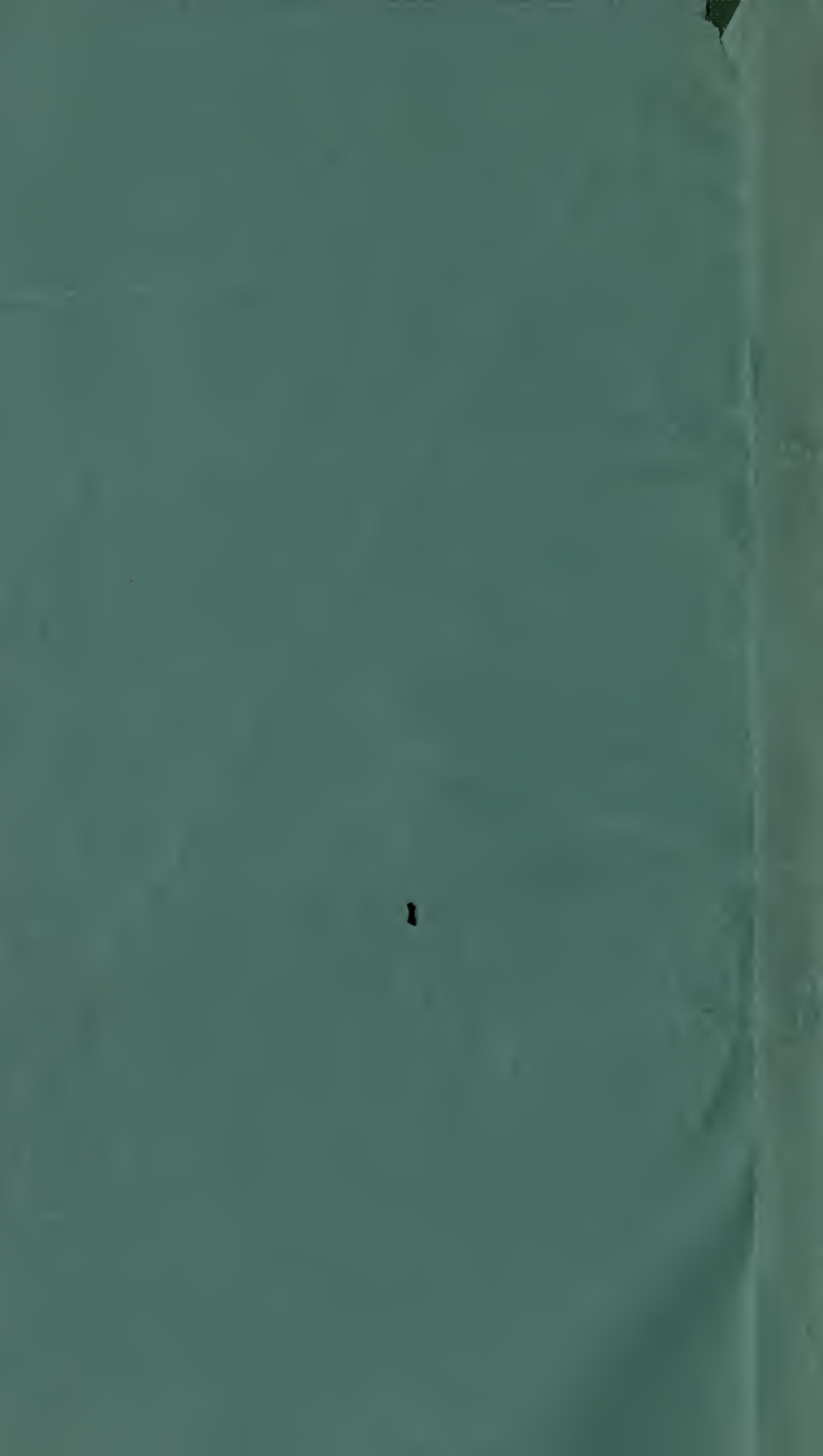


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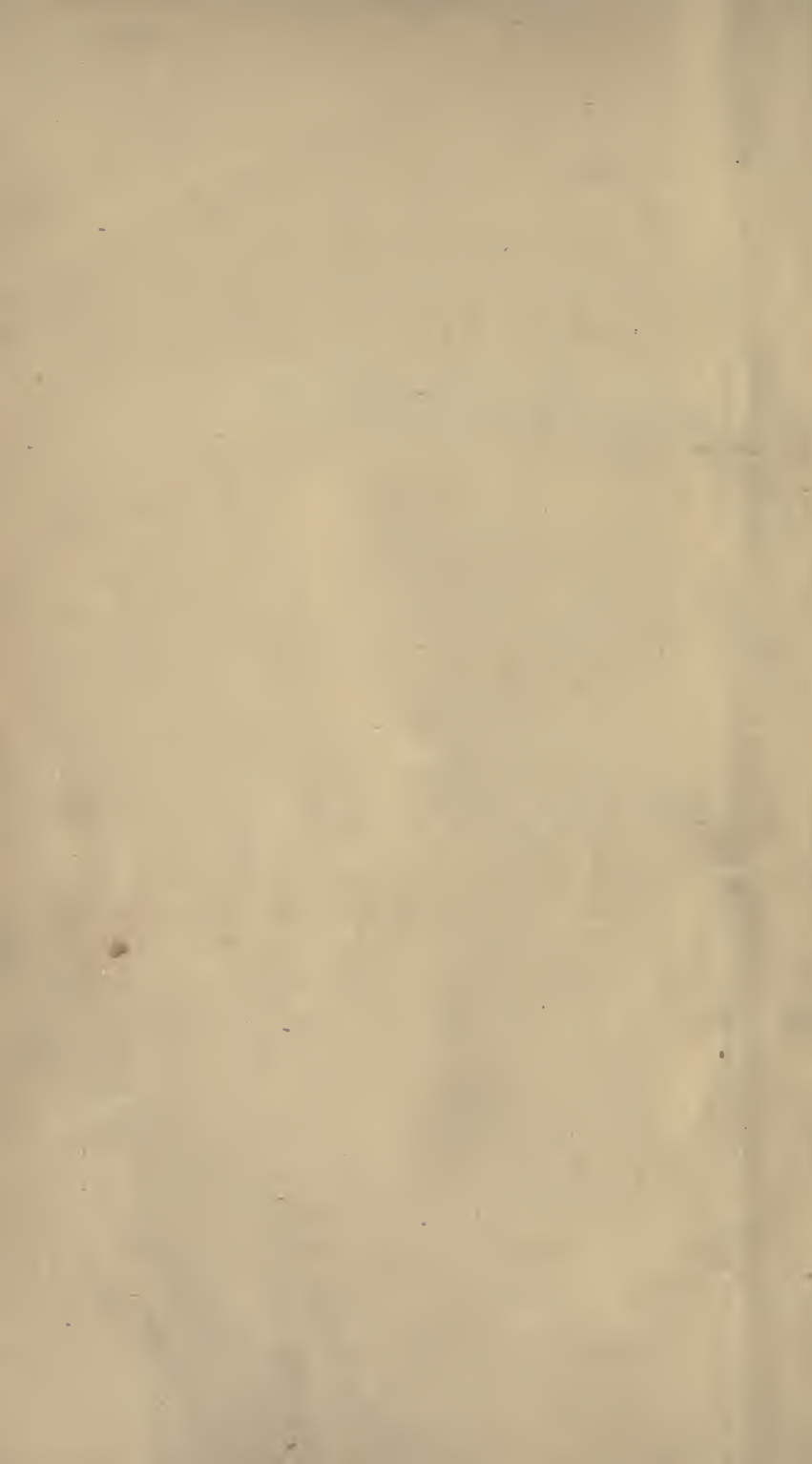
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A  
TAHITIAN AND ENGLISH  
**DICTIONARY,**  
WITH  
INTRODUCTORY REMARKS  
ON THE  
POLYNESIAN LANGUAGE,  
AND A  
SHORT GRAMMAR  
OF THE  
TAHITIAN DIALECT:  
WITH AN APPENDIX

CONTAINING A LIST OF FOREIGN WORDS USED IN THE  
TAHITIAN BIBLE, IN COMMERCE, ETC., WITH THE SOURCES  
FROM WHENCE THEY HAVE BEEN DERIVED.



by  
John Davies

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TAHITI:  
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## INTRODUCTORY REMARKS

ON THE

### POLYNESIAN LANGUAGE.

**T**HE inhabitants of most of the numerous Islands of the South Sea, called by modern Geographers by the general name of *Polynesia*, have one common Language, which for that reason may be called the *Polyne-sian*; it prevails also over a considerable part of *Australia*, yet it has apparently no affinity with the languages or dialects of the major part of the Australasians.

The Polynesian, whether it may be considered as a primitive or mother tongue itself, or a sister of the *Malay*, derived from one common parent, is undoubtedly of great antiquity, the people that speak it being, it is probable, separated for ages from the rest of the world, having no intercourse with any other nation, and thinking till lately, that they themselves were the only people in existence.

And while, as the Language of a rude and uncivilized people, it has, as might be expected, many deficiencies, when compared with the highly cultivated and polished languages of Europe, it has, at the same time, in some respects, a force, a simplicity, and precision, as in the instance of the personal pronouns, that may perhaps be superior to them all.

Its resemblance to the Hebrew in the conjugation of the Verbs, and in many of its primitive words, could easily be shown; many words seem to have truly Hebrew roots, such as *mate*, death, *mura* or *maramara*, bitter, *rapau* to heal, *pae*, side, &c.

As the Polynesian prevails over such a vast tract of the South Pacific Ocean, and is spoken by people for the most part inhabiting small detached islands, having little

or no intercourse with each other, it has a great variety of dialects, yet not so different, but they all may easily be known to belong to one common language.

Of these Dialects, the principal are, the *Samoaan*, the *Hawaiian*, or that of the Sandwich Islands, the *Marquesan*, that of *New Zealand*, the *Tongatabuan*, or that of the Friendly islanders, and the *Tahitian*. The others, so far as they are known, bear more or less affinity, some to one, and some to another of these.

There is, in the Polynesian Language, a great number of radical or primitive words, that seem to prevail through all the dialects, having nearly the same pronunciation, and the same ideas affixed to them; such as *mate*, death; *vai*, water; *ua*, rain; *fenua*, land; *tai*, the sea; *uta*, the shore; *metua*, a parent; *Atua*, God, &c.

Other words, such as the numerals, the personal and possessive pronouns, are nearly the same in all the groups, and probably the same may be said of the use of the adjectives, and of the conjugation of verbs.

Many words, however, appear very different, when they are not so in reality, because in some dialects the first syllable of a word is dropped or exchanged; as, *t* for *k*, *h* for *f*, *n* for *ng*, *l* for *r*, or the contrary, as the word *man* in the *Hawaiian*, is *kanaka*; as also in *Parata* or one dialect of the *Paumotu* people, in the *Marquesan* it is *anata*, in the *Tongatabuan*, *tangata*, as also at *New Zealand* and *Samoa*, and in the *Fijian* dialect, it is *tomota*, and in the *Tahitian*, *taata*. *Iha* is the general word for *fish* in the different dialects, but *iã* in *Tahitian*, also *buaka* for a hog, but *puaa* in *Tahitian*. *Ra* is the general word for the sun, but at the *Marquesas*, *a*, and the *Friendly islands*, *la*. *Ariki* and *aiki* are the general words for a king or principal chief, in *Tahitian*, it is *arii*.

Of the above dialects, those that bear the greatest resemblance to each other are the *Hawaiian*, the *Marquesan*, and that of *New Zealand*; the *Tahitian* comes next, and differs chiefly from them in abridging the words, and dropping a great number of consonants, and in discarding entirely the nasal *ng*, the *g*, and *k*.

The *Tongatabuan* dialect differs from them all in many respects, it substitutes the *l* for the *r*, and uses the *j* con-

sonant, which the other dialects never do, it has strong aspirates resembling the Greek *chi*, or the ancient British *ch*, and has a great number of words unknown in the other dialects of the Polynesian language, but they may probably be traced to the dialects used at the Fijis, New Caledonia, and the Marian or Ladrone islands; there seems to be nothing in the dialect of the Friendly islanders to support the conjecture that the New Zealanders are *their* descendants.

The *Fijians* are undoubtedly a different race of people from the Friendly islanders, and apparently from all that speak the Polynesian language; and though their language is partly Polynesian, they have a great many words that indicate a different origin. The words *Kalao*, God; *Leva*, a woman, *Siego*, the Sun, *tolatola*, a shoulder, *sala*, a leg, &c., seem to have no affinity with the true Polynesian, though they may have with some of the Malay dialects; *bulam* or *bulan*, the words used by the Fijians for the moon, are also used by the Malays.

Before these introductory remarks are closed, it will be well to point out the general modes adopted by the Tahitians of transmitting historical facts, previous to the introduction of letters among them.

They had several methods by which they secured that object, and the first that may be mentioned, was, the history of their gods. This was called in the native language, "Rohu Atua." In their accounts, gods and men were so blended together, that it is impossible to distinguish, in many cases, the one from the other.

Taaroa, was considered by them as self-existent, and the creator of all things, and as such, they presented to him the first fruits of their lands.

Taaroa first created the family of the gods, who dwelt with him in the "Po," or region of darkness. He next created a secondary class of deities, to superintend the affairs of this world.

These were said to be made from a log of Aito, cut up into chips, and each chip was converted into a secondary deity.

The first man and woman, descended from Taaroa by his daughter "Hina" She is said to be now in the moon.



The Rohu Atua gives the following account of the titular god and royal family of Huahine.

Tutapu and his wife dwelt on a land called Puatiriura. They had an only daughter, Hotuhiva. No husband was to be found for her on her own land. Her parents, however, were very anxious she should obtain one, and therefore put her in a drum, called Taihi, under the care of Tane and the god or idol Taputura, and sent her to sea. After sailing about for some time, they landed at Manunu on Huahine; which name signifies "cramped."

The spot was formerly called "Toerauroa."

Tane became the titular god of Huahine. The young lady, Hotuhiva, was married to a chief named Teaonui-marua. They had two sons, Tina, and Hena, and they are considered to be the ancestors of the present chiefs.

Another method was the "aufau fetii," i. e. family genealogies. The sovereign Chiefs paid more attention to this subject than persons of the lower orders did. Their accounts extend much farther back, and are more correct than those of the latter class.

On the supposed validity of these genealogies, the Chiefs found their claims to supreme authority; and the land proprietors their claim to their patrimonial possessions. Parents, therefore, are very careful to teach their children the aufau fetii, that they may trace back their ancestors as far as possible. When a dispute arises respecting land, each party repeats the list of his ancestors who have been proprietors of the said land, and the person who can trace farthest back into past ages, and give the most consistent account of his pedigree, is allowed to have just claim to the disputed land.

All such genealogies were committed to memory; and when reference was made to them in land disputes, the parties trusted entirely to it, and do so, in most cases, at the present time; some few only having written them. The Sovereign chiefs were, as every thing belonging to them was, moa (sacred), and few besides themselves, were acquainted with them.

Legendary tales formed another method which they adopted of transmitting historical facts from generation to generation, and some of these were highly

wrought in hyperbolic language, to give to the individuals of whom they were related, and to their descendants, a claim to the reverence due to a divine nature.

Giving peculiar designations to their wars, victories, and individuals, was another custom practised to memorialise past events.

There has been a great aptness among these islanders from time immemorial, in selecting terms for such a purpose.

A destructive sea fight near an island on the reef of Raiatea, is designated "Te tamai i te hoo roto;" and the mention of that term to the old men who were engaged in it, calls to mind the awful scenes and conflicts which then took place, and which were witnessed by them.

Another conflict between the Poraporans, and the islanders of Raiatea, and Huahine, is called "te tamai huri aua;" this term reminds the Poraporans of the greatest state of humiliation they had experienced for many years; as their fastness was almost taken, and themselves were compelled to sue for peace and liberty.

Another method of commemorating individual circumstances, as well as public events, was that of taking new names, which has long been very common, and is still practised. These circumstances are, accidents, sickness, deaths, &c. A father takes the name "avae mai," (diseased foot) because his child, or some other member of the family, had been suffering from a bad foot. Another is called "Iriti," because some person of the family died of convulsions. Another is named Pilha-ati, from the circumstance of a relative having been buried in a coffin made of the ati. The name Pomare, was given to him upon the same principle, illustrated by the foregoing circumstances. Po, signifies night, and Mare, coughing; and as the sovereign had had a severe *night* of *coughing*, he adopted the name.

The last mode that shall be mentioned is their Pehes, or songs.

Such a practice of transmitting historical circumstances to posterity, common to all unlettered countries, was frequently adopted by the inhabitants of the Socie-

ty and Georgian islands. These pehes were of a national, domestic, and individual character.

The inhabitants of one island would set forth the peculiar character, and convey their own ideas of the inhabitants of a neighbouring island. Some circumstance which occurred in the wars, would often form the foundation of a pehe.

Parties on the same island composed pehes respecting their fellow islanders. These refer to some disagreement between themselves; and also to any particular line of conduct pursued by certain individuals.

To such an extent was the practice adopted, that there are pehes respecting almost every district, piece of land, and family.

After the arrival of the Missionaries, much labour was spent during the first years of their residence in the islands, collecting materials for a dictionary, which was eventually drawn up with considerable care, and sent home to England to be printed, by the Directors of the London Missionary Society; but as the Missionaries were not, at that period, fully agreed among themselves as to the orthography, the Directors recommended delay in order to consider what alteration of that kind might be thought advisable. The present work was arranged by the Rev. John Davies, of Papara, and was ready for the press upwards of twelve years ago, and part of it was then actually published by the Rev. D. Darling, at Bunaauia, but deficiency of type, and other unavoidable circumstances, interrupted the progress of the work.

The following short grammar is a second edition of the one which was published in 1823, with corrections and additions.





A  
**SHORT GRAMMAR**  
OF THE  
**TAHITIAN DIALECT.**

THE TAHITIAN ALPHABET.

LETTERS.	NAMES.	SOUNDS OF PRONUNCIATION.
A a	ah ✓	as a in Father.
E e	e ✓	as a in Fate.
F f	fa	as f in Farm.
H h	he	as h in Heaven.
I i	i ✓	as e in Me.
M m	mō	as m in Mote.
N n	nu	as n in Noon.
O o	o ✓	as o in Go.
P p	p	as p in Pat.
R r	ro	as r in Rode.
T t	t	as t in Time.
U u	u ✓	as u in Rule.
V v	v	as v in Veer.

The above letters represent what are termed *native* sounds. The remaining letters are foreign sounds, and are pronounced as follows :

- B pronounced as p.
- D }  
G }  
K } pronounced as t.  
S }  
Z }
- L pronounced as r.
- W pronounced as ua.
- Ph pronounced as f.

The Tahitian dialect abounding in vowels, and discarding every hard consonant, it is very difficult for the Tahitians to pronounce such consonants as occur not in any of their own words; yet there seems to be a necessity of introducing the above supplementary letters for the sake of proper names and foreign words. Several of them are used in the other dialects.

Some of the Tahitian consonants are often exchanged, as *f* for *h*, and *h* for *f*, in a considerable number of verbs, when the prefixes *fau* or *haa* occur. The *h* is invariably pronounced with the aspirate, though frequently so softly, as not to be perceived by foreigners, unless peculiar attention be paid to it. Sometimes the *r* and the *n* seem to be exchanged, as *ramu*, *namu*, but what is most remarkable in the pronunciation of the Tahitian consonants, is, the universal practice of confounding *b* and *p*, *d* and *t*, and it is a fact, that scarce a Tahitian can be found, who is able to distinguish between them. In spelling or pronouncing the letters singly, they run all the *ps* into *b*, and all the *ts* into *d*; but in speaking, they immediately turn most of them into *p* and *t*, and there is hardly a Tahitian word, in which it can be said, that *b* and *d* are universally used. These two letters *b* and *d* have, therefore, been rejected from the Tahitian Alphabet. Some few words in the dictionary commencing with *b*, will be again found under the letter *p*.

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#### OF THE VOWELS.

The common sound of the Vowels is that which is exemplified above; but there are many instances where the same sounds in *quality*, are different in *quantity*, being much longer in some words, where the vowels ought to be marked with a circumflex, thus; â, ê, î, ô, û. In some few instances the vowel *a* is pronounced very short, as in *tapono*, a shoulder, *tata*, to bale, *tatou*, to count, *parau*, speech, &c., which might be marked thus; tâpono, tàtà, tàtau, &c. In some few others, it seems to have

the sound of *a* in the English word *liar*, as, *pape*, water, *vave*, soon, and the future adverb *ia*.

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#### DIPHTHONGS.

The Tahitian diphthongs are all of that character which is termed proper; as each vowel has its own distinct sound.

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#### SYLLABLES.

In the formation of Tahitian words, the consonants must be invariably separated by one or more vowels. And when Tahitians write, or pronounce Foreign words, they always insert vowels between the consonants. Every syllable is invariably terminated with a vowel.

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#### WORDS.

The words in Tahitian, as in English, may be divided into nine different sorts, viz.: the article, the noun, the adjective, the pronoun, the verb, the adverb, the preposition, the conjunction, and the interjection.

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#### OF THE ARTICLE.

If the Article be considered as an "index to the noun, to limit and designate its signification," the following appear to be used in Tahitian as articles: *a*, *te*, *o*, *na*, *mau*, *tau*, *pue*, *hui*, *te hoe*, *e tahi*, and *ma* or *maa*.

1. *E* and *te* are commonly (not always,) what *a*, or *an* and *the* are in English, viz., indefinite and definite articles, as in the following examples:

e taata, a man,	te taata, the man.
e manu, a bird,	te manu, the bird.
e fare, a house.	te fare, the house.
e pure, a prayer.	te pure, the prayer.
e tahua, a priest,	te tahua, the priest.

Sometimes the article *te* is prefixed to proper names ; as *Te maharo*, *Te mehameha*, &c., apparently to ease the pronuuciation ; and at other times it is placed before nouns, where no article would be used in English, as *te Atua*, which ought to be translated *God*, and not, the *God*.

Sometimes it seems to be rather emphatic than definite, as when Captan Wallis visited Tahiti in 1767, some of the old people in relating the circumstance, and the consternation the inhabitants were in on seeing the ship, &c., say “*tao aera ratou, e ere outou te taata.*” they thought that you were not *men* but gods, or some superior beings.

2. The *o* is supposed to have the nature of an article, as it is prefixed as an index to the pronoun when in the nominative case, as *o vau*, *o oe*, *o oia*, *o maua*, &c., as also to proper names of persons and places ; as *o Pomare*, *o Tu*, *o Tea*, &c., *o Moorea*, *o Huahine*, *o Raiatea*, *o Tahiti*, &c. ; some, however, suppose it to be the sign of the nominative case. Not understanding this, strangers have often made it a part of the name itself, as *Otahiti* ; but there is no more propriety in writing *Otahiti* for the name of the Island, than there would be in writing *Oengland* and *Ofrance*, for *England* and *France*.

3. The words *te hoe* and *e tahi* are used in Tahitian exactly in the same way as the French *article of unity*, viz. ; when *un* or *une* is used, they are prefixed to nouns to signify *one thing* in a vague sense, as the French say, *une pomme*, an apple, *une heure*, an hour, so the Tahitians would say, *te hoe vi*, *te hœ hora*, any one, but only one in a vague sense.

When the noun will not admit of individuality, as wind, water, earth, &c. *ma* or *maa* is prefixed, as *maa pape*, some water, *maa matai*, some wind, &c. and often the article of unity is also used ; as, *homai e tahi* or *te hoe maa pape*, give me some little water.

4. The words *na*, *mau*, *tau*, *pue*, and *hui*, are prefixed to nouns, to denote plurality in such nouns, and to limit and restrict in a manner, well known to the natives, but not easily attained by a foreigner.

*Na* is prefixed to nouns to denote, in general, a small plurality, two or three, or a small number, as *na metua*, parents, both father and mother ; *na taata*, the men, two



or three, or a few; but sometimes it may denote a great number, when it is uncertain.

*Mau* seems to be an unlimited plural, as *mau taata*, men, any number; *mau metua*, parents, without limiting the number.

*Tau* seems to be used to denote a small indefinite plurality in the noun, as "aita rea *tau taata rii*," but few men, two or three, or a small number; yet it does not seem to be used exactly as synonymous with *na*. The words *pue* and *hui* are also prefixed to certain collective nouns, and mark no definite plurality; as, *pue arii*, the royal family or principal chiefs, *pue raatira*, the subordinate chiefs collectively, *hui arii*, and *hui raatira*, appear to have nearly the same meaning as *pue arii* and *raatira*; but *pue taata* seems to be an exception, as being more limited; *hui hoa*, is also used for friends, denoting a number of them without limiting it.

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#### OF NOUNS.

Nouns have two numbers, the singular and plural, or, perhaps more properly, the Tahitian nouns, when not in the singular number, have a plurality limited or unlimited, as determined by the articles mentioned above, viz., *na*, *mau*, *tau*, *pue*, and *hui*, which are prefixed to the various nouns, for there is nothing *commonly* in the noun itself, to signify either number or gender. Sometimes the plurality of the noun is signified by the adjective following it, as *puaa maitatai*, good hogs.

*Na* prefixed to a noun denotes a limited plurality, as;

*Iä*, fish, *na iä*, two, or a few fishes.

*Ofai*, stone, *na ofai*, stones, two or more.

*Pepe*, a butterfly, *na pepe*, butterflies, two or more.

*Rao*, a fly, *na rao*, flies, two or more, but limited.

The unlimited plurals are formed by prefixing *mau* to the noun, as;

Atua,	God,	mau Atua,	Gods.
Varua,	Spirit,	mau Varua,	Spirits.
Fatu,	Lord,	mau Fatu,	Lords.

Arii,	King,	mau Arii,	Kings.
Haavá,	Judge,	mau Haavá,	Judges.
Fetia,	Star,	mau Fetia,	Stars.
Fenua,	Country,	mau Fenua,	Countries.

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OF GENDER.

The gender is distinguished, either by different words, or by adding *tane* or *vahine*; *oni* or *ufa*, to the noun, as follows;

Paha, a boar,	Matiaa, or maiaa, a dam or sow.
Tuane, a brother of a sister,	Tuahine, a sister of a brother.
Tamatoa, a boy,	Tamahine, or potii, a girl.
Tane, a male,	Vahine, a female of womankind.
Oni, a male, of beasts,	Ufa, a female of beasts.

Most of the nouns have no gender, and may be considered as neutral, or common, when not determined by the connexion, or by *tane* or *Vahine*. *oni* or *ufa*, being added to the noun; as, *metua*, a parent, male or female; but to determine which, *tane* or *vahine* must be added; thus, *metua tane*, a father, or male parent, *metua vahine*, a mother or female parent, *metua hovai*, a parent in law, *metua hovai tane*, a father in law, *metua hovai vahine*, a mother in law, *hunoa*, a child in law, *hunoa tane*, a son in law, *hunoa vahine*, a daughter in law. *Puaa* is a common noun, and means any one of the swine kind, but *puaa oni*, is a male of the swine, and *puaa ufa*, a female or sow. So *mamu*, a bird, is in itself a common noun, and so is *iú* a fish, *raau*, a tree or plant, but when a tree or plant is to be distinguished as male or female, *tane* or *vahine* is added, as *nivita tane*, the male papaw tree; *nivita vahine*, the female papaw. *Moora* is any of the duck or goose kind, and so is *moa*, any of the domestic fowl kind, and to distinguish cock and hen, goose and gander, duck and drake; *oni* or *ufa*, must be used.

## OF CASE.

If by case be understood the different endings of the noun, the Tahitian nouns have no cases, that is, nothing in the noun itself to distinguish its case. It has been said that English nouns have but one variation of case, viz. : the genitive or possessive, and therefore English cases of nouns are distinguished by the prepositions, to, for, with, from, by, &c., and by the same means the Tahitian cases of a noun may be distinguished, viz., by the little words *a, na, o, no, te, i, e,* and *ia*.

## EXAMPLES.

Haavâ, a judge.

## SINGULAR.

Nom.	Te haavâ, the judge.
Gen.	No te haavâ, of or belonging to the judge.
Dat.	I te haavâ, to the judge.
Acc.	I te haavâ, the judge.
Voc.	E te haavâ e, o judge.
Abl.	E, i, or na, te haavâ, by the judge.

## PLURAL.

N.	Te mau haavâ, the judges.
G.	No te mau haavâ, of or belonging to the judges.
D.	I te mau haavâ, to the judges.
A.	I te mau haavâ, the judges.
V.	E te mau haavâ e, o judges.
Ab.	E, i, or na, te mau haavâ, by the judges.

Substitutive pronoun, mea, such an one.

## SINGULAR.

N.	O mea, such an one.
G.	No mea, of such an one.
D.	Ia mea, to such an one.
A.	Ia mea, such an one.
V.	E mea e, o such an one.
Ab.	E, ia, or na, mea, by such an one.

## OF THE ADJECTIVE.

The adjective is commonly placed after the noun to express its quality; as, taata *maitai*, a *good* man, Atua *mana*, a *powerful* God, raau *maoro*, a *long* tree, te rai *teitei*, the *lofty* sky, te ofai *teimaha*, the *heavy* stone, pa-rau *paari*, *wise* speech.

In some few instances the Tahitian adjectives correspond in number with the nouns to which they belong, as:

SINGULAR.	PLURAL.
E taata maitai, a good man,	E taata maitatai, good men.
E taata ino, a bad man,	E taata iino, bad men.
E raau rahi, a large tree,	E raau rarahi, large trees.

The word *mau* might be inserted; as, *mau* taata maitatai, good men.

There is nothing in the adjective itself to denote comparison, or degrees of qualities, this is done by the aid of particles, *i*, *ae*, *atu*, *hau*, *roa*, *ino*, and *e*, as:

- E mea maitai, a good thing.
- E mea maitai *ae*, a better thing in a small degree.
- E mea ino, a bad thing.
- E mea ino *ae*, a worse thing, or a little worse.
- Teitei, high, teitei *ae*, a little higher.
- Rahi, great, rahi *ae*, a little greater.
- Rahi *atu*, great beyond the thing compared.
- Rahi *roa*, very great.
- Rahi *roa atu*, greater still, or beyond.
- Rahi *roa ino atu*, immoderately great.

Sometimes the word *hau* is used when two things are compared; as, o tei *hau* ia i te rahi, that *outstretches*, or outdoeth in greatness. *Hau atu* is also used, when it is still greater, as:

- E mea maoro, a long thing.
- Ua *hau* teie i te maoro, this is longer.
- Ua *hau atu* hoi teie, this is still longer.
- Ua *hau e* atu teie, this is much longer than any of them.



Another way of comparing is by placing the adjective before the noun that is to be compared with another, and inserting the preposition *i* or *ia* between those two; as, *e rahi teie i tera*, this is great to that, or *e iti teie i tera*, this is little to that. *E rahi Tabiti i Moorea*, Tahiti is great to Moorea; *e rahi atu Beretane*, Britain is great beyond Tabiti; *e rahi roa 'tu America*, America is great beyond them all.

Sometimes an accumulation of epithets is used to magnify the greatness, or signify the littleness of an object; as, *E mea ino rahi roa tu*, a thing *exceedingly* bad,  
*E mea iti haihai roa*, a thing *exceedingly* little.

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#### OF THE PRONOUNS.

The personal pronouns are used in the Tahitian with peculiar precision, they are of three sorts, singular, dual, and plural.

##### SINGULAR PRONOUNS.

- 1st. Person, O Vau, I.
- 2d. Person, O oe, Thou.
- 3d. Person, O oia, He, She, or it.

O mea is also often used as a substantive pronoun in the 3d. person singular, answering to *such an one*.

##### DUAL PRONOUNS.

- 1. { O Tauga, Thou and I, or we two.  
 { O Maua, He and I, or I the speaker, and another.
- 2. O Orua, Ye two.
- 3. O Raua, They, two persons spoken of.

##### PLURAL PRONOUNS.

- 1. { O Tatou, ye and I, or we and you, and our party.  
 { O Matou, we, three or more.
- 2. O Ontou, you or ye, three or more.
- 3. O Ratou, they, three or more.

*Vera* is also a plural indefinite pronoun of the third person. It is commonly used in speaking of persons in their presence, and may be either dual or plural.

The pronouns have no distinction of gender, but the cases are distinguished as follows:

## SINGULAR.

- N. O Vau, I.  
 G. Na'u, no'u, mine.  
 D. Ia'u, to me:  
 A. Ia'u, Me  
 Ab. Ia, na, or e au, by me.

## DUAL.

- N. { O taua, Thou and I, or we two.  
 { O maua, He and I.  
 G. { Na taua, no taua, Ours, two.  
 { Na maua, no maua, His and mine.  
 D. & A. { Ia taua, us two, to us, &c.  
 { Ia maua, him and me, to him and me.  
 Ab. { Ia, na, or e taua, by us two.  
 { Ia, na, or e maua, by him and me.
- N. O orua, ye two.  
 G. Na orua, no orua, belonging to you two.  
 D. & A. Ia orua, ye two, to you two, &c.  
 Ab. Ia, na, or e orua, by you two.
- N. O rava, they two.  
 G. Na rava, no rava, theirs, two.  
 D. & A. Ia rava, them two, to them.  
 Ab. Ia, na, or e rava, by them.

## PLURALS.

- N. { O tatou, ye and I.  
 { O matou, we three or more.

- G. { Na tatou, no tatou, ours, ye and I.  
 { Na matou, no matou, ours three or more.
- D. & A. { Ia tatou, to us and party.  
 { Ia matou, us three or more, to us,
- Ab. { Ia, na, or e tatou, by us and party.  
 { Ia, na, or e matou, by us three or more.
- N. O outou, you or ye, three or more.  
 G. Na outou, yours, three or more.
- D. & A. Ia outou, you three or more, to you, &c.  
 Ab. Ia, na, or e outou, by you three or more, &c.
- N. O ratou, they, three, or more.  
 G. Na ratou, no ratou, theirs, three or more.
- D. & A. Ia ratou, them, three or more, to them, &c.  
 Ab. Ia, na, or e ratou, by them, three or more.

THE INDEFINITE PLURAL, *Verâ*.

- N. O verâ, they.  
 G. Na verâ, no verâ, theirs.
- D. & A. Ia verâ, them, to them, &c.  
 Ab. Ia, na, or e verâ, by them.

## POSSESSIVE PRONOUNS.

## SINGULAR.

- 1st. person, Na'u, no'u, ta'u, to'u, a'u, o'u, mine.  
 2d. person, Na oe, no oe, ta oe, to oe, a oe, o oe, thy, thine.  
 3d. person, Na'na, no'na, ta'na, to'na, a'na, o'na, his,  
 hers, its.

As *ana* and *ona* appear to be both used as pronouns of the 3d. person singular, so it appears also that the possessives, na'na, no'na, ta'na, to'na, a'na, o'na, and the objective ia'na, are contractions of na ana, no ona, ta ana, to ona, a ana, o ona, ia ana or ia ona.

Sometimes the possessive pronouns of the singular, differ from the above, and may be called *neuter* or *universal* possessives, as they regard not the difference of *na* and *no*, as,

- 1st. person, Tau, my, (rather than mine.)  
 2d. person, To, thy.  
 3d. person, Tana, (pronounced short) his, hers, its.

Sometimes another deviation from the common rule occurs, viz.; substituting the possessive of the first person singular, for the second, omitting the apostrophe only; as, tau, tou, nau, nou, au, ou, for ta oe, to oe, na oe, no oe, &c. It seems to be a complimentary form, like the English *you* for *thou*.

## DUAL.

1st. person. Na taua, no taua, ta taua, to taua, a taua, o taua, Ours, (two) myself and another I am speaking to.

Na maua, no maua, ta maua, to maua, a maua, o maua, mine and his or hers.

2d. person. Na orua, no orua, ta orua, to orua, a orua, o orua, belonging to you two.

3d. person. Na raua, no raua, ta raua, to raua, a raua, o raua, theirs (two) that I am speaking of.

## PLURAL.

1st. person. Na tatou, no tatou, ta tatou, to tatou, a tatou, o tatou, Ours, I or we, and the party addressed.

Na matou, no matou, ta matou, to matou, a matou, o matou. Ours, three or more.

2d. person. Na outou, no outou, ta outou, to outou, a outou, o outou, Yours, three or more.

3d. person. Na ratou, no ratou, ta ratou, to ratou, a ratou, o ratou, Theirs, three or more.

There are distinctions as to the use of *na*, *ta*, and *a*, and of *no*, *to*, and *o*, the following are examples; *Na vai te maa?* whose is the food? *Na mea*, it belongs to such a one. *Parau na te Atua*, the word of God. *Te oē na Golia*, the sword of Goliath. *Tamaiti na te arii*, the king's son. *Fare no te Atua*, the house of God. *Fenua no Iseraela*, the land of Israel. *Te Atua no te rai*, the God of heaven. *Ta'na maa*, his food; *to'na abu*; his cloth; *ta'na parau*, his word; *to'na reo*, his voice; *aita a'na maa*, he has no food; *aita o'na abu*, he has no garments, *aita o'na manao*, he has no thoughts, &c.



## RELATIVE PRONOUNS.

The relative pronouns are *tei*, *o tei*, *na'na*, *eaha*, *vai*, *taua*, *teihea*, and *tei reira*, answering to who, which, that and what; as, *E ao to'na o tei matau ia Iehova*, Blessed is he *who* feareth the Lord. *Te taata na'na te hara ra*, the man *whose* the sin is. *Oia te taua mau ra, o tei haa-pao maitai mai i te ati raa ra*, he is a true friend, *who* is faithful in adversity. *Taua mea i parau hia ra*, the thing *that* was spoken of. *Taua taata ra*, *that* man. *E ere ra to tei reira fenua anae ra*, "and not for that nation only." John, xi. 52. *Aha* or *eaha*, *vai*, and *teihea* are used interrogatively only; as, *E iha taua mea ra!* What is that thing? *Eaha tena?* What is that (by you.) *Eaha te Atua?* E Varua. What is God? A Spirit. *O vai te haere?* Who goes? *Na vai te taoa?* Whose property? or to whom does it belong. *Tei ia vai te taoa?* With whom is the property? *Teihea te huru?* What is its likeness? *Teihea te maitai, teie anei, e tera anei?* Which is the best, this or that? *Vai*, is commonly applied to persons, and *eaha* to things, as who and which are used in English. *Vai* is thus declined;

N. O vai? Who?

G. Na vai? no vai? Whose?

D. & A. Ia vai, Whom? to whom?

Ab. E, Ia, or na vai? by whom?

## DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are, *teie*, *teie nei*, *eie*, *eie nei*, referring to a thing, or things at hand, and *tera*, *era*, *tena*, *ena*, to things at a distance. *Teie*, seems to answer exactly to the French *ceci*, this, and *teie nei*, to *celui ci* and *celle ci*, this here close at hand; but sometimes the *t* is dropped, and *eie* or *eie nei* used; as, *teie taata, this man*, *teie nei vahine, this woman here*, *I naha eie pue o' epiti*, "behold here are (or these) two swords." Luke xxii, 38. *Epiti eie*, these two, or two these, (literally) *i eie nei pue mahana*, these days (ces jours ci.) Luke xxiv, 18.

*Teie nei mau mea, these things here*. *Tera*, that at a distance, as *celui la* and *celle la*, that there; *tera mau*

mea, those things at a distance, *ceux la* and *celles lu*. *Tera taata*, that man at a distance, *tera mau taata*, those men, as if pointed out at a distance.

*Tena* is also *that* at a distance, but it differs from *tera* in being addressed to the person or persons at the place where the thing pointed at is, or is supposed to be, the *na* is sometimes added; as *tena na mau mea*, those things at the place, or near the place of the person addressed. *Outou na*, you there, that I am speaking to.

*Taua*, its contractive *aua*, and *ia* are also often used as demonstrative pronouns, when *taua* or *aua* are used, they ought to be followed by *ra*, *nei*, or *na*, in some part of the same sentence; as, *tana peropheta ra*, that prophet expected, or spoken of. *Taua mea nei*, that thing here mentioned or understood. *Tana taata i parau hia ra*, that man spoken of. *Taua taata na*, that man before mentioned. *Ia*, is used often as a demonstrative, as *Oia ia*, that is it, or it is that, *O vau ia*, I am that, or I am he or it. The *ia* by a peculiar idiom of the Tahitians is often used as a demonstrative, where no such word would be used in English; as, "E peropheta ia oia," he is a prophet. John ix. 17. "Na'u ia ratou i tiai i to ioa na." I kept them in thy name. John xvii, 12.

There are other words sometimes used as *indefinite* pronouns, viz. *e tahi*, *ve tahi*, *fanu*, *too fanu*, *te hoe pae*, *e tahi pae*, &c., as, 'Te paraparau ra *etahi pae*, te haapii raa *ve tahi*, te parahi noa ra *te hoe pae*, te papai raa te rahi; some are conversing, others are learning, some are sitting idle, but most are writing. E *fanu ia*, some fish. E *toofanu mau* Pharisea, some of the Pharisees.

The Tahitian personal and possessive pronouns are often made emphatic by affixing or adding to them the particle *iho*, answering to the English *self*. It implies not only emphasis but opposition also, as *na'na iho i parau*, he spoke of it him *self*. *Na'na iho i hamani*, he made it him *self*, without the assistance of another. This particle always identifies the person, time, place, or thing, spoken of.

## PERSONS SINGULAR.

- Nom. O vau iho, myself.  
 O oe iho, thyself.  
 O oia iho, himself, herself, itself.

## PERSONS DUAL.

- Nom. O taua iho, Thou and I ourselves.  
 O maua iho, He and I ourselves.  
 O orua iho, You two yourselves.  
 O raua iho, They two, themselves.

## PERSONS PLURAL.

O tatou iho, ourselves, I or we speaking and another, and so of matou iho, outou iho, ratou iho.

- Gen. Na'u iho, no'u iho, ta'u iho, to'u iho, a'u iho, o'u iho, mine myself, not another's; and so of  
 Na oe iho, no oe iho, ta oe iho, to oe iho, a oe iho, o oe iho.  
 Na'na iho, no'na iho, ta'na iho, to'na iho, &c.  
 Na taua iho, no taua iho, ta taua iho, &c.  
 Na matou iho, no matou iho, &c.  
 Na outou iho, &c. Na tatou iho, &c.

- D. & A. Ia'u iho, myself, to myself.  
 Ia oe iho, thyself, to thyself.  
 Ia'na iho, himself, to himself.  
 And so of all the following :  
 Ia taua iho, ia maua iho, ia orua iho, &c.  
 Ia tatou iho, ia matou iho, ia outou iho, &c.  
 Ab. N'au iho, &c., by me, &c.

## OF VERBS-

The Verbs in Tahitian are of three sorts, active, passive, and neuter. A verb active is such as *hinaaro*, to love, *amu*, to eat; as, *te hinaaro nei au i te parau*

maitai, I love the good word. Te *amu nei au i te maa*, I eat the food.

A Verb passive is commonly known by the particle *hia* being added to it, as *hinaaro hia*, loved, e mea *hinaaro hia* e au te parau maitai, the good word is loved by me. The verb neuter is such as *noho*, to sit, *tia*, to stand, it declares the being, state, or condition, of the person or thing mentioned; as, *pohe*, to be sick or dead, te *ara ra oia*, he is awake; te *taoto ra*, he is asleep.

But besides being distinguished as active, passive, and neuter, most Tahitian verbs have a *causative active*, and a *causative passive* form, resembling the Hebrew conjugation termed *Hiphil*, and its passive *Huphal*. All the regular active verbs may therefore be conjugated four different ways, as, for example; *ite*, to know; *fuaite*, to cause knowledge, or make known; *ite hia*, known; *faa-ite hia*, to cause to be known.

The *causative* form of the verb is denoted by prefixing *faa*, *haa* or *ta*, to the verb; the passive by adding the particle *hia*, or in some instances the *a*; the causative passive by prefixing *faa*, *haa*, or *ta*, and affixing the *hia*; as, *faa ora hia*, *faa amu hia*, *haa mau hia*, &c.

The neuter verbs, and most, if not all the nouns, may be turned into causative active verbs by prefixing the *faa*, *haa*, or *ta*, and into the causative passive by adding the *hia*; as, *mate*, to be dead, *haa mate*, to cause death, *haa mate hia*, to be caused to be killed or slain, or to be caused to be in a state of *mate*, or death. E *vaa*, a canoe, *haa vaa*, to get a canoe, (or literally to cause a canoe,) *haa vaa hia*, to cause a canoe to be obtained.

The Verbs have three persons, the singular, *vau*, *oe*, *oia*; *ana* or *ona*; the dual, *taua*, *maua*, *oru*, *raua*; and the plural, *tatou*, *matou*, *outou*, and *ratou*, besides the indefinite *vera*, and the substitutive *mea*.

The verbs have the following modes or moods; the Indicative, te *parau nei*, *speaks* here; the Imperative, a *parau*, *speak*, or do speak; and the Subjunctive, *ahiri parau*, e *parau atu vau*, had I any thing to speak, I would speak. There are four tenses or times, in which the verb speaks; viz., the present; as, te *papai nei au*, I write,



or am now writing; the imperfect, *te papai ra vau*, I was (then) writing, the perfect, *i papai na vau*, I wrote or have written, the future, *e papai au*, I shall or will write. These four tenses have commonly these marks, the present is denoted by prefixing *te* to the verb, and inserting *nei* between it and the pronoun; the imperfect by prefixing the *te*, and inserting the *ra* instead of the *nei*; the perfect by prefixing an *i* to the verb, and adding the *na*; the future by prefixing the *e*.

Should it be thought more convenient or regular to reduce the conjugations to two, then the first would be the verb active; as, *hinaaro* to love, and its passive *hinaarohia*, loved; and its second conjugation would be, *faa hinaaro*, to cause to love, and its passive, *faa hinaaro hia*, caused to be loved. But inconveniences would attend this method in respect of neuter verbs, &c.; as, *manao*, *haamanao*, *manao hia*, &c.

The *nei* and the *ra* are marks of *locality* as well as of time, as for example; *te papai nei oia*, he writes here at this place, and *te papai ra oia*, he writes or is writing there, at that place, but the tense is the present.

## E HAAPII TO TEACH. (VERB ACTIVE.)

INDICATIVE MOOD.—*Present Tense.*

- |   |             |  |
|---|-------------|--|
| 1 | pers, sing. | Te haapii nei au, I teach,                   |
| 2 | - - - - -   | Te haapii nei oe, Thou teachest.             |
| 3 | - - - - -   | Te haapii nei oia, He she, or it teaches.    |
| 1 | dual,       | { Te haapii nei taua, I and thou teach.      |
|   |             | { Te haapii nei maua, I and he teach.        |
| 2 | - - - - -   | Te haapii nei orua, You two teach.           |
| 3 | - - - - -   | Te haapii nei raua, They two teach.          |
| 1 | plural,     | { Te haapii nei tatou, I or we and party ad- |
|   |             | dressed, teach.                              |
|   |             | { Te haapii nei matou, We 3 or more, teach.  |
| 2 | - - - - -   | Te haapii nei outou, You 3 or more, teach.   |
| 3 | - - - - -   | Te haapii nei ratou, They 3 or more, teach.  |

*Imperfect Tense.*

- |   |       |  |
|---|-------|--|
| 1 | sing. | Te haapii ra vau, I taught or did then teach.      |
| 2 | - - - | Te haapii ra oe, Thou taughtest or did then teach. |

3 - - - Te haapii ra oia, He she or it taught or did then  
teach.

Dual, Te haapii ra taua, maua, orua, raua, etc.

Plural Te haapii ra tatou, matou, outou, ratou, etc.

*Perfect Tense.*

1 pers. sing. I haapii na vau, I have taught.

2 - - - - - I haapii na oe, Thou hast taught.

3 - - - - - I haapii na oia, He she or it has taught.

Pers. dual. - I haapii na taua, maua, orua, raua, etc.

Pers. plural, I haapii na tatou, matou, outou, etc.

*Future Tense.*

1 pers. sing. E haapii au, I will or shall teach.

2 - - - - - E haapii oe, Thou wilt or shalt teach.

3 - - - - - E haapii oia, He, she or it will or shall teach.

Pers. dual. - E haapii taua, maua, orua, raua, etc.

Pers. plural. E haapii tatou, matou, outou, ratou, etc.

IMPERATIVE MOOD.

2 pers. sing. A haapii oe, teach thou, or do thou teach.

3 - - - - - E haapii oia, let him or her teach.

2 pers. dual. A haapii orua, teach you two, or do you, etc.

3 - - - - - E haapii raua, let them two teach.

2 pers. plural. A haapii outou, teach you three or more.

3 - - - - - E haapii ratou, let them 3 or more, teach.

SUBJUNCTIVE MOOD.

*Present Tense.*

The present tense of the subjunctive is usually the same as the indicative, the condition being implied and understood from the connection, as follows :

1 sing. Te haapii nei au, If I teach or am teaching.

2 - - Te haapii nei oe, If thou teach, or art teaching.

3 - - Te haapii nei oia, If he, she, or it teach, etc.

Dual. Te haapii nei taua, maua, orua, etc.

Plural. Te haapii nei tatou, matou, outou, etc.

Sometimes the conditional conjunction *Ahiri*, if, is prefixed to the verb, and the tense appears to be the present imperfect, as :

1 sing. Ahiri te haapii nei au, If I were now teaching or were now to teach.

2 - - Ahiri te haapii nei oe, If thou wert now teaching, or wert now to teach.

- 3 - - Ahiri te haapii nei oia, If he were now teaching,  
or were he now to teach.

And the same in all the duals and plurals.

*Imperfect Tense.*

- 1 sing. Ahiri te haapii ra vau, If I were then teaching.  
2 - - Ahiri te haapii ra oe, If thou taught or wert then  
teaching.

- 3 - - Ahiri te haapii ra oia, If he, she or it taught, or  
were then teaching.

And the same of all the duals and plurals.

*Perfect Tense.*

- 1 sing. I haapii na vau, If I have taught.  
2 - - I haapii na oe, If thou have taught.  
3 - - I haapii na oia, If he, she, or it have taught.

The same of the duals and plurals.

*Future Tense.*

- 1 sing. E haapii au ra, If I shall or will teach.  
2 - - E haapii oe ra, If thou shalt or wilt teach.  
3 - - E haapii oia ra, If he or she shall or will teach.

The same of the duals, and plurals.

It is also common to prefix *ia* to the verb when in the future of the subjunctive ; as,

- 1 sing. Ia haapii au, If I will or shall teach.  
2 - - Ia haapii oe, If thou wilt or shalt teach.  
3 - - Ia haapii oia, If he or she will or shall teach.

And the same of the duals, and plurals.

Or thus, Ia haapii au ra, oe ra, oia ra, etc.

HAAPII HIA, TO BE TAUGHT. (VERB PASSIVE.)

INDICATIVE MOOD.—*Present Tense.*

- 1 sing. Te haapii hia nei vau, I am taught.  
2 - - Te haapii hia nei oe, Thou art taught.  
3 - - Te haapii hia nei oia, He or she is taught.

The same of the duals, taua, maua, etc.

And of the plurals tatou, matou, etc.

*Imperfect Tense.*

- 1 sing. Te haapii hia ra vau, I was (then) taught.  
2 - - Te haapii hia ra oe, Thou wast taught.  
3 - - Te haapii hia ra oia, He or she was taught.

The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I haapii hia na vau, I have been taught.  
 2 - I haapii hia na oe, Thou hast been taught.  
 3 - - I haapii hia na oia, He or she has been taught.  
 The same of the duals and plurals.

*Future Tense.*

- 1 sing. E haapii hia vau, I shall or will be taught.  
 2 - - E haapi hia oe, Thou shalt or wilt be taught.  
 3 - - E haapii hia oia, He or she, shall or will be taught.  
 The same of the duals and plurals.

## IMPERATIVE MOOD.

The passive verb is often used imperatively, as *haapii hia*, when the subject or person is not mentioned but understood, it is generally, however, so used when the adverbs of prohibition *eiaha*, or *auaa*, precede; as, *eiaha e haapii hia*, let (him, her or it, understood) not be taught, *auaa e parau hia tu*, let (the person understood) not be addressed or spoken to.

The imperative of passive verbs is very often expressed by way of wishing or intreating, and is much used in prayers or supplicatory addresses; as,

- 1 sing. Ia haapii hia vau, may I or let me be taught.  
 2 - - Ia haapii hia oe, mayest thou, or be thou taught.  
 3 - - Ia haapii hia oia, may he or she be taught.  
 The same of the duals and plurals.

SUBJUNCTIVE MOOD — *Present Tense.*

- 1 sing. Te haapii hia nei au, If I be taught.  
 2 - - Te haapii hia nei oe, If thou be taught.  
 3 - - Te haapii hia nei oia, If he or she be taught.  
 The same of the duals and plurals.

The condition of this tense is commonly understood by the connection, or tone of voice, so as not to be mistaken.

This tense is also often used like the present and perfect, without expressing the condition; as,

E haapii hia vau, oe, oia, tana, maua, &c., tatou, &c.

*Imperfect Tense.*

- 1 s. Ahiri te haapii hia ra vau, If I were then taught.  
 2—Ahiri te haapii hia ra oe, If thou wert then taught.  
 3—Ahiri te haapii hia ra oia, If he or she were then taught.  
 The same of the duals and plurals.



*Perfect Tense.*

- 1 sing. I haapii hia na vau, If I have been taught.  
 2 - - I haapii hia na oe, If thou have been taught.  
 3 - - I haapii hia na oia, If he or she have been taught.  
 The same of the duals and plurals.

*Future Tense.*

- 1 sing. Ia haapii hia vau, If I shall or will be taught.  
 2 - - Ia haapii hia oe, If thou wilt or shalt be taught.  
 3 - - Ia haapii hia oia, If he or she will or shall be taught.  
 The same of the duals and plurals.

TAOTO, (or moe) to sleep, (Verb neuter.)

INDICATIVE MOOD.—*Present Tense.*

- 1 sing. Te taoto nei au, I sleep.  
 2 - - Te taoto nei oe, Thou sleepest.  
 3 - - Te taoto nei oia, He, she, or it sleeps.  
 The same of the duals and plurals,

*Imperfect Tense.*

- 1 sing. Te taoto ra vau, I slept, or was then asleep.  
 2 - - Te taoto ra oe, Thou didst sleep, or wast then asleep.  
 3 - - Te taoto ra oia, He she or it slept, or was then  
 The same of the duals and plurals. [asleep.]

*Perfect Tense.*

- 1 sing. I taoto na vau, I have slept.  
 2 - - I taoto na oe, Thou hast slept.  
 3 - - I taoto na oia, He she, or it has slept.  
 The same of the duals and plurals.

*Future Tense.*

- 1 sing. E taoto vau, I will or shall sleep.  
 2 - - E taoto oe, Thou wilt or shalt sleep.  
 3 - - E taoto oia, He she or it will or shall sleep.  
 The same of the duals and plurals.

## IMPERATIVE MOOD.

- 2 sing. A taoto oe, sleep thou, or do thou sleep.  
 3 - - - E taoto oia, let him or her sleep.  
 2 dual. A taoto orua, sleep you two.  
 3 - - - E taoto raua, let them (two) sleep.  
 2 plural A taoto outou, sleep you, three or more.  
 3 - - - E taoto ratou, let them (three or more) sleep.

Sometimes in the imperative the pronoun is omitted, but understood from the circumstances ; as, A taoto na, sleep. the *na* being often added to the verb.

SUBJUNCTIVE MOOD.—*Present Tense.*

- 1 sing. Ahiri te taoto nei au, If I be asleep.  
 2 - - Ahiri te taoto nei oe, If thou be asleep.  
 3 - - Ahiri te taoto nei oia, If he or she be asleep.

The same of the duals and plurals.

*Imperfect Tense.*

- 1 sing. Ahiri te taoto ra vau, If I were asleep, or was then asleep.  
 2 - - Ahiri te taoto ra oe, If thou wert asleep, or wast then asleep.  
 3 - - Ahiri te taoto ra oia, If he, or she were asleep, or was then asleep.

The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I taoto na vau, If I have slept.  
 2 - - I taoto na oe, If thou have slept.  
 3 - - I taoto na oia, If he, she or it have slept,

The same of the duals and plurals.

*Future Tense.*

- 1 sing. Ia taoto vau, If I will or shall sleep.  
 2 - - Ia taoto oe, If thou wilt or shalt sleep.  
 3 - - Ia taoto oia, If he, she or it will or shall sleep.

The same of the duals and plurals.

Or it may be thus expressed, ahiri, vau, oe, oia, taua, &c., e taoto, or ahiri e taoto vau, oe &c., or else without the condition expressed thus, E taoto vau ra, if, or should I sleep, and so of the other pronouns.

The *Infinitive* of the foregoing verbs, is merely the verb itself, as, *haapii*, *haapii hia*, and *taoto*, or thus by prefixing an *e*, E haapii, to teach, E haapii hia to be taught, and E taoto, or e moe, to sleep.

As to what is termed a *Participle*, there is in Tahitian nothing, apparently, that is sufficient to denominate it a different part of speech or even a different modification of the verb, except it be in the words *taiha*, and *otoha*, crying or saluting ; but they appear to be nouns, and so

are *hamaniraa hia*, the time or place of making, *purauraa hia*, the time or place of speaking, *fauoraraa hia*, the healing, or time or place of healing, &c.

An example of a regular Tahitian Verb in all its conjugations, moods and tenses.

MAU, to hold.—First Conjugation.

INDICATIVE MOOD.—*Present Tense.*

- 1 sing. Te mau nei au, I hold.  
 2 - - Te mau nei oe, Thou holdest.  
 3 - - Te mau nei oia, He or she holds.  
 p. dual. Te mau nei tana, māna, orua, rana.  
 p. plur. Te mau nei tatou, matou. etc.

*Imperfect Tense.*

- 1 sing. Te mau ra vau, I held, or did then hold.  
 2 - - Te mau ra oe, Thou heldest or didst then hold.  
 3. - - Te mau ra oia, he or she held.

*Perfect Tense.*

- 1 sing. I mau na vau, I have held.  
 2 - - I mau na oe, Thou hast held.  
 3 - - I mau na oia, He or she has held.  
 The same of the duals and plurals.

*Future Tense.*

- 1 sing. E mau au, I will or shall hold.  
 2 - - E mau oe, Thou wilt or shalt hold.  
 3 - - E mau oia, He or she will or shall hold.  
 The same of the duals and plurals.

IMPERATIVE MOOD.

- 2 sing. Mau oe, hold thou, or do thou hold.  
 3 - - - Mau oia, Let him or her hold.  
 1 dual. Mau tana, hold thou and I.  
 2 - - - Mau orua, do you two hold.  
 3 - - - Mau rana, let them two hold.  
 1 plural. Mau tatou, let us, three or more, hold.  
 2 - - - Mau outou, hold you, three or more.  
 3 - - - Mau ratou, let them, three or more, hold.

SUBJUNCTIVE MOOD.—*Present Tense.*

- 1 sing. Te mau nei au, If I hold.  
 2 - - Te mau nei oe, If thou hold.  
 3 - - Te mau nei oia, If he or she hold.

The same of the duals and plurals.

*Imperfect Tense.*

- 1 s. Ahiri te mau ra vau, If I held or did then hold.  
 2 - Ahiri te mau ra oe, If thou held or didst then hold.  
 3 - Ahiri te mau ra oia, If he or she held.

The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I mau na vau, If I have held.  
 2 - - I mau na oe, If thou have held.  
 3 - - I mau na oia, If he or she have held.

The same of the duals and plurals.

*Future Tense.*

- 1 sing. E mau au ra, If I will or shall hold.  
 2 - - E mau oe ra, If thou wilt or shalt hold.  
 3 - - E mau oia ra, If he or she will or shall hold.

The same of the duals and plurals.

Or it may be expressed thus, Ia mau au, Ia mau oe, Ia mau oia, taua, maua, &c., commonly adding the ra.

2d. Conjugation, HAAMAU, causing to hold.

INDICATIVE MOOD.—*Present Tense.*

- 1 s. Te haamau nei au, I cause to hold, or do cause to hold.  
 2 - Te haamau nei oe, Thou causest to hold.  
 3 - Te haamau nei oia, He or she causes to hold.

The same of the duals and plurals.

*Imperfect Tense.*

- 1 sing. Te haamau ra vau, I (then) caused to hold.  
 2 - - Te haamau ra oe, Thou causedst to hold.  
 3 - - Te haamau ra oia, He or she caused to hold.

The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I haamau na vau, I have caused to hold.  
 2 - - I haamau na oe, Thou hast caused to hold.  
 3 - - I haamau na oia, He or she has caused to hold.

The same of the duals and plurals.



*Future Tense.*

- 1 s. E haamau au, I will or shall cause to hold.  
 2 - E haamau oe, Thou wilt or shalt cause to hold.  
 3 - E haamau oia, He or she will or shall cause to hold.  
 The same of the duals and plurals.

## IMPERATIVE MOOD.

- 2 s. A haamau na oe, cause thou to hold.  
 3 - - E haamau oia, let him or her cause to hold.  
 1 dual E haamau taua, do you and I cause to hold.  
 2 - - A haamau na orua, let you two cause to hold.  
 3 - - E haamau raua, let them two cause to hold.  
 1 plur. E haamau tatou, let us 3, or more, cause to hold.  
 2 - - E haamau outou, let you 3, or more, cause to hold.  
 3 - - E haamau ratou, let them 3, or more, cause to hold.

SUBJUNCTIVE MOOD.—*Present Tense.*

- 1 sing. Te haamau nei au, If I cause to hold.  
 2 - - Te haamau nei oe, If thou cause to hold.  
 3 - - Te haamau nei oia, If he or she cause to hold.  
 The same of the duals and plurals.

*Imperfect Tense.*

- 1 sing. Ahiri te haamau ra vau, If I then caused to hold.  
 2 - - Ahiri te haamau ra oe, If thou didst cause to hold.  
 3 - - Ahiri te haamau ra oia, If he or she caused to hold.  
 The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I haamau na vau, If I have caused to hold.  
 2 - - I haamau na oe, If thou have caused to hold.  
 3 - - I haamau na oia, If he or she have caused to hold.  
 The same of the duals and plurals.

*Future Tense.*

- 1 sing. Ia haamau au, If I will or shall cause to hold.  
 2 - - Ia haamau oe, If thou wilt or shalt cause to hold.  
 3 - - Ia haamau oia, If he or she will or shall cause to hold.  
 The same of the duals and plurals.

## MAU HIA, to be held.—3d. Conjugation.

INDICATIVE MOOD.—*Present Tense.*

- 1 sing. Te mau hia nei au, I am held.  
 2 - - Te mau hia nei oe, Thou art held.  
 3 - - Te mau hia nei oia, He or she is held.  
 The same of the dual and plurals.

*Imperfect Tense.*

- 1 sing. Te mau hia ra vau, I was (then) held.  
 2 - - Te mau hia ra oe, Thou wast held.  
 3. - - Te mau hia ra oia, he or she was held.  
 The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I mau hia na vau, I have been held.  
 2 - - I mau hia na oe, Thou hast been held.  
 3 - - I mau hia na oia, He or she has been held.  
 The same of the duals and plurals.

*Future Tense.*

- 1 sing. E mau hia vau, I will or shall be held.  
 2 - - E mau hia oe, Thou wilt or shalt be held.  
 3 - - E mau hia oia, He or she will or shall be held.  
 The same of the duals and plurals.

## IMPERATIVE MOOD.

- 1 sing. Ia mau hia vau, may I or let me be held.  
 2 - - Ia mau hia oe, mayest thou, or be thou held.  
 3 - - Ia mau hia oia, may he or she be held.  
 The same of the duals and plurals.

SUBJUNCTIVE MOOD.—*Present Tense.*

- 1 sing. Te mau hia nei au, If I be held.  
 2 - - Te mau hia nei oe, If thou be held.  
 3 - - Te mau hia nei oia, If he or she be held.  
 The same of the duals and plurals.

*Imperfect Tense.*

- 1 sing. Te mau hia ra vau, If I were or was then held.  
 2 - - Te mau hia ra oe, If thou wert held.  
 3 - - Te mau hia ra oia, If he or she were held.  
 The same of the duals and plurals.

*Perfect Tense.*

- 1 sing. I mau hia na vau, If I have been held.  
 2 - - I mau hia na oe, If thou have been held.

- 3 - - I mau hia na oia, If he or she have been held.  
The same of the duals and plurals.

*Future Tense.*

- 1 sing. Ia mau hia vau, If I will or shall be held.  
2 - - Ia mau hia oe, If thou wilt or shalt be held.  
3 - - Ia mau hia oia, If he or she will or shall be held.  
The same of the duals and plurals.

## 4th. Conjugation, HAAMAU HIA, causing to be held.

INDICATIVE MOOD.—*Present Tense.*

- 1 sing. Te haamau hia nei au, I am caused to be held.  
2 - - Te haamau hia nei oe, Thou art caused to be held.  
3 - - Te haamau hia nei oia, He or she is caused to be  
The same of the duals and plurals. [held.]

*Imperfect Tense.*

- 1 s. Te haamau hia ra vau, I was then caused to be held.  
2 - Te haamau hia ra oe, Thou wast caused to be held.  
3 - Te haamau hia ra oia, He or she was caused to be held.  
The same of the duals and plurals.

*Perfect Tense.*

- 1 s. I haamau hia na vau, I have been caused to be held.  
2 - I haamau hia na oe, Thou liast been caused to be held.  
3 - I haamau hia na oia, He or she has been caused to be  
The same of the duals and plurals. [held.]

*Future Tense.*

- 1 s. E haamau hia vau, I will or shall be caused to be held.  
2 - E haamau hia oe, Thou wilt or shalt be caused to be held.  
3 - E haamau hia oia, He or she will or shall be caused to  
The same of the duals and plurals. [be held.]

## IMPERATIVE MOOD.

- 1 s. Ia haamau hia vau, may I be caused to be held.  
2 - Ia haamau hia oe, mayest thou be caused to be held.  
3 - Ia haamau hia oia, may he or she be caused to be held.  
The same of the duals and plurals.

SUBJUNCTIVE MOOD.—*Present Tense.*

- 1 s. Te haamau hia nei au, If I be caused to be held.  
2 - Te haamau hia nei oe, If thou be caused to be held.  
3 - Te haamau hia nei oia, If he or she be caused to be held.  
The same of the duals and plurals.

*Imperfect Tense.*

- 1 s. Te haamau hia ra vau, If I was then or were caused to be held.
- 2 - Te haamau hia ra oe, If thou wert caused to be held.
- 3 - Te haamau hia ra oia, If he or she were caused to be held.  
The same of the duals and plurals. [held.]

*Perfect Tense.*

- 1 s. I haamau hia na vau, If I have been caused to be held.
- 2 - I haamau hia na oe, If thou have been caused to be held.
- 3 - I haamau hia na oia, If he or she have been caused to be held.  
The same of the duals and plurals. [be held.]

*Future Tense.*

- 1 s. Ia haamau hia vau, If I will or shall be caused to be held.
- 2 - Ia haamau hia oe, If thou wilt or shalt be caused to be held.
- 3 Ia haamau hia oia, If he or she will or shall be caused to be held.  
The same of the duals and plurals. [to be held.]

The above is the conjugation of a regular verb in its various modes, times, and significations; but there are in Tahitian, as in other languages, anomalous verbs of various kinds. Some are irregular in their form, others in their significations, or applications, as they are now used by the natives, such as *ani* to ask, *faa ani*, to give away.

Some are often used as auxiliaries to other verbs, and sometimes as principal verbs themselves, as *pau*, which commonly accompanies another principal passive verb; as, *Ua pau i te amu hia*, it is eaten, or *consumed* by eating, sometimes it is used alone, signifying consumed, vanquished, or conquered.

*Ua*, is a particle of very frequent use, and may be considered as an *affirmation* or auxiliary verb of being, but not a distinctive mark of tense. It is prefixed to verbs to signify, that the action expressed by the verb has taken place, or is now existing, or shall exist or take place in connection with some act or circumstance, mentioned or implied, as for instance, "A vavahi na teienei nao, e ua rui toru anae *ua* tia faahou ia ia'u. John ii. 19.

It is moreover used as a prefix to all kinds of adjectives *affirming* the present existence of the quality men-



tioned, and strongly *implying* its former absence, or the want of; as,

Ua ino, it is (now) bad,	Ua meumeu, it is thick.
Ua maitai, it is now good,	Ua rairai, it is thin.
Ua potu, it is short,	Ua ereere, it is black.
Ua roa, it is long,	Ua teatea, it is white.
Ua teitei, it is high,	Ua rearea, it is yellow.
Ua haahaa, it is low,	Ua uraura, it is red.

Most nouns may be turned into different kinds of verbs in the following manner;

<i>Nouns.</i>	<i>Verbs Active.</i>	<i>Verbs Passive.</i>
Aho,	faa aho	aho hia.
Amaa	faa amaa	amaa hia.
Amae	faa amae	amae hia.
Anae	faa anae	anae hia.
Ete	faa ete	ete hia.
Io	faa io	ioa hia.
Fata	faa fata	fata hia.
Fare	faa fare	fare hia.
Pape	tapape	pape hia.
Manao	haamanao	manao hia.

Adjectives are turned into Verbs thus :

<i>Adjectives,</i>	<i>Verbs Active,</i>	<i>Verbs of the 4th conjug.</i>
Aano	faa aano	faa aano hia.
I	faa i	faa i hia.
Iti	faa iti	faa iti hia.
Itoito	faa itoito	faa itoito hia.
Fatata	faa fatata	faa fatata hia.
Maitai	haamaitai	haa maitai hia.
Nehenehe	faanehenehe	faa nehenehe hia.

<i>Verbs neuter.</i>	<i>Verbs active.</i>	<i>Verbs of the 4th conjug.</i>
Ara	faa ara	faa ara hia.
Ata	faa ata	faa ata hia.
Moe	haamoe	haamoe hia.
Noho	faa noho	faano ho hia.
Taoto	faa taoto	faataoto hia.
Vare	haavare	haavare hia.

Some words are used as nouns and verbs neuter without any alteration but in the 2d. and 4th conj., thus ;

<i>Nouns.</i>	<i>Verbs neuter.</i>	<i>V. of the 2d.</i>	<i>V. of the 4th conj.</i>
Ora	ora	faaora	faaora hia.
Mate	mate	haamate	haamate hia.
Pohe	pohe	haapohe	haapohe hia.
Ea	ea	faaea	faaea hia.
Oto	oto	faaoto	faaotohia.

But besides the above mentioned distinctions of the verbs, there are others of *reduplication*, not yet taken notice of, and those of various forms.

Some appear to have a *duality* of number, although not always perhaps definite, such as *popohe*, *hohore*, *rereva*, *apipiti*, &c. Others, signifying a repetition of the action have the whole verb doubled, as *hiohio*, *revareva*, &c.

But the greatest number in repeating the verb, drop a syllable or a letter, some in the first, as *hahaere*, *paraparaui*, *horohoro*, *hohoe*, &c., others in the last part of the compound; as, *opanipani*, *patiatia*, *amuimui*, *munaonao*, *faarooro*, *apoopoo*, *faaiteite*, *faatiatia*, *tipaopao*, *aroharoha*; *vaihoiho*, &c., others differ from all these in their form or application, as, *pararahi*, *parahirahi*, *pararau*, &c.

The following is a list of them :

*Horo*, to run, *hohoro*, when two persons run together.

*Hoo*, to barter, buy or sell, *hohoo*, when two persons do so.

*Pou*, to descend or come down, *popou*, when two persons descend together.

*Pohe*, to die, (*mate* is the common and old Polynesian word,) *popohe*, when two persons die together, hoe a *popohe* raa.

*Reva*, to go or depart, *rereva*, when two persons go together.

The greatest number, however, of the *reduplicates*, have no mark of number, but denote a repetition of the action, as in the following examples :

*Amaha*, to split or open, *amahamaha*, to do so repeatedly.

*Amui*, to associate, *amuimui*, to do so repeatedly.

*Apoo*, to meet or assemble for some business, *apoopoo*, to do so repeatedly.

*Aroha*, to pity, love or compassionate, *aroharoha*, to do so repeatedly.



- Faaroo*, to hear, *faarooroo*, to listen or hearken repeatedly, or hear repeated conversations.
- Faaita*, to make known, *faaitaite*, to make known repeatedly or by little and little.
- Faatia*, to relate or rehearse, *faatiatia*, to do so repeatedly, by taking by little any subject of discourse.
- Feruri*, to reason, or exercise the judgment, *feruriruri*, to do so repeatedly.
- Haapii* to teach, *haapiipii*, to do so repeatedly.
- Hio*, to look, *hiohio*, to act the spy by looking or prying into things repeatedly.
- Haere*, to go or move, *hahaere*, to repeat the motion.
- Hopoi*, to carry or convey, *hopohopoi*, to carry or convey repeatedly.
- Huti*, to pull or pluck, *hutihuti*, to pluck repeatedly, as the feathers of a fowl.
- Hauvare*, to deceive, *haavarevare*, to cause repeated deceptions.
- Horoi*, to wash, *horohoroi*, to wash repeatedly.
- Hoe*, to paddle or row, *hohoe*, to do so repeatedly.
- Mahemo*, slipped off, *mahemohemo*, did so repeatedly.
- Matara*, loosened or got free, *mataratara*, a repetition of the same.
- Manao*, to think, *manaonao*, to exercise thoughts with anxiety or concern.
- Ofati*, to break, *ofatifati*, to do so repeatedly.
- O oti*, to cut, *otioti*, to repeat the action.
- Opani*, to shut as a door, *opanipani*, to repeat the same.
- Patia*, to strike, thrust or pierce, *patiatia*, to repeat the action.
- Parahi*, to dwell or abide, *pararahi*, to dwell or abide, applied to two persons; *parahirahi*, to abide occasionally or for a little while. "No *parahirahi* ae i o outou." John, vii. 33.
- Parau*, to speak, *pararau*, applied to two conversing together, *paraparau*, to converse repeatedly. *Paraparau raa*, a conference or meeting for speaking.
- Rave*, to take or receive, *raverave*, to take in hand repeatedly, as a person waiting at table.
- Tipao*, to mark, *tipaopao*, to do so repeatedly.

*Ui*, to ask or inquire, *uiui*, to make repeated inquiries.  
*Utaru*, to dig the ground, *utarutaru*, to do so repeatedly.  
*Vaiho*, to leave, *vaihoiho*, to leave frequently.

## OF ADVERBS.

There are in Tahitian, as in other languages, a great variety of adverbs, the principal of which are adverbs of time, place, order, quantity, quality, affirmation, negation, interrogation, comparison, doubting, indication, restriction, and prohibition.

*Of Time.*

Time present. *Teie* and *teinei*, now or this present instant, *nei* here, or this present instant.

Time past: *Nauanei*, to day (past); *nanahi*, yesterday, *ia*, when, *i nafea*, when connected with an interrogation, time past; *aenei*, signifying the action past, or gone by; *ra* and *acera* have a similar meaning; *hou*, late or lately, as, *hou aenei*, or *hou iho nei*, lately, past, but not long ago; *mutaa aenei*, *mutaa iho*, and *mutaa iho ra*, formerly.

Time to come: *Aunei*, or *auanei*, to day, (to come) and sometimes it signifies that an action will shortly take place; *aria*, presently; *ariana*, by and by or shortly; *ia roovauae*, in a little while or shortly; *ia roaroa iti ae*, in a little time or presently; *ia*, when, future; *ananahi*, or *apopo*, to-morrow.

Time indefinite: *Pinepine*, often; *roauiho*, applied to an action often repeated; *mahia*, as, *eita mahia*, soon or quickly, *vave*, soon; *vavevave*, very soon, or speedily; *reira*, then.

*Of Place.*

*Nei*, here; *ae*, a little aside, or a small distance higher or lower, or farther off, *iho*, also determines the place of the action, similar to *ae*; *acera* and *ra*, signify distance aside; *na*, denotes the place where the person addressed is, and is opposed to *nei*; as, *i o na*, yonder with you; and *i o nei*, here with me; *atu*, and *atura*, denote the action to be passing from the speaker or agent, or the place understood; *mai*, *maira* and *mai nei*, the reverse, the aspect of the action being *towards* the person or place understood; *reira*, there, *reiraiho*, there at that very place.

The following are also used as adverbs, *inia*, above; *iraro*, below; *i roto*, within; *i rapae*, or *i vaho*, out, without; as, *haere i nia*, go above; *haere iraro*, go below, &c.

#### Of Order.

*Matamua* or *matamehai*, first in order or foremost; *muri iho* or *muri ae*, that which comes close behind or afterwards; *na*, as *oc na*, thou *first* in order; *mata na i te papai teienei*, write this *first*. *Teihea te papai na?* Which shall be written *first*? *Teie na*, this *first*.

#### Of Quantity.

*Atira*, enough, or (there is) a sufficiency; *ariirea*, a little or small quantity; *rahi*, much; *e rahi*, too much; *iti*, little; *e iti*, too little; *noinoi*, little or small; *haihai*, very little; as, *e mea iti haihai roa*, a very little thing; *e raverahi*, many; *aita rea*, few.

#### Of Quality.

*Tia*, right or straight; *hape*, wrong; *ino*, ill; *maitai*, well; *teoteo*, proud, or proudly; *nehenehe*, orderly or in good condition; *purotu*, comely; these, and many other adjectives seem to be used adverbially.

#### Of Affirmation.

*E*, yea, or yes; *oia*, yes; *ia*, truly so, or truly it is it, or that; *oia mau*, truly so; *parau mau*, or *taru mau*, truth, or the very truth.

#### Of Negation.

*Aore*, *aima*, *aina*, *aipa*, *aita*, nay, nor, not; *aita roa*, not at all, or by no means; (time past,) *e ere*, *e ore*, *e ete*, no, not; (time present), *e ore*, *eita*, *eima*, *eina*, the same negatives, with respect to what is future. The time of these adverbs is most exactly observed by the Tahitians.

#### Of Interrogations.

*Eaha* or *aha?* What? and sometimes why; as, *Eaha i ore ai?* Why not? *No te aha?* for what reason or cause? *E hia?* how many? applied to things. *Too-hia?* how many? applied to persons. *Nahea?* how? or which way? *Eihea?* Where? or at what place? a thing or a person is to be. *Teihea?* Where? when the inquiry is about the place where a person or thing is supposed to be. *Ahea* or *afea?* When? (future); *na-*

*hea* and *nafea* when? time past, but the *i* is often prefixed, as, *i nafea*, when? *i nanahi*, yesterday.

*Of Comparison.*

*Mai*, like unto, *mai ia'na te huru*, like unto him; *te huru a te huru*, of one likeness. *Mai ia'na te rahi*, of one size or bigness with him; *mai te reira*, as that is; *Mai ore mai ora*, likely to be lost, or scarcely saved, but this is a peculiar Tahitian phrase that can hardly be Englished. *Mai ore mai noaa te boti ia matou*. Acts. xxvii. 16.

*Of Doubting or Contingency.*

*Paha*, perhaps; *peneiae*, probably, or it may be; *tia* or *tia ae*, peradventure, or it may be.

*Of Indication.*

*Ahio na!* lo! behold or take notice; *na* (without an aspirate) see here; *i naha!* behold with attention.

*Of Restriction.*

*Anae*, only; as, *oia anae*, he only; *otahi* or *hoe*, only, as *tamaiti otahi*, only son, or *tamaiti hoe ra*.

*Of Prohibition.*

*Eiaha*, not, *do not*, imperatively, as *Eiaha e eia*, *do not steal*. *Eiaha e taparahi i te taata*, *do not commit murder*. *Auaa* is used in the same way, as *auaa haere*, *do not go*.

The above are the principal adverbs in common use, but there are many more belonging to some of the above classes, and others, that may not strictly come under any of them.

## OF PREPOSITIONS.

A great number of words appear to be used sometimes as adverbs, and sometimes as prepositions, the principal prepositions are the following;

*Na*, by, *na te Atua i hamani i te taata*, man was made *by* God.

*E*, by, *e mea hamani hia e ana*, a thing made *by* him.

*Na*, for, *na outou*, *for* you, *Na vai?* *for* whom?

*No*, of, *no te taata*, *of* man. *No te Atua*, of God.

*Ia*, to, *hopoi atu ia mea*, take it to such an one.

*Tei nia*, above, *tei nia tei te rai*, *above* in the sky.



*Tei raro*, below, *tei raro tei te moana*, below in the deep.

*Tei roto*, in, within, *tei roto i te fare*, in the house.

*Tei vaho*, or *tei rapae*, outside, without, opposite to *tei roto*.

*I*, to or at, *i uta*, at a place inland, e pure te Atua, pray to God.

*Ma*, with, *ma te aau atoa*.

*Mua*, before; *muri*, behind.

*ia*, till; until, e tiai atu vau e *ia* tae mai oia ra. I will wait till he comes. *Roto* and *rotopu*, among.

*Iho*, close by, by the side of. *Fatata*, nigh or near.

*Piha'e*, and *pihaiho*, lying by the side of.

Also the signs of the cases of nouns, and the genitive and accusative of pronouns, are signified, for the most part, by the prepositions, *i*, *ia*, *na*, *no*, *ta*, *to*, and *a*, and *o*, as mentioned before. *Ti*, or *tei*, answers to *in*, but is commonly prefixed to *roto*, or *rapae*; as, *tei roto*, *tei rapae*; sometimes otherwise; as, *tei te pahi*, in the ship; *tei te fare*, in the house.

#### OF CONJUNCTIONS.

The usual words in Tahitian to join sentences, or different parts of a sentence together, are the following; *e*, *toa*, or *atoa*, *hoi*, *area*, *oi*, *ra*, *a* and *ma*.

*E* is a copulative conjunction, answering to *and*; as, *te rui e te ao*, day and night; *tane e te vahine*, husband and wife. *Toa*, *atoa*, and *hoi*, answer to *also*, and *likewise*, as, *haere atoa matou*, we also go, *haere atoa outou*, go ye likewise. *Na te Atua i hamani te rai*, *e to te rai atoa ra*, *nana hoi i hamani te fenua e te moana*, God made the sky and the things also therein contained, the land also, and the deep. *I*, also, often serves as a copulative conjunction where no English word can be found to answer it.

*Ma*, seems likewise to be a true Polynesian copulative, although lost in the Tahitian dialect, except in counting; as, *ahuru ma toru*, ten and three; *e piti ahuru ma pae*, twenty and five.

The disjunctives are; *area*, *e* and *ra*, as in the following examples; *eiaha tei reira*, *area teie*, not that but this; or thus, *eiaha ia*, *teie ra*, not that, but this; *teie anei*,

e tera? this or that? The following are conjunctions of various kinds; *ia*, if; *ahiri*, if; *oi*, lest, or that it may not; *a* has the same meaning, e ara *a* pohe, take care lest (you) die; also *o te*, as, *o te* pohe hoi, lest (he) should die. *I te mea, no te mea, noa, noa 'tu, noa iho*, these are conditional or inferential conjunctions answering to *therefore, because, although, &c.* "rave noa a oia i te semeio i raverahi i mua i to ratou aro, aore a ratou i faaroo ia'na. John xii. 37.

#### OF INTERJECTIONS.

There are various kinds of interjections, expressive of the feelings or sudden emotions of the mind; as,

*Aue!* of surprise, wonder, or astonishment. *Aue!* alas! of pain, grief or sorrow. *A!* of sudden indignation or disappointment. *A!* (pronounced differently) on a sudden discovery of something unlooked for. *Aha!* of sudden displeasure or vexation. *Ahe!* of surprise or affectionate concern about something that cannot be helped, as the death of a person. *Aue te piri e!* of wonder and surprise. *Aue te poupou e!* of admiration or wonder. *Haio* of disgust and contempt. *Hee!* of displeasure and vexation. *Uhu!* of disappointment in something that occurred. *Aitoe!* expressive of satisfaction as to some event that has taken place, as well fitting some previous cause or circumstance, or the state of the speaker's mind. *Manava!* of greeting or welcome to visitors. *Io nei oe!* of parting, as adieu, literally, thou be here. *Aita*, and *aore*, although generally adverbs of negation, yet are often used as interjections of wonder or surprise, *aita te mahana!* how hot it is! *aita te toteoe!* how cold it is! *aita te rave ata e!* how difficult to manage!

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#### OF SYNTAX.

The rules of syntax are usually comprised under those of *concord* or agreement of words, and those of *government* or dependence of words; many of the English rules of concord and government will not apply to the Tahitian dialect, but the following observations may be of some use.



*The Nominative Case and the Verb.*

There is nothing inherent in the verb, (a few of the *reduplicates* only excepted) to signify persons numbers nor gender, and consequently the rules about their concord or agreement with the verb have no place in *Tahitian*.

The nominative case commonly *follows* the verb, and may be easily known by putting the questions O vai? and eaha? who? why? which? what? as, *Te tere ra te rá*, the sun proceeds on its course. *Eaha te tere?* What proceeds? *Te rá*, the sun. *Te maue ra te manu*, the bird flies. *Eaha te maue?* What is it that flies? *Te manu*, the bird. *Haere atura Iesu i Ierusalem*, Jesus went to Jerusalem. *O vai te haere i Ierusalem?* who went to Jerusalem? the answer must be *Jesus* which is the nominative. But there are instances of the nominative being placed before the verb; as, *O vau te haere*, I go, or it is I that go. In this construction the *te* must be inserted between the pronoun and the verb; it also implies an opposition; as, It is I who go, not another. Also when a negative is used; as, *Eita vau e tae*, I will not go; or when an offer is made; as, *O vau nei te haere*, I will go.

When two nouns, signifying the same thing, are in apposition, *ra* must invariably be placed between them; as,

O te Aarii *ra*, O Pomare, tei papai.

The Queen, Pomare, who will write.

The omission of the *ra* would place the word "arii" in the genitive, and the sense would be the chief of the queen Pomare.

When two or more nouns or pronouns follow the same verb, the first only has the sign of the accusative case,

E parau atu ia Ioane, ratou, o Petero, e Paulo, ma.

*Substantive and Adjective.*

The Substantives in general, have no gender, or note of plurality in themselves, yet some of the adjectives have, and ought to agree with the substantives when they are preceded by the plural articles; as, *te mau raaui rarahi ra*, the great trees, *mau puaa iino*, bad hogs, *mau taata maítatai*, good men; *tautamarii tamaroa iino*, some bad boys.

It is also a general rule that the adjective ought to follow the substantive; as *E Atua mana*, mighty God, and not precede it as in English. Substantives are also often implied, but not expressed; as, *maua ia*, or *te maua*, ignorant, or the ignorant or unskilful, but the word *taata* or *man* is understood.

*The Antecedent and the Relative.*

The relatives are not affected by number or gender, they are often nominatives to the following verbs; as, *te Atua o tei faa ora ia'u*, the God who preserves me. *Taua*, which agrees with any sort of antecedent, ought always to be followed by either *ra*, *nei* or *na*, in some part of the sentence; as, *taua taata ra*, that man, before spoken of, *taua pen nei*, this custom mentioned or understood; see more on this subject under the relative pronouns.

*Of Government.*

One word governs another, when it causes it to be in some case or mood.

One substantive governs another; as, *To te Atua ra aroha*, God's pity or compassion; *Tu te arii ra parau*, the king's speech. Interrogative phrases or sentences, ought to be answered according to the interrogation; as, *Na vai tera ra mea?* *Na'u*, whose is that thing? Mine. *Te aha nei oe?* *Te ohipa nei au*; What doest thou here? I am at work here.

A verb active governs words in the dative or accusative cases; as, *te parau maira ia'u*, speaks to me, *te haapii mai nei ia'u*, teaches me, *te faaite atura ia'na*, makes known to him.

PRAXIS.

Ioane, xiv., 15. *Ua hinaaro outou ia'u ra*, e haapao i ta'u parau.

*Ua*, a particle of affirmation affixed to verbs, and adjectives affirming the existence of the action or quality to which it is prefixed.

*Hinaaro*, love, verb active 2d pers. plural, subj. mood, present tense, implying a condition, *if* you love.

*Outou*, pronoun, 2d. person plural, nominative case, you.

*Ia'u*, pron. 1st. person, singular, acc. case, *me*.

*Ra*, a particle or adverb of time or place.

*E*, a sign of the tense of the following verb.

*Haapao*, verb active, imperative mood, *regard* or *keep*, agreeing with its nominative, *outou*.

*I*, a prep. or particle of connection, sometimes answering to *to*, and often apparently an expletive.

*Ta'u*, pronoun. 1st. person singular, gen. case, *my*.

*Parau*, a common subst. sing. number, acc. case, word, speech or command, agreeing with *ta'u*, *my*.

Ioane, x. 14. O vau te tiai mamoe maitai ra, ua ite au i ta'u iho, e ua ite hia van e ratou.

*O*, an article prefixed to pronouns and proper names, when in the nominative case.

*Vau*, pronoun, 1st. person singular, nominative case, *I*.

*Te*, the definite article, *the*.

*Tiaimamoe*, a compound noun, sing. number, nom. case, signifying a shepherd, from *tiai*, to keep, and *mamoe*, sheep.

*Maitai*, an adj. positive degree, singular number, agreeing with *tiaimamoe*, *good*.

*Ra*, a particle of emphasis, denoting the shepherd *noted* as good.

*Ua*, a particle of affirmation prefixed to a verb as mentioned before.

*Ite*, verb active 1st. person singular, Indic. mood, perfect tense, of *to know*.

*Au*, pronoun, 1st. person sing. nom. case, agreeing with *ite*, and contracted from *vau*, *I*.

*I*, a prep. or particle of connection, as before.

*Ta'u iho*, an emphatic pronoun, gen. case. a compound of *ta'u* mine, and *iho* self, belonging to myself.

*E*, a copulative conjunction, *and*.

*Ua*, a particle of affirmation as before.

*Ite hia*, the passive of *ite*, to know, 1st. pers. sing. Indic. mood, perfect tense, and agreeing with *vau*.

*Vau*, pronoun, 1st. person singular, nom. case, agreeing with *ite hia*.

*E*, prep. by, denoting the connection between the agent and the object.

*Ratou*, pronoun, 3d. person, plur. acc. case, agreeing with *ta'u iho*.

Ioane, i. 29. Ahio na i te Arenio a te Atua, o te hopoi ê atu i te hara o te ao.

*Ahio na*, an adverb of indication, behold, take notice, a compound of *hio*, to see, and *na* an adverb of place.

*I*, a prep. as mentioned before.

*Te*, the definite article, prefixed to arenio.

*Arenio*, a common noun, sing. number, nominative case, modified from the Greek *Arnion*, a lamb.

*A*, the preposition *of*, denoting the genitive case.

*Te*, an article prefixed to the noun *Atua*, but not definite.

*Atua*, a common noun, 3d person, sing. number, gen. case, *God*.

*O te*, or *o tei*, relative pronoun, nom. case, *that*, or *which*, agreeing with arenio, its antecedent.

*Hopoi*, verb active Indic. mood, present tense, 3d. pers. *taketh*, or *conveyeth*, agreeing with its nom., *o tei*.

*E*, an adverb of place followed by *atu*. from, away, or away from.

*I*, a prep. or particle of connection as before.

*Te*, the definite article.

*Hara*, common noun, 3d. person, singular number, acc. case, *sin*.

*O*, a preposition, a sign of the genitive case, *of*.

*Te*, definite article, *the*.

*Ao*, common noun, 3d. person, singular number, genitive case, *world*.

END OF THE GRAMMAR.

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## TAHITIAN AND ENGLISH

## DICTIONARY.

**A**, THE first letter of the alphabet and the most frequent in use of all the Tahitian vowels. Its genuine pronunciation is that of the English *a* in the words *lad*, *am*, *an*, &c. and when marked with a circumflex, thus, *â*, the same sound in quality but longer in quantity. In some few words it sounds very short, as in the first syllables of *navai*, *pape*, *tatâ*, &c.

**A**, *s.* the name of the alphabet; the name of a certain feast where presents were given

—*s.* the inclosure of a house, made of cocoa-nut leaves; a sort of sliding door made of bamboo; the skeleton of an animal

—*a prefix* to verbs, denoting the imperative mood, as *a-horo*, run, do run; also to show that the action or event is about taking place, as *teie au a pohe*, I am going to die. Sometimes it is so prefixed when preceded by an adverb of negation, as *ore aite*, not knowing; *ore ahinaaro*, not having a desire

**A**, *a prefix* to adjectives of counting with reference to past time, as *atahi*, one, *arua*, two; while *e* is prefixed in the future, as *etahi*, *erua*; and it is to be noted whether *a* or *e* is in the query, for the answer must correspond

—*an affix* to verbs to signify they are used as nouns, as *hopoi*, to carry or convey, *hopoia*, the thing carried or conveyed, a burden

—*an affix* by means of which a verb active is changed into a passive form, as,—

*Rave*, to take, *ravea*, taken.  
*Ite*, to know, *itea*, known.

See *hia*

**A**, *s.* the state of combustion or quality of burning well

—*v.n.* to be in a burning state

—*a.* prepared, as food by roasting, boiling, baking, &c. the opposite to *ota*, raw

**A**, *s.* a method of catching men, beasts, or fishes, by a long reach or sweep

—*v. a.* to sweep by forming a long reach in order to surround and catch men, beasts, &c.

A, *verb aux.* denoting the continuance of the action or of the things mentioned. It commonly follows the verb, as *ia vai a*, let it remain or continue; but often an adverb intervenes, as *te parau noa nei a*, continues to speak  
—*v. a.* to have or possess; see *na, ta*, and *to*

A, *conj.* lest, for fear that, as *e ara ia oe u pohe*, beware lest thou die; nevertheless, notwithstanding

—*ad.* when, as *i popohe maua, pohe apipiti, a pohe au, a pohe oua*, we were both ill together, when he was ill, I was also ill

—*prep.* belonging to; see *na, ta, no*, and *to*

A! *interj.* of surprise and disappointment, ah! it is gone! or, it is lost!

Aa, *s.* [*aka, haka,*] the root or roots of any tree or plant; hold, right, support; footing

or settlement in a country  
Aa, *s.* the fibrous substance that grows on the cocoa-nut tree; the husk or covering on the young branches of the bread-fruit tree; the integuments inclosing the sugar-cane, bamboo, hoi, &c.; the scarf on the skin of a new born infant or other young animals; the skin inside of animals to which the fat about the kidneys adheres; a sieve, or strainer, such as is used for the *pia* or arrowroot

Aa, *s.* a provocation, insult, jeer, taunt; a provoker, banterer  
—*v. a.* to provoke, banter, insult  
—*a.* jocular, given to jest

Aa, *s.* the name of a bird of the paroquet kind, or small parrot; there are two sorts, the one called *aa taevao*, which has fine red feathers, the other, *aa mahu*, has no red feathers

Aa, *v. n.* to be thoroughly awake after sleep; to be done, or over done, as dressed food; to be in a state of burning fiercely; to be burning as a plurality of fires [breadth

Aa, *v. a.* to measure length or  
Aaa, *s.* the state of agitation which the water is in by reason of the wind; the state of the mind when agitated by fear

—*a.* timorous, agitated

—*v. n.* to be agitated, as the water by a current of air, while there is a general calm, or as the mind by rumours of war or imaginary apparitions

Aaa, *s.* the stringy substance in any kind of food or vegetable, also in native cloth that is not well worked

Aaa, *v. a.* to insult or provoke

Aaaa, *int.* of laughter or ridicule

Aabu, *s.* the shell of fish, nuts, and seeds

—*v. a.* to hold out any cup or concave vessel to receive any thing; to make or put any thing in a concave form to receive food or other things

Aahi, *s.* the fish called albicore; it agrees with the mackarel, but is much larger. The young ones are called *aahi perepererau*; the next size, *aahi tumu*; the next, *aahi mapepe*; the next, *aahi vere*; the largest of all, *aahi araroa*. There are also varieties of the aahi, as, *o ouri, raura, papahi, &c.*



Aahi, *s.* a rag or torn piece of cloth; a wick for a lamp

Aahi'ata, *s.* the dawn of the day

Aahipatao, *s.* a wary albicore that will not be hooked;—

*figuratively*, a person that cannot be imposed on

Aahitiamatau, *s.* an albicore that has been hooked and has escaped; a person who after having been imposed upon has recovered himself

Aahu, *s.* a piece of cloth; cloth in general

Aahu, *s.* a bite; a signal given by biting the lips or gnashing with the teeth

—*v. a.* to bite or nip; to bite or gnash with the teeth as a signal for some violence, mischief, or murder

Aahu, *s.* a spasmodic disease of the bowels; colic

Aai, *s.* a glutton; see *aamu* and *aiai maa*

—*a* gluttonous, voracious; corroding

Aai, *s.* a tale or fabulous relation

Aaia, *s.* a species of mountain-plantain; the name of a shrub

Aaia, *s.* the name of a star; see *aiaia*

Aaia, *s.* abortive fruit; see *aioie*

—*a.* unripe, abortive, as fruit; impure, having animalcules, as standing water

Aaia, *s.* pleasurable sensations of the heart

Aaihere, *s.* weeds, underwood, bushes when numerous

—*a.* wild, uncultivated, full of weeds

Aaina, *v. n.* to be delighted; see *aiaia*

Aainu, *s.* bait for fish, see *arainu*; an inducement to do a thing

Aama, *s.* the name of a small crab common on the sea shore

Aama, *v. n.* to be burning bright and vehement, as a large fire; see *aa*

—*a.* bright, shining; clear as a lamp or fire burning

Aamau, *s.* twenty fathoms in length

Aamau, *s.* a permanent resident; see *aa*

\*Aamu, *s.* a tale or story; see *aai*

\*Aamu, *s.* a glutton; see *aiaimaa*

—*a.* voracious, gluttonous; corroding, spreading, increasing as rust or disease

Aana, *a.* accumulative, increasingly heaping up, or adding one thing to another, as *mai aana*, a disease in which successive relapses happen, and supposed formerly to be in consequence of new transgressions against the gods; *parau aana*, words increased by additions so as to become a crime; *hara aana*, an aggravated crime

Aani, *a.* given to *ani* or begging

Aano, *s.* breadth, extent, extensiveness

—*a.* broad, wide, extensive; see *apu*

—*v. n.* to extend, reach unto; extending

Aano, *s.* sperm or seed of certain fishes; the red berries of the *hauou* or *pua* tree; seeds of gourds, pumpkins, melons, and cucumbers; a cocoa nut water-bottle

Aao, *s.* thin or wasted state of a person by some disease

—*a.* thin; wasted by disease

Aaoa, *s.* the crowing of a cock

Aaoa, *v. a.* to introduce quite an irrelevant or foreign subject into a meeting for discussion

Aaoaoa, *v. n.* to be making a confused noise, as the people at the breaking up of a meeting

—*s.* foolish, incoherent talk; a foolish person

—*v. n.* to talk foolishly and incoherently

Aaoa raa moa, *s.* cock-crowing

Aaone, *s.* large bundles of coarse or unfinished native cloth prepared for a public presentation to the king or principal chief; also the food and other things so presented

Aapiti, *a.* united or doubled; having two sources, as the wind blowing from two different quarters and causing a cross sea

Aapo, *v. a.* to apprehend, catch, or understand a thing quickly

—*a.* apt to understand

Aapu, *v. a.* to take up with the hand

Aara, *s.* [*aula,*] the sweet or fragrant scent of herbs

—*a.* sweet; odoriferous as herbs

Aararū, *s.* the name of a small beetle

—*a.* unripe as the gourd or *hue*

Aarau, *a.* unripe as *ararū*

Aarauaua, *s.* a sort of beetle found among the grass covering the floors of native houses

Aare, *s.* the name of a small shell fish

Aari, *s.* the same as the *nono*

Aari, *a.* irregular; applied to a rope, a tree, or any thing that is narrow and thin in the middle, or slender in one place and thick in another

Aaria, *s.* the part of the face that covers the cheek bone

Aaro, *v. a.* to excavate; to scoop or scrape out

—*s.* the person that scoops; the scoop or ladle by which any thing is scooped or scraped out

Aaru, *s.* a new born infant; see *aruaru*

Aata, *s.* the young shoots of taro; see *moo* and *muoo*; stems of plants or leaves

Aata, *v. n.* the dual or plural of to laugh; to laugh repeatedly

—*a.* laughing; much given to laughter

Aatina, *s.* the strong desire or longing of the heart

—*v. n.* to have a strong desire or longing; to have gratification

Aatea, *s.* the name of a species of taro; a fish so called

Aati, *s.* the name of a strong native cloth made of the bark of the bread-fruit tree

Aati, *a.* two in numbering

—*s.* a couple

Aati, *v. a.* to bite, gnaw, or tear with the teeth

—*s.* the bite of a thing; the biter

Aatiaute, *s.* cloth made of *aute* bark

Aau, *s.* [*ngakau, na'au,*] the bowels or intestines—*fig.* the heart or mind; the affections; the conscience; courage or spirit

Aau, *s.* the handle of a tool; the stalk of fruit; the stones and rubbish filled up in the wall of a *marae*

—*s.* the name of a species of the parrot fish

- Aau, *s.* the reef of coral rock ;  
*aau piti*, a double reef
- Aauanei, *ad.* of time to come ;  
 to-day ; shortly
- Aauaua, *s.* rubbish collected by  
 water
- Aauhaoaoa, *s.* a reef that is full  
 of chasms
- Aaumairohe, *s.* the quality of  
 one who earnestly desires  
 the other sex, or excessively  
 covets property
- Aaunu, *s.* bait for fish ; see  
*araunu*
- Aaupiti, *s.* a double mind  
 —*a.* double minded, undecided ;  
 having two stems, as a plant  
 or tree,—*fig.* a person whose  
 father belongs to one country  
 and his mother to another is  
 called *taata aaupiti*
- Aaputaporeho, see *aaumairohe*
- Aautuaa, *s.* a shameless person,  
 one that is obscene ; obscen-  
 ity ; indecency
- Aautuai, *s.* a person always  
 thinking of food
- Aaauraeva, *s.* a person of great  
 hospitality, who denies him-  
 self to gratify others
- Aavai, *s.* a shower or sudden  
 squall
- Aavao, *s.* the name of a paro-  
 quet that frequents the inter-  
 ior of the island ; the same  
 as *aataevao* ; see *aa*—*fig.* a  
 landsman not accustomed to  
 the sea ; see *vao* and *taevao*
- Aave, *v. a.* to stretch the sling  
 over the shoulder in slinging  
 stones ; see *maa*
- Aavere, *s.* the name of a bold  
 fish with a long snout—*fig.* a  
 courageous warrior who pre-  
 fers the front of the battle ;  
 a fast sailing canoe
- Abobo, *ad.* to-morrow ; see *a-  
 popo* and *ananahi*
- Abu, *s.* the shell of a nut, gourd,  
 or fish ; a concave or hollow,  
 as *abu rima*, the hollow of  
 the hand, *abu roro* or *abu u-  
 poo*, the skull ; a fraternity  
 or family, as *abu arii*, the  
 royal family, *abu atua*, the  
 race of gods, the first is the  
 abu
- Abu, *s.* the name of an idolatrous  
 prayer
- Abu, *s.* the name of a small tree  
 or shrub ; the bark of its roots  
 is used for tanning and colour-  
 ing native cloth ; see *hiri*
- Abu, *s.* the fierce and savage  
 quality of pigs or fishes,  
 shown by their running at  
 and biting each other  
 —*v. a.* to dart or fly at each  
 other, as pigs or fishes ; to  
 fall upon each other, as dogs  
 when eating  
 —*a.* fierce, envious, mischievous
- Abu, *a.* wide or broad, as cloth ;  
 see *aano*
- Abua, *s.* the shaft of a fish spear ;  
 see *amuri*
- Abua, *s.* a certain *upu* or prayer  
 rehearsed by the sorcerers  
 with the intention of pro-  
 curing the death of a thief
- Abuabu, *v. a.* to dart and bite  
 repeatedly, as fishes, pigs, or  
 dogs ; plural of *abu*
- Abuabu, *s.* flexibility, pliancy
- Abuabua, *s.* a species of bread-  
 fruit ; a sapling ; a rod or  
 string carried in the hand  
 —*a.* raw, not properly dressed,  
 as food
- Abuferu, *v. n.* to withdraw and  
 not interfere in a game, such  
 as *timo raa*, cockfighting, &c.





Abura, *s.* a species of mountain taro; see *taro*

Aburu, *a.* tough and old, as the husk of a cocoa-nut

Aburuburu, *s.* rottenness, decay  
—*a.* rotten, decayed

Abuta, *v. n.* to appear or be perceptible, as the sun through little openings in the clouds

Abutabuta, *a.* having many holes or openings

—*v. n.* having patches or being in patches

Adu, *ad. & prep.* from, beside, more;—from, with reference to the place of a thing, as *haere adu*, go from, in opposition to *mai* or *maira*, towards the place of the thing mentioned or understood, or that of the speaker;—beside, as *aita adu*, none beside; in comparing, it signifies greater, further beyond, as, *rahi*, great, *rahi adu*, greater; *eaha adu?* what more or beyond? see *atu*

Adura, *ad. & prep.* [from *adu* and *ra*,] having a reference to either time or place; see *atura*

Ae, *s.* the name of a sweet-scented plant, used for the sweet *monoi* or native oil

Ae, *v. a. & v. n.* [*ake*,] to ascend, climb, mount up; see *paiuma*

—*s.* a climber; one who climbs a tree or a hill

—*v. n.* to touch the ground, as a boat or ship

Ae, *s.* the slain in battle that were taken to the *marae* and offered; also other sacrifices to the gods, such as fish; the act of offering; the first beating of the drum at a religious ceremony

Ae, *ad.* yes, yea, in answer to a query or a request, but implying cordiality or indifference according to the tone of the voice. As an adverb of place, there, near at hand, as *tera ae*, that near or just by; *io ae*, a little that way; *nia ae*, a little above; *raro ae*, a little below. In comparing qualities or adjectives, it implies a small degree less or more, as, *ino*, bad, *ino ae*, a little worse; *maitai*, good, *maitai ae*, something better. It is often accompanied with *iti*, little, as, *maoro*, long, *maoro iti ae*, a little longer, not much

—*inter.* of surprise or disappointment; alas!

Aea, *s.* the fibrous roots or stalks of the plant *atiuaea*, used for small fishing lines; the joining place of two nets; a new net when first used; the concave part of a crooked piece of timber; an introductory present or peace offering to the gods; an intreaty for peace; *aea tamai* was a human sacrifice previous to the commencement of a war

Aeae, *s.* the name of a tree used only for fuel

Aeae, *v. a.* to carry or convey; to defend the remainder of an army; to succour in distress

Aeae, *s.* the end, design, or object of pursuit, as in the phrase, *ua pu te aeae*, have fully attained the object of pursuit

Aeae, *s.* the state of being out of breath

—*v. n.* breathless; breathing laboriously and quickly

Aeaea, *v. n.* to be exhausted and breathless

Aeaea, *interj.* a cry of the *arioi*

Aeæo, *a.* sallow, sickly, pale by disease

Aebu, *s.* a cup; a cocoa-nut used for a cup

Aeha, *a.* [*aha, afa,*] four in counting

Aehaa, *s.* the great sea or deep reaching to the bounds of the horizon; difficulty, danger

Aehai, *s.* a very long distance  
—*a.* distant, above or below; difficult to reach

Aehai mata pupure, *s.* a warrior of a terrific aspect

Aeho, *s.* a reed

Achuehu, *a.* troubled, disturbed, as the mind

—*s.* agitation, disturbance of the mind

Aena, *ad.* a little after, a little aside; see *ae*

Aenei, *ad. & aux. v.* sometimes answering to have, has or hath, implying the action to be past, or just gone by, as, *ahia aenei?* how many past or gone by? *ua reva aenei*, just gone; *ua pohe aenei oia*, he died or hath died

Aeo, *s.* a child that is weak and sickly

—*a.* weak, as a child; sickly; peevish; childish

Aeo, *interj.* of contempt or disgust; ah!

Aepa, *s.* the name of a certain prayer; *aepa arii*, a prayer for or on account of the king

Aepau, *s.* the last dying breath; a bequest of a father to his son; wisdom or learning obtained by a son from his father

Aera, *ad.* of time and place; a compound of *ae* and *ra* signifying then or there, or a little aside, according to the circumstances of time and place; see *mai, maira, tu*, and *atu*

Aere, *s.* a collection or abundance of fish or animals

Aere, *s.* a thick dense forest; the name of a tree of the bark of which native cloth is made

Aere, *s.* a large or extensive bog that cannot be passed; the expanse of sea or firmament whose termination cannot be seen; the unknown state after death; any thing that cannot be found by searching

Aereere, *s.* a bog encrusted with the plant *mapua* and vibrating from unsoundness when trod upon; commotion, agitation, disorder in an army

—*v. n.* to shake or vibrate, as the surface of a bog, or the ground on the fall of some heavy thing; to be agitated or in commotion, as the mind on hearing bad tidings

Aeri, *s.* a hole, such as that of a land crab or of the *varo*; a hole wider at the bottom than the top

Aero, *s.* the tail of quadrupeds, or of the sting-ray and some other fishes; the after-part of some business or conversation; the penis

Aerofai, *s.* the name of a medical plant, called also, *puarau*

Aerorau, *s.* the name of a god; the south-west wind; the fabulous *moo* or lizard, said to have many tails; a person with a numerous retinue



- Aerouri, *s.* the name of a mountain plant, (the buckshorn,) called also, *rima rima tafai*
- Æeto, *s.* [*aetos*, Gr.] the eagle
- ✓ Actoerau, *s.* a gentle and agreeable westerly wind; a soothing and pleasing state of the mind
- Afa, *s.* a crack, split, rent, or fissure; a schism or division  
—*v. n.* to crack or split; to break or burst, as an abscess; to divide or split in parties. *Ua afate vai*, is an expression signifying the commencement of hostilities
- Afaa, *s.* a large pit or hole, such as a *mahi* pit
- Afafā, *a.* torn or rent in many places; much divided, or having many parties
- Afai, *s.* a bearer or carrier of burdens  
—*v. a.* to carry, bring, or take a thing; to restore the captives of a conquered place, or those who had been banished. *Afai ioa* and *afai parau* are names for a tale-bearer
- Afaia, *s.* that which is burdensome, or difficult to manage; a great concern or burden
- Afafai, *s.* strength or ability to carry a great burden  
—*v. a.* to carry or convey repeatedly; to try the weight of a thing in order to carry it if not too heavy
- Afara, *s.* a species of a mountain plantain  
—*s.* a species of bread-fruit
- Afarefare, *v. n.* to hang over, as a wave when ready to break, or as a rock or precipice
- Afaru, *s.* a water-bottle or calabash; a sort of ill-savoured sauce, used chiefly by old women
- \*Afata, *s.* a chest, box, coop, raft, or scaffold
- Afea, *ad.* when, will, or shall, used only interrogatively and in the future
- Afeafe, *s.* height; as *afeafe o te ra*, altitude of the sun  
—*a.* long or tall; distant; extended
- Afene, *a.* six in counting; see *ahene* and *aono*
- Afera, *ad.* ever; ever after; as *afera noatu*, ever, or for ever from this time
- Aferefere, *s.* a strong and voracious appetite by reason of which a person will eat any kind of food  
—*a.* empty, as the bowels from hunger or the operation of medicine
- Afifi, *s.* the name of a medicinal plant  
—*s.* a species of banana; a bundle of bread-fruit or coconuts tied together
- Afii, *s.* the head of a beast, bird, or fish, but not of a man, except by way of contempt
- Aha, *s.* [*kaha*,] sinnet made of cocoa nut-husk  
—*s.* the first enemy slain in battle was called *aha*, because, when obtained, a piece of *aha* was tied to him, he was then taken to a *marae*, and prayers were made over him for further success in the war; and those prayers and ceremonies were called *aha taata*

Aha, *s.* the name of a fish, of which there are varieties, as *aha moe*, *aha mararai*. &c.

Aha, *s.* the operation of the *tii*, by which the sorcerer was supposed to cause the death of a person, such were said to be *aha hia*, devoted to destruction

Aha, *s.* the ceremony of presenting at the *marae* a piece of *aha* by a fleet of canoes after their landing as an acknowledgment of the protection of the gods, and prayers were made with an offering of a pig, or of a plantain in the absence of a pig

Aha, *pron. interrogative*, *aha* or *e aha?* what? *no te aha?* for what? or to what purpose? *e aha atu?* what more or beside? *aha hoi?* what else? *aha iho a?* what besides? *e aha tena?* what is that? (near the person addressed;) *e aha tera?* what is that? (at a distance;) *e aha teie?* what is this? (close by)

—*ad.* how? or why? as *e aha e tia'i?* how can it be? *e aha vau e riri ai?* why should I be angry? *e aha e ore ai?* why not?

Ahâ, *s.* a crack, a fissure; see *afâ*

—*v.n.* to crack, split open

Ahaa, *s.* a hole or large pit; see *afaa*

Ahaa, *interj.* of fondness on meeting a friend

Ahaaha, *s.* the name of a fish remarkable for its rapidity in swimming

Ahaaha, *s.* rapidity, swiftness; a swift pursuer

Ahaaha, *v. a.* to pursue, as a warrior his enemy

Ahaaha, *a.* neat, smart, of genteel carriage

Ahaaha, *a.* cadaverous, as a dead animal

Ahae, *a.* rent, torn; see *mahaie* —*v.n.* to be torn or rent

Ahaeahae, *a.* gentle

Ahaehae, *a.* torn or rent in many places

Ahafirituatua, *s.* a disturber of the peace

Ahafirituatua, *ad.* awkwardly, slovenly done

Ahaha, *v.n.* to boast or vaunt; to exalt one's self

Ahâhâ, *a.* having many cracks or rents; see *afâfâ*

Ahahoi, *interj.* a term of adulation used by *ariois*

Ahamatarau, *s.* a seditious disturber of the peace

Ahamatatini, *s.* an incendiary; a breeder of mischief

Ahata, *s.* a box or chest; see *pafata*

Ahatahatai, *s.* a piece of sinnet used as a charm on board a canoe when preparing for sea

Ahataina, *s.* a bustling, hurrying person

—*v.n.* to be in a bustle or hurry

Ahataina, *a.* tough, as the sinnet of the *toere*, drum—*fig.* stubborn, obstinate, not giving way

Ahatatai, *s.* the sinnet fastening or tying the barbs at the end of a fish spear

Ahatea, *s.* the name of a tree used for the keels of boats; see *mara uri*

\*Ahatia, *s.* the name of a certain prayer to the gods, formerly *ahatu*

Ahavai, *s.* black sinnet, made strong and coloured in the mire of some bog—*fig.* a handy, strong, and active person

Ahê, *interj.* of surprise, as ah! alas! so let it be! it cannot be helped!

Ahe, *ad.* afterwards, as *ahe i muri iho*

Ahea, *ad.* when? future; see *afea*

Aheahe, *s.* emptiness

—*a.* empty, as the stomach

Ahee, *s.* a verse or paragraph of a funeral dirge; see *pehe*, *tui*, and *avei*

Aheehee, *v. n.* to ebb, as the sea; see *pahee*

Ahehe, *s.* a rustling noise

—*v. n.* to make a rustling noise, as the wind or rain among dry leaves

\*Ahema, *ad.* when, as *afea*

Ahera, *ad.* ever; for ever henceforward

Aheu, *s.* the name of a delicious sort of fish, called, when young, *pauuara*, when half-grown, *marava*, and when 15 or 16 inches long it is *aheu*

Ahi, *s.* [*afi*, *a'i*; *api*, Malay;] fire; see *auahi*

Ahi, *s.* [*afi*; *asi*, Fiji; *buahi*, Marq.] the sandal wood

Ahi, *s.* a flint; a gun-flint

Ahi, *s.* a species of cockle

Ahi, *v. n.* to sit or brood as a hen; cover, overshadow

Ahî, *interj.* of surprise or disappointment

Ahia, *ad.* how many? when inquiring of things in the past time, *chia?* in the future; a *toohia* and *etoohia* when inquiring about persons

Ahia, *s.* [*ahika*, *kainga*, *ohia*,] the native red apple, called also *Eugenia Malauensis*

Ahiahi, *s.* the evening

Ahiahi, *s.* a wound; scars of a warrior; bruises

—*a.* wounded, bruised; shy, as a fish that has been disturbed and will not bite

Ahiahi rumaruma, *s.* a dark and cloudy evening—*fig.* an angry person

Ahifa, *s.* a sort of coral that will irritate the skin when handled

Ahihî, *v. anomalous*, to join or unite with; used with a negative, *eita oia e ahiki mai*, he will not join.

Ahima, *s.* a batch of food; the native oven with its contents, from *ahi*, fire, and *maa*, food

Ahina, *s.* a grey head; a contemptuous name for a grey headed person; see *hinahina*

Ahinamuri, *v. imp.* a wish expressed by the managers of a canoe that it may speed its way

Ahinavai, *s.* a white haze, mist, or fog, which prevents the discovery of objects; distance that makes objects imperceptible

Ahio, *s.* a certain mode of speech used by the king or herald in making peace

Ahipa, *v. n.* to look at or behold an object

Ahipihapiha, *s.* water made to boil by putting hot stones into it

Ahipihepihe, *s.* a remarkable remedy to cure langour or weakness, frequently used by Tahitian women, who have



lately lien-in, and by persons of both sexes in chronic disorders; perspiration excited by the steam of plants, such as the *mapua* or wild mint, and hot stones, and when the perspiration is most copious, the person comes out and plunges into a river to bathe

**Ahiri**, *conj.* if, had it been, were it so; *ahiri e e parau mau ra*, had it been truth

**Ahiri**, *v. anom.* and used imperatively; repeat, go on, speak out, addressed to a person speaking or about to speak

**Ahria**, *a.* overtopped or shaded, as a small tree under a great one

**Ahiripa**, *s.* a great destruction or calamity

**Ahiro**, *s.* a method of fishing for the fish *moi*

**Ahita**, *s.* the flank of a pig; a particular fleshy part of a turtle; the two sides of a seine or fishing net next to its belly

**Ahitahuna**, *s.* a fire kindled secretly to dress food

**Ahita**, *s.* an oven fire; fire as a signal; the name of a prayer and ceremony before a cock fight

**Ahitarahu**, *s.* a fire kindled in the interior of the island to dress food during such times as the whole coast was sacred and no fire allowed to be kindled

**Ahitea**, *s.* a firebrand tied to the end of an arrow and shot over a river or other water towards a person on the other side

**Ahitopi**, *a.* brisk, vigorous  
—*s.* a vigorous person

**Ahitu**, *a.* [*ahiku, fitu, itu,*] seven in counting

**Ahitu**, *s.* a term in use in the amusement or exercise of arms called *turau*

**Ahitu**, *s.* the assistants of a canoe builder

**Ahitu**, *s.* a company of idolatrous priests, a sort of Nazarites, residing in a sacred house in a *marae*, and observing peculiar customs, such as not shaving, not cutting the hair, &c.

**Ahitutariaroa**, *s.* an attendant or servant of the god *Oro*

**Ahitutu**, *s.* the name of an odoriferous tree used for perfume, and its charcoal for a sort of ink to mark the skin with; see *tatau*

**Ahitututu**, *s.* a name given to a disagreeable odour, or smell of greasy substances burning

**Ahitutututu**, *s.* the same as *ahitututu*

**Ahivamuri**, *s.* the lower part of the stern of a canoe

**Aho**, *s.* the rafter of a house; thread, cord, twine

**Aho**, *s.* the breath of animals; *e huti te aho*, to breathe or draw the breath

**Aho**, *s.* a certain stone set up in a *marae* where the priest set up his *tapaau*, or cocoa-nut leaves twisted so as rudely to represent a man

**Ahoa**, *s.* a prayer made at the time of clearing a *marae* of weeds and rubbish

**Ahoa**, *s.* the presentation of the first-fruits to a god, or to the king

Ahoa, *s.* small notches in the edge of a tool [uruhoa  
 Ahoa, *s.* the headache; see  
 Ahoaho, *s.* trouble, perplexity, calamity [plexed  
 —*v. n.* to be troubled or per-  
 —*a.* troubled; distant for convenience, such as wood and water, a place where such is not at hand is *vahi ahoaho*  
 Ahoahoa, *s.* the headache; a pain with a continual din in the head; see *hoa* and *uruhoa*  
 Ahoahoa huri fenua, *s.* a tempest, a hurricane  
 Ahoea, *s.* a war-term for a company or a party in reserve  
 Ahoehoe, *v. n.* to bend down, as the branches of a tree  
 Ahomaoro, *s.* long breath; long life; perseverance  
 Ahomure, *s.* short breath; want of perseverance  
 Ahonui, *s.* perseverance, patience  
 Ahopapaa, *a.* successful, as in fishing  
 Ahopau, *s.* shortness of breath; the asthma  
 Ahopau, *s.* a person that escapes from the midst of a battle  
 Ahopoto, *s.* the same as *ahomure*  
 Ahore, *a.* stripped or barked, as a young tree  
 Ahore, *s.* the name of a small, spotted fish  
 Ahoro, *s.* the name of a small crab; the name of a small red and white fish.  
 Ahoro, *s.* the end of a woman's girdle that hangs before  
 Ahoro, *s.* a piece of wood to repair the keel of a canoe  
 Ahoro, *s.* straightness  
 —*v. n.* to be straight

Ahoro, *s.* the dilapidation of a *marae*, of a house, or of a wall; a party that runs from a battle  
 Ahorohoro, *v. n.* to be crumbling or sliding down, as the earth on the side of a mountain; to run, as a multitude of persons  
 Ahoru, *s.* the abatement of a disease or of anger  
 —*v. n.* to abate or cease  
 Ahoru, *a.* pliant, as a plank or piece of wood that has a slender place and bends when trod upon  
 —*v. n.* to be bending up and down  
 Ahoruhoru, *v. n.* to be empty and hollow, as a bag; to be empty as the stomach; to be in fear or dismay  
 Ahu, *s.* [*kahu*,] cloth and garments of all descriptions  
 Ahu, *s.* heat; feverish heat of the body  
 Ahu, *v. n.* to be burnt or scalded, as the words *a* and *ama* cannot be applied to the human body, according to the native notion, but by way of a curse or evil wish connected with cannibalism  
 Ahu, *v. a.* to throw up or huddle together a heap of things; to pile up stones or throw up earth, as for a fortification; to put up the wall of a *marae*; to make an inclosure to catch fish in shallow places  
 Ahu, *v. a.* to scoop, lade, or shovel; to take up any thing with a vessel or a ladle  
 Ahua, *s.* a place in the sea so filled with coral as not to admit the passage of a canoe



- Ahua, *s.* a piece of wood made use of to fasten the tops of the rafters above the ridge piece in a native house
- Ahua, *s.* the blossom of the sugar cane
- Ahua, *s.* a curse or imprecation  
—*v. a.* to curse
- Ahua, *s.* a person that waits on the sick  
—*v. a.* to nurse a person; to wait on the sick
- Ahuahu, *s.* the heat of the sun or of clothes  
—*a.* hot, sultry, not airy
- Ahuahu, *s.* a small inclosure to catch fish; a ladle or any thing to bale with  
—*v. a.* to lade or bale out water
- Ahuahu, *s.* a rasp or rubber made of coral
- Ahuahurua, *s.* two parties that have engaged in war, but neither of them prevailed
- Ahuapi, *s.* cloth doubled and pasted together; a quilt
- Ahuarii, *s.* a raised pavement in a *marae* on which the king was placed and inaugurated with various ceremonies; the persons that invested the king with authority
- Ahuâtai, *s.* a certain prayer and ceremony formerly used when war or sickness prevailed; a model of a canoe was made, fitted up, and sent to sea with the supposed sins and sickness on board
- Ahuavaha, *s.* one that promises fair, but does not perform  
—*v. a.* to deceive by fair speeches
- Ahuehue, *s.* confusion, alarm, on account of being unprepared [alarm  
—*v. n.* to be in confusion or
- Ahuena, *s.* property or other things heaped together
- Ahufara, *s.* a very fine mat made of *atu* leaves
- Ahuhe, *s.* quickness of growth in plants, &c.  
—*a.* quick or forward in growth  
—*v. n.* to grow or shoot up quickly
- Ahui, *v. a.* to collect various articles of property into one place
- Ahui, *v. a.* to lift or throw up the rod when a fish bites
- Ahuiavae, *s.* footsteps or track
- Ahuihui, *v. a.* to join together, as a number of persons in some work; to collect things together, and that repeatedly
- Ahuihui, *v. n.* to perceive distinctly; see *mahuihui*
- Ahuina, *v. a.* to lift up the rod as a fisherman
- Ahumamau, *s.* a garment constantly worn
- Ahumaua, *s.* a fortress in the mountains; prayers and ceremonies on the mountains
- Ahupapaa, *s.* an inclosure for fish; the wall of a new *marae*, or commencement of a *marae* where there was none before
- Ahupara, *s.* a good sort of native cloth
- Ahupare, *s.* a fortress in time of war
- Ahupâu, or Ahupaa, *s.* an inferior sort of cloth
- Ahura, *s.* a sort of slug or sea-snail
- Ahura, *s.* a fisherman's prayer; see *hura*
- Ahura ouma, *v. a.* to throw up the small fish or fry called *ouma*, and used for a bait

Ahuru, *s.* the name of a fish

Ahuru, *s.* the rotten or decayed state of things

Ahuru, [*angahuru*, *angafulu*, *anauru*, *onohuu*; *pulu* or *sa pulu*, Malay; *sangafulu*, New Guinea; *fulu*, Mad.; *pulu*, Tagalis of Manilla; *pulu*, Javanese;] the *adj.* ten

Ahuruhuru, *s.* the young of the fish *ahuru*

Ahuruhuru, *s.* a certain ceremony formerly used by way of augury; killing and inspecting the bowels, &c., of a hog, to find out the event of a war about to commence

Ahuruhuru, *s.* the rough-looking state of a thing

—*a.* illfavoured, ugly, filthy

Ahutae, *s.* a wall or pavement that is equal everywhere

Ahutai, *s.* a party that takes refuge in canoes at sea or on the reef in time of war

Ahuta'i, *s.* presents of cloth, &c., given to chiefs and other visitors; presents given on the death or funeral of a person, called also *ahu oto*; see *ta'i*, *oto*, and *otohaa*

Ahutapae, *s.* one that is a new comer, not belonging to the place; one that joins in a work after it is partly done; a new *marae* derived from an old one

Ahutii, *s.* cloth made by parties severally belonging to a *tii*; see *tii*

Ahutiitii, *s.* appendages to a *marae*, such as *unu*, *tapau*, *fata rau*, &c., which see

Ahuvai, *s.* a bringer-up of another's children; the children brought up by a stranger

Ai, *v. a.* [*kai*; *kani*, Fiji; *inakanan*, Malay;] to eat

A'i, *s.* [*kaki*,] the neck of man, beast, or bird

Ai, *interj.* of disapprobation, ah! sometimes it is pronounced long, âi!

Ai, *v. a.* [*ahi*] to copulate, applied to both sexes

Ai, *ad.* or *verbal directive*, the word seems to be idiomatic, and to have no exact correspondent word in English. Sometimes it answers to will or shall, as, *afea e oti ai?* when will or shall it be finished? *ananahi e oti ai*, it will be finished to-morrow. It is often connected with a query, and the reason demanded or given, as, *e aha i ore ai?* why not? *ore a ite i ore ai?* because of ignorance it was not (done or accomplished being understood,) *eaha te mea e pohe ai te taata?* what is the reason of man's death? *o te hara te mea e pohe ai?* sin is the cause

Ai, *s.* a technical play-term, ten *ai* are equal to a *re*; see *re*

Ai, *s.* a longing desire for fish

Aia, *s.* a country or place where one makes his abode; an inheritance or portion of land

Aia, *v. n.* to take refuge as those who have lost their land in time of war

Aia, *s.* the open state of a flower

—*v. n.* to open as a flower or blossom; see *uaa*

—*a.* open as a flower; contemptible

Aiaai, *s.* a crime or fault

Aiaha, *s.* a young and courageous warrior

Aiahoto, *s.* the same as *aiaha*

Aiahu, *s.* one that eats on the high and privileged place in a *marae*; see *ahu*

—*v. a.* to eat food upon the *ahu* or high place

Aiahu, *v. a.* to vaunt in an ostentatious manner

Aiahû, *s.* a by-stander at a wrestling time who seizes on one of the parties

Aiai, *s.* a species of the *pandanus*, called also *fara vao*

Aiai, *v. a.* to eat a little repeatedly; see *amuamu*

Aiai, *s.* clearness, fairness

—*a.* fair, clear, unsoiled, white, comely

Aiaia, *v. n.* to be emitting a putrid smell

Aiaia, *s.* some supposed crime

Aiaiahu, *v. a.* to vaunt, to crow over a person

Aiaia maa, *v. n.* to be eager after food

—*s.* one that leaves a place of scarcity for a place where there is abundance of food

Aiaiaoa, *s.* cloth made of the bark of the fibrous roots of the *aoa* tree

Aiaiaoa, *s.* the name of a small sea-eel

Aiaifaa, *v. a.* to eat in the time of certain prayers without regarding the prohibitions of the chiefs, a crime often punished with death

Aiaifaa, *v. a.* to eat improper things, as pregnant women do

Aiaihaa, *v. n.* to be of an ungovernable appetite; to covet every thing

—*v. a.* to eat voraciously

Aiana, *s.* a miser, one very parsimonious

Aiani, *s.* a shameless beggar

\*Aiao, *s.* the foot; see *maiao* and *avae*

Aiao, *a.* of a pleasant mien

Aiapuu, *s.* one who avenges the defeat of a wrestler; one that makes good a failure

—*v. a.* to avenge, to make good a former failure; see *taiapuu*

Aiari, *s.* one who follows a chief from attachment, or for his own advantage

Aiari, *v. a.* to surround a board or eating place, and eat face to face

Aiaru, *s.* the ghost of a dead relation which was supposed to come to the living and inflict sickness or death

—*v. a.* to inflict sickness or death on a person

Aiaruru, *v. a.* to eat or do a thing in a body

Aiata, *v. a.* to eat another's food, or take his property, without leave or consent; to eat, as a dog, whatever might come in his way

Aiato, *v. a.* to extirpate or consume utterly [inheritance

Aiatupuna, *s.* land possessed by

Aiava, *v. n.* to rise in the throat as sorts of food [and *ava*

Aibu, *s.* a cup; see *aebu*, *aipu*,

Aie, *s.* a species of hard wood that grows on some low islands; a species of *tatau* or skin-marks on the loins and posteriors

Aiea, *v. a.* to act in a deadly manner, as was done, according to the notions of former times, by the ghost of the dead upon the living



Aifatu, *s.* a stranger that becomes the domestic of a chief and works for him

—*v. a.* to attach one's self to a chief and work for him

Aifenua, *s.* a person that covets and takes possession of another man's land

—*v. a.* to take possession of the land of another, from *ai*, to eat, and *fenua*, land

—*a.* covetous of another's land

Aiha, *s.* rubbish brought down to the sea by a great fall of rain

Aiha, *s.* the cord which passes through the pearl fish-hook; the upper and under ropes of a fishing net [tion

Aiha, *s.* heat, sultriness; vexa-

—*a.* warm, close and sultry

—*v. n.* to be vexed by importunity

Aihamu, *v. a.* to eat voraciously the leavings of others; to press to the food before others

Aihamumu, *s.* a person who continually imposes upon another by eating his food, &c.

—*v. a.* to devour another's food; to beg another's property till it is all expended

Aiharuma, *s.* a pilferer of food or other things

—*v. a.* to seize upon food as cats and dogs do; to pilfer the food of others

Aihau, *v. n.* to enjoy peace and tranquillity

Aihere, *s.* weeds, rubbish, uncultivated land

Aihuaa, *s.* a person acquainted with genealogies; a genealogical series

Aihuaraau, *s.* a coloniser, or possessor of land taken by conquest

Aihuaraau, *v. a.* to possess land taken by conquest

Aiio, *s.* a disease that breaks out in continual ulcers; domestic broils; internal commotions of a country; a company to commit some evil deed

Aima, *ad.* [*auma*,] no, not, with reference to the past, *eima* is the future; it is commonly pronounced and accompanied with putting the tip of the tongue between the lips, and frequently the negative is signified by that action alone without a word spoken; see *aina*, *aita*, and *aore*

Aimama, *s.* a person that always remains at home and lives with his or her parents to adult age

—*v. a.* to eat food chewed by the mother

Aimamau, *s.* a consumer of food

—*v. a.* to consume the food; to grasp the whole

Aimâtua, *v. a.* to eat with old men only, on account of war or some approaching ceremony

Aimaunu, *v. a.* to nibble, as fish do the bait

Aimaure, *v. a.* to collect and eat fruits and roots before they are ripe

Aimautu, *v. a.* to eat secretly, covering the mouth with the hand

Aina, *ad.* no, not; used as *aima* and *aore*

Aina, *s.* land, country, but the word is obsolete at Tahiti; see *fenua*

**Aina**, *s.* the skin of the armpits or of the groin, when of a dark colour.

**Ainaru**, *s.* a constellation consisting of the two stars, *Pipiri* and *Rehia*. According to a Tahitian tradition, they were a boy and a girl left at home while the parents were fishing; the children waited, expecting the fish, with half a breadfruit in the hand of each of them. The parents arrived with the fish, and the children, pretending to be asleep, were not called, and the fish were eaten; the children, being *ainanu*, displeased, flew upon the top of the house, and from thence to the sky, where the boy, *Pipiri*, and the girl, *Rehia*, became the two stars forming the constellation *Ainanu*.

**Ainanu**, *s.* displeasure or sullenness on account of food or deprivation of a proper share; the feeling of not being duly considered as to food and other things.

—*v. n.* to be displeased on account of food or of being deprived of a due share.

**Aiô**, *v. a.* to eat what was intended for an *ô* or present.

**Aioio**, *s.* a changeable person.  
—*a.* changeable, unsettled, as the wind or the mind.

**Aioio**, *interj.* a cry of the *arioi*.

**Aioio**, *a.* crooked or twisting, as a tree.

**Aiora**, *v. a.* to inflict disorder or death, as the spirits of the dead were formerly supposed to do upon living relations; see *aiea*.

**Aiore**, *s.* an abortive; see *aupara* and *mamaia*.

—*a.* abortive; fallen off, as fruit not ripe.

**Aiori**, *s.* a species of mountain-plantain.

**Aiori**, *s.* a species of the *fee* or cuttle fish.

**Aiori**, *s.* a name given to some of the shark's teeth.

**Aiota**, *s.* rareness, rawness; of undressed food; something disagreeable introduced by a good speech.

—*a.* rare, not sufficiently dressed, as food.

**Aipa**, *ad.* no, not, as *aima* and *aita*.

**Aipâ**, *s.* a hog sacrificed to *Tearii vahine*, literally, the queen, but meaning some god or goddess; this was at the conclusion of certain prayers, after which the people might eat.

**Aipai**, *s.* sodomy.

—*v. a.* to commit sodomy; see *paia* and *mahû*.

**Aipârâ**, *s.* a person that eats in haste.

—*v. a.* to eat with unusual hurry.

**Aipue**, *s.* a play term; the first in the diversion of *timo raa*, *patia raa fa*, &c.

**Airâ**, *s.* a fishing rod; see *matira*.

**Airahu**, *v. a.* to eat at the taking off of a restriction.

**Airahui**, *v. a.* to eat what is forbidden; see *rahui*.

—*s.* one that eats what is prohibited.

**Airahurahu**, *s.* the same as *airahui*.

**Airaua**, *s.* one of the names of the *po*, viz. hades or the dark unknown state of the dead.



- Airaua, *a.* bedridden; ill, as a bedridden person.
- Airaurau, *v. a.* to eat by picking bits off from the sides, edges, or outside parts of a baked pig.
- Aireire, *s.* the remainder, or little that was left; used with a negative, *aita aireire*, no remainder, none left.
- Airôa, *s.* that which is difficult to attain, or come up to, or excel in, as in various games.
- Airohe, *s.* the name of a small tyger shell.
- Airoiro, *s.* small maggots; see *iro* and *tua*; small fibrous roots of plants. [fibrous roots. —*a.* maggoty; having small
- Airuma, *v. a.* to eat sullenly and unsocially, neither regarding those who are near, nor offering them any thing.
- Aita, *ad.* of negation, past time, no, not; see *aore*.
- Aitâ, *interj.* of wonder or surprise, as *aitâ te marô!* how obstinate! *aitâ te mahana!* how hot the sun!
- Aitaa, *s.* a man of another district or country, who, by marriage, becomes an inheritor of land.
- Aitaha, *s.* a man that catches many and large fishes, but appropriates them all to himself, not regarding the custom of sending some to the king or chief of the place. —*v. a.* to eat fish without paying the usual tribute.
- Aitahaa, *s.* a person destitute of shame and modesty, that would come and eat naked without regarding the presence of others.
- Aitairi, *v. a.* to eat hastily and indecently, tearing the food like a dog.
- Aitairiiri, *v. a.* to eat by tearing repeatedly like a dog, and looked upon as a bad omen.
- Aitamai, *s.* one that excites to war or contention. —*v. a.* to excite to war or disturbance.
- Aitarahu, *s.* a debtor; see *tarahu*.
- Aitaua, *s.* one that avenges the wrong or disgrace of his friend or relation; a country that redeems its character by conquering its conquerors; an avenger of murder, &c. —*v. a.* to avenge the wrong of a friend or relation.
- Aitauae, *s.* a play term in the *timo raa*; also *aitaoae* and *aitauai*, the same as *aipue*.
- Aitea, *s.* the first fish caught by the method called *auaho*; the first slain enemy whose body was obtained in time of war.
- Aito, *s.* the iron wood, called also *toa* and *amuito*.
- Aito *s.* a warrior, hero, conqueror, military man. —*a.* mischievous, fierce, warlike.
- Aitoea, *interj.* denoting satisfaction on account of something disastrous that has happened to another. *Aitoea!* ah! it served him right; he well deserved it!
- Aitoea, *s.* the beginning of some words used as a charm; when a person happened to have a fish-bone sticking in the throat, the priest or some other person would say, *aitoea, aitoea, oe i raeoa*; see *raoa*.

**Aitomoua**, *s.* the name of a tree that grows in the mountains, and different from the common *aito* or *toa* tree.

**Aitu**, *s.* a god or goddess; see *atua*.

**Aituhituhi**, *a.* given to cursing and swearing.

—*v. a.* to curse, or imprecate evil, and that repeatedly; see *tuhi*.

**Aiû**, [*ai*, to eat, and *u*, milk,] *s.* a sucking child; an affectionate term for a young person.

**Aiuiu**, *s.* the great length of the time of a journey; the long breath of a diver.

—*a.* of long continuance, as a journey; long-breathed, as a diver.

**Aiva**, *a.* [*aiwa*, *iva*, *iwa*] nine in counting.

**Aivaiva**, *a.* great; abundant; large in quantity.

**Aivanà**, *a.* learned; well skilled in language, prayers, and heathen ceremonies.

**Aivao**, *s.* the name of a species of banana.

**Aivi**, *s.* any ridge of low hills stretching to the mountains.

**Ama**, *s.* the outrigger of a single canoe; the *paecama* is the left side and is the woman's side; the right is called *paeatea* and is the man's side.

**Ama**, *s.* the state of being well dressed or cooked, as food; the state of burning well.

—*a.* done or cooked, as food, by boiling, baking, or roasting; see *a*.

—*v. n.* to be in the state of being well cooked as food, or well burnt as stones, &c.

**Amaa**, *s.* a branch of a tree or plant; the small branches of the bark of which cloth is made; a branch or division of a subject; the head of a sermon.

**Amaamaa**, *s.* small twigs or branches; see *ara*, *peapea*, and *rara*.

**Amae**, *s.* the name of a tree, the wood of which is hard and durable, the leaves were called *rau ava* and used about the sacrifices and various ceremonies, and the tree for that reason was generally planted in the *marae*; see *miro*.

**Amafatu**, *s.* female attendants on the chiefs; cleverness, skilfulness, ingenuity.

—*a.* clever, skilful, ingenious.

**Amaha**, *s.* a crack, fissure, opening.

—*a.* cracked, having openings; see *afa*.

**Amahamaha**, *a.* having many cracks or openings; split in many places; see *afafa*.

**Amahatu**, *a.* clever, as *amafatu*.

**Amahi**, *s.* a small fresh-water fish; see *oopu*.

**Amama**, *s.* the name of a certain sweet scented native oil; see *monoi*.

**Amara**, *s.* the name of a sort of plantain; the first length or row of thatch on a native house when thatching; the first stone laid in the wall of a *marae*.

**Aniara**, *s.* a restriction in regard to food while a canoe, called *vaa amara*, was building, or in preparation, for the use of the king.

Amara, *s.* varieties of the *po-reho*, or tyger shell, of which there are, *amara pu femua*, and *amara iri to patu*, and subdivisions, as *totoe*, *taiipouru*, *amihī*, *nena*, *aauru*, *roru*, *ovare*, *pai*, &c.

Amaratifai, *s.* an old canoe patched with a piece of sacred wood from a *marae*, and when the king had touched it, or gone on it, it was offered to a god.

Amata auahi, *s.* the first small sticks put together in kindling a fire—*fig.* the beginnings of contention or of war.

Amaua, *a.* ignorant, unskilful; see *maua*.

Amaura, *s.* the name of a mountain tree.

Amaura, *s.* an ignoramus; a contemptuous name for one ignorant of the arts among the natives; awkwardness; ignorance.

Amea, *s.* a branch or bough; the division of a discourse; see *amaa*.

Ami, *s.* the spawn of crabs, lobsters, &c.

Ami, *v. n.* to be at the point of being dried up, as the bed of a river.

Amia, *s.* the name of a medicinal plant.

Amiami, *s.* fear, dread of mind; see *faaamiami*.

—*v. n.* to wink with the eyes, as a person apprehensive of a blow; to move the lips quickly, as one out of breath, or a dying person; to pant, as fish taken out of the water; to be in dread or fear; to apprehend danger.

Amiami, *s.* the lid or valve that covers the mouth of crabs.

Amiami, *s.* the name of a medicinal plant.

Amihī, *s.* a sort of tyger-shell.

Amiimii, *a.* curled, as hair or wool; cross grained, as a piece of timber.

—*s.* the cross or curled state of timber, &c.

Anina, *v. n.* to crave the food that others are eating; to have an unsatisfied desire.

Aminamina, *v. n.* to desire repeatedly what others are eating or enjoying.

Amio, *a.* unsettled, changeable.

Amio, *s.* the continued odour of a thing.

—*v. n.* to continue to send forth scent, either good or bad.

Amiomio, *v. n.* to change repeatedly, as the wind.

Amioparai, *s.* the name of a certain mode in the exercise of arms called *tu raau*; a technical war term.

—*v. n.* to retire from the face of the enemy, come round by a circuitous road, rally again, and renew the fight. The term is derived from the manner of the fish *parai*.

Amo, *s.* the wink of the eye; a sign made by winking.

—*v. n.* to wink; to make a sign by winking; to flash, as lightning when small and frequent. [or shoulder.

Amo, *v. a.* to carry on the back.

Amoa, *s.* a species of fern; there are two sorts, white and black, which are used as medicine for the navel string of infants when newly cut.



- Amoa, *s.* the name of a certain feast, when prayers were made, and certain ceremonies used, for the purpose of removing various restrictions in regard to the children of the chiefs and others, who, before the performance of the *amoa*, were reckoned sacred.
- Amoamo, *v. n.* to wink repeatedly; to twinkle as the stars.  
—*s.* the twinkling of the stars; the winking of the eyes.
- Amoamo, *a.* ill; sallow; of sickly appearance.
- Amoamo apipiti, *s.* a sign by winking mutually, as two persons of different sexes.  
—*v. n.* to wink at each other, as two persons.
- Amoamo rua, *v. n.* to approach each other, as two armies.
- Amoo, *s.* the name of a certain prayer used in the *marae* before war, and on some other occasions.
- Amoomoo, *a.* ill; the same as *amoamo*.
- Amoraa mata, *s.* the winking of the eye; a moment, a second.
- Amou, *s.* the top end of a tree or plant; the handle of a spear; see *omou*.
- Amu, *s.* an eater; the person or thing that eats.  
—*v. a.* to eat; see *ai*.
- Amuamu, *v. a.* to eat a little repeatedly, as a sick person beginning to recover; see *ai ai*.
- Amuamu, *v. a.* to mock, deride, call ill names.
- Amuamu, *v. n.* to grumble, murmur.
- Amuhau, *v. n.* to enjoy peace, or the fruits of peace.
- Amuhau, *s.* the person or persons who live upon the land which had been conquered; such as enjoy the fruits of peace; see *hau*.
- Amui, *s.* four cocoa-nuts tied together cross-wise; a cluster or bunch of fruit.
- Amui, *v. a.* to add, collect, put together.  
—*v. n.* to associate or join together for some good or bad purpose; to be so joined.
- Amui, *a.* productive, as bread-fruit, cocoa-nuts, &c.
- Amuimui, *v. a.* to add together repeatedly.  
—*v. n.* to join or associate together repeatedly.
- Amui raa, *s.* the time or place of collecting, joining, or associating together; addition; an assembly or congregation.
- Amuito, *s.* a modern name for the *toa* tree.
- Amuo, *s.* the name of a prayer; see *amoo*.
- Amuri, *s.* the handle of a spear.
- Amuri, *ad. & prep.* hereafter; behind; see *muri*.
- Amutarahu, *s.* a debtor; see *aitarahu*.
- Amuto, *s.* the same as *amuito*, *toa*, and *aito*.
- Ana, *s.* a cave or cavern; a piece of rough coral used as a grater; the name of a star.  
—*v. a.* to rasp or grate, such as the kernel of the cocoa-nut by a piece of coral called *ana*.
- Ana, *pron. 3rd person sing.* he, she, or it.  
—*poss. pron.* [from *a ana*,] of or belonging to him, her, or it; see *a*.

Ana, *ad.* or *aux. v.* when in the imperative, or when the verb is by way of entreaty, but commonly contracted into *a* or *na*; see *na*.

Anaana, *s.* brightness, shining, lustre.

—*a*, bright, shining, splendid.

Anaana, *s.* small pieces of coral or shells thrown upon the shore by the sea.

Anaana, *a.* indented with small holes, as the coral rocks in the sea; tapering or going in towards the bottom; see *tapere*.

Anaanaea, *a.* revived, recruited, refreshed.

—*v. n.* to be revived or recovered, as a sick person; to be refreshed, as a hungry or faint person; to be recruited, as an army.

Anaanatae, *s.* strong desire after an object; the going out of affection.

—*v. n.* to desire ardently.

Anaanateuramea, *s.* the name of a noted savage of old, according to Tahitian tradition; and is sometimes applied to a cruel, savage, mischief-making man.

Anaanaunupo, *s.* the brightness of a night oven—*fig.* a man of a fair speech whose words are not to be trusted.

Anae, *a.* [*anake, nahe,*] all; every; only.

—*ad.* together; at once; entirely.

Anae, *s.* anxiety, thoughtfulness.

—*v. n.* to be anxious, thoughtful, grieving.

Anae, *s.* the name of a fish, the mullet.

Anaemoeolio, *s.* the name of a fish; see *orie*.

Anaenae, *v. n.* to be repeatedly exercising anxious thoughts, so as to destroy sleep; to be repeatedly disturbed in sleep by some uneasiness of body or mind.

Anafero, *a.* gluttonous, libidinous.

Anahero, *a.* the same as *anafero*.

Anahoa, *s.* a strong wind from the south west.

Anai, *s.* frugality, economy, carefulness.

Anai, *s.* a row, or layer; see *nanai*.

Ani, *s.* frugally, carefully; cunningly, craftily.

—*a.* clever; skilful; cunning; stingy.

Ananahi, *s.* to-morrow, or yesterday, according to the way it is mentioned; if the preposition *i* is before it, it signifies yesterday, otherwise, to-morrow; see *abobo* and *nanahi*.

Ananahi atura, *s.* the day after to-morrow; or, if preceded by an *i*, the day before yesterday.

Anani, *s.* [*orange, Eng.*] the orange tree and fruit; see *arani*.

Anaohiu, *s.* the end of the coral grater used to scrape the cocoa-nut; a sauce made of cocoa-nut well scraped and made fine.

Anaouru, *s.* the same as *anaohiu*.

Anapa, *s.* a flash of lightning; the flashing of lightning.

Anapa, *v. n.* to flash, as lightning or gunpowder.



Anapanapa, *v. n.* to flash repeatedly, as lightning.  
 Anapape, *s.* a river; the bed of a river; see *anavai*.  
 Anatiai ahu, *s.* an ill favoured, over grown person; a sentinel set to watch over a fortified place in a cave; see *ahu*.  
 Anau, *s.* grief of parents for their children, or of children for their parents.  
 —*v. n.* to grieve, as a parent for his child, or the child for his parent.  
 Anauro, *s.* a strong, boisterous wind.  
 Anavai, *s.* a river; the bed of a river; see *anapape*.  
 Anave, *s.* breath; a line, cord, thread; perseverance; longevity; see *aho*.  
 Anave, *s.* a certain mode of tying a bunch of *uru*.  
 Anavenave, *a.* addicted to get food at another person's house.  
 Aneane, *a.* clear, as a fine and cloudless atmosphere; —*fig.* fair and deceptive, as the speech of a hypocrite.  
 Anee, *s.* ductility; the quality of extension.  
 —*v. n.* to spread, or extend, as a thing beaten with a hammer or mallet; to slip out, as a wedge.  
 —*a.* ductile, malleable.  
 Anehapiro, *s.* a person that monopolises different kinds of fish.  
 —*v. n.* to be longing for fish, as a sick person.  
 Anei, *v. of being*, answering to is or are, but used only interrogatively, as, *oia anei?* is it so? or, is it that?

Anei, *s.* the name of an odoriferous shrub.  
 Ani, *s.* a request, petition; also the petitioner, asker, or beggar.  
 —*v. a.* to ask, petition, beg, &c.  
 —*a.* addicted to begging or asking.  
 Ania, *s.* superficiality; shallowness; the quality of being merely on the surface.  
 —*a.* superficial, slight, shallow, unfounded.  
 —*ad.* superficially, slightly.  
 Aniao, *s.* the foot; tract; footstep; see *avae*.  
 Anini, *s.* giddiness; a sense of turning in the head.  
 —*v. n.* to be giddy or dizzy.  
 —*a.* giddy.  
 Aninia, *s.* a great degree of giddiness or dizziness in the head.  
 —*v. n.* to be very giddy or dizzy; having a sense of circular motion.  
 —*a.* giddy, dizzy.  
 Aniueta, *s.* a species of taro with very hard, deep, and strong roots.  
 Anivaniva, *s.* a great degree of giddiness or vertigo; called also *aniniva*.  
 —*v. n.* to be moving in a zigzag course, as an arrow, or lighting.  
 Ano, *s.* the desolate state of a country, or of a house, for want of inhabitants.  
 —*a.* desolate, as a house or land.  
 Anoa, *s.* shape or appearance of the land as to mountains, vallies, capes, shores, &c.  
 —*a.* distant; lost in distance, as the sun in setting. a ship when lost to sight, &c.

- Anoano, *s.* the height of a place; awe; that which causes bashfulness.  
—*a.* high or distant, so that an object cannot be clearly discerned; terrible or frightful because of height; fearful or bashful in entering into a company.
- Anoano, *s.* the seeds of gourds, melons, cucumbers, &c.; see *hueru*.
- Anoano, *s.* a cocoa-nut water-bottle.
- Anoano, *s.* the name of one of the modes of attack, in the exercise of arms called *turaau* or *tiaraau*.
- Anoanomarie, *s.* a wise person; one who can solve difficulties.
- Anoanomatie, *s.* a native of a place where his ancestors were before him; a wise person, as *anoanomarie*.  
—*a.* clever; wise; intelligent.
- Anoanotupu, *s.* a native of a place, or a permanent resident; see *iho tupu*.
- Anoauri, *s.* the steady gaze of a dog at his master; one that will not flinch; a steady friend.
- Anoe, *s.* the desire to see, hear, or eat.  
—*v. n.* to have an abiding pleasure in seeing, hearing or eating.
- Anoenoe, *v. n.* to have continued pleasure in hearing, seeing, &c. so as not to be tired.
- Anohi, *s.* a fish hook; the point of a fish hook.
- Anoi, *s.* a compound; a mixture.  
—*v. a.* to mix together different ingredients.
- Anoi, *a.* mixed, compounded.
- Anoinoi, Anoninoni, *v. a.* to mix repeatedly.
- Anoparau, *s.* one that can advise, having knowledge of men and things.
- Anotaro, *s.* a season.
- Anotau, *s.* a season; see *tau* and *matahiti*.
- Anotupu, *s.* an inhabitant, a resident.
- Anu, *s.* coldness; see *maariri*.  
—*a.* cold; see *toetoe*.
- Anua, *s.* the name of a tree of hard wood.
- Anua, *ad.* superficially; slightly.
- Anuanu, *a.* cold, chilly; see *maariri*.
- Anuanua, Anuenue, *s.* the rainbow.
- Anuanua, *s.* the external part of the root *hoi*.
- Anuhe, *s.* the common fern in the mountains; also wire from its supposed resemblance to some fern stalks.
- Anuhenuhe, *s.* the apparent greatness of a thing, when not great in reality.  
—*a.* great in appearance only.
- Ao, *s.* day; the light; the natural day; bright clouds of the sky.
- Ao, *s.* Heaven; blessedness; happiness; the state of the blessed.
- Ao, *s.* the good reign of a prince; a hospitable man.
- Ao, *s.* the present life; *te ao nei*, means the present world, the presents'ate of existence.
- Ao, *s.* the opening buds of trees; the white heart of cabbage, taro, &c.; the first that comes off in straining liquors, such as the *ava*, &c.

- Ao, *s.* the name of a large spotted sea bird.
- Ao, *s.* the heart of a bundle of cloth; the king who is the head and heart of the country.
- Ao, *s.* the grooves of the cloth mallet; also the marks of the grooves in the cloth.
- Ao, *s.* the part of an arrow that is taken hold of on putting it on the string.
- Ao, *s.* the inside bark used for cloth making.
- Ao, *s.* the fat of turtles, fowls, and fishes.
- Ao, *s.* the name of a ceremony previous to that of the *tihī*; see *tihī*.
- Ao, *s.* braided human hair; the string that fastens the *fa* or butt at which men throw their spears.
- Ao, *s.* the food that is turned over at random to visitors at certain feasts.
- Ao, *s.* the chief or first part of things; the first enjoyment.
- Ao, *s.* one of the ropes fastened to a sail.
- Ao, *s.* a spy that comes upon a party at night to see what they are doing.
- Ao, *s.* the sides of a square; an angle.
- Ao, *v. a.* to rip up the bark of small branches for cloth making.
- Ao, *v. a.* to press the liquid out of the *mēu* or strainer, such as that of the *ava*, the *pia*, or cocoa nut kernel.
- Ao, *v. n.* to peep as an eel out of its hole; to appear again, as a lost fugitive.
- A'o, *s.* [*aho*,] counsel, warning, advice, reproof.

- A'o, *v. a.* [*aho, onai*,] to counsel, advise, warn, reprove, exhort, preach.
- *s.* a counsellor, adviser, exhorter, preacher.
- Aoa, *s.* the name of a tree, called also *ora* and *ore*, and of the bark of which cloth is made, called by the same names. Tradition says that the tree first grew in the moon, from whence the seed was brought to the earth by a bird.
- *s.* the name of a species of bread fruit.
- *s.* the name of a medicinal plant; see *pitorea*; also a species of coral.
- *s.* a play term of the *apere raa*. [houses.]
- *a.* well peopled, having many
- Aoa, *v. n.* to bark or howl, as a dog.
- *s.* the howling of dogs.
- Aoahe, *v. n.* to look well to one's self.
- Aoaia, *v. a.* to collect food and other things with care.
- Aoaia, *s.* the unabated pleasure of a fisherman.
- Aoao, *s.* [*hao'ao*,] the ribs.
- Aoao, *s.* slimness, length and well shapedness.
- *a.* slim, tall, well shaped.
- Aoaoa, *a.* rambling, unsettled; also silly, or delirious.
- *v. n.* to be delirious, or roving; also to be foolish or silly.
- *s.* the indistinct noise made by a number of persons at a distance.
- Aoao'ehaa, *s.* narrowness, or confined state when applied to land.

Aoaohaaha, *a.* narrow, as a tract of land between a mountain and the sea.

Aoaomaraia, *s.* the name of a person called the *father of fire*, because he was the first discoverer of the art of procuring fire by friction; before his time the people eat their food raw; see *Mahuie*.

Aoaopeapea, *s.* the name of a *tii* to which prayers were addressed by conjurors.

Aoaotahi, *s.* a broad rib bone; an intrepid warrior.

Aoareva, *s.* the large or coarse grooves of the *ie* or cloth beating mallet.

Aofa, *s.* a species of plantain.

Aofaofa, *s.* the straight and tall growth of persons, or of trees.

—*a.* straight and high, applied to a good looking tree; slim and tall when applied to persons.

Aofeofe, *a.* the same as *aofaofa*.

Aoha, *s.* the same as *aofa*.

—*v. n.* to lean or bend down as a fence, or the branch of a tree.

Aoheohe, *a.* long and slender as trees; see *aofaofa*.

Aoi, *v. a.* to move a thing a little; to shake, as the wind does a tree; see *arori*.

Aoioi, *v. a.* to move or shake a thing repeatedly.

—*v. n.* to be moving repeatedly as a tree shaken by the wind.

Aoioi, *s.* the shaking or repeated moving of any thing.

—*a.* shaken, moveable.

Aorai, *s.* a name formerly given to the king's house.

Aore, *ad.* [*akore, uo'e, aohe, aole, kaore, kare,*] no, not, with reference to the past; see *aita*.

Aorereva, *s.* a species of native cloth.

Aorereva noa, *s.* flying clouds; unsettledness of residence.

—*a.* unsettled.

Aoroa, *s.* the firmament or heaven; called also *moama roa*, and said to be the residence of the god *Tane*.

Aoti, *s.* a pair of scissors; a person that cuts hair.

—*v. a.* to cut or crop with scissors.

—*a.* dressed or polled; see *paoti*.

Apa, *s.* a fish-hook with two feathers fixed to it for catching some sorts of fish; also a young bird.

—*s.* the lining of a garment.

—*v. a.* to join together two pieces of the tyger shell to make an instrument to catch the *fee* or cuttle fish.

—*v. a.* to dart a reed so as to slide along the ground.

Apâ, *s.* a mode of using the hands in a native dance.

—*s.* an enclosure, where the young king or infant son of a chief was put to sleep.

—*s.* a person that eat restricted food, and yet could not be hurt by the arts of the sorcerers. The principal god of the *apâ* was *Roa*, to whom prayers were addressed, full of imprecations and curses on the sorcerer and his family.

Apaa, *s.* the name of a fish-hook made of scaly pearl shell.



Apaa, *s.* the blossom of the *ti-are* when fully open; also an idol made of sacred cloth and birds feathers.

Apaa, *s.* a sort of thick cloth made by men, (not by women as usual,) of the *aute* bark, and worked by night, to be sacred to the gods, and was used to cover them during certain ceremonies.

Apaahe, *v. n.* to be joined or united in one, to be in league.

Apaauni noa, *s.* a stranger or foreigner.

Apapaa, *s.* chips, splinters; also some thing reported or known in an indirect way, not properly authenticated.

Apapa, *s.* one side of a thing when divided through the middle, as the carcase of a beast or fish, the side of a house, &c.

—*s.* birds of all sorts; see *manu*.

—*v. n.* to flap as a sail, or as the wings of a bird.

—*s.* a seat in a canoe.

Apapa, *s.* the name of the seventh of the Tahitian moons or months.

Apapaūai, *s.* the name of a small fish with very wide fins; *fig.* an ostentatious person.

Apapia, *s.* a ceremony used in making peace between contending parties; a piece of cloth was laid down by one party, and if the terms of agreement were approved, the other party laid another upon it; if not, it was torn, and war followed; see *manufaite*.

Apariaria, *s.* the name of a beautiful cloth made of the *aute* bark; see *aute*.

Apae, *a.* five in counting; see *arima*.

Apae, *s.* a roost or perch for fowls.

—*v. n.* to roost as a fowl.

—*s.* the restoring of a chief to his possessions; the party that restored him.

Apai, *s.* the name of a certain game; the player at the game *apai*.

—*v. a.* to play with bat and ball at the game *apai*; to carry or convey on the wing.

—*v. a.* to string together the *raoere* or leaves used as a fishing net; to take off the husk of a cocoa-nut.

—*s.* a stringer of cocoa-nut leaves.

Apapā, *s.* a parcel of *aute*, or the bark called *pouru*, laid out by the women for cloth making.

—*v. a.* to put the bark of the *aute* or of the bread fruit branches in layers in preparation for cloth making.

Apapafara, *a.* hasty in speech as when angry.

Apapavai, *a.* smooth, still, unruffled, as the surface of the water in a calm; smooth and unruffled in temper; smooth and fair.

Apape, *s.* the name of a tree used for boat building; the leaves are like those of the ash; see *avai*; the name also of a shrub.

—*s.* a sort of scented cloth; called also *vaivai*.

—*v. a.* to use the leaves of the shrub *apape* for scenting cloth.

Apapa, *s.* a name given to *pia* and other things when collect-

ed together, from a strange notion, formerly entertained, that they would vanish away if called by their proper names.

Aparai, *s.* an enclosure for an infant, the son of a king or principal chief, who was sacred till certain ceremonies had been performed; also a temporary *marae*.

—*a.* clear, cloudless, applied to the sky.

Aparau, *s.* a person or speech that causes laughter.

—*v. n.* to be jocular or jesting.

Apari, *a.* rocky, dangerous to pass on account of rocks, or broken coral reefs.

Aparima, *s.* a teacher, or regulator of the *ori* or Tahitian dance; see *faatia*.

Aparipari, *a.* rocky, full of broken corals.

Aparu, *s.* the name of a species of *ape*, [*arum costatum*,] less acrid than some other kinds.

—*s.* a sort of fish hook.

—*s.* a consultation of the chiefs about peace or war, or the best measures to be adopted.

Aparuparu, *s.* the consultation of chiefs; called also *aparuparu roa*, and *aparuruaroa*.

—*s.* the name of a fish-hook.

Apata, *s.* a thicket or wood that is hardly penetrable; a cluster of branching coral in the sea.

Apatahi, *v. n.* to cast a side glance at a person on account of displeasure or of shame.

—*a.* one sided, as a certain flower is said to be, *tiare apataki*; see *tiare*.

Apatoa, *s.* the north.

Apatoerau, *s.* the south,

Ape, *s.* [*kape*,] the *arum costatum*, of which there are several varieties.

—*s.* the act of flinching from danger, or of avoiding the consequence of an argument.

—*v. n.* to flinch, so as to avoid a blow.

Apea, *s.* a twig, or a branch.

Apeape, *v. n.* to flinch repeatedly.

Apeau, *s.* a lean sort of turtle.

Apeau, *a.* shy, ashamed.

Apeapea, *s.* small twigs or branches.

Apee, *s.* the name of a small fish that follows a large one.

Apeepes, *s.* the name of a game among children.

—*v. a.* to make feathers to fly, a children's game.

Apehava, *s.* a large overgrown *ape*, under the shade of which peoples sometimes eased themselves, it was therefore abominated and not eaten; a lazy worthless person so called by way of contempt.

Apepe, *v. a.* to add to one's own the food or property of another.

Apepe, *s.* a piece put on a sail when torn. [*tupepe*.

—*v. a.* to patch or piece; see

Apepe, *v. a.* to do something beside, or not to the purpose; to be seeking more than one's own.

Apepepepe, *v. a.* to heap one thing upon another.

—*v. n.* to roll as one wave upon another.

Apere, *s.* the reed thrown or darted in the game called *aperea*; the person that throws the reed.

Apere, *v. a.* to play the game of *apere*.

Aperea, *s.* the name of a certain game.

Apeta, *s.* the name of a war canoe. [askance.

Apetahi, *v. n.* to look aside, or

Apetai, *s.* the name of a sea eel that is not eatable.

Apeu, *s.* the inside of a bow towards its ends.

Apeu, *s.* a mode of fishing for the *ihi* fish.

Api, *s.* folds of cloth pasted together; the leaves of a book; the bivalve shells of fish; a part of a canoe.

Api, *s.* a small spotted fish.

Api, *v. n.* to be full, occupied, closed up.

—*a.* filled, occupied as a place.

Api, *v. a.* to confederate together, as different parties; to join, as the sub-divisions of a fleet of war canoes.

Api, *a.* young, recent, late; see *hou*.

Apia, *a.* closed, as the oyster or *pahua* shells.

Apiapi, *s.* narrowness, confinedness of a place or of the mind; straightness, difficulty as to choice.

Apiapi, *a.* filled, occupied; narrow.

Apiapi, *s.* a cloth, dyed and perfumed with certain plants.

Apiarau, *s.* the valve that joins the pearl oyster shell.

Apihuoi, *s.* a mode of attack in war when a party is kept in reserve; a vagrant and worthless person.

Apipiti, *ad.* together, altogether, by parties joining together.

Apiri, *s.* the name of a small tree that grows on high ground.

Apiri, *s.* a species of banana; also the name of a fresh water fish, a sort of *oopu*.

Apiti, *s.* a couple, or two joined together.

—*a.* two in counting; see *epiti* and *erua*.

Apiti, *v. a.* to join or unite with another.

—*v. n.* to have two sources, applied to the wind when coming from two different quarters.

Apitia, *v. n.* to be in a joining state, as two trees growing jointly; two parties in one.

Apitipiti, *v. n.* to couple or join things together repeatedly; the plural of *apiti*.

Apito, *s.* a party joined hand in hand; the act of joining things together.

—*v. a.* to join things together; join hand in hand.

Apiu, *s.* the leaves that are first put on the food in covering it up in the native oven.

Apo, *s.* the act of catching a thing thrown to a person; the person who so catches a thing.

—*v. a.* to catch a thing thrown to a person.

Apo, *s.* a hollow place in a rock.

—*a.* hollow, as the belly of a hungry person.

Apca, *s.* the score on the lower end of the rafters of a native house; the end of the outrigger that joins the canoe.

—*s.* a war-term applied to that part of the army that is behind the *viri*, or those in the van.



Apoahu, *s.* the name of a species of bread fruit, called also *arave*.

Apoapo, *v. a.* to catch repeatedly things thrown at a person.

—*v. n.* to contract the abdomen.

Apoi, *s.* the inner or curved part of a bow, or of any crooked thing.

Apoo, *s.* a pit, hole, grave, aperture; see *rua*.

—*s.* a council, or meeting for consultation.

—*v. n.* to meet, or assemble together for consultation.

Apooaahi, *s.* the place where people fish for the *aahi*; see *aahi*.

Apooihu, *s.* the nostrils; see *ihu*.

Apoomatai, *s.* the source of the wind, or the quarter from which it blows.

Apoopoo, *v. n.* to be consulting secretly about a person, and speaking ill of him behind his back.

Apoopuaa, *s.* a place frequented by hogs.

Apooraa, *s.* a council or assembly convened; a meeting; the time or place of meeting.

Apopo, *s.* and *ad.* to morrow; see *ananahi*.

Aporo, *s.* the small fruit at the end of a bunch.

Apou, *s.* the inside of a bow.

Apu, *s.* the shell of seeds, nuts, and fish.

Apu, *s.* width, breadth; see *aano*.

—*a.* wide, broad.

Apu, *v. a.* to dart or fall fiercely on each other as hogs and dogs when eating, or as certain fishes. *add a bu*

Apua, *s.* the handle of a spear; see *amuri*.

Apua, *s.* a prayer used by sorcerers.

Apua, *s.* a string of *tiare* flowers tied about the head by the women.

Apuapu, *s.* a large species of the *ti*, or the *Dracæna terminalis*.

Apuapu, *s.* pliancy, flexibility.

—*a.* pliable, flexible; thin or slender as a cup, or the bottom of a canoe, or something that is hollow.

Apuaria, *s.* sultry; scorching, as the heat of the sun.

Apuarua, *s.* an agreeable, slight breeze of wind.

Apufera, *v. n.* to withdraw, a play-term.

Apumaa, *s.* a hospitable person.

—*a.* hospitable, generous with food.

Apumata, *s.* the socket of the eye.

Apuó, *interj.* a cry on the discovery of a ship or a large canoe, *apuó! apuó!*

Apupape, *s.* the brains of a beast.

Apupipape, *s.* the brains of a beast, but not of a man, except by way of contempt.

Apupivai, *s.* the same as *apupape*.

Apura, *s.* a species of *taro*; see *mapura*.

Apurima, *s.* the hollow of the hand.

Apurima ore, *s.* an empty hand; a term used in the game *tuutuupiri*;—*fig.* a person who has disappointed another's expectation.



Apuroro, *s.* the human skull.

Apurua, *s.* a term applied to relations by marriage, a parent of the party married becomes the *apurua* to the parent of the other party that is married.

Aputa, *v. n.* to pierce through or enter, as light through small openings; to enter the mind as perceptions of things.

Aputaputa, *v. n.* having been pierced repeatedly.

—*a.* having several light spots or patches, as the white feathers in a dark bird; full of holes or of patches.

Apuu, *s.* prominent risings on the top of the hills; see *puu*.

—*s.* the short risings of the waves of the sea.

Apuvai, *s.* the brains of a beast.

Ara, *s.* a road or path; see *ca*.

Ara, *s.* small twigs or branches; see *peapea*.

Ara, *v. n.* to awake; to be watchful.

—*a.* awake; wakeful; watchful.

Ara, *s.* the skin on the back of the shark.

Ara, *v. n.* to come to notice; to transpire; to be mentioned or divulged.

Arà, *s.* a species of hard black stone.

Ara, *n. a.* to importune the gods, and make much of them by presents, &c., to gain their countenance in war.

Araa, *s.* a messenger sent before a chief and company to give information of their approach; or to give notice of the approach of some feast or religious ceremony.

Araa, *s.* the small fry of fish, used as bait for the large ones.

Arâa, *v. n.* to be raised or lightened, as a vessel in the water. or as a thing that was sunk; to be raised to prosperity from a degraded state.

Ara aau, *v. n.* to remain sleepless at night.

Ara aau, *s.* the middle or highest part of the coral reef, where people walk and stand to fish.

Araaha, *s.* a part of a canoe sewn together with *aha* or sinnet.

Araara, *s.* the glaring of the eyes of animals.

—*a.* sparkling, glaring, shining.

Araara, *s.* the face or eyes; the first beginning of a thing; the edge of a tool; see *mota*.

Arâarâa, *v. n.* to be convalescent; to be raised from depression by some unexpected good news.

Araaraaivao, *s.* an inhabitant of the upper vallies; a wild or untamed animal

—*a.* wild, untamed, unaccustomed to the sea side, as an inhabitant of the interior of the country.

Araaravî, *s.* the name of a fish, which when full grown is called *hîroa*.

Araaravî, *v. n.* to be brought under, cowed, or conquered; see *vî*.

Araatia, *s.* the out posts of a house.

Araau, *s.* the current of water between rocks

Araau, *s.* a longing desire to go, or to obtain some object.

Araau, *v. n.* to be employed in telling tales at night, or in other talk, so as not to sleep.

Araavero, *s.* a store laid up for exigencies.

Araburabu, *v. n.* to swing up and down, as a long pole when carried on the shoulder.

Arae, *s.* a small variegated fish.

Araea, *s.* [*alaea,*] red earth; bricks; red crockery ware; reddish colours.

Araea, *v. n.* to be almost suffocated in eating voraciously.

Araeri, *s.* an oblong basket made of cocoa nut leaves.

Arafaa, *s.* a fish trap.

Arafati, *s.* small branches broken off by the wind; see *ara* and *fati*.

Arafene, *s.* the elephant fish, modified from the English word *elephant*.

Arafenua, *s.* a name given to a high wind from the westward.

Araheraha, *s.* a fish, called also *parakaraha*.

Araharaha, *s.* a road with many turnings.

Arahea, *s.* a partial calm, when there is wind at a distance on both sides.

Arahi, *a.* much or many; see *nui*.

Arahi, *v. n.* to dwell, sit, abide; see *noho*.

Arahiu, *s.* the uppermost extremity of a tree; also the point or small end of an instrument.

Arahapehape, *s.* a war term signifying the small remainder of a party that continued to fight when most had fled.

Arahoua, *s.* a part of a canoe that is bored for tying with sinnet; a decrepit old person.

Arabu, *s.* coal; charcoal; the remains of any thing burnt but not reduced to ashes.

Arâhuepini, *s.* a very hard stone; see *arâ*.

Arahuepini, *s.* a heavy blow from a boxer; an athletic, clever fellow; one that is dextrous and unwearied, and will not be moved or give way; a close, stingy fellow.

—*a.* stingy; ill looking.

Arahura, *s.* a war term signifying a party that skirmishes in the front of the main army.

Arahurahu, *s.* a small black marine bird.

—*a.* blackish; of a dark colour.

Arai, *s.* an interposer, mediator; an obstruction.

—*v. a.* to interpose, mediate, obstruct.

Arai, *s.* pearl shell brought from a certain place in the small islands to the eastward of Tahiti, called *Arai*, hence the name; a pearl fishing hook.

Araia, *s.* a species of stiff, black-coloured cloth.

Araia, *s.* the liver; see *paraia*.

Araia, *s.* a person's own place of birth.

Arâia, *s.* the middle of the space between two islands; see *aria*; the place or boundary from which fish or birds return to their usual haunts.

Araihupehupe, *s.* a certain part of the native female dress called *tihî*; see *tihî*.

Araimoana, *s.* a bunch of red feathers fixed in the body of the *teo* or image representing one of the gods.

Arainu, *s.* bait for fish.

- Araiore, *s.* the ridge pole of a house.
- Araiore, *s.* a war term, signifying a certain mode of attack not expected\* by the enemy.
- Araireva, *s.* a great perpendicular height; a great depth; a great distance at sea.
- Arairi, *s.* a sort of basket; see *arapapa*.
- Aramachae, *s.* a mode of seizing or of holding the spear; see *araiore*.
- Aramihi, *s.* the name of a small edible crab.
- Aramii, *v. n.* to be displeased, to feel pain from ungratified desire.
- Aramii, *a.* angry, displeased. —*ad.* niggardly.
- Aramoe, *s.* forgetfulness.
- Aramoe, *a.* lost, forgotten; see *moe*.
- Aramoi, *s.* & *a.* the same as *aramoe*.
- Aramoina, *a.* forgotten, lost; see *moe*.
- Aramoomoo, *s.* a sort of an edible crab.
- Aramuamua, *s.* the same as *aramoomoo*.
- Arani, *s.* [*alani*.] from the English, orange, the tree and fruit; see *anani*.
- Araoa, *s.* the common road, in distinction from that of the *marae* or sacred place.
- Aranua, *s.* the name of a small odoriferous shrub that grows in the mountains.
- Aranui, *s.* [*alanui*.] the great or public road.
- Araoa, *s.* the side plank of a canoe.
- Araoa, *s.* the throat; see *arapoa*.
- Araoa, *s.* the eye socket.
- Araoe, *s.* one species of the red fish *ihi*.
- Araooti, *s.* a war term; see *aratipi*.
- Araounia, *s.* a mode of wrestling.
- Araouna, *s.* a road over the breast; a term applied to some vicious actions among the natives.
- Arapa, *s.* a sort of basket.
- Arapae, *s.* a slanting or crooked road along the rocks.
- Arapai, *s.* the wall plate, or the piece on which the rafters lodge; called also *apai* and *rape*.
- Arapaia, *s.* the liver; see *paraia*.
- Arapapa, *s.* the name of a basket.
- Arapepe, *s.* the name of a small fish; called also *pereai*.
- Arapepe, *s.* a small axe or tomahawk; the name of a basket, the same as *arapapa*.
- Arapoa, *s.* the throat.
- Arapoa, *s.* the bend of the leg; a part of a spear; see *atai*.
- Arapoa, *s.* gluttony, voraciousness. —*a.* gluttonous, voracious; see *aa*.
- Arapofai, *v. a.* to instigate the people to warlike exploits, and that repeatedly. There was also a certain prayer used for the *arapofai*. —*s.* a seditious person.
- Arapofaifai, *v. a.* to repeatedly stir up the people to warlike actions.
- Arapuo, *s.* the line of pith, or heart of a tree; see *puo*.
- Ararâ, *a.* hoarse, through calling or much speaking. —*s.* hoarseness.



- Ararâ, *v. n.* to become hoarse through calling, or much speaking.  
—*adv.* hoarsely.
- Arara, *s.* a name given to the most common and lively sort of lizard; see *moo*.
- Arara, *s.* the ascent of an arrow.  
—*v. n.* to be diverging upward from the intended course, applied to an arrow.
- Ararahoa, *v. n.* to have the headache; to be weary of something disagreeable.
- Arare, *a.* indistinct, as the voice of a person just roused from sleep. [albicore.]
- Araroa, *s.* the largest sort of the Araroa, *s.* the first hog taken to the king on taking off a restriction; the first of fish caught by a new fishing canoe.
- Araroa, *s.* a long road; a certain kind of *monoi* or sweet scented oil, the ingredients of which were fetched from a distance.
- Arataata, *s.* a plank laid fore and aft of a canoe along the side; the seats where the rowers sit in a boat; the highest part of the coral reef where people walk.
- Aratai, *s.* [alakai,] a leader, guide, conductor.  
—*v. a.* to lead, guide, conduct; see *faa aratai*.
- Arataio, *s.* the name of a fish.
- Arataiô, *s.* a path over a ledge of rocks.
- Arataua, *s.* the name of a fish; the same as *arataio*.
- Arataua, *s.* the *taua* or friend, having been made use of as the means of procuring some good.
- Aratâumi, *s.* the number of marks of the breast-plates, called *taumi*, marked on the skin.
- Arataura, *s.* a rope ladder; a rope to climb by; one placed as a guide for a blind person.
- Arâtavai, *s.* a round, hard, and smooth pebble, found in water courses, and used by slingers.
- Aratea, *a.* pale, as the countenance through fear.
- Arateitâ, *s.* rubbish drifted from the land into the sea, and remaining in a long row between the reef and the shore, and resembling another reef; also the body of a net when the fisherman pulls each end near together; one who excites to vigilance and courage.
- Aratia, *s.* a road, a path-way; see *ara*.
- Aratiapapau, *s.* a fordable place at the mouth of rivers.
- Aratio, *s.* a passage near the shore abounding with the sharp *tio* or oyster shells, and dangerous to the naked feet.
- Aratipi, *s.* a war term, signifying that a party is to be placed so as to take advantage of the enemy, either in coming behind or in the flank; see *araooti*.
- Aratô, *s.* the person that pulls or drags any thing.  
—*v. a.* to pull, or drag along the ground; to bring by violence.  
—*v. n.* to be trailing, as a long garment along the ground.



**Aratu**, *s.* a road or path; see *ea, ara, &c.*

**Aratua**, *s.* the name of a cutaneous disease of the back; also small maggots or worms.

**Aratuaririi**, *s.* disagreeable, as a road; a long unpleasant journey; or a tedious piece of work.

—*a.* long, tedious, disagreeable as a road, or work with little prospect of finishing it.

**Aratutia**, *s.* a road, so called when two persons meet on it.

**Aratutu**, *a.* surfeiting, applied to food.

**Araû**, *a.* unripe, or not full grown, as a gourd or calabash.

**Arau**, *s.* the two wings of a large fishing net, the middle is called *tahé*; also a mode of fishing.

**Arau**, *a.* long, crooked, and bad, as a tree; long as a wave of the sea; see *araurau*.

**Araua**, *s.* a good pilot, who knows well how to manage a boat or a canoe in dangerous and difficult places.

**Araua**, *a.* rough, unpolished, as a piece of hewn timber; having breaks and notches as the edge of a tool; see *nihonihô*.

**Araunu**, *s.* bait for fish; see *arainu*.

**Araurau**, *s.* a long wave of the sea.

**Arauru**, *s.* the beginning of a subject; the top end or extremity; a slight or partial relation of a matter.

**Arava**, *s.* a bunch of long red feathers, sacred to the gods; see *ura*.

**Arava**, *s.* a stripe, or contusion; see *irava*.

**Arava**, *s.* the larger sort of cuttle fish; a large species of the star fish, with four long and four short rays.

**Arava**, *s.* a subdivision of inferior chiefs under a superior.

**Arava**, *a.* fair, beautiful, white.

**Aravaa**, *s.* a passage for a canoe or boat through the reefs and shallows.

**Aravaitaio**, *a.* of a graceful figure or mein; fair, as a corps that appears as if still alive.

**Aravao**, *s.* a person that resides in the upper vallies; see *taevao*.

**Aravara**, *s.* stripes or lashes on the skin.

**Aravei**, *s.* a species of large bread-fruit.

**Aravî**, *s.* the subdued, or depressed state of a party, person, or animal.

—*a.* subdued, depressed.

—*v. n.* to be in a depressed state; to be in fear; to become thin by disease.

**Aravî**, *a.* unequal, as the strands of a rope.

**Aravihi**, *s.* ingenuity, knowledge, skill.

—*a.* ingenuous, skilful, cunning.

**Are**, *s.* [*ale*,] a wave or billow of the sea.

**Area**, *conj.* but, but as for, as when, as for instance.

**Area**, *s.* the space between two objects.

**Area**, *adv.* presently, by and by; see *aria*.

**Area**, *s.* the resistance that food or drink meets with so as to cause its return by the nostrils.

Area, *v. n.* to return as drink by the nostrils.

Area, *verb anomalous*, to suppose, conclude, expect with reference to the past, as *area ra vanu*, I thought, supposed, or expected so and so; see *atia ra*.

Areare, *s.* sickness, qualininess of the stomach as in sea-sickness; or loathing food; also perturbation of mind.

—*v. n.* to be sick or qualinish.

Areare, *a.* thin, worn out, as the bottom of a canoe; nearly cut through as a tree; nearly worn out; also difficult of access, as a thing on the summit of a high rock.

Arearea, *v. n.* to be diverted or pleased by company.

—*a.* cheerful, gay, through the presence of company.

Arearea, *s.* the spaces between the knots on the sugar cane, bamboo, reeds, &c.

Arearea, *s.* a stranger.

Arefatumoana, *s.* a heavy rolling swell of the sea.

Areho, *s.* a sort of shelled snail found among the bushes.

Arehu, *s.* the name of the third Tahitian month; sometimes called *varehu* or *o varehu*.

Arehu, *s.* darkness, gloominess of the evening.

Arehurehu, *s.* duskiness. increasing darkness of the evening.

Arematua, *s.* a wave that has been long in forming.

Aremu, *s.* the lower part of the spine.

Arepu, *v. a.* to disturb the water as fish do in swimming; to cause commotion.

Arepurepu, *v. a.* to disturb repeatedly.

—*v. n.* to be repeatedly in agitation; to be disturbed as people by news of war, &c.

Arerarera, *s.* the faltering state of the voice.

—*v. n.* to falter or stammer, as a sick person, or one in sleep.

—*a.* faltering, stammering.

—*adv.* falteringly.

Arere, *s.* a messenger; one appointed as the king's messenger; see *vea*, *tuutuwea*.

Arero, *s.* [*alelo*, *elelo*, *e'eo*,] the tongue.

Arero, *s.* the king's sacred and royal girdle or *maro*, to which the names *Hihiopea*, *Taiuu-haviti*, *Hanea*, and *Haoa* were given; these were the names of the tongues, or pendant parts; and *Terai puatata* was a name of the whole *maro*, which was used at the coronation.

Arero, *s.* any small slip of cloth; the pendant parts of a *maro* or girdle.

Aretea, *s.* the white waves of an agitated sea. [*nonoha*.

Areteu, *s.* a species of grass; see

Areu, *s.* a piece of cloth worn about the loins; see *pareu*.

Areue, *s.* a wave that breaks over a canoe or a boat.

Areva, *s.* a species of lizard with a branching or divided tail.

Areva, *s.* the male, or the larger species of the *totara*, or hedge hog fish.

Areva, *s.* a species of the sandal wood; also any wood that splits easily.

Areva, *s.* a sort of thin white native cloth, with long stripes from the coarse side of the mallet.

Areva, *s.* the name of one of the spears, or sticks, used in the exercise of arms called *turoau*.

Arevareva, *s.* scales on the skins of the great *ava* drinkers.

Arevareva, *s.* the name of a large spotted bird, said formerly to be inspired at times by the god *Manutea*; see *ovea*.

Arevareva, *s.* the name of a cutaneous disease.

Ari, *s.* the boundless deep; a bog of an unknown depth; any thing boundless in depth, height, or extent; also applied to the emptiness of the body.

Ari, *a.* empty, as the stomach; waste, as the land forsaken by its inhabitants; frightful, as a place in battle.

Ari, *s.* the tribute paid to the king, or a principal chief; the advantages obtained by marriage, or otherwise, such as land, property, influence, or government.

Ari, *s.* a wave or billow; see *are* and *aru*.

Ari, *v. a.* to scoop out the earth from a hole with both hands.

Aria, *s.* the space between objects; the parts between the knots of sugar cane, bamboo, &c.

Aria, *s.* the penis of animals.

Aria, *s.* a spot, or small blemish in a thing. [see *iiti*.

Aria, *v. a.* to gripe, pinch;

Aria, *adv.* [*alia*,] shortly, presently, by and by.

Aria ana, *adv.* shortly, in a little time.

Aria aena, *adv.* after a little while, shortly.

Aria'na, *adv.* a contraction of *aria ana*.

Ariari, *s.* clearness, transparency.

—*a.* clear, fair, transparent; see *aiai*.

Ariari, *s.* the thinness or worn out state of a thing.

—*a.* thin or small in some places.

Arihi, *s.* the ropes that are fixed to a fishing net, the upper one to which the *raai* or corks are fixed, is called *arihi i nia*, and that to which the stones are fixed is called *arihi i raro*. *Fig.*, the word was extensively used, *arihi i nia*, were prayers made in time of war called by the names, *Paepaetiari*, *Tefaatainu*, *Tiatqahiarepo*, *Tumuriri*, *Te-eaea*, and *Hamaiterai*. The *arihi i raro* were those that stirred up the people to vigilance and activity, the chief priests, and other leading chiefs.

Arii, *s.* [*arihi*, *aiki*, *alii*, *eiki*, *hakaiki*, *agi*,] a head or principal chief, a king; see *rai*.

Arii, *s.* a small quantity or trifle; see *rii*.

Ariiae, *s.* a small quantity.

—*v.* let it be small.

Arihuaamanu, *s.* a bunch of red feathers that were to represent the king at certain ceremonies.

Ariire'a, *s.* a small or moderate quantity.



Ariitahua amanu, *s.* the same as *arihua amanu*.

Ariitapiripiri, *s.* the name of a god that could, it was said, heal all diseases, and perform other wonders.

Aritapotu ura, *s.* the name of another Tahitian god.

Arina, *a.* [*alima, ima,*] five; see *rima*.

Ario, *s.* [Greek, *argyron*; British, *arion*; French, *argent*;] silver; see *moni*.

Arioi, *s.* a certain fraternity of players, that travelled through the islands, and observed peculiar customs; see *taio* and *taua*.

Aripiripi, *s.* slenderness, weakness through being slender.

—*a.* weak, slender, swagging.

—*v. n.* to tremble through weakness; to swag as a sail.

Aripo, *v. n.* to be whirled about by the wind.

Ariporipo, *v. n.* to be whirled about repeatedly.

Aripuripu, *adv.* hobblingly, as in walking.

Ariri, *s.* the name of a small shell fish.

Arita, *s.* the fibrous root of the plant *farapepe*; see *ieie*.

Arita, *s.* the name of a basket.

Aritu, *s.* a person who seizes his prey in time of war.

Ariva, *s.* the slender state of a board, or piece of timber.

—*a.* slender, thin.

Arivariva, *a.* having many slender places.

Arivariva, *s.* the name of a small fish that wriggles like an eel.

Arivariva, *v. n.* to wriggle like an eel.

Aro, *s.* [*alo, a'o,*] the front, face, presence of a person.

Aro, *v. n.* [*ngaro, na'o,*] to be lost or forgotten; to be unknown, never known or understood.

—*a.* lost, forgotten, unknown.

Aro, *v. a.* to wage war, to fight as two armies.

Aroâ, *s.* a road or street; the smoothest and best side of a piece of timber, leaves, cloth, or any thing that has a difference in the surface; see *taod*; the space between two canoes.

Aroa, *a.* kind, hospitable to visitors.

Aroa, *s.* the ridge of a hill or mountain; an interior ridge; the view taken of a subject or of certain customs.

Aroaro, *s.* indistinctness, mysteriousness.

—*a.* dark, mysterious; lonesome, desolate.

Aroaro, *s.* the lining of a garment.

Aroarora, *a.* dusky, dark, indistinct.

Aroe, *s.* a small bowl in the shape of a canoe.

Aroeroe, *a.* slender, without branches.

—*v. n.* growing long and weak on account of shade.

Aroeroe, *s.* the name of a worm found in decayed wood.

Aroeroe, *a.* indistinct, as the vision of a person that had been looking at the sun, or some shining body.

Aroha, *s.* [*aloha, aoha, aroa,*] compassion, pity, sympathy, love, affection.



**Aroha**, *v. a.* to have pity or compassion; to shew mercy, love, sympathy.

—*a.* pitiable, as *taata aroha*, a pitiable man, or one who is an object of compassion.

**Aroharoha**, *v. a.* to repeatedly commiserate.

**Aroharoha**, *a. of comparison*, as *aroharoha ae tei mutaiho*, it was not comparable to the former, (an idiomatical expression.)

**Aroha tae**, *s.* empty sympathy.

**Arohi**, *v. anomalous*, a word of excitement to be brisk, active, vigilant.

**Aroine**, *s.* the sea between the reef and shore.

**Aroire**, *s.* a path way along the reef.

**Aromanava**, *s.* a term of endearment used in a *pehe* or ditty for children.

**Aromoi**, *v. n.* to forget; see *aro* and *moi*.

**Aromoina**, *v. n.* to be forgotten; see *aramoina*.

**Aronee**, *v. a.* to draw near to an enemy by crawling along the ground to fight, from *aro*, to fight, and *nee*, to crawl.

**Aropa**, *s.* a mistake, error, misstep; the loss of something by turning aside.

—*v. n.* to turn about, or look another way.

**Aroparopa**, *v. n.* to turn aside repeatedly.

**Aroparopa**, *adv.* staggeringly, irregularly.

**Aropito**, *v. a.* to prepare for fighting, but in approaching the enemy to join hands together.

**Aroraa**, *s.* a battle; the time or place of fighting.

**Aroreva**, *s.* the name of a stone adze formerly in use.

**Arori**, *s.* a movement.

—*v. n.* to be moving, or shaking; to stagger.

**Arorirori**, *v. n.* to be repeatedly moving or shaking.

**Aroriu**, *s.* [*arorua*,] a single combat. [combatants.

—*v. n.* to face each other as two

**Aroro**, *s.* a rope used as a stay to the mast of a sailing canoe.

**Aroro**, *v. n.* to be lost to view, as a star that was a guide at sea; lost as a word or sentence that is obsolete; to be extinct as a family.

**Arorua**, *s.* a second in a combat; a friend or beloved child; called also *aropiti*.

**Arotahi**, *v. a.* to fight in a compact body, when the whole meet fairly together.

**Arotapupu**, *s.* a skirmishing fight, a fight at random.

**Arotarere**, *v. a.* to cast away a friend or companion, without any concern.

**Arotavae ureroa**, *s.* a disgraceful combat.

**Arote**, *s.* [Gr. *arotron*, Lat. *aratrum*,] the plough.

**Aroti**, *v. anom.* be vigilant; see *arohi*.

**Arotira**, *s.* a certain ceremony performed at the *marae*, with prayers, previous to a voyage.

**Aroviri**, *s.* the advanced party in war; the van of an army.

**Aru**, *s.* a wave or billow when two or three break together on the coral reef.

**Aru**, *s.* a forest, a thicket of wood.

- Aru, *s.* an elderly person, when the skin becomes wrinkled.
- Aru, *s.* a large fishing net, ten fathoms long; the line or rope of a fisherman when coiled together; a fisherman's prayer.
- Aru, *s.* the joyful exultation of a voyager; also a false accusation.
- Aru, *s.* the extinction or ceasing of desire.
- Arua, *a.* [*alua, ua, aua,*] two; see *rua*.
- Arua, *s.* a hole or pit; see *rua*.
- Aruâ, *s.* consternation and regret at the loss of a person in war.
- Aruaru, *s.* a new-born infant.
- a.* infantile, childish.
- Aruaru, *s.* a pursuer, a huntsman.
- v. a.* to hunt, pursue; see *auau*.
- Aruaru, *s.* a species of coral; also a rasp made of it, to rasp canoes.
- Aruaruâ, *s.* consternation on account of repeated defeats in war.
- v. n.* to be heavy through age or infirmity; to have lost usual energy.
- v. n.* to be in commotion, as the sea after a storm.
- a.* uneven, as a country full of hills and vallies; jaggy, ragged.
- Aruaru porepore, *s.* eager pursuit of property.
- Aruarui, *s.* sudden alarm of war in the night; called also *aruapo*. [or *laud*.]
- Arue, *v. a.* to praise, commend,
- Arue, *s.* the noise made by calling aloud, and thereby causing an echo.
- Arue, *s.* praise, commendation.
- Arueroa, *s.* the south west wind.
- Aruerue, *s.* the noise made by calling aloud, and thereby causing a repeated echo.
- v. n.* to be reverberating, as the echo of some loud noise in the top of the vallies; to be agitating, applied to water.
- ArufaaHEMA, *s.* deception by fair words, while a plot of destruction has been planned.
- Arufaaî, *s.* a swelling sea, rising on both sides of a canoe or boat.
- Arufaaipaea, *s.* words of conciliation, without sincerity.
- Arufaatiapapau, *s.* a wave that breaks unexpectedly.
- Arufetoitoi, *s.* a cross sea, or confluence of waves breaking at once.
- Aruhao, *s.* a sea that breaks out of its usual course.
- Aruhe, *s.* a fresh water fish, a species of *oopu*.
- Aruhi, *s.* a thing in its weak state; a bird just hatched; a weak inefficient person.
- Aruhiri, *s.* a wave that curls and breaks.
- Aruî, *s.* night; see *rui* and *po*.
- Arumahora, *s.* a long swelling sea that does not break.
- Arumaruma, *a.* dark, cloudy. —
- Arumata, *s.* the inside covering of the eye. [sea.]
- Arumatara, *s.* a clear and open
- Aruonaona, *s.* a sea that rises continually.
- Arupapai tohe, *s.* a sea that rises behind; —*fig.* a slander behind one's back.
- Arupare, *s.* a temporary house or shed; a prayer used by fishermen.

Arupopore, *v. a.* to pursue with eagerness.  
 Arupue, *v. a.* to take at random what belongs to others.  
 Arupapure, *s.* a foaming sea.  
 Arure, *s.* food beaten into a pulp; see *popoi*.  
 Aruri, *a.* left, in opposition to right.  
 Aruri, *adv.* indistinctly, as *fra roo aruri*, to hear or perceive indistinctly.  
 Aruriri, *s.* a sea that in breaking sends up its sprays towards the clouds.  
 Aruriruri, *s.* a rumour, an indistinct report, not well defined.  
 Aruroriori, *s.* a very strong and heavy surf, which cannot be passed.  
 Aruru, *s.* a species of the cavally fish.  
 Aruru, *adv.* together or collectively.  
 Arutahopu, *s.* a sea that breaks and falls before a person, or at his feet.  
 Arutapoipoi, *s.* a sea in continued succession; called also *arutānuanuna*.  
 Arutataino, *s.* a wave that fills a canoe or a boat and sinks it; called also *arufaee*.  
 Arutiatafe'u, *s.* a wave that covers a person, and takes away his breath; called also *aruehí*.  
 Arutiraorae, *s.* a contending sea; *fig.* conflicting of interests.  
 Aruta, *v. a.* to seize food before it is served out.  
 —*s.* the act of so seizing food.  
 Arutaruta, *v. a.* to seize food repeatedly before it is served out.

Arutuatea, *s.* a heavy sea that can be seen and prepared for. †  
 Ata, *s.* a cloud, a shadow.  
 Ata, *s.* a certain prayer at a *marae*; the shaded or ornamented part of a mat called *vane*.  
 Ata, *s.* stalks of leaves, flowers, and fruits; the tops of the *umara*, *taro*, &c.  
 Ata, *s.* [*kata*,] laughter.  
 —*v. n.* to laugh.  
 Ata, *s.* the twilight; see *aahiata*.  
 Ata, *s.* a messenger sent before a chief.  
 Ata, *s.* a bait thrown to fish.  
 Atā, *a.* unwilling, unapt, as *faaroo atā*, unwilling to hear or obey; *haapii atā*, unapt to learn; it also signifies a negative like the English less, as *haapao*, to regard, *haapao atā*, regardless; also durable, as *mea vaiho atā*, a durable thing, or thing of a long continuance; also difficult to get or attain, as *e mea noaa atā*, a thing difficult to get.  
 Ataa, *a.* split, much divided; see *paatoa*.  
 —*v. n.* rent asunder.  
 Ataata, *v. n.* to laugh repeatedly; to laugh together as a company.  
 Ataata, *a.* shocking, disgusting.  
 —*v. n.* to be shocked or disgusted. [tible.  
 Ataata, *a.* laughable, contempt.  
 Ataataa, *s.* withdrawal; disengagement.  
 —*v. n.* to withdraw; to be disengaged.  
 Ataata raa, *s.* an object of contempt.



- Ataata roa, *s.* a heavy and continued rain.
- Ataata roroa, *s.* the same as *ataata roa*.
- Ataava, *s.* a shoot of the *ava* plant; *fig.* a worthless person.
- Atae, *s.* a deciduous tree bearing scarlet flowers.
- Atae, *interj.* a word used in various exclamations of wonder, surprise, affection, disgust, according to the nature of the subject, and the tone of voice; as *atae ae! atae hoi! atae ai hoi! atae hoi e! atae ai i teie! atae atu ai i te mea ra!*
- Atae ra, *interj.* of sympathy on the visit of a friend.
- Ataetai, *s.* the name of a white bird; also nimbleness.
- Ataetai, *a.* nimble of foot.
- Ataha, *v. n.* to turn aside.
- Atahataha, *a.* narrow, as the border of low land between the mountains and the sea shore.
- Atahe, *s.* the name of a small tree of hard wood; also one of the methods of using the spear in the exercise of *turaau*.
- Atahi, *a.* [*akahi, ata'i, taha,*] one in counting.
- Atahira, *s.* a dirge or song; a word used at the beginning of a song.
- Atai, *s.* a species of fern.
- Atai, *s.* the head of a spear.
- Ataivaha, *a.* obstinate; a play-term used by archers.
- Atama, *s.* affection for a child.
- Atama, *s.* [*akamai,*] wisdom, intelligence; an intelligent person.
- a.* wise, intelligent.
- Ataniho, *s.* a smile.
- v. n.* to smile.
- a.* smiling.
- Ataniho, *s.* a deceitful smile.
- Ataooti, *s.* cuttings of the *ava* plant; also a native of a place.
- Ataore, *s.* senseless laughter.
- Atapaoho, *s.* laughter, loud laughter.
- Atara, *s.* a species of bread-fruit.
- Atara, *s.* the name of a fish.
- Ataraioio, *a.* handsome, of a graceful mein.
- Atari, *s.* a bunch of cocoa-nuts, or plantains.
- Atari, *a.* unstable, moveable.
- Ataritari, *v. n.* to be unsteady, changeable.
- Ataritari, *a.* unstable, unsteady in words or actions.
- Ataritari, *v. a.* to tie up bundles of bread-fruit, &c., repeatedly.
- Ataro, *a.* right, not left; see *atau*. [fish.]
- Atata, *s.* the name of a small
- Atatia, *s.* running water; a rill that never dries.
- a.* running, applied to water.
- Atatiitii, *s.* the great morning clouds; any thing of imposing appearance, or gorgeously decorated, though of little consequence.
- Atatu, *s.* the state of being agitated.
- v. n.* to be in disorder or agitation.
- Atatutatu, *v. n.* to be repeatedly agitated and thrown into confusion, or consternation of mind.
- a.* agitating.
- Ataturuinoa, *s.* one who runs off suddenly to join another party.



- Ataturuirua, *s.* clouds going two different ways; a treacherous person that will take to either party, as it suits him.
- Atau, *a.* right, in opposition to left, as *rima atau*, right hand; see *au*.
- Atavai, *s.* small streams of water.
- Atavai, *a.* pretty, elegant.
- Atavai, *s.* adoption; see *tavai*.
- Atave, *s.* a cluster of fruit; see *atari*.
- Ate, *s.* the liver of animals; see *paraia*.
- Ate, *s.* the calf of the leg.
- Atea, *s.* openness, clearness, distinctness.
- a.* clear, having no obstruction, no obscurity.
- Atea, *a.* distant, far off; also beforehand.
- Ateate, *s.* purity, clearness, as of water or any liquid.
- a.* clear, as the countenance; free from deceit; sincere.
- Ateau, *s.* part of the liver to which the gall-bladder is attached; *fig.* a person of boldness and courage.
- Ateau, *s.* a war term signifying chiefs, warriors, leading or principal men.
- Ateau, *a.* courageous, fearless.
- Atehuhu, *a.* fierce, daring.
- Atere, *v. n.* to spread; see *anee*.
- Aterima, *s.* the thick part of the arm.
- Ateroa, *s.* the milt or spleen.
- Atete, *s.* a rattling noise of things striking together.
- v. n.* to rattle or tinkle; to chatter as the teeth through cold.
- Atetetete, *v. n.* to tinkle or make noise repeatedly; to chatter with the teeth.
- Ateuteu, *v. n.* to sprout, or spring up, as vegetables; see *oteu*, *oteuteu*.
- Ateuteu, *v. a.* to affect the mind slightly by a report, threat, or relation.
- Ati, *s.* the *tamanu* tree; see *tamanu*.
- Ati, *s.* a faithful friend that will cleave to a man in distress.
- Ati, *s.* a strait, trial, difficulty.
- Ati, *s.* a haul of fishes.
- Ati, *v. a.* [*ngati*,] to cleave or adhere to a person; to join.
- Ati, *v. a.* [*aki*,] to bite with the teeth, to sting.
- Ati, *v. n.* to be enclosed or entangled; see *puni*.
- Ati, *s.* a name applied to the bird *otaha* when of one colour, *ati*, or *otaha ati*.
- Ati, *a* patronymic prefix pointing out the name of the parent or ancestor with the descendants, as *Ati Iuda*, the descendants of (their father) Judah.
- Atia, *a.* enough; see *atira*.
- Atia, *s.* a fence; see *patia*.
- v. a.* to put up a fence.
- Atiara, *v. anomalous*, thought, supposed, or expected; see *area*.
- Atiati, *s.* a species of grass bearing a troublesome bur; also a foreign plant brought to the island; see *piripiri*.
- Atiatia, *s.* the name of a small black and spotted fish.
- Atiau, *s.* a term used by fishermen when the *au* or current prevents their sweep.
- Atiauru, *s.* a mode of fencing with spears in the exercise called *turaau*.

Atihuta, *s.* the name of a fierce fish, said to pierce and bite its prey, and then to give notice to the shark.

Atii, *s.* the name of a fresh water fish of the eel kind.

Atiie, *s.* the name of an eel full of bones.

Atiitii, *v. a.* to beat small scraps of cloth with the cloth mallet, as little girls do.

Atipa, *s.* the name of a fish.

Atipari, *v. a.* to return, hasten back.

Atipi, *s.* a piece of coral.

Atipi, *a.* flat and broad, applied to a stone.

Atipi, *v. a.* to skin a stone along the water.

—*s.* the person who throws the stone.

Atipuni, *v. n.* to be enclosed, or in a besieged state; see *puni*.

Atira, *a.* enough.

Atire, *a.* the same as *atira* and *atia*.

Atiretire, *s.* a remainder; the little that was left.

Atita, *s.* agitation.

—*v. n.* to be agitated by bad news, by fear, or anger.

Atitaita, *v. n.* to be repeatedly agitated.

Atiti, *s.* a flat stone thrown along the surface of the water; see *atipi*. [secured.

Atiti, *a.* firm; well tied or

Atiti, *s.* the broken stalks of the yam, which are traced in order to find the root in the ground.

Atiitii, *s.* rudiments or elements of knowledge. [one.

Atitia, *adv.* all around; for every

Atitipau, *s.* a person of general information.

Atiu, *s.* a young cocoa-nut just formed; the name of a play.

Atiuaea, *s.* the name of a yellow running plant; see *aea*; a swoon or syncope, as in swooning there is sometimes a sensation of the eyes resembling the appearance of the *atiuaea*.

Ato, *s.* a thatcher, a plucker of leaves or flowers.

Ato, *s.* the art of thatching houses.

Ato, *v. a.* to thatch; to rip or pluck off; to pluck leaves or flowers; see *pofai*.

Ato, *v. n.* to be nodding through drowsiness.

Atoa, *passive of the verb ato*, and applied metaphorically, to be taken off by death, as *aore roa te hoe i atoa*, not one has been taken off by death.

Atoa, *a.* [*hatoa*,] all, every one, every thing.

Atoa, *adv.* also, too, likewise.

Atoa, *s.* a tempestuous wind.

Atoa, *a.* fearless, athletic.

Atoa, *a.* rocky; see *toa*.

Atoatoa, *a.* full of rocks.

Atoatoa, *s.* a tempestuous wind; also wind in strong contrary currents.

Atoatoa, *s.* the name of a fish.

Atoatoa, *s.* the seed of certain trees such as the *tamanu*, and the gourd; the seed of fishes; testicles of animals.

Atauru, *v. a.* to break off small twigs, or the ends of branches; *fig.* to have but a superficial knowledge of a thing or fact, and yet making much of it.

- † Atohatoha, *s.* a pleasing or satisfactory feeling of the mind.  
—*a.* pleasing, agreeable.
- Atohei, *s.* a gatherer of flowers for a garland.  
—*v. a.* to pluck and gather flowers for a *hei* or garland.
- Atoi, *s.* the state of fruit when nearly ripe.
- Atore, *s.* the person who embowels an animal; the knife used for that purpose.  
—*v. a.* to take out the entrils.
- Atori, *v. n.* see *mautori*.
- Atori, *a.* devoted for the use of the gods.
- Atoritori, *a.* devoted repeatedly, as food, &c.
- Atoro, *s.* a sweet scented herb, hence the expression, *mai te atoro ra*, as the *atoro*, (in sweet odour.)
- Atoroiore, *s.* the long pole that is laid between the upper ends of the rafters above the ridge pole, in a native house; called also *atoro toro iore*.
- Atoroirai, *s.* a tree of hard wood, and bearing small berries.
- Atoroirai, *s.* the name of an active god.
- Atoroirai, *v. n.* to ascend towards the sky.  
—*a.* strong and active.
- Atororoiroi, *a.* smooth, fallen, as the sea.
- Atoru, *a.* [*akolu, atolu, ato'u,*] three.
- Atoti, *s.* a species of small black fish; it is of a strong smell when roasted; and is noted for destroying the shark; there are two sorts, the *atoti pou*, and the *atoti puahi*.
- Atoto, *s.* a small gummy shrub.
- Atu, *s.* [*aku,*] the name of a fish, the same as the *auhopu*.
- Atu, *s.* a species of the *Pandanus*, the leaves of which are used for making hats and fine mats; see *moea*.
- Atu, *adv.* or *verbal directive* and *prep.* from, beside, more; see *tu* and *adu*.
- Atua, [*Akua, Okua,*] God, the general name for a Diety; see *Aitu*.
- Atuahâra, *s.* a god that was supposed to enter into a person by means of a curse, and in consequence, he was said to be *atuahâra hia*.
- Atuaooa, *s.* the name of one of the gods.
- Atuatu, *s.* state of a house well furnished, or a country well stocked.
- Atuatu, *s.* a person that is active in getting things complete about him.  
—*a.* neat, well furnished, in good order.
- Atuhee, *s.* the name of a fish.
- Atuhee, *s.* a handsome woman; a woman that is clever, ingenious. [reigner.
- Atuhee, *s.* a stranger or fo-
- Atumotu, *s.* a land without a hill or a mountain.
- Atupapariirii, *s.* the bottom of the great sea, the foundation of the earth.
- Ature, *s.* [*akule,*] the young of the *ofee* fish.
- Aturi, *s.* a running plant of a sour taste, like sorrel.
- Atute, *s.* the name of a fish.
- Aturu, *s.* a prop, a support; see *paturu*.
- ✓ Atutoa, *s.* an incendiary; also a boasting heedless person.

Atutu, *s.* a stir, noise; commotion caused by reports of war, &c.

Atutututu, *v. n.* to be repeatedly agitated by reports of war, or by the near approach of visitors of quality.

Au, *pron.* [*aku, ku*, Malay *aku* and *ku*,] I, the first person singular; see *vau*.

Au, *s.* a current, or stream; smoke, vapour.

Au, *s.* a needle; the gall of animals.

Au, *s.* a dangerous fish with a long snout, like the sword fish.

Au, *s.* a stone put in the *marae* to avert some evil that was feared; also rubbish.

Au, *s.* a stone sent to the chiefs to require a human sacrifice.

Au, *s.* the name of a mountain tree of sweet odour.

Au, *s.* the hottest part of a battle.

Au, *s.* a sort of sea snail.

Au, *v. n.* [*kau, kaukau*,] to swim in the water; to move.

Au, *v. n.* to rise as a star.

Au, *v. n.* to be melting with fear; see *puaa au*.

Au, *v. a.* to fit, to agree.

Au, *v. a.* to sew with a needle.

Au, *v. a.* to pursue; see *auau*.

Au, *v. a.* to scrape together or heap up rubbish.

Au, *a prefix* to several nouns, as *au taeeae, au tahua, au fenua, &c.*

Au, *poss. pron.* my, mine.

A'u, *poss. pron.*] a contraction of *a au*; see *ta'u* or *taau*; my, or mine. [able.]

Au, *a. meet, fit, agreeable, suitable.*—*s.* fitness, suitability, agreement.

Aua, *s.* a cup, dish, plate; see *aiipu*.

Aua, *s.* a fence or enclosure; a field.

—*v. a.* to put up a fence, to enclose a place; see *patia* or *pa*.

Aua, *s.* the name of a tree; see *autaraa*.

Aua, *s.* the name of a fresh water fish.

Aua, *s.* chips from a sacred canoe, or of a *too* representing a god.

Aua, *a.* ceased to bear offspring.

—*s.* a woman or an animal that has ceased to bear offspring; see *tiipa*.

Aua, *s.* an unsightly place of rubbish.

Auaa, *adv. and conj.* [*auraa, auraha*,] not; do not, imperatively; see *eiaha*; unless, but for that; save that.

Auae, *s.* the inner part of the lower jaw.

Auaerea, *s.* a vain prodigal; one that depreciates the goodness of another; one that pretends ignorance of what is well known to him.

—*a.* impertinent, shameless, proud.

Auafâ, *s.* a bursted gall;—*fig.* a daring fellow that is void of fear.

Auafâ ore, *s.* a person of a bashful timid disposition.

Auaha, *s.* a fishing term for a large haul of fishes.

Auahi, *s.* [*ahi, ahi, a'i*, Malay *api*,] fire.

Auahi, *s.* a shepherd, a feeder of hogs or other animals.

Auahi ta raufau, *s.* food cooked



- for the goddess *Toimata*, baked early in the morning, and put on the *fatu* or altar.
- *Auaho*, *s.* a mode of fishing with a hook and long line; the person who so fishes.
- *v. a.* to fish with a hook and long line.
- Auaho*, *s.* a person not affected with shame, or who is not bashful in public.
- Auahori*, *s.* a wandering fish; see *aua* and *hori*;—*fig.* an unsettled person.
- Auai*, *s.* a piece of soft wood on which the point of another piece called *aurima* is rubbed, to procure fire by friction.
- Auanei*, *adv.* to day, (to come;) also presently, shortly, by and by.
- Auariiroa*, *s.* one of the trees said by tradition to be destined to hold up the sky; the leaves resemble those of the oak; see *autaraa*.
- Auataetae*, *s.* a person that wastes away and appears of a yellow complexion; the name is borrowed from the fish *aua*, which is sometimes affected by the heat of the sun on the fresh water, so that it becomes yellow and dies; see *aua*.
- Auatamino*, *s.* an unsettled wandering person; the name is from the habit of the fish *aua*.
- Auataroto*, *s.* *aua* of the lake; applied to a person that settles in some evil habit.
- Auati*, *s.* a piece of wood used for friction; see *auai*.
- Auatitai*, *s.* a piece of wood that has been wetted or soaked in salt water, consequently no fire can be procured from it by friction;—*fig.* a person that can bear much without being angry, or having his passions stirred.
- Auau*, *s.* the gall of the fish *au*.
- Auau*, *s.* a person that pursues a man or beast; see *aruaru*.
- *v. a.* to hunt or pursue.
- Auau*, *v. n.* to chew food.
- Auau*, *v. n.* to gnash the teeth; to stammer in speaking.
- Auaua*, *adv.* slovenly done, applied to the work of women in cloth making.
- Auau mahana*, *adv.* speedily, hastily.
- Auauavae*, *s.* a follower of the foot; one that is obsequious as an attendant or servant; also what a person may obtain as the effect of a journey, or meeting with, or following a chief.
- Auaveru*, *s.* the name of a fish.
- Aue*, *interj.* [*auwe*,] of grief, alas! oh! sometimes an exclamation of wonder or surprise.
- Aue*, *s.* noise, tumult.
- *v. n.* to clamour, make a noise.
- Auea*, *s.* a healer of those possessed by a *tii*; the name of a prayer by the *apa*.
- Aueha*, *s.* one of the instruments with which a net is made.
- Aueha*, *s.* the spaces between the meshes of a net; also a name given to an old man.
- Auete*, *s.* the name of a certain feast, when the men used to eat together some sacred food.
- Aueue*, *v. n.* to shake; to be agitated.
- *s.* agitation of mind; disturbance.

Auene, *a.* moveable.  
 Anfarere, *v. n.* to swim unskillfully, not having learned.  
 Anfarere, *a.* friendless, cast away.  
 Aufata, *v. a.* to lay the hand or arm across the brow; to lay fire-wood cross wise.  
 Aufa, *s.* the name of the larger *totara* or hedge-hog fish.  
 Aufau, *s.* [*auhau,*] a tribute or tax; contribution.  
 —*v. a.* to pay a tax or tribute; to contribute property for any purpose.  
 Aufau, *s.* the handle or helve of a tool.  
 —*v. a.* to helve or put a handle to a tool.  
 Aufau fetii, *s.* the genealogy of a family. *Aufau atua*, the genealogy of the gods.  
 —*v. a.* to search or trace the genealogies of a family, and its various relations.  
 Aufenua, *s.* the permanent residents of a place.  
 Aufenua, *s.* the name of a plant.  
 Auha, *s.* rubbish washed down by torrents from the vallies and mountains.  
 Auhâ, *s.* an aged person.  
 Auhâ, *s.* thirst.  
 —*a.* thirsty, overcome with heat.  
 Auhaa, *s.* a part of the apparatus of a conjuror.  
 Auhaa, *s.* the female genitals.  
 Auhaha, *s.* the piece of wood held in the left hand to form the meshes of a net.  
 Auhoe, *s.* inspired attendants on a god or on a chief, who row the canoe of that god or chief.  
 Auhopu, *s.* a modern name of the *atu* fish; see *atu*.

Auhune, *s.* harvest, or season of plenty. [as food, &c.  
 Auhuu, *s.* abundant, plenteous.  
 Aui, *s.* fish, fowl, or pig presented by the people with bread-fruit, *taro*, or other food.  
 Aui, *s.* a swelling, or an abscess in the groin.  
 Aui, *a.* left, in opposition to right, as *rima aui*, left hand; see *maui* and *atau*.  
 Auiru, *s.* a long line of fires kindled along the beach, at night, to make a show.  
 Auiru, *s.* a mode of placing fuel or fire-wood; see *fatui*.  
 Auiui, *adv.* anciently, *mai tahi* *aniui mai â*, of old, anciently, or from of old time even to this.  
 Aumaha, *s.* sultriness; see *auha*.  
 —*a.* sultry, close, warm.  
 Aumai, *s.* abiding grief; longing; earnest desire.  
 —*v. n.* to be grieving, longing, desiring earnestly; also to deny one's self for the service of another.  
 Aumaire, *a.* deeply indented, as the leaves of the bread fruit called *maire*, *pia*, *umara*. &c.  
 Aumama, *v. a.* to chew food for a child.  
 Aumâmâ, *a.* light footed; nimble.  
 —*adv.* sprightly.  
 Aumanava, *s.* the hair of the bosom: thoughts or affections of the heart.  
 Aumanava, *s.* a bosom friend; called also *roto manava*.  
 Aumaote, *s.* one who enters into another's labour, and gets the applause of the work, though another had done it.

Aumaoti, *s.* a stirrer up of contention.

Aumata, *s.* a reciprocal look ; a thing that is agreeable to the eye ; from *au* and *mata*.

Aumata, *v. n.* to be looking with joy on an object.

Aumaiui, *s.* sympathy with another's grief.

Aumea, *s.* the gills of fishes ; see *raumea*.

Aumihi, *s.* grief, pity, compassion ; see *mihī*.

Aumii, *s.* a strong or eager desire after things.

—*v. n.* to be eager after many or different things.

Aumiimii, *v. n.* to desire repeatedly the possession of the things sought after.

Aumiti, *s.* smacking with the mouth as a sign of pleasure on account of things seen or heard.

—*v. n.* to be smacking with the lips ; to be pleased in hearing or seeing.

Aumitimiti, *v. n.* to be smacking repeatedly with the lips.

Aumoa, *s.* a low fence enclosing a court in front of the native houses.

Aumoana, *s.* a stick held in a defensive position in the exercise called *tiaaau*.

Aumoana, *s.* a fishing term.

Aumoana, *s.* a good swimmer.

Aumunamuna, *s.* a whisper.

—*v. n.* to whisper.

Auna, *v. n.* to think or muse as a person that cannot sleep.

Auna, *v. n.* to hope for, or expect something desirable.

Aunauna, *v. n.* to be repeatedly thinking or musing ; to be alarmed.

Aunauna, *s.* alarm.

Aunati, *v. a.* a term used imperatively, as, be brisk, seize him ; also *anati*.

Aunati, *s.* a piece of wood used for friction.

Aunee, *v. n.* to bend oneself and creep to avoid being seen.

Aununu, *s.* the sixth of the Tahitian lunar months.

Aunuu, *adv.* gently, leisurely in working.

Auô, *s.* a careless mode of calling upon a person.

—*v. a.* to call ; see *tuoro*.

Auoaro, *v. n.* to swim with the face downward.

Auono, *s.* a large fleet ; or a company of travellers.

Auotua, *v. n.* to swim on the back.

Aupâ, *s.* the name of a tree of hard wood.

Aupaa, *s.* the old or under leaves of a plant.

Aupâpâ, *s.* the flatness of the roof of a house, or of a tree that grows flat.

—*a.* flat as the roof of a house ; flat and broad as the top of a tree.

Aupapa, *s.* a small fish.

Aupape, *s.* a square bed of *taro* ; a division in a *taro* ground.

Aupape, *s.* the plantain stalks used in a native oven to prevent food from burning.

Aupape, *s.* a figurative expression to signify a person that smoothes over a thing, or softens it to prevent irritation.

Aupara, *s.* unripe fruit that falls from a tree ; see *aaïore*.

Aupari, *v. a.* to hew off the rough part of a piece of timber.



- Aupari, *v. a.* to reach out the hand and grasp at a thing for safety.
- Aupari, *v. n.* to grope as a blind man; to be vexed at a disappointment.
- Aupari, *v. a.* to accuse a person falsely.
- Auparipari, *plural* of *aupari*.
- Auperu, *s.* a piece of cloth folded up; the chief part of a mess of food; see *inai*.
- Auperu, *v. a.* to fold up cloth; to tie up or fold food in leaves to be baked in the native oven; see *vehí*.
- Aupiipii, *s.* a line or succession, as of canoes in a fleet.
- Aupiipii, *v. n.* to follow in a train.
- Aupiipii, *s.* a sailing term, signifying to sail by the wind.
- Aupori, *v. a.* to make much of a person or of property.
- Auporipori, *v. a.* to make much of a thing or person, with a repetition of the action.
- Aupupu, *v. n.* to be in succession as the stars in rising; to assemble together in one body for defence, or mutual protection.
- Aupuru, *v. a.* to treat with kindness and love; to feed or nourish.
- Aura, *v. a.* to chop in a rough manner; to break off the branches of a tree or plant in a rough way.
- a.* roughly chopped or broken off.
- Auraa, *s.* fitness, agreement; also the meaning or signification of a word or thing.
- Auraa, *adv.* [*auraha*], not, do not; see *auaa*.
- Aurai, *s.* a bed of *taro*; see *aupape*.
- Aurai, *s.* a mode of fishing.
- Aurara, *v. n.* to be idle and moving about; see *ori*.
- Aurara, *a.* avaricious.
- Auraro, *v. n.* to yield, to be subject to another; to regard the interests and commands of another. †
- Auraro, *a.* yielding, submissive.
- Auraro, *s.* subjection, submission.
- Aurau, *a.* unstable, fluctuating.
- Auraura, *s.* a small leaping fly found by the sea shore.
- Auraura, *s.* the small fibrous roots of plants and trees.
- Aure, *s.* a tenon that fits in a mortise; a cut or notch at the end of a stick, to keep a thing from slipping off.
- Aurearea, *s.* a strong athletic person; see *taurearea*.
- Aureure, *a.* spiral as an augur; involved in a curve as a rope. †
- Aureva, *v. a.* to impose upon a person under the appearance of friendship.
- Auri, *s.* young saplings of the *uru*, *ahia*, *mape*, and *vi* trees.
- Auri, *s.* iron of all sorts.
- Aurirerire, *s.* bosom friends.
- Auriirii, *s.* the state of being deeply laden; see *tomo*.
- Auriri, *s.* a disturbed state of mind produced by anger.
- Auro, *s.* [Latin, *aurum*; ancient British, *aur*;] gold.
- Auroro, *s.* a small fish of the *orie* kind.
- Auru, *s.* the top ends of small twigs or branches; the end, extremity, or point of a thing.