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A SHORT SYNOPSIS

OF THE

MOST ESSENTIAL POINTS

IN

HAWAIIAN GRAMMAR

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PREFACE.

As all former grammars of the Hawaiian language are out of print, at the solicitation of friends, I have revised and enlarged a brief synopsis of Hawaiian grammar, which was originally written for my pupils, and published in 1864.

This little work does not pretend to be a philosophical treatise, or to be a complete account of the structure and peculiarities of the Hawaiian branch of the Polynesian language. But it is hoped that it may be of service to those who wish to study the genuine, uncorrupted idiom as spoken by the older Hawaiians, as well as to students of comparative philology.

The terms and divisions of European grammars have been retained for the convenience of students, although they are only partially applicable to languages of a radically different type.

I have to acknowledge my obligations to Rev. L. Andrews' Hawaiian Grammar, to Dr. Maunsell's New Zealand Grammar, and to M. Gaussin's able work on the Polynesian language.

W. D. ALEXANDER.

May, 1908.

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A Short Synopsis of Hawaiian Grammar.

PART I.

The following synopsis is intended to contain only general principles. For details, see Judge Andrews' Hawaiian Grammar.

ORTHOEPY.

§ 1. All purely Hawaiian sounds can be represented by twelve letters, of which five are vowels and seven consonants, viz: a, e, i, o, u, h, k, l, m, n, p, w. *A* is sounded as in f*a*ther, *e* as in th*e*y, *i* as in mar*i*ne, *o* as in n*o*te, *u* as in r*u*le, and not as in m*u*le. In a few words, as *maka, make, mana,* &c.; the sound of *a* approaches that of a short *u* in t*u*b. In the compounds of *waho* and in *Oahu,* it has a broad sound like that of a in f*a*ll.

§ 2. No distinction was formerly made between the sounds of *k* and *t* or between those of *l* and *r*. The sound of *t* prevailed on Kauai, that of *k* on Hawaii. In the words "Hilo," "lilo" and "hilahila," the *l* was often sounded like *d*. It is on some accounts unfortunate that *k* was chosen rather than *t* to represent the sound which is represented by *t* throughout the rest of Polynesia, while the Polynesian "k" corresponds to the guttural of the Hawaiian dialect. The sound of *w* is really between that of *v* and *w*, in English, and in the middle of words it approaches more closely to that of *v*, as in *hewa, lawa,* &c.

§ 3. Every word and syllable must end in a vowel, and no two consonants are ever heard without a vowel sound between them. To this rule there is no exception.

§ 4. Besides the sounds mentioned above, there is in many words a guttural break or catching of the breath, sometimes at the beginning, but more often in the middle of a word. This guttural is properly a consonant, and forms an *esscntial* part of the words in which it is found. It almost invariably takes the

place of the Polynesian *k*. Thus the Polynesian *ika*, fish, becomes *i'a* in Hawaiian. This guttural consonant is represented by an apostrophe, in a few common words, to distinguish their meaning, as *ko'u*, my, *kou*, thy.

§ 5. A list of a few of the more important words distinguished by the guttural break:

ae, to assent.
ai, food.
ao, light, a cloud.
au, a current, time, &c.
āu, thine.
akoakoa, to assemble.
ea, to rise up.
ia, he, she or it.
ie, climbing plant.

īī, mouldy.
oá, to split.
ōi, to excel.
ōō, a digger.
ou, thine.
ui, question.
hai, to tell.
hao, iron.
hiu, shy.
hua, fruit.
huaka'i, procession.
hui, to mix, unite.
kai, seawater.
koa, a soldier, brave.
koe, remaining.
koi, to urge, compel.
kou, thine.
kui, to stitch, a needle.
liuliu, to get ready.
mai, hither.
makau, fish-hook.
moa, a chicken, fowl.
nău, to chew.
nāu, for thee.
pau, done, finished.
poi, taro paste.
pue, to crouch.
wau, I.

a'e, to pass over, embark.
a-í, neck, Polynesian *kaki*.
a'o, to teach.
a'u, a sword-fish.
a'u, mine.
ako'ako'a, the horned coral.
ē'a, a cloud of dust.
i'a, a fish.
i'e, a kapa beater.
i'e, quarrelsome in liquor.
i'i, to be crowded.
ó'a, a rafter.
ó'i, to limp.
ó'o, ripe.
o'u, mine.
u'i, young, vigorous.
ha'i, to be broken.
ha'o, to discredit.
hi'u, a fish's tail.
hu'a, foam.
hu'akai, sea foam, sponge.
hu'i, rheumatism.
ka'i, to carry, lead.
ko'a, a coral reef.
ko'e, an angle worm.
ko'i, an axe.
ko'u, mine.
ku'i, to pound.
li'uli'u, a long time.
ma'i, sick.
maka'u, afraid.
mo'a, cooked, well done.
na'u, for me.

pa'u, soot.
po'i, a cover, lid.
pu'e, to seduce, to hill potatoes.
wa'u, to scratch.

§ 6. It is important to observe the distinction between long and short vowels. Thus *ăwa* means a harbor, but *āwa*, a plant from which an intoxicating drink is made. Again, *kăua* means war, while *kāua* means we two, or I and thou. *Măui* is the name of an island, *Māui* of a famous demigod, and *kăula* means a rope, while *kāula* means a prophet.

§ 7. The accent generally falls on the penult. This is true of about five-sixths of the words in the language.

§ 8. The accent is frequently drawn forward by the enclitic *la*, which is generally pronounced as if it formed part of the preceding word. Thus, *aku la* is pronounced *akúla, ua moku la* as *ua mokúla.*

§ 9. A List of Similar words distinguished by the Accent.

áia, there.
áka, shadow.
ála, to rise.
áno, likeness, character.
éha, pain.
í'o, meat.
ína, if.
ó'o, ripe.
ó'o, a bird.
úe, to wrench, turn.
káka, to rinse clothes.
kála, to proclaim, to pardon.
kéla, to excel.
kéna, to be satiated, of thirst.
kanáka, man.
málu, a shadow.
máma, to chew.
maláma, month.
nána, for him.
póho, chalk.
púa, a flower.
wáhi, a place.

aiá, ungodly, impious.
aká, but.
alá, a pebble.
anó, now, immediately.
ehá, four.
i-ó, yonder.
iná, come on! be quick!
oó, a digger.
ué, to cry.
kaká, to split wood.
kālá, a dollar, silver.
kelá, that.
kená, to order, send on duty.
kánaka, men, people.
malú, secret.
māmá, active, light.
málama, to take care.
naná, to look, to see.
pohó, to sink.
puâ, a bundle, a flock.
wahí, to wrap up.

ETYMOLOGY.

§ 10. The Hawaiian language has no inflections whatever. All grammatical relations such as number, case, tense, &c., are expressed by separate particles

§ 11. Most words in this language can be used either as nouns, adjectives, verbs or adverbs, their meaning being indicated by their position in the sentence, and by the accompanying particles.

NOUNS.

§ 12. The Gender of nouns is distinguished, first, by the use of entirely different words, as *elemakule,* old man, and *luahine,* old woman. Second, by the use of the adjectives, *kane,* male, and *wahine,* female, as *moa kane,* a cock, and *moa wahine,* a hen.

§ 13. The Plural Number is distinguished,

First, by the use of the plural definite article *na* before the noun, as *na hale,* the houses.

Second, by the use of the *plural sign mau,* which is used chiefly of small numbers from two to ten inclusive. It does not admit the definite article *ka* or *ke* before it, but is generally preceded by the definite article *he,* or by a possessive or demonstrative pronouns, as *keia mau mea,* these things; *ku'u mau maka,* my eyes; *he mau lio,* several horses.

Third, by the use of the plural signs, *poe, pae,* and *pu'u,* which are properly collective nouns, and take the articles or other qualifying words before them. *Poe,* is used chiefly of living things, and means a company, collection. *Pu'u,* literally a heap, is used chiefly of lifeless things, and *pae* of lands, islands, &c. E. g., *he poe haumana,* a company of disciples; *he pu'u pohaku,* a pile of stones; *keia pae moku,* these islands.

Fourth. A few words, besides the methods explained above, also distinguish the plural by prolonging and accenting the first syllable. Thus *kănáka,* man, plural *kānaka, wăhine,* woman, plural *wāhine,* and a few others.

Fifth. The syllable *ma* appended to the name of a person, denotes the company associated with him, as *Hoapili ma,* Hoapili and his company.

PREPOSITIONS.

§ 14. The distinctions of case are expressed by means of prepositions. The simple prepositions are as follows:

1. { A and O / Ka and Ko } equivalent to "of."

   E. g., "Ka piko o ka mauna," the summit of the mountain; "Ko ke alii aina," the chief's land; "ka hana a ke kauwa," the work of the servant; "wahi a ke alii," the chief said so.

2. Na and No, *of, for, concerning, on account of.* "No" also sometimes *from,* in which case the following noun takes the directive *mai* after it. E. g., "No na alii ka aina," the land belongs to the chiefs; "na mea a'u i lohe ai no Lono," the things which I heard concerning Lono; "no Amerika mai ka moku," the ship is from America; "no ia mau mea," concerning those matters.

3. I, Ia and Io, *to, at* of time, and *by* with adjectives and neuter verbs. *I* is also used before what in other grammars is called a predicate accusative, after verbs signifying to change, to choose, render or constitute, to become, or to be changed into.

I is also the sign of the objective case after transitive verbs. In certain common phrases a verb is understood before the objective sign, as "i wai," bring water; "i pahi," "get me a knife," &c. E. g., "E hai aku i keia poe kanaka," tell to these men; "e hele i ke kuahiwi," go to the mountain; "i ka po," in the night; "piha i ka wai," full of water; "ma'i i ke anu," ill from cold; "e kukulu i ka hale," to build the house; "ua lilo ia i kahuna," he became a priest; "ua hanaia i makau," it was made into a hook, "ua koho au ia Keawe *i* elele," I have chosen Keawe as messenger.

4. Ma, *at* or *in,* of place, and *by* before pronouns and names of persons, in which case it takes *o* after it, and the enclitic *la* or *nei* after the following noun or pronoun. E. g., "Ua noho oia ma Waimea," he lived at Waimea; "ma o Iesú la," by Jesus.

5. Mai, *from.* The following noun takes *mai* or *aku* after it, according as the direction is towards or away from the speaker.

Mai takes *o* after it before pronouns, and *a* before names of persons in relation to time, sometimes written *ia.*

E. g., "Mai ka waha mai," from the mouth; "mai Honolulu aku i Kailua," from Honolulu to Kailua; "mai o'u aku nei," from me; "mai ka po mai," since the night; "mai a Wakea," from the time of Wakea.

Me, *with.* E. g., "E hele pu me ia," go together with him. As an adverb, *me* means "as," "like." E. g., "Me he hipá la," like a sheep; "e like me keia," like this; "me ka ai ole," without food.

E, *by,* only used after passive verbs, to denote the agent. E. g., "Ua kukuluia ka hale e ke alii," the house has been built by the chief.

Remarks on the Prepositions.

The Distinction between A and O

§ 15. There is an important distinction between the three *a* prepositions, *a, ka,* and *na,* and the three *o* prepositions, *o ko,* and *no. "O"* implies a *passive* or *intransitive* relation, *"a"* an *active* and *transitive* one. "A" can only be used before a word denoting a living person or agent, and implies that the thing

possessed is his to make or act upon, or is subject to his will, while "o" implies that it is his merely to possess or use, to receive or be affected by. This distinction is common to all Polynesian languages, but is most clear and striking in that of New Zealand. Thus "ka hale a Keawe" means "the house which Keawe built," but "ka hale o Keawe" means simply "the house which Keawe lives in." Again, "ka wahine a Keawe" means "the wife of Keawe," while "ka wahine o Keawe" would mean Keawe's maid-servant. "Ke keiki a Keawe" denotes Keawe's own child, while "ke keiki o Keawe" would denote his errand boy, &c. In New Zealand, "he hangi *mau*" is an oven for you to cook with, but "he hangi *mou*" is an oven in which you are to be cooked, and would be a most offensive curse.

§ 16. It follows of course that such words as *"hana,"* work, require *a* after them, and so does *ai,* food, and all its derivatives. *Words* are conceived as of made, or fashioned by the mouth, and hence *"olelo," "pule,"* &c., require *a.* For a similar reason *"palapala,"* writing, takes *a.* The following names of relationship, *keiki,* child, *mo'opuna,* a descendant, *kauwá,* a servant, and *haumana,* a pupil, requires *a* after them. On the other hand, our parents, brothers and sisters, our ancestors, rulers, and friends, take *o,* since they do not owe their existence to us, nor are subject to our will. O is used of clothing, canoes, and such things as are ours to wear or use, but not to produce. All of the parts of the body, and the faculties of the mind, as *mana'o, makemake,* &c., take o. All the more remote relations, including that of a part to a whole, are expressed by *o.*

§ 17. The following list comprises the principal words that generally require the *a* prepositions after them.

ai, food.
oihana, office.
olelo, word.
haumana, disciple.
hana, work.
kauoha, command.
kauwá, servant.
kane, husband.
keiki, child.
mo'opuna, descendant.
palapala, writing.
pule, prayer.
wanana, prophecy.
wahine, wife.
buke, book.

On Ka and Ko.

§ 18. The prepositions *ka* and *ko* are called *prefix prepositions,* because when they are used, the noun denoting the possessor *precedes* the thing possessed. Thus, "ko ke alii hale," the chief's house, is equivalent to "ka hale o ke alii," the house of the chief. These prefix prepositions are undoubtedly compounded of the definite article *ka* and the prepositions *a* and *o* respectively. Thus, "ko ke alii hale" is for "ka-o ke alii hale."

On Na and No.

§ 19. The fundamental idea in *na* and *no* seems to be *right* or *possession.* Thus, "no ke alii ka hale" means the house is for or belongs to the chief. When an *active* verb in the infinitive follows *na* is used and not *no.* As, "na Keawe e a'o aku i na kanaka," it belongs to Keawe, it is K.'s *duty* to teach men. "*No* Hilo mai," from Hilo, implies that one belongs to Hilo. No denotes *origin* from, mai *separation* from. Both *no* and *mai* signifying *from,* require a directive, *mai* or *aku,* after the following noun, according as the motion is towards or away from the speaker.

On I, Ia and Io.

§ 20. The preposition *i,* to, and *i,* the objective sign, are really distinct words. In the New Zealand, Tongan and Rarotongan dialects, the former is *ki,* and the latter *i.* They take the form *ia* before pronouns and proper names. The form *io,* to, is used after verbs of motion, before pronouns or proper names, which are generally followed by *nei* or *la.* E. g., "*io makou nei,*" to us, "*io Kristó la,*" to Christ. The *a* in *ia,* and the *o* in *io* are no doubt distinct elements, and in some dialects are written separately. Probably like the "O emphatic," they express personality or individuality.

The use of *i* as a sign of the objective case may be illustrated by the use of the preposition *á* in Spanish before the direct object of a verb, when it denotes an animated being. In a similar manner *eth* is used in Hebrew before a definite object.

E. g., "Puhi lakou *i* ka hale," they burned the house.

§ 21. What is called the vocative case, is expressed by the prefix *e,* as "E Keoni!" O John!

ARTICLES.

§ 22. "*He*" is the Hawaiian *indefinite article,* corresponding to the English *a* or *an.* It is used only in the singular number and *nominative* case. After a verb or preposition the article "a" is often rendered by "kahi" or "kekahi." Its use before the plural signs *mau, poe,* &c., can be explained by the fact that these are properly collective nouns.

§ 23. There are two definite articles, corresponding to the English "*the,*" *ka* or *ke* for the singular, and *na* for the plural. The form *ke* is used before *all* words beginning with *k,* a few beginning with *p,* and a large number beginning with *a* or *o.* The form *te* prevails throughout all Southern Polynesia. This article, *ke,* must not be confounded with the participle *ke* prefixed to verbs.

§ 24. The best rule for the form of the definite article before words commencing with *a* is the following. Use *ke* before ă short, and *ka* before ā long. Thus *ke* ăwa, the harbor, and *ka* āwa, the plant *awa*. L. Gaussin says that *ka* is used before those words at the beginning of which a consonant (the Polynesian *k* guttural) has been dropped, and *ke* before the simple vowels *a* and *o*. These two rules generally coincide.

§ 25. The following are the most common words commencing with *a*, *o* and *p* that require the article *ke* before them.

ke a, the jaw
ke a'a, root, vein
ke ao, light
ke aupuni, kingdom
ke ahi, fire.
ke ahiahi, evening
ke aho, breath
ke aka, shadow
ke akaakai, rushes
ke akua, God
ke ala, road
ke ali'i, the chief
ke alo, front
ke aloha, love
ke ama, outrigger
ke ami, hinge
ke aniani, glass
ke ana, cave
ke anaina, assembly
ke ano, likeness
ke anu, cold
ke apo, ring, hoop
ke awa, harbor
ke awakea, noon
ke ea, breath
ke o, fork
ke o'a, rafter
ke oho, hair
ke ola, life
ke ola'i, earthquake
ke olo, saw
ke one, sand
ke ope, bundle
ke mele, song
ke pa, plate
ke pio, prisoner
ke pibi, button
ke po'i, cover
ke po'o, head

The 'O Emphatic.

§ 26. The "'O emphatic," as it is generally called, *ko* in New Zealand, seems to be a kind of article. It serves to point out the subject emphatically. It is used only with the nominative case, and chiefly before proper names and pronouns. It is the regular prefix to a proper name in the nominative case.

§ 27. It occurs with *common nouns* only when they are *defined* or particularized by the definite article, by an adjective pronoun or a noun in the possessive case, and when at the same time they begin the clause. It may be added that it occurs with such nouns only when in English they would be the subject of the verb "to be," in a clause affirming the identity of two terms, or when they stand in the nominative absolute.

Examples of 'O Emphatic.

"Holo aku la o Lono," Lono sailed away. "O oe no ke kanaka," thou art the man. "O ko'u lio keia," this is my horse. "O Hawaii ka mokupuni nui," Hawaii is the large island.

ADJECTIVES.

§ 28. Adjectives have no distinction of Gender, Number or Case.

They are compared by subjoining adverbs to them. The adverbs *a'e*, and *aku* are used to form the comparative degree, and *loa*, "very," to form the superlative. The preposition *i* is sometimes used like "than" in English, and then means "in comparison with." Comparison is also often expressed by using the verb *oi*, to surpass. E. g., "Na mea nui aku i keia," things greater than this. "Oi aku keia mamua o kela," this surpasses, goes *before* that. "E oi aku ko oukou maikai i ko lakou," your beauty will surpass theirs.

NUMERALS.

§ 29. The Cardinal numbers are as follows:

1	kahi	11	umikumamakahi
2	lua	12	umikumamalua
3	kolu	20	iwakalua
4	ha	21	iwakaluakumamakahi
5	lima	30	kanakolu
6	ono	40	kanaha
7	hiku	400	lau
8	walu	4,000	mano
9	iwa	40,000	kini
10	umi	400,000	lehu

[The following have been introduced by the American missionaries]:

50	kanalima	90	kanaiwa
60	kanaono	100	haneri
70	kanahiku	1,000	tausani
80	kanawalu	1,000,000	miliona, &c.

Formerly 100 would have been expressed thus, "elua kanaha me ka iwakalua."

Remarks.

§ 30. Instead of counting by pairs as in most of the southern groups, the Hawaiians counted by fours. A four taken collectively is called a *kauna* and formed the basis of their system. This probably arose from the custom of counting fish, coconuts, taro, &c., by taking a couple in each hand, or by tying them in bundles of four.

The word *kumi* or *'umi* is used in the other dialects only in counting fathoms. On the other hand *anahulu*, which is used

in Hawaiian only for a period of ten days, is the word for ten in all the other Malayo-Polynesian languages. Besides, they have for forty the specific numerals, *iako,* used in counting tapas, and canoes, and *ka'au,* used in counting fish, the Southern *tekau.*

§ 31. In counting *a* is generally prefixed to the numerals, as *akahi, alua,* &c. At other times *e* is generally prefixed. But the Hawaiian dialect generally uses *ho'o* before *kahi,* as *ho'okahi pua'a,* one hog, &c. As Gaussin says, *a* contains the idea of succession, and of change, *e,* of completion, or of permanent state. The higher numbers are used like collective nouns, and like them take the articles before them, as *he umi, he kaumaha,* &c. Compare the expressions *a* hundred, *a* score, &c., in English. The units are connected to the tens by the connective *kumama,* as has been seen above. But the higher numbers are connected by *me* followed by the article, as "ho'okahi haneri me ka iwakaluakumamahiku," =127.

ORDINAL AND DISTRIBUTIVE NUMBERS.

§ 32. The ordinals are formed by prefixing the article *ka* or *ke* to the cardinal numbers, except "the first," which is "*mua.*" "The third day" is "ke kolu o ka la," "The seventh year," "ka hiku o ka makahiki." Distributives are formed by prefixing *pa,* as *pakahi,* one by one, or one apiece, *palua,* two by two, or two apiece, &c. Sometimes *koko'o* is prefixed, to denote company, or partnership, as *koko'olima,* five in company, *koko'olua,* a second, a partner or assistant.

FRACTIONS.

§ 33. No Polynesian language had originally any word to express the idea of definite fraction, though they had an abundance of words to express the idea of a part. To supply this defect, the English missionaries introduced into Tahitian the words *afa* (half) and *tuata* (quarter). In a similar way the word *hapa* (half) has been introduced into the Hawaiian language, but has acquired the general specification of a part. By prefixing this *hapa* to the several numerals, names have been formed for all possible fractions, as "hapalua," a half, "hapaha," a fourth, &c.

PRONOUNS.

§ 34. The personal pronouns are as follows:

	1st Person	2d Person	3d Person
Singular	Au or Owan	Oe	Ia or Oia
Dual	Māua, Kāua	Oukou	Lāua
Plural	Makou, Kakou	Olua	Lakou

Remarks.

§ 35. *Owau* is simply a more emphatic form for *au,* as *oia* is for *ia.* The dual was formed by compounding the root of the pronoun with *"lua,"* two, and the plural in like manner by adding *"kolu,"* three, to the root. Hence these plurals were originally *trinals,* as they are still in Vitian or Feejee, which has four numbers. The *l's* have been dropped in all cases except in *"olua,"* but are still retained in the plural by the Tongan dialect, as *mautolu,* &c. None of the pronouns have any distinction of gender.

§ 36. The forms *maua* and *makou exclude* while *kaua* and *kakou include* the person spoken to. This remarkable distinction is found in all Polynesian languages, as well as in those of Micronesia, and even extends to the East Indian Archipelago. In the second person the Hawaiian has dropped initial *k,* using *oe* for *koe,* &c.

§ 37. In the singular number the Personal pronouns have a second, shorter set of forms, or pronominal affixes, used only after certain prepositions, (a, o, ka, ko, na, no, ia, and io), with which they unite to form part of the same word. These forms are in the first person *'u,* in the second, *u,* in the third, *na.* This *'u* in the first person is *ku* in the S. W. dialects of Polynesia.

§ 38. The Declension of these pronouns in the singular is as follows:

	1st Person.	2d Person.	3d Person.	
Nominative	Au	Oe	Ia	
with the Preposition				*Less Common.*
Of A	a'u	au	ana	a ia
Of O	o'u	ou	ona	o ia {la / nei
Of Ka	ka'u	kau	kana	ka ia {la / nei
Of Ko	ko'u	kou	kona	ko ia {la / nei
For &c. Na	na'u	nau	nana	
For &c. No	no'u	nou	nona	no ia {la / nei
To Ia	ia'u	ia oe	fa ia	
To Io	io'u {la / nei	i ou {la / nei	i onà la	
By or *Through*—Ma	ma o'u {la / nei	ma ou {la / nei	ma onà la	
From—Mai	mai o'u {aku / mai	mai ou {aku / mai	mai ona {aku / mai	
With—Me	me a'u	me oe	me ia	
By—E	e au	e oe	e ia	

The form iá ia, him, is pronounced as one word, with the accent on the first syllable, like yáya.

§ 39. The duals of the personal pronouns often serve to connect words denoting persons. Thus, "Hoapili *laua* o Kala-

nimoku." .The dual *laua* includes them both. In such sentences, *"O"* follows the dual when both nouns are subjects of the same verb, as *laua o* in the preceding example. "E olelo pu maua me Manono" means, I will talk with Manono, *"maua"* by an apparent confusion of ideas, including the speaker and Manono.

§ 40. The Hawaiians generally avoid applying *laua* or *lakou* to inanimate objects. The same remark applies to *ia ia.* They use *"ia mea"* or some such phrase instead of a personal pronoun.

§ 41. *"Self"* and *"own"* are expressed by *iho* placed after the pronoun. *Himself* is "ia ia iho," and *his own* "kona iho."

Examples of Pronouns.

"Ka hana a'u," my work. "Aole o'u lio," I have no horse. "Heaha kou manao no'u," what is your opinion of me. "Ua hoopunipuni mai olua ia'u," you two have lied to me. "Ma o'u la ua maluhia keia aina," through me this land was in peace. "Ua pepehi ia oia e au," he was killed by me. "He hale ko kaua," you and I have a house. "Ua malama mai oe ia maua," you have taken care of us two. "Aloha oe a me na hanai au," love to thee and thy foster children. "He manao ko'u ia oe," I have a thought to you. "Ma ou la e lanakila ai makou," through you we shall conquer. "Ua lawe ia ia mea mai ou aku la," that thing was taken away from you. "Malaila no ia," there he is. "E kokua oe ia ia," help thou him. "Hele mai la lakou io na la," they came to him. "Mai hoohiki ma ona la." do not swear by him. "Halin aku ia mai ona aku," he turned away from him. "Uwe pu laua," they two wept together. "Ao aku la ia ia lakou," he taught them. "Ma o lakou la e hooma ai oe," by them do thou send. "Mai o lakou aku ka leo kaua," from them was the voice of war.

POSSESSIVE PRONOUNS.

§ 42. The Possessive pronouns are simply the personal pronouns preceded by the prepositions, *a, o, ka,* and *ko,* i. e., the first four forms in section 38. Besides these we find the possessive, *ku'u,* my, which is used for both *ka'u* and *ko'u;* and *ko,* a contraction of *kou,* thy, which is used for either *kau* or *kou* with certain common words. *Ku'u* and *ko* seem more familiar, and less formal than the regular forms. The distinction, between the *a* and the *o* forms must be observed.

Examples of Possessives.

"Kau mau keiki," thy children. "Ko makou hale," our house. "Ka oukou hana," your work. "Kana kauoha," his command.

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Examples of Interrogative Pronouns.

"Owai kona inoa?" what is his name? "Nowai ka lio?" whose is the horse? "Me wai oe i hele ai?" with whom did you go? "Heaha i hana ai?" what hast thou done? "Ma ka hale hea?" in which house?

INDEFINITE PRONOUNS.

§ 45. Among Indefinite Pronouns may be reckoned:

Hai, *another,* which is used only after prepositions, and never occurs in the nominative case. E. g., "ko hai waiwai," another's property. "Haawi oia ia hai," he gave to another.

Wahi, *some, a little.* It was originally a noun, but is now used adjectively, as "wahi ai," some food, "wahi laau," some timber, "ua wahi kanaka nei," this fellow, "kela wahi kanaka," that fellow. Here it has a depreciatory or diminutive force. It never takes the article *ka* before it, but very often is preceded by *he,* and rarely by *na.*

Kauwahi, *some part, some.* It is a compound of the preceding, and is always used in a partitive sense. It is sometimes preceded by the definite article *ke,* as "ke kau-wahi o ka olelo a ke Akua," a little of the word of God.

Kahi, *one, a, a certain.* It is the same as the numeral one, but has acquired a degree of indefiniteness, like the English *a* or *an,* which originally was the same as the numeral *one.* E. g., "Eia kahi hewa hou," here is a new sin. "Eia na inoa o kahi mau mea," here are the names of certain persons.

Kekahi, *a certain, some.* The article *ke,* prefixed to *kahi* gives it greater individuality. E. g., "i kekahi wa," upon a certain time. When repeated it means "some—others." Thus, "ua nui no kekahi bele, a ua nuku loa ho'i kekahi," i. e. some bells are large and others quite small. The phrase "kekahi i kekahi" is used in a reciprocal sense, and means "each other," "one another." E. g.,"E aloha aku oukou i kekahi i kekahi," love one another. "*Kekahi* placed after the subject of a sentence means "also," "also another," as "owan kekahi," I also. "O oukou anei *kekahi* i makemake e hele aku?" do you *too* wish to go away?

E, *other, different.* This is properly an adjective, but it may be well to mention it in this connection. Its original Polynesian form seems to have been *kese,* of which we find the variations *kehe, ese, ké* and *é.* By itself, it means "*strange,*" "foreign," but when followed by the directives *a'e* or *aku,* it means "*other.*" E. g., "he mea é," a strange thing. "Na mea *e a'e,*" the other things. "All" is expressed by "*a pau*" following the noun or pronoun which it modifies.

VERBS.

§ 46. All the distinctions of tense, mode and voice are expressed by separate particles, while number and person are regarded as accidents of the subject and not of the verb. The tenses are not nearly as definite as in English. In fact the distinctions of *time*, which in other languages are considered of so much importance, are but little regarded in Hawaiian, while the chief attention is paid to the accidents of *place*. The following is

A Synopsis of the Verb Hana in the Active Voice.

Present,	ke hana nei au	I work
Past 1st form,	hana au	I worked
" 2nd form,	i hana au	I worked
Perfect,	ua hana au	I have worked
Pluperfect,	ua hana e au	I had worked
Future,	e hana au	I shall work
Imperative,	e hana oe	work thou
Infinitive,	e hana	to work
Present or Imperfect Participle,	e hana ana	working
Past Participle,	i hana	having worked or who had worked.

§ 47. The following is the order in which the verb and its adjuncts are placed:

1st. The tense signs, as *i, ua, e,* &c.
2d. The verb itself.
3rd. The qualifying adverb, as *mau, wale, ole, pu,* &c.
4th. The passive sign, *ia*.
5th. The verbal directives, as *aku, mai,* &c.
6th. The locatives, *nei* or *lā,* or the particles *ana* or *ai*.
7th. The strengthening particle, *no*.
8th. The subject.
9th. The object or predicate noun.

Of course the above mentioned elements are never all found together at once. Of the particles in the sixth place, *nei, la, ana* and *ai,* if one is used, the others are excluded, except in a few cases where *la* is used after *ana*. E. g., "E hana mua ia aku ana no ke alanui."

Remarks on the Tenses.

§ 48. The verb without any prefix has generally a past meaning. This is the regular form for the leading verb in past time, especially at the beginning of a sentence. In this case it is generally followed by *la,* e. g., "i mai la," he said; "hoi mai la

lakou," they returned; "noho no oia ma Oahu," he lived at Oahu; "alaila, kuka ihó la lakou," then they took counsel; "ke hai aku nei au ia oe," I inform you; "ke noi aku nei makou ia ia," we entreat him; aole au e hana hou pela," I will not do so again.

I.

The prefix *i* is used in negative sentences after *aole,* and in all relative sentences in past time. It never begins an unqualified sentence. When it begins a statement, a qualifying clause follows, expressing a reason, purpose, time, &c. E. g., "I hele mai nei au e hai aku ia oe," I have come here to inform you; "aole oia *i* ae mai," he did not consent; "i ka wa *i* noho ai o Kamehameha," at the time when Kamehameha lived.

Ua.

The prefix *ua* is never used in a negative clause beginning with *aole,* nor in what would be a relative clause in English. It has been questioned whether it is properly a tense sign. We think that it affirms the completion of an action or the resulting state, and hence corresponds most nearly to the English perfect with "have." It also differs from *i* in this, and it affirms absolutely, and without limitation, while *i* is limited or qualified in construction. The adverbs *mai nei,* "just now," after a verb preceded by *ua,* express most truly the distinction of the perfect tense in English.

The adverb *e* after the verb means "before," and so helps to form a sort of pluperfect. But "e hana e au" does not mean "I shall have worked," but "I shall previously work."

E. g., "Ua hele mai na kanaka," the men have come; "ua ike au i kou ano," I have known your character; "ua hina iho nei ka hale," the house has just fallen; "ua lilo *e* ke aupuni ia ia." the kingdom has been transferred to him.

IMPERATIVE PARTICLES.

Instead of "*e,*" the regular prefix of the imperative "o" or "ou" is sometimes used, as a mild command. The particle "ua" seems to be used as an imperative sign before "oki," to cut off, as "ua oki pela," stop there. A prohibition is expressed by placing "mai" before the verb.

E. g. "Ou hoi oukou," return ye; "o hele oe," go thou. "Ua oki oe i ka olelo," stop your talk. "Mai hana hou oe pela," don't do so again. This must not be confounded with the adverb, "mai," which means nearly, almost, E. g., "Mai make au," I was near dying; "mai haule ia," he came near falling.

On the Particles Ana and No.

§ 49. The affix *ana,* which corresponds to the ending "ing," in English, denotes *continuance,* and may be present, past or future. Thus "e hana ana au," may mean "I am working," or "I was working," or "I will be working," according to the connection. *Ana* is affixed to the passive as well as to the active. Like "ing" in English, *ana* often forms a participial noun. But in this case *ana* always *precedes* the directives *aku* or *mai.* Compare "E holo *mai ana,*" he is sailing hither, and "kona holo *ana mai,*" his sailing hither. It may be separated from the verb by an adverb.

The infinitive after *hiki,* and sometimes after *pono,* takes *ke* before it, instead of *e.*

The particle *no* is intensive, and serves to emphasize an assertion. It is often found also with adjectives and nouns, where it helps to express the idea of the verb "to be."

E. g., "I ko'u hele ana 'ku," in my going, i. e., while I am going. "E kukulu hale ana ia," he is house building. "E mahi ia ana ka ai," the food is being cultivated. "Oia ke kolu o kona holo ana mai," that was the third (time) of his sailing hither. Aole ona manao e hele," he had no intention to go. "He pono ia oe ke kokua mai," it is right for you to help.

The Passive Voice.

§ 50. The Passive sign is *ia* affixed to the verb. The tenses of the passive voice are formed in the same way as those of the active. As, "hanaia iho la na mea a pau e ia," all things were made by him. Sometimes another letter is inserted between the verb and *ia,* as *kaulia,* the passive of *kau,* and *aululihia,* from *aululi, loohia,* &c. A few words omit the *i,* as *ikea,* passive of *ike,* to know, and *lohea,* the passive of *lohe,* to hear.

In the New Zealand dialect the common mode of expressing the *imperative* of a transitive verb is by its *passive.* Traces of this occur in Hawaiian. E. g., "*imiia* ka oukou pono," seek your own advantage, *Laieikawai,* p. 62. "*Kahcaia* ko kupuna-wahine," call your grandmother, id. p. 64. So *oleloia, nohoia,* in the same work.

The Causative Form.

§ 51. By prefixing *ho'o,* sometimes *ho,* before a vowel, and sometimes *ha'a* to the verb, a causative verb is formed. (This *ha'a* is the older form, as we see from the forms *whaka, faka, fa'a* and *ha'a* of the other dialects.) Thus from *a,* to burn, we get *hoā,* to kindle, and from *komo,* to enter, *ho'okomo,* to cause to enter, &c. Any verb in the language may take this prefix. From *like* is formed *hoolalike,* to cause to be like, and from *inu,* to drink, *hoohainu,* to cause to drink, to give drink to.

Verbal Directives, &c.

§ 52. That which is denoted by a verb in Hawaiian, is generally conceived of as having a motion or tendency in some direction, which is expressed by one of the following particles:

Mai, hither, this way, towards the speaker.
Aku, away, onwards, from the speaker.
A'e, upwards, or sideways.
Iho, down.

In narration, *iho* means "thereupon," "immediately after," and generally "as a consequence." *Aku* and *ae* are also used of time, as "kela la aku," and "ia la ae," the next day, "ma keia hope aku," hereafter, &c.

The particles *nei* or *la* were originally used to indicate locality, like "here" and "there," and are opposed to each other in meaning. *Nei* means present in place and time, here and now, while *la* denotes distance in place, but not necessarily in time. *La* unites with the "directives" so as to form one word with them in pronunciation, and after *aku, iho* and *a'e,* it shifts the accent to the last syllable, as *ihóla, akúla, a'éla.*

The Relative Particle Ai.

§ 53. *Ai* is a relative particle, and often supplies the want of a relative pronoun. It follows the verb, and refers back to a preceding noun, or to an adverb or adverbial phrase expressing time, place, cause or manner. The initial *a,* is often dropped after a verb ending with *a,* and after the passive sign *ia,* as *hana'i, loaa'i, hunaia'i,* &c. It is sometimes omitted when *nei, ana* or *la* takes its place. It must be used:

First, in relative clauses in which the relative would be the objĕct of the verb in English, as "the things *which* he saw," na mea ana i ike *aï.*

Second, in relative clauses in which the relative refers to a *thing,* which is the means, cause or instrument *by which* any thing is or is done, as "Eia ka *mea* i make *ai* na kanaka," here is the cause from *which* the people died.

Third, in relative clauses, where in English the relative adverbs *when* or *where* would be used, referring to a *time* or *place* in which any thing is or is done, as "I ka la a makou i hiki mai *ai,*" on the day *when* we arrived.

Fourth, when an adverb or adverbial phrase expressing time, place, cause or manner, stands for emphasis at the beginning of the sentence. E. g., "*Malaila* oia i ike *ai,*" there (is the place) *in which* he saw. For further explanations see Part II.

ADVERBS.

§ 54. It does not enter into our plan to give a complete account of the adverbs in the language.

Any adjective or noun may be used as an adverb by being placed immediately after the verb.

The interrogative adverbs are all compounds of *hea,* as *auhea* and *mahea,* where? *pehea,* how? *nohea,* whence? *ihea,* whither? *ahea* and *inahea,* when? &c. Ahea refers to future and inahea to past time.

Questions which require "yes" or "no" for an answer, are asked by placing *anei* after the leading word in the sentence.

The Hawaiian has two negative adverbs, *aole* and *ole.* The former begins a sentence and is the general negative; the latter is a suffix, and may be added to almost any noun, adjective or verb in the language, like *un* and *less* in English. E. g., "hila-hila *ole,*" shameless; "me ka kapa *ole,*" without clothes; "me ke noi *ole* mamua," without asking beforehand.

The following are the most common simple adverbs, which have not been mentioned already:

Ae, yes.
Paha, perhaps.
Ho'i, also, certainly.
Loa, very.
Iki, a little.
Pe, as.
Peia, thus.
Penei, in this way.
Pelá, in that way.
Wale, merely, just so.
Wale no, only.
Pu, together.
Aneane, almost.
Mai, nearly.
Pinepine, often.
Mau, continually, ever.
Oial, and Oi, while.
Hou, again.
Anó, now.
Apopó, tomorrow.
Inehinei, yesterday.
Aia, there.
Eia, here.

Kainoa, I supposed, expressing surprise, as "Kainoa he oiaio, aole ka!" I thought it was true, but it is not.

COMPOUND PREPOSITIONS OR ADVERBS.

§ 55. A large class of words, expressing the relations of place, and which are really *nouns* with the article omitted, when preceded by either of the simple prepositions, serve as *adverbs* of place or time. When at the same time they are followed by a preposition, generally *o,* they serve as "compound prepositions."

E. g., "Ma (ka) loko," within, inside.
"Ma loko o ka hale," inside of the house.
"Ma waho," outside.
"Mawaho o ka hale," outside of the house.

The following is a list of the principal words of this class:

'O, yonder, from which are formed *ma'o, i'o,* &c.
Uka, inland.
Hope, after, behind.
Kai, sea.
Lalo, below.
Loko, inside.
Luna, above.
Mua, before.
Muli, behind, after.
Kahi, where.
Waena, between.
Waho, outside.
Laila, there.
Nei, here, which is *anei* after *i, ma,* or *mai,* as *ia nei, maanei.*

E. g., Mamua holo aku kekahi poe ilaila, formerly certain people sailed thither.

Nolaila, ua maopopo, therefore it is evident.
Noloko mai o ka moana, out of the ocean.
Haule ia iloko o ka lua, he fell into the pit.
Mamua aku nei, before this time.
Mahope o kona make ana, after his death.
Aole paha aina maanei, there was perhaps no land here.
Pii aku la lakou iluna, they ascended upward.
Mailalo mai, from below.
Mawaena o na mauna, among the mountains.
Aole au e hele iuka, I will not go inland.
Ma'o aku o ka hale, beyond the house.
E iho i kai, descend to the sea.
Ma kahi e ku ai na moku, at the place where ships anchor.

CONJUNCTIONS.

§ 56. These are few and simple. The principal conjunctions are as follows:

A, *and.* When it connects nouns, it always takes the preposition *me* after it, as *a me.*
A, long, also means *until, as far as, when, and when,* before verbs.
Aká, *but,* a strong adversative.
I, *that, in order that,* denoting purpose.
Ina, *if,* sometimes repeated again in the conclusion of a conditional sentence, like "then."
I, *if,* a shorter form of *ina.*
I ole e, *if not,* or *in order that not.*
O, *lest.*
Ho'i, *also.*

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PART II.

An Outline of Hawaiian Syntax.

INTRODUCTORY REMARKS.

§ 1. SYNTAX, is defined to be that branch of grammar which treats of the construction of sentences. The Syntax, then, of a language like the Hawaiian, which has no inflections whatever, must chiefly relate to the arrangement of its words. It will not follow the methods of European grammars, nor will it have any use for the terms *"agreement"* or *"government."*

In such a language the structure of sentences must necessarily be *loose* rather than *compact.* In a highly cultivated language, such as the Greek, each period forms a symmetrical whole, with its beginning, middle and end, in which the relations of all the subordinate parts to the whole, and to each other, are clearly indicated, so that the words form a compact whole as well as the thought they express.

But a language which has not until lately been reduced to writing, or employed in carrying on consecutive trains of thought, must necessarily be wanting in means to express the connection and mutual dependence of its ideas. It will delight in short sentences, and will prefer to make its clauses *coordinate* rather than *subordinate,* and to keep them *distinct* rather than to incorporate them into the sentence as essential parts of it. Hence our principal task will be the analysis of simple sentences.

§ 2. Two ideas which pervade the language, and have great influence on its syntax, are (1) the distinction between living and inanimate things, and (2) that between transitive verbs on the one hand; and intransitive or passive ones on the other. Add to this the extensive use of the Possessive construction, so characteristic of all the Polynesian languages.

§ 3. In this as well as its cognate languages, most words may be used either as nouns, adjectives, verbs or adverbs, their meaning being indicated by their position in the sentence, and by the accompanying particles.

§ 4. The Hawaiian language has remarkable flexibility. Any one of its sentences may be cast in quite a variety of forms, all conveying different shades of meaning. The general principle of arrangement is that the emphatic word is to be placed at or near the beginning of the sentence. E. g.;

Ke haawi aku nei au i keia ia oe—I *give* this to you.
Owan ke haawi aku nei i keia ia oe—*I* give this to you.
O keia ka'u e haawi aku nei ia oe—I give *this* to you.
O oe ka mea a'u e haawi aku nei i keia—I give this to *you*.
Na'u keia e haawi aku nei ia oe—*I* give this to you.

SIMPLE SENTENCES.

§ 5. The following general principles are taken for granted:

Every proposition consists of two essential elements, the *subject* and the *predicate*. There are three subordinate elements, the *object*, the *adjective* element, and the *adverbial* element. Each of these five elements may consist of a single word, a phrase or a clause.

THE SUBJECT.

§ 6. *The Subject must follow its Predicate.*

This is the general rule. Exceptions to it, whether real or apparent; will be noticed below.

EXAMPLES.

1. Ua hele mai nei *au*—I have come here.
2. Ke uwe nei ke *keiki*—The child cries.
3. He aihue *ia*—He is a thief.

§ 7. The name of a *Person*, when in the *nominative* case, is regularly preceded by the "O emphatic."

EXAMPLES.

1. He alii mana o Kamehameha—Kamehameha was a powerful chief.
2. Make o Kahekili ma Oahu—Kahekili died on Oahu.
3. Holo aku la o Lono—Captain Cook sailed away.

NEGATIVE SENTENCES.

§ 8. In negative sentences, when the subject is a Pronoun, and somethimes when it is a proper name, it stands immediately after "aole," and before the predicate. . If this latter is a verb or adjective, it generally takes the prefix "*i*" before it, or "*e*" if the time is future.

Examples.

1. Aole au e hana hou i kau hana—I will not do your work again.
2. Aole au i pupule—I am not crazy.
3. Aole ia he mea e hilahila ai—That is not a thing to be ashamed of.

EMPHATIC ADVERBIAL PHRASES.

§ 9. Whenever an adverb or adverbial phrase, expressing time, place, cause or manner, stands for emphasis at the *beginning* of the sentence, the subject, if it be a *Pronoun,* precedes the verb. In sentences of this kind the verb is generally followed by the relative particle *ai,* of which more hereafter.

Examples.

1. Malaila kaua e noho ai—It is *there* that we will dwell.
2. Pela no wau e hiki aku ai—That is the way that I will come.

Compare "Mahea oe e hele ai?"—Where are you going? and "E hele ana oe mahea?"

Note:—We have received the following acute suggestions from an accomplished Hawaiian scholar. "I imagine," says he, "that sections 8th and 9th are not *exceptions* to sections 6th. The 'aole,' and the adverb or adverbial phrase are the *true predicates,* and the verb following with its adjuncts is *an infinitive* used adverbially, i. e., showing *how far* or in *what respect* the negation, or the circumstances of time, cause, &c., are predicated of the subject."

NOMINATIVE ABSOLUTE.

§ 10. The construction called *nominative absolute* in European grammars, is very common in Hawaiian. The subject in this construction is always preceded by the "O emphatic," and is represented by a pronoun after the predicate. This pronoun, "ia," is sometimes omitted, leaving the sentence incomplete. The construction just described is to be used whenever a sentence would begin with "as to" or "in respect to," &c.; in English; or when the subject is to be rendered prominent or emphatic; or when the subject is a phrase of some length.

Examples.

1. O ka honua nei, he mea poepoe no ia—The earth here, it is a round thing.

2. O kona ma'i ana, o kona make no ia—Her sickness, that was (the cause of) her death.
3. O ka pono no ia, o ka noho na'auao—That is the right (thing), the living wisely.

ATTRIBUTE OR ADJECTIVE ELEMENT.

APPOSITION.

§ 11. Nouns in apposition follow the nouns which they limit. (1) If the leading noun is preceded by a preposition, this preposition is generally repeated before the noun in apposition. (2) If, however, the noun in apposition be a Proper Name, it may have either the "O emphatic" or the repeated preposition before it.

Examples.

1. I ke kau ia Kalaniopuu i ke alii nui—In the time of Kalaniopuu, the great chief.
2. Kena ae la oia i kona kaikaina, o Haiao—He sent his younger brother, Haiao.

ATTRIBUTIVE ADJECTIVES.

§ 12. *An Attributive Adjective follows its Noun.* An adjective is called an attributive, when the quality, which it expresses, is *assumed* or taken for granted, and not predicated of the subject. It is then a mere accessory or modifier of the noun to which it belongs.

One noun may have two or more adjectives qualifying it.

Examples.

1. Ka palapala hemolele—The Holy Scriptures.
2. He poe liilii, nawaliwali, naaupo makou—We are a small, weak, ignorant company.

§ 13. Certain *limiting* adjectives, including the articles, possessive, demonstrative and indefinite pronouns, and the plural signs, *precede* their nouns. The plural signs are or were originally nouns qualified by the following word, as

Ka poe bipi—the herd (of) cattle.
Keia mau hale—these houses.
Ko'u lio—my horse.

NUMERALS.

§ 14. Numerals generally *precede* their nouns. This is explained by the fact that they are really collective nouns like "a

myriad," "a decade," &c. But if they are *defined* by an article, or adjective pronoun, or noun preceded by the possessive *ko* or *ka,* then the numeral *follows.*

EXAMPLES.

Compare *"Elua kumu,"* two teachers and
"Na haole elua," the two foreigners,
"Ehiku hale kula," seven school houses, and
"He mau hale kula eha," four school houses.

REMARK.—Ordinal numbers are generally followed by the preposition o between them and the nouns they qualify.

E. g. 1. I ke kolu o ka makahiki—In the third year; lit., in the third of the year.
2. Ka mua o ka hale—the first house.
3. Ka umi o ka hora—the tenth hour.

§ 15. The first nine numbers take the prefix *a* or *e,* while the round numbers from ten upwards, inclusive, take the article "he" or a numeral before them. See Part I, Section 31.

EXAMPLES.

"He umi," "he kanaba," "elua baneri."

REMARK.—"Nui," when it means "many" takes "he" before it, as if it were a collective noun, like the higher numerals.

EXAMPLES.

1. Hele mai na kanaka, *he nui* wale—there came *a great many* men.
2. But, "hele mai na kanaka nui loa" would mean "there came *very large* men.

ADJECTIVES USED AS NOUNS AND VICE VERSA.

§ 16. Any adjective may be used as an abstract noun by prefixing the definite article. On the other hand, any noun immediately following another has the force of an adjective.

EXAMPLES.

1. "Pono" means right, just, "ka pono," justice, &c.
2. He hana *kamalii* no ia, that is *childish* work.

REMARK.—In this way we explain the use of "mea" with a following noun to denote *owner* or possessor. Thus "mea aina" means owner of land. Here *"aina"* is an adjective qualifying "mea," person.

USE OF THE ARTICLES.

INDEFINITE ARTICLE.

§ 17. This subject properly belongs to another branch of grammar. The indefinite article "he" is used chiefly with the predicate of a sentence. It is *never* used with the *object* of a preposition. When a noun used in an indefinite sense is the object of a verb, the article is commonly omitted. This is especially the case after *lilo* and other verbs signifying to change, appoint, constitute, &c., and before "*mea*" in the sense of "cause" or "means" after "*i*" denoting purpose. Often, when "some" or "a certain" might be substituted for "a," "*kekahi*" takes its place.

EXAMPLES.

1. Nonoi aku la ia i la'au—He asked for medicine.
2. Haawi o Kamehameha i a'ahu hulu manu—Kamehameha gave a robe of birds' feathers.
3. E lilo i koa—to become a soldier.
4. Hoonoho oia i kekahi keiki i mea e hooino mai ia makou —He appointed a boy as a person to revile us.

DEFINITE ARTICLES.

§ 18. The definite articles are generally used in the same manner as in English. They are also used in address, as "E ka Lani e"—May it please your Majesty! "Ka" is also used before abstract and verbal nouns, where "*the*" would not be used in English as "ka maika'i," goodness, &c. It is often used with a noun understood, which is generally "*mea*," "*poe*" or "*olelo*."

EXAMPLES.

1. Owau ka (mea) i olelo aku ia Boki—I am the (person who) said to Boki.
2. O lakou ka (poe) i ike—They were the (persons who) knew.

OMISSION OF THE DEFINITE ARTICLE.

§. 19. The definite article is omitted before the words *kinohi* and *kahakai;* as well as before *luna, lalo,* and other words of that class, which are combined with simple prepositions to form compound prepositions and adverbs. In the following example the word *kahi,* is undoubtedly a contraction of *ka wahi.* This supposition will account for its use as an adverb of place. The singular article *ka* is often used in a collective sense when the plural would be employed in English.

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eral term," or when the subject is affirmed to belong to a *class*, then the predicate *precedes* with *he* before it, according to Section 6.

EXAMPLES.

1. He kaula o Mose—Moses was a prophet.
2. He aihue ke kanaka—The man is a thief.
3. He ali'i mana o Kamehameha—Kamehameha was a powerful chief.
4. He poe anaana lakou nei—They are sorcerers.

§ 24. CASE 3.—Another kind of preposition is that which affirms the *identity* of two objects or collections of objects. From the nature of the case, the subject and predicate must both be individual or "singular terms," i. e., they must either be pronouns, proper names, or common nouns *defined* by some limiting words.

In *all* these cases the sentence *begins* with the "O emphatic." A. When the predicate is a *common noun*, thus rendered *definite*, the *subject* generally *precedes* the predicate, with the "O emphatic" prefixd to it.

EXAMPLES.

1. Owan no kou ali'i—I am your chief.
2. O lakou ka poe i kohoia—They are the persons elected.
3. Oia ka'u pule i ko'u wa pilikia—That was my prayer in my season of distress.
4. O ka make ka mea e maka'u ai—Death is the thing to be afraid of.
5. O Hawaii ka mokupuni nui—Hawaii is the largest island.
6. O oe no ka'u i kii mai nei—You are the person I have come here for.
7. O olua ke hele, a wau ke noho—You two are to go, I am to stay.

EXCEPTION.—In certain cases when the predicate is emphatic and especially when the subject is a pronoun of the third person, the predicate *precedes* with the "O emphatic" before it.

EXAMPLES.

Compare 1. Oia no ka hewa—*This* (particular thing) was wrong, and

2. O ka hewa no ia—That was the *wrong* (of it).
3. O ke kaua iho la no ia—War was the immediate result.
4. O ka pau aku la ia o ko lakou kamailio ana—That was the end of their conversation.
5. O ka mana'o o ke ali'i—This was the thought of the chief.
6. O ka'u make kamalii no keia—This is my dying in youth, i. e., I am about to die in my youth.

7. O ka hele keia o kakou?—Is this our going, i. e., Shall we go now?

B.—The simplest affirmation of identity is in answering the question, "Who is it?" as "it is I," "it is John," &c. In Hawaiian the "O emphatic" is always prefixed to the predicate in such sentences, and "no" often follows it.

Examples.

1. Owau no—It is I.
2. O Ioane no—It is John.

C.—When the predicate is a *Proper Name it* generally precedes the subject, with the "O emphatic" before it.

Examples.

1. O Umi oe—thou art Umi.
2. O Mala kona inoa—His name is Mala.
3. O I ka inoa o keia kanaka—This man's name is I.

§ 25. Case 4.—Sometimes that which forms the predicate in Hawaiian is an *adverb* or adverbial phrase, which specifies the mode or place of existence. In such propositions the subject is (1) in most cases a *definite* or "singular term," and *follows* the adverbial expression. When on the other hand, (2) the subject is *indefinite*, the expletive "there" is prefixed in English, and in Hawaiian the subject generally *precedes* the adverbial expression, as in case 1.

Examples.

1. Pela ma Nu'uhiwa—So it is at Nukuhiwa.
2. Eia ka mea maika'i—Here is the good thing; i. e., the best thing.
3. Aia no Amerika, ma ka hikina—Yonder is America on the east.
4. Malaila no ia—There he is.
5. He lunakanawai ma kekahi kulanakauhale—There was a judge in a certain city.
6. He moku koonei—There is a ship here.
7. He aihue maloko o ka hale—There is a thief in the house.

PREDICATE ADJECTIVE.

§ 26. Case 5.—When the predicate is an *Adjective*, it is known to be a predicate and not an attributive, by its position *before* the noun, according to Section 5.

(1.) It often takes *he* before it, in which case it seems to be construed as a *noun*, or "mea" may be supplied after *he*.

(2.) In many cases it takes *"ua"* before it, in which case it seems to be construed as a verb.

(3.) Sometimes, again, it stands abruptly at the beginning of the sentence without any prefix.

Examples.

1. *He* poepoe ka honua—The earth is round.
2. *He mea poepoe* ka honna—The earth is a round thing; i. e., a globe.
3. Ua nui na moku i ili—Many were the ships stranded.
4. He nui ka kānaka i make—Many were the people who died. See section 15, Remark.
5. Nani ka naaupo!—What folly!
6. Ua huhu ia—He is angry.

VERBS.

§ 27. When the predicate is a verb, it *precedes* its subject according to the general rule, except in the two cases mentioned in sections 7 and 8. The following is the order in which the verb and its adjuncts are placed.

1. The tense signs, as *i, ua, e,* &c.
2. The verb itself.
3. The qualifying adverb, as *mua, wale, ole,* &c.
4. The passive sign *ia.*
5. The directives, as *aku, mai,* &c.
6. The locatives, *nei,* or *la,* or the particles *ana* or *ai.*
7. The strengthening particle *no.*
8. The subject.
9. The object or predicate-noun.

Of course the above mentioned elements are never all found together at once. Of the four particles in the 6th place, viz., *nei, la, ana* and *ai,* if one is used, the others are excluded, except in a few cases where *la* is expressed after *ana.* The subject is sometimes omitted in rapid or excited speaking.

Examples.

1. E hana mua ia aku ana no ke alanui.
2. Malaila i malama malu ia aku ai o Laeieikawai.

VERBAL NOUNS.

§ 28. Any verb may be used as a noun by simply prefixing to it the article or other definitive.

Examples.

1. Kaumaha oia i *ka lawe* ukana—He was tired of carrying baggage.
2. Me *ka noi* ole mamua—Without asking beforehand.
3. E'e iho la oia me *kona hoouna* ole *ia*—She went on board without having been sent.
4. Loaa ia Noa ke *alohaia* mai imna o Iehova—Noah found grace before Jehovah.

§ 29. More frequently the verb, when used as a noun, takes after it the particle *ana*, which denotes *continuance*. This form is equivalent to the participial noun in *ing* in English, but is used much more extensively. Observe that in this case *ana* precedes the *directives*, instead of following them as it does with the verb or participle.

Examples.

Compare 1. "E holo mai ana ia"—"He is sailing hither," and "Kona holo ana mai"—His sailing hither.

2. Pela ko ka makai hai ana mai *ia'u*—Thus was the constable's telling me, i. e., "So the constable told me."

THE VERB AS AN ADJECTIVE.

§ 30. Any verb may be used as an adjective, according to the principle stated in section 3. E. g., "Aloha," as a verb, means "to love," as a noun "love," as an adjective "loving," or "affectionate." When the idea of time is superadded, the verbal adjective may be called a *Participle*. The two forms generally used as participles, are:

1. The form with *i* prefixed to it, called the *past participle*, and

2. The form with *e prefixed* and *ana* or sometimes *nei* or *la affixed*, which we call the *present* or more properly the *imperfect participle*.

The form with *ua* prefixed, and that with *ke* prefixed and *nei* or *la* affixed, are occasionally used as participles. Like other adjectives, they always *follow* their nouns. As will be seen hereafter, they very often supply the place of a relative clause.

Examples.

1. O kekahi kanaka *e noho ana* ma Olualu—A certain man living at Olualu.
2. Ma ka aina *i-haawiia* nona—On the land given to him.
3. Ka poe *i haule*—The persons fallen, or who fell.

§ 31. The nouns "mea," and "poe" are very often omitted after the definite article before the past participle. The words

ka i, like the Tahitian *tei* have often been mistaken for a relative pronoun, and are often written together as one word.

Examples.

1. Owau *ka* (mea) *i* olelo aku ia Boki—I am the (person) who said to Boki.
2. Oia *ka i* hoike mai ia ia—He is the (person) who declared him.
3. O na kauwa *ka* (poe) *i* ike—The servants were the (persons) who knew.

Note.—This construction resembles the definite participle in Greek, and the "relative participle" in Tamil.

§ 32. Another class of sentences, instead of *ka i,* have *ke* before the verb, which might be considered a verbal noun denoting the agent or doer. This *ke* is perhaps a contraction of *ka e.* The difference between it and *ka i* seems to be that *ka i* is used in a *past,* and *ke* generally in a *present* or *future* sense.

Examples.

1. O ka mea malama i ka oiaio, oia *ke hele* mai i ka malamalama—He who keeps the truth, he it is that comes to the light.
2. O olua *ke* hele, owau *ke noho*—You two are the ones to go, I to stay.
3. O ko makou hale *ke* hiolo—It is our house that falls.

THE INFINITIVE.

§ 33. The infinitive may be the *Subject* of a clause, especially when the predicate is the verb *hiki,* in the sense of "can," "*pono*" or some other adjective, or a noun or pronoun, preceded by the preposition *na.* After "hiki," and often after "pono," it takes *ke* and not *e* before it. It may well be questioned, however, whether this form is a real infinitive.

Examples.

1. He pono i na kamalii a pau *e makaala*—It is right for all children to beware.
2. Aole pono *ke haawi* i ka hana ia hai—It is not right to give the work to another.
3. Na Hoapili *e kukulu* i hale pule, &c.—It is for Hoapili (i. e., Hoapili's duty) to build a meeting house.
4. Ua hiki i keia kamalii ke heluhelu—This child can read, literally—"It has come to this child to read."

N. B.—This is the regular way of expressing "*can*" in Hawaiian.

§ 34. The infinitive is often the *Object* of a verb, especially of such as denote some action or state of mind, and those of asking, commanding or teaching.

Examples.

1. Paipai na kumu ia lakou e ku paa—The teachers urged them to stand fast.
2. Ao aku la kela ia lakou e pai palapala—That person taught them to print books.
3. Makemake no wau e hele—I wished to go.

OBJECT.

§ 35. The object of the verb is preceded by the preposition *i* or *ia,* which serves as an *objective sign.* In Hebrew we find *"eth"* used in a similar manner before a definite object, and so the preposition *á* in Spanish is used before the object, when it denotes an animated being.

Some verbs govern *two objects,* one direct and the other indirect, as

1. E haawi mai oe i ke kala ia'u—Give thou the money to me.
2. E ao aku ia lakou i ka heluhelu—Teach them to read.

§ 36. The objective sign "i" is always omitted before *"ia,"* "that," and sometimes before nouns, especially after *mai* or *ai* or a verb ending in *i.*

Examples.

1. E holo e ike *ia* moku haole—*Go* and see that foreign ship.
2. E lawe mai oe *ia* mau bipi—He will bring those cattle.

§ 37. Participles and participial nouns take the same construction after them as verbs.

Examples.

1. I ko'u ike ana *i* ka lakou hana—On my seeing their work.
2. Ka haawi ana mai *i* ke kanawai—The giving of the law.
3. Nui wale kou kokua ana *ia* makou—Great was your assistance to us.

PREDICATE NOUNS.

§ 38. A proper name in the predicate after "kapa," to *name* or *call,* always takes the "O emphatic" before it. A common noun in the same situation is generally preceded by *"he,"* even when it would have the definite article before it in English.

Examples.

1. Ua kapaia kona inoa o Puhi—His name was called Puhi.

2. Kapa aku la oia i kona inoa o Umi—He called his name Umi.
3. Aole au e kapa aku ia oukou he poe kauwa—I will not call you servants.

§ 39. After verbs signifying to become, to change, to choose, to appoint or constitute, the predicate-noun commonly takes the preposition *i*, "into," before it, and drops the article. This *i*, is the same word as the conjunction "i" used to express purpose, the *hei* or *kei* of the Southern groups. This is especially frequent in the phrase *i mea*, &c.

EXAMPLES.

1. E lilo ia i alanui maikai, ke hanaia—It will become a good road, if it be worked.
2. E hoolilo au ia oe i kaula—I will make you a prophet.
3. Ua koho au ia Kahale i luna kanawai—I have chosen Kahale as judge.

ADVERBS.

§ 40. As has been stated in section 27, the simple adverbs are placed immediately after the verb or other word which they qualify. Accordingly they always come between the verb itself and *ana* or the passive sign *ia*. Any adjective may thus be used as an adverb. The compound adverbs, mentioned in Part I, Section 55, generally stand at the beginning or end of the clause. They are really nouns preceded by a preposition, with the article omitted.

EXAMPLES.

1. E uku *maikai* ia ka mea nana ka waiwai—He shall be well rewarded who owns the property.
2. E kukulu *hale* ana ai—He is house-building.
3. Ua oo ke kurina i kanu *lalani* ia—The corn planted in rows is ripe.
4. *Ma mua* holo aku kekahi poe *ma laila—Formerly* certain persons sailed *there*.
5. Aole ia i hele aku *iwaho*—He did not go out.

PREPOSITIONS.

§ 41. Prepositions precede the nouns to which they relate, as in English. When two nouns are in *apposition*, the preposition is generally repeated before the latter noun as was stated in Section 11. When two nouns are connected by *a me*, "and," a preposition which relates to both nouns, it is expressed only before the first. The preposition is sometimes repeated, however, after the conjunction *a*. Prepositions are frequently separated

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EXAMPLES.

1. He mana'o ko'u—I have a thought.
2. He palapala kau—You have a book.
3. He kunu anei kou—Have you a cold?
4. He aina kona—He has a land.

CASE 2. In *negative* prepositions it is expressed by the prepositions *o* or *a* and the word denoting the *possessor*, when a *pronoun, precedes* the thing possessed.

EXAMPLES.

1. Aole ana buke—He has no book.
2. Aole a'u palapala—I have no book.
3. Aole anei ou wahi barena?—Have you not a little bread?

NOTE.—To get, receive or find, is expressed by "loaa," used as a passive or neuter verb. E. g., "ua loaa mai ia'u ka palapala," I have received the letter.

ON THE USE OF NA.

§ 45. The preposition *na* is often placed before the noun denoting the *agent*, when an active verb or clause is the subject, to express duty or agency emphatically.

Thus, "*Nana* no e hoakaka"—It is for *him* to explain. It is often used thus at the beginning of a sentence to point out the subject more emphatically, than the other construction in which the subject is expressed after the verb. E. g., "*Nana* i hana ka lani." "He it was that made the heavens;" literally, "It was his to have made the heavens." In this example *Nana* is the predicate, and the clause "i hana ka lani" is the subject. The pronoun *Nana* may refer to a *plural* as well as to a singular antecedent.

§ 46. When the *object* of the following clause is a *pronoun*, it generally *precedes* the verb, without the objective sign, *i*. (In this case the pronoun seems to be construed as the subject, and the following verb to be subjoined adverbially to define the mode or extent.)

E. g., 1. "Na ke aupuni *oukou* e uku mai"—It is for the government to reward you—literally, "you are for the government to reward.

2. Na'u o *ia* e hoouna mai—I will send him—literally, "He is for me to send."

3. O ke Akua *nana makou* e kiai nei—God who watches over us,—literally, "Whose we are to watch over."

This last important use of *nana* as a relative pronoun will be explained more fully in Sec. 54.

INTERROGATIVE SENTENCES.

§ 47. These are of two kinds:

1. Direct interrogative sentences, which require *yes* or *no* for an answer. Such questions are asked in Hawaiian by putting *anei* after the leading word in the sentence. Affirmative questions which expect the answer "yes" begin with *Aole anei.*

EXAMPLES.

1. He moku anei keia?—Is this a ship?
2. Aole anei he Akua kou?—Have you not a God?
3. Ua holo anei ia?—Has he sailed?
4. Ua puhi anei oia i ka pu?—Has he blown the horn?

§ 48. 2. Indirect interrogative sentences, which require a sentence for their answer, and which are asked by interrogative words. These interrogative words are of three kinds:

1. Interrogative pronouns, as *wai* or *aha.*
2. Interrogative adjectives, as *hea* or *ehia,* and
3. Interrogative adverbs, as *ahea, pehea, auhea,* &c., which are compounds of *hea.*

These interrogatives generally stand at the beginning or end of a sentence, and very rarely in the middle.

EXAMPLES.

1. Owai ka mea aina maanei?—Who is the owner of land here?
2. Ua lilo ka palapala ia wai?—The book has passed to whom?
3. Ua hopuia ka aihue e wai?—By whom has the thief been taken?
4. Ehia ou mau makahiki?—How old art thou?

§ 49. Interrogative pronouns are seldom the subject of a verb. They are used in the nominative case, when there is a noun in the predicate, and the verb "to be" would be used in English, i. e., in Case 3, Section 24. With other *verbs* the form preceded by *na* is used, as has been explained in Section 45. The *answer* to a question must always closely correspond to it in construction.

EXAMPLES.

1. Nawai oe i hana? Na ke Akua—Who made you? God.
2. Mahea oe e hele ai?—Where are you going? or E hele ana oe mahea?
3. No keaha oe i hana ai pela?—Why (literally, *for what)* are you doing so?
4. Heaha ka inoa o keia aina? O Kualoa. What is the name of this land? Ans. Kualoa.

COMPLEX AND COMPOUND SENTENCES.

§ 50. A compound sentence consists of two or more independent propositions connected together by conjunctions.

A complex sentence consists of a principal and one or more subordinate clauses. From what has already been stated, it is evident that Hawaiian sentences are generally *compound* rather than *complex*, and their clauses are apt to be *co-ordinate* rather than *subordinate*. What would form a long sentence in English, in Hawaiian is generally broken up into several independent propositions, but loosely connected with each other.

We will next take up the various kinds of dependent clauses in English, and show how they are expressed in Hawaiian.

THE DEPENDENT CLAUSE USED AS SUBJECT.

§ 51. In European languages a substantive clause is frequently the subject of a sentence. Thus in the sentence, "It is evident that the earth is round," the word "it" is really an expletive, and the subject is the whole clause, "that the earth is round."

In Hawaiian the dependent clause is often *abridged*, and expressed by a substantive or by a participial noun, or again it is subjoined without any connective as an independent proposition.

Thus the sentence given above, might be rendered, "The roundness of the earth is evident"—ua akaka ka poepoe ana o ka honua; or "It is evident; the earth is round"—"Ua maopopo, he poepoe no ka honna."

RELATIVE OR ADJECTIVE CLAUSES.

§ 52. The use of a real relative pronoun is confined to the most perfect class of languages, viz., the inflected languages. A relative pronoun *incorporates* its clause into the sentence as a *subordinate* part, and as an *adjective* element, qualifying some noun or pronoun in it. This noun or pronoun to which it refers is called the *antecedent*. Such clauses are expressed in Hawaiian, either in an abridged form by means of *adjectives* or *participles*, or by the Possessive Construction, explained above, which last furnishes a clear and compact mode of rendering such clauses when they are *short*. When they are *long* or involved, they must be rendered in Hawaiian by independent propositions.

§ 53. REMARK.—Observe that when the antecedent of the relative is a pronoun of the third person, as in the phrases, "he who," "those who," &c., it is expressed in Hawaiian by the nouns "ka mea" for the singular, and "ka poe" for the plural.

§ 54. Case 1. *When the Relative is Subject of its Clause.*

A.—When the clause contains the copula "to be," the relative is wanting, and the clause is expressed by an adjective simply, or by a noun in apposition. Thus, "the man who is honest"= "the honest man." "Paul, who was an apostle"="Paul, an apostle." "He that is holy, he that is true"=O ka mea hoano, ka mea oiaio.

B.—When the relative is the subject of a verb, the clause is often expressed by a participle. This is the regular construction when the verb is *intransitive* or *passive*. Thus, "the thing which was given"=the thing given—ka mea i haawiia.

E. g. 1. Ka poe i haule—The people who fell.
2. Ka poe e noho ana maluna o ke kuahiwi—They who dwell on the mountain.
3. He nui ka mea e ae i hanaia—Many were the other things which were done.

C.—The relative is expressed by *nana*, by the construction in Section 45, when the following verb is *active* and *transitive*, and when the agent is a *person*. The tense signs are *i* in past time, and *e* in present or future time.

E. g. 1. Ka mea *nana* au i hoouna mai—He who sent me.
2. O Iuda *nana* ia i kumakaia—Judas who betrayed him.
3. O oe ke kanaka *nana* i aihue ko'u lio—You are the man who stole my horse.
4. O ke Akua *nana* e ike i na mea a pau—God who sees all things.
5. Aole o'u mea *nana* e hai mai. &c.—I had no one to tell me, &c.

§ 55. Case 2. *When the Relative is Object of its Clause.*

What would be the *subject* of the clause in English, is put into the possessive form, i. e., preceded by the preposition *a* or *ka*, as if the antecedent were a thing possessed, and the verb is subjoined as with nana. The prefix preposition "ka" is used when the noun (generally *mea) follows* or is understood.

The relative participle *ai* always follows the verb, except when *nei, la*, or *ana* takes its place.

E. g. 1. "What I tell you"—"My thing to tell you"—Ka'u mea e hai aku *nei* ia oukou.
2. "The things which I saw—the things of me to have seen" —Na mea a'u i ike *ai*.
3. "This is what they saw—here is theirs to have seen"— Eia ka lakou i ike *ai*.
4. A tale which my mother told me—He kaao a ko'u makuahine i hai mai ai ia'u.

5. Ke kumu niu a maua i ae like ai—The coconut tree which we two agreed about.

§ 56. Case 3. When the relative is in the *possessive case*, or *is governed by a preposition.*

A.—When it relates to a *person* it is expressed in Hawaiian by a *personal pronoun* in the same construction.

E. g. 1 O ka mea *ia ia* ke ki—He to whom the key belongs.

2. "E ke akua mana loa, *me oe* e noho la ka nhane o kapoe i haalele i keia ao"—"Almighty God, *with whom* dwell the spirits of the departed."

3. "Ka mea *ma ona la* ia i hana ai i ka lani a me ka honua"—"The person by whom he made the heaven and the earth."

B.—When the relative refers to a *thing*, which is the *cause, means* or *instrument* "by which" any thing is or is done, the relative is generally expressed only by the particle *ai*, which *always* follows the verb in such clauses.

E. g. 1. Eia ka mea e make ai na kanaka—"This is the cause from which the people decrease.".

2. Oia ke kumu i kaua ai lakou—That was the cause for which they fought.

3. Heaha kau mea i hiki mai ai—What is your reason for coming?

4. "Ka kaua mea i au mai *nei* (for *ai*) i keia mau kai ewalu"—"The reason for which we have sailed hither over these eight seas," or "Our reason for sailing hither, &c.

C.—When the relative refers to a noun denoting the *time* or *place*, "in which" or "at which" any thing is or is done, the possessive construction explained in Section 55 is preferred when a *person* is the agent, and an *active* verb follows. In this case the preposition *a* is generally used before the noun denoting the agent, but sometimes *ko* especially when *wahi* follows. The verb is always denoted by the relative particle *ai*, or *nei*, which sometimes takes its place. Often, however, and always when a *passive* verb follows, the construction given in the last paragraph (B) is preferred, the relative being expressed simply by *ai* after the verb.

E. g. 1. "At the time in which Captain Cook arrived—When Captain Cook arrived"—"I ka wa i ku mai ai o Lono."

2. "At Kona, the place where he lived"—Ma Kona kona wahi i noho ai.

3. "Ma ke alanui a makou i hele ai"—In the road in which we went.

4. "Ma kahi i hunaia 'i o Kaahumanu"—At the place where Kaahumanu was concealed.

5. I. Waiapuka kahi i malama ia ia o Liloa—At Waiapuka where Liloa was kept.
6. Ka wa i make ai na 'lii ma Beritania—When the chiefs died in England.
7. Ma Laie kona wahi i hanau ai—At Laie, her birth place.
8. Ka aina a'u e noho *nei*—The land in which I dwell.

Observe that kahi=ka wahi.

ADVERBIAL CLAUSES.

Adverbial Clauses of Place.

§ 57 Most adverbial clauses of place are expressed in the manner explained in the last section. Some *noun* denoting *place* must be expressed, and connection of the clauses indicated by *ai.* Thus, "where," "whither" and "whence" are generally expressed by "kahi" or "wahi," &c,. with "ai" after the following verb.

E. g. 1. The land *where* we journey—O ka aina kahi a maua e hele ai.
2. Whence I came—Ko'u wahi i hele mai ai.
3. Whither I go—Ko'u wahi e hele aku ai.

"Wherever"—"ma na wahi a pau a——ai."

"As far as" is expressed by a circumlocution, as, e. g., "As far as the East is from the West"—E like ma ka loihi mai ka hikina a i ke komohana.

Adverbial Clauses of Time.

§ 58. These clauses generally assume the forms given in Section 56, C. They are generally connected to the leading proposition by "when" or "while" in English. In Hawaiian some noun denoting time must be expressed, and the connection of the clauses indicated by the relative particle *ai.*

E. g. 1. I ka wa i make ai na 'lii—When the chiefs died.
2. I kona wa e maalo ae ana—While he passes by.

"Whenever" or *"As often as"* is expressed by "i na wa a pau a —— ai," E. g. "I na wa a pau a oukou e ai ai"—As often as ye eat." *"As long as"* is similarly expressed, as "i na la a pau a —— ai."

§ 59. A looser mode of connecting such clauses, when less precision is required, is by the conjunction *a* or *aia,* which is equivalent to "when," "and when, "until," &c.

E. g. 1. A hiki mai ia—When he arrives.
2. Aia ike aku oe i ka manu—When you see the bird.
3. A ahiahi iho—When it was evening.
4. A ao ka po—When it was morning.

§ 60. Another mode of rendering clauses connected by "while" or "when" is by prefixing the preposition *i* or *ai* to the

subject, when it is a *person*, and placing after it a form of the verb, which *may* be considered as a participle. When the progressive form in *ana* follows, it is to be rendered by "while" with a verb; when the past participle, by "when" or "as soon as." In the latter case the verb is always followed by *ai*. This use of *ai* may *possibly* be explained by ellipsis as follows:

E. g. 1. "(I ka wa) ia ia i hiki ai iluna pono o Kalala"—As soon as he reached the summit of Kalala.
2. "Ia ia e noho ana malaila"—While he was sitting there.
3. "Ia lakou i ike aku ai ia ia"—As soon as they saw him.
4. "Ia'u e noho ana me oukou,"—While I am with you.

Some Hawaiian scholars make the following distinction:

{ Ia ia e hele *ana aku*—While he was going.
{ Ia ia e hele *aku ana*—When he was about to go.

§.61. A clause introduced by *"while"* in English, may also be rendered by a participial noun, preceded by a preposition, as "o ko'u hele ana 'ku"—"While I was going." (Lit. "in my going."" This is a very common construction.

Oiai is often used for "while," especially when the clause, in English, has for its predicate the verb "to be," followed by a noun. Thus, Oiai ka la="While it is day." Oiai ka malamalama me oukou="While the light is yet with you." A shorter form of the same is *oi*. E. g., "E hele i ka malamalama *oi* kau ke ea i ke kino."

§ 62. Clauses intrduced by "before," "since," or "after," are expressed by the compound prepositions *mamua o* and *mahope o*, followed by a *participial noun as* "Before I went"=Mamua o o'u hele ana aku;" "mamua o ka wa e ko ai"=before it is accomplished. "Mahope iho o kona hiki ana mai"—After he arrived.

§ 63. The use of *ai* in the sentences beginning with an adverbial expression spoken of in Section 9, may be accounted for from the analogy of relative clauses, by supposing an ellipsis.

E. g. Thus, "malaila oia i ike ai"—That (is the place) *in which* he saw.

"Pela no oia i malama aku ai ia lakou"—That's the way *in which* he took care of them.

As was before stated, the subject, if a *pronoun*, generally *precedes* the verb in such sentences, as "Pehea la *oukou* i ike *ai* ia mea?'—How do you know that?

FINAL CLAUSES.

§ 64. Final clauses are those which denote a *purpose* or motive. These are generally introduced by *i*, "that," "in order that," *i ole e*, "that not," or *o*, "lest." Sometimes purpose is ex-

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CONDITIONAL CLAUSES.

§ 67. In these the condition is introduced by *ina* "if," either alone or followed by the tense signs *i, e,* or *ua;* by *i,* a shorter form of *ina;* or by *ke,* "provided that," which is used of present or future time. The clause beginning with *ke,* generally is subjoined at the end of the sentence, while *i* or *ina* stand at the beginning. *"If not,"* is expressed by putting *ole* after the verb, and *ina,* &c., before it, or by the phrases *i ole e* or *ke ole.* In a long sentence the conclusion is often marked by a second *ina,* equivalent to "then" in English.

E. g. 1. Ina i hele mai nei oe, *ina* ua ike—If you had come here, then you would have seen.
2. Ina i makemake mai oe ia mea, ina ua kii mai oe—If you had wanted this thing, then you would have come for it.
3. E maluhia lakou *ke* hiki mai—They shall be at peace if they come.
4. *A i hoi ole* mai, kaua no—And if he does not come, it is war.

OBJECTIVE CLAUSES.

§ 68. Objective clauses generally follow verbs which denote 1st, some act or state of the mind, or 2nd, a declaration or command. Such causes are introduced by "that" in English. In Hawaiian they are often expressed by the infinitive after the verbs mentioned in Section 34. Often, however, especially after verbs of saying, or declaring, they stand without any connecting particle between them. There is no distinction then in Hawaiian Grammar between direct and indirect quotation.

SPECIMENS OF HAWAIIAN SENTENCES ANALYZED.

§ 69. The first passage we have selected is from the account of the Temptation of Christ, (Matt. iv. 1.)

1 2 3 4.
V. 1. Alaila alakaiia 'ku la o Iesu e ka Uhane i ka
Then was led away Jesus by the Spirit to the
5 6 .2 7
waonahele, e hoowalewaleia 'ku ai e ka Diabolo.
wilderness to be tempted by the Devil.

Then was Jesus led up of the Spirit into the wilderness to be tempted by the Devil.

NOTES. 1. *Alakaiia* is compounded of *ala,* way, the Javanese *jalan,* and *ka'i* to lead; *ia* is the Passive sign. 2. The initial *a* of the verbal directive *aku,* is contracted with the final one of

the preceding word. 3. *La* here is the sign of past time, (See Part I, § 48 and § 52) 4. *O* here is the sign of the nominative with proper names. Part I, § 26. 5. *Waonahele* is compounded of *wao,* an uninhabited place, and *nahele,* overgrown with bushes. &c. 6. *Hoowalewaleia* is compounded of *ho'o,* the causative prefix, (See Part I, § 51), *walewale,* to deceive, and *ia* the Passive ending. 7. *Ai* is the relative particle, and with the preceding *e* serves to express the idea of purpose, "in order to," (See Part II, § 64).

1 2 3 4
V. 2. Hookeai iho la ia i hookahi kanaha la,
Fasted thereupon he for one forty days
5 6 2 7
a me na po he kanaha, a mahope iho, pololi
and the nights a forty and afterwards hungry
2 3
iho la ia.
accordingly (was) he.

And when he had fasted forty days and nights, he was afterwards a hungered.

NOTES. 1. *Hookeai* is compounded of hooke, abstain, and *ai,* food. *Hooke* again is componded of *ho'o,* the causative prefix, and *ke,* to elbow, to push away. 2. *Iho* is a directive particle. (See Part I, § 52.) It expresses here the idea of *sequence,* like "thereupon," "immediately after," "accordingly." 3. *La* denotes past time as in V. 1. 4. *Ho'okahi* is compounded of *kahi,* the numeral, one, and the prefix *ho'o,* and expresses with precision, "one," "only one." 5. *A me,* and, is used to connect nouns, *a* to connect verbs. 6. The plural definite article. 7. On the structure of this sentence, see Part II, § 26. The position of the adjective shows that it is predicated of the subject. Or, "pololi" may be constructed as a verb, "he hungered," which view is confirmed by the use of the verbal particles *iho* and *la* after it.

1 1
V. 3. A hiki aku ka hoowalewale i ona
And when came forth the tempter to him
3 4 5 6 7
la i aku la ia, Ina o ke Keiki oe a ke Akua.
there said forth he if the son thou of the God
8 9
e i mai oe i keia mau pohaku i
speak hither thou to these stones that (they)
10
lilo i berena.
become to bread.

And when the tempter came to him and said, If thou be the Son of God, command that these stones be made bread.

NOTES. 1. *A* long at the beginning of a clause often means "when," "and when," "until." 2. For the form *i oṅa la,* "to him," see Part I, § 20 and § 38. 3. *I* here is the verb, to say, in the past tense. 4. *La* signifies past time as usual. 5. *O* here is the article *o,* used to render the following noun emphatic, in a clause affirming the *identity* of two things. See Part II, § 24. 6. For the distinction between *a* and *o* see Part I, § 15. 7. For the use of the form *ke* rather than *ka,* see Part I, § 24. 8. *E* is the sign of the imperative. 9. *Mau* is the sign of the plural. 10. On this use of *i* see Part II, § 39.

			1	2					3
V. 4.	Olelo	mai	la	o	Iesu,	i	mai	la,	Ua
	Spake	*hither*			*Jesus,*	*said*	*hither*		*(It) has*
				5			6		
palapalaia,		Aole	e	ola	ke	kanaka	i	ka	berena
been written		*Not*	*shall*	*live*	*the*	*man*	*by*	*the*	*bread*
	7					8			
wale	no,	aka,	ma	na	mea	a pau	mai	ka	waha
alone		*but*	*by*	*the*	*things*	*all*	*from*	*the*	*mouth*
9									
mai	o	ke	Akua.						
hither	*of*	*the*	*God.*						

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

NOTES. 1. *La* is the sign of the past time. 2. *O* is the article *o,* used with proper names in the nominative, Part II, § 7. 3. *Ua* is the sign of the perfect tense. 4. *Palapala* is the verb, to write, and *ia* is the passive sign. 5. *E* is the sign of the future. 6. *I* means "by" after an intransitive verb or adjective, but *e* is used after a passive verb. 7. *No* is a strengthening particle, Part I. § 49, and generally accompanies *wale,* which signifies "only," "alone." 8. *A pau,* "all," originally meant "until done," "completed." 9. On the repetition of *mai,* see Part I, § 14.

§ 70. The next passage is from the romance of Laieikawai, Page 13.

		1	2			3			
I.	Iloko	o	ko	Laieikawai	mau	la	ma	Waiapuka,	ua
	During		*Laieikawai's*		*days*	*at*		*Waiapuka*	*was*
4			5						
hoomauia	ka	pio	ana	o	ke	anuenue	ma	kela	
continued	*the*	*arch-*	*ing*	*of*	*the*	*rainbow*	*at*	*that*	
	1					6			
wahi	iloko	o	ka	manawa	ua	a	me	ka	
place	*in*		*the*	*time*	*rainy*		*and*	*the*	

malie, i ka po me ke ao; aka, aole
fair weather in the night and the day but not
7 8
nae i hoomaopopo na mea a pau i ke ano o
yet understood the persons all the nature of
4
keia anuenue; aka, ua hoomauia keia mau hoailona
this rainbow but were continued these signs
6 7 9 10 11 3
alii ma na wahi i malamaia 'i ua mau
chief at the places (where) were guarded these
mahoe nei.
twins.

In the days when Laieikawai was at Waiapuka, the arching of the rainbow was continued at that place in rainy weather and in fair weather, by night and by day; but yet all persons did not understand the nature of this rainbow; but these tokens (of a) chief were continued in the places where these twins were guarded.

NOTES. 1. *Iloko o* is a compound preposition like inside of" in English. (Part I, § 55). 2. *Ko* is the prefix preposition, "of," on which see Part I, § 18. 3. *Mau* is a sign of the plural. 4. *Hoo-mau-ia. Mau* means continual, *ho'o* is the causative, and in the passive sign. 5. *Pio ana* is a sort of participial noun. Part II, § 29. 6. The nouns *ua* and *alii* are used here as adjectives. 7. *I* here is the sign of the past tense. 8. *I* is the sign of the objective case. 9. In *malamaia, ia* in the final *a* of the preceding word. The relative *ai* here refers back to *wahi,* like "where" in English. Part I, § 53. 11. Ua-nei taken together mean *"these."* Part I, § 43.

1 2 3
II. I kekahi manawa ia Halaaniani e kaahele ana ia
On a certain time to Haleaniani travel- ing
Kauai a puni ma kona ano makaula nui
Kauai around in his character (as) prophet great
4 5 6 7 8
no Kauai, a ia ia i hiki ai iluna pono o Kalalea,
of Kauai and to him arrived upon right Kalalea
9 10
ike mai la oia i ka pio a keia anuenue i Oahu
saw hither then he the arch of this rainbow on Oahu
11
nei; noho iho la oia malaila he iwakalua la i
here dwelt accordingly he there a twenty day as a

						12	13	15						14
kumu	e	ike	maopopo	ia	'i			ke	ano	o	kana			
means	*to*	*seen*	*clearly*	*be*	*by*	*which*		*the*	*nature*	*of*	*his*			
mea	e	ike	nei.											
thing	*to*	*see*	*here.*											

On a certain time while Halaaniani was traveling around Kauai, in his character (as) great prophet of Kauai, when he arrived at the very summit of Kalalea, he saw the arch of this rainbow on Oahu here; he accordingly dwelt there twenty days, in order to discern more clearly the nature of what he saw.

NOTES: 1. *Ia* here is a preposition, and *e kaahele ana* the present participle. On this mode of expressing "while" in English, see Part II, § 60. 2. *Kaahele ana,* is compounded of *kaa,* to roll, *hele,* to go, and *ana,* which denotes continuance, and is equivalent to "*-ing*" in English. It means then "traveling around," "making the tour of." 3. *Ia* here is the sign of the objective case. 4. *Ia ia,* the first *ia* is the preposition, and the second the pronoun, Part I, § 38. The construction is similar to that explained in Note 1. See Part II, § 60. 5. *I* is the sign of past time. 6. *Ai* is the relative particle. 7. *I luna o,* is a compound preposition, like "on top of" in English. Part I, § 55. 8. *Pono* is an adverb, "right," "exactly," and qualifies *i luna.* 9. *La* serves as sign of past time. 10. *I* is sign of the objective case, like *ia,* in Note 3. 11. *I* here denotes purpose. It means literally, "as a means, whereby might be discerned," &c. 12. *Ia* is the passive sign of *ike* separated from it by the adverb *maopopo.* 13. *Ai* has dropped its *a.* It may be rendered "whereby," and refers to *kumu,* Part II, § 56 B. 14. See Part II, § 55. *Nei* takes the place of *ai* after the verb. 15. The subject of "ike maopopo ia" is "ke ano," &c.

In conclusion, the author would express his obligations to Judge Andrews' Hawaiian Grammar, for many of the *examples* quoted in this little work.

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