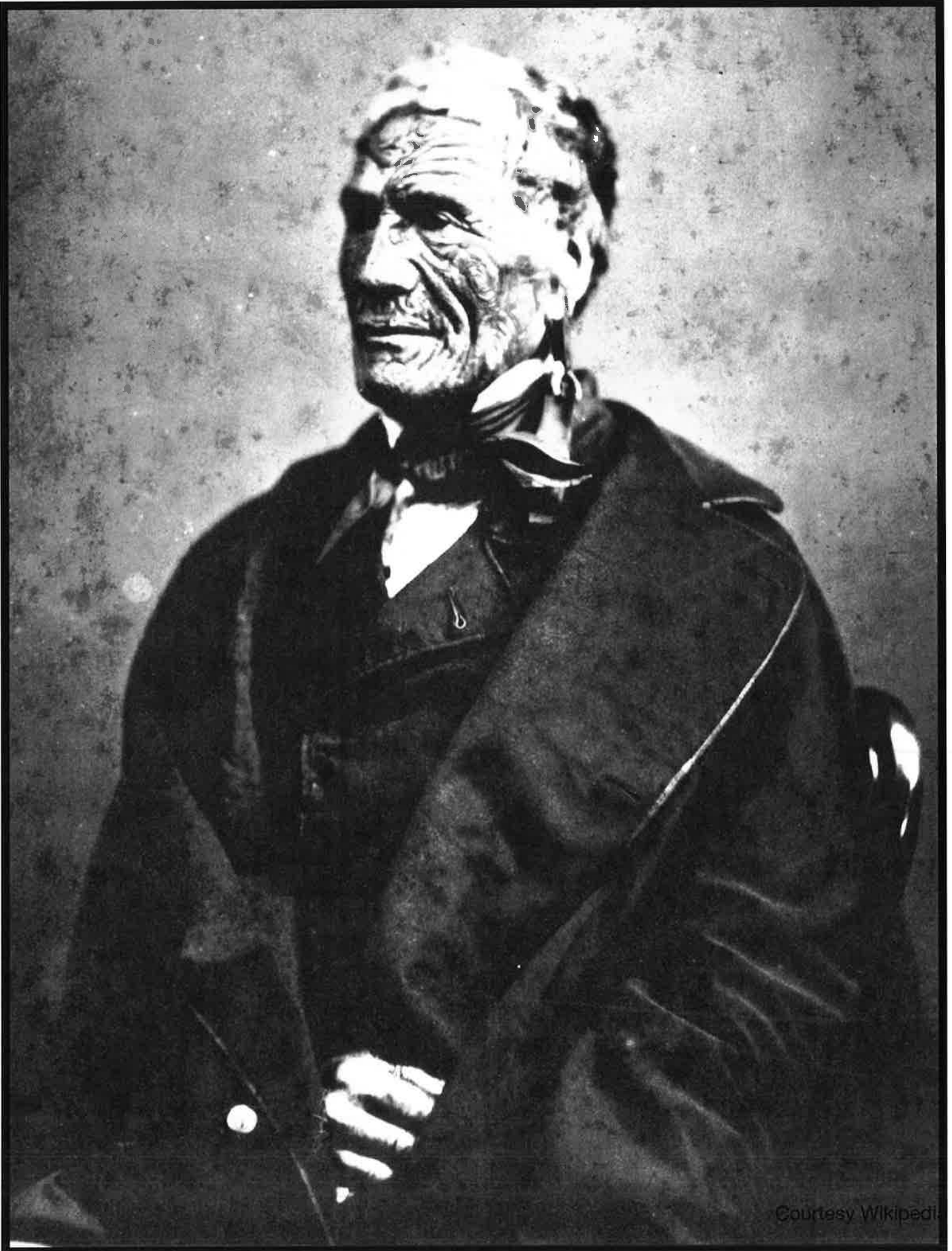


KHO-BHAKA

[EMOTION - CAUSING]

Eruera Maihi Patuone



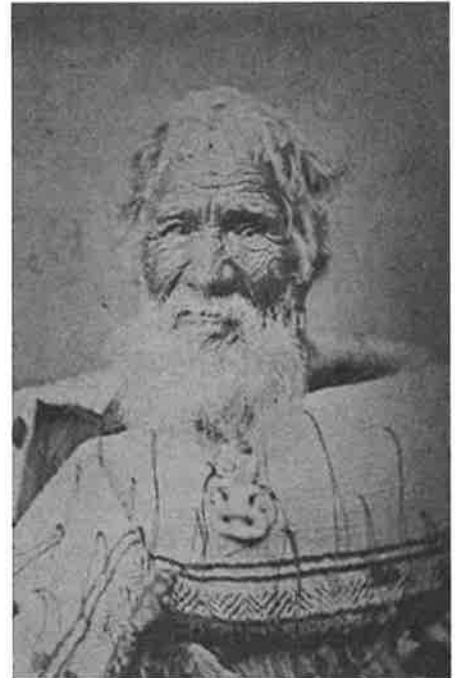
Courtesy Wikipedia

Courtesy Wikipedia

Eruera Maihi Patuone

Eruera Maihi Patuone (c.1764 – 19 September 1872) was a Māori rangatira (chief), the son of the Ngāti Hao chief Tapua and his wife Te Kawehau. His exact birth year is not known, but it is estimated that he was at least 108 years old when he died.^[1]

His younger brother was Tāmati Wāka Nene. With his father and brother he was one of the very first Māori people to have contact with Europeans when James Cook's ship visited in 1769.^{[1][2]}



Patuone

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Name

He was called Patuone when born but acquired the more full name when he was baptised by Archdeacon Henry Williams at Paihia on Sunday, 26 January 1840, just prior to the initial signing of the Treaty of Waitangi on 6 February. Eruera Maihi (Edward Marsh) was the name of Williams' spiritual mentor in England, and this name was also given to Williams' oldest son. Patuone's third wife was Takarangi, sister of the chief Te Kupenga a chief of Ngāti Paoa. Takarangi was baptised at the same time, adopting the name Riria (Lydia). Prior to this, in the Māori fashion, the name was simply Patuone, commemorating the deaths of two older brothers, Te Anga and Te Ruanui, killed fighting alongside their father Tapua during wars against the Whangaroa tribe Ngāti Pou, who had earlier been forced out of the Hokianga area by expanding *hapu* (sub-tribal) groupings of what later came to be called Ngāpuhi.

Family

Both of Patuone's older brothers Te Anga and Te Ruanui had been killed in fighting on a beach (*one*), suffering blows from clubs (*patu*) in fierce hand-to-hand fighting. Thus Patuone's name commemorates an important family event, this being a typical Māori naming convention.

Patuone was born the third son and fourth child, there being, in addition to Te Anga and Te Ruanui, an older sister Tari, later to marry the Bay of Islands chief Te Wharerahi, older brother of Rewa and Moka 'Kainga-mataa' and their sister Te Karehu. Patuone's younger brother Nene (later to be Tāmami Wāka (Thomas Walker) Nene after his baptism which took place prior to Patuone's) was also a highly distinguished chief and collaborated with his *tuakana* (older brother) on many military and commercial campaigns. Both were fierce promoters of European ways. In their eyes, once Māori had begun to accept European goods in trade and adopt European ways as land sales took place, there was no turning back. Pākehā (Europeans) were there to stay.

The Tapua/Te Kawehau family was directly descended through multiple senior chiefly lines from the eponymous ancestor of Ngāpuhi, Rahiri, and his first-born son Uenuku (whose mother was Ahuaiti) and second-born son, Kaharau (whose mother was Whakaruru). In addition to being the *ariki* of Ngāti Hao, Tapua was also the *tohunga* (high priest). These were the roles and status (*mana*) Patuone was to inherit from Tapua. Patuone's grandmother Ripia was also a *tohunga* in her own right. Patuone was to invoke her name in a famous *pepeha* (retort) to his kinsman Hone Heke at Ohaeawai: "Ko te whaiti a Ripia!" ("We are the small band of Ripia!") meaning that we are small in number but valiant in battle. This was in response to Heke's observation that Patuone and Nene, having arrived as a *taua* to confront their kin who had taken an anti-British stand, with a force of some one hundred, would do better to return home, whereas the forces Heke and Kawiti numbered some eight hundred. Thus Patuone was both inheritor of famous warrior blood and of priestly authority, two attributes which explain in part his capacities and longevity through endless tribal wars and changes such as the arrival of the Pākehā.

As one of the senior chiefs of the Ngāpuhi confederation, Patuone was involved, together with his younger brother Nene, in many military campaigns throughout the North Island. Through descent from Rahiri also, Patuone was closely related to all the major chiefs of Ngāpuhi, including Hongi Hika, Moetara, Hōne Heke, Te Ruki Kawiti, Waikato, Pōmare, Titore, Muriwai, Pangari, Taonui, Te Whareumu and Taiwhanga.

Patuone was thus born into the fighting aristocracy of the Ngāpuhi and from an early age was trained in both the arts of war and in the priesthood. He was famed for his skills and knowledge in both areas, becoming a trusted confidant of many in both the Māori and Pākehā worlds. In fulfilment of the predictions of seers who foretold the coming of the Pākehā, Patuone witnessed their arrival. His father Tapua was received on board the *Endeavour* by Captain James Cook on his visit to the Bay of Islands in 1770.^[3] Potential enemies knew of the warrior reputation of the Tapua family.

Pakeha relationships

Both Patuone and Nene were highly influential in affairs of the developing nation of New Zealand and Patuone in particular, despite his military prowess, together with his brother-in-law Te Wharerahi, became known as Peacemaker. Pākehā also referred to him as the *Father of the Pakeha* since his protection afforded them the capacity to establish a foothold in what was a wild and challenging land, full of dangers to person and property.

At the negotiations at Waitangi on 5 February 1840, Ngāpuhi chief Te Wharerahi spoke for peace and the acceptance of the European, and was duly supported by Patuone and his brother Nene. Patuone's influence was particularly strong at this gathering of northern chiefs for the signing of the Treaty of Waitangi; persuading a number of chiefs to sign this document on 6 February 1840. Thus, while Patuone would never shy from battle as a last resort, his efforts to avoid conflicts and to settle disputes through negotiation would always precede military conflicts.

During the Flagstaff War (1845–46) he supported his brother Tāmami Wāka Nene in opposing Hōne Heke and Te Ruki Kawiti.^[4] Patuone participated in the Battle of Ruapekapeka together with Tāmami Wāka Nene, Nopera Panakareao, Eruera Maihi Tawhai, Repa and about 450 warriors.^[5]

Commercial interests

On the commercial front, Patuone as a major chief of the Hokianga, controlled many resources, including extensive kauri (*Agathis australis*) forests. As well as being prized by the Royal Navy for spars, Kauri became a valuable export to New South Wales and as part of a commercial deal, Patuone became a partner in the *Sir George Murray*, the first European-style ship to be built in New Zealand in the shipyards at Horeke. Taonui was another partner. On its maiden voyage with Patuone on board, the ship became embroiled in a legal problem and subject to seizure in Sydney where maritime laws of the day required all foreign ships to have a register and to sail under a flag. Since New Zealand as a national entity and nation did not exist, the affair threatened to provoke a major "diplomatic" problem, given the presence of Patuone and Taonui on board, two of the most high ranking northern chiefs. Already, trade between New South Wales and New Zealand had become significant and, the thought of provoking a severe Māori backlash was not at all attractive to the New South Wales colonial authorities. Eventually, a compromise was reached and this included the design and adoption of an official flag, that of the United Tribes of New Zealand. In 1835, this was extended to include a Declaration of Independence of the United Tribes of New Zealand, signed by mostly northern chiefs as part of an attempt to assert authority within their own land in the face of increasing numbers of traders, whalers, sealers, settlers and missionaries. While King William IV approved the flag, the Declaration was another matter, creating a major problem within the British government and the colony of New South Wales. Apart from the convoluted structures, beliefs and processes of the Colonial Office in London, the Governor of New South Wales was not impressed. There was concern expressed that the Declaration had been "created" by a group of influential *pakeha* with ulterior motives and in fact, it was never ratified. It was a serious misjudgment of the Māori capacity to manage their own affairs and set up valid, functioning political structures.

Governors

Patuone knew all of the Governors of New Zealand up to his death and was consulted by them. He developed a particular friendship with Sir George Grey who was to serve two terms as Governor. While Grey's judgment and increasing eccentricity created many problems and Māori became increasingly disaffected and alienated in the face of *pakeha* law, the friendship remained. Patuone was also an important informant for Grey on the many works he produced on things Māori. Friendship also survived Grey's decision to invade the Waikato, totally against the advice of both Patuone and Tauwhitu, another influential chief whose base was the Matakana, near Kawau Island where Grey maintained a residence, Mansion House, having set the island up as a botanic and animal showcase.

Tribal wars

Famously, in hand-to-hand combat in 1806 at the battle of Waituna, Patuone killed the Te Roroa/Ngati Whatua chief Tatakahuanui.

Thereafter, in no small way, both Patuone and Nene were to contribute to the fame of Ngāpuhi as a fighting force, even in the face of major defeats such as the battle of Moremonui in 1807 where the Ngāpuhi *taua* (war party) were surprised at breakfast by a combined Ngāti Whatua/Te Roroa force. While Patuone and Nene were not present at this fight, it was a major rout and many of the major chiefs of Ngāpuhi present were killed, including Heke's uncle Pokaia and Te Houawe, older brother of Hongi Hika. Hongi's sister Waitapu was also killed and her body desecrated, all it is said as part of helping Hongi to escape to carry on in name and deed the family honour now handed to him with the death of his *tuakana*. Hongi named one of his muskets Te Teke Tanumia to commemorate his sister's terrible death: she was slit open from the genital region and filled with sand.

Given the close kinship connections between Ngāpuhi, Ngāti Whatua and Te Roroa, this battle was typically a product of many *take* (issues) overtaking kinship linkages. It was also an endemic feature of groupings in the north: war was not confined to those who were not related. Such was the slaughter of Ngāpuhi at Moremonui that

the event became known as Te-Kai-a-Te-Karoro (The Seagull's Feast). It was, however, the kinship links which led to a line being drawn in the sand by Te Teke under instructions from the chief Taoho, beyond which no further killing was to take place. Thus, some key Ngāpuhi made their escape as a result of kinship and through an act of chivalry so typically Māori. It would not be until 1825 and the battle of Te-Ika-a-Ranganui near Kaiwaka, that Ngāpuhi extracted a terrible *utu* (reprisal; payback) for their military disaster at Moremonui. Part of the Ngāpuhi problem was their confidence in that they possessed more muskets but also an unfortunate choice of encampment, vulnerable to surprise attack from concealed positions.

The period from 1815 to 1840 saw many wars involving Ngāpuhi with southern tribal groupings, especially Ngāti Whatua, Ngāti Paoa, Ngāti Maru and Waikato generally. Following a particularly acrimonious period of major battles with Ngāti Paoa in particular, as part of a peace deal between Ngāpuhi and Ngāti Paoa, Patuone married Takarangi, sister of the Ngāti Paoa chief Te Kupenga. This was about 1828. Thereafter, Patuone moved his base to the Hauraki area of South Auckland, maintaining *pā* (defensive, fortified villages) at Whakatiwai on the Hauraki Gulf south of present-day Auckland and at Putiki on Waiheke Island. Later, following the *gift* of 115 acres (0.47 km²) at Takapuna, Patuone set up his estate there. Nene was left to supervise and safeguard interests in the Hokianga.

Later years

Patuone's later years in Auckland did not preclude his being called upon to perform specific duties including being part of the welcome to the Prince and Princess of Wales. As well as continuing business in timber, potatoes and flax (*Phormium tenax*). Patuone also bred horses. Grey had given him a horse called *New Zealander* which enjoyed some success at the Auckland races. Patuone was also the source of the first horse ever owned by Te Arawa, a piebald horse called Taika. In the Māori value system, horses carried great value, being regarded as superior property.

Patuone and Nene were both to outlive all the old chiefs of Ngāpuhi, the deaths of whom began in 1828 with Hongi, Te Whareumu and Muriwai. Patuone directed the rituals leading up to and following the death of Hongi, his relative and fellow warrior. It was a time of great upheaval and Hongi's death, some two years after sustaining a bullet wound in battle with Ngāti Pou, led to great fears about revenge attacks from the south. Through Hongi, much suffering had been visited upon the southern tribes. But, New Zealand was developing into a new nation, forged as were many in conflict and difference. 1828 was also a year of family deaths for Patuone: his first wife, Te Wheke, his first-born son Toa, another son Mata and a daughter. Most likely, these deaths were due to some introduced infectious agent such as Tuberculosis. Like many indigenous peoples, Māori had no resistance to introduced diseases and suffered greatly as a result of these. Even things like influenza proved deadly, quite apart from more serious infectious agents and venereal diseases brought in by sailors and settlers.

Having outlived all their fellow chiefs, both Patuone and Nene were subjected to considerable resentment from Kawiti's son, Maihi Paraone Kawiti who had personal pretensions and supporters seeking to have him made *arikinui* or paramount chief of Ngāpuhi. Aside from issues of lineage, descent, seniority and *mana*, this plan foundered. Ngāpuhi was always a coalition of closely related chiefs, all of whom had "standing" in their own right and therefore any notion of a paramount chief was fraught with challenges. It was certainly not a debate into which Patuone and Nene entered: they had no reason to do so as their senior status and great personal *mana* was clear to all. Nene certainly offered to build a flour mill at his own expense for Kawiti and Heke's people as part of a peace



offering but equally, sought the re-erection of the flagstaff at Maiki Hill, an undertaking given by the senior Kawiti prior to his death. Maihi P. Kawiti's petulance was thus many-layered and complex.

Patuone was also given a suit of armour by King William IV of Great Britain and a range of other clothing. The official record indicates that the gift was released from the Tower of London on 16 July 1836 and was finally delivered to and signed for by Patuone on 4 November 1837 by the Royal Navy ship HMS Buffalo. The delivery directly to Patuone at his Pā at Whakatiwai on the Hauraki Gulf, where he was living at the time indicates considerable efficiency on the part of the Royal Navy. HMS Buffalo had also brought Governor Hindmarsh to South Australia and remained there while a suitable house was built for the Governor in order that the Governor could live on board in comfort in the interim.

The precise reasons for the gift are unclear but may be related either to Patuone's provision of Kauri spars to the Royal Navy or be a gift as part of consolidation of a commercial relationship. The fate of the suit of armour (which was from the time of King Charles II) is unknown, however, the damp New Zealand climate and likely storage in less than ideal conditions, may well have affected it. Further, since it would have been regarded as a significant *taonga* (treasure), it is unlikely that it would have been broken up and forged into weapons. No detail is recorded in family archives.

On February 26, 1840, the Rev. Henry Williams baptised Patuone, and also, Patuone's wife, by the name of Lydia.^[6] Patuone's four wives (Te Wheke, Te Hoia, Takarangi and Rutu) bore a total of twelve children. Hohaia (c.1825-1901), outlived Patuone the longest. Hori Hare Patuone (c.1835-1878) also outlived Patuone and another unnamed Patuone child died in 1886. Patuone's *whangai* (adopted) son Timoti (son of a relative, Matetakahia, killed in unfortunate circumstances by Nene), died in 1896. Nene was frequently too hasty in meting out 'justice' and his killing of Matetakahia, whom he thought guilty of the killing of an English trader named Wharangi, was but one example of this haste. The person responsible for the killing of Wharangi was Te Ngarara, who was in turn shot dead as *utu* (retribution) for the wrongful death of Matetakahia at the hands of Nene. Nene's high status prevented direct *utu* against him.

While some have questioned Patuone's birth details and recollections about Captain Cook's visit to the Bay of Islands in 1770, it is important to recognise the supreme intellectual capacities of great *rangatira* like Patuone who were trained within the *whare wananga* over many years to learn and retain copious details across a wide range of everyday and esoteric/priestly knowledge. *Tohunga* were really the means by which critical knowledge was preserved and handed on; they were the encyclopaedia for Māori. Error was not permitted and would have resulted in instant expulsion from the *whare wananga*. The mental capacities of senior chiefs and *tohunga* like Patuone would astound early *pakeha* explorers and lead to much comment. Therefore, errors in facts and information were highly unlikely, especially from authoritative sources such as Patuone.

Patuone's legacy and important political issues

The life of Patuone spanned the earliest years of *pakeha* settlement of Aotearoa/New Zealand. Patuone like other chiefly *tohunga* knew of the old prophecies of Te Maoi and others which foretold the arrival of *pakeha*. They knew also that their future would be very different from all they had known prior. One reason why Patuone, Nene and others supported the British cause was that they knew there could be no turning back. *Pakeha* could not be sent home as a failed experiment and in the meantime, they had brought goods, animals, crops and technology which would greatly benefit Māori. The negative aspects of settlement (especially new diseases, new weapons, unhealthy lifestyle changes, tobacco, alcohol) certainly alarmed many Māori leaders, including Patuone, however, the good came with the bad as a package.

While the Māori population outnumbered that of settlers and transients, the missionaries of various Christian persuasions had to invest considerable efforts into the processes of "civilising", converting and persuading Māori to turn away from practices which were seen as evil, especially things like cannibalism, polygamy and war. Māori remained, however, "in control".

Patuone in literature

Patuone is mentioned in a large number of publications and manuscripts but not always accurately and with any authority. The most comprehensive work dedicated to him is the C.O.Davis book, "The Life and Times of Patuone, the Celebrated Ngapuhi Chief" (1876). Davis was a close friend of Patuone in his later years and was therefore in a position to clarify much about Patuone's life to the extent that Patuone was himself prepared to allow. As a famed chief of the 'old school', imbued with great *mana* Patuone had nothing to prove and was not interested in any adulation. He allowed his exploits to speak for themselves in the way of the great chiefs of old.

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पर

1	KSHO BHAKA KSHO BHANA	CAUSING EMOTION AGITATION One of the 5 ARROW'S of LOVE
SK MADRE	√KRI KA KIR-1	DOER CAUSER MAKER + ACTION PERSON = DOER CAUSER
2	V AL = BAL VAVALE	TO COVER ENCLOSE BREAK FORTH APPEAR
3	RA CITA	DIRECTED TOWARDS CONSTRUCTED DISPLAYED
4	RAC RA CAIYATI	TO PRODUCE FORM FASHION Cause effect Cause to do or make put in motion
5	√KRISHI	CULTIVATION AGRICULTURE EARTH PERSONIFIED
6	KS HINA KSHUR	WANE of MOON TO CUT DIE SCRATCH

SK 331	KS	HO	BHA	AGITATION TREMBLING EMOTION
SK 331	KS	HO	BHA KA	CAUSING EMOTION
				SHAKING AGITATION
MĀORI	KS	HO	BHA NA	NAME of ONE of the 5 ARROWS of LOVE
			WHA KA	CAUSATIVE PREFIX
		=	'KA	[KAMA/KARMA > ACTION]
			WHA I	BECOMING
			- HA RE	for HAERE BECOMING
SK 263			KA RA	DOER CAUSER MAKER ✓ KRI-KIRI
			WHA NGA I	FEED NOURISH MAINTAIN
	K	O	PA I TU	STOMACH ACHE [REAR]
	K	O	PA KA	BE IN WANT
TAONGA	K	O	PA KI	A PRESENT MADE TO RELATIVES of a DECEASED PERSON as RESPECT
	KK	O	PA NA	FEEL A DESIRE URGE INCITE
	KK	O	PE KE	COLD
	K	O	PA RE	THE ACT of CUTTING AN ACQUAINTANCE LEST HE SHOULD EXPECT A SHARE of PROVISIONS ON the WAY [ILL OMEN]
	K	O	P-E-KA	DECEIVE SPOIL LIE OBSTRUCT
	KK	O	PE KŌPE	SHAKE or FLAP IN WIND
	KK	O	P-I	WEAK FRAIL
	K	O	P-I-HV	WITSCHRAFT.
	K	O	P-I RI	PINCHED WITH COLD
	KK	O	- KEKE	STACER
	K	O	KA RA	MOTHER [of TRUE MOTHER]
	KŌ	MINGO		AGITATED BY STRONG EMOTION
		HO A		WIFE FRIEND
		HO ANEA NEAPE		ENEMY
		PA NGA	= PA' COITUS TOUCH CONNECTED WITH	
		WHA E- REERE	MOTHER of one's CHILDREN WIFE	
		NEA RIRI	LOVE	
		KA RIRI KA	Capulate	
		PĀ KA TOKATO	FORLORN	
		PA NGORE	CHILDREN immature	
		PA KA IHI	UNEASY in MIND	
		PA KA	QUARREL	
		PAH - U NU	'BURN, 'FIRE, [heat of LOVE]	
		PAH Ū	BURST EXPLODE [ANXIETY]	
		PAH - I	GLOOMY DISQUIETED	
		PA KA TITI	DEFECTIVE IN FOOD	

SEE AS NOTE TO VA VALE 382

SK 927 VA L TO COVER TO ENCLOSE
BA L TO INCREASE BREAK FORTH

per VA VA LE APPEAR TO TURN ROUND
for a VA LI SHTA TO CAUSE TO MOVE/TURN or ROLL
cause VA RA YAM CHERISH

VA-NA BUD SHOOT RAY of SUN well grown.
SEEDLING FINE CONSPICUOUS

WA-NA NEA THREATENING DEFIANT WORDS

WA R-A DESIRE RUMOUR

WA R-A-KI (SK CI = FILL see) MORNING SONG

WA R-E IGNORANT (COVERED BY) [of BIRDS]

WA R-O ARCAD of the DEAD

WA R-O-WAR-O VIGOROUS of GROWTH

WA R-E FOAM SPUME EXUDATION of]

WA R-I Watery of frosted potatoes [TREES]

WA - TANGA OBJECT of DESIRE

PA R-E-MO DROWNED

WA WA - TA LOOSELY WOVEN

WAH-A ROA Entrance to a fortified PA

WA WA - TA DESIRE EARNESTLY YEARNING

WA HA SHEET of a SAIL [DAYDREAMING

SK 888 RO D AS [RUDRUS of the EARTH to FOOD] EARTH

MADEAN TA RO ALSO RITO and BEAREA / REA

SK TA - the EARTH - [HERE be BORN PLANTED]

MADEAN RONGO (DEITY of AGRICULTURE) into [RAIN]

SK BHA VA NA Becoming

BHA RA BEAR CARRY

MADEAN RA SAIL / BANGA SHOAL of FISH SET IN MOTION

--H ARI CARRY [SK 839. RA / RA GOING MOTION

WHARE HOUSE

PA RA WHENUA FLOOD Earthquake

PA WA SMOKE

W HA NAKI SPRING UP & GROW

W A NA SEEDLING BUD SHOOT

W HA - ERERE MOTHER of one's CHILDREN

W - A - HINE WIFE [SK BHARA CARRY]

PA R- I RI SHOOT UP GROW [BEAR]

PA R- O- RO THREATENING CLOUDS STORM

SK 904 P. LU-D TO AGITATE MOVE

LO-DATI

SK 80 RA CI TA

DIRECTED TOWARDS
SET OUT DISPLAYED ARRANGED PREPARED
CONSTRUCTED CONSTRUCTED
FASHION MADE PLACE FIX ON

PA RA KI
RA KI
RA K-A
= RA

NORTH DRIED UP
A SHALLOW DISH
THEREYONDER
SUN SAIL DAY
TO PLACE
SEARCH

RA KE TU
RA KA

UMATOHI MOON on 18TH DAY (FULLMOON RITES)

TA RA K-I -NI
PA RA K-I
WHAKA RA K-E

TA KI TAHI A SANDAL d TI LEAVE'S
HELD BY the POINT
LAND WIND
CLEAR the GROUND

KI TE
A KI
A KI AKI
A KI RI
KI TI
A KI TU

SEE PERCEIVE FIND RECOGNIZE DISPLAY
DASH ABOUT ON BEAT POUND
URGE ON
THROW AWAY REJECT
BRIGHTLY (of colors)
CLOSE ON IN FIGHT

WHAKA PA KI
TA KI
TA TA KI

DRY TOAST BY A FIRE
TRACK TOW TOW WITH A LINE FROM the
TAKE TO ONE SIDE [SHORE]
TAKE FOOD FROM the FIRE

TA KI
TA KI TAKI
TA KI
TA KI AHO
TA KI ATO
TA KI RA
TA KI RI

LEAD BRING ALONG MAKE A SPEECH
COME IN SIGHT APPEAR SONG
2 at a TIME STICK IN TATOOING
A CORD TO HANG FISH ON
SUPPORTS of CANOE DECK
MOON on 19TH DAY

SK RA
PA - KI PAKI
TA KI TŪ
PA KI

UNTIE LOOSEN Disengage place fibres
A SNARE PULL OUT PLUCK
SET IN MOTION A BODY of MEN
MOTION MAORI RANGA Set in MOTION
PRESERVE BY DRYING [A BODY of MEN
A FORMATION IN COLUMN FOR
CLOTHING [ATTACK]

WHAKA ARI KI

INVADINE ARMY

SK 859	RA	JRA *	POSSESSING ACQUIRING FIRE HEAT LOWE MOTION
SK 860	RA C		TO PRODUCE FORM FASHION COMPLETE
	RA CAI	YAN	CAUSE EFFECT TO MAKE INTO
			TO PLACE IN OR ON
			TO ADORN DECORATE
			TO CAUSE TO MAKE OR DO
			CAUSE TO MOVE PUT IN MOTION
SK 861	RA	*	ACQUIRING POSSESSING GOING MOTION BRIGHTNESS
MA 021	RA	NEA	SET IN MOTION A BODY OF MEN
*	RA K-	1	NORTH DRIED UP (effect) [FISH SIGNAL
	RA	NEA - A	RUSH CHARGE
MA 021		KAI NEA	FIELD of OPERATION SCOPE of WORK
SK 861	RA	CA NA	THE ACT of MAKING FORMINE
			ARRANGING PREPARING COMPOSING
			ACCOMPLISHMENT PERFORMANCE
			PREPARATION PRODUCTION
			FABRICATION Arrangement of troops
			A CREATION of MIND A BUILDING
			ARTIFICIAL IMAGE stringing GARLANDS
	RA CI	TA	ARRANGE PREPARED CONSTRUCTED
			FASHIONED MADE of PLACED FIXED ON
			SET OUT DISPLAYED DIRECTED TOWARDS
MA 021	TARA	K-1-NI	HELD BY the POINT [OCCUPIED WITH
		RA K- AI	ADORN BEDECK ADORN ONESELF
*	PA	RA K- AU	SLAVE [TUKI = ATTACK]
	PARA	RA K- 1	A SHALLOW DISH
	PARA	RA K- 1	LAND WIND [RAC-1-DIRECTED TOWARDS]
	RA K-	A	BE ENTANGLED A CHE WEARINESS
	RA K-	AA = RA	THERE
	RA K-	ETU	SEARCH [PAKI GOSSIP]
	RA K-	A	Agile adept go spread abroad.
WHAIKA	RA K-	A	WALK STEP OUT PERFORM CEREMONIES
	RA K-A-	RA KA	SCRATCH SCRAPE RAKE HARKOW
	RA K-A	PIKI PIKI	LIE ACROSS ONE ANOTHER
	RA K-A	MAO MAO	Personification of WIND
	RA K-A-	TU WI HENUA	LAND appeared to see the Earth
	RA K-	AU	TREE WOOD SPAR WEAPON WOODEN
	RA K-	A-U MA TOHI	MOON on 18th DAY
	RA K-	A-NUI	MOON on 17 DAY (decorate fig lit 170)
*	RA K-	1	NORTH WIND: DRIED UP
WHAIKA	RA K-	E	CLEAR the GROUND

SK 307

KRISHI

AGRICULTURE CULTIVATION of the SOIL PERSONIFIED the EARTH

Māori

KRISH-PHALA HARVEST
PAHAU FLOURISH LUXURIANTLY

[Māori HARARA EXCESS]

Wahaka

KRISHIKA

A CULTIVATOR of the SOIL

Māori

KRISHI = 'SHI' = FIELD

PVHI

= A RĀHUI MARKER POST

WHA RA BE EATEN of FOOD

PAHIKA

CLEAR FROM WEEDS

KI

KIR-

BEGIN TO GROW (here as a child in womb)

HIKI

LIFT UP RAISE [the womb fig BUD]

KIR-

1-KIRI GRAVEL (added to the soil for PA-RI ABUNDANCE [growing KŪMARA'S])

NGA

KIR-

1-KARAKA a VARIETY of KŪMARA

KI

CULTIVATE PLANT

TA

KA-HI

TRAVERSE LAND TO CLAIM

HIKA

PLANT copulate [OWNERSHIP]

HIANGA

ACT of RAISING

ANGA

SET ABOUT DOING ANYTHING

HIA TO

BE GATHERED TOGETHER

RA PLACE CLEARED FOR A CULTIVATION

HIKUTAU

END of a SEASON [SK KU = EARTH]

HI

POTATO [- Māori, NUKU]

HINEI

a VARIETY of POTATOES

HIRINGA

A NAME for 8th MONTH - HIRINGA - NUKU

HIRI

LABORIOUS SPRING UP RISE UP

SK

BHARA

BEAR CARRY (here only of thoughts)

SK

HITARA

a NAME for a SUPERIOR VARIETY of

TARA

COMPARATIVE [KŪMARA]

HIWA

VIGOROUS of GROWTH

PUHI

NA

KŪMARA LEFT IN the GROUND after LIFTING

KI

To of place at in on purpose intention

PAHIKOHIKO

FENCE of STICKS

RAHI

PLENTIFUL ABUNDANT

WHA-NAKI

SPRING UP GROW

WHĀ-NEAI

FEED NOURISH MAINTAIN

WHA-O

FILL

RA TO BE DISTRIBUTED Serve Remnd.

WHA RA BE EATEN of FOOD

SK 328 KS HIN A WANE of MOON

Māori MA HIN A MOON DIM LIGHT
HIN A MOON in ANCIENT KAROKIA

SK 331 KS HU R TO CUT DIG SCRATCH

P KS HU RA TI

of ✓ C HU R
2 KS HU RA a RAZOR

Māori K U RA WAKA TATTOOING (on the forearm)
K U R-1 DOG
K U R-1 -TAPAPA a design in CARVING
K U R-U -HUKI BLUNT

K U R-U MATARE REHU TATTOOED MAN
K U R-U PAKU A STONE USED for GRINDING
K U R-U TAI a STONE USED for MAKING
[WEAPONS]

K UH -1 INSET
HU -A -RUA 2 EDGED (PATU)
HU R-1 GRIND
HU R-1 POKI DIG OVER
HU R-U HAIR
RA TA RATA SHARP CUTTING
RA KARAKA SCRATCH SCRAPE
RA KAUMATOHI MOON on 18th DAY
HIKA PLANT

331 SK KRS H1 EARTH personified
[cultivation of the Soil]

Māori KS HO' BHA KA SHAKING CAUSING AGITATION
WHA KA CAUSATIVE PREFIX [CAUSING EMOTION]

Māori K O PA I TO STOMACH ACHE

K O PA CRIPPLED LAME

K O PA KA BE IN WANT DRY

TAONEA K O PA KI

SK 331 KS HO BHA NA NAME of ONE of the 5 ARROWS of LOVE

Māori K O PA NA FEEL A DESIRE URGENT INCITE

K O PE KA COLD
WHA I ' BECOMING