

**MAORI-ENGLISH
TUTOR AND
VADE MECUM**

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Maori-English tutor and vade mecum by Henry M. Stowell

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HENRY M. STOWELL

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AUTHOR'S PREFACE.

As there are already available several hand-books on the Māori language, including grammars and vocabularies, it may seem surprising to some that another should now be added to the list. It cannot however be denied by scholars, that the efforts of previous writers are not altogether adequate to the scientific study of the subject. This remark is not intended to depreciate the merits of other works, but is assigned as a reason for the present production. The mischievous effect due to the exclusion from the Māori alphabet of *wh*, has now been rectified. Its omission in the past has been entirely due to a capricious estimate of the sounds of Māori. The evils resulting therefrom are abundantly evident in the mutilated forms of such place-names as Whanganui, Whangaehu, Whakatū, Whakatipu, and many others. The same capricious estimate has induced more than one writer to declare that: "A has a slender sound as in cab,—*kapiti*,—and a broad sound as in tall,—*mama*." Neither of these sounds being proper to Māori, both examples are wrong and their teaching pernicious.

To the writer who urges that the tense of Māori is unsatisfactory, the mode of comparison freaky, and the want of a verb substantive very marked, this work gives a complete answer.

The classification of the pronoun into singular and plural, as hitherto obtaining, has been set aside; and the more regular form of singular, dual and triplial

substituted in accordance with the requirements of the tongue.

The aim of the Author has been to present a succession of genuine examples of Māori, beginning with the simplest expressions and passing along by gradual stages to the most complex; to show the real simplicity of the tongue, its scope, and at the same time its purity; which can be better illustrated by one example than by many words.

In English we would say:—Having mused awhile with the object of stirring up the fountain of speech, the speaker rises, and with his honeyed tongue and well modulated voice begins an oration. Then is heard the expressive whisper, the full tones of animated vigour, and those more tender and pathetic, the apt quotation, pointed illustration and old-time proverb. From the nature of his discourse it would almost seem that he had conversed with the gods of the sky, and that they had revealed to him the original plan of the creation of the world, and its evolution from darkness to light, when the history of man begins. The rapt attention of the listeners gives silent testimony to their appreciation of his eloquence.

Here, it will be observed, the noun "speech" is not repeated in the subsequent clauses, but is represented by various substitutes—the English language being so largely made up from borrowed sources.

In Māori we would say:—*Kua rapupuku ra ngā mahara o te Kai-kōrero ki a kō, ā, kua tū ake. Tuku tonu mai ai kō tā te arero pārecharka, ō te reo mānencene, paparōnaki, ā, kua timata rawa taana whai-kōrero. Ka rangona i kōnci te mahi a te kōrero-kōmuhumuhu, a te kōrero-wahanui, a te kōrero-whakamihī. Whakahuahua*

noa ki tā tērā kupu-whakarite, ko tōona aronga o te hanga nei o te kupu-kōrero, o te kōrero-whakatau-ā-ki ō mua mai. Anō i nā te āhuatanga o taana tātai-kōrero kua kōrerorero-tahi tonu rātou ko ngā atua o te rangi, ā, i kauwhautia tonutia mai ē ēnā ki ā ia te ritenga o te ōroko-whaihanganatanga o te Ao-tūroa nei, ara, te kō-toi-nuku, te kō-toi-rangi, mai anō o te künengatanga mai i te hīnapōuritanga tae noa ki te Ao-mārama nei, ā, timata iho ki konā te kōrero mō te hanga nei mō te tangata. Ata whakarongo māriri ai te taringa tangata, ko lāau tohu ē te kōrero-whakore, te whakamate atu ki tēnā hanga ki te tino-kōrero, me ka rangona atu.

Here, it will be observed, the noun is repeated in all of the subsequent clauses or phrases relating to the particular idea; which, while exhibiting the structural simplicity of the tongue, demonstrates its purity. Here you have no borrowing from fortuitous sources, but a tongue at once comprehensive, ample in all required processes, and proudly self-reliant.

No special reference is made to sub-dialectic variation. Throughout the length and breadth of New Zealand the differences are so very slight, never of the least difficulty to the ordinary native, that they may by courtesy alone be referred to as sub-dialects. A few examples may be shown of the most noticeable:—

Māo, rāo, tāo; for, māua, rāua, tāua.

Whēnei, for pēnei. Tēnēki, for tēnei. Tipuna for tupuna.

Mātau for mātou. Tātau for tātou. Rātau for rātou.

Hai for hei. Kai for kei. Hoi for hei. Taina for teina.

Māhau and *mōhou* for *māau* and *mōou*. *Awau* for *ahau*.

Kiahore, *kāore* and *kūkore*, for *kāhore*, *ēkore* and *kua kore*.

The South Island natives consistently substitute a *k* for *ng*, as *raki*, for *rangi*; *takata* for *tangata*, etc.; whilst those of the Bay of Plenty use *u* for *ng*, as: *tanata*, for *tangata*, *hana* for *hanga*, etc. There are very feeble indications of pronouncing *whenua* as *fenua*; and also the substitution of a peculiar click for the letter *h*, as *a'i* for *ahi*. However trivial, these are the most pronounced forms of difference and cannot be classed as dialects.

For dialects of the Maori tongue we must pass to the consideration of the speech in use at the different island-centres of Polynesia. These occur within a triangle running from New Zealand and the Chatham Islands in a straight line to Easter Island, thence in a straight line to the Sandwich Islands, thence straight back to New Zealand. In this triangle we find the Chatham Island dialect, the Tongan dialect, the Niuean dialect, the Rarotongan dialect, the Samoan, Tahitian, Marquesan, Mangarevan, Easter Island (nearly pure Māori), and Hawaikian.

The islanders in the above-defined region all speak a dialect of Māori, and an examination will demonstrate (with the leave of etymologists) that the Māori is the most pure, the least affected by corruption or phonetic decay.

It is hoped that the present work will be found to facilitate the appreciation of this view. By adopting Māori as a standard and by discussing those of proved philological affinity as so many dialects, much sound

progress may be made along the lines of enquiry as to the original forms of speech.

For the rest, whatever shortcomings may be found either in the matter or manner of the present work, it has at least the distinct merit of teaching what it is proper to learn. Nothing is herein laid down which will require to be unlearned. If a thorough grounding in the sounds, elements, and principles of a tongue can be gained without the assistance of an oral teacher, those of Māori should be acquired by a proper and painstaking study of what is here presented.

The work contains, in a very large degree, the knowledge proceeding from life-long and assiduous study under the most favourable conditions. It is the result of three years close labour, and it is now placed before an indulgent public with all the confidence to which the genuineness of its mission may entitle it.

HENRY M. STOWELL,

(Hare Hongi),

Wellington, New Zealand, 1911.

ERRATA.

Page 8—Fourth line from bottom, for *Kai pai ai a Ia* read
Kia pai ai a Ia.

Page 89—Fifth line from bottom, for *Whakamākia* read “Not
used.”

CONTENTS.

| | PAGE |
|---|------|
| Author's Preface | iii |
| Diagram | xii |
| CHAPTER I. | |
| Alphabetical Tables and Vowel Sounds | 1 |
| On Diphthongs | 6 |
| CHAPTER II. | |
| On <i>Whaka; Kia—ai; Ahei; Pa; Toau; Rauo, Whaka-harahara, Tino; Ke; Me; E; Tu; Kana—kei; Kai; Ano and Hoki; A; Koa</i> | 6 |
| On the Prepositions | 14 |
| CHAPTER III. | |
| On Direction and Directive Particles | 17 |
| On the Mode of Comparison | 19 |
| On the Senses | 19 |
| On Voice and Speech | 20 |
| On Enumeration | 22 |
| On Measurements | 30 |
| CHAPTER IV. | |
| On the Articles | 31 |
| On the Noun and Gender | 33 |
| CHAPTER V. | |
| On the Pronouns | 36 |
| Personal Pronouns | 36 |
| Possessive Pronouns | 37 |
| Relative Pronouns | 43 |
| Interrogative Pronouns | 43 |
| Demonstrative Pronouns | 45 |
| Distributive Pronouns | 46 |
| Indefinite Pronouns | 47 |
| On Adjectives and Adverbs | 48 |
| On the Verb Substantive <i>ko</i> | 49 |
| CHAPTER VI. | |
| On the Verb, Mood and Tense | 51 |
| Present tense | 52 |