

RATU

F FALETOLU

O MAUI TE WAKA

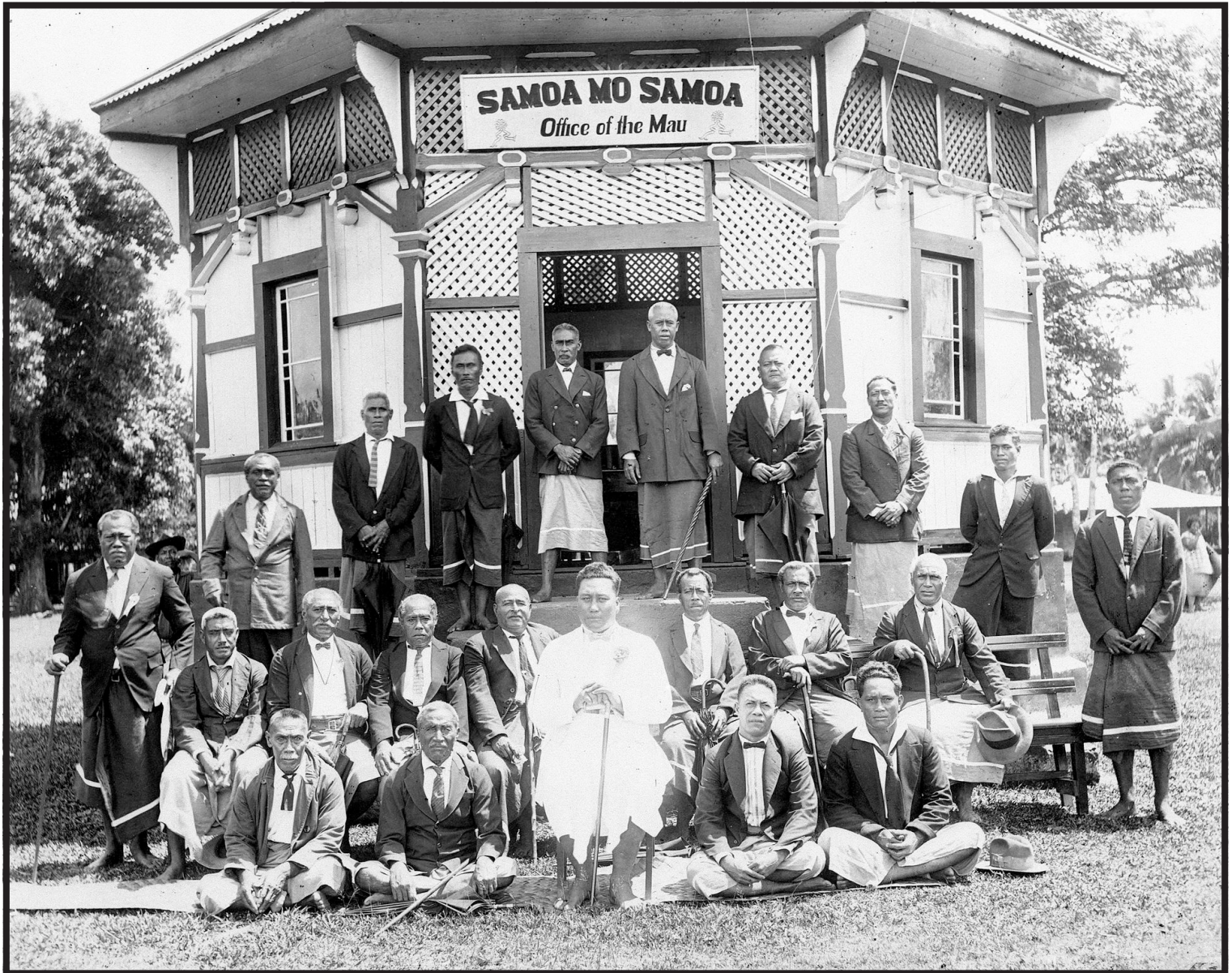
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[16 pages]



Courtesy Wikipedia.

Tupua Tamasese Lealofi III.



Courtesy Wikipedia.

Tupua Tamasese Lealofi III in front of the octagonal Mau office in Vaimoso village, near Apia, 1929. (Photograph by Aly 1901 – 29 December 1929) was a high chief of Samoa



Courtesy Wikipedia.

Mau carrying the coffin of Tupua Tamasese Lealofi III. Standing to the right wearing a single white stripe on his lava-lava, the Mau uniform, is Mata'afa Faumuina Fiaame Mulinu'u I, who later became the President of the Mau.

JAVANESE MĀORI	RA TU	KING PRINZE
	RA NGA	ATTACK
SK ROOT	KA WI	derived from
	KU	TO SOUND RESOUND POET
	NGA RA HU	LEADER COMMANDER
MĀORI	KŪ	in derived forms = WISE EDUCATED
	KU KŪ	make a low SOUND [MAN
	KU AW A	GRATING SOUND
KA	KŪ	DELIRIUM.
PA	KŪ	MAKE A HARSH GRATING SOUND
WHAKA	RA RE	MAKE A SUDDEN SOUND
	KAHU RA NGA	TAPU NAME GIVEN TO A CHILD
HA	KA	CHIEFTAINNESS [of a CHIEF]
	KA	SING A SONG
SBAMA	WHI TI	SCREECH
	KA UA ERUNGA	RELATE RECITE
	KA HE KA HE	LORE of the CELESTIAL
	KA -I- PAPA	PANT
	KA WA	STORM [ie to SOUND]
	KU RA	RITE'S OF
	KU RA -HU NA	CHIEF MAN of PROWESS
		KNOWLEDGE of KARAKIA
		and other valuable LORE
WHARE	KU RA	KNOWLEDGE of a SPECIALLY
		IMPORTANT NATURE
		HOUSE of SACRED KNOWLEDGE
	TU WHIRI	DISCLOSE REVEAL
	RA -NGA TIRA	CHIEF MALE or FEMALE
SK	[RA NA WAR]	WELL BORN NOBLE
	NEA RA HU	LEADER COMMANDER
	TŪA HU	SACRED PLACE
WHA	KA - TU	FORMAL SPEECH
	TU TŪ	SUMMON ASSEMBLE
	TŪ	BE SERVED
	TU A TANGATA	PERSON
	TU A HANGATA	familiar Name for
		a Hero of a STORY
	TU - A WAHINE	HEROINE of a STORY
	KA RA KITA	See

JAVANESE	RA	TU	KING PRINZE
from ROOT	KA WI		
	KU		TO SOUND RESOUND POET 170
	KA HU	RA NEI	CHIEFTAINNESS
	NEA	RA HU	LEADER COMMANDER WAR
SK		TU	Stand be erect [DANCE
	RA		WAR BATTLE POSSESSING GIVING
			ACQUIREING EFFECTING - MOTION SPEED FIRE HEAT
SIX MAORI	RA NA		WAR See
	RA NGA		ATTACK
		TU	A HANGATA Name for a HERO of a Story
		TU	A WAHINE Name for a HEROINE of a Story
		TU KI	ATTACK
		TU MU	BATTLEFIELD
		TU PU	SOCIAL POSITION
	A	TU	DIRECTION OR MOTION ONWARDS OR AWAY from the SPEAKER
			A FORWARD PRELIMINARY MOTION
	KA VA E	RUN EA	KNOWLEDGE of the CELESTIAL
Also	KA VA E	RARO	" " " " TERRESTRIAL
	KA RA	KIA	

876 SK	RA	TRI	NIGHT DARKNESS PERSONIFIED STILL NIGHT
prob from MAORI	RA		BESTOWER OR SEASON of REST [from RAM]
	RAM		BE DISTRIBUTED
	RA TO		PUD MUL
	RAM-U		SKY WEATHER HEAVEN GODS
	RA NEI		SHUT OUT WITH A SCREEN
	-RI		SHARE PORTION offering to a God.
	TI RI		ABUNDANT IN FULL SUPPLY
>>>	RAM-A		CATCH EELS BY TORCHLIGHT
	RA RE		LIE REST LAZYNES
	RA TO		WEST
	RA RO		DAY TIME SEASON BELOW
	RA -U-	PAPA	THE UNDERSIDE UNDER BENEATH
	-RI	KI	TRANQUIL QUIET UNDISTURBED DARK

SK 876		RĀ TRI	NIGHT DARKNESS
from		RA	PERSONIFIED AS STILL NIGHT
from		RAM	BESTOWER
SK		RĀ ₂	SEASON of REST
			GIVING BESTOWING ACQUIREING
			EFFECTING MOTION FIRE HEAT
			[FIRE HEAT as a TONGUE of RĀNI of 7
			Tongues ie fire / heat passion
MĀRĀ		RA NĒI	SKY WEATHER HEAVEN GODS
		RAM - A	CATCH EELS BY TORCH LIGHT
		RA RE	LIE REST LAZYNES
		RĀ TŌ	WEST
		RA TO	BE DISTRIBUTED SERVE
SK	HA		HAPPYNESS [ROUND]
MĀRĀ	HA	RA	EXCESS
	HA	RI	DANCE SING JOY
	HA	MOE MOE	SLEEPY DOZE
		TI - U	MILKY WAY
		TIR - A	STARS of ORION'S BELT CHAIR
		- RI KI	DARK
		RA U - P	PAPA TRANQUIL QUIET UNDISTURBED
	PA	RA MA NA WA	REFRESHMENT
	PA	RA NGA] DIVISION PORTION
=	WĀ	HA NGA	
	PA	RA	SHINE CLEARLY COME OUT
	TA	RA	FROM the CROWDS
			RAYS of SUN BEFORE SUNRISE
			WANE of MOON
		RAM - U	PVD MUL
		RA PA	[TAHU] P. MUL
		RA TA	FAMILIAR FRIENDLY

SK See
SK203

UPA

MI - MA - ME -
MĀ

FUTURE MATRA measure judge
[perceive]
COMPARISON RESEMBLANCE
EQUALITY SIMILARITY
A RESEMBLANCE as a PICTUR
A PARTICLE of COMPARISON
EQUAL SIMILAR RESEMBLING LIKE

2

U'PA - MĀ TI

COMPARISON SIMILARITY

3

UPA - MĀ TRI

ONE WHO COMPARES

4

UPA - MĀ NA

COMPARISON RESEMBLANCE
ANALOEY SIMILE THE OBJECT
WITH WHICH ANYTHING IS COMPARED
a particle of comparison Recognition
of likeness, comparison
COMPARISON as the THIRD
of the FOUR PRAMANAS OR
MEANS of CORRECT KNOWLEDGE

5

UPA MĀNO PAME YA - BHAVA

THE CONNECTION BETWEEN

MĀNO P

"

"

[MĀ

[ME

> [NHA] THE THING TO BE COMPARED
> [ME = LIKE] AND THE OBJECT WITH WHICH
TO CONNECT NUMBERS etc] IT IS COMPARED

SK 6

UPA - MITA

COMPARED ILLUSTRATED BY COMPARISON

7

UPA - MITI

COMPARISON ANALOEY [SIMILAR]

8

UPA - ME YA

TO BE COMPARED COMPARABLE
WITH THE SUBJECT of COMPARISON

9

UPA / MĀ

imp 2y - MIMHI - MĀHI TO MEASURE

10

MĀ - MI

MĀHI [OUT APPORTION ASSIGN ALLOT

11

MĀ - MĀ

SVA [GRANT GIVE

Suly 25y

12

MĀ - MĀ SI

- MIMITE TO measure one

MĀTRI

HIA how MANY [thing by another compare]

MI HI

GREET

MI NE

Be completely Recited be
[assembled]

ME NE

ME

LIKE

ME KA

chain

TARUNA

Connected by family ties

TIEKE

measure layout plan

MĀ - O - RI

TIRI

SHARE PORTION

MĀ HI

WORK DO PERFORM

NA

LINEAGE

SEE SK I Also	PA [E] M UPA - MĀ UPA U	E/MI/MA/MAN-/-YA/BABA/ITO	Comparison Resemblance Similarity Deep heads in line ITO [SIMILAR] Reach land arrive by water PARTICLE of COMPARISON to connect numerals i points [of Compass] TO Express dual relationship caused by marriage of persons belonging to different generations as in the course of a FATHER and SON MARRYING SISTERS a few other
MIRORI	MĀ MĀ		LOVE ARDENTLY [close Relationships MEMORY RECOLLECTION REMEMBER
GHAW	JTA MA U MA HA RA MA HE LE MA KUE MA NA TU MĀ - O - RI MĀ - NI ANIA MĀ - NI HEKO MĀ - NI - NI MĀ - NE NE MĀ - NI - O - RE MĀ - NA - URI MĀ - KŪ MA KA U MA KA RIRI MA ITI MĀ - I - O MA I KO I KO MA HU RU MA HITI = MA WHITI MA RA MA TA MA TĀ MA RU TĀ MA OA TA MA		PORTION DIVISION SECTION VERY PLEASANT of TASTE HOMESICK ie TANGATA WHENUA Noisy FILTHY PLEASANT AGREEABLE STRANGER ANXIETY DARK WET MOIST WIFE HUSBAND COLD SMALL CALM LAZY 4th MONTH SPRING SORT SEPARAT ACCORDING TO SIZE QUALITY ITO MOON MONTH SON CHILD MAN CLOUDY COOKED MOON ON 6/7/8/9 Nights see

SK 203 2

MĀORI
MĀORI

U'PA-MĀ TI
MĀ TI-TI
Ū
PA I
PA E

COMPARISON SIMILARITY

A STAR INDICATING SOMMER. SOMMER
Reach land arrive by water
GOOD LOOKING
Be collected together Ready for use
Be over leave a Balance of Numbers
Measure the circumference of a TREE
Indulge in gloomy thoughts be idle

=

PA-E-KO
MA-E-KO

PA-E-KIRI

PA-E-PA-E

MĀ ORI

PA HA KE

PA ERUNGA

PA E RĀ RO

PĀ KATO

PA KA RĀ

PA KA RI

U-NU KU

MĀ TI O KE

MĀ TI RO

U-KU

UPA-NA

U RI URI

LOOPS of a SNARE
A RETURN PRESENT of FOOD
Jangata Whenua.

OLD MAN ANCIENT TIMES

UPPER EYELID

LOWER EYELID

FLOW of the TIDE

UNSUITABLE

MATURED RIPE

DOUBLE CANOE

ANNOYANCE FELT AT NOISE

LOOK LONGINALLY AT BEE for FOOD

FULLY Supporting CLAN

ABREAST IN EVEN RANK

a messenger passing between 2 parties to convey intelligence.

MĀ T-A-NIHO MARK or PRINT of TEETH

MĀ T-A-NUI LYING TOWARDS the SUN of LAND

MĀ

MĀ

TO connect Numerals
To express dual relationships caused by marriage of persons of different generations such as FATHER i SON MARRIAGE SISTER'S

MĀ HANA

DAY WARM

MĀ HANGA

TWINS

MĀ HELE

PORTION DIVISION SECTION

TI RO

SHARE PORTION

MĀ NAWA

MIND [MĀ TA ARA OBSERVE]

MĀ-RIKO

PHANTOM UNREAL

MĀ TA

RAW UNCOOKED SK fut' MĀ TA of

Mi/MĀ/ME

KAI WHAKA

SK
MĀORI

of HAW

	3	UPA-MĀ TRI	ONE WHO COMPARES
MĀORI		UPA NE PAI	KEEP HEADS IN LINE GOOD LOOKING [IN EVEN RANK]
		MĀ MA TI	to connect numerals Surfaced
		MĀ TIR-I	SHARE PORTION
		MĀ ORI RIE	Jangata Whenua. 2
		MA NA WA	MIND
f		A MA] A MO]	
		TI NA NA	PERSON [NA of NA NA see]
		MA TUA	parents
PAU		DU DVI	2 see
MĀORI		KIRI	PERSON
WĀKA	-PA	PA MA NA TŪ	Genealogy HOME SICK
		MA NA WA	MIND
SK		MA NA VA	MIND
SK			
SK 4		UPA-MĀ NA	Comparison Resemblance Recognition particles of Comparison
MĀORI		MĀ-O-RI	Jangata Whenua LINEAGE
		PA-I	GOOD LOOKING
		MĀ ORI	
		MA NA NA	Authority power LINEAGE
		MA NA NA WE	be excited of feelings
		MĀ ORI	Explain elucidate Potato
NI	PA APA	MA NU	Spirit of one Dead a person held in high esteem

MĀORI
MĀORI
MĀORI
SK 346

A NE A
WHA - O
WHARA
GAR BHA
GRAB
GRAH
GAR BHA - GURVI
GAR BHA - GRIHA

STONE & FRUIT SKELETON
PUT INTO A BAG 8
BURIAL CAVE [SK BHARA]
THE WOMB INSIDE INTERIOR
CONTAINING FILLED WITH
TO CONCEIVE
GREAT WITH CHILD PREGNANT
AN INNER APARTMENT
A SLEEPING ROOM. the
Sanctuary of a TEMPLE where the
image of the DEITY is placed.

MĀORI

O WHA NGA
WAITATEA

NEST = KOWHANGA
SEMEN
OBSTRUCTION INSIDE the
NOSE of a NEW BORN CHILD
HIDDEN OUT of SIGHT
LOVE

NEAR - U
NEAR - O
NEAR - I RI
NEAR - E

FAMILY, Number of People
connected by Blood filled with,
Burst open as flowers
CHARCOAL CINDER'S

PUKU

NEA ORA
NEAR - A - HU
NEA RARA
NEAR - U
NEAR URU
NEA RURU

SWOLLEN DISTENDED STOMACH
WAVE of the SEA
SURFETTED HEADACHE
DENSE FOREST

WHA - NA U
NEU

BE BORN
MOAN GROAN GREEDY
FOREST [person unable to swim Ghost.]
COITUS

WA - O
PA
RA PA
TA NEI

PUD MUL
see for this sense note NI -
HA NGA MAKE BUILD
NEI NEO NEI NEO Malignant Devouring
RI KORI KO [Spirits]
RI KO RI KO MAN EATING SPIRITS
WAI U MILK [IN DESERTED HOUSES]

WHA KA NEI TA
- HA PU
WA

HA - MOKO Thatch of a House.
EMPTY OUT
PREGNANT CONCEIVED IN
BUD SHOOT [THE WOMB]

ELSDON BEST MAORI RELIGION
AND MYTHOLOGY I

In another account we are given a brief description of the homeland of Irihia, and of the arrival of a band of immigrants from the land of Uru, lying to the westward. These immigrants were under the leadership of a chief named Kopuratahi, who acquired much influence over a certain people of Irihia—just here we pick up the translation of the original:

"Now when the powers of leadership had been acquired by Kopuratahi and his subordinate chieftain companions, and all those people acknowledged their sway, also their control of people, of lands, and of priestcraft in connection with all the gods of those people of Irihia, then the priestly experts of Irihia said to Kopuratahi and his five hundred chieftain companions:—
'Inasmuch as you have all settled here as chiefs for us, then do you come and be conducted to the summit of the mountain of rites of our ancestors, the offspring of Ranginui who stands above us.' At that place stands their edifice Hawaiki-rangi, also at that place are their dead buried. There are four doors that face the four winds—Paraweranui, Tahu-makakanui, Tahu-mawakenui and Hūrunukuatea [honorific terms for south, west, east and north]. Those are the ways by which diverged the offspring of Tane-nui-a-Rangi, and by which the souls of his descendants return to the source of supernatural powers, to fare on to Hine-nui-te-Po at Tahekeroa, others to ascend the *toi huarewa* to Ranginui and the bespaced heavens above.

*
ceremonial
action!

"Then Kopuratahi and his companions agreed to go and see that sacred place. This was the first they had heard of it; it was a *tapu* place whereat were arranged all matters connected with godship in the upper world. So the journey was agreed to, and it is said that two days' climbing were necessary in order to attain the summit of that mountain. At that place Kopuratahi and his companions were subjected to the *pure* rite, sacred formulae were recited, invocations to Io the Parentless, to his attendants the *whatu kura* and *marei kura*, to the male and female denizens of the bespaced heavens, also all other companies of supernatural beings of those heavens.

"Now it is said that ceremonial feasts and placatory offerings to the gods were conducted at that place, all important and sacred rites; there are many more reports of this nature. Well, such is the trend of these explanations; the greater part of these recitals had been formulated when the offspring of Ranginui and Papatuanuku assumed their various tasks, including matters pertaining

to the bespaced heavens, to Io of the Hidden Face, the assignment of the regional guardians, and the edifice constructed by them, which was in this style—In it were four passage ways and four doors, one on the south side, one at the west, one at the north, and one at the eastern side. Within it lay the sacred stones of Tane and Tangaroa.

"Now some of the descendants of the offspring of the Earth Mother fared to the south and there died; in like manner those who went to the west there died; those who went to the north died in those parts, and those who went eastward died there. Their spirits then returned by the same route as that traversed by their bodies. On entering the edifice of Hawaiki-rangi the spirits of those who sympathised with their father ascended by the whirlwind path to the bespaced heavens, to Io of the Hidden Face and the various companies of denizens of those heavens. Those spirits that sympathised with the Earth Mother proceeded to pass down the long descend of Tahekeroa to the underworld of Rarohenga."

> As we have seen Irihia is but one of at least four names applied to the *tapu* mountain mentioned above; it is also the name of the homeland wherein that mountain is situated. (Some information concerning the sacred 'house' Hawaiki-nui or Hawaiki-rangi will be found in Smith's *The Lore of the Whare-Wananga*, Part 1, pp. 112 et seq., 149, 153, 189, etc.). The *pure* rite referred to is one of a purificatory nature, but several rites differing somewhat in nature and effect come under the heading of *pure*. Anyone visiting a very *tapu* place had to be prepared in this manner, as Tane was when he visited the realm of the Supreme Being, and this rite is also performed over spirits of the dead when they enter the *tapu* edifice of Hawaiki-rangi that stands on the summit of the mountain of Maungaharo or Tihi-o-manono. Evidently the belief was that some gross qualities still clung to the spirit after it had left its earthly tenement.

Each of the four entrances to Hawaiki-rangi is said to have had its proper name, and there were four *takuahi* or fire pits, one opposite each entrance; these were probably used for sacred or ceremonial fires, which entered largely into Maori ritual performances. The two passages (*kauwhanga*) that passed through the edifice were in the form of a cross, their exits being the entrance alluded to. These four roads from north, south, east and west were termed *ara matua* (main roads), and they met in the middle of the thrice *tapu* edifice of Hawaiki-nui or Hawaiki-rangi. It is worthy of note that the term *ara matua* is also employed to denote the apparent path of the sun across the heavens.

It is explained that all spirits of the dead must return to the old homeland of the race and enter Hawaiki-rangi, the "clearing house" of all *wairua*. After undergoing the *pure* rite the spirit then chooses its final destination, and the decision is based on the feeling entertained toward the primal parents, the Sky Father and the Earth Mother. As excess of affection for, or sympathy with, the latter is followed by the descent to the underworld of Hinetitama by way of Tahekeroa, the long descent. Those spirits that feel more drawn to the Sky Parent ascend to the heavens, but pass far beyond the lowermost heaven that is viewed as the parent of mankind; they pass to the uppermost heaven, the *Toi o nga rangi*, the realm of *Io-matua*, where they are welcomed by the attendants of *Io*, the denizens of that region. Spirits that leave Hawaiki-rangi to descend to Rarohenga pass out through the western entrance by the sunset route; those that ascend to the heavens leave by the eastern doorway. The path or means by which spirits ascend to the heavens has two names applied to it, viz., *ara tiatia* and *toi huarewa*. Explanations of these terms do not agree. Some assert that both are honorific or sacerdotal terms for whirlwinds, but others seem to believe that the *ara tiatia* is but the first part of the ascent and that beyond it is the *toi huarewa*. The ordinary explanation of the *toi huarewa* is to the effect that it is a sort of spiderweb-like cord hanging from the heavens. We are told that Tawhaki ascended to the heavens by that means. It is probably the same as the *ara taepa* or pendant way mentioned in some myths. The experts of the Whare Wananga or school of learning, however, taught that *toi huarewa* is a special term used to denote the whirlwind path to the heavens, the ordinary names for a whirlwind being *awhiowhio*, *awhiorangi*, *urupuhau* and *rorohau*. The special terms often appear in chants and laments for the dead, as:

*Kia tomo atu koe ki roto o Hawaiki-rangi, i takoto ai te toi huarewa
 Kia eke ai koe ki te tihi o nga rangi, kia uru koe ki te Rarohoa
 Kia tuatia koe ki te moana o rongo i purea ai Tane-matua.*

<
 INORA'S NET

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In these tones the spirit is called upon to enter the "spirit house" where the *toi huarewa* is, that it may ascend to the summit of the heavens, there to enter the Rauroha, the domain of Io, whereat Tanematua underwent the *pure* rite.

The bulk of evidence goes to show that *ara tiatia* is but another name of the *toi huarewa*, though the first name denotes a means of ascent consisting of a series of pegs used as steps, a form of

ladder differing from the *ara tuateka* and *arawhata*. The *ara tiatia o Tane* is the way by which Tane and the Wind Children ascended to the heavens, and this, the way we are discussing, the whirlwind path. This *ara* (path or way) leads from the eastern doorway of Hawaiki-rangi to the heavens.

In an old song occurs the following:

*Piki ake, kake ake ki te toi huarewa
Te ara o Tawhaki i piki ai ki ninga ra.*

So that the use of this means of ascent was not confined to spirits of the dead, as such supernatural beings as Tane and Tawhaki also ascended by it. Farewelling spirits of the dead in laments was much favoured in days of yore, and the various stages of the journey are sometimes alluded to in such effusions. Here is a lament composed by one Wharepatari for his child:

*Ane! Tama ariki, kei whea koe a ngaro whaka aitu nei
Kia whakaputa mai i te wairua me he mea ko Puaroa
Nga tokowhiti tatai arorangi o te o rongonui
Ka māha noa atu e rotu i au
Kia haere koe te kauwhanga ariki i o tuakara
E tatai ra i roto i te Mangoroiata
Kia puta atu koatou ki te Rauroha i te toi huarewa
Kia tomo koe Rangiatea, kia uru koe te kauhou whatukura
Ka māha roa atu i au . . . e . . . i.*

Herein the singer asks his child as to whither it has gone, and that the child's spirit may appear to him like unto Puaroa in the heavens (Puaroa seems to be a term applied to comets). The child is farewelled to celestial regions by way of its "ancestors" who gleam in the Milky Way, to pass upward by the *toi huarewa* to the uppermost heaven, there to enter the realm of Io the Supreme Being and join the company of *Whatukura*, the male denizens of that heaven, leaving the parent sad and lonely in this world.

The four-way path that meets in the *tapu* edifice of Hawaiki-nui is termed the *ara matua*. By those four roads leading to north, east, south and west the descendants of the primal parents, Sky and Earth, wandered forth to all parts of the world, by the same path their spirits return to the old homeland of the race. Hawaiki nui o Maruaroa is the *tuahu* or place of rites at Hawaiki-nui, and Maruaroa is the season of the winter solstice, the *takanga o te ra* or changing of the sun, while the term *ara matua* is also used to denote the ecliptic as well as the famed four-way path of Hawaiki-nui. Could we but ascertain the origin of these superior myths of Polynesian folk I am convinced that they would prove to be primarily astronomical. The Hawaiki-nui to which the souls of the dead journey is, we are told, the true and original Hawaiki