

A NEW GRAMMAR  
Of The Tahitian Dialect

OF THE  
POLYNESIAN LANGUAGE  
AND COMBINED WITH  
A VOCABULARY  
OF  
ENGLISH, FRENCH, TAHITIAN

Arranged and Published

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FOR THE

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

THIRD EDITION

1960

Printed by



In the United States of America

## PREFACE

Due to the great need of a good reliable Grammar with which to enable English speaking people to acquire a knowledge of Tahitian, Ernest C. Rossiter, in 1919, published, "The Tahitian Grammar". This publication was followed later by a vocabulary of English, French, and Tahitian, published by O. B. Peterson, in 1924. The supply of these two books has become exhausted, therefore, with a few slight corrections and alterations, we have combined them in this book. Great pains and the utmost care have been taken in devising and arranging rules that would cover the most complicated and technical points of the language.

We feel that this work may be fully relied upon as we were fortunate in obtaining the services of Mr. J. Frank Stimpson, formerly of Yale University, whose technical studies of the Tahitian, as well as of other polynesian dialects played a great part in the compiling of the two previous editions.

In respect to the method of employing this Grammar we beg to offer the student a few suggestions. The rules with their examples and the vocabulary should be learned by heart. The reading Exercises should be given an honest and fair consideration. It will be noticed that the paragraph number of the rule covering a particular phase is cited, and should be given attention. The conjugation of the verbs should be learned by heart; also all of the "Material for Conversation" exercises should be memorized. The Vocabulary in the back should be used at the same time that the student is studying the Grammar.

# Tahitian Grammar

## CHAPTER I

### THE ALPHABET

1. The Tahitian alphabet consists of the following five vowels and eight consonants:

Letters	Names	Sounds of Pronunciation	
		-Long-	-Short-
A - a	ah,	as <i>a</i> in <i>Father</i> ;	as <i>a</i> in <i>ārise</i>
E - e	a,	" <i>e</i> " <i>obey</i> ;	" <i>e</i> " <i>abēt</i> ;
I - i	e,	" <i>i</i> " <i>machine</i> ;	" <i>i</i> " <i>bīn</i> ;
O - o	o,	" <i>o</i> " <i>go</i> ;	" <i>o</i> " <i>ōbey</i> ;
U - u	oo,	" <i>u</i> " <i>ormolu</i> ;	" <i>u</i> " <i>pūt</i> ;

2. (There is also a *normal* sound of the vowels approaching more nearly to the long sound as given above, but noticeably shorter.)

F - f	fah,	as <i>f</i> in	<i>farm</i> ;
H - h	hay,	" <i>h</i> " "	<i>heaven</i> ;
M - m	mo,	" <i>m</i> " "	<i>mote</i> ;
N - n	nu,	" <i>n</i> " "	<i>noon</i> ;
P - p	pee,	" <i>p</i> " "	<i>pat</i> ;
R - r	ro,	" <i>r</i> " "	<i>rode</i> ;
T - t	tee,	" <i>t</i> " "	<i>time</i> ;
V - v	vee,	" <i>v</i> " "	<i>veer</i> .

3. The above letters represent what are termed native sounds, and are indigenous to the language. The remaining letters are foreign sounds, and are pronounced as follows:—

B - b	}	pronounced	as . . .	P.
D - d			as . . .	T.
G - g			as . . .	"
K - k			as . . .	"
S - s			as . . .	"
Z - z			as . . .	"
L - l			as . . .	R.
Ph - ph			as . . .	F.

4. Of the remaining letters of the English alphabet, *e, j, q,* and *x* are practically never used, but would be pronounced as *t*; *w* and *y* do not occur as written but become, respectively, *ua* and *u*.

5. Some of the Tahitian consonants are often exchanged, as *f* for *h*, and vice-versa, particularly in verbs when the prefixes *haa-* and *faa-* occur.

6. The *h* is invariably pronounced with the aspirate, though frequently so softly as not to be perceived by foreigners unless particular attention be paid to it.

7. Sometimes the *r* and *n* seem to be exchanged, as *ramu, namu*; and occasionally *m* and *n*, as *miao, niao*.

8. With regard to the vowels there are many instances where the same sound in quality is different in quantity, being much longer in some words where the vowel ought to be marked with the circumflex accent, thus:—â, ê, î, ô, û. In actual practice, however, this

is only done when two words are spelled the same, but have distinct meanings *depending on the relative length* of one or more vowels. (See Paragraph 12 on accents).

9. The normal, or intermediate length of the vowels requires neither the long nor short accents.

10. In some few instances the vowel is pronounced very short, as in—*tāpōno*,—shoulder; —*pārau*,—speech; etc. This peculiarity is not confined to any one vowel, but may be noticed in all of them. In practice, this shortness of quality is not indicated except when necessary to differentiate between two words otherwise indistinguishable.

11. In all cases where this extreme brevity occurs, the vowel is pronounced like the syllable *uh* in English, or like the letter *a* in *liar*, without sounding the *r*. Where this sound occurs, there is, in actual fact, an almost imperceptible difference in quality, depending on the vowel itself which cannot be explained in writing, but which will be appreciated by asking any native to pronounce such words as—*áfāí*,—*áfíí*,—*hōí*,—etc.

12. The accents used in writing Tahitian are the *inverted comma* (‘), the so-called ‘break’ or rough accent (*French coup de glotte*), which must be heard to be understood, and which usually takes the place of a dropped consonant; the *circumflex accent* (^), which should only be used to indicate length, but which is often incorrectly used in the Bible to indicate the ‘break’; and the *breve accent* (˘), which, in the same way, should be used only to indicate brevity, and not the absence of the ‘break’.

13. The *apostrophe* (’) is used to indicate the elis-

ion of a *vowel*, in contra-distinction to the 'break' which, as explained above, indicates the elision of a *consonant*.

14. The above are the accents commonly used in the printed language; in the written language the use of the accents is not approved, excepting only where ambiguity of meaning would otherwise result.

15. Following are a few examples:—

mâtau, <i>to be accustomed to,</i>	i'oa, <i>name</i> (for <i>ingoa</i> in other dialects)
mātau, <i>fish hook,</i>	ta'na, <i>his, her,</i> (for <i>ta ana</i> )

16. In the present work an additional accent is used (´), commonly called the *acute accent*, but here employed solely to indicate the 'break' since custom has decreed the use of this letter in a very limited number of words, although the accent or sound represented by it actually occurs in fully ninety percent of all Tahitian words.

17. The use of some such mark to indicate the 'break' is absolutely essential to enable the student of Tahitian to pronounce the language correctly; very many words occur, outwardly the same, but which depend solely upon the presence or absence of this accent to determine the meaning. Very often regrettable mistakes occur even in religious discourses due to the failure to correctly pronounce words, written exactly alike, but which mean totally different things depending upon the presence or absence of this little sound.

mâtau, <i>to be accustomed to.</i>	hua, <i>pudend, muliebr.</i>
māta'u, <i>to fear.</i>	huá, <i>diminutive,</i> (as grains of sand, finely
hôte, <i>to paddle, row.</i>	

hoé, *one*, usually written *hoê*. ground flour, etc.)  
etc., etc.

18. In the formation of Tahitian words the consonants must invariably be separated by one or more vowels. When Tahitians write or pronounce foreign words they never fail to insert vowels between the consonants, as *purumu*, broom (lit. bu-ru-mu.)

19. Every syllable must terminate with a vowel, but a vowel *following* another vowel forms a monosyllable, and *never* combines with another vowel to form a diphthong.<sup>1</sup>

20. The words in Tahitian, as in English, may be divided into nine different parts of speech, viz. :—

- 1—The Article.
- 2—The Noun.
- 3—The Adjective.
- 4—The Pronoun.
- 5—The Verb.
- 6—The Adverb.
- 7—The Preposition.
- 8—The Conjunction.
- 9—The Interjection.

21. Particles, properly speaking, are indeclinable parts of speech, or words not to be used alone, and may be verbal, adverbial, prepositional, etc, etc. They form a very large proportion of all Polynesian dialects, and

1. Among the French grammarians Mgr. Dordillon, compiler of the Marquesan dictionary agrees with the leading grammarians of other Polynesian dialects on this point.



are used with particular precision in relation to the verbs with which they combine to form all the tenses, and by means of which the subtlest shades of meaning are expressed.

## 22.

## VOCABULARY

Te taáta, <i>the person.</i>	te maehaá <i>the twins.</i>
te vahine, <i>the woman.</i>	te fetií, <i>the relatives.</i>
te tamarií, <i>the child.</i>	te metua, <i>the parent.</i>
te tamaroa, <i>the boy.</i>	te metua tane, <i>the father.</i>
te tamaiti tamaroa, <i>the son.</i>	te metun vahine, <i>the mother</i>
te tamahine, <i>the daughter.</i>	te aiû, <i>the suckling child.</i>
te tuahine, <i>the sister of a</i>	te tupuna, <i>the grand parent</i>
<i>brother.</i>	te huaáí, <i>the descendants.</i>
te teina, <i>the younger sister</i>	te tupuna tane, <i>the grand-</i>
<i>of a sister, or bro-</i>	<i>father</i>
<i>ther of a brother.</i>	te tupuna vahine, <i>the</i>
te tuaána <i>the older sister of</i>	<i>grandmother.</i>
<i>a sister or brother</i>	te matahiapo, <i>the firstborn.</i>
<i>of a brother.</i>	

## THE ARTICLE

## CHAPTER II.

23. If the article be considered as an "Index to the noun to limit and designate its signification" the following appear to be used in Tahitian as articles: *é, te, na, nau, tau, pué, hui, te hoê, te tahi, é mau, e mää.*

24. Many of the above may equally be regarded as indefinite adjectives, (which see, paragraph 170).

The articles may be divided into (1) *Definite*, and (2) *Indefinite*.

## 1. DEFINITE.

25.	Singular	Plural
	te taáta, <i>the person.</i>	te mau taáta, <i>the persons.</i>
	te manu, <i>the bird.</i>	te mau manu, <i>the birds.</i>
	te tahu'a, <i>the medicine-</i> <i>man, priest, expert,</i> <i>master, native</i> <i>doctor. etc.</i>	te mau tahu'a, <i>the medicine-</i> <i>men, etc., etc.</i>

26. Sometimes the article *te* is placed before proper names apparently to ease the pronunciation, and again it is used where no article would occur in English, as *te Atua*, which should be translated *God*, and not *the God*.

27. The verb substantive *o* is supposed to have the nature of an article, as it is prefixed as an index to the pronoun when in the nominative case, as *o vau, o oe, ó maua, etc.*, also to proper names of persons and places as *ó Paulo, ó Moorea, ó Tahiti, etc.* Some suppose it to be the sign of the nominative case, although this does not

explain satisfactorily its several uses. For instance, take the following examples:

Ua taparahi ó Kaina ia Abela, *Cain killed Abel*.—now, if the ó were in fact the sign of the nominative case, then the above example would be correct; it is actually a form in common use, but is, nevertheless incorrect. The correct form is:

Ua taparahi Kaina ia Abela, *Cain killed Abel*.

28. As an example clearly showing that *o* is the verb substantive<sup>1</sup> we may give the following:

O vau tei haere, *It is I who went*, not: I (nom. case) went, which would be rendered in Tahitian *ua haere au*.

30. The particle<sup>2</sup>-*a*-is also commonly mistaken for an article when counting as: *a tahi, a piti, a toru*, etc, whereas it really partakes of the properties of a conjunction, and translates thus: “*and that makes*” etc. (See Chapter V. paragraph 155.)

1. O is a verb substantive, that is, a particle used when the predicate is either a proper name, a personal pronoun, a local noun, or the interrogatives VAI and TEIHEA, respectively WHO and WHICH.

As proper names: O Ioane teie. This is John.—Personal pronouns;—O oe ia. It is you.—Local names—O te taat? seie ta'u i ite. This is the man whom I saw.—Interrogative vai;—O vai ia? Who is it?—O teihea to oe e hinaaro? Which is it that you wish?  
(a.) A Substantive is any word or combination of words that stand as a subject of a verb.

2. A particle is a word which is not varied by inflection as a preposition, a conjunction.

## 31. 2 INDEFINITE.

Singular.	Plural.
é taáta, <i>a person,</i>	é mau taáta, <i>persons, some</i>
é manu, <i>a bird,</i>	<i>persons,</i>
etc.	é mau manu, <i>birds, some</i>
	<i>birds, etc.</i>

32. The words *te hoê* are used in Tahitian exactly as the French use the article of unity, viz.: *un, une*; they are prefixed to nouns to denote *one thing*, but in a vague sense, as the French say; *un livre, une table*, a book, a table, e. g.

Te hoê manu	<i>A (certain) bird.</i>
Te hoê taáta.	<i>A (certain) person.</i>

33. *Te tahi*,—although commonly used in the above sense,—is incorrect; the correct meaning of *te tahi* being *another*.

34. It will be seen by referring to the *Definite Article* above given, paragraph 25, that *mau* indicates unlimited plurality, *te mau taata*, persons; in the dual number *nau* and *tau* are used, but they may be extended to include four or five, almost always, however, indicating a very restricted number; *na* is used also to indicate a limited plural, and is accurately rendered in English by *some few, some two, some three etc.*; it commonly indicates *fewer* than one would expect under the circumstances, and is usually (though not necessarily) followed after the noun limited by the cardinal adjective specifying the exact number.

35. *pue*, is usually applied to things in a heap or pile, or to persons grouped closely together, generally

indicating a *visible* or *concrete* relationship; *hui* indicates an *abstract* or *invisible* relationship, as the *line* of ancestors, the *party* or *body* of lesser chiefs (i. e. those composing the lesser chiefs,) etc; and *maa* is used with nouns that do not admit of individuality, as *wind*, *water*, etc.

36. Following are a few examples of the use of the indefinite articles:

E taáta rií,                    *A few persons.*  
 Na tahu'a,                    *Some few priests, medicine men, etc.*  
 Na tamahine toópiti,        *Some two girls.*  
 Taua na mahana ra,        *Those few days.*  
 E nau taáta tei haere mai,    *A couple of persons*  
    *approaching together.*

E tau mutoí ta'ú í íte,    *It was two native policemen*  
    *that I saw.*

E mää pape iti ta'ú í hinaáro,    *It was just a little*  
    *water that I desired.*

E mää mata'i,                *some wind, a little wind.*

E mää ua rahi,                *Some heavy rain.*

é pué rave-óhipa,        *a group of workmen.*

te hui arií,                *the royal family, line of ancestors.*

te hui raátira,        *the body of lesser chiefs (collectively)*  
*or population of a city.*

37. As a general rule the article is placed before the noun, as *te pereue*, the coat. Sometimes the article combines with the possessive preposition when the possessor for elegance' sake—precedes the thing possessed, thus:

te ávae ó Ioane, *the leg of John* (possessor "John"  
*following* the thing possessed)

to te Atua hinaáro, *God's desire* (lit; te o te Atua

hinaáro; the possessor *preceding* the thing possessed.)

38. Preceded by the conjunction *é*, (and) the article *te* is placed before each of the adjectives, except the first, which qualify the same noun, thus:

Ua roaá mai ia'ú te peni úoúo, é te úteúte, é te ninamu,  
*The white paint, and the red, and the green were obtained by me.*

39. Before adjectives preceded by a noun, such as the qualifying adjectives, the article is placed before the noun.

40. *Mau*, the article indicating unlimited plurality, should be omitted before nouns themselves followed by the reduplicated form of the adjective, thus:

te peu íno, *evil customs* (not: *te mau peu iino*).

te paeor íí, *filled barrels* (not: *te mau paeo íí*.)

é áuá maitataí, *good bowls* (not: *e mau aua maitatai*.)

### READING EXERCISE

41. Translate these sentences in to English and present them to your teacher for correction.

1. Te metua tane é te tamarií.

2. Te puaáhorofenua é te fanau'a.

3. Te taáta é te vahine é te tamarií.

4. Te mau órometua é te mau taote.

5. Te mau mataro no te pahi.

6. Te hoê arií é te tahi arií ê.

7. Na faraoa rií é mää pape iti ta'ú í hinaáro éi  
maá na'ú.

8. Ta óe pué mahana í niá í te ao nei.

9. Te hui raátira no óire í Papeéte.

10. Taua mau taáta ra í te fare.

## READING EXERCISE.

42. Translate these sentences into Tahitian and present them to your teacher for correction.

1. The gold and silver.
2. The younger sister and the older brother.
3. The parents and the children.
4. The sea and the wind.
5. The infant, the child and the boys and girls.
6. The red house.
7. The population of San Francisco.
8. A certain person and his friend.
9. The hands and feet of John and James.
10. The stack of books.

## VOCABULARY

Te buka, <i>the book.</i>	te faéhau, <i>the soldier.</i>
te puaahorofenua, <i>the horse</i>	é matāro, <i>a sailor.</i>
te faraoa, <i>the bread.</i>	é tavana, <i>a governor.</i>
te úri, <i>the dog.</i>	é cé, <i>a saw.</i>
te áuro, <i>the gold.</i>	é toí, <i>a hatchet or ax.</i>
te taupoó, <i>the hat.</i>	é parahiraá, <i>a chair, or a</i>
te raátira, <i>the officer, or</i>	<i>a seat.</i>
<i>captain.</i>	é arií vahine, <i>a queen.</i>
te taote, <i>the doctor.</i>	é puaá, <i>an animal.</i>
te órometua, <i>the teacher, or</i>	é rosi, <i>a rose.</i>
<i>missionary.</i>	é tiare, <i>a flower.</i>

## THE NOUN

### CHAPTER III.

43. The noun is a word that designates animate things, as: *úri, dog; taáta, man*; also inanimate things, as: *ófaí, stone; raáu, wood*; also spiritual things, as: *varua, spirit*; also material things, as: *manaó, thought*; and ideal, or abstract things and conceptions.

44. A noun is common if it is the name of a class, that is, if it is the name an individual object has in common with others of the same kind, as: *tree, country, book. etc.*

45. A noun is *proper* if it expresses individuality as distinguished from others of its kind or class; as, *John, Book of Exodus, America, Utah, Tubuai.*

46. In Tahitian, nouns have no number,<sup>1</sup> gender, or case, as expressed by the noun itself inherently, but require the addition of articles, adjectives, or prepositions, before or after the noun as the case may be.

#### 1. NUMBER.

47. The Singular Number is expressed by the addition of the article *te*, placed before the noun, as: *te fare, the house; te taata, the person*; or by the addition of any determining adjective in itself limiting the noun to the singular number, as: *hoê, one; te tahi, another; aore, no.*

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1. There are perhaps one or two cases where the ground form of the noun does actually express number, but the rule is not invalidated thereby. (See Number, paragraph 47.)



48. The Dual Number, (not found in English,) limits the noun to two. Nouns are put in the dual number by placing the articles *nau*, *tau*, and *na* before them; *na* only, being followed by *toopiti*, or *e piti*, referring to two persons or things respectively; or by the addition of any determining adjective limiting the noun to two; or even by the use of the dual form of the verb.

49. The Plural Number is expressed by the use of those articles or adjectives which denote plurality, limited or unlimited; also by the use of the reduplicate forms of the adjective, rarely as: *taetaeae*, brethren (now obsolete,) by reduplication of the noun itself, or by an alteration of the ground form, as: *tamarii*, children, which is the plural of *tamaiti*, child.

50. Singular.

Te taáta, *The person.*

Hoê mei'a, *One banana.*

Te tahi haáva, *another*  
*judge.*

Te tamaiti, *The child.*

Te taeaé, *The brother.*

Dual.

Nau taáta, *Two persons.*

Na taáta toópiti, *Some 2*  
*Persons.*

E piti ro, *Two ants.*

Nau tamarii, *Two child-*  
*ren.*

Tau taeaé, *Two brothers.*

Tatama'i iho ra, *thereup-*  
*on (two) disputed.*

Plural.

Mau taáta, *Persons.*

Taáta íno, *bad persons.*

Toópae tamahine, *Five*

Toópae tamahine, *Five girls.*

Tamarii, *Children.*

Taetaeae, *Brethren.*

(See Reduplication ,paragraph 441.)

51. The use of *mau* (the plural article) is redundant or in excess, when the plurality is adequately or equally expressed by the adjective, as: *E faautuáhia ia te taata iino*. Wicked persons, or men will be condemned (not, *te mau taata iino*). L

52. *Na*, prefixed to a noun, denotes a limited plurality when the number is understood or expressed, e. g. :- *O vai na metua no'na ra?*.. Who are his parents? *Ua ite au i na taata toohitu*. I saw seven persons. (See Article, paragraph 34).

53. As *na* is itself an article it would be incorrect to use *te* with it.

54. *Pue* and *hui* are also used to denote indefinite plurality (See the Article, paragraph 34 and 35).

55. *Note*:-The use of *pue* in the following example is idiomatic of the old language, but is certainly no longer correct; it is, however, occasionally found in the Bible, principally in the Old Testament, which was not translated with the same accuracy as the New Testament.

Te tuú atu nei í to'ú *pue* rima í niá iho í to óe na úpoó. *I lay both my hands upon your head.*

E áufau fetii no to óe *hui* tupuna ta'ú. *I have the record of your forefathers.*

56. In the last example *aufau fetii* is nearly obsolete. *Tuatauaua raa*, or even *papa raa*, would be used instead in modern Tahitian.

## 2. GENDER.

57. The Tahitian language endows with gender only such words as possess it inherently by nature, as: *human*

*beings, animals, and plants.* Gods and spirits are regarded as human beings, and are male or female.

58. The male of the human species is determined by the addition of the word *tane* to the noun qualified, thus; *metua tane, father,* the female, by the addition of the word *vahine*, thus; *metua vahine, mother.* (*Tane* and *vahine* follow immediately after the noun qualified, and take precedence over all other adjectives).

59. The male of beasts is determined by the addition of the words *pae* or *oni* to the noun qualified, thus; *é liona oni, a lion,* (male) the female, by the addition of the word *ufa*, thus; *é liona ufa, a lioness,* when a mother, by *maiaa*, as a sow with a litter of suckling pigs.

60. The male of plants, trees, crabs, shellfish, and in fact all sea-animals in which sex is readily distinguishable is determined by the addition of the word *otane* following immediately after the word qualified, thus; *te tumu haári otane, the cocoanut tree,* (male) the female, by the word *ovahine*.

61. The general rule has above been laid down that the Tahitian noun does not in itself have gender; there are, however, a very restricted number of exceptions, they are:-

Taravahine, <i>married man.</i>	Taratane, <i>married woman.</i>
Tuáne, <i>brother of a sister.</i>	
Taaeá, <i>brother of a brother.</i>	Tuabine, <i>Sister of a brother.</i>
Tamaroa, <i>boy.</i>	Tamahine, <i>girl.</i>
	Potii, <i>girl.</i>

páino, <i>father</i>	Pateaíno, <i>mother.</i>
Taoéte, <i>brother-in-law.</i>	
Pâha, <i>wild boar.</i>	Maiaá, <i>female of beats with new-born young</i>

62. The following words are of the common gender, and should not be followed by *tane* nor *vahine*:-

feia, <i>people.</i>
Taáta, <i>person.</i>
Matahiapo, <i>first-born.</i>
Huaái, <i>descendants.</i>
Fetií, <i>relative, relation.</i>
Hina, <i>great-grandchild.</i>
Hina rere, <i>great-great-grandchild.</i>
Hina paárae, <i>great-great-great-grandchild.</i>

63. The following words are of the common gender but may take *tane* or *vahine* to determine the sex:-

Metua, <i>parent.</i>	Metua tane, <i>father.</i>
Tupuna, <i>grand-parent.</i>	Tupuna tane, <i>grandfather.</i>
Moótua, <i>grandchild.</i>	
Maehaá, <i>twin.</i>	Moótua tane, <i>grandson.</i>
Metua vahine, <i>mother.</i>	Maehaátane, <i>twin (male).</i>
Tupuna vahine, <i>grand- mother</i>	Moótua vahine, <i>grand- daughter.</i>

Maehaá vahine, *twin (female),*

64. The usual words for husband and wife are formed by the addition of *tane* and *vahine* to the given, or family name:-

Toma tane, <i>Mr.</i>	Toma vahine, <i>Mrs.</i>
<i>Thomas.</i>	<i>Thomas.</i>

65. Generally a marriage name is given at the wedding ceremony to the newly-wedded pair; the addition of the same words, as before, determines the sex. Sometimes the surname is converted into Tahitian and used in the same way instead of the given name.

66. Following are a few examples of the different words determining sex or gender:-

Farane tane, <i>Frank</i> , ( <i>the man</i> )	Farane vahine, <i>Frank</i> ( <i>the woman, wife</i> )
Puaá oni, pig. ( <i>male</i> )	Puaá ufa, pig ( <i>female</i> ) sow
Puaá paé, boar.	Puaá maiaá, sow with litter
Tumu haári ótane, <i>male cocanut tree.</i>	Tumu haári óvahine, <i>female</i> <i>cocoanut tree.</i>
Papaá ótane, <i>male</i> <i>crab.</i>	Papaá óvahine, <i>female crab.</i>
Moa oni, <i>cock.</i>	Moa ufa, <i>hen.</i>

67. The young of beasts are called *fanau'a* or *pinia*; the former has the broader application, and is not confined, as is *pinia*, to the very young, or newly-born.

68. Only the former of the two is in general use for birds, fowl, etc.

69. The young of fish have no name to distinguish them as such; they have, however, specific names for particular species of fish at different stages of development, for instance *orie* is a very small mullet; *aua* is the same fish when about four inches in length, and the *anae* or *tehu* is still the same fish when full-grown; there is a slight difference between the *anae* and the *tehu* when full-grown, but no difference is recognized between them as *orie* and *aua*.

## 3. CASE.

70. As there is nothing in the noun itself to distinguish case, the different relationships that the noun assumes with respect to the other parts of speech are determined by the use of particles and prepositions.

71. For the sake of convenience we may, however, assume the existence of three cases in Tahitian:—

(1.) *Nominative*; (2.) *Objective*. (3) *Possessive*;

72. 1. *The Nominative Case* is indicated in Tahitian either by the simple noun and its modifiers, or else by the addition of the verb substantive *o* placed before it; the latter form is that generally used in relative clauses, as:—

Ua taíri Teroó í te puaáhorofenua. *Teroo whipped the horse.*

O Teroó tei taíri í te puaáhorofenua. *It was Teroo who whipped the horse.*

73. 2. *The Objective Case* is expressed, before the direct object, by prefixing *ia* to persons, and *i te* to things: these are called the *objective particles* when so used, and have no English equivalent, *A vavahi i te fare*. Destroy the house. *A taparahi ia Timi*. Kill Jim.

74. Before the indirect object any preposition properly expressing the meaning may be used, as:

Ua haere au í te fare. *I went to the house.*

Ua tomo vau í roto í te fare. *I entered into the house. etc.*

As in the case of the direct object, *ia* is used directly preceding the name of a person, while *i te* precedes a

noun indicating a thing. *Atua*, God, as before mentioned, takes the *te* before it, and hence, in the objective cases, would be preceded by *i te*, and not by *ia*.

75. The names of cities, districts and places are exceptions. These nouns are regarded from two distinct points of view in Tahitian, (1) as a *locality*; (2) as the *personification of the people dwelling therein*; in the former case, where the idea of locality is uppermost, as in going towards a city, or in using a preposition which determines the position of one place with respect to another, etc., *i* is used, not, however, followed by *te*; in the latter case, when the thought of the people in the city, or its human aspect, is uppermost, then *ia* must be used.

76. Following are a few examples indicating the use of the particles and prepositions governing the objective case:

Ua faatura vau ia Paulo.	I honored Paul.	(direct object.)
Ua haere au ia Paulo.	I went to Paul.	(indirect object.)
Ua faatura vau i te mou'a.	I honored the mountain.	(direct object.)
Ua haere au i te mou'a.	I went to the mountain.	(indirect ob.)
Ua faatura vau ia Roma.	I honored Rome.	(direct object; thought of people uppermost.)
Ua haere au i Roma.	I went to Rome.	(indirect object; thought of locality uppermost.)

77. The distinction between the nominative and objective cases is the same in Tahitian as in English.

(1\*) To determine the nominative case, ask the question, "Who?"

(2\*) To determine the *direct* objective case, ask the question, "whom?" or "what?"

- (3\*) To determine the *indirect objective case*, ask the question, "to, for, of, by whom" or "to, for, of, by, what?"

Ua taíri Teroó í te tamaiti. *Teroo whipped the child.*  
 (question: (1\*) *Who* whipped the child? answer: *Teroo*; therefore *Teroo* is in the *nominative case*; again (2\*) *Whom* did Teroo whip? answer: *The child*; consequently *the child* is in the *direct objective case*.)

Ua haponu vau í te moni na Iakobo. *I sent the money for James.* (question (3\*) *For whom* did I send the money? answer: *For James*; hence *James* is in the *indirect objective case*.)

78. If we change the first of the above sentences around, thus: *Ua tairi te tamaiti ia Teroo*, then *te tamaiti*, is, according to its position, in the *nominative*, and *Teroo*, in the *objective case*.

79. (3.) *The Possessive Case* is expressed by prefixing one of the prepositions denoting possession, to the noun. (See Prepositions paragraph 533.)

### READING EXERCISE

Translate these sentences into English and present them to your teacher for correction.

1. Te fare rahi.
2. Te mau taviri no te mau ópani.
3. E nau ánani rií.
4. Na vahine é toópiti.
5. Te nau tamarií a te Atua.
6. Te taáta íino ó te fenua ra.
7. O na órometua í ó a'e ra.



8. Te tuaána no Ioane.
9. Te taeaé ó te Ekalesa.
10. Te tuahine ó te Ekalesia.
11. Te metua tane ó Iakobo.
12. Te metua vahine ó Tihoti.
13. Te fanau'a moa.
14. Te pinia mamoe.
15. Ua taíri te tane í ta'na vahine.
16. Ua íté au ia Petero.
17. Ua tuú atu vau í te faraoa í te fare.

### READING EXERCISE

Translate these sentences in Tahitian and present them to your teacher for correction.

1. The man and the woman.
2. The girls and boys.
3. Two horses.
4. Four persons.
5. Who are those three children?
6. I am acquainted with two good people.
7. The first-born is a man child.
8. The descendants of mine
9. My relatives.
10. My father is dead.
11. My mother is not here.
12. Frank has gone.
13. One lamb is dead.
14. Give me some bread.
15. Give some bread to the child.
16. This is my house.
17. The mother loves the daughter.
18. He killed the chicken with an ax.

19. Your house is white.
20. I gave John's book to you.
21. The people of Tahiti.
22. The American people.
23. The people of the church.
24. Those clothes are for John.
25. This house is for me.

## VOCABULARY

Te fare, *the house.*

te piha, *the room.*

te tahua, *the floor.*

te aroaro, *the ceiling.*

te ópani, *the door.*

te taviri, *the key.*

te taupeé, *the balcony or  
porch.*

te pou, *the post.*

te ófaí, *the stone.*

te roí, *the bed.*

te tipi, *the knife.*

te mati, *the match.*

te mereti, *the plate.*

te mohina, *the bottle.*

te bakete, *the bucket.*

te été, *the basket.*

te vahie, *the fire wood.*

te ópe, *the shovel.*

te fenua, *the land.*

te faáápu, *the plantation,  
farm.*

## THE PRONOUNS

## CHAPTER IV

80. The Pronoun is a word denoting a person or thing by certain temporary relations, as *I* (the speaker). *you* (one spoken to), instead of by a name, or noun.

81. Generally speaking, a pronoun is a word used in place of a noun.

82. Pronouns are divided into the following classes, namely :-

(1) *Personal*: *I, you, he, she, and it*, with their compounds, which mark differences of person.

(2) *Demonstrative*: *this, that, these, and those*, pointing out definite objects, thus:-

Teie taupoó *this hat.* Tera taáta, *that person.*

Teie mau buka, *these books.* Tera mau tiaá, *those shoes.*

(3) *Interrogative*: *Who, which, what*, used in questions thus:-

O via tera? *Who is that?*

O teihia ta óe í hinaáro? *Which do you wish?*

(4) *Relative or Conjunctive*: *who, which, what, and that*, with their compounds, relating to a preceding word or expression, and joining it to a qualifying clause, as:-

O óe te taáta ta'ú í parau atu.

*You are the man to whom I Spoke.*

Te mau tiaá ta óe í haponu mai.

*The shoes which you sent me.*

(5) *Indefinite*: *any, some, other, another, each,*

*either, etc.*, representing objects indefinitely or generally, and in many cases indistinguishable from nouns.

83. The Tahitian language, like most of the Polynesian dialects, is eminently a language of pronouns, and employs them with peculiar precision. By means of different prefixial and affixial particles, they have the power of indicating the *inclusive* or *exclusive* sense in the dual or plural numbers, but of the first person only.

84. The *dual number* is formed by the prefixial particles *ta*, *ma*, *o*, and *ra* combined with the numeral *ua*, "two" of the Polynesian language progenitor, and still retained in the Tongan and Marquesan dialects—*rua*, in old Tahitian,—*thuss- taua*, *ta-ua*, *maua ma-ua*, *orua o-rua*,<sup>1</sup> and *raua ra-ua*.

85. The plural is similarly formed by the same prefixes joined to the contracted form of the numeral *toru*, "three," (Marquesan *tou*,) thus: *tatou ta-tou*, *matou ma-tou*, *outou ou-tou*, and *ratou ra-tou*.

86. The nominative case of the personal pronouns is formed by preceding the pronouns with the verb substantive *o*, "it is," (See Paragraph 28), and the oblique or all other cases by prepositional prefixes, (See Paragraph 98,) except before the direct object which is preceded by the objective particle *ia*, not *ia*, the preposition *to* although they are written and pronounced the same.

87. The student often finds this similarity between the *objective particles*, *ia* and *i te* and the preposition

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<sup>1</sup> *Orua* appears to be formed by combination with *rua*, the later form.

“to” also *ia* and *i te*, very confusing. These forms are actually written and pronounced exactly the same, although having totally distinct meanings. Only the context can clearly determine which is the meaning intended. Take the following examples:- Ua horoá vau í te buka í te tamaiti. *I gave the book to the child.* Therefore *i te* before book, is the objective particle, and *i te* before *tamaiti*, is the preposition to. *I* is the objective particle and *te* is the article *the*.

88. To determine the *direct* object, ask the question “*Whom or what.*” (Question), *What did I give?* (Answer) *Te buka*; hence, *te buka* is the *direct* object. To determine the *indirect* object, ask the question “*to whom?*” (Question) *To whom did I give the book?* (Answer) *I te tamaiti*; therefore, *tamaiti* is the *indirect* object. Note that any other preposition could be substituted for *to*.

89. *Ia* would be used in the same way as *i te* before names of persons or the personal pronouns, and may be distinguished—as objective particle or preposition—by asking the same questions.

90. The nominative case of the personal pronouns is as follows:

## 91. 1 PERSONAL PRONOUNS.

### First Person.

Sing. au, *I*, after words terminating in *e* or *i*.

vau, *I*, do do *a, o* or *u*.

ó vau, *it is I*.

Dual. taua, *you and I*. ó taua, *it is you and I*.

maua, *he (she) and I.* ó maua, *it is he and I.*

Plural. tatou, *you and I.* ó tatou, *it is you and I.*  
(three or more.)

matou, *they and I.* ó matou, *it is they and I.*

92. The so-called *inclusive* forms are *taua* and *tatou* since they include the person or persons spoken to; the *exclusive* forms are *maua* and *matou* since they exclude the person or persons spoken to.

#### Second Person

Sing. óe, *you (lit.: thou.)* ó óe, *it is you.*

Dual. órua, *you (two.)* ó órua, *it is you (two.)*

Plural. óutou, *you (three or more.)*  
ó óutou, *it is you (three or more.)*

#### Third Person.

Sing. óia, óna, ana, *he, she.* ó óia, o ona, *it is he, she.*

Dual. raua, *they, (two.)* ó raua, *it is they, (two.)*

Plural. ratou, *they, (three or more.)*  
ó ratou, *it is they, (three or more.)*

93. *O* is the verb substantive, affirming the existence or individuality of the noun or pronoun to which it is attached, and translates *it is*.

94. The oblique or all other cases is formed by preceding the personal pronoun with a preposition which determines its relationship to the context. Attention has already been drawn to the use of the untranslatable objective particle, instead of a preposition, before the direct object, (See paragraph 86 and 88.)

95. When *au* and *ona* are thus joined to a preposition, elide the initial vowel, and indicate the elision with an apostrophe, thus: *to'u (to au,)* *na'na (na ana,)* *i mua ia'na (ia ana.)* etc.

96. *Oia* occurs only in the nominative, *ana* occurs only after *e*, "by;" both are fixed forms, and do not alter.

97. For the irregular forms of the possessive adjective, *tau*, *tana*, etc., (See the possessive adjective paragraph 148 and 149;) in these cases the apostrophe should not be used since it indicates *elision*, and these forms being derived from earlier Polynesian forms not containing the doubled vowel, no elision has occurred.

98. The following are examples of the oblique or all other cases of the personal pronouns:

Sing. Na'ú, no'ú, *for me, of me.* (See possessive pronouns and adjectives, paragraph 101, 241.)

A horoá mai í te moni na' ú. *Give the money for me or to be mine.*

Ia' ú, *to me, toward me.*

A horoá mai í te moni ia'ú. *Give the money to me or towards me.*

Ia'ú, *me.*

E au, *by me.* (used after the passive suffix-(*hia*.)

Ua papaihia te rata é au. *The letter was written by me.*

Na'ú, *by me.* (used before the verb.)

Na'ú í faátiá te fare. *By me the house was built.*

Dual. Na taua, no taua, *for, of you and me.*

Teie te faraoa na taua. *Here is bread for you and me.*

na maua, no maua, *for, of, him (her) and me.*

Ia taua, *to you and me, towards you and me.*

Ia maua, *to him (her) and me.*

A áfaí mai i te mau ahu ia maua. *Bring the clothes to him and me, (not, for him and me.)*

Ia maua, *him (her) and me.*

E taua, *by you and me* ..... (after-*hia*.)

E maua, *by him (her) and me, (after-hia.)*

Ua ámuhia te maá é maua. *The food was eaten by him and me.*

Na taua, *by you and me. (preceding the verb.)*

Na maua, *by him (her) and me. (preceding the verb.)*

Na maua í rave te buka. *He and I took the book.*

99. The plural is formed from the dual by substituting the plural forms *tatou* and *matou* for *taua* and *maua*.

Sing. Na óe, no óe, *for you, of you.*

No óe, teie fare. *This house is for you, or yours.*

Ia óe, *to you.*

Te horoá'tu nei au í teie nei fare ia óe. *I give this house to you, (not to keep, but for some other purpose.)*

Ia óe, *you.*

E óe, *by you. (after the passive suffix-hia.)*

Na óe, *by you. (preceding the verb.)*

Dual. Na órua, no órua, *for you-two, of you-two.*

Ia órua, *to you-two.*

E órua, *by you-two, (after-hia.)*

Na órua, *by you-two, (before the verb.)*

100. The plural is formed from the dual by substituting the plural form *outou* for *oru*.

101. In the present grammar we regard *to'u, ta'u, to oe, ta oe*, etc., as possessive adjectives (which see paragraph 145); and *na'u, no'u, na oe, no oe*, etc., as the possessive form of the personal pronoun, although in some grammars it is treated separately as the possessive pronoun.



102. The following examples will serve to explain the distinction here made between the possessive adjective and the possessive form of the personal pronoun:

O teie ta'ú buka. *This is my book.*

103. In this example we regard *ta'u* as a determining adjective limiting the noun *book*.<sup>1</sup>

Na'ú teie buka. *This book is mine, or: "... for me;" "... belongs to me."*

104. In the above examples we regard *na'u* as the true possessive form of the personal pronoun.

Following are the several forms used:

### Singular

No'ú, na'ú, *mine.*

O teie fara ra, no'ú ia. *This house is mine.*

No óe, na óe, *yours.*

Na óe teie buka. *This book is yours.*

No' na, na'na, *his, hers.*

No'na teie fenua. *This land is his.*

### Dual

No taua, na taua, *yours and mine.*

No taua teie fenua. *This land is yours and mine.*

No maua, na maua, *his (hers) and mine.*

No órua, na órua, *yours.*

Na órua taua mau mei'a ra. *Those bananas are yours (for you two.)*

No raua, na raua, *theirs.*

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1. By omitting the noun determined, the possessive adjective is occasionally used pronominally, as: Ua moe roa to'na tau-poo, teihea to ratou (taupoo?) He has lost his hat; where is theirs? (lit: their hat, "hat" being understood.)

105. The *plural* is formed from the *dual* by substituting the plural forms *tatou*, *matou*, *outou*, and *ratou* for *taua*, *maua*, *orua* and *raua*.

106. The compound personal pronouns *myself*, *yourself*, *etc.*, find their equivalents in Tahitian by the addition of *iho* to any and all forms of the personal pronoun, irrespective of person, number or case, as:

O vau iho, *myself*, *it is myself*.

O vau iho ia. *It is I, myself*.

Na'na iho, *for himself*, *by himself*, *of himself*  
(as indicated by the context.)

Na na iho í horoá mai ia'ú te maá. *He himself gave me the food.*

Ia óutou iho, *to yourselves*, *yourself*. (indirect and direct object.) *etc.*

E horoá'tu vau í te puaáhorofenua ia outou iho.  
*I will give the horse to yourselves. (and not to any one else.)*

## 2. DEMONSTRATIVE PRONOUNS.

107. A demonstrative pronoun is a pronoun which is used to point out with clearness and precision the particular object to which it refers. The demonstrative pronouns are, *this* and *that*. The same distinction is made between demonstrative adjectives and pronouns as has just been made in the case of possessive adjectives and pronouns, thus:

A horoá mai í tera buka. *Give me that book.*

108. In the above example we regard *tera* as a demonstrative adjective (Which see: Adjectives, Chapter V, paragraph 152.)

O tera te buka ta óe é horoá mai. *That is the book which you will give me.*

109. In the above sentence we regard *tera* as a true demonstrative pronoun. Strictly speaking *o* is the verb substantive, and *tera* the pronoun.

110. The demonstratives are:

teie, ó teie, *this, it is this.* (French ceci.)

teie nei, ó teie nei, *this here, it is this here.*

tera, ó tera, *that, it is that.* (French celui lá.)

tera ra, ó tera ra, *that there, that then, it is that there, it is that then.*

tena, ó tena,<sup>1</sup> *that, it is that.*

tena na, ó tena na, *that there, that then.*

Taua . . . ra, ó taua . . . ra,  
*that (already referred to,) it is that, etc.*

taua . . . nei, ó taua . . . nei, *that, (already referred to and to be further mentioned.)*

te reira, ó te reira, *that (already mentioned) it is that, etc.*

te reira ra, ó te reira ra, *that (already mentioned but more remote in time or place.)*

ia, óia, *that (used principally in connection with the interrogatives.)*

vera, ó vera, *those (used in speaking of persons known to the person addressed, and commonly in the pre-*

1. For the distinction between teie, tera, tena, see demonstrative adjectives, chapter V paragraph 152.

sence of those referred to: Used only in the plural.)

111. *Te reira* has a broader application than the other demonstratives, and may refer to anything in general or in particular, as abstract ideas, etc.

112. The demonstratives may in general be placed either before or after the noun in apposition, as:

O tera te taáta ta'ú í parau atu ia óe.

O te taáta tera ta'ú í parau atu ia óe.

*That is the person of whom I spoke to you.*

113. The plural is formed, by the addition, not to the demonstrative itself, but to the noun in apposition with it, of one of the articles or indefinite adjectives indicating plurality:

O teie te mau taáta ta'ú í parau atu ia óe. *These are the persons of whom I spoke to you.*

O teie na taáta ta'u í parau atu ia óe. *These are the several persons of whom I spoke to you.*

114. The alternative forms of *tera*, *tena*, *teie* and *taua* are *era*, *ena*, *eie* and *aua*. They are no longer common in conversation, but are occasionally still heard, and are quite usual in the Bible.

115. When *taua* or *aua* are used they must be followed in some part of the sentence by *ra* or *nei* depending on the meaning intended.

Taua taáta í parauhia ra. *That person spoken of then.*

Taua mau parau nei. *Those words (here referred to.)*

O teie taua fenua nei. *This is the land.* (already referred to and now actually seen).

Teihea a'nei te mati? *ie.*

*What become of the matces? Here they are.*

116. Following are some examples showing the use of *ia*, *that*,—

Oia *ia*, *that is he*, or *verily so*.

O *vau ia*. *That is I. I am he.*

E peropheta *ia oia*. *He is a prophet.* *That is a prophet.*

Na'ú *ia ratou í tiaí í to i'oa na*. *I keep them in thy name*

### 3. INTERROGATIVE PRONOUNS

117. An interrogative pronoun is a pronoun that asks a question. The interrogative pronouns are *who*, *which*, *what*, and in Tahitian their equivalents *o vai*, *teihea*, and *aha* in the present tense, usually written *eaha*. *O vai*, *who*, *what*, is used for persons and things personified, and for the names of persons, things or places. *Aha*, *eaha*, is used for all inanimate or lifeless objects not personified, and with *huru* for the *kind* or *sort* of persons or things.\*

118. The plural of *o vai* is indicated by the addition of the anomalous conjunction or particle *ma*, "and associates,"—immediately after it, as:—

O vai ma te haere mai ra? *Who are approaching?*

\* *I'oa* may mean *kind* or *sort*, as *huru*; in such cases it takes *EAHA*, not *O VAI* before it.

*Eaha te i'oa o teie nei mau mea?* *What sort of things are these?*

(lit.:-it is who and-associates that are approaching?)

119. In the declensions that follow, it should be noted that *vai* takes *ia* in the objective cases, whereas, *teihea* (lit.:-*te ihea* and *aha* take *i te*).

Nom. O *vai*? *Who? What is the name?*

Poss. No *vai*? *na vai?* *for whom? Whose?*

Obj. *Ia vai?* *to whom?* (indirect)

*E vai?* *by whom?* (after-*hia*.)

*Na vai?* *by whom* (before the verb.)

Nom. *Aha?* *What?*

Poss. No *te aha?* *for, of what?*

Obj. *I te aha?* *to what?* (indirect)

Obj. *I te aha?* *what?* (direct)

*I te aha?* *by what?* (after-*hia*)

*Na te aha?* *by what* (before the verb)

Nom. O *teihea?* *which?*

Poss. No *teihea?* *na teihea?* *for which? of which? whose?*

Obj. *I teihea?* *to which?* (indirect)

Obj. *I teihea?* *which?* (direct)

*E teihea?* *by which?* L(persons), (after-*hia*.)

*I teihea?* *by which?* L(things,) (after-*hia*.)

*Na teihea?* *by which* (before the verb.)

120. As above noted, *vai* takes *ma* in the plural; *teihea* and *aha*, however, cannot in themselves indicate plurality except as the noun in apposition with them is plural.

O *vai ma?* *Who are they?*

I rotopu í teie nei buka, ó teihea na buka maitaí a'e? *Among those books, which are the best?*

I rotopu í teie nei pué buka nei, ó teihea te buka maitaí roa? *Among this pile of books, which is the best book?*

121. The grammatical structure of the Polynesian dialects differs so fundamentally from that of the Latinic tongues, that the arbitrary distinctions devised to suit the latter are by no means always applicable to Polynesian. For instance, *aha*, is really not a pronoun at all, but a verb, and is only here classed as a pronoun for the sake of convenience and simplicity; as such, it is, of course, untranslatable in English. Take the following phrase:-

I aha na óe? (freely) *What have you just been doing?*

—now, if compelled to render this literally in English we should be obliged to invent a verb meaning “*to what,*” and we would say:-

I, *was, were*; (is a verbal particle of past time) .

Aha, *whatting, (to what)* (verb).

Na, *lately, (adverb)*.

Oe, *you, (pronoun)*: “*were whatting lately you,*”  
or, as above, freely:- *What were you lately doing?*

122. Following are some examples of the use of the interrogative pronouns:-

Te aha na óe? *What are you doing?*

E aha ia óe? *What will you do?*

O vai au? *Who am I?*

O vai óe? *Who are you?*

O via ia? *Who is he? Who is she?*

No vai tena? *Whose is that? For whom is that?*

Ia vai teie? *To whom is this?*

Ua taparahi óia ia vai? *Whom did he kill?*

Eaha ta óe? *What have you?* (See Prepositions paragraph 542); *ta* indicates externality.

Eaha to óe? *What are your (feelings?) How are you feeling now* (*to* indicates internality, that is to say emanating from the body.)

123. After an interrogation it is well to reply by putting the first word of the question as the first word of the answer. Often all the words of the question are repeated, as:-

*Ques.* Na vai í hamani te ra'i é te fenua? *Who created the heavens and the earth?*

*Ans.* Na te Atua í hamani te ra'i é te fenua. *God created the heavens and the earth.*

—or they might say simply:

Na te Atua, *by God were made, etc.*

#### 4. RELATIVE PRONOUNS.

124. The relative pronouns refer to a preceding noun or pronoun as antecedent, they are, *who, which, what and that*, with their compounds. In Tahitian their equivalents are *te, o te, tei, o tei*, and *e... nei*. The relative pronouns are not only used singly but are also employed in a contracted form, in combination with the prepositions and the personal pronouns, (See paragraph 130). *ta'u, ta oe, ta'na, ta taua, ta maua, ta orua, ta raua, ta tatou, ta matou, ta outou, ta ratou.*



125. In addition, under certain circumstances as determined by the context, the personal pronoun may be used as a relative, thus:-

Te taáta na'na te hara ra.

*The man whose the sin is.*

126. In the grammar of the "London Missionary Society" *taua...ra*, *eaha*, *vai*, *teihea* and *teireira* are given as relatives; we do not concur, however, in this view, and prefer to regard *taua...ra* and *te reira* (not *teireira*) as demonstrative pronouns, and the other three as interrogative pronouns since they are used only in questions. For instance, take the example given in the above mentioned grammar of *taua...ra*:-

Taua mea í parauhia ra. *The thing that was spoken of* (as given).

—we consider that the correct translation should be: *that thing (which, omitted or understood) was spoken of*. As a matter of fact, there is no distinct form of the relative in Tahitian, though it is perhaps unnecessary to give the grammatical reasons for this view.

127. Very often, as in the above example, the relative is completely omitted, but understood, principally in past and future time.

128. In the forms compounded with the personal pronouns we may regard these as contractions of the relative *te*, and *o* or *a* (by, of), in conjunction with the personal pronouns, thus:-

Te a óe, *which by you*. Ta óe, (*which*) by you.  
(contracted form leaving off the *e*).

Te a maua, *which by us.* ta maua, (*which*) *by us,*  
(contracted form leaving off the e).

Te o Tahiti. *those of Tahiti.* To Tahiti. *the Tahitians.* *The people of Tahiti.*

129. In the past tenses *tei* and *o tei* are used (contracted forms of the relative *te* and *i*, the sign of past time); in the present *e...nei* with transitive verbs, and *tei, o tei*, with intransitive and neuter verbs; in the future *e, te*, and *o te* are the forms used.

130. To make it clear to the student's mind, we give the following diagram of the "*te*, and *tei*" with the preposition "*o* or *a*," thus:—

Te áfata ta'u é hamani. *The box I shall make, or the box that shall be made by me.*

The above phrase would read before it was contracted, thus:—

The	áfata	te	a	au	é	hamani
<i>The</i>	<i>box</i>	<i>that</i>	<i>by</i>	<i>me</i>	<i>will be</i>	<i>made.</i>

We see by the above form that the "*e*" has been dropped from the "*te*," leaving only the letter "*t*" to represent "*that*." Then we find that the preposition "*a*" has been carried down, and added to the letter "*t*" representing "*that*," and thus we have "*ta*" or "*ta*."

The following is a diagram of the Tahitian relative pronoun:—

Te áfata tei a aú í hamani.  
Te áfata t a ú í hamani.  
Te áfata ta'ú í hamani.

131. Following are some examples of the use of the relative pronoun:-

Te áfata ta'ú é hamani. *The box I shall make.*  
(lit.-The box which by me will be made).

Te áfata ta'ú é hamani nei. *The box I am now making.*

Note that the relative is directly omitted but understood in the contracted form *ta'u* in the Tahitian, and also omitted in the English phrase. Again:—

Te óhipa ta ratou í rave.  
*The work that they did* (lit.-that by them was done).

O teie te taáta ta'ú í parau atu ia óe.  
*This is the man whom I spoke to you of.*

O teie te taáta tei taparahihia é Ioane .  
*This is the man who was killed by John.*

O teie te taáta í taparahihia é Ioane.  
*This is the man who was killed by John.*

(relative omitted, but understood)

O tei aroha mai ia óutou, ó ta óutou ïa é aroha'tu.  
(for) *If ye love them who love you, (lit: 'tis they who love you, 'tis they whom you love.)*

E ao to'na ó tei mata'u ia Iehova.  
*Blessed is he who feareth the Lord.*

O vai te haere? *Who will go?*

O te reira te buka ta óe ï hinaáro.  
*That is the book that you desire.*

131x. The relative, when used in a positive sense, nominative case, follows immediately after its antecedent, as *te taata o tei parau*, "the person who spoke;" *te mau*

*vahine o te haere atu*, "the women who will go;" When it is in the objective case it combines with the personal pronouns as above mentioned:

Te ánani ta'ú í ámu. "*The orange that I ate.*"

## 5. INDEFINITE PRONOUNS.

132. Most of the indefinite pronouns are given in the chapter on adjectives, (See indefinite adjectives paragraph 170.) In Tahitian there is no intrinsic distinction in the word itself, the pronoun being used in the place of a noun, the adjective being used to determine a noun. Thus, in *each man*, "each" is an adjective, and in *let each do his best*, it is a pronoun.<sup>1</sup>

133. The following are the principal indefinite pronouns:

Te tahi, te hoê, ó te tahi, ó te hoê, *any, one, somebody.*

Aita te hoê, *no one, none.*

O te tahi, *another.*

O te tahi mau (tau,) etc., *others.*

O vetahi, ó vetahi mau (tau,) etc., *certain others.*

O mea, *so and so.*

O te, ó tei, *such, whoever.*

O te, tataitahi, *each.*

O te paátoá raá, *all.* (persons.)

O te taátoá raá, *all.* (persons or things.)

Te mau mea átoá, *whatsoever.*

E raverahi, é rave rau, *many.*

O teie é â óre ra tera, *either*, (lit: this or that.)

Aita é mea, *nothing.*

E mea, *something.*

Aita reá, *a few.*

---

1. Each, and every, are sometimes classified as distributive pronouns.

Following are some examples illustrating the use of the indefinite pronouns.

O te taáta, ó to'na mana'ó.  
*Each has his own idea.*

Ia rave tataítahi í ta'na iho óhipa.  
*Let each do his own work.*

E te mau mea átoá ta ótoutou é rave ra.  
*Whatsoever ye do.*

Aita vau í íte í te tahi, te hoê.)  
*I did not see any at all.*

Ua íte au í é vetahi.  
*I saw some few (several.)*

Ua íte au í te vetahi ê.  
*I saw some (certain other) things.*

Ua íte au ia vetahi.  
*I saw certain others (persons.)*

Eiaha te hoê (te tahi) é faáorahia.  
*Let none be saved.*

O teie na tipí é toru, á rave í tei au í ta óe hinaáro.  
*Here are three knives, take whichever suits you.*

Aore te hoê í ére í te mauíui é te óto.  
*None escape pain and sadness.*

E rave rahi (rave rau) tei maro e, é parau tiá ta ratou.

*Many maintain that they are right.*

O tei maími í te haámaitaí ia'na iho.

*Whoever seeks to benefit himself. Such as seeks his own profit (freely.)*

134. There is a distinction in the reflexive use of the pronouns determined by the inclusion or omission of the objective particles *i te* and *ia* as in the following examples:

Te haávare nei te mau taáta éiâ ratou ratou iho.

*Thieves deceive each other, (lit: themselves themselves.)*

Te haávare nei te mau taáta éiâ ratou ia ratou iho.  
*Thieves deceive themselves, (each one himself.)*

Te íte-haápihia, é te íte-raverave-noa, te tauturu nei ia te tahi í te tahi.

*Theory and practice support each the other.*

135. The English expressions "they say that," "it is said that," etc., are rendered in Tahitian by the use of the passive verb, the subject being understood but not expressed, as:

Te mana'ohia nei e, é tae mai te tavana.  
*They say that the governor will arrive.*

## 136.

## VOCABULARY

Te ora, *the life.*  
te óto, *the sorrow.*  
te hapa, *the mistake.*  
te ópaá, *the cocoanut.*  
te mei'a, *the banana.*  
te pape, *the water.*  
te feí, *the plantain.*  
te úmara, *the potato.*  
te vi, *the mango.*  
te uaina, *the wine.*

te taura, *the rope.*  
te pārau, *the paper.*  
te naero, *the nail.*  
te tipí ófati, *the pocket.*  
*knife.*  
te patia, *the fork.*  
te punu tí, *the tea spoon.*  
te punu tíhopu, *the table-*  
*spoon.*

## Reading Exercise

137. Translate these sentences into English and present them to your teacher for correction.

1. Te haere nei au í te haápiíraá.
2. Te rave nei óe í te óhipa.
3. Ua pohe ratou í te ma'i.
4. O teihea tipí ta óe í hinaáro. *See par. 93, 119.*
5. O maua te haere. *See par. 87, 88, 109.*

6. Ua horoá'tu matou i te maa í te tamarií. *See par. 86, 88, 89.*
7. Ua íte óe ia'na.
8. Na'ú teie tipi ófati. *See par. 98.*
9. A horoá mai í te reni na'ú. *See par. 98.*
10. Ua papaíhia te leta é au. *See par. 98.*
11. Na ratou iho í rave taua óhipa ra. *See Par. 109.*
12. O te fare tera ta'ú í hoó atu. *See Par. 112.*
13. O teie te mau taáta ta ratou í íte. *See par. 113.*
14. Te aha na óutu? *See par. 122.*
15. Na vai í horoá'tu te buka ia óe? *See par. 123.*
16. Taua ápara í ámuhia é ana ra. *See par. 127.*
17. Te áhu ta maua í hoó atu. *See par. 128, 130.*
18. O vai ia? O te tahi taáta ia. *See par. 132.*
19. Na ratou í hamani taua fare ra.
20. Te hoó mai nei matou í te i'a.
21. Ua haere mai raua.

### Reading Exercise

138. Translate these sentences in Tahitian and present them to your teacher for correction.

1. I gave the orange to the soldier. *See par. 86, 88, 89, 90.*
2. I wrote the letter to you. *See par. 86, 88, 89, 90.*
3. Which chair do you wish? *See par. 93, 119.*
4. He is eating. *See par. 96.*  
That this is mine. *See par. 98.*
6. The letter was written by me. *See par. 98.*
7. Take this for yourselves. *See par. 106.*
8. That is the man of whom I wrote. *See par. 109, 112.*

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1. NOTE: See rule governing the particle *i* and *ia* paragraph 87.

9. Those are the children whom we saw. *See par. 113.*
10. <sup>1</sup>Who is washing the clothes? *See par. 118.*
11. What are you doing? *See par. 121, 122.*
12. <sup>1</sup>Who broke the glass? I broke the glass. *See par. 123.*
13. That tree which was cut. *See par. 127.*
14. The food which I will cook. *See par. 128, 130.*
15. Come here somebody. *See par. 132.*



## THE ADJECTIVE

## CHAPTER V.

139. The adjective is a word used to determine, modify or qualify a noun;

Buka maitái, *Good book*            To'ú taupoó, *My hat.*  
Teie fare, *This house.*            Tera taáta, *That man, etc.*

140. There are two general classes of adjectives, the *determining* adjectives, and the *qualifying* adjectives. A determining adjective designates or points out the noun, as, *te tipi*, the knife; *teie afata*, this trunk or box. A qualifying adjective describes the noun, as *te taupoo éréére*, the black hat; *te taata poria*, the fat person.

141. *Determining* adjectives may be divided into four classes, *e. g.*; (1) *Possessive*; (2) *Demonstrative*; (3) *Numeral* and (4) *Indefinite*.

*Qualifying* adjectives may be divided into three classes *e. g.*: (1) *Positive*, (2) *Comparative*, and (3) *Superlative*.

142. In the Tahitian dialect the adjective has no peculiar or appropriate form. It knows no distinction of gender, case or comparison. The comparative form is obtained by the addition of adverbs of degree to the adjective, and by periphrasis.

143. In common with substantives, adjectives often admit reduplication indicating plurality of number of similar objects or ideas, as:

ino, *bad* iino, *bad* (Plurality, as *ro iino*, *bad ants.*)

maitai, *good*, maitai, *good*, (*taata maitai*, good persons.)

roa, *long* roroa, *long*, (*vaa roroa*, long canoes.)

rahi, *great*, rarahi, *great*, (*mou'a rarahi* great mountains.)

144. Certain adjectives, as *roa*, are reduplicated to indicate the superlative degree, as:

roa, *long*, roaroa, *very long*.

## DETERMINING ADJECTIVES

### (1) POSSESSIVE

145. These are formed from the possessive pronouns by combination with one of the two prepositions denoting possession, *to* and *ta*.

*Note:* The possessive adjective, which is formed solely by combination with *to* and *ta* should not be confused with the possessive pronoun which is formed similarly by combination with *no* and *na*; nor with the auxiliary verb *to have*, which, after negative adverbs, may be formed by combination with *o* and *a* (unaccented.) The following is a list of the possessive adjectives:

#### Singular

To'u, ta'u, tau, tai, *my*.

To oe, ta oe, to, *thy, your*.

To'na, ta'na, tana, *his, her, its*.

#### Dual

To taua, ta taua, *your and my*.

To maua, ta maua, *his (her) and my*.

To orua, ta orua, *your*.

To raua, ta raua, *their*.

**Plural**

To tatou, ta tatou, *your and my*.

To matou, ta tatou, *their and my*.

To outou, ta outou, *your*.

To ratou, ta ratou, *their*.

146. It will be noticed that the following are possessive pronouns:

*Mine, thine, yours, hers, theirs.*

The following are possessive adjectives:

*My, thy, your, her, their.*

Therefore, care should be taken in order to determine whether or not stress is laid upon the possessive pronoun or the possessive adjective, thus:

Teie fare, o te fare ia no'u, *This house is mine*, (Pos. pro.)

Teie fare, o to'u ia fare, *This is my house*, (Pos. Adj.)

147. In addition to the regular forms of the possessive adjective, singular number, an irregular or third form is found, as given above; *tau, tai, to*, and *tana*.

148. These forms correspond to similar forms existing in other Polynesian dialects, for instance, the Maori *taku* (Tahitian *tau*;) while the Maori form corresponding to the regular Tahitian *ta'u* is *ta aku*. They are used without alteration before words that would, according to the rules given for prepositions of possession—require sometimes *to'u*, *to oe*, *to'na*, and at other times *ta'u*, *ta oe*, *ta'na*. They may be used only when the least possible emphasis is given to the words they determine. If you mean specifically, "*my foot*," (the adjective specifying

clearly whose foot is meant) then *to'u* should be used; but if you mean the emphasis to lie upon the foot, as distinguished, for example, from the arm, as "It was not my *foot* which was bruised, but my *arm*" it would be correct to express this thus; *e ere tau avae tei pêpê, o tau rima rá.*

149. The most common use of this third form of the possessive adjective is in direct address:

E tau tamaiti e!            *O my son!*

E tau metua e!            *O my parent!*

E tai tamaiti e!            *O my son!*

(Denoting sympathy or apprehension)

150. In these examples the quality of *my* as a *determining* adjective is almost totally lost, much as, in English, if we see a street gamin doing something we disapprove of, we might say: "Here my boy, what do you mean by that?" In this case the possessive adjective is far from indicating that the boy is *my* son.

151. In writing these forms the apostrophe should invariably be omitted.

*Note:* For rules covering the use of *o*, *no*, *to*, and *a*, *na*, *ta*, see the chapter on Prepositions, paragraph 542.

## (2) DEMONSTRATIVE or PRONOMINAL

152. A demonstrative adjective is an adjective that has the power of defining or indicating with clearness and certainty, that to which it refers, thus:

Teie, teie nei, *this, this here, this now,*

Tena, *that*, (near to the 2nd Person, *e. g.*:-*the person spoken to*)

Tena na, *that*, (near the 2nd Person, but more remote in time)

Tera, *that*, (at some distance from both the 1st and 2nd Persons)

Tera ra, *that*, (as *tera*, but more remote in time or place)

Te reira, *that*, (referring to something just mentioned)

Te reira ra, *that*, (as *te reira*, but more remote)

Taua ra, *that*, (referring to something already mentioned, but remote; used particularly in narrative, either spoken or written)

Taua....nei, *that*, (referring to something already mentioned, but near, or about to be again referred to)

Ia, *that*, (indefinite, as *oia ia*, that is he. *o vai ia taata?* Who is that person? *eaha ia?* what is that?) etc.

The plural form, *those, these*, is readily derived from the above by the addition of one of the articles denoting plurality, as: *teie mau fare*, these houses; *tena tau mae-haa*, those twins; *taua nea taata toopiti ra*, those two persons, etc., etc.

### (3) NUMERAL

153. The *Numeral* adjectives are divided into:

(a) *Cardinals*; and (b) *Ordinals*.

*Cardinal* numeral adjectives express number, as: one, two, three, etc.; whereas.

*Ordinal* numeral adjectives express order, rank, as: first, second, third, etc.

(a) **Cardinals.**

154. These take *e* before them with reference to things, and also with reference to persons *if ten or more*, in simple statements of fact. They take *too* before them with reference to persons *from one to nine inclusive*.

155. In counting, and in a similar way, referring to the number *already noted*, as in arriving or departing, they take *a* before them without distinction.

**Counting - (and) already noted**

Hoê,	that makes <i>one</i> ,	1	already
a piti,	do <i>two</i> ,	2	do
a toru,	do <i>three</i> ,	3	do
a maha,	do <i>four</i> ,	4	do
a pae,	do <i>five</i> ,	5	do
a ono,	do <i>six</i> ,	6	do
a hitu,	do <i>seven</i> ,	7	do
a vau,	do <i>eight</i> ,	8	do
a iva,	do <i>nine</i> ,	9	do
hoe ahuru aore,	do <i>ten</i> ,	10	do
hoê ahuru ma hoê,	do 11	11	do
hoê ahuru ma piti,	do 12	12	do
hoê ahuru ma toru	do 13	13	do
hoê ahuru ma maha,	do 14	14	do
hoê ahuru ma pae,	do 15	15	do
hoê ahuru ma ono,	do 16	16	do
hoê ahuru ma hitu,	do 17	17	do

hoê ahuru ma vau, that makes	18	18	already
hoê ahuru ma iva, do	19	19	do
a piti ahuru aore, do	20	20	do
a piti ahuru ma hoê, etc., do	21	21	do
a toru ahuru aore, do	30	30	do
a maha ahuru aore, etc., do	40	40	do
hoê hanere, do	100	100	do
hoê hanere ma hoê, do	101	101	do
hoê hanere ma piti, do	102	102	do
hoê hanere ma toru, etc., do	103	103	do
hoê hanere hoê ahuru aore	110	110	do
hoê hanere hoê ahuru ma hoê,	111	111	do
hoê hanere hoê ahuru ma piti, etc.,	112	112	do
hoê hanere a piti ahuru aore,	120	120	do
hoê hanere a piti ahuru ma hoê	121	121	do
hoê hanere a piti ahuru ma piti etc.,	122	122	do
a piti hanere aore, <i>that makes</i>	200	200	do
a piti hanere ma hoê, do	201	201	do
etc.,			
hoê tauatini aore, do	1000	1000	do
hoê tauatini ma hoê, etc., do	1001	1001	do

## THINGS

Hoê,	<i>one,</i>	<i>it is one,</i>
é piti,		<i>there are two,</i>
é toru,	<i>do</i>	<i>three,</i>
é maha,	<i>do</i>	<i>four,</i>
é pae,	<i>do</i>	<i>five,</i>
é ono,	<i>do</i>	<i>six,</i>
é hitu,	<i>do</i>	<i>seven,</i>
é vau,	<i>do</i>	<i>eight,</i>
é iva,	<i>do</i>	<i>nine,</i>
hoê ahuru aore,	<i>do</i>	<i>ten,</i>
hoê ahuru ma hoê,	<i>do</i>	11,
hoê ahuru ma piti,	<i>do</i>	12,
hoê ahuru ma toru,	<i>do</i>	13,
hoê ahuru ma maha,	<i>do</i>	14,
hoê ahuru ma pae,	<i>do</i>	15,
hoê ahuru ma ono,	<i>do</i>	16,
hoê ahuru ma hitu,	<i>do</i>	17,
hoê ahuru ma vau,	<i>do</i>	18,
hoê ahuru ma iva,	<i>do</i>	19,
é piti ahuru aore,	<i>do</i>	20,
é piti ahuru ma hoê,	<i>do</i>	21,
etc.,		
é toru ahuru aore,	<i>do</i>	30,
é maha ahuru aore,	<i>do</i>	40,
etc.,		
hoê hanere,	<i>do</i>	100,
hoê hanere ma hoê	<i>do</i>	101,
hoê hanere ma piti,	<i>do</i>	102,
hoê hanere ma toru,	<i>do</i>	103,



hoê hanere hoê ahuru aore,	<i>there are</i>	110,
hoê hanere hoê ahuru ma hoê	do	111,
hoê hanere hoê ahuru ma piti,	do	112,
etc.,		
hoê hanere é piti ahuru aore,	do	120,
hoê hanere é piti ahuru ma hoê,	do	121,
hoê hanere e piti ahuru ma piti,	do	122,
etc.,		
é piti hanere aore,	do	200,
é piti hanere ma hoê,	do	201,
etc.,		
hoê tauatini* aore,	do	1,000,
hoê tauatini ma hoê,	do	1,001,
etc.,		

### Persons

Hoé,	<i>one</i>	it is <i>one</i> ,
toó piti,		<i>there are two</i> ,
toó toru,		do <i>three</i> ,
toó maha,		do <i>four</i> ,
toó pae,		do <i>five</i> ,
toó ono,		do <i>six</i> ,
toó hitu,		do <i>seven</i> ,
toó vaú,		do <i>eight</i> ,
toó iva,		do <i>nine</i> ,
hoê áhuru aore,		do <i>ten</i> ,
hoê áhuru ma hoé,		do 11,
hoê ahuru ma piti,		do 12,

---

\***tauatini** is a foreign word derived from **thousand**; the old word for the same is **mano**.

hoê ahuru ma toru,	there are	13,
hoê ahuru ma maha,	do	14,
hoê ahuru ma pae,	do	15,
hoê ahuru ma ono,	do	16,
hoê ahuru ma hitu,	do	17,
hoê ahuru ma vaú,	do	18,
hoê ahuru ma iva,	do	19,

(NOTE: As the numerals in counting are identical with the numerals in the column here below given which denotes a simple statement of number - with the sole exception that in counting the *e* becomes *a* the higher numbers have been omitted from preceding lists.)

Hoê tauatini hoê ahuru aore, .....	1010
hoê tauatini hoê ahuru ma hoê, .....	1011
hoê tauatini hoê ahuru ma piti, .....	1012
etc.                      etc.	
hoê tauatini é piti ahuru aore, .....	1020
hoê tauatini é piti ahuru ma hoê, .....	1021
etc.                      etc.	
hoê tauatini hoê hanere aore, .....	1100
hoê tauatini hoê hanere ma piti, .....	1102
hoê tauatini hoê hanere hoê ahuru, .....	1110
hoê tauatini hoê hanere hoê ahuru ma toru .....	1213
hoé tauatini hoé hanere é piti ahuru aore, .....	1120
hoê tauatini hoé hanere é piti ahuru ma maha, .....	1124
hoé tauatini é piti hanere aore, .....	1200
hoê tauatini é piti hanere ma pae .....	1205
hoé tauatini é piti hanere hoé ahuru aore, .....	1210
hoé tauatini é piti hanere hoé ahuru ma ono, .....	1216
hoé tauatini é piti hanere é piti ahuru aore, .....	1220

hoé tauatini é piti hanere e piti ahuru ma hitu,	1227
etc., etc.	
hoé ahuru tauatini aore, .....	10000
é piti ahuru tauatini aore, .....	20000
hoé hanere tauatini aore, .....	100000
é toru hanere tauatini aore, .....	300000
hoé mirioni* aore, .....	1000000
é piti mirioni aore, .....	2000000
etc., etc.	

156. Any numbers above this would be purely fanciful, as the Tahitian is not trained to conceive clearly of numbers above ten thousand. With reference to the note given at foot of page it may be added that when the ancient Tahitians counted by *pairs* as they often did, the numerical value of the *mano*, *manotini*, *rehu*, and *iu* would be exactly double that here given.

### (b) ORDINALS.

157. The ordinals are formed from the cardinals by preceding the latter with the article *te* and following it with the preposition of possession *o*.

### PERSONS

Hoé	<i>one.</i>	te hoé ó,	} <i>First.</i>
		te matamua ó,	
piti,	<i>two.</i>	te piti ó,	<i>second.</i>
torú,	<i>three.</i>	te toru ó,	<i>third.</i>
maha,	<i>four.</i>	te maha ó,	<i>fourth.</i>
pae,	<i>five.</i>	te pae ó,	<i>fifth.</i>

\*ten thousand, in old Tahitian was *manotini*: 100000 was *rehu*: 1000000 was *iu*.

ono,	<i>six.</i>	te ono ó,	<i>sixth.</i>
hitu,	<i>seven.</i>	te hitu ó,	<i>seventh.</i>
vaú,	<i>eight.</i>	te vaú ó,	<i>eighth.</i>
iva,	<i>nine.</i>	te iva ó,	<i>ninth.</i>
áhuru,	<i>ten.</i>	te hoé áhuru ó,	<i>tenth.</i>
piti áhuru,	<i>twenty.</i>	te piti áhuru ó,	<i>twentieth.</i>
hanere,	<i>hundred.</i>	te hoé hanere ó,	<i>hundredth.</i>
etc.,		etc.	

158. In actual practice the use of the ordinals is limited to small numbers.

159. In the above construction the adjective is used substantively, and precedes the noun determined by it; when, however, the noun is placed first, the *o* is no longer required, as:

I te haápiíraá, ó to'ú tamahine ia te matamau í roto  
í to'na pupu.

*At the school my daughter is first in her class.*

160. As the formation of the ordinals not given above is regular, no further examples are given.

161. In addition to the ordinals formed regularly (paragraph 157) they may all be formed by being placed *after* the word determined or qualified, without the *te*, as:

Te puta matamua,	} <i>the first book.</i>	
Te puta hoê,		
Te puta piti,		<i>the second book.</i>
Te puta toru,		<i>the third book.</i>
etc.		

162. It will be seen that, according to Tahitian idiom, the number of a thing is regarded as a quality or

attribute of it, and hence takes *o* after it instead of *a*. (See Prepositions of Possession paragraph 541.)

163. In general, cardinal numeral adjectives precede the noun they determine; ordinal numeral adjectives either precede or follow it, as the case may be; when they follow it directly, as in the last examples given, the word determined *must be arranged numerically* with respect to others before and after it.

164. The numeral adverbs, *once, twice thrice, etc.* and *two by two, three by three, etc.*, are formed by prefixing *tai-* and *tatai-*, respectively, to the number. thus:

Taípiti, *twice, two each, tataípiti, by two.*

taítoru, *thrice, three each, tataítoru, by three.*

taímaha, *4 times, four each, etc.*

taípaē, *5 do five do, tataípiti, by twos and twos (regularly.)*

taíono, *6 times, six each, tataítorutoru, by threes and threes (regularly.)*

etc., etc.

165. In expressing time with respect to the hours of the day the following forms are used:

Eaha te hora? éaha te hora í teie nei? *What time is it?*

Eaha te hora óe é tae mai ai? *What time will you arrive?*

Eaha te hora óia í pohe ai? *What time did he die?*

E hora piti í teienei. *It is two o'clock.*

Ua hora piti í teienei. *It has become (is) two o'clock.*

E hora maha. *It is four o'clock.*

Ua hora maha. *It has become (is) four o'clock.*

E riro ia éi hora maha. *It will be four o'clock.*

Ua hora maha i reira. }  
Ua hora maha ia. } *It was four o'clock.*

Ei te hora maha óia é reva ai. *He will depart at four o'clock.*

I te hora ono í reva ai óia. *He did depart at six o'clock.*

E hora hitu é te áfa. *It is half-past seven.*

E hoé áhuru ma pae minuti í maíri í te hora hitu.  
*It is a quarter past seven; (lit.: It is fifteen minutes gone by seven o'clock.)*

E piti áhuru ma pae minuti toe é tae ai te hora hitú.  
*It is 25 minutes to 7, (lit.: 25 minutes left, 7 o'clock will strike.)*

E piti ahuru ma pae minuti toe é tae noa'tu í te hora hitu.

*It is twenty-five minutes to seven. (lit.: It is twenty-five minutes until seven.)*

166. The days of the month are expressed as follows, and it should be noted that they form an exception to the regular formation of the ordinals since *no* is used instead of *o* with the adjective;

Te mahana pae no Me. *The fifth of May.*

I te mahana pae no Me. *On the fifth of May.*

(I) te mahana matamua no Tiunu i te matahiti 1919  
*The first of June, 1919. June 1, 1919.*

## 167.

## VOCABULARY

Te nuu, *the army.*

te taraihara, *the atone-  
ment.*

te haamâ, *the bashfulness.*

te rehu auahi, *the ashes.*

te manu meli, *the bee.*

te pitopito, *the button.*

te ura, *the flame.*

te hanahana, *the brightness  
glory.*

te roro, *the brain.*

te paraitete, *the blanket.*

te otia fenua, *the boundary  
line.*

te hatua, *the belt.*

te iri papairaa, *the black-  
board.*

te tumu, *the base, cause,  
reason.*

te titi, *the captive, slave.*

te pufa, *the coprah.*

te piifare, *the cat.*

te toa, *the coral.*

te arahu, *the coal.*

te pûpû, *the class.*

te haapupuraa auahi, *chim-  
ney, smoke stack.*

## READING EXERCISE.

168. Translate these sentences and present them to your teacher for correction.

1. E taáta ino oia. *See par. 143.*

2. E taáta iino an'e ratou. *See par. 143.*

3. E mea roaroa te mau purumu. *See par. 144.*

4. No'u teie fare. *See par. 146.*

5. To tatou mau aáhu. *See par. 145.*

6. Te mau ahu no tatou. *See par. 146.*

7. O táú tamaiti here teie, á faároó ia'na.

*See par. 147.*

8. E táú hoa, te aha na oe? *See par. 150.*

9. Teie mau vine ta órua í ite. *See par. 152.*

10. Eaha tena mau mea í roto í to óe rima?

*See par. 152*

11. Ia haere mai te piti ó te taáta tei ó a'e ra.  
*See par. 157.*
12. I roto í ta'na pûpû haápií, ó Marama ia te ma-  
tamua tei roaá te ré. *See par. 159.*
13. O te taime matamua teie i tae mai ai au i Tahiti  
nei. *See par 159.*

### Reading Exercise

169. Translate these sentences and present them to your teacher for correction.

1. He is a good boy. *See par. 143.*
2. They are very large men. *See par. 143.*
3. The rope is very long. *See par. 144.*
4. This is my pen. *See par. 145.*
5. This pen is mine. *See par. 146.*
6. These apples are good. *See par. 152.*
7. That book in your hand is mine. *See par. 152.*
8. The third student over there is bright.  
*See par. 157.*

### (4) INDEFINITE ADJECTIVE.

170. Certain adjectives which do not readily classify either as determining or qualifying adjectives may be regarded as indefinite. They are as follows:-

Te hoê, *a certain.*

te tahi, *another, the other.*

te vetahi (mau), *certain other.*

toófanu, *a few, some few. (obsolescent).*

átoá, *all, every.*

taátoa, *entire, whole, complete.*



paátoa, *all together*, (used principally with reference to persons).

e rave rahi, *many*.

nau } (*orig. the dual; but later extended to*  
 tau } *a few* } *three or four; rarely five*).

mau, (no specific meaning; indicates unlimited plurality; the plural article).

é, *some*.

na, *some few*, (limited plural; not exceeding nine).

te tahi tau, *a certain few*.

te tahi nau, do do (limited, as *nau, tau*,)

te tahi tau... rií do do do

é mau, *many, rather many*.

L

iho, *same*.

áita te hoê, *no one*.

aore é, *no*.

te reira huru, *such*.

te huru ó, *such*.

é mea rahi, *many*.

é ére í te tuatuâ, *very many*.

é ére í tiatiâ, do do

áita reá, *not many, few*.

hoê â, *same*.

tataí tahi, *each, one at a time*.

é mea huru rahi, *several, rather many, fairly, many*.

te tahi mau, *other, rather many*.

171. *Na* is often followed by the adjective indicating the exact number, as *toopiti, tootoru*, etc.

Ua ite au na taáta toópiti í te haere raá mai.

*I saw some two persons approaching.*

172. With the exception of *atoa*, *taatoa*, *paatoa* and *iho*, all indefinite adjectives generally precede the noun determined.

### QUALIFYING ADJECTIVES

173. Qualifying adjectives are positive, comparative or superlative with regard to degree. The positive degree is the form that the adjective takes to express a quality in a simple or absolute degree. The comparative is that form of the adjective which expresses the quality of a noun in a lesser or greater degree. The superlative is the form the adjective takes to indicate that one of three or more nouns has a certain quality in the highest or lowest degree.

174. In the Taitian dialect there is nothing in the adjective itself to denote comparison.

#### (1) The Positive Degree.

175. All adjectives of the positive (without degrees of comparison) follow immediately after the noun qualified except when the substitutive *mea* is employed, in which case they follow immediately after *mea*.

E taáta maitái, *a good person.*

E áraíri ápi, *a new basket.*

E mea maitái te taáta, *the person is good* (lit.:  
*a thing good the person*)

E mea ápi te ár aíri, *the basket is new.* (lit.:  
*thing new the basket.*)

etc.

#### (2) The Comparative Degree.

176. The comparative degree may be subdivided

into comparatives of equality, superiority and inferiority.

(a) **Equality.**

177. This is expressed by the use of the intransitive verb *au*, to equal; (see paragraph 226) also by the indefinite adjective *hoê â* followed by the adjective of quality used as a substantive, or *hoê â huru*, followed by the adjective used as a substantive itself preceded by either a preposition or adjective of possession, as:-

E au to'ú maitaí i to Tihoni (maitaí), *my goodness equals John's (goodness).*

Hoê â maitaí to'u é to Tihoni. *I have the same goodness as John has.*

Hoê á huru to' ú maitaí é to Tihoni, *The same thing (is) my goodness and John's.*

Hoê â rahi ta'ú moni é ta Timi. *I have as much money as Jim.*

Hoê â rahi to te puaá óviri é to te puaá rata. *The wild pig is as large as the tame pig.*

(b) **Superiority.**

178. This is expressed by the use of the intransitive verb *hau*, to exceed, surpass, and occasionally *rahi*, to be great; also by the adverbs of comparison *a e* and *atu* following the qualifying adjective; again by the substitutive *mea* followed by *rahi a'e*, and *huru rahi a'e*.

179. In asking a simple question as to which is the greater with reference to two objects, the simple form of the adjective is used without the addition of the particles (or adverbs) of degree, *a'e* and *atu* thus:-

O teihea te mea rahi? *Which is the greater?*

- O teihea te mea iti? *Which is the smaller?*  
 O teihea te mea éreére? *Which is the darker*  
*(blacker?)*  
 O teihea te mea maitaí? *Which is the better?*  
 O teihea te mea taere? *Which is the later?*  
 O teihea te mea faátau, ó teie anei é ó tera anei?  
*Which is the more lazy, this or that?*

*Note.* When referring to persons *taata* is more elegant than *mea*, and is preferred.

180. When it is desired to omit one of the objects compared, *a'e* should follow the qualifying adjective:-

- E mea rahi a'e teie, *This is the larger.*  
 Ua rahi a'e teie, *This has become the larger.*

Following are a few examples:-

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| E rahi Tahiti i Moorea,             | } <i>Tahiti is greater than</i> |
| E hau Tahiti i Moorea,              |                                 |
| E rahi a'e Tahiti i Moorea,         |                                 |
| E mea rahi a'e o Tahiti i<br>Moorea |                                 |

E mea huru rahi a'e o Tahiti i Moorea, *Tahiti is somewhat larger than Moorea.*

### (c) Inferiority.

181. This is expressed by the use of the intransitive verb *iti*, to be less, small; by the substitutive *mea* followed by *iti a'e*, and *huru iti a'e*, also by the negative adverb *é ere*, *aita*, and *éita* with *au*, *hau a'e*, followed by *mai*, as:-

E iti Moorea i Tahiti. *Moorea is smaller than Tahiti.*

Ua iti ta'u faufaá i ta Tera'i. *My worldly goods have become less than Terai's.*

E iti a'e Iakobo ia Manu. *James is smaller than Manu.*

E mea iti a'e te piifare i te puaa. *The cat is smaller than the pig.*

E mea huru iti a'e te uri i te puaa. *The dog is somewhat smaller than the pig.*

E ere au i te mea vitiviti mai ia'na te huru. *I am less clever than he, (lit.:I am not the thing clever like him.)*

E ére to'u vitiviti i te mea hau a'e i to'na. *My cleverness does not surpass his,-my cleverness is less than his (presumably).*

E ére to'u vitiviti i te mea au i to'na. *My cleverness does not equal his.*

Aita to'u vitiviti i au i to'na. *My cleverness was less than his.*

Eita to'u vitiviti e au i to'na. *My cleverness will be less than his.*

### (3) The Superlative Degree.

182. The true superlative, corresponding to *greatest* or *most great*, does not exist in Tahitian except by periphrasis, or by the accumulation of particles as in the following examples:-

O Tihoni tei hau roa i te maitai i te taatoa. *John is the best of all (lit.:It is John who greatly surpasses in goodness the all.)*

Ua hau roa o Tihoni i te faaroo. *John has become most obedient.*

Ua hau roa o Tihoni i te faaroo i reira. *John was the most obedient.*

E hau roa o Tihoni i te faaroo. *John will be the most obedient.*

Numera hoé oia i te maramarama. *He is the brightest of all (vernacular).*

Teihea te taata o te hau roa i te ino? *Where is the person who is the most evil?*

E mea hau roa'tu ra teie auahi i te veavea i te mau auahi atoa. *This fire is the hottest of all fires.*

183. The accumulation of particles, however, takes the place of the true superlative, thus magnifying or intensifying the quality:-

E mea ino rahi. *A thing very bad.*

E mea ino rahi roa. *A thing exceedingly bad.*

E mea ino rahi roa'tu }  
E mea ino rahi roa ino } *A thing superlatively bad.*

184. When progressive comparison between several nouns is denoted, the following forms are used:

E mea maitai o Marie, é mea maitai a'e o Mere, é mea maitai roa o Tetua, é, é mea maitai roa'tu o Toma. *Marie is good., Mary is better, James is very good, and Thomas is very much better still.*

185. The most usual of all the above forms of comparison is that employing the substitutive noun *mea*:-

E mea ino. *A thing bad.*

E mea huru ino. *A thing rather bad.*

E mea huru ino a'e. *A thing somewhat worse.*

E mea ino a'e. *A thing worse.*

E mea ino rahi, rahi roa, rahi roa'tu.....*A thing very bad, extremely bad, superlatively bad.*

186. Although *mea* is quite correct in the above examples, even if it refers to a person, it is considered more elegant, when speaking of persons, to use *taata* in place of *mea*:-

E taata ino roa o Toofa. *Toofa is a very bad man (person).*

187. As between *a'e* and *atu*, the former indicates the higher degree of two, the latter, something of higher than two (or more).

E mea paari a'e o Ioane ia Petro. *John is wiser than Peter.*

E mea paari atu o Teroo i te mau taata'toa. *Teroo is wiser than all men.*

O te tamaiti paari oia no to te haapiiraa. *He is the wisest child of the school.*

E mea maitai a'e teie puta i tera puta. *This book is better than that book.*

E mea poto a'e o Hare ia Timi. *Harry is shorter than Jim.*

188. The comparative of equality in its simplest form is indicated by attributing the same quality to both nouns in separate clauses, as:-

E mea itoito o Terii, é mea itoito atoa o Roo. *Terii is energetic, Roo is energetic also (freely:-Roo is as energetic as Terii).*

189. When the two nouns compared, as is common

in Tahitian idiom, are both mentioned before the comparison is made, then the qualifying adjective is employed with the noun, repeated, which possesses the quality in the higher degree, as:-

Ia Iakoba raua o Esau, é mea maitai a'e Iakoba.

*With respect to Jacob and Esau, Jacob is the better.*

190. As a general rule, all determining adjectives precede the noun determined, thus:- *teie taata, this person, teie mau mea, these things*, and all qualifying adjectives follow the noun qualified, thus:- *e taata maitai oia. He is a good man.*

191. Among determining adjectives the exceptions to the above rule are the ordinal adjectives when not used substantively (*te taata matamua, the first person* etc.), and the indefinite adjectives *atoa, taatoa, paatoa, iho*, and *tataitahi*, thus: *O oia te taata matamua tei tae mai. He is the first man who has arrived. A tia outou paatoa i nia. All of you arise together.*

192. Among qualifying adjectives, the exceptions are limited generally to those cases wherein the adjective is used verbally, or with the substitutive *mea*, as:-

Ua rahi ia to'u here i to'na. *My love was then greater than his.*

E mea rahi a'e to'u here i to'na. *My love is greater than his.*

193. A single qualifying adjective may not be used for several nouns, but must be repeated with each:-

E fare maitai, é puta maitai, é amuraamaa maitai, é é parahiraa maitai ta'na.



*He has a good house, book, table and chair, not,-é fare, puta, etc. maitai.*

### VOCABULARY

194.

Te vehi, *case, sheath, cover envelope.*

te ana, *the cocoanut grater.*

te feaa, *the doubt.*

te pouri, pouri, *the darkness*

te repo, *the dirt.*

te moemoea, *the dream.*

te enemi, *the enemy.*

te faito, *the scales, the weight.*

te rao, *the fly.*

te vahie, *the fire wood, kindling.*

te tiamâraa, *the freedom.*

te uputa, *the gate.*

te auro, *the gold.*

te ario, *the silver.*

te hi'o, *the glass.*

te veo, *the copper, brass.*

te faira, *the steel, or file.*

te hapaina, *the glass tumbler.*

te oaoa, *the happiness, joy.*

te ra'i, *the heavens.*

### Reading Exercise

195.

1. Te ani mai nei te hoé taata ia oe. *See par. 170.*

2. Te vai atoa nei te tahi taata ê i te opani.

*See par. 170.*

3. Eiaha e rave i te tao'a o te vetahi mau taata ê.

*See par. 170.*

4. Te mau mea'toa. *See par. 170.*

5. Te mau anani pê. *See par. 175.*

6. E mea tia ia haere maua. *See par. 175.*

7. Hoé â parau ta'u i parau atu ia oe ta'u i parau ia'na. *See par. 177.*

8. Hoé â ta'u moni e ta Tihoni i te rahi. *See par.*

9. E mea rahi a'e Tihoni ia Tihoti. *See par. 178.*  
 10. E mea hau roa teie i te maitai i te mau mea atoa.  
*See par. 182.*

### Reading Exercise.

196.

1. There is a certain man living in that house. *See par. 170.*  
 2. Do not molest other people. *See par. 170.*  
 3. There is no one here. *See par. 170.*  
 4. He is a wise man. *See par. 175.*  
 5. This house is as large as that. *See par. 177.*  
 6. Which is the older horse, this or that? *See par.*

179.

7. This horse is older than that. *See par. 178.*  
 8. That fish is smaller than this. *See par. 181.*  
 9. John is the best worker of them all. *See par. 182.*  
 10. These books are older than those. *See par. 188.*  
 11. This is the prettiest flower of the garden. *See par. 188.*

### VOCABULARY of ADJECTIVES

197.

Maitaí, *Good.*ino, *bad.*maúa, *ignorant.*rahi, *large.*nainái, *small, little.*meúmeú, *thick.*rairai, *thin.*áravihi, *skillful, ingenious*pohe i te ma'i, *sick.*peápeá, *trouble.*te parau mau, *the truth.*te haávare, *the falsehood.*mauruuru, *satisfied, con-**tent.*

teitei, *high, tall.*

haéhaá, *low, humble.*

roa, *long.*

poto, *short.*

ááno, *wide, broad.*

oaoa, *narrow.*

pirihaó, *narrow.*

áfaro, *straight.*

ápi, *new, young.*

ruáu, *old, aged.*

poria, *fat.*

ivi, *thin.*

áravi, *lean, thin.*

riri, *anger.*

haápaó maitairáá, *good  
behavior.*

peu íno, *bad habit.*

maámaá, *fool, foolish.*

mata'ú ore, *brave.*

viívií, *unchaste, stained.*

veve, *poor.*

teiaha, *heavy.*

mâmâ, *light.*

pau roa, *consumed.*

paári, *wise, hard, miserly.*

rari, *wet.*

## THE VERB.

## CHAPTER VI.

198. *Definition*,—The verb expresses *action, being, or state of being*. It has four modifications: *number, tense, mood and voice*. (In Tahitian the verb does not alter to express *person* which is determined by the subject of the verb.)

199. *Number* is the form of inflection or variation of the termination of the verb in conjugation which indicates whether one, two or more things are spoken of; it is, therefore, the form that the verb takes to indicate the Singular, Dual, and Plural. In Tahitian the *number* of the verb is generally determined by the subject; there are, however, a few exceptions where the verb expresses both the Singular and Dual numbers, depending on its form, *e. g.*:

**Singular.**Horo, *run.*Ho'i, *return.*Imi, *seek.*Pārau, *convers.***Dual.**Hohoro, *run, (two.)*Hoho'i, *return, (two.)*Íimi, *seek, (two.)*Papārau, *converse, (two.)*

200. If the reduplication falls upon the first syllable, the *dual number* is indicated; if upon another, or other syllables, then the *repetitional* form of the verb is indicated, but not number, *e. g.*:

**Dual.**Hohoro, *run, (two.)*Íimi, *seek, (two.)*Aámu, *eat, (two.)*Papārau, *converse.**(two.)***Repetitional.**Horo horo, *run, repeatedly.*Imiími, *seek repeatedly.*Parapārau, *converse repeat-**edly, gossip.*

201. The Repetitional form is occasionally *limited* restricting the action, *e. g.*:

Imiími, *seek repeatedly, a little at a time, little by little.*

Parahirahi,  *dwell for a little while, repeatedly.*

Amuámu, *eat repeatedly, a little at a time.*

202. *Tense* is the form that the verb takes to indicate the time of its action or existence. In Tahitian there are three principal tenses: *The Present*, which expresses an action or state as existing or transpiring at the present time, as:

Te haere nei au. *I am now going.*

*The Past*, which expresses the same in past time, thus:

Ua haere au. *I went.*

*The Future*, expressing the same in future time, thus:

E haere au. *I will go.*

203. In English there are supplementary tenses, such as the Past Perfect and the Future Perfect which indicate that the action has already transpired with reference to some other time mentioned or implied, and the imperfect, which indicates that the action is still incomplete with reference to some other time.

204. These forms, and many others, are found in the Tahitian dialect of the Polynesian language which abounds in a great variety of forms denoting modifications of time.

205. These are designated by verbal particles, adverbs and prepositions placed in connection with the verb root, sometimes both before and after. The tenses

thus derived indicate a wealth of delicate shades of meaning and graduations of time, and each combination must be separately learned in order to speak and write the language correctly. The force of these again is largely, determined by the context. There are few absolute forms for determining tense, if any.

### MOOD

206. *Mood* is the form that the verb takes to indicate the manner in which the state or action is expressed. There are four moods, namely:

207. *Indicative*, which is the form of the verb by which a statement or supposition is expressed as a fact, or to make a denial, and by which a question is asked, thus:

Ua haere mai óia. *He came.* (fact.)

Aita óia í haere mai. *He did not come.* (Denial.)

Ua haere mai anei óia? *Did he come?* (Question.)

208. *Imperative*, is that mood used to express command, entreaty, or supplication, and exhortation, thus:

When the speaker addresses an inferior, the verb expresses a command; as:

A faáatea óe ia'ú. *Go away from me.* (you.)

209. When the speaker addresses an equal, the verb expresses *entreaty* or *exhortation*, as:

E tǎú Metua tane e, éiaha é faárue ia'ú.

*My father do not forsake me.*

When the speaker addresses a superior, the verb expresses *supplication* or *prayer*, as:

E horoá mai na í te maá é au no teie nei mahana.  
*Give (us) this day (our) daily bread. (prayer.)*

210. The *Subjunctive*, which is that mood used in subjoined prepositions to express a thought as doubtful, conditional or contrary to fact, and by which a wish or intention is indicated, thus:

Mai te mea e, é áufau mai óia í ta'ú taime, é rave  
 ia vau í te óhipa.

*If he will pay me wages, (conditional) I will then work.*

Ahiri óia í haápaó maitaí aore óia í topa.

*If he had obeyed well, (but he did not), he would not have fallen.*

211. The *Infinitive*, which is the form of the verb expressing the idea without reference to person or number.

## VOICE.

212. *Voice* is that property of the verb which shows whether the subject represents the doer or the receiver of the act. There are, therefore, two voices, the active and the passive.

213. *Active Voice* is that form of the verb which makes its subject represent the doer of the act, as:

Ua papaí Homera í te Iliada.

*Homer wrote the Iliads.*

Te faáhapa nei óia ia'ú. *He is blaming me.*

E tapoí au í to'na ra menema í te tiare. *I will cover his grave (there) with flowers.*

Te horo nei óia. *He is running.*

214. *Passive Voice* is that form of the verb which makes its subject the receiver of the act, as:

Ua papaíhia te Iliada é Homera. *The Iliad was written by Homer.*

Ua faáhapahia vau é ana. *I was blamed by him.*

E tapoíhia to'na ra menema í te tiare é au.

*His grave will be covered with flowers by me.*

E faáhorohia óia é au. *He will be made to run by me, or I will make him run.*

215. Only verbs that express action can properly be said to have voice.

216. It will be noticed that the active voice is changed to the passive by making the subject, in the active voice, become the object in the passive voice; thus: Ua papaí, Homer, (doer, subject), í te Iliada. (object.) Ua papaihia te Iliada, (receiver, subject), é Homera (by Homer.)

217. When the verb is in the active voice, the word which represents the doer of the act is its subject, and is in the nominative case, and the word which represents the receiver of the act is its object, and is in the objective case, as:

Ua taíri Ioane í te tamaroa. *John whipped the boy.*

218. When the verb is in the passive voice, the word which represents the receiver of the act is its subject, and is in the nominative case, and the word which represents the doer of the act is in the objective case, usually governed by the preposition "by," as:



Ua taírihia te tamaroa é Ioane.

219. Transitive verbs have the two voices, while intransitive verbs have only the active. An intransitive verb can never be changed to the passive voice, because it has no object in the active voice, which may be made the subject in the passive.

220.

**EXERCISE.**

- (1) *Tell the voice of each verb.*
- (2) *Change the voice and preserve the meaning of the sentence.*

- (1) Ua maere Timi í te parau apî.  
*Jim was astonished at the news.*
- (2) Ua hoó mai Viriamu í te buka.  
*William bought the book.*
- (3) Ua papaíhia te rata é Tihati.  
*The letter was written by Jack.*
- (4) Ua ítea ta'u moni ia'ú.  
*I found my money.*
- (5) Nafea râ ta óe moni é pau ai?  
*How will your money be spent?*
- (6) Ua haere au í tera mai pae í te énavai hou  
vau í íte atu ai ia óe.  
*I crossed the river before I saw you.*
- (7) Ua hinaáro matou ia faáhereherehia matou  
é to te ao taátoa nei.  
*We desire to be loved by every one.*
- (8) Ua taparahihia te taáta é te liona.  
*The man was killed by the lion.*

- (9) Te hi'o mai nei óia mai te mea ra e, ua  
hinaáro óia í te parau mai.

*She looks as if she wanted to speak.*

221. An active verb is such as:-

E ámu, *to eat.*                      E tamau, *to hold.*

Te amu nei au í te í'a. *I am eating fish.*

Te tamau nei au. *I hold, am holding.*

222. A passive verb is commonly distinguished by the addition to the verbal root-form of either the regular passive suffix "hia," or its rarer contracted form "a," as:-

Amuhia, *eaten.*                      Tamauhia, *held, be held.*

Ravehia, *be done, accomplished.*

Ravea, *be taken.*

Itehia, *be recognized, acknowledged.*

Itea, *be found, be made known.*

E mea ámuhia é au. *A thing eaten by me.*

### TRANSITIVE VERB.

223. Transitive verbs are those which represent action as going across from an agent to an object, and require a direct object after them.

224. The transitive verb is such as:-

Taió, *read.*                      Amu, *eat.*

Te taió ra vau í te buka.

*I was reading the book.*

E amu vau í te anani. *I shall eat the orange.*

225. In all such sentences as:-

Te faáapu nei te taáta faáapu í te faáapu.

*The farmer is cultivating the farm, or plantation.*  
 Ua hoó mai te taáta faáapu í te mau puaátoro.  
*The farmer bought the cattle.*

It will be seen that the action expressed by the verbs is represented as going across from the subject to the object. Such verbs are therefore called *transitive* verbs, because *transitive* means *to go across*.

### INTRANSITIVE VERBS.

226. *Intransitive verbs* are those which represent action, or state, as pertaining wholly to the agents.

227. The intransitive verb is such as:-

tái, weep, cry.	ora, live.
parahi, sit, dwell.	horo, run.
Te tái nei te áíû.	<i>The child is crying.</i>
Te ora nei au.	<i>I am living.</i>

228. In such sentences, as:-

Te tái nei te áíû.	<i>The child cries, or is crying.</i>
Te parahi nei óia.	<i>He is sitting.</i>
Te horo nei te tamaroa.	<i>The boy is running. etc.</i>

The action is represented by the verb as beginning with the subject; or, it does not go across from the subject to any object. Such verbs are called *intransitive* verbs, because *intransitive* means *not to go across*.

229. Verbs which are usually transitive are often used so as to refer to no definite object, as:-

Te haápií nei Ioane.	<i>John studies.</i>
Te ámu nei te manu.	<i>The bird eats.</i>

In such sentences the verb should be parsed as intransitive.

sitive. But, however, the object need not always be expressed for the verb to be transitive. Thus, in the above sentence.-

Te ámu nei te manu. *The bird eats.*

If you had in mind that the bird was eating food, instead of simply being a bird that could eat, then, of course, the verb would be a transitive verb. In the sentence,-

Te haápií nei Dora, aita râ Vira é haápií nei;  
*Dora studies but Vira does not;*

both verbs are intransitive, as the action does not go across to an object, but in the sentence,-

Te haápií nei Dora í te taió, aita ra Vira é haápií nei,  
*Dora studes reading but Vira does not,*

These verbs are both transitive because they represent the action of the subject as passing over to the definite object *reading*.

230. A Transitive verb expresses *action* only; an intransitive verb expresses *action, being, or state of being*.

231. Most Tahitian verbs have a Causative Active and a Causative Passive form. Active verbs, therefore, may be said to have four conjugations, as:

Ite, *know*.  
ítehia, *known*.  
faáíte, *cause to know, show*.  
faáítehia, *cause to be known, shown*.

The Causative forms will be discussed later.

232. It is very essential that the student learn by heart, all of the following conjugations of the verb in all its tenses, without which he will find himself at a loss at all times; therefore, if you desire to become proficient in the language, we must insist that this be done. Do not skimp your work. If you do, you will regret it afterwards.

Following is a conjugation of the verb *amu*, to eat, in all tenses, moods, and voices, with conjugations of intransitive verbs where indicated.

### ACTIVE VOICE.

#### INDICATIVE MOOD.

##### Present Tense, Affirmative form.

233. 1. Verbs expressing Action. (*See Mood, par. 207.*)

##### Singular.

Te ámu nei au. *I eat, I am eating, I do eat.*

Te ámu nei óe. *You eat, etc.*

Te ámu nei óia. *He (she) eats, etc.*

##### Dual.

Te amu nei taua. *You and I eat, are eating, do eat.*

Te ámu nei maua. *He (she) and I eat, etc.*

Te ámu nei órua. *You eat, etc.*

Te ámu nei raua. *They eat, etc.*

##### Plural.

Te ámu nei tatou. *You and I eat, are eating, do eat, etc.*

Te ámu nei matou. *They and I eat, etc.*

Te ámu nei óutou. *You eat, etc.*

Te ámu nei ratou. *They eat, etc.*

The following are examples of the present Tense, Indicative Mood:

Te ámu nei au í te maá. *I do now eat the food.*

Te taió nei ratou í te buka. *They do now read the book.*

234. In the above two examples, it will be noticed that the verb (amu) with its particles of tense, is placed first, followed by the subject (au,) and the subject is followed by the object (maá.) The object "maá" is preceded by the untranslatable particle "í" or "ia," denoting the objective case. Later on other forms of Tahitian phrasing will be discussed wherein the arrangement is changed.

(NOTE: As in Greek, the Singular Number is always limited to *one*, the Dual to *two*, while the Plural indicates *three* or *more*.)

## 235. 2. Verbs expressing a State of Being.

### Singular.

Ua mauruuru vau. *I am content.*

Ua mauruuru óe. *You are content.*

Ua mauruuru óia. *He (she) is content.*

### Dual.

Ua mauruuru taua. *You and I are content.*

Ua mauruuru maua. *He (she) and I are content.*

Ua mauruuru órua. *You are content.*

Ua mauruuru raua. *They are content.*

**Plural.**

Ua mauruuru tatou. *You and I are content.*

Ua mauruuru matou. *They and I are content.*

Ua mauruuru ótou. *You are content.*

Ua mauruuru ratou. *They are content.*

The following are examples of Present Tense, Indicative Mood:

Ua mauruuru vau ia óe. *I am contented (pleased) with you.*

Ua mauruuru matou no te mea e, ua tae mai óe.  
*We are contented (pleased) because you have come.*

236. As the particle *ua* indicates *completed action* or *acquired qualities* it should not be used when the state of being is unfulfilled with reference to some future event, as:

Te hinaáro nei au í te haere. *I besire to go.*

Te mata'u nei au. *I am afraid.*

But:

Ua taóto óia. *He is asleep.*

Ua repo te áhu. *The dress is soiled.*

**237. Present Tense, Negative form.**

## 1. Verbs expressing action.

**Singular.**

Aita vau é ámu nei. *I am not eating, do not eat.*

Aita óe é ámu nei. *You are not eating, etc.*

Aita óia é ámu nei. *He (she) is not eating, etc.*

**Dual.**

Aita taua é ámu nei. *You and I are not eating, do not eat.*

Aita maua é ámu nei. *He (she) and I are not eating.*

Aita órua é ámu nei. *You are not eating, etc.*

Aita raua é ámu nei. *They are not eating, etc.*

**Plural.**

Aita tatou é ámu nei. *You and I are not eating, do not eat.*

Aita matou é ámu nei. *They and I are not eating, etc.*

Aita óutou é ámu nei. *You are not eating, etc.*

Aita ratou é ámu nei. *They are not eating, etc.*

The following are examples of the Present Tense, Negative form, of a verb expressing action:

E Timi, éiaha óe é tamaá í teie nei, á tiaí rií â, te na ô mai nei Timi e, "áita vau é tamaá nei." *Timie, do not eat now, wait a little while, Timie thus says, "I am not eating."*

E Tihoti, te haápií nei anei tera mau pîpî í ta ratou haápiíraá? Te na ô maira Tihoti e, "áita ratou é haápií nei í ta ratou haápiíraá."

*George, are those students studying their lesson? George replied, "(No) they are not studying their lesson now.*



**Singular.**

Aita vau í íte. *I do not know.*

Aita óe í íte. *You do not know.*

Aita óia í íte. *He (she) does not know.*

**Dual.**

Aita tauá í íte. *You and I do not know.*

Aita maua í íte. *He (she) and I do not know.*

Aita órua í íte. *You do not know.*

Aita raua í íte. *They do not know.*

**Plural.**

Aita tatou í íte. *You and I do not know.*

Aita matou í íte. *They and I do not know.*

Aita óutou í íte. *You do not know.*

Aita ratou í íte. *They do not know.*

The following are examples of the Present Tense, Negative form, of a verb expressing a State of Being:

E mari, teihea ra ó Vira? Te na ô mai nei Mari e, "Aita vau í íte."

*Mary, where is Vira? Mary replies, "I do not know".*

E Isaáta, ua íte anei óe ia Viriamu? Te na ô mai nei Isaáta e, "Aita vau í íte ia'na".

*Isaac, do you know William? Isaac says, thus, "I do not know him."*

239. The Present Tense may be expressed in Tahitian in several other ways with or without the use of the verb, but involving other parts of speech such as the

Relative Pronouns, the Affirmative Particle, ó, etc.; these will be discussed in the proper place.

240. When the reference is to *place* rather than to *time*, without distinction as to Transitive or Intransitive verbs, and in the Affirmative Form only, the following forms are used:-

### Singular.

Te ámu nei au (í ó nei). *I am eating here.*

Te ámu na óe. *You are eating there.*

Te ámu ra óia. *He (she) is eating there.*

### Dual.

Te ámu nei taua (í ó nei). *You and I are eating here.*

Te ámu nei maua (í ó nei). *He (she) and I are eating here.*

Te ámu na órua. *You are eating there.*

Te ámu ra raua. *They are eating there.*

### Plural.

Te ámu nei tatou (í ó nei). *You and I are eating here.*

Te ámu nei matou (í ó nei). *They and I are eating here.*

Te ámu na ótoui. *You are eating there.*

Te ámu ra ratou. *They are eating there.*

The following are examples according to the above rule.

“E Ioane, te aha na óe?” Te na ô mai nei ó

Ioane e, "Te tamaá nei au." Te na ô nei au ia'na,  
 "A e! te tamaá na óe.

*John, what are you doing there? John thus says,  
 "I am eating here." I thus say, "Oh, of course!  
 you are eating there."*

241. In the Third Person the *ra* may be replaced by *iho ra*, *a'e ra*, *mai ra*, and *atu ra*, depending upon the particular shade of meaning intended. The *ra* is indefinite, and indicates a place at some distance from the speaker; the *a'e ra* means; 'a little aside,' 'just over there a bit,' it is preferred when the Person Spoken Of (3rd Pers.) is in sight of, or in the near vicinity of the speaker.

For the correct use of '*mai ra*,' '*atu ra*,' '*iho ra*,' see Chapter XI, Miscellaneous. These words may be written: '*maira*,' '*atura*,' '*ihora*,' and are, indeed, commonly so written.

## 242. Future Tense, Affirmative form.

### Singular.

E ámu vau.	<i>I shall eat.</i>
E ámu óe.	<i>You will eat.</i>
E ámu óia.	<i>He (she) will eat.</i>

### Dual.

E ámu taua.	<i>You and I shall eat.</i>
E ámu maua.	<i>He (she) and I shall eat.</i>
E ámu órua.	<i>You will eat.</i>
E ámu raua.	<i>They will eat.</i>

**Plural.**

E ámu tatou.	<i>You and I shall eat.</i>
E ámu matou.	<i>They and I shall eat.</i>
E ámu óutou.	<i>You will eat.</i>
E ámu ratou.	<i>They will eat.</i>

The following are examples of the Future Tense, Affirmative form:

E ámu vau í te vi.	<i>I shall eat a mango.</i>
Ia tae tatou í to Ioane fare ra é amu ìa tatou í te meí'a.	

*When we arrive at John's house we then shall eat Bananas.*

**243. Future Tense, Negative form.****Singular.**

Eíta vau é ámu.	<i>I shall not eat.</i>
Eíta óe é ámu.	<i>You will not eat.</i>
Eíta óia é ámu.	<i>He (she) will not eat.</i>

**Plural.**

Eíta taua é ámu.	<i>You and I shall not eat.</i>
Eíta maua é ámu.	<i>He (she) and I shall not eat.</i>
Eíta órua é ámu.	<i>You will not eat.</i>
Eíta raua é ámu.	<i>They will not eat.</i>

**Plural.**

Eíta tatou é ámu.	<i>You and I shall not eat.</i>
Eíta matou é ámu.	<i>They and I shall not eat.</i>
Eíta óutou é ámu.	<i>You will not eat.</i>
Eíta ratou é ámu.	<i>They will not eat.</i>

The following are examples of the Future Tense, Negative form:

Eíta vau é ámu faáhou í te vi.

*I will not eat a mango again.*

Ia haere óe ra, éíta ia vau é mauruuru.

*When you go, I shall not be pleased.*

## 244.

## VOCABULARY.

E haere,	to go	e ho'i,	to return, to embrace, to kiss.
e pii,	to call, call out.	e vaere,	to clear brush, to weed
e aroha,	to love, to pity.	e rave i te ohipa,	to work.
e horoa,	to give.	e haamauruuru,	to reward.
e tanu,	to plant.	e farerei,	to meet, to encounter
e parau,	to speak.	e tiaí,	to wait, to watch.
e ou'a,	to jump, to leap.	e hapono,	to send a thing.
e ori,	to dance.	e tono,	to send a person.
e pee,	to follow.	e tlaoro,	to call, to invoke.
e haamaramarama,	to enlighten	e haamori,	to worship.
e avau,	to scold.	e arue,	to praise.
e tapu,	to cut.	e pure,	to pray.
e tope,	to prune, to trim.	e valiho,	to leave, to put off.
e turai,	to push, to repulse.	e paoti,	to cut with scissors.
e iiti,	to pinch.	e horomii,	to swallow.
e tairi,	to whip, to flog.	e ueue,	to sew seed.
e ani,	to ask for, make request.	e au,	to sew clothes.
e imi,	to seek, to search.	e haapoto,	to abridge, to shorten
e eia,	to steal.	e mataitai,	to look at, examine
e nenei,	to print, to squeeze.	e faaea,	to rest, to cease.
e tamata,	to taste. to try.		

## Reading Exercise

245. Translate these sentences into English and present them to your teacher for correction.

1. Te taió nei ratou í te rata. *See par. 233.*
2. Aita vau í mauruuru ia óe. *See par. 235.*

3. Ua reva óia. *See par. 236.*
4. Te horo nei te tamaití í te fare. *See par. 236.*
5. Aita anei órua é tamaá nei? *See par. 237.*
6. Aita anei óe í íte ia'u? *See par. 238.*
7. Te paraparau na ótou. *See par. 240.*
8. Teihea to óe metua tane? Tei ó mai óia í tera mai pae í te fare.
9. E tamaá anei ótou? E, é tamaá matou. *See par. 243.*
10. Eíta maua é haere í te haápiíraá í teie nei mana. *See par. 244.*

### Reading Exercise

246. Translate these sentences into Tahitian and present them to your teacher for correction.

1. I am working at the house. *See par. 233.*
2. I am pleased with your work. *See par. 235.*
3. I am not reading correctly. *See par. 237.*
4. I do not know that person. *See par. 238.*
5. I am sitting here.
6. You are working there.
7. He is writing there. *See par. 240.*
8. I shall dine at the hotel this afternoon. *See par. 243.*
9. Go upstairs and write your letter. *See par. 468.*
10. Pere is on the other side of the house. *See par. 468.*

### IMPORTANT RULE.

247. After *na* when translated as *by*, the particle *i* indicating the direct object of the verb is omitted in the

past tense, but not so in the present and future as:

Na ratou í faátiá te fare. (*not*, na ratou í faátiá (i) te fare.)

After *na*, by, the particle *ia* is employed before pronouns indicating the direct object of the verb in the present and future only, as:

Na'ú é faáue ía ótou. *I will command you;*  
but in the past tense the *ia* is dropped and the pronoun *outou* is placed before the verb, as:

Na'ú ótou í faáue. *I commanded you.*

### EXERCISE

Correct the following sentences according to the above rule

- (1). Na ratou í faátiá í te fare.  
*By me the house was built.*
- (2). Na tatou atoa é purumu te fare.  
*By us all will the house be swept.*
- (3). Na ótou é tunu te maá.  
*By you will the food be cooked.*
- (4). Na tana í ámu í te anani.  
*By us the oranges were eaten.*
- (5). Na'ú í faáite ia ótou í te parau ápî.  
*By me the news was told to you.*
- (6). Na'ú ótou é faáite te parau ápî.  
*By me will the news be told to you.*

#### 248. Future Perfect Tense,—Affirmative Form Singular.

E riro ía e, ua ámu vau. (*It will be that*) *I shall have eaten.*

E riro ia e, ua ámu óe. (*It will be that*) you will have eaten.

E riro ia e, ua ámu óia. (*It will be that*) he (she) will have eaten.

### Dual

E riro ia e, ua ámu taua. (*It will be that*) you and I shall have eaten.

E riro ia e, ua ámu maua. (*It will be that*) he (she) and I shall have eaten.

E riro ia e, ua ámu órua. (*It will be that*) you will have eaten.

E riro ia e, ua ámu raua. (*It will be that*) they will have eaten.

### Plural.

E riro ia e, ua ámu tatou. (*It will be that*) you and I shall have eaten.

E riro ia e, ua ámu matou. (*It will be that*) they and I shall have eaten.

E riro ia e, ua ámu óutou. (*It will be that*) you will have eaten.

E riro ia e, ua ámu ratou. (*It will be that*) they will have eaten.

The following are examples of the Future Perfect Tense, Affirmative.

A haere mai í to'ú fare í tei nei ahiahi tamaá'i, ia óre râ óe é tae mai í te hora ono, é riro ia e, ua tamaá vau.

*Come to my house this afternoon to dine there, but if*



*you have not arrived by six o'clock, (it will be that) I shall have eaten.*

249. If the Future Perfect Tense occurs after a primary or first clause, as in the following example, the form used is much simpler, thus:

Ia tae mai óe í to'ú fare ra, ua ámu ïa vau.

*When you arrive at my house, I shall then have eaten.*

### Singular.

(Primary clause.) Ua ámu ïa vau. *I shall have (then) eaten.*

do Ua ámu ïa óe. *you will have (then) eaten.*

do Ua ámu ïa óia. *he (she) will have (then) eaten.*

### Dual

(Primary clause.) Ua ámu ïa taua *you and I shall have (then) eaten.*

do Ua ámu ïa maua. *he (she) and I shall have (then) eaten.*

do Ua ámu ïa raua. *they will have (then) eaten.*

do Ua ámu ïa raura. *they will have (then) eaten.*

### Plural.

do Ua ámu ïa tatou. *You and I shall have (then) eaten.*

do Ua ámu ïa matou. *They and I shall have (then) eaten.*

do	Ua ámu ia ótou.	<i>You will have (then) eaten.</i>
do	Ua ámu ia ratou.	<i>They will have (then) eaten.</i>

### 250. Future Perfect Tense,—Negative Form.

#### Singular.

Aita â ia vau í ámu.	<i>I shall not have eaten,</i>
Aita â ia óe í ámu.	<i>You will not have eaten,</i>
Aita â ia óia í ámu.	<i>He (she) will not have eat- en.</i>

#### Dual

Aita â ia taua í ámu.	<i>You and I shall not have eaten,</i>
Alta â ia maua í ámu.	<i>He (she) and I shall not have eaten.</i>
Aita â ia órua í ámu.	<i>You will not have eaten,</i>
Aita â ia raua í ámu.	<i>They will not have eaten,</i>

#### Plural.

Aita â ia tatou í ámu.	<i>You and I shall not have eaten,</i>
Aita â ia ótou í ámu.	<i>You will have eaten,</i>
Aita â ia ratou í ámu.	<i>They will not have eaten,</i>

The following is an example of the Future Perfect Tense, Negative form:

I te hopeá ó teie nei hebedoma, áita â ia vau í ámu í te taátoáraá ó ta'ú maá.

*At the end of this week I shall not have eaten all of my food.*

The Future Tense may be expressed in Tahitian in several other ways, with or without a verb, but involving other parts of speech, such as the Relative Pronouns, etc. These will be discussed in the proper place.

251. Past Tense,—Affirmative Form.

Singular.

Ua ámu vau.	<i>I have eaten. I ate.</i>
Ua ámu óe.	<i>You have eaten, etc.</i>
Ua ámu óia.	<i>He (she) has eaten, etc.</i>

Dual

Ua ámu taua.	<i>You and I have eaten. You and I ate.</i>
Ua ámu maua.	<i>He (she) and I have eaten.</i>
Ua ámu órua.	<i>You have eaten, etc.</i>
Ua ámu raua.	<i>They have eaten, etc.</i>

Plural.

Ua ámu tatou.	<i>You and I have eaten. You and I ate.</i>
Ua ámu matou.	<i>They and I have eaten, etc.</i>
Ua ámu óutou.	<i>You have eaten, etc.</i>
Ua ámu ratou.	<i>They have eaten, etc.</i>

The following are examples of the Past Tense, Affirmative form:

Ua ámu anei óe í ta óe ápara? E, ua ámu vau í ta 'ú ápara.

*Have you eaten your apple? Yes, I have eaten my apple.*

Ua ámu vau í te faraoa monamona í teie nei poipoi.  
*I have eaten cake this morning.*

252. In the simple Past Tense, given above, the particle *ua* is often omitted, though understood, when the time is clearly in the past; in that case the verb is followed by one of the following four adverbs, as the case may be:

*ihora*, *immediately after, thereupon.*

*atura*, *thereafter, afterwards.*

*maira*, *..therafter, afterwards.* (implying direction or tendency toward the speaker or writer.)

*a'era*, *A little after, soon after, thus:*

*Ua haere mai Ioane í te fare, rave ihora í to'na pereue, haere atura í te haápiiraá, áita a'era í maoro, ho'i maira óia.*

*John came to the house thereupon took his coat, thereafter went to school, but not long after he returned.*

253. In the Bible these adverbs are used almost interchangeably, and without due regard to their distinctions. In conversation the Tahitians use them with nice discrimination, and careful attention should be paid by the student to the definitions given.

#### 254. Past Tense,—Negative Form.

##### Singular.

*Aita vau í ámu.* *I have not eaten. I did not eat.*

*Aita óe í ámu.* *You have not eaten, etc.*

*Aita óia í ámu.* *He (she) has not eaten, etc.*

##### Dual

*Aita taua í ámu.* *You and I have not eaten, did not eat.*

Aita maua í ámu. *He (she) and I have not eaten, etc.*

Aita órua í ámu. *You have not eaten, etc.*

Aita raua í ámu. *They have not eaten, etc.*

### Plural.

Aita tatou í ámu. *You and I have not eaten, did not eat.*

Aita matou í ámu. *They and I have not eaten, etc.*

Aita óutou í ámu. *You have not eaten, etc.*

Aita ratou í ámu. *They have not eaten, etc.*

The following are examples of the Past Tense, Negative form:

Ua ámu anei óe í ta'ú meleni? Aita vau í ámu í ta óe meleni.

*Have you eaten my melon? I have not eaten your melon.*

Aita vau í tamaá í teie nei poípoí.

*I have not dined this morning.*

255. When the verb is incomplete in itself, that is, represents the Action or State of Being as going on at the time mentioned or implied (corresponding approximately to the Imperfect Tense) the following form is used:

### Imperfect Tense—Affirmative Form.

#### Singular.

Te ámu ra vau. *I was eating.*

Te ámu ra óe. *You were eating.*

Te ámu ra óia. *He (she) was eating.*

**Dual**

- Te ámu ra taua. *You and I were eating.*  
 Te ámu ra maua. *He (she) and I were eating.*  
 Te ámu ra órua. *You were eating.*  
 Te ámu ra raua. *They were eating.*

**Plural.**

- Te ámu ra tatou. *You and I were eating.*  
 Te ámu ra matou. *They and I were eating.*  
 Te ámu ra óoutou. *You were eating.*  
 Te ámu ra ratou. *They were eating.*

The following are examples of the Imperfect Tense,  
 Affirmative:

Ia'ú í tae í to óe fare ra í teie nei avatea, te ámu ra  
 óe í te ánani.

*When I arrived at your house this forenoon you  
 were eating an orange.*

I aha na óe ia'ú í íte ia óe ra? Te papaí ra vau í  
 te rata.

*What had you been doing when I saw you? I was  
 writing a letter.*

**256 Imperfect Tense—Negative Form****Singular.**

- Aita ia vau é ámu ra. *I was not eating.*  
 Aita ia óe é ámu ra. *You were not eating.*  
 Aita ia óia é ámu ra. *He (she) was not eating.*

**Dual**

- Aita ia taua é ámu ra. *You and I were not eating.*

Aita ïa maua é amu ra *He (she) and I were not eating.*

Aita ïa orua é amu ra. *You were not eating.*

Aita ïa raua é amu ra. *They were not eating.*

### Plural.

Aita ïa tatou é ámu ra. *You and I were not eating.*

Aita ïa matou é amu ra. *They and I were not eating.*

Aita ïa óutou é amu ra. *You were not eating.*

Aita ïa ratou é amu ra. *They were not eating.*

(Strictly speaking, in the above conjugation, the verb *tamaa*, to dine, eat a meal, would be used instead of the verb *amu*, to eat, as a fruit, or any single thing, or dish.)

The following are examples of the Imperfect Tense, Negative form:

Aita anei ïa óe é ámu ra í te ánani í nanahi á taió  
noa'i au í ta'ú buka?

*Were you not eating an orange yesterday while I was reading my book?*

Ua íte au ia óe ra í te ámuraa í te maá. Aita ïa óe  
í íte ia'ú í te ámuraá í te maá, no te mea, áita  
ïa vau é ámu ra í te maá.

*I saw you eating the food. You did not see me eating the food because I was not then eating the food.*

In complex or compound sentences the final clause often takes the following form:

### Past Tense—Concluding clause.

257. (1). Non-emphatic.

**Singular.**

- ....ó te ámu raá ãa vau. ....(then) I ate.  
 ....ó te ámu raá ãa óe. ....(then) You ate.  
 ....ó te ámu raá ãa óia. ....(then) he (she) ate.

**Dual**

- ....ó te ámu raá ãa taua. ....(then) you and I ate.  
 ....ó te ámu raá ãa maúa. ....(then) he (she) and I ate.  
 ....ó te ámu raá ãa órua. ....(then) you ate.  
 ....ó te ámu raá ãa raua. ....(then) they ate.

**Plural.**

- ....ó te ámu raá ãa tatou. ....(then) You and I ate.  
 ....ó te ámu raá ãa matou. ....(then) they and I ate.  
 ....ó te ámu raá ãa óutou. ....(then) you ate.  
 ....ó te ámu raá ãa ratou. ....(then) they ate.

The *o* at the commencement of the phrase is often incorrectly omitted.

Ua hoí mai au í te fare, rave atura í te hoê ápara, ó te ámu raá ãa vau í te reira.

*I returned to the house, took an apple, and then ate it.*

258. (2) Emphatic.

**Singular.**

- ....í reira to'ú ámu raá. ....then I did eat.  
 ....í reira to óe ámu raá. ....then you did eat.  
 ....í reira to'na ámu raá. ....then he (she) did eat.

**Dual.**

- ....í reira to taua ámu raá. ....then you and I did eat.



- ...í reira to maua ámu raá. ....then he (she) and I did eat.  
 ...í reira to órua ámuraá. ....then you did eat.  
 ...í reira to raua ámuraá. ....then they did eat.

### Plural.

- ...í reira to tatou ámuraá. ....then you and I did eat.  
 ...í reira to matou ámuraá. ....then they and I did eat.  
 ...í reira to ótoutou ámuraá. ....then you did eat.  
 ...í reira to ratou ámuraá. ....then they did eat.

The following are examples of the Past Tense Concluding clause, Emphatic:

Aita anei óe í tamaá í teie nei avatea? Aita vau í tamaá (í teie avatea) é tae roa mai í te ahiahi nei, é í reira to'ú tamaáraá.

*Did you not dine this forenoon? I did not dine (this forenoon) until late this afternoon, and then I dined.*

Aita anei óe í íte mai ia'ú? Aita vau í ite atu ia óe, no te paruru e vai noa ra i ropu ia taua, i to'u râ iriti-raá i taua paruru ra, i reira to'ú íteraá'tu ia óe.

*Did you not see me? I did not see you because there was a screen between you and me but on removing the screen, I then saw you.*

259. In the above form there is an emphasis on time; if the emphasis is on place the translation of the identical form is:

I reira to'ú ámuraá. *there (it was that) I ate, etc.*

260. Past Perfect Tense,—Affirmative form.

**Singular.**

Ua ámu atura vau.... *I had eaten.....*

Ua ámu atura óe.... *You had eaten.....*

Ua ámu atura óia.... *He (she) had eaten.....*

**Dual.**

Ua ámu atura taua.... *You and I had eaten.....*

Ua ámu atura maua.... *He (she) and I had eaten.....*

Ua ámu atura órua.... *You had eaten.....*

Ua ámu atura raua.... *They had eaten.....*

**Plural.**

Ua ámu atura tatou.... *You and I had eaten.....*

Ua ámu atura matou.... *They and I had eaten.....*

Ua ámu atura óoutou.... *You had eaten.....*

Ua ámu atura ratou.... *They had eaten.....*

I to'ú ámuraá í tera i'a to'ú ïa iteraá'tu e, ua ámu atura vau í te i'a taero.

*When I ate that fish, I then knew that I had eaten a poisonous fish.*

Ua ámu atura vau í na ánani pe é ono, i pohe ai au í te ma'i.

*I had eaten six rotten oranges on account of which I fell sick.*

261. The above form should be followed by a secondary clause which completes the sense; if, however, the limiting clause precedes the above then the adverb *ïa* is added:

I to'ú íteraá'tu ïa óe (ra), ua ámu atura ïa vau í te ápara.

*When I saw you, I had (already) eaten the apple.*

## 262. Past Perfect Tense.—Negative Form.

**Singular.**

Aita â ïa vau í amu.... *I had not eaten....*

Aita â ïa óe í amu ....*You had not eaten....*

Aita â ïa óia í ámu ....*He (she) had not eaten....*

**Dual.**

Aita â ïa taua í ámu.... *You and I had not eaten....*

Aita â ïa maua í ámu.... *He (she) and I had not eaten*

Aita â ïa órua í ámu.... *You had not eaten....*

Aita â ïa raua í ámu.... *They had not eaten....*

**Plural.**

Aita â ïa tatou í ámu *You and I had not eaten.*

Aita â ïa matou í ámu *They and I had not eaten.*

Aita â ïa óoutou í ámu *You had not eaten.*

Aita â ïa ratou í ámu *They had not eaten.*

The following are examples of the Past Perfect Tense, Negative form :

I to óe íteraa ia'ú ra áita â ïa vau í tamaá.

*When you saw me I had not dined.*

I to óe taeraá mai áita â ïa te pahi í tapae mai í te uahu.

*When you had arrived the ship had not come up to the wharf.*

263. The above form should be followed by a secondary clause which completes the sense; if the limiting clause precedes it, then the adverb *ia* is omitted. (Note the contrary use of the *ia* in the affirmative form).

Ia'ú í íte ía óe ra, áita â vau í ámu í te âpara.

*When I saw you I had not eaten the apple.*

264. Irregular verbal forms will be discussed after the complete conjugation of *amu*, but the obsolescent form, *i amu vau*, should first be mentioned. This form is of frequent occurrence, especially in the narrative portions of the Old Testament, but is no longer spoken colloquially, and seldom written, except by those who are at pains to retain the purity of the language; it is still occasionally used in religious texts and discourses, however, and is sometimes heard in conversation with reference to a certain time or place, *e g.*:

*I haere óia í te pae pape pohe ai.*

*He went to the water (where) he died.*

*I purara mai tera mau taáta í teie fenua.*

*Those people were dispersed to this land.*

265. It corresponds to *ua amu vau*, I ate, but not to *ua amu vau*, I have eaten. In combination with certain particles, and depending upon the context, it helps to form several of the Irregular Verbal Forms which will be discussed later.

### Singular.

<i>I ámu vau.</i>	<i>I ate.</i>
<i>I ámu óe.</i>	<i>You ate.</i>
<i>I ámu óia.</i>	<i>He (she) ate.</i>

### Dual.

<i>I ámu taua.</i>	<i>You and I ate.</i>
<i>I ámu maua.</i>	<i>He (she) and I ate.</i>
<i>I ámu órua.</i>	<i>You ate.</i>
<i>I ámu raua.</i>	<i>They ate.</i>

## Plural.

I ámu tatou.	<i>You and I ate.</i>
I ámu matou.	<i>They and I ate.</i>
I ámu óutou.	<i>You ate.</i>
I ámu ratou.	<i>They ate.</i>

The following are examples of the above conjugation, Affirmative form:

Ua na ô atura te vahine ra, í haávare mai te óphi ia'ú, ámu ihora vau.

*And the woman said, the serpent beguiled (deceived) me and I did eat.*

I hamani óia ia raua, ó te tane é te vahine.  
*Male and female created He them.*

266. The above is the *Affirmative form*, the *Negative form* is that actually in universal use, and already given:

Aita vau í ámu. *I did not eat.*  
*etc., etc.*

## 267

## VOCABULARY.

e haapili, to study.	e faahapa, to condem.
e faaite, to make known, to show.	e faafariu, to turn around.
e feruri, to reflect, to ponder.	e tiavaru, to cast out, expel.
e rave, to do, to take.	e faanina, to cover with earth or water.
e pihaa, to boil.	e faatatauro, to crucify.
e patoi, to contradict, to refuse.	e haapupu, to class, to sort.
e tarai, to hew.	e tuhi, to profane, to insult.
e faauta, to convey to land by water.	e faautuutu, to nurse, care for the sick.
e tama, to clean.	e pauma, to climb.
	e fa'i, to confess.

e feaa, to doubt.  
 e paremo, to drown.  
 e faanehenehe, to beautify, to  
 dress up.  
 e haamou, to destroy.  
 e pou, to descend.  
 e pari, to accuse.  
 e heru, to dig or scratch.  
 e uhi, to dip in water.  
 e tiahi, to drive away, cast out.  
 e taiva, to desert, abandon.  
 e panu, to drift, to float.  
 e ume, to pull, draw.

e tomo, to enter.  
 e faatia to set up, to sanction.  
 e opua, to resolve, intend, to  
 plan.  
 e tinai, to extinguish, (as a  
 fire.)  
 e otohe, to retreat, to withdraw  
 e maue, to fly.  
 e faaoti, to finish.  
 e topa, to fall down.  
 e mairi, to fall, to fall behind.  
 e faahiti, to pronounce.

### Reading Exercise.

268. Translate these sentences into English and present them to your teacher for correction.

1. E riro ia e, ua haápaó maitái au í ta óe í parau mai ra. *See par. 248.*
2. Ia tae mai óutou í te fare ra, ua reva ia vau. *See par. 249.*
3. Ia tae mai óutou í te fare ra, aita â ia vau í haere. *See par. 250.*
4. Ua papaí au í te rata í to'ú teina. *See par. 251.*
5. Aita tatou í haápií maitái í to tatou haápiiraá no teie nei mahana. *See par. 254.*
6. Ua tae maira te baoti, aúaú ihora ia'ú, é maoro rii a'era tatarahapa maira, faátiá ihora ia'ú, ó te revaraá ia. *See par. 152.*
7. Ia'ú í parahi í roto í to'ú piha toroa ra, te haere noa ra oe na niá í te purumu í mua í to'ú fare. *See par. 255.*
8. Ia óe í tae mai ra, ua haápaé ia vau í te maá. *See par. 256.*

9. Ua haere mai Timi í te fare, rave ihora í to'na faárari ó te haereraá ia óia. *See par. 257.*
10. Aita Mati í haere ínanahi é tae noa'tu í teie nei poípoí roa, í reira to'na revaraá. *See par. 258.*
11. Auaá óe í topa'i au. *See par. 297.*
12. Maori óe í haere mai í farerei ai ó e ia'na. *See par. 596.*

### Reading Exercise.

269. Translate these sentences into Tahitian and present them to you teacher for correction.

1. When you arrive at the house this evening it will be that I shall have eaten. *See par. 248.*
2. When you come again the letter will then have been written. *See par. 249.*
3. If you call before two o'clock the food will not have been cooked. *See par. 250.*
4. I have written the minutes. *See par. 251.*
5. When you came I was playing the piano. *See par. 255.*
6. When I saw you at two o'clock I was not writing your letter. *See par. 256.*
7. He came to the store, left his bill, then went. *See par. 260.*
8. I remained at the office until 6 o'clock then I left. *See par. 258.*
9. We had eaten all the oranges by six o'clock. *See par. 260.*
10. We had not dug the hole at midnight. *See par. 262.*

11. He and I went to the city. *See par. 570.*  
 12. When you came you brought your friend with you also. *See par. 575.*  
 13. Luckily for you that you came that you caught the train. *See par. 596.*

## SUBJUNCTIVE MOOD

## 270. (1).—Affirmative Form.

The form is the same in all tenses, and is as follows:

## Singular.

....ía ámu vau.	....that I eat, may eat, might eat.
....ía ámu óe. eat.	....that you eat, may eat, might eat.
....ía ámu ôia. might eat.	....that he (she) eat, may eat, might eat.

## Dual.

....ía ámu taua. might eat.	....that you and I eat, may eat, might eat.
....ía ámu órua. eat.	....that you eat, may eat, might eat.
....ía ámu raua. eat.	....that they eat, may eat, might eat.

## Plural.

....ía ámu tatou might eat.	....that you and I eat, may eat, might eat.
....ía ámu matou. might eat.	....that they and I eat, may eat, might eat.
....ía ámu óutou. eat.	....that you eat, may eat, might eat.



...ía ámu ratou.      ....that they eat, may eat, might eat.

The following are examples of the Subjunctive Mood, Affirmative form:

Ia ámu matou é tiá'i.      *It is necessary that we eat.*

A haere mai ía tamaá ana'e tatou í te taime hoê.

*Come here that we may all eat at one time.*

Te hinaáro nei au ía haere oe.      *I desire that you go.*

271. In certain of the works dealing with Tahitian grammar the addition of *ra* is recommended in the Past Subjunctive Tense. We consider this use as unqualifiedly wrong, and not in accordance either with the best tradition, or modern usage.

## 272. (2).—Negative Forms.

The form is the same for the Present and Future, and is as follows:

### Singular.

...ía óre au ía ámu.      ....that I do not, may not, eat.

...ía óe ía ámu.      ....that you do not eat, may not eat.

...ía óre óia ía ámu.      ....that he (she) do not eat, may not eat.

273. In the Past Tense the use of the adverb *ia* is preferable, *e. g.*:

### Singular.

...ía óre ia óe ía ámu      ....that you might not eat.

...ía óre ia óe ía ámu      ....that you might not eat.

...ía óre ïa óia ía ámu      ....that he (she) might not eat.

**Dual.**

...ía óre ïa taua ía ámu      ....that you and I might not eat. etc., etc.

**Plural.**

...ía óre ïa tatou ía ámu.      ....that you and I might not eat. etc., etc.

The following are examples of the Past Tense of the Subjunctive Mood, Negative form:

Ua haere mai au í te haápiíraá í te poipoi roa ia ore ïa vau ía farerei í taua taáta íno ra.

*I came very early to school, that I might not meet that bad man.*

Oómo ihora vau í to'ú faárari, ía óre ïa vau ia rari. *There upon I put on my rain coat that I might not get wet.*

274. In familiar conversation, the following form is in general use, and is unobjectionable:

Eiaha (ïa) vau ía ámu.      That I do not eat, may not, might not eat. etc., etc.      etc., etc.

**Dual.**

...ía óre taua ía ámu.      ....that you and I do not eat, may not eat.

...ía óre maua ía ámu.      ....that he (she) and I do not eat, may not eat.

....ía óre órua ía ámu. not eat.	....that you do not eat, may
....ía óre raua ía ámu not eat.	....that they do not eat, may

### Plural.

....ía óre tatou ía ámu eat, may not eat.	....that you and I do not
....ía óre matou ía ámu eat, may not eat.	....that they and I do not
....ía óre ótoui ía ámu not eat.	....that you do not eat, may
....ía óre ratou ía ámu may not eat.	....that they do not eat.

The following are examples of the Subjunctive Mood, Negative form :

Te haápaó maitaí nei óia ia maua ía óre maua ía arátaí-ê-hia atu í te íno.

*He is taking good care of us in order that we be not led astray.*

Te tapeá nei ratou ia taua ía óre taua ía haere atu.  
*They are holding us that we do not go away.*

Eiaha (ía) taua ía ámu                      *That you and I do not,  
may not, might not eat.*

Eiaha (ía) tatou ía ámu.                      *That you and I do not,  
may not, might not eat.  
etc., etc.    etc., etc.*

The following are examples of the above conjugation of the Subjunctive Mood :

To matou Metua í te ra'í ra é tauturu mai ia matou,  
éiaha matou ía faárué ia óe.

*Our Father in heaven, assist us that we do not for-  
sake thee.*

A tapea í te hōe eiaha ïa te pahí ía tere ê atu.

*Hold the wheel that the ship may not travel in an-  
other direction.*

275. As above, in the Past Tense the use of the ïa is preferable; in the Present and Future it is usually omitted.

### CONDITIONAL FORMS

#### 276. a.—Present Tense.—Affirmative Form.

Mai te mea e, te ámu nei au.... *If I am eating....*

Mai te mea e, te ámu nei óe.... *If you are eating....*

Mai te mea e, te ámu nei óia *If he (she) is eating....*

Mai te mea e, te ámu nei taua.... *If you and*

*I are eating....*

*etc., etc.*

*etc., etc.*

Mai te mea e, te ámu nei tatou.... *If you and I*

*are eating....*

*etc., etc.*

*etc., etc.*

The following are examples of the Conditional, Present Tense, Affirmative form:

Mai te mea e, te tamaá nei óe, é tiaí rií â vau ia óe.

*If you are dining I will wait a little while for you.*

Mai te mea e, te haápií nei óe, éíta vau e faáhapa  
ia óe.

*If you are studying, I will not then scold you.*

277. Instead of *mai te mea e*, a very common form,

in familiar conversation is, *mai te peu e*; the former is preferable.

In the Bible, where *if* is used in the English text the meaning is conveyed, in Tahitian, by the use of various forms which do not correspond literally to the grammatical forms employed in English. Some examples may be cited here:

Ua parau atura ia'na, é tamaiti óe na te Atua ra, é haámaíri.....“*and saith unto him, if thou be the Son of God, cast thy self down....*” (Matt. VI.)

(lit.: ....(if) a Son of God you,....)

E te hapa na óe í to mata átau, “*and if they right eye offend thee*”..(Matt. V. 29.)

(lit.: ....and (if) you are offended by your right eye)

E ía ani í te i'a, é hopoi atu i te óphi na'na? “*and (if) he ask a fish, will he give him a serpent?*”

(Matt. VII. 10.) (lit.: and when he asks a fish, etc.)

278. Another construction, unusually difficult for the student to understand clearly, is the following:

O tei aroha mai ia ótou, ó ta ótou ía é aroha'tu....  
*For if ye love them that love you ....*(Matt. V. 46.)

(lit.:....those who love you (the same) by you are loved )

279. The conjunction *ahiri*, which is, strictly speaking, the sign of the Unfulfilled Condition, is quite often used in the Bible in much the same way as *maite mea e*, but in actual usage the distinction between them is never confused.

**Present Tense,—Negative Form.**

280. Mai te mea e, áita vau é ámu nei.... *If I am not eating.*

Mai te mea e, áita óe é ámu nei.... *If you are not eating....*

Mai te mea e, áita oia é ému nei.... *If he (she) is not eating....*

**Dual.**

Mai te mea e, áita taua é ámu nei.... *If you and I are not eating....*

*etc., etc.* *etc., etc.*

**Plural.**

Mai te mea e, áita tatou é ámu nei.... *If you and I are not eating....*

*etc., etc.* *etc., etc.*

The following are examples of the Conditional Present Tense, Negative form:

Mai te mea e, áita óe é tamaá nei, é hahaere ia taua.  
*If you are not now eating we shall go.*

Mai te mea e, áita raua é haápií nei, ía tomo tatou i roto í to raua piha.

*If they are not studying now let us enter their room.*

**281. b.—Present Tense,—Affirmative Form.**

(Negative inference)

Ahiri au é ámu í teie nei.... *Were I now eating*

Ahiri óe é ámu í teie nei.... *Were you now eating*

Ahiri óia é ámu í teie nei.... *Were he (she) now eating.*

Ahiri taua é ámu í teie nei.... *Were you and I now eating....*

*etc., etc.* *etc., etc.*

**Plural.**

Ahiri tatou é ámu í tei nei. *Were you and I now eating.*

The following are examples of the Conditional, Present Tense Affirmative form, Negative inference:

Ahiri óia é inu í teie nei í te uaina, é mea tiá ia ia'u ía a'o ia'na.

*If he were drinking wine now, it would be just for me to counsel him.*

Ahiri órua é tamaá í teie nei ua horoá ia vau í te moa euhia na órua.

*If you were eating now I would have given you a roast chicken.*

**282...Present Tense,—Negative Form.**

(Positive inference)

**Singular.**

Ahiri e, áita vau é ámu í teie nei.... *Were I not eating now....*

Ahiri e, áita óe é ámu í teie nei.... *Were you not eating now....*

Ahiri e, áita óia é ámu í teie nei.... *Were he (she) not eating now....*

**Dual.**

Ahiri e, áita taua é ámu í teie nei.... *Were you and I not eating now....*

*etc., etc.*

*etc., etc.*

**Plural.**

Ahiri e, áita tatou é ámu í teie nei.... *Were you and I not eating now....*  
*etc., etc.* *etc., etc.*

The following are examples of the Conditional, Present Tense, Negative form, Positive inference:

Ahiri e, áita vau é tamaá í teie nei ua tauturu ia vau ia óe i ta óe haápiíraá.

*If I were not eating now I would help you with your lesson.*

Ahiri e, áita vau é tunu í teie nei í te maá, ua faá-tái ia vau í te piano.

*If I were not now cooking food I would be playing the piano.*

**283. Future Tense,—Affirmative Form.****Singular.**

Mai te mea e, é ámu vau.... *If I should eat....*  
 Mai te mea e, é ámu óe.... *If you should eat.*  
 Mai te mea e, é ámu óia.... *If he (she) should eat....*

**Dual.**

Mai te mea e, é ámu taua.... *If you and I should eat....*  
*etc., etc.* *etc., etc.*

**Plural.**

Mai te mea e, é ámu tatou.... *If you and I should eat....*  
*etc., etc.* *etc., etc.*

The following are examples of the Conditional, Future Tense, Affirmative form:



Mai te mea e, é ámu vau í tera i'á taéro é pohe roa  
ia vau.

*If I should eat that poisonous fish, I would die.*

**284. Future Tense,—Negative Form.**

**Singular.**

Mai te mea e, éíta vau é ámu *If I should not eat*  
 Mai te mea e, éíta óe é ámu.... *If you should not eat....*  
 Mai te mea e, éíta óia é ámu.... *If he (she) should not*  
*eat....*

**Dual.**

Mai te mea e, éíta taua é ámu.... *If you and I should*  
*not eat....*  
*etc., etc.* *etc., etc.*

**Plural.**

Mai te mea e, éíta tatou é ámu.... *If you and I should*  
*not eat....*  
*etc., etc.* *etc., etc.*

The following are examples of the Future Tense,  
Negative form, Conditional:

Mai te mea e, éíta óe é haápií maite i te reo Tahiti,  
éíta é noaá ia óe te íte i te parau papu.

*If you should not study the Tahitian language faith-  
fully you would not obtain a knowledge how to*  
*speak correctly.*

**285. a.—Past Tense,—Affirmative Form.**

**Singular.**

Mai te mea e, te ámu ra vau.... *If I was eating....*

Mai te mea e, te ámu ra óe.... *If you were eating....*  
 Mai te mea e, te ámu ra óia.... *If he (she) was eat-  
 ing....*

### Dual.

Mai te mea e, te ámu ra taua.... *If you and I were  
 eating....*  
*etc., etc.* *etc., etc.*

### Plural.

Mai te mea e, te ámu ra tatou.... *If you and I were  
 eating....*  
*etc., etc.* *etc., etc.*

The following is an example of the Conditional, Past Tense, Affirmative form:

Mai te mea e, te rave ra vau í te hara, ua tiá ia ta óe  
 faáhaparaá mai, áita râ ia vau é rave i te  
 hara.

*If I were doing wrong, your chastisement would have  
 been just, but I was not doing wrong.*

### 286. Past Tense,—Negative Form.

#### Singular.

Mai te mea e, áita vau é ámu ra.... *If I was not  
 eating.....*

Mai te mea e, áita óe é ámu ra.... *If you were not  
 eating....*

Mai te mea e, áita óia é ámu ra.... *If he (she) was  
 not eating....*

**Dual.**

Mai te mea e, áita taua é ámu ra.... *If you and I  
were not eating....*

*etc., etc.*

*etc., etc.*

Mai te mea e, áita tatou é ámu ra.... *If you and I  
were not eating....*

*etc., etc.*

*etc., etc.*

The following is an example of the Conditional, Past Tense Negative form:

Mai te mea e, áita vau é haápií ra á haere mai ai óia ra, ua faáhaphia ia vau.

*If I was not studying when he came I would have then been chastised.*

**287. b-Past Tense—Affirmative Form**

(Negative inference)

Ahiri au í ámu ra....

*Had I eaten....*

Ahiri óe í ámu ra....

*Had you eaten....*

Ahiri óia í ámu ra....

*Had he (she) eaten....*

**Dual.**

Ahiri taua í ámu ra....

*Had you and I eaten....*

*etc., etc.*

*etc., etc.*

**Plural.**

Ahiri tatou í ámu ra....

*Had you and I eaten....*

*etc., etc.*

*etc., etc.*

The following is an example of the Conditional, Past Tense, Affirmative form, Negative inference:

Ahiri au í rave ra í taua óhipa ino ra, ua haámâ roa ia vau, Aita râ vau í rave í te reira.

*Had I done that evil deed, I would then have been ashamed, but I did not do it.*

### 288. Past Tense—Negative Form

(Affirmative inference)

Ahiri au áita í ámu ra.... *Had I not eaten....*

Ahiri óe áita í ámu ra.... *Had you not eaten....*

Ahiri óia áita í ámu ra.... *Had he (she) not eaten....*

#### Dual.

Ahiri taua áita í ámu ra.... *Had you and I not eaten....*  
*etc., etc.* *etc., etc.*

#### Plural.

Ahiri tatou áita í ámu ra.... *Had you and I not eaten....*  
*etc., etc.* *etc., etc.*

The following is an example of the Conditional, Past Tense, Negative form, Affirmative inference:

Ahiri óe áita í rave ra í taua óhipa ino ra, ua riro ia óe éi hoa no'ú.

*Had you not done that evil deed you would have been a friend of mine.*

The position of the Personal Pronoun may be varied with respect to the Negative Adverb, e. g.:

Ahiri e, áita vau í ámu ra.... *Had I not eaten.*  
*etc., etc.* *etc., etc.*

### 289. INFINITIVE MOOD.

The Infinitive Mood is almost unknown in Tahitian and is only used to express purpose, that is, in order to

do something, or for the purpose of doing something; but *not in order that....*; this latter form compels the Subjunctive Mood.

Ua ho'i au í to'ú fare é taóto. *I returned to my house in order to sleep.* (Infinitive.)

Ua tono vau ia'na í to'ú fare ía taóto óia. *I sent him to my house in order that he might sleep.* (Subjunctive.)

(See the PRESENT PARTICIPLE, Paragraph 337.)

## 290. IMPERATIVE MOOD.

In Tahitian the Imperative Mood does not correspond to the English Imperative except in the Second Person.

Even in the Second Person the command may be expressed either by the true Imperative, or by the Future Indicative, as will be seen. The following conjugation, therefore must not be taken as a true Imperative, but is understood simply to indicate the Tahitian forms that most nearly correspond to the English Imperative.

### Present Tense—Affirmative Form

#### Singular

Ia ámu vau! *Let me eat!*

A ámu óe! *Eat!*

A vaiiho noa'tu ia ámu oia! *Let him eat!*

Ia ámu mau â óia! *Let him eat!*

(*Lit.:* *He must eat! He shall eat!*)

#### Dual.

Ia ámu taua! *Let us eat! (You and I.)*

Ia ámu maua! *Let us eat (He (she) and I.)*  
 A ámu órua! *Eat!*  
 A vaiiho noa'tu ía ámu raua! *Let them eat!*  
 Ia ámu mau â raua! *Let them eat!....(Lit.: They  
 must eat! They shall eat!)*

**Plural.**

Ia ámu tatou! *Let us eat! (You and I.)*  
 Ia ámu matou! *Let us eat! (They and I.)*  
 A ámu óutou! *Eat!*  
 A vaiiho noa'tu ía ámu ratou! *Let them eat!*  
 Ia ámu mau â ratou! *Let them eat! (Lit.: They  
 must eat! They shall eat!)*

**291. Present Tense—Negative Form.**

**Singular.**

Eiaha (roa, roa'tu) vau é ámu! *Let me not eat!*  
 Eiaha roa (roa'tu) vau ía ámu! *I must not eat!*  
 Eiaha (roa, roa'tu) óe é ámu! *Do not eat!*  
*Eat not!*  
 Eiaha roa (roa'tu) óe ía ámu! *You must not  
 eat!*  
 Eiaha (roa, roa'tu) óia é ámu! *Let him not eat!*  
 Eiaha roa (roa'tu) óia ía ámu! *He must not eat!*

**Dual.**

Eiaha (roa, roa'tu) taua é ámu! *Let us not eat!*  
 Eiahá roa (roa'tu) taua ía ámu! *We must not  
 eat!*  
*etc., etc.* *etc., etc.*

**Plural.**

Eiaha (roa, roa'tu) tatou é ámu! *Let us not eat!*

Eiaha roa (roa'tu) tatou ía ámu! *We must not eat!* .... *etc., etc.* *etc., etc.*

292. The use of the forms just conjugated indicates that the command is expected to be obeyed immediately, or else *immediately after* another command to which it refers, in which case the verb is followed by the Verbal Directive *ai*; but when the command is persuasive, bordering on a request, then, in the Affirmative Form, the Future Indicative is used, as is also the case when the command takes the form of directions to be executed at some later time.

....é haere í roto í to piha, é ópani maite i te ópani á pure ai í to Metua.

....*enter into thy closet, and when thou hast shut thy door, pray to thy Father.* Matt. 6:6.

(Lit.: you *shall* go into your closet, you *shall* close circumspectly your door, (and immediately pray to your Father.)

*Note the use of the Future Indicative with 'haere' and 'ópani', but the use of the strict imperative, followed by the Verbal Directive 'ai' with 'pure', for the reason that the first two are directions given, whereas the last 'pure' follows immediately after the command: 'e ópani', to which it refers. See: Verbal Directive, ai, Chapter XI.*

E ámu óe. *You will eat.* (Direction given)

A ámu óe. *Eat (at once)....*(Command)

E inu óe í te raáu í te ahiahi. *You will drink the medicine in the evening.*

293. As the Speaker does not issue verbal com-

mands or directions to himself, the First Person is necessarily lacking.

### 294. Vocabulary of Verbs.

é huna,	<i>to hide or conceal one's self.</i>
é tapuni	<i>to hide or conceal a thing.</i>
é faátura	<i>to honor, to exalt, to respect.</i>
é útuhi,	<i>to immerse in water.</i>
é tué,	<i>to kick (person).</i>
é patu,	<i>to kick (animal).</i>
é tahu,	<i>to kindle (as a fire).</i>
é tuturi,	<i>to kneel.</i>
é taparu,	<i>to beg, to use persuasion to gain one's object, to flatter another.</i>
é faárué,	<i>to cast away, to leave off.</i>
é faáipoipo,	<i>to marry.</i>
é faátô,	<i>to cast, to mold (metal).</i>
é faáhiti,	<i>to pronounce, to mention.</i>
é óhumu ,	<i>to complain, to backbite.</i>
é roaá,	<i>to be obtained.</i>
é noaá,	<i>to become acquired.</i>
é roóhia,	<i>to be overtaken.</i>
é taumi,	<i>to press (as a bell button).</i>
é faáineine,	<i>to make ready, to prepare.</i>
é faáhua,	<i>to pretend.</i>
é hohore,	<i>to peel, as an orange.</i>
é mârô,	<i>to dispute, to contend.</i>
é tama'i,	<i>to fight.</i>
é tatarahapa,	<i>to repent.</i>
é faáápî,	<i>to renew, to repair.</i>
é farií,	<i>to receive.</i>
é horo,	<i>to run, to bring suit against.</i>
é tahe,	<i>to run (as water).</i>



é faáau,	<i>to fit or suit one thing to another.</i>
é moto,	<i>to strike with the fist.</i>
é amaha,	<i>to split.</i>
é faátaá,	<i>to separate.</i>
é faáóromaí,	<i>to forbear, to withstand.</i>
é tahitohito,	<i>to slander, backbite.</i>
é áueue,	<i>to shake.</i>
é taámu,	<i>to tie.</i>
é taora,	<i>to throw.</i>
é haúne,	<i>to weave.</i>
é tiaoro,	<i>to cry out.</i>
é mamú,	<i>to be quite.</i>
é paruru,	<i>to defend, to screen.</i>

### 295. Reading Exercise

Translate the following and present them to your teacher for correction.

1. A horoá mai na í te vea ía taió vau i te parau ápi i neneihia i roto ra. *See par. 267.*
2. Te haápií mai nei óia ia'ú í te rea Tahiti ia óre au ía hapé í te parau. *See par. 269.*
3. Ua ínu vau í te raáu ía óre ía vau ia pohe roa. *See par. 270.*
4. Mai te mea e, te rave nei óutou í te óhipa, éita ía vau é haápeápeá ia óutou. *See par. 273.*
5. Mai te mea e, áita órua é tamaá nei, é ani atu vau ia órua ía haere mai é tauturu ia'ú. *See par. 280.*
6. Ahiri ratou é taóto í teie nei, ua haere au. *See par. 281.*
7. Ahiri e, áita órua é taió i teie nei, ua riri ía vau. *See par. 282.*

8. Mai te mea e, te ámu rá óe í te i'a, ia'ú í pii atu ia óe ra, éíta ïa vau é faáhapa 'tu ia óe. *See par. 285.*
9. Mai te mea e, áita vau é rave ra í te ohipa í te hora i haápaóhia ra, ua faáhapahia ïa vau. *See par. 286.*
10. Ahiri órua í haápaó maitaí ra, ua reva ê na órua í Marite. *See par. 287.*

### 296. Reading Exercise.

Translate the following into Tahitian and present them to your teacher for correction.

1. I came that I might eat. *See par. 267.*
2. I came early that I might not miss my lesson. *See par. 269.*
3. It was necessary to go that he might come. *See par. 270.*
4. If I am now doing it wrongly, kindly correct me. *See par. 273.*
5. If I am not doing it wrongly, do not correct me. *See par. 278.*
6. Were I not now studying, I would help you. *See par. 280.*
7. If I should not go, what would you say? *See par. 282.*
8. If you were studying when I called you, it were not necessary to come. *See par. 283.*
9. Had I eaten the food, it would have been different. *See par. 285.*
10. Had you not come when I called, you would have missed the train. *See par. 286.*
11. Let us go. *See par. 290.*
12. Let him eat. *See par. 290.*

297. The following Exhortive Forms may be given here, graded from mildest to most forceful.

(1).—*It were well that....*

E mea maitái ía ámu vau. *It were well that I eat.*  
(Colloquial) (common speech.)

Ia ámu vau é maitái ai. *It were well that I eat.*  
(More elegant.)  
*etc., etc.* *etc., etc.*

(2).—*Should, ought to, It were right that....*

E mea tiá ía ámu vau. *I should eat, ought to eat, etc.*  
(Colloquial) (common speech.)

Ia ámu vau é tiá'i. *I should eat, ought to eat, etc.*  
(More elegant)  
*etc., etc.* *etc., etc.*

(3).—*Must....*

Ia ámu mau vau (é tiá'i.) *I must eat.*  
*etc., etc.* *etc., etc.*

Ia ámu mau â vau (é tiá'i). *I really must eat. More emphatic*  
*etc., etc.* *etc., etc.*

Ia ámu hua mau â vau (e tia'i). *I positively must eat. (Most emphatic)*  
*etc., etc.* *etc., etc.*

298. The Negative Forms, graded in emphasis, are as follows:

(1).—*It were not well that....*

E ére ía í te mea maitái ía ámu vau. *It were not well that I eat....* (Colloquial) (common speech.)

Ia óre au ía ámu é maitai. *It were not well that I eat....*  
*etc., etc.* *etc., etc.*

(2.)—*Should not, ought not to, it were not right that....*

E ére í te mea tíá ia ámu vau. *I should not, ought not to, eat.* (Colloquial.)

Ia óre au ía ámu é tíá'i.... *It were not right that I eat.* (Elegant)  
*etc., etc.* *etc., etc.*

299. The following form, lacking the Adverbs of Emphasis (roa, roa'tu, etc.) and since the conjunction *ia*, placing the verb in the Subjunctive, is used, approximates more nearly to *should not* than to *must not*:

Eiaha vau ía ámu, *I should not eat.*  
*etc., etc.* *etc., etc.*

(3.)—*Must not.*

300. In Tahitian this form corresponds to the Negative Imperative (which see, paragraph 291). The following forms are graded with regards to emphasis:

Ia óre roa (roa'tu) vau ía ámu é tíá'i.  
*I must not eat.*  
*etc., etc.* *etc., etc.*

Eiaha roa vau é ámu. *I really must not eat.*  
*etc., etc.* *etc., etc.*

Eiaha roa'tu vau é ámu. *I simply must not eat.*  
 Eiaha roa'tu vau ía ámu.  
*etc., etc.* *etc., etc.*

Eiaha roa íno atu vau é ámu. *I positively must not*

Eiaha roa íno atu vau ía ámu.	<i>eat.</i>
<i>etc., etc.</i>	<i>etc., etc.</i>

### PASSIVE VOICE.

301. Th Passive Voice is formed by the addition of the Verbal Suffix *hia* to the verb root, or simple verb. Occasionally the suffix *a* is used, and the use of the two in combination, though grammatically incorrect, is becoming accepted by the force of custom, in the single instance following: *iteahia*, found, known. (See Suffixes, Paragraph 440.)

301A. The hyphen is used to connect the verb root and the suffix *-hia* to all verbal modifiers, such as:

Ua haru-óíóí-roa-hia te moni. *The money was very quickly seized* (lit.: *was seized quickly very the money*).

302. As Neuter, or Intransitive verbs cannot be conjugated in the Passive Voice, the following forms will be understood as applying only to Active or Transitive verbs. As will be explained later under Causative Prefixes, most neuter verbs can be transformed into active verbs by the addition to the root-form of certain prefixes.

302A. There is in Tahitian an important though not numerous class of verbs in which the root-form is passive, hence no passive suffix is required. These verbs have no Active Voice. The principal verbs of this class are:

áramoiá,	<i>be forgotten.</i>
hemo,	<i>be surpassed.</i>
maeé	} <i>be portable; be lifted, raised.</i>
maraá	

naupa	}	<i>be reached.</i>
raupa		
navai,		<i>be adequate.</i>
ravai,		<i>be sufficient.</i>
nóaa,		<i>be acquired.</i>
roaa,		<i>be obtained.</i>
re,		<i>be victorious.</i>
nehenehe,		<i>be possible, be able.</i>
taá,		<i>be certain.</i>

302B. The verbs listed above never take any of the prefixes, nor the passive suffix *-hia*, and may be designated as Class I, having an immutable passive root-form.

ua áramoiá ia óe, *You have forgotten* (lit.: (it) was forgotten by you).

é nehenehe ia'na, *He will be able* (lit.: (it) will be possible to him).

áita í taá ia'ú, *I am not certain* (lit.: (it) is not certain to me).

302C. The above rule does not apply to the alternative primary meanings of two of the verbs given in the above list, viz: *nehenehe*, *pretty*, and *taá*, *separate*; in these significations, the words are properly adjectives, and may be regularly converted into active verbs by the addition of the causative prefix, and into passive verbs by the further regular addition of the passive suffix *-hia*.

*nehenehe*, *pretty*; *faánehehe*, *cause to be pretty*;  
*faánehehehia*, *caused*, etc.

*taá*, *separate*; *faátaá* (*to*) *separate*; *faátaâhia*, (*be*) *separated*.

302D. There is another division of the above class

of passive verbs which may be designated as Class II, having a mutable passive root-form. These verbs may be converted into active verbs by the addition of the causative\* or other prefixes, and they may then be re-converted into passive verbs by the regular addition of *-hia*.

The following are the principal verbs of this class:

*fati*, *be broken*; *ófati*, *break*; *ófatihia*, *be broken*.

*hapa*, *be offended, sinned against*; *faâhapa*, *convict, condemn*; *faâhapahia*, *be convicted, condemned*.

*mahiti*, *become undone, come apart, get free, become detached*; *haámahiti*, *cause to be undone, etc.*; *haámahitihia*, *be undone, etc.*

*matara*, *become untied*; *haámatara*, *untie*; *haámatarahia*, *be untied*.

*mau*, *be held, fast*; *tamau*, *hold, learn thoroughly*; *haámau*, *establish*; *tamauhia*, *be held, be learned thoroughly*.

*mauá*, *be wasted, or thrown away upon*; *haámauá*, *waste, squander*; *haámauáhia*, *be wasted, squandered*.

*moé*, *be left behind inadvertently, lost, forgotten*; *háamoé*, *lose, leave behind, etc.*; *háamoéhia*, *lost, left behind, forgotten*.

*oti*, *be finished*; *faáoti*, *finish*; *faáotihia*, *be finished*.

*pâpú*, *be sure*; *haápâpû*, *assure, make level*; *haápâpûhia*, *be assured, made level*.

*pau*, *be consumed*; *haápau*, *consume, use up, exhaust*; *haápauhia*, *be consumed, used up, exhausted*.

pohe, *be dead, extinguished*; tuu pohe, *extinguish, kill*; haápohe, *kill*; tuu pohehia, *be extinguished, killed*; haápohehia, *be killed*.

riro. *be taken possession (of)*; faáriro, *cause to become, accept, receive (as)*; faárirohia, *become, be accepted, received (as)*. ----

Note that the conversion of the original passive form into the active form often involves a change of meaning.

Following are examples of the above (Class II):

ua fati ia'na. *He broke (lit.: (it) was broken by him.)*

é, te hapa na óe í to\* mata átau . . . *And, (if) you are sinned against by your right eye . . . (freely: and if your right eye offend you).*

é pau te maá í te manu. *The bird will consume the food (lit.: the food will be consumed by the bird).*

302E. In constructing sentences employing the original passive forms of Class I and Class II verbs, the agent or instrument, without distinction, is governed by the preposition *i* or *ia*, as the case may be,—*i*, if the object of the preposition is a common noun; *ia*, if it is a proper noun or pronoun.

303. The full conjugation will not be given, except where variations in the different Persons occur, as these, and the Numbers, may readily be derived from the First Person Singular in all typical conjugations.

### INDICATIVE MOOD.

304. Present Tense,—Affirmative form.



Te ámuhia nei au. *I am being eaten.*  
*etc., etc.* *etc., etc.*

**305. Present Tense,—Negative form.**

Aita vau é ámuhia nei. *I am not being eaten.*  
*etc., etc.* *etc., etc.*

**306. Present Tense,—Affirmative form.**

(Reference to Place and not to Time.)

**Singular.**

Te ámuhia nei au (í ó nei) *I am being eaten here.*  
 Te ámuhia ná óe. *You are being eaten there.*  
 Te ámuhia ra óia. *He is being eaten there.*  
 (And so on in the Dual and Plural.)

307. The adverbs of Place, í ó na (2nd Person), and í ó or í ó a'era (3rd Person), may be added in all Persons and Numbers for additional emphasis or definition.

**308. Present Tense,—Negative form.**

(Reference to Place.)

**Singular.**

Aita vau é ámuhia nei. *I am not being eaten here.*  
 Aita óe é ámuhia na. *You are not being eaten there.*  
 Aita óia é ámuhia ra. *He (she) is not being eaten there.*

(And so on in the Dual and Plural.)

**309. Future Tense,—Affirmative form.**

E ámuhia vau. *I shall be eaten.*  
*etc., etc.* *etc., etc.*

**310. Future Tense,—Negative form.**

Eita vau é ámuhia. *I shall not be eaten.*  
*etc., etc.* *etc., etc.*

As above, the Adverbs of Place, í ó nei (1st Person); í ó na (2nd Person); í ó and í ó a'era (3rd Person); may be added after the above forms to indicate emphasis on Place.

**311. Future Perfect Tense,—Affirmative form.**

a.— E riro ïa e, ua ámuhia vau. *It will happen that I shall have been eaten.*  
*etc., etc.* *etc., etc.*

b.— (Primary clause) ua ámuhia ïa vau,  
*I shall have been eaten.*  
*etc., etc.* *etc., etc.*

**312. Future Perfect Tense,—Negative form.**

áita â ïa vau í ámuhia.... *I shall not have been eaten.*  
*etc., etc.* *etc., etc.*

**313. Past Tense,—Affirmative form.**

Ua ámuhia vau. *I was eaten, I have been eaten.*  
*etc., etc.* *etc., etc.*

I ámuhia vau. *I was eaten.* (See this form, ACTIVE VOICE.)  
*etc., etc.* *etc., etc.*

**Past Tense,—Negative form.**

Aita vau í ámuhia. *I was not eaten, I have not been eaten.*  
*etc., etc.* *etc., etc.*

## 314. Imperfect Tense,—Affirmative form.

Te ámuhia ra vau. *I was being eaten.*  
*etc., etc.* *etc., etc.*

## 315. Imperfect Tense,—Negative form.

Aita ïa vau é ámuhia ra. *I was not being eaten.*  
*etc., etc.* *etc., etc.*

## 316. Past Tense,—Concluding clause.

...ó te ámu-raá-hia ïa vau. *...then I was eaten.* (Non-  
 emphatic)  
*etc., etc.* *etc., etc.*

...í reira to'ú ámu-raá-hia. *...then was I eaten.*  
 (Emphatic)  
*etc., etc.* *etc., etc.*

## 317. Past Perfect Tense,—Affirmative form.

Ua ámuhia'tura vau.... *I had been eaten....*  
 (Followed by a secondary clause.)  
*etc., etc.* *etc., etc.*

...ua ámuhia'tura ïa vau. *...I had been eaten.*  
 (Preceded by a primary clause)  
*etc., etc.* *etc., etc.*

## 318. Past Perfect Tense,—Negative form.

Aita â vau í ámuhia.... *I had not been eaten....*  
 (Followed by a secondary clause)  
*etc., etc.* *etc., etc.*

...áita â ïa vau í ámuhia. *...I had not been eaten.*  
 (Preceded by a primary clause)  
*etc., etc.* *etc., etc.*

## 319.

## VOCABULARY.

E ui,	<i>to inquire.</i>
é pahono,	<i>to reply.</i>
é paraparau,	<i>to converse.</i>
é a'ó,	<i>to counsel, to warn.</i>
é mutamuta,	<i>to murmur.</i>
é áuáu,	<i>to chew, gnash the teeth.</i>
é aúáu,	<i>to chase off.</i>
é tamata,	<i>to try, to taste.</i>
é haápaé í te maá,	<i>to fast.</i>
é tamiti,	<i>to salt.</i>
é âta,	<i>to laugh.</i>
é tai,	<i>to cry.</i>
é maítihe,	<i>to sneeze.</i>
é puhipuhi í te ávaáva,	<i>to smoke tobacco.</i>
é ho'i,	<i>to smell, to return; to kiss.</i>
é rauraú,	<i>to scratch (as an itch).</i>
é hi'ó,	<i>to look, to see.</i>
é íte,	<i>to know.</i>
é mana'ó íno,	<i>to suspect.</i>
é ara,	<i>to awake, to pay attention.</i>
te vareá taóto,	<i>the sleepiness.</i>
pinepine,	<i>often.</i>
te uaua,	<i>the rubber, vein, or sinew.</i>
uáuá,	<i>tough, ropy, as gum.</i>
te í'ó,	<i>the flesh.</i>
é mea maitái,	<i>a good thing.</i>
é mea íno,	<i>a bad thing.</i>
óioi,	<i>quick.</i>
paári,	<i>wisdom; wise, hard, miserly.</i>
árau a'e,	<i>later on.</i>
í teie nei mahana,	<i>to-day.</i>

ánanahi,	<i>tomorrow.</i>
í nanahi,	<i>yesterday.</i>
í nanahi atu,	<i>day before yesterday.</i>
ánanahi atu,	<i>day after tomorrow.</i>
í mutaá iho ra,	<i>formerly.</i>
í mua,	<i>before, in front of.</i>
í muri,	<i>behind, back of.</i>
í reira,	<i>there (place), then (time).</i>
í ó nei,	<i>here, at this place.</i>
í te mau vahi âtoá,	<i>everywhere.</i>

### Reading Exercise.

320. Translate the following into English and present them to your teacher for correction.

1. E mea íno ía óre au ía haápaó maitai. *See par. 297.*
2. Ia haere maua é tiá'i. *See par. 297.* L
3. Ia papaí mau â vau í te rata í to'ú teina, é tiá'i. *See par. 297.*
4. E ére ía te mea tiá ía rave óe í te hara. *See par. 298.*
5. Ia óre roa'tu ía moé ia'ú í te faáite ia'na é tia'i. *See par. 300.*
6. Te hamanihia nei te pahi. *See par. 304.*
7. Aita te fare í faatiáhia nei. *See par. 305.*
8. E tunuhia ta óe maá. Aúanei ta óe maá é tunuhiá'i. *See par. 309.*
9. E riro ía e, ua papaíhia ta'ú rata ía tae mai te pahi. *See par. 311.*
10. Ia tae mai te pahi ra, ua papaí atura ía vau í ta'ú rata. *See par. 311.*
11. Aita â ía óia í rave-íno-hia í taua hora ra. *See par. 318.*

12. Te haápaó maitaí nei au ía fariíhia óutou. *See par. 319.*

### Reading Exercise.

321. Translate these sentences into Tahitian and present them to your teacher for correction.

1. It were well that you write. *See par. 297.*
2. I should walk in order that I might not be taken ill. *See par. 297.*
3. I ought not to write to that person. *See par. 298.*
4. I must not contradict my parents. *See par. 300.*
5. The hole is being dug. *See par. 304.*
6. He is not being held. *See par. 305.*
7. He will be arrested. *See par. 309.*
8. If you arrive before six o'clock your food will not have been cooked. *See par. 312.*
9. When you called the letter was being written. *See par. 315.*
10. He had died at 9 o'clock. *See par. 317.*
11. He had not died at 5 o'clock. *See par. 318.*

### SUBJUNCTIVE MOOD.

322. Present, Future and Past Tenses,—Affirmative form.

...Ia ámuhia vau. ....*that I be eaten, may be eaten, might be eaten.*  
*etc., etc.* *etc., etc.*

323. Present and Future,—Negative form.

...Ia óre au ía ámuhia. ....*that I be not eaten, may not be eaten.*  
*etc., etc.* *etc., etc.*

## 324. Past Tense,—Negative form.

....Ia óre ïa vau ía ámuhia. ....*that I might not be eaten.*

*etc., etc.*

*etc., etc.*

Colloquially the following form is used, and is unobjectionable:

....éïaha (ïa) vau ía ámuhia. ....*that I be not eaten, may not be eaten, might not be eaten.*

*etc., etc.*

*etc., etc.*

325. As above, in the Past Tense the use of the adverb *ïa* is preferable; in the Present and Future it should be omitted.

## CONDITIONAL FORMS.

## 326. Present Tense,—Affirmative form.

Mai te mea e, te ámuhia nei au.... *If I am being eaten....*

*etc., etc.*

*etc., etc.*

## 327. Present Tense,—Negative form.

Mai te mea e, áita vau é ámuhia nei.... *If I am not being eaten....*

*etc., etc.*

*etc., etc.*

328. In all other examples given under the Conditional Forms, Active Voice (*See par.* 276-288), the addition of *hia* is regular throughout.

## INFINITIVE MOOD.

329. The Infinitive Mood does not exist in Tahitian in the Passive Voice, but is replaced by the Subjunctive, *e. g.*:

Te tono nei au ia'na i te tama'i ía taparahihia óia í reira.

*I send him to the war to be killed. (lit.: ...in order that he be killed.) (See PRESENT PARTICIPLE.)*

### IMPERATIVE MOOD.

#### 330. Present Tense,—Affirmative form.

##### Singular.

Ia ámuhia vau!

*Let me be eaten!*

Ia ámuhia óe!

*Be eaten!*

Ia ámuhia óia!

*Let him be eaten!*

##### Dual.

Ia ámuhia taua! *Let us be eaten!*

*etc., etc.*

*etc., etc.*

##### Plural.

Ia ámuhia tatou! *Let us be eaten!*

*etc., etc.*

*etc., etc.*

331. The above is simply the Subjunctive Mood, and replaces the missing Affirmative form of the Imperative.

#### 332. Present Tense,—Negative form.

##### Singular.

Eiaha roa'tu vau ía ámuhia! *Let me not be eaten!*

Eiaha roa'tu óe ía ámuhia! *Be not eaten!*



Eiaha roa'tu óia ía ámuhia! *Let him (her) not be eaten!*

### Dual.

Eiaha roa'tu taua ía ámuhia! *Let us not be eaten!*  
*etc., etc.* *etc., etc.*

### Plural.

Eiaha roa'tu tatou ía ámuhia! *Let us not be eaten!*  
*etc., etc.* *etc., etc.*

333. In the above forms, if the adverbs of emphasis (roa'tu) were omitted, the force of the Imperative would be lost.—

Eiaha vau ía ámuhia. *I should not be eaten, I ought not to be eaten.*  
*etc., etc.* *etc., etc.*

343. In the Passive Voice, just as in the Active Voice, the simple Future Indicative is used when the command is persuasive, or where directions to be executed later are given. (See definition: Active Voice, Imperative Mood, Paragraphs 289, 290.)

E ámuhia óe! *You will be eaten!* (Affirmative)  
Eíta óe é ámuhia! *You will not be eaten!* (Negative)

335. In this form the First Person is necessarily lacking.

336. In the exhortative forms the addition of *hia* is regular throughout:

Ia ámuhia vau é maitaí, *It were well that I be eaten!*  
(Affirmative)

*etc., etc.*

*etc., etc.*

Ia óre au ía ámuhia é maitaí ai, *It were well that I  
be not eaten.* (Negative)

*etc., etc.*

*etc., etc.*

### PRESENT PARTICIPLE.

337. A Participle is a form of the verb that may be used either verbally or adjectively. The English Infinitive is commonly expressed in Tahitian by the Present Participle, that is to say, the form which, in Tahitian, approximates the Present Participle, also, in many cases, approximates the Infinitive. In order, therefore, to avoid confusion, we regard *e amu*, to eat, as corresponding most nearly to the English Infinitive, and (*i*) *te amu*, or (*i*) *to amuraa*, eating, to the Present Participle, and the Participial Noun, respectively.

338. Corresponding to the English Infinitive.

Te hinaáro nei au í te ámu. *I desire to eat.* See  
*par. 619 on when to use é, ía and í te.*

Ua ópua roa óia í te haere. *He has decided to go.*

339. (The student is cautioned against the error of using the Infinitive form, *e haere*, in the last example, although it is commonly so used by the younger Tahitians; it is absolutely incorrect, and will not be heard in the speech of the older generations who have preserved the ancient purity of the language.)

340. Corresponding to the English Present Participle.

Te faáea noa nei au mai te taió. *I am resting, (at the same time) reading;*  
 (mai te taió,—(originally:— ma í te taió); *may also be written:— ma te taió.)*

341. Corresponding to the Participial Noun.

This is formed by adding the suffix *raa* to the verb root, and adding *te*, the, before the verb:—

Amu, *eat*, (verbal root); ámurraá, *eating*; te ámuraá, *the act of eating, the place of eating.*

343. Corresponding to the Participial Adjective.

This is formed by preceding the Participial Noun by the untranslatable particle *i*.

Haere atura Iesu....í te haápiíraá.... *Jesus went, teaching....*

E reo no te hoé í te tiáororaá.... *The voice of one crying.... (Matt. 1: 3.)*

### PAST PARTICIPLE.

345. The Past Participle, in Tahitian, is nothing but the verbal-root in the Passive Voice, *e. g.*:

Te maá ámuhia é au. *The food eaten by me.*

346. In the above example, *amu* is the verbal-root, and *hia* the Passive Suffix.

### IRREGULAR VERBAL FORMS.

347. Many of the Irregular Verbal Forms found in Tahitian, are not, strictly speaking, verbs at all, but really complex combinations of various parts of speech according to the genius of the language, which cannot be literally translated into English, but which, never-the-

less, reveal the nicest shades of meaning and emphasis.

Following are some of the most important:

**348. AUXILIARY VERB "to be",—Tahitian  
Equivalents.**

With the exception, possibly, of one or two surviving forms, the Auxiliary verb "to be" does not exist in Tahitian. Its place is taken by certain combination of the Verbal Particles and Adverbs placed before and after the root-form of the verb. Even the little particle *ó*, which is often regarded as a surviving form of the verb "to be," is probably nothing more than a simple Particle of Affirmation and Emphasis, or Verb Substantive.

349. We may so regard it in the following examples.

**Present Tense.**

**Singular.**

O *vau* te ámu nei. *It is I who am eating.*

O *óe* te ámu nei. *It is you who is eating.*

O *óia* te ámu nei. *It is he who is eating.*

**Dual.**

O *taua* te ámu nei. *It is we who are eating.*  
*etc., etc.* *etc., etc.*

**Plural.**

O *tatou* te ámu nei. *It is we who are eating.*  
*etc., etc.* *etc., etc.*

350. O *vau* teie. *Here I am.* (Lit.: This is I.)  
*etc., etc.* *etc., etc.*

**Singular.**

351. E taáta íno vau. *I am a bad person.* (lit.: A bad person I.)  
 E taáta íno óe. *You are a bad person.*  
 E taáta íno óia. *He (she) is a bad person.*  
 (etc., in the Dual and Plural)
352. E mea maitaí. *It is good.* (lit.: A thing good.)

**Singular.**

353. No'ú teie mea. *This thing is mine.*  
 No óe teie mea. *This thing is yours.*  
 No'na teie mea. *This thing is his (hers).*  
 (etc., in the Dual and Plural)

**Singular.**

354. E mea rave íno ta'ú. *I do it ill.* (lit.: A thing done badly by me.)  
 E mea rave íno ta óe. *You do it ill.*  
 E mea rave íno ta'na. *He (she) does it ill.*  
 (etc., in the Dual and Plural)

**Singular.**

355. E mea tiá óre ta'ú raveraá. *I do evil.*  
 (lit.: A thing wrong my doing.)  
 E mea tiá óre ta óe raveraá. *You do evil.*  
 E mea tiá óre ta'na raveraá. *He (she) does ill.*  
 (etc., in the Dual and Plural)

**Future Tense.****Singular.**

356. Na'ú é ámu. *It is I who shall eat.*

Na óe é ámu. *It is you who will eat.*  
 Na 'na é ámu. *It is he (she) who will eat.*  
 (etc., in the Dual and Plural)

357. O vai te ámu? *Who will eat?*  
 In reply:  
 O vau te ámu. *It is I who shall eat.*  
 (etc., in the Dual and Plural)

### Past Tense.

#### Singular.

358. O vau tei ámu. *It was I who ate.*  
 O óe tei ámu. *It was you who ate.*  
 O óia tei ámu. *It was he (she) who ate.*  
 (etc., in the Dual and Plural)

#### Singular.

359. E taáta íno vau í reira. *I was a bad person.*  
 E taáta íno óe í reira. *You were a bad person.*  
 E taáta íno óia í reira. *He (she) was a bad person.*  
 (etc., in the Dual and Plural)

360. The forms given under the paragraphs: 352, 353, 354, and 355 (Present Time), may be all turned into Past Time by the addition of the Adverb of Time *i reira*, then, as indicated here.

361. Before discussing the Auxiliary Verb "to have" and its Equivalent, we shall take up the other irregular forms.

#### Singular.

362. Ua ámu é na vau. *I have long been eating. I ate long ago.*

Ua ámu é na óe. *You have long been eating.*  
*You ate long ago.*

Ua ámu é na óia. *He (she) has long been eating.*  
*He (she) ate long ago.*

(etc., in the Dual and Plural)

**Singular.**

363. E mea maoro roa a'énei to'ú ámuraá. *I ate long ago.*

E mea maoro roa a'énei to óe ámuraá. *You ate long ago.*

E mea maoro roa á'énei to'na ámuraá. *He (she) ate long ago.*

(etc., in the Dual and Plural)

**Singular.**

364. Ua ámu a'e nei au *I have already eaten.*

Ua ámu a'e nei óe. *You have already eaten.*

Ua ámu a'e nei óia. *He (she) has already eaten.*

(etc., in the Dual and Plural)

**Singular.**

365. I ámu na vau. *I have just been eating.*

I ámu na óe. *You have just been eating.*

I ámu na óia. *He (she) has just been eating.*

(etc., in the Dual and Plural)

**Singular.**

366. No ámu noa mai nei au. *I have just eaten.*

No ámu noa mai nei óe. *You have just eaten.*

No ámu noa mai nei óia. *He (she) has just eaten.*

(etc., in the Dual and Plural)

367. In answer to the question: "I nafea to óe ámuraá?"

**Singular.**

- I teie nei to'ú ámuraá. *I have just eaten.*  
 I teie nei to óe ámuraá. *You have just eaten.*  
 I teie nei to'na ámuraá. *He (she) has just eaten.*  
 (etc., in the Dual and Plural)

**Singular.**

368. No (te) ámu iho nei au. *I have just eaten.*  
 No (te) ámu iho nei óe. *You have just eaten.*  
 No (te) ámu iho nei óia. *He (she) has just eaten.*  
 (etc., in the Dual and Plural)

**369. VOCABULARY.**

Most of the words in this vocabulary will be found in Chapter under their proper heading, but are also given here in order to enable the student to understand more perfectly the reading exercises.

Atira,	enough.
no,	because of.
afea,	when (future).
i nafea,	when (past).
i hea,	where (past).
i ó	at the place of.
i pihai iho,	by the side of.
i roto,	in, into.
teie atu pae o,	on this side of.
tera mai pae o,	on the other side of.
mai teie mai â,	from now on.
i ropu,	between.



i rotopu,	among.
maori râ,	unless, except.
noa'tu,	although.
i nia iho,	upon.
i nia a'e,	up over.
i raro a'e,	underneath.
ore,	less, as useless, worthless.
no te mea,	because.
areâ râ,	however, nevertheless.
no reira,	therefore, so.
e a ore ra,	or.
no te aha,	why.
atira noa'tu,	notwithstanding.
ahiri,	had (Exam. Ahiri oe i tae mai. Had you come).
	Conj.
mai te mea e,	if.
aue!	ah!
ai!	expression of pain!
maniania!	what a noise!
mamu!	shut up! keep still!
aitoa!	glad of it!
mai te maru,	carefully.
maoro,	long (time).
ma te tuutuu ore,	ceaselessly.
e ore roa,	never.
i te atea ê,	at a distance.
no roto mai,	from out of.

## 370.

## Reading Exercise.

1. Ua tuú ratou í te liona í roto í te áua mamoe ía ámuhia te mau mamoe, *See par.* 322.

2. Ua íritihia te repo no roto mai í to óe mata ía óre óe ía matapohia. *See par. 323.*
3. Mai te mea e, te auhia nei te áhu, éíta vau é rave mai í te nira auri. *See par. 326.*
4. Ia ravehia te ohipa. *See par. 330.*
5. Eiaha roa'tu vau ía haápeápeáhia. *See par. 332.*
6. Eíta taua é ravehia. *See par. 334, 335.*
7. Ia maítihia tatou, é maitaí ai. *See par. 336.*
8. Ia óre tatou ía hamani-íno-hia é maitaí ai. *See par. 336.*
9. Te mana'ó nei óia í te haápií. *See par. 337, 338.*
10. Te faároó nei au mai te óaóa. *See par. 340.*
11. Ia haere ana'e tatou í te tamaáraá é tia'i. *See par. 341.*
12. O vai te tamaá nei?
13. O vau te tamaá nei. *See par. 348, 349.*
14. O vai teie nei taáta? O Ioane teie nei taáta. *See par. 350.*
15. E mea rave maitaí ta'ú. *See par. 354.*

### 371. Reading Exercise.

1. He unlocked the door that it might be opened. *See par. 322.*
2. He took a bath so that the dirt might be washed off. *See par. 322.*
3. If the pig is now being killed we shall soon have some fresh pork. *See par. 326.*
4. If the pig is now being killed it will be dark before we eat. *See par. 327.*
5. Let the food be blessed. *See par. 330.*
6. Let not the blessing of the food be neglected. *See par. 332, 333.*

7. You will be condemned. *See par. 334, 335.....*
8. I am learning to read.
9. He desires to write. *See par. 337, 338.*
10. They are walking and at the same time reading.  
*See par. 340.*
11. Let us go to the banquet. *See par. 341.*
12. The house that was built by me. *See par. 345.*
13. Who will drive the automobile?
14. It is I who shall drive the automobile. *See par. 348, 349.*
15. Who is this man? This is John. *See par. 350. 350.*
16. You are a good girl. *See par. 351.*
17. I do my work well. *See par. 354.*
18. Who was it that ate? *See par. 358.*
19. I arrived long ago. *See par. 363.*
20. I have just dined. *See par. 366.*

### 372. AUXILIARY VERB "to have,"

#### Tahitian Equivalents.

As in the case of the Auxiliary Verb "*to be*," the Tahitian language lacks any exact equivalents for the English Auxiliary Verb "*to have*." It is usually expressed by putting the thing possessed in the Nominative Case, and the possessor in the Possessive Case; that is, after one of the two following prepositions denoting possession: *to* or *ta*. (For the distinction between them see the Chapter on Prepositions, paragraph .....)

373. Only *ta* or *to* are now correctly used in the sense of "*to have*," in the Bible *a* and *o*, when combined with the Personal Pronouns to form the Possessive Pronouns *a'ú* and *o'ú*, are often found in negative construc-

tions; these forms might still be used in religious diction, and, although correct and elegant, would appear pedantic in daily conversation.

374. The prepositions *na* and *no*, can never be used in the sense of "to have." They often however, mean *for* and *belonging to*, but the distinctions are clear and should be noted carefully, for example:

Na vai teie uati? *To whom does this watch belong?*

O ta vai te uati? *Who has a watch?*

No vai teie tamaiti? *To whom does this child belong?*

E tamaiti to'ú. *I have a son.* (If born to me.)

E tamaiti ta'ú. *I have a son.* (If a feeding son.)....

### 375. Present Tense.

#### Singular.

E faraoa ta'ú. *I have bread.*

E faraoa ta'óe. *You have bread.*

E faraoa ta'na. *He (she) has bread.*

(etc., in the Dual and Plural)

376. E aroaro to te piha. *The room has a ceiling.*  
As in this example, all common nouns are preceded by the article *te*.

377. The same form may be used in the Past or Future in connection with an adverb of time:

E faraoa ta'ú í nanahi. *I had bread yesterday.*

E faraoa ta'ú ánanahi. *I shall have bread tomorrow.*

378. Other ways of expressing "to have" are the following:

**Singular.**

- Tei ia 'ú nei te faraoa. *I have the bread.*  
 Tei ia óe na te faraoa. *You have the bread.*  
 Tei ia 'na ra te faraoa. *He (she) has the bread.*

**Dual.**

- Tei ia taua nei te faraoa. *You and I have the bread.*  
 Tei ia maua nei te faraoa. *He (she) and I have the bread.*  
 Tei ai órua na te faraoa. *You have the bread.*  
 Tei ia raua ra te faraoa. *They have the bread.*

**Plural.**

- Tei ia tatou nei te faraoa. *You and I have the bread.*  
 Tei ia matou nei te faraoa. *They and I have the bread.*  
 Tei ia óutou na te faraoa. *You have the bread.*  
 Tei ia ratou ra te faraoa. *They have the bread.*

379. Also, in Past Time, with *nei*, *na*, and *ra*, in the 1st, 2nd, and 3rd Persons respectively:

**Singular.**

- Ia 'ú nei te faraoa. *I had the bread.*  
 Ia óe na te faraoa. *You had the bread.*  
 Ia 'na ra te faraoa. *He (she) had the bread.*  
 (etc., in the Dual and Plural)

380. Following are some sentences exemplifying the above uses:

- E pereue to óe. *You have a coat.*  
 Tei ia 'na ta 'ú buka. *He has my book.*  
 E puaáhorofenua ta loane. *John has a horse.*

Tei to óe metua tane te buka á to'ú tuahine. *Your father has my sister's books* (Lit.: *Is at your father's the book of my sister.*)

Ia óe na ta'ú peni. *You had my pen.*

Ananahi atu é faraoa ta óe. *You will have some bread the day after tomorrows* (More elegant, however, would be: *Ananahi atu ta óe faraoa é roaá atu ai.*)

When two or more nouns are the object of the verb *to have*, all but the first are introduced by the Article *te*:

E piripou é te tiaá to Ioane. *John has pants and shoes.*

E piripou é te buka ta Ioane. *John has pants and a book.*

E buka é te piripou to Ioane. *John has a book and pants.*

382. If there are more than two objects, it is preferable to place the possessor immediately after the first of its objects:

E piripou to loane, é te tiaá, é te buka'toá. *John has pants, shoes, and a book also.*

383. In the Interrogative Form, the use of the Interrogative Adverb *anei* is regular, but, as with all verbs, it may be dispensed with by giving a rising inflection to the voice.

E taro anei ta órua? *Have you taro?*

E teina anei to Taratone? *Has Clawson a younger brother?*

Tei ia ratou anei ta'ú papaíraá? *Have they my notes?*

- O to vai te piha taáta? *Who has a coffin?*  
 O ta vai te áfata? *Who has a box?*  
 E puaáhorofenua ta vai, é te pereóó'toá? *Who has  
 a horse and a wagon also?*  
 E vahine anei ta órua ó Farani, é te tamarií átoá  
 anei? *Have you and Frank wives and children?*  
 E nãã mamoe anei ta Iakoba raua ó Toma? *Have  
 Jacob and Thomas a flock of sheep?*

384. The use of the Negative Form will be indicated by the following examples:

- Aita ta'na é peni. *He has not a pen.*  
 Aita ta tatou é miti? *Have we no salt?*  
 Aita ta Eph Kelly é mohina?? *Has not Eph Kelly  
 a bottle?*  
 Aita ta taua é hoa. *We have no friend.*  
 Aita ta raua é peúe é te ááti. *They have neither a  
 mat nor native cloth.*

385. The use of the Negative Interrogative will be indicated by the following examples:

- Aita 'nei (áita anei) ta maua é raóro? *Have not he  
 (she) and I a turkey?*  
 Aita 'nei ta Ioane é tipi pute? *Has not John a  
 pocket knife?*  
 O vai te ére í te Buka á Moromona? *Who has not a  
 Book of Mormon?*  
 Aita 'nei ta raua ó Toma é fenua? *Have not he and  
 Thomas a piece of land?*  
 Aita 'nei ta'ú painapo ia'na ra? *Has he not my  
 pineapple?*  
 Tei to óe metua tane anei te veá á to'ú tuahine? *Has  
 not your father my sister's mail?*

386. One of the commonest and worst Tahitian vulgarisms is the inversion of the subject and object in all the above sentences, *e. g.* :

Aita é peni ta'na? (wrong)

Aita ta'na é peni? (right)

Aita é mohina ta Eph Kelly? (wrong)

Aita ta Eph Kelly é mohina? (right)

#### E VAI, "to exist."

387. The Tahitian verb *vai*, exist, be, be in place, should not be confused with the English Auxiliary verb, *to be*, which has no exact equivalent in Tahitian. *Vai* is conjugated regularly throughout.

Te vai ra to'ú fare í Papeéte. *My house is in Papeete, exists in Papeete.*

Te vai nei te Atua. *God exists.*

#### THE VERBAL PARTICLES.

388. In Tahitian the following words, participles, or adverbs, by their arrangement with respect to the verb-root modified, determine all the tenses and moods of the language. The conjugations already given will help to make their useage clear, but only a long and close acquaintance with the language, as it is spoken and written, will enable the student to use them with accuracy. The shades of meaning that may be obtained by different combinations are almost limitless.

#### A.

389. (1) *Denotes continuance of the action.*

(2) *Repetition.*

(3) *The Imperative Mood.*



- (4) *Translates the conjunction "lest."*
- (5) *Followed by the verb and the Verbal Directive, "ai," translates "while," or as the English construction: "...ing," i.e., "on coming," "on falling," etc.*
- (6) *Past Time with Adverbs of Negation.*
- (7) *Future Time with certain Adverbs of Time.*
- (8) *Past Time before the Numerical Adjectives in counting.*
- (9) *After "mau" with the Subjunctive, translates "must."*

390. Each number of the following examples corresponds to a number above.

Examples:

1. Te parau noa nei â óia. *He still speaks.*
2. A rave â. *Take more, again.*
3. A haere! *Go!*
4. A haere maite, á topa. *Go circumspectly, lest you fall.*
5. Te mataú noa ra matou, á pou mai ai. *We feared greatly, on descending (while descending).*
6. Aita (á ita), etc. *No, not.*
7. Afea (á fea), *when will.* Ananahi (á nanahi), *tomorrow.*
8. A toru, á maha, etc. *Three (already); four (already), etc., etc.*
9. Ia rave mau â. *Must do.*

## AI-

391. A Verbal Directive, and Particle of Specification and Emphasis. (For other uses see: ADVERBS and CONJUNCTIONS, and Paragraph 608.)

A haere í te fare é tamaá.....*Go to the house to eat.*

A haere í te fare tamaá 'i. *Go to the house to eat THERE;* (directs attention to the Place of the eating.)

No reira, hoí mai nei au. *So I returned.* (Narrative form.)

No reira vau í hoí mai ai. *Therefore I DID return.* (Emphatic form; directs attention to the Cause or Reason.)

A haere é hióhió. *Go and look.*

A haere í te mouá ra hióhió ai. *Go to the mountain for the purpose of seeing THERE.*  
*etc., etc.* *etc., etc.*

## A'E-

392. As a strictly Verbal Particle, 'a'e' occurs only in the following constructions and indicates Future Time; it is probably idiomatic:

No parahírahi a'e au ío ótou na. *Yet for a little while am I with you.* (Lit.:Just-sit-from-time to-time I am a little longer with you.)

No vaivai a'e au, etc. *I will remain a little longer, etc.*

Oi vai a'e te ao. *While it is still day.*

393. As an Adverb of Place, indicates a position a little away, to one side, at some slight distance, generally

in the sight of, or in the near vicinity of the Speaker.

A faáatea rií a'e. *Go a little away.*

### A'ERA-

394. As an Adverb of Place and Time translates "soon after," "a little after," "a little off, away, to one side," etc., as "a'e."

Ite a'era. *Soon after he knew; then he knew.*

Te faáea a'e ra óia. *He is resting just over there (in sight).*

### ATU-

395. Adverbs of Direction; indicates direction mentioned or implied away from the Speaker, or towards the Person Spoken To.

A haere atu! *Go away!*

Te taora atu nei au í te ánani. *I am throwing the orange towards you.*

### ATURA-

396. Adverb of Direction, as ATU; also, Adverb of Time: "Thereafter."

Haere atura. *Thereafter (he) went.*

Te haere atu ra ratou. *They are going away.*

### E-

397. (1) *As an Adverb, translates Different, Strange, Distant, Away, etc.*

(2) *Denotes the Imperative when expressed persuasively, or when giving directions.*

(3) *Denotes Duration or Lapse of Time.*

- (4) *Denotes the Future Tense.*
- (5) *Denotes the Present Tense in certain constructions.*
- (6) *Denotes the Past Tense in at least one construction.*
- (7) *Denotes the Present Tense before Numerical Adjectives.*
- (8) *Translates the Indefinite Article, 'a.'*
- (9) *In certain localities commonly, but incorrectly, substitutes for 'te'.*

398. Examples:

1. E taáta ê roa. *A strange person.*  
 Ua parau ratou í te parau êê. *They spoke in different tongues.*  
 Ua parauhia teie í te ánotau ê roa. *This was spoken in the time of long ago.*
2. (See IMPERATIVE MOOD, Paragraph 292.)
3. Ua taió é na vau. *I have long been reading.*  
 Ua reva é na vau. *I departed long ago.*
4. E haere au. *I shall go.*
5. Aita vau é ámu nei. *I am not now eating.*
6. Aita ïa vau é ému ra. *I was not then eating.*
7. E piti, é toru, etc. *Two, three, etc.*
8. E taáta, é puaáhorofenua. *A person, a horse, etc.*

I-

399. Denotes Past Time:

- (1) *When the verb is preceded by the Subject or Object.*
- (2) *In Relative Clauses.*

- (3) *In all Negative Constructions, except with Intransitive verbs, where it is either Past or Present, as the case may be.*
- (4) *When the verb is preceded by the qualifying circumstances of the action.*
- (5) *In the following constructions:*  
I haere au; í haere na vau, etc.
- (6) *After 'óre;' and before Adverbs of Time, Place, Interrogation, and Manner.*
- (7) *As an untranslatable Particle introduces the Objective Case of common nouns.*

## EXAMPLES.

400. 1. Te óhipa ta'na í rave. *The work which he did.*
2. Te taáta tei (te i) haere. *The person who went.*
3. Aíta vau í topa. *I did not fall.*  
Aíta vau í mauruuru. *I was not satisfied.*  
Aíta vau í auhia. *I was not liked. I am not liked.*
4. No reira óe í ámu ai. *Therefore you ate.*  
Na fea ra óe í tae mai ai? *How did you arrive here?*
5. I mareva iho nei óia. *He has just this moment passed by.*
6. Te tumu í óre ai au í faátiá. *The reason why I did not give permission.*

I na fea óe í tapae mai ai? *When did you dock?*

I hea óe í faáea ai? *Where did you stay?*

Nafea ra raua í hamani ai i te reira? *How did they make that?*

7. Ua taúe au í te ófaí. *I tossed the stone.*

### IA-

401. Introduces the Subjective Mood. It translates, in this sense, the English words: 'that, in order that,':

Ua hinaáro óia ía haere mai au. *He desired that I come.*

'Ia' also means *when, if, until*, etc., and will be discussed under the proper headings, as: *Conjunctions, Adverbs, etc.*

### IHO, IHORA-

402. Place the time immediatel before or after the time or action referred to:

Ua tamaá óia, reva ihora. *He dined, and immediately departed.*

No te haere noa iho nei óia. *He has just this moment left.*

### MAI-

403. Adverb of Direction; indicates Direction, mentioned or implied, towards the Speaker:

Te haere mai ra óia. *He is coming towards me.*

'Mai' is idiomatic in the following construction:

Mai haere ana'e! *Come! let us all go together!*

'*Mai*' may be used instead of '*oi*' (which see, Paragraph ..... ) in certain constructions.

### MAIRA-

404. Adverb of Direction, as '*mai*'; also Adverb of Time, as '*atura*,' but inferring a direction or tendency, mentioned or implied, towards the Speaker or, as between 3rd Persons, the one in our sympathies:

Te taora maira órua í te ófafaí. *You two are throwing stones this way.*

Parau maira óia. *Thereafter he spoke (towards the narrator).*

### NO-

405. Places the Time of the action shortly before or (rarely) after the time of the action referred to, and precedes the verb-root, unlike '*iho*' which follows it:

No tae noa mai nei au. *I have just arrived.*

No vaivai a'e au. *I shall remain a little longer.*

Ia haere au í reira ra, no oti a'e nei to'ú fare í te faátiá. *When I shall have gone there, my house will just have been completed.*

### NEI-

406. Translates '*here*' or '*now*,' depending on whether the reference is to Place or Time:

Te parau nei au. *I speak now, am now speaking, etc.*

Aita vau é taió nei. *I am not reading here.*

### NA-

407. As an Adverb of Place denotes the immediate

vicinity of the Person Spoken To; as an Adverb of Time, is most nearly approximated by 'just':

Te ámu na óe. *You are eating there (where you are).*

I ámu na vau. *I have just been eating.*

'Na' is also a Preposition, Numerical Adjective, etc., and as such will be discussed later.

### OI-

408. Is a combination of the Verbal Particle 'í' and the Prefix 'ó'. This prefix corresponds to the English suffix '-ish' and translates: 'almost.'

Hinahina, *Gray.*                      Reáreá, *Yellow.*

Ohinahina, *Grayish.*              Oreáreá, *Yellowish,*  
*almost gray.*                      *almost Yellow.*

I topa vau. *I fell.*

Oi topa vau. *Almost I fell, I nearly fell.*

'Oi' also corresponds to 'while' in certain constructions, as:

Oi vai a'e te ao. *While it is still day.*

A parau atu na óe ia 'na, ói parahi mai â óia.. *Speak to him while he is still there.*

'Mai' may be used for 'oi' in these two examples.

### RA-

409. (1) *As a Verbal Particle, preceded by 'te' and the verb-root, denotes the Imperfect tense.*

(2) *As an Adverb of Time translates 'then' in the Past and Future.*



- (3) *As an Adverb of Place translates 'there,' when the Third Person is at some distance from both the First and Second Persons.*
- (4) *In the Imperfect Tense takes the place of the conjunction 'while.'*
- (5) *Combines with 'mai,' 'a'e,' 'iho,' 'atu,' to form Adverbs of Time and Direction.*

## 410. Examples:

1. Te ámu ra óia. *He was eating.*
2. Ia'ú í rave ra. *When I did (then).*  
Ia rave ra vau. *When I do (then).*
3. Te ámu ra óia. *He is eating there.*
4. Te ámu ra óia, te taóto ra vau. *While he was eating I was sleeping.*
5. Maira, *towards the speaker, etc.*

## TE-

411. (1) *The Particle 'te' followed by the verb-root and the Adverb 'nei' determines the Present Indicative, 'Te áma nei au,' etc.*
- (2) *As a Relative Pronoun, precedes the verb in the Present and Future, and combines with the Personal Pronouns.*
- (3) *Combines with the Objective Particle 'i' and the verb-root, forming the Present Participle, and the Participial Adjective.*
- (4) *Translates the Definite Article 'the.'*

- (5) *Denotes the Present Tense before Adverb of Place, Interrogative Adjectives, and Pronouns, and before the Preposition 'i,' at, and in this form is often idiomatic for the Tahitian equivalent of "to have," but only when followed by a common noun, or the names of cities, countries, etc.*

*(If followed by a proper noun other than the name of a city or country, it combines with te forming tei.)*

412. Examples :

1. Te ámu nei au. *I am eating.*
2. O vau te parau nei. *It is I who am speaking.*  
O vau te parau. *It is I who shall speak.*  
Te vahine ta'ú i faáipoipo. *The woman whom I married.*  
Te fare ta'na í faátiá. *The house which he built.*

*(Ta'ú and ta'na, etc., may be considered as contradictions of te a'u, and of te a'na, 'which by me,' and 'which by him,' etc.)*

3. Te hinaáro nei au í te haere. *I desire to go.*  
(lit.: *the going.*)
4. Te taáta, te úri. *The person, the dog.*

413. (Note: *Te* as a Verbal Particle, and *te* as the Definite Article, are not the same word, and are even pronounced differently, the article being pronounced *short*, and the particle *long*: (See *par.* )

Te tapeá nei au. *I am holding.*  
A hoí í tē fare. *Return to the house.*

414. In the Participial forms *té* is probably the Article.

5. Te i hea óia? *Where is he?* (Now commonly written: Tei hea óia?)

Te í te fare. (*He is*) *at the house.* (Tei te fare.)

Te aha? *What is?* No te aha? *Why?*

Te í te úri ta'na maá. *The dog has his food.*  
(Commonly written: Tei te úri.)

### TEI-

415. (1) *As a Relative Pronoun precedes the verb in the Past Tense.*

(2) *Is idiomatic for the Tahitian equivalent of "to have," when followed by a Personal Pronoun or Proper Noun other than the name of a city, country, etc.*

1. O vau tei parau. *It is who spoke.*

2. Te ia'ú nei te faraoa. *I have bread.*  
*etc., etc.* *etc., etc.*

### UA-

416. Denotes:

(1) *Completed action with reference to Past or Future Time.*

(2) *Acquired qualities.*

(3) *In the Present Tense indicates that a State of Being exists.*

(4) *In the Future Perfect Tense indicates that the action will exist or take place with particular reference to some act, or circumstance mentioned or implied.*

Note. (*Ua* cannot be used in a negative sentence.)

Preceding an adjective it indicates acquired qualities, and often strongly implies the former absence of the quality. Contrary to 'i', which is usually preceded by the Subject, *ua* is usually followed by it. There are, however, certain exceptions to this rule.)

## 417. Examples:

1. Ua reva matou. *We departed. We have departed.*

Ua haúne au í to'ú taupoó. *I have woven my hat.*

Ia tae mai óe ra, ua oti ê na to'ú fare í te faá-tiá. *When you shall have arrived, my house will long have been finished.*

2. Ua poria óia. *He has become fat.*

E mea poria óia. *He is fat.*

3. Ua mauruuru matou. *We are satisfied.*

Ua paremo óia. *He is drowned.*

Ua íte au. *I know.*

Ua maitái ia. *It has become good.*

E mea maitai ia. *It is good.*

4. I te hora óe é tae mai ai, ua taóto ia vau. *At the hour of your arrival, I shall be asleep.*  
(lit.: I shall have fallen asleep.)

## 418.

## VOCABULARY.

Te aau teitei, the ambition.  
nounou tao'a, covetousness

te riri, the anger.

te fiu o te aau, the discouragement.

fiu, weary, restless, uneasy.

te haumani, the weariness,  
the languor.

te roo ino, the bad reputation.

te feruriraa, the pondering  
reflection.

te hoe ravea, the means, the  
way.

te mauui, the pain, the hurt.

te mamae, the pain or anguish  
of body.

te rumaruma, the gloom, dusk,  
sullenness.

e aau ino,	an evil heart.	te taia,	the hesitation, the fear.
te aau etaeta,	the hard heart- edness.	te aveia,	the compass, the guide.
nevaneva,	changeable, un- settled.	te faahemaraa,	the temptation, deception.
te aau arofa ore,	the ingrati- tude.	te hi'o fenua,	the field glass.
te here,	the love, the affec- tion.	te pipi,	the student, the pupil.
te mana'o, afaro,	good sense, honesty.	te hohoa,	the model, copy, likeness.
te aroviri,	the hero.	te auraro,	the submission.
te tiaturiraa,	the confidence, the hope.	te taata ravaai,	the fisherman.
te itoito,	the diligence.	te auri patia i'a,	the fish har- poon.
te tuu ore,	the firmness.	te upea,	the fish net.
te hanahana,	the splendor, glory.	te hoe puhí,	an eel.
te aau haehaa,	humbleness, meekness.	te tohora,	the whale.
		te ma'o,	the shark.
		te oura pape,	the shrimp.
		te oura miti,	the lobster.

#### 419. Reading Exercise.

Translate these sentences into English and present them to your teacher for correction.

1. Na vai teie nei buka? *See par. 374.*
2. No vai teie nei fare? *See par. 374.*  
O ta vai te peni? *See par. 374.*
3. E pape ta óe. E umara anei ta órua? *See par. 375.*
4. E faraoa ta'ú í nanahi atu, é í teie nei mahana râ, áita ta'ú é faraoa. *See par. 377.*
5. Te ia vai te moni?
6. Te ia'ú te moni. *See par. 378.*
7. Aita ta'ú é maá. *See par. 386.*
8. Te vai nei te maitai í roto ia'na. *See par. 387.*
9. Te vai nei â te maá.

10. A haere â.
11. A faáea óe í ô nei. *See par. 389, 390.*
12. Ua haere óia í te óire tamaá'i. *See par. 391.*
13. Teihea ta'ú peni tuira?
14. Te vai nei ia í niá a'e í to óe taupoó. *See par. 393.*
15. Ua haere maira óia í te fare, ite a'ra í te hohoá ó to'na metua vahine í pohe ra, oto ihora. *See par. 394.*

#### 420. Reading Exercise.

Translate the following into Tahitian and present them to your teacher for correction.

1. Work while the day lasts. *See par. 392.*
2. I give to you. *See par. 392.*
3. He came to the store, took his package, and went away. *See par. 396.*
4. That is a different person. *See par. 397, 398.*
5. That is the house which I bought. *See par. 399.*
6. He requested that I tell him the law. *See par. 401.*
7. He spoke to us and immediately left. *See par. 402.*
8. I have just eaten.
9. He has just arrived from the islands. *See par. 405.*
10. I am sitting here.
11. I am now dining. *See par. 406.*
12. You are working there. *See par. 407.*
13. I almost left for Moorea.
14. I almost caught a fish. *See par. 408.*
15. I am holding the dog. *See par. 414.*
16. Bring me the knife. *See par. 414.*

## VERBAL PREFIXES.

421. The principal Verbal Prefixes are: *faa*, and *haa*. They are the so-called Causatives, and have the power of transforming any verb into its corresponding causative form. When so transformed, they are conjugated throughout as any active verb, in both the Active and Passive Voices. They are seldom neuter, and must not be confused with root-forms that begin with *faa* or *haa*, such as: *faaea*, to stop; *haama*, to be ashamed.

422. Both forms are used interchangeably, but in certain cases custom has given the preference to one or the other, as the case may be, often varying in different localities.

423. It would seem to be impossible to try to form rules covering these preferences, as the exceptions would almost equal the regular forms.

424. In some cases both forms are used, but with slightly different meanings.

425. Nouns and adjectives, as well as verbs, may often be turned into causative verbs by these two prefixes.

Te taóto nei óia. *He is sleeping.*

Te faátaóto nei au ia'na. *I cause him to sleep.*

Ua taióhia teie buka. *This book has been read.*

Ua faátaióhia teie buka. *This book was caused to be read.*

E mea rahi, *a large thing, many.*

Ua faárahahi au í te mau mea. *I made large (increased) the things.*

E ámu, *to eat.*

E faáámu, *to cause to eat, to feed.*

Mamae, *pain.*

Haámamae, *to cause pain.*

Pohe roa, *dead.*

Haápohe, *to cause death, to kill.*

426. Nearly all causative verbs which are Neuter mark personal actions or dispositions, and will usually be found to be combined with an adjective.

427. TA.—The only other Verbal Prefix which occurs sufficiently often to require consideration, is the prefix *ta*, which is, however, more often found prefixed to nouns than to verbs. It confers upon the word modified the signification, personal to the subject, of *using* an object or instrument, or, if an adjective, of making or causing the quality indicated by the adjective,—of producing an effect,—of operating with or upon.

Taura, *Cord.*

Tataura, *to use cord, tie.*

Menemene, *round.*

Tamenemene, *make round.*

Huri, *turn, roll over.*

Tahuri, *to turn upside down.*

Maá, *food.*

Tamaá, *to use food, dine.*

Miti, *salt.*

Tamiti, *to salt.*

Paó, *dirty.*

Tapao, *to make dirty, to mark.*



## VERBAL SUFFIXES.

428. The principal Verbal Suffix, *raa*, has already been mentioned. It may be called the Substantive Suffix, as it transforms any verb or adjective into a noun or substantive.

429. A few words only take the similar suffix, *á*; some take both, in which case there is usually a difference in the definition. The most important are the following:

Hopoi, <i>carry.</i>	Haere, <i>go way.</i>
Hopoiá, <i>thing carried.</i>	Haereá, <i>journey.</i>
Hopoiará, <i>(the) carrying.</i>	Haereraá, <i>journey,</i> <i>(the) journeying.</i>
Rave, <i>do take.</i>	
Raveá, <i>means, way to accomplish anything, ability to accomplish.</i>	
Raveraá, <i>manner of doing, method of doing, (the) doing, etc.</i>	
Ite, <i>know.</i>	
Ite, <i>knowledge, (The final 'a' has been dropped).</i>	
Iteraá, <i>(the) knowing; (Used principally in Participial construction).</i>	

430. In the Bible the word *haerea* seems to be used much as the word *haereraa*, that is, as a simple trip or journey.

431. In modern times there is a distinction. *Haereraa* is the form now used to indicate the simple voyage or journey, whereas *haerea* would mean rather one's own course of action, his way of doing, acting, or thinking, etc.

“Never mind me, go your own way,” would require

*haerea*; whereas: "He went on a voyage to California," would indicate the use of *haereraa*, thus:

Eiaha é peápeá ía'ú, á haere í to óe iho haereá.  
*Never mind me, go your own way.*

Ua haere atu óia í te hoê haereraá. *He went upon a journey.*

432. The Passive Suffixes are *hia* and *a*. The former is the regular Passive Suffix, and transforms all active into passive verbs. It is universally used, and is regular in all conjugations.

433. The suffix *a* is almost obsolete except in very rare instances, and in the two common forms: *itea*, found, made known, and: *ravea*, taken. When written *itehia* the meaning changes and becomes: recognized, acknowledged.

434. It is a common vulgarism to combine the two, as: *iteahia*.

E taúe, *to toss.*

Taúehia, *tossed.*

Ite, *know.*

Itehia, *recognized,  
acknowledged.*

Itea, *known, found.*

E faáoti, *to finish.*

Faáotihia, *finished.*

Rave, *do, take.*

Ravehia, *done.*

Raveá, *taken.*

435. RULES for the combination of the suffixes "RAA" and "HIA" with the verb, noun, adjective and adverb.

436. The suffixes "raa" and "hia" used with the verb without any intermediate word become a part of the verb, as:

Faáíteraá, haápaóraá, hi'oraâ, hi'ohia, haâpaóhia, faáitehia.

437. (2) Used with an intermediate word it is connected with a hyphen, as:

Faátaá-ê-hia, pií-hua-hia, hinaáro-átoâ-hia, faâhuru-ê-raá, hamani-maitaí-raá.

438. (3) Used both together, without an intermediate word, "raa" precedes and "hia" follows, and the whole three become one word, as:

Faáíteraáhia, raveraáhia, hamaniraáhia, faâsatauro-raáhia.

439. (4) Used together, with an intermediate word, the hyphens are introduced throughout, as:

pií hua-raá-hia.

440. N. B. When "ra" means "but (conjunction)", it carries the circumflex accent; otherwise, as an adverb of time or position, it is without an accent mark.

### REDUPLICATION.

441. Reduplication indicates either (1) *Number* (in the Dual), or (2) *Repetition* (in the Plural); the former has been discussed already. A few words showing Repetition will be given here.

442. As has been stated, the *Dual Number* is indicated when the reduplication falls on the first syllable, or the first syllable of the verb-root, and *Repetition*, when the reduplication falls on any other syllable or syllables.

443. In the first examples following the *Reduplica*

tion indicates *Number*, and it will be noted that the reduplication falls on the first syllable:

Horo, <i>run</i> .	Hohoro, <i>run</i> , (two).
Hoó, <i>barter</i> .	Hohoó, <i>barter</i> , (two).
Pou, <i>descend</i> .	Popou, <i>descend</i> , (two).
Pohe, <i>die</i> .	Popohe, <i>die</i> , (two).
Reva, <i>depart</i> .	Rereva, <i>depart</i> , (two).

444. (Note: If the reduplication indicates the Dual of a verb to which one of the prefixes has been added, the reduplication falls upon the first syllable of the root-form, that is, after the prefix: *pao*, be dirty (root-form); *ta-pao*, make dirty, mark; *ta-papao*, mark (two)).

445. In the following quotation the Bible rendering would be improved and rendered more idiomatic as follows:

E hahaere mai taua é taóto é taú tuahine e. *Come, let us sleep together, my sister.*

instead of the actual rendering:

E haere mai taua é taóto é taú tuahine e.

446. In the following examples the reduplication denotes Repetition:

Amuí, *associate*.

Amuímuí, *associate repeatedly, little by little*.

Apoó, *assemble*.

Apoópoó, *assemble repeatedly or little by little*.

Aroha, *compassionate*.

Aroharoha, *compassionate repeatedly*.

Faároó, *listen*.

Faároóroó, *hear repeated discourses*.

- Faáíte, *tell, show.*  
 Faáíteíte, *show, tell repeatedly, little by little.*  
 Faáitiá, *to relate, narrate.*  
 Faáitiátiá, *narrate repeatedly, little by little.*  
 Fanaó, *to yearn.*  
 Fanaónaó, *yearn repeatedly, continually.*  
 Feruri, *reflect, consider.*  
 Feruriruri, *to do so repeatedly.*  
 Haápií, *learn.*  
 Haápiípií, *learn repeatedly, little by little.*  
 Haávare, *to lie.*  
 Haávarevare, *tell lies repeatedly.*  
 Hió, *look.*  
 Hióhió, *look repeatedly, act the spy.*  
 Hoe, *paddle.*  
 Hoehoe, *paddle repeatedly, back and forth.*  
 Hopoi, *carry.*  
 Hopohopoi, *carry repeatedly, back and forth.*  
 Horoi, *wash.*  
 Horohoroi, *wash repeatedly.*  
 Huti, *pluck.*  
 Hutihuti, *pluck repeatedly.*  
 Mahemo, *slip off.*  
 Mahemohemo, *slip off repeatedly.*  
 Matara, *become detached, untied.*  
 Mataratara, *do so repeatedly.*  
 Manaó, *think.*  
 Manaónaó, *think of with anxiety, concern.*  
 Ofati, *break, snap.*  
 Ofatifati, *break, snap repeatedly.*  
 Oóti, *cut.*  
 Otióti, *cut repeatedly.*  
 Opani, *close.*

- Opanipani, *close repeatedly.*  
 Parau, *speak.*  
 Paraparau, *speak repeatedly, converse.*  
 Parahi, *sit, dwell.*  
 Parahirahi, *dwell repeatedly, for a little while.*  
 Patia, *thrust, pierce.*  
 Patiatia, *thrust, pierce repeatedly.*  
 Reva, *depart.*  
 Revareva, *depart repeatedly.*  
 Rave, *do, take.*  
 Raverave, *take in hand repeatedly, nurse.*  
 Tapaó, *mark.*  
 Tapaópaó, *mark repeatedly.*  
 Ui, *question, interrogate.*  
 Uiui, *do so repeatedly.*  
 Utaru, *dig.*  
 Utarutaru, *dig repeatedly.*  
 Vaiiho, *leave.*  
 Vaiihoiho, *leave repeatedly.*

### INTERROGATIVE FORMS.

447. All Interrogative Forms are expressed in one of two ways: (1) They are identical with the corresponding Affirmative forms, being distinguished only by a questioning or rising inflection given to the voice; or (2) They are determined by the addition of the Interrogative Adverb *anei*.

448. '*Anei*' follows the verb and its qualifying adverbs, also the verbal particles of tense; when the verb is understood or implied it follows the Subject and its qualifying adjectives; in juxtaposition with *ia*, then, it precedes *ia*; it follows the negative adverbs, *aita*, *eita*,

*e ere, aore*, and their qualifying adverbs; at the beginning of a phrase commencing with an adverb of Time or Place, it follows directly after; it follows the Substantive Particle, *raa*.

Te haere maite noa nei anei óe? *Are you going carefully?*

Te haere nei anei óe? *Are you going?*

Aita roa 'nei óe í hinaáro? *Do you not want at all?*

E haere anei ia óe? *Will you go then?*

E taáta maitái anei óia? *Is he a good person?*

Eíta 'nei ia rana é haere? *Will they not go then?*

I reira 'nei to 'na taeraá mai? *Was it there that he arrived?*

## 449.

## VOCABULARY.

Te taáta tao'a rahi, *The wealthy man.*

Te tao'a rahi, *The wealth.*

Te taáta hoó tao'a, *The merchant.*

Te fare toa, *The store.*

Te mau tao'a, *The merchandise*

Te moni piriraá, *The earnest money.*

Te hoómâmâ-raá, *The bargain.*

Te hoó-teiaha-raá, *The high price.*

Te áitarahu, *the debtor.*

Te parau faáau, *the contract.*

Te moni ápi, *the interest, profit.*

Te áufauraá, *the payment.*

Te tarahu, *the debt.*

Te faátomoraá pahí, *the loading of the ship.*

Te puóhu, *the package.*

Te ánave, *the string, cord.*

Te faáutáraá ó te tao'a, *the transportation of merchandise.*

Te fare hoóraá moni, *the bank.*  
 Te áfata moni, *the money chest.*  
 Te moni pārau, *the paper money, greenbacks.*  
 Te moni piru, *the gold money.*  
 Te moni ário, *the silver money.*  
 Te moni Farani, *the French money.*  
 Te moni manu, *the Chilian money.*  
 Te fare pufa, *the copra house.*  
 Te fare raveraá óhipa, *the work shop.*  
 Te fare tamaáraá, *the Restaurant.*

### Reading Exercise.

#### Te Manu Parau Taáta.

450. I te hoê ánotau tahito te vai ra te hoê taáta faáápu. E taáta áau marú hoí ó taua taáta faáapu ra. Ua tupu ihora to'na here í te hoê manu parau taáta, tapu a'era í te arero ó taua manu parau taáta ra, haápií ihora ia'na í te parau i te parau Farani, topa atura í te i'oa ó Kivi í nia í taua manu parau taáta ra. Aita râ í noaá í taua manu parau taata ra te íte i te parau í te mau huru parau átoá ra. Ua haápií râ te taáta faáápu í ta'na manu parau taáta í te hoê mau parau poto. E taua parau poto ta'na í haápií ia'na ra, teie ia, óia hoi, "Tei ô nei au." A ui atu ai te taáta faáápu í ta'na ra manu parau taáta e, "E Kivi e, teiheia óe," te pahono maira te manu parau taáta e, "Tei ô nei au."

Te vai ra te hoê tamaiti tamaroa ó tei haere pine-pine é farerei í taua taáta faáápu ra, tupu a'era te here rahi ó taua tamaiti ra i tera ra manu parau taáta. Maoro rii a'era haere atura te taá ta faáápu na'na taua manu parau taáta ra, í te hoê haereraá poto. Horo óiúi maira taua tamaiti ra í te fare ó te taáta faáápu paraparau ai í taua manu parau taáta ra. A paraparau noa ai óia í taua



manu parau taáta ra, tae maira te hoê faahemaraá í te na ô raá e; "Ia haru óe í taua manu parau taáta ra, é ía hopoi ê atu, é tia'i." No to'na nounou rahi i taua manu parau taáta ra, farií ihora óia í te mana'o ó Satani, haru oiói ihora óia í taua manu parau taáta ra, huna a'era ia'na í raro a'e í to'na pereue, í te reira ra taime, tomo maira te taáta fááapu í roto í te fare. Tupu a'era te mana'o ó te taáta fááapu í te faáóoá í taua tamaiti ra, no te mea aore â ia óia í íte e, ua hunahia ta'na manu parau taáta í raro a'e i te pereue o taua tamaiti ra, no reira óia í pii atu ai í te na ô raá e, "E K ivi e, teihea óe," pahono u'ana maira taua manu parau taata ra, na raro a'e í te pereue ó taua tamaiti ra i te na ô raá e, "Tei ô nei au."

Ua na reirahia hoi ia te íteraáhia ó te hara éiâ á taua tamaiti ra.

#### 451. Material for Conversation.

Tei Rairao te metua tane o Iakoba. *The father of James is at Rairoa.*

Tei Takaroa te tamahine o Davita. *The daughter of David is at Takaroa.*

Ua pohe te áiû í te ma'i. *The baby is sick.*

Teihea ó Solomona? *Where is Solomon?*

Tei roto oia í to'na piha. *He is in his room.*

Te aha na oe? *What are you doing?*

Te haápii nei au í ta'u haápiiá. *I am studying my lesson.*

Eaha ta oe? *What have you?*

E reni ta'ú. *I have chalk.*

Ua hopoi mai anei óe í to'ú pereue? *Have you brought my coat?*

Aita vau í hopoi mai i to oe pereue. *I have not brought your coat.*

Eaha tena ta óe í hoó mai? *What is that there which you have bought?*

Ua hoó mai au í te piripou no'ú. *I have bought a pair of pants for me.*

Ua tae mai anei to órua hoa? *Has your friend arrived?*

E, ua tae mai óia. *Yes, he has arrived.*

Ua tae mai óia í teie nei poípoi roa. *He arrived very early this morning.*

Te ópua nei anei óutou í te haere? *Have you made up your mind to go.*

Aita matou é ópua nei í te haere. *We are not thinking of going.*

Afea ra ratou é rave ai í te ohipa? *When will they do the work?*

Ananahi ratou é hamata'i í te rave í te ohipa. *Tomorrow they will begin to do the work.*

Ua hape anei au é áóre ra, ua tiá anei? *Am I mistaken or correct?*

Ua hape óe. *You are mistaken.*

No te aha óe é óre e rave ai í teie óhipa? *Why will you not do this work?*

Ua ftea anei ta óe áveiá? *Has your compass been found?*

E, ua itea ia. *Yes, it has been found.*

Eaha ta oe é hinaáro í te hoó mai? *What do you wish to buy?*

Te hinaáro nei au í te hoó í te áhu. *I wish to buy cloth.*

E hia moni no tera taupoó? *How much is that hat?*

E toru dara no tera taupoó. *That hat is three dollars.*

## THE ADVERB.

## CHAPTER VII.

452. Definition,—An adverb is a word that modifies the meaning of a verb, adjective or other adverbs. It follows immediately after the word modified, taking precedence over all tense signs and suffixes, except the verbal suffixes: *a*, and *á*.

Rave <i>maitai</i> ,	<i>ão well.</i>
Rave- <i>maitai-raá</i> ,	<i>(the) doing well.</i>
Ravehia,	<i>done.</i>
Rave- <i>maitai-raá-hia</i> ,	<i>(the) being well done.</i>
Ite,	<i>know, find.</i>
Itea <i>oioi</i> ,	<i>found quickly.</i>
Rave,	<i>do.</i>
Raveá <i>ino</i> ,	<i>(the) evil way, means,</i> <i>or manner (of accomplishing anything).</i>

453. As the name 'adverb' suggests, the principal use of this part of speech is to modify the verb, but it may modify:

- (1) A verb, as:

Te rave *maitai* nei oia i te ohipa. *He is doing the work well.* (Here *maitai* modifies the verb *rave*.)

- (2) An adjective, as:

E taáta *maitai* roa óia. *He is a very good man.* (Here *roa* modifies the adjective *maitai*, and follows immediately after it.)

## (3) An adverb, as:

Te horo óioi roa nei au. *I am running very fast.* (Here *roa* modifies the adverb *oioi*, and follows immediately after it.)

## (4) A prepositional phrase, as:

Uá parau mai anei te Atuana roto ia Mose ana'e? *Has the Lord spoken through Moses only?*

454. There are in Tahitian a great number of adverbs, the principal of which are adverbs of Time, Place, Order, Quality, Quantity, Affirmation, Negation, Interrogation, Comparison, Doubting, Indication, Restriction, Manner, Prohibition and Direction.

455. Adverbs of time express the time, either when, how long or how often, as:

Vave, *soon.*

á raua'e, *presently, in a little while.*

maoro, *late, long.*

huru maoro, *rather late, rather long.*

huru maoro rií a'e, *a little later.*

pinepine, *often.*

pinepine-óre, *seldom.*

í teie nei mahana, á va'e, etc., *today (this day), this month, etc.*

á úa nei, *today (of time to come, or: á úaneí).*

í nauaneí, *today (of time past).*

á nanahi, *tomorrow.*

í nanahi, *yesterday.*

á nanahi atu, *day after tomorrow.*

í nanahi atu, *day before yesterday.*

a nanahi roa'tu, *the day after the day after to-morrow.*

í nanahi roa'tu, *the day before the day before yesterday.*

í mutaá iho ra, *in other times, formerly, some time ago.*

í mutaá a'enei, *in recent times.*

í tahito ra, *in ancient times.*

á muri a'e, *by and by.*

á muri atu, *in future times, one of these days.*

a'enei, *already (a'era, already, with reference to past time).*

na mahana a'enei' *a few days ago.*

hou, *recently. (as an Adverb of Order,—before) (Biblical).*

í muri a'enei, *recently. (Colloquial)*

na mua, *earlier, before.*

na muri, *later, after.*

456. For *a'e, a'era, iho, ihora, iho nei, iho, na*, see Verbal Particles paragraph 392. Interrogative Adverbs of Time, such as: *afea? etc.*, will be discussed under Adverbs of Interrogation (paragraph 389).

### Place-

457. The three fundamental adverbs of *place*, occurring both alone and in combination, are *nei, na, and ra*; the distinction between them, whether alone or in combination, is always the same, and should be thoroughly mastered by the student.

458. 'Nei' indicates *here, where the Speaker (1st Person) is, or in his immediate vicinity*; 'na' indicates *there, where the Person Spoken To (2nd Person) is, or in*

his immediate vicinity; whereas 'ra' indicates *there*, where the Person Spoken of (3rd Person) is, or in his immediate vicinity.... 'Ra' may also indicate any place, indefinitely, not near the Speaker, nor the Person Spoken To. (See: Verbs,—Emphasis on Place, paragraph 240.)

O vau *nei*, te papaí atu nei au í te hoê rata ia óe *na*, no te óhipa na'na *ra*. *I (here) am writing a letter to you (there) concerning his work (there, where he is).*

459. As *nei*, with reference to Time, may also mean *now*, it is often better, for the sake of clarity, to write: *i ó nei*, here, instead of *nei*.

460. A'e, *a little aside, a little off—in any direction; a little above, below, etc.*, as the case may be, depending on the adverb modified.

461. Iho, *exact, identical, very*,—indicating close proximity in Time or Place. In certain works the statement is made that *a'e* and *iho* indicate, respectively, direction upwards or downwards. As this meaning is still retained in some other Polynesian dialects for the corresponding adverbs, this may have been the case in Tahitian, more particularly as this meaning is still retained in a few phrases; these phrases, however, are extremely limited, and it should not be forgotten that these two words are, in that sense, properly verbs meaning respectively, *to ascend*, and *to descend*. In the following examples the upward sense is indicated by the *verb* rather than the *adverb*:

Te tiá a'e ra óia. *He stood up.* (Not, however: te tiá iho ra óia.)

Ua nânâ a'e óia í te mata, *He lifted up his eyes.*  
 Te nânâ noa ra vau í raro mai í te úru, *I kept look-  
 ing upwards all round about beneath the bread-  
 fruit (trees) (Upward sense indicated by the  
 verb without the use of a'e; in the first example,  
 tia, to stand up, does not need the a'e).*

As a verb, a'e, as above stated, means *to ascend*:  
 E á'e â vau í niá a'e í te ata ra, *I shall ascend above  
 the clouds.*

But note the rough accent on the first syllable (á).

In the same way:

A noho iho ótou na, te haere nei au. *Sit down:*  
*I go.*

And as a verb:

E iho â vau í raro. *I shall descend.*

462. Other adverbs of Place are:

I niá, *above.*

í raro, *below.*

í ó nei, *here.*

í ó na, *there (where Person Spoken To is).*

í ó, *over there.*

í ó a'e ra, *Just over there a bit.*

í mua, *before, in front.*

í muri, *behind.*

í reira, *there (where something referred to  
 is, was, or will be).*

í rapae, í rapaeau, *outside, without.*

í vaho, *outside, without (obsolescent, except  
 in the Tuamotus, etc.).*

í roto, *within, inside.*

mai, *out of sight.*

í ó mai, *just on the other side of.*

í ó nei mai, *just on the near side.*

í ó atu, *somewhat on the other side, further off.*

í ó nei atu, *just on the near side nearer.*

é, *far distant.*

na, *by way of.* Ua haere mai au i te fare  
na te purumu rahi, *I came to the house by  
way of the grand avenue.*

463. When used to commence a sentence or phrase, *i nia, i raro, etc.*, become *ei nia, ei raro, etc.* when referring to future time, and *tei nia, tei raro, etc.*, referring to present time.

464. It will be noticed that, with the exception of the three fundamental adverbs of place, *nei, na, and ra*, practically all the others are preceded by the preposition *i, at*; they would, therefore, if translated literally, read: *at above, at below, etc.*

465. Interrogative adverbs of place, such as: *tei hea, etc.*, will be mentioned under *Adverbs of Interrogation.*

## 466.

## Order-

Na, *first.* (Ex.: ó tei hea te papaí na? *Which shall be written first?*)

na mua, *first.*

na muri, *behind, after.*

matamua, *first, foremost,* (usually modifying a verb which it follows).

í te matamna, *first* (adv. loc.,—preceding the verb and subject).

í te piti raá, *secondly.*



- í te toru raá, *thirdly*.  
 etc., etc.  
 í muri ího, *after, directly after*.  
 í muri a'e, *after, a little after*.  
 í muri atu, *afterwards*.  
 í muri roa'tu, *long afterwards*.

467. The obsolescent adverb *matamehai* is used in the Bible interchangeably with *matamua*; it is, however, no longer current in conversation.\*

### Quality-

468. Nearly all adverbs of quality may be both adjectives and adverbs, as:

- Tiá, *just, right, upright (ad)*.  
 tiá, *justly, rightly, uprightly (adv)*.  
 hape, *crooked, irregular, wrong (ad)*.  
 hape, *crookedly, irregularly, wrongly (adv)*.  
 íno, *bad, evil, (ad)*; *badly, ill, evilly (adv)*.  
 maitaí, *good (ad)*; *well (adv)*.  
 teóteó, *proud (ad)*; *proudly (adv)*.  
 nehenehe, *pretty, orderly (ad)*; *prettily, in an orderly manner (adv)*.  
 puai, *strong (ad)*; *strongly, forcefully (adv)*.  
 óioi, *quick (ad)*; *quickly (adv)*.  
 etc., etc.

469. Certain adverbs of quality may not be used adjectively, as: *tahaá noa, nakedly*; *maite, carefully*; *haere, here and there*; *noa, spontaneously, etc.*

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\* For other numeral adverbs see: ADJECTIVES, Numeral Ordinal, etc.

## Quantity-

470. Atira! *enough!* (properly the imperative of the obsolete verb *tira*, to desist).

- rahi, é mea rahi, *much, many.*  
 ráhi au óre, *too much, too many.*  
 rahi roa, *very much, very many.*  
 raverahi, *much, many.*  
 huru rahi, *rather much, rather many.*  
 roa, átoá, *entirely, wholly.*  
 iti, é mea iti, *little, few.*  
 iti rahi, *very little.*  
 iti rahi roa, *very little indeed.*  
 huru iti, *rather little.*  
 etc., etc.

## Affirmation-

471. é *yes.*  
 óia ia, *it is so.*  
 óia mau, *truly.*  
 é paí, *yes indeed, quite so.*  
 mau, parau mau, *verily, truly.*  
 paí, *certainly, surely, indeed.*  
 hua, *positively, forcefully.*  
 tereira, tereira ia, *that's it.*  
 etc., etc.

## Negation-

472. Aore, *no, not* (past or present time).  
 áita, *no, not* (past or present time).  
 éíta, *no, not* (future time).  
 é ére, *not, is not.*  
 éiaha, *do not; no, thank you kindly!*

áore roa'tu, *not at all.*

óre noa'tu, *not that, failing to.*

473. *Aore* is interchangeable with *aita* in most constructions. As an adjective, however, as in the following example, *aore* is obligatory:

Aore é taáta pohe óre, *no man is immortal.*

474. *Aore* may also indicate the total absence of anything, and is then also used adjectively:

Aore é pene toe, *not a cent remaining* (lit.: no cent remains).

## 475.

## VOCABULARY.

Te ópupu,	<i>the bladder, baloon, blister.</i>
te pereóó taátaáhi,	<i>the bicycle.</i>
te orihaereraá,	<i>the strolling.</i>
te tavaha,	<i>the bridle, the gag.</i>
te tahoóraá,	<i>the wrath, the revenge.</i>
te úpaúpa,	<i>the accordion.</i>
te ámuíraá,	<i>the gathering.</i>
te raáu ma'i,	<i>the medicine.</i>
te raáu faáheé,	<i>the purgative.</i>
te raáu hinu faáheé,	<i>the castor oil.</i>
te raáu fiva,	<i>the quinine.</i>
te raáu huero,	<i>the pill.</i>
te tafora,	<i>the camphor.</i>
te raáu taéro,	<i>the poison.</i>
te raáu faáópupuraá,	<i>the blistering medicine.</i>
te áta,	<i>the laugh.</i>
te ata,	<i>the cloud, the reflection.</i>
te áta niho,	<i>the smile.</i>
te poía,	<i>the hunger.</i>
te poíhá,	<i>the thirst.</i>

te hutiraá áho,	<i>the respiration.</i>
te hou,	<i>the perspiration.</i>
te harururaá,	<i>the explosion.</i>
te úpoó,	<i>the head.</i>
te roro,	<i>the brain (of mankind).</i>
te rae,	<i>the forehead.</i>
te rouru,	<i>the hair.</i>
te mata,	<i>the face, eye.</i>
te taá,	<i>the chin.</i>
te vaha,	<i>the mouth.</i>
te niho,	<i>the teeth.</i>
te arero,	<i>the tongue.</i>
te tariá,	<i>the ear.</i>
te ihu,	<i>the nose.</i>

#### 476. Reading Exercise.

Translate these sentences into English and present them to your teacher for correction.

1. Eíta vau é ho'i vave mai. (*See par. 455.*)
2. Araua'e te manu é reva'i. (*See par. 455.*)
3. Eíta é maoro vau é ho'i mai ai. (*See par. 455.*)
4. E haere pinepine mai óe í to'ú fare. (*See par. 455.*)
5. E reva vau í teie nei. (*See par. 455.*)
6. A úa nei óe é taírihia'i é au. (*See par. 455.*)
7. Ua tae mai au í naúanei. (*See par. 455.*)
8. A noho iho na óutou í raro nei, te haere nei au í niá haápií ai. (*See par. 461.*)
9. Te parahi nei au ío Tema.
10. Teihea ó Ioane? Tei ô mai í te fare.
11. O óe na. (*See par. 466.*)
12. E mata na óutou í te ími í te basileia. (*See par. 466; also Matt. 6: 33.*)

13. E haere au í te fare na mua tamaá'i, é i muri iho, é haere ia vau. (See par. 466.)
14. E taáta parau tiá óia. (See par. 466.)
15. E mea rave-hape-hia taua óhipa ra. (See par. 468.)
16. Atira ia te faraoa na'u á horoá â râ na'na ia rahi a'e ta'na i ta'u. (See par. 470.)
17. Ua parau mai óia ia tatou í te na ô raá e, "A tatarahapa ótou." (See par. 471.)
18. Ua parauhia é to te ao e, ua hamanihia teie nei ao í te aore, é mea hape taua mana'o ra, ua hamanihia râ ia í te materia. (See par. 474.)

477. Used adverbially, *aore* is vernacular in the Tuamotu; *aita*, in Tabiti and adjacent islands.

478. *Aita* usually indicates past time, and with three exceptions, is followed by the tense sign *i* before the verb. The exceptions are (1) the Present Tense, transitive verbs, negative form; (2) the Imperfect tense, transitive verbs, negative form; (3) habitual action:

1. Aita vau é taió nei, *I am not now reading.*
2. Aita ia vau é taió ra, *I was not then reading.*
3. Aita vau é haere pinepine í Raiatea. *I do not go often to Raiatea. (I am not in the habit of going often to Raiatea.)*

479. *Eita* invariably indicates future time, and is always followed by the tense sign *e* before the verb.

480. *E ere* always modifies a *noun*, not a *verb*, and may therefore be regarded as an anomalous adverb of negation.

E ére au í te taáta maitaí, *I am not a good man.*

E ére ó Ioane, *It is not John.*

481. *E ere* is translated only by the following forms: *was not, were not; is not, am not;* and the same used interrogatively.

482. *Eiaha* is an adverb of prohibition, and expresses a prohibitive command or exhortation: it is also used to decline an invitation in a polite way, as *Eiaha vau é rave í ta óe maá, I must not take your food.*

483. *Ore*, although commonly regarded as an adverb, is an anomalous verb of negation. No similar form is found in English, hence a literal translation is often impossible.

484. *Ore* is also a suffix to verbs, adjectives, adverbs and nouns, and makes of the word modified its own antonym, e. g., the opposite. Bad is the opposite of good, thus: *faufaá óre, worthless.* As a suffix to nouns it often corresponds exactly to the English suffix—*less* in words such as *shameless, haámâ óre, worthless, faufaá óre, etc.*

485. In the following examples *ore* is used as a verb of negation:

Eaha te tumu óe í óre í haere mai ai? *What is the reason that you did not come?* Or, freely, *What is the reason that you omitted to come?* The verb form *omitted* is here used to approximate, as nearly as may be, the untranslatable verb of negation, *ore*, not to be, not to do, not to act, etc.

486. As a verbal suffix *ore* follows the modifying

adverbs, and precedes the passive suffix *hia*, and the substantive suffix *raa*:

Te haápaó-óre-raá í te ture, *the transgression of the law* (lit: the observing-not-ness of the law).

rave-óre-hia, *not done, not taken.*

rave-maitái-óre--hia, *not well done, etc.*

487. As a substantive suffix, the following few examples will serve to illustrate its use:

Haámâ,	<i>shame.</i>
faufaá,	<i>worldly goods, possessions.</i>
faároó,	<i>faith, obedience, attention.</i>
haámâ-óre,	<i>shameless, without shame.</i>
faufaá-óre,	<i>worthless, without possessions.</i>
faároó-óre,	<i>faithless, heedless, disobedient.</i>

488. (Note: The English word *nothing* or *nothingness* is often carelessly translated in Tahitian, as in the following phrase: Ua hamani te Atua í teieni ao í te óre, *God made this world out of nothing*; whereas the correct Tahitian rendering would be: Ua hamani te Atua í teieni ao í te aore. Note, too, the absence of the accent on the *a* in *aore*.)

#### 489. Interrogation-

Faha? *What?*

éaha? *Why?*

no te aha? *For what? Why?*

éaha te tumu? *Why? For what reason?*

é hia? *How many?* (Applied to things.)

toó hia? *How many?* (Applied to persons up to nine; above nine, *e hia?* is used.)

á hia? *How many already? That makes how many?*

- á fea? *When?* (Future Time.)  
 í nafea? *When?* (Past Time.)  
 mai hea mai? *From where hither?*  
 no hea mai? *From what place (of origin) hither?*  
 na hea mai? *By what route hither?*  
 í hea? *Where? Where have (you) been?* (Past.)  
 tei hea? *Where?* (Present Time.)  
 (See Chapter: XI, "ai".)

### Comparison-

- Mai, *like*.  
 mai....te huru, *like, like unto* (used with common nouns).  
 mai ia....te huru, *like, like unto* (used with the personal pronoun).  
 te huru â te huru, *of one likeness*.  
 mai te reira, *like that, as that is*.  
 a'e, â, atu â, *more*.

491. The comparative form of the adverb is usually obtained by merely adding either *a'e* or *atu* to the simple form:

- Oiói, *quickly*.  
 óiói a'e, óiói atu, *more quickly*.  
 maitái, *well*.  
 maitái a'e, *better*.  
 etc., etc.

### Doubting-

492. Paha, *perhaps*.  
 peneia'e, *probably*.  
 peneia'e paha, *likely enough, quite likely*.  
 tiá, tiá a'e, *peradventure*.  
 é mahere paha e, é riro paha e, *it may be, it may happen that, I dare say that*.



493. *Paha* follows the verb and all its modifiers, but precedes the subject when the latter follows the verb:

Ua rave maitaí hia paha ia, *Perhaps it was well done.*

But when the verb is understood, or when the subject precedes it, then *paha* follows the subject:

E taáta paha te fâ mai ra, (*That is*) *perhaps a person who makes his appearance.*

O Manu paha tei éiâ i te i'a, *Perhaps it's Manu who stole the fish.*

494. *Peneia'e*, *tia a'e*, and *e mahere paha e*, commence the sentence or phrases in contradistinction to *paha*, which never does so.

#### Indication-

495. A hió na! *Well, say! Look here!* (Lit.: Look! An adverbial locution; Imp. mood of hi'o to look.)

ínaha! *Lo! Behold!*

áhiri! *Let's see! Show it!*

áhuni, áhani! (*The same; but purely vernacular.*)

á mea na! *Do it! (Action understood.)*

#### Restriction-

496. *Ana'e* is both an adverb and adjective. As an adjective it is restrictive and limits the noun or pronoun that it modifies:

Oia ana'e, *he alone, or only he.*

tatou ana'e, *we alone, only we.*

As an adverb it modifies a verb, and translates: *all together*.

E haere an'e tatou! *Let's all go together!*

#### Manner-

497. Na fea? *How?*  
 mai te aha te huru? *How? In what way?*  
 mai teie te huru, *This way.*  
 na reira, *That way, thus (in a manner already indicated).*  
 huru ê, *Differently.*  
 na ô, na ô maira, *Thus, this way, saying.*

#### Prohibition-

498. Eiaha, *do not.*

#### Direction-

499. I uta, *towards the interior (land).*  
 mai, atu (see: VERBAL PARTICLES).  
 í niá, *to the East, upwards.*  
 í raro, *to the West, downwards.*  
 í tai, *to, towards the sea (as far as the barrier reef).*  
 í tahatai, *to, towards the seashore.*  
 í tua, *to, towards the ocean (beyond the barrier).*  
 í mua, *forwards.*  
 í muri, *backwards.*  
 í te átau, *to the right.*  
 í te áui, *to the left.*  
 no te átau, áui, *from the right, left.*  
 no uta mai, *from the interior hither.*  
 no niá mai, *from the East, from above.*

- no raro mai, *from the West, from below.*  
 no tai mai, *from the lagoon hither.*  
 no tahatai mai, *from the sea-shore hither.*  
 no tua mai, *from the sea hither.*  
 no mua mai, *from the front hither.*  
 í apatoá, *to the South.*  
 í apatoérau, *to the North.*  
 no apatoá, *from the South hither.*  
 no apatoérau mai, *from the North hither.*

500. In general the position of the adverb in the sentence depends upon the word that it qualifies, which it immediately follows; certain adverbs, however, may commence a sentence or phrase, such as: *araua'e*, *a ua nei*, *a nanahi*, and many other adverbs of time; nearly all adverbs of place; all adverbs of order except *na* and *matamua*, which follow the word qualified. Nearly all adverbs of quality, however, follow the word modified.

501. Adverbs of negation are placed before the subject which, in turn, precedes the tense sign and verb:

áita	vau	í	haere	í	te	fare
(adv. of neg.)	(subj.)		(verb)	(prep.)	(art.)	(object)
			sign			
<i>not</i>	<i>I</i>	<i>did</i>	<i>go</i>	<i>to</i>	<i>the</i>	<i>house</i>

502. Simple adverbs of affirmation or negation may be employed alone; but it is customary, so far as possible, to reply to the question by the verb of the question at least:

E tae mai anei óe? *Shall you arrive?*  
 (Question.)

E, *Yes*; (or better) *é, é tae mai au, Yes, I shall arrive.* (Reply.)

503. All adverbs of interrogation, with the exception of *anei*, precedes the subject. *Anei* follows the subject and its modifiers, or the verb and its modifiers, whichever of the two occurs first in the sentence, except after the negative adverbs which it follows directly, or when the subject is preceded by a demonstrative pronoun in which case *anei* is placed immediately after the pronoun. (For examples of its use see: THE VERB, *Interrogative forms*, par. 448.)

*Oi*, almost, and *no*, just, as verbal particles, precede the verb:

*ói topa vau, I almost fell.*

*no tae noa mai nei au, I have just arrived.*

504. Properly speaking, many of the above adverbs are adverbial locutions, but it has not been thought necessary to distinguish them as such.

505. In general, the place one is, was, or will be, and the place to, or towards which one goes, is indicated by *i* or *ia*; the place whence one comes by *no* (place of origin), and *mai* (place of last stop en route); the way, or route, by *na*, *i na*, *e na* (present, past, and future, respectively); and the means of transport by *na nia*, *i na nia*, *e na nia*. These observations apply equally to the above as prepositions.

## 506. VOCABULARY.

Te umiumi taá, *the beard.*

te huruhuru útu, *the mustache.*

te áí, *the neck.*

te árapoá, *the throat.*

te rima, *the arm, hand.*

- te tāpono, *the shoulder.*  
te óuma, *the chest.*  
te mafatu, *the heart.*  
te pae átau, *the right side.*  
te pae áui, *the left side.*  
te tua, *the back.*  
te ópu, *the stomach.*  
te ááu, *the bowels.*  
te ávae, *the leg, foot.*  
te mau haáva, *the judges.*  
te tiripuna, *the tribunal.*  
te auvaha parau, *the interpreter.*  
te notera, *the notary.*  
te papaí, *the scribe, secretary.*  
te ápoóraá, *the council.*  
te íno í rave hia, *the damage done.*  
te haru-raá-hia é te mutoí, *the arrest.*  
te faáutuáraá, *the judgment.*  
te fare tapeáraá, te fare áuri, *the prison.*  
te utuá moni, *the fine.*  
te vaá, *the canoe.*  
te pahi tira piti, *the two masted ship.*  
te pahi auahi, *the steamer.*  
te pahi faáuta tao'a, *the merchant ship.*  
te pahi manuâ, *the battle ship, man of war.*  
te tutau, *the anchor.*  
te fifi, *the chain.*  
te hati ó te pahi, *the hatch of the ship.*  
te mau íe, *the sails.*  
te reva, *the flag.*  
te paóti, *the scissors.*  
te nira, *the needle.*

te hamara, *the hammer.*  
 te faáhohoni, *the pinchers.*  
 te farero, *the screw.*

### 507. Reading Exercise.

Translate these sentences into English and present them to your teacher for correction.

1. Aita vau í papai í te rata. (*See par. 478.*)
2. E ére ia í te vi. (*See par. 481.*)
3. E ére te vi í te maá íno. (*See par. 480.*)
4. E mea au óre. (*See par. 483, 484.*)
5. Mai hea mai órua? (*See par. 489.*)
6. I hea óe? (*See par. 489.*)
7. A papai í taua parau ra mai teie te huru. (*See par. 490.*)
8. E ére óe mai ia 'na te huru. (*See par. 490.*)
9. Eíta paha óe é ho'i vave mai. (*See par. 492.*)
10. Te aha ra óe, ia 'u í haere mai í te fare i napo, á faáite mai na, penia'e te taio ra óe. (*See par. 492.*)

### 508. Reading Exercise.

Translate these sentences into Tahitian and present them to your teacher for correction.

1. Go up stairs and write your letter. (*See par. 468.*)
2. Pere is on the other side of the house. (*See par. 468.*)
3. Formerly he lived in France. (*See par. 461.*)
4. I am sitting here thinking of you (there) hoping that you are writing to him (there). (*See par. 458.*)
5. He cast his eyes upward. (*See par. 461.*)

6. He has not arrived. (*See par. 478.*)
7. He will not succeed if he doesn't study more diligently. (*See par. 479.*)
8. He is a dishonest man. (*See par. 485-487.*)
9. It is not good food. That is not good food. (*See par. 481.*)
10. Read aloud as he does.
11. Why did you do that?
12. It may happen that he will not come. (*See par. 498.*)
13. I came thinking that I would probably find him here. (*See par. 494.*)
14. Well! see who has come. (*See par. 495.*)
15. E tiá ana'e tatou i niá. (*See par. 496.*)

#### 509. MATERIAL FOR CONVERSATION.

A ara óutou, é tǎú mau tamarií e. *Wake up my children.* (A ara, pronounced: ára.)

Ia ara óutou é tiá'i. *You must get up.*

Eaha te hora óe é ara'i? *At what hour shall you awake?*

A íriti í to óe piriaro. *Take off your undershirt.*

A óómo óutou í to óutou mau áhu. *Put on your clothes.*

Eaha te hora í teie nei? *What time is it now?*

E hoê áhuru ma pae minuti toe é taí ai te hora piti. *It is fifteen minutes to two.*

Ua maíri te hora no te haápiíraá. *It is past the hour for class.*

Ua haere Iakobo í te óire. *James has gone to the city.*

I te hora pae óia é ho'i mai ai. *He will return at five o'clock.*

E mahana maitái roa teie. *This is a very good day.*

E mahana ua rahi teie. *This is a very rainy day.*

A tamahanahana í te pape. *Warm the water.*

Ua pihaá te pape. *The water has come to a boil.*

Ua pohe roa te áiû. *The baby is dead.*

Ua tanuhia te taáta. *The man has been buried.*

A haere mai é á tauturu ia'u. *Come here and assist me.*

A tarape ia'na ía ho'i mai óia. *Beckon to him to come back. (Lit.: that he come back.)*

Mai haere an'e tatou é hopu í te pape. *Let us go to bathe in the water.*

### 510. Reading Exercise.

#### TE TAHOERAA.

A vai noa ai te hoê metua tane í niá iho í to'na ra roí poheraá, pií atura óia i ta'na ra mau tamarií ia haere mai haááti ai í to'na ra roí no te faáíteraá'tu óia i ta'na poroíraá hopeá.

I roto í to'na piha te vai ra te hoê puóhu teá, parau atura óia í ta'na ra mau tamarií ía íriti ratou í te hoê teá e tamata na í te ófati í te reira. Iriti ihora te hoê ó taua mau tamarií ra í te hoê teá no roto mai í taua puóhu teá ra, fati óhie ihora taua teá ia'na ra, é ua na reira átoá hia te piti ó te teá é te toru hoí, é te maha, é tae noa'tu í te pauroa-raá ó taua puóhu teá ra í te fati ia'na.

Te na ô faáhou atura taua metua tane ra í ta'na átoá ra mau tamarií, á hopoi mai na í te piti ó te puóhu teá é vai nei í ô a'e, hopoi maira ratou í taua puóhu teá í toe mai ra í to ratou metua tane, parau atura óia ia ratou átoá ra e, á tamata na óutou tataítahi í te ófati í



taua puóhu teá ra á vai tahoê noa ai i te reira. Tamata ihora taua mau tamarií ra, é ínaha, aore atura é raveá e fati ai taua puóhu teá ra.

Ua paran faáhou ihora taua metua tane ra í te na ô raá mai e, “E tãú tamarií here e, óia átoa hoí ia to óutou huru í te ao nei, ia purara-haere-hia óutou í tera vahi é í tera vahi é haávîhia ia óutou, áreá râ ia tahoê-noa-hia óutou mai te ámahamaha-óre é vai maitai noa ia óutou.

## THE PREPOSITION.

## CHAPTER VIII.

511. The Preposition is a word or combination of words used to connect and bring into relation a verb or thing with its object.

512. In "We sat ON a box OF iron," *on* shows the relation between *sat* and *box*; that is, it indicates in what way the object represented by the noun *box* is related to the action expressed by the verb *sat*. *Of* shows the relation between *iron* and *box*.

513. Prepositions are classed, according to their form, into:

1. SIMPLE.—Single prepositions, as: *í*, *at*, *í roto*, *in*, *í niá*, *on*, *na*, *no*, *for*, etc.

514. 2. COMPOUND.—Consisting of two or more prepositions, as: *no niá mai*, *from above*, *no raro mai*, *from below*, etc.

515. 3. COMPLEX.—Any combination of different parts of speech used as a single preposition, *í te rahiráá ó*, *to the greatness of*, *í te áánoraâ ó*, *to the width of*, etc.

## TERMS OF RELATION.

516. Prepositions are relation words; and since relation can exist only between two objects, there must always be two terms of the relation expressed by a preposition. These terms are called OBJECT and ANTECEDENT.

517. The OBJECT of a preposition is always a noun or some expression used as a noun.

It may be:

1. A *noun*: Ua haere matou í te *anavai*. *We went to the river.*
2. A *pronoun*: Ua parahi óia í piháiiho ia'u. *He sat by me.*
3. An *adverb*: Ua haápaó maitaí óia mai reira mai â. *She obeyed from then on.*
4. An *adjective*: Mai tahíto. *From old.*

518. The Antecedent of a preposition is the word which the phrase limits.

It may be:

1. A *verb*: Te taóto nei te tamarii *i nia iho i te roí*. *The child lies on the bed.*
2. A *noun*: Ua íte matou í te oire *i te uraraá*. *We saw the city in flames.*
3. A *pronoun*: Atae hoí outou *i te faároó iti!* *Woe be to you of little faith!*
4. An *adjective*: Ei ia'na te tura í te upoó *hi-nahina no te ruhiruhiá*. *Honor be to him with the head hoary with age.*

### PARSING OF PREPOSITIONS.

519. To parse a preposition is to state the part of speech to which it belongs, and to name the object and antecedent between which it shows the relation, as:

Ua haere mai óia mai te óire mai. *He came from the city.*

Mai, *from*, preposition, shows the relation between *oue* and *ua haere*.

520. It is generally very easy to determine the object of a preposition, and often difficult to find the antecedent; but the correct answer to two questions will always give both. (1) Put the interrogative *what* after the preposition to find the object; then (2) put the interrogative *what* before the phrase to find the antecedent. For example:

Ua tere haápaó-óre noa ratou na roto í te ópape.

*Recklessly they traveled the current through.*

The preposition of the above phrase is *through*; then, according to the rule given above, the question would be (1) *through what?* The answer would be, *na roto í te ópape, through the current* (2) *What through the current?* The answer would be, *ua tere na roto í te ópape, journeyed through the current*. We have then, according to the rule: (1) The preposition *na roto í*, through; (2) The object *ópape*, current; (3) The antecedent *ua tere*, journeyed.

521. Parse the following:

1. Ua haere mai óia ai'ú nei. *He came to me.*

2. Ua topa óia na roto í te reva í nia í te fenua.  
*He fell through the air to the ground.*

3. A tuú í te reira í niá iho í te amuraá maá é áore ra í roto í ta óe pute. *Put it upon the table or into your pocket.*

4. Ua haúti noa ratou í raro a'e í te tamaru é tae noa 'tu í te po. *They played until night under shelter.*

5. Ua tere ratou mai Asia mai na roto í te mede-  
bara ra é tae roa mai í te miti úteúte. *They*  
*journeyed from Asia through the wilderness*  
*to the Red Sea.*

522. As its name implies, the preposition should generally be placed immediately before its object, as:

Ua haere au í te fare. *I went to the house.*

523. Care should be taken by the student to place the preposition or prepositional phrase in its correct position in the sentence, as very laughable mistakes will occur by neglect to do so, as for example:

Ua íte matou í te hoê taáta í te heruraá í te ápoó í te ihu fefe.

524. You have said in the above sentence: We saw a man digging a hole with a Roman nose. The correct way to say it would be as follows:

Ua íte matou í te hoê taáta, e ihu fefe to'na, í te heruraá í te ápoó.

*We saw a man with a Roman nose digging a hole.*

525. In general, prepositions may be divided into those referring to Place, Time, Direction, Possession, Cause (means, instrument, or agency), and Specification.

#### Place-

526. I, *at* (followed by a common noun, or the names of places).

ia,*at* (followed by a personal pronoun, or the names of persons).

í mua í, í mua mai í, *before.*

- í muri í, *behind*.  
 í pihái iho í, *beside, by the side of*.  
 í rapae í, *without, outside of*.  
 í, í roto í, *within, inside of*.  
 í niá iho í, *upon, on*.  
 í raro a'e í, *under, underneath, below*.  
 í raro iho í, *below*.  
 í te átau í, *on the right of, at the right of*.  
 í te áui í, *on, at the left of*. L  
 í te pae átau í, *on, at, near the right side of*  
 (but not actually upon).  
 í te pae átau ó, *upon the right side of* (in  
 place upon the side of anything).  
 í te pae áui í, *on, at the left of* (but not actu-  
 ally upon).  
 í te pae áui ó, *upon the left side of* (actually  
 placed upon the side).  
 iô, *at the home of, at the place of; iô mea, at*  
*so and so's*.  
 í ropu í, *between*.  
 í rotopu í, *among*.  
 é áti noa a'e í, *all round about, surrounding*.  
 í te aro ó, *before the face of*.  
 na mua í te aro ó, *before the face of*.  
 í te vahi ê atu í, *in a different place from*.  
 í te atea ê roa í, *in a place far distant from*.  
 í te pae ó, *on the side of*.  
 í te pae no, *with reference to, concerning*.  
 é tae roa'tu í, *as far as*.  
 ia....ra, *until*.

527. All the above prepositions commencing with *i* transform the *i* into *ei* when referring to the future, and

into *tei* when referring to the present or past if they commence a phrase or sentence:

Tei Papeete ia óia. *He was a Papeete. (Past)*

tei Papeete óia. *He is at Papeete. (Present)*

éi Papeete óia. *He will be at Papeete. (Future)*

é parahi ratou í mua mai í te fare. *They will sit in front of the house.*

éi mua mai í te fare ratou é parahi ai. *In front of the house they will sit.*

528. *Fatata*, near, and *atea*, distant, as prepositions, are generally used in connection with the substitutive noun *mea*, thus:

Ei mea fatata teie fare í tera. *This house is near to that.*

éi mea atea teie mou'a í tera. *This mountain is far from that.*

529. The simple preposition *i*, at, followed by one of the definite articles, is used before common nouns; without any article, before names of places; *ia*, at, is used in combination with one of the personal pronouns, and before names of persons. (Note: Before names of places *ia* is always the objective particle and introduces the direct object.)

#### Time-

530. í mua í, *before.*

í mua a'e í, *a little before.*

í mua 'tu í, *before.*

na muá í, *before.*

mai....mai â, *from....onwards.*

í na, í roto í na, *during*.  
 mai, *from*.  
 í te ánotau í, *at, during the season of*.  
 í te tau í, *at, during the time of*.  
 é tae noa'tu í, *until*.  
 í muri í, *after*.  
 na muri í, *after*.  
 na muri a'e í, *a little after*.  
 na muri atu í, *after*.  
 é mea fatata...í, *near to*.  
 hou, *before*.

531. The above are the principal prepositions denoting time. Note that *i*, as a general rule, indicates the precise time or epoch when something occurs or is:

ua fanau óia í teie iho nei matahiti, *he was born this very year,*  
 that *mai* indicates the time or epoch when something commenced:  
 mai te hamani-raá-hia ó te ao nei, *since the creation of the universe,*  
 that *i* or *ia* indicates the time or epoch up to which the action is prolonged:  
 é tae noa'tu í to tatou pohe-raá, *until our death,*  
 é tae roa mai ia tatou nei, *until our time, epoch,*  
 that, as in the following examples, *a'enei* and *a'era* indicate that the time has passed by or is counted:  
 á ono a'enei matahiti í to óe tae raá mai, *it is six years since you arrived,*



and that *i na* expresses the duration of anything: *ua faátère óia í te mataéinaá í na matahiti é ono.*

### Direction-

532. *No...mai í, from (origin or commencement).*  
*na, í na, é na, by way of (Pres., Past, Fut.).*  
*no uta mai í, from the interior (of land) to.*  
*na niá í, í na niá í, é na niá í, by way of.*  
*no tai mai í, from the lagoon to, towards (as: by wagon, canoe, etc.) (Pres., Past, Fut.).*  
*í na uta mai (ra) í, í na uta í, by way of the interior to. (Past.)*  
*é na uta mai í, é na uta í, by way of the interior to. (Future.)*  
*na mua í, í na mua í, before, in front of (pres., past, and fut., respectively).*  
*na roto í, í na roto í, é na roto í, through (pres., past, and fut., respectively).*  
*na ropu í, í na ropu í, é na ropu í, through, between (pres., past, and fut.)*  
*na roto mai í, from without outwards.*  
*no niá mai í, from off of.*  
*í, ia, to, towards.*  
*iô, to, towards the home of (i. e.: the place of abode).*  
*mai, from (en route, not as a starting point).*  
*mai...mai, from...hither.*  
*é tae roa'tu í, as far as.*

533. As the Tahitian *ta* and *to*, *a* and *o*, and *na* and *no* may be prepositions, possessive adjectives, or possessive pronouns, care must be taken to distinguish carefully between them. We are here concerned only

with *prepositions* denoting possession; the possessive adjectives and pronouns will be discussed in the chapters devoted to them.

534. *A* and *o* are the simple prepositions that translate the English: of.

Rule: Use *á* and *ó* when "of" is preferable in English.

Te fare *ó* Tihoni, *The house of John.*

Te áfata *á* mea, *The box of so and so.*

*Ta* and *to* are used in several ways in Tahitian, but their use as prepositions only will be considered here. (See: AUXILIARY VERB "To Have"; also POSSESSIVE and RELATIVE PRONOUNS, Par. 124.)

535. Rule: Use *ta* and *to* when the English possessive case ending is employed, i.e., the noun followed by the apostrophe and the possessive termination: 's.

O teie *to* Tihoni fare, *This is John's house....*

O tera *a'e* hói *ta* mea puaáhorofenua, *That over there is indeed so and so's horse.*

*Na* and *no*, strictly as possessive prepositions, are used like *a* and *o*, but with a somewhat different meaning, and indicate: *for, intended for and belonging to; also kindred and relationship.*

*No* is occasionally used instead of *na* indicating possession, but emphatically, as of right inherent, as:

No'ú *te* mou'a, no'ú *te* fenua, no'ù *te* tai, no'ú *te* fare. *Mine are the mountains, the land, the sea, the houses.* (From the declaration of King Pomare II after the battle with Opuhara.)

536. Both *na* and *no*, however, have other and distinct meanings as prepositions: *na*, as a preposition of cause, means, etc., and both *na* and *no* as prepositions of specification, which see.

Na vai teie maá? *For whom is this food (intended or destined)?*

Na tera taáta, *For that person.*

No vai teie taupoó? *To whom does this hat belong? Whose is this hat?*

No to'ú tuáne, *(it) belongs to my brother (of a sister).*

E fetíi iho â ïa no teie tamahine, *That is a true relative of this girl.*

O te fetíi iho â ïa ó teie tamahine. *That is a true relative of this girl.*

*Note:* In the fourth example just given the best contemporary opinion prefers *tuane* to the form used throughout the Bible, i.e.: *tuaane*. The latter, however, is probably the original form, and is retained, allowing for phonetic changes, in the following dialects: Samoan and Marquesan (in certain localities only); all other dialects of the Polynesian tongue, however, retain the form corresponding to *tuane*.

The above prepositions combine with the personal pronoun to form the possessive pronouns and adjectives, which see, Paragraphs 128, 129, 130.

537.

## VOCABULARY.

Sabati,	<i>Sunday</i> (usually written: <i>Tapati</i> ).
Monire,	<i>Monday</i> .
Mahana piti,	<i>Tuesday</i> .
Mahana toru,	<i>Wednesday</i> .

Mahana maha,	<i>Thursday.</i>
Mahana pae,	<i>Friday.</i>
Mahana maá,	<i>Saturday.</i>
Tenuare,	<i>January.</i>
Fepuare,	<i>February.</i>
Mati,	<i>March.</i>
Eperera,	<i>April.</i>
Me,	<i>May.</i>
Tiunu,	<i>June.</i>
Tiurai,	<i>July.</i>
Atete,	<i>August.</i>
Tetepa,	<i>September.</i>
Atopa,	<i>October.</i>
Novema,	<i>November.</i>
Titema,	<i>December.</i>
Hoê matahiti,	<i>One year.</i>
Te anuanua,	<i>the rainbow.</i>
te hoê papape,	<i>a certain squall.</i>
te hoê vero,	<i>a certain tempest.</i>
te uira,	<i>the lightning, electricity.</i>
te patiri,	<i>the thunder.</i>
te mahanahana,	<i>the warmth.</i>
te auahi,	<i>the fire.</i>
te toétoé,	<i>the cold.</i>
te pape paári,	<i>the ice.</i>
te veáveá,	<i>the heat.</i>
te ninamu,	<i>the blue.</i>
te úoúo,	<i>the white.</i>
te hinahina,	<i>the gray.</i>
te éreêre,	<i>the black.</i>
te éhu,	<i>the red-brown.</i>
te úteúte,	<i>the red.</i>

te reáreá,	<i>the yellow.</i>
te matie,	<i>the green.</i>
te vareáu,	<i>the violet.</i>

### Reading Exercise.

538. 1. Ua haere au í te óire. (*See par. 522.*)
2. Ua faároó matou í te hoê haápiíraá no te Bibil'a ó tei haápií mai í te huru ó te hamaniraá ó te ao nei í te hora pae. (*See par. 523. In this sentence correct the mistake.*)
3. A haere óe í muri í te fare taóto ai. (*See par. 526.*)
4. Te parahi ra óia i pihái iho í te fare. (*See par. 526.*)
5. Tei Amerita óia. (*See par. 527.*)
6. Tei Hikueru ia órua. (*See par. 527.*)
7. E mea atea roa te pahi. (*See par. 528.*)
8. Ua tae mai óia í te hora pae. (*See par. 531.*)
9. No hea mai óe? Mai tai mai au. (*See par. 532.*)
10. Ua haere ratou í te fare ó Mati. (*See par. 534.*)
11. Ua haere ratou í to Mati fare.
12. Na vai teie nei tipí. (*See par. 536.*)

539. Translate these sentences into Tahitian and present them to your teacher for correction.

1. The Man went through the house out upon the porch. (*See par. 520, 522.*)
2. Come up in front. (*See par. 516.*)
3. He is in the house. (*See par. 527.*)
4. He was in the house. (*See par. 527.*)

5. The land is very near. (*See par. 528.*)
6. He saw Moorea. (*See par. 529.*)
7. Bring me first the sugar and afterwards the milk. (*See par. 530.*)
8. He was killed at 3 o'clock.
9. He is from France. (*See par. 532.*)
10. This is the Mother of John. (*See par. 533.*)
11. This is John's Mother. (*See par. 534.*)
12. Who is this money for? (*See par. 535.*)
13. It is the true mother of the child.

#### 540. MATERIAL FOR CONVERSATION.

Ua motumotu te puté. *The sack is torn.*

Ua haere te mau tane é tai'a. *The men have gone fishing.*

A haere óe é pafaí í te ánani. *You go and pick some oranges.*

E mea mania roa te moana. *The sea is very calm. mangos?*

A áfai í tera rata í te fare veá. *Take that letter to the post office.*

A horoá í te ínaí na te úri. *Give the meat for the dog.*

Ua mauíui to'ú ópu. *My stomach aches.*

E mea mania roa te moana. *The sea is very calm.*

541. Perhaps the most confusing of all Tahitian idioms are the several distinctions in the use of the vowels *a* and *o* in *a*, *na*, *ta*, and *o*, *no*, *to*.

542. *Rule:* Use *o*, *no*, and *to* for:

1. *All members of the body, and all that emanates from the bod including one's thoughts expressed, but not one's words articulated, nor sins committed:*

2. *All that the body may enter;*
3. *An integral part or portion, or specific attribute, of anything, as one of several objects required to complete the whole;*
4. *The land of one's birth or origin, or permanent residence;*
5. *All attributes, qualities, and dispositions proper to the word modified; also all such in the abstract, as ideas;*
6. *All participial nouns used verbally where the thought dwells rather upon the action than upon the completed act;*
7. *And for one's own child, parent, or other relative, slave, servant, friend, etc., in a definite or specific form. (See par. 544.)*

543. *Rule: Use a, na, and ta in all cases not covered by the above. (See par. 544-A.)*

544. (Exception: see POSSESSIVE ADJECTIVE for the use of the anomalous possessive adjectives *tau* and *tana*, paragraphs 147, 148.)

1. To Tihoni úpoó, ávae, manaó, here, etc.,  
*John's head, foot, thought, love, etc.*
2. To te taáta áhu, pape-hopu, taupoó, fare,  
*The person's clothes, water-to-bathe-in, hat, house.*
3. To te fare aroaro, *The house's ceiling.*  
To te puta ápi parau, *the book's page.*  
To te vaá riu, *The canoe's bilge-water.*
4. No Farani au, *I am of France, I am a Frenchman.*
5. To te raáu paári, *The stick's hardness.*  
To te metua maitaí, *The parent's goodness.*

To te tavana faáearaá, *The Governor's staying.*

6. To te haáva faáutuáraá, *The Judge's condemning.*

Ta te haáva faáutuáraâ, *The judge's condemnation, i, e.: judgment rendered.*

7. E fetií, tamaiti, metua, no'ú, *A relative, son, parent of mine.*

544-A. Ta te vahine pape inu. *The woman's drinking water.*

Te puta á te taáta. *The book of the person.*

Te parau á te órero. *The speech of the orator. etc., etc.*

#### Cause, Means or Instrument, Agency

545. na, by, é, í, by. (account of.)  
 í, ia, by, through the agency of, on  
 ta, by.

546. *Na* is used when emphasis on the fact or action is expressed or implied, and in asking and replying to a question, and must precede, not follow, the verb:

Na'ú í faátia teie fare. *By me was this house built.*

Na'ú teie fare í faátia. *By me was this house built.*

547. *Note*:—Following the verb both *na* and *no* translate *for*, *intended for*, while *no* (not *na*) may also translate *concerning*, *with reference to*. (See Specification; paragraph 555).

Ua faátiáhia teie fare no'ú. *This house was built for me.*



Ua arataíhia mai tera puaáhorofenua na'ú. *That horse was led here for me.*

Ua ui mai te tamuta no te óhipa ta'ú í faáue ia'na. *The carpenter questioned me concerning the work I had commanded him (to do).*

548. In a simple affirmation, however, where no special emphasis is expressed or implied, the following form is usual:

O vau tei faátiá í teie fare. *It was I who built this house.*

549. *E* is employed to indicate the agent, including qualities personified, and objects impelled by natural forces, (but not the instrument), after verbs terminating with the passive suffix—*hia*; *i* is used in the same way to indicate the instrument, (but not the agent). After the passive suffix—*a*, either *i* or *ia* is used, before common nouns, or the personal pronouns and names of persons, as the case may be. (See: *I, IA*, following. Paragraph 551).

550. *Notes*—Strictly speaking, *e* is not a preposition at all, but a verb auxiliary indicating the “doer” of anything; however, for all practical purposes, by regarding it as a preposition translating “by” the Tahitian form may be accurately and readily translated into idiomatic English.

Ua taparahihia te úri é au. *The dog was killed by me.*

Ua roóhia óia é te áti. *He was o'er taken by disaster.*

E mea topahia é te haári. *A thing fallen-upon by a cocoanut.*

Ua taírihia te tamaiti í te raáu. *The child was whipped with (by) a stick.*

551. *I* and *IA*, are employed to denote the agent after verbs terminating with the passive suffix—*a*, and after intransitive verbs used passively without the addition of a passive suffix; in all such cases the agent or instrument without distinction, is governed by the preposition *i* or *ia*, as the case may be, *i*, if the object of the preposition is a common noun, *ia*, if it is a proper noun or pronoun.

Ua roaá te i'a ia'ú. *The fish was caught by me.*

E riro ta'na faufaá ia Tihoni. *His valuables will be acquired by John.*

Ua pohe óia ia matou. *He died through us (i.e; through our agency).*

E pau te maá í te manu. *The food will be consumed by the birds.*

é, te hapa na óe í to\* mata átau...., *And ,(if) you are sinned against by your right eye, (rendered freely: and if your right eye offend you)*

552. *TA*, is employed to indicate the agent or instrument in relative clauses, and for practical purposes may be regarded as a contraction of the relative pronoun combined with the personal pronoun indicating the agency. It is used in the same way after *o vai*, who, and *éaha*, what.

Te úri ta'na í taparahi. *The dog which he killed, (ta'na contracted from te ana, which he).*

Te fare ta matou í vavahi. *The house which we destroyed, (ta matou for te a matou).*

\*to, contracted form of: to óe.

Te moa ta te puaáhorofenua í patu. *The fowl which the horse kicked.*

O vai ta óe é farerei? *Whom will you meet? (literally: who by you will be met?)*

Eaha ta óe é parau na? *What are you saying? (lit.: What by you is being said?)*

553. In the last two examples the relative pronoun is understood or implied, *i.e.*: *Who (is the person) that by you will be met?* and: *What (is the thing) that by you is being said?*

*Note*:—From a purely grammatical standpoint it is probably incorrect to regard *ta* as a preposition at all, but by so doing the Tahitian form is made to approximate the English more nearly, and is easier of comprehension by the student.

554. Other prepositions denoting cause are:

no, í, *for, on account of.*

na roto í, *by means of.*

ma te, *with, having.*

#### Specification-

555. No, *from*. EX.: no te paeáu ó te metua tane.  
*From the side of the father.*

*No*, means *from*, denotes the source, origin, or commencement of anything; in this sense it combines with many adverbs to form prepositional locutions, such as:

no roto mai í. *From within to, towards.*

no rapae mai í. *From without to, towards.*

no uta mai í. *From the interior (of the land) to, towards.*

no tai mai í. *From the lagoon to, towards.*  
 etc. etc.

no, na, *for, for to be, intended for, etc.*

A horoá mai í tena maá na'na. *Give me that food  
 for him.*

e ááhu no te vahine. *A dress for (intended for)  
 that woman.*

í, *for, for the use of.*

Ua hoóhia mai te parahiraá í te moni mômâ.  
*The chair was sold to me for a small amount  
 of money.*

ia, no, *Concerning, with reference or regard to,  
 on account of, through.*

na, na roto í, *by (manner, not cause: na te taria,  
 by the ear).*

na, *by way of, by means of (manner).*

na niá aé í, *in addition to.*

í *by (with respect to rates); in (with respect to  
 dimensions); per, EX: é horoáhia na'na é toru tara  
 í te mahana hoê. Will be given to him three dol-  
 lars per day.*

é pae metera í te roa. *Five meters in length.*

mã, mai. *with (having).*

mã te tipi í te rima, *With (having) the knife in  
 the hand.*

mai te au í, í, *according to.*

I to óe manaó ra, é moní rahi anei to te reira?

*According to your view, is that too expensive?*

mai, te au-óre í, *despite, against one's inclination.*

noa'tu, átira noa'tu, *nevertheless, notwithstand-  
 ing, (not followed by i, ia).*

í, ia, *with respect to, towards.*

E áitarahu tatou í te Hau, mai ta tatou í te Atua

ra. *We have obligations toward the Government, as we have toward God.*

## 556.

## VOCABULARY.

Te huirā, the wheel.  
 te pahere, the comb.  
 te tuto, the yoke.  
 te tiai mamoe, the shepherd.  
 te ahu oomo, the shirt.  
 te tapiota, the tapioca.  
 te taputai, the turpentine.  
 te tapau, the rosin, lead.  
 te tuava, the guava.  
 te one, the sand.  
 te uhi, the yam.  
 te tute, the fig.  
 te orive, the olive.  
 te araea, the clay.  
 te tamanu the salmon.  
 te huero moa, the hen's egg.  
 te pata, the butter.  
 te pata paari, the cheese.  
 te pape toetoe, the ice cream.  
 te pape paari, the ice.  
 te painapo, the pineapple.  
 te taporo, the lemon.  
 te uru, the bread fruit.

te meri, the honey.  
 te mori arahu, the coal oil.  
 te punu, the tin, spoon.  
 te iriiri, the gravel.  
 te mereni, the mellon.  
 te paura pupuhi, the gunpowder  
 te reni, the chalk.  
 te ofe, the bamboo.  
 te pua, the soap, lime.  
 te vine, the grape.  
 te aeho, the reed.  
 te tomati, the tomato.  
 te pipi, the beans.  
 te ofaaraa uri, the dog kennel.  
 te apara, the apple.  
 te vavai, the cotton.  
 te vanira, the vanilla.  
 te oniani, the onion.  
 te oniani piropiro, the garlic.  
 te ofaaraa ro, the ant bed.  
 te pipi rarahi, the lima beans.  
 te pipi menemene, the peas.

## Reading Exercise.

557. Translate these sentences into English and present them to your teacher for correction.

1. Ua mauui to'ú rima. See par. 541, 542.
2. Ua repo roa to'ú ahu óómo. See par. 542.
3. Ua íno roa ta'ú buka. See par. 543.
4. Na ratou vau í faáue. See par. 546.
5. O óoutou tei ámu í taua faraoa ra. See par. 548.

6. Ua papaíhia te rata é au. See par. 549.
7. Ia maitaí matou ia óe. See par. 551.
8. O te fare teie, ta'ú í faátiá. See par. 552.
9. No te fenua nei óia. See par. 544.

### Reading Exercise.

**558.** Translate these sentences into Tahitian and present them to your teacher for correction.

1. If you will kindly hand me my coat I will be much obliged. See par. 542, 543.
2. This is the tree which I cut. See par. 552.
3. O my dear son! See par. 149.
4. This city was built by my father. See par. 546.
5. This dress was made for Mati. See par. 547.
6. That food was cooked for him. See par. 547.
7. The bullet did not hit the house. See par. 551.
8. The book which he wrote was stolen. See par. 557.
9. Because of your wickedness you were condemned. See par. 554.
10. He is of (from) papeete. See par. 544.

### 559. MATERIAL FOR CONVERSATION.

O vai to óe í'óá? *What is your name?*

O Fare to'ú í'óá. *My name is Fare.*

Ahia a'enei matahiti í to óe taeraá mai? *How many years already since you arrived?*

A pae a'enei matahiti í to'ú taeraá mai í Papeete nei. *Five years already since I arrived in Papeete.*

E faáea maoro anei óe í ô nei? *Will you remain here long?*

No te aha óe é óre é rave óiúi atu ai í tena ôhipa?

*Why will you not do that work faster?*

No te mea e, ua hope roa to'ú puai. *Because my strength is all gone.*

A haere óe é tíí atu ia Ioane. *Go and get John.*

I to'ú mana'o é ére ïa í te mea tiá. *I do not think that it is just.*

## THE CONJUNCTION

## CHAPTER IX.

560. The conjunction is a word or part of speech that connects words, clauses, and sentences, or determines the relation between sentences, as *and* in "day *and* night."

561. Conjunctions are of two principal kinds, *-co-ordinate* and *subordinate-*, according as they join coordinate clauses in compound sentences or subjoin subordinate clauses in complex sentences.

562. Adverbial conjunctions not only unite thoughts but also express relations of place, time, causation, comparison, etc., as *where, when, because, as, then, etc.*

563. *Note:* Grammatical rules that have been devised to explain the structure of English cannot be applied with precision to the Polynesian dialects in which the same word may often be noun, verb, adjective or adverb, as the case may be, depending upon the context and the particular arrangement of the particles used in connection with it.

564. Many of the following conjunctions may be other parts of speech, as is also the case with respect to the adverbs, prepositions, etc., given in other chapters.

## Co-ordinate Conjunctions-

E, *and*. Ex: Te taupoó é te rimarima. *The hat and the glove.*

Maua ó, órua ó, raua ó, *and, I, he, you.*

Ua reva maua ó Toma. *Thomas and I departed.*



Ua tae mai Mere raua ó Timi, *Mere and Jim have arrived.*

matou ó, ótoutou ó, ratou ó, *and*, (as *maua, orua, and raua*).

Hoí, *and, so*, ó vau hoí tei haere mai, *so I came; and I came.*

Atoá, *also, and*, ó óia átoá tei reva, *and he also went.*

Ma, *and*, used principally in counting, -hoê áhuru ma piti, *ten and two: twelve.*

ma, *and associates, and family, and those with him, and Co.*, used after a name, and closely approximating *Mory's* in the following sentence: *Mai haere ana'e tatou iô Mori ma*, *Let's all go together to Mory's.*

E, á oré ra, *or*, é rave au í teie é á orê ra í tera, *I shall take this or that.*

Râ, áreá, tera râ, áreá râ, teie râ, *but, nevertheless, however.*

Eíta.... éíta átoá, *neither .. nor.* (future).

Aíta.... áíta átoá     "     " (Pres. and past).

E ére....é ére átoá     "     " (Pres. and past).

(See Negative Adverb).

565. *E* is a copulative conjunction answering to *and*, and is by far the most common way of expressing this relationship between words or clauses.

Te ruí é te ao, *the night and the day.*

Te tane é te vahine, *the husband and the wife.*

566. As between *atoa* and *hoi* the former is the more emphatic, and corresponds to the English *also* and *likewise*; *hoi* has much the same force as the English *so, too*.

Te haere átoá nei matou, *We also are going.*  
 E haere átoá ótou, *Go ye likewise.*

Te faároó nei matou í te Atua ,te Metua hau-mure-  
 óre ra, é í te Varua Maitái hoí, *We believe in*  
*God the Father everlasting, and in the Holy*  
*Ghost too.*

567. *Ma* is used in counting (as given above); in the sense of *and associates* another example may be given: á faáíte óe ia Pauro ma, *tell Paul and his associates.*

568. As between *râ*, *area*, *tera râ*, the first two indicate the least degree of emphasis, *tera râ* a greater degree; and *area râ* the greatest degree of emphasis.

A faáea na óe, ó vau râ te haere.

Eiaha te reira, áreá teie.

Ua hinaáro vau í te haere atu, tera râ áita hoí ta'ú é raveá. *I wished to go to you, but indeed I could not manage it.*

A haere noa na í to haereá, áreá râ, é hape ia óe. *Go your own way, nevertheless, you will be wrong.*

*Teie râ* is used when some explanation is to follow, and translates: *for this reason*:

Ua hinaáro vau í te haere atu, teie râ, no te mau mea í haátaupupu ia'ú, áita ta'ú í nehenehe. *I wished to go to you, but (for this reason) on account of the many things that hindered me (the explanation) I was unable to do so.*

## Subordinate Conjunctions-

569. No te mea, *for the reason that, because.*

í te mea e, *on account of that, on account of the fact that.*

ía, *that, in order that, so that.*

e, *that, said that, through, believe that, etc.*

ía,....ra. *when.*

í te hora (taime, tau ávaé, mahana, etc.)....  
ai, *when.*

é tae noa'tu í te hora (taime, tau, etc.)....ai,  
*when.*

í muri a'e, *then, thereupon.*

í muri iho, " "

hoí, *then, so, of course, but.*

paí, " " " (urgently, a rave  
*pai, go on and take it!)*

maoti, *then, (emphatic).*

áhiri, *had, if..had.*

í te tumu....ai, *why, reason why.*

ía, *if, Supposing that.*

mai te mea e, " " "

mai te peu e, " " "

(é) á óre râ, *or else, if not.*

á óre ía, " " " "

mai te meâ ra e, *as if.*

mai te mea râ e, *but if.*

noa'tu *although.*

átira noa'tu, *but then, after all, besides, all  
right.*

ói vai a'e, no vaivai a'e, *while.*

í to..... (noa) raa, "

á..... ai, *while.*

mai, *as, like.*  
 no reira, *therefore.*  
 á, ó te, *lest.*  
 maori, *fortunately that, luckily that.*  
 maori râ, *unless, except, except that.*  
 áuaá, *thanks to, due to.*  
 éi, *as, for to be.*

570. *Ia* introduces the subjunctive mood, and translates *that, so that, in order that*. See VERBS, Subj. Mood par. 270.

571. *E* introduces a direct or indirect quotation; it is used after the following and similar verbs: *parau*, say; *faaite*, tell; *mana'o*, think; *mata'u*, fear; *faaroo*, hear; *papu*, *taa*, be sure, etc.: also after adverbial phrases such as: *na ô maira (e)*, thus saying; in this latter case it should be omitted in the narrative, but used in quoting what someone else has said.

Ua parau mai óia ia'ú e, é taáta itoito óia.

*He said to me that he was an energetic man.*

Te mataú nei au e, ua pohe raua. *I fear that they (two) are dead.*

Ua faároó vau e, é óhipa íno ta mea í rave. *I heard that so-and-so had done an evil deed.*

Te na ô maira óia e, éiaha ía haere. *He said to me that I should not go.*

572.

### VOCABULARY.

Te óruraá, *the swelling.*

te puta, *the wound.*

te motu, *the cut, rent.*

te úpoó pahure, *the bald head.*

- te puú, *the hump, pimple, bump.*  
 te tuapuú, *the hunchback.*  
 te mataporaá, *the blindness.*  
 te ararâraá, *the hoarseness.*  
 te ma'i puúpuú, *the measles.*  
 te pihaeraá, *the vomiting.*  
 te paá ó te fâraoa, *the bread crust.*  
 te ófi, (óphi), *the serpent.*  
 te feé, *the cuttle-fish.*  
 te rimu, *the sea weed, sponge.*  
 te moó, *the lizard.*  
 te áoaraá, *the barking.*  
 te úáraá, *the bleating.*  
 te umôraá, *the bellowing.*  
 te taí á te manu, *the cry of the bird.*  
 te ááoaraá moa, *the crowing.*  
 te taí á te puaáhorofenua, *the neighing.*  
 te niaoraá, *the mewling.*  
 te nanunanuraá, *the cooing.*  
 te úúruraá á te riona, *the roaring of the lion.*  
 te hioraá, *the whistling.*  
 te ófaáraá, *the nest.*  
 te ófaáraá manu hamani meri, *the hive of bees.*  
 te úúairaó, *the pigeon.*  
 te toé, *the worm.*  
 te áeto, *the eagle.*  
 te toreá, *the snipe.*  
 te úúpa, *the dove.*  
 te moóra, *the duck, goose.*  
 te tuturahonui, *the spider.*  
 te popoti, *the cockroach, beetle.*  
 te naonao, *the mosquito.*  
 te veri, *the centipede.*

te raó,	<i>the fly.</i>
te pepe,	<i>the butterfly.</i>
te tutuá,	<i>the flea.</i>

### 573. Reading Exercise.

Translate these sentences into English and present them to your teacher for correction.

1. E haere maua ó Hati í te fare toa. See par. 564.
2. Na matou átoá é rave í te ohipa. See par. 564.
3. Aita vau í íte i taua taáta ra. See par. 238.
4. Teie fare, o te fare ïa ta'ú í hamani. See par. 128, 129, 130.
5. No'ú teie fare. See par. 146.
6. O teihea ta óe í hinaáro, teie anei é áórê ra tera anei? See par. 564.
7. Ua faáíte au ia'na, aita râ óia é haápaó nei. See par. 230, 568.
8. E ani au ia'na, tera râ éíta é faátíahia to taua aniraá. See par. 568.
9. Ia haere óe ra, é tupohe ïa vau í te mori. See par. 569.
10. Ia tamaá tatou é tia'i. See par. 569.

### 574. Reading Exercise.

Translate these sentences into Tahitian and present them to your teacher for correction.

1. Tihoti and I went to the City. See par. 564.
2. Huti and his companions will come up to the house tonight. See par. 567.
3. It is not necessary to go, unless you desire to. See par. 574.
4. I desire very much that this be done quickly, nevertheless, you may please yourself.

5. When you come bring your friend with you.  
See par. 569.
6. Work while the day lasts. See par. 569.
7. The child nearly fell. See par. 408.
8. Had you not done that you would have been  
better off. See par. 569.
9. If you go I will then be pleased. See 569, 577.
10. It is said that he is an honest person. See 571.

### 575. MATERIAL FOR CONVERSATION.

Te farii nei óe í ta'ú é parau atu nei? *Do you now  
accept what I am telling you?*

Eíta é nehenehe ia'ú ía farii í ta óe é parau mai  
nei. *It is not possible for me to accept what you  
are saying.*

Eiaha roa'tu óutou ía haere ê atu. *You must not  
go away.*

E parau mau ta óe. *You are correct.*

Eaha ra to óutou mana'o? *What do you think?*

E mea átaáta ta óe parau *Your words are a joke.*

Eaha ta óutou é hinaáro í te rave? *What do you  
wish to do?*

Afea óutou é reva'i? *When will you leave.*

Ananahi matou é reva'i? *We will leave tomorrow.*

Eaha óutou í haere mai ai? *Why did you come  
hither?*

Eaha te tumu óutou í haere mai ai? *What is the  
reason that you came hither?*

576. *Ia*, meaning *when*, may be used with or without *ra*, though it is usually preferable, for elegance, to include it in its correct place in the sentence. Referring to past time we should say: *ia'na i tai ra*, (not *ia tai oia ra*). "when he cried," but in future time *ia tai oia ra*

only may be used. The *ra* may be omitted, rarely in past time, more often in the future.

*When* may be expressed also, as above noted, by *i te taimé (hora, etc.).....ai*, and even by *i to.....raa*, as in the following examples:

*I te taimé vau í tae mai ai. When I arrived (lit.: at the time that I arrived).*

*í to'ú tae raá mai. When I arrived (lit.: at my arrival).*

*í to tera taáta hamani raá. When that person made, (lit.: at of that person making).*

*ía tae mai au (ra). When I shall arrive.*

*ía'ú í tae mai ra. When I did arrive, when I arrived.*

577. The English conjunction *then* finds no exact equivalent in Tahitian; the meaning which it conveys would be expressed as follows:

*A haere, é í muri a'e, é hoí mai óe. Go, and then (afterwards) return.*

*Mai te mea e, éíta óe é rave í teie, á rave hoí ia í tera. If you will not take this, then take that.*

578. The *reason why* is expressed in the following way:

*Ua íte óe í te tumu í faáea noa ai au í Papeéte. You know the reason why I remained in Papeete.*

579. For the use of *ahiri, mai te mea e, etc.*, See VERBS, Conditional Forms. Although *ia* may be regarded as a conjunction meaning *if* (as given in the above list), it is certainly more correct in most cases to consider it merely as a conjunction translating *when*; it is, however, very commonly translated by *if* in the Bible.



580. As a conjunction, *if not* is rendered by *e a ore ra*, and *a ore ïa*; "*but if not*," would be translated by *ia ore râ*.

A faáíte mai óe í te reira, é á óre râ, é faáutuá vau ia óe. *Tell that to me, if not, I shall punish you.*

A rave óe í teie úru, é á órê ïa, á rave í tera 'tu.

*Take this breakfast, or else take that one.*

581. *Mai te meâ ra e*, "as if," is distinguished from *mai te mea râ e*, "but if," solely by the length of the *ra*; in the former it is pronounced short, in the latter, long.

Te haámauá ra óia í te moni mai te meâ ra e, e taáta óna óia. *He throws away money as if he were a rich man.*

582. *Noa'tu*, "although," sometimes precedes, and sometimes follows the word introduced by it, as:

Te rave noa ra óia í te óhipa, noa'tu â ïa to'na rohirohi. *He keeps on working although he is tired.*

Rohirohi noa'tu â óia, é rave â óia í te óhipa. *Although he may be tired he will keep on working.*

583. *Atira noa'tu*, "but then," "after all," must precede the clause which it introduces:

Aita vau í here ia'na, átira noa'tu, ó vai tei here ia'na? *I do not love him, after all who does love him?*

584. The English conjunction *while* is rendered in several ways in Tahitian; *oi* is used to indicate that the action or state of being referred to is still going on, *oi*

*vai a'e te ao*, "while it is still daylight;" other ways of expressing *while* are:

í to'na faáea-noa raá í Papeéte nei, *while he was living in Papeete.*

á faáea noa ai óia í Papeéte nei, *while he was living in Papeete.*

585. By using the adverb *noa*, "continuously, without interruption," the sense of *while* is conveyed in the above examples; if it were omitted, the sense would then more closely approximate the English *when*.

The purest Tahitian form, however, is the use of two co-ordinate clauses without any conjunction, thus:

Te faáea noa ra óia í Papeéte nei, te haápií noa ra ia í te reo Tahiti.

*He was living at Papeete, he was learning the Tahitian language, freely: while he was living at Papeete he was learning the Tahitian language.*

586. *Mai*, "as", when used as a conjunction, should be followed by the preposition *ta* (not to), indicating the "doer" of the action, and the verb, should follow *ta* as:

A rave óe í ta óe óhipa mai ta'ú í faáue atu.

*Do your work as I commanded you (to do it).*

587. *No reira*, "therefore," "consequently," is used both with and without the directive particle *ai*.

No reira, haere mai nei au. *Therefore, I came.*

No reia vau í haere mai ai. *That's why I came.*

588. There is a distinction in the use of the two conjunctions *a* and *o te* signifying "lest;" *a* is used in direct address, and is more emphatic, suggesting an

imminent or impending danger; *o te* would be used in speaking of some one else, and would indicate a possibility to be feared or avoided.

589. In some dictionaries *oi* is given as a conjunction meaning *lest*: we do not know of any case, at the present time, in which it may be correctly so used.

590. Care should be taken to distinguish between *maori* and *maori râ*; the latter signifies *unless, except, except that*, whereas *maori* signifies *luckily that, fortunately that, as*:

Eíta óe é haere í rapae, maori râ ía ora óe.

*You shall not go outside unless you get well.*

E rave au í teie mau taihaá maori râ tera.

*I shall take these things except that one.*

Maori óe í haere mai í farerei ai óe ia'na. *Luckily that you came (for that) you met him.*

591. *Auaa* is used in connections very similar to those used with *maori*, but whereas the latter introduces a clause the former introduces a noun, thus:

áuaá óe í ora ai au. *Thanks to you I lived (was saved).*

áuaá ratou í óre ai au í paremo ai, *Thanks to them I missed being drowned* (note the verb of negation *ore*; in English this might be translated positively instead of negatively, *i. e.* "but for them I had drowned;" this latter form has, however, no equivalent in Tahitian).

592. Compare the first of these two examples with the last of the preceding paragraph, *maori* introduces the clause: *oe i haere mai*, whereas *auaa* introduces the pro-

noun *oe*. Both conjunctions must be followed in some part of the sentence by the directive particle *ai*. Remember that *auaa* must never be translated "But for" for this would make the verb *positive* instead of *negative*, and vice-versa.

593. *Ei*, as, for to be, is used principally after *riro*, to become; but it may also be used in the same way after such verbs as *fariü*, receive, *maiti*, elect, *faatoroa*, invest with office, etc., etc.

*é riro óia éi metua no'ú. He will become as a father to me.*

*á áfaí mai í te úru éi maá na'ú. Bring me the breadfruit for to be food for me.*

*ua maítihia óia éi tavana. He wa chosen (elected) as (for to be) governor.*

#### 594. VOCABULARY.

*Te ropuraá ó te fenua, the equator.*

*te ápatoérau, the north.*

*te ápatoá, the south.*

*te hitiá ó te râ, the east.*

*te toóá ó t râ, the west.*

*te faá, the valley.*

*te áivi, the hill.*

*te tupuaí mou'a, the summit of the mountain.*

*te motu, the (small, low) island.*

*te mataéinaá, the district.*

*te ótiá fenua, the boundry line.*

*te é'a turu, the bridge.*

*te matete, the market.*

*te fare ma'i, the hospital.*

*te repupirita, the republic.*

- te ái'a tupuna, *the mother country.*  
 te fenua arií, *the kingdom.*  
 te Atua, *the Lord, God.*  
 te Torutahi, *the Godhead.*  
 te temeio, *the miracle.*  
 te merahi, *the angel.*  
 te hoê taáta mo'a, *a certain saint.*  
 te temoni, *the demon.*  
 te parataito, *the paradise.*  
 te tino, *the body.*  
 te fetiá, *the star.*  
 te mahana, *the day.*  
 te râ, *the sun.*  
 te ávaé, *the moon.*  
 te fetiá áve, *the comet.*  
 te hitiraá ó te râ, *the rising of the sun.*  
 te maíriraá ó te râ, *the setting of the sun.*  
 te ávaé ápî, *the new moon.*  
 te vai tamariíraá, *the infancy.*  
 te ápîraá, *childhood, youth.*  
 te ruáuraá, *the old age.*  
 te ruhiruhia, *the aged.*  
 Taurua, *(the planet) Venus.*

#### 595. MATERIAL FOR CONVERSATION.

Te hinaáro nei au í te tauturu ia ratou, tera râ áita ta'ú é raveá. *I desire to assist them but I have no means (of doing so).*

Te tauturu nei â vau ia'na ra, mai ta'ú hoí í tauturu ia óe na. *I am continuing to assist him there as I assisted you there (where you are).*

Maori óutou í haere íroóhia'i óutou í te pahi. *Luckily you went for that you caught the ship.*

Auaá te ámaá ó taua raáu ra í ore ai au í topa ai.

*Thanks to the branch of that tree, I did not fall.*

Te reva nei óe, no reira vau í haere mai ai.

*You are now leaving, I therefore have come.*

A faáite mai é á órê ra, é faáhapa atu vau ia óe.

*Make it known or else I will condemn you.*

Tena te tipí ía tapu óe í te taura.

*There beside you is the knife that you may cut the rope.*

Te hopu noa nei óia' noa'tu â ia to'na paruparu.

*He is still diving notwithstanding his weakness.*

E mea maitai ia ía haere óe í te haápiráa.

*It is well that you go to school.*

Ia hinaáro óe í te reira ra, é roaá mai ia.

*When you desire it you will obtain it.*

## THE INTERJECTION

### CHAPTER X.

596. The *Interjection* is that part of speech that expresses sudden emotion, excitement, or feeling; it is no real part of language, and does not enter into the organism of a sentence.

Interjections may be classed as follows:

#### Of Greeting and Farewell:

597. Ia ora óe Ia ora na óe! *May you be well!*  
*Good day!* (freely).  
 Ia ora órua! Ia ora na órua! *May you (two) be well*  
*Good day!* (freely).  
 Ia ora óutou! Ia ora na óutou! *May you be well!*  
*Good day!* (freely).  
 A haere mai! *Come!*  
 A haere mai, á haere mai! *Come right along*  
*Come right along!*  
 A haere mai é tamaá! *Come and dine with us!*  
 (A formality; not always to be taken literally).  
 A parahi! *Sit down! Stay!* (Addressed to those  
 remaining when the speaker departs).  
 A haere! *Go!* (Addressed to the one or ones  
 leaving when the speaker remains).  
 E hoa! *Eh! Friend! Say!*  
 E homa! *Eh! Friends!*  
 Maeva! *Welcome!* (Acclamation addressed to  
 a high personage).

#### Of Surprise and Admiration

598. Ha! *My! Dear me! Gracious me!*  
 Aue! " " " " "

Aue!....(noun)....e! as:

Aue te rahi e! *How big!*

Aue te nehenehe e! *How pretty! etc., etc.*

Inaha! *Behold! Look* Inaá! *Look?* (Same as *inaha*, but a vulgarism).

A hió na! *Just look a moment! Look here!*

Parau mau! *Just so! That's True! Verily!* (Denoting assent, agreement.)

E ére í te tuatuâ! *What a Crowd! What a lot!*

E ére í te tiátiá! " " " " " "

### Of Joy, Satisfaction

599. Aue te óaóa e! *What a joy! How happy I am.*

Aue te mauruuru e! *How satisfied I am!*

Aue te maitái e! *How good that is!*

E ére é óaóa to'ú! *What a joy I feel!*

### Of Grief, Pity, Sympathy

600. Aue! *Oh, dear!*

Ahe! *Alas! That's too bad!*

Aue hoí e! *Oh, dear! What a pity!*

Aue atura e! *Oh, dear me!*

Aue hoí taua rii! *How sorry I am for us both!*

Aue hoí taí tamaiti (tamahine) iti e! *Oh my poor little boy! (girl).*

### Of Disgust

601. A! *Confound it!*

Hiaé! ....! (Expressing utter disgust and contempt).



## Of Command, Exhortation

602. A rohi! *Courage! Hang on! Keep it up!*  
 A faáitoito! *Cheer up! Be brave!*  
 A faáóromaí! *Be patient to endure with fortitude!*  
 Ia atea! *Give room! Let me by!*  
 A haere â! *Go away!*  
 Eiaha é ru! *Don't be in a hurry! Wait a moment!*  
 Atira! *Enough!*  
 Eiaha é na reira! *Don't do that!*  
 Eiaha ia! *Not that! Don't do that!*  
 (A) mamu! *Shut up!*  
 A tiá í niá! *Stand up!*  
 Ahiri! *Show me! Let me see it!*  
 E ara! *Look out!*  
 A rave na! *Then do it!*  
 Maniania! *What a noise!*  
 Mai haere ana'é! *Let's all go together!*  
 A tiaí rií na! *Wait a moment!*  
 Ei hau! *Peace!*

## Of Interrogation, Reply

603. Eaha? *What?*  
 No te aha? *Why?*  
 Eaha ra? *What's that?*  
 Eaha ia? *What is it?*  
 O vai tera? *Who is that? Who goes there?*  
 O vau (maua, matou) 'Tis I, 'Tis we.  
 O. *Present*

## Various

604. E ére te rave átâ e! *How difficult!*  
 Aita é raveá! *It can't be done!*

Haio! *Oh, go on! I can't believe it! It's no use*  
 Atae hoí óe e! *What a joker you are! Well! Well!*  
*You don't say so!*  
 A hió na ra! *Now see what you've done!*  
 Aria! *Really!*  
 E ére! *Not so!*

605. Ordinarily the interjection, followed by a noun, is rendered by preceding and following the phrase with *e*. The first *e* is accented, the second is pronounced softly and very long:

E te auahi rahi e! *Oh, what a great fire!*

606. The form in Tahitian corresponding to the Latin *vocative case* is invariable, and is expressed by the name of the person addressed preceded by *e*:

E Taura! *O! Taura!*

E Tetuanui! *O! Tetuanui!*

607. Nearly all the interjections expressing feeling or sentiment may be replaced by the single interjection *ae!* by varying the tone or inflection to suit the occasion.

## MISCELLANEOUS

## CHAPTER XI.

## The Verbal Directive, AI

608. *Ai* is called the *Verbal Directive*, or *Directive Particle*, for the reason that it *directs*, *points out*, and *specifies* the qualifying circumstances of the action, that is, of the verb,—such as the *time*, *place*, *cause*, *means*, *manner*, *intention* or *object*, etc.

609. Nothing in the Tahitian idiom is so difficult or so seemingly involved as the constructions employing this untranslatable particle, and only constant study and practice will make these clear to the student; it is therefore of first importance that whenever this particle is met with in the Bible or elsewhere its use should be carefully analyzed with reference to the context in each particular case.

610. In general, *ai* may be said to point out some qualifying circumstance when the circumstance *precedes*, but not when it follows the action. Keeping, then, this distinction clearly in mind, we may proceed to enumerate the several uses of *ai* as follows:

**In the Jussive or Exhortative Forms of The Imper-  
ative Mood.**

611. *Ai* is not used in direct command with the expectation of immediate fulfillment, but in those forms, called the Jussive, Exhortative, Supplicatory, etc., which imply that one *ought*, *should*, or *must do anything*, and in similar constructions; it is then invariably preceded

by the subjunctive mood in the first, or primary, clause, thus:

Ia ámu óe í te maá, é tia'i. *You should eat the food; you ought to eat the food; (Lit.: That you eat the food would be right).*

Ia faáea vau í ó nei, é maitái ai. *It were well that I remain here, (Lit.: that I remain here would be well).*

Ia faáhoi mau óe í te tapeá é tiá'i. *You Must return the ring, (Lit.: That you surely return the ring would be right).*

It is *not* used however, when the exhortation follows the verb *tia*, to be right, as:

E mea tiá ía faáhoi óe í te tapeá. *It is right that you return the ring).*

### After Qualifying Adverbs

612. When adverbs of *time*, *place*\*, *cause*, *manner*, *means*, or *object* precede the verb qualified, then this verb and its immediate modifiers are followed by *ai*, as:

Ei reira Hiro e tamaá'i. *It will be there that Hiro will dine.*

*Ei reira* is here the qualifying adverb that *precedes* the verb, *tamaa*. If we turn the sentence around so that the adverb no longer precedes the verb, the *ai* is not used, as:

\*The sole exception to this rule is after adverbs of *place* such as *i reira*, in past time, thus: *i reira Hiro i te taotoraa*. It was there that Hiro slept, not: *i reira Hiro i taoto ai*.

E tamaá Hiro í reira. *Hiro will dine there.*

Again:

Eaha te tumu í pohe ai óia? *What is the cause (on account of which) he died?*

Here, *tumu*, *cause*, is the qualifying circumstances, and precedes the verb, *pohe*; but:

Ua pohe óia í teihea maí? *He died of what (which) sickness?*

Here the qualifying circumstance, *sickness (maí)*, follows the verb, hence *ai* is not used.

613. When, however, the verb is omitted, the *ai* is not employed, as: *í nafea mai óe? When did you come?* (verb omitted). But: *í nafea mai óe í haere mai ai? When did you come?* Here the *ai* is obligatory since the verb *haere* is used.

Note carefully the difference between the verb form used when *ai* refers to *intention* or *object* as the qualifying circumstance, instead of to *cause*, *time*, etc.

I haere óia í te pae pape pohe ai. *He went to the river bank to die there.*

I haere óia í te pae pape í pohe ai. *He went to the river bank (therefore) he died.*

### With Certain Conjunctions

614. After *auaa*, "Thanks to," *maori*, "Fortunately that," (not *maori*, unless, except); *no reira*, "Therefore," (not *no reira*, so); *i te mea*, "For the reason that," (not *i te mea*, because); and after *i te taima*, "At the time when;" *i te hora*, "at the hour when," etc., and after *i te tumu*, "the reason that," the *ai* is obligatory,

always keeping in mind that the verb is preceded by the particular conjunction which qualifies it.

Auaá óe í ora'i au. *Thanks to you I was saved, or lived.*

Maori óe í íte ia'ú í farerei faahou ai taua. *Fortunately that you recognized me we met again. etc., etc.*

615. *Ai* is also used idiomatically in a sense similar to the English use of the conjunction *while*; grammatically, however, this idiom probably corresponds still more closely to the English use of the participle preceded by *on*, as *on descending, on doing, etc., etc.*

Te mataú noa ra matou á pou mai ai matou mai niá mai í te áivi. *We were in constant fear on descending the hill, or while descending, etc.*

We may reverse the above, and say: *a pou mai ai matou mai nia i te aivi, te mataú noa ra matou.*

616. The above use of *a.....ai* should not be confused with an apparently similar, but really totally distinct use of the same particles which comes under the heading immediately below, as:

E ópani maite óe í te ópani á pure ai í to Metua. *You shall carefully close the door whereupon pray to your Father.*

617. Here the *ai* directs attention to the *whole preceding clause* qualifying the verb, *pure*, while the *a* is the imperative mood, expressing a direct command to be fulfilled immediately after the action of the verb *opani*.

### After Whole Phrases Which Have a Qualifying Effect on the Action of the Verb

618. As this construction is very commonly met with in the Bible, and is particularly common in modern Tahitian as well, we give a number of examples:

E here rahi roa to'ú í ta'ú metua tane é óre ai au é mataú ai ia'na. *I love my father too much to be afraid of him.*

*E here....tane*, is the qualifying phrase, and *ore* is the following verb (not adverb); in the Bible the *ai* is again repeated after the second verb, *mata'u*, although some authorities do not consider this necessary; again, it is sometimes omitted after *ore* but retained after *mata'u*.

No to'ú nounou taoá í tupu ai to ratou. *On account of my covetousness theirs was aroused.*

Te áuri é motu ai te mau mea átoá. *The iron (by means of which) all things are cut.*

No te itoito é te paári í oti ai ta'na óhipa tapitapi. *Because of energy and talent he succeeded in his difficult work.*

### 619. Rules for Rendering English Constructions Employing the Infinitive "to" into Tahitian

620. In simple English constructions such as the following where the infinitive mood is customarily employed: *I desire to go; I intend to remain; I hope to prosper; He consented to meet me*, etc., etc., we must first, in order to understand the distinctions we wish to draw, change the wording so as to express these phrases in the subjunctive mood, thus: *I desire that I go; I intend that I remain; I hope that I prosper; He consented*

that he meet me, etc., etc.; now, if the *subject* of the first clause is the same as the *subject* of the second clause (as is the case in all of these examples) then, in Tahitian, the present participle is used, thus:

*I desire to go. I desire that I go.*

Te hinaáro nei au í te haere.

*I intend to remain. I intend that I remain.*

Te ópua nei au í te faáea.

*I hope to prosper. I hope that I prosper.*

Te tiáturi nei au í te manuia.

*He consents to meet me. He consents that he meet me.*

Te faátiá nei óia í te farerei ia'ú.

621. If, however, after expressing similar sentences in the subjunctive mood, we see that the subject of the *first* clause is *not* the same as the subject of the *second* clause, then we must use in Tahitian the subjunctive mood, thus:

*I desire HIM to go. Te hinaáro nei au ía haere óia.*

*I intend YOU to remain. Te ópua nei au ía faáea óe.*

*He consents for ME to meet him. Te faátiá mai nei óia ia'ú ía farerei au ia'na.*

Note how by expressing these sentences in the subjunctive mood we bring out clearly the change of subject in the first and second clauses, *I...HIM....*; *I...YOU....*; *HE...ME*

622. When, however, the subject of the second clause is the direct object of the first, then either of the two following constructions is correct, and may be employed depending on the exact meaning intended:



- (A) *I command him to fetch the bread (at once).*

Te faáue nei au ia'na é tií í te faraoa.

*Permit the dead to bury their dead.*

E vaiiho atu na í tei pohe é tanu í to ratou í pohe ra.

- (B) *I command him that he fetch the bread. (i. e. that he fetch rather than another).*

Te faáue nei au ia'na ía tií óia í te faraoa.

*Leave the dead alone in order that they may bury their dead.*

E vaiiho atu na í tei pohe ía tanu (ratou) i to ratou í pohe ra.

623. The last sentence is written in Matt. 8:22 as follows, but the grammatical construction is not the same, the *na* being variously regarded, in this case, as a preposition or particle indicating the doer of the action, while in the above example it is an adverb. e. g.:

A vaiiho atu na tei pohe é tanu í to ratou í pohe ra.

#### **Rules for Rendering Purpose or Intention into Tahitian --**

624. In rendering *purpose* the Tahitian language employs several very subtle distinctions.

*When the subject of the first clause and the subject of the second clause are not identical.*

In this case purpose is expressed by the subjunctive mood, thus:

Ua tií au í te pape ía hopu óia. *I fetched water in order that he might bathe.*

Note that the subject of the first clause, *au*, and the object of the second clause, *oia*, are not identical.

625. *When the object of the first clause is the subject of the second clause.*

Ua hoó mai au í te raáu éi taíri raá ia'na.  
*I bought a stick to beat him with.*

Here *ei* translates *to be*, *for to be*, etc., and invariably refers to a noun but never to a verb. Depending on the context *ei* may often be translated: *as*, thus:

Ua riro óia éi metua no'na. *He became as a father for him.*

Observe that, as here defined, *ei* refers to *metua* which is a noun.

626. *When the subject of the first clause is identical with the subject of the second clause.*

Under this heading there are many distinctions in Tahitian depending upon the exact shade of meaning conveyed.

627. *When the emphasis, however slight, rests upon the verb and not upon some qualifying circumstance, in which case the infinitive is used, as:*

A haere mai é tamaá. *Come hither and dine.*  
 Ua haere au í te ánavai é faáhopu í to'ú tamarií.  
*I went to the brook to give my child a bath.*

628. In both these examples the emphasis is upon the verb, and not upon any qualifying circumstance; both of these examples, however, be expressed to emphasize a qualifying circumstance, in which case we have the following rule:

(C) *When the emphasis, however slight, is upon the*

qualifying circumstance, and not upon the verb, the tense sign is omitted before the verb, which is followed by the verbal directive, *AI*, thus:

A haere mai í te fare tamaá'i. *Come to the house in order to dine there.*

Ua haere au í te ánavai faáhopu ai í to'ú tamarií. *I went to the brook in order to bathe my children there.*

629. In the first of the above two examples *i te fare*, at the house, qualifies or limits the action of the verb; and in the second example there is a slight emphasis upon *i te anavai*, to the brook, thus qualifying the action of *faahopu* by specifying the place where the children bathed.

NOTE:—Referring to heading (1) above it may be said in general that the use of the infinitive is far more general with transitive than with intransitive verbs, as:

I haere mai óe é haámauiui rahi ia maua?

*Art thou come here to torment us? Matt. 8:29*

I haere mai hoí au é faátupu í te tamaí. *I am come to stir up trouble. Matt. 10:32.*

630. Under (A) and (B) above, we have given the Tahitian forms when purpose is expressed in English by: *in order to* and *in arder to.... there*. We may however express the same general idea in English with slight differences of meaning; and we may, with equal clearness express the same differnees in Tahitian.

Take the following sentences:

1. I went to Papeete *in order to* meet the General-in-Chief. (See: A).

2. I went to Papeete *in order to* meet the General-in-Chief *there*. (See: B).
3. I went to Papeete *in order that* I might meet the General-in-Chief.
4. I went to Papeete *for* a meeting with the General-in-Chief.

631. The first two forms have already been covered; the third form, expressed in English by the subjunctive mood, is expressed in Tahitian also by the subjunctive, thus:

Ua haere au í Pari ía farerei (au) í te tenerara rahi.

632. The idea here expressed is *in order that one might, or might be able to* meet, etc., with the actual fulfilment of the purpose being inferred; by contrast, in the first form, one goes to Paris in order to meet, etc., with the *expectation* of meeting the General; and finally, in the fourth form, one goes for a purpose which is understood or has been agreed upon, thus:

Ua haere au í Pari no te farerei raá i te tenerara rahi.

633. This last form is the participial form, translating: *for meeting, for the purpose of meeting*, and is the form usually preferred for *intransitive* verbs, in which case the *raa* may be omitted, as:

Ua hoó vau í te puta no te taió. *I bought the book for reading.*

Ua haápií tamau vau no te íte-papu (raá) í te parau Tahiti. *I studied hard for the purpose of knowing thoroughly the Tahitian speech.*

When used with transitive verbs the *raa* should generally be added.

634. Finally, a brief resumé of the constructions expressing purpose may be helpful to the student; we may therefore say, in general, that:-

*When the subject of the primary and secondary clauses (or first and second clauses) is not the same, the subjunctive mood is employed, as:-* ía taóto óia, *in order that he sleep.*

*When the subject of both clauses is identical:-*

(a) *Transitive verbs are put in the infinitive, as:-* é farerei, *in order to meet.*

Or:-(b) *Transitive verbs take the participial construction, as:-* no te taió, *for (the) reading.*

(c) *But when, in addition to the purpose expressed, there is emphasis upon a qualifying circumstance preceding the verb, both transitive and intransitive verbs omit the tense sign and take ai directly after them and their modifiers, as:-* faáhopu ai, *in order to bathe (something) there, tamaá'i, in order to dine there, etc.*

#### As a Particle of Emphasis or Specification

635. Sometimes *ai* has the force of emphasis by contrast to a non-emphatic construction in which it is not used, as:

No reira, haere mai nei au. *So I came here.*

No reira vau í haere mai ai. *Therefore I came here. (Emphatic).*

636. In fact, the qualifying circumstance nearly always takes on emphasis when it precedes the verb, *ai* then being obligatory. As above defined, *ai* points out or specifies the qualifying circumstances of the following verb; in this sense it is a particle of Specification in nearly all of the examples given under the preceding headings.

### The Adverbs of Direction, MAI and ATU-

637. The chief difficulty in acquiring an accurate understanding of the uses of *mai* and *atu* lies in the fact that they have other and distinct meanings in no sense related to their use as adverbs of direction, meaning respectively, *towards the Speaker*, and *towards the Person Spoken To*. It is therefore evident that in any given case we must make sure in what sense they are used.

#### As Adverbs of Direction in Spoken Conversation

638. *Mai* indicates direction *towards the Speaker* or "*First Person*;"

*Atu* indicates direction *towards the Person Spoken To* or "*Second Person*."

639. When speaking to one person of another—who would in that case be in the *Third Person*—neither *mai* nor *atu* are used.

Te parau mai nei óe ia'ú. *You are speaking (me-wards) to me.*

Te parau atu nei au ia óe. *I am speaking (thee-wards) to you.*

Te parau nei au ia'na. *I am speaking to him.*

Te parau nei óe ia'na. *You are speaking to him.*

Nevertheless if the *Third Person (Person Spoken of)* is in the *immediate vicinity* of either the *Speaker* or *Person Spoken to* then *mai* or *atu* is used accordingly, as:

Te parau mai nei óe ia'na. *You are speaking to him (here, right beside me).*

Te parau atu nei au ia'na. *I am speaking to him (there, right beside you).*

#### As Adverbs of Direction in Narration.

641. In narration *mai* indicates, similarly, direction *towards the narrator*, and *atu* indicates direction *towards the person (or persons) to whom the narrator speaks*.

As between *third persons*; *mai* generally indicates direction *towards the person (or persons) in our sympathies*, and *atu* direction *towards those not in our sympathies*.

Te parau mai ra ratou ia Iesu. *They were speaking to Jesus.*

Te parau atu ra Iesu ia ratou. *Jesus was speaking to them.*

642. In past time *mai* and *atu* combine with *ra*, forming *maira* and *atura*, and translate *then, thereafter*, generally retaining the distinctions above given, but omitting the tense sign directly preceding the verb. The omission of the tense sign in these constructions is an indication of *progressive* narration when one statement follows another; but when a simple fact is stated for the first time, the sign of tense is usually expressed, hence the sense of *then* or *therefore* is no longer conveyed by *maira* and *atura*, the sense of direction only remaining.

Parau maira óia ia'ú. *Then he said to me.*

Parau atura vau ia'na. *Thereafter I said to him.*

Te parau mai ra óia ia'ú. *He said (me-wards) to me.*

Te parau atu ra vau ia'na. *I said (him-wards) to him.*

Note that in the two last examples the adverbs of direction are *separated* from the tense sign *ra*; when *maira* and *atura* translate *then* and *thereafter* they form one word, but when they only indicate direction it is preferable to separate them, although they are usually written as one word without regards to this distinction.

#### MAI, as an Adverb of Place

643. As an adverb of place *mai* translates *out of sight, on the other side of*; and indicates that the action is taking place, or that the object referred to exists, *out of sight, or on the further side of* something, as:

Te ópani a'e ra óia í te haámaramarama. *He is closing the window (out of sight);*

Te vai noa ra ïa í tera mai pae ó te fare. *It exists on the further side of the house.*

644. But if the windows were being closed in plain sight of those conversing we would say:

Te ópani a'e ra óia í te haámaramarama. *He is closing the windows over there a little to one side (a'e ra).*

#### ATU, as an Adverb of Comparison

645. In this sense *atu* is very commonly used in describing the relative positions of houses, localities, etc.



When combined with *i o*, (*i o atu*) it translates *further this way, nearer than*:

Tei ó atu í tó mea fare. *Further away than so and so's house.*

Tei ó nei atu í te fare pureraá. *Nearer this way than the church*

646. Combined with *pihai*, however, it is no longer an adverb of comparison, but an adverb of place, and translates: *on the far side of*, thus:

Tei pihái atu í te fare pureraá. *On the far side of the church.*

Tei pihái mai í te fare pureraá. *On the near side of the church.*

#### ATU, as an Adverb of Direction

647. Under heading (*Adverbs of Direction in Spoken Conversation*), *atu* is given as meaning *towards the Person Spoken to*; in this sense it is used *specifically*; nevertheless, it may be used in a *general* or *indefinite* sense, and it is precisely this dual use of *atu* that gives rise to the most confusion.

648. It is most important that the student realize that the Tahitian, in his use of *mai* and *atu* attributes direction to verbs which, in English, do not possess it; thus in English we say: *Think of me*; whereas the Tahitian says: *Think towards me*; or again we say: *Cut for me a slice of bread*; whereas, in Tahitian, one would say: *Cut toward me a slice of bread*.

649. As a matter of fact the Tahitian uses *mai* and *atu* to express not only actual motion towards, but the *merest tendency* towards anything, and only long and constant practice will enable the student to decide when to use, and when to omit them.

# VOCABULARY

## LESSON 1

the man	l'homme	te taáta
the woman	la femme	te vahine
the child	l'enfant	te tamaiti
the son	le fils	te tamaiti tamaroa
the daughter	la fille	te tamahine
the girl	la fille, fillette	te tamahine, te potí
the boy	le garçon	te tamaroa
the brother	le frère	te taeaé (bible)
(of a brother)		
the sister	la soeur	„ „ „
(of a sister)		
the cousin	le cousin (male)	„ „ „
(of the same sex)		
„ „ „	la cousine (female)	„ „ „
the brother	le frère	te tuáne (also tua- áne;—bible)
(of a sister)		„ „
the cousin	le cousin	
(male, of a female)		
the sister	la soeur	te tuahine
(of a brother)		„ „
the cousin	la cousine	
(female, of a male)		
the elder brother	le frère ainé	te tuaána
(of a brother)		
the elder sister	la soeur ainée	te tuaána
(of a sister)		

the cousin (of the same sex or of the senior parent, both male, or both female)	le cousin ( <i>male</i> ) la cousine ( <i>female</i> )	te tuaána
the cousin (of the same sex of the junior parent, both male, or both female)	” ”	te teina
the younger brother (of a brother)	le frère	” ”
the younger sister (of a sister)	la soeur	” ”
the mother	la mère	te metua vahine
the aunt	la tante	” ” ”; Pateaíno
the father	le père	te metua tane
the uncle	l'oncle	” ” ”; paíno
the relative, relation	le parent	te fetíí
the grandchild ( <i>lacking</i> )		te moótua
the grandchildren	les petits-enfants	te mau moótua
the grandson	le petit-fils	te moótua tane
the grandnephew	le petit-neveu	” ” ”
the granddaughter	la petite-fille	te moótua vahine
the grandniece	la petite-nièce	” ” ”
the grandaunt, great-aunt	la grand'tante	te tupuna vahine
the granduncle,	le grand-oncle	” ” tane

great-uncle		
the great-grand-children	les arrière-petits-enfants	te mau hina
the great-great-grandchildren	les deuxième-arrière-petits-enfants	te mau hina rere
the great-great-great-grandchildren	les troisième-arrière-petits-enfants	te mau hina paárae
the great-grandfather	le basaïeul	te metûa tane ó te tupuna
the great-grandmother	la bisaïeule	te metûa vahine ó te tupuna

## LESSON 2

the descendants	la posterité; les descendants	te huaáí
the ancestors	les ancêtres	te hui tupuna
the grandfather	le grand-père	te tupuna tane
the grandmother	la grand'mère	te tupuna vahine
the father-in-law	le beau-père	te metua hoóvai tane
the mother-in-law	la belle-mère	te metua hoóvai vahine
the son-in-law	le beau-fils	te hunoá tane
the daughter-in-law	la belle-fille	te hunoá vahine

## (Man Speaking)

the sister-in-law	la belle-soeur	te tuaána vahine (the elder brother's wife)
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the sister-in-law	la belle-souer	te teina vahine (the younger brother's wife)
" " " "	" " "	te vahine (the wife's sister)

## (Woman Speaking)

the sister-in-law	la belle-soeur	te tuáne vahine (the brother's wife)
" " " "	" " "	te taoéte (the husband's sister)

## (Woman Speaking)

the brother-in-law	le beau-frere,	te tuaána tane (the elder sis- ter's husband)
" " " "	" " "	te teina tane (the younger sister's husband)
" " " "	" " "	te tane (the husband's brother)

## (Man Speaking)

the brother-in-law	le beau-frère	te tuahine tane (the sister's hus- band)
" " " "	" " "	te taoéte (the wife's bro- ther)

## LESSON 3

the head	la tête	te upoó
the bald head	la tête chauve	te upoó pahure
the hair	les cheveux	te rouru (plural noun)
the skin	la peau	te íri
the skull	la crâne	te ápu upoó (of man)
the brain	la cervelle	te roro
the beard	la barbe	te úmiúmi taá
the side-whiskers	les favoris	te huruhuru papa- riá
the moustache	la moustache	te huruhuru útu
the ear	l'oreille	te tariá
the forehead	le front	te rae
the eyebrow	le sourcil	te tué mata
the eyelash	le cil	te hihi mata
the eye	l'oeil	te mata
the face	le visage	” ”
the iris	la prunelle; l'iris	te ório mata
the eyelid	la paupière	te tapoí mata; te íri mata
the cheek	la joue	te papariá
the nose	le nez	te ihu
the nostril	la narine	te ápoó ihu

## LESSON 4

the lip	la lèvre	te útu
the mouth	labouche	te vaha
the tongue	la langue	te arero
the tooth	la dent	te niho

the gums	les gencives	te tie niho; te paí niho (pl. ns.)
the Adam's apple	la pomme d'Adam	te áratona
the uvula	la lulette	te tiro tiro
the hard palate	le palais	te taá niá
the chin	le menton	te taá raro
the neck	le cou	te áí
the nape	la nuque	te rei
the throat (fore part of neck)	la gorge	te árapoá
the shoulder	l'épaule	te tapono
the arm	le bras	te rima
the arm-pit	l'aisselle	te éé
the hand	la main	te rima
<i>the glove</i>	<i>le gant</i>	<i>te rimarima</i>
the finger-bone	la phalange	te manimani rima
the finger-joint	la jointure du doigt	te pona rima
the fingers	les doigts	te manimani rima
the finger-nail	l'ongle	te maiúú

## LESSON 5

the chest (breast)	la poitrine	te óuma
the breast, bosom	le sein	te û (te titî, collo- quial, slang)
the milk	le lait	te û
<i>the dye</i>	<i>la teinture</i>	<i>te ú</i>
the lungs	les poumons	te mahaha (of man)
		te uhauha (of beasts)

the side	le côté	te áoáo
the rib	la côte	te ivi áoáo
the heart	le cœur	te mafatu (of man)
		te hutu (of ani- mals)
the liver	le foie	te úpaá (of man)
		te étepaá (of beasts)
		te ate (of fishes)
the spleen	la rate	te paraia
the kidney	le rognon	te rata (of man)
		te mape (of animals)
the vein, the art- ery	la veine; l'artère	te uaua
the nerve	le nerf	„ „
the blood	le sang	te toto; te vari (discharged from the body)
the flesh	la chair	te ío
the bone	l'os	te ivi
the thigh	la cuisse	te huha
the groin	l'aine	te tapa

## LESSON 6

the stomach	le ventre	te ópu
the flank (side of stomach)	le flanc	te papa
the leg	la jambe	te ávae
the calf (of the leg)	le mollet	te ate ávae
the foot	le pied	te ávae



<i>the moon</i>	<i>la lune</i>	<i>te ávae</i>
the toe	l'orteil	te manimani ávae
the wrist	le poignet	te fatiraá rima
the palm	la paume	te ápurima
(of the hand)		
<i>the cuff</i>	<i>la manche</i>	<i>te ápuápu rima</i>
(of a shirt)		
the elbow	le coude	te poro rima
the heel	le talon	te poro ávae
the sole	la plante	te tapuae
(of the foot)		
the toe-point	la jointure d'orteil	te pona ávae
the footstep	le pas	te taáhiraá ávae
the ankle	la cheville	te momoa ávae
the marrow	la moelle	te puo ivi
the bile	la bile	te au
the gall	le fiel	" "
the bowels, intestines	les entrailles, intestins	te ááu (also: heart; mind; affections; seat of the emotions)
<i>the reef</i>	<i>le récif</i>	<i>te ááu</i>
(of coral)		
the joint	la jointure	te tuátiraá ivi
the members	les membres	te mau mero
(of the body)		

## LESSON 7

the house	la maison	te fare
the masonry	la bâtisse	te paturaá
the construction	la construction	te faátiraá, hama-niraá

the foundation	l'emplacement	te tiáraá, niu
the plan	le plan	te hohoá (fare)
the mortar	le mortier	te puá oi
the lime	la chaux	te puá
the pillar; column	le pillar; la colonnette	te pou
the staircase	l'escalier	te éá; te paúma raá, paúmaraá
<i>to climb, mount</i>	<i>monter</i>	<i>é paúma, paúma</i> <i>(as stairs)</i>
” ” ”	”	<i>é taúma (as a tree)</i>
the room	la chambre	te piha
the closet	le cabinet	te piha iti
the parlor	le salon	te piha nehenehe
the bedroom	la chambre à cou- cher	te piha taóto
the floor	le plancher	te tahua
<i>the healer</i>	<i>le médecin</i>	<i>te tahuá</i>
the ceiling	le plafond	te aroaro
the vault	la vouôte	” ”

## LESSON 8

the chimney	la cheminée	te haápupuraá aua- hi
the hearth	le foyer	te vairaá auahi, tahuraá auahi
the window	la fenêtre	te haámaramara- ma
the window-pane	la vitre	te hió haámarama- rama
the window- curtain	le rideau de fenê- tre	te paruru haáma- ramarama
the table	la table	te ámuraámaá

the chair	la chaise	te parahiraá
the bed	le lit	te roí
the bed-curtain	le rideau de lit	te paruru roí
the mosquito net	la moustiquaire	" " ";
		te paruru naonao
the sheet	le drap de lit	te vauvau roi
the pillow	l'oreiller	te turuá
the pillow-case	la taie d'oreiller	te vehi turuá
the coverlet	le couvre-lit	te áhu taóto
the crazy quilt	" " " de	te áhu tifaífaí
	pièces rapportées	
the blanket	la couverture	te paraitete
the wooden bed	le lit en bois	te roí raáu
the iron bed	" " " fer	te roí áuri

## LESSON 9

the kindling-wood	le bois	te vahie
the bundle of kind-	le fagot	te ruru vahie
ling-wood		
the match	l'allumette	te mati
the fire	le feu	te auahi
the smoke	la fumée	te auauahi
the spark	l'étincelle	te pura auahi
the flame	la flamme	te ura auahi
the fire-brand	le tison	te ómoí auahi
the live embers	la braise vive	te árahu áma
the ashes	la cendre	te rehu auahi
the fire-shovel	la pelle à feu	te ópe auahi
the bellows	le soufflet	te puhipuhi auahi
the pot	la marmite	te pani
the sauce-pan	la casserole	" "
the kettle	la bouilloire	te titeta

the frying-pan	la poele à frire	te faraipani
the chopping-knife	le hachoir	te tipi tapupu
the grater	la râpe	te ána
the cave	la caverne	te ana
the pitcher	la cruche	te farií
the pail	le seau	te patete

## LESSON 10

the sponge	l'éponge	te rimu
the shoe-brush	la brosse â saulierste	te purumu tiaá
the blacking	le criage	te éreére tiaá
the broom	le balai	te purumu fare
the candle	la chandelle	te mori hinu
the wick	la mèche	te uiti
the candle-stick	le chandelier; le bougeoir	te vairaá mori
the lantern	la lanterne	te mori mataí
the lamp	la lampe	" "; te ramepa
the lamp-shade	l'abat-jour;	te tapoí mori
the eye-shade	la visiere	" " mata
the kerosene	le pátrole	te mori árahu
the oil	l'huile	te hinu
	" " de coco	te mori haári;
the cocoanut-oil	la térébenthine	te hinu haári
the turpentine	l'huile d'olive	te taputai
the olive oil		te hinu órive

## LESSON 11

the study (room)	le cabinet d'étude	te piha papaíraá
the library	la bibliothèque	te piha vairaá puta

the book-case	” ”	te paépaé puta
the paper	le papier	te parau; te papie
the ink	l'encre	te ínita
the ink-stand	l'encrier	te farií ínita
the pen	la plume	te peni
the pen-holder	le porte-plume	te penituirá
the pencil	le crayon	te penitara
the pocket-knife	le canif	te tipi ófati
the slate-pencil	le crayon d'ardoise	te peni ófaí
the crayon (chalk)	la chaie	te reni papaí
the black-board	le tableau noir	te tapura, te íri papaíraá
the reading	la lecture	te taióraá
the writing	l'écriture	te papaíraá
the book	le livre	te puta
the composition- book	le cahier	te puta papaíraá

## LESSON 12

the number	le nombre	te numera
the addition	l'addition	te ámuiraá
the subtraction	la soustraction	te íritiraá
the multiplication	la multiplication	te faárahiraá
the division	la division	te tuharaá
one	un; une	hoé; tahi
two	deux	piti (old,-obs.:rua)
three	trois	toru
four	quatre	maha (” ” ha)
five	cinq	pae (” ” rima)
six	six	ono
seven	sept	hitu
eight	huit	vaú (” ” varu)

nine	neuf	iva
ten	dix	áhuru (" " tini)
eleven	onze	hoé áhuru ma hoé
twelve	douze	" " " piti
thirteen	treize	hoé áhuru ma toru
fourteen	quatorze	" " " maha
fifteen	quinze	" " " pae
sixteen	seize	" " " ono
seventeen	dix-sept	" " " hitu
eighteen	dix-huit	" " " vaú
nineteen	dix-neuf	" " " iva
twenty	vingt	é } á } piti áhuru (aore)
thirty	trente	é toru áhuru (aore)
forty	quarante	" maha " "
fifty	cinquante	" pae " "
sixty	soixante	" ono " "
seventy	soixante-dix	" hitu " "
eighty	quatre-vingts	" vaú " "
ninety	quatre-vingt-dix	" iva " "
one hundred	cent	hoé hanere
one thousand	mille	" tauatini
one hundred thousand	cent mille	" hanere tauatini
one million	un million	" mirioni

## LESSON 13

big; great; large	grand	rahi
very large	très grand	rahi roa
small; little	petit	haihai; naínaí; iti
very small	très petit	naínaí roa (etc.)
just	juste	parau tiá; tiá

unjust	injuste	tiá óre
wrong	faux; inexact; incorrect	hape
the error; mistake	l'erreur	te hape
the fault	la faute	te hapa
the sin;	le péché	te hara
that's good;	c'est bien	é mea maitai (iä)
that's well		
that's bad	c'est mal	é mea íno
good	bon	maitai
bad	mauvais	íno
beautiful; pretty; handsome	beau; belle	nehenehe; purotu
ugly	laid; laide	{ purotu óre nehenehe óre áhuruhurua

## LESSON 14

to work	travailler	é rave í te óhipa
to do	faire	é rave
to make	"	é hamani
to play (cards)	jouer	é pere
to play (amuse ones self)	"	é faáárearea
" " (as children)	"	é haúti
to eat	manger	é ámu
to dine, to eat a meal	dîner	é tamaá
to drink	boire	é inu
to laugh	rire	é áta
to go for a stroll	promener	é ori haere noa
to dance	danser	é óri; é úpa

to leap; jump	sauter	é ouá
to run	caurir	é horo
to guard; watch	garder	é tiaí
over		
to keep	„	é tapeá
to take	prendre	é rave
to ask (for) re- quest (as a favor)	demander	é ani
to enquire; interrogate	s'enquérir; intérroger	é ui
to ask (for information)	demander	„ „
to give	donner	é horoá

## LESSON 15

to steal	voler	é éiâ
to rob	„ de force	é haru
to assault; rape	attaquer; violer	„ „
to seek for	chercher	é ími
to send for	requérir; exiger	é titau
to subpoena	assigner; citer	„ „
to find	trouver	é íte
to know; be acquainted with	savoir; connaître	„ „
to strike, beat	frapper; battre	{ é tupai é papai
to whip	fouetter	é taíri
to kiss	embrasser	é hoí; é ápa.
to squeeze; press	serrer; presser	é neneí
to print	imprimer	„ „
to pinch	pincer	é íiti
to push	pousser	é turai



to call	crier; appeler	é píí
to shout	crier à haute voix	é tuo; é tuoro
choked; suffocated	détouffe	puúnena
to cry; wail	pleurer	é taí; é óto
to groan, moan	gémir	é áue
to scold	gronder	é ávau
to cut; chop	couper	é tapu
to cut; clip; prune	tailler	é óóti
to cut; clip; trim; "	"	é tope; é topetope
prune		
to engrave	graver	é óóti (í te peni áuri)
to clear (as under- brush from land)	débrousser	é vaere

## LESSON 16

black	noir	éreére
white	blanc	úóúo; teatea
blue	bleu	ninamu;
		ninamu reva
green	vert	matie,
		ninamu matie
yellow	jaune	reáreá
orange	orange	ánani, reáreá ánani
red	rouge	úteúte; úraúra
violet	violette	vareáu
deep purple	pourpre foncé	hiri
reddish-brown;	rongeâtre	éhu
sandy-colored		
dark brown	brun foncé	óáha

## LESSON 17

short	court	poto
long (time)	long	maoro
long (measure )	long	roa
near	près	fatata
beside	à côté (de); auprès de	pihai'ho
far	loin	atea
at	à	í
after (time)	après	na muri aé; na muri'ho
after (place)	après	í muri aé; í muri' ho
before (time)	avant	na mua; hou
before (place)	devant	í mua
with	avec	í; ma; átoá
at (the home, house, etc. of)	chez	ío
over there	là	í ó
against	contre	í; ia; í nia í; í niá ia
in; within; inside	dans; en; dedans	í; í roto í;
of	de	ó, á; no, na
since	depuis, de	mai ..... mai

## LESSON 18

behind (place)	derrière	í muri'ho
between	entre	í ropu
except	excepté	maori rá
until	jusque	é tae roa'tu
by	par	na; é, í, ia
among	parmi	í rotopu

for	pour	no, na
without	sans	óre
under	sous	í raro aé
on, upon	sur	í niá ího
over	au-dessus	í niá áe
toward	vers	í; ia
behold (here is)	voici	ínaha; teie
" (there is)	voilà	" ; tera
on account of	à cause de	no
unknown to	à l'insu de	ma te ítea óre
around	autour	é áti noa'é
face to face	vis-à-vis	í mua mau ího; í mua í te aro
also	aussi	átoá
for	car	no te mea; í te mea
as	comme	mai
then; thereupon	donec	hoí; paí
yes, indeed	en effet	é, paí

## LESSON 19

and	et	é
when; whilst	lorsque	ía
but	mais	râ; áreá râ; tera râ
neither	ni	áita, áore
or	ou	á óre; é á órê ra
why	pourquoi	no te aha; é aha
because	puisque; parce	no te mea, í te mea
	que	
when	quand	ía; áfea
that	que	ía; e

if had; had	si	áhiri
		mai te mea e
		(more correct);
if	”	mai te peu e
		(more usual)
if not	sinon	ía órê ra
may it be	soit	ía na reira hia
so that; in such	en sorte que;	ía
a way that	pour que	
while (during)	tandis que	ói vai aé
elsewhere	ailleurs	í te tahi vahi é
thus	ainsi	na reira; na ó
around; round	alentour	
about		
then; at that time	alors	í reira
enough	assez	á tira (commonly)
		written: átira)
		áúanei (of future
		(time)
to-day	aujourd'hui	í naúanei (of past
		time)
this very day	ce même jour	í teie nei mahana
before; previously	auparavant	na mua
as much as;	autant	ía au; ía faito
as many as		

## LESSON 20

formerly, in olden	autrefois; jadis	í mutaá iho ra;
times		í mutaá'énei
many, much	beaucoup	{ è mea rahi
		{ é rave rahi
soon	bientôt	vave (following

		the verb)
" ; shortly; in a little while	" ; sous peu	áarauáé
in brief; briefly; brièvement		poto noa
shortly		
still; however	cependant	teie râ
but on this	mais pour ceci	" "
account	(cela)	
nevertheless	quand même	noa'tu â ia; área râ
how many?	combien?	é hia? toó hia?
how much?		
how?	comment?	nafea?
by what means?	par quel moyen?	éaha te raveá
more	davantage	â; ía rahi â
again	encore	faáhou
inside; within; in	dedans	í roto
outside; without	dehors	í rapae áu (com: í rapaeáu
already	déjà	a'énei
to-morrow	demain	ánanahi
the day after	le jour après	ánanahi atu
to-morrow	demain	
yesterday	hier	í nanahi
day before	jour avant heir	í nanahi atu
yesterday		
to-day	aujourd'hui	í teie mahana
in future	désormais; à l'avenir	mai teie atu nei
under; below	dessous	í raro a'ê
upon	dessus	í niá iho
finally	enfin	te hopeá ihora
together	ensemble	átoá, anaé, putuputu

## LESSON 21

then; next; afterwards	ensuite	í muri'ho; éi reira
about; approximately	environ	é mahere paha e
gratis; free; without charge	gratis	ma te moni óre
hardly; scarcely; hardly any	guere	áita í rahi
seldom; not often	rarement	áita reá
here	ici	í ó nei
at once	tout de suite; incontinent	í reira ihora
never	jamais	áita roa; éíta roa
there	lá	í reira
far	loin	í te atea é
a long while	longtemps	é mea maoro
now	maintenant	í teie nei
doubtless	sans doute	óia mau
so much the better	tant mieux	é mea maitaí atura
so much the worse	" pis	á tira noa'tu
it serves him (her) right	c'est bien fait	áitóa
ha!	ha!	áue! áhe!
alas!	hélas!	áue! á!
fi!	fi!	hie!
silence! shut up!	paix! chut!	mamu! maniania!
hello!	hola!	é!
let's see!	donne alors!	áhiri! (col: áhani!)
look! here it is!	regardez! voici!	na! naha! ínaha! ínaá! teie ia!

## LESSON 22

look! there it is!	regardez! voilà	á hió na! tera iā!
alas!	hélas!	hahe! á!
how difficult!	que c'est difficile!	áue te rave atá e!
naughty	méchant	haúti; íno
bad	mauvais	íno
good	bon	maitaí
false	faux	haávare
the liar	le menteur	te taáta haávare
the lie; falsehood	le mensonge	te haávare; parau haávare
justice	justice	parau-tiá
injustice	injustice	parau-tiá-óre
the insult	l'injure	te faáíno raá
the judge	le juge	te haáva
to judge	juger	é haáva
the tribunal; court	le tribunal	te fare haávaraá; tiripuna
to condemn; punish	condamner; punir	é faáutuá
to find guilty	” ; donner tort	é faáhapa
to believe	croire	é vare
to have faith	”	é faároó
to hear, listen	écouter	” ”
to refuse, deny	refuser, nier	é patoí
to receive	recevoir	é farií
the lightning	l'éclair	te uira
the thunder	la tonnerre	te patiri
the tempest, storm	la tempête,	te vero
	l'orage	
the cyclone, hurri- cane, typhoon	le cyclone, typhonte	áti mataí

the whirlwind	le tourbillon	te puahiohio
the waterspout	la trombe	te ureuretiámoana
the sky, skies	le ciel, les cieux	te raí

## LESSON 23

the firmament	le firmament	te reva
the flag	le drapeau	te reva
<i>to depart</i>	<i>partir</i>	<i>é reva</i>
the star	l'étoile	te fetiá
the cloud	le nuage	te ata
the reflection	la réflexion	te ata
the vine;	la liane; l'éclat	te áta
the laugh	de rire	
the wind	le vent	te mataí
the rain	la pluie	te ua
the snow	la neige	te hiona
the field	le champ	te áua fenua
the tree	l'arbre	te raáu
the branch	le branche	te ámaá
the bark	l'écorce	te paá
the leaf	la feuille	te rau
the foliage	le feuillage	te raoére
the earth, soil	la terre	te repo
the land	la terre	te fenua
the world	le monde	te ao nei
the universe	l'univers	te ao
God; the god	Dieu; le dieu	te Atua; te atua
the Trinity	la Trinité	te Torutahi
the Holy-Ghost	le Saint-Esprit	te Varua Maitái
the Messiah	le Messie	te Mesia
the Saviour	le Sauveur	te Faáora
the angel	l'ange	te melahi



the kingdom	le royaume	te basileia
paradise	le paradis	paradaiso
better	mieux	maitaí aé
less	moins	iti aé; aé
no	non	áita; éíta

## LESSON 24

where (adv. of place)	où	í te vahi
'' ('' '' inter.)	''	í hea; tei hea
yes	oui	é; óia
everywhere	partout	í te mau vahi átoá
few	peu	iti; áita é rahi
seldom	rarement	áita reá
more	plus	aé; atu á; rahi aé; rahi atu á
earlier; sooner	plus tôt	na mua; na mua aé
however, still, yet	pourtant	teie râ
almost	presque	fatata; ói
then	puis	ĩ muri aé; í reira
sometimes	quelquefois	huru pinepine
recently	récemment	ápí
reciprocally	réciiproquement	te tahi í te tahi
often	souvent	pinepine
always	toujours	í te mau ánotau átoá
very	très	roa
too	trop	roa; rahi roa
willingly	volontiers	ááutae
at this hour	à cette heure	í teie nei hora
at present; now	à présent; maintenant	í teie nei

in future	à l'avenir	í mua'tu nei
that is to say	c'est à dire	óia hoi
at first	d'abord	na mua
behind	en arrière	í muri
in vain	en vain	faufaá-óre-noa
perhaps	peut-être	paha
poor	pauvre	veve
rich	riche	taoá; faufaá; óna
broken	cassé, brisé	parari; fati
pierced	percé	puta
that's all	c'est tout	tira ra
that's finished	c'est fini	ua oti

## LESSON 25

to shine	briller	é ánaána (mai)
to rumble	gronder	é haruru (mai)
to worship	adorer	é haámori
to pray	prier	é pure
to bless	bénir	é haámaitái
to praise	louer	é árué
to supplicate, entreat	supplier	é taú
to invoke	invoquer	é tiáoro
to sing	chanter	é himene
to kneel	s'agenouiller	é tuturi
to ascend, mount climb	monter	é paúma, taúma, áé
to descend	descendre	é pou (í raro)
to dwell	demeurer	é noho; parahi
to return (vn.)	retourner	é hoí
to kiss	donner un baiser	é hoí; é ápa
to upset	renverser	é huri (í raro)

to return (va.)	renvoyer	é faáhoí
to send (a thing)	envoyer	é hapono
” ” (a person)	”	é tono
to retain; keep	retenir	é tapeá
to leave (va.)	laisser	é vaiiho
to leave (vn.)	quitter	é faárué
to throw away	jeter	” ”
to let go (of), release	lâcher	é tuú
to put, place (upon)	mettre	” ”

## LESSON 26

the sinner	le pécheur	te taáta hara
the sin	le péché	te hara
the salvation	le salut	te ora
the life	la vie	te oraraá
hell	l'enfer	te po; hade
the devil	le diable	te tiaporo
the demon	le démon	te demoni
the spirits	les esprits	te mau varua
the friend	l'ami	te hoa
a close friend, chum	un copin	é tauá
the enemy	l'ennemi	te éneni
the king	le roi	te arií (tane)
the queen	la reine	” ” (vahine)
the sun (sunlight)	le soleil	te mahana
the sun (orb of)	” ”	te rá
the moon (moon- light)	la lune	te marama
the moon (orb of)	” ”	te ávaé

the month	le mois	” ”
the week	la semaine	te hepetoma (hebedoma)
the year	l'année	te matahiti
the season	la saison	te ánotau
a period, time, epoch	un temps	é tau
the weather	le temps	te tau
time	temps	taime
the day	le jour	te mahana
the daytime	la journée	te ao
the hour	l'heure	te hora
the clock	la pendula	” ”
the watch	la montre	te uati
the minute	la minute	te minuti; miniti

## LESSON 27

the afternoon	l'après-midi	te tape raá mahana
the evening	le soir	te ahiahi
the night	la nuit	te po
midnight	minuit	te tuíraá po
the small hours	les petites heures	te ááoa raá moa
the moment be- fore dawn	le moment avant l'aube	te ááhiata
the dawn	l'aube du jour	” ”
” ” (lit: the dawn shadows have become distinguishable)		ua mâruao
the dawn (lit: the dawn light has become visible)		ua tataiaio
the sunrise	le lever du soleil	te hiti raá ó te mahana

the sunset	le coucher du soleil	{ te taharaá ó te râ te maíraá ó te mahana
the east	l'est; l'orient	
the west	l'ouest	te hitiá ó te râ
the early morn	(de) bon matin;	te toóá ó te râ
	(de) bonne heure	te poípoi roa
the mornng	le matin	te poípoi
the late morning	} le plein jour	te avatea
the early after-noon		

## LESSON 28

Monday	lundi	Monire
Tuesday	mardi	Mahana piti
Wednesday	mercredi	" toru
Thursday	jeudi	" maha
Friday	vendredi	" pae
Saturday	samedi	" maa
Sunday	dimanche	Tapati
January	janvier	Tenuare
February	février	Fepuare
March	mars	Mati
April	avril	Eperera
May	mai	Me
June	juin	Tiunu
July	juillet	Tiurai
August	août	Atete
September	septembre	Tetepa
October	octobre	Atopa
November	novembre	Novema
December	décembre	Titema

## LESSON 29

twilight	le crépuscule	{ te árehurehu raá te marehurehu raá
hot	très chaud	veáveá
warm	chaud	mahanahana
tepid; lukewarm	tépide	pumahanahana
tender	tendre	mārû
hard	dur	paári
stiff	raide	étaéta
soft	mou	mārû
deliquescent	déliquescent	rarerare
rotten	pourri	pê
ripe	mûr	para; pê
heavy	lourd	toiaha, teiaha
light	léger	mâmâ
clean	propre	mâ
<i>Mamma</i>	<i>Maman</i>	<i>mama</i>
easy	facile	óhie; rave óhie
hard, difficult	difficile	átâ; rave átâ
kind, gentle	doux	mārû
shade	ombrage	mâru
polished, smooth	poli, lisse	manina
rough	regueux	taratara; puúpuú
spiny	épineux	putaratara
rough	radoteux	puúpuú
square	carré	órapa
cubic	cubique	”
squarish	â peu près carré	óraparapa
round	rond	menemene
the form	la forme	te huru
a copy	une copie	é hohoá
the ball (large)	la boule	te popo

the ball (small)	la bille;	te pôro
marble	le marbre	
immense	immense	rahi roa
dimension; size	dimension, grandeur	te rahi
description	description	faáíte raá
wall (stone)	mur, muraille	patu ófaí
" (wood)	"	papaíraá

## LESSON 30

to ring	sonner	é patê (í te oe)
<i>putty</i>	<i>mastic</i>	<i>pate</i>
to nail	clouer	é patiti (í te naero)
to saw	scier	é éé
to plane	raboter	é hahu
<i>to shave</i>	<i>se raser</i>	<i>é hahu</i>
to straighten, true up	dresser	é faátitiáifaro
to pierce, bore a hole	percer, trouer	é hou
to turn	tourner	é taviri
to polish	polir	é haámanina

## LESSON 31

the mile	le mille	te maire
the league	la lieue	é toru ïa maire
the kilometer	le kilomètre	te kilometera
the cabinet-maker	le menuisier	te tamuta
the carpenter	le charpentier	" " ; te tamuta fare

the mason	le maçon	te taáta patu fare
the mattress- maker	le matelassier	te taáta hamani roímaru
the baker	le boulanger	te taáta éu faraoa
the driver	le voiturier	" " faáhoru pereóó
the laborer; workman	l'ouvrier	te taáta rave óhipa te rave óhipa
the shepherd	le berger	te tiaí mamoe
the student	l'écopier; l'élève	te pīpī
the butcher	le boucher	te taáta tupai puáá
the plowman	le laboureur	" " árote fenua
the treasurer	le trésorier	" " áufau moni
the tax collector	le percepteur	" " titau moni
the silver; money change	l'argent change	te ário; moni moni huáhuá
the gold	l'or	te piru; te áuro
the copper	le cuivre	te veo
the purse	la bourse	te pute moni
the bag	le sac	te pute
the pocket	la poche	te pute áhu
the trouser pocket	le gousset	te pute piripou
the basket	le panier	te óini
" "	la corbeille	te áraíri; te éte
the box	la boîte	te áfata iti
the case	la caisse	" " rahi

## LESSON 32

the bureau	la commode	te áfata úme,
the wardrobe	l'armoire	te piha úme
the board, plank	la planche	te áfata roa



the saw	la scie	te íri
the plane	le rabot	te éé
the chisel	le ciseau de bois	te hahu
the post hole digger; whaling	la pelle á baleine	te tohi
the spade	spade	
the square	la pelle	te tohitohi repo
(carpenter's)	l'équerre	te ópe
the dividers	le compas	te tuae
the auger, gimlet	la mèche	te tamati
the brace	le vilebrequin	te hou
the nail	le clou; la pointe	te hou taviri
the hammer	le marteau	te naero
the sand-paper	le papier verré	te hamara
the file	la lime	te parau taratara
the steel	l'acier	te faira; te iú
the iron	le fer	" "
the lead	le plomb	te áuri
the tin	le fer-blanc	te tapau
the bell	la cloche	te punu
the bell (small)	la clochette; sonnette	te oe
the famine	la famine	te oe iti
the sword	l'épée	te oé
thou	tu	te óé
the mattress	le matelas	óe
		te roímaru;
		te maru roí
the copper	le cuivre	te veo úteúte
the brass	le cuivre-jaune	te veo reáreá

## LESSON 33

the pliers; pincers <i>to heat; warm up</i>	les tenailles; les pinces <i>chauffer</i>	te faáhohoni  <i>é haáveáveá; é tamahanahana</i>
the coal	le charbon de terre	te árahu toáreva
the charcoal	le charbon de bois	” ” vahie
the charcoal burner	le charbonnier	te taáta hamani árahu vahie
the blacksmith	le forgeron	te taáta tupaí áuri
the horse	le cheval	{ te puaáhorofenua te puaárahenua (vernacular)
the saddle	la selle	te parahiraá puaáhorofenua
the horse-blanket	le tapis de cheval	te tapuru puaáho- rofenua
the girth, girdle	la sangle	te tatua puaáhoro- fenua
the stirrup	l'étrier	te taáhiraá
the spur	l'éperon	te patiatia
the crupper	la croupière	te íri tapeá parahi- raá
the bridle	la bride	te íri tapeá tavaha
the bit	le mors	te tavaha
the curry-comb	l'étrille	te paraú puaáho- rofenua
the horsewhip	la cravache	te taíri ”
the brush	la brosse	te purumu

a beef (any sex))	un bœuf	te puaátoro
the yoke	le joug	te tuto
the goad	l'aiguillon	te patiatia
the plow (plough)	la charrue	te árote

## LESSON 34

the mattock	la pioche	te tapu fenua
the rake	le râteau	te paraú
the hoe	la houe	te paáú
the hay	le foin	te matie marô
the cow	la vache	te puaátoro ufa
the calf	le veau	te pinia puaátoro
the bull	le taureau	te puaátoro paé
the ewe	la brebis	te mamoe ufa
the sheep	le mouton	te mamoe
the ram	le béliér	te mamoe paé
the lamb	l'agneau	te pinia mamoe
the goat	la chèvre	te puaániho
the he-goat	le bouc	te puaániho paé
the kid	le chevreau	te pinia puaániho
the cat	le chat	te piífare
the dog	le chien	te úrí
the rabbit	le lapin	te rapiti
the lion	le lion	te riona
the wolf	le loup	te ruto
the fox	le renard	te árope
the bear	l'ours	te pea; (te daba)
the camel	le chameau	te tamera
the bird	l'oiseau	te manu
the bird of prey	l'oiseau de proie	te manu taehae
the eagle	l'aigle	te áeto
the parrot	le perroquet	te manu parau

the pigeon	le pigeon	te úúáiraó
the dove	la colombe	” ”
the heron	le héron	te ótuú
the dovecote	le colombier	te fare úúáiraó
the swallow	l'hirondelle	te ópeá
the turtle-dove	la tourterelle	te úúpa

## LESSON 35

the cock	le coq	te moa oni
the hen	la poule	te moa ufa
the pullet	le poulet	te moa ópaí
the chicken, chick	le poussin	te fanauá moa
the duck (with- out gender)	le canard	te moóra
the duck (female)	la cane	” ” ufa
the drake	le canard	” ” oni
the turkey	le dindon (m) la dinde (f)	te raóro
the goose	l'oie	te moóra áo
the rat	le rat	te íore (rahi)
the mouse	la souris	” ” (naínaí)
the fly	la mouche	te raó
the mosquito	le moustique	te naonao
the bee	l'abeille	te manu hamani meri; te debure
the butterfly	le papillon	te pēpē
the baby	l'enfant	te pēpē; te áiu
the newborn babe	” ”	te áiu áruáru
the moth	le papillon de nuit	te purehua
the insects	les insects	te manumanu rií naínaí
the ant	la fourmi	te rô

th worm	le ver	te toé
the cricket	le grillon	te peretéi
the caterpillar	la chenille	te he
the bumble-bee	le bourdon	te huhu
the grasshopper	la santrelle	te vîvî; te vâvâ
the gnat	le moucheron	te rerehue
the land crab	le tourlourou	te tupa
the cockroach	le cancrelat	te popoti

## LESSON 36

the centipede	le cent-pieds	te veri
the fish	le poisson	te iá
the sea-crab	la crabe de mer	te pâpaá
the rock-lobster	la langouste	te óura miti
the sea crayfish	l'écrevisse de mer	te tiáneé
the seahorse	le cheval marin	te moâiá
the tortoise, turtle	la tortue	te honu
the sea-urchin	l'oursin	te vana; te havaé te ína; te fetué
the squid	le poulpe, la pieuvre	te feé
the shark	le requin	te maó
the whale	la baleine	te tohora
the eel	l'anguille	te puhí
the needle	l'aiguille	te nira
the pin	l'épingle	te pine
the thread	le fil	te taura au áhu
the coat	le paletot; l'habit	te pereue
the overcoat	le pardessus	" " roa
the raincoat	" "	te faárari
the handkerchief	le mouchoir	te horoi (ihu)

the towel	la serviette	'' '' rima; te ho- roi mata; te tauera
to dress, put on clothes	s'habiller	é óómo (í te áhu)
to sew	coudre	é au
to swim	nager	é áu
to cut, cut out	tailler	é paóti
to cut, clip, trim	''	é óóti
to forge (as a blacksmith)	forger	é tupai (í te auri)
to plow (plough)	labourer	é árote
to flutter, hover	voltiger	é maúe haere, émarere

## LESSON 37

the boat	l'embarcation	te poti
the ship	le navire; le bateau	te pahi
the canoe	la pirogue	te vaá
the steamship; steamer	le vapeur	te pahi; te pahi auahi
the whaleship	le baleinier	te pahi patia to- hora
the harpoon; fish-spear	le harpon	te áuri patia iá
the whale oil	l'huile de baleine	te hinu tohora
the grease	la graisse	te hinu
the fat	le lard	te mií
the pot	la marmite	te pani
the stove	le fourneau	te umu popaá; te tunu raá maá

the oven	le four	te umu; te éu raá faraoa
the barrel	le baril	te paero
the mat	la natte	te peúe
the sail	la voile	te íe pahi
the veil	" "	te paruru mata
the harbor	le port	te óóá
the pass, channel	la passe	te ava
the rum	le rhum	te áva
the dock	le quai	te tapaeraá-pahi; te uahu (mod.)
the race	la course	te horoaá
the government	le gouvernement	te hau
the authority	l'autorité	" "
the state	l'état	te hau
the peace	la paix	te hau
the governor	le gouverneur	te tavana rahi

## LESSON 38

the commanding officer	le commandant	te tomana
the command,	le commandement	te faáueraá
the ordinance, regulation	l'ordonnance	te faáueraá mana
the chief of poice	le commissaire	te tomitera
the attorney- general	le procureur	te auvaha ture
the officer	l'officier	te raátira
the lawyer, attorney	l'avocat, le défenseur	te paruru, te áva- ota
the consul	le consul	te tonitara
the republic	la république	te hau repupirita

the kingdom	la royauté	te hau arií
the president	le président	te peretiteni
the admiral	l'amiral	te átimarara
the general	le général	te tenerara
a crowd	une foule	é tiáá (taáta)
the asthma	l'asthme	te ahopau
a cold (in the head)	un rhum (de cerveau)	é hupe
a cough	un toux	é hota
the tuberculosis	la tuberculose	te tutoó
the fever	la fièvre	te fiva
the sickness	la malarie	te mǎí
the shoe	le soulier	te tiaá
the slipper	la pantoufle	te tiaá áhu
the sandal	la sandale	te tǎmǎá
<i>the dinner, meal</i>	<i>le diner; le repas</i>	<i>te tamáá</i>
the sock	la chaussette	te totini potó
the stocking	le bas	" " roa
the belt	la courroie	te íri tapeá
(of a machine)		
the belt (of a suit, dress)	la ceinture	te hatua

## LESSON 39

France	la France	Farani
England	l'Angleterre	Paretane
Germany	l'Allemagne	Purutia
Italy	l'Italie	Itaria
Switzerland	la Suisse	Herevetia
Spain	l'Espagne	Paniora
Russia	la Russie	Rutia
Sweden	la Suède	Tuete



Turkey	la Turquie	Turetia
Austria	l'Autriche	Otitiria
Belgium	la Belgique	Peretita
China	la Chine	Taina, Fenua Tinito
a Frenchman	un francais	é taáta farani
an Englishman	un anglais	" " paretane
a German	un allemand	" " purutia
an Italian	un italien	" " ítaria
a Swiss	un suisse	" " herevetia
a Spaniard	un espagnol	" " paniora
a Russian	un russe	" " rutia
a Swede	un suédois	" " tuete
a Turk	un ture	" " turetia
an Austrian	un autrichien	" " ótitiria
a Belgian	un belge	" " peretita
a Chinaman	un chinois	" " tinito
attentive	attentif	haápaó; faároó
agreeable	agréable	au
satisfying	satisfaisant	mauruuru
admirable	admirable	faáhiahia
splendid	splendide	nehenehe rahi roa
skilful	habile	áravihi
wise; expert	sage; expert	paári
ingenious, clever	ingénieux	ími raveá

## LESSON 40

incapable, clumsy	inhabile	maúa
stupid, ignorant	stupide	"
expensive	cher	hoó rahi; hoó teiaha
dear	"	here
cheap	bon marché	hoó māmā

full	plein	î
empty	vide	pau
to lie down; go to bed	se coucher	é taóto í raro; é taóto
to sleep	dormir	é taóto
to go to sleep	s'endormir	é vareá í te taóto
to get up	se lever	é tiá í niá
to wake up	se reveiller	é ara
to creep, crawl	ramper	é neé
to hasten, hurry	s'hâter	é haápeépeé
to fill	remplir	é faái
to empty (by pouring out)	vider	é ninií
to cover	couvrir	é tapoí
to sail	naviguer	é tere
to navigate	"	é faátete
to come	venir	é haere mai
to go	aller	é haere atu
to run	courir	é horo
to command, order	commander	é faáue
to obey	obéir	é faároó
to evaporate, be- come dispersed as smoke, per- fume	s'évaporer	é mâi
to untie	délier, détacher	é tatara
to tie; attach	lier; attacher	é taámu

## LESSON 41

the side	le côté	te paeáu
the flank, side (of the body)	le flanc	te áoáo

the east	l'est; levant	te hitiá ó te râ
the west	l'ouest; le couchant	te toóá ó te râ
the south	le sud; le midi	te apatoá
the north	le nord	te apatoérau
the map, chart	la carte	te hohoá fenua
the whole, totality	la totalité; le tout	te taátoá raá
the part, portion	la partie	te tufaá, vaehaá pehaá
the plate	l'assiette	te mereti
the dish	le plat	te mereti rahi parahuráhu
the height	la hauteur	te teitei
the width	la largeur	te ááno
the thickness	l'épaisseur	te meúmeú
the depth	la profondeur	te hohonu
the length	la longueur	te roa; te maoro
the power	la puissance	te mana
the justice	la justice	te parau tiá
the wisdom	la sagesse	te paári
the stinginess	la mesquinerie: l'avarice	" "
the hardness	la dureté	" "
the goodness, kindness	la bonté	te hamani maitái
the strength	la force	te puai
the honor	l'honneur	te tura
the glory	la gloire	te hanahana
the splendor (exalted state); grandeur	la splendeur	te hinuhinu (Biblical)

## LESSON 42

the lake	le lac	te roto
the pond	l'étang	te roto nainai
the wave	la vague	te áre
the poison	le poison	te raáu taéro
the prison	la prison	te fare áuri; te fare tapeá raá
the greatness, size	la grandeur	te rahi
the fearlessness	l'intrepidité	te mataú óre
the courage	le courage	te itoito
the fear	la crainte	te mataú
the shyness	la timidité	te haámâ noa raá
bashfulness		
the apostle	l'apôtre	te ápotetoro (Bib- lical, Prot.) ápo- toro (Cath.)
the believer	le croyant, le fidèle	te taáta faároó
the witness	le témoin	te íte
the martyr	le martyr	te taáta í pohe no to'na faároó
the unity	l'union	te ótahiraá
the concord, harmony	la concorde	te au maitaí raá
the drum	le tambour	te tariparau
the cage	la cage	te fare manu
the debt, the account	la dette; le compte	te tarahu
the guide	le guide	te arataí
the hovel	la mesure	te fare tahito
the cedar	le cèdre	te áreti (bibl.); te raáu noánoá

the support, mainstay (moral)	le soutien	te tauturu
the phial, small bottle	la fiole	te farií iti; te mo- hina naínaí

## LESSON 43

the north wind	la bise	te mataí no apatoé- rau; te parapu
the north-west wind	le vent du nord- ouest	te toérau
the west wind	le vent d'ouest	te áine; te pafaite
the south-west wind	le vent du sud- ouest	te ârueroa; te uru
the south wind	le vent du sud	te tapatoá; te toá
the south-east wind	le vent du sud-est	te maraámu; te mataí no teva
the east wind	le vent d'est	te maoaé
the north-east wind	le vent du nord- est	" " (the trade), te haápiti; te faárua
the place	le lieu	te vahi; te vairaá
the right (direction)	la droite	te pae átau
the left (direction)	la gauche	te pae áui
above	en haut	í te pae í niá
below	en bas	í te pae í raro
beside	à côté	í pihaí iho
under	au dessous	í raro iho
over	au dessus	í niá aé
thin, sparse, (not close together)	clair-semé	varavara

a little	un peu	te tahi vahi iti
numerous	nombreux	putuputu rahi, rave rahi
rigid, stiff, firm	raide	étaéta
obstinate	entêté, têtue	" ; manaó étaéta
flat	plat	parahurahu
thick	épais	meúmeú
thin (as paper)	mince	rairai
" (as a person)	maigre	pararai; tutoivi

## LESSON 44

wise; stingy; hard	sage, mesquin, dur,	paári
vain; conceited haughty, supercilious	vain fier	teóteó faáteitei
boastful science, the science	vantard la science	faáahaaha te íte hohonu
wrinkled, crumpled	ridé; chiffonné	miómió
heedless; scatter- brained	étourdi	háuti; nevaneva
invisible	invisible	ítea óre hia
some	des	te tahi mau
some few	quelques	te tahi tau
the (singular)	le, la	te
the (plural)	les	te mau
this	ce, cet, cette, ceci	teie
that	ce, cet, cette, cela	tera
these	ces, ceux-ci, celles-ci	teie mau

those	ces, ceux-là, celles-là	tera mau
to teach, instruct	enseigner, instruire	é haápií atu
to learn	apprendre	é haápií mai
to show	montrer	á faáíte
to construct; to build	construire; bâtir	é faátiá
to build (with stone)	” (en pierre)	é patu
to kick (as a horse)	ruer	” ”
to kick (as a child)	donner un coup de pied	é tué
to hurl down	abattre	é huri í raro
to fell (a tree)	”	é tapû
to raise, lift up again,	relever	é faátiá faáhou

## LESSON 45

to ripple	rider; se rider	é toninonino
to shorten	abréger	é haápoto
to visit	visiter	é farerei haere
to cease	cesser	é faáea; é faáoti; é mure
to dread	redouter	é mataú
to follow	suivre	é peé í muri
to be surpassed, out-stripped	être devancé	é hemo
pity	pitié	aroha
love (as for God)	amour	aroha
” (as of a parent)	”	here

love(as of a lover)	”	hinaáro
to remove, to move away	éloigner	é faáatea
to approach, move nearer	approcher	é faáfatata
the rabble, the scum	la canaille	te feia tutae áuri
to squabble, wrangle	chamailler	é tamaí noa
the stain	la tache	te viívií
the idol	l'idole	te ídolo (bibl.)
the statue	la statue	te tíí
to study	étudier	é haápií
to memorize, learn thouroly	tenir par cœur	é tamau
forgotten (left behind)	oublié	moé (subject in objective case)
forgotten (out of mind)	”	áramoiá (subject in objective case)
the vegetable (green)	le légume	te pota

## LESSON 46

the soup	la soupe	te tihopu
the cabbage	le chou	te pota ; te pota tihopu
the captain	le capitaine	te raátira (tapaó toru)
the lieutenant	le lieutenant	te raátira tapaó piti
the second- lieute- nant	le sous lieutenant	te raátira tapaó hoé



innocent	innocent	hara óre
to flee	fuir	é horo é
the belt	la ceinture	te hatua
the means, way	le moyen	te raveá
impatient	impatient	faáóromaí óre
the lock	la serrure	te rota
the key	la clef	te taviri
the screw	la vis	te farero
the vice	l'étau	te faáhohoni rahi
the handle	la poignée; la manche	te áufau, te mau raá
the stool	le tabouret	te taáhiraá ávae
the chair	la chaise	te parahiraá
to drill, bore, pierce	percer	é hou
the brace drill	le vilebrequin	te hou
the sweat, perspiration	la sueur, transpiration	te hou
the raven, crow	le corbeau	te órepa; te óreba) (bibl.)
the dragon	le dragon	te teni; te ophi rahi
the island	l'île	te motu, mutu
the isthmus	l'isthme	te áriáiriraá fenua
the cape, promontory	le cap, le promontoire	te ótué

## LESSON 47

to overflow (as a cup)	deborder	é maní
to overflow (river)	''	é haono
'' '' (sea)	''	é haánina

the mouth (of a river)	l'embouchure	te muriavai
the junction, joint	la jonction	te tuátiraá
the stem, stalk	la queue	te hiáta
the pip, pit, kernel, seed	le pepin	te huero
the apple	la pomme	te ápara
the fig	la figue	te tute
the cucumber	le concombre	te totoma
the melon	le melon	te mereni
the mango	la mangue	te vi popaá
the pine-apple	l'ananas	te painapo
the core	le noyau	te tué
the substantive, noun (name)	le substantif, le nom	te ióa
the article	l'article	te parau faátaá
the adjective	l'adjectif	te faáite ióa
the pronoun	le pronom	te mono ióa
the verb	le verbe	te parau tumu
the adverb	l'adverbe	te pìriparau tumu
the preposition	la préposition	te na mua ióa
the conjunction	la conjonction	te parau taátiáti
the interjection	l'interjection	te hitirere
the paragraph	le paragraphe	te paratarafa
the period	le point	te periota
the colon	les deux-points	te toro
the semi-colon	le point virgule	te temitoro
the comma	la virgule	te toma

## LESSON 48

the interrogation point	le point d'interro- gation	te ui
the exclamation	le point d'excla-	te hitirereraá

point	mation	
the apostrophe	l'apostrophe	te mono reta
the hyphen	le trait d'union	te ífena
the parenthesis	la parenthèse	te paruru
the accent	l'accent	te tapaó
the acute accent	l'accent aigu	" " tapu tiá í muri
the grave accent	" grave	te tapaó tapu tiá í mua
the circumflex accent	" circonflexe	te tapaó haámaoro vauera
the diaeresis	le tréma	te tapaó faátaá reo
the cedilla	la cédille	" " faáhioráá
the wheel	la roue	te huira
to revolve, turn	rouler, tourner	é óhu, óó, taviri
to create	créer, faire	é poiete; é hamani
the creation	la création	te hamaniraá
the Creator	le Créateur	Tei hamani, te Atua
creature	créature	mea hamani hia mea ora
to live, dwell	habiter	é noho
inhabitant	habitant	ó tei parahi, noho
habitation, dwelling	habitation	parahiraá, noho- raá; fare
to accustom	habituer	é haámâtau
to be accustomed (to)	être habitué	é mâtau
habit	habitude	peu; mâtau raá
crowd; multitude	foule; multitude	tiáá rahi taáta
to multiply	multiplier	é faárahi

## LESSON 49

to tread, trample	fouler	é taátaáhi
the plant	la plante	te raáu rií tumu maru
the bush	l'arbrisseau; l'arbuste	te raáu riî tumu étaéta
the widower	le veuf	te taáta ívi
<i>the thin person</i>	<i>la personne maigre</i>	<i>te taáta ívi</i>
the widow	la veuve	te vahine ívi
the orphan	l'orphelin	te ótare
to establish; fix	établir; fixer	é haámou
to make firm, fast	rendre ferme, stable	" "
the fern	la fougère	{ te anuhe; ámoa; mamaú; momea; farerupe; nahe
quadruped	quadrupède	manu ávae maha
biped	bipede	manu ávae piti
the bird	l'oiseau	te manu
the wing	l'aile	te pererau
the hair ( <i>pl.</i> of the head)	les cheveux	te rouru ( <i>coll. n.</i> )
the hair ( <i>pl.</i> pubic)	les poils	te huruhuru "
the feathers	les plumes	" " "
the fur	la fourrure	" " "
the wool	la laine	te huruhuru " (mamoe)
the fring pan	la poêle	te faraipani
the stove	" "; le fourneau	te umu popaá
the position, situation	la position, situation	te tiáraá; te noho- raá, vairaá

the position (job)	le travail; la place	te óhipa
the work	” ”	” ”
fat	gras	poria

## LESSON 50

the grace (divine)	la grâce	te aroha; te maitái
graceful; elegant	gracieux; élégant; svelte	iéié
large	gros	rahi
wide	large	ááno
small	petit	iti; naínaí; haíhaí
stunted, undeveloped	rabougri	haíí
the libertine	le libertin	te taáta rave peu; te taáta taiáta
the tenon	le tenon	te áure; te áureraá
the mortise	la mortaise	te úfao, te úfao raá
the flute	la flûte	te hio
to play the flute	jouer de la flûte	é faátaí í te hio
no one	aucun	áore é taáta
		áita (past time; modifies verb)
no; not	non; ne.....pas	éíta (future time; modifies a verb)
		éére (denies a quality or condition; modifies a noun)
modern; new	moderne; nouveau	ápî
ancient, old	ancien; vieux	tahito
Greece	la Grèce	Heleni (Hereni)
Greek	Grec	” ”
to advance	avancer	é haere í mua

to retire, draw back	se retirer	é haere í muri; é ótohe
slowly; gently	lentement; doucement	maite; marû
to dawdle	flâner	haámarirau

## LESSON 51

rapidly, quickly	rapidement, vite	óíóí
the nurse (child's)	la nourrice	te vahine hií tama- rií, te raverave
” ” (invalid's)	l'infirmière	te vahine tuati; te raverave
the chest, trunk	le coffre, la malle	te áfata vairaá áhu
to receive	recevoir	é farií
to obtain	obtenir	é roaá (subject in the objective)
to acquire	acquérir	é noaá (subject in the objective)
to pronounce	prononcer	é faáhiti
to lead	guider; amener	é arataí
to pay	payer	{ é áufau (í te moni) é haápeé (í te tarahu) (coloq.)
the ham	le jambon	te hamu
hungry	affamé	poía
full-fed	rassasié	paía
slippery	glissant	pā'á
sodomy	sodomie	paía
the rebellion	la rébellion	te órurehau
the ray	le rayon	te hihí
eager, ardent; eagerly	ardene, ardem- ment;	ánaánatae

willingly, gladly	volontiers, de bon cœur	ááutae
luminous; bright	lumineux, brillant	ánaána, maramarama
the light	clair	la lumière
famous,	fameux, illustre;	te maramarama
celebrated	célebre	tuíróó
to illustrate;	illustrer	é faúnaúna
to decorate		

## LESSON 52

the illustration	l'illustration	te faáúnaúnaraá
to adopt	adopter	é faátavai; é faáámu ( <i>colluq.</i> )
to suppress	supprimer	é faáóre
to add	ajouter	é ámui
each day	chaque jour	í tera mahana é í tera mahana
the promise	la promesse	te parau fafau; te parau í parauhia maira
to get up	se lever	é tiá í niá
to sit down	s'asseoir	é parahi í raro
right away	tout de suite	í teie nei
immediately,	immédiatement,	í teie iho nei
instantly	â l'instant	
someone	quelqu'un	te tahi taáta
something	quelque chose	te tahi mea
the doctor	le docteur,	te taote; te tahuá (native)
	le médecin	
the medicine, the	la médecine, le re-	te raáu (maí), te
remedy	mède, le mé-	rapaáuraá maí
	ricament	

the poultice	la cataplasme	te raáu tapiri
the emetic	le vomitif	” ” haápihaé
the purgative	le purgatif	” ” faáheé
the pill	la pilule	” ” huero
the potion	la potion	” ” inu
the sedative	le calmant	” ” haámarû
the soporific	le soporifique	” ” faátaóto
the antidote	l'antidote	” ” faáora í te mea taéro í ámuhia
the mustard plaster	le sinapisme	te raáu tinapi

## LESSON 53

to thank	remercier	{ é faáíte í te mauru- uru é faátae í te ”
to please, satisfy, give pleasure to	plaire, satisfaire, faire plaisir á	é haámauruuru
to tip, fee	donner un pour- boire, une grati- fication	” ”
the banker	le banquier	te taáta hoó moni
the glass	le verre	te hapaina
the bottle	la bouteille	te mohina
the mirror, glass	le miroir, la glace	te hió
the window-pane	la vitre	” ” fare
the glass-maker	le verrier	te taáta hamani hió
the glass-works	la verrerie	te fare hamani raá hió
the glass-ware	la ”	te mau mea hió
the pottery-works	la poterie	te hamaniraá áuá



the voyage, journey	le voyage	áraea te tere
to do badly to harm	mal faire nuire; faire du mal (á)	é rave íno " " "
to do well	bien faire	é rave maitaí
to mutter (discon- tent; to grumble	murmurer	é mutamuta
to whisper	chuchoter	é ómuhumu
to reproach	reprocher	é amuamuu
to murmur (as water, wind)	murmurer	é muhu
a plot	un complot	é órureraá hau
a party (political)	un parti	te hoé paeáu
a partisan "	un partisan	é taáta no roto í te paeáu

## LESSON 54

a disturber (political)	un perturbateur	é taáta haápeápeá
a revolutionist, rebel	un revolutionnaire	" " órure hau
liberty	liberté	tiámâraá
servitude, slavery	asservissement	vai-tîti-raá
contribution	contribution	moni áufau
tithe	dîme	áhururaá ó te tufaa (or tuháá); ínati
toll, dues	octroi	áufauraá moni í niá í te taoá
infraction of a law	infraction á une loi	áhaparaá ture
violation of a law	violation d'une loi	ófatiraá ture

minor offence	contravention	faáhaparaá faáueraá
contraband	contrebande	taoá faáô huna, taoá hoó huna
to smuggle	faire la contre- bande	é faáô huna noa mai í te taoá
denunciation	dénonciation	faáite raá
confiscation	confiscation	haruraá taoá; tapeáraá taoá
claim	réclamation	titauraá
petition	pétition	aniraá (í te hau)
acquittal	acquittement	faáoraraá
condemnation, conviction	condamnation	faáhaparaá
fine (legal)	amende	utuá moni
restitution	resitution	faáhoíraá
the police	la police	te puéraá mutoí
resignation	démission	faáhoíraá toroá
function, office	fonction	toroá
abuse of authority	abus de pouvoir	raveraá tiá óre í te ture

## LESSON 55

the judge, magis- trate	le judge, magistrat	te haáva
legislation	législation	íritiraá ture
constitution	constitution	ture tumu no te hau
the code	les codes ( <i>pl.</i> )	te puéraá ture
the law	la loi	te ture
ordinance	l'ordonnance	te faáueraá á te tiripuna

the decree	le décret	te faáueraá mana
the order, decree (Governor's)	l'ordre, l'arrêté	te faátaáraá á te Tavana rahi
the regulation	le règlement	te ture faátereraá
the promulgation	la promulgation	te haámanaraá (í te ture)
the proclamation	la proclamation	te pororaá í te ture
the placard, bill, notice	le placard, l'aff- iche	te parau faáíte (pia-haere-hia)
abrogation	abrogation,	faáórereraá
abolition	abolition	"
jurisprudence	jurisprudence	te huru ó te haá- manaraá í te ture
lawyer, attorney	défenseur,	} ávaota, paruru, áuaaha (or áuvaha) paruru parau ávota
<i>avocado, alligator-avocat</i> <i>pear</i>	avocat	
the tribunal, court	le tribunal	te tiripuna, te haávarenaá
the meeting	la séance	te ápoóraá
the sitting of the court, audience	l'audience	te taírururaá o te tiripuna
the session	la session	te putuputuraá ó te tiripuna

## LESSON 56

the recorder, assistant judges	l'assesseur	te haáva tauturu
the clerk of the court	le greffier	te terefie, te papaí parau
the lawsuit	le procès	te marôraá

to bring suit	intenter un procès	é faâô í te hoé horamaá
to lodge a com- plaint	porter plainte	é horo í te haáva- raá
proceedings, procedure	procédure	raveá faátupuraá haávараá, haere- raá parau
writ, summons, subpœna	assignation	parau titaúraá
appearance in court	comparution	taeraá'tu í mua í te tiripuna
the inquiry	l'enquête	te uiraá íte, te ímiraá parau
the witness	le témoin	te íte
the oath	le serment	te horeoraá
perjury	parjure	horeoraá haávare
the examination	l'interrogatoire	te uuiraaá
the deposition	la déposition	te faáíteraá (í mua í te haáva)
the evidence	le témoignage	te faáíteraá
false evidence	faux témoignage	faáíteraá haávare
confrontation	confrontation	faáfarereiraá
speech, special pleading (at court)	plaidoyer, plaidoirie	parau parururaá
deliberation	délibération	feruriraá
the judgment	l'arrêt, la jugement	te faátaáraá (á te haáva)
denial of justice	déni de justice	patoíraá au óre í te ture

## LESSON 57

the expenses; costs	les frais	te taime
strict search	perquisition	ími-roa raá
the proof	la preuve	ími-roa-raá parau
exile	exil	tiávaruraá, tuva- ruraá
the dungeon	le cachot	te piha poiri (í te fare tapeáraá)
gaoler, jailor	geôlier	tiaí fare tapeáraá
liberation, release	élargissement	mahitiraá (í te fare tapeáraá)
the executioner	le bourreau	te taáta é haápaó í te utuá pohe
the hangman	” ”	te taáta tari taáta
commerce	commerce	hoóraá taoá
merchant	négociant	taáta hoó taoá rarahi
businessman, shopkeeper	marchant	taáta hoó taoá
trader	commerçant	” ” ”
association, society	association, société	áviriraá, taiete
company (business)	compagnie	ámuiraá taáta raveá ímiraá moni, taiete
shareholder	actionnaire	fatu tufaá (or tubaá) í roto í te áviriraá (or taiete)
clerk, salesman	commis	taáta hoó taoá

salary ,wages	appointements, gages	moni toroá
the profession; trade	la profession; le metier	te toroá
bonded warehouse	entrepôt	fare vaiihoraá taoá
discount	escompte	taime no te íriti- vave-raá ó te moni

## LESSON 58

the goods forward- ded, the consign- ment	l'envoi	te taoá haponohia
the shipping, sen- ding, expedition (of goods)	l'expédition	te haponoraá taoá
brackish; insipid	saumâtre; fade	taitai
sour, acid	acide	ávaáva taporo
salty	salé	" miti
bitter	amer	" tumu
acrid, stinging	poivré	tehutehu
rancid	rance	maramara
cloying	affadi	tuhituhi
the bath	le bain	te hopuraá
the massage, friction	le massage, la friction	te taurumi raá
the amputation	l'amputation	te tapu raá í te hoê rima ( <i>arm; or,</i> <i>ávaé, foot</i> )
the bandage to live	le bandage vivre	te áhu viri é ora

to die	mourir	é mate (of Royal-ty;) e pohe (of others)
revive, resuscitate	ressusciter	é faátia faáhou mai te pohe mai
the resurrection	la r�surrection	te ti�fa�hou-ra�
the sleep	le sommeil	te ta�to
to sleep	dormir	� ta�to
to doze	sommeiller	” ” m�m� noa
to recall, remember	se souvenir, se rappeler	� ha�mana�
to aid, help	aider, secourir	� tauturu

## LESSON 59

the post office	la poste	te fare rata
the post	la poste	te �fa�ra� rata (or ve�)
the mail	le courrier	te ve�
the commission (commercial percentage)	la commission	te taime no te ho�-ra� � poro�hia
the bill, invoice	la facture	{ te parau tarahu, te parau fa�ite � te tao� � ho�hia
the duplicate, copy	le duplicata, la copie	te hoho� parau
the bale	la balle, le ballot	te �ta� rahi
the trunk	la malle	te �fata tao�
bundle	le colis	te �ta�
the package, parcel	le paquet	te pu�hu
packing	emballage	te pu�hura�

exporation	exportation	faáutaraá'tu (í te fenua é)
importation	importation	faáutaraá (no te fenua é mai)
transportation, carriage	transport	faáutaraá
rebate	rabais	hoó haámâmâ
damage	avarie	íno (í tupu í niá í te taoá)
the letter, epistle <i>the letter</i> (of alphabet)	la lettre <i>la lettre</i>	te rata <i>te reta</i>
the agreement	la convention, le contrat	te faáauraá
the loan (sum borrowed)	l'emprunt	te tipeéraá, tipêraá

## LESSON 60

note (promissory)	billet	{ parau faátiá í te faáhoí mai í te hoê faufaá tipe- éhia
security, (on a note)	caution	{ parau faátiá í te moni í te hoé tarahu ía óre ía áufauhi- a'tu
the debt	la dette	te tarahu
protest	protêt	{ parau patoíraá í te áufau í te hoé tarahu í faáauhia



deficit	déficit	moni í hau aé í te pau í tei noaá mai toparaá ó te óhipa hoó
failure, bankruptcy	faillite, banqueroute	haruraá taoá
seizure	saisie	te tapaó, te titiro
the seal (legal)	le scellé	pauraá ó te faufaá
ruin	ruine	te faáravaaá na roto í te puai
the warrant	la contrainte	te faátiá-faáhou- raá
the rehabilitation	la réhabilitation	te faufaá é noaá (mai)
the profits	les profits, les bénéfices	te moni faánanea
the interest (financial)	l'intérêt	te horoá tipeeraá
the loan (sum lent)	le prêt	te taoá (or moni)
savings	épargnes, économies	í faáhereherehia
savings-bank	caisse d'épargnes	fare moni faáhere- herehia; áfata faáápu
the bank	la banque	te fare moní
the fortune	la fortune	te faufaá rahi
the shop	la boutique	te piha hoóraá taoá

## LESSON 61

the store	le magasin	te fare hoóraá taoá
the office	le bureau, l'étude	te piha paraíraá parau
the sign-board, bill-board	l'écríteau	te tapura
the safe	le coffre-fort	te áfata áuri

the lease	le bail	te parau faáauráá tarahu fare (or fenua)
usury	usure	tarahu teiaha
one inch (—2 1-2 centimeters)	un pouce	hoé íiti
one foot (—30.5 meters)	un pied	" ávae
one yard (—.91 meters)	un yard	" iati
one fathom, brace	une brasse	" étaéta
ten fathoms	dix brasses (18 meters, <i>approx.</i> )	" úmi
one mile (—1 6-10 kilometers, <i>approx.</i> )	un mille	" maire
one knot ( <i>nautical</i> )	un nœud	" "
one centimeter (—13-32 of an inch, <i>approx.</i> )	un centimètre	" tenetimetera
one meter (—39½ inch <i>approx.</i> )	un mètre	" metera
one kilometer (—5/8 of a mile, <i>approx.</i> )	un kilomètre	" kilometera, (kirometera)
one cent	un sou	" pene

## LESSON 62

one dime (—50 centimes)	une piece de 50 centimes	hoé raera
one half-dollar	deux francs cin- quante centimes	" áfa

one dollar	un dollar; une piastre	'' tara
one centime (—1.5 cent)	un centime	'' tenetima
one franc (—20 cents)	un franc	'' toata; hoé fara- ne (legal)
change (small coins)	monnaie	moni huáhuá
the counterfeit money	la fausse monnaie	te moni haávare
one pound (sterling)	une livre (sterling)	hoé paunu; hoé toata piru (ap- plied to U. S. half-eagle)
one pound (avoir.)	une livre (.450 ki- los. <i>approx.</i> )	hoé paunu
one kilogram (—2.2 lbs. <i>approx.</i> )	un kilo, kilogramme	hoé kilo ( <i>or</i> kiro)
one hectare (nearly two and one-half acres)	un hectare	hoé tâ
one acre	une acre (obs.; 4-10 hecare, <i>approx.</i> )	á maha huáhuá áhuru ó te tâ
one cord (of wood)	une corde (obs.; 4 stères, <i>approx.</i> )	hoé ápapa vahie, hoé faito vahie (not exact equi- valents)

## LESSON 63

one bottle (as a measure, con- sidered equal to 1-5 gallon)	une bouteille ( $\frac{3}{4}$ litre)	hoé mohina
one liter ( <i>Amer.</i> : a little more than a quart; <i>Brit.</i> : a little less than a quart)	un litre	hoé litera
one gallon	un gallon (3.75 li- tres, <i>approx.</i> )	hoé tarani
<i>to put on reduced rations</i>	<i>rationner</i>	<i>é tarani</i>
one demi-john	une dame-jeanne	hoé taíeíe
one barrel	un baril, un fût	hoé paero
evaluation	évaluation	faáauraá í te moni é au
to weigh; measure	peser; mesurer	é faito
to count	compter	é taió í te numera
similar to	comme; â l'instar de	mai te au í ( <i>or: ia</i> )
beond, on the other (outer) side of	au delà de	í rapae mai í ( <i>or: ia</i> )
on this side of with regard to, as for	en decâ de à l'égard de	í teie paeáu no ía; í
moreover, besides when? ( <i>past time</i> )?	en outre quand; quand estce que;	atu â í nafea, í ánafea;

when? ( <i>future time</i> )?	ditto	áfea, áfea ra;
what? which?	quoi; quel:	éaha? ó tei hea?
who?	qui:	ó vai?

## LESSON 64

when, whilst, while,	lorsque quand	ía; á....ai; te.....ra; <i>see Grammar, Par. 584-5)</i>
although	quoique	noa'tu, noa'tu â, noa'tu ai
provided that as if abundantly forcibly, vigorously	pourvu que comme, comme si abondamment énergiquement vigoureusement	mai te mea râ e mai te meâ ra e mai te rahi, rahi mai te puai
to be enough, suf- ficient; to suf- fice	suffire	é navaí, é ravaí
rather easily; conveniently	plutôt facilement. commodement	é au aé óhie
fluently tremendously	couramment énormément	mai te fifi óre rahi roa (íno), ma te rahi roa
with impunity	impunément	mai te faáhapa- óre-hia
sometimes	parfois	í te vetahi (mau) mearaá ( <i>or:</i> <i>taime</i> )