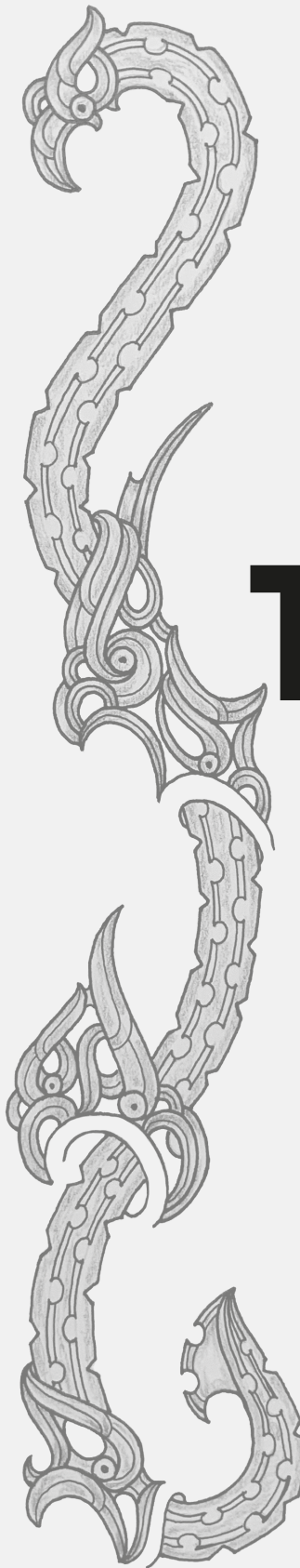




# **TŪMAHI MĀORI**





He ara  
whakamārama  
ki ngā  
tūmahi Māori

# TŪMAHI MĀORI

A pathway to  
understanding  
Māori verbs

HONE WAENGARANGI MORRIS



MASSEY UNIVERSITY PRESS



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## FOREWORD

**THIS BOOK IS A RESULT** of observing and listening, over the past 30-plus years, to enthusiastic people learning te reo Māori. It occurred to me that many speakers and writers of te reo Māori — both learners and those who command a reasonable degree of fluency — were prone to common errors such as omitting particles, confusing particles, confusing the passive and active verbs, using stative verbs<sup>1</sup> incorrectly, and the age-old debate regarding the possessive particles *ā* and *ō*.

During my teaching in various te reo Māori initiatives I noted common errors that occurred during lessons and in conversations and written activities, and realised that the structure of verbal sentences appeared to be the source of these errors. The errors primarily occurred through the misinterpretation of verbal sentences and associated particles.

In my teaching I identify five verb types<sup>2</sup> in the Māori language, but I have observed that learners often use the active verbal sentence structure of the present tense, regardless of verb type and regardless of tense, thus leading to inaccuracies. I adjusted my teaching strategy to focus on the five verb types and the rationale behind the use of the various particles with each one. Once these were understood, accuracy increased.

This book shares the teaching strategies I have used in recent years. I also explain structures that reflect a Māori perspective, as opposed to structures within sentences that use te reo Māori but reflect an English sentence structure and, accordingly, a European point of view. I hope those who are making the effort to learn te reo Māori and those who wish to improve their understanding and accuracy in the use of te reo Māori find the explanations and activities helpful.





## KŌRERO TAKAMUA

I HUA MAI TĒNEI PUKAPUKA i taku titiro me taku rongo, i ngā toru tekau tau neke atu, ki ngā tāngata e ngākau whiwhita ana ki te ako i te reo Māori. Toko ake te whakaaro mō ngā tangata e kōrero Māori ana — ko ērā e ako tonu ana, ko ērā hoki e āhua matatau ana — me ngā āhuatanga hē ā-tuhituhi nei, ā-waha nei hoki pērā i te mahue punga, i te rangirua ki ngā punga, ki te tūmahi hāngū me te tūmahi hāpai hoki, ā, te hē o te whakamahinga o ngā tūāhua<sup>1</sup> me tērā tautohenga mai rā anō e pā ana ki ngā pūiro ā me ō.

Nōku e tū ana hei kaiwhakaako reo Māori ki ngā kaupapa reo Māori, i kitea, i rongohia hoki ngā hapa noa i ngā akoranga, i ngā kōrerorero me ngā ngohe tuhituhi, ā, i hua mai nei ko te mōhiotanga ki te pūtake o ngā hapa ko te hanganga o te reremahi. I hē pēnei mai he korenga e mārama ki ngā momo reremahi me ngā punga e hāngai ana.

Nōku e whakaako ana i tautohu atu i ngā momo tūmahi e rima<sup>2</sup> o te reo Māori, engari, i kitea, i rongohia hoki te kaha whakamahia e rātou te reremahi kotahi, arā, te reremahi hāpai o te wānei, ahakoa te tūmomo tūmahi, ahakoa te wāreo, me te aha, ka hē te kōrero mai, te tuhituhi mai. Ka whakarerekē i taku rautaki whakaako kia arotahi atu ki ngā tūmahi e rima me te whakamahinga o te rōpū punga ki tēnā momo tūmahi me tēnā. Ā, ka mārama kātahi ka tika.

Ko tā tēnei pukapuka he tuari atu i ngā rautaki whakaako i meatia ai e au i ngā tau tata nei. Ko tāku hoki he whakamahuki i ngā hanganga reo ki tā te Māori titiro hāunga anō ngā hanganga reo Māori e whakaata mai ana i te hanganga reo Ingarihi, arā, i tā te Pākehā titiro. Ko te awhero ia ko ngā tāngata e pau nei te kaha ki te ako i te reo, e hiahia ana kia whakapakari ake i tō rātou mōhiotanga e tika ai te whakamahia o te reo Māori ka whaihua mai ngā kupu whakamahuki me ngā ngohe tautoko.



For the translation of grammatical terms, I have chosen to use the words that Cleve Barlow used in his 1990 translation of Bruce Biggs' book *Let's Learn Maori*, simply because I warmed to the rationale Barlow has employed in creating his linguistic terms in te reo Māori through a whakapapa perspective, which will become apparent as we move through the book.



For students who are enthusiastic about learning linguistic terms in te reo Māori, I strongly recommend that you work with Biggs' and Barlow's books. Ray Harlow's *A Māori Reference Grammar* (2001) is particularly good for those students of te reo Māori who like to look more deeply into grammar. John Foster's *Ngā Kupu Whakamārama* (1997) is also a good reference for activities to strengthen understanding, and his *He Tuhituhi Māori* (1991) is excellent for those who have an interest in linguistic analysis. John Moorfield's series *Te Whanake: Te Kākano* (1988), *Te Pihinga* (1989), *Te Māhuri* (1992) and *Te Kōhure* (1996), originally with accompanying tape recordings, are a valuable resource full of explanations and activities centred on specific, everyday contexts that assist learning at all levels.

Professor Scotty Morrison has produced a series of eight workbooks, starting with *Māori Made Easy* (2015), which offer a thorough coverage of basic te reo coupled with cultural aspects. Scotty and his wife, Stacey, co-authored *Māori at Home* (2017), which contains fun activities. Nei tonu te mihi atu.

Although this book is not intended to be linguistically focused, it will provide a window into that discipline for those with an interest in furthering their understanding of grammar in the te reo Māori space. Through the use of common terminology, explanations and activities, it is expected that the learner will consolidate and strengthen their understanding of te reo Māori.



Mō te whakamāori i ngā kupu wetereo, kua kōwhirihia ngā tapanga wetereo i meatia ai e Cleve Barlow (1990) i tana whakamāoritanga o tā Bruce Biggs pukapuka *Me ako Taatou i te Reo Māori*, nā tāku e pārekareka ana ki te pūtake i whāia ai e Barlow hei waihanga i ōna tapanga wetereo, ka mutu, ka mārakerake nei te kitea i a koe e neke haere ana i tēnei pukapuka.



Mā te hunga tauira e ngākaunui ana ki te ako i ngā tapanga wetereo reo Māori me titiro tā Biggs pukapuka rāua tahi ko tā Barlow. Ko tā Ray Harlow pukapuka *A Māori Reference Grammar* (2001) he pukapuka rawe mā te tauira e hiahia ana kia rētō te ruku atu ki te ao wetereo. Ko tā John Foster pukapuka *Ngā Kupu Whakamārama* (1997) he tohutoro pai mō ngā ngohe hei whakakaha ake i te mōhiotanga, ā, ko tā Foster *He Tuhituhi Māori* (1991) he tohutoro tino pai mā te tangata e ngākaunui ana ki te tātari wetereo. Ko tā John Moorfield rārangi pukapuka *Te Whanake: Te Kākano* (1988), *Te Pihinga* (1989), *Te Māhuri* (1992), me *Te Kōhure* (1996), ā, i mua rā he rīpene i te taha, he tino rauemi ēnei pukapuka e kī ana i ngā whakamārama me ngā ngohe e aro atu ana ki ngā horopaki me ngā mahi o ia rā o ia rā e āwhina ana i ngā taumata katoa o te ako.

Nā Te Ahorangi Reo Māori, nā Scotty Morrison ngā pukapuka *Māori Made Easy* (2015) i whakaputa e āta whakakapi ana i te reo me ngā āhuatanga ahurea. Nā Scotty rāua tahi ko Stacey i tuhituhi tahi mai *Māori at Home* (2017) me ngā ngohe pārekareka. Nei tonu te mihi atu.

Ahakoa kāore i te tino aro atu tēnei pukapuka ki te mātauranga wetereo ka noho tonu hei matapihi ki taua ao mā te tangata e kōingo ana ki whakapakari ake i tōna ake mōhiotanga ki te taha wetereo o te reo Māori. Mā te whakamahi i ngā tapanga wetewete reo, ngā whakamahukitanga me ngā ngohe ka whakatōpū te ākonga, te tauira i tō rātou mōhiotanga ki te reo Māori, ka mutu, ka whakakaha ake hoki i taua mōhiotanga ia.



## A PERSPECTIVE

**FIRST, AND MOST IMPORTANTLY**, students of te reo Māori must realise the following concept and use it as the foundation of their learning: that is, that te reo Māori was initially an oral language. Although it has survived through being given an alphabet and being recorded in written form, its beauty, its soul and its subtle nuances exist in the oral delivery, in the tone of the breath, in the texture and depth of the voice.<sup>3</sup>

The ability to transfer these aural characteristics of te reo Māori to the written word is reserved for the poet, the philosopher, or one committed to expressing their thoughts in this manner. Although using the written word to learn te reo Māori is important, perhaps more important is the ability to listen to those competent in te reo and allow the ears to shape the words that fall off the tongue.

Allow me to indulge at this point by including the following insightful opinions regarding the ongoing debate about the value of written language. Tā Pirana Ngata explains succinctly:

In these songs the poetical genius of our ancestors is made evident in their use of the Māori language. In latter times, in these days of the European, the language is regular, phrases are frequently broken up, like an infant walking. In former times a wealth of meaning was clothed within a word or two as delectable as a proverb in its poetical form, and in its musical sound.<sup>4</sup>

John Laughton was born in Scotland in 1947 and became an ordained minister of the Presbyterian Church in 1921. He lived with the ancestors in Piopio, Maungapōhatu, Taupō, Ōhope and Whakatāne. He refutes that English linguists developed the Māori language:



## HEI WHAKAARO

**TUATAHI, HE MEA NUI HOKI**, kia mōhio ngā tauira o te reo Māori me te whai hei tūāpapa o tā rātou ako ko tēnei, arā, ko te reo Māori mai rā anō, he reo ā-waha. Ahakoa kua piki tōna ora nā te whai tātai reta, wakupū me te huri hei reo ā-tuhi, ko tōna rerehua, ko tōna wairua, ā, ko ōna mata hunahuna hōhonu kei te reo ā-waha, kei te hā o te reo, kei te tātangi me te hōhonu o te reo.<sup>3</sup>

Ko te āheinga ki te whakawhiti i ēnei āhuatanga ā-waha hei reo ā-tuhi ka rāhuitia ki te kaitito mōteatea, ki te ihumanea tautake, ki te tangata rānei e ū ana ki te whakapuaki whakaaro pēnei. Hāunga anō te whakamahi i te tuhituhi hei ako i te reo Māori he mea nui, tēnā pea ko te mea nui rawa atu, ko te whakarongo atu ki ngā tāngata e matatau ana ki te reo me te tuku i ngā taringa kia tārai i te kupu ka makere iho i te arero.

Ko tāku i tēnei wā kia tuhia ngā whakaaro mātau e whai ake nei e pā ana ki te tautohe tonutanga mō te wariu o te reo ā-tuhi. Ko Tā Apirana Ngata kupu whakamahuki,

Kei ngā waiata nei ka kitea te tohungatanga o ō tātau tīpuna ki te whakatakoto i ngā kupu o te reo Māori. kei muri nei hoki, kei te wā Pākehā nei ka tatau te kōrero, ka putuputu te whatinga a te kupu, me te kōhungahunga e hīkoi ana, Ki tā mua ia i kopakina ngā tikanga maha ki ngā kupu ruarua, anō he whakataukī te reka, te tohunga, te tatangi o te kī.<sup>4</sup>

I whānau mai a John Laughton i te tau 1947 i Kotirangi, ā, ka whakawahia hei Minita o te Whare Karakia Perehipeitiriana i te tau 1921. I noho tahi me ngā tūpuna i Piopio, Maungapōhatu, Taupō, Ōhope me Whakatāne. I konei ka whakahē ia i te whakaaro nei, nā ngā tohunga wetereo Pākehā te reo Māori i whakawhanake:



Of course, it is not true that the work of the European grammarians and linguists has developed the Māori language to its present capacity as a vehicle for human thought. The Māori language had evolved to that standard before the first white man ever sighted these shores. The language abounded with poetry of rare beauty, and through the common speech ran metaphors and similes and pictures of the mind.<sup>5</sup>

In Plato's book *Phaedrus*, Socrates describes the written word as something that 'weakened the necessity and power of memory and for allowing the pretence of understanding rather than true understanding'. Socrates refers to the myth of Thamus and Theuth, in which Theuth praises the written word that he himself invented:

This invention, O king, will make the Egyptians wiser and will improve their memories, for it is an elixir of memory and wisdom that I have discovered.

The reply given by Thamus is something for us to consider when learning a language.

Most ingenious Theuth, one man has the ability to beget arts, but the ability to judge of their usefulness or harmfulness to their users belongs to another; and now you, who are the father of letters, have been led by your affection to ascribe to them a power the opposite of that which they really possess.

For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practise their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them. You have invented an elixir not of memory, but of reminding; and you offer your pupils the appearance of wisdom, not true wisdom . . .<sup>6</sup>



Tūturu nei, ehara i te pono te whakaaro nā te mahi o ngā tohunga wetereo Pākehā te reo Māori i whakawhanake ki tōna āhua o āiane nei hei kawenga mō te whakaaro tangata. I tipu te reo Māori ki tērā taumata i mua noa atu i te kitenga tuatahitanga a te tangata mā i ēnei takutai. Kī tonu te reo ki ngā mōteatea me he rerehua onge, ā, i te kōrero o ia rā, o ia rā he huahuatau, he kupu whakarite me ngā whakaahua o te hinengaro.<sup>5</sup>

I tā Plato's pukapuka *Phaedrus* ka whakaahua a Socrates i te reo ā-tuhi e kīia nei, he mea i 'whakaiwikore i te tino me te kaha o te pūmahara me te aha ka whakataruna ko te māramatanga te hua engari anō te tino māramatanga.' Ka kōrero a Socrates mō te pakiwaituhi mō Thamus rāua ko Theuth, ki reira whakamānawa mai ai a Theuth i te reo ā-tuhi nāna anō i waihanga:

Ko tēnei waihanga e te Kīngi, ka matatau haere ngā Īhipiana, me te aha, ka whakapai ake i ō rātou pūmahara, i te mea he rongoā o te pūmahara me te mātauranga nāku i tūhura.

Ko te whakautu a Thamus he kupu whakautu hei whakaaro mā tātou ina ako ana i tētahi reo.

E te tene Theuth, Nā te tangata kotahi ka puta ngā toi, engari anō te whakawā i te pai rānei mā ngā kaiwhakamahi te tūkino rānei nā tētahi atu; ā, i āiane nei ko koe te matua o ngā pū, e ārahina nei e ōu kare ā-roto ka hoatu he kaha e tauaro mai ana i te tino kaha o ērā mea.

Mā tēnei waihanga ka whānau mai te wareware i ngā hinengaro o ērā ka ako hei whakamahi, i te mea e kore e meatia tō rātou pūmahara. Ko tō rātou whakapono ki te tuhituhi i ngā pū o waho, ka whakapāhunu i te whakamahi i tō rātou ake pūmahara. Tē waihanga e koe he rongoā pūmahara, he whakamaumahara kē; ā, ka hoatu ki ōu ākonga he āhua mātauranga engari anō te tino mātauranga . . .<sup>6</sup>



Regarding the 'linguistic situation in Polynesia', H. M. and N. K. Chadwick state:

The Pacific is rich in possession of a vast body of oral prose, which is distributed throughout the whole area . . . almost every kind of prose narrative is represented in all stages of development . . . Everywhere we meet with a great wealth of saga, and a high standard of art and technique . . . one of the two finest oral historical traditions in the world.<sup>7</sup>

Jane McRae equates Māori oral traditions with those that interest scholars of fine literature:

I am principally concerned with books of quality and with specially composed texts: whakapapa, karakia, whakataukī, waiata, kōrero. If not exact equivalents, these are genres of the kind that engage scholars of fine literature. For Māori they are also a source of knowledge. The literate qualification of, for instance, novels and poetry as fiction, history and scientific tracts as non-fiction, has no strict counterpart in Māori oral tradition . . . A fine oral performance — an expert's long oration on tribal history, a kinswoman's poetic lament for her chief — might be equated with such a book in the compositional skill, intentional public delivery, critical attention and reply.<sup>8</sup>

Foster writes:

Its form and rhythm are 'reka ki te taringa Māori', that is to say, 'sweet to the Māori ear'. The proverb says, 'He kōrero te kai a te rangatira', meaning 'discussion is the food or sustenance of chiefs'. That is accurate. But this regard to the spoken word should not cause us to overlook the power and the beauty of the language in its written form. The same concepts can be expressed equally well in the same regularity of written Māori.<sup>9</sup>





Mō te āhua o te wetereo i Poronēhia ko tā H. M. me N. K. Chadwick ki roto i tā Biggs, ka kīia:

Kei Te Moana nui-a-Kiwa he pātaka nui mō ngā reo ā-waha, tērā e horapa ana i te moana nui ia . . . kei reira pea ngā momo reo ā-waha katoa o tēnā taumata, o tēnā taumata, o tēnā taumata . . . Ahakoa haere ki hea ka kitea he mātauranga hōhonu, he momo rangatira, he tikanga rangatira . . . tētahi o ngā reo ā-waha rangatira e rua o te ao.<sup>7</sup>

Ko tā Jane McRae he whakarite i te reo ā-waha tūturu o te Māori ki ērā ka kaingia e ngā mātanga o ngā tino momo tuhinga:

Ko tāku tino aronga ko ngā pukapuka kounga inā hoki ngā titonga: whakapapa, karakia, whakataukī, waiata, kōrero. Ki te kore e ōrite pū, he momo ka kaingia e ngā mātanga o ngā tino momo tuhinga. Ki te Māori he pātaka mātauranga. Ko te āhua o te tuhituhi, inā hoki, ngā pakimaero me ngā mōteatea hei kōrero paki, ngā tuhinga hītori me ngā tuhinga pūtaiao hei kōrero pono, karekau he āhua pēnei i te reo ā-waha o te Māori. Ko tētahi whaikōrero papai — te takinga kōrero a tētahi pūkōrero mō te tātai kōrero o te iwi, te waiata aroha a te wahine mō tōna rangatira — ka taurite pea te mana ki tētahi pukapuka pērā, te takoto o te kupu, te kaha tuku o te reo ki te marea, te tino aronga me te whakahokinga kōrero.<sup>8</sup>

Ko tā Foster:

Ko tōna āhua me tōna ūngerī he ‘reka ki te taringa Māori’. E kīia nei e te whakataukī nei, ‘He kōrero te kai a te rangatira’, arā, he mea waiū te kōrero ki ngā rangatira. Ka tika hoki tēnā. Engari ko tēnei aronga ki te kupu ā-waha me kaua e aukati i tā tātou titiro ki te kaha me te rerehua o te reo i tōna āhua tuhituhi. Ko ngā ariā ā-waha nei ka āhei mai nei hoki ki te whakapuaki pērātia i te tuhinga Māori.<sup>9</sup>



## A WORD OF EXPLANATION

**SOME OF THE EXAMPLES** I use are from Māori newspapers and the *Te Ao Hou* series, resources that did not have the ability to create the tohutō (macron) at the time of publication.<sup>10</sup> I have added these along with corrections of typographical errors (indicated by square brackets) to ensure accuracy and to support Te Taura Whiri i te Reo Māori's *Guidelines for Māori Language Orthography*. The translations of examples taken from Māori newspapers are mine, except for those from the bilingual newspaper *The Māori Messenger* — *Ko te Karere*, which I have refined to fit the context of specific verb types.

The linguistics terms in te reo Māori used in this book are from *Me Ako Taatou i te Reo Maaori*, a direct translation by Cleve Barlow of Biggs' *Let's Learn Maori*. I have found Barlow's book excellent for maintaining a Māori perspective towards the English grammatical structures through his creation of a 'raarangi kupu me ngaa tikanga taatai' using 'whakaaro tuuturu Maaori' (a glossary with explanations based on authentic Māori thinking).<sup>11</sup> Whereas Barlow uses the double vowel to show stress in pronunciation, I choose to use the tohutō. I've also chosen to embolden the Māori grammatical terms and leave to the ability of the reader to remember the terms.

Answers to the exercises can be found at the back of the book. The answers are a guide only, as it is assumed there are numerous other words to use. The focus will be on, and should be on, the placement of the particles and the role they play in each phrase or sentence.



## HE KUPU WHAKAMĀRAMA

**KO ĒTAHI O NGĀ TAUIRA KŌRERO** e whakamahia ana e au kua tangohia i ngā nūpepa Māori me te rārangi *Te Ao Hou*, ko ēnei momo rauemi kāore i tētahi whakaritenga hei waihanga tohutō i te wā ka whakaputaina mai.<sup>10</sup> Kua tāpirihia e au me ngā whakatikatika i ngā hapa ā-patopato (e tohua ana ki te [. . .]). Kua pēneitia mai kia ū ki te tika me te tautoko i tā Te Taura Whiri i te Reo Māori *Guidelines for Māori Language Orthography*. Ko ngā whakamāoritanga o ngā tauira kōrero nāku tonu, hāunga anō ērā o te nūpepa reorua rā o *The Māori Messenger* — *Ko te Karere* me te aha, kua whakamahine kia hāngai ai ki te horopaki o tēnā momo tūmahi me tēnā.

Ko ngā kupu wetereo i tēnei pukapuka nō *Me Ako Taatou i te Reo Maaori*, tērā whakamāoritanga a Cleve Barlow o tā Biggs pukapuka *Let's Learn Maori*. Mōku ake he pukapuka tino rawe tā Barlow hei mau i tētahi tirohanga Māori ki ngā hanganga wetereo Ingarihi mā tāna waihanga o tētahi 'raarangi kupu me ngā tikanga taatai' e meatia ana te 'whakaaro tuuturu Maaori'.<sup>11</sup> Ahakoa ko tā Barlow he whakamahi i te oropuare pūrua hei whakaatu i te haukaha o te whakahua, ko tāku kē ko te tohutō. Kua kōwhirihia hoki e au kia mārō ngā kupu wetereo Māori i te tuatahi, ā muri ake, ka waiho mā te āheinga o te tangata hei maumahara.

Kei muri o te pukapuka ngā whakautu mō ngā ngohe. He āwhina noa iho ngā whakautu me te mōhio he kupu atu anō ka taea. Ko te aronga nui, ka tika hoki, ko te takoto o ngā punga me te mahi a tēnā me tēnā ki ngā kīanga, ki ngā rerenga kōrero, ki ngā kītea rānei.



## PRONUNCIATION

**THE UNIQUENESS OF TE REO MĀORI** emanates from its oral tradition. The shaping of the words was based on the length of the vowel sound, so it is important to know how and when to lengthen and shorten the sound.

I recall as a child, when we stayed on my uncle Mātenga Snee's farm on Rākautātahi, we slept in the 'ware' (pronounced to my ears as 'worry'), and my mother Pine Kaihou Morris (née Hanita) mentioned that they never said 'kōwhai'; instead to her it was 'kōhai'. These examples remind us to be cautious about what is considered 'right' when discussing the pronunciation of te reo Māori.

There are several instructions out there as to how to pronounce te reo Māori. Most say to lengthen pronunciation on the long vowels (indicated by a macron). This book offers slightly different advice regarding pronunciation.

First, the essential aspect that guides the tongue in pronouncing the Māori vowels is that they are similar to those of Japanese and Spanish. Second, when speaking te reo Māori, my advice is always to speak a little more quickly than we normally speak English; that is, when we arrive at a word that possesses a long vowel sound we should speak in a *normal voice when pronouncing that sound*. Following this advice will eliminate the over-pronunciation of words and even heavier emphasis on macronised words.

Some dialectal variations need to be acknowledged. The Taranaki and Whanganui people utilise what is called a 'glottal stop' where the letter **h** is usually placed (e.g. ma'i, mō'io), and pronounce **wh** as **w** (e.g. ware, wakakite). The people of the north emphasise the **h** of **wh** (e.g. *hakatū*, *hakarite*). The Kāi Tahu people replace **ng** with **k** (e.g. *kāika*, *karaka*,



## TE WHAKAHUA KUPU

**KO TE MANA MOTUHAKE O TE REO MĀORI** e ahu mai ana i tōna ā-wahatanga tūturu. Ko te whakahua kupu ka takea mai i te roanga o te oropuare, nā reira he mea mātuatua te mōhio mō te pēhea, mō āhea hoki e whakaroa mai ai, e whakapoto mai ai rānei i te oropuare.

Ka hoki ōku mahara i taku ohinga i te wā ka noho mātou ki te pāmu o tō mātou matua kē o Mātenga Snee's i Rākoutātahi, ka moe mātou ngā tama ki te 'ware' (ko te 'worry' te kupu i rongohia e ōku taringa), ā, i kī mai hoki taku hākui a Pine Kaihou ki a mātou i kore rawa rātou i whakahua mai i te kupu 'kōwhai' ko tā rātou whakahua kētanga ko 'kōhai'. Nā, he tauira ēnei tū kōrero kia noho mataara tātou mehemea ko te kōrero he kōrero mō 'te tika' o te whakahua o te reo Māori.

Tuatahi, he nui tonu ngā tohutohu mō te pēhea e whakahua mai ai i te reo Māori. Ko te nuinga ka kī mai "me whakaroa ake te whakahua i runga i ngā oropuare roa (ko ērā e whai tohutō ana). Ka paku rerekē tā tēnei pukapuka tohutohu mō te whakahua i ō ērā atu. Ko ngā tino āhuatanga hei ārahi i te arero kia whakahua mai i ngā oropuare Māori, tuatahi, e ōrite ana ki tā te whakahua i te reo Tiapanihi me te reo Paniora.

Tuarua, ki te kōrero tātou i te reo Māori, ko taku kupu tēnei ki a tātou, me paku tere atu te kōrero i tā tātou e kōrero Ingarihi ana, arā, kia tae atu ki ngā kupu e whai oropuare roa ana kātahi *ka reo noa te whakahua ina whakahua mai ana* i te oropuare roa. Mā konei ka whakakorengia te roa rawa o te whakahua o te oropuare roa me te roa rawa atu o te whakahua.

Ko ētahi mita ā-iwi me whakamihi atu. Arā, ki te iwi o Taranaki me Whanganui he āhuatanga ā-reo nei tō rātou e kīia ana ko te 'ngoto' hei whakakapi i te pū **h**, arā, (ma'i, mō'io), ā, ka whakahua mai i te orokati



ra**k**atira). The Tūhoe folk and the hapū of the Eastern Bay of Plenty region soften the **ng** and express it as **n** (tanata, ranatira, Tūrana). I will use the word ‘whakarongo’ to illustrate these variations: whakarongo (Te Tai Rāwhiti), **h**akarongo (Te Tai Tokerau), whakar**o**no (Tūhoe, Waiariki), whakar**o**ko (Kāi Tahu), **w**akarongo (Te Tai Hauāuru).

These are by no means set in concrete, so my advice to you is always to maintain an open mind when considering te reo Māori.



pūrua **wh** hei **w**, arā, (ware, wakakite). Ka whakakaha ake te iwi o Te Tai Tokerau i te pū **h** o te orokati pūrua **wh**, arā, (**h**akatū, **h**akarite). Ka whakakapia e te iwi o Kāi Tahu te orokati pūrua **ng** ki te **k**, arā, (**kāi**ka, **karaka**, **ra**katira). Ko te iwi o Tūhoe me ētahi hapū o te rohe o Waiariki ka whakangāwari mai i te whakahua o te orokati pūrua **ng** hei **n**, arā, (**tan**ata, **ran**atira, Tū**ra**na). Ka meatia e au te kupu whakarongo hei whakaatu mai i te whakahua kupu, arā, whakarongo (nō Te Tai Rāwhiti), **h**akarongo (nō Te Tai Tokerau), whakarono (nō Tūhoe, Waiariki atu), whakaroko (nō Kāi Tahu), **w**akarongo (nō Te Tai Hauāuru).

Arā, ehara i te mea ka totoka ēnei tūāhua nā reira me haere tahi kōrua ko Hinengaro ngāwari me te reo Māori.



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## THE VERB TYPES

**LET'S BEGIN** by looking at the five types of actions that Barlow identifies as **tūmahi** (verbs)<sup>12</sup> — the syllable **tū** coming from the word **tūmomo** (type of) and **mahi** simply meaning action. The particles **i**, **ki** and **kia** take on different roles and meanings when used with each action. It is important to be able to identify these five **tūmahi** as each one has its own unique characteristics.

1. Actions done by one person or several persons, or by an object or objects. If the action does not affect anyone else or anything else, it is called a **tūmahi poro**<sup>13</sup> (intransitive verb). Barlow uses the word **poro** (to cut short, trim, abbreviate, shorten) to reflect the work of an intransitive verb. Herbert Williams, in his dictionary, identifies an intransitive verb by the letters 'v.i'. (verb intransitive), as in: 'Noho. 1. v.i. *Sit*. E noho ana te rōpā a Maru i raro i te rākau'.<sup>14</sup>

**Examples:** **noho** = *sit, stay, live*, **tū** = *stand, stop*, **haere** = *go*,  
**oma** = *run*, **moe** = *sleep*<sup>15</sup>

2. Actions that affect someone or something else. Actions that transfer (**whiti**) to something or somebody. There are two parties involved: the person or thing doing the action, termed the **tāhu** (subject), and the person or thing on the receiving end of the action, termed the object or comment. These actions are called **tūmahi whiti**<sup>16</sup> (transitive verbs) and are identified in Williams by the letters 'v.t.' (verb transitive), as in: 'Tuhi, v.t. 1. *Delineate, Draw*. 2. *Write*'.<sup>17</sup>

**Examples:** **tuhituhi** = *write*, **pānui** = *read*, **kōrero** = *talk, speak*,  
**waiata** = *sing*



## NGĀ MOMO TŪMAHI

**ME TĪMATA** te titiro ki ngā momo tūmahi e rima ka tautohua nei e Barlow hei tūmahi<sup>12</sup> ko te kūoro **tū** i ahu mai i te kupu **tūmomo**, ā, ko mahi a **mahi**. Ko ngā punga **i**, **ki** me **kia** he mahi paku rerekē tā ēnei, he tikanga paku rerekē hoki ka mahi tahi me tēnā tūmahi me tēnā. He mea nui te āhei ki te tautohu mai i ēnei tūmahi e rima me ngā āhuatanga motuhake o tēnā, o tēnā.

1. Ko ngā mahi ka mahia e te takitahi te takitini rānei e te taonga, e ngā taonga, ki te taputapu, ki ngā taputapu rānei. Mehemea e kore tēnei mahi e pā atu ki tētahi tangata, tētahi taonga, taputapu rānei ka kīia nei tēnei tūmomo mahi he **tūmahi poro**.<sup>13</sup> Ka meatia e Barlow te kupu **poro** hei whakaata mai i te mahi o te tūmahi poro. I tā Wiremu papakupu ka tohua ki ngā pū ‘v.i.’, arā, ‘Noho. 1. v.i. *Sit*. E noho ana te rōpā a Maru i raro i te rākau’.<sup>14</sup>

**Tauira:** **noho** = *sit, stay, live*, **tū** = *stand, stop*, **haere** = *go*,  
**oma** = *run*, **moe** = *sleep*<sup>15</sup>

2. Ko ngā mahi ka pā atu ki t/ētahi tangata, t/ētahi mea rānei. He mahi ka **whiti** atu. Tokorua tāngata, e rua mea rānei, arā, ko te tangata, te mea rānei ka mahi i te mahi, e kīia nei ko ia te **tāhu**, ā, ko te tangata, te mea rānei ka pāngia e te mahi ka kīia nei ko te **aronga**, te **kītea** rānei. E kīia nei ko ēnei mahi he **tūmahi whiti**<sup>16</sup>, ā, ka tohua mai i tā Wiremu papakupu ki ngā pū ‘v.t.’, arā, ‘Tuhi, v.t. 1. *Delineate*, *Draw*. 2. *Write*’.<sup>17</sup>

**Tauira:** **tuhituhi** = *write*, **pānui** = *read*, **kōrero** = *talk, speak*,  
**waiata** = *sing*



3. Actions that emanate from parts of the body, such as the mind or the heart. These are invisible actions, intrinsic in nature and usually emanating from the senses. Harlow terms them ‘experience verbs’.<sup>18</sup> I simply translate them as **tūmahī wheako** (experience verbs). Williams identifies them by the letter ‘a’, as in: ‘Mārama, a. 1. *Light, not dark*. Nā te mea anō ka mārama noa kātahi ka mutu’.<sup>19</sup>

**Examples:** **mōhio** = *know*, **mārama** = *understand*,  
**pīrangi/hiahia** = *desire*

4. Actions that ‘express qualities, states, and events that happen to one’.<sup>20</sup> Barlow calls these **tūāhua**<sup>21</sup> (neuter or stative verbs). Williams uses the letter **a** for this too, so care needs to be taken to ensure that, in the context of the use the word, it is a stative verb and not an adjective, identified in Williams by ‘pt’ or ‘part’, as in: ‘**Oti** (i), part. 1. Used absolutely, or with a verb in the infinitive to denote the operation, which is finished.’

**Examples:** **oti** = *complete*, **mahue** = *left behind*, **mutu** = *finish, end*

5. Actions that take the perspective of the person or thing receiving the action. These are called **tūmahī hāngū**<sup>22</sup> (passive verbs). The object remains passive. Passive verbs are identified by the addition of a **kūmuri hāngū** (passive suffix) of which there are 17: **-a**, **-hanga**, **-hia**, **-hina**, **-ia**, **-ina**, **-kia**, **-kina**, **-mia**, **-na**, **-nga**, **-ngia**, **-ria**, **-rina**, **-tia**, **-whia** and **-whina**. As to which suffix is used, this can be an iwi or an individual choice. For example, you will hear the passive suffix **-ngia** used a lot in the northern region and in some parts of northern Hawke’s Bay.

**Examples:** **tuhia**, **kaingia**, **pānuihia**, **tukuna**, **āwhinatia**, **inumia**, **omakia**

Here is the first exercise to consolidate knowledge regarding the five verb types.



3. Ko ēnei momo mahi he mahi ka puta i ngā wāhanga o te tinana pēnei i te hinengaro, i te roro, i te ngākau, i te taringa, i te waha, i te ihu. He mahi tē kitea ā-kanohi mai, he mahi rāroto i puta mai ana i ngā tairongo. Kua tapaina e Harlow hei ‘experience verbs’.<sup>18</sup> Ko tāku noa he whakamāori hei **tūmahi wheako**. E tohua ana i tā Wiremu papakupu ki te pū ‘a’, arā, ‘Mārama, a. 1. *Light, not dark*. Nā te mea anō ka mārama noa kātahi ka mutu’.<sup>19</sup>

**Tauira:** **mōhio** = *know*, **mārama** = *understand*,  
**pīrangi/hiahia** = *desire*

4. Ko ngā mahi ‘e whakaatu ai i te pai, i te aahua me ngaa tikanga ka paa mai ki te tangata’.<sup>20</sup> Ki tā Barlow, ko te **tūāhua**.<sup>21</sup> Ka tohua i tā Wiremu papakupu ki te pū **a** nā konei me āta whakaaro ki te horopaki o te whakamahinga o te kupu kia mōhio ai he tūāhua. Ka tohua i tā Wiremu papakupu ki ngā pū ‘**pt.**’. ‘**Oti** (i), part. 1. Used absolutely, or with a verb in the infinitive to denote the operation, which is finished.’

**Tauira:** **oti** = *complete*, **mahue** = *left behind*, **mutu** = *finish, end*

5. Ko ngā mahi ka hāngai ki te tangata ki te mea rānei e whiwhi ana i te mahi. E kīia nei ko te **tūmahi hāngū**.<sup>22</sup> Ka noho hāngū te aronga. Ka tautohua mā te tāpirihanga o tētahi **kūmuri hāngū**, 17 ngā momo kūmuri hāngū, **-a, -hanga, -hia, -hina, -ia, -ina, -kia, -kina, -mia, -na, -nga, -ngia, -ria, -rina, -tia, -whia, -whina**. Ko te kōwhiringa kūmuri hāngū he mea nā te iwi, nā te tangata anō rānei. Hei tauira, ka rongohia te kūmuri hāngū **-ngia** e kōrerotia nuitia ana i te Nōta me ētahi wāhi o Hāki Pei ki te raki.

**Tauira:** **tuhia, kaingia, pānuihia, tukuna, āwhinatia, inumia, omakia**

Anei ko te hei mahi tuatahi hei whakatōpū mātauranga mō ngā tūmomo tūmahi e rima.



**EXERCISE 1:** Name the following verb types in Māori and in English

**HEI MAHI 1:** Tuhia ngā momo tūmahi ki te reo Māori me te reo Ingarihi

1. aroha

---

2. tū

---

3. waiata

---

4. horoia

---

5. mutu

---

6. riro

---

7. tautoko

---

8. mārama

---

9. tuhia

---

10. moe

---

In summary, the tūmahi conveys an action. It cannot convey information such as tense, position, direction or manner — this information is supplied by the particles, which we will look at in more depth shortly.

Hei whakakāpi, ka kawea e te tūmahi he mahi. Kāore e taea te kawea mōhiohio pērā i te wāreo, te wāhi, te anga, te āhua rānei — mā ngā punga kē ēnei mōhiohio e kawea. Ākuanei e āta tirohia ai.