd; **taua ki**, to heap, pile. [**My. tām̄bun**, **tim̄bun**, **tumpuk**, id., **Mg. tauna.**] **H. şabar**, **A. ş'abara**, id.

Tau, **tautau**, v. t., to commission. [**Fi. tatau-naka**, id., **My. titah**, to command, order,

decree (to-naki, infra.)] See tau.

Tau-gi, v. t., to grasp firmly with the hand, to pluck off with the hand (as fruit), **tau isa**, hold it firmly in the hand. [Sa., Ma. *tau*, to pluck fruit with the hand, Mg. *sambuṭa*, My. *sambut*, to lay hold of, Fi. *taura*, take hold of.] H. *ṣabat*, A. *ṣabata*, (1), (5), (7), to grasp, lay hold of firmly, pluck, also *ṣabat'a*, (1), (8), hold (a thing) in the hand, seize, grasp.

Tau-ri, v. t., to bind, be bound firmly to, to marry (*a woman*), to tie firmly to (as a boat to a ship to be towed), **taura ki**, **tau lua i**, to be fixed or bound firmly (to one), bringing out one (as from bondage, or from her relations), to redeem; to marry; **bitauri**, v. r., to be bound, or tied, or attached, firmly to each other, to be married. [Sa. *taula* 'i, hang on to, *taula*, an anchor.] A. *ṣabara*, *ṣabr*', to bind, be bound to, &c.

Tāū-ni, or **tāō-ni**, v. t., to cook, to bake (in the oven). [Sa. *tao*, ps. *taoa*, *taoina*; *taona'i*, to bake food the day before giving it; To., Ma., *tao*.] A. *taha*, n. a. *tahw'*, to cook. Hence

Tāō, s., c. art., leaves for cooking which are put into the oven along with the food to be cooked. [To. *tau*, the cooking leaves, Tah. *tao*,

leaves and stones put into the inside of a pig to be cooked.]

Tauēru isa, v. t., to haul, drag, **tau** and **eru**, i.e. **aru**, the hand, lit. fix the hand on (to drag), as to drag a man to punishment.

Tauī, v. t., to twist, wring (as to wring clothes after washing them), to milk (as a goat), squeeze, or wring (the milk out). A. *ṭawa'*, (E. *ṭawiy*, H. *ṭawah*), to wring, twist.

Tauīen, or **tawien**, s., a sister's husband, a wife's brother, that is, brother-in-law; but, d., a general name for reliable friend, brother, or sister, and in another d. the word is applied to father-in-law and son-in-law. [Fut. *safe*, Aniwa *nosafe*, Tā *yafuni*, d., c. art. *nevin*.] A. *ṣafiyy'*, a friend of a pure and sincere mind, i.e. a real friend, *ṣafa'*, 3, to be of sincere and pure affection (towards someone), 4, to show sincere love, 6, to live in mutual sincerity of friendship.

Taubora, s., an ornament that abides on the side of the head: **tau**, **bora**.

Taulalo, v. or s., to hang, or be fixed or what hangs or abides in front of the belly, **nasieḡ i taulalo**: **tau**, **lalo**.

Taumafa, d. **taumofa**, v. i., to invoke giving an offering (to the natemate), **taumafā**

sa, give an offering of or with it (something), *taumafa ki nia*, offer it (something), *taumafa tua i*, make an offering, giving to him (a natemate). [Ml. P. *tomav*, Ha. *kaumaha*, to offer in sacrifice, to offer a gift upon an altar, s., a sacrifice, Tah. *taumaha*, a portion of food offered to the gods or spirits of the dead.] *Tau* (to pray, invoke), and *mafa*, or *mofa* (q.v.), giving or offering. A. *ma'habat*, a gift, H. *habhabim* (Hos. viii. 13), offerings (to God), A. *wahaba*, H. *yahab*, to give.

Taumako, s., the wild (edible) yam that grows or abides on the hills: *tau*, and *mako*, for which see *aka*, *ako*.

Taumi. See *tami*.

Taunako, s., a thing (like the peak of a cap) worn over the forehead. [Cf. syn. Sa. *taumata*]: *tau*, and *nako*.

Tauruuru, v. i., to grumble, murmur, mutter: *ta*, and *uruuru*.

Tausi, v. t. See *takusi*.

Tauso, or *tausoa*, v. i., to commit adultery or fornication (of either sex): *tau*, and *so*, or *soa*. [Fi. *daut'a*.]

Te, dem., rel. pron., conj., as *agute*, mine this, *ana te*, his this or that; *te uia*, what (is) good, that which is good, or he or she who is good, *te sa*, that which is bad, or he or she who is bad; in this

sense d. *tea*, as *tea uia*, *tea sa*; *te nata*, what, or whatever person, any person, someone; *te*, redup. *tete*, may be used substantively, as, *te ru ban*, or *tete ru ban*, some went; *te*, dem., is found in *fite* (*naſite*, *seſete*, what this, that, or it? or simply, what?) also in *matuna*; with art., *nete*, s., the that, anything, something, and d. with dem. *ka* prefixed, *nakate*, id.; *te* is also found with *ka*, dem. prefixed in one d. as a tense particle (see *kate*, tense particle, *supra*); *te*, or *t'*, is also used as a conj. and before the verbal pron. of the 1st person sing., *a*, and of the 3rd sing., *i* or *e*, loses its vowel, as *ta ban*, that I go, or be gone, *tē ban*, that he has gone, or because he has gone. In one dialect for *i kate*, *ku kate*, a *kate ban*, he, you, I went, there is *ka te ban*, *ku te ban*, *ki te ban*, I went, you went, he went. A. *ḍa*, dem., *ḍu*, rel., S. *d'*, Ch. *di*, rel. and conj., that, because.

Tea. See *te*.

Teḇa, or *taḇa*, v. i., to dry up (of liquid or moisture), to become dry; and *mun teḇa ki*, to drink, making it dry (liquid). E. *naḣefa*, to become dry (as a river); to dry up (as a spring), *nēḣuf*, dry, dried up.

Teël, s., shellfish, &c., got on the reef, lit. *te el'*, that which

is pleasant, sweet, or tasty :
te elo.

Tefa, tetefa, v. i., to draw up
in order of battle ; and

Tefa ki, v. t., to put in a series,
to range (troops, in order of
battle) ; bitefa, range them-
selves in order of battle, face
to face ; tefa-gi, d. tefa-ni,
v. t., to put things in a series,
either one before or one
above another. [Fi. *tuva*,
v. i., *tuvā*, v. t., to place in
regular order, to range in
close compact, or place one
upon another, *tuvaī nai valu*,
tuvaī valu, to put in the atti-
tude of war, put in battle
array, *tuva na lawa ni valu*,
arrange or put in ranks the
lawā ni valu.] A. *ṣaffa*, 1,
2, 6, 8, to set or place in
order in a series ; to arrange
the line of battle, draw up in
order of battle ; Nm. to
arrange (troops), 2, id., to
range themselves mutually
face to face.

Tef i, or tefi, redup. tetefi,
v. t., to cut ; tefi, to circum-
cise. [Fi. *teve*, *tava*, Sa. *tefe*,
To. *tefe*, Sa., To. *tafa*, Mg.
tapaka.] A. 'aṣ'aba, to cut.

Tefarafara, v. i., to break (of
the sea) ; and

Tefara, s., c. art., breakers :
tafera, taferafera.

Tefarere (i. e. tefarrere), v. i.,
to break rushing up on the
shore (of the breakers) : te-
fara, and rere.

Tei, s., c. art. intei, a reddish

powder made from a plant,
turmeric : bitei.

Tei. See rei.

Tei a, for toitoi.

Telake na, d. telakea na, s.,
lord, owner, possessor : lake.

Telatela, v. i., or a., to be
large, wide ; and

Telatelana, id., c. ending -na.
and see matulu, matultul,
matoltol, swollen, large. [Epi
toru, large, Sa. *tetele*, *telatela*,
latele, *vatele*, Ma. *tetere*, large,
swollen.] H. 'adīr, large,
great, 'adar, to be wide, A.
'adira, to have hernia (to
swell out).

Tēle, v. t. See tāle is, to
search for.

Telei, or talai, s., the ancient
axe, or adze-like axe (a shell).

[Sa. *talai*, to adze, Ma., Tah.
tarai, chop with an adze, Ha.
kalai, to chop, hew, pare,
carve.] A. s'araḥa, to cut,
slice, carve, dissect.

Teluko. See taluko.

Tema na, or tama na, s.,
father : see Ch. II. 11. c. [Sa.
tamā, My. *rama*, id.]

Temabaḷu, s., brothers, lit. te
(he who), ma (with), baḷu,
(brother) : baḷu ; and

Temabalu ta, for temabalu
ra, who (or those who) with
their brother, i. e. brothers.
So tema in the following
words is, lit., he or she who
or those who, or that (person)
or those (persons) with.

Temabau ra, s., d., uncle and
nephew : bau.

Temabele ta, s., mother and child: bele na.

Temagore ta, s., brother and sister: gore na; d. mera gore na. See mera.

Temaloea ta, s., d. syn. temabau ra: alo ana.

Temamō ta, s., mother-in-law and son-in-law: mō na.

Temaratauēn, s., i. e. te mā-ra tauēn, that with (his) tauēn, d. syn. temataku ta: tauēn.

Temarauota, s., i. e. te māra uota, that with (her) uota (husband), wife and husband: uota, d. me nimariki.

Temasere, s., a beloved one, especially a child much cared for; te, that, masere, loved, cared for. See also sere, bakasere.

Tematāfa, for temarāfa, s., father and child, lit. that (i. e. the child) with the father. See afa.

Temataku ta, s., a man and his brother-in-law (his wife's gore na): taku na.

Tematema ta, s., father and child: tema na.

Tematete ta, s., maternal grandmother, and her grandchild: atena na.

Tēmatī, i. q., ma, with, and, only with numerals. H. תָּמַחַי, see תָּמַחַי.

Tematia ta, s., paternal grandfather (&c.) and his grandchild: atia na.

Tematobu ta, s. maternal grandfather and his grandchild: tobu na.

Tematua ta, s., paternal grandmother and her grandchild: tua na.

T'te na, s., juice: toto.

Tēn, d. for tanonon.

Tena na, s. See atena na; d. atia, or, tia na.

Tēr, v. i., to be slow, tardy. A. 'aḥ'h'ara, 5, to be slow, tardy.

Terā sa, v. t., be ignorant of, forget, not to know (it), d. rere, d. tenr. A. ṣ'alla, to not know, be ignorant of; forget.

Tera, v. i., to shine (of the sun), tera i, v. t., shine upon it (of the sun). [My. *tāraḡ*, *tāraḡ kan*, Fi. *t'ila*, Malo *sara-sara*.] H. ṣahar (cf. zahar, &c.), to shine.

Tera i, tetera i, v. t., to go after, to do anything after (or in the track of) another, baka-tera i, to answer (make one's word to go after another's), bā, and sela tera i, go after, gua tera i, shout after, bisa tera i, speak after; also to rehearse, recount, tera usi, to recount following, tera uti na, to go after close to. [My. *turut*, follow, go after.] A. 'at'ar', track, 'at'ara, 4, make something follow another, 5, 8, follow the track of someone, go after, 1, recount, rehearse.

Tera, v. i., to be quick, swift, tera ki māla, wheel, swoop, shoot, or glide swiftly like a hawk, tera ḡulu-ti, swoop (upon one) clasp (him, as

in war), *tera tukituki*, run rapidly beating the ground with one's feet, *tera belbel*, to be exceedingly swift or quick, *tera mau*, to be quick indeed or truly, to be instant, do instantly, *tera bile*, to be very quick, *teratera*, redup. ; *tera lo saki*, to turn quickly, looking up, *tera taḅo* (d.), to turn quickly bending the head down, *torutoru*, to sweat. [Ma. *tere*, Sa. *teletele*.] A. *darra*, (10), to run vehemently, or swiftly, 4, to turn or whirl a spindle very swiftly, H. *darar*, (also) to fly in a circle, wheel in flight; and like A. *darra*, to spout, to pour out (as rain, &c.), to sweat, Ef. *toru*, *torutoru*. Hence

Ter e, v. t., to pour into; and Tera, s., c. art., a pouring out; *natera ni us*, a rain squall, an outpouring of rain.

Terā, a., having (lit. that has) branches, as *tera rua*, *tolu*, &c., having two, three, &c., branches (of a tree): *te*, and *rā*.

Terafi, v. t., for *rerafi*, to scratch (as the ground). See *rafi*.

Terāgi, v. t., in *kabu terāgi*, to heat cooked food over again, *terāgi* is for *reragi*, as in *baurāgi*, *bau-terāgi* i (see *bau-si*, *baraḡa i*, *raḡa-elo*).

Teratār, v. i., to stagger, totter (as a man drunk). A. *tartara*, to stagger (as a man drunk).

Teratera, v. i., to be delirious, insane; A. *hatarā*, 1, 4, to make, or to be delirious, insane; also *torotoro*.

Tere, teretere, v. t., to feast, to entertain (especially visitors at a festival), also to make a feast or banquet for a friend who visits one. The radical idea lies in that of gathering folks together for a festival, or enclosing them as it were in one's house and hospitality. H. *ʿaṣarah*, an assembly of people for keeping a festival, *ʿaṣar* (primary idea is that of surrounding, enclosing), Ni., (3), to be gathered together, especially for a festival, A. *aʿaṣir*, breakfast and dinner, or supper.

Tere, s., c. art., the mast (of a canoe or ship), calf (column) of the leg. A. *ṣariyat*, Nm. *ṣari*, the mast (of a ship), a column.

Tere, s., and teretere, s., the comb (of a cock); the eaves of a house. [Sa. *tala*, Tah., Ma. *tara*, H. *kala*.] Nm. *torra*, crest, comb of bird, A. *ṭorrat*, extremity, side of anything, forelock, pointed, from *ṭarra*, to cut, to sharpen, to snatch, to shoot (as plants), to propel vehemently, irritate, stir up.

Terei, v. t., for *rerei*, for *roroia*: *rei*.

Terina, s., enclosure. H. *ṭur*, fence, enclosure.

Teres, for *reres*: *res*.

Tere-ti, v., used as ad., as, boka tere-ti, to smite or strike hastily (and therefore ineffectively, confusedly), syn. sarafi, and sumati, and bile, or bilebile: tera, to be quick.

Tete, s., voc., mother. See under ani na.

Tete, and tetea. See te.

Ti, and d. ši, neg. ad., not: d. ta. [Sa. *lē*, Ma. *te*, Fut. *si*, My. *ta*, Mg. *ši*.]

Ti, v. t., to say; ti ki nia, say to him, tell him, ti ki niā sa, tell him it: dd. ni, noa, nofa, q.v.

Tī, s., chief, as, tī Tongoa, chief of Tongoa: for tui, q.v.

Tī, and rī, v. t., to push, thrust, propel, or drive. A. *daya*, to propel, thrust.

T'tie na, or t'tia na, s., saliva, water of the mouth, nat'tia na i serà sa, his mouth waters because of it, lit. the water (of his mouth) runs at it: titia.

Tiamia, v. i. or a., to be first, d. bea or tobea (for toko bea): tia, to abide or be, and mia, d. bea, q.v. [Oba *tomua*, Sa. *mua*, and *tomua*.]

Tia na, or tie na, s. See atia na.

Tiana, v. i., to be with child. See mitēn. S. *ṭ'yina*, laden, gravid.

Tiba, neg. ad., not. See d. tab: ti, ad., and ba for ma, as in Assy. aama, not.

Tib ē, or tuba i, v. t., to shoot with an arrow;

Tiba, or tuba, s., c. art., an arrow, i.e. what is cast: tuba. [Mg. *šipika*.] E. *na-dafa*, (2) to shoot with an arrow, (1) to strike, (3), to prick, H. *nadaf*, to drive away. The radical idea is thrusting, pushing.

Tiba, s., the post in a house that supports the ridge-pole: Compare A. *dī'mat*, column, pillar, from *da'-ama*, v.

Tibi-li, v. t., to burn, to sear. A. *š'ahaba*, to roast, to broil.

Tibu (pronounced timbu), d., s., c. art. *natimbu*, the deep (sea): *bua*.

Tiele, v. i., to finish a laugh with shrill cries, in a whinnying manner (of women). H. *šahal*, to utter shrill cries; to neigh (of a horse), A. *šahala*, n. a. *šahil'*, to whinny.

Tifai, s., thunder: ti, art., and fai. [Sa. *fai-tilitili*, Fila *te-fachiri*, Aniwa *tefachiri*.] A. *baḥḥ'* (used of thunder), hoarse, cf. Sa. *fā*, hoarse.

Tikal i. See takal i.

Tigi na, or tiki na, s., side, edge;

Tigi elo, v., to bask in the sun, warm oneself in the sun. A. *š'aha*, to bask or warm oneself in the sun, *š'ahiyat*, side, outside or edge. Hence

Tigi (side) in *malitigi*, *mali-rigi*, &c., place at the side, that is, beside, near: and

Tigitigi na, s., d., edge (outside or exposed edge or side of a thing), and

Tiki na, and

Tikitiki na, id. ; and

Tiki nrā nin, d., this point (of time), now.

Tika, a strong negative, it is not, no, by no means ;

Tiki (or tikā), neg. ad., not ; i tiki ban, he did not go ; and

Tika, and tiki, the same, used, with the verb. pron., as a verb, to be not, to exist not, dd. *šika, nika, rika, tika* : neg. ad. *ti*, and *ka*. It is thus construed : *i tikā sa*, it is not in it or him, or he has it not, *i tika ki nia*, it is not to or in him, or he has it not, thus, *namuruen i tika ki nia*, there is no laughing in him, *i tika ki namuruen*, he has not laughing. For *ti* see *ti*, neg. ad., supra ; *ka* is to be compared with the E. *ko*, in *'eko*, not, *ko* being a contraction of *kona* (A. *kana*), to be ; and *tika* with the Talmudic and Mandaite *lika*, not, is not (Nöldeke, *Mand. Grammatik*). [Fut. *jikai*, My. *tak*, Mg. *šia*, and *diahue*, To. *ikai*, Sa. *īai*, no, not, not so.]

Tiki-amo, d. *takāmo*, q.v.

Tiki, v. i., to be soft (of the skin), syn. *busa*, as, *nauli na i tiki*, or, *i busa*, his skin is soft (his skin is bad, or has an uncomfortable feeling, as on hearing some dreadful

story, or witnessing some fearful thing). See *busa*. A. *'atika*, (b), (3), to become soft and tender (of the skin).

Tiki na, and *tiki na*, s., for *riki na*.

Tiko, s., a staff, a walking stick, a pole by which a canoe is poled forward in shallow water. [Sa. *to'o*, a canoe pole, a stick in which is fixed the perch of a pigeon, *to'o-na'i*, to lean on a staff, to lean on anything for support, *too-too*, a staff, walking stick, *toto'o*, to lean upon a staff, To. *toko*, a post used to make fast canoes to, *tokotoko*, a staff, My. *tākān*, Mg. *tehina*, a staff, *mitchina*, to walk with a staff, to walk leaning on a person.] A. *toka'at*, a staff, a support, he who leans much on his side, and props himself up. Hence, Nm., *taka*, 8, *itteci*, to lean upon. Hence Tiko ki, v. t., to pole (a canoe). This is done by leaning upon the tiko, and so throwing one's weight upon it.

Tila i, d. *til ē* (and *tali-si*), v. t., to wrench, prize (with a lever), to struggle, wriggle, wrestle (as through a narrow place) ; *tilā ki*, v. t., to wrench, sprain, twist (as one's foot by stepping into a hole) ; *tilatila*, v. t., wrench up with a lever roots and rocks in making a hole in which to plant a yam ; hence

Tīla, s., a lever, crowbar. [Mg. *tuluna*, *mituluna*, to

struggle together, to wrestle.]

A. 'atala, to violently drag and wrench away, 3, to wrestle with, atalat, Nm. 'atela, crowbar, lever, hod.

Tila i, tila, d. for lita i: lita.

Tilasi, and redup. tilatilasi: lasi.

Tilai, titilai. See talai, tata-lai.

Tili, v. t., to tell, relate (a thing). [Sa. tala, v. and s., tell, relate, tale, narration, tala'i, talatala'i, To. tala.] A. tala', to follow, to relate (a narrative), read, recite.

Tili-mar, v. i., d. for lele maroa, to revolve or roll turning round: lele, maroa.

Tinom i, d. for tulum i.

Tirāgi (rirāgi), v., to look at (as at a spectacle). A. rāna, to look at.

Tirā sa, d. rirā sa. See terā sa.

Tiri, v. i., to fly (of birds), d. riri; also to fly into a rage, to be transported with rage, flying and jumping about excitedly; i tiri, syn. i miti, as, i tiri ʔas i, or i miti ʔas i, he (transported with rage) flies snatching him (the object of his passion, as if to tear out his eyes). Hence rīri, a spark, and mitiri, a grasshopper (from leaping and flying), and taroa, a pigeon. [Sa. lele, Ma. rere.] A. ʔara, to fly; to be swift, move quick.

Tirīgi, for rirīgi, rīgi.

Tirikit, v. i., to begin to drop

or sputter (of rain). [Fi. tiri, to drop.] For tiri, see tuturu, and for kit, kita, small, little.

Tiro, v. i., to sink, roll down (as in the sea, or down a precipice, or into a pit); hence

Tiroa, s., c. art., a precipice, or deep, steep place. [Fi. tiro, siro, sisiro, My. turun, turunkan.] A. ʔadara, ʔudur', to descend, put down. See mitaru, toroaki; also

Tiro e, d., v. t., to swallow, send down, make to sink down (into the stomach); and

Tiro-aki, v. t., make to sink down (as an anchor,) to anchor, d. toro-aki, tiro-tiro, redup.

Tiso, v. i., to exude, d. lisoa, tisē, exude on to (a thing): toto.

Titia, v., to tread, titia ki nakasu, tread on a log (as on a log thrown across a stream). [My. titi.] A. waʔiya, to tread.

Titia, v. i., to slaver, dribble (as an infant), to have saliva flowing, to have the mouth watering, nat'tia na, saliva, water of the mouth. [Mg. rura, saliva.] H. rir, saliva, A. rāla, to slaver, dribble (of an infant), riyal', saliva, cf. My. liyor, slaver, dribble.

Titiro, v. i., to gaze into the sea looking for fish or shell-fish; to look at one's image in water or a looking-glass.

[Fi. *tiro*, *tiro-va*, to look at oneself in the water, peep at, Sa. *tilotilo*, ps. *tilofia*, to peep, spy, Mg. *tarata*, *tarafina*, Ma. *tiro*, *tiro-tiro*, *titiro*, look, gaze, Ha. *kilo*, to look hard, earnestly, to star-gaze, prognosticate, act as a sorcerer.] A. *na-ṭara*, to gaze, look for, consider, spy, to prognosticate, divine.

Tiū sa, d., v. t., to sink, dip, matiu, v. i., to sink, d. redup. tutu, d. lulu, v. i., to sink, d. riū sa, v. t., to point out with the finger, d. tuma i, v. t., to point out with the finger, d. tiū sa, tū sa, d. tū-ni a, or riū sa, or rū sa, or redup. tiutiū sa, tūtū sa, riūriū sa, or rūrū sa, v. t., to smear, tinge, colour, or paint *naḥōna* (native cloth). See also *lolofa*, *lum*, *luma*, *lulum*. [Ma. *totohu*, to sink, *tohu*, mark, sign, *toi*, finger, also toe, Tah. *tohu*, to point at with the finger, make a sign, To. *tuhu*, v., to point with the finger, s., the forefinger, Sa. *tusi*, to mark (native cloth), to write, to point out, *tusitusi*, striped, Fi. *luru*, to sink, Mg. *tsubuka*, soaked, drenched, dipped, My. *tud'ij*, to point at with the finger, to indicate. See also under *lolofa*, *luma*.] H. *ṭaba*ʼ, to sink, cg. *ṣaba*ʼ, A. *ṣaba*ʼa, to dip into, immerse, E. *tam*ʼa, id., to be dipped, plunged, H. *ṣaba*ʼ, to dip in, immerse, to dye,

tinge, *ṣeba*ʼ, something dyed, a versicoloured garment, Ch. (see *lolofa*) *ṣēba*ʼ, A. *ṣaba*ʼa, to point out or at with the finger, *ʼaṣbi*ʼ, *ʼaṣbu*ʼ, &c., the finger, H. *ʼaṣba*ʼ, finger, also toe, A. *ṣaba*ʼa, to dye or colour (cloth), to make a sign, indicate.

To, v. i., contr. for *toko*, or *tok*, dd. *ti*, *te*, to rest, sit down, dwell, remain, be. [Malo *ate*, Ml. d. *at*, Mg. *tueṭa*, *tuaṭa*, *tuiṭa*.] See *toko*.

Tō, redup. *toto*, d. *touo*, d. *tau*, s., a measure, equal. [Fi. *rau*.] And

Tō-naki, v. t., to compare; to place, fix; to appoint, determine, establish. See *tau*.

Tō (and see *tofi*), v. t., to push, press upon. A. *da*ʼa, to push, propel.

Tōa (*towa*), or *tō*ʼ, s., a (domestic) fowl, also a bird (= *manu*). [Fi. *toa*, My. *ayam*, Ceram dd. *tofi*, *towim*, Bouru dd. *tehui*, *teput*, *teputi*, Cocos Island *ufa*, bird, Tag. *ibon*.] H. *ʼōf*, bird (gen. name), A. *ʼaʼf*, *gallus*.

NOTE.—For Ef. *toa*, see Index under 7.

Toa i. See *roa* i.

Tōb, d., v. i., or a., to be large, great. [Epi *sombi*, Mg. *dube*.] A. *ʼaṭoma*, to be great.

Tob, s., c. art. *natob*, spittle. H. *tof*, E. *tafe*ʼ, to spit.

Tobaḡ i. See *tabaḡ* i.

Tobaroba. See *rabaraba*.

Tobet, s., rubbish heap. Cf.

H. tofet, spittle. See tob.

Tobu, s., a tumour, swelling.

See tubu.

Tobu na, s., grandfather, ancestor. [Malo *tubu*, Ta. *tupu*, Po. *tupuna*.] See tubu.

Tobu, s., d., a natemate, spirit, familiar spirit, demon, d. tobua. [Ma. *taepo*.] A. taifo, vulg. A. taif, id.

Tōbu, d. nōbu, q.v.

Tofe na, s., native cloth, clothing. [To. *tapa*, H. *kapa*];

Tofe, v. i., d., to put on the tofe, to dress. See under rofarofa.

Tofi, v. t., to push. A. da'aba, to push.

Tōga, d. roḡ, d. taḡa, s., a basket. H. ṭene', id.

Tōga, s., far away, also, na-tōga, a distant place or country. H. raḡok, S. ruḡka, E. rēḡuk, far off, away.

Ṭōga, for toḡa, basket.

Toḡo i, d. toko i, v. t., to push, thrust, and see baka-toko i. H. daḡak, A. da-ḡaka, to push, thrust.

Toḡo, d. nroḡo, for roḡo, to hear.

Toitoi, v. t., also teitei (and ṭei), to hate. A. 'ada', (2), n. a. 'adw', (b), 'adiya, to hate.

Tokei, or tokai, s., c. art., a prop, or rafter (which reaches from the ground to the ridge-pole in an Efatese house); then natokai nafanua, the

prop, i.e. chief, of the land.

[Mg. *tuhana*, prop, support.]

See tiko. A. 'atka'ā, to prop up.

Toki, tokitoki, v. t., to gather up one's things, or pack up, preparatory to flitting. See raku, taku-ti. [Fi. *toki-a*.]

Toko, d. tok, v. i., to rest, sit down, dwell, remain, be, contr. to, q.v., sometimes pronounced tuk. [My. and Ja. *duduk*, *dodok*, Mg. *tuata*, (see to), Fi. *tiko*, *toka*.] H. takah, Pu. *tukah* (Deut. xxxiii. 3), A. waka'a, 8, 'ttaka'a, cf. 5, to sit (Luke xiv. 8), to remain. Hence

Tokōn, s., c. art., a village, remaining or dwelling place.

Tōki, s., an axe; and

Tōk, s., violence, force. A. takka, to cut, H. tōk, violence.

Tokalau, s., easterly wind: tok, remain, alau, on the sea.

Toko i. See toḡo i.

Toko-naki, v. t., to strike on (as one's foot on a stone, the wind on a mountain). [Ma. *tutuki*, To. *tukia*.] See tuki.

Tokora, s., a place. [Mota *togara*, behaviour, *togava*, a station.] See toko.

Tokotoko na, s., a shark's fin: toko i.

Toko-ni, v. t., to kindle, set fire to, redup. tokotoko. A. ḡaka', to kindle.

Tol, s., violence, force. See tila, to wrench.

Tola, v. i., to be early dawn,
toa i tola, the cock crows,
lit. crows at early dawn ;

Tola, s., the dim early dawn ;
the dim distance in the sky ;
and

Tolarola, id., redup. ; and, d.
tolau, id. Hence *matōl*, d.,
to-morrow. H. *s'ahar*, A.
saḥara, to be far remote,
saḥira, to do, or to set out at
early dawn, 8, the cock crew
at early dawn, H. *mis'har*,
the morning.

Tolē na, s., c. art., egg (of a
bird), d. *atol mita na*, eye-
ball. [My. *tālor*, Mg. *atudi*,
and *antudi*, Oba *toligi*, Sulu
iklug, Nias *ajuloh*, Poggi *ago-
loh*.] Mahri *ḥali*, Amh. *'an-
k'ilal*: the radical meaning
is 'round'.

Toli a, v. t., to surpass, to go
past, before, *bitoli*, v. r., d.
bilele ; to pass or go before
each other, d. *tōliu sa*. See *liu*.

Tōm, or *tōm*, s., turmeric, a
reddish curry powder. [Fi.
damudamu, red, Mg. *tamu-
tamu*, turmeric, *tumamutamu*,
yellow, of an orange, saffron
colour.] A. *'adoma*, to be
red, H. *'adamdom*, reddish.

Tomo na, s., *tumu na*.

Tomotomoa, v. i., *tumutu-
mua*.

Tōnako, for *taunako*.

Tontonō sa, v. i., to be per-
plexed, in pain or distress on
account of (something): *tunu*.

Tore, or *tere* (*natuona*), s.,
the leg below the knee. See
tere, mast (of ship), column.

Toro, v. i., to leak (as a canoe).

A. *ta'ara*, to boil, emit water
(as clouds), to leak (as a vein
or vessel).

Toro, v. t., to lay down, aban-
don, let down, permit, *tor ea*,
lay it down, &c. ;

Torō sa, lit. lays down or
abandons on account of it,
i. e., gives up his old mind or
opinion in consequence of the
evil it has brought upon him,
rues ; *tor ea*, put into (as
liquid into a vessel), *totor*
ea, id., syn. *tutua ki* ;

Toroa, v. i., to be rich, *toro*
(lay down, store up, and end-
ing a): *matoro-toro*, let
down, slackened, slack (as a
rope) ;

Toro-aki, for *tiro-aki*. See
tiro.

Toro na, s., his impulse, onset,
power, might. [Ma. *tara*,
courage, mettle.] This same
word occurs as *tere na* (comb
of cock, &c.), where see the
verb. A. *ṭarra* to propel
vehemently, &c., Nm. *ṭarr*,
free will, arbitrary power ;

Torotoro na, id., redup.

Torotoro, for *teratera*.

Torotoro, v. i., to sweat.

Torutoru, id., and

Tōru, s., sweat. See *tera*.

Tōs, d., v. i., to creep, d. for
rosa.

Tot i. See *rot i*.

Totau, dd. *tatau*, *titau*, *titu*,
s., a child, infant. [Mg.
zaza.] E. *ṣa'ṣ'āe*, H. *ṣe'-
ēṣa'em*, offspring.

Toto, v., to think; and
Toto na, s., thought, mind.

See miṭoa.

Toto, dd. tiso, lisoa, v. i., to exude (as gum, juice, from plants). [Fi. *titi*, *titi-va*, My. *titik*, Mg. *mitete*, *mitate*, *tete-vana*.] A. naṣ's'a, n. a. na-s'is', to exude. Hence

Toto, s., a plant abounding in a milky juice, and its juice.

Totofa, d., v. i., to swell: d. tubu, q.v.

Toü-gi, d. toü-ni, v. t., to measure, to weigh. See tau, d. tau asa, to measure.

Touo, d. for roua. See roa.

Tu, verb. pron., 1 pl. incl.; dual tā. See nigita, ninita.

Tu, v. i., to stand, dd. su, ru, and see su; also to abide, dwell, be; tu lona, stand up straight, used also of rising up, to rise up; tu-ri also occurs, to stand, or abide to (or with) a person, and tu-raki, to stand or abide for (a person or thing). [Fi. *tu*, *tu-ra*, *turaja*, TaSa. *turu*, Ml. P. *tu*, *tutu* (= My. *diri*), Sa. *tu*, *tutu*, *faatuu*, *tula'i*, *tulaja*, Ma. *tu*, *tutu*, *turaja*, Ha. *ku* (1, rise up, 2, to stand), My. *diri*, Mg. *juru*.] H. nasa', so', s'et, imp. sa', cf. Hithp., E. nasa'a, A. nas'a'. See su, supra.

NOTE.—This word also occurs as matu, batu, fatu; and, like toko, matoko, and also anī, it is put after demonstratives, as uane tu, uane matu, nin batu, nistu,

&c., lit. this or that standing or being (there or here).

Tua, v. t., to place, put down; also to give, tua i, give him; tua ki, place, put down; used also of liquids, tua ki nia las, put or place it in the vessel (cf. tor ea), make it to fall into the vessel, redup. tutua ki, bitua ki nia, or bitua sa, to put down, also to give (a thing); with some verbs it is like 'from' as bā tua ki nia, go or come from, lit. go or come leaving, or putting it down, or placing it, hence bā bituaki, to halt between two opinions (in which the reflexive force of bitua, v. r., comes out), bā bituaki, lit. being, to go leaving it over and over again. H. natan, ten, tet, tēnak, matanah, Ch. matēna, H. matat, to give, a gift; also, to set, place.

Tua na, s., name of various relatives, as brother's wife, husband's mother, paternal grandmother, and her grandchildren, husband's sister. See under the following word. [Ml. U. *tuan*, elder brother, My. *māntuwah*, father-in-law or mother-in-law.]

Tuai, or tuei, a., old, ancient, and ad. long ago, also a long time hereafter. See baka-tuai, to make long (of time), matua, old, mature, &c. [Sa. *tuai*, *faatuai*, *matua*, My. *tuwah*, Ja. *tuwa*, *bārtuwah*, *bātuwah*, *māntuwah*, Bu. *matua*,

Mg. *antiṭa*, *anti* (*panahi*), *antu* (*andru*), *matua*, *matuṭa*.] A. 'adiyy', old, ancient (has the a. ending), and 'a'd', from 'ada, to confer a benefit on one, to favour, &c. (see preceding word), mo'id', powerful, experienced, accustomed. See *matua*. A. 'adiyy', 'adiyyat', old, ancient, Mg. *antiṭa*, *antu-andru* (= Ef. *aliati matua*), *tuai*, My. *tuwah*, id. Then My. *bartuwah*, *batuwah*, *mantuwah*, Ef. Mg. Po. *matua*, Ef. *matua-tua*, very old, Mg. *matua-tua*, a ghost (spirit of the departed, *ancestral* spirit), seem to be from this (i. e. *tuwah*, *tuai*), as also Ef. *tua*, and probably the Po. *atua* (*aitu*), q.v. *supra*.

Tua, d. tue, s., c.art., twins: rua.

Tua, v. i., to go, redup. *tutua*.

Hence

Tua na, or tuo na, s., legs, feet. [An. *t'uo*, Ta. *su*, legs.]

H. s'uk, to run, whence s'ok, Ch. s'ak, A. sak, suk, the legs.

Tuasil, s., giver of help: tua, place, give, sila.

Tui, pronounced also tī, s., as tui Tongoa, chief of Tongoa.

[Fi. *tui*.] A. waddu, for watadu. See *tatu*, *supra*.

Tuba i (see *tiba i*, *tibè*, which is the same word), to thrust, impel, hence *tuba ki*, to send, and *natuba*, s., an arrow, also a prick, sting, or thorn; *tuba gote-fi* (to thrust breaking) to condemn, or adjudge

to die, *tuba gori* (thrust over or in front of) to forbid, *tuba gasi* (thrust wiping), to wipe, and redup. *tubatuba i*, to impel, propel, send off: from the idea of thrusting comes that of reaching to, touching, hence *bitub*, *bitubetuba*, v. r., to be touching (thrusting, lit.) each other, i. e., throughout, wholly, continually, as, tale *firi bitub*, all round wholly, *tafisafisa bitubetuba*, pray continually (one prayer touching another as in a series), and, i mate *tuba nasefa*? he died on account of what? lit. touching what; ru *tumara tuba ra*, they touch each other (as of any two things, also of one thing done in retaliation for another). See *tiba i*.

Tubara. See *tabara*.

Tubatua, v. i., to kneel, lit. to stand on the knees: tu, *batua*.

Tubu, or tub, d. *totofa*, or *totoba*, v. i., to swell. [Oba *tutumbu*, Ml. *timb*.] Arm. *ṣēba*, H. *ṣabah*, to swell, *ṣabeh*, a swelling. See *tobu*, *supra*. This word also means to will, as Arm. *ṣēba*, to will, to wish, properly to be inclined, prone, so H. *ṣabah*; hence in Efatese (cf. S., John iii. 27, and 8) *tuma*, d. *tumbu* (*ndumbu*), with the nom. suf. denotes will, *sua sponte*, as, i *tuma-na*, he of his own will or accord, as 'Who told him to do this?' i *tumana*

- bat ia 'He of his own will or accord did it', Meli tubu, id.; Po. tupu, Mg. tumbu, My. tumbuh, see Ch. III. *d*, where also see A. şaba'a, şubu, &c., to grow.
- Tubut, *d*, s., rainbow: lit. stand in the middle (i.e. of the sky): tu, buto (middle).
- Tugo-fi, *d*. for toko i, togo i.
- Tuk i, or tuki, *v. t.*, to strike, beat, pound, redup. tuki-tuki; and, uru tukituki, run quickly, lit. run beating (the ground with the feet). [Fi. *tuki-a*, To. *tuki*, Ma. *tuki*, *tukituki*.] H. duk, daḡaḡ, A. dakka, daḡḡa, &c., beat, pound, Nm. daḡdaḡa, sound of horses' feet beating (the ground).
- Tuki, in matuki, *s*, *q. v.*, and Mau-tukituki, or Mau-tiki-tiki, name of a mythical person, one of the first men. [Mg. *tuki*, *matuki*. See *matuki*, supra.] See under taki, supra, and see mau.
- Tu-ki-roa ki, *v. t.*, to give in commission: roa, as in bo-roa ki, and tua, or tu, to give.
- Tuku, *v. i.*, to go down, sink down, also *v. t.*, tuku nalai, lower the sail (of a canoe), tuku bia kiki, put a child in a cloth basket to be carried on the back. [Ma. *tuku*, To. *tuku*, Sa. *tuu*, Ha. *kuu*, Fi. *tuku-t'a*.] H. s'uah, A. saḡ'a, saḡ'a (t'aḡ'a, taḡ'a), to sink down, H. s'uḡah, s'iḡah, a pit, s'aḡat, pit, cistern, the grave. Hence
- Tuk, *s*, a hole, enclosure like a hole or pit; and
- Tukituki, *s*, the seven stars (because like an enclosure); and
- Tūk, *s*, uora tūk, place of the pit, i.e. Hades; and
- Tukituki, or tukutuku, *s*, name of a place on the western side of Efate, where is the entrance to Hades; and
- Tuku, *s*, a fence, stake, or post (because sunk in the ground and firm).
- Tukunua, *s*, *d*, a story, tradition, *d. syn.* kakai. See takutaku.
- Tula, *s*, wax of the ear. [Fi. *tule*, id., *daligatula*, deaf, Sa. *tuli*, deaf, My. *tuli*, deaf.] A. şalah, deafness.
- Tu-lake, *v. t.*, to give in commission: tua, give, and lake, *q. v.*
- Tuletule, *v. i.*, to swing; and
- Tule-aki, *v. t.*, to swing; and
- Tula, *s*, *d*. a swing, *v. i.*, to swing. H. dalal, dalah, talal, A. daldala, and taltala, to swing.
- Tuli for tili, to tell, relate.
- Tuluku, for taluko.
- Talūm i, or
- Tulūm i, *v. t.*, to swallow down, *dd.* tulug i, tinom i, tunug i, talug i. [An. *atleg*, My. *tālān*, cf. *pārān*, *tārān*, Mg. *telina*.] A. lahima, *n. a.*, lahm', 5, 8, Nm., 5, teleh-hem, to swallow down.
- NOTE.—Sa. and To. 'to swallow' is folo, A. bali'a, id.

Tuma, d. tumbu (see under tubu). S. šëbu, will.

Tuma, or tama sok, for taşa soka: taşa.

Tūma, d. rūma, q.v.

Tuma i, v. t., to point out with the finger, bituma, v. r.; d. riū sa. See tiū sa.

Tuma i, v. t., to knock (as a door), as a sign to open it. And

Tumatuma i, id., redup. [Sa. *tuma*, cf. My. *antam*.] For tuba i.

Tumālu, for tamālu: taşa, lua.

Tuma-ni, v. t., d., to cook (in a particular way), redup. tu-tuma; and

Tumu na, d. nubu na, q.v., also tomo na;

Tumutumua, v. i., or a., formed from tumu by a. ending a. See noba-ni, and nobanoba, and matumutumu, and manubunubu.

Tumana, s., a parcel: taum i, tam i.

Tumi, or tomi, v. t., to suck. [Motu *toboa*.] E. *ṭabawa*, to suck.

Tūmi. See rumi.

Tu na, s., bones (of fish), and

Tutu, a., bony. [Fi. *sui*, d. *dua*, bone, *suisuia*, lean, bare of flesh, bony, rough, sharp.] A. s'a'a, 4, to become spiky, to be rayed.

Tuni, v. t., to heat, tuni fatu, to heat red hot the oven stones. [Fi. *tunu*, *tunutunu*, *vakatunu-na*.] And

Tunu, v. t., to heat, to oppress or make to suffer (as heat does); bitunu, to be hot, painful, dd. bitin, bişin (see also sinu, sisinu, and ton-tono); tutun, to light up (torches, the evening cooking fires); and

Tunu, s., heat (of fire, or of the sun). See sinu.

Tuni. See tani.

Tunika, s., place where the watchers at a koro (fish-trap) noiselessly remain: tu, to stand, and see nikenika.

Turà sa, v. t., to lengthen (as by splicing); tutur ki, to delay for (as for a sick man unable to walk quickly), d. tutura ki, bakatura ki, id. A. *ṭāla*, 1, 2, 4, make long, lengthen, to delay.

Turausi. See tera usi.

Tu-ri, see tu, to stand up.

Tur i, d. turu sa, v. t., to sew; also to nail; to go through an opening (as a ship through the entrance of a harbour);

Turi, and turituri, s., needle, also nail. See turu ki.

Turiai, or turiei, s., offspring, youth, children, young man, young men. A. *ḍuriyyat'* (vulg. A. pronounced *doriya*), children, offspring, progeny, from *ḍarra*, v.

Turua (a. ending a), full of holes (as a rock of holes through which rain percolates);

Tuturu, v. i., to drip (as eaves), leak (roof);

Tuturu, s., a drop, dripping, c. art. ; and

Turu ki, drip or leak through.

See also tiri-kit. [Sa. *tulu'i*, *tulutulu*, *faatulutulu*, To. *tulu*, *tului*, To. *tulu he mata* = riri mita (tears), Fi. *tiri*, *туру*, *titiri*, *tuturu*, *tiri-va*, *туру-va*.]

A. s'alla, (3), to sew, (2), shed tears, s'als'ala, to drip, fall in drops, was'ala, to drip, drop, leak out.

Turubi-si, or d. torobi-si to lay down, leave, permit (d. *turuk*, permit), E. tarafa, A. taraka. See Ch. II. 14. c.

Turuk, d., v., to permit. A. taraka, id., E. tarafa.

Tū sa (see tiu sa), d. tū-ni, to tinge, mark, colour native cloth.

Tūsi, s., book, writing, Sa. word. See tiū sa, tū sa, for its origin.

Tutu, v. i., to sink : tiū sa.

Tutua ki, redup. of tua ki, to place.

Tutua, redup. of tua, to go.

Tutuma, redup. of tuma-ni, to cook.

Tutun (redup. of tunu, q.v., to heat), to light up (torches and cooking fires, as in the evening).

Tuuti, v. t., to tie : hence

Tuut, s., a knot. [Tah. *toti*, My. *tambat*.] E. s'abaṭa, Arm. ṣēbat and ṣēwat, id.

U, verb. pron., 1 pl., excl. (contraction for au), d. bu, mu (dual moa), we (and) they. Mahri hem, or habu, they

(Ef. bu = habu = 'mi in kinami, nami).

U, s., in nāu, d. for usu ; also in bitēu, for bitesu.

U, verb. pron., 3 pl., they : d. for ru (for nu, mu).

U, v., d. for ba, q.v. ; in umai, to come here.

Ua (wa), dd. ua (wa), ui (wi), interj., ad., yes : ua, dem.

Ua (u-a, and u-wa), s., oven, dd. um, ubu, of (ov).

Ua (wā), d. uē q.v., inter. ad.

Uā, s., c. art. naua (nawa), and aua, veins, or muscles.

[Fi. *ua*, Sa. *ua*.] See aua.

Uā, v. i., d. for ḡa, and böua, to rain : ḡa.

Uā ki, v. t., d. böuā ki, to yield fruit ; and

Uā, s., c. art. nāuā (nawā), or nuā na, its fruit. [Ta. v.,

auwa, s., *nowa*, Oba, v., *mo*

ai, Sa., v. and s., *fua*, My., s.,

buwah, Ja. *uwah*, *woh*, My., v.,

barbuwah, Mg., s., *vua*, v.,

mamua, Ef. d. ueti na (weti

na), Malo *vira*, Ml. P. *fana*, Er.

d. *mil*, fruit, Ml. P. *mi uan*,

Malo *mo vira*, to bear fruit.]

See under böua. Arm. *fēra*,

fīra, &c., H. *pēri*, fruit :

para, to bear fruit, E. *fa-*

raya, id.

Ua, yes, that's it : ua, dem.

Ua, dem., this : with other demonstrativessuffixed, either this or that, uāna, uane, ua naḡa, uai, uase, uai na, uai naḡa, and with tu, uane tu, dd. uo uose, uintu. Connected with this word are

ua, uua, ui, uisa, uiko, uila, uanà. H. po, fo, this. See Ch. V. 1.

Ua'a, s., a swelling, rise, i bi ua'a (of, e. g., an island seen from a distance swelling up or rising out of the sea). See fuata, and bua III.

Uābē, inter. ad., d. syn. sābē, where now? where then? See bē, and ue (d. ua).

Uāgo, s., d. uāk, pig, swine. [Ta. *puka*, Fi. *vuaka*, Sa. *pu'a*, Malo *boi*, Epi *bue*, Bouru *babue*, My. *babi*, Mysol *boh*.] This name seems lit. to denote 'grunter', Ta. *puka*, to grunt, *puka*, s., a pig. Compare supra buka, to bark, to cough (also d. buku). A. fāka, fuāk', or fuwak', to emit hoarse guttural sounds, fakfaka, to bark.

Uai, dem., this, that; and

Uaia, id., also uai na, uai naga, uai ntu, id. Compare English, this here, this 'ere, for this.

Uaka na, s., d. for aka na: aka.

Uako, interj., a mere exclamation: ua and ko, dems.

Uālu, for ʔalu, friend; and

Uālupota, s., enemy, lit. alien friend.

Uan, inter. ad., d., where? See uē. [Santo *veai* and *even*, id.] See Ch. V. 4. b., bb.

Uāna, dem., that: ua, dem., and na, dem. suffixed to it.

Uànà, interj., an exclamation, see! look out! Dems. ua, and na.

Ua-nate natua na, s., d., calf of the leg, lit. fruit of the belly (liver) of the leg.

Uane, dem., this: ua, ne.

Uārik, d. for ʔātik, q.v.

Uāsa, ad., d. āsa, the day after to-morrow. [An. *vil'*, Epi *vēua*, Ml. *vis*, *wisa*, Am. *bugirua*, Santo *poḡirua*, Lo *veria*, Mota *arisa*.] The word uāsa is ua (for which see ma), day, and sa (for ra, or rua, 2), 2 or 2nd: in poḡirua, poḡi is another word for day, and, in arisa, ari is still another, Ef. ali.

Uase, interrog. See nafete, fete, d. fēha.

Uase, dem., this: ua, se.

Uasi, v., d. for asi.

Uata, s., a portion: ʔota i.

Uataki, v., d. for bitaki; and

Uataki, s., dd. otaki, itaki.

Uateaf, and d.,

Uateam, and d.,

Uateau, s., kidneys: ua, fruit, ate, liver (&c.), and amo, belly, lit. fruit of the liver (or inside) of the belly; and

Uateau-laso, s., testicles, lit. kidneys of the scrotum.

Uati, v., d. ati.

Uatu, v., d. for atu.

Uaua (waua), v. and s., for baua, q.v.

Uba na, or ube na, s., his day, d. kuba na. H. &c., yom, &c., id.

Uboḡ, s., day. See boḡ.

Ubu, s., dd. um, ua, and of, q.v.

Uè, inter. ad., where? dd. ua,

(uan, uabě), uai, bai, mbě.
[Fi. *vei*, Sa. *fea*.] See Ch.
V. 4. *b.*, *bb.* Ef. uābe, is uā
be, where then? See be.

Uei, interj., an exclamation:
uai.

Uēlu, v., for bēlu, and

Uēlu, s., a heathen function
in which the men pass days
in the bush, *hidden* from the
women, under the direction
of the natamole tabu, in
order to ascertain from the
natamate, in dreams, what
their future fortune is to be.

Uen, s., c. art., sand: aran.

Uēnr, d. for

Uēre, d. for

Uēte, d. for fāta, q.v.

Ufea, ad., afar, far away, at a
distance: d. emai, q.v.

Ui, interj., and ad., yes (that's
it): ua, or uai, dem.

Ui, uia, also bia (pwia), v. i.,
or a., good, well, beautiful,
&c. [Mota *wia*, Am. *wi*,
Ml. *bu*, Santo *vā*, Ma. *pai*
(*whakapaipai*, to adorn), Sula
pia, Ceram *fia*, My. *baik*.]
H. yapah, to be fair, beauti-
ful, Pi. to adorn (cf. Ma.
supra), yapeh, fair, beautiful,
good, excellent.

Uiko, interj., exclamation: ui,
interj., and ko, dem.

Uila, interj., exclamation: ui,
interj., and la, ad.

Uili na, s., d. for kuli na, the
skin.

Uiroa, s., a crooked kind of
yam: biri, tafirofiro.

Uis, or uisa, interj., and ad.
yes: ui, and sa, dem.

Uisi, v., for bisi, to take with
the hand.

Uisi, uisiuisi (wisiwisi) d.
bisiuisi, d. bisi, d. busiwusi,
v., to make, to work, bisi
ekobu, make a house, uisi-
uisi ki, work at, nauisian,
work, or act of working.
[Sa. *osi*, Ja. *yasa*, Mg. *asa*.]
H. 'asah, n. a. ma'āseh
(work), to make, produce by
labour.

Uisiki na, s., elbow, or any-
thing, as a corner, like an
elbow, uisiki aru na (or,
naru na), rump of the arm,
d. mago naru na, heel of the
arm; uisi, for bisi, s., q.v.,
and prep. ki.

Ula, s., a maggot. [Sa. *ilo*,
My. *ulat*, Mg. *uliṭa*.] E.
'eṣ'e, vermis, 'aṣ'ya, vermes
producere (Ex. xvi. 23 (4),
Acts xii. 23): A. 'ut'aṭ: see
mata.

Uli, for uili, kuli, skin.
Mahri gotl. See kuli na.

Uli, or ul i, v. t., dd. oli, auli,
uili, to take the place of, to
substitute for, to barter for,
buy. See biauili, d. bioli,
v. r., and bauli, faulu; also,
c. art., naulu, s., barter, and
redup.,

Uliul, id., and especially in
the phrase uliul nako, sub-
stitute the appearance (or face)
of some other person for his
own to deceive (demons were
supposed to do this). [Mg.
vidi, *mividi*, to buy, Fi. *voli-a*,
id., *volivoli*, to trade or barter,

Santo *uliul*, give for, buy ; Ha. *ouli*.] A. 'ās'a, to do or give something for another thing, 2, 3, id., 4, id., 5, accept one thing for another, 8, substitute one for another ; 'awis', one (person or thing) in place of another, in place of, ma'us'at, what is given for another thing (i. e. one thing given for another thing, Ef. *faulu*, id.).

Uli na, s., leaf, leaves, also ulu ; and

Ulua, v. i., or a., to put forth leaves, to grow up (of plants and hair), and redup.,

Uluulua, id., also to be full of leaves, to be hairy, hence lulu na (for uluulu na), hair. [Ha. *ulu*, *uluulu*.] See lu lulu, &c. A. 'ala, n. a. 'aluw', H. 'alah, to go up, whence A. 'ilawat, the head, H. 'aleh, leaf, leaves, 'ōleh, sprouting forth, growing up.

Ululuia, ululia, and lulia. See alialia.

Uluña, s., a pillow for the head. [Ha. *uluña*, To. *uluja* (*ulu*, the head), Tah. *urua* (*uru*, the head), Ma. *uruja* (*uru*, the head), id.] See Ch. II. 16. *b*, for this word for 'head', and Index under letter 7 for the Semitic forms of it, and of the word for 'pillow'.

Um, s., oven, dd. ubu, &c. See of.

Uma, v., to clear for a plantation, cut down the jungle

for this purpose, d. syn. beru. [My. *uma*.] And

Uma, s., a clearing for cultivation, in isuma, q.v. [My. *uma*.] A. h'amma, to cut ; to sweep out, to clean, h'imm', a garden vacant of trees and fruits.

Umai, d. See banomai, bābē. [Sa. *o mai*.]

Umba i, v. t., to cast on it, umbaki, v. t., to cast a thing, d. *bi*. E. haypa, to cast.

Umkau, d. makau, or mukau, a cluster, gathering, hence d., many, all : kau.

Un, s., a fish scale. [Sa. *una*, id., Ma. *unahi*, Ha. *unahi*, to scale a fish, fish-scale, My. *unus*, to pull out.] H. *halaş*, A. h'ala'a, to pull out, pull off.

Una, v., to cover or bury itself in the sand or mud (of a snake, and an eel-like fish which does so) ;

Una ki, v. t., to make to bury itself in the ground (a post or fence stake) ;

Una, s., an eel-like fish that burrows or buries itself in the sand ;

Una, s., a post, or fence stake. H. 'omnah, column, post, stake (because supporting).

Unu, s., ghost. See anu.

Uo, dem., d. for ua.

Uo, for bo, mo. See mo, bo.

Uokati, v., for boka-ti ; hence Uoka, chapped, sore (of the hands, as from striking or chopping with an axe, &c.).

Uoki, s., an axe. A. waki', a sharp cutting instrument.

Uol, s., c. art., a bed; and

Uolis i, v. See *bolis i*, *mauol*, &c.

Uol. See *bol*, *polo*.

Uolau. See *bolau*, *böuolau*.

Uolo, interj., exclamation.

[Fi. *uala*.] See *uoro*.

Uon, dem., d. for *uane*.

Uon, v. for *pon*.

Uonda, s., d. *uete*.

Uontu, dem., *uon*, *tu*: d. for *uanetu*.

Uora, v., and

Uora na, redup. *uorauora na*, s., and

Uoratan, s. (*uora*, sprout, *tano*, of the ground), a plant that springs up of its own accord (without being planted or sown); fig. a person without friends or connexions to avenge him, *i bi uoratan ba faku sa*, he is a person without friends, pluck him up (i.e. uproot, or kill him). See *pora ii*.

Uora, or *era*, s. See *pora i*.

Uorausi, d. for *uru usi*.

Uori, *uoriuori*, *mauori*. See *bori*.

Uoro, and *auoro*, interj., exclamation(d. *uolo*): *uo*, dem., and *ro*, dem., and *a*, as in *ako*, *ake*, interj.

Uosa, *uosauosa*, *uosagoro*. See *posa*, *posauosa*, *posagoro*.

Uose, or *uos*, d. *uohe*, s., oar, paddle. See *balu-sa*. [Ml. *bos*, Epi. Bi. *voho*, Fi. *vol'e*, Ta. *vea*, Fut. *foi*, Sa. *foe*, My.

dayug, Mg. *fi-vui*, Bisaya *bug-sai*.] A. *mikdaf*, *migdaf*, *mihdaf*, *mikdaf*, Amh. *makzaf*, A. "aduf", oar.

Uose, dem., d. for *uase*.

Uota, or *uot*, s., c. art., *nauota*, or *nauot*, a chief, lord, husband; the chief idol of the Efatese. [Mg. *vali*, or *vadi*, husband or wife, one of a pair, Fi. *wati*, husband, or wife, Tah. *fatu*, Ha. *haku*, chief, lord, Ml. P. *mar*, Santo *mul*, chief, lord.] A. *ba'ala*, to become a husband, or wife, *ba'l*, husband, or wife; in South Arabia, lord, also name of an idol; H. *ba'al*, lord, husband, Arm. *ba'al*, *bē'el*, E. *ba'alē*; *bel* (Bel), chief idol or god of the Babylonians; Baal, c. art., lord, an idol of the Phoenicians, their chief deity, Baal also occurs in pr. nn. as מְהַרְבֵּל, 'man of baal', cf. Ef. Mari *uota* which probably means 'man of uota'.

NOTE. Among the Efatese a face was cut or carved usually upon the arm near the shoulder-joint, but sometimes on the chest of many of the people, called *uota*, or *narai nauota* 'the face of uota', and the same was also carved upon the *napeas* erected in every village in the public worship ground. Another form of this word in Efatese is *fatu*, thus Mare *uota*, pr. n. is also in one village Mare *fatu*. The great

conical rock (about which there is a myth) in the sea fourteen miles north of Efate is called *Uota*. It has the shape of the ancient Semitic Baal pillars, and the Efatese in passing it used to lower their heads or veil their faces. It is also called *Uota-n-mānu*, or *Fatu-n-mānu*. *Mānu*, multitude, denotes also 'abundance', 'wealth,' and *Uota-n-mānu* seems to mean *Uota* of wealth, or plenty, i. e. who gives wealth, or plenty to his worshippers. *Uota* is said to have a wife: a natural cave on the coast of Efate opposite to the idol is called the wife of *Uota*.

Uota, *uotauota*: for *ḡota*, *ḡotauota*.

Uoti, d. for *uti*, *oti*. See *uti*.

Uotu, s., a mark; hence

Uotuuotu, a., having marks.
A. *nabat'u*, mark.

Ura, v., in, *masi ura ki*, to scoop up water, sprinkling (someone); and

Ura, s., c. art. *niura*, dew, or rain water on the foliage of plants (from its sprinkling and wetting people). H. *ya-rah*, sprinkle, to water, hence *yoreh*, rain, lit. sprinkling.

Ura, s., lobster, prawn. [Sa., Ha. *ula*, Ma. *koura*, My. *ud·aḡ*, Ja. *urag*, Mg. *urana* (*uramurana*, eating greedily).] H. *ḡawar*, to be white, become pale, A. *ḡara*, to be bleached, &c., 4, to eat greed-

ily, *ḡawar*, Nm. *ḡaur*, red leather.

NOTE.—Ef. *ura* seems to be so called because of the red colour which the lobster assumes immediately on being put on the fire to be cooked: hence the proverb, *i ti bi ura iḡa miel maraḡi*, it is not the lobster to become red immediately (said of wickedness whose punishment does not follow at once, but will come, however slowly).

Uri na, s., the latter or after part, i. q. *muri na*, s.

Uru, v. i., to run. A. "āra H. 'ir), to run.

Uru, *uruuru*, v. i., to growl, grumble, mutter, murmur.
See *oro*, *orooro*.

Us, d. for *su*, v. t., to take up.

Usi (for *kusi*), v. t., follow in the track of, investigate, ask, question; and redup.

Usūsi, v. t., investigate, ask. See *takusi*. [My. *usir*, *maḡusir*, *tarusir*.]

Usi, v. i., to hasten, *usū-naki*, v. t., hasten about, or as to. H. *ḡus'* (and 'us'), A. *ḡās'a*, to hasten.

Usiraki, or *usereki*, i. e. *usi-raki* (*usi q. v.* to follow), v., to follow through, hence, as ad., throughout.

Ūsū, s., c. art. *nausu*, d. *iu*, or *u*, a reed. [Ml. *ui*, Epi *yi*, Sa. *u*, Fut. *ḡasau*, To. *kaho*.] E. *ḡasē*, H. *ḡeḡ*, reed, arrow.

Uta, s., land, euta, e, prep. ashore, on land, by land. [Sa. *uta*, My. *utan* (*hutan*).] A. 'uṭat', land planted with trees; and

Uta i, or uta ki, v. t., to load (make sink, immerse) a canoe. [Ma. *uta*, Mg. *undrana*.] And

Uta, s., c. art. *nauta*, a canoe load, cargo. [Sa. *uta*, Ma. *utaḡa*.] And

Utu, ut ī, v. t., to fill (by immersing) a water vessel. [Sa. *utu*, *utu-fia*, Ha. *uku-ki*.] A. 'āṭa ('a'ṭu), 4, to immerse.

Uta na, v. t., and uta i, v. t., to pay for, repay, give in payment for (pay for work done, &c.), i utai a. [Ma. *utu*, s. payment, equivalent, *whakautu*, to pay for.] A. 'ada', 2, to pay for, repay.

Uti, v. t., to tie, bind; and prep., near, by, beside, as

toko utina, stay by or beside him. H. 'anad, id., A. 'inda, rarely 'unda, prep., near, by, beside.

Uti na, s., membrum virile. [Motu *use*, Astrolabe Bay (N. G.) *uti*, Ma. *ure*, To. *ule*, id.] A. 'uss', id.

Uua, (ua, or uwa), d. for amau, 'true', lo-ua, for lo-amau, q.v.

Uui (uwi, and u-i), s., c. art. *nau*i (nau-i, or nau-wi), the yam. See afa ki.

Uulu, v. i., also uilu (wulu, wilu), for ḡilu, q.v., to dance. [Ml. U. *velu*, Malo *velu*, Motu *mavaru*, Ha. *mele*.] H. maḡol, and mholah, dance, dancing, from ḡul, or ḡil, to go round, also to dance (in a circle).

Uusike, and uisiki, q.v., elbow.

INDEX OF SEMITIC WORDS

PRELIMINARY NOTE

It is very possible that some words may have been omitted inadvertently from the following Index. And it is to be observed that it has not been attempted to give a word as a rule in more than one Semitic language, though it may occur in all. Nor are the Semitic verbal noun-forms given with the verb, except occasionally: for these the reader may consult Ch. III, and the Dictionaries under the words given. Also as a rule only the Efatese words are given: by looking up these in the Dictionary the words in other Oceanic dialects can be sufficiently found. The Semitic words, in the Index in their native dress, are given transliterated into the Roman character in the Dictionary.

In the Dictionary the servile ending *t* (for which see Chs. II, IV) is usually represented thus, *liko-ti*, *luku-taki* (the finals *i* and *ki* being the transitive particles as explained in Ch. IV): but in the Index the hyphen is omitted. The Dictionary would have been greatly enlarged had all the Efatese words derived from verbs and adjectives by the formative ending *an* (in one dialect pronounced *en*) been inserted, as a derivative is regularly formed from every verb and adjective in the language, as explained in Ch. IV.

ס

סָ, סָו, סָוּ, סָוּ; ko, ki-te.

סָ; O.

סָב, סָבָא, סָבָא; ābū, āfa, tama, Mahri *hab*, *haīb*, *heib*.

סָבָר, סָבָר; buele, bole; Mandaitic סָבָר.

סָבָר, סָבָר, סָבָר; lobu.

סָבָר, סָבָר; fat, fatu.

סָבָר, סָבָר; afaru, ofari.

סָבָר (v. עָבָר).

סָבָר, or סָבָר; aru, faru (hand).

סָבָר, סָבָר; uta ia, uta na.

أَذَانَةٌ, أَذَانٌ, n.a. أَذِنَ, أَذِنَ : أَذِنَ
(pl. أَذَانٌ), אָזַן, אָזַן, אָזַן; togo, dogo,
rogo; liga, taliga.

אָדָם, אָדָם; tom, tom.

אָדָר, אָדָר; telatela, matulu.

אָוִי (v. עָוִי); ao, au, bakau, bakauē.

אָוֶנֶה; fonu.

אָזַל, אָזַל, עָזַל, אָזַל; sali, sali a.

אָזַר, אָזַר; seri, miseri.

אָזַל, אָזַל; sa, sa; sa.

אָזַל (Vulg. for אָזַל), (sikai = אָזַל, אָזַל);

אָזַל, אָזַל, אָזַל, אָזַל, Amh. ande, Tig. ade; iti, sa; Mg. My. isa, asa;

אָזַל, אָזַל, Amh. andit; sike, tika, tesa, teha, sikai; Mg., Sumatra isaka, sara, sadah, &c. Cf. אָזַל (elided), for אָזַל, אָזַל for אָזַל, m. אָזַל.

אָזַל [אָזַל], Imp. אָזַל; bisi, Mg. hazuna, and tazuna; Arm. אָזַל, אָזַל, אָזַל (n. a.).

אָזַל (the ' quiescent in Aramaic); gere, kusu, kihi,

kisi, kui, bui, muri, busi, uri, mauri, nabis, nakis, tēr.

אָזַל, אָזַל, interrogative; sei, he, fei, ē, sē (and see safa); with nom. suf. pronoun, se-gamu, se-gara, or seara, interrogative, which or who of you, or of them? and indefinitely, some or any of you, or of them; and see אָזַל; and taka, אָזַל, and אָזַל, ai, interrogative, and k 'as').

אָזַל; ei (ei a, ei eri).

אָזַל, אָזַל; i (ēi, ewo, is).

אָזַל, אָזַל; io (io re), ia.

אָזַל, Mod. A. ama; safa, sefa.

אָזַל, 1, 3, 4, אָזַל, אָזַל; kani, kana, bagani, fagani, бага, faga, finaga, kainaga, kani-ana, kunuti.

אָזַל (el, a, or l-), אָזַל, Phoen. a, article; na, a, la, in, ni, ra, ta.

אָזַל, see אָזַל.

אָזַל, אָזַל, &c., אָזַל, אָזַל, Amh. אָזַל, אָזַל; era, ra, la, li, nara, inira, nigara, Mg. izareu: libuis, see אָזַל.

אָזַל, אָזַל, אָזַל, אָזַל, Assy. ullu; eri, ero, eru, ra, ri, ro, ru, arai, arog, erik.

آل (final و), 1, 5; aliali, taliali.
آل; olā.

אלף, Assy. *alapu*, Mahri
of; Tag., Bis. *libu*, *livu*, Mg.
arivu, My. *ribu*, Java *ewu*, Sa.
afe, Rotuma *ef*, N. G. *ribun*,
Santo *rowuna*, *ruwun*: 1000,
thousand. Note the nuna-
tion.

אלת, אל; alat, leti, lēt, lita,
ala, alāla.

מל; malī, malimalī, malī-
eri.

אמן, אמו, &c.; amau,
mau, amōri, mōri, mauri,
uwa, una, maut i, mūt i,
maumau, mūmū;

אנה; ūna.

מס; mesa.

רָאן, רָאג, לָאג, נָאג,
rak.

אָנא, אָנא; banu, binu,
&c., My. *anam*.

Assy. *annu*, *anni*, *anna*; ini,
in, na.

Assy. *anaku*, *aku*, Mahri *ho*,
k-inau, k-inu, ke-ino, anu,
enu.

Plural: נָחְנְה, נָחְנְה, נָחְנְה,
vulgar נָחְנְה, *nehne*, *nehn*,
أَنا, Egypt *ihna*, Assy. *anini*,

nini, or *ninu*, &c.; nini-ta,
nigi-ta, niga-mi, ina-mi,
ana-m, aga-m.

Nominal suffix (possessive)
and verbal suffix (acc.) לָ na,
י na, וּ nu, Arm. ն na; Ef.
na-mi, ni-ta; also verbal pro-
noun suffix (nominative), also
verbal pronoun prefix (nomina-
tive), Mg. (suf. nom., acc.,
poss.) na-i, H. *na*, A. *na*,
ne, *ni*, Assy., Arm. *ni*; Epi
ni, Ml. *na-mite*, *ne-ti*, Ef. *au*
(for na-mi).

NOTE.—In the Oceanic dd.
this pl. pron. is found now
only in combination with the
2nd and 3rd p. prons. q.v. for
-mi and -ta.

Sing.: verbal pronoun suffix
(nominative), Assy. and Eth.
ku, Arb. *tu*, H. *ti*, Arm. *t*,
Mandaïtic and Talmud *i*; Mg.
ku.

The nominal suf. (poss.)
(verbal suf. acc. *ni*, for *naku*,
Ef. *au*, *nau*) in Heb. &c., is *i*
(for *ku*, *ki*), but in Mg., Ef.,
My., Sam., &c., remains un-
changed, *ku* (Santo *u*). Verbal
pronoun prefixed (nominative)
Arb. &c., *a* (for *ku*), Ef. *a*
(always before the verb but
not *written* prefixed).

See Ch. V. 3, and places in
Ch. II there cited.

אַנֻץ; meta, manta.

אַנִי; mina.

מַהְרִי הָלִי, Mahri *hali*; natole, atol (Poggi *agoloh*).

נָתַל, אָנַס, אִינָס, אִינָס, אִינָס, נָתַל; nata, ata, ita, nata-mole, &c.

סַפֵּה, סַפֵּה; safe, sifa, misafe, bisif, bisab.

סַל; sel i.

אֻבּוּ, מִינִי; ubu, of, um, ua (uwa).

אֻבּוּ, פּוּ, פּוּ; ua, uo, be.

אֶפֶל, אֶפֶל, אֶפֶל, אֶפֶל, and cf. H. פֶּן; melu, fanu.

אַסֵּר, 3, 6; sere, bisere, baka-sere, masere.

רַפֵּה, רַפֵּה; rafe, rafe-aki, rafēna, rafeana, rofe, raf, d. rau, kalau, kolau (d. nalau), kalumi.

אַרָּה; tarag, Maori *raga*.

אַרָּה, אַרָּה, אַרָּה; lai a, bila i, bila.

אַרָּה, 5; firaka.

אַרָּה; rafite.

אַרָּה, אַרָּה, אַרָּה; miles.

אַרָּה; isi, is.

אַרָּה, אַרָּה, אַרָּה, Emph. אַרָּה; lai, lei, le, li; Bali *luh*, Mota *iro*. See Ch. II, § 17.

אַרָּה, אַרָּה, אַרָּה, אַרָּה, אַרָּה, &c.; ago, akam, &c., ta, in nigi-ta; Mandaitic אַרָּה, naḡo: pl. (m. elided) אַרָּה, d. kumu, Mod. S., אַרָּה, *entru*, *enku*, for *an-* or *entun*, *enkum*, d. eḡū.

2 p. pron. sing.: nominal suffix (thy), and verbal suffix (thee): אַרָּה, ka, k; Ef. k, ko, ḡo, mā, ma, 'thee'; mā, ma, 'thy,' Er. *ka*, *ma*, Ta. *k*, *m*, Aurora *ga*, Pentecost *mā*, Lakon ḡ¹: verbal pronoun suffix (nom.) as preceding, E., and Himy. *ka*, but in H., Arm., A., and Assy. *ta*,² (as E., and Himy. *kemu*, pl.) My. *kau*, Mg. *nau* (the last two pl. for sing.); verbal pron. prefix (nom.), A., &c., *ta*, *te*, *ti*, *tu*,³ Ef. (not written prefixed) *ku*, *ko*, Epi *ka*, *ko*, *ku*, Ml. *ke*, Pa. *ki*.

Pl.: nominal suffix ('your'), and verbal suffix ('you', acc.), A. *kumu*, *kum*, E. *kemu*, H. *kem*, Assy. *kunu*, *kun*, Arm. *kom*, *kun*, *kon*; My. *mu*, Ef. *mu* (and v. s., in one d. *kama*, 'you,' acc., in another *kem*,

¹ ML., p. 125.

² C. G. S. L., p. 171.

³ Id., p. 185.

poss. 'your'): verbal pron. suffix (nom.)¹, A. *tumu*, *tum*, *tu*, E. *kemu*, T. *kum*, Himy. *kum*; Santa Cruz *gamu* ('amu), Mg. (*na-reu*, pl.), *nau* (pl. used for sing.), My. *mu* (*kau* and *kamu*): verbal pron. prefix (nom.), A., &c., see sing., Ef. *ku*, Epi *ku*, *ko*, *ke*, Pa. *mi*, Ml. *ke*.

The *k* form of this pron. prevails in Oc., but when combined with the 1st p. pron., as in Ef. *ninita*, *nigita*, and *igita*, it is usually *t*, but even here sometimes, as in Mg. *isika*, it is *k*—both the *t* and *k* forms are in all Semitic dd.

Ef. pl. verbal pron. of *nigita* is *tu*, apparently the pl. of *ta* (A. *tu*, for *tum*, pl.), and the dual is *tā*, so Sam. *tā*, A. *tumā*, dual of *tum*, or *tumu*.

See Ch. V, § 3, and places in Ch. II there cited.

אִתְּכָּא; tokai, tokei.

אִתְּרָא, 1, 4, 5, 8; tera, tetera, bakatera.

אַרְבַּעַת, אַרְבַּעַת, אַרְבַּעַת, אַרְבַּעַת (for אַרְבַּעַת, אַרְבַּעַת); bātā.

ב

ב, ב, ב; Amh. ב, and ו, ב; bai, bei, ba(ki), bi(ki), magi, mini, wa, wi, a, i.

בִּטְרָא, בִּטְרָא; but, buto; Mg. *fuita*, My. *pusat*.

בִּדְנָא; batako.

בִּהּוּ; bo, bobo.

בִּהּוּ; bua, ta-bu.

בִּהּוּ, בִּהּוּ, בִּהּוּ; bile, bel-bel, bilieli, tabili, bilebile.

בִּהּוּ; bile, bīlē, bilebile.

בִּהּוּ, בִּהּוּ, בִּהּוּ, 2, 4, 5, 10; bono, bonot, monot, mānu, fōna, buta, bunuta, munuai.

בִּהּוּ; bōlu.

בִּהּוּ, בִּהּוּ, בִּהּוּ, בִּהּוּ; bai, mai, bē, bie, bē (bie-n, bē-m), bi, mi, bā.

בִּהּוּ, בִּהּוּ, בִּהּוּ, בִּהּוּ; bāba, bib, bamu, d. bau.

בִּהּוּ (mid. ו); beik, bik, beifeik, feikfeik.

בִּהּוּ, בִּהּוּ, בִּהּוּ, mafa, d. māu (for mafu), fuata.

בִּהּוּ; baigo, or beigo.

בִּהּוּ, see בִּהּוּ.

בִּהּוּ; ti-fai (ti, article).

¹ Id., pp. 178-4.

בָּלוּ (בִּטָּל), בָּלוּ, 𐤁𐤏𐤋; bālo, mole.

בֵּלֶה, בֵּלָה, בֵּלָה, 𐤁𐤏𐤋; bele, mele, bela, bila, baloa, balua, belu, welu, taḥelu, bil i, felak, bela ki, bale-balea, belebelea, d. bolbologia, beluwelu, beluweluki, bitaḥelu, bitaḥitabelu, mabelu, mabelubelu, biliti.

בֵּיטָה, 5; tabei.

בֵּיטָה, בֵּיטָה, for בֵּיטָה; bunus, bunu, bu.

בֵּיטָה, cf. בֵּיטָה, id.; boka, d. mbuh, mbuh, woka, bokat, uokat, bokauoka.

בֵּיטָה, בֵּיטָה, 𐤁𐤏𐤋; buil-bog, bulobog; My. *pagi, pagi-ari*. Mota *bulo*; *bog bulo* = bulo bog.

בֵּיטָה; bilaki.

בֵּיטָה; Sa. *folo*. See tulum.

בֵּיטָה, בֵּיטָה; bule, būle, bulu, fule, fulufulu.

בֵּיטָה, בֵּיטָה, 𐤁𐤏𐤋; fanua.

בֵּיטָה, בֵּיטָה; baro, baru, barus, fara, farofaro, barobaroa.

בֵּיטָה; bā, bowa, ua (wa).

בֵּיטָה, 𐤁𐤏𐤋; bota, botaunota, bot, botōta, uotaunota, maunota, maota, maotaota.

בֵּיטָה, בֵּיטָה, 𐤁𐤏𐤋; bai, or bei.

בֵּיטָה, בֵּיטָה, 𐤁𐤏𐤋; uota, uot, Uota (Wota), d. fatu.

בֵּיטָה; bara, taḥara, bauria, or bouria, būria.

בֵּיטָה; bosaḥosa, fut.

בֵּיטָה, בֵּיטָה, 𐤁𐤏𐤋; fasu.

בֵּיטָה; fāru, fālu, buis; always with the pl. dem. li, &c., thus li-faru, li-buis, era-falu, rafalu, ri-falu.

בֵּיטָה; bāke, baku.

בֵּיטָה; buru.

בֵּיטָה, 4, בֵּיטָה; barua, baru-baruta, barubarutena.

בֵּיטָה, Piel; beru.

בֵּיטָה, 3; bura i, or bure i; d. bus i, busfus ki, bis i.

בֵּיטָה, to eat, בֵּיטָה, and בֵּיטָה, food; feroa, id.

בֵּיטָה, 4; borai, borairai.

בֵּיטָה (mod. barri, barrani); faria, fari, Mg. velani.

בֵּיטָה, בֵּיטָה; bila, fila, bul, bila-fila.

בֵּיטָה, בֵּיטָה; bulōi, malōi.

בֵּיטָה; bir i, bur i.

בֵּיטָה (and בֵּיטָה); bite, bitē.

בֵּיטָה, בֵּיטָה; flisiko.

1

גִּבָּה, גִּבָּה; ōfa.

قَذَفَ, see جَذَفَ

جَدَّةٌ, جَدٌّ, جَدٌّ; atia, tia, f. atena, tata.

חַבֵּ, קוֹבָה; koba.

جَوْفَ; kabu, kama, kobu,
kubu, ekobu.

جَزْ ; kos i, kosum i, kusum i,
gusum i, kusu, kosu, gusu,
makusukusu, makus, ma-
fis.

جزعة, جَزَع; kīs.

ṽḥ, ṽḥ; magoago.

ጉሕቂ፣ ጉሕቂ፣ ጎኒ፣ ኒ፣
ጠጎኒ፣ ጎኒታ ነ።

גַּל (עַל); kal i, gal i, àl i.

جِيلَ ; gōle.

جَلّ; galu, kalu, kale, kulu,
kulut, gulut, galukalua,
sagalugalu.

جَلَدٌ, جِلْدٌ, مَجْلُودٌ; kuli, wili,
uli, mulu, mulus i.

جَلِي جَلَا, ڳڙهه; karo, girigiri.

جَمَعَ, جَمْع; kau, mākau, um-
kau, ko-, for kau-fakal. Sa.
'au (*kau*).

v. جَنُونٌ , حِن , حِنْ , يَنْدُو , جَنَّ
infra; inini, unu.

קוּעָה, קוּעָה; kua, gua, ku.

کار, گار; kar i, ġar i, sāġara,
ār i, d. āt i, ġaru, karut,
ġarut, taġaru, karo, kāri,
kiri, ori, karakarati, karo-
karoa, kares, karaf, karak.

גִּרָה, Hithp., Mahri *ghorat*; fa-
kalo.

جُرُ, جَرِي; korīa, kori; ko-
rīya.

גִּירָה, גִּירָה; gura, gures i,
igiri, magir i, makur, ma-
gura.

קָרוֹ, קָטוֹ; karo, gato, kanro,
gato.

جِس, گِس, گِسکِس; kis i,
gis i, giskis.

7

Ბ(Tigre), interrogative particle;
ta.

γῖ, λῶγῖ; taka, takana,
taka, d. saka.

יָג, יָגָה, יָגַת; ika (with article, naika).

دَبّ, دَبّ; tabu, tabua, tabu-
ana.

أَدَهْمُ, إِدَهْمُ, دَهْمُ; maieta, mai-
eto (My. itam).

دَج, دُجَاج, vulgar *jaja*; *toa*
(*towa*), Gilolo *toko*, An. *jää*.

תִּקִּי, תִּקִּי, תִּקִּי; tuki i, tuki-tuki.

רִיקִי; riki, rik, tik (in batik), kiki, iki, uarik, rikit.

תַּלֵּה, 1, 2, תַּלֵּה; tale, talo, talēfa, tãle, tèle, talefan.

תַּקֵּה; taka, takan i.

תַּחֲלִי, תַּחֲלִי; sili, silif, transposed sifil.

תַּחֲסִי, 4, תַּחֲסִי; soata.

תַּחֲסִי, תַּחֲסִי; toko, togo, tugof.

תַּחֲסִי, תַּחֲסִי; taku, itaku.

תַּחֲסִי, תַּחֲסִי; tāfa.

תַּחֲסִי, תַּחֲסִי, 'male'; My. laki, Mg. lahi.

תַּחֲסִי, תַּחֲסִי, תַּחֲסִי; tã, rã, mitã, mitã i.

תַּחֲסִי, &c.; tula, tuletule, tuleaki.

תַּחֲסִי, תַּחֲסִי; tẽi, rei, fuẽi, mitei.

תַּחֲסִי; taba, taba le, &c.

תַּחֲסִי; to.

תַּחֲסִי; tofi.

תַּחֲסִי, תַּחֲסִי, תַּחֲסִי; bitau, tau (mafa); Tah. tau.

תַּחֲסִי, תַּחֲסִי; tĩba.

תַּחֲסִי, תַּחֲסִי, &c.; taḅa, taḅaḅa, tama, tuma, tama (lu), tuma (lu), taḅa, or tama sok.

תַּחֲסִי; tera, teratera, teret, torutoru, tōru.

ז

זֶה, זֶה, זֶה; te, tea, (nafe-)te, (sifi-)te, (nafe-)he, (wa-)se, &c., t(aka): see taka.

זֶה; tĩ, rĩ.

זֶה; tokotoko, token i.

זֶה, 'sun': see תַּחֲסִי.

זֶה; turiai, turiei.

ה

הֵא, vulgar a, הֵא; a.

הֵא, הֵא; abu, afu, au, abu-abu, afuafu, mafu, d. mam, libu, malibu, lifu.

הֵא; ta, tata, ta(-goto), &c.

הֵא, הֵא, הֵא, הֵא; rifu, rau, birifi.

הֵא, הֵא (au); äu, äo.

הֵא, הֵא, &c.; o, u, in äu, äo, io, ore, iore; i, e.

הֵא; soan i.

הֵא; ita.

הֵא, v. הֵא.

הֵא; mila, mĩla.

הֵא, הֵא; umḅa, or uḅa, d. ḅi.

הֵא (see Ch. V, § 3, and the places

in Ch. II there cited). *bu* (*mu*), *u*, *-mi* (in *kina-mi*), *u* (in *au*).

3 p. pron. pl. (used also now in Oceanic as often in Mod. S. and Amh. for sing. as well as pl.), A. *humu*, *hum*, (*himu*, *himi*), *human*, H. *hem*, *hemah*, Arm. *himo*, *himon*, *inun* (for *in-hun*), *henun*, *enun* (for *en-hun*), Mod. S. *ani* (*an-i*, for *ha-en-i*), Talm. *in-ho*, Mahri *hem*, *habu*; Ta. *in*, Ef. *inīa*, or *ēnēa*, *n-igā*, *na-i* (for *na-ia*), Epi *naiu*, My. *īna*, and *īya*, Sa. *ia*, and *na*, Er. *iyi*, Mg. *izi*: Ef. d. *k-inini*, Epi *n-iga-na*, Mare *n-ubone*, *bone*¹, Ef. *k-ina-mi*, Santo *ana-m*, Mg. *ana-i*.

Nom. suffix (poss.), A. as above, H. *hem*, *am*, and *amo*, Arm. (*hom*), *hon*, *hum*, E. *homu*, *omu*, Mod. S. *i*; Ef. *ana*, *n*, *na*, and *nīa*, *ña* (the vowel before the *n* merges in the final vowel of the noun), Sa. *na*, My. *ña*, Mg. *ni*, Mota *n*, *na*, Ysabel *ña*, and *a*, Dayak of South Borneo *e*², Epi *no*, and *na*.

Verbal suffix (acc.), A., &c.,

as above; Ef. *n*, *na* (and sometimes *nia*, i.e. *ña*), *a* (for *na*), *ia* (for *ina*), *s*, *sa* (for *n*, *na*), My. *ña*, Mg. *ni*, *zi*, Ysabel *ña*, *za*, Santo *na*, *nia*, *a*, *ia* (see Ef.).

Verbal pron. suffix (nom.): it is disputed as to whether the A. *-una* (3 p. pl. preterite) is the plural ending of nouns in this pronoun suffix, *C.G.S.L.*, pp. 168-70; in Mg. *ni*, My. *ña*, it is the pronoun.

Verbal pron. prefixed (nom.): *C. G. S. L.*, pp. 181-4, *ya*, *yē*, *yī*, *i*, *nē* (Syriac), of which different explanations are given: Ef. *i*, or *ē* (not written prefixed but always before and with the verb), Ta.³ *r-*, d. *t-* (written prefixed and both for *n*), Ml. *ni*, and *ti*, Am. *z*, Pa. *ē*; these are short forms of the 3 p. pron., as Ef. *ru* (pl.), *ra* (dual), for *nu*, *na*.

To indicate when this pron. is used in the plural sense, either a different phonetic form of it is used, or there is combined with it the plural demonstrative for which see §1.

¹ See *M. L.*, pp. 112-16, for the pers. prons. in a long list of Oceanic dialects.

² See *M. L.*, p. 125, for this suffix pron. in a long list of Oceanic languages.

³ *S. S. S.*, pp. 140, and fol.

הָמָהּ, הֶמֶם; mu, fu, mama-mami.

הֶמֶר; ḥosa, uosa, taḥosa, ḥosa (-lot).

הֶמֶן; sera-rogo, rogo, or togo.

הֶבֶר, הֶבֶר, אֶלֶף, אֶלֶף; bagobago, bagobagōa, bago-bagōra (Po. *piko*, *fo'i*, *hoki*), v. Ch. V, § 9.

הֶר, &c.; oro, bioro, oroma ki.

הֶרְרֵה (הֶרְרֵה, to laugh); muru, murumuru; Ta. *maliali*.

הֶתֶה (הֶתֶה); atu, atuḡ i, atuma ki.

הֶתֶף; matautau.

הֶתֶר; teratera, torotoro.

הֶלִי, v. אֶלִי.

הֶבֶל; barat i.

הֶבֶש; busa.

הֶבֶד; kita, ḡita.

הֶבֶה, 5, 6, הֶבֶה; nako, nako-nakoa ki.

הֶבֶע, fut. יִבֶע, and cf. וָעַע; tăo.

הֶבֶד, see וָעַד.

הֶבֶה (הֶבֶה); מוֹמֶה, מוֹמֶה; mofa, mafa (Sa. *mafaf*), in *taumafa*, *taumafatia*.

הֶבֶי; of i, af i.

הֶבֶי; titi, titia ki.

הֶבֶי, וָעַי; ḥiri, ḥiribiri.

הֶבֶי, וָעַי, וָעַי, tokai, tiko, וָעַי, toko (הֶבֶה, q.v.).

הֶבֶי, וָעַי; iki(na); Mg. *akani*.

הֶבֶי, וָעַי, וָעַי, וָעַי, וָעַי; in this word (a) the first radical is dropped, e.g. in וָעַי, וָעַי;

(b) the third in וָעַי, for וָעַי, and וָעַי, for וָעַי (cf. the similar elision of d in the numeral word for 'one').

Both elisions (a) and (b) are exemplified in Mg. *rai*, וָעַי, 'father'; Ef. *raita*, Celebes *leyto*, Mg. *reni* (for *raini*?), An. and Ml. *risi*, Pa. *lati*, Fila *leta*, וָעַי, 'mother': nati, nani, natu (N.G. dialects, Kiriwina *latu*, Sariba *natu*), reita, ere; kan, kanāu, kanoka, kunuti, kiliti: Ml. *anatu*, My. *anak*, *kanak*; Mg. *anaka*, *zanaka*.

הֶבֶי, וָעַי; ualu, ḥalu, balu, ḥaluna ki, ualu; liu, tōli (Arabic 5).

הֶבֶי; amos i, mos i, mus i.

הֶבֶי, וָעַי; bani, banus.

הֶבֶי, וָעַי; bales i, balasa ki, tabala, tabales.

وَصَلَّ, وَصِيل; asèli.

وَقَعَ; atāta.

وَصَى, 2; boroa ki (cf. וָצִי); roa (in tu-kí-roa).

وَقَدَّ, وَقْد; āso.

وَقَعَ, 6, 7, 8, وَقِيع, eko, uoki (woki), kie.

وَفَى; mauī, mau.

وَقَّت, وَقْت; kot, kota, gota.

وَرَد, 2, وَرْد; malat.

מַחְרֵי, מַחְרֵי, Mahri waret, worit, erit, haret, wurit; ola, wula, bulan, &c. See Ch. II, § 14 f.

וּרִמ; lumi, lugi.

מַרְאֵג, מַרְאֵג; marag, bure i.

وְשַׁח, אוֹשֶׁחַ, וְשַׁחִי,

וְשַׁח; sieg.

וְטָד, וְטָד, וְטָד, וְטָד; tatu, tui, ti.

וְטָק, 1, 4; taki, uataki (wataki), otaki, itaki, bitaki, matuki, matakitaki; (Mau, or Maui) tikitiki, or tukituki, taki-amo, takamo (to fasten and carry on shoulder).

וְטָנ, see מְטָנ; My. tanun.

וְטָו, וְטָו, וְטָו (in West Mahri the ט in this word is pronounced l, v. von Maltzam). See מָטָס.

י

י, יָה; sā, sē, si; and in sām, sāo, sāg, sam(ben), &c.

יָמָה, יָמָה; simi, sama, or suma (ki leo).

יָמָה, יָמָה; tāfē.

יָמָה; sobē(na).

יָמָה, יָמָה; masol.

יָמָה; siki-naki, musukutaki.

יָמָה; sölē, sosōle, asolat.

יָמָה; masirsir.

יָמָה; soka.

יָמָה, יָמָה; sili, sila, silasila.

יָמָה, יָמָה; tau; Mg. tauna, My. tarun, tarun.

יָמָה, יָמָה; simbolo.

יָמָה, יָמָה, יָמָה, יָמָה; sigi, bisig, sigisig-leo.

יָמָה; sibu.

יָמָה, יָמָה, 'to skin'; sok; My. sisik.

יָמָה; sekof i.

יָמָה, יָמָה, יָמָה; siri, siria, siri-siri.

יָמָה (eg. יָמָה, יָמָה, יָמָה); sabe-l i, tami-s i, 'to tie, bind.'

יָמָה; to write; build stone upon

stone; written, villosa vestis;
زبرج, and زبرق; variegated
ornamented cloth, splendour;
thin cloud in which red
colour: asōara.

ח

חָבַב; kabu; My., Mg.
afi, afu.

חָבַי 2; bei,
hof i, boboi, mafa, mafai.

חָבַכָּ; bau, baus i, bau-
maso; Mg. *fehi, fehiz-ina.*

חָבַר, חֲבָרָה, חֲבָרָה, חֲבָרָה, חֲבָרָה
(‘beams,
couplings’); חֲבָרָה, חֲבָרָה;
barat i, farati, oroa, ora-
orana, oraora.

חָבַשׁ (cf. חָבַשׁ, חָבַשׁ,
ḥosi, ḥusi); fīs i, fīfīs i,
mafiīs i, fīfī, tafīfī.

חָבַר; kor i, gor i, koro, goro,
gorokoro, gore, kore, ko-
koro.

חָבַד, imp. of אָחַד, q.v.

חָד, ‘one’: v. חָדָה.

חֲדָל; uolau, bowolau, bō-
olau, መጠጠል.

חָדָר; turu, toro, toroa
ki, tiro, batira, tiroa, mi-
taru, matorotoro, torofa
ki.

חָדָה, מְחָדָה; bāu, fāu, d.
fāum; My. *baharu*, Mg. *vau*,
vauz-ina.

חָדָה; mōso.

חָל, 1, 2, 3, 5, &c.; alo,
bialo, alof i, tālo, taloalo,
lalo, lalo.

חָל, חָל, חָל; uilu,
uulu, ḥilu.

חָל, חָל; muku, mu-
kut i.

חָל; kat (-ema), kate.

חָל, 6; fière.

חָל, Hiph.; sike, siki-ti.

חָל; kuruma, aruma, ru-
ma.

חָל, Mod. A. *ḥucēya*; kakei.

חָל, חָל; alof i,
loas i, loar i, aloara.

חָל, מְחָל; malala, mala,
malamala.

חָל, חָל; èlo, lolo.

חָל; aurē, ore.

חָל, חָל; malik, maligo,
malikoliko, maligoligo.

חָל, חָל (חָל, חָל, חָל),
malum, mailum, malum-
lum, malua, mailua, ma-
lulu, d. mairērē.

חָל; kolau, kalau, galau,
(transposed) lakau.

חַלַּץ, חָלַע; una.

חָמ, 1, 4; gogo.

חֲמוֹ, חָמוֹ, Assy. *emu*; mō, mona ki. Hence חָמוֹשׁ, חָמוֹשׁ, Ef. buruma, i. e. buruma (bu- for mu-; and r for t, see Ch. II, § 13 b, T, r).

[Compare (?) A. חָמָא, defend, look after, guard, protect, 5, be prohibited, refrain, 6, fear, reverence, avoid, keep away from, מְחָמָה, inaccessus, vetitus.]

חֹמָה; kona, kokona, konai(na).

חָבִי; kabe, kafni, kime, (חָמָא).

חֲנָן; manu (cognate عنق).

חַפִּידָה (חַפִּידָה); bia, ĩa (d.), biau; Mg. *afi, zafi*, My. *piyu, piat, piyud, piyat*.

חֲסִי, חֲסִי, חֲסִי; sos, sēsī.

חֲסִיר, חֲסִיר; Mahri *hadauer, hadauwer*; atoara, natoara.

חֲקִי, חֲקִי (חֲקִי); koi i, ke i, koka i, koko, keikei, goko, koi, koika.

חֲרָר; kara, gāra, bağara i, makarakara.

חֲרָב, 'a cutting instrument, axe,' &c.; karab, karam, karaf, karau, id.

חָרָר; on, wen, oraone (reduplicated) orain, ārān; Po. *one, oneone*.

חָרָר; ara, ara i.

חֲרָר; makit i, mikit, mokot.

خ

خَدَّ, خَدَّ; àsi, asi(na).

خَالَ (mid. و), خَالَ; alo, lolo.

خَوَّص, 1, 4, خَوَّص; kisa, gisa, kisakisa, gisakisa, nakisa, takis, mila-kisa.

خَيَّاط, خَيَّاط; kiato.

خَالَ (mid. ي), خَالَ; (see s.v. aloara, aloaloara); Sa. *ila*.

خَيْم, خَيْم, خَيْم; d. hima, suma; ema, and um (in katema, imrum).

خَلَعَ; malei (مَخْلَع); Sa. *alei*.

خَمَّخَم; ra-kum, ra-koma, ra-kua.

خَمْسَة, خَمْسَة; Mahri *homo*, Soc. *hema*; lima, Epi *sima, yima*, Ceram *hima*.

خَفَقَ; kufagufa.

خَصِيَّة, خَصِيَّة; laso, lasoa.

خَرَط, خَرَط; gorot i.

خَثَرَة, خَثَرَة; katak, My. *kantal*.

ט, ט

מנח; tumi, tomi.

טָבַח, טָבַח; tomo, tumu, tumani, matumutumu, noba (d. ob), nubu, nobanoba, noban i, manubunubu, tumuma, tumutumua.

טָבַע, טָבַע; leba, lebalebā, lebalebāra, טָבְעָא.

טָהַר, טָהַר; tāō, tāōn i, tāūn i.

טָהַר; malau, My. *lamu*.

טָהַר, טָהַר; tāre, taretare, matiratira.

טָהַר, טָהַר; taku, Po. *tua*.

טָוִי, טָוִי; tau i.

טָאָל (mid. '); 1, 4, 5; tura, tutura, bakatura.

מְלִימָה; lume, lumes i, buluma, bulima.

טָוֹב; tōbu, d. nōbu; vulgar טָאָב.

טָאָר (mid. '); טָאָר, טָאָר fly- ing, טָאָרָא navigii genus; tiri, riri, riri, lai (N. G., Motu lara, Galoma lola, Sinaugoro laia), mitiri, taroa, teroa, lea ki, lelea ki.

Note on the word lai, sail, Mg. *lai*, N. G. *rer*, *lara*, *laia*, Po. *la*, *ra*, My. *layar*. My.

layar is both v. and s., a sail, and to sail, Mg. *milai*, to sail. Ma. *rere*, to fly, *reia*, or *reregia*, to be sailed over: *reia*, i.e. *re-i-a*, and *reregia*, i.e. *rere-g-i-a*. So My. *layag*, to fly, is *laya-g*, and *layar* is *laya-r*, the original radical *r* having become *y* (as in the word *tiyag*, Ef. *tere*, mast), and the original servile *-t*, *-g* (as in Ma. *rere-g*), and *-r*: see Chs. II and IV for this, and for the Ma. *-ia*. In Ef. and Mg. *lai*, Ma. *reia*, the radical *r*, in My. *y*, has disappeared, as also in To. *le*, Ef. *lea*, q.v. in Dict.

טָאָס (mid. '); טָאָס; lāsa.

טָאָן (mid. '); tan i, tano, tanu, tun i, tanotanoa, tanum i, tanuma ki.

טָאָב (mid. '); טָאָב; tobu, Ma. *taepo*, vulgar A. *taif*, an apparition, a spectre.

טָאָס; tas, tasi.

טָאָג; tagi, tagis i.

טָאָמ; tama i, taba i, atama.

טָאָג, טָאָג, טָאָג, 1, 8, 201; tagi, tine, tiena, tago, mitaga, tagotago, mitagataga, tagia ki, miten.

טָאָב, טָאָב; taba, tauba, tafi.

טַבַּח, טַבַּח; tabag i; My., J.
tapuk, tabuk.

טָלַח; bitelo, bitolo.

טָגָא, טֹגָא, רֹג, טֹגָא,
babatega: טָנַן, וָטַן; My.
tanun, 'to weave.'

טָטָא, טָטָא, טָטָא;
tau, tautau, tatauf i, tātā
(gasi).

טָרָא, טָרָא, vulgar A. torra; toro,
torotoro, tere.

ظ

See above, ظهن, ظهن.

بُوسَا, 1, 4, بَيْسَا; būsā, busa,
bēs, bēsu.

أَرُو, أَرُو; aru, faru.

أَتَا, أَتَا; ata i, ta i, tae.

أَتَا, أَتَا; tei, bitei.

مَاسَا, مَاسَا, مَاسَا; ma-s,
ma-isa, ma-susa, uḡoḡ, uḡa,
kuba, mi-nra nin, uāsa (wa-
sa), ā-sa.

וִיָּא, וִיָּא; bia, uia (wia, wi).

וִיָּא, see וִיָּא.

אַטוּ, אַטוּ, Assy. aṣu; atu,
Fi. yani, nēt, nōtu, Guadal-

canar atu, tatu = net, notu
(n for t).

סַפִּי, סַפִּי, סַפִּי; saf i, &c.,
bisab, bisif.

יִרָא, יִרָא; ura, miura.

מַטִּיר, מַטִּיר, מַטִּיר; maturu,
My. *tidor*, Mg. *turi, maturi*,
Santo *s'inaru*.

יִרָא, יִרָא; v.s. *טַרָא*.

כ

כָּ, כָּ ('as'); kī, ka.

h (Amh.) 'and'; ḡo, ḡa.

כָּ, כָּ, כָּ, h, h, &c., de-
monstrative; ko, ka, ke, ki,
ku; and in naga, naḡo, kin,
kis, kuna, koi, kei.

כִּי, כִּי; ki.

כִּסָּא, כִּסָּא; kisa, kis, ḡisa,
ḡis.

h (Amharic), כ (Himyaritic),
preposition, cf. E. *kia*; ki, ka,
gi.

כֹּפּוּ, כֹּפּוּ, כֹּפּוּ; kofu,
kofukofua, ḡofu, kafut i,
ḡafut i, kabu, koau, kafu,
kamu, ḡba, àba.

כָּבֵד, כָּבֵד, and kabed, hכבד;
כָּבֵד, hכבד (cf. H., S.); (verb)
kaūota, kōte, ēt; noun
(‘liver’), כָּבֵד, Amh. *hōdē*; ātē,

dd. are, ale, ane, Sariba
(N.G.) *kate*.

كَبِير, كَبِير, አቡር; kabuer, ga-
buer, kabuera, abura, abu-
era, takuwer.

كَدَا; kita, kite.

كَهَر; bakāru, fakāru.

כָּוָה, כָּוָה; kaua, kaukaua.

كَوَكَب, כּוּכָב, مَحْمُكَا, Mahri *kab-*
kob, &c.; masöi or masöi,
&c. See Ch. II, § 14 (a), and (c)
(at end). N.G., Galavi *gwame-*
gwame, Dobu *kuadima*.

כּוֹנָה; kona, gona.

كَار (mid. و), 1, 8; kārī, takārī.

كَار (mid. و), 2, כּוּר; kuru, gūru,
gurua, kuruma ki, makara,
ta-kāra, tagura.

كَايَا; gaigai.

כֵּי, כֵּי; ka, ga, k-, (T. k-).

כֵּן, interrogative particle; ka,
ko.

كَيْتَا (ex كَيْ et كَيْ), quot? tot,
how many? so many, literally
'as what?' (= כֵּי, Ta. *keva*,
kura); Guadalcanar *gisa*,
Mahaga *giha*, Rotuma *his*,
An. *ehet*, Po. *hia*, *fia*, Ef. *bisa*,
fisa, *bia*, Mg. *firi*, Java *pira*.

كَيْمَا, that what? for what pur-
pose? for what? why? kua

(kuwa), gūa? d. syn. ka-
safa, kasā? ka, and sefa, or
safa, what?

כָּמָה, כָּמָה, כָּמָה; kama, kumu,
kamu, mu, kem.

כָּנָה; kana, kano.

כָּפָה, כָּפָה; kaf, kai.

כָּפָה, 1, 2, kafa i, kafa-raḡo,
d. transposed faka-raḡo.

كُفَّة, كُفَّة; kubega; To. *kubega*,
Ma. *kupega*, Sa. *'upega*, Ha.
upena, Marq. *upeka*, Tah.
upea.

כָּפֶה, כָּפֶה; kabə.

כָּפָה, transposed כָּפָה; kaba, kabā-
s i, kobās i, transposed bakā-
s i.

כָּרֵי; karei, garei.

כָּרָה, A. (transposed) כָּרָה, q.v.;
kola, kolo.

כָּפֶה; kafis i.

כָּרִי, כָּרִי, כָּרִי; kili, gili,
kāli; Fi. *kali-a*, *kali-va ka*.

כָּרָה, cf. כָּרָה, 7; galakala.

כָּפֶה; bōlo.

כָּרָה, כָּרָה, כָּרָה, &c., kelu,
kelet, kelekelet, &c.; Mg.
hudina (*herina*), My. *guliḡ*,
&c.

ל

ל; la, la-kor, la-goră.

ל, א, ה, T. 7, Gurague 1, prep.; ni, i, e.

ל, ל, ל, ל, ל, ל; ta, ti, si, sa, tu, to, ri, Sa. *le*.

ל, ל; libu, lebu.

ל, ל; lau, elau, My. *laut*.

ל, ל; liba, liba i.

ל; lifalifa, ל: Ha. *la-lafa*, My. *malapu*.

ל, ל; lailai, bakalailai, malio.

ל, 5, vulgar A. telehhem; talūm, tulūm, tulūg, tinōm, tunūg, talūg: Sa. *folo*, בלע, q.v.

ל, ל, ל; riki, rik, in mā-riki, fite-riki.

ל, ל; luḡ, luḡ i, nuḡnuḡ i, numnum i, manuḡnuḡ.

ל, ל (contraction for לל), ל; le, li, lili, lele, malele, talēle, lulu, talu, malilu.

ל, 7, 10, ל; lūsia, milesu, milesia, milesira, malosu, malasilus.

ל, ל; rakai, rakei, Sa. *la'ei*, Ma. *rakai*.

ל, ל, 5; liliu, lilia, d. lēr;

ל; tōliu, tōli.

ל, ל, ל (see ל); lēt.

ל; lam i.

ל, ל, and ל; bilikit i, Sa. *milē'i*, Fi. *loqata*.

ל, ל; litēa, lirēa.

ל, lika (Talm. and Mand.); tika, rika, sia, şika, nika.

ל; rau.

ל; mirama, miraman i, meromina, Sa. *lama*.

ל, ל, ל; lē, leo, lo, d. lu.

ל, ל; loa, loaloa, milo, malolo, mila-kisa.

ל; maloŋloŋ.

ל, ל (and ל); tēmatē, d. atmat.

ל, ל; lot, letilet, melīta.

ל, ל, ל; lifa, lofa, lufa, malofa, malibai, malīfus, (malūs, malis, māūs).

ל; lifalifa, maliflif, maliblib.

ל; rasi, tasi.

ל, ל; laḡo, My. *laḡau*.

لِسْنَة, لِسْن, pl. لُسُن, لُسُن, Mahri
lesa; Mg. lela, My. lidah, Fut.
rero, Sa. alelo. For Ef. mena,
v. نَمَل.

م

مَا, مَا, Himyaritic *ba, va*, neut.
interrog. pron.; *ba, fa, ma*.

م; m-, in all Semitic languages,
prefixed to verbal nouns; b-,
f-, m- (*bo, mo, fo, uo, o*);
and in all Oceanic dialects, in
like manner.

مَاذَا, vulgar A. maḍe; fite,
feha, uase (*wase*).

مَا, مَا, مَا, مَا; mē, mēa.

مَائَة, Catafago *ma'at* (مَائَة),
ጠጠጠ, Amh. *mato*; Tambora
mari, N. Brit., and D. of Y.
mara, Santo *vel*, Bouru *bot*,
utun, Amboyna *hutun*, Male-
kula *gut*, Savu *natun*, My.
ratus, Ja. *atus*, Mg. *zatu*,
Caroline *puku*, *fok* = 100,
hundred.

Note the nunation, and see
Ch. II, § 13.

مَدَح, مَدَة; *bute* (*lua i*).

مَه, مَه, مَه, مَه; *māomāo*.

مَهَل, مَهَل; *mēlu, meliki*.

مَو, *mok, mokemok*.

مَوْدُون (وَدَن); *mīto, d. būru*.

مَوْز, مَوْز; *ātě, ašě*.

مَان, مَوْنَة; *maua*.

مَوَص, مَوْص, مَوَص; (My. *basuh*,
Mg. *uza*), *fafano, banol i*,
balos i, &c.

مَار, مَوْز; *ḥala*.

مَاس, مَوَس, pl. مَوَاسِي; *mas i*,
māsi.

مَوَش; *mus i, mus ki*.

مَات (مَدَق); *māt*.

مَات, مَوْت; *mātě, tamātě*.

مَاف, مَاف, مَاف, مَاف; *fai, ai*,
wai.

مِيفِي; *of, ubu, um, ua*.

مَاف; *mak*.

مَال, مِيل; *ḥala, fāla, ḥole*,
balafala.

مَاع, 1, 4, مَائِع; *miu, mou*,
miu-ura.

مَل, مَل; *malo*.

مَحَن, مَحَن; *mān i, mā*.

مَطَا, 1, 2, 8; see s. مَتَا.

مَلَا, مَلَا; *bura, burafura*,
biri, berat i, bakafura.

مَالِيح; *mile i, mala i, mitā ki*,
butā ki.

مَنْحَوْض (نَحَض); *ḥakas*.

- מִסָּה; *misa*.
 מִסָּה, (מָסָה); *māt*.
 מֵעַ, see יָמַע; *ma, me*.
 מַעַ, מַעֵי; *mam, mim*.
 מַעֵי, מַעֵי, pl. אֲמַעֵי; *amo, mabē*.
 מַעַט; *mut*.
 מַעֵצ, מַעֵצ; *maito, maieto, maietoea*.
 מַעֵמַע; *maimai*.
 מַעֵמַע; *mai a* (Sa. *mama*).
 מַעֵץ, 5; *timbu*: see עֵמֶץ.
 מַעֵר, מַעֵר; *miēl*.
 מַעֵט, מַעֵט; *mut, mot*.
 מַעֵח; *merak i, merag, meramera*.
 מַעֵר, and מַעֵר; *mare, vir, mā, vir, mera, homo, mane, 'male,' ano(w)ai, ano(w)i, for (m)ano(w)a(n)i, Ceram manowai, Ml. banman (redupl.), 'male, husband,' Oba mera, Malo miera, Santo, &c. man(i)*; *marē*.
 מַעֵרָה; *mātu, bite, fafine; but, fid, baine, &c., kuru-ni, yale-wa, yare-vin, &c.: see Ch. II, § 17.*
 מַעֵרָה; *mera (kolau)*.
 מַעֵרָה; *merai*.
 מַעֵי; *mitei*.
 מַעֵס; *mas, masu*.
 מַעֵטָה; *marita*.
 מַעֵר; *maru*.
 מַעֵר; *maratē, marètērètē*.
 מַעֵרָה; *borau, rarua*.
 מַעֵרָה, מַעֵרָה, מַעֵרָה; *fara, farafara, bifara ki*.
 מַעֵרָה; *marag, bure i*.
 מַעֵר; *burē*.
 מַעֵרָה; *marasa, maresēresē*.
 מַעֵרָה, מַעֵרָה, מַעֵרָה; *masa, masamasoa ki, masamasanta, mas, maso, masi*.
 מַעֵרָה; *masa*.
 מַעֵרָה, מַעֵרָה; *bito, bitos i*.
 מַעֵרָה, and מַעֵרָה (final ו), 1, 2, 8; *miti, mitimiti*.
 מַעֵרָה; *matu ki*; *matu, 'the back'; na matu na: matu ki, den. v. as in ūna ki (fr. אֲמַנָה)*.
 מַעֵרָה, מַעֵרָה; *na, nī*.
 מַעֵרָה; *no, nono, binoīnoī, binofinoī; Sa. nofo*.
 מַעֵרָה; *neinei, maneinei*.

نَات, see אִיטָאן, אִיטָאן; nāt, nata, ata, ta.

נבד; vulgar A. nabbud, nabbut, v. נָבַת; naḇe, mbat.

נָבִי; nabua.

נָבֵר; base, bakabase.

נָבַח; buka, buka i.

נָבַט; buta, butafuta, futfut.

נָבַל; mala, mālā.

נָבַע (cgg. נָבַע, נָבַע); bua, mua, mūn i, fua.

נָבַס; basa, bisa, tabisa, bisura ki.

נָבַשׁ; bis i.

נָבַר; buria.

נָבַת; flto, ḥotu, buto, ḥuti, ḥiti, muto, ḥitia, fltia.

נָבַח; niko, nikenika.

נָדוּ; sau; Mg. andu.

נָדָה; tiba, tiba i, tibē a, tuḇa, tuḇa i, tuma, bituba.

נָדָה; Piel; neta ki, net i.

נָבַת, see under the word nabati.

נָמַח, מָנַח, M.S. *manih*; manākī, na-manākī.

נָאִי; nai.

נֻמָּה, נָמ; nugnuḡ.

נָוָה; nua, nuanua.

נָסָה; nasu na.

נִפְנִי, נִפְנִי; nifenife, nifen i, nife.

מָנוּחַ, מָנוּחַ; masua: Sa. *tula*, My. *sulah*, Mg. *sula*, صَلَاح.

سَرا, سَرا; sera i, sere i.

مَنَافِ, مَنَافِ, مَنَافِ; manifenife: Sa. *manifi*, My. *nipis*, *tipis*, *mipis*, Mg. *manifi*, *tifi*, *hanifis-ina*.

קֹרֹה, קֹרֹה, קֹרֹה; koro, goro;

נָגֹרָה, נָגֹרָה; (na)ḡore, dd. (la)usu, (na)ḡusu.

נִיתָה; nit i.

נָתָה; ta.

נָתָה; lau i, lau, to plant; plant a people, (hence) launa.

נָתָה; takutaku, d. tukunua.

נָתָה; titiro.

נָתָה; manuka.

נָתָה; ḡusu.

מָאִי, 1, 4, 6, 10; māki, maki-maki, Māki.

כָּתָה; kat i, fikat.

מֹנָם, מֹנָם; monam, monau.

מֵנָה, מִנְמוֹל; mena, mēna-
mena i, Motu (N. G.) *mala*.

נִמַּס; but i, mafuti.

מֵרוּ, מָרוּ; mēru, māru.

נִפָּה; niḥa.

טָבַע; tabe.

סָכִי, סָכִי; sakī, bisaki, tasakī,
sakīsakī.

בִּקָּה; buka, būka, buk, ma-
fukafuka, buko, bukutu,
bukubukura.

כַּפִּיקָה, כַּפִּיקָה; kafika (kafyka).

מִטְוִי; mutuī.

מָלָה, see מָלָה; mala; Fi. *bale*.

בִּסָּה; busa, busi.

סִבָּה, סִבָּה, סִבָּה, &c.; suḥe,
susuḥe, d. tumb.

סִכָּה, סִכָּה; suka, sukasuk, su-
kai.

מָסוֹ, d. mahi: My.,
Mg. *masak, masaka*.

טָעָה; tau.

טָבָה, טָבָה; teḥa, taḥa.

סִלִּי, סִלִּי; suli, sulia.

לִירָה, 1, 4; nrirnrir (tirtir),
lira, lita, malīru.

גִּי, גִּי; gi, giki, gki, gia.

נָכִימָה, נָכִימָה (nakbe).

גָּאָה, גָּאָה; gāga, māga, ma-
ka, fuḡāga.

רָכָה (רָכָה); rakaf i, rakof i,
rarako.

כַּי, כַּי; kai, kei, gāi, gāi-
gāi.

קָסִי, קָסִי; kasī, katī, karī,
gati, kakati.

גֹּלָה, גֹּלָה; gōle, naḡole.

לַקֹּרֶה; lakōrē.

קִסָּה; kus, ḡusu.

בָּכָה, בָּכָה; bakas i, makas i, ba-
kasa, transposed bisak i.

נֹתָה, נֹתָה; notēnotē.

סֻהָה, סֻהָה; su, sua, su,
tu, masua, sun i, suna ki,
turi, tura ki.

נָפָה, d. fōga, d. āfo.

סָה; sau.

סָהָה, 1, 3, 4; sawa, sawa,
sawā, sawā.

נָגִי, נָגִי; (na)lagi, nīn, naḡi-
ḡi.

נָכָה, נָכָה, Arm. sigsige
(nakabu).

סִי, סִי; sik e, siko, so-
kata, sokar i.

סָרָה, סָרָה, &c.; sar i, sāra,
sore, soroa ki.

סֶרֶ; sere, masere.

תו, תח, תח, מתח, ממתח; tu, tua, bitu, bitua, N. G., Kubiri *iteu*, Oiun *nitin*.

תַּרִּי; tar i, bakatari; Mg. *tarika*, My. *tarik*, B. *tari*.

רַתִּי, רַתִּי; rat i, tat i, mirati, nrat i.

ד

דָּם, see נֶסֶם.

דָּם, דָּם; suru, surufa ki, tasuru.

דָּם; ser i.

דָּם; sula, sūla.

דָּם; sum i.

דָּם, see דָּם, דָּם.

דָּם, דָּם, דָּם, &c.; sama i, sama na, samā, sema, sesame, sema n, or seme n.

דָּם, דָּם, דָּם; so-ara (sowara), soar i.

ע

עָם, עָם, עָם; beau, biau.

עָם, עָם, עָם; afiti, bati.

עָם, עָם; be, bea, bebe.

עָם; bīla, bībila, bīlenā.

עָם, עָם; gobera, kobara.

עָם, עָם (transposed); bara, d. oro, ruma (transposed).

עָם, 1, 2; bule, mafule.

עָם; batu, bate, mit.

עָם, עָם; kal, bakal i, kekel, fakal.

עָם, עָם, עָם, עָם, &c.; kel, kela, kelet i, kelufa ki, kelu, kola, kokola.

עָם, עָם, עָם; atuta, ta-atuta.

עָם, עָם; toitoi, teitei, tei.

עָם, עָם; atara, n-atara.

עָם, עָם, עָם; tuoi, tuei, tua, matua, (Mg. *matua*), matuatua, bakatuei: atua, Mg. *matuatua*, a spirit, ghost.

עָם, עָם; ao, au, bakau, bakau.

עָם (mid. עָם); āfa, āfa i, ōfa, afāfa, bāfa, baofa.

עָם, see עָם.

עָם, עָם, עָם, to flutter; bebe, Sa. *pepe*, to flutter about, a butterfly, a moth.

For My. *ayam*, Cocos Island
ufa, Zag. *ibon*, see Dict. s.v.
toa.

مَعُوضَة, عَوْض, عَاَض
aul i, ol i,
wil i, ul i, bakaul i, biauli,
bioli, faulu, baul i.

عَوَق, عَوَق, 5; tāgīlègī.

עוּר; bilo, bulo, buğa, buğa-
fuga, bulo-ni, buğo-ni, My.
bagu-n, Mg. *fuha*, *fuha-z*.

עוּר, 0PZ; bare, barea.

مَعَزَل, عَزَل; misāl.

عَزَر, 2, עוּר; sila i, tasila, dd.
tasiga, ahika.

עֲצֵם, עֲצֵמָה, Mahri 'atātī, at'āt';
taot, tawot.

عَظْم; d. tob, tobī.

עוּרָה, חֶרֶף; tofarofa, rofa-
rofa.

גָּלַל (y), עוּל, עוּל, 'to suckle';
עוּל, 'a child,' Mahri *gairu*,
galli(-an) (Carter), גָּלַל, 'a
boy,' חֶרֶף; kari, Bauro 'are,
An. *hal*, Fi. *jone*.

عَالَ (mid. 'i), 4; mile, mole.

عَيْن (mid. 'i), 1, 2, 3, 5, 8, عَيْن
[مَعْن]; mata, mita, meta,
bakamita.

مَعِيشَة, مَعَّاش, عِيشَة, عَيْش, عَاش
mauri, mairi, mōle.

عَلَا, عَل, &c., עלה; ulu, ulua,
ulī, alī, lulu, ululu, bālo,
lu.

עָקָ (final), עָקוּ, bagi, Maori
piki-t, Mg. *akaṭa*, My. *miġ'ah*.

عَكَش; gusi, magusi.

עָלָל, עָלָל, imper. عَال; ali-
alia, ulūlia, luluia, lulia,
lāla.

عَلَق, 1, 2, 4, عَلَق, &c.; liko,
likot i, luko, lukot i, luku-
luku.

עַם, مَعَ; ma, me, &c.

عَم; auaua, (awawa).

عَمَد, 1, 3, 4, 8; 2, 5, ġkofita
(ġokofita); fafatu, fata;

עֲמוּד, עֲמוּד, עֲמוּד, fet, uere,
uete, uēnr, uonda.

عَمِلَة, عَمِل; meri, d. bri-gi.

عَمَق, and مَعَق, עֲמַק, 0PMP,
עֲמָקָה, &c., עֲמָקָה; bu,
bua, bokas, bua-riri, buġ i,
mobu, mbua, bubu, tibu.

עֲמוֹם, עֲמוֹם; amo, amos i, amo-
ta ki.

عَنَّ (v. جَنَّ), &c.; anu, ān'.

עָנָה; fanau.

عَنْقَى, عَنْقَى, عَنْقَى, عَنْقَى;
anōī, anua.

عَقَا, 3, 4; abu, au, mau.

בּוּל, עֲבִיל; buli, bulia, ma-
bulu, mafulu.

עֲצֵב; tef i, teteñi.

עֲצִיר, עֲצִירָה, אֲעֲצִיר; tere, tere-
tere.

עֲפָס, גִּפָּס, 1, 8, (cf. חֲבֹשׁ,
fls i); ḥos i, ḥus i, fls i,
flfi, tafifi.

עֲפָר, עֲפָרִי, &c.; fuluara.

עֲפָרָה, עֲפָרָה, אֲעֲפָרָה, אֲעֲפָרָה;
עֲפָרָה, עֲפָרָה; עֲפָרָה, עֲפָרָה;
kàsu, kàs, kau.

עֲקָא, עֲקָא; akò, aka, koa, aka,
eka, uaka (waka), makà,
makaka, kaka.

עֲקָב, עֲקָב; bago, bako, maḡo,
baḡa.

עֲקָב, עֲקָב; bāka.

עֲקֵל, 1, 2, 5, עֲקֵל, עֲקֵל; kila-
kila, takel, takelkel, ta-
ḡeli, taḡeligeli.

עֲרִי, עֲרִי, עֲרִי, עֲרִי, עֲרִי;
עֲרִי; alia, li, lo, mala,
malo, malmal, malamala,
malu, &c.

עֲרִי, rūmā, tūma, (trans-
posed) marou.

עֲרִי, עֲרִי, עֲרִי, עֲרִי; fara,
bifara ki, My. *baris*.

עֲרִי, עֲרִי, 'diviner'; arīfōn,
'diviner,' עֲרִי, 'sciens.'

עֲרִי, עֲרִי, עֲרִי, and עֲרִי;
las i, lasilasi, tilas i, baka-
tilasi, beles.

עֲרִי, עֲרִי; ori, My. *urut*.

עֲרִי, עֲרִי; uisi (wisi, wisi-
wis), ḥisi, ḥusiwusi.

עֲרִי; uti.

עֲרִי; sikot, sikut i.

עֲרִי, עֲרִי, עֲרִי, &c.;
Tah. *ahuru*, Rotti *hulu*, Sa.
fulu, Ma. *ḡahuru*, Vila and
Meli *ḡafuru*, *nofuru*, Santo
ḡbulu, *naḡuru*, &c., Mg. *fulu*,
My. *puluh*.

עֲרִי, עֲרִי; ula; עֲרִי, māta (m
for ḡ, Fut. *ḡata*, Fi. *ḡata*, Ma.
ḡāta).

עֲרִי, 1, 3; עֲרִי, tila, tilas i.

עֲרִי, עֲרִי; tamtam.

עֲרִי, b, 3; tiki.

עֲרִי, עֲרִי; asu, àsua.

עֲרִי (v. עֲרִי); āūa, (a-, art.,
and ua), ua, Bu. *urök*.

غ

عَبَى, see عَبَى.

عَبَى; afina, afila, afin i, afit i,
afis i.

عَذَب (v. قَذَب, and جذب).

غَاطَ, غُوطَةً; ūta, uta i, uta ki, utu.

غَابَ (mid. '); āfa ki, ōfa ki; uwi, ui, N. G., Murua, Boniki *kuvī*, Mekeo *lama*, Epi *yubi*, Malo *dam*, *ram*, Ml. *rum*, see Ch. II, (§ 11) c; tāfaki, safaki.

غَيْثٌ; ūsa; My. *ujan*, *udan*, Motu *medu*, Bugis *bosi*, To. *uha*, Sa. *ua*, Amblaw *ulah*, Mg. *urana*.

غَل, see ٧٧٧; Mg. *iliṭa*, *idiṭa*, Sa. *ulu*, *uhuf* i.

٧٧٧, غَلَفَ, غِلَافٌ; lāfī.

غَمَزَ, تَغَمَزَ; fasu, tafasi.

غَمَر, غَمَر; moru, mōru, morua(ki), mōrī.

غَمَسَ, مَقَسَ, مَقَسَ; musu, mus i, musag i, musa-musa.

غَنَى, لَان; āni, èni, an, en, oni, a, o, ma, man, ba, ban, bao, baon, maon, bon, mba, mban.

غِنَاءٌ, ٧٧٧; binu.

غَقَر; fuluara.

غَفَر, ٧٧٧; bulu, bulut i, mabulu, buloki, bubulu, bulubulut, fili.

غَرَّغَرَ, غَرَّغَرَ; mēro, mēromēro, ḥarāḥara.

غَرَّ (غَرَى); ara, arāra, arāran i.

غُسِّلَ, غُسِّلَ; sol i, sila i.

غَمَا, غَمَا; mota, motamota, Sa. *ota*, *otaotā*.

د

دَف; ba, d. mba; bo; d. fe.

دَفَّأ; bua, ta bua i, tabua, mafua, fai, mafa, mafaifai, mawawa.

دَفَّل; fera, bifera ki.

دَفَّام, دَفَّام; fām i, bām i.

دَفَّاق, دَفَّاق, and mid. دَفَّاق, دَفَّاق, 'to emit hoarse guttural sounds,' دَفَّاق, 'to bark'; uak, uago, Fi. *vuaka*, Po. *puaka*, *pu'a*, *puaa*, 'pig,' 'swine.' The word is formed from the sound.

دَفَّر, 2; fāra (ki nameta).

دَفَّ; fit.

دَفَّأ; bē a, fē a, befe, fefe.

دَفَّأ, دَفَّأ, دَفَّأ; momoa.

دَفَّأ, دَفَّأ, دَفَّأ; be, bea, bei, fea, mia, tiamia.

فَاح, 6, (فَاع), mid. و; boā, tamo, nabo.

فَاح, &c., פוח; bok, bokauok.

פון; busa i, fusa i, mafusai.

פון; fānu, fān (d. mēlu, see פֶּנֶל).

פֶּר, inf. of פָּרַר, (cg. פֶּרֶר); bori, mauori, boriuoris i, bororis i, boris i.

فَخَذ, thigh; cf. Santo *wado*, Ef. *māo*, d. *fāa*, My. *pāah*, Mg. *fē*, thigh.

فَحَم, فُحِم, فَحَمَة; bog, boḡi, bogian, moḡ, Kiviri (N. G.) *pom*.

פֶּלַל, Hithp.; fira, firan i, bifira.

פֶּל, מִלּוּל, מִלּוּל; mul i, mulimul.

פֶּלֶשׁ (cf. פֶּלֶשׁ, פֶּלֶשׁ, Talm. פֶּלֶשׁ): bulus i, fulus i, bulo, tafolo, tafulus, flora, bulora, bologā, tafilogā; Sa. *fulisi*, *tafuli*, *milosi*; My. *pulās*, *pulir*, Mg. *fuli*, *fulesina*, *mamulisa*.

פָּנָה; bano, ban, (contracted) bā.

פֶּלַג, פֶּלַג; milag.

פֶּעָה; bio-so, ra-fio-so.

פֶּעָה, פֶּעָה, פֶּעָה; bolo, bolofolo, bolos i.

פֶּעָה, פֶּעָה; mola.

פֶּעָה; bito.

פֶּעָה, פֶּעָה, פֶּעָה; basu, base, basul i, basera ki, mafasu, moās, taḡasuli.

فَمَعَ, 2, 3, bisi, 3, fisi (cf. أَفْصَع).

فَق; buka, bukas i.

فَقَا, 1, 5; baku, mafaku, tafakka, tafagka, (tafakka), 5, تَفَقَا.

فَقَّاح, فُقَّاح; buga, fuga, buma, fuma.

فَقَم (فَغَم); bamu, babu.

فَقَّع, فُقَّع; monamona.

פֶּרָה, פֶּרָה, מִלּוּל, 4-מִלּוּל; 'to fruit, bear fruit'; Arm. ִפֶּרָה, H. ִפֶּרָה, 6-6, 'fruit'; boūa, ua (wa), d. weti, Malo *vira*, Sa. *fua*, Mg. *vua*, My. *buwah*.

פֶּרָה (פֶּרָה), מִלּוּל; manu, wose-man, se-mani, My. *burug*, Mg. *ruruna*, Ja. *manuk*.

פֶּרָה; ḡora, fara, ōra, uora, bakauora ki.

תָּרִי, תָּרִי; bora i, borai, borōra, bora, uora (ora, era), tabare, mauora, maora, maorāora, tabarebare.

בֶּרָא, בֶּרָא; bera, fera, tabera ki, taberafera, berafera, tafar (taiar).

בָּרוֹס; baros i, farofaro, baro-baroa.

בָּרוֹ, בָּרוֹ; baro, bārua, marua, būra, barorō.

בָּרוֹ, בָּרוֹ; bau (Epi baru, Malo batu), baua, uau-a (uaua), bai, mau, tabau, hau, bo, bo-fi, befe.

בִּירִי; biris i.

בִּירִיק; biriki.

בָּרֵ, בָּרֵ; bare, barefare.

בִּירִי, בִּירִי; biri, birifiri, tabiri, mafirifiri.

בִּלִּי, בִּלִּי; bilis i, bolis i, uolis i, uol, mauoli, maoli.

מָוֹסָ, מָוֹסָ; maosa (mawosa), taosa (tawosa).

בָּטָ, בָּטָ; batu.

בִּירִי, בִּירִי; biri, tafirofiro; Sa. fili, filo, Maori whiro, Tah. firi, taviri, Eugis bitoi, My. dd. pintal, bilan, pilin.

בִּיגָל, בִּיגָל; mīlo, Ml. Mask. bigal.

צ, צ

צִיטָ, צִיטָ; titu, titau, tatau, totau.

צִיבָ, צִיבָ; tubu, tub, tōbu, tuma, d. tumbu.

צָבָ, 1, 5, 7, 8, and צָבָ (mid. ו); luba, luba ki, maluba ki, talubaki; My. tumpuh.

צִימָ, צִימָ; mitāmai, מִצִּימָ.

צִיטָ, צִיטָ; tuut i, tuut.

צִיבָ, צִיבָ; tuma, tuma-tuma, tiū, riū, rū, tiutiū, tutū, tutu, lulu, matiu.

צִיבָ, צִיבָ; Ch. (A., H. id.); lolofa, lum, luma, lulum, lume.

צִיבָ, צִיבָ; tau, taur i, taura ki.

צִיבָ, צִיבָ; taua.

צִיבָ; tabètī.

צִיבָ, צִיבָ; taruḫa, taruḫa ki, in taruḫa, taruḫa suk.

צִיבָ, צִיבָ; soko, masoko, le-soko.

رُفَا; rōfa.

تِيلَل; tiēlē.

تيرا; tera.

تَوَانَا; tau, tautau, tona ki, dd. towana ki, dawana ki.

مَارِيتَاو; 5, مَارِيتَاو; maritau.

سوسو; 5, سوسو, Piel; so, soso, bio-so, ra-soso, so e, sos i.

سَوْنَا; Hi., مَاتَا, 2, سَوْنَا; sōg, sōgon i.

مِشِيرِي; 2; mitiri, d. miširi.

مَارُو, مَارُو, مَارُو; matu, maru, maṭu, manru.

سَرَا, 3, 5; sera i, misera; seri, seri-tau.

سَلَا; sela, sola, selat i, solat i, bisela.

رَافِي; 4, رَافِي, Amh. رَافِي; rafi, terafi i (rerafi i).

بِتَا, مَاتَا; tā, bitā, bitā-naki, beta, feta.

بِشِين (d. bišin), bitunu, see سِخِين.

سِينَا, 7 (cg. سِينَا), 'to be clear,' 'clear up'; sinā, Fi. sija (سِينَا = سِينَا, q.v.).

سَارِي; seri, sari.

سِيلَا, مَاتِلَا (cg. سِيلَا); sila, sila-sila, masila.

تَارَاتَارُو, 4, تَارَاتَارُو, 4; tarotaro, taros i.

تَالَا, مَاتِلَا; talai, tatalai.

سَلُوَا, 4; seloa.

تُولَا; tula.

مَاتِلَا, see نَزَع.

مَاتِلَا, مَاتِلَا; mataloa.

فِيرِي, فِيرِي; firi, fiti.

فُتُوم, بيساو, بيساو; futum, bisau, busuf, atuma.

سَابِل, تَامِيسِي (tie, bind), My. simpul.

تَاكِي, (si)rak, mitaki.

تَافَا, تَافَا, تَافَا; tefa, tetefa, bitefa, tefan i, tefag i.

سُورِي; suer i.

بَاكَاتَبا; bakateba.

تَاوِيَان, or تَاوِيَان; tauien, or tawien.

سَابِل, سَابِل, سَابِل; sabe-l i, Fi. saba-la ka, My. tampa-r, J. tampe-l.

مِيتَافَتَف, مِيتَافُتَافُ.

سَارُو, سَارُورُو, سَارُورُو; saru, saruru, saurua ki (sarurua ki).

سَارِي, مَارِيَّة, مَارِيَّة; Mod. A. şari,

قُوف; My. *kupig*, *chupig*, Mg. *sufina*, 'ear.'

قَامَة; *gāfa*.

قَوَصَرَة; *katoro*.

قَوَس; *āso*, *āsu*.

قَحَف, قَحَف; *kofe*, *kofēna*.

قَطَم; *katau*.

קִּיטָה; *kita*, My. *kate*.

قَطَعَ; *koto*, *goto*, *kotof i*, *kut i*, *makoto*, *makot*, *motu*, *mot*, *bagotef*, *ko-koto*, *gotokoto*, *makoto-koto*.

قُطِرَب; *kusuwě*, *kusue*, *kusu*.

קָלָל, קָלָלָל; *kāl*, *kāla*, *bakal i*, *makal*, *makalakala*, *makamakala ki*.

קַמּוּטִי, קִבֵּץ, קִבֵּץ; *kamuti*, *gamut i*, *kam i*, *kau*, *gaua*, *gau*, *agau*, *nikam*, *kamkam*, *kaukau*, *gaut*, *gāt*, *fakau*, *fakaua*, *tagau*, *tagaugau*.

קִמְמִי; *kukum i*, *kum i*, *gum i*, *mimi*, *mi*, *gwi*, *um i*.

קָסָה, קָסָה; *kasau*, transposed *sakau*.

קֹנַי; *kona i*, *konai*, *gonai*.

קִנִּיתָה, *tinea*, moth, white

ant (worm, then winged), 'a *tinea erosus*'; *غَنَ*, 'to hum' (of insects), see *E. G.*, p. 40; Mg. *kankana*, 'a worm,' *kankanina*, a., 'affected with worms,' My. *aniani*, 'white ant,' Sam. *ane*, 'white ant,' *anea*, *aneanea*, 'eaten by white ants, moth-eaten.'

מַקִּיתָה, מַקִּיתָה; *makita*, *bakita*,
makitakita.

קֶרֶרֶרֶ; *kērīkērī*.

קָפָה, קָפָה; *gāfikafi*, s. and v.

קָסָה, 1, 5, 8; *kus i*, *takus i*, *us i*, *taus i*, *taos i*, *raus i* (d. *nrukusi*), *usus i*, *baus i*, *bausus i*, *faus*.

קָסָה, קָסָה; *ēsu*, *kīsau*, *kīsur* (*ksur*).

קָבִי, קָבִי; *bakauti*, d. *buti*.

מַגָּרִירִי, מַגָּרִירִי; *magariri* (Malo); *malārī*, *milātī*, *milānr*; Maori *makariri*.

קֹלָה; *kola*, *gola*, *kokola*, *gkola*, *kola-oli*.

קָרָה, קָרָה; *gara*.

קָרָה, קָרָה; *kutu*.

קָרָה, 3, 4; *goloḅa*.

קִינִיתָה; *kinit i*, *kini*.

gat i, tabalağa, balagasa ki,
lig, liga, lağ;

מָרוֹם (heaven); burau, or bu-
rou, or barou, 'the sky,
heaven.'

رَاعَ (راع), 1, 2, 3, 5, 6;
ro i, roro i, toro, toro i,
rere, tere i, lōr, roro, ma-
lōrā.

رَوْضَ, 'garden, lake, or pool';
d. elol, d. loğa, d. roāra;
Maori and Po. *roto*, 'garden,
lake or pool, inside, the inside,
heart, mind'; رَاضَ, 10, 'to be
well formed or constituted (said
of the mind).'

רָעָה, rā.

رَاقَ, 2, رَوَى ('to strain'), رَاوَى
(and رَاوَوَى), 'colum, cadus';
rēakī, v., s., id. n. a. رَوَاتٍ
(n. a. of 2).

רָחוּץ, loso, lolos.

Ḳḥḥ; lausa, lousa, lūsa.

רָחוּץ, Ḳḥḥ; toğa.

رَاعَ (mid. '), 1, 2, رِيعَة; rei,
(ne)rei, ruru.

רִחַם, רָחַם, רָחַם; rum i,
rom i: see Ch. III (c).

רִיָּה; rēko, rēa, rei, farea.

رَاقَ (mid. '), 1, 4, رَاقَة, رَاقَاتِ,

مَهْرَاقَ; ligi, ligis i, maligi,
maligsi.

רִיָּה; tiā.

رَاتَ (mid. '), مَرَبَّتَ; murasa,
burasa, marasa.

مَرَكَبَ, رَكَبَ; borau, rarua,
raru, (raruwa).

رُكَا, رُكِيَّة; ruku, rukua, faka-
ruku, rā.

رُكَا; riki, nriki, ūiki.

رُكَا (final و); raku, teraku,
raraku, d. takut i, Sa. la'u,
Ma. raku, Mg. raguṭa, Marq.
naku.

رُكَا, 1, 4, 5, رُكَا; laka,
lakea ki, telaki, atelaki,
lağa ki, telakea, lāgo
(‘prop’), rāgo (‘rollers, joists,
upon which a canoe is placed’).

رُكَا, رُكَا; lako, loku,
laku, loko, roko, nrok,
luku, lukuta ki, lakosa ki,
lokota ki, talukoluko, ta-
luk.

رִיָּה; rigi, ririgi, tirigi, bi-
rigirigi.

Ḳḥḥ; lisa ki, lisi.

רָעָה, רָעָה; rere, rerea, ta-
rere.

רָעָה, רָעָה; rāba, rabaraba.

רָעָה, רָעָה, רָעָה; mi-
roa, miṭoa, mintoa, minroa,
mitiṭoa, ro, roro, rara
(tan i), țara (tan i), țoto,
toto.

רָעָה, see רָעָה; rufua, &c.

רָעָה, רָעָה; ruru.

רָעָה, 1, 4; risu, rusa, ros,
nrus, risuḡ i, rosuḡ i, țosa.

רָעָה, רָעָה; ras, tas, res, reres,
teres.

רָעָה, רָעָה; malafafi.

רָעָה, רָעָה; ruḡa.

רָעָה; roḡa.

רָעָה; rubaki.

רָעָה; lafi.

רָעָה (cg. רָעָה), רָעָה; roua (rowa,
rowo), roa, towo, tăo, tiḡe,
mităo, ro, mitefe, d. lubu,
(Aneit. *erop(se)*), maroḡaroḡa.

רָעָה; rabaraba.

רָעָה; tasi, &c., tai na.

רָעָה, רָעָה; mirārā, bakamirārā.

רָעָה, 2; raka i, rakat i.

רָעָה

רָעָה, רָעָה; rā, rārān, terā
(te rā).

רָעָה, רָעָה, &c.; sau, sauf i.

רָעָה, רָעָה, רָעָה; bitali, d. bitaḡo, taḡo-fi.

רָעָה; safa, sefa, sōfa, sofa,
sofasofa.

רָעָה, רָעָה; subu, subua, sibi
(in pr. nn.).

רָעָה, רָעָה; siba, sisiba, ma-
siba, sibasiba.

רָעָה, Assy. *sibit*, Mahri *ibet*;
Mg. *fitu*, Santo *bitu*, 'seven,'
J. *pitu*, Sa. *fitu*.

רָעָה, רָעָה; sobu (= d. bea,
precede, be first).

רָעָה, see רָעָה.

רָעָה, רָעָה; tālemāt, tūle-
māt.

רָעָה, רָעָה; sau, mesau (d.
mūri), sauta ki, sautoḡa.

רָעָה (mid. ו); sā, sāsāna.

רָעָה (mid. ו); sau, tumana sau
ki.

רָעָה; sea, sesea, (Maḡa) sesea.

רָעָה; siel.

רָעָה; semān i.

רָעָה, v. רָעָה (tau), to, towo,
tōna ki, tōun i.

רָעָה, רָעָה, &c.; tuku, tuk,
tūk, tukituki.

سَوَى; su, sua.

شَاك (mid. و); شَاكَّة; sikara.

سَاف (mid. و); siua (siwa).

שָׂאָה, שָׂאָה, שָׂאָה, pl. שָׂאָה; tua, tuo, tutua, tua.

شَار (mid. و), 2, 3; ser i.

شَاق (mid. و); masika.

שָׂרָה; saria.

רֹא, רֹא, רֹא; roa, d. doa, rowa, biroa, taroaroa, biroaroa, meraroa, maroa, mare; mero, mo, ro.

سَاحَى, سَاحَى; sī, sisi, sīs, soi.

سَاحَى, سَاحَى; sike, sīke, sike (mau).

سَاحَى; sito.

سَاحَى, سَاحَى; sīnu, tunu, bitin, bişin, bitunu, &c.

سَاحَى; samasamana.

سَاحَى; sila, masila, masilasila.

שָׂחָה, שָׂחָה; sok, soğa, soğoa.

שָׂחָה, שָׂחָה; tola, rola, tolarola, matōl.

سَاحَى; sera, سَاحَى fluens aqua, Ef. fai sera, d., c. art., noai sera, id.

شَاع (mid. '); sai, saisai, bisai,

sī, sui, sā, tā, seatī, soa, soi.

شَاحَى, 1, 2; sua, bisua.

سَاحَى, 2, سَاحَى; sera, bisera, biserasera.

שָׂחָה; suk i, tasuki.

شَاحَى; misaki; (sakit, maki, mai).

שָׂחָה (שָׂחָה); seka, biseka.

שָׂחָה, Hi.; sal i, salisali.

שָׂחָה; turu, tur i, turua, tuturu, riri, turufā ki.

שָׂחָה; sela, v., s.

سَم; sum i, sumil i.

سَم (cf. Ḥ000); Sa. sogi, My. chyum; sumi, sugi, sogi.

שָׂמָה; semasema.

שָׂמָה, שָׂמָה, שָׂמָה; samit i, samat i, sumat i.

שָׂחָה; tu, tutu.

שָׂחָה, שָׂחָה, שָׂחָה; bati, beti. See Ch. II, § 16 b.

שָׂחָה, שָׂחָה; sao, saof i.

שָׂחָה; sulu, masula ki.

שָׂחָה; sereserea.

שָׂחָה; soro, sorof i, bakasoro-sorof i.

שָׂחָה; takal i.

valu, Carolines *wan*, *wal*, Santo
walu, *alu*, Fi. *walu*.

تَسْعَ, تِسْعَة, ʾṯ(or ʾṯ)ʾṯ, ʾṯ(or ʾṯ)ʾṯʾ; Sula Islands *tasia*, Santo *siwa*, Amboyna, &c., *siwa*, *sia*, Tagala *siam*, Mg. *sivi*, To. *hira*, Sa. *iva*.

تَعَطَّ; *metita*.

تَاعَ (mid. و), to flow, تَاعَة, vomit; تَعَّ, n. a. تَعَّ, to vomit, to go out and be ejected,

تَعَّ, and تَعَّ, vomit,

تَاعَ, n. a. تَيَّعَ, تَيَّعَ (Ef. *luāna*), to flow out, go out or away, be ejected, vomit; *lua*,

lu, milu^a, *lua ki*, *luana*, *tama lu*.

לֶנָּה; *leana*, *lēg*, *lēna*.

تَقَى, تَقِيَّة; *taku*, *mataku*, *mita-taku*, *matau ki*, My. *takut*, A.G., I. 148. From وقى, 8.

עָגוּ, מִשְׁגוּ; *sāgo*.

אִתָּן, אִתָּן (tera), אִתָּן, (אִתָּן), Mahri *t'aro*, Sok. *ta-rāwa*; Celebes *dia*, My. *duwa*, Bis. *duha*, Mg. *rua*, Ef. *ṭua*, *tua*, *rua*, Epi *lua*, 'two.'

تَرَتَّرَ; *tëratār*.

تُرُكْ, تَرِيكْ, تَرِيكْ; *turuk*, ʾṯṯ, *turubi-si*; תְּרִיב: see Ch. II, § 14 c.

ʾṯṯ; *turubi-si*: see תְּרִיב, Dillmann, p. 47.

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44

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