

O PUKEHINAHINA TE PAKANGA

87 Ameturana'i

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F. FALETOLU-JOZWICKI

O MAUI TE WAKA

[49 pages]

E KAI TAATAU, EKAI, EKAI!

KAI ATU TAATAU KI NGĀ IHI I TE RANGI

KAI ATU TAATAU KI NGĀ TAPU I TE RANGI

KAI ATU TAATAU KI NGĀ RUA KŌIWI

KAI ATU TAATAU KI NGĀ RUA TUUPAPAKU

KAI ATU TAATAU KI NGĀ ATUA TAPU

KAI ATU TAATAU KI NGĀ MANA I TE RANGI

MATE ROUROUA TIRITIRI, MAKAMAKA

KIA KAI MAI TE ATI TIPUA

KIA KAI MAI TE ATI TAWHITO!

E KAI, EKAI!

E HORO, E HORO Ō TAATAU KAKI

KIA KAI NUKU TAATAU

KIA KAI RANGI TAATAU

KIA KAI MAATAAMUA TAATAU

KIA KAI WAHAI TAPU TAATAU

Notes

SK

MARUA

TA TANE	TA TANE	-ΛΟΥΟΣ
RONGO MA	TANE	ΟΛΟΥΟΣ
RONGOMAI WAI	TA NEA ROA	
○ RONGO	TANE MARUA	

BATTLE OF GATE PA

Te Pakanga O Pukehinahina

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SUMMARY

The **Tauranga Campaign** was a six-month-long armed conflict in New Zealand's Bay of Plenty in early 1864. It was part of the New Zealand wars that were fought over issues of land ownership and sovereignty.

British forces suffered a humiliating defeat in the Battle of Gate Pā (Pukehinahina) on 29 April 1864, with 31 killed and 80 wounded despite vastly outnumbering their Māori foe. They saved face seven weeks later by routing their enemy at the Battle of Te Ranga, in which more than 80 Māori were killed or fatally wounded, including their commander, Rawiri Puhirake.

QUICK HISTORY

The New Zealand Wars are an indelible part of the history of Aotearoa and, as such, an ingredient in the shaping of national identity.

The Battle of Gate Pā at Pukehinahina (puke hill, hinahina or mahoe tree) on 29 April 1864 is remembered as the battle where hugely outnumbered Māori defenders managed to repulse an experienced British force and secure what many regard as a famous Māori victory. Historian James Belich (1998) said; 'The Battle of Gate Pā was arguably the most important battle of the New Zealand Wars'.

The early months of 1864 began with British troops landing at the northern end of Te Papa, an action seen by Māori as an invasion. They met and resolved to fight the invaders and drew up a Code of Conduct – rules governing the forthcoming fight. The code was agreed to by the Māori leaders who then issued a challenge to the British. When it was ignored Māori selected a site on the Pukehinahina ridge where they designed and built a radical new fighting pā.

Building the Gate Pā began on 3 April 1864. The fortifications were engineered by Pene Taka Tuaia who is lauded by historians as someone who 'deserves to rank as an innovative master of field-fortification' (Belich). The old cattle ditch was enlarged, trenches dug and fortifications constructed. The years of the Musket Wars had led to a major change in traditional pā design to one of protection against new military technologies such as artillery and rockets. The British were unaware of the complexity of Gate Pā as attested to by James Belich. He wrote that 'inside, the redoubt was less a fortification than a killing ground, as soldiers who inspected the redoubt after the battle attested'.

Ngāi Te Rangi leader Rāwiri Tuaia Puhirake soon realised the reason for the delay in accepting their challenge to fight when British reinforcements arrived from Auckland. The 68th (Durham) Regiment and 43rd Monmouth (Monmouthshire) Regiments arrived and constructed the Monmouth and Durham redoubts as protection for Camp Te Papa. By the end of April 1864, 2000 troops had assembled.

General Sir Duncan Alexander Cameron (1808-1888), commander throughout the Waikato War of 1863-1864, arrived on April 21 to take overall command. On April 26 600 sailors and Royal Marines disembarked from HMS Harrier, Curacoa, Esk and Miranda. A 110-pounder Armstrong gun, two 40-pounder and two 6-pounder Armstrong guns plus smaller artillery

pieces were unloaded and taken to within firing distance of Gate Pā at Pukereia (Green Hill).

Cameron moved his forces out from Te Papa and stationed them around Gate Pā on April 27 and 28. Expectations of victory were high. Army personnel were joined by sailors and marines from the ships still lying in the Tauranga harbour. A 'feigned attack' was made on April 28 to divert Māori attention whilst Colonel Greer led the 730 men of the 68th over the eastern mudflats under cover of darkness to take up position at the rear and cut off Māori escape and water supply. It rained heavily throughout that night.

At first light on April 29 an intense barrage began. It was said to have been the heaviest artillery bombardment of the New Zealand Wars. At 4pm, after nine hours and with a breach in the pekerangi or palisade having been made, Cameron gave the order to attack.

"April 29 was a misty, unpleasant day...all day his guns pounded the fortification till about mid-afternoon a breach was made. Cameron moved his men up for an assault upon the pā. Led by their officers (who thus were the first to be struck down by the Māori warriors) the men swarmed into the trenches, and began to drive out the defenders. But Greer's men were at the exits, and the Māori's poured back into the trenches. The soldiers and sailors now in the pā believed this rush to be reinforcements. Without the leadership of their officers, they fled the pā, still held by Ngāiterangi and their allies."

~ (Ernest Edward Bush)

Many officers were killed or wounded during the initial assault. As well as volleys from hidden bunkers beneath their feet, British were 'subjected to galling crossfire from the two redoubts' (Belich). Cameron was forced to call off the attack and a disorderly retreat ensued leaving a hundred dead and wounded soldiers behind.

'It was a triumph of military construction for the Māori and a disaster for the British'

~ (Alistair Matheson).

During the night, out of ammunition and without the supplies to withstand a long siege, Māori quietly abandoned the pā which had served their purpose. They took their wounded along with British muskets and disappeared. Honouring the Poteriwahi Code of Conduct the

wounded soldiers were not maltreated, looted or mutilated, but instead given water before they left. Those who received succour included the leader of the assault Lt Colonel Henry Booth who had been shot through the spine and who later died from his wounds.

At 5am on April 30th, a sailor from Harrier crept up to the pā and found it deserted. The dead and wounded were then carried from the battlefield. There was a great outcry, both in New Zealand and England, that a force of 1,689 soldiers and sailors could have been defeated by 230 Māori.

Two months later, the British were to have their utu, revenge, when they attacked unprepared Māori on 21 June 1864 in what has become known as the Battle of Te Ranga. On that morning Greer discovered 500 Māori working on a new fortification five kilometres inland from Gate Pā. He sent for reinforcements and when an extra 220 men arrived two hours later the British charged. Unlike Gate Pā they charged across the whole of the Māori line. The battle rates amongst the bloodiest of the New Zealand Wars. In desperate hand-to-hand fighting, 'British troops exacted terrible vengeance for their defeat at Gate Pā' (Cowan). The Māori garrison was unable to hold the incomplete defences and retreated. Both Puhirake and the man said to have authored the code of conduct, Henare Taratoa, were killed.

The defeat at Te Ranga broke the resistance of local Māori and in July 1864 they came to Te Papa surrendering weapons and pledging peace to Governor Grey. In August of that same year formal peacemaking was carried out which included Raupatu (confiscation of Māori land by government during the 1860s) of 290,000 acres of Māori land. Some land was acquired as part of an enforced sale; other land was taken without payment and legitimised through legislation. The land was surveyed and distributed to military settlers, founding the new town of Tauranga.

Māori response to surveying of confiscated land was to 'interfere' with the process, in some cases threatening the surveyors themselves. This resulted in a small-scale conflict, known as the Tauranga Bush Campaign of 1867. The Waitangi Tribunal (2004) found that: 'The actions of Crown forces in burning villages and destroying cultivations were excessive in relation to the declared aim of the campaign which was to apprehend individuals who had interfered with surveys and threatened surveyors working on the confiscated blocks'.

This campaign signalled the end of the physical fighting in Tauranga Moana.

Aftermath

The confiscation of Māori land in Tauranga has been the main reason behind the grievances that have been the subject of debate and discussion for decades and it is only in recent times that the work of the Waitangi Tribunal has finally led to the settlement of those grievances. Far from being regarded as patriots defending their lands Māori were instead branded as rebels and under the pernicious Native Settlements Act of 1863 had their lands taken from them for that reason. For some the injustice of what happened still grates. It is an extraordinary expression of a generosity of spirit that Māori have been able to move past the maemae, the hurt and suffering of their forbears to be able to participate fully in this commemoration. Nga mihi aroha ki a koutou.

On 29 April 2007, a carved tomokanga (a welcome to all people onto a sacred place) was added to the Gate Pā to commemorate the battle. The amo (vertical figures) depict Tu, the God of War, and Rongo, the God of Peace. The maihi (barge boards) symbolise the hokioi (now an extinct bird). For this 150th commemoration eight carved pou have been added to the site along with a marae atea platform and two carved trees flanking the new flagpole. These enhancements to this sacred place are further reminders of what happened here 150 years ago. They serve to reinforce to us our duty to remember those events and to acknowledge and embrace them as being an important part of our heritage. The real challenge of moving forward as a united community now lies before us.

FURTHER INFORMATION

The following websites have more indepth information about the Battle of Gate Pa (Pukehinahina):

http://tauranga.kete.net.nz/en/battle_of_gate_pa_1864

<http://www.nzhistory.net.nz/war/war-in-tauranga>

1	SATTVA	LIVING BEING
PAU	SATTA	
	GA NA	MULTITUDE
	GA NA NA	COUNTING CALCULATION
2	DHARMA	LAW PIOUS
	DHAR MIN	
VED	DHAR MA N	
3	PARI	completion of a forward movement
	PARIYA PUTA	Learned by heart LEARNED
4	PARI SANNA	Surrounded by water
5	PARI SA	Surrounding people
	PALI TA	SMEARED
7	PRATI	Towards
	PRATI RUH	to grow again
8	PRATI ROPA VATI	TO PLANT ANYTHING
CAUSE	RO PI TA	IN ITS PROPER PLACE
9	PA LI PAT 1	STICK SMEAR
10	PALA SA 3	ENEMY
	RAN GA	FIELD of BATTLE
11	PAVADATI	TO SPEAK OUT
12	PAVATTETI	TO SEND FORTH
13	VAADHAKA	increasing
14	MANATA	MENTALLITY
15	MANO	MENTALLITY
	MANATA	MENTALLITY
	MANAVA	MENTALLITY
16	BANDHA VA	KINSMAN
17	PI HA	DESIRE
from	SPRH	
18	PI YA	Dear I to living beings II SENSATION
19	PITA	Yellow Golden
	ANU BHAS ATI	TO SPEAK AFTER
20	ANU SATTHI J	ADMONITION INSTRUCTION
	ANU + SAS	ROLE
21	ANU TIRE	by the BANK
22	ANU	along side with Towards
23	ANA-PAT HA GATA	NOT FALLEN INTO the way of the HUNTER, ESCAPED

24	ANU KINNA	STREWN WITH BESET WITH SCATTERED DOTTED ALL OVER
25	ANU-JATA DI DI PITA	BORN AFTER Resembling SOAR FLY Set on fire inflamed excited
26	DU °DUTA	TO GO BE BURNT AFFLICT MESSENGER
27	DUTA DURA	MESSENGER ENVOY
28	SARIN SASU SAHITA	Going moving LIVING HAVING LIFE UNITED JOINED
29	SAVA from √SU SURYA SAVITRI	ONE WHO SETS IN MOTION IMPELLS INSTIGATOR SUN SUN after Raising SUN Before Raising
30	SAVA	" " "
31	NIR-√ĀHA NIR-REKA from √RIC	to utter express pronounce Superiority prominence
32	NIR REKA	" " " "
33	NIR-√DHAV	Run from stream forth
34	NIRBRU NIRBRAVITI	TO speak out
35	NIR-√DHE - DHAYATI NIR-√YĀ YĀNA	SUCK UP DRINK " " " Going forth " "
36	NIR-√VAS	TO DWELL
37	GŪ GIR √GRI	= GUVNO! address INVOCATION

38 KAKUBAA = CONSISTING of KAKUBH]
KAKU peculiar-change in voice] VERSES]

39 KĀGNI A LITTLE FIRE
KA JHINA HARDNESS

KAJHINYA hardness, Rigidity, Severity,
Named a DISEASE difficulty

40 TĀD pro HE SAE IT

TA²
TAN

In comp for TĀD

SK	DHARMA			THE LAW
SKSIZ	DHARMIN			PIOUS OBEYING THE LAW
P	DHAMMA			DUTY
old VED	DHARMAN			
Māori	TARUNA			
=	MA-RABE			
	TARUNA			Connected by family TIES [ie PIOUS DUTY]
	TA-MA			used with TAUIRA KETE ATUA TOHU NEA ITO
	TA-TAI			Recite genealogies Study the Heavens Betrothal Marriage
	TANGOTANGO			
	TAR-OTARO			cut one's hair = a RITE
WHAKA	TAR-A			INVOKE CONSULT
	MA-TA			MEDIUM of COMMUNICATION WITH A
	TUMATUA			place for PURE RITE/SPIRIT
	MA-O-RI			Explain Elucidate
	MIN-E			Be competently Recited be assembled
	RA-MENE	(M)		BE Assembled, SACRED PLACE
	MAN-G-A			
	MA-TARIKI			PLEADGES Spring
AHI	MA-TINI			a Sacred fire
	TUMAHIA			RITE
	MA-TA			DEFO [rites of]
WHAKA	MA-TA			U make to know TOUCH
	MA-TA			PURI RECITE
	TA-KI			RECITE
	MA-TA			POU Recite over
	MA-TA			KITE SEER
	MA-TA-KA			a SACRED PLOT in a KUMARA field
	MA-RA			a cultivation
	MA-TA-I			RANGI a PENANT and a MAST
	MA-RU			POWER AUTHORITY

PAW 433	PAR 1			Completion of FORWARD MOTION
	PAR I YĀ	PUT A		LEARNED BY HEART KNOWN
PP	PAR I YĀ	PUN	ATI	LEARNED ACCOMPLISHED
MĀR 1	PAR 1			Abundance.
	PAR I KA	PŪ		CEASE
		PUKE NEA		SKILLED PERSON WISE ONE
		PUN -E-NEA		SKILLED IN CLEVER INTELLIGENT
PAW 433	PAR I YĀ	HAN ANA		STRIKING BEATING
from MĀR 1	PAR I +Ā +	HAN		
		HAN -1		WEAPON
	PA	HAE		CAUSE PAIN
	PAR I			STRIKE TOUCH
				BE OVERPOWERED
WIĀKĀ	—	HAN	Ā	HOLD UP WEAPONS
				-NAO LAY HOLD OF
	RI	Ā		as far as until; then
		NEA		WEAPON
PAW 433	PAR I YO	SĀ P	ETI	TO MAKE FULFILL TO
cause of PAU	PAR I	AVA-SĀ		BRING TO AN END
	PAR I			Completion of FORWARD [MOTION]
		Ā		of belonging to possessed by
		HĀ - NEA		make build business
		P	ETI	HEAP UP
WIĀKĀ		P	ETI	COLLECT GATHER
		P	E-RĀ	DO IN THAT WAY SO
	HA TE P	E		proceed in an orderly manner follow in Regular Sequence
		Ā HA		of what use do what to
		P	E PE	attract Birds by imitating their cry.

PBU 48	PARI	SA	N NA	SURROUNDED & FILLED WITH
PP	PARI	SA	N DATI	WATER
CP	PARI	SA	N DETI	
MASERU	PARI			FLOWING of the TIDE FLOW OVER
	PAR	ATA		Sea monster causing tides by opening & shutting its MOUTH
	PAR	ATA-U		SEMEN
	PA			Surround with a Border
	PA			Eel WEIR
	RI	RIN	O	WHIRLPOOL
		HA	RO TO	POOL
		HA	NE	WATER
SX		HA		WATER
			TA I	SEA TIDE WAVES
			TA TA	NEARNESS
			TA TAHI	the SEASIDE
			TATI-KA	SHORELINE COASTLINE
			TAT-OE	BECOME DRY
			TA E	JUICE of plants
	WHAKA		TE	SQUEEZE FLUID out of anything
WHAKA			TE TE	MILKING
			TE HE	M. VIRILE glands udda.
			TE KE	PUD MUL
			TE RG	FOAT SWIM of FISH FLOW AS WATER
			TE WE	Membrane of foetus Juice of BTUWU
			TI NAKU	CONCEIVE
			TI EAU	Splash about
			TI HERU	Bail water out of a Canoe
			TIKOTIKO	DIARRHOEA
	R1-0			M. VIRILE

PAU 147 NEO	PARI - S PARI - S	Ā AO		SURROUNDING LIT SITTING ROUND SURROUNDING PEOPLE GROUP COLLECTION COMPANY ASSEMBLY MULTITUDE
MAORI		H A - H A - H AT -	NGA KUI E-PO	PEOPLE PROPERTY mother proceed in a orderly manner fall in Regular Sequence
	PARI - P	ARI		INHABITANTS of a COASTAL [REGION]
	PA PA R I P O I R I P O I		NGA	MALE RELATIVES HAUNTS HAUNTS
WHAKA	AR I KI			invading Army
PAU 137 MEORA MAORI	PA RI PA RI	SAP HA E RE HAP AI	PA RE AI	NAKANA NAKA MOVE TO or FROM Running about fear doubt COME GO [NA-U COME GO] BE OVERPOWERED SET OUT ON A JOURNEY Leading party advance
	[PA = ASSAULT] [NA NE = DOG]			NAU Come go [Guard] Capture a fortress Completion of a forward Assault Stockade (motion)
PAU MAORI	PARI PA			PA NA DRIVE AWAY EXPELL
PAU MAORI MAORI	PA PA	LIT - - NI RI RI	TA -UA -UA O TA TA TA	SMEARED SURFACE WATER Caused by Rain BESMEAR PAINT SMEAR M. VIRILE PAINT TATOO
	PA		TA ET URI	SHIT EAR WAX COITUS
	PA RI		TA TEA	SEMEN
			TA PI	flowing of the TIDE apply as dressing to a WOUND

MAORI

ROA

LENGTH) TIME DELAY

MAORI

A ROARO

FACE FRONT CONSIDER PONDER OVER

SK 661

PRATI

TOWARDS NEAR TO AGAINST
BACK AGAIN CONSIDER
LIKENESS COMPARISON
UPON ON AGAINST
TO SPROUT & GROW AGAIN

= PRATI - RUH

P PRATI - ROHATI

CAUSE PRATI - RO PAY

ATI TO PLANT ANYTHING
IN ITS PROPER PLACE

MAORI

PAR - ATU

PAR - I

PA - I

[ATI = BEGINNING THEN]

TOWARDS
FLOW of the TIDE
GOOD LOOKING
ASSENT AGREE TO

SK 661

PRATI

MAORI

- RA - RO = UNDER DOWN

DOWN TOWARDS NEAR TO
AGAINST IN OPPOSITION TO
BACK AGAIN IN RETURN
DOWN UPON UPON ON before
Downs = COMPARISON LIKENESS
IN the DIRECTION of

MAORI

PAR - A TA

PA - RU RU

PA

PA

PA

Sea monster causing TIDES
by opening & shutting its MOUTH
PLACE CLOSE TOGETHER
COTUS TOUCH CONNECTED
DIRECTION Number multitude
Collected Together CAST ASHORE
WRECKED = BACK again Returning
Drive away Expell [from the SEA]
THROW CAST

A TI ATI

TI

TI EKE

TI KA

TI KA NGA

TI RO

TI RU A

TA RO

TA RU

TI NA KU

HA RU HA

HA RO RE

RU MA KI

Measure lay out
straight direct Just fair
CUSTOM RULE MEANING
LOOK EXAMINE [WAY PATH]
Abyss of heavenly Bodies RISE
COLOCASIA ANTIQUARIUM [SET = Return]
WEEDS HERBAGE
Bed in a cultivation
Large branches of a TREE
Edible Fungous grows on trees
PLANT KUMARA

SK 669	PRATI	RU	H	↳ Sprout GROW AGAIN
SK 669	PRATI	RO	PA	YATI TO PLANT ANYTHING
	P			IN ITS PROPER PLACE
				TO PLANT AGAIN
				RE ESTABLISH
from cause -		RO	P1	TA PLANTED AGAIN
MATERIA	TA	RO		Colocasia Antiquorum
	PARATI			Towards
			PA	E TA-HUNA a cultivation
				Surround with a border
				place to heap up
				collect gather 150
	TA	RU		PLANT herbage's
		RU	MA	KI plant
			HUA	TA plant shoots
	PA-	RU	AU	RU a cultivator
	PA-	RU	RU	place close together
		RO	NG	O ATUA of agriculture
		RO	PA	Servant
		RO	HI	Screen with bushes
		RO	ANGA	passage of time Continuation
			P1	TA Young Succulent Shoot
SK			P1	HI Spring up Grows
				shoot sprout
	WA	NA		Bud Shoot
			A	AKA Young shoots / Mangrove
WAKA	A	RO		THOUGHT INTENSION THINK PLAN
	PA	RU		MUD DIRT
	TA	RO		Colocasia Antiquorum
			ATI	Regime i then
			TI	NA KU a cultivation
				the Earth
SK			NU	KU the Earth Personified
MATERIA			NU	TO PREPARE
PAU/SK			NU	I Sign of Rank
MATERIA				consider important]
SK			TA	NU FORM MANIFESTATION] or Great
①	A	RO		attend to favor Mind

PAU 46
 Med para
 PP
 often spelt
 MAORA
 PALIPATI
 PA+LIP
 PALI TTA
 PALIMPATI
 PANI
 PA
 RI O
 RI M-U
 RI HONGA
 RI
 RI
 RI
 RI
 RI KO RIKO
 RI MU RIMU
 RI PO
 MI
 MI
 MI
 MI
 MI RI
 MO RI
 NEA RI RI
 MEA RI RI
 NEA RI NEA
 PA NO HON
 PA HI WI
 PA HU HU
 TI A
 RI RINO
 PA R A TAV

TO STICK ADHERE TO SMEAR
 after spelt PALIMPATI

PAINT BESMEAR
 COITUS
 M. VIRILE
 Seaweed, MOSS
 ATTACHED CLOSE Faithful
 STICK ADHERE CLING
 BE ATTACHED FASTENED ON]
 BIND BOND [TO
 NIT
 DIRT FOULNESS
 Man eating spirits in
 Deserted House
 Seaweed moss mildew
 he diffused of scent
 SMEAR
 hug the shore hug the
 [Coast]
 TWIST strands of dressed
 flax by Rubbing them on]
 [the thigh]
 FONDLE CARESS
 LOVE
 LOVE
 SHAME annoying
 head ache
 Lean on anyone's shoulder
 Foxskin
 mother stomach umbilical cord
 WHIRLPOOL
 Semen.

PAU440	PA	LĀ	SA ³	ENEMY MALICE SPITE
	PAH	DA	SA	
		DA	SA	
MAORI HA	PA	I	HA-PA-RA	SLIT CUT
	PA	-	HI	ADVANCE GUARD
		RA	NGA	STRIKE BEAT
SK 259 MAORI		RA	NGA	AVENGE A DEATH
		RA	HI	possessing speed desire going fire heat
		RA	HE	Multitude
		RA	NGA	STOCKADE
		RA	NGA	MARO ARMY IN BATTLE ARRAY
		HA	E	CAUSE PAIN FEAR HATE
		HA	NI	weapen [ill will]
		TA		
		HA		as causative see WHAKA
		HA	U	STRIKE SMITE [cause prefix]
	PA	KA		QUARREL
		HA	RA	VIOLATE TAPU OFFENCE
SK 286		HA	HA	SIVA BLOOD DYING FEAR BATTLE
				WAR pleasure of war
SK 263		RA	NGA	color paint dye hue play
				house stage arena audience
				A FIELD of BATTLE
MAORI		RA	KAI	adorn bedeck NGA = KA - see
		RA	NGA	MARO Army in BATTLE ARRAY
		HOA	NGA	NEARE ENEMY
		HA	NGA	PEOPLE
		HA	I	at in on of place/time
		HA	E	cherish envy jealousy ill
				will cause pain
		HA	-PA-RA	SLIT CUT
		HA	-PAI	ADVANCE GUARD
	PA			Be STRUCK FORT
		HA	PA KI	CATCH
		HA	PA RA	NET SHOUT BAWL
				CUT OPEN
		HA	-O	Capture a fortress
		HA	-PA RV	DESECRATE make common.

PALI 443	PA VA DA TI	TO SPEAK OUT TO TALK DISPUTE
	PA + VA O	
ppr	PA VA DAN TO	
cp	PA VA DA TI	
BOE MBOE	PA VA DI	
	PA	hold personal communication
	PA	Be heard, [with]
WHAKA	PA E	MAKE AN ACCUSATION
	PA KA	QUARREL
	PA I	SUITABLE WILLING ASSENT
		TO I KNOWLEDGE
		TIWE Scream
	TI - WA - HA	SHOUT AFTER
	TI - O	CRY CALL
	TI KA	Right Correct Just facts
	TI KANA	MEANING PURPORT
		[RIGHT CORRECT]
WHAKA	WA	ACCUSE INVESTIGATE
	WA HA PU	ELOQUENT [CONDEMN]
	WA HA	VOICE
	WA I	MEMORY
PA	O	SING
	WA NA NFA	KNOWLEDGE of TOHUNA
	WA U	DISCUSS
	WHA I	perform RITES
	WHA I - KI	MAKE A FORMAL SPEECH
	WHA - KA	REPLY TO
	WHA - KI	CONFESS
	TA	BE UTTERED
	TA KI	RECITE
	TIO	CRY CALL
	TI WA - HA	SHOUT AFTER
		HAHĀ Shout at to drive
	TANOA	BELITTLE [away]
	TAN EI	DIRCE Resound Sound
	TI - TA - HA OA	SHOUT for JOY
		TO HERIRI QUARREL WITH
		TOHĀTU RECITE TO the END

māori
PAU 443
caused

HA TE TE

FIRE

PA VA TTE TI

TO SEND FORTH SET

PA VA TTA TI

[GOING]

TO CONTINUE KEEP ON
GO ON WITH MOVE ABOUT
BEHAVE WELD ENFORCE

māori
A

A TA

PONGIPONGI THE TIME of DAWN EXECUTE

PA

Spirit of one dead waiting

A TE

SEAT of AFFECTIONS [a MEDIUM]

PA HI

Expectation

PA RA KIRI

Establish

PA RA NEEKI

Rubbish brought down

TIU

SOAR HOVER [by FLOODS]

PA RA RA

ROAR as the SEA GUST of

A TA PO

BEFORE DAWN WIND

PA

Blow as the WIND COITUS

PA RA HA ERE

Wandering

PA

PA RA

Flow of the TIDE

PA RA AWA

Gale tempest

PA O PAO

GOSSIP

PA HO HORO

Hasten hurry

PA

Reach one's ears he heard BLOW

A TE

SPRIT HIGH FEELINGS [AS WIND]

HA TE PE

PROCEED IN AN ORDERLY MANNER

WA I

MEMORY WATER

WA NA U

be born.

WA NA KI

grow spring up

WA NA

Bud shoot seedling

WA NA KE TA NA

period of growing up

A WA

RIVER [childhood]

PA NEO RE

children immature

TA E

Come go reach arrive at

TI RA

Company of traveller's

WA NA KO

steal

PA NA

DRIVE OUT Oeipel

TE TE

MILKING

TE KA

DRIVE FORWARDS URGE

TE RE

SWIM FLOW SWIFT [ON]

TA WHA I

GO FORTH TRAVEL

MĀEORA WA 1 WA HA DIVISION IN KUMARA FIELD | 3
A MAKER of.

PALISA VA ODHAKA AUGMENTING INCREASING ie
from VA ODH ETI LOOKING AFTER the WELFARE of
SOME BODY or SOMETHING
ONE WHO SUPERINTENDS

MĀEORA RA HUI >>> SEE >
- RĀSI THE STEWARD of an ESTATE

[PĀPĀ TA KA -HI TRAVERSE land to
ELDER claim ownership

RAIHE FORT FENCED
RA TO BE DISTRIBUTED

[HI KA PLANT] SERVE ROUND

PA NGORE children] be developed propose.
PREPARE DIRECTOR

TA KA TETE MILKING [CHIEF

TA KA HEAD COMPANY of PERSONS
COLLECT INTO HEAPS

[WĀ NĀNGA] Come Round as a Date

WĀKA WA INVESTIGATE ADJUDICATE [at TIME]
TA | WHĒNUA Permanent Abode.

HĀKA-RI Gift present feast
TI RI SHARE PORTION

KA I QUANTITY NUMBER

WA E DIVIDE SEPARATE [products
KA I NGA field of operation Scope of]

WA ENGA PORTION MARKED off [work.]
KA I NGA VILLAGE

KA HOME

KA I RAKAU BODY of MEN SKILLED
BE DISTRIBUTED SEPARATED AT ARMS

WA WA FEED NOURISH MAINTAIN
WAH NGA I house people in house [REAR]

TA TE A a/setting
TA VIRĀ TEACHER

TI KA Just fair Right correct

TI KA NGA RULE CUSTOM CORRECT

TE TE Sent oneself

TE NA Encourage urge cooperation

	MA	NA	<u>HI</u>	<u>NE</u>	NGARO SEAT of THOUGHTS
	MA	NA	TA		MENTALITY
abstract for	MA	NO			HAVING A MIND
	MA	NA	SA		
	MA	NA	SSA		
also der from	MA	NA	[S]		OF a MIND
	MA	NA	PA		PLEASING PLEASANT
BVO skip	MA	NA	PA		CHARMING
	MA	NA	PI	KA	
	MA	NU	TE		TO THINK UNDERSTAND
	MA	<u>NE</u>	<u>SI</u> *	KA	[MANU PERSON RESPECTED]
	MA	NOT	ESI	KA	MIND SEARCHING
					GUESSING the thoughts of others
					MIND THOUGHT
and	MA	NO			
	MA	NA	[S]		
	MA	NA	-	RAT HA	what pleased the MIND
				- MAT	JAKA BY MERE MIND [DESIRE]
	MA	NTA			being a DIVINE SAYING
for	MA	TRAY			[MANU WAKA TARA, INVOKE]
MANU	MA	ORI			Explain elucidate
SK	MA	ME	MI		Measure Judge know
future	MA	TA			perceive
			HI	A	FALL IN LOVE WITH
			HI	KAKA	INCENSED MISUCIOUS RESENTMENT
			NE	HE	ANCIENT TIMES [INCITE]
	MI	NE			Becompletely Recited
	ME	NE			
	MA	NA	WA		MIND
SK	MA	NA	VA		MIND
MANU		NA	HE		ANCIENT TIMES
		NO	NA	HEA	FROM WHAT TIME WHEN
		NO	NA	MA TA	ANCIENT TIMES
			PA	I	Good looking
			TA	E	TOUCH of FEELINGS
			HA	E	ENVY JEALOSY FEAR DISLIKE
		NU			Consider greater important
	MA	TA	KI	TE	SEER PROPHECY
			TA	KI	RECITE
		PI	WA	RI	BEAUTIFUL

MADOTS	PO	NO		BE ACCOMPLISHED
PALI	MA	NO		MENTALITY
PAUSA	MA	NE	SI	KA MIND SEARCHING
MADOTS	MA	NA	WA	MIND
SK	MA	NA	VA	MIND
PALI	MA	NA	TA	MENTALITY
MADOTS	HI	NE	NGARO	SEAT of THOUGHTS
			HI NE NGARO	SEAT of THOUGHTS
		NE	HE	Ancient Time's
		NA	HE	Ancient Time's
		NA	MA-TA	TIME TO COME TIME
	PO	NO		TRUE HOSPITABLE [PAST]
			TA E	TOUCH of FEELINGS
			KA NO	SORT KIND COLOR
PALI	MA	NA	TA	
from	MA		—	— NO] MENTALITY
MADOTS	A	NE	I	in this case
			HI-	NA-PO DIMNESS of MIND
				NONANAHU = YESTERDAY
				NONA-PO = Last Night
			HI	A fall in Love with how
	PE	NE	I	ACT IN THIS WAY SO [many?]
	MA		HI	RA INQUISITIVE INTERFERING
PO	HA	NE		LOVE AFFECTION [ENVIOUS GREEDY]
		A	HI	KA URI HATRED
				KA INEA FIELD of OPERATION
		NA		admiration] SCOPE of WORK
		TA	HI	Count one one and another
	PA	NA	TA	HI odd number [altogether]
		A	HI	KA-ROA TITLE TO LAND
		W	HI	Can be able] [BY OCCUPATION
			TA	KA PREPARE
		NO		UP TO THE TIME SPOKEN OF
			TA	-TAI measure arrange set in
	PO	HE		STUPID] order study the heavens
				in navigation Route
			TA	UIRA TEACHER PUPIL [genealogies]
			TA	HA KURA DREAM of a DEAD
	PO		HI	R]] BECKON TO COME ON
=	PO	-W	HI	R]] WELCOME



			WHANAU FAMILY GROUP	
			WHANAU FATHER IN LAW / MOTHER IN LAW	
			CHILDREN	
PAU 482	BAN	DHA VA	KINSMAN MEMBER of a CLAN or FAMILY RELATIVE	
	BAN	DHU	A RELATION RELATIVE	
		HANGA	PEOPLE KINSMAN	
plural =	BAN	DHŪ	MĀORI HUI call by name KNOW	
	N	ATI	MĀORI HUI come together [PROGENY]	
and	BAN	DHA VO	MĀORI HANGA PEOPLE	
MĀORI	TU	PIA	CHANT SONG	
	PA	KA NGA	RELATIVE CONNECTION	
	PĀ	KA NEA	KIRITĀHI a NEAR RELATIVE	
WHAKA	PA	KA NEA	YOUNGEST CHILD IN A	
	TA	TOU	WE OUS [FAMILY]	
	PA		term of address to a male elder or	
	PA	PĀ	ELDERS MALE RELATIVES [SUPERIOR]	
	PA	PĀ	FATHER BROTHER of father or	
	PA	NI	WIDOW orphan. [mother]	
	PA	RA	BLOOD RELATIVES	
	PA	HĀ KE	old man adult	
	PA	HI	Section of a CLAN	
	PA	I HĀ U	WINE fig i LIT as a	
		TAI KOIA	old woman] [side of faction group see!]	
See	PA	KEPA KENA	as a CLAN	
See	PA	KE HA	as a Clan of POMS	
	PA	KE KE	old person adult	
WHAKA	PA	PA	Reate genealogies	
	PA	RA	BLOOD RELATIVES	
A	PA		Spirit of one dead	
	TA	RUNA	Connected by family ties	
	RA	TA	familiar friendly	
	TA		FRIEND [sometimes] see	
	TA	HĀ KU	MINE	
	TA	HŪ	DIRECT LINE of ANCESTRY	
	TA	HŪ A	= MARĀE	
	TA	VA	Ancestor old man old woman	
	TU	A	form of address [NEATI WHĀSTU]	
	N	ATI	Clan prefix	
	TU	HĀ NEATA	my Gentleman name for	
	TU	A KIRI	PERSON [HERO of a STORY]	

PALI 461 from SK MAORU	P1 HA SPR H SPR HA P1 AU P1 E P1 KOKO P1 NO NO P1 NE NE HA E HA HA		ENVY DESIRE IRON AXE DESIRE EARNESTLY HUNGRY BEG BEG ENVY JEALOUSY SEEK LOOK FOR PROCURE
PALI 461	P1 HA P1 HE	YATI TI	TO DESIRE LONG FOR "
from	P1 HA P1 HE	NA TI	ENVYING
MAORU	P1 E		DESIRE
	HA E		ENVY Jealousy
	HA HA		Seek look for
	HE MA		PUDENOA
	HE MA	NEMA	ADULTERY
	HE MONGA	MONGA	object of Ernest Desire
	HE MO	KAI	HUNGRY HUNGER
		TI A	mother parent
WHAKA		TI HA HA	Bewitch a woman not
		TI NA NA	responding to a LOVER
		TI NA NA	person
MAORU PALI pp of MAORU	P1 HI P1 DA HA TI PT P1 EKE P1 KA RU	TA HI - WI TA TA TA TA ETURI TA EW	HEART of a TREE Covered closed shut obstructed flow of the TIDE Cold Discharge from the eyes BLIND DIMNESS of MIND shit Ear wax COLD CATARRH

PAU 460
VEDIC
>

P1 YA
PRI YA
PRI

DEAR in 2 applications in Ref
1 TO LIVING BEINGS
2 TO SENSATIONS

DEAR BELOVED as a FATHER
MOTHER HUSBAND often combined
w/ MANA PA pleasant
pleasing [agreeable. LIKED

MA NA PA

P1 YA- APAYA SEPARATION from what is
Dear to one ABSENCE of the

Māras

P1 WA RI

BEAUTIFUL [BELOVED
APA Spirit of one dead visiting a
APA SEEK [medium]
APAKURA DIRGE LAMENT
APANA UNTIL

PAI GOOD LOOKING

MA RIRI
NA

LOVE
Satisfied content

PA

COITUS

A

MA NA WA
P1 TI
P1 PI

MIND
FRIEND

half grown not matured
Young fighting men in Vanguard
[of an army]

= P1 A
PRI YA- DARS I

first order of learners of Esoteric
Love = PRIYADARSI

P1 E
P1 EKE
P1 KIPIKI

Desire earnestly
COLD
Be constantly in attendance

HETAMATI

PIR-1 HONPA Keeping close faithful
PIR-1 HONPA a child who will not leave its
[parents]

PIR-1 KATOA keep close to

P1 R-1 PO HO
P1 TOTOTO
A

Nurseling child in arm's
Blood Relative
of belonging to 100 See.

PBU 462 Māori	P1	<p>TA TA E TA HU NA TA HU - NUI - A - RANGI NERO KA RI RA U TA TEA</p>	<p>YELLOW GOLDEN COLOR HUE POLLEN of RAUPŌ AURORA AUSTRALIS YELLOW Discharge from the Eyes PUS Semen.</p>
PBU 40 Māori	AN	<p>U B HĀ SATI W HĀ I KORERO W Ā W Ā I V Ā CO V Ā CA W AH - A HĀ W Ā NĀ NĀ W Ā RĒ W Ā RĒ W Ā VA TIO HĀ HĀ</p>	<p>TO SPEAK AFTER TO REPEAT FORMAL SPEECH Accuse see. >> MEMORY RECOLLECTION Speech [OF WORDS] VOICE tone of voice tenor of speech. KNOWLEDGE of the TOMUNGA Forgotten be the subject of talk CRY CALL Shout at to drive away.</p>
PBU 43 Māori	ANU ANU +	<p>SAN DA HA TI SAJ + DHA HAN GA TA KA TA TA TA I TA U I RĀ TI RO HĀ TE PE</p>	<p>TO DIRECT UPON TO APPLY TO make build business prepare Carve fashion paint [TATOOING] measure arrange prepare study the heavens in navigation recite genealogies TEACHER LEARN look see view examine [survey] proceed in orderly manner follow in Regular Sequence.</p>

		AN AĀTĀ	Not yet come [FUTURE]
PAU 31	Note PAU 31	AN + AĀMIN	a Never Returner one who does not RETURN
MAORI		AN-A-MATA	HEREAFTER [ANĀ + MIN see 20
PAU 43	ANU	SATTHI	ADMONITION RULE INSTRUCTION
SK	ANU	SĀSTI	
	ANU +	SĀS	
SĀMĀ		SĀS-A-	01 See!
MAĀRĀ		HĀ	tone of voice tenor of speech.
		HĀTĒPE	proceed in an orderly manner
		HĀ HĀ	follow in Regular Sequence.
	Ā	HĀ	shout at to drive away,
			of what use do what to
		HĀ RĀ	VIOLATE TĀPU
		HĀ	WHAT! THEN SO
		HĀ HĀ KI	point out indicate draw
			[attention to]
		HĀ I	NOT
		HĀ KE	UNSEEMLY UNBECOMING
		HĀ KI	Disgust Reviling
		HĀ KORI	Be understood
		HĀ KU HĀ KU	Grumble at
		HĀ KUI	Mother
		HĀ KORO	FATHER
		HĀ NE	Be put to shame be silenced
		HĀ PIRO	VIOLATE TĀPU
		HĀ RĀ TĀU	Convenient SUITABLE
WHĀKA		HĀ U	COMMAND [APPROVED]
		TĀ KA	straight correct just fair
	ANU		FEEL SHAME
	ANU	AN U	offensive disgusting
MAĀRĀ		HĀ U RUI	SCATTER ABOUT
PAU 43	ANU	SĀ TĀ	SPRINKLED WITH BESTROWN
SK	ANU	SĀ TĀ	PPĀ ANU + SĀ [SCATTERED]
PAU 33	ANU		directional element = ALONG nearest
MAĀRĀ	[ANU see]		relative as māchīr = SĀ [along towards]
		TĀ-U WHĀU WHĀU	SPRINKLE [off behind]
		TĀ	SPRINKLE [MAĀRĀ NV-compounds]
		HĀ IHUNGA	FROST [ANU marking - and māchīr]
		HĀ U	DEW [skin]
		HĀ UĀ UĀ	DRIZZLING RAIN See for ANU

PAU 33 A NU

A NU-TIRE

loc = ALONGSIDE, WITH, BY
 BY the BANK
 as pref gen frequent as modifying
 [DIRECTIONAL ELEMENT]
 with well defined meaning of [ALONG]

1 nearest Rel prepos SAJ
 A meaning with verbs of MOTION
 ALONG TOWARDS
 B the motion viewed from the front
 backwards = AFTER BEHIND
 espec with verbs denoting TO GO
 [FOLLOW IT]
 B the MOTION viewed from the Back FORWARDS
 = FOR TOWARDS AN AIM ON TO
 [FORWARD]

11 with verbs denoting a STATE or CONDITION
 lit ALONE, AT TO, COMBINED WITH after
 like German BE -
 B applied > ACCORDING TO IN CONFORMITY WITH
 sig = FOLLOWING AFTER SECOND TO
 SECONDARY Supplementary after
 distributive each every one by one [inferior]

MEFORE

AN i U
 AN U
 AN U A NU
 AN U-HEB
 AN U-HEB
 AN U RANGI
 AN U N U N U MI
 AN U MI NUMI
 AN U KA PAU

FEEL SHAME
 COLD
 the器皿 in which food is cooked as
 WEAK [part of PURE]
 MARKINES on the SKIN of a
 variety of KUMARA with DARK skin [MAKEREL]
 as far as until
 disappear go out of sight
 Conceal [BE GONE]
 Deceive
 SWALLOW
 Move on [after]
 SLIDE TOBOSKAN
 MOVE ON LAFSE of TIME NEXT
 JEER

TA

PA NU KU

PA NU NU

PA NU KU

TAU

NU

PALI 33 A NU 1

loc ALONGSIDE WITH
BY ALONG TOWARDS
AFTER BEHIND TO GO
FOLLOW

FOR TOWARDS an AIM ON TO
COMBINED WITH FORWARD
A STATE or COND ALONG
AT TO ACCORDING TO CONFORMITY
WITH FOLLOWING AFTER SECOND
TO AFTER INFERIOR

MĀORI PA NUI
PA NU KU
PA NU NU
NU I

PROCLAIM
MOVE ON AFTER NEXT
TO BOGGAN (lapse of time)
SIGN of RANK CONSIDER

NU KU

GREAT or IMPORTANT
the Earth PERSONIFIED IN
ANTITHESIS TO RANGI
TO PRAISE

SK/PA
MĀORI

HI NU
HA NU
TU NU
HO NU HON U

Birds preserved in FAT/OIL
OVEN

INSPIRE WITH FEAR

WHE NU

NAUSIOUS

WE NU

TWIST or SPIN a CORD

U NU A

DOUBLE CANOE

TU NU I

METEOR COMET (sign of a God)
COLD

A NU

PALI
MĀORI

-TI RE

BY the BANK

TI RA

Company of Travellers

TI RE MI

FILE of MEN

EBIS of trade

REI SWAMPY GROUND there

REI BOUNDARY [TARAKANAKI]

REMU LOWER HEM de garment

REU OUTER FENCE de PA + BANK

RE INGA PLACE of

LEAPING of SPIRITS

RE TI CANOE [by the BANK]!

PAU 34 ANU KIN NA
ANU + KIRAJI

STREWN WITH BESET WITH
DOTTED ALL OVER

MFAORA

KI KI

CROWDED

KI

FULL

KI

tell of mention

KI

TO of place for in guest of.

KI ATO

at with on in

Compact in small compass
Assembled

KI KITARA

the cry of the CICADA re j
[all around]

KI NA

Sea Egg.

KI RIHOKO

patches of white skin

KI RIKIRIA

SOILED

KI RIMANO

a skin disease

KI RIPOHATU

GRAVEL

KI RIJOI

pimple

KI RITONA

want male sty

KI RIWHERO

FLOID in Complexion

KI WAI

Shoots Runners of GOURDS

Amel

KI WI

BIRDS flightless.

PAU 35 ANU JA TA

BORN after re after the image of

Resembling taking after

espec of a son resembling a father

MFAORA

A TA

FORM SEMBLANCE opposed to

A TA

SHADOW of HUMANS Substance

Reflected image

Simulate by gesture pretend

A TA IJU

LOVE CHARM

A TA WHAI

Desire liberality

A - PA

spirit of one Dead. [kindness]

PU TA

Be Born

JA NE

HUSBAND

JA MA

Elders son child man.

TA HU

RANG KURA DREAM of one DEAD

JA RUNA

Connected by family TIES

SK480 DI
 ✓ DĪ
 MAORI TĪ-U
 TĪ WAI WAKA
 TĪ ARE
 TĪ EPA
 TĪ HĪ
 TĪ KE
 TĪ KOKĒ
 TĪ MATĀ
 TĪ OĪ O
 TĪ ONĪ ONĪ
 TĪ O RĪ O RĪ
 TĪ PĪ
 TĪ RĪ
 TĪ RĪ HOU
 TĪ TĀ RĪ

TO SOAR FLY
 SOAR away to / fro swift muley way
 FANTAIL [N.] WIND
 SCENT
 charm for snaring birds
 Summit top peak point
 LOFTY HIGH HEIGHT
 high up in the heavens
 THROW A DART
 a bird
 flutter hover
 a form of KITE
 play at Ducks & drakes
 offering to a God.
 Swoop down.
 Scatter about Disperse.

MAORI SK481 DĪ PĪ
 MAORI TĪ KĀ KĀ
 TĪ HĀ HĀ
 RANGI TĪ AHO
 TĪ RĀ
 TĪ NĀ
 TĪ O
 TĪ PĪ HĀURĀRO
 TĀ PĪ
 TĀ PĪ TĀ HU

TA - PĪ FIND FAULT WITH
 set on fire INFLAMED
 ILLUMINATED EXCITED
 blaze flare shine luminous illustrious
 glow burn [with anger] kindle
 BURNT BY the SUN [set on fire]
 Rave act like a MADMAN
 emit Rays of light shine
 nobility
 treat harshly oppress
 sharp piercing of COLD!
 HĀURĀRO exterminate
 apply dressings to a WOUND
 set on fire
 earth oven COOK
 TĀ E TOUCH of FEELINGS

SK482	DU	
a	DÜ	
MÄPÄ	TÜ	
A	TU	
	TÜ	TÜ
	TÜ	
	TÜ	TÜ
SK489	DU	TA
MÄPÄRS		TÄE
	TÜ	A O MA
	TU	APA
	TU	HAUA
	TU	KE
	TÜ	KE RI
	TÜ	MATA
	TU	MU
	TU	NAI
	TU	OMA
	TU	PA
	TÜ	PE KE
	TU	A
	TU	PE RE
	TU	PU
	TU	POU
	TÜ	PUAI
	TU	RU
	TU	NEI
	TU	WÄPÄNUA

TO GO TO BE BURNT
afflict distress

he hit he wounded
motion onwards or away,
Messenger
Serve Send.
full of the TIDE
A MESSENGER of DURÄ

arrive come go arrive at REACH
pace of travelling
Dance frolic
QUICK
Rough of the Sea.
VIOLENCE force of the WIND
Set on fire burn.
field of Battle
Send
RUN hasten
Spring of a TRAP
JUMP LEAP
time past time future
EJACULATE

Shoot Bud Growth

RUSH of CURRENT STEEP
Gale Storm.
fly a kite
Set a light to kindle BURN
Covered with SORES

SK 489
cf

DÜ TA
DU RA
DÜ TA-TVA

MESSENGER ENVOY NEGOTIATOR
DISTANT FAR REMOTE i of time
THE STATE OR OFFICE of a
[MESSENGER]

MÄPÄRA

TÜ TÜ
TU OMA
TU NGA
TÄ E

a MESSENGER
RUN HASTEN
SEND
Come go Reach arrive at

- TUA-HANGATA FAMILIAR NAME
FOR A HERO of a
STORY

- TUA-WAHINE FAMILIAR NAME
for a HEROINE of a
[STORY]

- TUA
the FURTHER SIDE
THE FUTURE to TIME PAST
There Under
way path means of
[conveyance]
DISPUTE ground of QUARREL

A RA
RA

RA WA

RA UT UPU
RA NGA
RA PU

kill in Revenge
avenger a death
apply to anyone for advice

NGA RAHU

take counsel deliberate
Leader commander

TU -A
TU A HANGATA

Sky weather time heaven
time past future time
HERO of a Story

SK 1208
MÄPÄRA

SÄ RIN
HÄ ERE
RI POI
RI NO
PA RI
RI RI NO

GOING MOVING HASTENING
COME GO TO
GO TRAVEL
a large species of EEL
FLOW of the TIDE SWIRLEDY
WHIRLPOOL

SKIRIZ
MADIRA

SA¹ SU
HA
HA NGA
HA PU
HA MUMU
HA MUA
HA KORO
HU A
HU
HUA
HU KI
HU MARIRE

HAVING LIFE LIVING
Breath Breathe
people.
pregnant
Speak
Elder brother or Sister
OLD MAN
Call by name THINK
DESIRE
progeny.
prayers [Recited over a new born]
BEAUTIFUL [child]

SKIRIS
=

SA-HI TA
SAM-HI TA

JOINED COJOINED UNITED
[DUAL BOTH TOGETHER]

HA NGA
HA KU
HA MUA

TAKAWAENGA MEDIATOR [attached to]
people property make build
Mother

TA HI
HI KA

Elder brother or Sister
one and another all together
PLANT - COPULATE

TAPAE

STACK [KINDLE FIRE]

HI A
HI A
HI

fall in Love with
how many

TA KV

Catch with a hook & line
[Lead a Song]

HI A

NO SKIN BARK

HI A

PO Be gathered TOGETHER

HI HI

Ray of the SUN

TA NET

[shoots from the Root of a plant]

TAPUWAE

FOOTPRINT [feeler] crayfish

HI KI

Join or SEAM of 2 mats

TA HU

HUSBAND [joined together]

TA RA

a Marriage union till death

TA RA

PUD MUL M, VIRILE

TA PI

RI JOIN ADD

MONGA

TAA - TA HI HAVING ONE ASPECT

MA 002A	WA - RA KI	MORNING SONG of BIRDS	29
SK 869	RA VI	the SUN GOD	
SK 869	RA VI,	the SUN from RU SUN as red	12 ADITYA = 12
SK 119	SA VA	ONE WHO SETS IN MOTION	
from ✓	SU	IMPELLS an INSTIGATOR the	
MA 002A	[HA EA TA]	[DAWN]	[SUN]
"	[HÜ = DESIRE]	Named of particular Rites Consecration	
		sacrifice initiatory rites	
SW 191	SA VI TA RA	Resemble or be like the SUN	
	SA VI TRI	a STIMULATOR ROUSER	
		VIVIFIER [applied to TVASZTRI]	
		Belonging to the atmosphere as	
MA 002A	WA - NA	RAY of SUN	[WELL as to HEAVEN]
		the SUN personified a 'divine influence	
SK	SA VI TRI	THE SUN BEFORE RISING	
	SU R YA	THE SUN AFTER RISING	
MA 002A	WA RA = DESIRE	[TILL ITS SETTING]	
	TA RA	RAYS of SUN BEFORE SUNRISE	
	RA	SUN DAY = RAVI SUN SK 869	
	HA ERG	.. Come go Become be diffused	
	HA RI	Dance Sing Joy	
	HA	Breathe Breath	
	HA E	appear shine Glean cause	
	HA HA	Seek look for	[pain]
	HA NE	shine glow give forth heat	
	HA MUTI	to shit	
	HA NAB	MAKE BUILD	
	HA O	Grasp greedily	
	HA PAI	Dawn morning	
	HA U	WIND AIR BREATH DEW	
		EAGER BRISK SEEK	
HA	HA U	Seek	
	HA U	VITALITY of MAN ESSENCE	
		Sacred food [PURE] [of LAND]	
	RA WA ITI	Shine upon East = SK 869	
	HÜ	DESIRE [RAVI the SUN]	
	TIR - A	RAYS BEAMS	
	TIR - AKI	clear away of clouds	
	TIR - I	offering to a God.	
	HU RA	Begin to DAWN	
	HU RI	overflow over when turn Round	

SKIAI from	SA VA SU		ONE WHO SETS IN MOTION IMPELLS AN INSTIGATOR the SUN
	SA VI SU RYĀ	TRI	the SUN BEFORE RISING the SUN after RISING
MAORĀ	HA U		VITALITY of MAN ESSENCE of LAND
	HA U - O - RI AKI		RA SPIRIT of LIFE VIGOUR BE ELEVATED HIGH [HEALTH]
SK			RA FIRE HEAT LOVE SPEED DESIRE BRIGHTNESS SPLENDOUR
MAORĀ			RA SUN DAY SAIL WED
SK			RA VI SUN GOD N° 12 [1 TO
MAORĀ			RA WAI TI SHINE UPON East
SK			DHI TI SHINE
MAORĀ	WA RA KI		MORNING SONG of BIRDS
	HU HU - RA		DESIRE Begin to DAWN
	HA EA TA TIR - A		Rays Beam's Dawn.
	HA ERE TIR - I		offerings to a God.
			Come go Become he [diffused]
	WA NA		RAY of SUN
	WA KA		FLIGHT of BIRDS
	WA I PŪ		midnight see PAU 3 WATCHES
	WA I PUKE		FLOOD [of
	WA I WAI		ESSENCE ESSENTIALITY
	WA I		MEMORY WATER
	WA HA - PU		ELOQUENT
	WA HA		SHEET of a SAIL
	HA U		WIND
	SA - VA		one who sets in motion
WA	HA - ROA		MAIN PART of a PA
WA	ETĒA		a GOOD RUNNER

SK 553 only part	NIR- -AHA	VAH -AHA	TO UTTER PRONOUNCE EXPRESS
Note	NIR- MAORI	√ ² AS AH A AHA -KU AHA KOR AHA I AHA NA AHA U A A -HA -HA -E- PAPA -HA -HA -HA KA -HA KA WA -HA KI -HA KI RARA -HA MUMU	TO REJECT REFUSE REMOVING WHAT? [of things] of what sort of what use who in asking a person's second name. do what MINE (to what of that WHO? HIS I ME well then, well. indication of possession THE... of. what! then so Straight correct ENQUIRE ABOUT SING a Song. FOOL DISEAST REVILING INSULT SPEAK
SK 553 MAORI	NI - RU	RU JA RU -A	make healthy (ROGA SICKNESS) -HING MEDICINE WOMAN DR
SK 554 MAORI METE	NIR- A A RA - RE RE RE RE RE RE	RE KA RIC -RE -RO -RIKI -RI A REA HE I KA KA INGA O	PROMINENCE SUPERIORITY pure eminence over above all IN A HIGH DEGREE WHERO FIGHTING MEN of a CLAN CHIEF PRIEST LEADER BE ABUNDANT how BEAUTIFUL! EXPERT CHERISHED POSSESSION SWEET PLEASANT SCOPE of WORK FIELD of OPERATION LANGUAGE form of words

SAKSS4	NIRV ✓	RE KA RIC	PROMINENCE SUPERIORITY PREEMINENCE OVER ABOVE ALL IN A HIGH DEGREE
MAORA		KAI TOA	WARRIOR
		KAI RANGI	the FINEST GREENSTONE
See VRI	IA	RIK I	CHIEF PRIEST LEADER
	RA	RI	BE ABUNDANT
	PA	RI	TANI WITH a SUPERIOR SUB VARIETY
	PA	RI	TO OFFSPRING [of FLAX]
	PA	RI	Be overpowered.
	P1	RI	MOON on 2 ^{3rd} night [NASHARA]
	P1	RI	keeping close faithful
	PU	RI	SACRED ancient knowledge.
METE	-	RE A RE	how Beautiful
		RE KA	SWEET
		REI	cherished possession
		RE HUA	Antares a star as sign of
		RE RE	Be uttered [SOMMER]
		RE O	language.
		RE RE HUA	Beauty
		KAI NGA	field of operation Scope of work
		KAI RAKAU	Band of tried warriors
		KAI RANGATIRA	admirable excellent By Exulted chief
		KAI RORO	LOVER
		KAI TA	of SUPERIOR QUALITY
		KAI TAKA	CLOAK of FINEST FLAX
		KAI WHITI	BE OVER EAGER
		KA MA	EAGER
		KA RI HIKA	Capulate
		KA HU RANGI	CHIEFTAINNESS HONORABLE DISTINGUISHED

MPORI	A-	TA RA U	MOON MOONLIGHT BEAM LIGHT	33
MPORI		TA	BREATH WIND BE UTTERED	
SK 335	NIRV	DHĀV	TO STREAM FORTH SPRING FROM	
P		-DHĀVATI	RUN FROM ESCAPE FROM.	
MYĀCRA		TA-TA O	BLEED FROM the NOSE	
		TA O	Second person slain in battle	
		TA OTU	WOUNDED [TA FLOCK of certain birds]	
		TA HU TI	RUN AWAY	
		TA U	Season cycle of	
		TA U TAUNGA	AMBUSH	
		TA U	FALL of BLOW'S	
		TA U	ATTACK	
		TA U A	hostile army expedition	
		TA U IWI	- - -	
		TA U KIRI	MOURN [TAĀ COME GO]	
		TA U KUMĀ KUMĀ	CONTEND FOR STRUGGLE	
		TA U PĀPĀE	Counter attack	
		TA REFO	SOUTH WEST WIND [COLD WET]	
		TA U RU	SOURCE of a STREAM	
		TA U RU	BEACH SEASHORE [TARANAKI]	
		TA U TA U WĪĀ	COWARDLY	
		TA U TOHE	QUARREL	
		TA U WHĀI WHĀI	FLY HASTEN	
		TA U WHĀ WHĀI	Contest Race.	
		TA WĀ HĀ	mouth of a River	
		TA RA WAI	SAP of TREES	
		TA WHITI	RUN AWAY	
		TA HU TI	" " "	
		TA RA	M. VIRILE	
		TA WHI U	DRIVE TOGETHER HUNT	
		TA TĀ	SEMEN.	
		TA HE	MENSES ABORTION	
		TA TA HU	BE STORMY	
		TA TA	Near of place or Time	
		TA RUKĀ	HURRY AVENGE	
		TA RI	URGE INCITE	
		TA TI TA TI	DRIVE AWAY EXPELL	
		A	as far as until i then	
		TI RA	Company of Travellers	
		-HĀ O	Capture a fortress	

SKSS	NIR-√	BRŪ	TO SPEAK OUT	PRONOUNCE
P		-BRAVĪ	[LOUD or CLEAR]	
		TI	TO INTERPRET	EXPLAIN
Māori		RAU P	TANEA	OFFERING SACRIFICE
		PUR-A	-KAU	ANCIENT LORE OLD MAN
		PUR-I		Sacred ancient Knowledge
		PŪ		twice told wise an.
		PU HA		SONG CHANT
		PU AKI		BE UTTERED
		-RANA		STANZA
		PA		hold personal communication
See		RU AN	INE >>>	[with]
		PA		Reach one's ears be heard.
		PA O		SINE
		PA I		like approve suitable
		PA KA		QUARREL
		PA NA		Repellent Song
		PA NOI		DECLARE PROCLAIM
WAKA		PA PA		RECITE GENEALOGIES
		PAR-A	PARA	place of RITE'S
		PAR-A		Blood Relatives
TOU		PAR-A	HUA	Exclamation of CONTEMPT
		PAR-	ANĒKI	SOUND of VOICES
				[in the air]
		PAR-	A-OA	CHIEF [ORATOR]
WAKA		PAR-	AU	DISBELIEVE
		PAR-	AU	FALSE DISSEMBLING
				BAFFLED BEWILDERED
				DISCONCERTED IN VAIN
				FRUITLESS DECEIT
				FALSEHOOD = I SMELL
				THE BLOOD OF AN ENGLISH. -]
				[MISSIONARY]
See		PĀ	KĒ NĀ	POM in this context
		PAR-	OPARAU	RECITE
			WHI TI	RECITE
		TI	KANEA	EXPLAIN ELUCIDATE
		PAPAR-A	-PARAU	MAKING VAIN PRETENSIONS

SK553 NIR-√ D HE TO DRINK or SUCK UP
- O HAYATI [ABSORB]

Māra TE TE MILKING
A TE PIT of the STOMACH
A TA - NGA BEAUTIFUL ADORN
A TA - WHAI BE LIBERAL
A TE SHOW KINDNESS TO
Seat of affections

Note A TE MANGŌ a variety of flax we
[easily dyed with color]

PA TE - A BREAST PLATE a
THICKLY WOVEN MAT
of FLAX WHICH WHEN
WETTED STOPPED
SPEAR THRUSTS

PA TE - RE FLOW DRIPPING WET
TA TE JUICE of PLANTS
TA - TE SEMEN
TE HE M. VIRILE

TA KOU RED OCHRE [+ WATER]
TA RA P. MUL M. VIRILE

SK556 NIR√ Y A TO GO OUT COME FORTH
GO FROM TO or INTO
SET OUT FOR depart OIB Wood
a field

°Y AN A GOING FORTH OR OUT EXIT
SETTING OUT OR CAMP of an ARMY
as far as until i then

Māra ANGA driving force thing down
ANEA Set about doing army thing [face]
NGARE SEND VREE [in a certain direction]
NGA RAHU War Dance.

Māori	- HA HA	DESOLATE DESERTED
Māori	WA HA NA	THROWN OUT RESET
SK 557	NIR- VAS	TO DWELL FINISH DWELLING
P	- VAS ATI	TODWELL ABROAD
Course	- VAS AYATI	TO EXPELL FROM BANISH
	- VAS - A	LEAVING ONE'S HOME EXPULSION
		KILLING SLAUGHTER [FROM]
	- VAS ITA	EXPELLED BANISHED SPENT TIME
Māori	WA HA HA NA	BUILD WORK DEAL WITH
SK	NIR- VAH	TOLEAD OUT SAVE FROM
P	- VAH ATI	CARRY off REMOVE TO FLOW OUT OF
		LIVE on or By ACCOMPLISH
Māori	WA HA	Sheet a sail mouth Entrance
	WA KAI NA	DISTANT HOME [VOICE]
	WA HA	Carry on the Back Set in motion
	WA HA NA	Travel come go REVOLT Start
	HI - KA	COPULATE KINDLE FIRE PLANT
	A HI	FIRE - OENISKO DOMOWY
	WA	definite space area interval
	WA WA	FENCE [thru season]
WA HA NA	WA	ACCUSE CONDEMN
	WA E	divide part Separate leg foot
	WA ENA NUI	the midst the intervening
	WA HA	Carry on the Back [Space]
	WA HI - NE	WIFE
	WA HI	place locality
	WA HI A	fire wood
	WA H - O	the OUTSIDE
	WA I	Memory
	WA I HA PE	Return
	WA H - O	REST REMAIN
	WA I TA TA	DISSENSION
	WA KA	CLAN
	WA RO	ABOARD of the DEAD
	WA TEA	UNOCCUPIED
	WA WA	Scattered
	WA WA - WIWI	Home of Māori ancestors but See!
	HANA	make build people [of 2 islands]
	WA HA RE	house people in a house
	WA HA NA U	be born family group.

Note!
SK > 35.7

GU / GŪ VOID BY STOOL - GUWNO 37

SK355 GIR
GRI
N

ADDRESSING INVOCATION PRAISING
PRAISE VERSE SONG
SPEECH SPEAKING LANGUAGE
VOICE WORDS

(The MARUTS are called the SONS of PRAISE,
ONE TO WHOM INVOCATIONS ARE
ADDRESSED, PRAISED IN SONG >
SPEECH VOICE [INDRA])

LOCATIVE
of

GIR - VĀ HAS
GIR A
GIR I
GIR

MARUTI

TA NA
RA NA
O - RI ORI
- RI

DIRĒE SALUTE OVER
STANZA TUNE GODS
CHANT

Screen protect shut out with
performed completed fulfilled
[a veil]

WA HA VOICE
WA HA PŪ ELOQUENT
WHA I KO REBO FORMAL SPEECH
HA TONE of VOICE TENOR / SPEECH
HA KA SING
HA - RI SING DANCE JOY
HA - RI SING DANCE JOY

SK
MARUTI

HA - RI
GIR RA THA
TA NA
A - RA

VEHICLE of SPEECH

BE UTTERED [WAY]
MEANS of CONVEYANCE PATH

SK355
MARUTI

MANU SHIM GIRAM -
MANU

KRI to assume a human VOICE
person held in high esteem
KIRI Person

SK356
MARUTI
WIPAKS

G I SHNU
TANGI
HU - A
HŪ
NU I

A CHANTER [NU to praise]
DIRĒE
RECHTE HU ATAU SMOOTH / WORDS
Resound [lion's Roar]
LOUD Consider important great

SK267	KĀ	KU
	KĀ	KĀ
	KĀ	KUD
LATIN MAORI	CA	CŪ MEN
	KU	KUT-1
	KU	KUT-1
	KU	TARE
	KU	RVW HENGV
	KUT	I
	KUT	ORO
	KUT	U KUTU AHI
	KU	PU
	KU	MV
	A	KU KU
	HA	KU RA
	HI	KU
	HI	KU HIKU
	KĀ	KU AHA
PA1 VA CA	KA	I RIRI
SK267	KĀ	KU BHA
MĀPĀRA		TA PA
MĀPĀRA	KA	RA KIA
		WHA I
		PA-O
		-HA
	O	-HA
	KU	EMI
	TA	P RUVU
	TA	PA TAHI
	TA	PA TU
	TA	PA RV
	KU	KŪ

peculiar change in tone of voice from fear anger distress ITO from the CRAWING of a CRAW THE HOLLOW of the MOUTH the [PALATE]

CLOSE the MOUTH a kind of fishing net SOB SIGH

make a snuffling sound Nightmare PIE

DILBERIUM grumbling any thing said closed of mouth anus

FEAR NIGHTMARE Entrance to an eel pot COMPLAIN find fault with TAIL

Corner of a House Gateway entrance SCREECH speech. QUARRER

CONSISTING of KĀKUBH... RECITE VERSES [See KUVU CONCEAL of TAPU VERSES]

KO RERO FORMIA SPEECH SING

TONE of VOICE TENOR of SPEECH UTTER PRAYERS OVER BE ASSEMBLED

RURU SLOW TAHI HAVING ONE ASPECT SINGLE FLOW DOWN JOIN ADD

GRATING SOUND KŪ = 1000

SK268	KĀ	ĠNI		A LITTLE FIRE
>	KĀ+	ĠENI		
MĀORI	KĀ			take fire be lighted
	KĀ	KĀ		GLOW
HI	KĀ			KINDLE FIRE BY FRICTION
	HĀ	NEI		Earth oven
		NI	NI	GLOW
		NEI-	Ā	appear seem to be
WHĀKI	KĀ	HU	KĀ HU	BEGIN TO GROW
	KĀ	INĀ		field of operation scope of [work]
	KĀ			pref & transitive verbs to denote [an AGENT]
	KĀ			EYE see DUST / LUST TO
as	KĀ	KĀ MO		STEAL
	KĀ	KĀ PE		Be within a little of,
	KĀ	NE MU		be OVER EFFER
	KĀ	WHITI		Seed.
	KĀ	NO		GREEDY
WHĀKI	KĀ	KĀ O		
SK269	KĀ	THI	NA	° HARDNESS,
vi	KĀ	THI	NYA	HARDNESS RIGIDITY SEVERITY
	KĀ	RA		Named a DISEASE difficulty
		TI	NA	a hard Basaltic stone
		TI	O	FIXED HARD FAST CONSTIPATED
		TI	KO	sharp piercing of COLD
		TI	KO RO	Settled on by FROST
		TI	KO	SUNKEN WASTED AWAY
		TI	KO	Evacuate the Bowel
		TI	KO TI KO	DIARRHOEA
		NA	ENĀE	failing of breath
		NA	KU	PIERCING COLD
		NA	MU	Sandfly
		NA	ENĀE	Mosquito
		NA	PE	STONE of a FRUIT

434
SK434

TAD	pron	romance synt of and house for 2 TA in competition he she it that this
TA ²		
TA ₀ - BHAVA		THE BECOMING THAT
TA ₀ - BHUTA		BEING IN THAT
TA ₀ - RUPA		THUS SHAPED SO FORMED LOOKING THUS
TA ₀ - VID		KNOWING THAT FAMILIAR WITH
TAN - NA MIKA		NAMED THUS [THAT
TAD A		AT THAT TIME THEN IN THAT CASE
TA ₀ - VRATA		PERFORMING ALL DUTIES TOWARDS [HIM or] HER PERFORMING the SAME RELIGIOUS OBSERVANCE
TA N		in camp for TAD
MPORZI TA T-AI	-	TANI WHA - RUA - RATA - TAKI
TA NA		LINE of DESCENT see TANE -
TA I		term of address to MALE or FEMALE
TA NGATA		MAN
TA - NE		HUSBAND wife
TA + MA NAWA		Breathe he uttered
TAN GI		Cry for Urge funeral
TAN FERU		CHIEF
TA MA		Son child man
TA MA HINE		daughter girl
TA KA		MY
TA		defn part possession = TE
TA HA U		TAY = TAU
TA NA KURU		Dream of one Dead.
TA I A O		the WORLD
TA I KU IA		old woman.
TA I PU		BETROTH
TA KA HOA		Make a friend of
TA KE TAKE		OWN
WA I		Becoming
PU TA		BE BORN
PA I		Good Looking
TA PU - WAO - WANA - WHITI - PANGORE		