

GOTTA-BHU

[Become One Of The LINEAGE]

S. Amituana'i

F. FALETOLU

All Rights Reserved.

O MAUI TE WAKA

[23 pages]



Courtesy New Zealand
History.

Te Arikinui Dame Te Atairangikaahu.

Te Arikinui Dame Te Atairangikaahu reigned for 40 years as the leader of the Maori King Movement, Te Kingitanga. She succeeded her father, Koroki, on 23 May 1966.

On 15 August 2006 came the sad news that she had passed away. Six days later her eldest son, Te Arikinui Tuheitia Paki, was confirmed as her successor.

E te Arikinui, Te Atairangikaahu
Queen, Te Atairangikaahu

Te mokopuna o te motu, te whaea o te whenua
The grandchild of the region, the mother of the land

Moe mai i te poho o te tupuna whare, Mahinaarangi,
Rest in peace in the bosom of the ancestral home, Mahinaarangi

I te whakaharahara o tou marae rongonui, Turangawaewae.
In the magnificence of your well-known marae, Turangawaewae

Moe mai i raro i te mauri o te maungatapu o Taupiri
Rest in peace in the spirit of your sacred mountain, Taupiri

E hoe tou waka tapu i runga i tou awa, Waikato
Guide your sacred waka gracefully over the waters of Waikato

E ki a nei te korero
As the saying goes

Waikato taniwharau, he piko he taniwha, he piko he taniwha
Waikato of a hundred bends and on every bend a chief

Haere atu ra e te ariki i nga kapua e rere ki tua
Farewell te Arikinui, on the clouds that speed you beyond

Mai nga tohu-a-Maori hei piata mai
Bypassing the many symbols of Maoridom that shine upon your journey

Te whakamohio te huarahi tika, huarahi pai
To ensure your journey is straight and true

Hei kawe nei tou tira ki tera wahi o tatou
Carrying you to that everlasting place

Ki hawaiki nui, hawaiki roa, hawaiki pamamao
To the big hawaiki, the long hawaiki, the hawaiki far away

Te hono I wairua
Where the spirits meet

Rire rire ... paimarire.
Farewell.

| | | | |
|--------|------------|-----------------|------------------------------------|
| | A | AWA MANA | CONTEMP DISRESPECT |
| | AND | O MA - NA | |
| | PALI | UD - | out in upward direction |
| | SK 239 | YA ÑA UT - | SAVA SACRIFICIAL FESTIVAL |
| | B | YA ÑA UT - | SAVA " " " |
| | C | UT - A - RE - | TE TO MAKE COME OUT OF |
| | | UD / U° / UDETI | TO Come out of i go up |
| | | DE HA | HAVING LIMBS |
| | D | UTA RETE | TO MAKE COME out of |
| | | U DETI | TO Come out of GO UP |
| | PALI | DA HANA | Orig 'the BURNER, FIRE |
| | E | DHĀ REYYA] | THE CEREMONY of BEING CARRIED |
| | orig for | DHĀ RETI] | AWAY, ie MARRIAGE CEREMONY |
| | F | DHĀVA | RUNNING RACING |
| | G | DHĀRA] | FIRM |
| | from | DHĀRA] | |
| | H | NILOKANA | WATCHING OUT CAREFUL |
| | | NI LAY |] DWELLING NE ST HABITATION |
| | from | NI + LĪ | |
| | i | KIRIYA | ABSTRACT from KAROTI |
| SBARḌA | and | KRIYĀ | I ACTION DOING PERFORMANCE |
| | J | AHĀ RETI | TO TAKE FOOD FEED ON |
| | Denom from | AHĀRA | EAT |
| | K | GATIKA | GOING STAYING WITH GOING] |
| | | | [AWAY] |
| | L | BHAKTĀ | ALLOTTED DISTRIBUTED |
| | | GATA | GONE OR COME TO BEING AT RESTING] |
| | | GATA - ROGA | BREAKING UP = DISEASE [IN] |
| | M | MAHI | EARTH GROUND SOIL |
| | | MAH | |
| | N | DARSANA | SEEING LOOKING AT SHOWING |
| | O | DHAMMA | 'LAW, PIETY |
| | P | NAVA | NEW |
| | Q | DATU | PERMIT SEXUAL INTERCOURSE |
| | R | NAMA | BY NAME INDEED |
| SBARḌA | | GOTTIRA | BECOME ONE of the LINEAGE |
| | S | PARA | ON TO |
| | T | BHI | FEAR APPRAID |
| | PALI | BI BAE | and SK BHAY FEAR APPRAID |

| | | | | |
|----------------------|-----|-----|------|---------------------------------------|
| SPALL AND from MAORI | AWA | MĀ | NA | DISREGARDED DISRESPECT |
| | O | MĀ | NA | CONTEMPT |
| | AVA | +MA | N | THINK |
| | O | MA | | RUN FLEE ESCAPE |
| | WA | RE | | IGNORANT |
| | AWA | — | NEA | -WA-NEA UNERSY IN MIND |
| | AWA | — | NEA | UNDECIDED DISTURBED |
| | | MA | E | a VARIETY of TARB PARALISED WITH FEAR |
| | | MA | E-KO | LAZY |
| | | MA | HA | MAHA Seat of Emotion's Think |
| | | | NA | NO DISCREDIT DISBELIEVE [upon] |
| | | MA | HIE | HATRED |
| | | MĀ | IA | BRAVE WARRIOR |
| | | MA | NA | Authority power |

O

A UNU KEEP for ONESELF.
 DEAL DECEITFULLY WITH
 the BUT of a JOKE
 NOISY
 COOKED
 tend carefully nurse.
 Say faltering by missay.

PAU Note MAORI SH239 MAORI Note

UD- out in upward direction out forth UTARETE for TĀPU [TO MAKE COME OUT FORGOTTEN UNINTELLIGIBLE SECRETLY

| | | | | |
|----|------|----|------------------|------------------------------|
| YA | Ō | UT | SAVA | SACRIFICIAL FESTIVAL |
| | | | HAU-MI-AROA | GUARDIAN SPIRIT |
| | NGAU | | HAU-MI-ATIKETIKE | GUARDIAN SPIRIT of WILD FOOD |
| | | | HAU-PA | EAT |
| | | | HAU-RAKIRAKI | FAMILY GHOST |
| | NEA | HU | RU | HARVEST |
| | | | HAU | SACRED FOOD |
| | | | HAU KAI | FEAST |
| | | | HAUMUA | PLACE of DEPARTED SPIRITS |
| | | | HAU TETE | JABBER = JAPA |

| Note | | | U | — | * RE | M. VIRILE = UTARETE TO MAKE COME OUT | B |
|------------------------|----|------|----|-----------|------|--|---|
| SK 239 MAORI PAU | YA | NA | UT | SA | VA | SACRIFICIAL FESTIVAL KAI FEAST | |
| | | [U°] | UD | - | | OUT IN AN UPWARD OUT FORTH [DIRECTION] | |
| SK MAORI | | | UT | A | * RE | TE TO MAKE COME OUT | |
| | | NGE | - | - | RE | = TAPU | |
| | | | MA | HE | RE | RE BE BORN BE PLANTED PLAN [TO FLY SAIL | |
| | | | | HA | U- | M1-AROA GUARDIAN SPIRIT d FERN ROOT ACTED ON | |
| | | NGA | -U | | | | |
| | | NGA | KI | | | apply oneself to occupy oneself with | |
| | | NGA | - | - | RE | family group body of men multitude | |
| | | NGA | - | - | RO | Forgotten unintelligible | |
| | HA | NGA | | <u>WA</u> | KURE | WELCOME GUESTS [Secretly] | |
| | | | | | | PRACTISE HABIT WORK make build [people] | |
| | | | | HA | U- | M1-ATI KETIKE GUARDIAN SPIRIT d WILD FOOD | |
| | | NGA | HU | RU | WA | IKOTIKOTI CEREMONIAL HAIR] | |
| | | | | KA | WA | HARVEST TIME [CUTTING | |
| | | | | HA | U | CEREMONIE'S SACRED FOOD | |
| | | | | | WA | definite TIME INTERVAL SEASON | |
| | | | | HA | U | KAI FEAST | |
| | | | | HA | U | MEA PLACE d [DEPARTED] | |
| | | | | WA | WA | BE DISTRIBUTED [SPIRITS] | |
| | | | | | WA | E DIVIDE SEPARATE PART | |
| | | | U- | HA | U- | TETE JABBER = JAPA | |
| | | | | ME | RE | CHANT | |
| | | | | HA | U | RAKIRAKI FAMILY] | |
| | | | | | WA | KA MEDIUM d a GOD [SPIRIT] | |
| | | | | | WA | KA CLAN | |
| | | | | | WA | NANGA PRIESTLY [KNOWLEDGE] | |
| | | MA | HA | RA | | MEMORY RECOLLECTION | |
| Note | | MA | HE | RE | | PLAN [REMEMBER | |

SK UT-A-RE TE TO MAKE COME OUT

SK UD 1 OUT IN AN UPWARD DIRECTION
U° OUT d OUT FORTH

2 UP [HIGH or HIGH UP
UPWARDS

U° 3 [AWAY FROM] - ON TO
Half of all words beginning
with U° are combinations
WITH UD which in composition
appears modified according to
the Rules of assimilation

TO COME OUT d and GO UP

Māori U DE TI
T A RE - PEREPE BUTTOCKS
U - RE MEM. VIRILE

TE TE Young shoot

TE TE KWRA a CHIEF

FIUREHEAD d a CANOE

WHA KA - TE SQUEEZE FLUID OUT of

TE INE Younger brother of a male

TE KE P. MUL

TE NA UREE FORWARDS

TE RE FLOW as WATER

SWIM d FISH

PAU 33 DE HA = DEHN d LIMBS [HAVING A BODY]

Māori TE HE M. VIRILE GLANDE

UT - O REVENGE [NUDA

UT - U make Response reply

UT - U DIP UP WATER

A RE RO TONGUE

RE RE FLOW BE BORN BE

PLANTED RUN Escape

FALL d RAIN RISE

OR SET d HEAVENLY

BODIES BE UTTERED

BE UTTERED WIND

T A - TE A SEMEN

T A HE MENSES ABORTION

RE RE NGA OFFSHOOTS d a FAMILY

| | | | | | |
|----------|-----|------|-----|----|-------------------------------|
| SK | UT | A | RE | TE | TO MAKE COME OUT OF |
| PALI 33 | U | DE | TI | | TO COME OUT & GO UP |
| MĀORI | = | DE | HA | | HAVING A BODY |
| | T | A | TER | | plural LIMBS |
| | T | A | HE | | SEMEN |
| | | | RE | RE | ABORTION |
| | | | | TE | BE BORN |
| | T | A | | TE | Squeeze fluid out of see |
| | T | A | HE | | Excreta |
| | | TE | HE | | Juice of plants |
| | | | | TE | M. VIRILE |
| | | | | TE | TE WAI WATERY of the EYES |
| URU | T | A | | | WIND BE UTTERED |
| | T | A | | | Excreta |
| | T | A | | | EPIDEMIC |
| | T | A | RE | PE | REPE BUTTOCK'S |
| Note | T | A | RG | RE | FLOW COPIOUSLY |
| | T | A | RI | | Carry bring |
| | T | A | RI | | URGE UINCITE |
| | T | A | RI | NE | Eat |
| | U | A | RO | | Colocasia antiquorum |
| | | | | | Reach land arrive by water |
| | | | | TE | WHA AKARAKIA USED AT PLANTING |
| | U | NETA | | | Cause to come forth [TIME] |
| | U | MU | | | Earth OVEN |
| | U | NU | ORA | | OBJECT of INTENSE AFFECTION |
| | U | TA | | | LAND OPPOSED TO the SEA |
| 318 PALI | DA | HA | NA | | ORIG the BURNER, FIRE |
| SK | DA | HA | NA | | |
| TO | DA | HA | TI | | |
| MĀORI | TA | HU | | | SET ON FIRE LIGHT BURN |
| | | HA | TE | TE | FIRE |
| | | | NA | WE | SET ON FIRE |
| | | | TI | | EMIT RAYS of LIGHT SHINE |
| | | HA | NA | | SHINE GLOW GIVE |
| V | DHI | TI | | | SHINE] FORTH HEAT |
| | | TI | TE | TE | BREAK UP FIREWOOD |
| | | TI | KĀ | KĀ | HOT BURNING |

| | | | | |
|--------------|------------|--|--|--------------------------------|
| PALIS41 | DHA REY YA | | | THE CEREMONY of BEING |
| orig gerunde | DHA RE TI | | | [CARRIED AWAY i.e |
| | | | | the MARRIAGE CEREMONY |
| MAORI | TAH - U | | | HUSBAND [MARRIAGE] |
| THA 285 | DHA REY YA | | | = MAORI WAHA CARRY on the BACK |
| Explains as | = VI VA HA | | | FEMALE GENTLE |
| MAORI | U WH A | | | HUSBAND |
| | TA NE | | | LOVER |
| | TA U | | | RECITE CEREMONIALLY |
| | TA HO KA | | | MENSES A BORTION |
| | TA HE | | | CONNECTED BY FAMILY TIES |
| | TA RU NA | | | WIDOWER |
| | TA KA HO | | | BETROTHED |
| | TA I MA U | | | BETROTH |
| MOENGA | TA RA | | | A MARRIAGE UNION TILL |
| | TA U | | | SING [DEATH] |
| | TA KA KA U | | | FREE from the MARRIAGE |
| | TI - A | | | PARENT [TIE] |
| | TA RE | | | ENTERTAIN AFFECTION |
| | WAI WAI A | | | BEAUTIFUL |
| | TA RE | | | SEND |
| | HA RI | | | DANCE SIN JOY |
| | HA PAI | | | take up carry DANCE SING TO |
| | HA PU | | | PREGNANT [JOY] |
| | HA PUI | | | BETROTHED |
| | - WA H-O | | | the OUTSIDE |
| | TA VA | | | WE 2 OUS |
| | TA UP UHI | | | DARLING CHOSEN ONE |
| | WHA RE | | | HOUSE PEOPLE IN A HOUSE |
| | WA HI NE | | | WIFE |
| | WHAE RE | | | WIFE MOTHER of ones children |
| | HA KUI | | | Mother |
| | HA KORO | | | FATHER |
| | [TI - RA] | | | COMPANY of TRAVELLER'S |
| | TI RA | | | WIFE CARRY on the BACK |
| | TI KA | | | CARRY on the BACK |
| | WA HA | | | REST REMAIN |
| | WA HO | | | |

| | | | | |
|-----------|-----------|---------|--------|--------------------------------|
| 341 PALI | DHĀ VA | | | RUNNING RACING |
| MĀORI | TA U | | | ATTACK |
| | TA E | | | Arrive come go reach arrive at |
| | TĀH - E - | KE | | WATERFAL RAPIDS |
| | TĀH - E | | | LEAD of WATER |
| | TĀH - A - | PA | | BE LEFT BEHIND pass by |
| | TĀH - U - | TI | | RUN AWAY |
| | WA | ET EA | | A GOOD RUNNER |
| PALI 1341 | DHĀ RE | YVA | | THE CEREMONY of BEING |
| | VI VA | HA | | CARRIED AWAY i.e. the |
| | | | | MARRIAGE CEREMONY |
| MĀORI | TĀH - U | | | HUSBAND |
| | TĀ NE | | | HUSBAND |
| | U | WĀH | | FEMALE WOMAN |
| | | WĀH E | RE ERE | WIFE |
| | WĀ | HINE | | WIFE |
| | | HĀ KUI | | MOTHER |
| | | HĀ KORO | | FATHER |
| | WA | HA | | CARRY ON the BACK |
| | | HA RI | | Dance Sing Joy |
| | | HA PU | | PREGNANT |
| | TA I PU | | | BETROTH |

| | | | |
|----------|-----|--------|------|
| PALI 341 | DH1 | RA | |
| ISK | DH1 | RA | |
| from | DHA | RA | YATI |
| II (VED) | DH1 | RA | |
| from | DH1 | DHE | TI |
| | TI- | A | |
| | TI- | A | |
| | TI- | A | |
| | TI- | A | |
| | TI- | A- | KA |
| | TI- | E | |
| | TI- | E | KE |
| | | TETERE | |
| Note | TI- | E- | PA |
| | TI- | KA | NGA |
| | TI- | KA | NGA |
| | TI | KA | |
| WHAKA | TI | KA | |
| | | TE | NA |
| | TI | NA | |
| | | | |
| | TI | NA | NA |
| | TI | NI | |
| | TI | RA | |
| | TI | RA | TU |
| | TI | RA | — |
| | TI | R1 | |
| | | RA | WE |
| | | RA | WH1 |
| | | TEH- | E |
| | | TE | |
| | | TE | KI |

ady combining in meaning
 FIRM
 See DHARA 1 and DHITI
 WISE
 See DH1 2
 DRIVE IN PEES STRIKE'S ITO
 MOTHER PARENT STOMACH
 take a vigorous stroke in
 PERSISTENCY [paddling]
 MOTHER leader of a FLOCK of]
 Abundance plenty [PARROTS]
 MEASURE GROUND PLAN'S]
 LARGE SWOLLEN [d a HOUSE]
 HANG LOOSELY
 RULE PLAN METHOD CUSTOM
 MEANING PURPORT CONTROL
 AUTHORITY CORRECT RIGHT
 KEEPING A DIRECT COURSE CORRECT
 ACKNOWLEDGE AS RIGHT
 URGE FORWARD
 FIXED HARD FAST
 CONSTIPATED
 Satisfied contented
 Body trunk main part of
 any thing Self person appeared
 to apparition Real Actual
 CAULK [a canoe]
 FIN of a FISH
 MAST of a Canoe
 " " " "
 place one on another stack
 TUTUKU PERMANENT
 SETTLED IMMovable
 HOLD FIRMLY SEIZE]
 MEM VIRILE [GRASP]
 particle used with VERBS TO
 MAKE AN EMPHATIC STATEMENT
 OUTER FENCE of a PA

PAU 371 NIL LO KA NA WATCHING OUT CAREFUL
> NIS+LO KA NA WATCHFUL

MFORU KA NA STARE WILDLY
KA N-OHI EYE
PO RO Emaciated
PO RO HE WA having the back of the head Bald
RO HE BOUNDARY fine brand waved as a torch
RO KU Wane of the Moon.
RO IATA MILKY WAY
RO RE Snare trap
RO U CLUB FOOTED

NANA TENDING CAREFULLY [NURSE]

NA HAU Belonging to THEE
NA HEO what time

WHA KA — NAKO ADORN WITH FINE [MARKINGS]

TAH NANO TATOO MARKS

PAU NI LA Y DWELLING HABITATION NEST [LAIR]
from NI+ LI

MFORU RA I- HE Small Stockade fenced
RI SCREEN PROTECT SHUT OUT WITH
RI A SCREENING PROTECT [a SCREEN]

PA RI A R IAKI RAISE ERECT
PA RI RI Abundance.
PU RI Old clearing in the Bush.
Retain possession of keep
poss to Remain keep in memory.

PAL1215

K1 R1 YA

K1 R1 YĀ

and

KR1 YĀ

abstract from KAROTI
1 action performance deed the
doing = FULFILMENT

MAROR1

KR1 YA-KA

KA

LA° FULFILMENT of ONE'S TIME]
RA OLD MAN [10 DEATH]

K1 R1

K1

PERSON SELF.
to of place at into upon.
concerning Respecting
indicating Occupation!
EMPLOYMENT

K1 A

to denote wish purpose effect
in order that

K1 KO

K1 NO

K1 R1- AH1

PERSON
Badly Behaved Bad,
KEEPING TO the FIRE SIDE
LETHARGIC

K1 R1 HA

K1 TG

UNEA UNSUCCESSFUL IN FISHING
See perceive find discover
Recognize display
RECITE

TA K1

PA K1 PA K1

WHAKAPA K1

PA K1 PA K1

PA K1

PAPA K1

PA K1 HA HA

PA K1 HI

PRESERVE By DRYING
DRIF BY the FIRE
BESIEGE
GOSSIP
DECAY BIRDS
Careless absent minded
DIE FOR FERN ROOT

NGA K1

CULTIVATE PLANT
APPLY ONESELF TO
OCCUPY ONESELF INTENTLY

NGA K1 NGA

R1 R1

A CLEARING-CULTIVATED GROUND
QUARREL FIGHT BATTLE

| | | | | |
|---------------------|-----|---------|---------|---|
| MĀORI | | | | TI - A = STOMACH |
| MĀORI | | | | TI - E Abundance plenty J |
| PALI 117 | A | HĀ | RE | TI TO TAKE FOOD FEED ON |
| Danan from MĀORI | Ā | HĀ | RA | EAT |
| | Ā | | RA RA | a STAGE TO DRY FISH ON of BELONGING TO FOOD moveable property ITS See |
| | | HĀ | | TASTE FLAVOUR ODOUR |
| | | HĀ | KA RI | FEAST GIFT |
| | Ā | HA | RE KA | PALATABLE SWEET |
| | | HA | KU | MINE |
| | | HĀ | NGI | EARTH OVEN |
| | | KA | RE | NGO EDIBLE SEA WEED |
| | | KA | RE | WAKA SEAL |
| Note | | KA | RI | OIE DIE UP |
| PALI | | KI | RI | YĀ action performance deed doing = FULFILMENT |
| MĀORI | | KI | RI | PERSON |
| | | KI | | TO of place at into upon concerning Respecting |
| | | KI | NO | Badly Behaved. |
| | NGA | KI | RI | HAUNGA Unsuccessful in] Cultivate plant [FISHING] |
| | | PA | RE | HE FERN ROOT CAKE |
| | | PA | RE | MATA Return food present |
| Note | | PA | RI | ABUNDANCE |
| | | PA | RE | NGO Edible Seaweed. |
| | | RA | RO | TIME SEASON |
| | | RA | TO | Be Served be provided] |
| | | RE | A | Spring up grow [Serve Round] |
| | | RA | PU | Squeeze food into a PULP |
| | | RA | UMANAWA | a variety of KUMARA |
| | KU | RA | RA | a stage to DRY FISH ON KUMARA |
| | | MA | RA | a cultivation |
| | | RE | KA | PALATABLE SWEET |
| | | RE | PE | a Variety of POTATO |
| V | | * TI | RE | RE BE PLANTED |
| | | | TI RI | share portion |
| | | | TI | EDIBLE CORDYLIFE |

| | | | | |
|-----------------------|------------------------------|-----------------|-----------------|---|
| PAU 243 opposed to | GA TI GA TI A GA TI | KA | | by GOING TO STAYING WITH GOING GOING AWAY DIRECTION COMING |
| | SAKUNTA | ANA | J- | GATI THE COURSE FLIGHT [d BIRDS] |
| MA 2121 | HAKU-TURI NEA RE TI RA | RA | | go going away passing on. BIRDS SEND URGE Company of travellers |
| | AN GA | | | face in a certain direction set about doing anything |
| | A A TI | TI KA | | as far as until ; then Beginning as far as until ; then KEEPING A DIRECT [COURSE] |
| WHA | KA TI KA | TI KA WE | | SET OUT ON A JOURNEY WAY PATH Carry on the BACK HOME |
| | | KA HU KA EWA | KA HU KA EWA | Spirit of a stillborn infant WANDER |
| | HA KA RI TAE | HA KI | | Remove by force [Carry away] |
| | | | | Gift present FEAST Come go Reach arrive at |

| | | | |
|--------------------------------|---|--|---|
| SK MAORI MAORI SIK743 | BHA RA WHA RE BHA KTA BHA VA NA BHA KTA - TVA | NA | BEAR CARRY / MAORI WHARA SERIAL CAVE POSSESSED BY house WA definite space area NA content ALLOTTED DISTRIBUTED [= NGA] |
| MAORI U | WHA NEA I WHA WHA WHE WHA WHA RA | | HOUSE DWELLING THE FORMING PART OF BELONGING TO FEED NOURISH MAINTAIN FEMALE Calm gently REAR GO or COME ROUND FOOD STORE RECEIVE A PORTION IN the DISTRIBUTION of FOOD DRIED PROVISIONS |
| WHAKA | PA K - A PA I PA I PA TA KA TA MI | | Suitable satisfactory assent Make good set in order FOOD STORE FOOD EAT |
| SK LAUTRESE 39 | NGA TA - GA GA TA | GIV A IGAM | DEAD GOING or MOVING IN OR ON GONE GONE OR COME TO BEING AT BEING IN RESTING IN DEPARTED GONE AWAY FREE FROM KNOWN |
| SK | GA TA | RO - GA | BREAKING UP of STRENGTH [DISEASE] |
| MAORI | NEA - NEA TA TA TA TA TA TA TA TA | RO RO RO TO NGI NU RO E UMI - ERI | CONSUMED DESTROYED NG-OA DISEASE MAN IN KARAKIA in inside or NO dunge Bury MAN HUMAN WORLD Arrive come go Reach Sickness arrive at LAND approach to Sea |
| TA U | NGA TA TA TA TA | | |

| | | |
|--------|---------------------|--------------------------------------|
| SK 223 | MA H-I | EARTH GROUND SOIL |
| d | MĀ H | LAND COUNTRY earth substance |
| DUAL | MA H-I | based a geometric measure SPACE |
| MĀORI | MĀ - O - RI | HEAVEN and EARTH |
| | MA H - UTA | ie TANĀATA WHĒNUA |
| | MA H-I | LAND FROM A BOAT |
| | MA EA | wants do perform abundance. |
| | | Be taken out of the GROUND |
| | | AS A CROP |
| | MA RAE | ie a delineated SACRED SPACE |
| | MA H - EA | OVERGROWN WITH WEEDS |
| SK | MA H - I | WATER'S STREAM'S |
| MĀORI | MA H - I - TIHIHI | RIPPLE AS A STREAM |
| | | OVER STONES |
| | MA H - INA | MOON |
| | MĀ H - U | ceremony to lift TAPU FROM A |
| | | CROP - BEFORE HARVESTING |
| | MA - TA RIKI | SPRING PLEIADES |
| | MA - KA RI RI | WINTER COLD SNOW |
| | | [TROUBLE] |
| | MA - I - O RO | EARTHWORKS of a PĀ |
| | MA RA | CULTIVATED LAND |
| | MA NA HA | open country clear of tree's |
| Note | RA HI | the troubles of other lands are / |
| | | [their own see.] |
| | MA NA KO - URI | the 'COALSACK near |
| | MA NA WA | BOWELS of the Earth [Southern Cross] |
| | A - HI KI | FOOTSTEP |
| | HI HI | front Gable of a House |
| | HI | Dawn |
| | HI KA | PLANT |
| | HI NA | MOON PERSONIFIED |
| | HI KU WAI | Source of a stream |
| | HI NE - I - TI WEKA | JUPITER |
| | HI RI | LABORIOUS |
| | HI RE RE | WATERFAL |

| | | |
|------------|------------------|---|
| PALU SK | DHAMMA DHARMA | TRUTH TEACHING DOCTRINE RIGHTIOUSNESS PIETY MORALITY JUSTICE |
|------------|------------------|---|

| | | |
|-------|------------|---|
| MAORI | MA TAMA | POSSESSED BY ACTED ON BY USED WITH TAUIRA ATUA TOHUNGA KETE ITO |
|-------|------------|---|

| | | |
|--|---|--|
| | MAHI MAHARA MANAWA MANEA MANU TA MA-AHU MAORI | Do perform Memory Recollection MIND SACRED PLACE a person held in high Remove TAPU from Group [esteem] CLEAR INTELLIGIBLE CLEARLY EXPLICITLY OBSERVE TAKE NOTICE |
|--|---|--|

| | | |
|----------------|---|--|
| WHAKA WHAKA | MAORI TANGA MAORI MARIE MARO MARU | EXPLANATION MEANING EXPLAIN ELUCIDATE Appease propitiate Perform Rites Power Authority |
|----------------|---|--|

| | | |
|--|--|---|
| | MATA MATA MATA TA HU MATA NGI MATA MUA | SOURCE Medium of communication SACRED RITES [with a Spirit KNOWING [experienced] ELDER [person] |
|--|--|---|

| | | |
|--|---------------------------------------|---|
| | TA HUA MATA U TA UIRA MATA U | = MARAE KNOW UNDERSTAND TEACHER PUPIL MAKE TO KNOW TEACH |
|--|---------------------------------------|---|

| | | |
|-------|-----------------------------------|---|
| WHAKA | MA MAURI TA MA-AHU MAURI | free from TAPU MATERIAL SYMBOL of the HIDDEN PRINCIPLE protecting FIREST FRUITS [VITALITY] LIFE PRINCIPLE |
|-------|-----------------------------------|---|

| | | |
|----------------|---------------|-------------------------------------|
| Notes MAORI | MAHI MAORI | Earth Land COUNTRY TANGATA WANGA |
|----------------|---------------|-------------------------------------|

| | | | | |
|--------|-----|------|-----------|--|
| SK | NA | VA | | NEW |
| M POTE | | WA | NA | BUD SHOOT SEEDLING |
| | | WHA | NA -U | BE BORN |
| WHAKA | NA | | | REFRESH SATISFY |
| | NA | NA | | TEND CAREFULLY NURSE |
| | NA | | | SATISFIED CONTENT |
| WHAKA | NA | NA | | REST REMAIN |
| | NGA | | | SATISFIED |
| See | NA | | | part as i was telling you |
| | | WA | RU | CUT the HAIR [as i say it] |
| | NA | | | ad used at the beginning of a Narrative |
| | | | | or a particular stage of a Narrative |
| | | | | to call attention, or to introduce |
| | | | | SOME NEW ELEMENT OR EMPHATIC |
| | | | | STATEMENT TO which special attention |
| | | WAI | TUHI | FIRST SIGN of FLOOD WATERS [IS TO BE DRAWN |
| | | WA | NA | RAY of SUN BUD SHOOT |
| WHAKA | NA | MUN | AMU | Appear like a speck in the |
| | NA | PE | | WEAVE [distance] |
| WHAKA | | WA | | ACCUSE |
| | NA | NA | | LOOK! BEHOLD! |
| | NA | NI | | NOISY |
| | NA | WE | | BE SET ON FIRE |
| V | NA | WA | -I | a Regular Sequence of Events |
| | | | | PRESENTLY. AFTER A TIME IN |
| | | WA | IHEU IHEU | SECOND GROWTH IN A CLEARING [BLUE COURSE] |
| | NA | WA | -KI | PROCEEDED |
| | NA | WE | | Be kindled or excited of feelings |
| | A | WA | NGA | Uneasy in Mind a variety of |
| KA | WA | | | BITTER SOUR [of TARO] |
| KA | WA | | | Remove the TAPU from a house |
| | | WA | ITUHI | CHILD BIRTH RITES [or CANOEING] |
| | | | | a Karakia for the BIRTH of a CHILD |
| | | | | or BATTLE. THE KAWA CEREMONY |
| | | WHA | KI | REVEAL DISCLOSE CONFESS |
| KA | WA | ING | A | HARBINGER. PRECURSOR |
| | | | | espec of indications of the DAWN |
| KA | WA | KAWA | | PERSPIRATION PERSPIRE |
| | WA | ITA | U | UNDEVELOPED IMMATURE |

Note: I WITAKATUPU assume the
 appearances of
 cause to give] Q

SK473
 plural

DA
 °DA TU

offer an oblation speak to permit
 SEXUAL INTERCOURSE TO PUT
 PLACE cause grief to give room or
 space to call out give allow to enter

MAORI

TA MU
 TA TE A
 TA HE
 TA NGO

PUD MUL

SEMEN

Menses abortion

take in the Hand

TU PE RE

EJACULATE PUD MUL

TĀ MA U

Bethoth

TA RA

PUD MUL M. VIRILE

TA NGI

FUNERAL DIRGE

TA HU NA

BATTLEFIELD A CULTIVATION

TĀ

BE UTTERED

TA KI

Recite

TŪ Ā H U

SACRED PLACE

TU A

future past

TA U

LOVER

TŪ KA HA

PASSIONATE

TŪ

Manner Sent

TU MU

FIELD of BATTLE

HIGH of TIDE

TŪ PĀ

CHANT

A TU A

Gods 170

TA KI URA

Sacred food

=
 V

TA HU A] !

MA RA B

TA

TA B

MAN a Canoe LORD a CANOE

Come go reach arrive

touch of feelings

| MAORI NO MAORI | NA NGO | MA HI | TA | FROM ANCIENT TIMES A COMPANY OF FIGHTING MEN |
|-------------------|-----------|----------|-----|---|
| PALI | NA | MA | | BY NAME INDEED |
| MAORI | NA | MA | M | NAME MIND MENTAL BEING |
| | NA | | | LINGAGE ANCESTRY |
| | | MA | U | =MOU ^{from 2} NO ^{from 2} sing FOR THESE |
| | | MA | ORI | TANGATA WHENUA |
| | | MA | | a particle used after names of persons, the pronouns WA I; MEA AND TERMS of ADDRESS TO INDICATE THE INCLUSION of OTHERS WHOM IT IS NOT NECESSARY PERCEIVE [TO SPECIFY] USED TO EXPRESS DUAL MARRIAGE RELATIONSHIPS CAUSED BY MARRIAGE of PERSONS BELONGING TO DIFFERENT GENERATIONS AS IN THE CASE of a FATHER; SON MARRYING SISTER.. AND IN a few other close MIND PATIENCE Relationships POSSESSED BY |
| | MA | NA | WA | |
| | | MA | | |
| | | | TĀ | TĀI RECITE GENEALOGIES FOR HIM FOR HER |
| | | MA | NA | |
| | | MA | TA | U KNOW BE ACQUAINTED WITH |
| | | MA | UA | WE 2OUS [FEEL CERTAIN OF] |
| NGATI | | MA | UA | INDICATE THE SPEAKER AND HIS PARTY |
| MAORI | NO | NA | MA | TA FROM ANCIENT TIMES, ANCESTRY LINEAGE |
| VEDIC | GO | TRA | | [MAORI TĀTAI genealogies TARUNA/NOMATA] |
| PALI | GO | T | TA | BECOME ONE of the LINEAGE |
| PALI 255 | GO | TRA | BĀU | CLAN ORIGIN SOURCE MAIN |
| MAORI | | | PŪ | MINE] [ORIGINATE STOCK] |
| | NO | HOKU | | connected by family TIES |
| | | TĀ | RU | NAMES of MAORI/POLYNESIA |
| See | | TA | PU | MINE [NAMES OF CHIEFS (TO FROM) Belonging to as part of] |
| | NO | KU | | TA FROM ANCIENT TIMES [a WHOLE] |
| | NO | NA | MA | PUPIL IN SACRED LORE |
| NGO | RE | | | SUCK the BREAST |
| NGO | TE | | | WEAR the HAIR IN A KNOT on FOREHEAD |
| NGO | NGO | U | | |

SK See
PALI
MFOCI

| | |
|-----|-----------|
| BHA | RA |
| PA | RA |
| PA | RA - A |
| PA | RA |
| | RA |
| A | RA |
| | RA NGA |
| PA | RA |
| PA | RA |
| PA | GA RA U |
| PA | RA TA U |
| PA | |
| PA | RA PA |
| PA | |
| PA | EKE |
| PA | ERUNGA |
| PA | ETURI |
| PA | HA NAHANA |
| PA | HI KA |
| PA | HU HU |
| PA | HINI |
| PA | HUKI |
| PA | HORE |
| PA | IHAU |
| PA | KA HUKAHU |
| PA | IRI |
| PA | KA TO |
| | BAHO |
| PA | RA HUA |
| PA | RA RA |
| PA | RA NO HI |
| PA | RA NEEKI |
| PA | RA RAKI |
| PA | R-E |
| | RA HU |
| | RA KA U |
| | RA NGA |
| | RA NEI |

BEAR CARRY
ON TO
WA Gale tempest
Covered in Pimple's
SAIL there Yander
Way path
CHARGE ATTACK
Spirit of one dead waiting
FLOW of the TIDE [a medium]
SHIPWRECKED CAST ASHORE
SEMEN
Blow as the wind
HORIZON [RARE CARRY]
PUD MUL [TAHU]
COITUS ASSAULT
Loops of a Snake
Upper Eyelid
TATOOING on the THIGH
Smear with Red ochre.
Clear from weed's
FORESKIN
Lean on anyone's shoulder
Screen of Brushwood
having the skin Rubbed of
Beard of wing of a Bird
STRENGTH
washboards on sides of canoe.
FLOW of TIDE
PLATFORM DECKING
FRESH ALLUVIAL DEPOSIT
Container vessel.
Cover an oven with HOT STONES
RUBBISH brought down by
LAND WIND [FLOODS]
Band for the Hair
BASKET
TREE
SANDBANK
SKY TOWER or FORTRESS

| | | | | |
|-------------------|------------------|--|--|---|
| SK ²⁰⁶ | BHI | | | FEAR AFRAID OF ANXIOUS |
| PALI | BIBHE | | | |
| MĀORI | WHI RO | | | EVIL BAD |
| | WHI TI | | | FEAR DREAD ALARMED |
| SK | BHI TI | | | ALARM |
| MĀORI | WI NI W INI | | | DREAD TERROR |
| | PI RO | | | Beaten Defeated STINKING |
| WHAKA | PI RI | | | WINTER |
| | PIO PIO | | | provokes insult STRANGER |
| | PI WAI | | | Last man Slain |
| SK | BHA Y | | |] FEAR AFRAID ANXIOUS |
| > | BHI | | | |
| MĀORI | WHĀ -I- N GA | | | HOSTILITY |
| | PE -I | | | DRIVE OUT BANISH |
| | PE HI PE HI | | | AMBUSH |
| | WHĀ RA | | | Burial Cave |
| | WHĀ NA | | | Revolt Rebel Rush charge |
| | -HI | | | Be effected with DIARRHOEA |
| | - HE KE | | | MIGRATE |
| | -HI HI | | | SHUDDER SHIVER |
| | -HI KA KA | | | INCENSED MALICIOUS |
| | -HI KO KO | | | STARVED |
| | -HERE HERE | | | CAPTIVE SLAVE |
| | -HE MOKAI | | | HUNGER |
| | -HI A -K AI | | | HUNGER |
| | - - HE | | | Error mistake fault dead. |
| | | | | difficulty trouble |
| WHAKA | HE HE | | | Confuse Confound. |
| SK | AI | | | COME TOGETHER MEET |
| MĀORI | MAT -AI - KA | | | FIRST PERSON SLAIN |
| | AI | | | COPULATE |
| | M -AI | | | HITHER |
| A | TU-M-AI | | | ATU CORR-TU MAI in some head AWAY/TOWARDS |
| See SK | DU - RA > PALI > | | | DŪTA ONE WHO IS SENT FAR AWAY |
| MĀORI | TŪ - TŪ | | | MESSENGER |
| | RA | | | Where YONDER |
| | | | | MESSENGER PALI 328 |