

AIDS TO LEARNING THE MĀORI LANGUAGE

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CONTENTS

A)	PRONUNCIATION	P.2
	- vowels / consonants / long vowels / short vowels	
B)	“KO” - THE POINTING OUT WORD	P.4
C)	THIS AND THAT (nei, na, ra)	P.5
D)	PERSONAL PRONOUNS (he, she, they, we, you etc.)	P.6
	- when speaking about yourself / when speaking about others / when speaking about others and yourself / when addressing people / (my, his, her, their, our, your etc.)	
	- POSSESSIVE PERSONAL PRONOUNS	P.9
E)	“A” or “O” - denoting possession of something	P.11
F)	PAST, PRESENT & FUTURE	P.12
	- ka, i, e, kua, kia, me, ana, e...ana, i, ā, i mua, i muri	
G)	THE PASSIVE FORMS OF MAORI VERBS	P.18
	- adding suffixes eg. a, hanga, hia, kina, ia, ina, kia, kina, mia, na, nga, ngia, ria, rina, rira, whia, whina	
H)	STATIVES	P.19
	- verbs such as: hinga, mahue, maringi, mutu, ngaro, pau, toremi, whara etc.	
	- adjectives such as: nui, ora, kaha, matuku, makariri	
I)	THE PARTICLE “KEI”	P.22
	- opening phrases/ present & past time / using with locatives eg. roto, runga, waho, raro, muri etc.	
J)	GIVING ORDERS, WARNINGS, ADVICE	P.24
K)	THE PARTICLES “I” and “KI”	P.26
	- as prepositions (goal markers)	
L)	QUESTIONS IN MAORI	P.28
	- asking where / when / which / who / what / how / why etc.	
M)	ABOUT THE WHANAU	P.32

A) PRONUNCIATION

The only way to acquire a genuine pronunciation of Maori is to hear plenty of it spoken by those to whom it is their mother tongue, and try to imitate the way they pronounce words, stress the syllables, phrase their sentences, and so on.

These notes on pronunciation are therefore just an outline of the main points, to give you a start.

Maori spelling is totally phonetic – every letter in every word is pronounced.

Maori has only 15 sounds:

5 vowels **a e i o u**
10 consonants **h k m n ng p r t w wh**

The vowel sounds may be short or long.

Many lesson books and dictionaries nowadays use macrons to indicate long vowels
eg. ā ē ī ō ū

PRONOUNCE THE VOWELS AS FOLLOWS:

a as in **about**

ā as in **father**

e as in **bet**

ē as in **there**

i as in **hit**

ī as in **machine**

o as the short ‘or’ sound in **ordain**

ō as the long ‘or’ sound in **door**

u as in **put**

ū as in **rule**

Vowels often come in pairs eg.

pae, meamea, kai, ahau, moeteatea, koutou, maunga, kieke, tae, tai

Each vowel is still given its individual sound.

(Actually, long vowels are really just paired identical vowels eg.

\bar{a} = aa tāhuna = taahuna and so on.

Sometimes the word will be written that way, rather than using a macron.)

PRONOUNCE THE CONSONANTS AS FOLLOWS:

Pronunciation of the consonants is pretty much as in English for most of them, but never as sharp.

The Maori 'r' is not trilled or rolled.

'ng' is the same as in English words eg. as in singer, hunger, king, etc.

'wh' is closer to English 'f' in English than anything else, but it is a 'Maori f' – a soft breathed out sound without the top teeth touching the lower lip which gives the sharp English 'f'.

Accentuation or stress on syllables in words, as a general rule –

- Lightly stress the first long vowel, eg. $\bar{kaum\bar{a}tua}$, $\bar{t\bar{a}wahi}$
- If no long vowel or vowels in the word, stress the first pair of vowels
eg. $\bar{tamaiti}$, $\bar{Rotorua}$
- If no long vowel or no paired vowel, stress the first vowel
eg. \bar{wahine} , \bar{mahara} , \bar{tapu}

(Note the 'a' in tapu is a short vowel. A common Pakeha mistake is to make it a long vowel.)

B) “KO” THE POINTING OUT WORD

Imagine a boy is with us and we ask him who he is and who his father is.

In English he says – “I am Rewi. My father is Hata.”

He will emphasise those underlined words. Those are the names, the information we want.

In Maori he says – “Ko Rewi ahau. Ko Hata tōku pāpā.”

Literally translated – “Rewi I. Hata my father.”

The emphasis in Maori is provided by this little word ‘**ko**’. It is purely a grammatical word – like ‘the’ and ‘a’ or ‘an’ in English which are used all the time to add meaning to other words but on their own they mean nothing. ‘**Ko**’ is used in Maori to draw attention to, to specify, some particular person(s), thing(s) or fact(s).

Text books call ‘**ko**’ the ‘specific article’. A more colloquial and equally suitable term is ‘the pointer word’. It is used in speech as one points with a finger as a gesture. In fact one may quite often point or make some like gesture when making a statement beginning with ‘**ko**’. Some examples:

Ko tēnei tāku pukapuka.

This my book.

Ko tērā tāna pukapuka.

That his book.

Ko Hoani tōku pāpā, ko Rangi tāku tama.

Hoani my father, Rangi my son.

You will notice that the English ‘is’ does not appear in the above literal translations. That is because there is no equivalent of our verb ‘to be’ in Maori – no ‘am, is, was, were’. Forget all about those words when expressing yourself in Maori – the Maori language is perfectly understandable without them.

Use ‘**ko**’ when introducing people (ie. when pointing out who they are).

Ko tāku wahine tēnei.

My wife this. (This is my wife).

Ko tāku tāne tēnei.

My husband this. (This is my husband).

Ko tōku hoa tērā, ko Ani.

My friend over there, Ani.

(That’s my friend over there, that’s Anne).

You will find as you learn Maori that the emphasised, ie. the most important part of a statement, always comes first. Keeping this always in mind will greatly help you to use the language properly and be readily understood. (Maori grammar is really very simple but a simple mistake can make what you say the very opposite of what you want it to mean).

C) THIS AND THAT

“nei” indicates nearness to the speaker. (-literally or by circumstances)

“nā” indicates nearness to the person(s) spoken to. (-literally or by circumstances)

“rā” indicates not near either the speaker or the person(s) being spoken to.
(-literally or by circumstances)

These little words are often added to other words to give the meanings as above.

Hei taurira (for example):

“Titiro ki te mea nei.”

“*Look at this thing here.*” (by me, where I am, on me etc.)

“Titiro ki te mea nā.”

“*Look at that thing there.*” (by you, near you etc.)

“Titiro ki te mea rā.”

“*Look at that thing over there.*” (yonder etc.)

The above are examples of using these words in a casual way.

To be more emphatic, bring them forward – from the Maori descriptive position to the defining or emphasising position –

te mea nei → tēnei mea

te mea nā → tēnā mea

te mea rā → tērā mea

So - “Titiro ki te mea nei” becomes “Titiro ki tēnei mea.” (Look at this thing) and so on.

For plurals, drop the initial ‘t’ eg.

ēnei mea *these things (near me)*

ēnā mea *those things (near you)*

ērā mea *those things (over yonder, away from both of us)*

These emphatic forms can be used on their own, just as in English eg.

“Titiro ki tēnei.”

“*Look at this.*”

“He aha ēnā?”

“*What (are) those?*”

“Ko wai mā ērā?”

“*Who are they over there?*”

D. PERSONAL PRONOUNS

There are eleven of these.

The system differs from English in several ways:

- (i) There are no 'cases', no differences for subject or object of a verb. One word covers both 'I' and 'me', 'they' and 'them', etc.
- (ii) There are no distinctions of gender. One word covers 'he' and 'she', 'his' and 'hers' etc.
- (iii) There are separate, single words for referring to two people, ie. for 'we two', 'you two', etc.
- (iv) The words for 'we two' and 'we, more than two' are changed according to whether you are including the person(s) spoken to or not.

This is a simple, very convenient system. But because of the differences from the English system, it does take some getting used to.

Practice makes perfect.

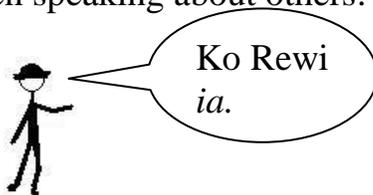
Following are illustrated examples of the system in practice. Imagine as you study these that you are the speaker (the one wearing the hat) in the sketches.

A. When speaking about yourself:



This is *me*.
I belong to Rotorua. (I am from Rotorua).

B. When speaking about others:

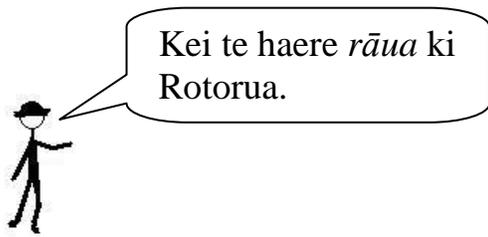


He is Rewi.

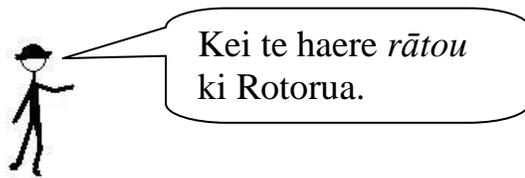
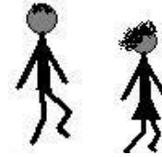


She is Mere.

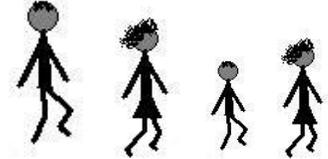




They (two) are going to Rotorua.

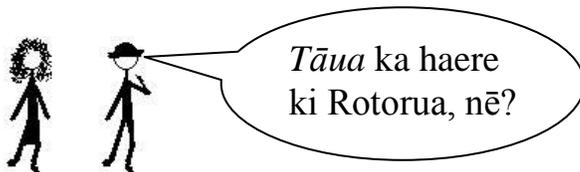


They (>2) are going to Rotorua.

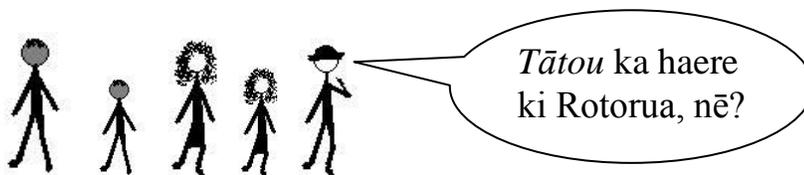


C. When speaking about others and yourself:

- (i) When including the person(s) spoken to:

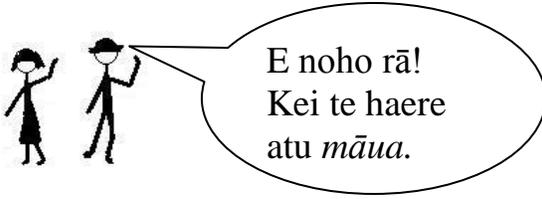


We two go to Rotorua, eh?



We all (>2) go to Rotorua, eh?

(ii) When excluding the person(s) spoken to:



Goodbye! *We two* are going away.



Goodbye! *We all (>2)* are going away.



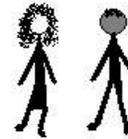
D. When addressing a person or people:



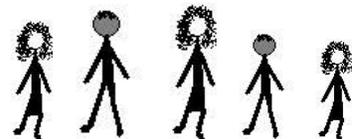
Come here *you* (*One person*).



Come here *you two*.



Come here *all of you (>2)*



POSSESSIVE PERSONAL PRONOUNS

The dog of Hata = *Te kurī a Hata.*
The house of Hata = *Te whare o Hata.*

These are unemphatic phrases. In both the English and the Maori the words of Hata are merely descriptive of which dog, which house.

In English we would be emphatic about whose dog or house by saying:

Hata's dog, Hata's house

In Maori, we turn the descriptive into the emphatic about possession by bringing the phrase, as usual, forward.

So you would expect: Te a Hata kurī

Te o Hata whare

And that is what is done except that always –

'te a' is shortened to 'tā' and 'te o' is shortened to 'tō'

Eg. Hata's dog → *Tā Hata kurī*
Hata's house → *Tō Hata whare*

And plurals, as usual, drop the letter 't'.

Eg. Hata's dogs → *ā Hata kuri*
Hata's houses → *ō Hata whare*

And this emphatic way of indicating whose dog, house or whatever is common to all the personal pronouns.

Using 'ta' or 'to' and 'a' or 'o' we get the equivalents of English 'my, your, his, their' etc.

BUT there is one irregularity:

'au' (I)	becomes	'ku'
'koe' (you)	becomes	'u'
'ia' (he, she, it)	becomes	'na'

Why? Aua hoki! (No idea!)

So - my = *tāku or tōku*
your = *tāu or tōu*
his,her = *tāna or tōna*

Following is a complete table of the possessive pronouns as used, for reference. 'kurī' and 'whare' are used throughout - the first word 'kurī' requires the 'a' form 'tāku' etc. and 'whare' requires the 'o' form, 'tōku' etc.

The reason for words differing in this respect will be explained following the table.

SINGULAR		PLURAL	
my dog	tāku kurī	my dogs	āku kurī
my house	tōku whare	my houses	ōku whare
his/her dog	tāna kurī	his/her dogs	āna kurī
his/her house	tōna whare	his/her houses	ōna whare
their two's dog	tā rāua kurī	their two's dogs	ā rāua kurī
their two's house	tō rāua whare	their two's houses	ō rāua whare
their (>2) dog	tā rātou kurī	their (>2) dogs	ā rātou kurī
their (>2) house	tō rātou whare	their (>2) houses	ō rātou whare
your dog	tāu kurī	your dogs	āu kurī
your house	tōu whare	your houses	ōu whare
your two's dog	tā kōrua kurī	your two's dogs	ā korua kurī
your two's house	tō kōrua whare	your two's houses	ō kōrua whare
your (>2) dog	tā koutou kurī	your (>2) dogs	ā koutou kurī
your (>2) house	tō koutou whare	your (>2) houses	ō koutou whare

When including the person(s) you are speaking to:

SINGULAR		PLURAL	
our two's dog	tā tāua kurī	our two dogs	ā tāua kurī
our two's house	tō tāua whare	our two's houses	ō tāua whare
our (>2) dog	tā tātou kurī	our (>2) dogs	ā tātou kurī
our (>2) house	tō tātou whare	our (>2) houses	ō tātou whare

When excluding the person(s) spoken to:

SINGULAR		PLURAL	
our two's dog (not yours)	tā māua kurī	our two's dogs (not yours)	ā māua kurī
our two's house (not yours)	tō māua whare	our two's houses (not yours)	ō māua whare
our (>2) dog (not yours)	tā mātou kurī	our (>2) dogs (not yours)	ā mātou kurī
our (>2) house (not yours)	tō mātou whare	our (>2) houses (not yours)	ō mātou whare

These possessive pronouns can stand alone, as in English.

Eg. Give me my book. - Hōmai tāku pukapuka.
 Give me mine. - Hōmai tāku.
 Look at theirs (>2). - Titiro ki tō rātou.
 Give him his. - Hoatu tāna ki a ia.

E) “A” or “O”

Tirohia –

1. The son of Hata - Te tama <u>a</u> Hata The axe of Hata - Te toki <u>a</u> Hata The dog of Hata - Te kurī <u>a</u> Hata	2. The father of Hata - Te pāpā <u>o</u> Hata The house of Hata - Te whare <u>o</u> Hata The land of Hata - Te whenua <u>o</u> Hata
3. my son - tāku tama my axe - tāku toki my dog - tāku kurī	4. my father - tōku pāpā my house - tōku whare my land - tōku whenua

In examples 1 & 3:
a = of and **tāku** = my

In examples 2 & 4:
o = of and **tōku** = my

Why the difference? With all words denoting possession, like ‘of’ and ‘my’ and ‘your’ and ‘their’ and all the rest, Maori conveys a wealth of meaning as to the nature of the possession by simply using vowel ‘a’ or vowel ‘o’.

As a general rule –

The use of ‘a’ indicates active possession, that the possessor possesses a person or thing etc. through his own actions, operates a thing personally, has complete rights over something, and so on, ie. is dominant, superior. The use of ‘o’ indicates the opposite.

Some examples to clarify –

So - te tama a Hata - Hata begat his son (the son had no part in it).
te toki a Hata - Hata uses the axe, has total control as he likes.
te kurī a Hata - Hata is absolute master of the dog.

But - te pāpā o Hata - Hata had no say in who his father is.
te whare o Hata - Traditional usage – no Maori of old owned a house for himself outright – he shared it and it sheltered him.
te whenua o Hata - Likewise, no Maori of old had individual rights to land, neither did a tribe own land in the Pakeha sense of own – it was a gift of nature.

And so remember ‘tāku tama’ and ‘tōku pāpā’, for the reasons given above, and so on eg. my slave - tāku taurekareka, while my master – tōku māhita.

Pronunciation of ‘a’ and ‘o’ when used as separate words.

More often than not the vowel sound of both is the short sound. But when the first syllable of the following word has a long vowel, or more than one vowel, then ‘a’ and ‘o’ should be given the long sound. This is simply because doing so makes the speaking flow harmoniously and sound better to the sensitive Maori ear.

Hei taurira:

te wahine a Hata
te wahine ā Raukawa

te pāpā o te tamaiti
te pāpā ō ngā tamariki

ngā mahi a Rewi
ngā mahi ā Paurini

Ko Tamahae te hoa o Rewi.
Ko Mere te hoa ō Mārama.

F) PAST PRESENT & FUTURE

In English we have an elaborate system of indicating the time and circumstance of any action eg. I go, he went, he is going, he will go, he shall go, I speak, I spoke, I have spoken, he shall have spoken, I sing, I sang, I bring, I brought, I fling, I have flung, etc.

In Maori it is all far simpler: -

- (i) The form of the verb is never changed.
- (ii) Only a few little grammatical words are added.
- (iii) The Maori language is more concerned with indicating the nature of the action than whether it was in the past, at the present, or will be in the future. The time of the action is usually clearly evident from the context of what is being said.

Beginners can cover most of the ground by considering the following little grammatical words (particles), to go:

- before the verb - **ka, i, e, kua, kia, me**
- after the verb - **ana**
- before and after - **e.....ana**

‘KA’

Some call this the ‘inceptive particle’, quite a good name because it indicates or signals a new action begins, or a change of action. It gives a sense of drama and vividness, when speaking of a rapid succession of actions. It makes no difference if they happened in the past, right now, or in future time.

From an old legend –

Ka rongo a Taranga i te tangi o ngā manu
Ka maranga, ka oma ki waho.

Best translated as –

*Taranga hears the sound of the birds,
Gets up, runs outside.*

Or appropriate usage in modern times – a rugby commentator saying –

Ka puta mai ngā tima!
Ka tangi te wihara a te rewheri!
Ka timata te kemu.

Best translated as –

*The teams appear!
The ref’s whistle sounds!
The game starts!*

SOME USEFUL PHRASES INDICATING TIME

PAST 'i' is the key word (optionally 'nō').

last night	<i>inapō</i>	yesterday	<i>inanahi</i>
the day before yesterday	<i>i tētahi rā</i>	last Tuesday	<i>i tērā Tūrei</i>
last week	<i>i tērā wiki</i>	last month	<i>i tērā marama</i>
last year	<i>i tērā tau</i>	in the morning	<i>i te ata</i>
in the evening	<i>i te ahiahi</i>	just now	<i>ināiane</i>

FUTURE 'ā' is the key word

this coming night	<i>ā tēnei pō</i>	tomorrow	<i>āpōpō</i>
the day after tomorrow	<i>ā tētahi rā</i>	next Tuesday	<i>ā tērā Tūrei</i>
next week	<i>ā tērā wiki</i>	next month	<i>ā tērā marama</i>
next year	<i>ā tērā tau</i>	in the morning	<i>ā te ata</i>
in the evening	<i>ā te ahiahi</i>	soon	<i>ākuanei</i>

PAST

before	<i>i mua</i>	before Christmas	<i>i mua i te Kirihimete</i>
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FUTURE

before	<i>ā mua</i>	before Christmas	<i>ā mua i te Kirihimete</i>
after something already happened	<i>i muri</i>	after last Christmas	<i>i muri i te Kirihimete</i>
after something yet to happen	<i>ā muri</i>	after next Christmas	<i>ā muri i te Kirihimete</i>
just after (a past event)	<i>i muri iho</i>	just after an event to come	<i>ā mua ake</i>
very recently past	<i>i mua tata ake nei</i>	in coming days	<i>ā ngā rā e tata mai nei</i>
at 6 o'clock (past)	<i>i te ono karaka</i>	at 6 o'clock (coming)	<i>ā te ono karaka</i>

G) THE PASSIVE FORMS OF MAORI VERBS

If we say in English - “The child is hitting the dog” - that statement is said to be in the ‘**active voice**’ because the **doer of the action is the subject of the sentence**.

If we say – “The dog is being hit by the child” – that statement is said to be in the ‘**passive voice**’ because the **object of the action is the subject of the sentence**.

We can do the same in Maori, using the passive construction to put the emphasis on who or what is on the receiving end of the action rather than who or what is the doer of it.

As in English, we make some changes:

The child is hitting the dog.

E patupatu ana te tamaiti i te kurī.

The dog is being hit by the child.

E patua ana te kurī e te tamaiti.

Hei taurā ano: (For ‘by’ use ‘e’).

Rewi embraced Mary.

I awhi a Rewi i a Mere.

Mary was embraced by Rewi.

I awhia a Mere e Rewi.

Rangi has eaten the apples.

Kua kai a Rangi i ngā āporo.

The apples have been eaten by Rangi.

Kua kainga ngā āporo e Rangi.

-The passive form of a Maori verb is made by adding one or another of a number of suffixes (additions) to the active form.

-There are no rigid rules about what suffix to use for any particular verb.

-For some verbs there are alternatives, according to tribal preferences.

-What it boils down to is that a good Maori speaker will add the suffix that sounds best to the Maori ear. Maori is a musical language.

The full set of passive suffixes in the Maori language is as follows, though you will find several of them are rarely used.

a	hanga	hia	kina	ia	ina	kia	kina	mia	na
	nga	ria	rina		tia	whia	whina		

Hei taurā:

to hit *patu*

to be hit *patua*

to pour *ringi*

to be poured *ringihia*

to love *aroha*

to be loved *arohaina*

to separate *motu*

to be separated *motukia*

to catch *hopu*

to be caught *hopukina*

to drink *inu*

to be drunk* *inumia*

to barter *hoko*

to be bartered *hokona*

to lift *hāpai*

to be lifted *hāpainga*

to speak *kōrero*

to be spoken *kōrerotia*

* This does not include the meaning of being drunk through too much booze. For that meaning in Maori use “haurangi” eg. “Haurangi koe!” “Your’re drunk!”

H) STATIVES

There are some words in Maori that must be considered as verbs but never have any passive form. This is because their meanings in Maori are basically passive – they aren't used as active verbs.

They all convey the idea that the person or thing spoken of has entered or will enter a certain state or condition. Hence the convenient term “stative.”

Let's take the Maori word “mau”. It means: ‘to be caught’, ‘to hold fast’, ‘to be grasped’. It does not mean “to catch”, not literally.

Kua mau te kōura.

The crayfish has been caught.

With these statives the cause of the state or condition is indicated by the particle “i”. This has to be translated into English as “by”, “with”, “through”, “because of”.

Hei tauira:

Kua mau te kōura i te tamaiti.

The crayfish has been caught by the child.

The emphasis in Maori is on the unfortunate state of the crayfish, not on the action of the child, who is mentioned secondly as the cause of this sad state.

In English we usually speak of people doing the following things:

catching someone or something
missing something (eg. a bus)
forgetting
dying
completing something
breaking something etc. etc.

But in Maori it is idiomatic to speak of people or things –

being caught
being missed (left behind)
being forgotten
becoming dead
becoming finished
becoming broken etc. etc.

Following is a selection of statives in very common use. (You will notice that many of them concern misfortune of some sort.) Then follows examples of their use, with a literal translation to illustrate the Maori thinking,* then the normal equivalent English expression.

*Do not be discouraged, but speaking a new language fluently only comes when you have learnt to think in it. Anyone can achieve this – just practice.

ea	to be or become	avenged, paid for
hinga	“	fallen down (from standing)
kī	“	full
mahue	“	abandoned, left behind
mākona	“	replete, satisfied
marara	“	scattered
maringi	“	spilt
marū	“	bruised, crushed
mau	“	caught, held fast
mate	“	dead, overcome
motu	“	severed (as a rope)
mutu	“	ended, stopped
ngaro	“	absent, lost
oti	“	completed
pā	“	affected, struck
pakaru	“	broken to bits, smashed
pau	“	all used up, spent
piti	“	beaten, defeated
poke	“	soiled, stained
poto	“	exhausted
riro	“	carried off, seized
tahuri	“	overturned
toremi	“	drowned
tū	“	wounded
ū	“	firm, fixed
wareware	“	forgotten
whara	“	hurt, injured
whati	“	broken into parts
wini	“	winner

Note: Kua mutu te mahi. *The work has stopped (but may or may not be completed).*
 Kua oti te mahi. *The work has been completed.*

Etahi tauira:

Kī tonu tāku puku

(My stomach has become full right up). (tonu) I'm full.

Kua mahue ahau i ōku hoa.

(I have become left behind by my mates). My mates have left me behind.

I) THE PARTICLE “KEI”

This is a particle with quite a range of uses; the most important discussed as follows:

- used to open phrases and indicate present time for location, action or state.

Hei tauira:

LOCATION	Kei te kura ngā tamariki. Kei te kāinga a Mama. Kei Ōwhata tōku kainga.	<i>The children <u>are at</u> school. (now)</i> <i>Mum <u>is at</u> home.</i> <i>My home <u>is at</u> Owkata.</i>
ACTION	Kei te takaro ngā tamariki. Kei te tao kai a Mama.	<i>The children <u>are playing</u>. (at play)</i> <i>Mum <u>is cooking</u> food. (at this moment)</i>
STATE	Kei te pai te koroua. Kei te ngenge a Mama.	<i>The old man <u>is</u> okay.</i> <i>Mum is tired. (feeling tired)</i>

Note again, the main point of a statement is put first in Maori.

The location or action or state is what the speaker wants to emphasise and then adds, if necessary, who it is who's involved.

‘KEI’ WITH THE LOCATION WORDS:

inside (roto) outside (waho) upon, above (runga) underneath, below (raro)

Hei tauira:

Kei roto te kurī	<i>The dog is inside</i>
Kei waho ngā tane	<i>The men are outside</i>
Kei runga te pukapuka	<i>The book is on top (or above)</i>
Kei raro ngā pouaka	<i>The boxes are beneath (below)</i>

Now, to add to these phrases to indicate inside what, on top of what? etc.

- in Maori, do this by tacking on the necessary word, introduced by the particle “i” – in this case used to distinguish the word from the subject of the sentence.

Hei tauira:

Kei roto te kurī i te hēti.	<i>The dog is inside the shed.</i>
Kei waho ngā tāne i te wharenuui.	<i>The men are outside the big house.</i>
Kei runga te pukapuka i te tēpu.	<i>The book is on the table.</i>
Kei raro ngā pouaka i te tēpu.	<i>The boxes are under the table.</i>

Note the difference, in both English and Maori, of the meanings of the following sentences.

The girls are outside the gate.	<i>Kei waho ngā kōtiro i te kēti.</i>
The girls are outside at the gate.	<i>Kei waho ngā kōtiro, kei te kēti.</i>

For past time substitute 'i' for 'kei'.

Hei tauira:

The dog <u>was</u> outside	<u>I</u> roto te kurī.
The men <u>were</u> outside the house.	<u>I</u> waho ngā tāne i te whare.
The book <u>was</u> on the table.	<u>I</u> runga te pukapuka i te tēpu..
The girls <u>were</u> outside, at the gate.	<u>I</u> waho ngā kōtiro, i te kēti.

Further notes re LOCATIVES.

roto	<u>the</u> inside (within)
waho	<u>the</u> outside
runga	<u>the</u> top (above)
raro	<u>the</u> underside
mua	<u>the</u> front (ahead) – time or space
muri	<u>the</u> back (behind) – time or space

NB: That 'the' often has to be used if translating from Maori to English. In Maori '**te**' is never used with these "locatives", nor "**tenei**", "**nga**" etc.

So to say:

<i>They are going to the top of the hill.</i>	Kei te haere rātou ki runga o te puke.
<i>They are going to the inside.</i>	Kei te haere rātou ki roto.
<i>They were at the top.</i>	I runga rātou.
<i>The girls are at the front of the house.</i>	Kei mua ngā kōtiro i te whare.

NB:	<i>upwards</i>	-	<u>whakarunga</u>
	<i>downwards</i>	-	<u>whakararo</u>
	<i>towards (the) inside</i>	-	<u>whakaroto</u> etc.

Hei tauira:

<i>Look upwards.</i>	Titiro whakarunga.
<i>Go <u>towards</u> the house.</i>	Haere <u>whaka</u> te whare.

J) GIVING ORDERS, WARNINGS, ADVICE

1. To tell people to do something that affects them only –
- **use the active verb** (preceded by ‘e’ if it has only 1 or 2 syllables).

Hei tauira:

<i>Stand up, boy!</i>	E tū, e tama!
<i>Run, girl!</i>	E oma, e kō!
<i>Go away!</i>	Haere atu!
<i>Listen here!</i>	Whakarongo mai!

To say don't do something, use “kaua e.”

Hei tauira:

<i>Don't stand up, boy!</i>	Kaua e tū, e tama!
<i>Don't listen to them!</i>	Kaua e whakarongo ki a rātou!

2. To tell people to use a part of the body – also **use the active verb**.

Hei tauira:

<i>Stretch out your hand!</i>	Torotoro tō ringa!
<i>Don't close your eyes!</i>	Kaua e moe ō karu!

3. To tell people to do something that affects someone else or something –
- **use the passive verb** (ie. it puts the emphasis on the person or thing affected).

Hei tauira:

<i>Shut the door!</i>	Katia te kūaha! (“Be shut the door.”)
<i>Call Rewi!</i>	Karangatia a Rewi!
<i>Open that window there by you.</i>	Huakina te wini nā!
<i>Fetch some water!</i>	Tikina he wai!
<i>Tie up the dog!</i>	Herea te kurī!

To say, don't do it, (ie. that you want whatever it is to not be affected) use “**kaua e.**”

Hei tauira:

<i>Don't shut the door!</i>	Kaua e katia te kūaha!
<i>Don't fetch water!</i>	Kaua e tikina he wai!
<i>Fetch some milk <u>instead!</u></i>	Tikina <u>kētia</u> he miraka!

(NB “**Kē**” meaning “instead” or “otherwise” takes the passive ending when used with a verb in the passive.)

4. To suggest (or very politely order) to people that they do something, whether it affects themselves only or someone else or something –

- use **“me” with the active verb** (always)

Hei tauira:

<i>You had better go (I think).</i>	Me haere koe.
<i>Please be seated.</i>	Me noho.
<i>The dog should be tied up, eh?</i>	Me here te kurī, nē?
<i>Rewi, you should speak (I suggest).</i>	E Rewi, me kōrero koe.

To suggest something should not be done –

- use **“kaua e” and reverse the order of verb and subject.**

Hei tauira:

<i>You had better not go (I think).</i>	Kaua koe e haere.
<i>The dogs shouldn't be tied up (I suggest).</i>	Kaua ngā kurī e here.
<i>Rewi, you shouldn't speak (I think).</i>	E Rewi, kaua koe e korero.

5. On the other hand, to make any order very strong, emphatic –

- use **“kia” (with active or passive verb as circumstances dictate).**

Hei tauira:

<i>Stand up!</i>	Kia tū!
<i>Shut your mouth!</i>	Kia kati tō waha!
<i>Open the window!</i>	Kia huakina te wini!
<i>Hit it (hard)!</i>	Kia patua!

6. Strongly advising or ordering people to behave in a certain way or act in a certain way – **always use “kia”.**

Hei tauira:

<i>Be strong, be brave!</i>	Kia kaha, kia toa!
<i>Be careful, children!</i>	Kia tūpato, tamariki mā!
<i>Speak clearly, Rewi!</i>	Kia mārama te kōrero, e Rewi!
<i>Sit nicely, girls!</i>	Kia pai te noho, e kōtiro mā !

To say, don't behave or act in a certain way – use **“kaua e” or kaua kia”**

Hei tauira:

<i>Don't be lazy!</i>	Kaua e māngere!
<i>Don't be silly!</i>	Kaua kia porangi!
<i>Don't talk fast!</i>	Kaua kia tere te kōrero!

7. When you mean “don't” as a warning - use **“kei”**

Hei tauira:

<i>Don't be sad, friend.</i>	Kei pouri, e hoa.
<i>Don't fall over!</i>	Kei hinga!
<i>Be careful, you might fall!</i>	Kia tūpato, kei hinga koe!
<i>Don't run, in case you fall!</i>	Kaua e oma, kei hinga koe!

K) THE PARTICLES “I” and “KI” as prepositions (goal markers)

When we speak about someone doing some action or feeling some emotion, we often add a word or phrase to indicate the goal or object of the action or emotion.

Now, in English, we use a variety of prepositions to introduce the explanatory word or phrase, or sometimes we do not use any preposition.

Eg.	I am going <u>to</u> Taupo.	She is looking <u>at</u> the cat.
	Mum is angry <u>at</u> the boys.	Rewi is punching - his brother.
	Mary is knocking <u>on</u> the door.	I want – you.
	I long for – you.	The bus has gone <u>along</u> the road. etc. etc.

Now, in Maori, we must always use a preposition. In nearly all cases, there is a choice of only two – either “**i**” or “**ki**”.

1. Use “ki” whenever there is a gap of some sort (physical or in the mind) between the action or feeling and the object or goal – but no arrival or contact or realization.

In short, “ki” indicates motion towards.

Hei tauira:

I am going to Taupo.	<i>E haere ana ahau ki Taupō.</i>
Tom is looking at the dog.	<i>E titiro ana a Tame ki te kurī</i>
Mum has got angry towards Mary.	<i>Kua riri a Mama ki a Mere.</i>
Rewi wants (longs for) the apples.	<i>E pīrangī ana a Rewi ki ngā āporo.</i>
Hata is waiting for his friend.	<i>E tātari ana a Hata ki tōna hoa.</i>
The granny is feeling sorry for the baby.	<i>E aroha ana te kuia ki te pepi.</i>

“**Ki**” also gives the meaning of “at” in a general way.

Hei tauira:

I am living at Rotorua.	<i>E noho ana ahau ki Rotorua.</i>
(not indicating a particular place)	

Use “i” whenever there is **no gap** between the action or feeling and the object or goal. That is to say, **when there is no arrival, or contact, or realization.**

In short, “i” indicates **impact upon.**

Hei tauira:

She has sighted the cat.

Kua kite ia i te pōti.

Rewi is hitting the dog.

Kei te patu a Rewi i te kurī.

Tamahae is eating an apple.

E kai ana a Tamahae i tētahi āporo.

Hata has met his friend.

Kua tūtuki a Hata i tōna hoa.

The granny is nursing the baby.

E hikihihi ana te kuia i te pēpi.

The boys are crossing the road.

Kei te whitiwhiti ngā tama i te rōri.

Note that “i” is also used to indicate “from”. (Opposite to “ki” as meaning “to”).

Eg. They are going from Taupo to Turangi. *E haere ana rātou i Taupō ki Tūrangi.*

2. In Maori, these prepositions **are repeated** if more than one person or thing is mentioned.

Hei tauira:

He is speaking to the men, women and children too.

E kōrero ana a ia ki ngā tāne, ki ngā wāhine, ki ngā tamariki anō hoki.

The cow has kicked the bucket and Rewi also.

Kua whana te kau i te pākete i a Rewi hoki.

4. The particle “a” (not translatable but a Maori convention) is always inserted between “ki” or “i” and a personal name or a personal pronoun.

Hei tauira:

I am looking at you.

Kei te titiro au ki a koe.

Rewi is listening to Hata.

Kei te whakarongo a Rewi ki a Hata.

George is embracing Mary.

E awhi ana a Hori i a Mere.

NB:

William has hit his little brother.

Kua patu a Wiremu i tāna teina.

But:

William has hit him.

Kua patu a Wiremu i a ia.

Note that “a” is a short vowel in pronunciation but is given a strong stress in speaking.

L) QUESTIONS IN MAORI

1. An ordinary statement in Maori can be a question with no change except using a questioning tone of voice, just as we sometimes do in English. But there are a few words that may be added for some emphasis or depending on the nature of the question.

Eg. “**nē**” or “**nē rā**” = “eh?” or “isn’t that so?”, or “isn’t it?”

You are going, eh?	<i>E haere koe, nē?</i>
That is the best thing, isn’t it?	<i>Ko tēnei te me pai rawa, nē?</i>

“**oti**” = “then” or “that being the case” or “being so”

You have not money?	<i>Kāore āu mōni?</i>
You are not going then?	<i>Kāore oti koe e haere?</i>

“**rānei**” = “or” “**rānei.....rānei**” = “either.....or”

Are you going or not?	<i>E haere rānei koe, e kore rānei?</i>
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2. **Where?** - use “**hea**” (pronounced “whea” in some regions).

Where are you going?	To town.	<i>Ki hea koe e haere ana? Ki te tāone.</i>
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Where have you come from?	From town.	<i>I hea koe i haere? I te tāone.</i>
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Where are you?	In the dining room.	<i>Kei hea koe? Kei te rūma kai.</i>
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Where were you?	At the gate.	<i>I hea koe? I te kēti.</i>
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To ask the name of a place, or a natural feature, also use “**hea**”.

What mountain (or town) is that yonder?	Ngongotaha.
<i>Ko hea te maunga (tāone) rā?</i>	<i>Ko Ngongotahā.</i>

3. “**when?**” - for past time use “**nōnāhea.....ai**”. (“**inahea**” is also used).

When did you eat?	At 8 o’clock.	<i>Nōnāhea koe i kai ai? Nō te waru karaka.</i>
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When did you arrive?	Yesterday.	<i>Nōnāhea koe i tae mai ai? Nōnānāhi.</i>
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- for future time use “**ā hea.....ai**”. (“**awhea**”)

When will you eat?	At 8 o’clock.	<i>Āhea koe kai ai? Ā te waru karaka</i>
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When will you arrive?	Tomorrow.	<i>Āhea koe tae mai ai? Āpōpō.</i>
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4. “Which?” use “**tēhea**” (singular) or “**ēhea**” (plural).

Which day is this?	<i>Ko tēhea rā tēnei?</i>
It is Tuesday.	<i>Ko te Tūrei tēnei.</i>
On which days?	<i>I ēhea rā?</i>
On Sundays and Mondays.	<i>I ngā Rā Tapu me ngā Māne.</i>
On which side of the house is he standing?	<i>Kei tēhea taha o te whare ia e tū ana?</i>
Which is the right road?	<i>Ko tēhea te rōri tika?</i>
Which is the book for me?	<i>Ko tēhea te pukapuka māku?</i>
Which are the books for me?	<i>Ko ēhea ngā pukapuka māku?</i>

For “which?” in order of numbers use “**tuahia**” – for 1 – 9 only.

Which of the chapters is this?	The fifth.
<i>Ko te tuahia o ngā whāhanga tēnei?</i>	<i>Ko te tūarima.</i>
In which row is Ann sitting?	The seventh.
<i>Kei te kapa tuahia a Ani e noho ana?</i>	<i>Kei te tūawhitu.</i>

5. “Who?” “Whom?” “Whose?” use “**wai**” (for all three).

What’s (in Maori, who’s) your name? It’s Jack.	<i>Ko wai tōu ingoa?</i>	<i>Ko Tiaki</i>
Who are the people (tribe)? Ngāti Whakaue.	<i>Ko wai te iwi?</i>	<i>Ko Ngāti Whakaue.</i>
I hit Bill. Who? (Whom) Bill.	<i>Ka patu ahau i a Wī.</i>	<i>I a wai? I a Wī.</i>
Give the hat to Rewi.	<i>Hoatu te pōtae ki a Rewi.</i>	
To who?(whom) To Rewi.	<i>Ki a wai?</i>	<i>Ki a Rewi.</i>
Whose is this kit? (Belongs to who?) It’s Hata’s.	<i>Nā wai tēnei kete?</i>	<i>Nā Hata.</i>
For who (whom) is this bag? For Queenie.	<i>Mā wai tēnei peke?</i>	<i>Mā Kuini.</i>
Whose is that house? It’s Peter’s.	<i>Nō wai tērā whare?</i>	<i>Nō Pita.</i>
For who (whom) is that house? For Tom.	<i>Mō wai tērā whare?</i>	<i>Mō Tame.</i>
By who (whom) were you hit? By Bill.	<i>Nā wai koe i patu?</i>	<i>Nā Wī.</i>
By who(whom) will you be taught? By Mr Smith.	<i>Mā wai koe e whakaako?</i>	<i>Mā Te Mita.</i>

6. “What?” use “aha?”

What is that?	A hat.	<i>He aha tēnā?</i>	<i>He pōtae .</i>
What’s that you’ve got? (yours)	A new hat.	<i>He aha tōu?</i>	<i>He pōtae hou.</i>
What did you say? (what, your saying?)		<i>He aha tō kōrero?</i>	<i>(Or often “He aha?”</i>
What is your job?	Building houses.	<i>He aha tau mahi?</i>	<i>He hanga whare.</i>
What did you do?	I ran away.	<i>Ka aha koe?</i>	<i>Ka oma atu ahau.</i>
What are you doing (will you do) tomorrow?		<i>E aha koe āpōpō?</i>	
What should I do?		<i>Me aha ahau?</i>	
(I suggest) you should stay here.		<i>Me noho koe ki konei.</i>	
What are you doing? I’m washing my things.		<i>Kei te aha koe? Kei te horoi i aku hānga.</i>	
What were you doing? Washing my face.		<i>I te aha koe? I te horoi i toku kānohi.</i>	
What happened to the car? It rolled over.		<i>I ahatia te motokā? I tahuri.</i>	
What sort of person is he? A nice person.		<i>He tangata aha a ia? He tangata pai.</i>	
He has died. What of (of what)? Of the flu.		<i>Kua mate ia. I te aha? I te whuru.</i>	

7. “What for?” (“for what?” “for what purpose?”) - use “hei aha?”

What is that for?	<i>Hei aha tēnā?</i>
For the cat to eat.	<i>Hei kai mā te pōti.</i>
What’s the gun for?	<i>Hei aha te pū?</i>
For me to shoot the pig	<i>Hei puhipuhi māku i te pōaka..</i>
What are those matches for?	<i>Hei aha ngā mati nā?</i>
To light the fire.	<i>Hei taha i te ahi.</i>
What’s the use of that?	<i>Hei aha tēnā? (in a sarcastic tone)</i>
(What for that?) (Never mind that.)	
What’s that to me?	<i>Hei aha māku?</i>

8. “How many?” use “hia”.

How many apples are there? Six.	<i>E hia ngā āporo? E ono.</i>
How many cups are there to be? Make it 8.	<i>Kia hia ngā kapu? Kia waru.</i>
How old are you? (How many your years?)	<i>Kā hia ōu tau?</i>

In speaking of numbers of people, use “**tokohia**” for 2 – 9 people.

How many girls were there? Four.	<i>Tokohia ngā kōtiro? Tokowhā.</i>
How many of you are going away?	<i>Tokohia koutou e haere atu ana?</i>
Nine of us.	<i>Tokowaru mātou.</i>

9. “How?” use “pehea”. (And note the overlap with the English meaning of “what?”)

How long is the street? Very long.

How far from Rotorua to Taupo?

80 km

How are you?

Good / I'm good.

How were you? Not very good.

How are your thoughts? (What do you think?)

What did you do? (How did you act?)

What should we do? (How can we act?)

How deep is the hole to be?

Make it 2 metres.

How about you?

How was the job done?

He pēhea te roa o te tiriti? He tino roa.

He pēhea te tāwhiti mai i Rotorua ki Taupō?

E waru tekau kiromita.

Kei te pēhea koe? or E pēhea ana koe?

Kei te pai (ahau) or E pai ana ahau.

I te pēhea koe? Kāore ahau i te tino pai.

E pēhea ana ō whakaaro?

Ka pēhea koe?

Mē pēhea tātou?

Kia pēhea te hohonu o te rua?

Kia rua mīta.

Pēhea koe?

I pēheatia te mahi?

10. “Why?”

There is no single equivalent word in Maori. The usual full method is to put the question as “He aha te take?” “*What is the reason (cause)?*”

Then the following phrase should contain the particle “ai”. This particle indicates that the circumstance or event is the outcome of, or dependent on, the first circumstance or event being questioned. It can be interpreted as “accordingly” or “wherefore” or a like word in English, though it is not always necessary to try a translation. NB: “He aha te take?” is often abbreviated to “He aha” only – the words “te take” being taken as going without saying.

PAST & PRESENT

He aha (te take) koe i haere ai?

He aha (te take) koe i noho ai?

He aha (te take) i kore ai koe i haere?

He aha (te take) i karanga ai ki ahau?

Why did you go?

Why did you sit down? / Why are you sitting?

Why did you not go? / Why are you not going?

Why did you call me?

FUTURE

He aha (te take) koe e haere ai āpōpō?

He aha (te take) e kore ai koe e haere ai āpōpō?

Why will you go tomorrow?

Why will you not go tomorrow?

In some circumstances the phrase “**nā te aha?**” meaning “*because of what?*”, “*through what?*”, or “*by what?*” is more appropriate. This is a more emphatic version.

Again “**ai**” is used in the following phrases.

Nā te aha koe i hoki ai?

Nā te heke o te ua.

Nā te aha kore ai koe i hoki?

Nā te mea kāore ahau e pai.

Nā te aha rātou i wini ai?

Nā te waimarie!

Nā te aha i pakaru ai ngā perēti?

Nā te koretake o Rewi.

Why did you return

Because of the rain falling.

Why did you not return?

Because I didn't like to.

Why did they win?

By luck!

Why were the plates broken?

Because of Rewi's carelessness.

M) MO TE WHĀNAU

ABOUT THE FAMILY

A Maori family is usually a very large group of closely related people – the “extended family” in contrast to the usual pakeha “nuclear family” of Mum, Dad, grandparents perhaps, and a few sons and daughters.

This Maori concept of family is reflected in the vocabulary concerning relations. For instance, “parents” used to include uncles and aunts as well as fathers and mothers, and the words for brothers and sisters included cousins as well.

The following is not an absolutely complete vocabulary but should be very sufficient for most speakers of the Maori language.

the extended family

te whānau

These are all close relations, (close as in the Maori reckoning) – all descendants for 3-4 generations down from a common ancestral pair (man and/or wife even from re-[marriages), plus in-laws which nowadays includes “tauiwi” (*non Maoris*).

a blood relation

he whanaunga

a relation by marriage

he huanga

an ancestor

he tupuna (tipuna)

ancestors

he tūpuna (tīpuna)

oldsters / elders

he kaumātua

a grandfather

he koroua

address grandfather/s & great uncles as:

e koro / e koro mā (if > one)

a grandmother/great grandmother/great aunts

he kuia

address the above as:

e kui / e kuia mā (if > one)

the parent generation

ngā mātua

the adults / grown ups

ngā pakeke

a husband

he tāne / he hoa tāne

a wife

he wahine / he hoa wahine

wives

he wāhine

father

matua tāne / pāpā

when addressing a father

e pā

mother

matua wahine / whaea / mama

when addressing a mother

e whae / e mā

Uncles / aunts may be distinguished from fathers and mothers by adding “**kē**” or “**kēke**”
eg.

my uncle	<i>toku papa kē</i>
a child	<i>he tamaiti</i>
children	<i>he tamariki</i>
a son	<i>he tama</i>
a daughter	<i>he tamāhine</i>
when addressing a daughter	<i>e hine</i>

Nephews and nieces may be distinguished from sons and daughters by adding *kē* or *kēkē*
eg. my nephew *tāku tama kē*

However, there is one blanket word for nephews or nieces – *irāmutu*

teenaged boy	<i>taitama</i>
teenaged girl	<i>taitamāhine</i>
teenagers (both sexes included)	<i>he taitamariki</i>
a boy	<i>he tamaiti tāne</i>
when addressing a boy	<i>e tama</i>
a girl	<i>he tamaiti wahine (or he kōtiro – more usual)</i>
when addressing a girl	<i>e kō</i>
a grandchild	<i>he mokopuna</i>
when addressing a grandchild	<i>e moko</i>
a great grandchild	<i>he mokopuna rua</i>
a male’s sister (or female cousin)	<i>he tuahine (plural – tuāhine)</i>
a female’s brother (or male cousin)	<i>he tungāne (same for the plural)</i>

Foster parents and fostered children were always common in the Maori extended family, barren wives particularly caring for other women’s children and grandparents taking grandchildren to bring up. Still quite common today.

To distinguish if necessary –

a foster parent	<i>he matua whāngai</i>
a foster child	<i>he tamaiti whāngai (or just “he whāngai”)</i>

Now in the old Maori times it was vitally important to distinguish seniority among relations of the same sex in the same or different generations, and in some circumstances this is considered just as important today. This is especially so for men eg. it can decide speaking rights, etc. Also seniority is distinguished among family descent lines too. So –

A male calls his older brother(s), or male cousin(s)

in a senior family line his \longrightarrow *tuakana* (plural *tūakana*)
 NB: my tuakana \longrightarrow *tōku tuakana*

A male calls his younger brother(s) or male cousin(s)

in a junior family line his \longrightarrow *teina* (or *taina*) (plural *he tēina*)
 NB: my teina \longrightarrow *tāku teina*

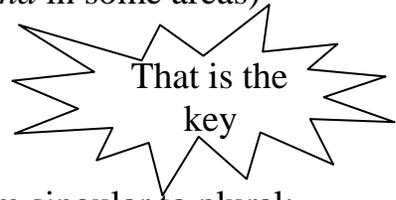
A female calls her older sister(s) or female cousin(s)

in a senior family line her \longrightarrow *tuakana*

A female calls her younger sister(s) or female cousin(s)

in a junior family line her \longrightarrow *teina* (*taina* in some areas)

In short: *tuakana* = senior
teina (taina) = junior



Recapitulating the words above that change somewhat from singular to plural:

<u>SINGULAR</u>	<u>PLURAL</u>	<u>SINGULAR</u>	<u>PLURAL</u>
tupuna	tūpuna	tipuna	tīpuna
wahine	wāhine	tamaiti	tamariki
taitema	taitemariki	tuahine	tuāhine
tuakana	tuākana	teina	tēina
taina	tāina		

Add to these the general word for person (includes male or female)

tangata tāngata

These ten words listed above are the only nouns in Maori that are changed from singular to plural.

No problem of course, the qualifying words normally change.

Hei tauira:

the apple	-	<i>te āporo</i>	the apples	-	<i>ngā āporo</i>
this river	-	<i>tēnei awa</i>	these rivers	-	<i>ēnei awa</i>
my hat	-	<i>tōku pōtae</i>	my hats	-	<i>ōku pōtae</i>

and so on.....