

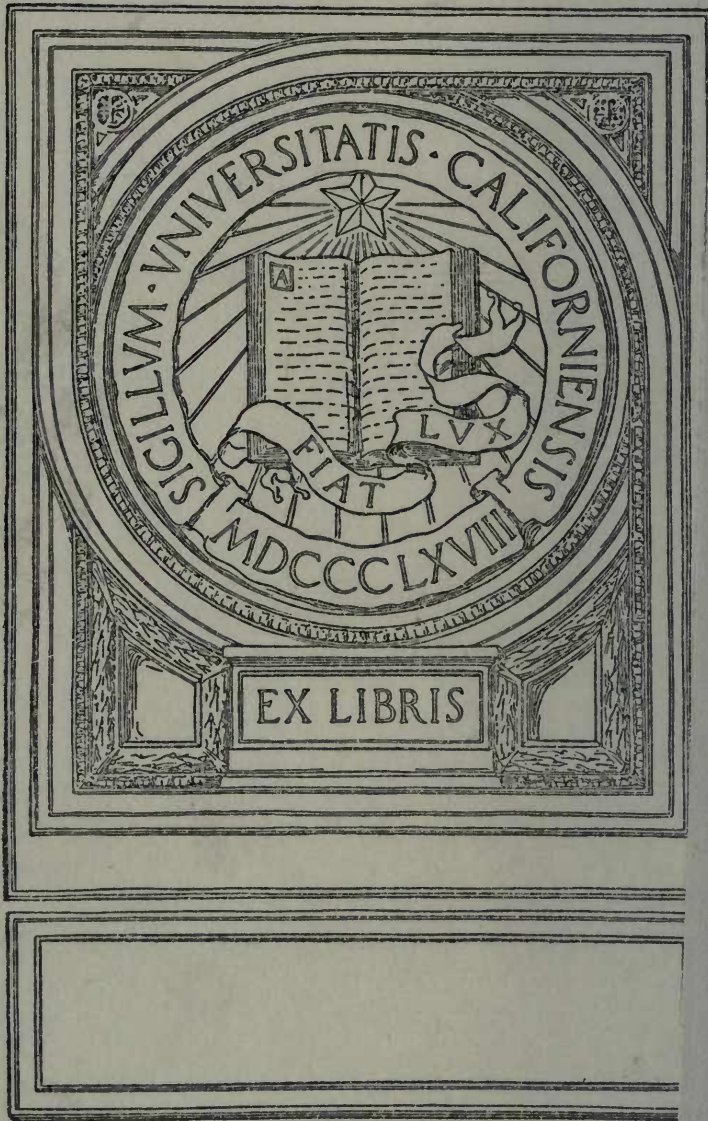
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NEW ZEALAND LANGUAGE

GRAMMAR

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NEW ZEALAND LANGUAGE

BY

R. MAUNSELL, LL.D.,

11

ARCHDEACON OF AUCKLAND.

FOURTH EDITION.

UPTON & CO.,

AUCKLAND

—
MDCCCXCIV.

PRINTED BY
WILSONS & HORTON, GENERAL PRINTERS,
AUCKLAND.

PL 6465
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1894

PREFACE TO FIRST EDITION.

INDEPENDENTLY of minute and numerous subdivisions, it may, perhaps, be correct to state that there are spoken in this, the northern island, seven leading dialects, each more or less distinguished from the other, viz.:—1st, the Rarawa, or that spoken to the northward of Kaitaia; 2nd, the Ngapuhi, or that spoken in that portion of the island as far south of Kaitaia as Point Rodney on the eastern coast, and Kaipara on the western; 3rd, the Waikato, or that spoken in the district lying between Point Rodney and Tauranga on the east, and Kaipara and Mokau on the west; 4th, that spoken in the Bay of Plenty; 5th, the dialect of the East Cape and its neighbourhood, in which, perhaps, may be included that of Rotorua, though in these two places many little differences might be detected; 6th, that spoken in the line of coast between Port Nicholson and Wanganui, though here, also, at least four different branches might be traced; 7th, and last, that spoken between Wanganui and Mokau. The dialect of Taupo may be, perhaps, considered a mixture of those of Rotorua and Waikato.

All these may be stated to bear to each other a remarkable radical affinity. Many words, it is true, may be found in one which are unknown in another; but the grammar of *any one* will give a great insight into the texture of *all*.

The Waikato dialect is very generally known throughout the larger portion of the island. It has deeply tinged that of Taupo, and is well-known at Tauranga and the Bay of Plenty, and has been carried to the summits of Taranaki by the multitudes whom its fierce warriors once dragged from thence in slavery, and whose chains have since been snapped by the power of the Gospel. Ngapuhi to the northward are well acquainted with it, from the number of slaves who had been fetched from thence by the warrior Hongi; and a little before his time it was carried to the neighbourhood of Port Nicholson by two large and distinct migrations—one by Ngatitōa, who were the original possessors of Kawhia; another by Ngatiraukawa, who formerly occupied Maungatautari, and as far as Taupo.

The four tribes, also, who now occupy the banks of the Thames, resided formerly for a very long period in Waikato, and, being sprung from the same stock, speak a language so similar that a critical ear can scarcely tell the difference between the dialects of the two people.*

* Marutuahu, from Kawhia, is the great progenitor of the Thames tribes, and his name is often used to designate that people. Kawhia, we may add, is the place at which, according to the accounts of the people of Waikato, Taranaki, as well as those of Ngatiruanui, the early immigrants, landed.

The origin of this people,—what part of this island was first occupied,—whether it was not colonized by different migrations from different islands,—are points as yet buried in darkness.

That it was not occupied by merely one migration has ever been the opinion of the author since he heard of the different condition and habits of the people of the East Cape and those of Waikato. A survey of the different dialects will confirm the conjecture, and nowhere can we get a better illustration than at Taupo. For that magnificent lake, in the centre of the island, and the point of meeting for two parties, as they approach from either coast, presents also a remarkable diversity in the languages spoken on the eastern and western banks. On the eastern, the dialect corresponds closely with that of Rotorua, from which it is distant about a four days' journey; on the north-western, which is occupied by a remnant left by the Ngatiraukawa in their great migration to the southward, the dialect is remarkably similar to that spoken in Waikato.*

The points of similarity between the fundamental principles of the Hebrew language and those of Maori have been occasionally noticed: not, however, because the author entertains any opinion that the two

* These remarks might also be extended to Rotorua lakes, on the north-western extremity also of which are residing another remnant of Ngatiraukawa, whose dialect is, as far as the author recollects, different from that spoken by Ngatiwokaaue.

languages can claim any direct relationship to each other. Upon this only would he insist, in reply to those who would bind him down to the model of some of the European grammars, that Maori, like Hebrew, is altogether different from those languages in structure; that every subject of scientific inquiry must have rules and an arrangement suited to its nature; and that, as it would be absurd to construct the English on the basis of the Latin, so would it be more out of course to think of finding in Maori declensions, conjugations, modes of comparison, &c., &c., as accurately defined, or conducted on the same principles, as those of languages so polished, and so adapted for expressing as well the minutest varieties in thought as the tenderest emotions of the feelings.

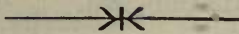
And here the author would acknowledge his obligations to Professor Lee for his theory of the Hebrew tenses. On no other hypothesis can a satisfactory solution be given of the Maori tense.

The student is requested to notice that the remarks that are more suited to a beginner are printed in large type, and that matters which are of less importance to him are contained in the smaller. It will be, perhaps, most advisable for him to omit the perusal of the latter until he has mastered the former.

WAIKATO HEADS,

February, 1842.

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adj.—*adjective*.adv.—*adverb*.n.—*noun*.verb. adj.—*verbalized adjective*.v.—*verb*.v. a.—*verb active*.vide S.—denotes that further information will be found in the
Syntax.

GRAMMAR OF THE NEW ZEALAND LANGUAGE.

CHAPTER I.

OF THE PRONUNCIATION OF MAORI.

The letters of Maori are as follows :—

	NAME.
A	<i>a</i> as in <i>fall</i> , <i>fat</i> .
E	<i>e</i> as <i>a</i> in <i>acorn</i> .
H	<i>ha</i> .
I	<i>i</i> as <i>i</i> in French or <i>ee</i> in <i>sleep</i> .
K	<i>ka</i> .
M	<i>ma</i> .
N	<i>na</i> .
O	<i>o</i> .
P	<i>pa</i> .
R	<i>ra</i> .
T	<i>ta</i> .
U	<i>u</i> .
W	<i>wa</i> .
NG	<i>nga</i> .

OF THE SOUNDS OF THE VOWELS.

A

Has three sounds; the slender, somewhat broader, and the full broad sound.

1. The slender; as in *hat*, *pat*.
2. The somewhat broader; as in *mar*, *far*, *father*
3. The full broad; as in *wall*, *hall*, &c.

The following is a list of words classified under these heads :—

1.	2.	3.
patu, <i>to strike.</i>	patu, <i>partition of a house.</i>	
mātua, <i>a father.</i>	mātua, <i>fathers.</i>	whana, <i>to kick.</i>
mārama, <i>the moon.</i>	mārama, <i>light.</i>	wahi, <i>a place.</i>
taki, <i>to drag a canoe in water.</i>	taki, <i>take from the fire.</i>	whaki, <i>to confess.</i>
matenga, <i>death.</i>	matenga, <i>head.</i>	ware, <i>a plebeian.</i>
tāringa, <i>ear.</i>	tāringa, <i>waiting for.</i>	
pākaru, <i>broken.</i>	pākaru, <i>v. p. broken.</i>	
pakeke, <i>hard.</i>	pakeke, <i>to creek.</i>	
tāngata, <i>a man.</i>	..	tāngata, <i>men.</i>
tahu, <i>to burn.</i>	tahuhu, <i>a ridge-pole.</i>	whare, <i>a house.</i>

The second and third heads differ but little from each other, and it sometimes may be difficult to decide under which of the two the sound should be classed.

The reader is requested to notice that the distinctions above made are not founded so much on the length of the sound as on the differences of the sounds themselves. If the length of the sound be considered, other classes (at least two) might easily be established; but the learner would, we fear, be more perplexed than benefited by the addition.

The speaker should remember that in some compound words the last syllable of the first word, if it end in a, is pronounced strong; *e.g.*—

Patungā-poaka, *place where pigs are killed*; Ma-hingā-kai, *a cultivation*; Matā-pu, *the lead of a gun, a bullet*; Ta te tutuā tu, *the plebeian's manners*.

NOTE.—There are exceptions to this rule which it would be well for the student of observation to notice.

In pronouncing such words as kata, mata, tata, the speaker must be careful not to slur over the first a,

as if it were *keta*, *meta*, &c. It should be pronounced clearly and distinctly.

E

Is pronounced as *a* in *bate*, *hate*, &c., only not quite so slow, or so broad. Perhaps the final *e* in the French words *café*, *felicité*, would be a closer resemblance; *e.g.* *koe*, *rea*, *re*, *kete*, *mate*, *tenei*, *rere*.

(2.) As *e* in *poetical*, *there*; *e.g.* *tena*, *renga-renga*, *kete*, *rere*.

Few sounds in Maori are more frequently mispronounced by foreigners than *e*. *Tohe*, *ngare*, *kumea*, *hoea mai te waka*, *te reinga*, *te rangi*, *rewera*, *korero*, have been all so carelessly pronounced as to sound to the native ear as if spelt, *tohi*, *ngari*, *kumia*, *hoia mai ti waka*, *to reinga*, *to rangi*, *rewara*, *kororo*. The reader should also be careful not to give *e* the diphthongal sound of *ei*; as in *ne*, the interrogative particle, &c.

I

I is pronounced like the French *i*; as *ee* in *sleep*, *green*, &c.; when distinctly and fully pronounced, it imparts much melodiousness to the sentence; *e.g.* *ariki*, *kiki*, *to chatter*, &c.

In the following it has a shorter sound:—*Kiki*, *crowded*; *miti*, *titi*, &c.

N.B.—The speaker should be careful not to confound *i* with the Maori *e*; as in such words as *wakatoi*, *hoi*, &c.

O

Has a long and a short sound—a long; as *toto*, *to drag*.

A short; as *toto*, *blood*.

N.B.—We have no sound in Maori to correspond to the *o* in *not*, *hot*, *pot*, &c.

U

This sound is also uniform in kind, and always corresponds to *oo* in *book*, &c. It sometimes, however,

experiences a more quick, sometimes a more slow pronunciation.

The following table exhibits two variations, beginning with the shorter :—

1.	2.
tūri, <i>a knee.</i>	tūtū, <i>disobedient.</i>
tūtū, <i>same as tupakihi of</i> Ngapuhi.	tūtū (manu), <i>a birdstand.</i>
kūkū, <i>a shell.</i>	kūkū, <i>a pigeon.</i>
kūhu.	tūtūa.
	hūna
ūtū, <i>to pay.</i>	ūtū, <i>to draw water.</i>

In pronouncing *u*, the speaker will have to guard against the error of those who prefix the aspirate when no aspirate is admissible. According to them *u*, *ūu*, &c., are pronounced as if spelt *hu*, *hūu*.

He will also have to beware of the more common and stubborn error of giving *u* the diphthongal sound of *u* in *cube*, *tube*, *mute*, &c. *Tonu*, *ketu*, *tonutia*, are, in this way, pronounced as if spelt *tonūu*, *toniutia*, *ketiū*.

U, again, is sometimes, by careless speakers, confounded with *o*, and *vice versâ*. Thus *ihu*, *nose*; *niho*, *tooth*; have been erroneously pronounced as if spelt *iho*, *nihu*.

OF THE DIPHTHONGS.

This portion of Maori literature has been as yet but little explored; and as each person's notions will vary with the acuteness of his ear, and the extent to which his judgment has been exercised, we may be prepared to expect a considerable discrepancy of opinion.

We shall therefore proceed with caution, and offer only what may be most useful, and most necessary for the student.

The field of discussion may be much limited if we first define what we mean by the word "diphthong."

The best definition we can find, and the one most suited to the nature of the diphthong, is, we think,

that of Mr. Smith in Walker. "A diphthong," he says, "I would define to be two simple vocal sounds uttered by one and the same emission of breath, and joined in such a manner that each loses a portion of its natural length, but from the junction produceth a compound sound equal in the time of pronouncing to either of them taken separately, and so making still but one syllable."

Following this definition, three tests for a diphthong suggest themselves—

1. The emission of the two sounds by the same breath.

2. Their amalgamation, or, more correctly, their coalescing; for each vowel in the Maori diphthong is distinctly heard.

3. The abbreviation in the natural length of each simple sound.

In applying these rules to the diphthongs, it will be perhaps most prudent to divide them, under the present imperfect state of our knowledge, into two classes:—1. The certain, or those of the diphthongal character of which there can be but little question. 2. The doubtful, or those upon which inquirers may be likely to entertain different opinions.

The diphthongs which we consider certain are as follows:—

aa, ae, ai, ao, au, ee, ei, ii, oo, ou, uu.

On these we will offer a few remarks.

Those diphthongs which are formed by a double letter, such as *aa*, are distinguished by a stronger and fuller sound; as in *Wakaaro*, *rapuutu*, &c.

AE

Is a sound for which it is difficult to find a parallel in English, and which most speakers confound with *ai* in such words as *waewae*, *waeroa*, *paewae*, &c.

The English *aye* comes perhaps closer to it. It must be pronounced broad and open, and care must be taken to keep out the squeezed sound of the *i*.

AI

May be well represented by the *i* in shine.

AO

Has no representative in English that we are aware of. In pronouncing it, the speaker must be careful to let the *o* be distinctly, but not too prominently, heard; and considerable care will be required to keep it distinct from *au* in the following words, as *otawhao*, *whawhao*, *tao*, *hao*, &c.; neither, again, must the speaker divide the diphthong into two syllables, as some speakers do *otaota*, &c.

AU

May be pronounced like *ou* in *drought*, *trout*, *pound*, &c.

EI

May be represented by the *ai* in *hail*, *pail*, &c. Care must be taken not to suppress altogether the *i*, as is sometimes done in such words as *tenei*, *penei*, &c.

OU

Is a sound of some difficulty. There is no sound that we are aware of in the English language that exactly corresponds to it. *Low*, *sow*, *mow*, &c., may be made to resemble it, by pronouncing them slowly, and letting the sound die away into *u*.

Most foreigners are apt to pronounce it as a simple *o*. The first syllable of *koutou* is one of very difficult pronunciation. Without great care it will be variously pronounced, as if *koitou*, *kotou*, or *kutu*.

By not attending to these distinctions the speaker will often lose the benefit of a good thought. A speaker, guarding his

hearers against spiritual temptations, borrowed his illustrations from a *poukaka* (the perch for the parrot, by which it is caught), telling them that Satan often presents *poukakas* to attract them to ruin; unfortunately, however, instead of *poukaka* he used *pokako*, a *squall of wind and rain*, and only expressed his point by exciting their risibility.

The doubtful class of diphthongs are *māu* (as in *māu*, for *thee*, *tāu*, *thy*) *ai* (as in *māia*, *brave*), *ea*, *eo*, *eu*, *io*, *iu*.

On these we do not wish at present to make many observations. We believe that there is a considerable difference amongst Maori speakers respecting them. Our own idea is that there may be a few occasions on which some might be considered diphthongs; and that those occasions are, the position of the syllable, whether at the end of the word or elsewhere, as also whether it come under the influence of the accent.

We cannot dismiss this subject without mentioning two particulars, very necessary to be remembered by all who wish to attain to an accurate pronunciation of Maori. First, as it is in English, every sentence is to be pronounced as if one word. 2. Homogeneous vowels will, when they meet, almost always run into a diphthong.

The following sentence, *koia i whiriwhiria ai e ia to ratou uri*, would be thus pronounced by a native: *koiai-whiri-whiria-ia-to-ratouri*. *Koia ia i riri ai* would run *koiai-aiririai*.

This same subject of homogeneous vowels coalescing into diphthongs is one which has not received the attention it merits.

OF THE CONSONANTS.

H.

This is the same as the English *h*.

It is not, however, known on the western coast of New Zealand, to the southward of Mokau, in the district of Taranaki. Its place is supplied by a curious stammer or jerk of the voice. A gentle sibilancy accompanies its pronunciation amongst Ngapuhi, which some speakers erroneously confound with *sh*.

K.

K has the sound of the English *k*; as in *kill*, &c.

M, N, P.

M, N, P, have the same sound as in English.

R.

R has two sounds: (1) rough; as in *rain*, *river*, &c.; *e.g.*, *kahore*, *rorea*, *rora*, *roto*.

(2) The second is more soft, and is formed by a gentle jar of the tongue against the palate; so gentle, indeed, is the vibration that most foreigners pronounce it like *d* or *l*, as in *raro*, *ruru*, *rimu*, *pouaru*, *pari*, *muri*, *mariri*, *koiri*, *korikori*, *kouru*, *maru*.

T.

This is a letter which few Europeans pronounce correctly. It is not pronounced like the *t* in *temper*, *tea*, &c.; but rather like the sharp *th* of *apathy*, *sympathy*, *Athens*, *apothecary*. Those who watch a native's tongue while pronouncing this letter, will find that the rule for attaining this sound is, to apply the tongue, not to the root, but to the top of the teeth, and hardly emit *a*.

W

Has two sounds—one simple, as that in *wind*, &c.; *e.g.*, *wai*, *water*; *waka*, *a canoe*; *ware*, *a plebeian*.

2. An aspirated *w*, as in *when*, *where*, &c.; *whai*, *follow*; *whare*, *a house*, &c.

NG.

The speaker should be careful in uttering this sound not to separate the *n* from the *g*, as is sometimes done by foreigners. The *n* and *g* intimately coalesce, and those who have learned to pronounce the French *encore* will find no difficulty in catching it. The following rule will, we trust, help the beginner:—

Press the middle of the tongue to the roof of the mouth, near the throat, and simultaneously relax the pressure, and pronounce *na*. Of course care must be taken that the tip of the tongue does not touch the palate.*

Following is a table setting forth a few of the variations in pronunciation of the leading dialects of New Zealand.

It will be observed that the name of a place is employed to denote the dialect for which that place and its vicinity are remarkable.

Ngapuhi.	Waikato.	East Cape	Rotorua.	Taupo.	Taranaki.
Keri Tatou	Keri Tatou	Tatau	Kari Tatau	Kari Tatou and Tatau	Kari Tatou
Matou	Matou	Matau	Matau	Matou and Matau	Matou
Ratou	Ratou	Ratau	Ratau	Ratou and Ratau	Ratou
Koro & Korua Koutou Taua or 'Tao Maua or Mao Raua or Rao Hei Kei Tutei Wha Maoa	Korua Koutou Taua Maua Raua Hei Kei Tutai Maia	Koutau Taua Maua Raua Hai Kai Tutai	Koutau Taua Maua Roua Hai Kai Tutai	Koutou & [Koutau Hai & Hei Kai & Kei Tutai Maoa	Koutou Ei Kei Tutei Wa Maia & Maoa
Hohou	Whawhau			Hohou and Whawhua	O-ou
Teina Tarai Heoi	Teina Tarai Heoti	Taina	Taina Tarei	Teina Tarei Heoti	Teina Tarai Eoi and Eoti
Kua Kia Horo Topa Roa Tonu	Kua Kia Hohoro Tao Tonu	Kia	Koua Kia	Kua & Koua Kia Tao	Ku Ki O-oro Tao Ro

See also the letters *ng* and *h*.

* This sound is not known in the Bay of Plenty. Its place is supplied by a simple *n*, further southward by *k*.

CHAPTER II.

OF THE ARTICLE.

§ 1. The articles in Maori are as follows :—

(a) The definite article *te* and its plural *nga* ; *e.g.*

te tangata, the man.

nga tangata, the men.

(b) The indefinite articles *he*, *tetahi*, and its plural *etahi* ; *e.g.*

Sing. he maripi, a knife.

Plur. he maripi ena ? are those knives ?

te tahi, maripi, a knife.

e tahi maripi, some knives.

(c) The arthritic particles *a* and *ko* ; *e.g.*

a Hone, John.

ko koe, you.

§ 2. *Te* is not so uniformly definite as the English *the* ; being sometimes used —

(a) Where no article would be employed in English, *i.e.* in cases where the noun is taken in its widest sense ; *e.g.*

I ma te kaupuke, went by ship.

He kino te tutu, disobedience is sinful.

Ko te rangi me te wenua e pahemo, heaven and earth shall pass away.

(b) Sometimes it is employed instead of the English *a* ; *e.g.*

He mea kaha te hoiho, a horse is a strong thing.

E kore te tangata tika e wehi i te mate, a virtuous man will not fear death.

(c) Sometimes it is used instead of the pronoun *some*; *e.g.*

Kei tahaetia e *te* tangata, *lest it should be stolen by some person*; na *te* tangata noa atu, *by some person or other*.

(d) It is employed for many other purposes which the English *the* does not recognise. We shall only mention the following:--

Te tini o *te* kaupuke, *how many ships there are!*

NOTE.—It has been asserted that *te* is sometimes used in the plural number, as in the preceding example, "*te* kaupuke," and in the following—*te* tini o *te* tangata, *many men*; ka reka *te* pititi, *peaches are sweet*.

We are more inclined to think that we have in these examples the operation of a figure of frequent occurrence in Maori, viz., synecdoche, and that one of a class is made to represent a whole class.

Expressions of this kind are common in English without involving the plural number of the article; *e.g. the fruit of the tree, a great many, a few men, &c.* Bishop Lowth's remarks on these instances are quite to the point:—

"The reason of it (he says) is manifest from the effect which the article has in these phrases; it means a small or great number, collectively taken, and therefore gives the idea of a whole, that is, of unity. Thus likewise, *a hundred, a thousand* is one whole number, an aggregate of many collectively taken; and, therefore, still retains the article *a*, though joined as an adjective to a plural substantive; as, *a hundred years.*"

(e) Lastly, *te* is sometimes employed before proper names; *e.g.*

Te Puriri, Te Uira.

NOTE 1.—To define the rule by which the article is prefixed or omitted before proper names is a work of some difficulty, usage being very irregular.

NOTE 2.—Sometimes *te* is blended with *o* into one word; as in the following example:—*ki to Hone whare, to the house of John*, instead of *ki te whare o Hone*.

NOTE 3.—The student should be careful, in speaking, to distinguish between the article *te* and the negative particle *te*.

The latter should always be pronounced more distinctly and forcibly than the article.

§ 3. *Nga* may with strict propriety be called the plural of the definite article. There are a few exceptions, or, rather, slight variations, which we do not think it necessary to mention.

§ 4. *He* varies in some respects in its uses from the English *a*.

(a) It is used sometimes where no article would be employed in English; *e.g.*

A, ho atu ana e ratou *he* moni ki a ia, *and they gave him money.*

(b) It is occasionally used in the same sense as *some* in English; *e.g.*

Kawea he wai, *fetch some water.*

(c) It is used in the plural number; *e.g.*

He uwaha kau aku poaka, *my pigs are all females.*

He tini oku kainga, *my farms are many.*

§ 5. A great many uses of the indefinite article are shared by *he* with *te tahi*. We shall mention here a few of them:—

Ho mai *te tahi* maripi, *give me a knife.*

Tahuna mai *te tahi* rama, *kindle a light.*

N.B.—*Te tahi* exactly corresponds with the definition given by Bishop Lowth of the English article *a*. “It determines it (the thing spoken of) to be one single thing of the kind, leaving it still uncertain which.” A similar use of the numeral *one* we find in French, sometimes in Hebrew, and more than once in the New Testament (*vide* Matt. xxi. 19, and Mark xiv. 51).

We need not look abroad for parallel instances; our indefinite article *an* being, as every etymologist is aware, the Saxon article which signifies *one*.

(b) *Etahi* may be considered as corresponding to the partitive article *des* of the French. It determines

the things spoken of to be any number of things of the kind, leaving it uncertain how many, or which of the things they are. It closely resembles the adjective *some* of English, and we enumerate it here among the articles because it only differs from *te tahi* (which is clearly an article) in being its plural; *e.g.*

Maku e tahi ika, *give me some fish.*

§ 6. *A** is a regular attendant on the personal pronouns; *e.g.*

a koe, *you*; ki a ia, *to him.*

(*b*) It is also the article by which the names of individuals and tribes are always preceded; *e.g.*

a Hone, *kei a Hone, with John*; i a Ngapuhi.

NOTE 1.—When the particle *ko* is prefixed to either the proper name or the pronoun, *a* is omitted; *e.g.*

ko Hone, ko ia.

(2.) It is also omitted after the prepositions *e, ma, mo, no, na, o, a*. The prepositions with which it is retained are *i, ki, kei*, and their compounds—*i runga i, &c.*; *e.g.*

i runga i a Hone, above John.

NOTE 2.—Europeans who have not made the language a study, often very incorrectly substitute *e* for *a* before a proper

*Some, perhaps, may object to our regarding *a* as an article, and may remind us of the definition that an article is “a word prefixed to substantives to point them out, and show how far their signification extends.” This, however, is to make rules precede investigation, and our reply is, that if Bishop Lowth, from whom this definition is derived, had been writing on the Greek article, he would, most probably, have never given such a definition. Every scholar is aware of the disputes that have been agitated among the learned respecting the uses of this article, and that some have even maintained “that its use is guided by no rule at all.” The fact is, every language has its peculiarities, and it would be absurd to maintain that because any given part of speech has certain powers in one language, it must have the same in another.

We denominate this article *arthritic*, because it is, as the Greeks would say, an *arthron*, a *limb* of the word to which it is prefixed, though it in no way defines the extent of its signification; unless, perhaps, we consider that, by its denoting the word to be either a pronoun, a proper name, &c., it thus, in a certain measure, restricts its application, and thus accords with the definition which some writers would give of the article, viz., “an index to the noun.”

name; *e.g.* they will say, *kei hea e te Waru?* where is *te Waru*? and, again, *kua tae mai e Nanaia*—*Nanaia has arrived*. *E*, as we shall show hereafter, is the sign of the vocative case. *A* is omitted before such words as the following, *kei te Pakeha*, *kei nga Maori*, &c.

NOTE 3.—*A* is sometimes in Waikato prefixed to appellatives; *e.g.* *ki a tuahangata*, *a papa*, *a kara*.

(*c*) *A* is also prefixed to the *names of places*, and to *prepositions*, and *adverbs* which have assumed the form of substantives, when in the nominative case; *e.g.*

Kua horo a Pukerangiora, *Pukerangiora* (the fort) *has been stormed*. *Kua tukua atu e ahau a Whangarei mo Hone*, *I have given Whangarei to John*. *Kua kainga a runga o nga puka nei*, *the tops of the cabbages have been eaten off*.

A hea? *what place?* *A Rangitoto*.

NOTE.—Sometimes *a* is prefixed to the name of the place when the people of the place, and not the place itself, are intended; *e.g.* *ka mate i a Waikato*, *will be killed by Waikato*.

Some speakers are often guilty of solecisms from not remembering that *a* is not prefixed to any of the *oblique cases* of the names of places. Thus we heard some old residents in the land say, *Haere ki a Pokuru*—*Go to Pokuru*. *Haere ki a Waitemata*—*Go to Waitemata*. According to this form, *Pokuru* and *Waitemata* are not places, but persons.

(*d*) *A* is always prefixed to any *inanimate thing* to which a name has been given—*i.e.* to *trees*, *canoes*, *ships*, *boats*, *meres*,* *guns*, &c.; *e.g.*

Kei te tua i a Ruhaiia, *he is cutting down (the tree) Ruhaiia*. *E waihape ana a Karapaina*, *Columbine is tacking*. *Mo to tahaetanga i a Pahikoura*, *for your having stolen (the mere*) Pahikoura*.

*The "mere" is a native weapon for war made of the axe stone. It is an article of great value, and descends from father to son as an *oha*, an heirloom in the tribe.

I toa ai a Hongi i whakawirinaki ia ki tana pu ki a Tanumia. *Hongi was brave because he trusted in his gun Tanumia.*

NOTE 1.—Stars also come under the operation of this rule, e.g. Ko wai tena whetu i runga i a Tawera? *what star is that above Tawera?**

Kua ara a Matariki, † *Matariki has made his appearance.*

* Houses, caves, and such like are regulated by rule (c); e.g. Heoi ano nga tangata kei a Peru o Waikato, *all the people have mustered off to Puruowaikato—Whereowhereo's house on the Waikato river.*

Kowai hei whakahua i ta tatou whangai hau?

I a wai; i a Tu.

Ko hea te haua mai na? ko Puhimatarenga, &c.

2. The following sentences are incorrect.

E haere mai ana te Mihaia.

Kua mate te Karaiti.

N.B.—The speaker should distinguish between the article and the preposition *a*, as in the following sentence:—

Ekore ahau e kai i ā nga taurekareka, *I will not eat (the food) of the slaves.*

The preposition *a* in these elliptical sentences should always be pronounced peculiarly strong.

He should also note the following:—

Kia mea (with short *a*) is “to do.”

Ki ā mea (with long *a*) is *to such an one, to our friend, or, in common parlance (give it), to what do you call him.*

For Ko (see Syntax, chap. xiv.)

* Tawera is the morning star.

† This star makes his appearance about the month of June, in the first month of the New Zealander, and creates an important epoch in his agricultural operations

CHAPTER III.

OF THE NOUNS.

CLASSES OF NOUNS IN RESPECT TO ORIGIN.

Nouns in Maori may be comprised under three classes—*primitive, derivative, and verbal*.*

(a) *Nouns primitive* are those which designate *animals, plants, numbers, members of the animal body, some of the great objects of the natural world.*

N.B.—It is often impossible to distinguish between primitive and derivative nouns.

(b) *Nouns derivative*, which are altogether the most numerous, comprise—

(1.) Nouns derived from verbs, *i.e.* the verb, in its simple form, used as a noun; *e.g.*

He noho noa iho taku, *it is a simple sitting of mine; I have no fixed object in stopping (here).*

He haere pai to haere? *Is your going a good going, i.e., are you going with good intent?*

(2.) Nouns derived from *adjectives*; *e.g.*

He aha te pai o tena mea? *what is the worth of that thing?*

Keihea te pakaru? *where is the broken place?*

(3.) Nouns derived from adverbs and prepositions; *e.g.*

* We are aware that *verbal* nouns should properly have been classed under *derivative*; but as we shall often have to speak of them as a distinct class, and as, moreover, they closely resemble in some respects the participial form of the verb, and are very frequently used instead of the finite verb itself, we have consulted our convenience in thus distinguishing them.

He *kore rawa*, *it is nil*.

Engari a *reira e pai ana*, *there (or that place) is better*.

Kua ki a *roto*, *the inside is full*.

Parua a *tua*, *coat the other side (with raupo)*.

(4.) *Compound Words*.—These are always formed by two words placed in immediate juxtaposition, without any elision of either; *e.g.*

Hia kai (*desire food*), *hunger*; mate moe (*craving sleep*), *sleepiness*; hoa riri (*angry friend*), *enemy*; mahi atawhai (*cherishing act, &c.*), *a cherishing, &c.*; kai whakaako (*one that teaches*), *a teacher*; kai whakamarie (*one that pacifies*), *a pacifier*; tangata atua, *a man having a god*; tangata pakeha, *a man having a European to live with him*; he hunga kianga, *a people having a place to reside on*; ahu taonga (*bent on gain*), *avariciousness*; ahu whenua (*having the mind occupied with the earth*), *industriousness, or peaceableness*; whenua rangatira (*a noble land, not disturbed by invasions*) *peace*; houhanga rongo, *making peace*; ngakau whakakake, *pride*; he whare kore (*a no house*), *homelessness*; he horoi kore (*a no soap*), *soaplessness*; whakaaro kore, *thoughtlessness, &c.*

(c) Verbal nouns are well worthy the attention of the critical student. They are of very extensive uses in Maori, and a proper introduction of them will give animation and elegance to the sentence. The rules for their formation will be found hereafter. See VERBS.

They are generally employed to denote *time, place, object, means, or some accompaniment on, or relation of, the act or quality of the ground form*.—Other uses of them will be mentioned in the SYNTAX.

To set forth the various uses of the verbal noun here would carry us beyond our limits. We shall, therefore, only give a few examples--sufficient, however, we trust, to lead the critical student into more extensive inquiry :

Ko tona moenga tena, *that is where he slept.*

Te pumautanga o te whakaaro, *the full assurance of hope*; te whakangarungarunga o te wai, *the troubling of the water.*

Te peheatanga i meatia ai, *the manner in which it was done.*

Te patunga poaka, *the place where the pigs are killed.*

Kahore aku kete kumara hei whakahokinga atu mo to puka, *I have no basket of kumara with which to send back (i.e. to pay for the loan of) your spade.*

I te hanganga o te ao, *when the world was made.*

I ana inoinga, *in his prayers (i.e. when he prayed.)*

Ko tona kiteatanga tenei, *this is the opportunity for looking for, or seeing it.*

To tatou nuinga, *the rest of our party.*

I taku oranga, *while I live.*

NOTE.—Instances will sometimes occur in which the simple root, or the verbal form, may be indifferently used in the sentence. The critical student, however, will generally be able to see the reason; e.g. te here o tona hu, *the thong of his shoe*; te herenga o tona hu, *the holes, &c. by which the thong is fastened.*

PROPER NAMES should perhaps have been classed under the head of *derivative nouns.*

They are epithets arbitrarily assumed, as among the Hebrews, from some *circumstance, quality, act, or thing.* Sometimes they are simple; e.g. ko te Tawa, *Tawa (a tree).* Sometimes compound; e.g. Tangikai, *cry for food.* They are generally known by a prefixed; when *a* is not prefixed, by the context.

NOTE. — Sometimes we meet with English appellatives employed as appellatives in Maori, but with the form peculiar to proper names; *e.g.*—a mata, *the mistress*; a pepi, *the baby*; a te kawana, *the governor*. These, however, must be regarded as solecisms, and as in no way supported by Maori analogy.*

We sometimes also meet with a Maori proper name employed as an appellative; *i.e.* if an individual of a particular district has been remarkable for any quality, his name will often be predicated of any other in whom the same feature of character is discernible—thus, Ropeti, of Waikato, was remarkable for making a great show of hospitality; hence, to any person else who has been detected acting in a similar way, it will be said, Ko Ropeti, *there is Ropeti*.

As all these terms are necessarily limited in their use to a particular district, we need not notice them further.

OF GENDER, NUMBER, AND CASE.

Maori, as we may premise, admits of no such thing as declension by inflection, *i.e.* by a variation of the ground form. All the relations it is capable of expressing are denoted by words, or particles, *pre-*fixed or *post-*fixed to the noun.

GENDER OF NOUNS.—Distinctions of gender are but seldom recognised in Maori. Only two are ever noticed—viz., the *masculine* and *feminine*. These are always expressed by different words; *e.g.*

MALE.	FEMALE.
Matua	Whaea, <i>mother</i> .
or } <i>father</i> .	
Papa	Tamahine } or } <i>daughter</i> . Kotiro } Tuahine, <i>sister of a man</i> .
Tamaiti	
or } <i>son</i> .	
Tamaroa	
Tungane, <i>brother of a female</i> .	

* It is true that we have mentioned (pages 14 and 15) a few cases which might seem to warrant such a use. But those clearly belong to a different class.

MALE.
 Autane, *brother-in-law of a female.*
 Tangata, *man.*
 Koroheke, *old man.*
 Tourahi and Toa, *male of brute animals.*
 Tane, *a male, mostly of the human species.*

FEMALE.
 Auwahine, *sister-in-law of the man.*
 Wahine, *woman.*
 Ruruhi, *old woman.*
 Uwha, *female of brutes.*
 Wahine, *female.*

In salutation, the sex of the person is almost always denoted by the address; *e.g.*

To the man.

To the female.

E hoa, <i>friend!</i>	$\left\{ \begin{array}{l} \text{E kui} \\ \text{E tai} \end{array} \right\}$	<i>to the married woman.</i>
E pa, ———		
E mara, ———		
E koro, ———	$\left\{ \begin{array}{l} \text{E ko} \\ \text{E Hine} \end{array} \right\}$	<i>to the girl.</i>
E kara, ———		
E Ta, ———		
E Hika, ———		

NOTE 1.—It should, however, be noted that these modes of address will vary in different districts. Thus, in Waikato, *E Tai* and *E ko* are often addressed to the male, and *E kui* to the girl; again, also, *tane* and *wahine* will be often found applied to the brute creation, and *tourahi*, in Waikato, is most frequently applied to the *gelding*.

NOTE 2.—The speaker should notice that the relationship of individuals of the same sex is designated by the same terms as the corresponding ones of the opposite sex; *e.g.*

John's
 elder brother is Tuakana.
 younger brother teina.
 brother-in-law taokete.

Mary's
 elder sister is Tuakana.
 younger sister teina.
 sister-in-law taokete.

The distinction of sex in the other branches is generally designated by *tane* and *wahine* post-fixed to the relation; *e.g.*

Hunaongo wahine, *daughter-in-law.*
 Hungawai tane, *father-in-law.*

NUMBER.—Substantives in Maori have *two* numbers, singular and plural.

The *singular* is known by the singular articles *te* and *tetahi*, or by one of the singular pronouns connected with the noun; *e.g.*

Te whare o Hone, *the house of John.*
Toku paraikete, *my blanket.*

The *plural* is known by (1) *nga*, *e tahi*, or (2) one of the plural or dual pronouns preceding the noun; *e.g.*

nga wahine, *the women.*
āku tupuna, *my forefathers.*

(3.) Sometimes the plural is designated by *o*, without *te* or *nga* preceding the noun; *e.g.*

Kei o Hone matua pea, *with John's uncles perhaps.*

(4.) In a few cases we meet with an alteration in the ground form; *e.g.*

Tamaiti, *son*; Tamariki, *sons, or children.*

(5.) In some trisyllables the first syllable of the plural is pronounced long; as in *mātua*, *tūpuna*, *wāhine*, *tāngata*.

NOTE.—Examples of these two latter heads are not of frequent occurrence.

(6.) We frequently meet with *ma* joined to the proper name, in a sense corresponding to *hoi amphi*, and *hoi peri* in Greek, to denote *the person and his company*; *e.g.*

Kei a Kukutai *ma*, *with Kukutai and his party.*

(7.) Sometimes also *ma* is in the same sense post-fixed to appellatives; *e.g.*

E mara ma! E hoa ma! E ko ma!

(8.) Sometimes an *act oft repeated*, or many things of the *same kind*, are denoted by a reduplication of one or more syllables; *e.g.*

Kakata, *a frequent laughing.*

Mamahi, *over-work.*

Kimokimo, *a winking of the eyes.*

CASE.—The distinction of case in Maori is exceedingly simple. As it is not the character of the language to decline either nouns or adjectives by a variation of the termination, it is evident that, in this respect, Maori is altogether different from Greek and Latin. Are we, then, to adopt the cases that those languages so clearly need? We are aware that some contend for them. But we are also assured that their adoption would be, not only useless, but often exceedingly perplexing.

It is true that prepositions may be found in Maori, as well as in English, that correspond with the cases that are to be found in those languages. But that, we submit, is not the question. Our business, we conceive, should be to inquire how the dependence of words on each other is denoted in Maori, and then look out for a system that will meet, not a few selected cases, but all the various possible conditions.

Now, in Maori the different connections and relations of one thing to another are denoted by prepositions; there are upwards of twenty prepositions; and these are capable of being much increased in number by combination with each other; all having distinct meanings, different relations, and therefore distinct cases. Are all these, then, to be reduced to the six cases of Latin? Those who please may make the experiment with the following;—Kei runga i te pouaka; kei te kainga; ho atu ki a ia; me titiro atu ki a ia; patua ia ki te rakau; hei tua i te whare, &c.

The simple and comprehensive cases of Murray's English Grammar seem, therefore, the best adapted for Maori, though we will confess that our own judgment is against allowing any possessive case to Maori.

In English, it is true, that case may be recognized; because the ground form undergoes a change to denote it. Even in Hebrew, something analogous also might be admitted. But in Maori the possessive case is expressed, like all the other oblique cases, by a preposition. It may, indeed, be said that in the pronouns we find a possessive formed by inflection. But this might justly be questioned: for it is very probable that *noku* and *naku* are compounds of *no oku* and *na aku*, and, when a native speaks slowly, it may be observed that he pronounces those words as if so spelt.

1. What is called the accusative case in Latin is most frequently denoted by *i*. This particle is different from the preposition *i*, and is only employed to denote the passing on of the action of the verb to the noun; *e.g.* Ko wai hei keri *i* te mara? *who is to dig the field?* Vide Prepositions (*i*), chap. viii.

2. The vocative case is always denoted by *e*; *e.g.* E Hone! *O John!*

CHAPTER IV.

OF THE ADJECTIVE.

Maori adjectives have no peculiar or appropriate form. They know no distinction of gender, number, case, or comparison.

In common with substantives, adjectives admit often of reduplication to denote *repetition*, or *many things of the same kind*, &c.—vide chap. iii., § 8, page 22—*e.g.*

Mahi kakata—*a frequent laughing.*

He rakau kikino kau—*they are all bad trees.*

NOTE.—Comparison in Maori is formed by *periphrasis*, for which vide Syntax.

CHAPTER V.

OF THE NUMERALS.

Numerals in Maori abound in distinctions that are not to be met with in other languages.

Tahi, one, has sometimes a form peculiar to itself, being prefixed by *ko*. All between *tahi* and *tekau* may be prefixed by *e*. All the simple numbers—*i.e.* all less than *ten*—will, when preceding the higher numbers, take their ordinary prefixes; *e.g.*

E rua, *two*—e rua rau, *two hundred*.

Ka toru, *three*—ka toru nga rau, *three hundred*, or *it is 300*.

Kia wha, *let it be four*; kia wha mano, *let it be four thousand*, &c.

E rima, *it is five*—ka rima mano, *five thousand*, &c.

Ka rima tekau, *fifty*, &c., &c.—*i.e.* *I have reached fifty*.

Numbers between ten and twenty are expressed by ten and unit; *e.g.*

E ono—*six*; tekau ma ono—(*ten and six*) *sixteen*.

E whitu—*seven*; tekau ma whitu—*seventeen*.

Twenty, and all numbers between twenty and a hundred, may be expressed in two ways:—

1st (which is now the more general), by a *unit* preceding ten; *e.g.* e ono tekau, (*six tens*), *sixty*; ka iwa tekau, *ninety*, &c.

2ndly, by *hoko* prefixed to the *unit*; *e.g.* hokorua, *twenty*.

NOTE.—The Maori mode of counting has always, heretofore, been by pairs; thus, *hokorua*, twenty, stands for *twenty pair*, *i.e.* forty, and so on. When they wish it to be understood singly, they post-fix *taki-taki* to the numeral adjective; *e.g.* *hokorua taki-taki*, *twenty*. Sometimes *topu* or *pu* is postfixed to make it more clear that the double of the number is intended; *e.g.* *e waru topu* (*eight doubled*), *sixteen*.

Ngahuru, with Ngapuhi, denotes *ten*, and tekau, *eleven*. In the central part of the island, as far as Taupo, ngahuru and tekau represent, both of them, *ten*.

In expressing a sum of *tens* and *units*, the smaller number follows ten or its multiple, and is connected with it by the numeral conjunction *ma*; *e.g.* *thirty-four* is denoted by “*e toru tekau ma wha.*”

In expressing a sum of *hundreds*, with *tens* and *units*, the tens are postfixed to the hundreds without a *ma* intervening; *e.g.* 136 is expressed by “*ko tahi rau, e toru tekau, ma ono.*”

A sum of *thousands*, *hundreds*, *tens*, and *units* is expressed in the same way, the particle *ma* only intervening between the *ten* and the *unit*; *e.g.* 1136 is expressed by “*ko tahi mano, ko tahi rau, e toru tekau, ma ono.*”

NOTE.—It should be here noticed that this is the new mode of reckoning brought in by Europeans, and now fast spreading over the land. The old mode is not so convenient in calculation, but it is often heard; 240 would, according to it, be thus expressed, *Ko tahi rau ma rua*, literally *one hundred and two*. Two here stands for (twice ten) twenty doubled.

250 would run thus:—*Ko tahi rau ma rua pu tautahi*, *one hundred and two double*, and a *tautahi*, *an odd one*.

4,900 would run thus:—*E rua mano mo wha, hokorima te tuma*, *two thousand, four hundred double*; *fifty double is the tuma*, *the excess*.

For all beyond a thousand there is, we suspect, a considerable diversity in the nomenclature of different tribes. In Waikato and Taupo 10,000 double (*i.e.* 20,000 according to our reckoning) would be a *tini*; ten *tini* (*i.e.* 100,000 double) would be indifferently called *ngera*, *rea*, *hea*. All beyond that would be denominated by a *tini makehua*, a *tuaururi whaioio* (or *maioio*), *tini whakarere*, &c.

For denoting a number of persons less than *ten*, *toko* is generally prefixed to the numeral; *e.g.*

Tokowhitu tatou, *we are seven in number.*

For denoting *distribution*, *tātaki* is prefixed to the numeral: *kia tātaki rua pu nga utu i te tangata, let each man have four payments.*

NOTE.—Tataki prefixed does not always denote distribution; *e.g.* Ka tataki-hia nga whakato o ta koutou mara? *How many baskets (are these) that have been sown in your cultivation?*

In measuring length a fraction is denoted by *huka*; *e.g.*

E ono whatianga, huka to te whitu, *It is six whatiangas* long, not quite seven.*

E waru maro,* huka to te iwa, *It is eight maro, not quite nine.*

ORDINALS.—The ordinal numbers are formed:—

1. By *tua* prefixed to the cardinal; *e.g.* tua toru, *third*; tua iwa, *ninth*.
2. By *whaka* prefixed; *e.g.* whakatekau, *tenth*.
3. By the simple cardinal with the definite article: *ko te wha tenei o aku haerenga mai, this is the fourth of my comings here*; *i.e.* this is the fourth time I have come here.

* *Whatianga* corresponds to the ancient cubit; *maro* is what a man can measure with his extended arms.

CHAPTER VI.

OF THE PRONOUNS.

The personal pronouns of Maori are as follows:—

SINGULAR.	DUAL.
Ahau, or au, <i>I</i> .	{ Taua, <i>you and I</i> .
Koe, <i>thou</i> .	{ Maua, <i>he and I</i> .
Ia, <i>he</i> .	Korua, <i>you two</i> .
	Raua, <i>they two</i> .

PLURAL.

{ Tatou, *you all and myself*.
 { Matou, *they and myself*.

Koutou, *ye*.

Ratou, *they*.

The first person dual and plural has, as may be seen in the above table, two forms, *taua* and *tatou*, *maua* and *matou*; the former class may be denominated *inclusive*, the latter *exclusive*. For example:

The speaker of a company, who is addressing a person just come in, uses *matou*: e tatari ana *matou* ki a koe, *we are, or have been, waiting for you*. If he means that only himself and another have been waiting, he uses *maua*: e tatari ana maua kia a koe; but when he addresses the whole company, he uses *tatou*: Tatou ki te kai, *let us go to dinner*. If, however, he is addressing only another besides himself, he uses *taua*; Taua ki te kai, *let us (two) go to dinner*. Again, if he says, No *matou* tenei kainga, he tells you, the hearer, that he and others possess this farm. If he says, No *maua* tenei kainga, he tells you that

he and some other person already mentioned possess it. If, however, he uses *tatou*: No *tatou tenei kainga*, he means that all that he is addressing have a share in it. If he says, No *taua tenei kainga*, he tells you, the hearer, that it belongs to you and himself.

NOTE.—The student will find hereafter that the dual number is sometimes used for the plural.

In addressing an individual, *ia* is sometimes used in the second person by Ngapuhi; *e.g.* *E ia*. It is used in a very strange combination also with *wai* by some tribes; *e.g.*

Ko wai ia? *who said so?*

The PERSONAL PRONOUNS admit, in the singular, of *declension*; *e.g.*

SINGULAR.

Nom. Ahau, or Au, *I*.

Poss. Naku, or Noku, *mine*.

Obj. Ahau, or Au (preceded by some preposition),
e.g.

Ki a au, or, *ki ahau*, *to me*.

E a hau, or, *e a au*, *by me*.

Maku or *Moku*, *for me*.

SINGULAR.

Nom. Koe, *thou*.

Poss. Nau, or Nou, *thine*.

Obj. Koe (preceded by some preposition); *e.g.*
kei a koe, *with thee*.

Mau, and *Mou*, *for you*.

SINGULAR.

Nom. Ia, *he*.

Poss. Nona, or Nana, *his* or *hers*.

Obj. Ia (preceded by some preposition); *e.g.*
I a ia, *from him*, or *from her*.

Mona and *Mana*, *for him*, or *for her*.

Pronouns, in common with nouns, have no gender. There is no word in Maori to denote the pronoun *it*.

Its place is generally supplied by some artifice of the construction, as will be shown in the Syntax.

OF THE POSSESSIVE PRONOUNS.

As the *possessive* pronouns are closely connected with the *personal*, they may be mentioned next.

They are as follows:—

SINGULAR.	PLURAL.
Toku, or tāku, or tāku, <i>my</i>	Oku, āku, or āku, <i>my</i>
Tou, to, or tau, <i>thy</i>	Ou, o, au, <i>thy</i>
Tona, tāna, or tāna, <i>his</i>	Ona, āna, āna, <i>his</i>

The other possessive pronouns are formed from the dual and plural of their respective pronouns by prefixing *o*; *e.g.*

o { taua, } of us two	o { tatou, } our
o korua, of you two	o koutou, your
o raua, of them two	o ratou, their

Such words as *himself*, *his own*, *my own*, &c. are expressed in Maori by some adverb added in the sentence; *e.g.* Nona ake ano tona aroha ki a tatou, *his love to us was his own*; *i.e.* was self-derived.

The adverbs most usually employed for this purpose are *ake*, *ano*, *noa*, *iho*, *tonu*.

RELATIVE PRONOUNS.

For these there is no distinct form in Maori. Sometimes they are wholly omitted in the sentence; *e.g.*

Ko te tangata tenei i patua e Hone, *this is the man that was beaten by John.*

At other times their place is supplied by some artifice of the construction. (See Syntax, chap. xvii., §5.)

DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are as follows:—*Taua*, *tenei*, *tena*, *tera*, and their respective plurals, *aua*, *enei*, *ena*, *era*.

Tenei is applied to the object nearest at hand, or to the point of discourse to which the speaker had last alluded; *tena* to an object near to or connected with you, the person spoken to; *tera* to an object farther remote; *e.g.*

No Hone *tenei* ware, *this is John's house.*

No Penehamine *tena*, *that one near you.*

No Kukutai *tera*, *that one farther off is Kukutai's.*

The same distinction is to be observed in the plural number.

It may be questioned whether *tenei* and its branches are not, like *to* (*vide* article *e*, 2, page 11), compounded of two words—viz., *te* and *nei*, &c. They can always, at least, be resolved into them; *e.g.* Ho mai *tena* mea, *give me that thing*, is the same as Ho mai *te* mea na. There is, however, a little difference in the uses of these two forms, which the attentive student will discover by observation.

Nei, *na*, and *ra* are mostly added (like the *ci* and *la* of French) to point at the object more forcibly.

When the speaker wishes to denote the object with familiarity, contempt, &c., he generally uses the resolved form; *e.g.* Ka hinga ahau i te wakatakariri ki *te* tangata *nei*, *I fall with anger at the fellow here.*

Sometimes we meet with *nei* and its branches twice repeated; *e.g.* *tenei na*, *tera ra*.

Nei, &c. are often used in asking questions; *e.g.* *Nei na?* *Is this it?* *Ra ra?* *Is that it?*

NOTE.—The speaker should be careful in speaking not to confound this demi-pronoun with the interrogative particle *Ne*.

Sometimes we meet with *ia* used as a demonstrative, *e.g.*

Tona wenua kai ha *ia*, *that is the very land of food.*

NOTE.—*Anei* and *ara* are often used by Ngapuhi for *enei* and *era*.

THE INTERROGATIVE PRONOUNS.

The interrogative pronouns are *wai*, *aha*, *tehea* (and its plural *chea*), *kohea*, and sometimes (particularly in Waikato) *pehea*.

Wai is applied (1) to persons, and (2) to animals or things, as *canoes*, *ships*, &c., to which the name of a man has been given, and is always the pronoun used in asking the question, What is his name? It is sometimes applied to *countries*, &c.; but, in such cases *kohea* is the pronoun most frequently used,

The following are examples of the uses of *wai* and *kohea* :—

Ko wai tena? *Who is that?*

Na wai tenei? *Whose is this?*

Ko wai tena kuri? *Who is that dog? i.e. what is his name?*

Ko wai tena poti? ko, Wikitoria, *What boat is that?—Ans., Victoria.*

Ko wai tona ingoa? *What is his name?*

Ko wai tena whenua? *What country is that?*

Kohea tenei? *What place is this?*

NOTE.—*Wai* will sometimes take the plural form by having *ma* postfixed; e.g. Ko wai ma ena? *Who are they?*

Aha is applied to everything in which *kind* is denoted; so also is *pehea*, sometimes.

EXAMPLES.

He aha tena mea? *what (insect, animal, or thing) is that?*

Ko Hone aha? *which John was it?—(was it John the Baptist, or John the Apostle?)*

He aha a Erihapeti ki a Hone? *what (relation) is Elizabeth to John?*

Na te aha? *from what cause? (why?)*

Pehea ana to whakaaro? *what is your thought? i.e., what do you think?*

E taea te pehea? *what can be done? how can it be helped.*

He kai pehea tena kai? *what kind of food is that?*

NOTE.—The above sentence decides the right of *pehea* to be considered a pronoun. Most of the compounds, however, of *hea*—such as *kohea*, *pehea*, *nohea*, *ihea*, *mohea*, &c.—ought most probably to be considered as belonging to the class of adverbs.

The student will find, as we proceed, that the lines of distinction between the various classes of pronoun, adverb, preposition, noun, verb, and adjective are frequently but faintly marked, and that the same word may be often noticed as standing in four or five different ranks.

Tehea, and its plural ehea, is applied to *which* of a number, and is used to denote *persons* or *things*; e.g.

Ko tehea tau e pai ai? *which do you choose?*

Ko ehea tangata au e ki nei? *which men do you speak of?*

THE DISTRIBUTIVE PRONOUNS.

Each and *every one* are expressed by the demonstrative or possessive pronoun, and the noun twice or thrice repeated; e.g.

Haria mai e tera tangata, e tera tangata, tana kono riwai, *bring each man his basket of potatoes.*

Ia tangata ia tangata, *each man.*

I tenei ra i tenei ra, *each day.*

E warea ana ki taua mahi ki tana mahi, *each is engaged with his own particular business.*

THE INDEFINITE PRONOUNS.

Some other and *any* are most frequently denoted by *te tahi*, and its plural *e tahi*.

Kua kite ahau i *e tahi*, *I saw some (of them).*

Ko *e tahi* kihai i kitea e ahau, *some I did not see.*

Kahore kau ahau i kite i *te tahi*, *I did not see any at all.*

Whatever, whatsoever, &c. are expressed in various ways, as may be seen in the following examples:—

<p>Ko nga mea katoa e mea ai koutou ; or, Ko nga aha noa, &c. &c.</p>	}	<p><i>whatever ye do.</i> — Col. iii. 17.</p>
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Ko ta koutou e inoi ai i toku ingoa, *whatever ye ask in My name.*

Kia ho atu ki a ia tana mea e inoi ai ia, *to give her whatsoever she would ask.*—Matt. xiv. 7.

Ka kai koutou, ka inu, *ka aha ranei, whether ye eat or drink, or whatever ye do.*—1 Cor. x 31.

CHAPTER VII.

OF THE VERBS.*

§ 1. CLASSIFICATION.—They may be distributed into—

(a) *Primitive, i.e.* underived from other words; *e.g.*

Noho, *to sit.*

Hoku, *to catch.*

(b) *Derivative, i.e.* such as are derived from words of some other root; *e.g.*

E kakahu ana i tona, *is putting on his garment.*

I ahatia koe? *What was done to you?*

Penatia, *do it in that manner.*

E hau, *if it blow.*

Narungatia mai, *push it in from above.*

E pai ana, *it is good.*

This class is by far the most numerous. Under it also may be comprised—

(1.) Verbs formed by reduplication; *e.g.*

Korerorero, *to hold conversation with, &c.*

* There are many things connected with this subject that will, no doubt, often appear strange to the European reader; and he will frequently have to be careful lest he be misled by theories derived from occidental grammars. In those languages the verb is a leading word in the sentence, and by it exclusively is the office of affirmation or predication performed.

In Maori, on the contrary, a pure genuine verb is by no means of frequent occurrence. Almost any word denoting a thing or quality is capable of sustaining that office, and predication is as frequently implied as expressed. In considering, therefore, the Maori verbs, we shall have to examine not only those words which have been invested with the properties belonging to that class, but also those forms in which no mark of predication is expressed. The term predication we have adopted, for want of a better, to denote those functions which are peculiar to the verb, and which are sometimes described by grammarians under the terms "affirmation" and "assertion."

(2.) *Compound verbs, i.e., verbs formed from two or more words joined together ; e.g.*

Ma-te-matapihitia mai, give it me by the window.

Whaka-ngoi-koretia, made weak.

NOTE.—As the same word is very frequently used in Maori as verb, substantive, adjective, and adverb, it is often impossible, to determine under which of the above classes it should be ranked ; neither, indeed, will it be necessary, as the origin of the verb in no way affects its grammatical relations.

§ 2. NUMBER, PERSON, AND GENDER.—Maori verbs are not declined by inflection—*i.e.* by variation of the ground form ; and therefore know nothing of number, person, and gender.

§ 3. MOOD AND TENSE.—As neither the ground form nor the auxiliary particles experience any variation from change of mood, we cannot recognize any grammatical form for denoting moods in Maori, and shall not therefore enter any farther into the subject at present.

NOTE.—The only variations we have been able to discover are—

1st. Those for denoting the imperative mood.

2nd. The prefixing of the particle *whaka* to the verb, and thus causing a Hiphil or causative conjugation.

§ 4. TENSE.—Maori abounds in a variety of forms for denoting modifications of time. They are designated by verbal particles, adverbs, prepositions, and the articles *he* and *te* placed in connection with the verb. The force of these, again, is, in a large majority of cases, determined by the context ; and we believe ourselves to be correct in saying that there are, in this language, but few *absolute* forms for determining *tense* ; for example :

E moe ana, he is sleeping.

I reira e moe ana, there was he sleeping, or there he slept.

I riri au, I was angry.

Mo te aha koe i riri mai ai ki a au? why are you angry with me?

Ka haere ahau, I will go.

Na ka whakatika a Hone, then John rose.

See also Prepositions (*mo*).

NOTE.—The verbal particles are words which have no meaning in themselves, but which, prefixed to a word, endue it with the qualities of a verb. They correspond to the auxiliary verbs of English, but do not admit of the same varieties of application, neither can they lay claim to the rank of verb substantive. Thus, in Maori, we have no *direct* form for such phrases as the following, *I am, you will, &c.*

§ 5. They are as follows:—*e, ana, ka, kua, i, kia, hei, me, kaua, aua, kei.*

Their uses will be best ascertained by examining the paradigm at the end of this section. A more full consideration of them and of the other modes of construction which are therein contained, will be deferred to the Syntax.

§ 6. It may be naturally expected that, in an unpolished language like Maori, there should not be much that is artificial or complicated in the arrangement of the tenses. They are in form either simple or compound.

§ 7. A simple sentence* is that which consists of only one time; *e.g.*

* We have adopted the term "sentence" in preference to "proposition," lest the student should be led into perplexity by conceiving that we used the terms *simple* and *compound* in the same senses as those in which they are used by logicians.

From our examples he will see that we should call a sentence simple even though the subject and predicate be complex terms.

By noticing whether, when the sentence is translated, one or two verbs are introduced, and whether either of them is dependent in time on the other, the student will easily make the distinction that we are desirous of establishing. The importance of this distinction will be seen in our examples of a *compound* sentence (page 37). For, in the first, *e-ana*, which is present in a simple sentence, is now past; in the second, *kua* is future, though it strictly belongs to the past tense; in the fourth example, this same particle stands for the pluperfect potential.

E pai, ana, it is good.

Kahore ahau i kite, I did not see (it).

Ko tatou katoa, ano he hipi, kua marara ke ; we all, as sheep, have gone astray.

Kua mate to tatou Kai whakaora i runga i te te ripeka, our Saviour died upon the cross.

A *compound* sentence is that in which two times are introduced ; *e.g.*

1. *Me i reira ahau e pai ana, if I had been there it would have been well.*
2. *Akuanei, tae rawa atu, kua mate ; it will come to pass, that, when I have got there, he will be dead.*
3. *Kua mate ahau, e ora ana nga rakau nei, I shall die before these sticks decay.*
4. *Me i whakararatatia i mua, kua rarata tenei ; if it had been tamed before, it would have been tame now.*

Of this, however, more hereafter.

It will often be very necessary to notice the circumstances connected with the uttering of a sentence—*i.e.* whether it be emphatic ; whether it be the answer to a question ; whether a large measure of certainty is designed to be implied, &c. &c.

§ 8. The imperative mood of Maori abounds in more minute distinctions than any other part of the verb. We present them all here, chiefly because the sentences in which they occur are, for the most part, *simple*.

1. The most common form for expressing the *imperative* of an active verb is by its *passive* ; *e.g.*

ACTIVE FORM.

Patu, *to strike.*

Tua, *to fell.*

IMPERATIVE.

Patua, *strike (it).*

Tuaina, *fell (it).*

2. (a) If the verb be neuter, the simple ground form is used; *e.g.*

Haere, *go.*

Hororo, *make haste.*

Tena, *be prompt, be quick.*

Kati, *be quiet.*

Whetero, *put out your tongue.**

(b) Occasionally, however, we find the passive form used, when the meaning of the verb is neuter; *e.g.*

Hapainga, *let us start.*

Takiritia, *idem.*

Kokiritia, *dash forward (in pursuit, &c.)*

Hoea tatou, *let us paddle.*

Sometimes both active and neuter verbs will take the verbal prefixes *e, kia, hei, me, kava, aua, kei*, before them to denote the imperative.

(c) *E* is used sometimes to denote the imperative of active and neuter verbs. It is chiefly used with the second person singular, dual, and plural.

It is never found in the first person singular, but is occasionally used in the first person dual and plural. We know of no instance in which it is employed in the third person, and we believe the following sentence to be incorrect:—*E aroha mai te Atua ki a tatou, may God love us.*

(d) *Kia* is capable of being used in all the persons of the imperative. It is the particle most frequently used with the first person. In the second, it is chiefly used with verbalized adjectives (page 43); *e.g. kia*

* In speaking of actions done by members of the body, Maori never supposes the individual, but rather the member, to perform the act. Thus, such expressions as "lift up your head," "open your mouth," "stretch out your leg," would not be rendered, as we have heard some speakers express it, by "huaia ake to matenga," "hamamatia to waha," &c., but rather "kia ara ake to matenga," "hamama tou waha," "wharoro tou waewae."

We have, indeed, occasionally heard a native say, wheterongia (whaterongia, Ngapuhi) tou arero, titaliangia; but these phrases are rare.

oti ; though occasionally it is prefixed to the verb. In the third person, it is used before either adjective or verb.

The dehortative and cautionary particles *kaua*, *aua*, *kei*, belong strictly to the imperative.

(e) Under this head we should perhaps also mention the particle *me*. It will be observed that it does not take the passive after it ; e.g.

Me patu te te poaka.

Me hangā te taiepa.

(f) The only particles the imperative of passive verbs will admit before it are *kia*, *kaua*, *aua*, and *kei*. Following is a table of sentences illustrative of the above remarks. Other forms are given by which the imperative is sometimes denoted :—

1st Form.—Whakaakona ahau, *teach me*.

2nd.—Whakatika, *arise*.

Noho atu, *remain away*.

Hoki mai, *come back*.

Noho puku, *sit quiet*.

Tupeke, *jump*.

Pepeke, *draw up your legs*.

3rd.—E ara, *arise*.

E noho, *sit down*.

Haere koe, e hoki, *go, return*.

E kai, *eat*.

E ngaki taua, *let us two dig (it)*.

4th.—Tena koa, kia wakamatau ahau, *give it here, let me try it*.

Kia kaha, *be strong*.

Kia hohoro, *make haste*.

Kia ara (te pou), *let (the post) be upright*.

Ko tena, kia nekehia atu, *as for that, let it be moved away (by them)*.

Kia maia tatou, *let us be courageous, &c*.

- 5th.—E! kaua ahau e haere ki reira. *Pish! let me not go there.*
 Aua e tukua, *do not let it go.*
 Kei ngaro, *take care lest it be lost.*
 Kei whakarongo atu tatou, *let us not listen, &c.*
- 6th.—Ka oti tena, me ngaki a konei e koe, *when that is finished, this place must be dug by you.*
- 7th.—Maku etahi, *(give) me some.*
- 8th.—Hei konei koutou noho ai, *do you stop here.*
- 9th.—Kati te tahae i aku merene, *cease stealing my melons; i.e. do not, &c.*
- 10th.—E tae koe, ka tono mai i a Hone, *when you arrive there, send John here.*
- 11th.—Tatou ki te to, *we to drag; i.e. let us go to drag (the canoe).*
- 12th.—Ko te tangata kua tukua mai, *(before you send the pigs) let the messenger be sent here.*

TENSES.

PRESENT SINGULAR.

1. E patu ana ahau, *I am striking, or strike.*
2. E patu ana koe, *you are striking, &c.*
3. E patu ana ia, *he is striking, &c.*

DUAL AND PLURAL.

1. E patu ana maua, *or matou.*
2. E patu ana korua, *or koutou.*
3. E patu ana raua, *or ratou.*

OTHER FORMS FOR THE PRESENT.

1. Kahore ahau e pai, *I am not willing.*
2. Ko au tenei, *here I am (lit., this is I).*
3. He tangata kino koe, *you (are) a bad man.*
4. Ko toku matua ko Kukutai, *Kukutai (is) my father.*

5. Ka pai, *it is good.*
6. E haere mai, *she is coming.*
7. E pai ranei koe? *are you willing?*
8. E ke nei (or na) koe, *you affirm.*
9. Kei te patu, *he is killing (it)* (lit., at the killing).
10. Noku tenei wahi, *this place is mine* (lit., mine this place).

PAST TENSE.

1. I reira ahau i te ata nei, *I (was) there this morning.*
2. Ko Rawiri te matua o Horomona, *David (was) the father of Solomon.*
3. He tangata mohio a Horomona, *Solomon (was) a wise man.*
4. I haere ano ahau, *I went.*
5. Nau i whakaatu, *you disclosed.*
6. Ka haere a Ihu, *Jesus went.*
7. E ngari a Hone ka kite, *John rather saw it (not I).*
8. Haere ana a Ihu, *Jesus went.*
9. He ua tena, *that was rain, it rained* (used chiefly in animated description).
10. He tini aku korerotanga ki a ia, *many (have been) my conversations with him.*
11. Ko te tangata kua tukua mai, *the messenger had been sent (before the other thing was done).*
12. Kihai i pai mai, *he was not pleased.*
13. Ka te tuku tena wahi (Ngapuhi), *that place has been given to, &c.*
14. Kua patua te poaka? *has the pig been killed?*
15. Kua oti noa ake taku mahi, *my work has been finished this some time.*
16. He mea hangā naku te purutanga, *the handle was made by myself* [lit., the handle (was) a thing made of mine (actively)].

FUTURE.

1. Ka haere ahau, *I will go.*
2. E riri mai koe? *will you be angry?*

3. Maku e patu, *I will kill (it)* [lit., the killing (it is to be) for me].
4. Ko koe tē haere? *are you (the person) that is to go?*
5. Tera e mate, *he will die (perhaps)* (lit., that will die).
6. E kore e tukua, *it will not be let go.*
7. E tae koe ki Waitemata, *when you go to Waitemata.*
8. Akuanei ko ia kua tae, *the chances are that he will get there first* (lit., presently it is he that has arrived).
9. Kowai hei tiki? *who is to fetch it?*

INFINITIVE MOOD.

Haere ki te whiu, *go to drive (it)*, (lit., go to the driving).

Pai kia haere, *willing to go.*

E kor e eahei te tohe, *I cannot press you* (lit., the pressing cannot be effected).

§ 6. VOICE.—Maori verbs, in respect of voice, may be considered under the three well-known heads of *active*, *passive*, and *neuter*.

§ 7. The *active* is the simple root modified by one or more of the words already mentioned; e.g. e patu ana ahau, *I am striking*.

§ 8. The *passive* is the root varied in its termination; e.g. e patua ana ahau, *I am struck*.

NOTE.—Verbs derived from the simple adjective will generally rank under the head of *neuter*. Under this class also do we reduce a species of verbs in the arrangement of which we have felt some difficulty—viz., such words as pakaru, *broken*; marere, *conceded*, &c., i.e., words which are *neuter* in form, but *passive* in meaning; which correspond in meaning to the past participle passive of the European languages, but are not traceable to any root. After much consideration we are inclined to think that they may most satisfactorily be regarded as adjectives, and classified accordingly.

Thus, in the following sentence, “Kua pakaru to waka i te ngaru,” *the canoe has been broken by the waves*, we should regard *pakaru* as an adjective, or rather a *verbalized adjective*, just as much as we should *kino* in the following: “Kua kino te waka i te parau,” *the canoe is bad, or uncomfortable, through the filth*.

To any who wish to regard such a class as passive participles, we would reply that the preposition *i* (not *e*) following them clearly determines them as belonging to the neuter family; and that, though their meaning may not coincide with our definition of a neuter verb, yet we feel no difficulty on that head: for we only act in common with other grammarians, who have laid it down as a useful rule, “*a potiori nomen fit.*”

For a table of such words, see farther on.

In the passive we meet with variation in the termination of the ground form.

§ 9. ACTIVE VOICE.

PASSIVE VOICE.

A, *to drive away, &c.*

Aia.

Ka (v. n.) *to burn (as a fire)*

Kangia.

Maka, *to throw away*

Makā.

Wakama, *to make clean*

Wakamakia.

Hura, *to expose (by taking off the cover)*

Hurahia, or Hurangia.

Whakateka, *to denounce as false*

Wakatekaina; Whakatekaia.

Aroha, *to love*

Arohaina, or Arohatia.

Tua, *to fell (as a tree)*

Tuaina, or Tuakina.

Raranga, *to knit (a native basket, &c.)*

Rangahia.

Mea, *to do*

{ Meatia.
Meinga.
Meingatia (Ngapuhi).
Hengia.

He (verb. adj.) *unacquainted with, &c.*

Kukume, *to pull*

Kumea.

Rere (v. n.) *sail, as a boat, and to flow as water*

{ Reia.
Rerengia.

Whakatete, *to milk*

Wakatetekia.

Paihere, *to bind in bundles*

Paiheretia.

Ope, to gather, &c. (<i>in hand-fuls</i>)	Opehia.
Whakapae, <i>besiege</i> , or to <i>accuse falsely</i>	Whakapaea.
Whakaae, <i>assent to</i>	{ Whakaaengia. or Whakaaetia.
Hi, to <i>fish with a hook</i>	Hia.
Riringi (v. a.), to <i>spill</i>	{ Ringitia. Ringihia.
Whaki, to <i>confess</i>	Whakina.
Arahi, to <i>guide</i>	Arahina.
Whawhaki, to <i>gather</i> (<i>as grapes, &c.</i>)	Whakiia.
Kikini, to <i>pinch</i>	Kinitia,
Whangai, to <i>feed</i>	{ Whangaia. Whangainga.
Pupuhi, to <i>fire</i> (<i>a gun</i>), or to <i>blow with the mouth</i>	Puhia.
Pai (adj.), <i>good</i>	Paingia.
Ho-mai } to <i>give</i>	{ Ho-mai.
Ho-atu }	{ Ho-atu.
Waiho, <i>leave</i>	Waiho.
Ko, to <i>dig</i>	{ Koia. Kongia.
Mono, to <i>stalk</i>	Monoa.
Horo, (part. adj.), to <i>tumble down, as a land-slip</i>	Horongia.
Horo, to <i>swallow</i>	Horomia.
Whakato, to <i>sow or plant</i>	{ Wakatokia. Wakatongia.
Takoto (v. n.), to <i>lie</i>	Takotoria.
Aro, to <i>regard with favour</i>	Arongia.
Manako (<i>same as aro</i>)	Manakohia.
Toko, to <i>propel by poles</i>	Tokona.
Rongo, to <i>hear</i>	Rangona.
Whawhao, to <i>stow</i>	{ Whaowhina. Whaoa.

Ututu, <i>to draw water</i>	Utuhia.
Utu, <i>to pay</i>	Utua.
Ruku (v. n.), <i>to dive</i>	Rukuhia.
Tu (v. n.), <i>to stand</i>	Turia.
Whakau, <i>to kindle</i>	Whakaungia.
Hohou, <i>to bind fencing, &c.</i>	Houhia.
Whawhau (Waikato), <i>idem</i>	Whauwhia.
Maumau (part. a.), <i>wasted</i>	Maumauria.
Tatau, <i>to fight against</i>	Tauria
Tatau, <i>to count</i>	Tāua.
Hahau, <i>to seek</i>	Hahauria.
Whakahou, <i>to make new</i>	Whakahoutia.
Mate-nui, <i>much coveted</i>	Mate-nuitia.
Tangata-whenua, <i>a denizen</i>	Tangata-whenuatia, <i>to be naturalized.</i>

(a) It will be seen that the above arrangement is made according to the final letter of the ground form, and that each division contains some examples of re-duplicated words, and of words ending in diphthongs.

(b) That, in words ending in *a*, the passive is mostly made by adding to the last syllable *ia*, *ngia*, *kia*, *hia*, *ina*, *atia*, *kina*.

(c) That some verbs receive no additions to the last syllable, as *maka*. On the Eastern Coast *ia* takes the place of simple *a* in the passive; e.g. *maka*, *makaia*.

The speaker should be always careful, in pronouncing the passive *a*, to throw the emphasis strongly on the last syllable. The following words are of this description:—*Panga*, *to throw away*; *pana*, *to shove away, &c.*; *kanga*, *to curse*; *wakamana*, *to ratify, &c.*; *taunaha*, *to bespeak*; *unga*, *to send*; *waha*, *to carry on the back*.

(d) That some verbs have sometimes two or more terminations for the passive; as *arohatia*, *arohaina*,

arohangia. We may here remark that some words have different passives in different districts; *e.g.*

Whangainga (Ngapuhi), Whangaia (Waikato).

(*e*) That in words, one or more of the syllables of which are repeated, the re-duplication will frequently be dropped in the passive; *e.g.*

Kikina, kinitia; tapatapahi, tapahia, &c.

NOTE.—It must, however, be noticed that there are many exceptions to this rule, and that the omitting or retaining the re-duplication is often left to the option of the speaker. In those instances, however, in which he wishes to denote with peculiar emphasis the *distribution, repetition, &c.*, implied by the re-duplication, he always, as far as he can, retains it; *e.g.*

Titititia, *strike every one of the nails.*

Patupatua, *strike with many blows, &c.*

(*f*) In a few instances we meet with a passive formed by a change of the first syllable; *e.g.*

Rongo, *to hear*; rangona (*passive*); wakarongo, wakarangona (*passive*).

Examples of this rule are very few.

(*g*) Of the passives of compound verbs, two examples are given at the end of the table. The rule for their formation is the same as that for the passives of simple verbs: the final letters, in both cases, being the only thing on which they depend. Occasionally, however, we meet with a word resolved into two parts, and each part put into the passive voice; *e.g.*

Kaihau (v. act.), *to sell the property of an individual without giving him any part of the payment*; Kainga-hautia (*passive*).

There is another form, similar to the preceding, which requires to be mentioned here, viz., when two verbs follow each other in immediate succession, one

of which acts as a kind of adverb or qualifying word to the other, they will both sympathize with each other in voice—will either be both active or both passive; *e.g.*

Toia haeretia, *dragged along*; literally, *dragged gone*.

Tukua whakareretia, *let down with a dash*.

Kai moe, *eat sleeping, i.e., while he is eating he is sleeping*.

In such phrases the latter of the two verbs will generally take *tia* for its passive form.

(*h*) Occassionally a passive word may be met with which has no active—as *parangia e te moe*, *oppressed by sleep*; *roko-hina* and *roko-hanga*, *waiho*, *homai*, and *hoatu*.

(*i*) Passive verbs are used in a more extended sense in Maori than what is commonly met with in other languages, not excepting, perhaps, even the three passives of Hebrew.

The following are a few illustrations of the various uses :—

Haere, *to go*, v. n.; *te huarahi i haerea e ia*, *the road by which he travelled*.

Neke, *move away (yourself)* v. n.; *nekehia atu*, imp., *move (the thing) away*; *kua nekehia*, *was moved away*.

Titore, *diffused*; *Titorehia*, imp.; *diffinde*, adj.

Oioi *contremo*, or *nuto*, v. n.; *oioia*, imp.; *agita*, v. a.

Riri, *angry*; *riria*, *angered* (*e.g. ka riria ahau e ia*).

Pai, *good*; *kia pai*, *let it (the thing) be good*.

Wakapaia, imp., *put it (the place, &c.) to rights*.

Wakapaingia, *to be accepted or approved of*.

Korero, *to speak*; *korerotia*, *made the subject of conversation*.

Whakaaro, v. n., *to think*; *whakaarohia*, imp., *think (of the thing)*; *whakaarohia iho*, *think (of yourself, &c.)*

Kau, *swim*, v. n.; ka kauria (te awa), *is swum over (the stream)*; ka wakakauria (te hoiho), *(the horse) is made to swim over.*

Kakahu, *a garment*; kakahuria (tou), *put on your (garment)*; wakakahuria (te tamaiti), *put on the child's clothes.*

Whangai, *to feed*; whangaia ma te ngohi, *given as food for the fishes.*

Tae, *to arrive at (a place)*; ka taea Waitoke, *Waitoke has been arrived at.*

Taea noatia tenei ra, *until it is arrived (at, i.e. up to) this day.*

Huri, *to turn (a grindstone, &c.)*; kia hurihia taku toki, *that my axe may be turned—i.e. ground.*

Whawhao, *to stow or put into a basket, &c.*

Kua whaowhina te kete ki te tupeka, *the basket was stowed (with) tobacco—i.e. had tobacco put into it.*

Manene, *to beg*; kei manenetia koe ki te tupeka, *lest you should be begged for tobacco—i.e. lest tobacco should be begged from you.*

Horihori, *to tell falsehoods*; ko te mea i horihoria e koe he tangata, *the thing you erroneously said was a man*; ko te mea i whakahorihoria e koe, *the thing you denounced as false.*

For further remarks on this part of the Maori verb, *vide chap. xix.*

(k) NOTE.—The student will sometimes find that the simple root is used with a similar variation of meaning; e.g.

Waha, *to carry on the back*; e waha, *get on my back.*

He paipa hei puru mo taku tupeka, *a pipe to plug my tobacco : into which to plug my tobacco.*

Te waka e to na, *the canoe that lies dragged up there.*

Te rakau e pou na, *the stake that is fixed there.*

Kei tehea whare nga tangata? Kei te whare e ngiha mai na, *In which house are the people? In the house that burns ; i.e. in the house in which the lights burn.*

Kei te tao te kai, *food is being cooked (in the oven).*

Sentences, however, like the last of these are mostly employed when emphasis and brevity are desired more than accuracy.

§ 12. The verbal nouns also (for which *vide* chap. 3, § c.) experience considerable variations in meaning. They are in most cases formed from the passive voice of the root; and as the rules for their formation may be easily learnt by comparing a few with their respective ground forms, it may perhaps be sufficient to give the nouns derived from the verbs of the last mentioned table:—

PASSIVE VOICE.

Aia,
Kangia,
Makā
Wakamakia,
Hurahia,
Wakatekaina,
Arohatia,
Tuakina,
Meatia,
Hengia,
Kumea,
Rerengia,
Paiheretia,
Hia,
Ringihia,
Whakina,
Kinitia,
Whanguia,
Homai.
Waiho,
Koia,
Horo,
Horomia,
Rangona,
Whaowhina,

VERBAL NOUNS.

Anga.
Kānga.
Makanga.
Wakamakanga.
Hurahanga.
Wakatekanga.
Arohatanga.
Tuakanga.
Meatanga.
Heanga, or Henga.
Kumenga.
Rēnga.
Paiheretanga.
Hianga.
Ringihanga.
Whakinga.
Kinitanga.
Whanguainga.
Homaitanga.
Waihotanga.
Koanga.
Horonga.
Horomanga.
Rongonga.
Whaowhanga.

Utuhia,
Rukuhia,
Houhia,
Tauria,
Tauia,
Houtia,

Utuhanga.
Rukuhanga.
Houhanga.
Tatauranganga.
Tauanga.
Houtanga.

Sometimes where it is desirable to make a distinction, on account of the greatness of the difference between the two branches of the same root, a different form will be adopted for each meaning; *e.g.*

Whanaunga, *is a relation*: whanautanga, *a birth*: Kit-eanga is the opportunity in which a thing may be seen; kitenga generally denotes *the act of seeing*. Again, wahanga is *a carrying on the back*, wahinga *a breaking*.

§ 13. *Neuter verbs*.—On these but few remarks are required. For the distinction between the preposition *i*, by which they are followed, and the particle *i*, which follows active verbs, *vide i* (prepositions, § 10, note, page 57).

That they sometimes take the passive form may be seen in the illustrations of the passive voice. In some cases, also, their passives change their nature, and become similar in meaning to the passives of active verbs, *e.g.*

Nohoia tou kainga, *dwell, or occupy, your farm.*
Ka hengia mai ahau e ia, *I shall be (literally)*
 ignored by him.

§ 14. As the verbalized adjectives may be most conveniently classed under this head, we shall insert here a table of the principal of them:—

Ea, *paid for.*
He, *unacquainted with.*
Hoha, *wearied at.*
Horo, *stormed (as a fort, &c.)*
Mahora, *given (as a feast).*
Makini, *gapped.*

- Mana, *ratified, &c.*
 Mao, *ceased (as rain).*
 Maoa, *cooked (as food).*
 Marere, *fallen to the ground, &c.*
 Maringi, *spilt.*
 Maru, *bruised, beaten, &c.*
 Mātau (sometimes with Ngapuhi); *e.g. E kore e mātau i a au, understood.*
 Mate, *dead.*
 Mau, *caught.*
 Mawheto, *loosed (as a knot).*
 Mimiti, *dried up.*
 Moti, *destroyed, &c.* (corresponding to the phrase *clean sweep, Waikato*).
 Motu, *cut.*
 Mutu, *ended.*
 Oti, *finished.*
 Ongeonge (same as Hoha).
 Pahure, *passed by.*
 Pahemo, *idem.*
 Pākāru, *broken.* N.B.—Pākāru, *is active.*
 Pareho, *consumed.*
 Pau, *idem.*
 Riro, *departed.*
 Rite, *completus, perfectus (sometimes).*
 Riwha, *gapped.*
 Tahuri, *overturned.*
 Toremi, *sunk into (as into a bog, &c.)*
 Tu, *wounded, &c.*
 Whanau, *brought forth or born.*
 Whara, *hurt (by accident).*
 Wera, *burnt.*
 Ngaro, *lost, destroyed, &c.*
 Ngenge, *tired.*
 Ngonga, *beaten (same as Maru).*

Like adjectives these words will assume the form of a verb when in connection with the verbal participles.

Indeed (as we have already observed), our impression is, that, the more we examine, the more shall we be led to think that a genuine verb is by no means a common thing in Maori; and that substantives, adjectives, and other classes are the fountains to which most of the verbs of the language may be traced.

CHAPTER VIII.

OF THE PREPOSITIONS.

Scarcely any part of Maori is more worthy of attention than the prepositions. In no language, that we are acquainted with, are their powers so extensive. While in common with those of English and Hebrew, they serve to express those relations which in some languages are chiefly marked by the different endings of the nouns, they extend their influence still farther, and are in many instances, of material importance in determining the time of the sentence in which they are placed.

They are simple and compound. The simple are those which, in construction, take no other preposition into union with them. The principal prepositions of this class are as follows:—

E, *by*.

I, *by, with, from, to, through, in, at, than*.

Ki, *with, to, for, at, according to, in*.

Kei, *at*.

No, *of, from*.

Na, *of, by, through*.

Mo, *for (or because of), for (possession), at, &c., &c.*

Ma, *for, by, concerning*.

Hei, *at, for*.

O, *of*.

A, *at*.

Ko, *at*.

To, *up to*.

The compound prepositions are those which, like the *composite* of Hebrew, require one or more of the

simple prepositions to set forth their meaning. They are as follows :—

Runga, *upon or above.*

Raro, *beneath.*

Mua, *before.*

Muri, *behind.*

Roto, or ro, *inside.*

Waho, *outside.*

Tua, *other side.*

Pahaki, *other side, or this side of* (used in describing the position of an object).

Tai, *idem.*

Waenga, *midst of.*

Tata, *near.*

Tawhiti, *far off.*

The meaning and uses, however, of the above, both *simple* and *compound*, are exceedingly various, and the attention of the student is therefore requested to the following notices respecting them * :—

E, BY (applied to the *agent*, not to the *instrument*), is always fixed to the agent when a passive verb precedes ; *e.g.*

Kua kainga e te kuri, *was devoured by the dog.*

Kua kitea e Hone, *was seen by John.*

Kua patua te ngaru e te ua, *the waves were beaten down by the rain.*

When neuter† verbs assume the passive form, the agent follows, as in regular transitive verbs, and is preceded by *e* ; *e.g.*

Katahi ano a kona ka takotoria e te tupeka, *now for the first time has that place been laid upon by tobacco—now for the first time has tobacco lain there.*

* Many of the following remarks belong properly to the Syntax. The student, however, will, we trust, find it advantageous to have the whole subject placed thus—in one connected view before him.

† By neuter verbs here are intended also verbalized adjectives. (*Vide* Verbs, note, under head “Neuter.”)

Kangia *e* te ahi, *kindled upon by the fire, i.e. having a fire kindled (there).*

Verbal nouns, and verbs preceded by such words as *hohoro, oti, ahei, hei, pau, taea, taihoa, taria, &c.* will take *e* after them; *e.g.*

Ngaunga *e* te ra, *a scorching by the sun.*

Kua *oti* te patu *e* au, *the killing has been finished by me; i.e. I have killed (it).*

E kore *e* *ahei* te hapai *e* ahau, *the lifting cannot be accomplished by me; i.e. I cannot lift (it).*

The following, also, are instances in which *e* is found after the active verb—after a verb, at least, active in *form* :—

Me wero *e* koe, *you must stab it.*

Me wewete *e* ia, *he must let it go.*

He *mea* hangā *e* te ringaringa, *a thing made by the hand.*

Ka te arai mai i taku ahi *e* koe (a Waikatocism), (*see!*) *you exclude the fire from me.*

I, BY (follows a neuter verb, no matter whether the agent be animate or inanimate).

Kua mate i a Hone, *killed by John.*

Pakaru i te hau, *broken by the wind.*

Ka mate ahau i te wai, *I am dead by water; i.e. I am thirsty.*

2. WITH.

Kia haere atu ahau i a koe? *Shall I go with you?*

Ka riro mai i a au, *will depart with me; i.e. I shall take, or obtain it.*

In this latter sentence foreigners often make mistakes, and render it, *ka riro mai ki a au*. Wherever *obtaining, receiving, taking, &c.* for possession, or such like, is intended, *i* mostly signifies the *person*, *ki* the *place*; as in the following examples :—

Ka riro to kotiro *i* te kainga maori, *your servant girl will be taken away by (the people) of the native place.*

Ka riro to kotiro *ki* te kainga maori, *your servant girl will go to the native place.*

If the following passage were properly and correctly translated, how different would its meaning be from that intended by the speaker! Kia riro atu ratou *i* te hunga nanakia, *rescue them out from the cruel people.* The true meaning of the passage, as it stands, is—*Let them depart into the power of the cruel.*

3. FROM.

*I*hea koe? *From whence do you (come) ?*

Ki tetahi rongoa *i* a Hone, *for some medicine from John.*

Inoia he ngakau hou *i* a Ia, *pray for a new heart from him.*

For the difference between *i* and *no*, see the latter preposition, § 4, page 62. Under this head may be mentioned a *partitive sense* in which *i* is sometimes taken; *e.g.*

Tangohia *i* ā Hone, *take some of John's.*

4. To (denoting possession, used somewhat similarly to the dative we find in Latin when *sum* is used for *habeo*), *e.g.*

I a au tenei kainga, *this is my farm (or possession).*

Kahore he maripi *i* a au, *there is no knife with me ; I have no knife.*

Beginners are often misled by natives and each other in the use of this preposition. Such sentences as the following are incorrect—*I* a koe haere, *go thou ; I* a koe korero, *you said.* It should be simply—Haere ; and, Nau *i* korero.

5. THROUGH (or in consequence of).

E kore e tae mai nga raupo *i* te ua, *the raupo cannot be brought here in consequence of the rain.*

6. IN, OR AT.

To tatou matua *i* te rangi, *our Father in Heaven.*
 I hea tenei e takoto ana? *Where has this been*
lying? In the cupboard.

E aha ana koe *i* kona? *What are you doing there?*

7. AT (past time).

I te aonga ake o te ra ka haere mai matou, *on the*
next day we came here.

8. AT (future).

I te ra horoi whare ka haere ake koe ki a matou,
on Saturday you will come to us.

9. THAN (used in comparison); (*vide* S. adjectives, chap. xvi.)

E rangi tenei *i* tena, *this is better than that.*

10. Under this head may be classed some instances that cannot well be reduced to any of the above rules:—

E hara koe *i* te rangatira noku, *you are not my*
master.

E hara *i* a koe (a kind of jocose phrase, corresponding, perhaps, to that of some in England),
you are a pretty fellow.

The following examples seem to be opposed to rule 1, and are therefore deserving of notice. They are perhaps confined to Waikato:—

Ka timu te tai *i* a tatou, *the tide for us (to pull with)*
will ebb.

Haere mai ki te wahi ruru *i* a koe, *come to the spot*
sheltered for you.

Kei te moe *i* ona karu, *he is indulging his eyes with*
sleep.

The student should ever be mindful of the distinction between the preposition *i* and the particle by which the accusative (as it would be called in Latin) is denoted. This particle has, of itself, no specific meaning.

It follows an active verb, whereas the preposition follows the neuter, and signifies *by*. The uses of the two words are totally opposite, as may be seen in the following example:—a young teacher wishing to say, *sin produces pain*, thus expressed his sentiment: Ko te kino ka whanau i te mamae. Now, whanau is not an active verb. It is a verbalized adjective. It is used correctly in John iii. 8—Whanau i te Wairua, *born of the Spirit*. The sentence, therefore, that we have adduced, if strictly translated, would run thus: *Sin is born of, or produced by pain*.

KI, WITH (denotes the instrument); *e.g.*

Patua *ki* te rakau, *beaten with a stick*.

When used in this sense it very rarely follows neuter verbs; for example, it would not be correct to say, Ka *wera* i a au *ki* te ahi, *it will be burned up by me with fire*. Some passive verb, as *tahuna*, &c., should, in this case, precede instead of *wera*. The following form, however, is correct:—

E kore e ora *ki* tena, *will not be satisfied with that quantity (of food)*.

E kore e oti *ki* tena, *will not be completed with that*.

Many speakers confound the instrumental character of this preposition with another use of the word *with*, which, we believe, is seldom denoted by *ki*.

If, for example, we had to translate into Latin the following sentence, “to speak with fear” (*i.e.* timidly), how incorrect would it be to render *fear* into the ablative that is used for denoting an instrument! All would see that *dicere metu* does not express that meaning, and that *cum metu dicere*, or something to that effect, was the true rendering. So also here, wherever *appendage*, *connection*, and such like is intended, *ki* is, we believe, a preposition that is very seldom called into use. We therefore disapprove of such a sentence as the following:—

Inoi atu *ki* te ngakau aroha, *pray with a loving heart*.

It should, however, be noticed that *ki* is sometimes found in other uses of the word *with*, in which no instrumentality is designed; *e.g.*

Taku mahinga ki a koe, *my working with you ; i.e. my work in your service.*

E riri ana ki a koe, *is angry with you.*

This last example, however, might perhaps be most correctly translated *at* ; as in the following :—

E titiro mai ana ki a koe, *is looking at you.*

2. TO.

Ho mai ki a au, *give it to me.*

Haere ki Manukau, *go to Manukau.*

Te rohe ki a koe, *the boundary to you ; i.e. for or of your side.*

3. FOR.

Tetahi ki a koe, (*fetch*) a (*garment*) for yourself.

4. AT (past time).

I tanumia ki reira, *was buried there.*

I maku ki runga ki te poti, *was wet on board the boat.*

5. AT (future time).

Ki te mane ka hoe mai, *on the Monday will pull, or paddle, here.*

Kei roa ki reira, *be not long there.*

6. ACCORDING TO.

E ai ki tana, *according to what he says ; i.e. as he would have it, &c.*

Ki ta ratou, ki taua taro na, he kikokiko, *according to them, as concerning that bread, it is flesh ; i.e. they maintain that that bread is flesh.*

In quoting the sentiments of any writer, the most appropriate form for the phrase “*according to*” would be *ki ta*, as in the above example. Thus *the gospel according to St. Matthew* might be well rendered by “*ko te rongo pai ki ta Matiu ;*” *the rule, according to my opinion*, is, &c., “*ko te tikanga, ki taku whakaaro, ko, &c.*”

It is used, also, where *if* would be employed in English :—

Ki te haere ahau, *if I go.*

Sometimes (in Waikato) it is used pleonastically :—
 Kahore *ki te matara te haere mai*, *it was not such a distance but he might have come.*

Frequently, in consequence of the elliptical character of the language, it is found in various other uses, which it is difficult to reduce to rule. The following are a few examples :—

E noho ana koe *ki te kai mau?* *are you staying from food?*

Te tatau *ki a au*, *the door to me; i.e. open the door for, or to, me.*

Ka riro te waka *ki a koe*, *the canoe for you will be gone; i.e. the canoe that is to take you will, &c.*

Heoi ano *ki a tame ko te whare*, *let the tent be the only thing for the bull (to carry).*

Taria e hoe *ki a au*, *delay your pulling (or paddling) for me; i.e. wait for me.*

Tikina atu tetahi kete, *ki te kete nui, ki te kete hou*, *fetch a basket, let it be a large basket, let it be a new basket.*

I riri ahau *ki reira*, *thereupon, or at that thing, was I angry.*

I haere mai ahau *ki a koe ki te waka ki a au*, *I have come to you for the canoe for me; i.e. to get a loan of your canoe.*

From the above sentence the student will form an idea of how much the business of language is performed in Maori by prepositions.

KEI, AT.—It denotes chiefly present time; *e.g.*

Keihea? Kei te kainga. Where is it? At the settlement.

2. **AT** (future time). It is not unfrequently found in such constructions as the following :—

Kei te mane ka haere mai, *on Monday he will come here.*

3. Sometimes, in animated language, it is used instead of *ko* before the nominative case; *e.g.*

Kei te ringaringa o Ngakete! aroarohaki kau ana! the hand of Ngakete, it was all a quiver.

4. Occasionally, in Waikato, it is used in the following construction:—*Kua riro kei te hoe mai, he is gone to fetch it (the canoe).* We are aware that it has been said that there should be a stop at *riro*, and that properly the above may be said to consist of two sentences, as follows:—*He is gone, he is fetching it.* We are, however, certain that many sentences will be heard in which no stop can be detected in the native pronunciation.

5. Sometimes it is used in the sense of *like*:—

Kei te ahi e toro, like fire that burns.

Koia ano kei te kowhatu, exactly as if it were a stone.

NO, or (the sign of the possessive case). In this signification *he* is the only article that it will admit before it; *e.g.*

He wanaunga no Hone, a relation of John's.

The following construction, however, is an exception:—

Katahi ano te potae pai no Hone, for the first time the good hat of John's; i.e. what an excellent hat is that of John's!

In denoting the possessive case, *no* follows *he*, and *o* follows *te*, or *nga*. The following sentence is incorrect:—

Ano he tamariki o te Atua, as children of God.

2. FROM (that time).

No te mane i haere mai ai, he came here (last) Monday.

3. FROM (that cause).

No reira i kino ai, from that cause was he displeased.

In all examples of this and the preceding head, *no* will take a past tense after it.

4. FROM (that place).

No Matamata tenei tangata, this man belongs to Matamata.

There is a distinction between this meaning of *no* and that of *i* (*vide i*, 3, page 56), which is very useful and important. *No* signifies the place to which you belong, whether it be England, Rotorua, &c. *I* signifies the place you have been visiting as a mere sojourner.

Thus, if we were to ask a person, "*No hea koe?*" he would most probably reply, "*No Hauraki, no Waikato,*" or some place of which he was a denizen; but if we were to ask, "*I hea koe?*" he would then mention some place he had been just visiting. This distinction does not seem to be so clearly recognized at the northward as it is in all the central parts of the island.

NA, OF (the active form of *no*).

Na wai tena kuri? whose is that dog?

2. BY.

Na Hone i patu, was beaten by John.

NOTE.—*Na* does not in this sense take a passive after it. It is not quite certain that *na* does, in such sentences as the above, signify *by*. The subject will be more fully considered in the Syntax (chap. xix.)

Na, in this sense, always takes *i* after it. The following sentence is incorrect:—*Nana hoki kua tohutohu enei mea, he also has appointed these things.* For *na* followed by *ka* (*vide Ma. 5, Syntax, chap. xix.*)

3. THROUGH, BY (what cause, instrumentality, &c.)

Na te aha i mate ai, from what did he die?

Sometimes, in this use of it, it is followed by a passive voice, with *ai*.

Na te aha i pahuatia ai? for what cause was he plundered?

Na te aha i meinga ai? why was it done?

Sometimes (but rarely) it is followed by an active verb:—

Na te mea i tuhituhi atu ai au, the reason of my writing (is because) &c.

4. BY (place, conveyance, &c.)

Na uta, by land.

Na te kaupuke, by ship.

Na Hauraki (went) by Hauraki.

MO.—N.B. *Mo* and *ma* seem to be future forms of *no* and *na* in many particulars.

1. FOR OR BECAUSE OF (followed most frequently by a past tense, even though the meaning be present),
e.g.

Mo te aha koe i aroha ai ki a te Karaiti? why do you love Christ?

Mo te aha koe i mauahara tonu ai ki a au? why do you bear a continued grudge to me?

Mo te tutu ki te kura i whakatikia ai, for disobedience in school were (they) deprived of (them).

Sometimes, however, it is followed by other particles:—

Mo te aha kia riri kau? why should he be angry?

Mo te aha koe ka tutu nei kia au? why are you thus disobedient to me?

2. FOR (denoting appropriation, use, or some action passing on to the noun, or pronoun, to which it is prefixed).

Ho mai moku, give to me (for my use).

Hei kainga mou, as a farm for you (or land to reside upon).

He patu *moku*, a *beating for me*; *i.e.* to beat me.

He raka *mo* taku pouaka, a *lock for my box*.

Murua mai *moku*, *take it (from them) for me—i.e.*
as a thing for me, for my benefit, use, &c.

3. FOR (*in exchange*), he utu *mo* taku mahi.

Sometimes (but rarely) it is found in the following construction:—

Me aha te utu mou? *what is the payment for you to be?*

4. FOR.

Whakawateatia he huarahi *mo* mea ma, *clear a road for our friends*.

5. AT (future time).

Mo amua haere ai, *go at a future period*.

6. CONCERNING.

Nga kupu i korerotia ki a koe *mo* Tipene, *the report that was related to you concerning Stephen*.

We have observed *mo* used by foreigners in sentences in which *for* would appear to be pleonastic, as *open the door for me*; *dress this wound for me*, &c. We have no hesitation, however, in affirming that *mo* is never used in such a construction.

7. Used with a verbal noun to denote a *preparedness*, &c., for some future act; *e.g.*

Mo nga haererenga ki reira ko era kai, **THAT WHEN** *I go there, there may be food (ready for me)*; *i.e.* I cultivate at that place that I may have food when I visit it.

MA. The active form of *mo*. It implies always future time.

1. FOR.

Ma wai tena kuri? *for whom is that dog?*

2. BY, or, more strictly, *for*.
Ma Hone e patu, let it be killed by John; lit.
let the killing be for John.

3. BY (*what means, &c.*)
Ma te whakapono ka ora ai, by faith shall (we)
be saved.

4. Sometimes it is used to denote a simple future:—
Maku e korero, I will speak (to him).

5. It is very frequently employed in *hypothetic* and *contingent* propositions; *e.g.*

Ma nga Pakeha e tohe, kaua e noho, If the
Europeans press (to stop with them), do not
remain.

Mau e pai, ka haere au, If you please I will go.

Haria atu; mana e whakapai, mana e whaka-
kino, take it (to him): (it will be) for him to be
pleased with it, (it will be) for him to be dis-
pleased (with it).

A very common way of denoting contingency is to associate *ma* or *na* with a personal pronoun, even though the latter have no direct meaning in the sentence; *e.g.*

He tangata Atua, ka puta mai ki a ia te kai, ka
whiua te tahi ki tahaki, hei whakahere i tona
Atua, mana ka pau i te kuri ranei, mana ka
pau i te poaka ranei. A man who has a God,
if food is brought to him (to the man), part (of
it) is thrown to one side as an offering to his
God. (As chance may have it) it may be eaten
by the dog, or it may be eaten by the pig.

Nana ka nui te hau, nana ka iti, even though the
wind be strong, even though it be light (still
does he carry on).

6. BY (with reference to place or conveyance), in the same sense as *na* (*vide Na 4, page 63*).

RA, BY, same as *Ma* 6.

HEI, AT (always future), applied to *place, intention, &c.*

Hei kona tatari, at that place stop.

Hei reira korero ai, thereupon speak.

Hei konei, be (you) here—a farewell.

2. It is often used to denote *purpose, object, use, &c.*, where in English we should use *as, to, for, instead, &c.*; *e.g.*

Haria etahi kānga hei o mou, take some corn as viaticum for you.

Hei aha tena? Hei rewa mo te poti, what is that for? As a mast for the boat.

Kowai hei tiki? who is to fetch (it)?

Sometimes we hear the following:—

Aua hei pena, do not so.

3. Occasionally (but rarely) it is used to denote *frequent action*; *e.g.*

Ko wai hei ruke tonu i nga riwai nei, who is this that is continually throwing about the potatoes?

NOTE.—A very strange use of this preposition is to be found in some parts of the south-eastern coast; as in the following examples:—

Haere koe hei rakau, go fetch a stick.

Haere koe hei wai, go fetch water.

On the western coast such an address would be a most offensive curse.

O, OF; *e.g.*

Te whare o Hone, the house of John.

A, OF, the active form of *o*.

Te mahi a Hone, John's work.

N.B.—We sometimes meet with *to* and *ta*; *e.g.*

Ko to Hone whare, John's house.

Such words, however, are clearly composed of *te* and *o*, or *a*.

A (different from the article *a*, as also from the foregoing).

AT.—*A te mane, on, or at, the Monday (we will go), &c.*

KO.

AT.—*Ko reira noho ai, at that place stop.*
Ko reira korero ai, then speak.

TO, UP TO.—The following is the only construction in which we have heard this preposition:—

To nga hope te wai, the water is up to the loins.

Ka to nga uma te wai nei, the water is up to the breast.

N.B. —*To* almost always takes a plural number after it.

COMPOUND PREPOSITIONS.—One or two examples will be a sufficient illustration of all.

Runga is capable of the following combinations:—
 I runga i, ki runga ki, ki runga i, ki runga o, no runga no, no runga i, o runga o, kei runga kei, kei runga i, hei runga i, hei runga hei, mo runga mo, &c., &c. The first preposition in the combination and the meaning of the sentence will generally determine the last.

Sometimes the adverbs *ake* and *iho* (*vide* Adverbs), as also the particles *atu* and *mai*, are postfixed to the preposition to increase its force; *e.g.*

E ngari tena i runga ake, that which is above (it) is better.

A muri ake nei, hereafter.

A singular use of *roto* (or *ro*) may be found in the neighbourhood of the East Cape; *e.g.*

Kei ro whare, inside the house.

Kei ro pouaka, in the box.

A similar use of *waenga* may be found in all parts of the island; *e.g.*

Kei waenga riwai, in the midst of the potato (field).

Kei waenga mara, in the midst of the cultivation.

A very common and elegant use of *runga* is when it is employed in the sense of *amongst*, *on*, or *with*, to denote *concomitancy*, &c., &c., as in the following examples:—

I hokona e koe i *runga* i te he, *you purchased it on a bad title.*

Kei *runga* tenei i te mahi, *we are now on the work; i.e. are busily engaged at work.*

E karakia ana i *runga* i te he, *he worships on sin; i.e. while he worships God he practices sin.*

The preceding examples suggest a good approximation to a form of expression which we confess we have been unable to find under the preposition *ki*; *i.e. with* noting *concomitancy* (*vide ki*, page 58), as in the following examples:—"Pray with faith;" "love God with your whole heart." In these sentences we should have no hesitation in using *runga*. As in the sentence:

Kia haere atu te inoi i *runga* i a te Karaiti, *let the prayer go forth upon Christ.*

The other compound prepositions may often be rendered very useful by giving them, as in the above, a figurative acceptation according with the nature of the subject. One or two examples will suffice.

Tua is thus employed:—

He tau ki tua, *a year is on the other side; this day year, what a long time (you intend to be absent)!*

He mate kei tua, *misfortune is on the other side; i.e. awaits you.*

Kei tua o te ra tapu nei, *next week.*

The student should carefully remember that *muri* and *mua* do not exactly correspond with *behind* and *before* in English, and that *tua* is very frequently employed to denote those words.

We have heard the following very erroneous expressions from some old settlers:—

I hoatu ai e ahau i whakaaro ki tona matua, *I gave it to him in consideration of his father (propter).*

Kihai ahau i whakaae, i whakaaro koki ki a Hone, *I did not assent on account of John; i.e. for John's sake.*

The above form deserves, we think, the notice of our missionary brethren, as supplying a good approximation to a use of the word *by*, which we have not been able to find under the preposition *ki* or *mo*, viz. when it is used in *adjuration*. If, for example, we had to translate into prose the following stanza:—

*By thy birth, and early years;
By thy griefs, and sighs, and tears;
Jesus, look with pitying eye,
Hear, and spare us when we cry,*

we should feel very reluctant to use either *ki* or *mo*. For, in that case, our Lord's hearing would be represented as a thing *to be accomplished or purchased by Himself with His birth and early years*—a version quite foreign from the original.

We should therefore prefer something to this effect:—"Whakarongo mai, tohungia hoki matou, &c., wakamaharatia tou whanautanga, &c.," or, "kia mahara hoki ki tou whanautanga ki tou taitamarikitanga, &c., &c."

Some, perhaps, would prefer:—"I whanua nei hoki koe, i taitamariki, &c.;" neither should we object to such a form. All we contend for is, that *ki* and *mo* will not answer, and that they would often, in such kind of sentences, convey very erroneous doctrines. Approximation to such a meaning is all we can hope for; and that is the best which differs least in *sense* from the original.

CHAPTER IX.

OF THE ADVERBS.

The adverbs of Maori may be considered under two heads, *primitive* and *derivative*.

The *primitive* are but few in number.

The *derivative* are very numerous, and may be thus ranked:—

1st. Those which require some preposition to exhibit their application; *e.g.*

Ki hea, no reira.

2nd. Those which are derived from words of other parts of speech.

3rd. Those phrases which supply the place of adverbs.

The last class is very large, Maori being deficient in the variety of adverbs. Though, strictly speaking, most of them cannot claim a place in this chapter, we shall mention them:—

1st. Because many foreigners are much perplexed from not being acquainted with them; and,

2nd. Because, being idiomatic phrases, a knowledge of them is of great importance to the composition of elegant Maori.

NOTE 1.—Some of the following adverbs might, it will be seen, have been easily classified under other heads. It was necessary, however, to have a classification, and it is not of much consequence under which head a phrase of equivocal character should be classed.

NOTE 2.—Some of the adverbial particles are fully considered in the next chapter.

Adverbs may be reduced to the following classes:—to those of time, place, order, quantity, quality, manner, affirmation, negation, comparison, interrogation, and intensity.

ADVERBS OF TIME.*

Aianeī,	}	<i>presently.</i>
Anaianeī,		
Akuaneī,		
Akuaina,		
Moanaianeī,		<i>for this present occasion.</i>
Nonaianeī,	}	<i>now, just now.</i>
Inaianeī,		
Inaianeī-nei-ano,		<i>at, or since this present moment.</i>
Nonai-akeneī,		<i>a few minutes, days, &c. ago.</i>

* These adverbs of time are arranged according to their times, past, present, and future. For the time of those adverbs which are compounded with prepositions, see the Simple Prepositions, chap viii. The principal compound adverbs are *hea, ahea, mua, muri, amata, apopo, reira*. They are chiefly adverbs of time and place. As they are of very common use, we shall give examples of their various combinations. Some of these combinations ought, perhaps, more properly to be considered as belonging to the class of substantives:—

<i>A hea?</i>	<i>Ko mua.</i>	<i>I nahea?</i>
<i>Ko hea?</i>	<i>No mua.</i>	<i>A muri.</i>
<i>No hea?</i>	<i>Na mua.</i>	<i>Ko muri.</i>
<i>Na hea?</i>	<i>I mua.</i>	<i>No muri.</i>
<i>I hea?</i>	<i>Mo mua.</i>	<i>Na muri.</i>
<i>Mo hea?</i>	<i>Mo a mua.</i>	<i>I muri.</i>
<i>Ma hea?</i>	<i>Ma mua.</i>	<i>Mo muri.</i>
<i>Ki hea?</i>	<i>Ki mua.</i>	<i>Ma muri.</i>
<i>Kei hea?</i>	<i>Kei mua.</i>	<i>Ki muri.</i>
<i>I hea?</i>	<i>I mua.</i>	<i>Kei muri.</i>
<i>O hea?</i>	<i>O mua.</i>	<i>I muri.</i>
<i>Hei hea?</i>	<i>Hei mua.</i>	<i>O muri.</i>
<i>A popo.</i>	<i>A hea?</i>	<i>Ko anaianeī.</i>
<i>Ko apopo.</i>	<i>Ko ahea?</i>	<i>Hei anaianeī.</i>
<i>Mo apopo.</i>	<i>Hei ahea?</i>	<i>Mo anaianeī.</i>
<i>Hei apopo.</i>	<i>Mo ahea?</i>	<i>I naianeī.</i>
<i>A mua.</i>	<i>No nahea?</i>	<i>O naianeī.</i>
<i>Ko amua.</i>		

Reira ko and *konei*, &c., will take the same combination as *muri*. It will be observed that some of the above adverbs take *n* between them and the preposition.

A moroki noa nei
 A mohoa noa nei
 A tae noa ki, } tenei ra (lit. until it is
 } taea noatia } arrived to this day) } *down to this*
 A, e noho nei (Waikato), [lit. down } *present time.*
 } to this (time) in which (we) are
 } sitting]

Rapua Te Atua i tona kitenga ai, karangatia atu
kei tata ana ia, seek the Lord while He may be
found, call upon Him while He is near.

While He may be found, might also be rendered by,
i tona kiteatanga.

Ahea? *at what future time?*

Apopo, *to-morrow.*

A tahi ra, *the day after to-morrow.*

A mua, *hereafter.*

Wawe

E kore e taro, *it will not be long* } *soon.*

E kore e roa, *idem*

E kore e wheau, *idem*

Tenei ake (*this afterwards*), *by-and-bye, hereafter*

Kei taku kitenga i a ia, *when I see him.*

Tukua { ake nei, } (*leave henceforward*)
 } or }
 } atu } *hereafter.*

Apopo ake nei, *idem.*

A muri ake nei, *henceforth.*

Mo a mua, *at a future period.*

E takoto ake nei (*it lies hereafter*), *henceforward.*

A, ake, ake, ake, *for ever.*

Kia mo—ata te maranga, *rise early* (lit. let the rising be at dawn).

Ko reira, *on that occasion, then* (future).

Meake, *or perhaps more correctly* mea ake, *presently, or, was on the point of.*

Kia mea (ka hoki mai au?) (*shall I return?*) *after a little while.*

Ka mutu, *when finished, by-and-bye.**

Ka mea, *after a little interval, idem; e.g. ka mea ka haere ake, by-and-bye you will follow us.*

Nonahea? *since, or at what time (past)?*

Nonanahi }
Inanahi } *yesterday.*

No }
I } tahi ra { *the day before yesterday (lit. from or on the other day).*

No }
I } tahi ra atu { *a short time ago (lit. from or, on the other day besides, or beyond).*

No }
I } mua, *formerly.*

No }
I } nanamata, *a long time ago, or in old times.*

No-tua-iho, *time out of mind.*

Inamata (*Waikato*), *immediately, directly, &c.*

E haere ana tenei au, *I will go immediately.*

Penei i nauahi ka tae mai a Hone ma, *it was this time yesterday when, &c.*

Kia penei apopo ka u, *we shall land about this time to-morrow.*

No }
I } { muri } *afterwards.*

Muri }
I } { iho }
I } { ake } *afterwards.*

I }
No } te aonga ake, *next day.*

* *Ka mutu* and *ka mea* generally denote future time, and imply a short interval between the time of speaking and the act. Though the former expresses an ending of something else, it does not always intend it; for it is often used when the person addressed is not engaged at anything. As there is nothing in Maori corresponding exactly to the Hebraic mode of phrase which is translated "*it came to pass,*" "*it shall come to pass,*" some have adapted *ka mea* as a substitute, and in some cases, perhaps, it must stand for want of better. There are, however, cases in which we think a more correct and idiomatic form might be adopted; viz., a simple *a*, or *nawai a*, or *tenei ake*, &c. We, for example, should have no scruple in translating the following sentences:—"So it came to pass when all the men of war were consumed," &c.—*nawai a, ka poto nga tangata hapai patu katoa te mate, &c.*; "*and it shall come to pass if ye hearken,*" &c.—*a tenei ake, ki te whakarongo koutou, &c.*; "*and it came to pass when he heard,*" &c.—*a, te rongonga o, &c.*

No te atatu, *early in the morning.*

No reira, *from that time, occasion, &c.*

I tenei ra i tenei ra (lit. this day, }
 this day) } *continually.*

I te ao i te po (lit. day and night) }

Tena ano, *do it again.*

Ka { turuā } waenga, *at midnight.*
 { turoto }

Kahore i puta atu te kupu, kua whakatika, *I had not spoken (i.e. immediately, as soon as I had spoken) he arose.*

Haere po, *go by night.*

Haere awatea, *go by day.*

OF PLACE.

Ko hea (whea Waikato), *whither.*

Hei hea, *at what place (future).*

No hea }
 I hea } *from what place, whence.*

Ki ko, *thither.*

No { konei* }
 I { kona, and kora } *from this (and that) place.*

Kei reira te pakaru kei reira te paru ; lit. *there the broken place there the repair ! Wheresoever it is broken there coat with raupo.**

Kei waho e noho ana, *he is sitting outside.*

NOTE 2.—*Ki reira, no reira, hei reira, &c., correspond, in most cases, with ki kona, no kona, hei kona ; with this difference, however, that the na and ra follow the rule already noticed (page 30).*

Haere iko te tokitoki, haere iho te tahutahu, *burn off the felled timber, and immediately as soon as it has been chopped up (lit. go down the chopping, go down the burning).*

* For the difference between *nei, na, and ra, vide Pronouns, page 30.*

Ko te tahutahu ko te ko, ko te tahutahu ko te ko, *immediately as soon as, &c.*

Tokitoki iho, ko atu, *dig it immediately as soon as it is chopped up* (lit. chop downwards, dig forwards).

Ora noa

Me i kotahi (lit. if it had been one)

Wahi iti, a little bit

Whano

} *all but, &c.*

He mea tataua tau te utu, the payment is to be a thing counted per year; i.e. it is to be rented yearly.

I tenei tau i tenei tau, *yearly.*

He tau pea mahi atu, he tau pea mahi atu, this (manuring of the tree) is, perhaps, *a work of every year, done yearly; kei te hauhake riwai, tuku iho kei te kumara, (we) are now (engaged) at digging up potatoes, afterwards (we shall be) at the kumara.*

Ka maha nga haerenga, *many have been his goings, i.e. he has gone frequently.*

Hoki ake ko aua kupu, hoki ake ko aua kupu, *he repeats the same words over and over again* (lit. return up, those very words, return up, those very words).

Na wai-a, *at length, so it was, it came to pass.*

Tatari noa, a, *waited a long time.*

A oti noa, *until finished.*

Kia tae mai ra ano, *until he arrives.*

Ka tahi ano, now for the first time.

Ka tahi ano he mea pai, it is a good thing indeed.

Ka tahi au ka mea atu, then I said.

OF ORDER.

I noho ai, he hau tetahi, he kai kore ka rua, *(we) remained away, 1st, (because of) the wind; 2ndly, (we) had no food.*

Ka rua aku haerenga, *I have gone twice* (lit. my goings have been two).

Whakatepea te ko, kaua e pokapokaia, *dig in regular progression, not here and there* (lit. *ordina fossionem*).

Me haere wakatepe te korero, *relate the matter in order* (lit. the speech must go in order).

Hurihia ko roto, *turn (it) inside out*.

Hurihia kotuatia te papa, *turn the board on the other side*.

Matua (Ngapuhi) *first*; kia mātua keria, *let it be first dug*.

Mataati (Waikato) hopukia mataatitia, *caught first*.

Kua huri koaro te tangata wero,* *the tangata wero has turned adversely*.

Ho mai ki raro nei, *give it down here*.

Kei haere ki tawhiti, *do not go far*.

Whiua ki tua, *throw it to the other side*.

Neke atu ki tahaki, *move to one side*.

Kumea whakarunga, *pull upwards*.

Whakawaho, *outwards*.

Whakaroto, *inwards*.

A, tae noa ki te Pukatea, *even to the Pukatea*.

Haere iho, *come down (to me)*.

Piki ake, *climb up (to me)*.

Makā atu, *thrown away*.

Rukea ake e ahau, *thrown away by me*.

Makā mai, *throw it here*.

I te tahi taha i te tahi taha (lit. on one side, on one side)

A karapoi noa (lit. until it sur-rounds) } *round about.*

A porowhawhe noa, id

A potaipotai, id

* The *tangata wero* is the person who advances to meet a party, and throws a spear at them. If, in turning to retire, he turns to the side different from that from which the spear was darted, it is a huri koaro, and a bad omen.

Pehea te mataratanga ? how far ?

A, hea atu ra ano ? *how far will you go ?*

A, hea noa atu, *one knows not where.*

Tautauamoa rawa tana kai, tana kai, each man eats separately (i.e. by himself).

Riri tautauamoa, fighting, each by himself.

Kaua e ururuatia te whangai, don't feed (the child) in rapid succession, without any stop.

Me whakahipahipa etahi rangi (lit. let some days be made uneven), i.e. do it every alternate day, or at irregular periods.

Haere tahi, go together.

A, te tukunga iho (*well, the letting down, at last, finally*) *i.e. the issue of such conduct, &c.*

E kore e roko-kainga, kua ruaki, *he vomits immediately, as soon as he has eaten (it).*

I te orokohangaanga o te ao, *when first the world was made.*

Kati inanahi ka haere mai koe, stop yesterday you came here; i.e. you started about this time yesterday.

OF QUANTITY.

Ho mai kia maha, give abundantly.

Ho mai katoa mai, give entirely, or wholly.

Tena hoki te tahi taro, give me also, or besides, some bread.

Ho mai kia iti, give me (let it be little), paululum.

Kia penei, let it be so much.

Poto rawa, consumed totally.

Koia ano te pai ! how excellent !

Ano ! &c., idem.

Roa poto nei ano (long short), i.e. moderately long.

Kahore atu, no other besides.

Tikina atu hoki, fetch another besides.

I ki mai ano hoki ia, he said moreover.

OF QUALITY.

Haere tupato, *go cautiously.*

Kia uaua ki te mahi, be strong to work, i.e. work industriously.

Kia kaha te hoe, pull (the oar) strong.

Noho whakaaro kore, sit without thought, i.e. thoughtlessly.

He aha i aweke ai te mahi? tē tuku noa iho tē tuku noa iho, why is the work done neatly and not (rather) heedlessly (lit. and not rather let it down in any way, let it down in any way).

Haere wehi, go fearfully.

Kai haere, go eating, i.e. eat as he walks.

Tu tahanga, stand nakedly, i.e. naked.*

— *kau, idem.*

Haere noa atu, go without guide, fear, &c. &c.

Tangohia huhua koretia iho, taken without cause, i.e. causelessly.

Ohia noa iho au ki te patu, I struck (him) unintentionally.

E hara i te mea totika, not intentionally.

Patua maoritia, killed intentionally, in the common way, &c.

— *marietia, intentionally.*

I tukua whakareretia, let down by a dash, not with care.

Tē kaha te tuku, don't let it down violently, i.e. do it gently.

Tukua marietia, let it down gently, peaceably.

Kia ata tuku, — gently.

Kahore ano kia ata maoa, not quite done, (i.e. in cooking).

Te ata pai marie o te rangi i nanahi! what an exceedingly fine day was yesterday!

He pupuhi noa, firing without an object.

* *Tahanga* is only to be found as adverb.

Tu *kau* ana, *stand* empty, idle, &c.

Marie ano ahau i haere mai ai i ora ai koe, *I have come* fortunately *by which you were saved*; *i.e.* I have come *just in time* to save you, or it is well that I came to, &c.

OF AFFIRMATION.

Maori is very well supplied with affirmative and negative particles, all of which differ by very slight shades of meaning from each other, and the uses of which will be best learned by practice.

Ae,* *yes*.

Ina, *idem*.

Aana, *idem*.

Koia, *idem*.

Ae ra, *idem*.

Ae ra hoki, *yes truly*, &c.

Ae ra pea, *idem*.

Koia ha hoki, *idem*.

Ae ko, *yes (you are correct)*.

Koia pea, *yes, perhaps*; (sometimes used ironically for a negative) *yes indeed!*

OF NEGATION.

Negative adverbs partake of the nature of verbal particles. We have given some explanation of them in chap. vii. (*vide* paradigm of the tenses), and we shall have occasion also to notice them in the Syntax.

* *Ae* and *ina* do not always strictly imply affirmation; *e.g.* Kahore³he kete? He kete ano; *ae ra*, tikina atu. *Is there no basket? There is a basket; yes, then, go fetch it.* The word *answer* in Hebrew, and that corresponding to it in the Greek Testament and Septuagint, affords, we think, a parallel to this use of *ae*. It is putting a *command*, &c. into the form of an *assent* to some previous sentence. N.B.—*Ina* is often used to denote *energy, certainty*, &c.; *e.g.* *ina ka riri au*, *certainly*, in that case, I will be angry.

Hore, *no* ; hore rawa, *by no means*.

Kahore, *not and no*.

Kaho }
Kao } *no*.

Kihai, *not*.

Kore, *idem*.

Tē, *idem* ; tē kaha, *don't do it violently*.

Aua }
Auaka } *do not*.
Kaua }
Kauaka }

Kei, *do not, and take care lest, or lest*.

Aua hoki (used in some parts of Waikato for *no, no*), *not at all*.

E hara koe i te rangatira noku, you are not my master.

Kiano (Ngapuhi), *not yet*.

Haunga,* *not* (denoting exclusion, or exception) ;
e.g.

Haunga tena, not that (but the other).

Aratakina mai te poaka ; *haunga te mea pure-pure, lead the pig here ; not the speckled (but the other).*

Kahore haunga (Waikato), used sometimes in stead of *haunga*.

Aua }
& } *I do not know*.
Au }

Meho (Waikato) } *not at all* (used in abrupt
Hori } replies).

* Some, we believe, maintain that the adverb *besides* should be always rendered by *haunga*. It is true that wherever *exclusion* or *negation* is indicated by that word, *haunga* will generally answer ; *e.g.* E rua tekau ratou, *haunga nga wahine, They were twenty besides (that is, not counting) the women*. In the leading sense, however, of *besides*—viz. that of *more-over, addition to*—*haunga* will, we are sure, seldom find a use ; as in the following examples :—“*Besides, you know,*” “*nobody thinks so besides yourself,*” “*there is nothing there besides the box,*” “*besides her he had no child.*”

OF COMPARISON.

Meatia { *peneitia*, do it thus.
 or { *penatia* } do it in that manner.
 { *peratia* }

Penei, kua ora, thus (in that case, if that had been done) he would have been saved.

Koia ano tena, exactly so.

Me mahi motuhake, work separately.

Haere ana ia, ko tona kotahi, he went by himself, alone.

Waihoki, likewise, also.

Ano kua mate, as though he were dead.

Me te mea, &c. (Waikato), idem.

Koia ano kei te wai, exactly as if it were water.

Haere a parera, walk like a duck.*

Wakatangata nui, act manfully.

Wakatupu tangata, idem.

OF INTERROGATION.

Maori has many particles which indicate interrogation, and which correspond, in some particulars, with the enclitic particles *ne* and *num* of Latin; e.g.

E pai ana? ne? are you inclined? are you?

Ine (Waikato) differs but little in its use from *ne*.

Ranei, *ianei*, *iana*, and *iara* are always incorporated into the sentence, and generally denote a question; e.g.

E pai ana ranei koe?

* Some foreigners, we observe, give this adverb a more extensive meaning than we have allowed it. In such phrases, for example, as the following:—"Held by the hand," "built by the hand," &c., they would say, "*purutia a ringaringatia*," "*hanga a ringaringa*." We are, however, decidedly of opinion that such expressions are very rare in genuine Maori. "*Purutia ringaringatia*," "*hanga e te ringa*," are, we consider, in every way preferable.

Koia ?* *Indeed ?* (when used by itself).

Oti, *else*.

Na-te-aha ? *why ?*

Me pehea ? *How must it be done ?*

Ranei is very frequently used in the sense of *whether*.

Ianei, *iana*, and *iara* are sometimes pleonastic in Waikato.

OF INTENSITY.

Pai rawa, *tino tika*, *tino pai rawa*, *kino whakarahara*, *tika pu*, *he noa iho*, *tini whakarere*, *tika tonu*; all these adverbs stand for *very*, or some modification of it; *e.g.*

I hoki rawa mai koe ihea ? *what is the exact, or last, place from which you have returned ?*

Pokuru iho, *pokuru iho te namu*, *densely clustered the sandflies.*

Kahore kau, *not at all.*

Haere ra pea, *go now, I say, &c.*

Haere ra, *idem.*

Maori, as might be expected in the language of a rude people, abounds in adverbs of intensity. We shall have to mention some of these hereafter (*vide* Adjective, comparative degree, Syntax). They sometimes elegantly supply the place of verbal particles, as we shall have occasion to show when we treat on the syntax of the verbs.

From the preceding table the student will see that Maori has the power of increasing its adverbs to any extent, and that the chief process by which a word may be converted into an adverb is by placing it in immediate connection with the verb or adjective.

* *Koia*, when part of an interrogative sentence, is, as far as we have observed (although we are aware that some respectable speakers of Maori have not followed the rule), almost always used in rejoinder; *e.g.* *I pehea koia ahau ? what then did I say ?* The speaker here supposes that the hearer had disputed his statement, and uses *koia*. *Oti* is used in a somewhat similar construction with the meaning of *else*; *e.g.* *He aha oti ? what else then is it ?*

It should perhaps be here noticed—1st. That Maori inclines to this mode of construction. Thus, where we should say, *The men and the women must all roll the log*, a native would most probably employ the adverb—*e.g.* *Huri tane huri wahine*. Such a mode of construction, though loose is, however, concise and emphatic.

2nd. That the adverb, in this case, admits of the same variations as the verb—admits of number, voice, and the form of the verbal noun. For this, however, *vide* Syntax in Adverbs.

3rd. That another process for the creation of adverbs is by prefixing *whaka* or *a* to the preposition, noun, or adverb.

4th. That the compound prepositions, especially when *time* and *place* are denoted, will very often take the adverbial form.*

5th and last. It would be a very useful exercise for the student to examine those sentences the place of which would be supplied by an adverb in English, and notice the nature of their construction. Some, for example, he will find rendered by the verb, some by the verbal noun, some by the substantive in the possessive case, some by the pronoun, &c.

* It has been objected by a learned friend that the compound prepositions are more properly adverbs, and that in such a sentence as “*kei roto i te whare*,” *i* is the governing preposition, and *roto* is an adverb. We submit, however, that if a preposition be “a particle denoting the relation of one substantive to another, then *roto* is a preposition, for it clearly indicates a local relation between *roto* (or *i roto*, if you please) and the thing spoken of. Those who feel sceptical on this point, we would beg to examine the composite prepositions of Hebrew. For example, the Hebrew preposition *under* (*tahath*) is recognized as a preposition by grammarians, even though it may require the prepositions *from* and *to* in combination with it to exhibit its meaning. So also, in English, such prepositions as *according to*, *out at*, *out of*, &c., are not considered as disfranchised by the supplementary preposition annexed to them. At the same time it is to be noted that where there is a break between the compound preposition and its supplement, then the former must be considered as an adverb; thus, in the sentence, “*Kei raro, kei te whare*,” “*it is below, it is in the house*,” *raro* is here, as it is in English, an adverb joined to *is*, the line of connection being broken by a comma. In such a construction as this, the same preposition that precedes the compound preposition (or rather, in this case, the *adverb*) must also follow it.

CHAPTER X.

OF THE PARTICLES.

We have thought it better to devote a separate chapter to the consideration of the following particles of Maori; first, because those words, though they strongly partake of the nature of adverbs, are yet sometimes used as conjunctions; secondly, because we are of opinion that a distinct consideration of them will be the best way to impart clear and comprehensive views of their nature.

An accurate acquaintance with these *epea pteroenta* ("winged words") of discourse is in most languages of very difficult attainment: but in Maori, particularly, do they require our study; that language not conceding to the verb the same prominent place that it occupies in other languages, and rather (as we have already observed) transacting the business of predication by pronouns, particles, &c.

They are mainly used for embellishing, defining, and impressing a thought, and may, with the prepositions, be justly denominated, The hinges of Maori.

To enumerate them all would be an endless task, and perhaps a useless one; for, in no part of Maori is there so great a discrepancy in the various districts. The following, we think, are the most general in use, and most deserving of notice;—*Atu*, *mai*, *ake*, *iho*, *ai*, *ano*, *ra*, *koa*, *u*, *hoki*, *kau*.

Atu and *mai* are, in most respects, exactly opposite; *atu* indicates an emanation forth or action from, the latter an approach or direction towards, the speaker.

Kahore ahau e rongoa atu,
I do not hear forth.

E kore e rongoa mai, will
not hear towards (me
or us).

E rangona mai ranei
tatou? shall we be
heard towards (us)?

Tu atu, stand out of my way.

Tikina atu, go there and bring here, i.e. fetch thence.

E tatari atu ana matou ki a koe, we are waiting forth to you.

E kore ahau e kaha atu, I shall not be strong forth, i.e. shall not be able to take it there.

Kati mai i kona, stand towards me there where you are.

Tikina mai, fetch hence.

Mau mai, ano, for you truly hither, i.e. it is for you to strike the first blow, &c.

NOTE.—*Atu* will sometimes lose its peculiar meaning after a verb (*vide* Verbs, S). It will also occasionally stand for *other*: Tera atu ano, that is another; i.e. there are other besides.

Ake and *Iho*.—The general uses of *ake* and *iho* are, of the former *up*, and of the latter *down*, to the speaker:

Haere *ake*, come up (to us).

Heke *iho*, come down (to us).

E tu *iho*, he stands up there, i.e. down towards (us).

Te mea e ngangautia *ake*, the thing about which there is that contention below, lit. is contended up towards (us).

Sometimes they will stand, the one for *up*, the other for *down*, to the object of the action; e.g.

E kore ahau e roa *ake*, I am not tall enough to reach up (to it).

Ho *ake* ki a ia, give it up to him.

Pataia *iho* te mate, ask down (to him) his sickness.

Ake and *iho* will sometimes denote *propriety*, *peculiarity*, *self-existence*, &c., e.g.

Maku *ake* ano, for myself alone.

Mona *iho* ano tena, that is for himself alone.

E hara i te toka tu *ake*, not a rock that has stood of itself.

Ake will sometimes signify *the other side* of the speaker, whether it be *before, behind, to one side of, above, below, &c.*; e.g. *haere ake* to a hearer in front will mean, come *behind me*; to a person behind, it will signify, come *to my front*.

N.B.—*Iho* does not seem to have any corresponding opposite to this meaning of *ake*.

Sometimes, also, *ake* is employed to designate a motion by another towards some place with which the speaker may be in connection; e.g.

Ka mea, ka haere *ake* ki Waitemata, *follow me by-and-bye to Waitemata.*

He aha te tikina *ake* ai he ti ma te turoro nei? *why has not tea been fetched (from my residence) for this patient?*

E puta mai, ko karanga *ake* ki a au, *when he comes you will call to me (who am now going away).*

Under these two last rules, should, perhaps be mentioned the following examples:—

Tangohia *ake* te ngarara i taku tuara, *take the insect off my back.*

Ma koutou e urunga *ake*, *do you of the bow of the canoe steer, i.e. so paddle that the stern, where I am, may be directed rightly.*

NOTE 1.—There are other subordinate meanings of *ake* and *iho*, of which examples have been given under the adverbs, and which do not, we think, require any further notice.

NOTE 2.—*Ake* and *iho* are often used after verbs, in a manner somewhat corresponding to that of the verbal particles (*vide Verbs S.*)

Ai is a particle of great use. It is chiefly employed as a substitute for the relatives *who, which, what, and*

has reference to the *time, place, manner, cause, means, intention, &c.* of an action; as in the following examples :

No te ra horoi whare i haere mai ai, *started for here on Saturday.*

I tona kitenga ai, *when it was seen.*

Te whare i moe ai ia, *the house in which he slept.*

Te peheatanga i meatia ai, *the way in which it was done.*

Te take i patua ai, *the cause for which he was beaten.*

Ma te aha e ora ai? *by what means be saved?*

I tuhituhi ai au nau hoki i utu i ena riwai, *I have written to you because you paid for the other potatoes.*

Occasionally, however, it is heard as a simple expletive; *e.g.*

I mua ai, *formerly.*

2nd. It is employed with the verbs to denote a *sequence*, and, occasionally, an *opposition* of action, and might be translated by “*and then,*” “*to,*” and sometimes “*but.*”

Haere, ka hoki mai ai, *go, and then return.*

Haere ki reira noho ai, *go there to stop.*

Kua hereherea, noho ai, kawea atu ana ki a te Paki, *she was enslaved, and remained such for some time, then was carried to Paki.*

Ko te pa ano tera; noho ai ia ki Horotiu, *that indeed is his village; but he dwells at Horotiu.*

Sometimes, especially at Taupo, and, we understand, at the East Cape, *ai* is often used where the *sequence* or *opposition* of action is but faintly, if at all, expressed. The following is correct in Waikato:—E pa, kei hea tetahi wahi mo matou?

kokoa kotoatia *ai e koe te whenua nei*, *friend where is there a portion for us ? why, you have monopolized the whole of the land.*

NOTE 1.—The place of *ai* may be often supplied by *nei*, *na*, or *ra*; e.g. *koia ahau i haere mai nei*.

NOTE 2.—*Ai* is often erroneously omitted and erroneously introduced by foreigners, and those who wish to propound a statement accurately will do well to observe its use.

For *ai*, as used in connection with the verbal particle and the verbs, see Syntax.

Ano.—This is a particle much used in assertions and replies. Its meaning will vary with that of the word to which it is postfixed.

Indeed; Tenei *ano nga tangata o toku kainga te mahi nei i te kino*, Here *truly* are the people, &c.

Ko ia *ano te tikanga o te aroha*, *id demum est firma amicitia*.

Naku *ano taku*, *mine is my own*.

Kati *ano*, *stop I say (or beg of you)*.

Also; No Waikato ahau, no Rotorua *ano*, *I am from Waikato, from Rotorua also*.

Only; Kotahi *ano taku*, *one only is mine*. (*Anake* would not here be used.)

Immediately; akuanei, *nei ano*, *now, instantly*.

Same; Ko nga kau *ano nga kau*, *they are the very same cows*.

Different; He tangata *ano tena*, *that belongs to another person*.

Again or another; Tikina *ano*, *fetch another*.

Same as; Ano e moe ana, *as if he were sleeping*.

Self; Mana *ano*, *for himself*.

I whakaae mai ranei? I whakaae *ano*. Was he willing? He was willing.

It is used in combination with other particles, as follows:—

Heoi *ano*, *that is all*.

Ano hoki, *also*.

Ra *ano*, *until*.

Nei *ano*, *this is it, or here it is, &c.*

Koia *ano*! *how (fine, &c.)!*

A e noho nei *ano*? *and is he still here?*

Ano ra, whakarongo mai, (*yes or no*); *but listen to me; i.e. I do not deny what you say; only listen to me?*

Ko tena *ano ra*, *that one I say, or that also.*

Ano, in the beginning of sentences, seems with Ngapuhi to admit of a wider application than what is generally heard in Waikato; *e.g. Ano ka tae ki te whare, and when he came to the house.*

N.B.—*No*, also, with the same people, seems to admit of a somewhat similar application.

Ra is a particle corresponding in its use with *nei* and *ra*, and is frequently used to supply the place of the relative *which*; *e.g.*

I kite *ra* koe, *which you saw.*

There; e takoto mai *ra*, *it lies there.*

It is sometimes used, in commands and energetic sentences, for *then*.

Haere *ra*, *go then.*

Heoi ana *ra*, *that is all about it then.*

Often in replies: E pai ana? Ae *ra*.

Koa is a particle used mostly in correcting, &c., another speaker or oneself:—

E pa, e he ana *koa* koe, *O, my friend, you are wrong.*

Aana *koa*, *yes (you are right).*

It is difficult to define its meaning in the following phrases:—

Tena	}	<i>koa, show it here, or give it to me.</i>
&		
Na		

E hara koa (iana or ianei or iara) ra? *what else?*
 E ngaro hoki koa iana, &c., *that, I confess, is*
(right, wrong, &c.).

Ra koa ka kai iho ia i te ata o tana kai (*even*
though the offering be devoured) still (*does the*
god) eat the shadow of the food;—yet, nevertheless.

U is often used as a mere expletive. Sometimes it has force in exculpatory sentences; e.g.

E taea te aha *u* ana i te mamae? *how could the*
poor fellow help it from the pain?

NOTE.—Though often used as an expletive, *u* will not, however, admit of being thrust into every sentence. Some foreigners seem peculiarly fond of using it. The following use of it is, at least in Waikato, erroneous: “A he tangata nui hoki a Hone, he rangatira hoki *u* a ratou.”

Hoki.—Some of the uses of *hoki* have been inserted under the adverbs. We shall give a brief view of the principal of them here. Its more general uses are also, for, because:—

He mea hoki ka tae mai ahau, in consideration of
my having come.

Koia hoki, yes truly (he is right), &c.

Ina hoki (the same as *mei* of Waikato), viz. as
you may judge from.

Kahore ano i tae mai, ina hoki te pu, tē rangona,
he has not arrived, as we may judge from the gun,
its not being heard.

Nei hoki, and na, or ra, hoki; Hopukia te poaka.

Kua mau ra hoki, Oh, it has been caught.

Kati te tohe, kua riro atu nei hoki te utu, cease
importuning, inasmuch as the payment has been
given.

This form we approve much of for expressing the following: “for the death of the Lord Jesus Christ,” *kua mate nei hoki, &c., i.e. inasmuch as, &c.*

Ki te titaha hoki ra, *well then (if you won't give that), give me an axe.*

Ho mai hoki, *give it, I say.*

Kau; Riri kau, *angry without cause.*

E ngenge ana koe? Ngenge kau! *Are you tired? Why should I be tired? (lit. tired at nothing!)*

E mau kau ana te taura, *is barely fastened, i.e. it has only the name of being fastened.*

Ka mahi kau ahau, *work for nothing.*

Tu kau, *stand idle, naked, &c.*

CHAPTER XI.

OF THE CONJUNCTIONS.

Me, and; Te kete *me* nga riwai, the basket and the potatoes.

While; *Me* te hongī, *me* te tangi, and saluting, and crying; i.e. while saluting he is crying.

With; * *E* mahi ana *me* te whakaaro ano ki te utu, he is working, and is at the same time mindful of payment.

Haere tahi *me* ia, went together *with* him.

As; *Me* koutou hoki i wakarere i to koutou kainga, as ye also left your country.

Me $\left\{ \begin{array}{l} o \\ \& \\ to \end{array} \right\}$ mua, as formerly.

Me mua, † idem.

As far as; *Me* konei, *me* Waitemata, as far as from here to Waitemata.

If; *Me* he mea a pai ana, if he is willing. *Me* i kahore koe, if it had not been or you.

Ma, and (a numeral conjunction). (*Vide* Numerals, page 25.)

Mei (Waikato), inasmuch as, as you may judge from. (*Vide* hoki. Same as *ina* hoki of Ngapuhi).

* This particle will often supply a good substitute for *with*, when it denotes connection, &c., a meaning which we believe to be but seldom expressed by *ki* (*vide* *ki*, Prepositions).

† Some foreigners, we observe, use *me i mua*; this, however, is decidedly erroneous.

Koia, therefore; koia i riri ai, therefore was he angry.

Na and *a*.—These particles are of very great use in Maori. They correspond very closely with particle *vāhv* of Hebrew, and may be recognized in our translations as occupying the place of *and, then, therefore, but, &c.* “It was,” said Gesenius, in *vāhv*, “a part of the simplicity of ancient language to mark merely the connection of ideas, without expressing those nice distinctions of thought which are designated by the use of *causal, adversative, disjunctive, and other conjunctions.* The prefix *vāhv* retains this variety of signification, though other more definite conjunctions are also in use.” This is precisely the case with Maori.

Ina, ua (ana, Waikato), when; Ina korero ahau, when I speak.

Or, *if* (occasionally), chiefly in cases in which contingency is attached to *when*:

Ma wai e whai, ina tere? who is to follow it (the canoe) if it drifts?

Heoi (Ngapuhi) and *heoti* (Waikato) is a particle which corresponds sometimes with *a* and *na* in its uses. It generally, however, implies opposition, and might be translated by *but, &c.* Sometimes, also, it has the meaning of *so, then, and sometimes* (particularly in Waikato) it is, in the end of sentences, redundant.

Ara, and then, &c.; e.g.

Ara te meatanga atu a Hone, and then John replied.

NOTE.—*Ara* is very often used as an adverb for *videlicet, forsooth, &c.*

Mo	}	reira.
No		
Na		

* The learned student will, however, notice that these words, as well as *koia*, are only prefixed to conclusions which are the *natural and neces-*

Mona i tahae, *because* he stole.
 Inake ano; *Inake ano i kore ai e tupu, a good reason indeed why it did not grow (thence, from that cause).*

Ina whai ano (Waikato), *idem.*

Otira

Otiraia

Ia

Raia

Atiia (Waikato)

Huatu

Kaore, and kahore

Tena ko tenei

Tena

Ko

E ngari

E rangi

E ngaro

E ao ia

Ahakoia, *although*; *Ahakoia roa noa te tohe e kore e marere, although you importune long, it will not be granted.*

} *but, and nevertheless.*

} All these belong to the adversative class, and denote *but*, with some peculiarity, however, of the meaning and construction which can only be learned by practice.

NOTE.—Ahakoia will almost always precede in the sentence.

sary effect of a preceding proposition. For example, we might use *mo reira*, &c., in such a sentence as the following:—"Men are sinners, *therefore* men are exposed to the wrath of God;" because the preceding proposition is clearly a *cause* of the latter.

We could not, however, use any of them in such propositions as the following:—"The Tohungas are liars, *therefore* the New Zealander listens to liars;" "the sun shines, *therefore* the sun is a luminous body;" "man is an animal, *therefore* man has sensation;" because it would not be true to say, that, because the Tohunga is a liar, he is therefore listened to; because the sun shines it is luminous; or, that man having sensation is caused by his being an animal.

Wherever, then, the connection with the preceding proposition is either *accidental* or *abstract*, we must have recourse to other words, such as *na*, *a*, *ra*, *pea*, &c., and these are largely used in our translations (*vide* Mat. v. 37, xxiv. 42, and N. T. *passim*).

The affirmative particles *ina* and *ae ra* will often supply a good substitute for *therefore*, and will be logically correct. For the conclusion is the proposition that we *in principio* affirm to be true, and having proved it, we then authoritatively pronounce it to be so. (*Vide* our remarks on *ae*, &c., note, under Adverbs of Affirmation.)

Following are a few examples of phrases which supply the place of conjunctions :—

Ki te kahore e pai, if he is not pleased.

Ki te wa haere, if you go.

Ka pa nau, if it had been yours.

Ka pa tao (Ngapuhi), or *tau* (Waikato) *na tatou, if it had been we that had done it.*

Patu, ka aha? If I beat him, what better will he be? lit. beat him, what is (effected?)

I tika ano i a au, titiro ana koe wahia iho, I had put it all to rights, and you go and break it in pieces.

E korerotia atu ana, e whakatika mai ana, he is spoken to, he rises up, i.e. when I speak to him, he rises up against me.

Pera hoki me Hana e whakatoi nei, just as Hana teases.

Mana ka tika, mana ka he, even though (no matter whether) it be right or wrong.

Ko reira, then.

The particle *ai* is very useful in supplying the place of conjunctions. (*Vide* page 88.)

CHAPTER XII.

OF THE INTERJECTIONS.

Maori abounds in interjections. The following are the most common. It will be seen in this part of speech that there is a considerable variation in the different tribes.

INTERJECTIONS.

For calling to another person near at hand, Ou! Ou!

For reply to recall, O (in a falsetto tone).

For drawing attention to statements, things, &c., &c.

Inana! irara! ira! (Rotorua).

Aiaiai! (Taranaki).

Rere! ere! nene! re! (Waikato).

Nana! (Ngapuhi).

For exciting attention, rara! (Waikato).

Disapprobatory—E, e! He! hi! ha! aeha! ārārā.

Ata! (Ngapuhi). Ae!

Exclamations made when it has been found that the speaker was correct (corresponding to *ah, you see! yes, to be sure, &c.*)—Na ra nei? Arārā! haka! (Waikato), aheiha (Ngapuhi), ae ra hoki. That expressive of gratification at some misfortune having befallen another, Kaitoa!

Of salutation to visitors—Haere mai, haere mai!

Tauti mai (Waikato), nau mai (Rotorua).

Salutation of one meeting another, Tena ra ko koe; or, Tena koe! (lit. that is you).

In reply to a salutation, Ko koe ra! It is you!

Of farewell—Hei konei; stop! Haere, go!

Ē noho! ne? Remain! Will you?

*Of wonder, Aue! Eue! (Waikato), Taukiri e! A!
He inati! (Waikato).*

Besides these, there are phrases which are often used as interjections; *e.g.*

Ka tae taku matua, &c.! Bravo, my father, &c.,
corresponding to our *thank you*.

Ka tae he mamahi mau! what heavy work for you.

Tauhou, ki a Hone! (lit. stranger to John!) Oh yes,
Mr. John.

Ka mahi a Hone, idem.

Maori delights in interjectional and ironical sentences, and the student who desires to be a good speaker should pay them much attention, and study also to catch the tone of voice, &c.

Some who have not noticed them have turned an exclamation into a question, and thus altered the meaning of the sentence. "How many pigs of John have better food than I?" we have heard thus translated: *E hia ranei nga poaka a Hone he pai ke ta ratou kai i taku, &c.?* The translation here obviously differs from the original. It should have been, *Ano te tini, or tini noa iho, or ka tae te tini, or kia tini, na (or ano), te tini, or he tini nga poaka, &c.*

And here we may observe that, in translating from another tongue into Maori, it would be perverting all use of language to render by merely a verbal correspondence, without any regard to the meaning; and that, in these idiomatic phrases, it would be best, unless we wish to establish the maxim of the French statesman,* "that language was merely intended to conceal our feelings," to make our author employ those corresponding expressions in Maori which he would most probably have used had he been speaking in that language.

We may observe, in conclusion, that Maori has no

* The Abbé Talleyrand.

good form for such optative interjections as *would that*, &c. There is, it is true, a kind of substitute; but it cannot be expressed by our present alphabet. It is formed by a sharp smack of the tongue against the palate, and *na* pronounced after it. The best form, for the present, is, perhaps, *me i*, with a peculiar tone of voice; e.g. *Me i kite ahau ia ia!* If I had but seen him! or, would that I had, &c.

CHAPTER XIII.

OF THE SYNTAX.

PRELIMINARY REMARKS.

Before we proceed to the consideration of the Syntax of Maori, it will be necessary—1st, to explain some terms which we shall be obliged to employ; and, 2nd, to make a few remarks on the general features of Maori sentences. Some further remarks on this subject we shall reserve till we come to treat on the verbs.

The *subject* of a proposition is that concerning which anything is affirmed or denied. The *predicate* is that which is so affirmed or denied of the subject. Thus, in the following sentence, *Kua mate a Hone, John has died, Hone* is the subject, and *mate* is the predicate.

NOTE.—We can scarcely recognize the verbal particles as copulas. We believe that their exclusive use is to denote time.

Propositions, or sentences, we divided into *simple* and *compound*. Another division is here necessary—viz., into *complex* and *incomplex*. An *incomplex proposition* is that whose subject and predicate are simple terms; e.g. *He hoiho tenei, this is a horse.*

A *complex proposition* is that which contains some qualifying, or otherwise modifying, term in connection with either *subject* or *predicate*; e.g. *I mate a Hone ki reira. Ki reira* here qualifies the predicate *mate*. *He tokomaha nga Pakeha i Akarana, many are the foreigners in Auckland. Nga Pakeha i Akarana* is the *subject*, and *tokomaha* the *predicate*.

He aroha no te Atua i ora ai tatou. This, placed in due order, is "I ora ai tatou, he aroha no te Atua," *we having been saved was a love of God.* Here, *I ora ai tatau* is the subject.

Ko tou utu tena mo to hanganga i te whare? *Is that your payment for your having built the house?* Here, we conceive, *ko tou utu mo to hanganga i te whare* is the subject, and *tena* the predicate.

In examining the nature of Maori propositions, the student will soon notice that they are characterized by a remarkable *brevity* and *abruptness*, as well as by the frequent occurrence of ellipses. As a New Zealander is generally unequal to a train of consecutive thought, so also is his language inadequate to exhibit with accuracy the various processes of the civilized intellect, such as comparing, abstracting, &c., or indeed any ideas beyond the simple and monotonous details of his daily life. It is, if we may so speak, an animated sketching, intended for general effect, the more delicate lines being but faintly touched.

The student has already seen that Maori is defective in particles of *illation*, *comparison*, and *copulation*. The want of a verb substantive, which is so useful as a *copula* in other languages, will often, where accuracy is desired, cause both clumsiness and obscurity of construction.

The process by which a New Zealander constructs his sentences is very similar to that of a child who is just beginning to speak. For example: If the latter wishes to express, "Is that a horse?" "Give me some bread," he will most probably say, "A horse that?" "Me bread." He has the ideas of *himself* and *bread*, and, by pronouncing the one in immediate succession after the other, attempts to convey the idea of their mutual connection. So also will Maori, when it wishes to express the dependence of two or more ideas on each other, place them in close connection, as distinct existences, and leave the hearer to deduce their intended relations. From hence it may, *à priori*, be collected—1st. That Maori inclines to the *substantive form*. 2nd. That it will have a peculiar tendency to the *indicative mode of statement*. 3rd. That it delights in short sentences. 4th. That it will often, in consequence of the frequent occurrence of ellipses, present constructions which will appear *strange* to the student of only polished languages, and even occasionally seem to defy analysis. 5th. That the clauses of the sentence will, like its words, be often thrown together without any connecting particles, and that we shall often notice in their construction a frequent occurrence of *epanorthosis*.

On some of these heads we shall have to remark hereafter. The last-mentioned feature is, however, of such importance in the investigation of some of the difficult points of Maori that we must beg the student's leave to bring it here prominently before his notice.

Epanorthosis is a figure of frequent occurrence in all languages, but particularly in those of the East. It is "the qualifying a former clause by the addition of another;"* e.g. *Ka tae te hohoro o ta tatou kia, te pau!* what great haste our food has made (I mean) *the being consumed*. Here *te pau* is a clause qualifying the preceding. *E rua tahi enei, he roa kau,* there are two here, *nothing but long*. *Ringihia mai, kia nohinohi,* pour me out some, *let it be little* (i.e. pour me out a little); *e rite tahi ana ia kia koe, te ahua,* he is like you (I mean) *the countenance*; *no reira a Ngatihau i tino mau ai, tē karakia ai,* that was the cause why Ngatihau were quite established, (I mean) *the not adopting Christianity*. *I riri au ki a ia, kihai nei i whakaaro,* I was angry with him, (I mean) *he did not exercise thought in that matter*. *Ko te tangata tenei, nana nga kakano,* this is the man, *his are the seeds* (i.e. *this is the person whose are, &c.*) *He aha tua e mea,* what is yours (actively) (I mean) *are doing?* i.e. *what are you doing?* *Haere ana Hone, me tana hoiho.* *Ka puta pea tena ki raro, e tihore ana.* So John started and his horse. He has perhaps reached to the northward (I mean) *is peeling* (i.e. going along at a peeling, or rapid, rate.)

* "Est sui ipsius quasi revocatio, qua id, quod dictum est, e vestigio corrigitur."—Glass. edit. Dathe, page 1,350.

CHAPTER XIV.

SYNTAX OF THE ARTICLE.

1. *Ko* is never used before appellatives without either, *te*, *te tahi*, and its plural *e tahi*, or one of the possessive pronouns intervening, and it is almost always found to occupy the first place in the sentence ;
e.g.

ko taku tamaiti, this is my child.

ko e tahi kua kitea, some were seen.

2. In this position, a very common use of it is to imply the verb substantive.

3. The article *he*, it will be seen, does not require its help for such a purpose ; *e.g. he rakau tenei, this is a tree ; he mate toku, a sickness is mine, i.e. I am sick.*

4. All the functions of *a* (*vide* page 13) are performed by *ko*, when the noun, &c., to which it is prefixed, precede in the sentence ; *e.g.*

Ko koe te haere, you are the person that is to go.

Ko runga kau i kainga, the tops only were eaten.

5. Sometimes it will be found in other parts of the sentence (*a*) when the terms of which the sentence is composed are convertible,* or are intended, at least, to be represented as similar ; *e.g. ko te timunga atu o konei ko te pakeketanga o waho, the ebbing of the tide from here is low water outside.*

Me he mea ko Pahuru ko Ngakete, if Pahuru had been Ngakete, &c.

* Convertible terms, we need not remind the learned reader, are those the meaning of which is so similar that they may be substituted one for the other.

Ko au ra ko ia, I and he are (one).

(b) Sometimes, also, when there are two subjects of which the same thing is affirmed, *ko* will be prefixed to both; *e.g.*

Ko Kukutai ko te Wherowhero, rite tahi raua, Kukutai and Wherowhero, they are equal both of them.

6. It will be seen in the above example that *ko* will sometimes represent *and*; *e.g.* *e takoto nei ko te pihi ko te poro, it lies here, both the piece and the end (of the bar of soap).*

7. Very frequently, also, *ko* may be denominated "the article of specification and emphasis;" *e.g.* *Noku tena paraikete, that blanket is mine; ko toku paraikete tena, that is my blanket.* The former of these two sentences implies that the blanket is his property; the latter denotes the same thing, with some further specification, as being, for example, one that had been previously *described, worn, &c.*

Again, *ko Hone i haere, John went.*

I haere a Hone, idem.

Here also there is, we think, a difference. The latter sentence merely says that John went; the former that John, as *contradistinguished* from someone else, was the person who went; literally, *it was John (who) went.*

8. Sometimes also, in animated description, *ko* will follow the verb; *e.g.* *na ka hinga ko Haupokia, na ka hinga ko Ngapaka, then fell Haupokia, then fell Ngapaka.*

9. *Ko* will generally be prefixed to the subject,* *e.g.* *ko ta te tangata kai he poaka, he riwai, he aha, he aha, the food for man is pork, potatoes, et cætera, et cætera;*

* The learned student will here see that Maori has, in this respect, the advantage over Hebrew; confusion often occurring in that language from the want of some means for determining which is the subject and which the predicate.

ko Oropi te whenua taonga, Europe is the land of property.

N.B.—There are some exceptions to this rule, especially when *tenei*, &c., are employed. (*Vide etiam*, rule 5.)

10. *Ko* is always prefixed to every title or name of men or things which stands alone, without the verb; *e.g.*

“*Ko te karere o Nui Tireni*,” *the (newspaper) the Karare o Nui Tireni.*

Ko Hone, *here is John, or, John.*

NOTE.—Occasionally we meet with an exception to this rule, in emphatic, elliptical and complementary clauses; *e.g.* (in taunting) *tou ngene, your ngene*; * *taku tirohanga, my looking, i.e., when I looked*; *ka whati tera, te pa, that was discomfited, the pa.* (*Vide* our illustrations of *Epanorthosis* in Preliminary Remarks, page 102.)

11. It is sometimes used in elliptical sentences like the following: *E pai ana ano; ko te maeke ra, we are willing; but the cold—i.e. we should be glad to go only for the cold*; *Haere ana ia, ko tona ko taki, he went by himself alone.*

NOTE.—It may be seen in the above example that *ko* is sometimes used for *but*; so also is the following: *Me he mea ko te Paki, e rongo ratou. ko tenei e kore e rongo, if it had been Paki they would have listened, but as for this they will not listen.*

12. In connection with the two preceding rules, we may observe that *ko* is almost always prefixed to the nominative absolute; *e.g. ko taua kupu au, e kore e rangona, as for that word of yours, it will not be listened to.*

Ko te hunga whakapono, ka ora ratou, believers, they will be saved.

N.B.—In some districts the *ko* is omitted under this rule.

* *Ngene* is a scrofulous tumour.

14. *The omission of the article.*

There are some cases in which no article is prefixed to the noun—(a) when the noun follows immediately after the verb; *e.g.* Whakamate tangata, *murderous* (*vide* Compound Words, page 17). Haere po, *go by night*.

(b) Nouns preceded by the adverbial particles *a* and *tua*; *e.g.* tatau *a* tangata, *count man by man*.

(c) When a possessive pronoun is associated with the noun; ho mai toku kakahu, *give me my garment*.

NOTE.—It is however, highly probable that the singular possessive pronouns are, like *tenei*, page 30, compounded of the article *te* and the plural form *oku*, &c.; *e.g.* kei *tenei* taha *oku*, *on this side of me*. If it had not been for *nei*, the speaker would have said *toku taha*. The *nei*, however, attracts the *te*, and thus resolves *toku* into its component parts.

15. *He* differs in its uses from *te tahi* and *e tahi*.

(a) *He*, of itself, often implies the verb substantive. (*Vide* rule 3.)

(b) *He* is very seldom found after a preposition. It is almost always found in the nominative case after the substantive verb; *e.g.* he tangata *tenei*; he kino kau koutou.

Thus it would not be correct to say, I kainga e *he* kuri, it was eaten by a dog; hei tiki i *he* rakau, *to fetch a stick*. It should be e *te* kuri, i *te tahi* rakau.

NOTE.—When we come to consider the verbs, it will, we think, be seen that in such sentences as *Homai he wai*, *patua mai he poaka*, the noun is still in the nominative.

16. *A*. A strange use of *a* is sometimes met with in Waikato. When two nouns follow each other in apposition, *a* is sometimes prefixed to the latter; *e.g.* Ka noho atu tera i te kai mana *a* te kahawai, *he indeed will remain away from the food for him!*—*the kahawai!*

E hoe ana ki Akarana, ki te kai mana *a* te paraoa, *he is paddling to Auckland for food for himself—flour*.

Sometimes it occurs in sentences like the following: Na wai tenei haere a te po? *Whose going is this (I mean) in the night? i.e., who ever goes by night?*

(b) A personal pronoun following the verb in the nominative will very seldom take *a* before it; e.g. Whakangaromia iho ratou. It would not be correct to say *a* ratou.

To this rule there are a few exceptions; e.g. tu ana ratou a ia tangata a ia tangata, *they stood each man.*

(c) Proper names are not subject to the above rule; e.g. it would not be correct to say, Whakangaromia iho Ngatipaoa. It should be *a* Ngatipaoa.

(d) When a question is asked in reference to a preceding remark, *a* will precede the pronoun; e.g. E ki na koe. A wai? A koe ra, *You assert—who? You, forsooth.*

17. The articles, definite and indefinite, are always repeated in Maori, as in French, before every substantive in the sentence; e.g. Ko te whakapono te take o te aroha, raua ko te pai, *faith is the root of love, and good works.*

18. Adjectives used substantively require the article; e.g. He tika rawa te he ki a ia, *the wrong is perfectly right in his opinion.*

19. Frequently, also, the article is prefixed to what would be a participle in English; e.g. Kei te noho, *he is at the sitting, i.e. he is sitting*; ka tata te maoa, *the being cooked is near.*

NOTE.—It is, however, probable that all such words as noho, &c., should, in constructions like the above, be regarded as substantives.

CHAPTER XV.

SYNTAX OF THE NOUN.

§ 1. *Nouns in Apposition*.—When one or more nouns follow another in apposition, and are equally definite in meaning, the same article that is prefixed to the first will be prefixed to all the rest; e.g. *He tangata kino koe, he tangata kohuru, you are a bad man, a murderer; ko au tenei, ko tou matua, this is I, your father; mau mai taku pu, tera i roto i te whare, bring here my gun, that in the house.*

The following sentences are erroneous:—*Tenei ahau, ko to koutou hoa, te mea nei, this is I, your friend, who says, &c.; Tiakina to tatou kainga, ko Waikato, take care of our settlement, Waikato.* The *ko* should have been omitted in the former sentence: instead of the *ko* in the latter, we should have had *a*. Proper names, and pronouns, will only take their proper articles; e.g. *Nohea tenei Kingi a Parao? whence was this King Pharaoh?*

N.B.—There are exceptions to these rules. Some of them will be mentioned under the next head.

§ 2. The preposition which is prefixed to the first of two or more nouns in apposition will be prefixed to all the rest; e.g. *Naku tenei pukapuka, na tou hoa, na Tarapipipi, this letter is mine (i.e. was written by me), your friend's, Tarapipipi's; kei nga Pakeha ta matou whakaaro, ta nga tangata Maori, with the Europeans are the sentiments of us, of the New Zealanders.*

The same usage holds in the vocative case: *E hoa, E Hone, Friend John.*

The following examples will show that this rule, which seems as yet to have escaped the notice of foreigners, is worthy of attention:—*A ka kite i a Hone te tamaiti a Hemi, and he saw*

John, the son of James. The meaning of this, as it stands, is: *the son of James saw John.* Kei a koutou, nga tangata Maori, in the opinion of you the New Zealanders. This literally means, *the New Zealanders are with you.* In the first of these two sentences it should be, *i te tamaiti, &c.*; in the second, *kei nga tangata Maori.* Again: *kua kainga e koutou, te kura, it was eaten by you, the school.* The literal meaning of this is, *the school have been eaten by you.* *Kua kainga e koutou ko te kura, it has been eaten by you, the school.* As it stands, it means, *it has been eaten by you and the school.* Again, if we were to say, "Na Ihowa ta tatau Atua, nana hoki tatau i whakaora," we should imply that *our God was made by Jehovah, and that it was he who saved us.* It should be, *Na to tatau Atua.*

There are, however, occasional exceptions to this rule, which it will often be useful to remember: (*a*) when brevity of diction is desired, both preposition and article will be sometimes omitted before the second substantive; *e.g.* *i rokohanga atu e ahau ki Mangere, kainga o te Tawa, (he) was overtaken by me at Mangere, (the) settlement of Tawa; i rongo ahau ki a Koiumunu, hungawai o Panaia, I heard it from Koiumunu (the) father-in-law of Panaia; na te Riutoto, whaea o Paratene, it belongs to Riutoto (the) mother of Broughton.* When a pause, also, is made between the two substantives, the preposition will be sometimes omitted before the second; *e.g.* *kei te kainga o te Wherowhero, te rangatira o Waikato, at the settlement of Wherowhero, the Chief of Waikato. E pa, kua kite ahau i a koe—to mamingatanga hoki ki a au? Friend, I have found you out—your bamboozling of me, forsooth.*

N.B.—This distinction is very similar to that which obtains in English for the regulating of the sign of the possessive case. In such sentences, for example, as the following:—"for David, my servant's sake," we should always have the sign of the possessive annexed to the latter noun, because it follows the preceding one in close and unbroken succession. In the following, however, "This is Paul's advice, the Christian hero, and great Apostle of the Gentiles," the sign of the possessive is omitted, because the connection between *Paul* and *hero* is not so immediate as in the preceding example. So, also, in Maori; when the latter noun follows in a complementary clause, as descriptive or explanatory of the former, and has thus a pause, or comma, intervening, it may occasionally dispense with the preposition by which the former noun is preceded.

§ 3. And we may here state, that clauses in *epanorthosis* will frequently reject those rules of government which they, under other circumstances,

would have recognized; and that they will often rather partake of the nature of an exclamation (*vide* chapter 14, § 10, page 105, *note*). Thus in the example just adduced, *to mamingatanga* is not in the objective case, as is *koe* in the clause preceding. It would appear that after the speaker had said, *Kua kite ahau ia koe*, he recollected himself, and exclaimed, in explanation, *to mamingatanga hoki*. In a leisurely constructed sentence he would most probably have said, "*Kua kite ahau i a koe, i to,*" &c. Again, in the first example of *epanorthosis* (page 102), *Ka tae te hohoro o ta tatou kai, te pau!* a native would not say, *o te pau* as strict grammar requires, but rather puts *te pau* in the form of an exclamation.

§ 4. The answer to a question will always, in its construction, correspond to the question; *e.g.* *Na wai i tango?* *Na Hone, Who took it? John.* *I a wai taku pu?* *I a Hone, With whom was my gun? with John.*

§ 5. There is no form in Maori corresponding to that contained in the following expressions: "Land of Egypt," "River Euphrates." To translate these by "*Whenua o Ihipa,*" &c., would be to represent Egypt, and Euphrates, as individuals possessing that land, and that river. To render them by apposition would, we fear, not much improve our Maori diction; though it would certainly be more in accordance with Maori analogy. Here, therefore, necessity must make a law for herself, and recognize the former mode of construction as legitimate. At the same time, it is desirable that it should be adopted as seldom as possible. Thus, in the following: "Mount Horeb," "Mount Sinai," &c., we should approve of "Mount" being rendered as a proper name, to which it closely approximates in English, and for which we think we may claim the permission of the original. We therefore approve of those phrases being rendered:

“Maunga Horepa,” “Maunga Oriwa,” &c. Lastly : Such forms as “the book of Genesis,” &c., should never, we think, be rendered by *te pukapuka o Kenehi*, &c.; for a native will thereby be led to believe that Genesis wrote the book. The difficulty, however, may be here easily obviated, for *book* may be altogether omitted, and “ko Kenehi” simply employed—a form, by the way, which is adopted by the Septuagint.

§ 6. *The Possessive Case*.—This case is much used in Maori. It is employed often to denote intensity; *e.g.* *Ko to Ngatimaniapoto tangata nui ha ia!* *Oh, he is Ngatimaniapoto's great man; i.e. he is a very great man in that tribe.*

It will also, in some instances, supersede the nominative or objective of the person; *e.g.* the following sentence is erroneous: *kihai ahau i pai kia whakakahoretia ia, I was not willing to refuse him*; this, as it stands, means *to despise or make a cipher of*. It should have been, *kia whakakahoretia tana*; negative *his* (*request sub.*)

§ 7. It is sometimes useful for denoting the time from which an action has commenced; *e.g.* *kahore i kai, o to matou unga mai ano, we have not eaten since we landed. Moe rawa atu ki Waitoke. Te haerenga atu o hea? We slept at Waitoke. From what place did you start? Te taenga mai o Hone, kihai i rongo. Te tononga iho o te ata, when John came here we would not listen to him; (though) he continued to ask from the break of day.*

§ 8. Often the possessive preposition is used where, in English, a different one would be employed; *e.g.* *no Otahuhu tenei ara, this path (leads) to Otahuhu*; *kahore he wai o roto, there is no water in it. Ka kainga e te matua tane te roi o te tuatanga* ki te kainga tapu.*

* The *tua* was the religious ceremony performed by the father, or the *Ariki* of the tribe, when the child was born, to remove the *tapu* from the mother and the settlement.

Apopo ake ka kainga e te Ariki te roi o tana tamaiti,
The fern root OF THE TUATANGA is eaten by the father.
Next day the fern OF HIS CHILD is eaten by the Ariki
(head chief).

§ 9. A word in the possessive case occurring with another twice repeated will generally follow after the first of such words; *e.g.* ki te tahi taha ona, ki te tahi taha, *at either side of him; lit. at one side of him, at one side.* Sometimes other words will be found to intervene between the possessive case and the word that governs it; *e.g.* ko nga tangata katoa tenei o Waimate, *here are all the men of Waimate.*

§ 10. The word by which a possessive case is governed is often not expressed in Maori; *e.g.* ka tokowha o matou ka mate, *four of us have died; e wha nga rau o te kupenga a Hone, there were four hundred (fishes sub.) of the net of John; kei hea to Hone? where is John's? (garment sub.)*

§ 11. In the northern part of this island, when a noun is placed in immediate connection with such pronouns as *noku moku, &c.*, it will sometimes omit the article before it; *e.g.* no ratou Atua a Ihowa, *whose God is the Lord; ka meinga mona wahi, appoint him a portion.*

NOTE.—This form is rare in Waikato.

§ 12. When two substantives meet together, one of which denotes the material of which the other consists, or some quality belonging to it, the word denoting the material, quality, &c., will simply follow the other as part of a compound word; *e.g.* he whare papa, *a board house; ika moana, a sea fish; he repo harakeke, a flax swamp; he oranga patunga, the survivors from a slaughter; he tangata kupu rau, a man of a hundred words; i.e. a deceitful person.*

§ 13. Not unfrequently, when some circumstance or quality is attributed to a person, it will be simply

affirmed to be him; e.g. He *uaua kioire koe*, you are a rat's strength; he *taringa whiti rua* (or *tua*) *koe*, you are an erring ear; i.e. one who does not hear correctly; he *kaone tenei*, this (heap of potatoes) is a gown; i.e. to purchase a gown; he *aha koe?* what are you? (i.e. what are you come for?) *Ko au ra ko ia*, I am he; i.e. he and I are of the same mind, &c.; *ko taku iwituaroa tena*, that is my backbone (a form for making a thing sacred).

NOTE.—This mode of predication seems to have been much in use amongst the Hebrews (*vide* Gen. lxi. 26). The seven good kine (are) seven years; and chap. lxvi. 34, "Every shepherd is an abomination;" "That rock was Christ;" "This is my body;" "Ye were once darkness," &c.

§ 14. Another particular, also, in which Maori will be found to resemble Hebrew is the frequent substitution of the substantive for the adjective. Thus, we frequently hear *he kakakore koe*, you are weakness; *he kino te rangi nei*, the sky is badness, &c.; neither must the student imagine, as have some in the interpretation of the Scriptures, that this mode of construction is always emphatic.

§ 15. The objective case almost always follows the verb; e.g. *ka ngau i a au*, he will bite me; except sometimes in sentences in which *na*, *ma*, &c. are used; e.g. *nana ahau i tiki ake*, he fetched me; *noku ka mate*, since I have been poorly.

Sometimes a noun which is plural in meaning will take the form of the singular; e.g. *ko nga tamariki a Kaihau hei tamaiti ki a te Katipa*, the children of Kaihau are a child to Katipa; i.e. stand in the relation of children. *Ko matou katoa tenei*, we are all here.

§ 16. *Compound Words*.—A word in connection with a compound word will often be governed by one of the simples of which the latter consists; e.g. *Kai atawhai i a koe*; one to take care of you—*koe* here is governed by

atawhai; *ki te whenua kai mau*, to the land of food for you—*mau* here is influenced by *kai*.

§ 17. A verb can always be changed into a personal agent by prefixing *kai*; e.g. *tiaki* is to guard; *kai tiaki* is a guard.

§ 18. On the prefixing and omitting of the article *te* to proper names.

To lay down any exact rules respecting this subject is, we fear, impossible; neither, indeed, is it very necessary, as genuine Maori names are being fast exchanged for those of foreigners. There are, however, a few particulars which deserve notice. (a) A simple substantive, adopted as a proper name, may or may not have *te* prefixed, chiefly as caprice regulates. (b) If, however, the noun be in the plural number, *te* is never prefixed; e.g. *Ngakainga*. (c) A verb, and words compounded of verbs, will generally omit it; e.g. *Tangi*. (d) Numerals, as far as *ten*, will generally take it. (e) The proper names which omit *te* will be found, perhaps, to be nearly double in number those which take it.

NOTE.—The prefixes *rangi* and *ngati* belong chiefly, the former to the names of females, the latter to the names of tribes.

On the distinction between *o* and *a*.

§ 19. This very useful feature of Maori does not seem to be clearly recognized in some parts of New Zealand. It obtains, however, in the other islands of these seas, and may be satisfactorily shown even now to exist in those parts of this island in which it would be least expected; for example, all will admit that *naku i patu*, mine was the having struck; i.e. I struck (him) is different from *noku i patu*, because I struck him; and that *ma te aha?* will signify by what means? and *mo te aha?* for what reason?

The words in which this distinction obtains are *mo* and *ma*, *no* and *na*, *o* and *a*, and their compounds,

mona and *mana*, *nona* and *nana*, *toku* and *taku*: the first and leading distinction between these two forms is (a) that *o* implies a passive meaning, *a* an active. Thus, he *patu moku* is *a striking for me*, *i.e.* for me to suffer; he *patu maku* is *an instrument for me to strike with*; (b) also implies the inherency and propriety of a quality or thing, as well as the time and moral cause of an action.

Hence it will almost always be prefixed to the members of the body, to land enjoyed by inheritance, to sickness, the productions of nature—such as fruits, &c. &c. Thus, we seldom hear, *āku ringaringa*, *nāku tena oneone*, he *mate nāku*; *o* is almost always employed. Again, we always hear, *noku i haere mai nei*, *since I came here*; *mou i tutu*, *because you were disobedient*; *nona te he*, *his was the error*.

(c) *O* is always employed in talking of garments and houses, which are in wear, use, &c. Thus, *naku tena whare* means, *I built that house*; *noku*, &c., *I dwell in it*.

§ 20. *A* (long) is prefixed to the *agent*, and implies that the noun which is connected with that agent is either an act of it, or an instrument with which, or sometimes a thing upon which, the action is performed, such as tools, cultivations, food, *words*, &c. (as *kupu*, *korero*, because they are fashioned by the tongue); *e.g.* *taku toki*; *naku tena mara*, *maku te kupu ki mua*; *kai mau*.

§ 21. When the action is intransitive, *o* is generally employed; *e.g.* *te toronga atu o te ringa o Hone*; *toku haerenga*. To this rule, however, there are many exceptions.

NOTE.—Visitors, slaves or servants, children (*i.e.* own children, or children of whom the individual has the management), husband (*tane*), wife (*wahine*) will take the *a*; when, however, *hoa*, *ariki*, *rangatira*, *matua*, *whanaunga*, are used, *o* will be prefixed. *Reo* also will take *o* (the voice being a part of the man). *Oranga* also, though it applies to food, will take *o*

after it; *e.g.* kai hei oranga mo matou, *food to support us*. In the following passage, “nona te whiunga i mau ai to tatou rongo,” *the chastisement of our peace was upon Him*, the *o* in the *nona* has, we think, supplied a more concise and clear rendering than could have been attained without it. If it had been, “Nana te whiunga, &c.” we should have understood that it was He who *inflicted*, instead of *suffered* the chastisement. It should be remembered that there are two pronunciations of *taku* and *tana*, viz. tāku and tākū, tāna and tānā; the short *a* corresponds to the *o*, the long *a* to the *a* of *ma* and *na*. Of *tou*, *yours*, there are also two pronunciations, viz., *tou* and *to*; the former corresponds to the *o* of *mona*, the latter sometimes to the *a* of *mana*.

NOTE.—The *to* is very frequently used instead of the *tou*—chiefly in those parts of the sentence in which euphony requires that the sound should not be prolonged.

The importance of attending to these distinctions between the *o* and the *a* may be shown by a few examples. He hangi mau is *an oven with which you may cook food*; he hangi mou is *an oven in which you are to be cooked*, and would be a most offensive curse; he taua maku is a party with which I may attack another; he taua moku is a party come to attack me; te ngutu o Hone is *John's lip*; te ngutu a Hone is *his word*, or *report*, &c.

CHAPTER XVI.

SYNTAX OF THE ADJECTIVES.

§ 1. Adjectives generally follow substantives; *e.g.* he tangata kohuru, *a murderer*. Sometimes, however, they will take the form of an adverb, and precede; *e.g.* homai katoa mai nga mea, *give (me) all the things*. Sometimes, also, they will take the form of a verb and precede; *e.g.* nui rawa taku riri, *very great is my anger*—or of a substantive; *e.g.* he nui taku riri, *idem*.

§ 2. The pronominal adjectives, *tenei*, &c. and *taua* will always precede; *e.g.* tena mea.

§ 3. Adjectives will generally take the form of the noun with which they are connected; *i.e.* if the noun be of the verbal form, so also will be the adjective; *e.g.* oranga tonutanga, *eternal life*; rerenga pukutanga, *sailing hungry*.

NOTE.—To this rule there are many exceptions. Thus, we have kainga kotahi, *one eating*; *i.e.* one meal; matenga nui, patunga tapu, whakamutunga pai, tikinga hangarau, korerotanga tuatahi. In many cases observation can alone determine when such forms are admissible. As a general rule it would perhaps be correct to say that when the verbal noun is of very familiar use, so as almost to have its verbal character forgotten, or when some *thing* or *single* act is spoken of, it will sometimes admit after it an adjective of the simple form. It will, we think, also be found that such common adjectives as nui, pai, katoa, and also the numerals, most frequently follow in the simple form.

§ 4. Under other circumstances the adjective will follow in the verbal form, especially when diversity, or a number of acts of the same kind, is intended. Thus, oku nohoanga katoa will mean *all my settle-*

ments; aku nohoanga katoatanga, *all the times in which I sit down*. The following expressions are objectionable:—Korerotanga whakamutu, tirohanga atawhai, whakinga puku.

§ 5. It should be noticed, perhaps, here, that we sometimes find the verbal noun used as an adjective or participle, and with a passive meaning: *e.g.* he toki tua is *an axe to fell with*; he toki tuakanga, *an axe which has been used in felling*; he mea whakakahuranga mai no tawahi, (clothes) *worn abroad and sent here*. Whakakahu would in this construction be seldom used. On the other hand, we meet with pu whakamoe, *gun taken to bed with you*; poaka whangai, *fed pig*.

§ 6. *Many Adjectives to one Substantive*.—It is contrary to the genius of Maori to allow many adjectives to follow one substantive. When, therefore, it is desired to affirm many qualities of the same word, the word itself will be repeated before each adjective; *e.g.* a great and good man would be thus rendered: he tangata nui, he tangata pai; or the adjectives will be converted into substantives, by taking the article *he* before them. Thus, the above sentence might be rendered, *he nui, he pai tena tangata, he was a great, &c.*; a large red blanket might be thus rendered: he paraikete nui, he mea whero. Sometimes the adjective will be resolved into the verb; “a great and terrible God” would be thus rendered: he Atu nui, *e wehinga ana*.

§ 7. The following are instances in which an adjective is made to qualify two substantives:—Ko te poaka raua ko te paraoa, *he reka kau, pork and flour (they are both) sweet, or a (sweetness)*; he mea reka te poaka, he me reka te paraoa, *idem*. Tena koa etahi hate, etahi tarau hoki, *hei nga mea pai: show some shirts and some trousers; let them be good ones, i.e. show some good shirts, &c.*

§ 8. Sometimes the adjective will unexpectedly assume the form of a verb or substantive, *e.g.* *kei ona kainga, e (or he) maha, he is at his many settlements.* The following form is heard at Taranaki: *ki toru he ra, it will take three days.* Sometimes adverbs are used as adjectives; *e.g.* *he tohunga rawa, a great artist, &c.; te tino tangata, the very individual.* The following form, in which the verb supplies the place of the adjective, is, we believe, in general use: *a pouri ana o matou ngakau mo tenei patunga o matou ka rua; our hearts are dark at this second murder of our friends—lit. this murder of our friends, it is two.*

Comparison of Adjectives.—The comparative degree is denoted in various ways in Maori. (a) The first, and most common, is similar to that adopted in Hebrew, viz. by putting the preposition *i (from)* after the adjective; *e.g.* *e kaha ana a Hone i a Pita, John is stronger than Peter.* (b) Sometimes there is joined to the adjective some adverb of intensity; *e.g.* *e kaha rawa ana a Hone i a Pita, John is much stronger, &c.* (c) Sometimes it is denoted by the adjectives *ngari* and *rangi*, the verb following in epanorthosis; *e.g.* *e ngari a Hone i a Pita, e kaha ana.*

(d) Sometimes the comparative is denoted by some approbatory, and the positive by some disapprobatory term; *e.g.* *e pai ana tenei paraikete, e kino ana tera, this blanket is good, that is bad.* (e) Sometimes the positive is put into the negative form, and the comparative into the affirmative; *e.g.* *e ngari ano te patu i a au; aua e tangohia oratia taku kainga, it is better to kill me, do not take away my settlement while I live; i.e. I should rather die than have my possessions taken from me. E nui ana taku hara, e kore e taea te muru, my sin is greater than that it can be pardoned; lit. my sin is great, it cannot be pardoned. He hira te hunga i a koe nei; e kore e ho atu e ahau nga*

Miriani ki a ratou, *the people that are with thee are too many for me to give the Midianites into their power.*

(f) Sometimes the positive is made antecedent, and the comparative consequent; *e.g.* me patu ano au ka riro ai toku kainga, *you must kill me, and THEN take my possessions.*

(g) Following are two modes of comparison which are sometimes met with: *poka ke atu te pai o te ra tahi i ou whare i nga ra ko tahi mano, one day in thy courts is better than a thousand.* Ma tenei e whakoakoa ai a Ihowa, *tera atu i te koakoatanga ki te okiha, this shall please the Lord better than an ox.*

NOTE.—These two forms are not much used in Waikato. The following is sometimes heard, but it is a weak mode of comparison—*rere ke ana te pai o tenei i tera, the goodness of this is different from that.*

(h) A very common process for denoting an inferiority of degree is to associate two contrary qualities: *e.g.* pai kino, *indifferently good*; roa poto, (long short) *of moderate length*; mangu ma nei, (black white) *blackish.*

(i) The adverb *tua* prefixed to the adjective denotes a similar kind of comparison; *e.g.* tua riri, *somewhat angry*; tua pouri, *rather dark.* (k) Sometimes comparison is implied by reduplication of one or more syllables; *e.g.* pouriuri, *darkish* (as in twilight). All adjectives which, in English, are preceded by some qualifying adverb—as *somewhat, not very, moderately, as it were, &c.*—can be rendered into Maori by one or other of these three last methods.

The Superlative Degree.—Maori has no direct form to mark the superlative, but expresses it by various circumlocutions: (a) by the definite article prefixed, with or without some word of intensity; *e.g.* Ko au te kaumatua, *I am the eldest son*; ko te tino nohinohi rawa tena, *that is the least*; ko te nui tenei o nga rakau katoa, *this is the largest* (lit. *the large one of*

all the trees. (b) The form for the comparative sometimes necessarily implies the sense of the superlative: *e.g.* he *tino mohio ia i nga tangata katoa*, *he is the most wise of all men.*

(c) Following are two other forms for denoting the superlative: *e.g.* e ngari a Hone e mohio ana; a *waiho ano i a Wiremu te tino mohio*, *John is better, he understands; but leave the great knowledge with William; or, whakarerea rawatia i a Wiremu, &c.*

Sometimes a great degree of intensity is denoted by a repetition of the adjective, with a peculiarly prolonged sound of the first syllable; *e.g.* nūi, nui whakaharahara.

CHAPTER XVII.

SYNTAX OF THE NUMERALS.

The Particles prefixed to Numbers.

§ 1. *Ko*.—This word will often, without *te*, precede *tahi*; e.g. *toku ko tahi, myself alone*; *kia ko tahi, be one*; i.e. pull together. When *tahi* is used as a substantive, it will generally take *te*; e.g. *ko te tahi tenei, this is one (of them)*.

§ 2. The numerals between *one* and a *hundred* will seldom take any article; but *rau* and *mano* will take either *te* or *he*; e.g. *he rau pea, it is perhaps a hundred*; *ko tahi, te rau, or te mano*. Sometimes the numerals lower than a hundred will take the article *te*, when the substantive is not expressed but understood; e.g. *e taea e te tekau te whakanehenehe ki te hokorima? can the ten contend with the fifty?*

§ 3. The simple numeral is mostly used in counting; e.g. *tahi, rua, toru, one, two, three, &c.* Often, however, the verbal particle *ka* is used in the same sense; *ka tahi, ka rua, &c.*, it is one, there are two, &c.

§ 4. *Ka*, prefixed to the numeral, generally denotes the *completion* of a number; e.g. *ka toru enei matenga oku i a koe, this is the third time I have been ill-treated by you, i.e. this makes up the third, &c.*

§ 5. *E* is a very frequent prefix of the numbers between *one* and *ten*. It differs from *ka* in that it does not so distinctly imply the *completion* of, or the *arriving at*, a number, and that whereas *ka* will generally answer to the question, "How many have you counted, made," &c., *e* will be used in reply to "How many are there?" e.g. *e hia ena kete? How*

many baskets are those? It would not, however, be generally correct to say, *E hia ena kete ka oti?* It should be *ka hia*. Again, "Ahea koe hoki mai ai? *Ka rua aku wiki.*" *When will you return? In two weeks' time.* It should be *kia rua nga wiki*.

NOTE—This distinction, however, does not hold invariably.

§ 6. *Kia*.—For its uses, *vide Verbal Particles*, page 138.

§ 7. NOTE.—The particles *i* and *kua* are occasionally found prefixed to the numerals. (*Vide those particles*, pages 135-147.)

§ 8. *The case and number following the numeral*.—In most instances, up to *one hundred*, the numeral will require no possessive case after it; *e.g.* a, ho mai ana e ratou, e ono nga kete, *and they gave six baskets*; lit. they were given by them, there were (or are) six baskets.

§ 9. Beyond *one hundred*, however, a possessive case is very frequently employed; *e.g.* ko tahi mano o nga tau, *one thousand years*.

§ 10. When the noun is in the oblique case, the numeral will generally *follow* it; *e.g.* hei tapiri mo enei kete *e wha*—*as an addition to these four baskets*. When it is in the nominative, the numeral will most frequently precede; *e.g.* *e wha nga kete*, *there were four baskets*.

§ 11. It will be noticed that *tahi* is sometimes post-fixed to other numerals, and adjectives, without any variation of meaning; *e.g.* e rima *tahi*, five; turituri *tahi*, *what a noise (you are making)*. *Tahi* will sometimes take a plural after it. Ko tahi *ona hoa*, *one were his companions*; *i.e.* he had one companion.

§ 12. Sometimes, when it is desired emphatically to denote all the individuals or items contained in a certain number, the number will be repeated; *e.g.*

hokorima hokorima iho—*fifty fifty down*; *i.e.* the whole fifty were killed. *E wha, wha mai ano*, *four four to me*; bring the whole four. In one instance (*viz.* that of *rua*) we have the first syllable reduplicated to denote *both*; *e.g.* *e tika rurua ana ano*, *they are both right*.

§ 13. Sometimes, in Waikato, we meet with an ironical use of numerals, corresponding to that in English, “six of one and half a dozen of the other;” *e.g.* *e whitu waru atu!* *they are seven eight other!* *E ngari a Hone, e pai ana*—*e wha atu i a Pita!* *he is four besides Peter*; *i.e.* he is not better than Peter.

§ 14. *On the Ordinals*.—The student has seen (page 26) the three ways in which these may be formed.

§ 15. There are, however, some distinctions between *tua* and *whaka*, as prefixes, which deserve to be noticed. (1) *Tua* is not frequently found prefixed, to numerals beyond ten. (2) Occasionally, also, a critical inquirer will, we think, detect a difference in the meaning of the two particles. *Tua* seems to denote the place that a thing, &c. occupies in a series or gradation; *whaka*, a fraction which, being added, makes the integer. Thus, in announcing a text, we might say, “*Kei te ono o nga upoko, kei te tuarwha o nga rarangi*,” *it is in the sixth chapter and fourth verse*. We could not, however, say “*Kei te whakawha o*,” &c. Again, a native will say, “*Ko te tuahia tenei o nga whakatupuranga ka tae iho ki a koe? Ko te tekau*.” *What number of generations is this that reaches down to you?* Answer, *the tenth*. Here the generations are represented as following in a regular succession to the tenth. If the reply were “*Ko te whakatekau tenei*,” we should understand that it is one, which, added to the other nine, will *make it ten*—a mode of expression which is sometimes substituted for the following: “*ko te whakakapi*

tenei o te tekau," *this is one which fills up the place of the tenth.* The word *whakapu* is often also used either to denote a tally (or surplus one), or the one which completes the number; *hei whakapu tenei mo aku riwai, this is a tally for (or this completes the full number of) my potatoes.*

NOTE.—In speaking of a tenth, or tithe, or property, we should prefer *whakatekau* to *tuatekau*, the former being a *fractional* tenth, the latter an *ordinal*.

CHAPTER XVIII.

SYNTAX OF THE PRONOUNS.

§ 1. The personal pronouns follow the verb ; *e.g.* e mea ana *ahau*.

§ 2. They are often, also, omitted after it ; *e.g.* Ka tukua atu te purahorua, ka tae ki te pa, korerotia atu, Kia mohio i te taua e haere mai nei—na ka te whai e te pa. Na wai i haere, a : ka tae ki nga whakatakoto ; ka pau te huaki, ka tangi te patu, ka whati tera, te pa ; *the messenger is sent (he) arrives at the pa, (it) is told (them), be on (your) guard against the hostile party (which) is approaching, so the pa then pursued. On then (they) proceeded, till (they) came to the ambush, the assault is made, the blow resounds, that flies, the pa.* Sometimes, in Waikato, they are redundant ; *e.g.* kei te kai taro mana, *he is eating bread for himself.* Examples, however, of this construction are not varied or frequent.

In Waikato the personal and possessive pronouns will frequently take the particle *nge* before them, but without any variation of meaning.

§ 3. It was observed (page 28) that there is no word in Maori to denote the pronoun *it*. Occasionally, however, that word will be designated by *ia* and its branches ; *e.g.* waiho mana e rapu atu te tahi huarahi mona, *let it (the axe) search out a path for itself.* This, perhaps, should be explained by prosopopœia. Sometimes, also, we hear the following : te paraoa raua ko te poaka, *flour and pork ; nga toki ki a ratou whakatoki, nga kakahu ki a ratou whakakakahu, axes by themselves, garments by themselves.*

§ 4. Often the singular and dual of the personal

pronouns will be employed to denote a whole tribe or company; *e.g.* *naku tena, na te Urioteoro, that is mine, the Urioteoro's; i.e.* the property of my tribe. *Keihea taua? where are we two? i.e.* where is our party? *ko ta maua ki tena, ta te tangata Maori, that is a phrase of us (two) of the New Zealander, i.e.* of the New Zealanders.

NOTE.—This form is also often used when the speaker wishes to propound some remark which would appear harsh if too personal; *e.g.* *he aha kei a maua ko Hone? what is with me and John? i.e.* oh, never mind John; of what importance is he?

§ 5. A pronoun in the singular will often be made to refer to a noun in the plural; *ko nga tangata tenei nana nga tikaokao, this are persons, HIS are the fowls; nga tangata nona te kainga, the men HIS is the settlement, i.e.* whose is, &c., *nga tangata nana i patu, the men HIS was the having struck; i.e.* who struck. *Tenei matou te noho atu nei, this is we, who am sitting towards you.*

§ 6. It is a very common thing in Maori to put into the third person a pronoun which has reference to either the first or second; *e.g.* *hei rama aha? tana koke noa atu—nana tana rakau, a light, for what purpose? his stumbling away—his is his own stick, i.e.* “What do I want of light? I can stumble out my way—I am accustomed to that kind of work;” *ko te rangi mahi kai tenei ma tona tinana, this is the day for procuring food for his body; i.e.* for ourselves; *kei tena tangata pea, it rests perhaps with that individual; i.e.* with you; *tona tangata kaha ko koe, you are his strong man; i.e.* what a very strong man you are (ironically); *haere korua, e Hone, raua ko Hemi, go you (two) John, they two and James; i.e.* go you and James.

This last form is, perhaps, peculiar to the Waikato district.

§ 7. When two or more individuals are connected

in English by the conjunction *and*, they will very frequently be denoted by the dual or plural of the personal pronoun of the more worthy person. For example, *he* and *I* are denoted by *maua*; you and Jane, korua ko Hemi; John and James by Hone raua ko Hemi; John, James, and Luke by Hone, ratou ko Hemi, ko Ruka.

In this construction the latter noun will be in the nominative, even though the preceding be in an oblique case; e.g. te atawhai o te Atua, raua ko tana tamaiti, ko Ihu Karaiti, the mercy of God and His Son Jesus Christ. Here, though *Atua* is in the possessive case, *raua* and *tamaiti*, and *Ihu Karaiti* are in the nominative.

This strange, though in Maori very common, mode of construction cannot, we believe, be explained in any other way than by an epanorthosis.

§ 8. The noun belonging to the pronoun is often omitted, especially in talking of garments; e.g. keihea toku? *Where is mine? i.e. my garment.* Tikina atu te tahi ki a koe, *fetch some for you; i.e. fetch some garment.* Ko wai toku? *Who is mine?—i.e. my helper.*

§ 9. *The Relative Pronouns.*—Following are some of the ways in which the defect of the relative pronoun is supplied in Maori: (1) Te tangata nana nga kakano, *the man whose are the seeds*; (2) te tangata i nga kakano, *idem*; (3) te tangata i patu nei i a Hone, *the man (who) struck John*; or (4) te tangata i patua ai, *(by whom, on account of whom) he was beaten*; (5) Keihea, he poraka hei to i te rakau? *where is there a block (with which) to drag the log?* (6) Keihea he haerenga? *where is there a place on which they (the cows) may run?* (7) Ko tenei taku i mate nui ai, *this is MINE desired, i.e. this is what I wished for*; (8) Te poaka i patua e koe, *the pig (which) was killed by you*; (9) Kei reira te pakaru, *kei reira te paru, you must coat (with raupo) all parts of the house that are broken.*

It will be seen in the preceding examples that the most common means by which the want of the relative is supplied are by the preposition, as in example 2; (2) by the particles *nei*, &c., and *ai*, as in examples 3 and 4; (3) by the verbal noun, as in examples 5 and 6; (4) by the possessive case with *ai*, as in example 7; (5) by the passive voice, as in example 8. Occasionally, also, the personal pronouns, as in example 1, or the adverb *reira*, as in example 9, &c., are used for the same purpose.

§ 10. *Demonstrative Pronouns*.—(1) These, like the primitive pronouns of Hebrew, are often used for the verb of existence; (2) and the time will frequently be denoted by the pronoun used; *i.e.* *tenei* will mostly be used for the present tense; *tena*, and most frequently *tera*, for the future or past, and sometimes for the imperative mood; *e.g.* *e haere ana tenei ahau*, THIS *I am going*; *i.e.* I am going; *tenei au*, here *I am*; *tera e mate*, that will die; *i.e.* he will die; *tena taku pu maua mai*, that my gun bring here; *i.e.* bring my gun.

The leading distinctions between *tenei*, *tena*, and *tera*, and also the distinction between them and their resolved forms—*te*, *nei*, &c.—have been mentioned (page 30). Instances, however, are not rare, in which those distinctions seem to be disregarded; and others will occur which it will require some experience and ingenuity to classify; *e.g.* *I te po nei* implies that it has been already dark for some time; *i tenei po* may mean the night of this day. In the following: *Kei hea te awa nei?* (*where is the channel that we are seeking for?*) it is clear *tenei* could not be employed.

(2) Sometimes only *nei* will be admitted into connection with the first person (*i.e.* when the speaker is denoted as the person looking at the object spoken of), and *na* into connection with the second person. *Ra* has for the most part a vague or general applica-

tion.* Thus, a person calling to a settlement will say, Kahore he tangata i te kainga nei? *Is there no one at that settlement (at which I am looking)?* If addressing another who belongs to, or has seen, the settlement, he will say, I te kainga na (or ra) *at the settlement which you see there, or to which you belong, &c.* Again: Keihea nga kau? *where are the cows?* kei kona ano, *they are there near you.* If he had said, kei ko, we should have understood him to mean, "they are off, away, in that direction;" na kona mai, *come by that direct path, in which you are;* na ko mai, *come by that circuitous one away there.*

(3) Nei, &c., in composition will frequently supply the place of the relative; *e.g.* te taua i muru NEI i a Hone.

(4) Sometimes they will imply a conjunction, or will otherwise limit the sentence in which they occur, by implying a connection with a previous sentence or thing. Thus, kahore au i pai means *I am not willing;* kahore nei ahau i pai will mean *the reason was because I was not willing, or you know I was not, &c. &c.* Again: I a koutou e tatari ana will denote a mere general remark, *while you are waiting;* I a koutou e tatari nei denotes *while you are THUS continuing to wait;* te wahine i whakarerea, *the woman who was divorced;* te wahine i whakarerea nei (or ra) *the woman who was divorced under these (or those) particular circumstances, or on that particular occasion, &c. &c.*

The Interrogative Pronouns.—Wai and aha are often used to add intensity; ma wai e noho, e au? *that I should remain is for whom? i.e.* I won't remain. Ko wai hoki ka kite i te hoenga o tenei taua, maua nei? *who saw the departure of this hostile party, we two? i.e.* we did not at all see this party's departure

* For ra as an adverbial particle, *vide* page 90.

to fight with you. *Hei aha ma wai?* for what purpose is it, for whom? *i.e.* what good at all is that for? *Kahore i rongo, kahore i aha,* he did not attend, he did not what; *i.e.* he did not at all listen. *Kahore aku kupu, me he aha, me he aha,* I did not utter a word, if a what, if a what; *i.e.* I did not at all speak. *Ka hua ahau he aha,* I thought it was a what; *i.e.* I imagined it was something very important you were going to talk about. Sometimes a personal pronoun will be associated with an interrogative; *e.g.* *ko wai hoki taua ka kite atu?* who, we two, can see it? *i.e.* who knows?

CHAPTER XIX.

SYNTAX OF THE VERB.

Of the Verbal Particles.—The consideration of the verbal particles, and of the other means by which a verb is modified in Maori, has been reserved for the Syntax, chiefly because the investigation of those subjects will involve also that of compound propositions, and of other constructions which belong to this part of grammar.

E (a) is sometimes used for the present; e.g. *e noho mai*, *he is sitting there close at hand.* (b) Most frequently it is joined with *nei*, &c.; e.g. *e riri nei*, *who is angry with me*, &c. (c) It is sometimes used to denote the future; e.g. *ko wai ma e haere?* *who will go?* *He tokomaha e mate*, *many will die.* (d) It is chiefly employed to denote contingency, or some future act on which something else depends; e.g. *e riri ia*, *if he be angry*; *e tae mai a Hone tona ake*, *if John comes here*, *send him after me*; *e hau*, *if there be a wind.*

There is a difference between *e* and *ka* as particles of the future, *ka* being of much more extensive use; i.e. being used with all persons, and in all senses, whether absolute or contingent (*vide ka*).

There are, however, some constructions in which *e* is always preferred—chiefly, we believe, when the verb is preceded by some word with which it is in connection; i.e. when it is preceded by the negative adverb *kore*, and sometimes *kahore*; e.g. *ka kore e pai*, *if he is not willing*; *kahore e tangi*, *she did not at all cry.* By the preposition *ma*; e.g. *ma wai e hanga?* *who is to build it?* and by *no* (sometimes), *nohea e wera?* *whence, i.e. why should it take fire?* By the pronouns *tera* and *ehea*; e.g. *tera e mate*, *he will die, perhaps*; *ko ehea e patua?* *which are to be*

killed? By the noun or pronoun in the possessive case (sometimes); e.g. *taku e pai ai, that which I like*; *he aha tau e tohe?* what are you importuning about? By *taihoa* and *taria*; e.g. *taihoa e haere wait going*; i.e. *don't go for a while*.

N.B.—For the distinction between *e* and *ka*, when prefixed to numerals, *vide* Numerals, chap. xvii., § 5, page 122.

(e) For *e*, as prefixed to the imperative mood, *vide* page 38 (b). It is generally omitted in that mood when the verb is followed by *atu, mai, ake, iho, &c.*

Ana is a particle corresponding in many particulars with *ka*. It is most frequently employed, however, in the continuation of a narrative, and does not often, except in abrupt and animated discourse, occupy a place in the leading clause of the sentence.

The following examples illustrate this last remark:—*Ki te kahore e homai, ina haere ana ahau, ka riro, if it is not given, certainly going I will depart*; *ko nga tangata o Taranaki, aia ana e matou ki te maunga, the men of Taranaki, driven were they by us to the mountain*. It will be seen that the verb preceding the particle in the above clauses gives a larger measure of emphasis than if another word had gone before it. In such animated sentences as the above the speaker will generally prefer *ana* to any other verbal particle. But another leading use of *ana* is to denote a continuance of action. The following extract from a translation of the first eight chapters of Genesis, made some years since by the church missionaries, will serve as an illustration of this, and our other remarks on this particle. We may add that, though we suggest a few trifling alterations in the part quoted, yet, considering the time in which it was made, it is very creditable to the Maori knowledge of the translators.

Ch. i., v. 1. *I te orokomeatanga i hanga e te Atua te rangi me te whenua.*

2. *A kihai i whai ahua te whenua, i takoto kau; a ngaro ana i te pouri te mata o te hohonu. Haerere ana te Wairua o te Atua ki runga ki te mata o nga wai.*

3. Mea ana te Atua, Kia marama ; a kua marama.
4. A kite ana te Atua i te marama, pai ana ; wehea ana e te Atua te marama i te pouri.
5. A huaina ana e te Atua te marama, hei ao.

In the first verse *ana* can have no place ; it would give an unpleasant jerk, as well as the appearance of levity, to a commencement so methodical and dignified. Our translators, therefore, with good taste, employed *i* : I te timatanga *i* hanga, &c. In the second verse, however, in the clause commencing *a ngaro ana*, &c., it is very correctly used ; because there is a close connection between *that clause* and the one preceding. In the third verse it is, we think, injudiciously used, because a new subject is now commenced. We should, therefore, have preferred *na KA mea te Atua*. So also in the commencement of the fourth verse, *A kite ana te Atua i te marama, pai ana*. We should prefer *A ka kite*, &c. *Pai ana* is, we think, objectionable. It is too abrupt and unconnected, and makes the *pai* refer to the *atua* rather than to *marama*. *E pai ana*, perhaps, or *he mea pai*, would be preferable. *E-ana* is strictly the sign of the present tense ; e.g. *e kai ana*, *he is eating*. Sometimes, when it follows a past time, its meaning will also be past ; as may be seen in our remarks on *ana* (*vide* also our remarks on compound sentences, page 37).

Ka is a particle of very extensive use. It is sometimes employed to denote the present tense ; e.g. *ka pai*, *it is good*. It is the particle most frequently used in historic presents. It is very frequently used to denote future events, and is often employed in hypothetic or contingent propositions ; e.g. *ka mate koe i a au*, *you will be killed by me* ; *ka haere ahau*, *ka riri a Hone*, *IF I go, John will be angry*.

NOTE.—*Ka*, as a particle of the present, will often differ in meaning from *e*, *ana*. For example, *ka tere te waka* may signify *the canoe will drift*, or *that it drifts* ; *e tere ana*, *that it is drifting*.

For the distinction between *ka* and *e*, *vide e*. Occasionally *ka* is followed by *te*; e.g. *Ka te arai taku ahi e koe*.

I, a particle of the past time (*vide kua*, below).

(a) Sometimes, however, it is employed to denote the present; e.g. *koia i riri ai*, for *that cause is he angry?* *na te aha koe i tohe ai kia haere*, *why do you persist in going?* *Ka tahi ano te hanganga i pai*, *this house (which I am now roofing) is now for the first time properly done*.

(b) Sometimes *i* is employed where contingency is designed; e.g. *he aha koa i pono he titaha*, *he titaha; i pono he hate*, *he hate*, *well, it won't signify; if an axe happens to be (my payment) let it so happen* (lit. let it be an axe). *If a shirt, &c.*

Ka whiua te tahi wahi ki tahaki, *hei whakahere i tona Atua*, *I whiua ranei ki te wahi tapu ranei; i whiua ranei ki te wahi noa ranei*, *he throws a portion to one side as an offering to his God. It may have been thrown (i.e. it matters not whether it is thrown) upon a sacred spot, or upon a spot not sacred*.

Kua, the sign of the past tense; e.g. *kua korero atu ahau ki a ai*, *I have spoken to him*.

(a) The leading distinction between *kua* and *i* is, we believe, that *kua* is unlimited (*i.e.* will not admit of limitation) and *i* limited in construction; and that the former, when it precedes in the sentence, will be often found to correspond to the perfect, the latter to the imperfect of English; e.g. *kua kitea te mea i kimihia e koe?* *HAS the thing been found that was sought for by you?* *Kua ora koe?* *Kahore*, *I ora ano au; a, hoki mai ana te mate; have you recovered? No, I did recover, but the sickness has returned*.

N.B.—It would, however, be very incorrect to affirm, as have some good Maori scholars, that *kua* always corresponds to the perfect, and *i* to the imperfect.

In accordance with the preceding remarks, it may be observed—(1) That *kua* is seldom used when the verb is preceded by the *cause, time, or other qualifying circumstance of the action; i.e.* when the verb is followed by *ai*. For example, we might say *kua patua, he was killed; but we could not say, te take kua patua ai, the cause for which he was killed; neither would it be correct to say, koia kua riri ai ia, for that cause was he angry.* (2) It will also, we believe, be found that, in secondary clauses, in which the relative is understood, *i* obtains a much more general use than *kua*. For example: In the following sentence—“Enei mea *kua* korerotia e koutou,” we should prefer *i* korerotia. (3) *Kua* will seldom, when denoting the perfect or imperfect tenses, be found associated with the particle *ko*; *e.g.* we very seldom hear *ko Hone kua haere, it was John who went.* In the following sentence we disapprove of the use of both of these particles—E pai ana matou ki a ia, no te mea *ko ia kua atawhai mai ki a matou, we love him, because he was kind to us.* We should have preferred *mona i atawhai, &c.** (4) When a preposition immediately precedes, *kua* will seldom be employed; *e.g.* *nonahea*

* It is true that when *kua* represents the pluperfect, or the priority of one action to another, it may be frequently found in connection with *ko*. But this, we think, is a further confirmation of the distinction for which we contend. For the expression “*he had loved us,*” is clearly more definite than “*he loved us,*” the former implying that affection had been entertained *before some past act*—the latter simply affirming that it was entertained, without reference to any date. *Ko* we defined as the article of specification and emphasis, and it is quite natural that it should be associated with a perfect to denote a pluperfect, its office, in such a construction, being to point out the individual who may be emphatically said to *have performed the act*—whose was the act which was antecedent, or past. The sentence “*ko ia kua atawhai*” means, *he is the person who was first kind.* This emphatic use of the word *ko* has been already illustrated under the head of Comparison, Adjectives: the sentence, “*ko tenei te nui o nga rakau,*” meaning, *this is the large one of the trees; i.e.* this is the one of which we may (emphatically) say, *It is large.* So, also, in the following: “*akuanei ko Hone kua tae,*” the meaning is, *presently it will be John who (emphatically) HAS GOT there; i.e.* John will have got there first.

i mate ai, since what time, or at what time did he die? Nana ano i haere noa mai, he came of himself.

(5) *Kua* is never used after the negative adverbs *kahore*, *kihai*, and *kiano*; e.g. *kahore ahau i rongo, I have not heard; kiano i mate noa, he has not yet died.*

(6) The following, also, are constructions in which *kua* will be found to give place to *i*:—*Me koutou hoki i whakarere i to koutou kainga, as ye also left your country; me i kahore koe, if it had not been for you, &c.*

In the following constructions, however, *kua* is prefixed:—*Penei kua ora, in that case he would have lived; ano kua mate, as if he were dead; me te mea kua waruhia, as if it had been planed; me i kahore koe kua mate au, if it had not been for you, I should have died.* In the following, however, *i* is preferred:—*Me i kahore koe i ora ai ahau, if it had not been for you, (the cause) why I was saved; i.e. I should have been lost but for you.*

(b) *Kua* is sometimes employed where a present would be used in English; e.g. *kua mate, he is dead; kua po, it is dark, or is past sunset; kua riro, he is gone.*

(c) In animated narrations of past events, *kua* is sometimes employed to give variety; e.g. *te taenga atu o Hone, kua mau ki te hamanu, e tatua ana, te tino haerenga, so John goes, he HAS taken (his) cartouch box, (he) is girding it on; the instant marching.*

(d) Sometimes, also, when the speaker wishes to convey the idea of a certain and speedy accomplishment, he will (as did the Hebrews) employ the past tense; e.g. *E pa, he aha i kaiponuhia ai to waru? kua whakahokia mai apopo, Father, why do you withhold your plane? It will SURELY be returned to you to-morrow;*

E hoa, reia atu ; *kua hoki mai koe, Friend, run and (tell them) you will be back (in quite time enough) ; e noho ana tenei ; kua pata iho te ua, e rere ana ki roto ki te whare, we are sitting here, but immediately, as soon as it rains, we run into the house.*

(e) Kua is often prefixed to denote an action which is to take place, or has taken place previous to something else, in which latter use it will sometimes correspond to the pluperfect of English ; *e.g. I a koe kua riro, after you had gone. Mo te ara rawa ake kua maoa, that, exactly as he awakes, it may have been cooked ; i.e. it may be cooked against he awakes. Me i noho kua wha na rakau e toia, if I had remained, four logs would have been dragged. Akuanei mau nga riwai kua kainga, presently, the potatoes that have been first eaten will be yours ; i.e. your crop will be the soonest ripe. Huatu ko tena kua ngakia, no, but let that be first dug.*

Vide our remarks on *ko*, when associated with *kua* (note to *a*, 3, page 135).

NOTE.—The student will see, in the above examples, that *kua*, when employed in this sense, will often enter into combinations which would not be admitted under other tenses.

KIA.—This particle has been already considered, as far as it is connected with the imperative mood (*vide* page 38). There are, however, other uses of it, which are both varied and important.

(a) It may, in asking a question, be used for the future ; *e.g. Kia haere ahau ? Ne ? Shall I go ? shall I ?*

(b) It may also be found where a hypothetical statement is made, or an expectation, or other reference to some future event, is implied—a use in which it will sometimes be found to correspond to the second future indicative and perfect potential of

English; *e.g.* E noho ki konei; *kia* hoki mai ra ano ahau, *stop here until I shall have returned*; *Kia* titiro atu matou, ka patua to matou hoa, hei reira ka whakatika atu matou, *let us have seen (i.e. if we had but seen) him strike our friend, we should then have risen*; me noho *kia* ora, ka haere—you had better remain, and when you are well, depart; e hoe katoa ana ratou, *kia* oti te waka o Nini, *they are all going when Nini's canoe is finished*; I raro ahau e whakarongo mai ana, *kia* mate, *kia* mate, a ka ora noa ano—I was at the northward waiting for news from here of his death, but he has recovered.

(c) Often, when intensity of *negation, doubt, &c.* is intended, it will be used instead of the proper particles of the present, past, and future: *e.g.* hore rawa *kia* tika, *by no means is it correct*; kahore *kia* kotahi, *not even one*; ko au *kia* mate, ko ia *kia* ora? *must I (by feeding this pig) starve, while he has food?* kahore ano *kia* haere noa! *not yet gone!*

(2) It is often found, also, in exclamations of wonder; *e.g.* *Kia* nui! *How large!*

(3) In the same sense, also, it is used where an infinitive would be employed in the learned languages; particularly where *contempt, disregard, &c.*, are denoted; *e.g.* *Kia* whakarongo atu ahau ki o korero hei aha? *why should I listen to your talk?* lit. *that I should listen to your talk is for what?* *Kia* ho atu taku poaka mo tena! *that I should give my pig for that!* *i.e.* I will not give it.

(d) *Kia* is frequently employed to denote the infinitive; *e.g.* haere *kia* kite, *go to see.*

(e) It will also be employed when the latter verb is an amplification of the meaning of a preceding one; *e.g.* Ahea hanga ai tou whare, *kia* oti? *When will your house be built, that it may be finished?* Te tangata e whiuwhiu ana i ana tikaokao, *kia* wawe te mate! *The man who is pelting his fowls that they*

may be soon dead! Tanutanu rawa *kia* ngaro—*bury, bury deep, that it may be concealed* (a song). Whiua, *kia* mamae, *beat it that it may be pained*; na koutou i aki mai *kia* tata, *it was you who pressed forward so as to be near*.

NOTE.—There is a distinction between *kia* and *ki te*, when prefixed to a verb in the infinitive, which should be noticed. *KIA* is, excepting in the aforesaid exceptional cases, seldom prefixed to a verb in the active voice—*ki te* almost always; e.g. Haere *ki te* to i te waka. We could not say *kia* to.

(2) *Kia* is almost always prefixed to the passive verb, *ki te* very seldom; e.g. Tikina atu *kia* tirohia is *fetch it to be seen*. Tikina atu *ki te* titiro is *fetch him to look at it*. The following sentence is erroneous:—Arahina *ki te* patu, *led to be killed*. It should be *kia* patua, or e arahina ana e patua ana.

Sometimes, before neuter verbs, either *kia* or *ki te* will be employed; e.g. I mea ahau *kia* (or *ki te*), haere.

Verbs following adjectives, by which *ability, habit, &c.* are denoted, will take *ki te*; e.g. uaua *ki te* mahi, *strong to work*; e kino *ki te* tahae, *is displeased at thieving*.

Between the uses of *kia* and *ki te* there may be often a very material difference; e.g. e riri ana *ki te* atu noho means *that he is angry at the stopping quiet, i.e. that he wishes for war*; e riri ana *kia* ata noho, means *that he is repressing (them) that they may stop quiet*; ka tohe ki a maua *kia* waru i te kai i te ra tapu, *they pressed us to scrape food on the Sunday*. If it had been, *Ka tohe ki te* waru, &c., the speaker would have implied *that they* (the persons toheing) *persisted in scraping, &c.*

Some foreigners seem remarkably careless in the use of this particle. We subjoin a few instances in which it has been omitted, or introduced erroneously. Ko tana hanga *kia* korero, *his custom was to speak, &c.*;

it should be *he* korero. E kore ahau e ahei *kia* mea atu; it should be ahei *te* mea atu. Ko te aroha e whakahauhau ana i te tangata *hei* mahi; it should be *ki te* mahi. Whakatika *hei* patu; it should be whakatika *ki te* patu, or whakatika atu, *patua*.

It may be here observed that (1) some verbs have a partiality for certain particles; e.g. hua *noa* ahau, or *ka* hua ahau, *I thought*; e kore *e* ahei *te* patu. (2) Some verbs very rarely take any verbal particle into connection with them. Of this sort are heoi, or heoti, kati, taihoa, penei (*in that case*), and, sometimes, rokohanga, or rokohina.

(3) Many constructions will be met with in which the verbal particle is omitted. (a) A common adverb of quantity or quality following the verb will often cause the verbal particle to be dispensed with. (b) It is also omitted in constructions like the following:—*meake* haere; whano mate; kei te ata haere ai; taihoa maua haere atu; while, on the other hand, we hear taihoa *e* haere, &c. (c) In animated discourse, the common verb will sometimes be used without any kind of auxiliary, e.g. kaiponu noa ia, kaiponu noa, *tangohia e au*—*withhold it, withhold it as he might, yet I took it away*.

AI.—Some Maoris introduce this particle into sentences in which others would omit it. Those instances, however, may, we believe, be reduced to one class, viz., to that in which *ai* is used in connection with *kia*.

When *kia* is prefixed to a verb which is merely an explanation, or some other enlargement of the meaning of a preceding one, it will seldom take *ai* after it; as may be seen in our examples of *kia* (rules *d* and *e*). But when the *intention, cause, &c.* are to be specifically denoted, then *ai* will be used. Thus, in the following sentence: haere *kia* kite, *go to see, kite* is a plainly natural effect of *haere*, and *ai*, therefore, is

omitted. If, however, some unusual act is to be done that he might see, then *ai*, most probably, would be employed; thus, *e piki ki runga ki te rakau kia kite ai koe*, *climb up the tree THAT you MAY see*. The distinction is the same as that between the two following in English:—*go AND see; climb THAT you may see*. Again, in the last example of *kia* (rule *e*, 140), *na koutou i aki mai kia tata*, “nearness” is a natural effect of “pressing forward,” even though they had no specific intention of being near; *ai*, therefore, is not used. If, however, the speaker wished to say *ye pressed forward THAT I might be angry*, he would employ *ai*: *kia riri ai ahau*; because here we have two acts, not necessarily connected, and one specifically performed to produce the other.

A wrong use of this particle may often seriously misrepresent the meaning of the speaker. For example, if we were to say, *E inoi ana ahau kia murua ai oku hara*, we should mean, *I pray that (in consideration of my prayer) my sins may be forgiven*. Prayer, here, is made the immediate and effective means by which this end is obtained. If a native were to say, “*E inoi ana ahau kia homai ai tetahi paraikete*,” absurd as would be the remark, it would mean that the blanket is to be given to him, not as a favour, or as due on other grounds, but simply as a *reward* for *his asking*. The Bible tells us of another consideration, by which pardon is obtained, and prayer answered; and, therefore, in such passages as the above, we must carefully abstain from *ai*. *Koia nga tamariki a Hono i haere tahi me ratou*; it should be *i haere tahi ai*. *E kore ia e poka ke i tana i mea*. It should be *i mea ai*; *te tangata i he ai*, the man who had committed the offence. In Waikato this will mean, *the man through whom they had erred*; it should have been, *te tangata nona te he*.

(a) *Whaka*.—The leading property of this particle

is *causative*; e.g. *tu is to stand*, *whakatu is to cause to stand* (*vide etiam*, page 48, under *pai, kau*, and *kakahu*, and *Syntax of Numbers*, under *Ordinals*, 124.)

NOTE.—In this use of it adjectives and neuter verbs will be converted into active verbs; e.g. *toe, to be left*; *whakatoe to put by as a leaving*; e.g. *whakatoea etahi ma mea ma, put by some for our friends*.

In the following example the adjective is made improperly to retain the form of a neuter verb: *he mea whakapirau i te hau, a thing blasted by the wind*. Its meaning, as it stands, is, *a thing that destroys the wind*.

Considerable variety may sometimes be found in the nature of the causation implied by this prefix. Thus, *puru, to cork* (a bottle, &c.) *Whakapurua nga pounamu, to stow, or pack* (with straw, &c., between) *them*. *Waha, to carry on the back*; *whakawaha, to take up the load on the back*; e.g. *waiho atu e au e whakawaha ana, as I came away they were loading themselves with their burdens*.

(b) Sometimes it will imply the *becoming*, or the *being like to*, or the *feigning*, or *exhibiting the root* to which it is prefixed. Frequently, also, it will indicate an *origin*, or *propriety* in the root; e.g. *Kei te whakariwai a Hone i roto i te rua, John is making himself potatoes, i.e. (is occupying the place of) in the rua* (or potato house); *ka po, ka whakaahi*; *ka awatea ka whakakapua, at night it became a fire, by day it became a cloud*; *kia whakatangata, to act like a man*; *ka riro, ka whaka-Hone ki te wai, he will be off, and become like John in the water*; i.e. *will be drowned as John was*; *he kupu whaka-te-Kanaua, a speech made by Kanaua*; i.e. *in his style*; *he tangata whaka-Ngapuhi, a person belonging to, or that frequently visits Ngapuhi*; *he aha kei to tatou hoa? Kahore pea. E whakamatemate noa iho ana, kia kiia e mate ana, What is the matter with our friend? Nothing at all. He is feigning sickness, that he may be regarded as unwell*.

(c) Sometimes it will denote *reciprocity*; e.g. *ko*

ratou *whakaratou hoki*, he is one of themselves. (*d*) Sometimes it will denote an action either *inceptive* or *gradually declining*; e.g. e *whakatutuki ana te tai*, the tide is beginning to get full; e *whakahemohemo ana*, he is sinking; i.e. is on the point of death. (*e*) Sometimes it will denote *towards* (*vide* page 69). (*f*) Occasionally it will indicate some action corresponding to the sense of the root; e.g. ka *whaka-ahiahi ratou*, they act at sunset; i.e. they wait for sunset to make their assault.

The other Auxiliaries of the Verb.—These, it has been already observed, are adverbs, prepositions, pronouns, and the articles *he* and *te*, placed in connection with the verb. We proceed to make a few remarks upon them, and some other forms which the Maori verb occasionally assumes.

On the Adverbs as Auxiliaries.—These chiefly are the adverbs of intensity and negation; we may add, also, the particles *atu*, *mai*, *ake*, *iho*.

The adverbs of intensity, as well as the last mentioned particles, will frequently lose their distinctive force, and either in some way modify the meaning—i.e. denote *rapidity* and *certainty* of effect, *succession* or *connection* of events, &c.—or be redundant. The following examples will, it is hoped, sufficiently illustrate their use:—Te *whakaarahanga ake o te ra*, *tahuri tonu iho*, the putting up of the sail *forthwith* was it upset; *akuanei, ahiahi noa, ka tata ta maua te oti*, *presently BY SUNSET* ours will be near being finished; *mo te ara rawa ake o nga tamariki kua maoa*, THAT EXACTLY as THE children awake it may have been cooked; i.e. it may be cooked before they awake; *kahore, ha, he kainga*; *kainga* rawa atu ki Waitoke*, oh, there is no settlement (in the interval); the nearest

* The student will see in this and the other examples that the noun, as is very usual in Maori, assumes the form of a verb. To translate literally such verbs into English is often impossible.

settlement is Waitoke; tia rawa ki te raukura, pani rawa ki te kokowai, he braided his hair with feathers, and besmeared himself with red ochre; te tino haerenga, so on they started.

N.B.—Between *noa ake* and *noa atu* a distinction will sometimes be found, not unlike that which obtains between the perfect and imperfect of English. *Noa ake* will generally convey an allusion to some date, either present or past; *noa atu* will most frequently refer to the past, without any such allusion, *e.g.* *kua mate, noa ake, he has been dead this some time; kua mate noa atu, he died a long time ago; kua maoa, noa ake te kai, the food has been this long time cooked; kua maoa noa atu, it was cooked a long time ago; kua mate noa ake i reira, he had been dead then some time; kua mate noa atu i reira, he had been dead a long time previous to that date.*

For further illustrations of the adverbs as auxiliaries the student is referred to chapter ix. For the negative adverbs, as employed with the verb, *vide* next chapter.

Of the Prepositions.—The use of these as auxiliaries is to supply the place of the verb substantive when no verb is expressed in the sentence; *e.g.* *naku tenei, this is mine; kei hea, where is it? I a au i runga, when I was at the southward.* The tenses they denote, and those also which they admit after them, have been mentioned (chapter viii). Other notices respecting them will be found in the next chapter.*

* Following is a connected view of some of the principal means by which the defect of the substantive verb is supplied or implied, in Maori: He kuri tenei, *this is a dog.* Tenei a Hone, *This is John.* Tika rawa, *it is very correct.* Ki te whai hau i te po nei, *if there be wind in the night, &c.* Ki te wa hau, &c., *idem.* Ka ai au hei kianga mai mau, *I am for an ordering for you, i.e. you find in me one that will obey, &c.* Waiho, and sometimes *meinga*, are often used instead of *ai*. E ai ki tana, *it is according to his, i.e., as he affirms.*

The following forms are worthy of notice: Rokohanga rawatanga atu e ahau ko Raiana! *on my reaching (that place) there was Lion!* rokohanga atu, ko tetahi tangata o Taupo i Maungatautari e noho ana, *when I got (there) there was a man of, &c.* Taku hoenga ki roto, ko te waka o Hone, *as I was paddling up the river, lo! there was the canoe of John, &c.* Some, we observe, use *tera taua* for *this form*. We have never heard it in Waikato; *hei te pera me tou, let it be like yours.* Kaua hei pera, *Don't say so.*

Verbs which assume the form of a noun.—It has been already observed that Maori inclines to the substantive form. That such is only natural will be obvious to anyone who will reflect that it is more easy for an unpolished mind to conceive of things as existences, than to trace them through the various modifications of act denoted in a verb. In many instances, indeed, a New Zealander is compelled to adopt this form, in consequence of the Maori verb not supplying any satisfactory form for the infinitive mood and the participles. That these two parts of speech strongly partake of the nature of a noun is well known; and we may, therefore, be prepared to find the forms for denoting them in Maori exhibit a mixed character—*i.e.* to be a kind of compound of the verb and the noun. It may be added, also, that, as in some Latin authors, the infinitive mood is often used for the finite verb,* so also, in Maori, will the verbal noun, especially when a brief and animated mode of diction is desired, be found very frequently to occupy the place of the verb.

The following examples illustrate the various modes in which the Maori verb adopts the substantive form.

The student will observe that even passive verbs will submit to the same operation, and receive the sign of the substantive (*viz.* the article) before them; *e.g.* Tenei au te tu atu nei, *here am I THE standing towards (you)*; he kainga hou te rapua nei, *a new country is the being sought, i.e. is what we are seeking for*; ko koe te korerotia nei, *it is you who are the being talked about*; he noho aha tau? *what are you sitting for?* kua oti te keri, *it is finished, the being dug*; ka

* It will also be recollected that the gerunds and participles will, in that language, often subserve the same office. Thus we have "ante domandum," *before they are tamed*, "urit videndo," *he burns when he looks*; "cum Epicurus voluptate metiens summum bonum," *whereas Epicurus, who measures the chief good by pleasure.*

tata ahau *te patua e koe*, *I am near the being beaten by you*; he mohio koe; *are you a knowing? i.e. do you know anything about it?*

The following are examples of the *verbal noun as used for the finite verb*:—Me he mea ko *te mahuetanga o to matou waka*, *if it had been the leaving of our canoe, i.e. if our canoe had been left to us*; kei riri mai ia ki te kai; *te taunga iho*—ko ia, ko tana waka, *lest he (the God) be angry at the food (not having been given)—the alighting (upon him, the priest), &c. i.e. and should then light upon him, &c.*; haere atu ana a Rona ki *te kawewai*, Ka pouri. *Te kanganga ki te marama. Te tino tikinga iho nei, ka tae ki a Rona, Rona (the man in the moon) goes to fetch water. It is dark. The cursing at the moon. The instant coming down to him, &c., i.e. he cursed at the moon, and she, in anger, came down to him.*

NOTE.—More examples of this very animated mode of narration might be easily adduced. The student will find several others scattered throughout this work. We may observe, also, that the very frequent use of this form by the natives constitutes one remarkable feature by which the language, as spoken by him, differs from that spoken by the foreigner.

As a further illustration of the way in which predication in Maori is sometimes performed by the substantive, the following forms may be mentioned:—*He mea whakamaori no te reo pakeha*, *a thing translated from the foreigner's tongue, i.e. it was translated from, &c.* Na Hone tenei, *he mea ho atu na Pita*—*this is John's; it was presented to him by Pita*: lit. it was a thing presented, &c. *Akuanei, he noho atu te otinga*, *presently a remaining away will be the end, i.e. (we shall find that) he will remain away.*

It should be also noted that the following verbs always take the substantive form after them, viz. hohoro, oti, hei and ahei, pau, taea, tau, timata, heoi,

ano, kati, poto; *e.g.* timata *te mahi*, commence to work; kati *te tahae*, stop thieving, &c.

NOTE.—These verbs, it would appear, deserve most justly the appellation of “auxiliaries”—1st, as they are real verbs; and, 2nd, as by their help we can approximate to many forms of the verb in other languages. For example, kua *oti te tiki*, mai, has been fetched hence; e kore e *ahei te korero*, cannot divulge.

The use of the verbal noun, it would appear, is very prevalent in Oriental languages (*vide* Lee, “Heb. Gram.,” second edition, pp. 75 and 76, and Carey’s “Gram. of the Burman;” also Humboldt, “On the Chinese,” as there quoted). The following form, however, will often be found in Maori to supersede it.

A noun or pronoun in the oblique case will frequently, in Maori, take the finite verb after it;* *e.g.* e whakapono ana ahau ki a ia i mate i a Ponotio Pirato.

The expression “ki tana hekenga atu ki te reinga” is precisely the same as “ki a ia i heke atu ki,” &c. Again, *Noku i haere mai nei*, since I arrived here: lit. from or of me (I mean) came here; ko te rua tenei o nga wika o Hone, i hoki ai, this is the second week since John returned: lit. this is the second week of John (I mean returned) i a ia e ngaro ana, whilst he is hid; mo ratou kahore i rongo, because they would not obey: lit. for them (I mean) their not having obeyed.

Often, also, a noun which in English would be in the nominative will, in Maori, be converted into the possessive, the verb following as in the preceding rule;

* This is an exception to what we find in English and other languages, the finite verb in them being very seldom found after an oblique case, *i.e.*, after any case besides the nominative, unless the relative, or the personal pronoun, with some conjunction, intervene. We may observe, also, that the verbal particles will be often prefixed to other words besides the verb; *e.g.*, E kore koe e pai kia mau e hanga? Are you not willing that you should do it? Kia mou ai te kianga, that the land should be yours.

e.g. naku i patu, I struck: lit. it was mine (I mean) the having struck it; maku e korero, I will speak: lit. it will be for me (I mean) the speaking.

It was most probably through ignorance of this and the preceding rule that some good Maori speakers have adopted the following very unsatisfactory analysis of the two last examples:—"Naku i patu," they would translate, *it was struck by me*; "maku e korero," *it shall be spoken by me*; and they thus explain them:—*Na* and *ma* mean *by*; and *patu* and *korero*, though active in *form*, are passive in *meaning*. To this theory, however, there are strong objections. (1.) It cannot be shown, except by examples derived from this class, that *na* and *ma* ever signify *by*; these words all must admit are the active form of *no* and *mo*—the prepositions which denote the possessive case. (2.) It will altogether fail in those instances in which other prepositions besides *na* and *ma* are found. In the following, for example:—"I a au e noho ana I reira," *whilst I was sitting there*; *nona i tango, because he took it*; it will be seen that it is as difficult to determine the nominatives of "noho" and "tango" as it was to determine those of *patu* and *korero* in the other examples. Those who attend to the genius of the language (*vide* Preliminary Remarks, pages 100 and 101, and Syntax of Nouns, sec. 3, page 109) will, we think, find but little difficulty in the question. They will see that there are no participles, adverbs, or relative pronouns in Maori, and that, therefore, we must not be surprised at a construction which, though loose, is admirably adapted to supply the defect. That Maori has a peculiar love for the possessive form in predication, especially when a relative pronoun is understood, may be seen in the following examples*:—*Ko Tiaki anake ta matou i kite, Tiaki was the only person that we saw: lit. Tiaki was our only one (actively) (I mean) saw; ka tohe ki ana i pai ai, he holds out for what he desired: lit. he holds out for his (I mean) desired; he mate toku, I am sick: lit., a sickness is mine; ka tika tau, you are right: lit. yours is right; koe would not be here used; ko taku noho tenei, a, po noa, I will sit here till night: lit. this is my sitting until night.*

The leading meaning of *na* and *ma*, and their cor-

* That the English language had once a similar tendency might, we think, be shown by many examples. Thus we hear, "have pity on me," "have her forth," "I have remembrance of thee in my prayer." Many of our tenses, also, are formed by this auxiliary; *e.g.* "I have seen," "he had gone," "I would have loved," &c. The frequent use, also, of this form in the Greek may be seen in Donnegan's Greek Lexicon, under "echo," to hold.

responding passives, *no* and *mo*, seems to be, of the one class, *present* or *past*; of the other, *future possession*. And most of the examples given in pp. 60-65 of their various uses might be reduced to those heads. Thus, "*no te mane i haere mai ai*" means, literally, *it was of the Monday* (I mean) *having come*. "*No reira i riri*," it was *of that cause* (I mean) *the having been angry*; "*Mo a mua haere ai*," *let it be for a future period* (I mean) *the going*, &c.

*Compound Tenses.**—A compound tense is one whose time and quality are modified by some other time or circumstance with which it is connected.

Thus in the examples in page 37 *me i reira ahau e pai ana*, *e—ana*, which, taken *absolutely*, is present, now represents the pluperfect potential; because it has a reference to *i reira*, a past time, and to *me*, a particle denoting contingency. Again, in the example, *akuanei tae rawa atu, kua mate*; *kua*, taken *absolutely*, refers to past time; but here it is taken *relatively*, and refers to a future, *i.e.* to the time in

* As the English language supplies but few illustrations of this mode of construction, we will here lay before the student some extracts from Professor Lee's Hebrew Grammar, as well to show how much this usage obtains in Oriental languages as to enable him to enter more readily into the subject. Professor L. says (page 328):—"Any writer commencing his narrative will necessarily speak of past, present, or future events with reference to the period in which his statement is made." This, he says, is the "*absolute use of the tense*." Again, "A person may speak of those events with reference to some other period or event already introduced into the context." This is the *relative use*—"Hence, a preterite connected with another preterite will be equivalent to our pluperfect; a present following a preterite to our imperfect, and so on." Again (page 330):—"They, the Arabians, consider the present tense as of two kinds; one they term the *real present*, which is what our grammarians always understand by the *present tense*. The other they term the *present as to the narration*; by which they mean the time contemporary with any event, and which may, therefore, be considered as present *with it*, although past, present, or future with regard to the *real* or *absolute present tense*." In page 334 is a good illustration from the Persian:—"Last night I go to the house of a friend and there *see* a delightful assembly, and *enjoy* a most pleasing spectacle." The student will see in the above example that *go*, *see*, and *enjoy* are *relative presents*, being presents to *last night*, the time in which the speaker, in his imagination, now places himself. This mode of construction abounds in the Old and New Testament—*vide*, for example, Mark xiv., "*He saw Levi, and says to him*." *Says*, here, is present to *saw*, though past to the time of the narration

which I may arrive ; the sentence meaning, literally, "presently, exactly as I shall have arrived, he is dead." The expression *shall have been dead*, in English, all will see, is a compound tense of a similar character, for it is compounded of a future and a past tense, and thus represents a *second future*.

We proceed to lay before the student some examples of the most important combinations of time and mood. To exhibit all that are possible would extend our work beyond its prescribed limits. Some remarks on this subject have been already made in treating on the verbal particles.

INDICATIVE MOOD.

Present.—*Ka taka ki hea, e haere mai ana?* *they have reached what place as they come along?*

Imperfect Tense.—*Rokahanga atu e au, i reira e noho ana, when I arrived he was sitting there: lit., he is sitting, &c. I mua e pai ana, formerly I liked (it): lit. I like, &c. E pai ana i mua—id. I pai ano i mua—id. Na reira i kore ai ahau e pai, that was the cause why I did not assent: lit. thence was I not, (I mean) am pleased. I ki hoki ia, a kua oti; i mea atu ia, a, tu tonu iho: he spake, and it was done; he commanded, and it stood fast. Heoi ahau me tenei tamaiti, ka haere mai: I was the size of this child when I came here.*

I hea koe i mua ka kimi? where were you before that you did not look for it?

Nei hoki kua ora, haere ana ki Taranaki, but he recovered, and went to Taranaki; Kua mea atu ra hoki; e ki mai ana, why I said so, he replies, i.e. replied.

Perfect Tense.—*Ka wha nga wiki e ngaro ana (or ka ngaro nei), it has been lost these last four weeks: lit. ARE four weeks IT IS lost.*

I konei te kuri e kai ana, mei te huruhuru, a dog

has been eating a fowl here, as we may judge from the feathers. Noku ka mate, since I have been poorly.

Pluperfect Tense.—*Kihai i hinga ka waiho e korua, it had not fallen when you left it: lit. it did not fall, you leave it. I a koe kua riro, after you had gone.*

First Future Tense.—*Ma Ngatiwhatua e takitaki to maua mate, ka ea: Ngatiwhatua will avenge our murder, (and) a satisfaction will be obtained.*

Akuanei rangona rawatia mai, e hoko ana ano koe: presently, I SHALL hear that you ARE STILL purchasing; lit. presently, exactly as it has been heard, you are, &c.

Kua mate ahau, e ora ana ano nga rakau nei: these trees will live longer than I; lit. I died, these trees are still alive.

POTENTIAL AND SUBJUNCTIVE MOODS.

Present and Imperfect.—(For examples of these *vide* on *e*, on *ka*, and on *ai*, also our remarks on *ahei*, *taea*, &c. as auxiliaries (147).

Pluperfect.—*Kua riro au, na te mate o taku kotiro i noho ai: I would have gone, but I remained in consequence of the sickness of my daughter; lit. I departed, my daughter's sickness was the cause of my having remained. E noho ana, na Hone i ngare: he would have stopped, but John sent him; lit. he is remaining, John sent him. E murua a Hone, naku i ora ai: John would have been plundered, but I saved him. Me i kahore ahau kua mate: if it had not been for me, he would have died. Kua hemo ke ahau, me i kava ahau te whakapono: I should have fainted if I had not believed. Penei kua ora: in that case he would have been saved. Ka hua ahau, i haere ai, e rongo: I thought that they would have listened (which) was the cause of (my)*

having gone. Maku i runga e kore e marere: *when I am at the Southward (it) is never granted.* Ma raua e rere, e kore e kohoro a Raiana: *when they both run, Lion does not make haste.* Me i maku e kerī, keihea? *if it had not been for me to dig it, where (should I have been now)? i.e. I should have dug to a vast distance.**

The following combinations of times are incorrect:—*I te mea i arahina nga Hurai, while the Jews were being led; it should be, e arahina ana.* *I kite hoki ratou i a ia, a, i rere, for they saw him and fled; it should be, a, rere ana.* *To ratou taenga atu ki te pa, i reira ano mahara ana ratou ki a ai, and when they had reached the pa, they then recognized him; it should be, na ka mahara, &c.* *Ma Hone e whakaki o koutou peke, pera hoki me o matou, John will fill your bags as full as ours; it should be, kia penei me o matou.* It may be here noted that when two tenses are connected together, not in the way of government, but are rather in apposition with each other, the latter will generally be the same as, or at least correspond to, the former; e.g. the following constructions are erroneous:—*Korerotia atu, mea ana, speak, saying; it should be, meatia.* *A ki atu ana a Hone, ka mea; it should be, mea ana.* *Ka tahi ahau i kite, now for the first time have I seen; it should be, ka kite.*

NOTE.—Sometimes, however, we meet with exceptions to this rule:—1. When there is a clear case for the operation of epianorthosis. 2. When the particles *a* or *na* intervene.

The character of the sentence will sometimes be found to affect the time of the verb; as, for example, in animated narration, where a large measure of

* The student is recommended to notice the various forms contained in the preceding table, and to endeavour to add to them from his own observation. It would also be most useful to throw into one form all the various examples of simple and compound times that he will find in pages 40-42, as well also as those contained in the preceding part of this chapter.

certainly, or when contingency is to be denoted, &c. ; *e.g.* Kihai i u ki uta, *kua* tae ki te whare, *kua* totoro ki te maripi, ki te paoka, *E* kai ana, *he had not landed before he HAD reached the house, HAD stretched out (his hand) to the knife and fork, (he) is eating, i.e. immediately as soon as he landed he began to eat*; *E* pa ma, *kia* kaha. Kahore Kua u, *My friends, be strong (in pulling the oar), O no, we have landed, i.e. we are close to shore.* A request or command, given to be conveyed to another, will often be put into the imperative, just as if the individual to whom the request, &c., is to be delivered were really present; *e.g.* Mea atu ki a Hone, *Taihoa e haere: say to John, Don't go for a while.* Ekite koe i a te Keha, *Haere mai: if you see Keha, (say to him) Come here.*

NOTE.—This form is generally adopted when the speaker wishes to be animated and abrupt. Sometimes, as in the first example, it is the only form admissible.

Verbs associated to qualify each other.—It should here also be noted that when two verbs are associated together, the latter of which is modified in meaning by the former, in a way somewhat similar to that in which the infinitive in Latin is modified by its governing verb, the two verbs will generally be in the same tense and voice; *e.g.* *Kua* haere, *kua* koroheke hoki, *he has begun to get old: lit. he is gone, he is old*; *kei* anga koe, *kei* korero, *don't you go and say, &c.*; *e* aratakina ana, *e* patua ana: *it is led to be killed.*

Repetition of Verbs.—The same verb will frequently be repeated in Maori when *contingency, intensity, distribution, diversity, &c.* are intended, and particularly when the speaker desires to be impressive and emphatic; *e.g.* Ko te mea i tupono i tupono: ko te mea i kahore i kahore, (*the karakia Maori*) *is all a work of chance; sometimes there is a successful hit, sometimes a failure, lit. that which hit the mark hit it, that which did not, did not*; *E* pakaru ana, *e*

pakaru ana ki tana mahi, (*it does not much signify*) if it breaks, it is broken in his service; Okioki, okioki atu ki a i a, trust, trust in him: *i.e.* place your whole trust in, &c.; Haere ka haere, kai ka kai: *in all his goings, in all his eatings, i.e.* whenever he walks, or eats, he retains the same practice; Heoi ano ra, heoi ano: *that is all about it, that is all about it.* Hapai, ana, hapai ana: *raise both ends at the same time; i.e. while you raise, I raise.*

NOTE.—A similar usage obtains in other parts of the language; *e.g.* ko wai, ko wai te haere? *who, who is to go?* ko tera tera, *that is another, or a different one;* he kanohi he kanohi, *face to face;* ko Roka ano Roka, ko ahau ano ahau? *Roka (my wife) and I are different persons; lit. Roka is Roka, and I am I.*

Sometimes the former verb will assume the form of the verbal noun; *e.g.* te haerenga i haere ai, *the going with which he went, i.e.* so on he proceeded; na, ko te tino riranga i riri ai, *so he was very angry.*

NOTE.—The learned student need not be reminded of the remarkable parallel which Maori finds to the four last rules in Hebrew. From this cause it will be sometimes found that an exactly literal translation will be more idiomatic than another. Thus, Gen. i. 7, “Dying, thou shalt die,” could not be rendered more idiomatically than if it be done literally: “Na, ko te matenga e mate ai koe.”

Of the Passive Verbs.—It has been already observed (pp. 47–48) that passive verbs are often used in Maori in a somewhat more extended sense than is met with in most languages. It may naturally, therefore, be expected that their use should be more frequent than that of active verbs; and such we believe to be the case, Maori seeming to incline peculiarly to the passive mode or form of statement, especially in the secondary clauses of a sentence. Independently of other uses which they subserve (such as often supplying a more animated style of narration, being sometimes the more convenient—as being the more loose or general—mode in which to

advance a sentiment, &c.), there are two of considerable importance which may be here noticed:—

1st. They are most frequently employed when the relative pronoun is understood, and are generally equivalent to the active verb with *ai* or *nei*, &c. after it; e.g. *nga mahi i whakahaua e ia, the works which were ordered by him.* The active form here, without *ai* after it, would be seldom used. *Vide* also the examples, pp. 47, 48.

2nd. They sometimes supply the place of a preposition; e.g. *he aha te mea e omakia nei? what is the matter ABOUT WHICH it is being run?* *Te tangata i korerotia nei, the man about whom we were talking.* The following sentence, *Ka korero ahau ki te whakapakoko,* literally means, *I will talk to the image;* it should have been, *Ka korerotia te whakapakoko.* This usage, however, does not extend to all the prepositions; and, when some of them are understood, the verb will require *ai* after it. The following sentence, for example, is erroneous: *Te tangata e kainga ana te poaka, the man by whom the pig is eaten;* it should be, *E kai ana,* or *e kai nei,* or *e kainga ai.*

Constructions will not unfrequently be found in which the active form usurps the place of the passive, and *vice versâ*; e.g. *Ko tena kua hohoro te horoi, let that be first washed.* *Kua tahu te kai o te kainga nei, the food of the settlement has been kindled, i.e. the oven is kindled for cooking.* *Kei te uta to matou waka, our canoe is loading.* *Ko tehea te patu? which is to be killed?* *Ko tera kua panga noa ake, that has been much longer on the fire: lit. has been thrown.* *Taria e kawhaki te poti, let not the boat be taken away (by you) for a while.* *He mea tiki, a thing fetched.* *Kua oti te keri, it is finished, the being dug.* *Me wero e koe, it must be (or, let it be) stabbed by you.* *Ka timata tena whenua, te tua, that land has commenced (I mean) the being felled.* *Kei reira, a Hone e tanu ana, there John (lies) buried.* *Ka te arai taku ahi e koe, my fire is being stopped up.*

by you, i.e. you are intercepting the communication, &c. Kia rua nga waka e hoe mai e koe, *let there be two canoes that will be paddled here by you.* The following form is not frequent:—Kei te atawhaitia, *it (the pig) is being taken care of.* Kei te takina te kai, *the food is being taken off (the fire).* When ambiguity might arise from the object of the action being considered as the agent, the passive form is almost always used: e.g. Ka poto nga tangata o reira te kitea, *when all the men of that place have been seen.* Ka tata tena tangata te nehua, *that man is near being buried.*

Neuter Verbs which assume the passive form.—Some neuter verbs assume the passive form (1) without any material alteration of meaning: e.g. Ka hokia he huanga, *if it is come backwards and forwards to you, it is because I am a relation.** (2.) Most frequently, however, they derive a transitive meaning from the change. Thus, in the example already adduced, page 48, horihori, *to tell falsehoods*; te mea i horihoria e koe he tangata, *the thing which you erroneously said was a man.* Again—Tangi, *to cry*; te tupapaku e tangihia nei, *the corpse which is being cried, i.e. which is the subject of the crying.* He tangata haurangi, *a mad person.* Te tangata i haurangitia nei, *a person for whom another is bewildered.*

* The passive verbs wheterongia, titahangia, &c., to which we allude, page 38, note, may, we think, on reflection, be most correctly reduced to this head

CHAPTER XX.

OF THE PREPOSITIONS, ADVERBS, AND
CONJUNCTIONS.

These have been considered at large in chapters viii., ix., x., xi., and require now but little notice. We proceed to consider the prepositions which follow the verbs, and to offer a few other remarks respecting them.

Verbal Postfixes.—An active verb will (as was observed, page 57) take *i* after it, to denote the object of the action. Sometimes, however, *ki* will be found to supply its place; e.g. Mohio *ki* a ia, matau *ki* a ia, wehi, *ki* a ia, whakaaro *ki* tena mea, karanga *ki* a ia, kua mau *ki* te pu, *seized his gun*. Whiwhi *ki* te toki, *obtain an axe*, &c.

Between these two prepositions, however, as verbal postfixes, there is often a very important difference; e.g. Na ka whakatiki ahau *i* a ia *ki* te kai, *so I deprived him of food*; i.e. I withheld food from him. Na te aha koe *i* kaiponu ai *i* to paraikete *ki* a au? *Why did you withhold your blanket from me?* He pakeha hei whakawhiwhi *i* a matou *ki* te kakahu, *an European to make us possess clothes*. Ki te hoko atu *i* taku poaka *ki* te tahi paraikete moku, *to sell my pig for a blanket for myself*. Europeans generally employ *mo*, but erroneously. Sometimes other prepositions will occupy the place of *i*. Ka haere ahau *ki* te whangai *i* taku kete riwai *ma* taku poaka, *I will go feed my basket of potatoes for my pig*; i.e. I will feed my pigs with my basket of potatoes. Hei patu moku, *to strike me with*—a form similar to hei patu *i* a au.

NOTE.—Occasionally no sign of case will follow the active verb—(1) When the verb is preceded by such auxiliaries as *taea*, *pau*, *taihoa*, &c.; e.g. *e kore e taea e ahau te hopu tena poaka*, *it cannot be accomplished by me (I mean) the catching that pig*; or, *e kore e taea tena poaka e au, te hopu*. (2) When the verb is preceded by the particle *me*, or by the prepositions *na* and *ma*; e.g. *me hopu te poaka e koe*, *the pig must be caught by you*; *naku i hopu tena*, *the having caught that (pig) was mine*. To this rule exceptions are sometimes heard.

Neuter Verbs will sometimes take an accusative case of the noun proper to their own signification; e.g. *E karakia ana i tana karakia*, *he is praying his prayers*. *E kakahu ana i ona*, *he is garmenting his clothes*; i.e. is putting them on.

NOTE.—Considerable variation will be found in the prepositions which follow such verbs as *heoi*, *ka tahi*, &c.; e.g. *Heoi ano te koti pai nou*, *the only good coat is yours*. *Ka tahi ano te koti pai, nou*, *idem*. *Manawa to tangata korero teka*, *he pakeha (Taranaki), a European is the greatest person for telling falsehoods*. *Ka tahi ano taku tangata kino, ko koe (or ki a koe, or kei a koe)*. *Ka tahi ano tenei huarahi ka takahia ki a koe*, *you are the first person who has trodden this path*. If it had been *e koe*, the meaning would have been, *you now for the first time walk this road*. Often, also, the preposition will be omitted, and the noun put into the nominative; e.g. *Noho rawa atu he whenua ke*, *settled in a foreign land*. *Ka whakamoea atu he tangata ke*, *given in marriage to another man*. *Te huihuinga mai o Mokau, o whea, o whea, ko te Wherowhero*, *the musterings of Mokau, &c., &c. are to Wherowhero, i.e. Wherowhero is the grand object of interest*.

Between *i* and *ki*, when following neuter verbs or adjectives, there is often a considerable difference; e.g. *Mate ki*, *desirous of*; *mate i*, *killed by*. *Kaha i te kino*, *stronger THAN sin, i.e. overcoming it*; *kaha ki te kino*, *strong IN sinning*; *ngakau kore ki tana kupu*, *disinclined to, &c.*; *ngakau kore i*, *discouraged by*.

Foreigners often err in the use of these and other prepositions; e.g. *I a ia ki reira*, *while he was there*; it should be *i reira*. *E aha ana ia ki reira?* What is he doing there? it should be *i reira*. *Kati ki kona*;

it should be *i kona*. E mea ana ahau kia kai *i te Onewhero*, *I am thinking of taking a meal at Onewhero*; it should be, *ki te Onewhero*. Hei a wai ranei te pono? hei a Maihi ranei, hei a Pita ranei? *with whom is the truth? with Marsh or with Peter?* it should be, *I a wai*, &c. He aha te tikanga o taua kupu nei kei a Matiu? *what is the meaning of that expression in Matthew?* it should be *i a Matiu*. Again—Kahore e mea no te kainga nei hei kai, *there is nothing in this settlement for food*; it should be *o te kainga nei*. Enei kupu no te pukapuka, *these words of the book*; it should be *O te pukapuka*. Ko nga mea katoa no waho, *all the things outside*; it should be *O waho*. He kahore urupa o Kawhia i kawea mai ai ki konei? Was there no grave in Kawhia, that you brought him here? it should be *No Kawhia*. Again—he mea tiki *i toku whare*, *a thing fetched from my house*. The meaning of this, as it stands, is “a thing to fetch my house;” it should be *no toku whare*, as in the following proverb: “He toka hapai mai no nga whenua.” In constructions like these the agent will take either *e* or *na* before it, but most frequently the latter. In some tribes to the southward of Waikato the following form is in common use:—He pakeke ou, *yours are hardnesses, i.e. you are a hard person*. He makariri oku i te anu, *I have colds from the cold (air)*. The singular forms *tou* and *toku* are mostly used in Waikato, or the preposition *nou*; e.g. he pakeke *nou*, and makariri *noku*, or TOKU.

Prepositions are sometimes used where a foreigner would expect a verbal particle; e.g. Kei te takoto a Hone, *John is lying down*. I te mate ahau, *I was poorly*. No te tarai ahau i tena wahi, *I have been hoeing that place*. This form belongs chiefly to Ngapuhi. Ka tae te pakeke o te oneone nei! kahore *i te kohatu*! How hard this soil is! it is not at a stone, i.e. it is like a stone. Kahore ahau *i te kite*, *I don't see*. This last form is used chiefly in the districts southward of Waikato.

Adverbs.—Most of the adverbs will (as was observed, page 84) assume the form of the word with which they are connected; *e.g.* *Rapu marie, rapua marietia, rapunga marietanga, &c.* In some districts, however, they will assume the form of the verbal noun, after the passive voice; *e.g.* *Rapua marietanga.* Instances will also occasionally be found, in all parts of the island, in which they undergo no change: *e.g.* *Whiua pena, throw it in that direction. Whiua penatia is, throw it in that manner.*

Negative Adverbs.—Most of these will, when in connection with the verb, take a verbal particle before or after them; *e.g.* *Hore rawa kia pai; kahore i pai, or (sometimes) kahore e pai; kihai i* pai; e kore e pai; aua e haere, kiano i haere noa, e hara i a au, it is not mine, or, it is different from me (i.e. it was not I), &c.*

Kihai i and *kahore i* are most frequently used indifferently one for the other. An experienced speaker will, however, we think, sometimes notice points of difference, and particularly that *kihai i* is most frequently employed when reference is made to an act previous to a past act, and *kahore i* when some allusion is made to the present time. Thus, in the following sentence, “*Nau i kai nga kai kihai nei i tika kia kainga e te mea noa,*” we should prefer *kahore nei i* to denote *which was not, and is not, lawful to be eaten by a person not tapu.* In Waikato, *haunga* with *kahore* sometimes governs a genitive case; *e.g.* *Kahore haunga o tena.* *Kahore*, when it takes a possessive case after it, will require it to be in the plural number, *e.g.* *Kahore aku moni, I have no money,* lit. there is a negativeness of my moneys. So also the particle *u*, *vide* page 91.

* Some foreigners, we observe, omit the *i* after *kihai* when it immediately follows it. That this error, however, arises from the *i* being blended into the *ai* of *kihai* in the pronunciation is clear from its being distinctly heard when a word intervenes to prevent elision, as in the following example:—*Kihai ahau i pai.*

In answering a question, the answer will always be regulated by the way in which the question is put, e.g. *Kahore i pai? ae; Was he not willing? Yes; i.e. Yes, he was not willing.* If the answer was intended to be affirmative, the speaker would have said "I pai ano."

FINIS.

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