

PURITA

FALETOLU-JOZEWICKI

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[17 pages]

El Castillo **(pyramid of Kukulcán)** **in Chichén Itzá, Mexico.**



Coutesy: Wikipedia

A	UPA- UPA-KOSA UPA NEA	Nearness Rest on TOP REPROACH [TOUCH] [GAM] GOING TO
B	UPATHAPANA	ATTENDANCE SERVICE
C	UPATHAHATI UPATHIHE TI	TO MAKE SERVE or PREPARE DIVINE SERVICE MINISTERING CARE ATTENDANCE SERVICE
D	UPATHANA - SAM-BHARA BHAR	PROVISIONS MEANS of CATERING from BHAR BEING SUPPORTED
1	PURATTA PURITA PURA	GETTING FULL FILLED WITH BEING FULL
2	PURE TI / PURA PETI	PB TO FILL FILLED CAUSE TO FILL
3 also	PARA PARI GATI	BEYOND or the FURTHER [SIDE of] GOING TO DIRECTION
4	EKA-TO / PARA	
5	IT TARA	passing changeable short temporary
6 7	I TO UPA EA UPA KOSA	COMING INTO EXISTENCE REPROACH. [GOING TO
8	UPAKULITA UPACCA UPAKINNA	NOSE IN OLD AGE FLYING UP COVERED OVER
9	IRITA IRETI	SET IN MOTION MOVED UP
10	VATA VATIKA VATA	of VA WIND [AND WINDS of BODY] HAVING the HABIT of ACTING THE MOUTH [LIKE

PAU
PAU

UPA

GA

GOING

A

NEARNESS REST ON TOP ON
UPON BY UP
CLOSE TOUCH NEARNESS
(AIM) (OUT) UP TO THE SPEAKER
FEELINGS EMOTIONS [OF HEARER]
REPROACH

MĀORI

PAU

from
MĀORI

UPA

UPA

Ū

U

PĀ

NEA KAU

-KO SA

-KR US

MĀRE

PĀ KIKI

PĀ KIRARA

PĀ KI WĀITARA

PA KI

PA PA KI

PA KI

TEST
CHANT
TOUCH BE CONNECTED WITH
HOLD PERSONAL COMMUNICATION
WITH COITUS
QUESTION FREQUENTLY
CATCH LICE BEG
REPROACH SUBJECT OF
GOSSIP [GOSSIP]
CLIFF AGAINST WHICH THE
CLOTHING [WAVES BEAT
game played by 2 players
clapping the hands in
unison to a chant

#Note

PA

UPA

KA RI

-GA

UPA

-KO SA

KRUS

PĀ

PA

KI

KO HA-E-HAE

KO HA

PA

KO KE

HA-E

KUR-A

KÜR-A

KUR-RA

NEA RE

U

NEA

PA-G-RANE

NEA RE

Matured Ripe
GOING TO GETTING TO REACHING
HAVING ATTACHED TO BEING AT
REPROACH [EXPERIENCING]
REACH ONE'S EARS BE HEARD
HOLD PERSONAL COMMUNICATION WITH
GOSSIP
ENVY COVET
FIND FAULT WITH
WITHOUT PURPOSE AIMLESS
ILL WILL JEALOUSY ENVY
KURAKU ANNOYANCE [CAUSE PAIN]
UNSUCCESSFUL IN FISHING
RI RARU DISPUTED SUBJECT
SEND UREE [TO CONTENTION]
SEND SEEK
COMING from a DISTANCE
FAMILY GROUP

MĀORI

WĀHĀKA

289 PBL
from
Māori

UPATTHA PA
UPA + ISTHA
PA
A PA

NA ATTENDANCE SERVICE
CAUSE TO COME or GO FORTH
SERVANT

WHAKA
WHAKA

-
-
=

NA NA TEND CAREFULLY NURSE
NA Satisfy Refresh Rest
NANA REST REMAIN [Remain]
NEA Satisfied
NA Satisfied content

NAENAE MOKO a FORM of
RITUAL IN CONNECTION
WITH the CULTIVATION
of KUMARA

NA-KA NAKA MOVE TO or FROM
NA MATI ANCIENT TIMES
NA made by acted on

PAU

THA
TIA

PA

NA STANDING
SETTING UP PLACING
ESTABLISHMENT POSITION

Māori

PA

NEA LAY PLACE [ARRANGEMENT]

THA PITA

PLACED SET DOWN SET UP

PP

TIA PETI

ARRANGED PUT ASIDE left over

TIA PA

NA ARRANGEMENT

=

A PA

NA APPLICATION of MIND

TAK UA

HEAP of FOOD AT A FEAST

TIA

-

NA AS A PLACE LOCALITY

part of or belonging to Rest

TAHU

SACRED RITES PROVISIONS with Motion

Māori

UPATI THE TI

TI RI

TO MAKE SERVE or ATTEND TO

Māori

TA E

SHARE PORTION [BESTOW RESPECT ON

ARRIVE COME GO ARRIVE AT

REACH EXTEND TO of SPACE TIME

TOUCH FEELINES AMOUNT TO of

NUMBER'S PROCEED TO BE ACCOMPLISHED

WHAKA TA E

CAUSE TO COME ABOUT

TANEO

TAKA HOLD OF TAKE AWAY

TAH-

OKA RECITE CEREMONIALLY

TAHU A

= MAREE

TAHU NA

LAND IN CULTIVATION

TANEO

HANEA MARRIAGE FEAST

PAU
cause of
from

UPATTHE TI
UPATHA HA TI
UPATHA NA
UPA+STHA

TO MAKE SERVE OR ATTEND
TO BESTOW RESPECT ON
ATTENDANCE WAITING ON
LOOKING AFTER SERVICE
MINISTERING CARE WORSHIP
DIVINE SERVICE

MARNA

UPATHA PANA
PANA

ATTENDANCE SERVICE
CAUSE TO COME FORTH OR
GO FORTH IN ANY WAY
SERVANT

A PA
TA KE

SACRED FOOD offered to a GOD

NA NA

TEND CAREFULLY NURSE

NA

SATISFIED CONTENT

= NA

SATISFIED

PARA

A place for RITES

TI A

MOTHER SERVANT STOMACH

TI RI

SHARE PORTION offering to a

TAH-UTIMA

CRY & WELCOME [GOD]

PA TEL-E-PATEHE

CONSUMED

TA NEO

ALERT PROMPT READY

TANFOHANGA

MARRIAGE FEAST] READY TO HAND

TAO TAH-

RECITE BENEVOLENCE in Single
[line of Descent]

TA-PA

PLACE BEFORE A PERSON

TA KIURA

Sacred food

[PRESENT]

TA-PA RUA

Receptacle for KUMARA USED

WHERE

TA-PE RE

MEETING HOUSE [IN PURE RITE

TAH-UR

= MARRIAGE

TAH UNA

BATTLE FIELD CULTIVATED

TAH UA

HEAP of food at a FEAST [LAND

TAH-O RA

SPREAD OUT LAYOUT

RA TO BE DISTRIBUTED

TA NEA

BE ASSEMBLED ROW THEM

TAH-AU

THY

TAH U

SACRED RITES COOK PROVISIONS

TAH URI

Set to work.

TAH OKA

RECITE CEREMONIALLY

TAHE

SACRED FOOD offered to a GOD

TA HU PERA

FALSE [ON WHOSE AUTHORITY?]

PALI 499

PALI UPATTHANA - SAM-

Information from
MORRA

BHARA

BHARA

BHAR

WHARA

from BHAR BEING SUPPORTED 0

PROVISIONS MEANS

of CATERING

BE EATEN of FOOD

RECEIVE A PORTION

IN THE DISTRIBUTION of

FOOD

RA - TO BE DISTRIBUTED

SERV ROUND

PREPARE FOOD

BLOOD RELATIVE

PA RE - HO BE CONSUMED

OWN KINSMAN

COMMUNITY

PEOPLE PROPERTY

PALI 655

SA^u

SANEA

HANEA

MORRA

PAW

BHARA NA MAINTAINANCE SUPPORTING

PA - I PROSPERITY / BEARING

PA RA MANAWA REFRESHMENT

BHARATI BEAR SUPPORT

BHARE NA TO BEAR SUPPORT MAINTAIN

PA - RE MATI RETURN FEAST FEED

BHARITA LIT MADE TO BEAR I.e

PA RE PUT ON ONE SIDE HEAVY WITH

RE RE BE PLANTED

BHARA - TI FILLED WITH

BHARI YA from BHAR WIFE =

LIT one who is supported

WHĀ - E - REETE MOTHER of ONE'S

CHILDREN WIFE

WHĀ - NEAI FEED NOURISH

MAINTAIN REAR

NĀ NĀ TEND CAREFULLY

NĀ Satisfied content = NĀ

PA TA KA FOOD STORE

PĀ PĀ Male Relatives

PARA Tubers of MARICATA SPECIES

PARA HOG from Root VARIETY (for FOOD)

PARA KARAKA RED SKINNED

RĀ WED VARIETY of KUMARA

PARANEHU Stones for heating

TI A MOTHER for earth OVEN

MORRA

>

>

MORRA

>

MORRA

"

PAW

"

MORRA

PALI	PU	RATTA	GETTING FULL
alot from ↓	PU	RA	BEING FULL
	PR		FULNESS
	PU	RI TA	FILLED WITH
MFAZI	PU		HEAP STACK
	PU	RA -	WHEU HEAP
	PU	RA -	NGI CROWD
		RA TO	BED DISTRIBUTED
	TA	RA	TA KA HEAP esp food at a feast
			M-VIRILE PUD MULL
		TA RA	TA RA] RAYS/SUN BEFORE RISING
		TA	PUTAPU PROPERTY/GOODS
		RA WA	PROPERTY
TA	PU	- KE	HILLOCK
TA	PU	I	LAY IN A HEAP
TA	PU	KU	a Sea bird
TA	-PU	RA - NGI	a raised platform as a reclining place for a chief
JA	PU	RU	CLOUDED OVER
	TA	RA	Gossip
	TA	RA	THROW OUT A SECOND PAIR
			of LEAVES (after the SEED leaves)
	TA	RA HANGA	trap for hands of Gourds
	TA	RA HONO	LAYING A HEAP PILE UP
	TA	RA HI	DIARRHOEA
RA	PU	-PU KU	PUT FORTH BUDS. BUD
		RA RA	SHOAL of FISH
	PI	RA HORO	ALMOST FLEETED
	PI	RA UHU	FIRE WOOD
	PI	RA NGI	IN SHOALS Desire
		RA NGA	SHOAL of fish
= PALL	PU	RA NA	FILLING
Mperu	PI	RA U°	PUS
	PI	RE RE	FLEDGLING that has left the Nest
PPU	PU	RE TI	FILLED WITH MIGRANTS of BROS
	PI	R - O	PUS INTESTINES
PI	PI	R - O	Caprosma foetiosima is full of STINKING

PAU ✓ PU PR RE TI FILLED TO FILL

cause- PU RA PETI Cause to fill
MARE PU PETI HEAP UP
PU HEAP STACK
RA TO BE DISTRIBUTED
RE TI HEAPED UP
RE AREA fresh spring growth of
Vegetation SWARM

ME TE RE A HOW BEAUTIFUL
RE HE ad intensive used with certain
adjectives - PARAU - REHE
KUNARE - REHE
PIRO - REHE

PAU TI RIWA PLANT IN SPACES of dead
MARE PA RI BEYOND on further side of [plants]
RE HU HAZE MIST COVERED
PA RE MA TA Return Feast [IN DUST]
PU A a tree in forest filled with BIRDS
PIR ANGI in shoals
R ANEA SHOAL
PI RAU PUS
PI RE RE MIGRATED BIRDS
PI RO PUS INTESTINES STINKING
PI RO Caprosoma foetidissima

TIRE WA FRAME TO HANG on full of STINKING
TI NAKU Concave Bed in a Garden.

RE KI of spring
STACK FERN ROOTS
TERE Swim of fish flow of water
PA RI RAVINE [Shoal of fish
Large stout Swollen.
TRUMPET

TE RE TI A STOMACH MOTHER
TE RE TI ARE SCENT
TI - E Abundance
TI - A adom with feathers
TI HE SNEEZE
TI HERU Bail water out of a CANOE

#

PAU also	PA PA	RA RI		BYOND ON THE FURTHER SIDE OF
MAORI	PA PA PA	RA RA RA	TA I RE <u>RI</u>	SEA DRAFT FOOD Gully Ravine
	PA PA	RA RA	TA TI	Sea Monster Causing the TIDES DEPART
A	PA	RA RA	NG I	Sail there yonder shy heaven Gods Spirit of one dead visiting [a medium]
See	PV TI	RA RA	RO POI KA U	Underworld Go travel Ancient time's Company of travellers stars of ORION'S BELT way path
	A	RA RA RA RA RA	NGI PA PA PA KI	SKY HEAVEN GODS RAPA SOLE of the FOOT SEEK LOOK FOR Hillside slope ascent
		RA RA RA	PA PA POI	MAORI familiar Spirit Stem post of a Canoe first pregnancy

MAORI PAU	GA	TI	U	NORTH WIND SOAR WANDER MILKY WAY GOING TO DIRECTION expect
MAORI WHAKA		TI KA		START SET OUT [after Death]
		TI KA		KEEPING A DIRECT COURSE
		TI KI		PROCEED TO
	NGA - HU			HUNT WITH DOGS
	NGA - RE			SEND UREE
	NGA - TA			MAN IN KARAKIA
HOB PA	NEA NEA	NEA RE		ENEMY THROW LAW PLACE

PĀU MĀPĀU	EKA	TO		ON ONE SIDE TOGETHER 4
		TŌ		SET AS SUN
PĀU PA MĀPĀU		TO	E	DAWN
	TĒRĀ	TO		WEST
	- RA			the FURTHER SIDE
	RE	TO		BE DISTRIBUTED
	RE	TO		DEEP
	TAKO	TO		BELOW of the TIDE
WHĀKA	TAKO	TO		FIVE DIRECTION'S ORDER
				PLACE AN AMBUSH
				RECITE GENEALOGIES
	TAKO	TO	WHĒNUA	a KIND of EEL
	RO	TO		LAKE SWAMP
				THE INSIDE OUT of
				PLACES INLAND or UP RIVER
	TĀ	TO - U		WE OUS
	TAU	TO	KO	Separate keepata DISTANCE
	TAU	TO	HE	QUARREL CONTEST [INSIDE]
		TO	HUNEA	DOLE OUT
		TO	HU	DIVISION of an Army
		TO	MA	Resting place of Bened
		TO	NA	HIS HERE'S ITS
		TŌ	NA E	a small basket for food
		TO	NEA	South Wind
		TO	NO	BAD Command
				Bid to go Sand
		TO	RE	Shine through a narrow
		TŌ	PŪ	pair couple [aperture]
		TO	PE	front lock left long when the Rest of the hair is cut off.
		TO	PETŌPE	TRAVERSE DIVIDE
		TO	RE KE	left behind forsaken.
		TO	RE NGI	Set as the Sun.
		TO	RE PUKU	Leap of the Tule
		TO	RI WHĀ	Wane of the Moon.
		TO	RO EKE	COLD
PĀU			EKA TO	on one side
11			EKE	for EKA See

119 PPU

IT TA RA

passing changeable.
short temporary
brief unstable
small inferior unreliable

IT TA RA TĀ

changeableness.

IT TA RA

passing short temporary [GOING]

MAORI

IT I

Small unimportant
diminutive little ness.

TA E

TOUCH of FELLINGS

TA RA

PUD MUL M VIRILE

TA E

Come go reach arrive at

A TA

Shadow Reflection

A TA PŌ

before Dawn.

A TA IT-I

EARLY DAWN

A TA TU

Just after SUNRISE

A TA HU

Love charm.

TA RA - TA E Envy quarrel.
TA TA RA QUICK DISTANT

TA RA BRISK

TA RA HI DIARRHOEA

TA RA KAKA S.W WIND

TA RA KE Shoal exposed at low water

RA

JAY SUN STAIL

TA RA HI

LIGHT SHOWERS

TA RA

GOSSIP SCANDAL

TA RA

WANE of MOON

TA RE

gasp for breath

TA RE PAREPE RAGGED
RAES

PRAU	EKA	TO		ON ONE SIDE TOGETHER	6
PALU		TO		abl-adv information from pronoun.	
VEO		TAA		base i cp ITI	
Base	i			advent of SUCCESSION	
cp		TI		OR MOTION in space i time	
				FROM HERE FROM NOW	
				after implying the PRESENT	
				EXISTENCE	
				HERE with implication	
				of movement	
				with ref to time from here.	
				from now hence.	
				Referring to the PAST SINCE	
				referring to the future henceforth	
MAIWA	i			at the end of a stanza	
				be stirred of feelings	
				transitive serving to connect	
				an active verb with its object	
				FROM in Comparison with	
				by Present at (e/ place) past/present	
				denoting act state or condition	
				in time past	
		IA		that the said	
		IA NIA		then	
#		TIA	U P IA	THERE YOU SEE VERY WELL	
		TO		object of Revenge [THEN	
		NA	PO	LAST NIGHT	
		NA	TI	OMEN	
		NA	KUD	NET JUST NOW	
PALI		TI		CALAMITY DISTRESS PLACUE	
		TI	KA	CONNECTED WITH HARM only neg AN-	
MAIWA KA		TI		DIMINISH DEBASE DESPISE	
	ITI	NI		childhood youth	
TAA	ITI			= TAWHITI disease influenza	
TAWH	ITI			RUN AWAY	
TANAI TAWH	ITI			A SPELL TO DESTROY LIFE	
	TI	KIA KIA		BURNT BY THE SUN	
		KAI		AGENT = SK KA	

PAU	U	PA- GA	2 COME INTO EXPERIENCING
	U	PA+ GA	1 GOING TO GETTING TO REACHING HAVING ATTACHED TO
	UPAGA- PAAL		BEARING FRUIT [BEING AT
	U	PA	NEARNESS Rest on TOP ON UPON UP BY UPON [REST] UPON CLOSE TOUCH NEARNESS [AIM] [OUT] UP TO THE SPEAKER [or HEARER]
	U		TEAT
	U	METRE	CRANT
	U	TU	REPLY BLOW STRIKE LOAD
	U	RV	Enter [or MAN TO CHANGE]
	U	TU	DIP UP [water] NO
	U	WHI	forming a COVER
	U	RUAU	Happy contented
	U		Reach land
	U	PA	fixed Settled at Rest Satisfied
		PA NGA	= PA TOUCH COITUS HOLD PERSONAL
		PA I	Good prosperity [COMMUNICATION WITH]
		PA NEA	THROW LAY PLACE AIM
		PA NEA	A BLOW AT [A BLOW AT = PA I TOUCH REACH STRIKE HOLD PERSONAL COMMUNICATION WITH AFFECT THE SENSES OPERATE ON BE CONNECTED WITH
		PA I	GOOD LOOKING prosperity
		PA I NA	WARM ONSELF
		PA KIA	QUARREL
		PA KA RI	RIPE MATURED
		NEA KAU	Seat of feelings/emotions
		WHARE RANGI	STOREHOUSE
		WHIA - NAU	Bo BORN
139 PAU	UPA- KO SA		REPROACH from UPA- KRUS
MARE	PA		Hold personal communication with
		KO HA	E HAE ENVY COVET
WHIA KA	KO HA		FIND FAULT WITH
	PA KO KE		WITHOUT PURPOSE AIMLESS

PŌLI	UPA	KŪ	LITA	USED of the NOSE IN OLD AGE
MĀORI		KŪ	REITA-NGA	POINT of NOSE
138 PŌLI	UPA			Nearness close touch [cp simul - ā]
PŌLI 140	UPA	C CA		FLYING UP, usually with the idea of approach from below or rest on top
=	UPA	TI -	TVĀ	on upon up by (REST) ON UPON
MĀORI	UPA			
214 PŌLI		KIN:	NA ²	SCATTERED STREAM COVERED [UP UPON
PŌLI	UPA	KIN:	NA	Covered over.
MĀORI	UP	-O-KO		Upper end of a cultivated field
MĀORI		KIN	-O	UGLY
✓	UPA	-NG		CREST of TERRACE of a HILL
	UPA			ABREAST IN EVEN RANK
PŌLI	UPA			FIXED SETTLED AT REST
MĀORI	UP	-O-KO		[REST] ON UPON UP UPON
		KI		Hard frozen ground frost
				TO of PLACE INTO ON TO
				concerning Property UPON TOWARDS AT
			NEA E	SWAMP [NGA HŌRA SPREAD
			NEA EROA	MOSQUITO [OUT of FOOD]
			KINA-ARIKI	KINA WITH LONG SPIKES [with food]
PŌLI Note		KIN	NA	FERMENT YEAST
MĀORI		KIN	-I	A CRID PUNCTANT
		KI	RI	SKIN BARK
MĀORI	WHAKA	KI	KA	PATCH ON a CANOE
PŌLI	UPA	KI	NA	COVERED OVER
			NGA WHĀ	BLOOM OF FLOWERS
		KI	KIMŌ	KEEP the EYES FIRMLY CLOSED
✗			NGA WHĀ	OVERFLOW of RIVER BANKS
			NEA RURU	ABUNDANT FOREST LAND,
		KI	RI	SKIN BARK [with another
		KI	NA	Sea Egg / covered with spikes]
			NEAI	THATCH of a HOUSE
		KI	KO	HUNGA Gangrene
WHAKA		KI	NI	WINK SIGNIFICANTLY AS A
			NEA RO	BLOWFLY [SECRET SIGN
		KI	NI-KINI	a KILT
		KI	NO	UGLY ILL DRESSED HATE
		KI	KO	FLESH BODY KERNEL of a NUT
		KI	KIKIKI	STUTTER [PVO MUL
		KI		FULL of the TIDE

POL I RI TA
PP of I RE TI

TO SET IN MOTION
STIRRED MOVED SHAKEN
UTTERED PROCLAIMED

Cause of VĀT I R
MĀPĀRA I E RITA

MOVED BY WIND
BE STIRRED of FEELINGS
SING FERMEN

I RE
I RA

Life principle
BE PUBLISHED BE HEARD

I RE
I RI

EMBARK ON hungry
SPIRIT VOICE heard at NIGHT

I RE WA RU
I RI POI

Go travel for Sea Coast
M. VIRILE

I RE RE
I RE TI

SAIL be born to planted
Canoe.

WHAKAI RI
TA E

A SACRED CEREMONY
touch of feelings
Come go Reach arrive

KAMANAWA - I RI HIA
TI RA

HUNGER
Company of travellers
DRIVE AWAY

PAU KA I RI MĀRŌ TE MANAWA
I RI NA

DESIRE
BARREN SOIL DESERT

MĀPŌRI I RI
RI O

BE EMPTY HUNGRY
WITHERED (d) DRIED UP

RI KI
RI PA
RI TE A

Small few
BOUNDARY FURROW
BE COMPARED WITH

WHAKIA RI TE
NEA KI

COMPARE LIKEN

CULTIVATE PLANT
DRY
ABUNDANT

PAU I SĀ
from I S
MĀPĀRA I H I

TO have POWER LORD
POWER AUTHORITY
Essential force.

PAU 607
SK 274

VĀ TA
VA
VA TI
VA YU

VEDIC VĀTA of VĀ TO BLOW
BLOW UPON BLOW of WIND
EMIT AN ODOUR
WIND [HAIR COUCH / BREATH / STOMACH PAIN]

MĀORU

TI HE
WA HA
PA WA
WA ETERA
TA WA - O

SNEEZE 170
SHEET de SAIL
SMOKE re ODOUR of.
GOOD RUNNER
WIND FROM THE SEA

PARAA WA
PA

TĀ

WIND + RAIN
WIND [TĀ as SHIT = BODY WIND]
GALE TEMPTEST
BLOW AS WIND

TI KOTIKO DIARRHOEA =
the WIND of the BODY

TA - RAKAKA SW WIND
TI MO IAU ASTHMA
TI ORI ORI A KITE
TI ARE SCENT

TĀ EXCREMENT [VOIDING] = BODY WIND
TU N. WIND

PAU

VA TI KA

VATA + KA HAVING the HABIT of ACTING LIKE

WHA
WHA
WAU

TI
TAI
TIKA

DENY SLEEP DOUBLED UP
GAZE INTENTLY
FOOLISH

WHA I
WA RE

JUST FAIR RIGHT CORRECT
BECOMING ACQUIRING the CHARACTER OF
IGNORANT CARELESS

PAU 597

VAT TA

LIT SPEAKER the MOUTH

MĀORU

TA

WARE DECEIVE WARE = IGNORANT

WA HA

MOUTH ENTRANCE SHEET de SAIL

TA WA I

JEER AT

WA U

DISCUSS TĀ BE UTTERED

PAU

TA JJA

FOUNDED on THIS or THAT SUITABLE

CP SK

TA DIYA

'THIS LIKE BELONGING TO THIS

MĀORU

TA I AO

WORLD [THIS WORLD]

PAU VA

TA TA MANA

BEING IN EXISTENCE

TA I TAMAITI

CHILD

TA I TĀHAE

YOUTH

TA I PŪ

BETROTH