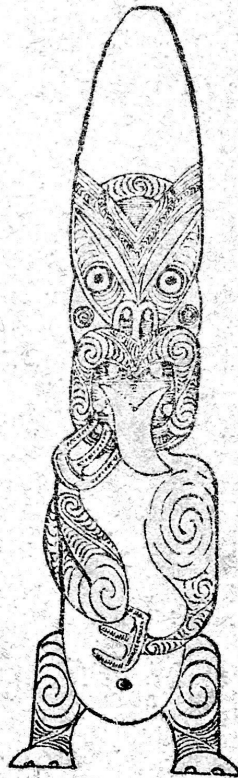


TE REO MONOGRAPHS

**ROTUMAN IDIOMS
FÄEAG 'ES FŪAGA**

AUBREY L. PARKE
Fiji Museum



**LINGUISTIC SOCIETY OF NEW ZEALAND
AUCKLAND**

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The Linguistic Society of New Zealand

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TE REO MONOGRAPHS

K. J. Hollyman: *A Checklist of Oceanic Languages (Melanesia, Micronesia, New Guinea, Polynesia)*. 1960, 32pp., double columns 4to. o.p.

A. Capell: *The Polynesian Language of Mae (Emwae), New Hebrides*. 1962. 55pp. Crown 4to. o.p.

A. G. Haudricourt: *La Langue des Nénémas et des Nigoumak (Dialectes de Poum et de Koumac, Nlle-Calédonie)*. 1963. 85pp., 5 maps. Crown 4to. \$NZ 1.20 (Members \$NZ 0.80).

D. S. Walsh and Bruce Biggs: *Proto-Polynesian Word List. I*. 1966. xv. 133 pp., Crown 4to., \$NZ 2.10 (Members \$NZ 1.40).

Chris Corne: *Essai de grammaire du créole mauricien*, 1970. 58pp. Medium 4to. \$NZ 1.20 (Members \$NZ 0.80).

TE REO REPRINTS

K. J. Hollyman: *Le Français régional de l'Indo-Pacifique. Essais de phonologie*. 1964. 32pp. Crown 4to. \$NZ 0.60 (Members: \$NZ 0.40).

David D. Thomas (ed.): *Papers on Four Vietnamese Languages*. 1966. 34pp. Crown 4to, reprinted. \$NZ 1.00 (Members: \$NZ 0.70).

Offprints of J. J. J. Hewitt, *Ancityum of the Southern New Hebrides. Anejom Segmental Phonology and Word List*, 1966. 43pp. are available at \$NZ 0.50.

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PREFACE

This collection of Rotuman idioms has been prepared primarily for the use of Rotuman school children in the study of their own language. It is also hoped that it will be of interest to Rotumans generally, as well as to others who are interested in the Rotuman language.

The form of presentation of these idioms is similar to that of the collection of Fijian idioms prepared by the late Anare K. Raiwalui (Na i Vosavosa Vakaviti E So, published in association with the South Pacific Commission Literature Bureau by the Oxford University Press in 1954), and the reasons for this publication are largely the same.

A problem in the publication of written Rotuman has hitherto been that of the orthography to be used, because different systems of orthographies had been devised by the Roman Catholic Mission and the Methodist Mission, and modified versions of these orthographies had also been used by some Rotumans. Then in 1928 the late Dr C.M. Churchward introduced a system of spelling which he used in his Rotuman Grammar and Dictionary (printed in 1940 by the Australian Medical Publishing Company Limited for the Methodist Church of Australasia, Department of Overseas Mission).

When the Council of Rotuma in 1964 were preparing a five-year Development Plan for Rotuma, a committee was set up by the Council to consider a standard way to write Rotuman, and members of the committee who included representatives of the Roman Catholic and Methodist Missions, unanimously recommended that Rotuman in official or Government-sponsored publications should be written in the orthography devised by Dr Churchward. The Council duly accepted this recommendation, and Dr Churchward in 1967 published in Fiji an explanatory booklet entitled Rotuman Spelling.

The publication of this collection of idioms has been timed to follow that of Dr Churchward's booklet and the system of spelling in this collection is that devised by Dr Churchward and adopted by the Council of Rotuma as the standard spelling for the whole island. As in the case of the late Anare Raiwalui's collection of Fijian idioms, this is not a complete collection of Rotuman idioms and it is hoped that it will be added to from time to time.

I am grateful to John Fatiaki, Fred Ieli, M.B.E., Fred Gibson, Mamao Managreve, James Fonmanu and all the other Rotumans who provided the raw material for this collection and checked the texts, and to Suliana Futfiri and Mei Naivalurua for their assistance. I am also most grateful to Dr Churchward who checked the texts and especially the diacritic marks, and the translations. It was fortunate indeed that he completed this work but a week or so before he died in Suva.

1. Mōs 'o le Rifana. Sleep of Rifana.

The story goes that while Rifana was supposed to be asleep, a rat ran along the wall-plate (sasaga) of the house, and Rifana called out to draw attention to the rat.

This expression is used to refer to a person who is meant to be asleep, but is aware of what is going on.

Hanuj ta 'ea 'e avat ne le Rifana kelkeleag se ia mosean, ka piaj het joniag 'e sasag ne rī ta, ma Rifana he'ākiof la rak'ākia piaj he ta.

Fāeag af te'is a'es'ao'āk la 'aliag'ākia ta famōr ne tua'nāk se mosean, ka ia 'inea se ma ne tes tā hel'hele'uen.

2. Kamie ta ho'ien se 'on mumuaf ta. The dog returns to its vomit.

Refers to a person who has something and leaves it for something else he considers to be superior, but in the end comes back to his original choice. It could refer, for instance, to a person who has a girl friend whom he abandons for another girl, but finally returns to his former girl friend; or to someone who leaves his working gang to go and work with another gang, but finally prefers to work with his own gang.

'Aliag'āk se favorit ne ma 'on tē ma ia roua tē ta se ta tē hoi'āk ne ia a'hāe ne lelei se', ka 'on fakmuri ia hō' hoi'ākien se 'on hil mumue ta. Ia pō la 'aliag'āk, 'is la 'ea, se ta favorit ne ma 'on ka luag le' hān he ma ia roua ka holien se ta le' hān hoi'āk he, ka fakmūr se' ia ho'ien se 'on kaumane'ag le' hān mumua he ta; ne se le'et ne rou 'on kaugarueag ta ka la' ma garueag 'esean ma kaugarueag hoi'akit, ka fakmūr se' ia hō' la garueag 'esea ma 'on hai'apiag ta.

3. 'Ou lā mat la'mou. Your feet are still wet.

Implies that a person is a newcomer and is not yet in a position to express an opinion on a local matter, or has not yet sufficient wealth to help at social functions.

Kel'ākia ne favorit ia fafafo'oum ma kat minte haitauag ra la ia la nā 'on a'hāe 'e tē ne laloag hanua, ne se le'et kotā ho'im ma kat 'es tē ra la haiasoag se tē fakhanua.

4. Teranit ma, ma 'on raksa'. Each day has its own trouble.

A warning to be careful lest on a day on which everything appears to be going well, some trouble may occur.

Puer'akit la mata' nono ma teranit ka te' ne tē keleag la lelei, ka kop ma ta tē raksa' la hele'uen.

5. Manea' ma lä' riri'i; mafa la kiu, ka sei la ui? Play with little children; a speck of dust gets in your eye but who will blow it away?

If a Rotuman child is playing on the beach and gets a spot of sand in his eye, he will either go down to the sea and wash it out, or he will get someone to blow it out.

The expression is said to someone who plays with others smaller than him or herself, and means "Go and play with someone of your own size. If you play with smaller children, something bad will happen to you."

Nono ka le' mea'mea' Rotuam het manmanea' 'e hune'ele ka fanfan het la' se 'on mafa, ma ia la la' se sasi la jop'akia 'on mafa, ne ia la pō ta le'et la uia.

Fäeag af ta 'aliag'äk se le'et ne mane'ag 'esea ma lelea' riri' sio 'e ia, ma fūag se "La' ma manea'ag 'esea ma lelea' ne tatau ma 'äe. Kepoi ka 'äe manea'ag 'esea ma lä' riri'i, ma tē se leleit la hele' se 'äea."

6. Hi'i 'ea "'Oto ag 'ā laga la rou, ma sei ta la sap?" Hi'i says "If I should give up my habit of eating flies, then who will acquire it?"

Hi'i was a person who used to catch flies and eat them. In this expression, Hi'i is quoted as asking (on being told that he should give up his bad habits) "If I stop, who is going to catch flies in my place?"

This expression is used in exasperation by someone who is being preached to on account of his bad habits; or with reference to a person of bad habits who has reformed but is likely to go back to his bad habits.

Hi'i ia favorit a'mou pō laga ma 'ā. 'E fäeag af te', Hi'i 'aliag'akia ne ia saio' ('e avat ne 'ea e ne haitauag la ia la roua 'on ag se lelei), "Nono ka gou la toak, sei tāla togia gou la pō lag?"

Fäeag af te'is a'es'ao'akim 'e huag se fūmaria 'e le'et ne maraga rē vāh sin 'e rēko 'on ag se lelei, ne se le'et 'on aga kat lelei ra ka ia fūr vāhia la lelei ka av het ia la hō' fāiäk se 'on aga se lelei.

7. Gagaj mafua hap rue. A chief clever on two sides.

Refers to a person who is a very good worker, especially to a man who works hard in his garden all day and then goes fishing in the evening.

'Aliag'äk se favorit ne ia le'garue lelei pau - a'ti' se fāat ne garue ne'ne' 'e 'on vek ta 'e terān 'atakoa ta ma kotā la' la hagoat 'e asoah pau ta.

8. Moaf he ta 'oar'oram. The speck of dirt irritates the eye.

'Oar'ora means "to irritate the eye".

If a gang is doing a job and there is still another job to be done after that, the gang leader may exhort the gang to work hard at the present job because there is still another job to be done.

He may use this expression in order to encourage the gang. The job still to be done is referred to as the irritating speck of dirt.

The expression is also used to refer to some important occasions for which people must make adequate preparation.

Nono ka kaugarueagat rē'ia garuet, ka garue hoi'akit noh la'mou la rē 'e 'on vahiga, ma le' puret se kaugarueag ta la pō la faklag kaugarueag ta la garue ne'ne' 'e garuet ne iris rērē'ia, pō 'e ma garue hoi'akit noh la'mou la rē.

Ia pō la a'es'ao'āk fāeag af ta la a'ririaf se kaugarueag ta. Garuet ne noh la'mou la rē ia a'tatau'āk se ta moaf het ne 'oar'ora.

Fāeag af ta a'es'ao'āk tape'ma se ta kato'ag ti'ut ne fāiav vahia ma la ososia.

9. 'Isoa' ta lelei ka raksa'ia le 'Ere. The coconut husker is good but it is Harry that is bad.

Harry was a storekeeper at Oinafa at the beginning of the century. One day at Oinafa he was trying to husk coconuts. A Rotuman came along and offered to sharpen the husker. Harry said that the husker was sharp enough but it was he that was inefficient. Another account says that when the Rotuman saw that Harry was in difficulties, Harry blamed the husker as not being sharp enough; to which the Rotuman replied that it was not the husker that was inefficient but it was Harry.

The expression is now used to refer to an inefficient person who blames his tools for his inefficient performances.

'Ere ia fā ne rī koroat e Oinafa 'e 'on kamatag ne fau tarau te'. Teranit 'e Oinafa ka ia āsās la soa' niu. Le' Rotumet leuag ma 'ea la ia a'āan 'isoa' ta. 'Ere 'ea ne 'ā ne 'isoa' ta tau lelei ka ia tā kat vahia ra. Fāeag'āk hoi'akit 'ea ne 'e avat ne le' Rotumet kel ne noanoa se le 'Er ta, ma 'Ere 'ea pō 'e is ne 'isoa he ta kat 'ā ra, ma ta le' Rotuam ta tār se 'eagke 'isoa' ta ia tā kat vahia ra, ka ia le 'Er.

La'la' ma fāeag af ta 'e 'on 'i'i a'es'ao'āk la 'aligen famōr se vahiet ne keu se 'on tē garueaga 'on se vahia 'e 'on gāgarue.

10. Noa 'o le Maikeli. Trouble taken by Maikeli.

The story goes that Maikeli was a Fijian who used to work for the Resident Commissioner in the old days. He used to work hard and took much trouble over doing his work. One day he annoyed the Resident

Commissioner so much that the Resident Commissioner threw hot water at him.

The expression is now used to refer to a person who works very hard but gets no thanks for it.

Foar ta 'ea le Maikeli ia fā Fiti ka ia garue se Pure 'e 'on mumua. Ia a'mou garue ne'ne' pau ma mata' a'lelei rēre ne 'on gargarue. Teranit ka ia a'fek huag 'on Pure ma 'on ti' he ta, ka ia fifih'āk tan sunu se ia.

Ma fāeag af ta a'es'ao'āk 'e av te'is la 'aligen famorit ne garue ne'ne' pau ka kat 'ua'āk'ia ra 'e rēko 'on garue ta.

11. Fināe. Intestines.

A term used to express annoyance.

Fāeag puput a'es'ao'āk la no'ākia feke.

12. Mane'a ma 'ou fup he ta. Play with someone of your own age.

This expression is used, especially by adults, to a child who plays with older children who hurt him and make him cry.

Fāeag af te'is a'es'ao'āk, a'ti' 'e lelea' mamfua, se le'mea'mea het ne manea'ag 'esea ma lā' riri' ne mamfua se' ma lā' riri'i a'rū ia ma ou'āk ia.

13. 'Uhlei. Root vegetable similar to a yam (kawai in Fijian).

Refers to a man and woman from the same area who are courting; used as a joke to imply lack of enterprise on the part especially of the man for not looking further afield for a girl.

'Aliag'āk se fāat ma hanit ne leum 'e hanua 'esea ka kaluag; ma a'es'ao'āk 'e 'ot kahā'akiag ne le' fāat ne kat a'hāe ra la'la' se ta hanua tū 'e 'on aoag ne ta le' han la iria la 'inos.

14. Tit mūf he. A leaf girdle used as a protective covering.

Titi is the name of a kind of skirt made of leaves (especially the long narrow leaves of the shrub known as jī or dracaena), worn nowadays during dances or ceremonies.

Mūf he means a wrap around one's hand as a protective covering before putting one's hand into a cavity in a rock, lest a fish bite it.

The expression is used to refer to a person of wealth who wherever there is a public gathering, always makes a generous contribution.

Titi ia as ne kainag titit rēem 'e rau, a'ti' kikia se rau roroa ka jijiak ne 'ait 'on asa jī - fāl 'e av te'is 'e av ne maka ne kato'aga.

Fāeag af ta a'es'ao'āk la 'aliag'ākia famorit 'es tē ka 'e avat ma ne ma 'on so' ti'ut, nā haisokoag toleag lelei ma mah.

15. A'Matasian ka pa 'ā 'uhlei. Like Matasina, wanting to eat 'uhlei (but pretending not to).

Matasina was a person who usually refused an offer at first but finally allowed himself to be persuaded to eat.

A'Matasian means to pretend in the same way as Matasina pretended.

The expression refers to a person who pretends not to want something but really wants it very much.

Matasina ia famorit ne 'e 'on kamataga he' ne 'ih ka pa kat rē ra e, ka fakmūr sio ka ia 'ien se he' ne 'ih la 'ā tē ta.

A'Matasian fūag se la a'rērē 'e kainag a'rērē tē Matasina rē se'.

Fāeag af ta 'aliag'āk se famorit ne a'rērē fak se ia kat 'oaf ra se tēt, ka ia pa 'es aier pau 'e tē ta.

16. A'Losan. (Talk) like (a person from) Losa.

Losa is the most westerly village in Rotuma.

Losa people were in the habit of praising whatever was done or produced by them. The expression refers to any person who praises himself or herself.

Famōr ne Losa 'oris ag he 'e 'on mumua la voivoi'āk tēt ma ne iris garue sin ne rēem.

Fāeag af ta 'aliag'āk se le'et ma ne voi'āk ia.

17. Pāe se pūpū rau'ata. Sit on an empty coconut with ants inside it.

Pūpū is an old empty husked coconut with the juice used up and the flesh decayed.

Rau'ata is a black, stinging ant.

The expression is used to refer to a person who cannot sit still in any one place for any length of time. Compare the English expression "Like a cat on hot bricks."

Fāeag af ta a'es'ao'āk se famorit ne kat pō la pāe mou 'e ta ut he la pō ta av roa he.

18. Ia' fam he. A buried fish.

A live fish buried in earth or sand - refers to a two-faced tricky person whose acts are not good in spite of what he or she says. Implies that a person says one thing and means another, or promises to do something but does something quite different, something bad.

Ia' maurit fam 'e pera ne fanfan - 'aliag'āk se famōr ag 'oroi ka rōsrōs 'on rērē kal lelei ra la fakma se tē ne ia 'ea. Kel'ākia ne famorit 'ea se tēt ka ia a'hāe se tē hoi'akit, nē fāeag porāk la rē tē ma rē'ia ke tē ne tūtū pau ka raksa'a.

19. Fanau.

A term applied to an especially beloved child.

Fāeag het a'es'ao'āk ka a'ti' se le' mea'mea' he ka ia 'oaf'ofag he.

20. Paka 'ea se Tumpuel ta "Tē ne 'āe aoa 'āe pō". Paka said to Tumpule "The things which you seek you achieve".

Paka of Salvaka used to tell his son, Tumpule, not to do certain things. Tumpule would do what his father told him not to do, and used to get into trouble.

The expression implies that if a person gets into trouble after he has previously been warned where his actions may lead him, it is entirely his own fault and he deserves what punishment he may get; or serves as a warning to someone that if he persists in doing wrong things, he will only get into trouble. The whole expression may be used or only the quotation.

Pakat e Salvaka a'mou 'ea se 'on le' fā ta, Tumpule, la se rē'ia tē 'e 'on rerege. Tumpule la rē tē ne 'on ō'fā ta 'ea se ia la se rē'ia, ma a'mou agtau pefā'.

Fāeag af ta fūag se nono ka famorit agtau ma pefā', ka foar mumua vāh se ia tēt ne la hele' se ia 'e rēko 'on aga, ne sar ta mou pau se ia ma haitauag ma ia togit ne ia la agtau mar; ne 'on 'es'ao ka ia maragat' se ta le'et ne nono ka ia 'oaf ma kikia la rē tē se lelei, ma ia la agtau ma pefā'. La pō la a'es'ao'āk 'atakoa fāeag af ta, ne gat ke fāeag ne 'ea.

21. Konisi 'ea "'Ou napkin he ta af la'mou". Mr Cornish said "The mark of your napkin is still showing."

When Fred Ieli's stepson, Freddie, wanted to join the Army during the 1939-45 War, he applied to the then Commissioner, Mr Cornish, who observed as above, in order to imply that Freddie was much too young to join.

The expression is now used to refer to anyone who is eager to join in some enterprise, but is too young to be allowed to do so.

Avat ne le Fereti, Feret Ieli Ielea'āk, pa suru e se jaujia 'e avat e pelut e 1939-45, ia far se Puret e av ta'a, Mr Cornish, ne fāeag fak se tē ne fā' se' 'e rer, la pō la 'on fūag ne le Fereti mea'mea' faiāk'ia la pō la sur.

Fāeag af ta a'es'ao'āk 'e av te'is la 'aliag'akia le'et ne ririaf la sur la lā' se ta tē mamar, ka ia mea'mea' faiāk' la pō la aier'āk la sur sin.

22. Ia rar tē. He threatens things.

Refers to a person who makes frightening gestures or says frightening things to people, but never carries out his threats.

'Aliag'āk se favorit ne rē tē a'feahuag ne 'ea tē a'feahuag se favori, ka kat pō ra la a'sokoa tē ne ia 'ea.

23. Koua sua ka Hopo kat pua. The earth oven is being stirred up, but Hopo is not there.

Hopo sagsaga*se tē la 'ā. Hopo who is always impatiently expecting food.

Koua hu'e*ka Hopo kat pua. The earth oven is being uncovered, but Hopo is not there.

Hopo was a person who was always demanding with impatience when food was going to be ready for him, but when the work of preparing the food was being carried out, he was never there to help.

When an earth-oven is being prepared, the wood is laid first in the hole; stones are laid on top of the wood; the wood is lit; when the stones are red hot, they are spread out flat with poles, and any pieces of unburnt wood are flicked clear of the hole with the poles. This last process is known as sua.

Sagsaga means to be in the habit of impatiently demanding when something is going to be done. The expression is used to refer to a person who is very fond of eating but never helps to prepare the food.

Hopo ia favorit ne saio' haisokoag ka rāg ne av hes tē la 'ā la pō la iatiat se ia, ka av ne garue ne ōsōs ne tē la 'ā rērē e, ia kat pupua ra 'e tē la asoa.

Fāeag af ta a'es'ao'āk la 'aliag'akia favorit ne 'iat pau se 'ā tē ka alama 'e haisoag ōsōs ne tē la 'ā.

24. La fao'āk 'e sās. Propel it on the sea.

Fao'āki means to propel something by hand which is floating in the water, such as a log or boat which is alongside. If you have something very heavy you have to carry, it is easiest to put it on a canoe and float it along by propelling the canoe.

The expression is used, if there is something difficult to do, in order to point out that the task would become much easier if many people would come and help.

Fāeag af ta a'es'ao'āk nono ka ma 'on tē noanoat la rē, ma 'on la kel' ākiag ne garue mah ta la fūr la pō se' tē a'at 'on vavhina kepoi ka famör ma'oi la leum la haiasoag.

25. Karer jiji he ta'a. That person is a karer jiji.

Karere or Karer jiji is a creeper bearing yellow flowers, found on the beach.

Refers to a person who purposely tries to cause ill-feeling between two persons, by telling the one that the other has been saying bad things about him whether in fact he has or not, and then going to the other and saying that the one has been saying bad things about him in return. One who tries to cause trouble by exchanging scandal.

'Aliag'akia famorit ne 'amnāk la āsās la hō' haihiriag se famör rua, 'e 'on fāeag'ākiag se le'et ne famorit tore fāefāeag hagāea ia, ma kotā ia la' se le'et tore ma fāeag'akia sin ne le' ta fāefāeag hagāem ia. Le' et ne āsās la fupāk raksa' 'e haiho'ag hagāe.

26. 'Uar saog maf he. A 'ura used for stroking the eye.

'Ura is a kind of tree bearing white fruit of an irregular shape. The stalk of the leaf may be bent over and rubbed on a growth on the inside of the upper or lower eyelid, in order to make the growth disappear.

This rubbing of such a growth with such a stalk (though the stalk of the leaf of tapiko or cassava may be used nowadays) is known as tāe.

The expression is used to refer to a person who is always passing up and down the road.

Kau ne 'ait 'on asa 'ura la pō la lo' ma tāe ma'uan ne fup 'e lag mafa 'e hanhapat e rer ne hanhapat e lop, la pō la rē'ia ma'uan he ta la ofien.

Fāeag af ta a'es'ao'āk la 'aliag'akia famorit ne sor haisokoag 'e sal ta.

27. Nujkoua hepa. A wide cooking hole.

Steam escapes quickly from a wide, shallow cooking hole, and such a hole is no good for cooking.

The expression is used to imply that a person is good for nothing.

Masun he ta sai mijmij 'e nujkoua se jiolala ka heap, ma nujkoua tapo'a kat lelei ra se nas tē.

Fāeag af ta a'es'ao'āk la fūag'āk ne famōr ta kat lelei ra se ta tē.

28. Mafua sararue. An old man betwixt and between.

This expression refers to an old man who acts like a young man - he may be a very hard worker in spite of his age, or he may enjoy pleasures more suitable for younger men, such as flirting with the girls.

Fāeag af te'is aligen ta fā mafuet ne rērē fak se ta fā haharāg kop ma ia fā vahia garue 'inea ne tes tāe se 'on mafua, ne kop ma ia 'oaf 'e 'on pōpō ne vārvār ne haitauag se' ma fā haharāgi, fak se faksusuag 'esea ma haiian haharāgi.

29a. Ag fak Malhaha. Malhaha behaviour.

29b. 'Ae la ia la Malhah. He will Malhaha you.

Malhaha people are regarded by others as crafty, cunning persons.

The first expression is used to describe crafty behaviour. The second one is used to warn a person that another person will trick him.

Lelea' ne tore a'hāe famōr ne Malhaha famōr potpot ka rōsrōs.

Fāeag af mumue ta a'es'ao'āk la kel'akia ag potpot het. 'On rue a'es'ao'āk la foar'ia se famōr ta ne famōr hoi'akit tāla rosia ia.

30. Famōr hō'aki. Person who keeps on saying the same thing over and over again.

Refers to a person who talks at too great length because he repeats himself.

'Aliag'āk se famorit ne fāeag ho'agroa sirien, ka hō'āk.

31. Famōr 'oaf ōfōf he. A person whose love keeps coming to an end.

Refers to a boy who keeps changing his girl friend, or vice versa.

'Aliag'āk se le' fā het ne has'ia ma ke holit 'e 'on kaumane'ag lelea' haina, ne ia le' hān he ka ag tapoa'.

32. Ia la' pauena. He (it) has absolutely gone.

Used to refer to a person who has gone for good, or died; or to something lost.

'A'es'ao'āk la 'aligen famorit ne la' pauen, ne atia; ne se tēet ne maoan.

33a. Kalāe ta kiakia ma 'e 'on sūsū he ta. The kalāe squeaks in its nesting place.

33b. Kalāe ta fer 'e 'on sūsū he ta. The kalāe has flown from its nesting place.

Sūsū is a bush entangled with creeper, at the centre of which is a space free from creeper where a bird may build its nest.

At Christmas time in Rotuma, especially in the old days, a group of people from (say) the East end or from one of the districts, would visit the West end or another district in order to exchange performances of maka or songs accompanied by actions. The hosts might taunt the visitors by using the first expression, in order to imply that the visitors may be considered very good where they come from but they will not defeat the hosts. If the visiting team has obviously put on a better performance than the hosts, the visiting team will then taunt the hosts by using the second expression, in order to imply that after all it is the visiting team which is the better team.

Sūsū ia ma'us takai 'e vavao ka uan he ta taftaf 'e vavao ma pō la manman het la rē 'on 'o'ōag he sin.

'E av Kesmas ta 'e Rotuma, a'ti' se 'on mumua, famōr ma'oi ma'opom 'e hanhapat e Palag as ta ne 'e ta itu', la hōl se Soloag as ta, ne se ta itu' hoi'āk, la pō la haiagagaiag mak. Kau tār ta kop ma la faksusua se kau la'la' ta 'e 'or la a'es'ao'āk ne fāeag af mumue ta, la 'on kel 'akiag ne kau la'la' ta kop ma la aier'āk ne ir'lelei 'e utut 'e iris leume ka iris kal 'estē'ākia ra kau tār ta. Nono ka kau la'la' ta pumua se 'oris maka 'e iris kau tār ta, ma kau la'la' ta la faksusua'āk 'e 'or la a'es'ao'āk ne rua ne fāeag afu, la pō la 'on kel'akiag ne kau la'la' ta kau pumue ta.

34. Se to mijmij. Don't speak too soon.

This might be said by a person who is doing something about which people start to complain; and means "Don't complain now; wait and see what is going to happen".

Tē te'is kop ma la 'eam 'e famorit ne rērē'ia tē ne famori kamatarisa la oiavei; ma 'on fūaga "se oiavei 'e 'on 'i'i ka tār la kel ne tes tā la soko".

35. Fan'ia hual ta. Shoot at the moon.

This expression could be used to describe a person who is courting, or would like to court or propose to a very pretty girl or a pretty girl of high rank, whom he has no chance of winning.

Fāeag af te'is pō la a'es'ao'āk la 'āliag'ākia famorit ne kāluga ne pa kāluga ne pa fāeag la 'inos ma le' hān keleag leleit, ne ma le' hān lelei ma gagajat, ka kat 'es kelkeleag het ra ne ia la pō'ia.

36. 'Otou 'alav ta kal (kat) laf ra e. My fruit stick will not (does not) reach it.

Refers to something beyond my means or ability.

'Āliag'āk se tēt ne 'it pōpō 'e 'ot ne'ne'i kal ho' ra e.

37. 'Itake gao'āk tē sunu. Like chewing hot things.

Refers to a person who mumbles so that it is hard to understand what he is saying.

'Āliag'āk se famorit ne muan'āk nuj, ka noanoa la 'inea ne tes tā ia 'ea'eakia.

38. 'Āe la kalōf. You will egg.

Said jokingly to a person playing cricket, in order to imply that he will make no runs.

Fāeag'āk 'e faksusua se le'et ne jaupor, la 'on kel'ākiag ne le' ta kal pō ra ta 'ā.

39. 'Itake fā'er he. Like a fā'ere.

Fā'ere is a kind of bird with an annoying whistle.

Refers to a person with an annoying voice.

A'es'ao'āk se famōr lio fere.

40. 'Itake fah'rara. Like a fah'rara.

Fah'rara is a kind of fish.

Refers to a person who moves slowly.

A'es'ao'ak se famör rue a'faliga.

41. 'Itake 'uahgie. Like a 'uahgia.

'Uahgia is a kind of long sea-snake.

Used for an ugly person.

A'es'ao'ak se famör keleag raksa'a.

42. 'Itake 'anasi. Like a mullet.

Refers to a clumsy person.

A'es'ao'ak se famör rue fere.

43. 'Itake 'agero. Like an angel.

Used for a beautiful girl or a gentle person.

A'es'ao'ak se famör (haina) keleag lelei ne famör huag vaivai.

44. 'Itake 'ā pa' se. Like a person who has eaten eels.

Pa'u is a kind of salt-water eel.

Used for an angry person.

A'es'ao'ak se famör fekfeke.

45. 'Itake pos he. Like a poso.

Poso is a kind of fish that inflates itself when it is caught.

Used for a person with a large stomach (especially a woman in an advanced state of pregnancy).

A'es'ao'ak se famör 'ef ti'u (a'ti' se hāian 'ef mafua).

46. Hathat se puku ka hā'hā' se pupu. Read books but also pull up grass.

This means that if a person wants to become educated, he must not forget to do some planting so that he can have something to eat.

'On fūaga kepoi ka famōr ta pa rak, ka ia ka la vek la pō tē la 'ā.

47. Toa ne pogi. Giant of the night.

A person who is energetic at night but downright lazy by day.

Famorit ne ne'ne' 'e pōg ta ka piok fāg 'e rān ta.

48. Famōr se noh fana. Person not staying quiet.

Refers to a person, especially a child, who will not stay still in one place.

'Aliag'āk se famorit, a'ti' se le' mea'mea' het, ne kal pō ra la noh mou 'ē ta ut.

49. Sa'au ta pen Tigarea. The reef smells of Tigarea.

Implies that the sea along the reef is rough and a boat cannot go through the passage.

Kel'āk ne sasit ne kālua sa'au ta vāl pau, ma 'ahai kal pō ra la sur 'e soloag ta.

50. 'Āe hoam nujkoua hepa. You bring a wide-mouthed oven.

This refers to a person who has spent most of his active adult life in other places and only returns home when he is old and feeble.

'Aliag'āk se famorit ne noh tū 'e av ne 'on ne'ne'i ma ho'im se 'on hanue ta ka mafua ia ka 'af'af pau.

51. 'Itake 'ā pareje. Like eating porridge.

Refers to something that can be done easily or without difficulty.

'Aliag'āk se tēt ne pō la rē a'vaohian ne se tēt ne kat noanoa ra.

52. A'pat finak ne hasu. Flattening horse dung (or grass called "horse dung").

Refers to a man who goes in search of a girl friend and after several visits there is no result from the courting.

'Aliag'āk se fāat ne hā' rau se hanua tū ma ho'im ka kat pō ra ta hān.

53. Hā' rau. Smoke tobacco.

Refers to a person who goes out at night in search of a girl friend.

'Aliag'āk se fāat ne la' 'e pog la ao kəluag.

54. Ia hā' 'on rau. He smoked his tobacco.

Refers to a person who has a fight with another person and is badly defeated or hurt.

'Aliag'āk se famorit ne hāpeluag ma ia ravā raksa' ne ia pō 'on rū ti' pau.

55. A'mag nuj. With a wide-open mouth.

Refers to a person who is very fond of singing or talking.

'Aliag'āk se famorit ne 'oaf pau se maka ne fāega.

56. 'Itake 'alefene. Like an elephant.

Refers to a huge person.

'Aliag'āk se famōr ti' pau.

57. Ia' he ka mif. A small fish which has to be mifi (nibbled).

Refers to a small share from a feast to be shared by all.

'Aliag'āk se vāeag mea'mea' he ka la pō se ma la vāevāe se irisa 'atakoa.

58. 'Iatia ma kal pō e ra. Anxious to obtain but cannot get it.

Refers especially to a person who is keen to make a good score in a game

or to obtain a woman, but is unable to do so.

'Aliag'āk a'ti' se favorit ne pa 'es sirien 'e marō 'e jauporo ne 'oaf sirien se hanit, ka kat pō ia ra.

59. 'Ou aga ka'ia 'ou taga. Your conduct will hit your stomach.

A warning to a person that his conduct will bring trouble for himself.

Fakne'ne' se favorit ne 'on aga la hō' pefā' se ia.

60. Kou. Male animal.

Refers to a very strong man (such as a champion wrestler or tika player).

'Aliag'āk se fā ne'ne' pau (fak se fā hulet ne fā tiket).

61. 'Āe kaskasia ma favorit. You tickle people.

Refers to a person who entertains and causes much laughter.

'Aliag'āk se favorit ne a'malum ma favori la kahā.

62. A'māl maf. Making the eyes to smart.

Refers to a person who is an expert at deceiving others.

'Aliag'āk se favorit ne majau se a'sioksiko.

63. Mō' ko Kelepi. Kelepi would be kicked.

Kelepi used to be a resident of Noatau who changed his mind almost every hour.

This expression may be said to a person who keeps changing his mind.

Le Kelepi ia fāat noh 'e Noatau ka 'on aga fūrfūr vaohien.

Āf te'is la pō la 'es'ao'āk se favorit ka 'on aga fūrfūr vaohien.

64. Papu merea le Tomu. Bob criticises Tom (for being bald-headed and dark-skinned).

Refers to a person who calls another person dark-skinned or bald-headed,

when he is dark-skinned or bald-headed himself.

'Aliag'āk se favorit ne he'oa 'ul kel ne 'uat huar ka ia tape' ma 'ul kel ne 'uat huar.

65. 'Itake rāh a' jaljala. Like a fire that breaks out in various places.

Refers to a farmer who quickly extends his garden.

'Aliag'āk se fā vekot ne mij pau 'on a'ti' ne 'on vek ta.

66. 'Itake 'apea jala. Like a burnt giant taro.

Refers to a person with white skin, because when an 'apea is burnt, its leaves turn white.

'Aliag'āk se famōr 'ul fisi, nono ka 'apea ta jal ma 'on rau fis ma'ma'.

67. 'Itake 'ās'āsi. Like a dragonfly.

Refers to a person who is very active and quick in doing things, and never sits down.

'Aliag'āk se favorit ne rue vāo ne mij 'e garue ka kat päepäe ra.

68. 'Itake 'af se 'es jio. Like a basket without a bottom.

Refers to a person who eats too much and never seems to be satisfied, or a person who seems unable to hold or catch a ball.

'Aliag'āk se favorit ne 'ā tē ti' pau ka 'itake kal pō ra la loh, ne se favorit ne kal pō ra la sapoa ne taria por het.

69. 'A'an 'on Mou. Mou's taro root.

Mou was a chief of Faguta who used to boast of the size of his taro.
This expression is used to refer to very big taro.

Mou gagaj ne Faguta ne a'mou fakman'ia'āk ti'ti' ne 'on 'a'ana.
Fāeag af te'is a'es'ao'āk se a'an ti'ti' pau.

70. 'Itake 'ana. Like a cave.
Refers to a very dark night.
'Aliag'āk se pōg maksul pau.

71. 'Itake 'atāla. Like a jester.
Refers to a stupid person or an excited person who does not know what he is doing.
'Aliag'āk se famōr jaurarā ne favorit 'on huagrue ma kat 'inea ra ne tes ta la rē.

72. 'Akman'oi. Solemn or serious.
Used idiomatically to mean "huge" (for instance, a huge house or a huge cow).
A'es'ao'āk se tē ti' pau (fak se rī ti' pau ne kau ti' pau).

73. Juli fer.
Used for a person who calls for help from other people and is told to do it himself.
A'es'ao'āk se favorit ne he' se lelea' tū la' hāiasoag se ia ma'is 'es 'ao'āk fāeag he te'is la ia la rē'ia.

74. 'Af mamasa. Fishing basket.
Refers to a person who goes to a feast and always takes something home with him.
'Aliag'āk se favorit ne la' se 'ā tēet ma ne tē la 'ā la hoa' se 'on noh hūag ta.

75. 'Ā makmakao. Eat early morning mist.
Refers especially to a man who goes to work in his garden early in the morning.
'Aliag'āk a'ti' se fāat ne la' la garue 'e 'on vek ta 'e mijarān us ta.

76. Jou se 'es mūr. Bottle without its bottom.

Refers to a person who cannot sit down properly.

'Aliag'āk se favorit ne kat pō ra pāe a'lelei.

77. Jou het maoen ne vilien. "A bottle is lost".

The name of a game when one of the parties cannot be seen - such as hide-and-seek - and that person is the winner.

As ne mane'at hūn se kaumaneag rua ne mo' ma ōf mumua ia tā marō.

78. Jau kokona. Pushing up the food shelf.

Kokona is a wooden frame plaited with sinnet and hung from the roof, where food is kept.

Refers to a person who wants to eat during the night and who looks for a kokona and takes food from it without asking permission.

'Aliag'āk se favorit ne pa 'ā tē 'e pōg ta, ia la' se kokoan ta ma hoa' tē la 'ā la 'ā 'en tē ka kal a'noa far ra.

79. 'Itake le Jinie. Like Jean.

Jean was a monkey owned by Maraf Konrote.

Refers to a person who chatters or acts like a monkey.

Le Jinie ia magke 'on Maraf Konrote.

'Aliag'āk se favorit ne nuj fa' fāega ne rērē fak ne magke.

80. 'Itake maf ne kau. Like a cow's eyes.

Refers to a person who has large eyes.

'Aliag'āk se favorit 'on mafa titi'.

81. 'Itake hual ta. Like the moon.

Refers to a beautiful girl.

'Aliag'āk se le' hān keleag leleit.

82. 'Itake lág hapa. Like half of the sky.

Refers to a large person.

'Aliag'ák se famör ti'ut.

83. 'Itake magkē. Like a monkey.

Refers to an ugly person, or person who imitates (especially children).

'Aliag'ák se ta famör keleag raksa'at, ne ta famör rak tē (a'ti' se lä' riri'i).

84. 'Itake sea'se'a he. Like a sea'se'a.

Sea'se'a is a kind of small bird which is always moving about.

Refers to a person, especially a child, who can never sit still.

Sea'se'a ia kaining manman ferfer riri' a'mou se noh mou.

'Aliag'ák se famorit, a'ti' se le' mea'mea' het, ne kat pō ra la pāe a'totoak.

85. 'Itake solo. Like a mountain.

Refers to a large person.

'Aliag'ák se famör ti'ut.

86. Moa räe fai. A fowl catching sight of a trap.

Refers to a person who shows he has lost his nerve or confidence, such as a person who is soundly beaten at boxing or wrestling, and when he next enters a boxing or wrestling match, shows nervousness.

'Aliag'ák se famorit ne kel'ák 'on hehne'e ne 'on se tua'nák se ia - la fak se famorit ne ravā raksa' 'e tau 'usu ne hula, ma nono ka ia sur hoi'ák se ta tau 'usut ne hulet, ma ia kel'ák 'on huag rū e.

87. 'Iap ta fer ka manaf. The pigeon flies away and is afraid.

Manafa means to be afraid to come near a person who has punished one severely.

The expression refers to a person who has learnt his lesson from a previous punishment.

Manafa 'on fūag la fea 'e a'el se favorit ne a'rū jā'āk le'et.

Fāeag af ta 'aliag'āk se favorit ne tēet ne rāe se ia, ia 'inea 'on siri ne 'on raksa'a.

88. Hia' rā he ta ma hia' la fa'. Press down on the branch and keep on pressing down until it breaks off.

Said to someone to remind him or encourage him that if he starts something, he must finish it off.

'Ea se le'et la rak'ākia ne nono ka ia kamat tēet, ma kop la ia la a'vāh.

89. Jiaj ur fināe. A jija which has been gutted.

Jija is a kind of long, thin fish (garfish).

Refers to a very thin person.

Jija ia kaina ia' roaroa jiajkjike.

'Aliag'āk se famor jaojaot.

90. Uas kakau 'atua. Rain bathing ghosts (that is, rain sufficient to bathe a ghost but not sufficient to bathe a person of flesh and blood).

Refers to a light shower of rain which falls while the sun is still shining.

'Aliag'āk se ta uas jehjehut ne vil ka as ta paṅpaṅien.

91. Haṣ lā jona. A horse with a sore swelling on its leg.

Refers to, for instance, a child who is told to do something which he does not want to do, and who indicates his dislike in Rotuman fashion by stamping his foot on the ground, in the same way as a horse does which is suffering from a sore swelling on its foot; or a person who is unable to work thoroughly; or a person who does a job but is always late.

Pō la 'aliag'āk se le' het ne 'ea sin la rē garue ne ia kat 'oaf ra la rē, ma ia kel'āk 'on se 'ofa 'e kel'āk fak Rotuma 'e 'on rū'rū'āk ne 'on lā se pear ta - la fak ma ne hasut rē 'e rū ne joan 'e 'on lā; ne se le' et ne kat pō ra la rē a'lelei 'on garue ta; ne se le'et ne fep 'on garue.

92. Rē kalāe. Acting like kalāe.

Kalāe is a kind of bird with long legs and a red beak. Refers to persons who are working hard at something useful, such as women plaiting mats or men working in the gardens.

Kalāe ia kainag manman lā hap roroa ka nuj mia'. 'Aliag'āk se famōr ne garue ne 'ne' 'e tē 'es'ao la fak se hāian sa'sa' 'epa, ne fā gargarue veko.

93. Has ta rōj se ma 'on la'oga. The horse is flat out at the gallop.

Refers to a person or animal which is moving at full speed.

'Aliag'āk se famorit ne manmanut ne vāv pau 'on joniga ne la'oga.

94. 'Eagke uret la fun se ma ka mia'ia. It is not a crayfish which will become red as soon as it is put to cook.

Said to a person who is impatient to see the results of what he has done, and refers to what he has done. It implies that what he has done will not produce the quick results which he hopes it will.

'Ea se famorit ne 'iat 'e pa kel 'e hue (ne 'es'ao) ne tē ne ia rē vāh ma 'aliag'āk se tē ne ia rē vāh. 'On kel'āk ne tē ne ia rē vāh kal hue 'āk mij ra hue (ne 'es'ao) ne ia 'airot'āk ne la fak sin.

95a. Uas ta la vilvil, ka tāla soana. The rain is falling but it will stop.

95b. Māf ta soksok ka tāla mea'ia. The tide is in but it will go out again.

Said as an expression of comfort to a person who is in difficulties, in order to imply that sooner or later these difficulties will come to an end.

Fāeag af te'is a'es'ao'āk la hō' fūrmāria se famorit ne okoki sok sin, la 'on kel'akit ne rērē terānit ka ōkōk 'i tāla tokana.

96. 'Alet ta mōs ka 'āe sulea (suhia). The snake is asleep but you poke it (annoy it).

Sulea means to poke at something with a stick.

Refers to someone who unnecessarily stirs up trouble, when all is calm.

'Aliag'āk se le'et, 'e avat ne famorit totoka e ka kat fek ra, ia a'fekia famōr ta ma hele'u e hairaksa'aga.

97. Vak lō. A capsized canoe.

Said when there is some sudden crisis, and everyone starts talking at once but no-one knows what to do or does anything.

'Ea 'e avat nono ka tē a'rue huget sok 'e hitien, ma lelea' 'atakoa kamat la fāeag 'ifaliag 'e av 'esea het, ka kat 'es le'et ra 'inea ne tes tā la rē'ia ne rē ta tēt.

98. Rāh fufu. A lit fire.

Refers to women who try to attract men for what wealth they can get out of them, or to mischievous children.

'Aliag'āk se haian ne āsās la pōm fā hūn se koroa ne iris la pōm 'e irisa, se lā' riri' ferfer.

99. 'Os rāh ta la mōs. Our fire will go out.

Said either at the beginning or during the course of a very difficult job by persons taking part, to imply that the job will probably be impossible even to attempt, or if attempted, it will prove impossible to finish.

'Ea 'e avat ne 'is āsasi se ta garue mahat, la rak'āk ne garue ta la noanoa pau, ma kop ma kal pō ra la a'vah.

100. Gou la he'o ma ka le X ōmea. I will call and X will answer.

X will be the name of the person who answers.

This is said to a person who the speaker knows is wearing someone else's clothes or using someone else's articles which he has borrowed, especially if the borrower is showing off, as though the clothes or articles belonged to him; or to a person who is always confident that he will be given whatever he requests.

X tāla as 'on famorit ne ōmea.

Tē te'is 'ea se famorit ne le'et ne fāega 'inea ne ia hā' se ma 'e hā' 'on ta le' tūt, ne a'es'ao'ākia tē 'on ta le' tūt ka ia faram - ka la a'ti' se kepoi ka le' far tē ta fakmanea'ākia, la fak se hā'u ne tēt

Also used in the case of a member of a working group who has done little work but who is being teased because he has done so badly, by other members of the gang who have done a lot of work and he then uses this expression to defend himself.

'Aliag'āk se famōr ne 'ūm 'e k̄ainag raksa' ne ōkōk 'on famori. 'On fūag t̄ape'ma hūn se le'et e kaugarueag ta 'on garue mea'mea' ma iris ne garue ti'u a'fekia ia 'e 'on garue raksa'a, ma ia 'ea 'e f̄aeag he te'is, la p̄aria ia.

101. Mafu. Ripe, hard, lumpy, mature.

Mafu is used for instance to describe a coconut whose flesh has become hard, or Rotuman pudding (fekei) which is still lumpy or a flower that has seeded. It can be used in idiomatic expressions such as:

'Āe kal maf'ia ra. You will not maf.

Gou kat maf'ia ra. I have not maf.

The first expression would be used jokingly, for example, to someone going out on a fishing expedition to imply "You won't get anything!"

The second expression would be used, for example, by someone who has returned from an unsuccessful fishing expedition or by a child who has returned from picking mangoes in the early morning, to imply "I haven't got anything".

F̄aeag af mumue ta la a'es'ao'āk 'e faksusua se le'et la la'an la hagoat, ka la kel'ākia ne "'āe kal pō ra ta tē."

'On rua ne f̄aeag afu la a'es'ao'akim 'e le'et ne ho'imea het ne ho'imea 'e fui magkō usu, ka la kel'ākia ne "gou kat pō ra ta tē."

102. 'Itake 'alāv he. Like a 'alāvi.

'Alāvi is a long, forked stick used for picking fruit or flowers from a tree.

Refers to a tall, slim person.

'Alāvi ia 'ai roa het ka maj a'es'ao'āk se 'alāv hue ne 'ai, ne hoas ne 'ai.

'Aliag'āk se le' roa jiajkiket.

103. 'Itake no' k̄ae. Like a coconut rib.

Refers to a tall, slim person.

'Aliag'āk se le' roa jaojaot.

104. 'Itake 'iva'ot. Like a 'iva'o.

'Iva'o is a kind of very slender bird.

Refers to a slim person.

'Iva'o ia kainag manman ferfer jiajkjak pau.

'Aliag'āk se le' jiajkjiket.

105. 'Otu fināe pupu. A piece of my intestine.

Used by a mother to refer to any child of hers of whom she is particularly fond.

O'honit pō la fāeag tape' la 'aligen 'on le' het ne ia 'oaf'oaf a'ti' sin.

106. 'Uam'āk sio ta tē a'at. Dig in a little bit more.

'Uam'ākia means to dig one's fingers or toes into something to give one a firmer holding.

The expression is used when exhorting a person or spurring him on, when he is about to give in. A similar expression is Sap la mou (literally, "Hold tight").

Fāeag af ta a'es'ao'āk la a'marosia ma a'ne'ne'ia le'et e avat ne ia kelkeleag la ravā. Haitatauag ma fāeag afut "Sap la mou".

107. Piok ma pū. Lazy and going down from the interior (ufa) to the part near the coast (ufaga) where the houses are.

Used by someone to another who is slacking in his work, in order to encourage him to work harder.

Implies that a person seems to be knocking off work before time.

Le'et a'es'ao'āk se ta le' hoi'akit ne firerep'ia 'e 'on garue, la a'ririfen ia la pō se' ta tē a'at 'on garue ne'ne'i.

Kel'āk ne famorit kelkeleag la a'u'ua 'e garue ka av he ta kat minte ha' ra.

108. Kohea ta kat huhuag'ia ra. The kitchen has not got huhuga.

The coconut leaves which are used to complete the roof of a Rotuman house are known as huhuga.

The expression is used to refer to an important feast, for which no fekei has been provided.

A feast prepared on the previous day is known as a fao. A feast prepared on the same day is known as a koua. Fekei is the general name for a kind of Rotuman pudding eaten at the beginning of a feast.

Rā ne niu ne a'es'ao'āk la a'vāhia hat ne rī fak-Rotumet ia huhuga.

Fāeag af ta a'es'ao'āk la fūag se koua ne garuet ka kat 'es fekeit ra.

109. Lā mi'e. Red legs.

Refers to a person who arrives too late for a boat or car and the boat or car has left. The expression originated at Oinafa which in the old days, as now, was one of the two places where boats anchored to take on and unload cargo. One day a person wearing red trousers was seen arriving at the landing stage at Oinafa in order to catch a boat, only to find that it had just gone. People thereupon referred to him as Lā mi'e, and thereafter anyone who misses a boat, or now a car, is now referred to as Lā mi'e.

Fūag'āk se famorit ne hele'um ka fep'ia se ta 'ahai ne motokā, ma ia 'ahai ta ne motokā ta rou. Fāeag af ta kamat 'e Óinafa. Teranit ka famorit ha' 'e ha' mimia' hele'uag se pūpūag he ta 'e Oinafa la taria 'ahait, ne ia kotā rāea ne 'ahai ta kotā ma sui of. Ma famori a'es'ao'āk se ia le' "Lā mi'e", ma kamatam 'e av ta'a le'et ma ne fep se ta 'ahai (ne ta motokā) a'es'ao'āk sin le' "Lā mi'e".

110. 'Atua mi'e. Red ghost.

Refers to a very troublesome or mischievous person, a person whom you never know what he is going to do next.

Fūag'ak se famōr ue'ue' raksa' ne a'fek huge, famorit ne 'āe kal pō ra la 'inea ne tes hoi'akit tāla ia la rē'ia.

111. Gagaj 'u' roroa. A chief with long arms.

Refers to a chief who is not rich himself but has rich sub-chiefs and relations whom he can call upon for anything he wants. Can be applied to persons other than chiefs who have rich relations. Is used in a complimentary rather than a derogatory sense.

'Aligen gagajat 'eagke ia 'es tē, ka 'on toko ma 'on kainaga 'es tē, ma ia he' sin se tēt ma ne ia pa 'ese e. Pō la a'es'ao'āk tape'ma se famōr la'ma, ne ma 'on kainag 'es tē. A'es'ao'āk 'e voi'aki, 'eagke 'e a'hāe la a'jeamjeam.

- 112a. Mafua kai 'uge. An old man with a head like a conch shell.
- 112b. Mafua 'ā fikou. An old man who eats hermit-crabs.

Implies that the man is old enough to know better than to eat hermit-crabs. Refers to a person who does not know his job or to an old man who should know but does not know the customs.

Kel'āk ne fā ta 'on mafua haitauag la ia la 'inea ne kat lelei ra la ia la 'ā fikou. 'Aliag'akia le'et ne kat 'inea ra 'on garue, ne fā mafuet noj la 'inea ka'ia kat 'inea ra ag fakhanua.

113. Joan rū he. Painful swelling.

Refers to a person, not necessarily a relation, who is very dear to one. The implication is that swellings which are painful you pay special attention to.

'Aligen le'et, 'eagke ke la kainaga, ka ia hanhanisiag 'on ta le'. Nā fūag'āk se joan 'on rū vāve 'āe fakauat a'lelei 'on matā'u.

114. Kukū. A kind of bird.

Kukū is a bird found in the bush, named after its cry. It will cry "kukū", and its mate will reply "kukū".

When two or more people go up into the interior together, and then separate, say to work in their different gardens or coconut plantations, they will arrange to meet together again, by calling to each other, by making a "kū". One will make this sound which has a long-drawn "ū", and the other or others will reply in the same way as an acknowledgement. A person who wants to steal from someone else's garden may wait until he thinks all who are working around him have gone home. He may then "kū", and if there is no replying "kū", he will know he is alone and free to steal without fear of being caught. This interchange of "kū" is taken from the calling of two kukū birds.

Kukū ia manman ferferet rāerāe a'mou sin 'e ufa, 'on as ta pōom 'e 'on tō he ta. Ia la tō "kukū" ma 'on soa ta la togim "kukū".

Avat ne le' rua ne le' his la'oag 'esea se laloag ne vao 'ai laha 'e ufa, ma iris vāevāe e, la garue 'e 'oris vek tūtū, ne vao niu, ir la haifāegag la haipoag hoi'āk, ma nono ma iris la haihe'oag iris 'e he' he te'is "kū". Le'et la rē tō he te'is ne ma 'on "ū" ho'ag roat, ma ia ne iris ne tore hō'akim 'e rērē 'esea he ma 'esea he ma la 'on togi. Fāmorit la pa hana' 'e vek 'on ta le' tūtū la tār la hele' se avat ne ia a'hāe iris 'atakoa ne gargarue tohim se ia pūerisa. Ma ia tāla kūena, ma nono ka kat 'es kūum ra, ma ia 'inea ne ia 'esea he, ma taf'ia la hana' ka tokana 'e fea'āk ne kop ma la rāe'ia. Haihe'oag 'e "kū" te'is pōom 'e haihe'oag 'on manman kukū he rua.

115. Fā ta mir se ma 'e 'on tōl ta. The man is almost crushed with the weight he is carrying on his shoulder.

Miri means "to mix", e.g., taro or arrowroot, to make fekei; knead dough.
Tole means to carry on one's shoulder.

Miri is sometimes used idiomatically to express the extreme heaviness of, for instance, something a person is carrying on his shoulder.

Miri 'e av 'e 'on rerege a'es'ao'āk ma nā fūag'āk la fāeag'ākia 'on mah ne tol ta ne ia vahia la tolea.

116. Hat 'ai mara. Ripe hata fruit.

Hat 'ai is the mass of fruit of the hata. Hata is a kind of pandanus, bearing fruit in compact, roughly spherical masses, about 6 inches in diameter. When ripe, the fruit is red and used for garlands (tēfui).

'Ai is the word for a mass or bunch of fruit (e.g., pandanus or bananas - hōsoa, hata or pāri). Mara means that certain fruit (only of Pandanus spp.) is so ripe as to fall off the tree.

The expression is used to refer to a handsome or beautiful person, male or female; and is usually found in songs rather than used in everyday speech.

Fāeag aī ta a'es'ao'āk se ta famōr keleag leleit ka 'oaf'ofag he, ka fa' no' kikia 'e maka, ka kat a'es'ao'āk vāv ra 'e haifāegaga.

117. Fikou he ta lel ma 'afia ma ia. The hermit-crab bent back and bit itself.

Refers to two brothers, two sisters or a brother and sister who hurt each other. Implies that they are so closely related that when one hurts the other, it is just as if he or she is hurting himself or herself. It is also used to refer to a person who in his anger does something bad and thereby harms himself.

Fūag'āk se hāisāsīg het ne hāiraksa'ag ma a'rū iria. Kel'ākia 'el vāv ne 'oria kaina ma 'e avat ne le'et a'rū e, ma fak kikia se ia a'rūen ma ia. Fūag'āk tape'ma se le'et ne rē ta tēet e 'on feke 'on raksa'a ne 'on rū ia tāle taria.

118. Fek ne Nohu. The anger of Nohu.

Refers to a person who is so annoyed that he leaves his home or destroys his own property.

Nohu is a rock in the sea just out from 'Ahau. It is a tupu'a or person turned into a stone. Nohu used to live at Oinafa. She quarrelled with her family and was so annoyed that she left home. She went to Malhaha, but looking back could still see the island of Haua opposite to Oinafa. This annoyed her, and she went on till she came to 'Ahau from where, on looking back, she could no longer see Haua. So here she stayed.

Fūag'āk se famorit ne fek vāv'ia ma ia rou 'on hanue ta, ne rē mane'āk 'on koroa.

Nohu ia hafut 'e sasi 'el se 'Ahau. Ia tupu'et, ne famorit fūr la ia hafu. Nohu, ia hanit ne noh 'e Oinafa 'e 'on mumua. Ia haifekeag ma 'on kaunohoag ta, ma 'e ti' ne 'on feke ia rou. Ia la' ma agtau se Malhaha, ma 'io hō' ka rāe ma kikia Haua. Tē te'is a'fek ia, ma ia la' ma kikia la hele' la ia la ha'um se 'Ahau, ma 'e tāe, 'on 'io ho'igam, ia kat rāe hoi'āk ra se Haua: ma ta' 'on'on ia fu'u e 'e tāe.

119. Monē matiti. Cold money.

Used especially by someone to another who is slacking in his work for which he is to be paid.

Implies that the worker is receiving money that he is not having to sweat for - easy money.

A'es'ao'āk a'ti' 'e le'et se ta le' hoi'akit, ne favir'ia 'e 'on garuet ne ia la sap togi e. Kel'āk ne le' ta pō mōne ne ia kat pumahan ra sin - mōne pō vavhine.

120. Kām au sala. A dog that habitually barks at persons on the road.

Refers to a person living near the roadside who shouts out from the house to persons passing along the road, or who comes out of the house to gossip with passers-by.

'Aliag'āk se famorit noh 'el se far sala ka a'mou 'ohōaf 'e 'on rī ta se famōr ne siriag 'e sal ta, ne hotom 'e 'on rī ta la fāeag e ma famōr ne sirsiriag.

121. Nuj pātāte. Talkative mouth.

Refers to a talkative person.

'Aliag'āk se famōr nuj fa' fāega.

122. Kau 'oloag niu ta 'esea ma. In the same copra-cutting group.

Refers to persons who are in the same trouble or difficulties as other people. Like the English expression "all in the same boat".

123. Totoak ne mür sav Hatana. Calm of the sea end of Hatana passage.

The passage through the reef to the island of Hatana is very unreliable, and it is said that one can never tell whether the sea in the passage is going to be calm or rough. Even if the rest of the sea is calm, the sea in the passage may be rough.

The expression refers to a person who is usually bad, but seems to have become good. When you think that he is really a good, reformed person, he suddenly becomes bad again.

Fäeag af te'is fūag'āk se le'et ne a'mou raksa'a, ka keleag se tāla leleimea. Ma 'äe ār'āk ne ia furimea la le' lelei, ka ia fūr 'e hitien la raksa' hoi'āk'ia.

124. Kal vea' ma gagaja. Catching ve'a with a chief.

Ve'a is a kind of bird - a land rail.

This expression is a way of expressing annoyance at a chief who is very difficult to please. It means that you fail to catch a ve'a and the chief is angry; you catch a ve'a and the chief still gets angry. It implies that if a person works well, this chief will get as angry with him as he gets with a person who works badly. The expression could also be used to refer to a chief who after some work was completed would annoy his people by saying "I thank those who came and worked; I also thank those who did not come."

Fäeag af te'is 'on fūaga 'on noanoa ne la a'fūrmarien gagaj ta. 'On fūag ne 'äe kat pō'ia ra vea' ta, ka gagaj ta fek'ia; 'äe pō'ia vea' ta ka gagaj ta fek ma kikia. Ia fūag'āk se le'et garue lelei, ka gagaj ta fek se ia la 'itake 'on feke se le'et ne garue raksa'a. Fäeag af te'is pō tape'ma la a'es'ao'āk la fūag'ak se ta gagajat, e avat ne garue ta vāh'ia, ka ia a'fek 'on famori (famör ne garue lelei) 'e 'on 'ua'ua' akiag ofrau ne famör ne lem ma garue, ma famör ne kat leume.

125. Mao se 'a'an maj he. Spend effort on a forked taro tuber.

Some taro tuber tops when planted will fork and develop into two or more separate tubers. One thus gets two or more tubers from one top.

The expression refers to a person who does a good turn to another who it is known will not only repay the good turn but will repay it two-fold or more.

It also means that, even if a person in custody of common funds misappropriates them, the persons who collected the funds will not starve because they are not relying on this money.

Maf'alag 'e 'on rerege nono ka hao ma ia maj se rua ne siriof se mua 'on majmaja. 'E maf'alag het maj rua ne ma'oit pō 'a'ana e.

Fāeag af ta a'es'ao'āk se le'et ne rē ta tē leleit se ta le' hoi' akīt ne ia 'inea ne 'eagke ia la hō'ākia ma kikia lelei ta, ka la hō'āk a'rua ne siriof se mua.

'On fūaga tape'ma kepoi ka le'et mao'ākia monē ofrau ka famōr ne fakput monē kal sog ra, pō 'e ir kat tua'nāk ra se monē.

126. 'Iap manoa' ta sai ma oroan. The pigeon marked by something tied around its leg escapes and coos.

Refers to a boy or girl who has been strictly looked after by parents, and gets away and becomes unruly.

Fūag'āk se le' fā het, ne le' hān het, ne 'on o'o'i mataḡ' ma māt, ma ia sai ma ia ag fesau'ia.

127. As ta pen Tigarea. The sun smells of Tigarea.

Tigarea is the name of a chief of Losa, a sub-district at the western end of Rotuma.

The expression means that the sun is almost setting.

Tigarea as 'on gagaj ne Losa, ho'agat e soloag as ta 'e Rotuma.

Fāeag af ta fūag se as ta 'el pau la sol.

128. A'u'ua ne tāvāke. Rest of a frigate bird.

Refers to a person who is meant to be working but takes a much longer rest than he should take.

Fūag'āk se le'et ne nonoj la garue, ka ia a'u'ua ma 'on a'u'ue ta roa sirien 'e 'on av ne nonoj ne ia la a'u'ua.

129. 'Ai fū lag sala. A tree situated by the roadside.

In Rotuma, anyone passing along the road and carrying a knife, will casually slash a tree growing by the road.

An unhealthy person who always picks up any illness going about is thus compared to a roadside tree which suffers a cut from the knife of any passer-by. The expression also can mean a person who is always unlucky, or a person whom people treat badly but who is never inclined to do anything bad back.

'E Rotuma le'et ma ne leuag 'e sal ta ka ma ser he, la 'ol se 'ait ne fup 'e far sal ta.

Famōr rērē 'af'afat ne pō haisokoag 'e 'af'af ne la'la'ia, ia a' tatau'āk se 'ai fū lag salat ne pō raksa' 'e 'on 'oloag 'e ser 'on famorit ma ne siriag 'e tæe. 'On fūaga tape'ma le'et ne a'mou armou; ne le'et ne famori pa rē ma tēet se ia ma rē, ka ia kal pō ra la togia tē raksa'at.

130. Mean mat he. Wet turmeric stain.

Refers in a friendly way to a person who is a favourite of another, such as a child favoured by his parents or a person favoured by a chief.

A'es'ao'āk 'e faksusua se le'et ia 'oaf'ofag ne hanhanisiag 'on le' hoi' ākit - fak se le'et ne 'on ō' rua hanis pumua sin, ne le'et 'oaf'ofag 'on ta gagajat.

131. 'U'ui ne parsiak. Sucker of parsika.

Parsika is a variety of banana, not especially liked.

Refers to the child of bad parents, when the child does something bad or the child of good parents, when the child does something good.

Parsika ia kḡainag pḡari, ka 'eagke 'oaf'ofag he.

Fūag'āk se le'et ka 'on ō' rua raksa', nono ka ia rē tē se lelei; ne se le'et ka 'on ō' rua lelei, ka ia rē tē leleit.

132. Tua'nāk se 'ai popo. Leaning against a rotten tree.

Refers to a person who relies on a person to do something and he fails to do it.

Fūag'āk se ta le'et ne tua'nāk se le'et la rē tēet, ka le' ta kat rē'ia ra tē ta.

133. 'Eagke as ta nas. The sun is not baked.

Nasu means to be baked in an earth oven.

If one person does another person a good turn, and is repaid by the second person doing him a bad turn, he will use this expression to the second, to imply that if he asks him to do another good turn, he will refuse.

Nono ka le'et rē se ta le'et ta tē leleit, ma le'et ne tē lelei ta rē sin hō'āk 'e tē se leleit, ma ia la a'es'ao'āk fāeag af te'is se 'on rue, la no'ākia tē ne kepoi ka ia farāk la rē tē lelei hoi'akit, ia kal pō'ia ra.

134. 'Avi'i vat ma heve vat. The 'avi'i crawl and the heve crawl too.

'Avi'i are two kinds of crab, one white, one greyish.

Heve is a hermit-crab without a borrowed shell.

This expression is used cheerfully and jokingly by the strong and healthy to old and sickly persons who tag along with them when anything is on.

Fāeag af te'is a'es'ao'ākim 'e figalelei ma faksusua 'e iris ne'ne' ka kat 'af'afa se iris ne hamua ma 'af'afa ne taupir la' 'e av ne tēt soko e.

135. Rērē rān ta tē ka 'is mas he ta la 'āf. Perhaps one day the masa will bite us.

Masa is a kind of large crab with large claws.

The expression is used when a person does wrong and gets away with it at first, but is sure to be found out one day.

Fāeag af te'is a'es'ao'āk 'e av ne le'et rē tē se leleit ka kat rāe'ia ra 'e 'on kamataga, ka terānit ka la no' ne la rāe.

136. 'Itake veri. Like a veri.

Veri is a large kind of ray, 4' to 6' across, which eats anything it comes across.

The expression is used to refer to a big eater.

Fāeag af te'is a'es'ao'āk se le' 'ā tē ti'u.

137. Tupu. Be silent.

If a child is making too much noise, one may say to him "Tupu". This is used particularly in games played by a group of children, when one of them may say 'Is la rē 'os tupu, "Let us play tupu." The children will then sing as follows:

and cry out, ... a coconut leaf

Tuptup a'mou - tup!

The children then all stop singing. The first to make a sound is then hit with the coconut leaf mid-rib which the leader is carrying.

Nono ka le' mea'mea' het 'ifaliag ti'ia ma le'et la pō se ma la 'ea se ia "Tup".

Tē te'is a'es'ao'āk a'ti' 'e kaumaneag lā' riri'it, ma le'et 'e irisa la pō se ma la 'ea, "Is la rē 'os tupu", ma lā' riri'i kotā la mak tapiria', "Juli, ō, ha' 'e tōtō ... Tuptup a'mou - tup." Ma lā' riri'i 'e av ta'a ir 'atakoa la toak 'e mak. Ma le'et ne la tō mumua la jā'āk 'e no' ne rā ne niut ne le' puer ta hoa'ho'a.

138. Rau maior he. A mairo leaf.

Mairo is a bush with red berries and long, narrow leaves, used for garlands (tēfui).

This expression is used to indicate that a person is not wanted.

If a group of girls are playing together and find a boy in their midst, they would sing as follows if they want to tease him and make him go away:

Rau maior firofiro hān Mairo leaf mixing with women,

'Ut se taf mane'a ma kām Clear out and play with dogs!

If a group of boys are together and find a girl in their midst, they may not want her with them. In order to tease her and make her go away, they would sing:

Rau maior firofiro fā Mairo leaf mixing with men,

'Ut se taf mane'a ma puak Clear out and play with pigs!

Firo means to put one or a few things of one kind in with a lot of things of another kind, e.g., to put a few yams in with a lot of taro in an earth oven (koua).

Mairo ia 'ai ma 'on hue mimia' ka 'on rau roroa ka jijiak a'es'ao'āk se tēfui.

Fāeag af te'is a'es'ao'āk la kel'ākia ne le' ta ir kat 'oaf ra la 'āp se irisa. Kepoi ka hāi'apiag lā' riri' hāian manmane'ag 'esea ka ir rāe se' ne le' fā het 'e 'oris laloga, ir la mak tapiria' kepoi ka ir pa a'fek 'e ia la rē la ia la la'an:

"Rau maior firofiro hān

'Ut se taf mane'a ma kām"

Kepoi ka hāi'apiag lā' riri' fāat taunā', ka ir rāe se' ne le' hān het 'e 'oris laloga, ma iris kat 'oaf ra la le' hān he ta la ma iris. Ma la a'fek 'e ia la rē la ia la la'an, ir la mak'āk:

"Rau maior firofiro fā

'Ut se taf mane'a ma puak."

139. Tāntān'ūl he. A sucker fish.

Tāntān'uli is a fish which habitually attaches itself on to the belly of large fishes, especially sharks, for safety.

Refers to a child who is very attached to a particular grown-up person, and out of affection for that person, is always hanging on to him or her, sitting on his lap and otherwise demonstrating devotion and affection in a similar manner.

Tāntān'uli ia i'et a'mou pūlūf'āk ia se 'ef 'on ia' titi'u, a'ti' se 'i'oro, la sai'ākia ia.

Fūag'āk se le' mea'me'at ne 'ūl pau se ta famōr mafuet, 'e ti' ne 'on 'oaf se famōr ta, ōpōp ma se ia, ne ra'ra' ma se ia, ma kelkel'āk 'on 'ofa ma hanisi 'e kainaḡ ag tape'i.

140. 'Uhag ta rahrah ma se 'on is he ta. The partly-burnt log goes on smouldering up to its end.

'Uhaga is a piece of wood which has been partly burnt in a fire but which continues to burn after the fire has been raked out.

The expression refers to a person who at his or her prime of life was a recognised expert at something and who though now old still shows evidence of his former expertise.

Fāeag af te'is a'es'ao'āk la fūag se famorit ne ma 'on faive 'e 'on mumua 'e avat ne ia sosoneia e, ma 'e 'on 'i'i 'on faiva no' ma kikia 'e av 'e 'on rerege, ka 'inea ne tes tae 'e 'on mafua.

141. 'Itake tā ne mer ta. Like a flash of lightning.

Refers to anything that happens very suddenly.

'Aliag'āk se tēt ma ne sok 'e hit pau.

142. Has mūr. Bringing pressure to bear on the buttocks.

Over-eating or giving all your effort to something (for instance, during a tika competition).

'On fūaga 'ā tē ti' ne nā vahia se ti' ne garue ne tē ne rē (fak se tika).

143. Purea 'ou paip he ta. Decide about your own pipe.

You should decide about things which concern you. Compare with the English expression, "Mind your own business."

'Äe la puerpurea ma tē ne mou se 'äea.

144. Maf mali. Smarting eyes.

Used for a person being boastful either by word or deed.

A'es'ao'ak se famör kelkeleag ara ('on fäefäega ma 'on rērē).

145. Famör ta mafua 'ia. The man is old.

Used for a person who has died.

A'es'ao'ak se famorit ne atia.

146. 'Ä lag maf. Eat uncooked flies.

It is none of your business.

'Äe kat 'estē la 'eat ra.

147. Piaj hat häk. Four big rats.

A very big rat.

Piaj he ti' pau.

148. 'Itake piaj malol he. Like a drowned rat.

Used for a person who has been soaked in the rain.

A'es'ao'ak se famorit ne mat e uas ta.

149. 'Äe la' tau pau. You come at the right time.

This means that a person is just in time for whatever the occasion is (e.g., a wedding or meal); and that his arrival coincides exactly with the very beginning of the occasion or a feast.

'On fūag ne le'et ia tau lelei ma se tēt ne a'soko (la fak se 'inoso ne 'ä tē); ma 'on ha'ugafu haütaug pau se ma ma kamatag pau ne so' ta ne 'ä tēt.

150. Ososia 'ou fāeag. Decorate your speech.

This expression is used to someone who speaks coarsely, and is meant to exhort that person to make his speech sound more attractive.

Fāeag af te'is a'es'ao'āk se le'et ne kat fāeag potsusun ra, ma fūag se la faklāgan famōr ta la ia la rē 'on fāega la poaf ta a'faiag lelei a'a.

151. Ia ag'āk fā ta se hān ta. He caused the man to face the woman.

This means that he made the man disliked by the woman or turned the woman's feelings against the man.

'On fūaga ia fāeag mane'ākia (a'raksa'ākia) fā ta se hān ta furia 'on 'ofa.

152. Pūpū ag'āk se lāg. Empty coconut facing the wind.

A talkative person, a person who grumbles at anything.

'On fūaga famōr fa' fāega ne 'estē la 'ea.

153. Ia la tau hanua. He will reach the place.

If he is looking for trouble he will get into trouble. He will get what's coming to him.

'On fūaga kepoi ka famorit pa haipeluag ma ia la pō 'on raksa'a ne la haipōag ma rū ti'u ne raksa'a.

154. Joī ne mafafa. A joī tree which grows on a steep, dangerous place (for instance on Kelega).

Joī is a kind of short, very strong, flexible tree, which one can hold onto, when climbing on steep cliffs.

This refers to a small but very strong person on whom one can rely in times of trouble.

'Aliag'ākia se fā mea'mea' ka ne'ne' pau ne 'is la tua'nāk sin 'e av noanoa.

155. 'Iet tauen se 'on har he. The axe fits the handle.

Refers to a well-matched husband and wife who may both be ugly or handsome; or two people of the same habits who choose to work together or stay together; or to two evenly matched teams.

'Aliag'āk se ta soa haitauge vāvāne ma haina - la fak se iria rua keleag rākasa' ne iria rua keleag lelei; ne le rua 'oria ag tatau, hil la garue ag'esea, ne noh ag'esea; ne se ta kaumaneagat ne haitatauag 'oria lelei ne 'oria 'inea.

156a. Iris maksul se fāeag ta. They resented the statement.

156b. Iris la maksul se Malhaha. They will be overtaken by darkness before they reach Malhaha.

Maksulu means "dark".

The two above illustrate special uses of maksulu.

Fāeag af rua 'i 'oria fūaga 'on ta kat 'oaf ra ne fek sin, ka 'on rue ne iris la pōg ma se sal ta ka kat seminte hele' ra 'e Malhaha.

157. Mam'as 'ā hafu. Monster who eats stone.

A cruel person.

Famorit ne kat māev hanis pau ra.

158. Hā' 'al. Pulling teeth.

A great suffering.

Rū ti' pau.

159. 'Al se 'al. Tooth for a tooth.

Tit for tat.

'On fūaga tēet ne famōr ta rē la hō'āk se ia.

160. 'Ou mal he ta kat mia' ra. The heat of the object you have put in the fire is not red.

Used for a person who says that he will make a request, but is doubtful whether he will get what he asks for.

A'es'ao'āk se famorit 'ea la far tē, ka ia rēag ararua, ne ia far ma kat pō 'ia ra.

161. Juli fer ma he'oa 'on asa. The sand-piper flies and calls its name.

Used for a person who keeps calling out his name, for you to go to him.

A'es'ao'āk se famorit fa' he'oa 'on asa, ma 'āe la la' se ia.

162. 'El'ia Toga (Mereke). Toga (America) is nearer.

The expression can be used in reply to a question as to whether what has been explained has been understood, if it has not been understood (cf. "I haven't the remotest idea"), or in reply to a request for something, when it will not be granted ("you haven't the remotest hope") or in reply to a question whether a person will achieve what he hopes to do, such as pass an examination ("he hasn't the remotest chance").

'On fūaga ne fāeag he te'is nono ka famorit saioa ne ia 'inea ne 'igke a'es'ao'āk "'El'ia Mereke ne Toga" kepoi ka ia kat 'inea e ra; ne famorit far tē ka nono ka kal pō'ia ra ma a'es'ao'āk fāeag he te'is; ne famorit rue'āk ka kal pō'ia ra ma fāeag he te'is a'es'ao'āk tape' ma.

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