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A Pilot Research on Kadavu Data for the Fijian Language GIS Project

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8. A Pilot Research on Kadavu Data for the Fijian Language GIS Project¹⁾

KIKUSAWA Ritsuko

*National Museum of Ethnology, Japan
Graduate University for Advanced Studies, Japan*

Abstract

Kadavu communalect data in Geraghty's 100 wordlist are reviewed and future research requirements are summarized based on fieldwork conducted in March 2019.

8.1. Introduction

In this chapter, I will provide a summary of Kadavu data appearing in Geraghty's 100 wordlist and the necessary research for completing the Geographical Information System (GIS) database that is under development (8.2). Then, I will provide an assessment of the list from the viewpoint of data collection and suggest some amendments to the data for efficient and accurate data collection (8.3). Concluding remarks appear in 8.4. Analyses and data are yet to be completed, however, this chapter is meant to show the diversity of Fijian languages and an introduction to fieldwork research on the languages. A set of word lists of Kadavu data is provided as an Appendix of this chapter.

8.2. 100 Wordlist and Kadavu Data

Geraghty's 100 wordlist is the first language data set incorporated into the Fijian Language GIS (Chapters 5, 6, and 7 in this volume). This is a wordlist compiled by Geraghty with data from over 200 communalects. He collected this data from his own fieldwork, interviews with students in Suva, and language research projects by students. The standard Fijian words in the list along with their definitions are presented in this volume in Appendix A.

According to the Fijian Language GIS, there are 13 communalects in Kadavu. The locations of these communalects are presented in Figure 8-1 along with communalect codes. Different communalects are differentiated by color. The names of the communalects and whether there is data in the current 100 wordlist is shown in Table 8-1. When there is data, either the communalect or the village name where the data is used are indicated. According to the table, there are at five communalects with no data, namely, Yawe, Tabuya, Buliā, Sānima, and Galoa. In addition, there is a possibility that there are discrepancies even within

Table 8-1 Communalects documented in the Fijian language GIS and data in the 100 wordlist compiled by Geraghty

COMMUNALECT CODE	COMMUNALECT NAME	VILLAGE DOCUMENTED IN 100 WORDLIST
040	Ravitaki	Ravitaki
041	Tavuki	Tavuki
042	Yawe	*
043	Nabukelevu	Nabukelevu
044	Tabuya	*
206	Nakasaleka	Nakasaleka
206	Nakasaleka	Lawaki
206	Nakasaleka	Nakasaleka (Toba)
208	Naturū	Naturū
212	Yale	Levuka
306	Buliā	*
307	Vābea	Vābea
308	Naceva	Kadavulailai (Kadavu village)
308	Naceva	Niudua
308	Naceva	Mataso
309	Sānima	*
310	Galoa	*

Note: The symbol “*” indicates that there is no data in the current 100 wordlist.

each communalect. Whether a data set should be collected from more than a single location in each communalect will have to be determined by comparing data from various areas in Kadavu and according to what we want to know, subsequent to the completion of the data from the currently listed 13 communalects.

8.3. A Pilot Data Collection

As mentioned in 8.2, there are some communalects in Kadavu for which there is no data in the current Fijian language GIS and data need to be collected based on fieldwork. Therefore, I conducted a pilot data collection on 5–6 March, 2019 in Namara village (classified by Geraghty as the Sānima communalect) in Kadavu, to collect items listed in the 100 wordlist. The collaborating native speaker of Namara was Mr. Josese Rainima, who was born in 1941 in Namara. The location of this pilot research and the collaborating speaker were selected based on practical reasons: i) The length of the author’s stay in Kadavu on this occasion was limited to 11 days and arrangements had to be made without spending much time, and that ii) Mr. Rainima was related to my hosts in Wailevu village, namely Rupeni and Tarisi Leqeti. The pilot research in Namara focused on the elicitation of the 100 words. Also two short texts giving a historical memoir of the speaker were recorded and transcribed. In the rest of this section, what was noted about the wordlist in the elicitation is documented.

1) A Problem in the Way Words for Elicitation Is Indicated

The form *vei*, which is #34 in the wordlist (see Appendix A of this volume) could have one

of two meanings, ‘where’ and ‘dative preposition that is followed by a pronoun’ and is ambiguous. The form in the list is meant to be the latter and has a note “+iko” ‘2sg,’ however, the existing data in Fiji is a mixture of the two and all the forms so far listed for Kadavu are *yā* ‘where,’ interpreting the form as the first meaning. This kind of ambiguity needs to be avoided and the data need to be consistent.

2) Spelling System Used

Geraghty used “diaphones” in his data where the pronunciation differences are not reflected when they show regular sound correspondences. For example, /k/ is always pronounced as [x] in Wailevu and it is written with the letter *k* in Geraghty’s system. This is not suitable as data for our purpose for the following reasons: i) The Fijian language GIS is being developed (among other purposes), for historical comparison or vertical transmission which is considered to be reflected in regular sound correspondences. Not indicating such differences eliminates the information about direct inheritance in each communalect. ii) Another purpose of the GIS system is language contact. In many languages, the number of phonemes is increasing by keeping the pronunciation in the language from which the forms are borrowed. To capture such dynamics, we also need pronunciation oriented documentation.

This issue has been discussed with Geraghty and other members on the project, and it has been agreed that the spelling system will be modified.

3) Suggested Elicitation Order and Notes

Some items in the current 100 wordlist are easy to elicit, while others are difficult. For example, names of things and words such as ‘yesterday,’ ‘today,’ are easy to elicit, either using standard Fijian words or one of the local varieties. On the other hand, some forms referred to as grammatical forms, such as *sā* and *se*, auxiliaries expressing different aspects and modality, a verb prefix *vaka-* that derives verbs with various meanings, do not occur by themselves and are difficult to elicit. At least, they need to be put in sentences.

As a general principle of language elicitation, I suggest starting with words and moving to sentences, and from easily elicited meanings to more difficult or complicated ones. When the elicitation is conducted monolingually, this helps the native speaker, when s/he is working for the first time, in order to assess her/his language competency. It also affects the ability of the researcher to write down local words.

If data collection needs to be conducted spending limited time, the order of elicitation becomes one of the controlling factors for successful elicitation. On the other hand, there are some additional linguistic features that could be examined as one goes through the wordlist. In what follows in this section, some elicitation suggestions are proposed. Additional information for elicitation, considering the characteristics of communalects in Kadavu, particularly the one spoken in Wailevu village (classified by Geraghty as belonging to the Ravitaki communalect) which the author is familiar with, will also be presented.

a. Body Terms

Table 8-2 shows a list of body terms in the 100 wordlist, with standard Fijian and Wailevu forms. The Wailevu forms are listed using the spelling that reflects features of the local

pronunciation. It should be noted that inalienable possessive expressions (suffixed forms of possessive pronouns) are rarely used in Kadavu communalects, unlike in standard Fijian, as in Table 8-3.²⁾ If time allows, it is good to elicit inalienable forms with different possessive pronouns, for it is known that the persons and numbers in pronouns differ in Fijian languages depending on the communalect.

b. Demonstratives

In addition to the fact that a several different forms of demonstratives occur in Kadavu communalects, they are useful for elicitation and are frequently used in various time expressions and in storytelling. Therefore, it is suggested that they be elicited at an early stage of the whole research. A list of the demonstrative forms is presented in Table 8-4. Although not listed in the 100 wordlist, a variety of locative demonstrative prepositional phrases that are different from the standard variety are also found in Kadavu communalects as in Table 8-5.

Table 8-2 Body terms

ID	ENGLISH GLOSS	STANDARD FIJIAN	WAILEVU
44	name	<i>yaca</i>	<i>ila</i>
-	namesake	<i>yaca</i>	<i>yaca</i>
45	bone	<i>sui</i>	<i>tua</i>
46	head	<i>ulu</i>	<i>ulu</i>
47	forehead	<i>yadre</i>	<i>rā</i>
48	ear	<i>daliga</i>	<i>taliga</i>
49	nose	<i>ucu</i>	<i>ucu</i>
50	mouth	<i>gusu</i>	<i>gusu</i>
51	stomach	<i>kete</i>	<i>xeje</i>
52	back	<i>daku</i>	<i>taku</i>
53	hand, arm	<i>liga</i>	<i>liga</i>
54	foot, leg	<i>yava</i>	<i>laga</i>

Table 8-3 Body terms with possessive pronouns

ID	ENGLISH GLOSS	STANDARD FIJIAN	WAILEVU
44b	my name	<i>yaca-qu</i>	<i>noqu ila</i>
-	my namesake	<i>noqu yaca</i>	<i>noqu yaca</i>
45b	my bone	<i>noqu sui</i>	<i>noqu tua</i>
46b	my head	<i>ulu-qu</i>	<i>noqu ulu</i>
47b	my forehead	<i>yadre-qu</i>	<i>noqu rā</i>
48b	my ear	<i>daliga-qu</i>	<i>noqu taliga</i>
49b	my nose	<i>ucu-qu</i>	<i>noqu ucu</i>
50b	my mouth	<i>gusu-qu</i>	<i>noqu gusu</i>
51b	my stomach	<i>kete-qu</i>	<i>noqu xeje</i>
52b	my back	<i>daku-qu</i>	<i>noqu taku</i>
53b	my hand, arm	<i>liga-qu</i>	<i>noqu liga</i>
54b	my foot, leg	<i>yava-qu</i>	<i>noqu laga</i>

Table 8-4 Demonstrative pronouns

ID	ENGLISH GLOSS	STANDARD FIJIAN	NAMARA	WAILEVU
25	this s.t. (proximal)	<i>oqō</i>	<i>kā</i>	<i>xā</i>
26	that s.t. (medial)	<i>oqori</i>	<i>k'ari</i>	<i>xari</i>
27	that s.t. (distal)	<i>oyā</i>	<i>kacei</i>	<i>xacei</i>

Table 8-5 Locative demonstrative prepositional phrases

ID	ENGLISH GLOSS	STANDARD FIJIAN	NAMARA	WAILEVU
-	here (proximal)	<i>e kē</i>	<i>i kai</i>	<i>i ē</i>
-	there (medial)	<i>e keri</i>	<i>i keri</i>	<i>i eri</i>
-	there (distal)	<i>e kea</i>	<i>i kacei</i>	<i>i cei</i>
-	where	<i>e vei</i>	<i>i yā</i>	<i>i yā</i>

c. Time of the Day, Weather

Time of the day (Table 8-6) and weather expressions (Table 8-7) could be elicited together. Additional time phrases, such as those listed in (1) would help elicit some adverbs.

Table 8-6 Time of the day

ID	ENGLISH GLOSS	STANDARD FIJIAN	NAMARA	WAILEVU
39	yesterday	<i>enanoa</i>	<i>niyakavi</i>	<i>niyavi</i>
40	today	<i>edaidai</i>	<i>niqilavu</i>	<i>nidjavu</i>
41	tomorrow	<i>nimataka</i>	<i>nimataka</i>	<i>nimataxa</i>
56	in the morning	<i>mataka</i>	<i>bogibogi</i>	<i>bogibogi</i>
57	in the evening	<i>yakavi</i>	<i>matakavi</i>	<i>matāyavi</i>
58	at night	<i>bogi</i>	<i>bogi</i>	<i>bogi</i>

Table 8-7 Weather and forms occurring in weather expressions

ID	ENGLISH GLOSS	STANDARD FIJIAN	NAMARA	WAILEVU
55	rain	<i>uca</i>	<i>lagi</i>	<i>lagi</i>
96	good	<i>vinaka</i>	<i>vinaka</i>	<i>vinaxa</i>
95	bad	<i>cā</i>	<i>baci</i>	<i>baci</i>

(1) Additional Weather Expressions (in Wailevu)

1. *draxi vinaxa* 'good weather'
2. *draxi baci* 'bad weather'
3. *tau na lagi* 'it rains (lit. the rain falls.)'

As has been mentioned above, grammatical forms are not easy to elicit by themselves, and therefore, preparing sets of phrases or expressions would help. For example, in communalects in Kadavu, certain date expressions are likely to contain those listed in Table 8-8, and such expressions are likely to help particularly in the situation where the time for elicitation is limited. Suggested date expressions are listed in (2), where the ID numbers of the grammatical

forms listed in Table 8-8 are indicated in parentheses.

Table 8-8 Grammatical forms occurring in time expressions

ID	DEFINITION	STANDARD FIJIAN	NAMARA	WAILEVU
5	aspect marker, indicates that the event has newly taken place	<i>sā</i>	<i>sā</i>	<i>sā</i>
13	aspect marker, expresses the termination or completion of an event	<i>oti</i>	<i>kōra</i>	<i>xōra</i>
15	aspect marker, expresses repetition	<i>tale</i>	<i>tale</i>	<i>tale</i>
19	direction marker: expresses that the action takes place away from the speaker	<i>yani</i>	<i>yani</i>	<i>yatu</i>
20	direction marker: expresses that the action takes place towards the speaker	<i>mai</i>	<i>mai</i>	<i>mai</i>
25	this (proximal demonstrative)	<i>oqō</i>	<i>kā</i>	<i>xā</i>
100	one (a number)	<i>dua</i>	<i>dua</i>	<i>dua</i>

(2) Additional Time Expressions (in Wailevu)

1. *mācawa sā xōra* 'last week' (5, 13)
2. *mācawa tale xa dua* 'the week after next' (15, 100)
3. *mācawa tale yatu i bera* 'two weeks ago' (15, 19)
4. *mācawa mai xā* 'next week' (20, 25)

Table 8-9 Names of plants, animals and objects

ID	ENGLISH GLOSS	STANDARD FIJIAN	NAMARA	WAILEVU
59	taro	<i>dalo</i>	<i>suli</i>	<i>suli</i>
60	yam	<i>uvi</i>	<i>uvi</i>	<i>uvi</i>
61	tree, wood	<i>kau</i>	<i>kacu</i>	<i>xacu</i>
62	reed	<i>gasau</i>	<i>gasau</i>	<i>gasau</i>
63	bamboo	<i>bitu</i>	<i>duvu</i>	<i>duvu</i>
64	person	<i>tamata</i>	<i>tamata</i>	<i>tamata</i>
65	male	<i>tagane</i>	<i>tagane</i>	<i>tagane</i>
66	female	<i>yalewa</i>	<i>yalewa</i>	<i>alewa</i>
67	child	<i>gone</i>	<i>gone</i>	<i>agone</i>
68	dog	<i>kolī</i>	<i>kolī</i>	<i>xolī</i>
69	pig	<i>vuaka</i>	<i>vorē</i>	<i>vorē</i>
70	rat, mouse	<i>kalavo</i>	<i>kuve</i>	<i>xuve</i>
71	mosquito	<i>namu</i>	<i>namu</i>	<i>namu</i>
72	fish	<i>ika</i>	<i>ika</i>	<i>ixa</i>
73	firewood	<i>buka</i>	<i>buka</i>	<i>buxa</i>
74	village	<i>koro</i>	<i>koro</i>	<i>xoro</i>
75	house	<i>vale</i>	<i>vale</i>	<i>vale</i>
76	pandanus mat	<i>ibe</i>	<i>iconi</i>	<i>iconi</i>
77	food	<i>kākana</i>	<i>kākana</i>	<i>xākana</i>
78	sidedish	<i>icoi</i>	<i>ilava</i>	<i>ilava</i>
-	sugarcane	<i>dovu</i>	<i>tovu</i>	<i>tovu</i>

Table 8-10 Independent pronouns

ID	DEFINITION	STANDARD FIJIAN	NAMARA	WAILEVU
29	3SG	<i>koya</i>	<i>kia</i>	<i>xia</i>
30	1PLIN	<i>keda</i>	<i>kada</i>	<i>xeda</i>
31	1PLEX	<i>keimami</i>	<i>kēmī</i>	<i>xēmī</i>
32	2PL	<i>kemunī</i>	<i>kēmū</i>	<i>xēmū</i>
33	3PL	<i>ira</i>	<i>kedra</i>	<i>xedra</i>
34	dative preposition	<i>vei iko</i>	<i>vei iko</i>	<i>vei ixo</i>
-	dative + 3SG	<i>vuā</i>	<i>vei kia</i>	<i>vei xia</i>

d. Name of Plants, Animals, Objects, and Others

The name of plants, animals and objects are listed in Table 8-9 and some of the independent pronouns are listed in Table 8-10. This leaves verbs, adverbs and agreement-marking pronouns, which are better elicited in the context of sentences. The elicitation method for such words will be discussed and presented in another publication.

8.4. Concluding Remarks

In this chapter, the elicitation method of the 100 wordlist was examined based on the author's own experience of data collection based on fieldwork. The assumption here is that the researcher is familiar with at least one communalect spoken in the targeted area. The suggested elicitation method assumes one or one and half days with the available speaker, where it is conducted monolingually. However, the method could be followed by also a researcher who is not so rushed.

The languages referred to in this chapter are limited to those spoken in the villages of Wailevu and Namara. However, with this limited data, along with the 100 wordlist data collected by Geraghty and some comments by the speakers of Kadavu communalects, the words can be classified at least into two categories. One is the category where forms are identical throughout Kadavu. The other is the category where forms vary according to the communalect. It has also been discussed that some such forms appear to indicate certain developmental paths, some of which may possibly be generalized. This raises a question as to which extent micro-comparison should be conducted. How much is necessary to capture the diversity of the developmental paths of languages in all of Fiji? How much detail would we like to know about languages in Kadavu? These may be the kind of questions we find an answer to, as we proceed with research, and the methodology becomes clearer.

Notes

- 1) I would like to thank Mr. Josese Rainima for teaching me the language of Namara. I would also like to thank his family for hosting me in Namara. Special thanks go to Mr. and Mrs. Rupeni Leqeti for hosting me in Wailevu village and their assistance in my trip to Namara.
- 2) The numbers listed as "ID" in tables correspond to those in Geraghty's 100 word list.

Appendix: Bibliography of Published Materials on Kadavu Communalects

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Appendix: Kadavu Data 100 Word List

Notes:

- 1) The data are organized by the approximate geographical location from northeast toward southwest (see Figure 8-1) from the left to the right.
- 2) In Geraghty's data, there are duplicates for some village data reflecting the fact that the sets were collected from different speakers or occasions. In the table provided here, ones that are labelled as the same communalect have been combined into one. These are: Nakasaleka (206) and Vābea (307).
- 3) Data from Namara and Wailevu are from Kikusawa's fieldnotes (marked with dark grey). In these two languages, pronunciations [k] and [x] (for /k/) and [t] and [tʃ] (for /t/ before /i/ and /e/) are

	000	208	307	206	206	212	308
ID	STANDARD FIJIAN	Naturū	Vābea	Nakasaleka	Lawaki	Levuka	Kadavulailai
1	<i>se</i>	<i>se</i>	<i>se</i>	<i>tei</i>		<i>se</i>	<i>se</i>
2	<i>au</i>	<i>au</i>	<i>au</i>	<i>au</i>	<i>au</i>	<i>au</i>	<i>au</i>
3	<i>o</i>	<i>ko</i>	<i>o, ko</i>	<i>ko</i>		<i>o</i>	<i>o</i>
4	<i>e</i>	<i>e</i>	<i>e</i>	<i>i</i>			
5	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>
6	<i>se</i>	<i>se</i>		<i>se</i>			
7	<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>
8	<i>vaka-</i>	<i>vaka-</i>	<i>vaka-</i>	<i>vā-</i>			
9	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>
10	<i>-aka</i>	<i>-akina</i>	<i>-akina</i>	<i>-akina</i>			
11	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>
12	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>
13	<i>oti</i>	<i>kora</i>	<i>kora</i>	<i>kora</i>			
14	<i>kece</i>	<i>kece</i>		<i>kora</i>			
15	<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>
16	<i>tiko</i>	<i>tiko</i>	<i>tiko</i>	<i>tiko</i>	<i>tiko</i>	<i>tiko</i>	<i>tiko</i>
17	<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>
18	<i>gā</i>	<i>gā</i>	<i>gā</i>	<i>gā, gauma</i>		<i>gā</i>	<i>gā</i>
19	<i>yani</i>	<i>yani</i>	<i>yani</i>	<i>yani</i>		<i>yani</i>	<i>yani</i>
20	<i>mai</i>	<i>mai</i>	<i>mai</i>	<i>mai</i>		<i>mai</i>	<i>mai</i>
21	<i>kina</i>	<i>kē</i>	<i>kina</i>	<i>kē</i>			

differentiated, while they are not in Geraghty's data. The sounds [x] and [ʃ] (along others) typically occur in Communalects 040, 041, and 043.

- 4) It should be noted that Geraghty's data does NOT distinguish actual pronunciation differences when they show regular sound correspondences, while Kikusawa's fieldnotes does. For example, /k/ is pronounced as [k] in Namara and [x] in Wailevu. They are transcribed as /k/ in the former, while *k* and *x* in the latter.
- 5) Blank fields indicate that there is no data.
- 6) For English gloss, see Appendix A of this volume.

308	308	(309)	040	(040)	041	043
Niudua	Mataso	Namara	Ravitaki	Wailevu	Tavuki	Nabukelevu
<i>tei</i>	<i>tei</i>	<i>tei</i>	<i>tei</i>	<i>jei</i>	<i>tei</i>	
<i>au</i>	<i>au</i>	<i>au</i>	<i>qu</i>	<i>au</i>	<i>au</i>	<i>qu</i>
<i>ko</i>	<i>ko</i>	<i>iko</i>	<i>ko</i>	<i>xo</i>	<i>ko</i>	<i>ko</i>
<i>i</i>	<i>i</i>	<i>i</i>	<i>i</i>	<i>i</i>	<i>i</i>	
<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>	<i>sā</i>
<i>se</i>	<i>se</i>	<i>se</i>	<i>se</i>	<i>se</i>	<i>se</i>	
<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>	<i>via</i>	
<i>vaka-</i>	<i>vaka-</i>	<i>vaka-, vā-?</i>		<i>vā</i>	<i>vā</i>	
<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>	<i>-a</i>
<i>-akina</i>	<i>-akina</i>	<i>-akina</i>	<i>-akina</i>	<i>-axina</i>	<i>-akina</i>	<i>-akaina</i>
<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>caxe</i>	<i>cake</i>	
<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	<i>sobu</i>	
<i>kora</i>	<i>kora</i>	<i>kora</i>	<i>kora</i>	<i>xora</i>	<i>kora</i>	<i>kora</i>
<i>kora</i>	<i>kora</i>	<i>kora</i>	<i>kora</i>	<i>xora</i>	<i>kora</i>	
<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>	<i>tale</i>	
<i>tiko</i>	<i>tiko</i>	<i>jiko</i>	<i>tiko</i>	<i>jixo</i>	<i>tiko</i>	
<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>	<i>mada</i>	
<i>gā</i>	<i>gā</i>	<i>gā</i>	<i>gā, gauma</i>	<i>gā</i>	<i>gā</i>	
<i>yani</i>	<i>yani</i>	<i>yani</i>	<i>yatu</i>	<i>yatu</i>	<i>yatu</i>	<i>yatu</i>
<i>mai</i>	<i>mai</i>	<i>mai</i>	<i>mai</i>	<i>mai</i>	<i>mai</i>	<i>mā</i>
<i>kē</i>	<i>kē</i>	<i>kē</i>	<i>kē</i>	<i>xē</i>	<i>kē</i>	

22	<i>e</i>	<i>i</i>	<i>e</i>	<i>i</i>		
23	<i>na</i>	<i>na</i>	<i>na</i>	<i>na</i>	<i>na</i>	<i>na</i>
24	<i>nō-</i>	<i>nō-</i>	<i>nō-</i>	<i>nō-</i>	<i>nō-</i>	<i>nō-</i>
25	<i>oqō</i>	<i>iqō</i>	<i>iqō</i>	<i>kē</i>		<i>kiyā</i>
26	<i>oqori</i>	<i>iqore</i>		<i>kari</i>		<i>kiyori</i>
27	<i>oyā</i>	<i>keā</i>	<i>kā</i>	<i>kacei</i>		<i>kicei</i>
28	<i>iko</i>	<i>iko</i>	<i>iko</i>	<i>iko</i>	<i>iko</i>	<i>iko</i>
29	<i>koya</i>	<i>koya</i>	<i>koya</i>	<i>kia</i>		
30	<i>keda</i>	<i>keda</i>	<i>keda</i>	<i>keda</i>	<i>keda</i>	<i>keda</i>
31	<i>keimami</i>	<i>kīmami</i>	<i>kīmamu</i>	<i>kemamu,</i> <i>kēmamu</i>		<i>kemī</i>
32	<i>kemunī</i>	<i>kemunū</i>	<i>kemunu</i>	<i>kēmū</i>		
33	<i>ira</i>	<i>ira</i>	<i>ira</i>	<i>kira</i>		
34	<i>vei (+iko)</i>	<i>vei</i>	<i>vei</i>	<i>yā</i>		
35	<i>liu</i>	<i>mada</i>		<i>mada</i>		
36	<i>muri</i>	<i>muri</i>	<i>muri</i>	<i>muri</i>	<i>muri</i>	<i>muri</i>
37	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>	<i>cake</i>
38	<i>tuba</i>	<i>tuba</i>	<i>tuba</i>	<i>tuba</i>	<i>tuba</i>	<i>tuba</i>
39	<i>enanoa</i>	<i>niakavi</i>	<i>niakavi</i>	<i>niakavi</i>		
40	<i>edaidai</i>	<i>nikua, nidai</i>	<i>nikau,</i> <i>nidaidai</i>	<i>nidaidai</i>		<i>ni qilavu</i>
41	<i>nimataka</i>	<i>nimataka</i>	<i>nimataka</i>	<i>nimataka</i>	<i>nimataka</i>	<i>nimataka</i>
42	<i>cava</i>	<i>cava</i>	<i>cava</i>	<i>yava</i>	<i>cava</i>	<i>cava</i>
43	<i>cei</i>	<i>cei</i>	<i>cei</i>	<i>yava</i>	<i>cei</i>	<i>cei</i>
44	<i>yaca</i>	<i>yaca</i>	<i>yaca</i>	<i>ila</i>	<i>yaca</i>	<i>yaca</i>
45	<i>sui</i>	<i>sui</i>	<i>sui</i>	<i>tua</i>	<i>sui</i>	<i>sui</i>
46	<i>ulu</i>	<i>ulu</i>	<i>ulu</i>	<i>ulu, qāvota</i>	<i>ulu</i>	<i>ulu</i>
47	<i>yadre</i>	<i>yadre</i>	<i>yadre</i>	<i>yadre</i>	<i>yadre</i>	<i>ra</i>
48	<i>daliga</i>	<i>daliga</i>	<i>daliga</i>	<i>taliga</i>	<i>daliga</i>	<i>daliga</i>
49	<i>ucu</i>	<i>ucu</i>	<i>ucu</i>	<i>ucu</i>	<i>ucu</i>	<i>ucu</i>
50	<i>gusu</i>	<i>gusu</i>	<i>gusu</i>	<i>gusu</i>	<i>gusu</i>	<i>gusu</i>
51	<i>kete</i>	<i>kete</i>	<i>kete</i>	<i>kete</i>	<i>kete</i>	<i>kete</i>
52	<i>daku</i>	<i>daku</i>	<i>daku</i>	<i>takū</i>	<i>daku</i>	<i>daku</i>
53	<i>liga</i>	<i>liga</i>	<i>liga</i>	<i>liga</i>	<i>liga</i>	<i>liga</i>
54	<i>yava</i>	<i>yava</i>	<i>yava</i>	<i>laga</i>	<i>yava</i>	<i>yava</i>
55	<i>uca</i>	<i>lagi</i>	<i>uca</i>	<i>lagi</i>	<i>uca</i>	<i>uca</i>

56	<i>mataka</i>	<i>bogibogi</i>	<i>mataka, bogibogi</i>	<i>bogibogi</i>	<i>mataka</i>	<i>mataka</i>
57	<i>yakavi</i>	<i>matākavi</i>	<i>yakavi, matākavi</i>	<i>matākavi</i>	<i>yakavi</i>	<i>yakavi</i>
58	<i>bogi</i>	<i>bogi</i>	<i>bogi</i>	<i>bogi</i>	<i>bogi</i>	<i>bogi</i>
59	<i>dalo</i>	<i>suli</i>	<i>dalo, suli</i>	<i>suli</i>	<i>dalo</i>	<i>dalo</i>
60	<i>uvi</i>	<i>uvi</i>	<i>uvi</i>	<i>uvi</i>	<i>uvi</i>	<i>uvi</i>
61	<i>kau</i>	<i>kacu</i>	<i>kau, kacu</i>	<i>kacu</i>	<i>kau</i>	<i>kau</i>
62	<i>gasau</i>	<i>gasau</i>	<i>gasau</i>	<i>gasau</i>	<i>gasau</i>	<i>gasau</i>
63	<i>bitu</i>	<i>duvu</i>	<i>bitu</i>	<i>duvu</i>	<i>bitu</i>	<i>bitu</i>
64	<i>tamata</i>	<i>tamata</i>	<i>tamata</i>	<i>tamata</i>	<i>tamata</i>	<i>tamata</i>
65	<i>tagane</i>	<i>tagane</i>		<i>atagane</i>		
66	<i>yalewa</i>	<i>yalewa</i>	<i>yalewa</i>	<i>alewa</i>	<i>yalewa</i>	<i>yalewa</i>
67	<i>gone</i>	<i>gone</i>	<i>gone</i>	<i>agone</i>	<i>gone</i>	<i>gone</i>
68	<i>kolī</i>	<i>kolī</i>	<i>kolī</i>	<i>kolī</i>	<i>kolī</i>	<i>kolī</i>
69	<i>vuaka</i>	<i>vorē</i>	<i>vuaka</i>	<i>vorē</i>	<i>vuaka</i>	<i>vuaka</i>
70	<i>kalavo</i>	<i>kuve</i>	<i>kalavo</i>	<i>kuve</i>	<i>kalavo</i>	<i>kalavo</i>
71	<i>namu</i>	<i>namu</i>	<i>namu</i>	<i>namu</i>	<i>namu</i>	<i>namu</i>
72	<i>ika</i>	<i>ika</i>	<i>ika</i>	<i>ika</i>	<i>ika</i>	<i>ika</i>
73	<i>buka</i>	<i>buka</i>	<i>buka</i>	<i>buka</i>	<i>buka</i>	<i>buka</i>
74	<i>koro</i>	<i>koro</i>	<i>koro</i>	<i>koro</i>	<i>koro</i>	<i>koro</i>
75	<i>vale</i>	<i>vale</i>	<i>vale</i>	<i>vale</i>	<i>vale</i>	<i>vale</i>
76	<i>ibe</i>	<i>levulevu</i>	<i>ibe ioga, levulevu</i>	<i>iconi, levulevu</i>	<i>ibe</i>	<i>ibe</i>
77	<i>kākana</i>	<i>kākana</i>	<i>kākana</i>	<i>kākana</i>	<i>kākana</i>	<i>kākana</i>
78	<i>icoi</i>	<i>ilava</i>	<i>icoi</i>	<i>ilava</i>	<i>icoi</i>	<i>icoi</i>
79	<i>lako</i>	<i>lako</i>	<i>lako</i>	<i>lako</i>	<i>lako</i>	<i>lako</i>
80	<i>cici</i>	<i>sakui</i>	<i>cici, sakui</i>	<i>sakui</i>	<i>cici</i>	<i>cici</i>
81	<i>qalo</i>	<i>qalo</i>	<i>qalo</i>	<i>qalo</i>	<i>qalo</i>	<i>qalo</i>
82	<i>sega</i>	<i>yali, mino</i>	<i>sega</i>	<i>yali, mino, wadru</i>	<i>sega</i>	<i>sega</i>
83	<i>bula</i>	<i>bula</i>	<i>bula</i>	<i>bula</i>	<i>bula</i>	<i>bula</i>
84	<i>rai</i>	<i>rai</i>	<i>rai</i>	<i>iga</i>	<i>rai</i>	<i>rai</i>
85	<i>gunu</i>	<i>somi</i>	<i>guru</i>	<i>somi</i>	<i>guru</i>	<i>guru</i>
86	<i>vosa</i>	<i>vosa</i>	<i>vosa</i>	<i>vosa</i>	<i>vosa</i>	<i>vosa</i>
87	<i>tagi</i>	<i>tagi</i>	<i>tagi</i>	<i>ole</i>	<i>tagi</i>	<i>tagi</i>
88	<i>lasu</i>	<i>lasu</i>	<i>lasu</i>	<i>lasu, cori</i>	<i>lasu</i>	<i>lasu</i>
89	<i>butako</i>	<i>driva</i>	<i>butako</i>	<i>drīva , driva</i>	<i>butako</i>	<i>butako</i>

90	<i>vakā</i>	<i>vakā</i>	<i>vakā, vā</i>	<i>vākē</i>	<i>vakā</i>	<i>vakā</i>
91	<i>kau(t)</i>	<i>kau</i>	<i>kau</i>	<i>kau</i>	<i>kau</i>	<i>kau</i>
92	<i>rere</i>	<i>rētō</i>	<i>rere</i>	<i>rētō</i>	<i>rere</i>	<i>rere</i>
93	<i>cuḍru</i>	<i>rewa</i>	<i>cuḍru</i>	<i>rewa</i>	<i>cuḍru</i>	<i>cuḍru</i>
94	<i>caka</i>	<i>caka</i>	<i>caka</i>	<i>tili</i>	<i>caka</i>	<i>caka</i>
95	<i>cā</i>	<i>baci</i>	<i>cā</i>	<i>baci</i>	<i>cā</i>	<i>cā</i>
96	<i>vinaka</i>	<i>vinaka</i>	<i>vinaka</i>	<i>vinaka</i>	<i>vinaka</i>	<i>vinaka</i>
97	<i>levu</i>	<i>levu</i>	<i>levu</i>	<i>wadu</i>	<i>levu</i>	<i>levu</i>
98	<i>lailai</i>	<i>lailai</i>	<i>lailai</i>	<i>lailai</i>	<i>lailai</i>	<i>lailai</i>
99	<i>mamau</i>	<i>bula</i>	<i>bula</i>	<i>bula</i>	<i>bula</i>	<i>bula</i>
100	<i>dua</i>	<i>dua</i>	<i>dia</i>	<i>dua</i>	<i>dia</i>	<i>dia</i>

