

345

UT-THA-PETI
[TO MAKE RISE]

FILIP FALETOLU JŌZWICKI
KAWATIRI
O MAUI TE WAKA
AOTEAROA

First Taranaki War


From Wikipedia, the free encyclopedia

The First Taranaki War was an armed conflict over land ownership and sovereignty that took place between Māori and the New Zealand Government in the Taranaki district of New Zealand's North Island from March 1860 to March 1861.

The war was sparked by a dispute between the government and Māori landowners over the sale of a property at Waitara, but spread throughout the region. It was fought by more than 3,500 imperial troops brought in from Australia, as well as volunteer soldiers and militia, against Māori forces that fluctuated between a few hundred and about 1,500.^[1] Total losses among the imperial, volunteer and militia troops are estimated to have been 238, while Māori casualties totalled about 200, although the proportion of Māori casualties was higher.

The war ended in a ceasefire, with neither side explicitly accepting the peace terms of the other. Although there were claims by the British that they had won the war, there were widely held views at the time they had suffered an unfavourable and humiliating result. Historians have also been divided on the result.^[2] Historian James Belich has claimed that the Māori succeeded in thwarting the British bid to impose sovereignty over them, and had therefore been victorious. But he said the Māori victory was a hollow one, leading to the invasion of the Waikato.

In its 1996 report to the Government on Taranaki land claims, the Waitangi Tribunal observed that the war was begun by the Government, which had been the aggressor and unlawful in its actions in launching an attack by its armed forces. An opinion sought by the tribunal from a senior constitutional lawyer stated that the Governor, Thomas Gore Browne, and certain officers were liable for criminal and civil charges for their actions.^[3] The term "First Taranaki War" is opposed by some historians, who refer only to the **Taranaki Wars**, rejecting suggestions that post-1861 conflict was a second war.^[4] The 1927 Royal Commission on Confiscated Land also referred to the hostilities between 1864 and 1866 as a continuation of the initial Taranaki war.^[5]

First Taranaki War		
Part of New Zealand Wars		
Date	17 March 1860 – 18 March 1861	
Location	Taranaki, New Zealand	
Result	Indecisive	
Belligerents		
 New Zealand Government British Army	Māori of Taranaki	Maori King Movement of Waikato
Commanders and leaders		
Charles Emilius Gold, Thomas Simson Pratt	Wiremu Kīngi, Hapurona	Epiha Tokohihi
Strength		
3,500	800	800
Casualties and losses		
238 killed and wounded	200 killed and wounded	(included in previous column)

Contents

- 1 Background
- 2 Battle at Te Kohia
- 3 Battle of Waireka
- 4 Battle of Puketakauere
- 5 Further clashes
- 6 Pratt's sapping campaign
- 7 Historical site preservation

- 8 See also
- 9 References
- 10 Further reading
- 11 External links

Background

The catalyst for the war was the disputed sale of 600 acres (2.4 km²) of land known as the Pekapeka block, or Teira's block, at Waitara. The block's location perfectly suited European settlers' wish for a township and port to serve the north of the Taranaki district and its sale was viewed as a likely precedent for other sales that would open up for settlement all land between New Plymouth and the Waitara River.^[6] Pokikake Te Teira, a minor chief of the Te Atiawa iwi, first offered the land to the New Zealand government in 1857, immediately attracting the vehement opposition of the paramount chief of the tribe, Wiremu Kīngi, who declared a veto on the plan.^[6] Teira's sale was, however supported by Ihaia Kirikumara and his brother Tamati, who wrote letters to newspapers claiming that European occupation would allow returned slaves to live in security and lessen the chance that Waikato war parties would return.^{[7][8]}



Governor Thomas Gore Browne.

Governor Browne felt obliged to resist the veto; he insisted Māori had the right to sell if they wished, and was also keen to demonstrate support for a friendly chief over an individual who was resisting the authority of the Crown and the expansion of European law.^[9] Browne accepted the purchase with full knowledge of the circumstances and tried to occupy the land, anticipating it would lead to armed conflict. A year earlier Browne had written to the Colonial Office in England, advising: "I have, however, little fear that William King (Kīngi) will venture to resort to violence to maintain his assumed right, but I have made every preparation to enforce obedience should he presume to do so."^{[3][10]}

Although the pressure for the sale of the block resulted from the colonists' hunger for land in Taranaki, the greater issue fuelling the conflict was the Government's desire to impose British administration, law and civilisation on the Māori as a demonstration of the substantive sovereignty the British believed they had gained in the 1840 Treaty of Waitangi.^[11] The hastily written Māori translation, however, had given Māori chiefs an opposing view that the English had gained only nominal sovereignty, or "governorship" of the country as a whole while Māori retained "chieftainship" over their lands, villages and treasures.^[12]

By 1860, it was tacitly recognised that British law prevailed in the settlements and Māori custom elsewhere, though the British, who by then outnumbered Māori, were finding this fact increasingly irksome.^{[11][13]} One commentator observed, with reference to Waitara: "We seem to be fast approaching a settlement of that point, whether Her Fair Majesty or His Dark Majesty shall reign in New Zealand."^[3] The British were convinced that their system represented the best that civilization had to offer and saw it as both their duty and their right to impose it on other peoples.^[11]

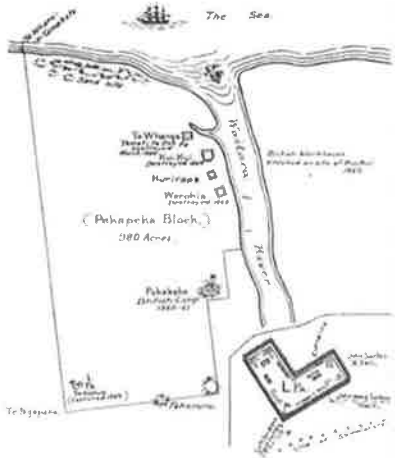
However, in the 20 years since the signing of the Treaty, the Māori had made significant political advances. They had moved from being a collection of independent tribes to an effective confederation known as the Māori King Movement, which was centred on the Waikato region, but which had influence over large areas of the North Island. One of the uniting principles of the King Movement was their opposition to the sale of Māori land and the concomitant spread of British sovereignty.^{[11][13]}

The settlement of New Plymouth—at the time "a line of wooden houses straggling untidily along the

waterfront and intersected by bush-filled gullies which provided perfect cover for an attacking party"^[14] — was deemed vulnerable to assault by hostile Māori because of tensions over land sales and a detachment of British troops had been placed in the settlement in 1855. The killing of Katatore, an opponent of land selling at Waitara, in January 1858—which in turn sparked more feuding among local Māori and threats of a revenge massacre at Waitara by Kingi^[14]—prompted the formation of the Taranaki Militia in 1858^[14] and Taranaki Volunteer Rifle Company in 1859.^[15]

Battle at Te Kohia

Teira was paid a £100 deposit for the land in December 1859. When Māori obstructed surveyors as they began work on the block, Browne responded by declaring martial law throughout Taranaki on 22 February 1860. Two days later a deed for the sale of the disputed Pekapeka block was executed, with 20 Māori signatories of Te Teira's family accepted as representing all owners of the land.^[3]



Location of the disputed Pekapeka block on the site of modern-day Waitara.

On 4 March, Browne ordered Colonel Charles Emilius Gold, commanding the 65th Regiment, the Taranaki Militia and the Taranaki Rifle Volunteers, to occupy the disputed block of land at Waitara in preparation for a survey. Four hundred men landed at Waitara the next day to fortify a position and the survey of the land began on 13 March without resistance.^[3]

On the night of 15 March, however, Kingi and about 80 men built an L-shaped pā, or defensive strong point, at Te Kohia, at the south-west extremity of the block, commanding the road access. The next day, they uprooted the surveyors' boundary markers and when ordered the following day, 17 March, to surrender, they refused. Gold's troops opened fire and the Taranaki wars had begun.

Gold's troops, by then numbering almost 500, poured in heavy fire all day from as near as 50 metres, firing 200 rounds from two 24-pound howitzers as well as small arms fire.^[11] Despite the firepower, the Māori suffered no casualties and abandoned the pā that night. Though it

was small—about 650 square yards—the pā had been situated so that it was difficult to surround completely and had also been built with covered trenches and 10 anti-artillery bunkers, roofed with timber and earth, that protected its garrison.

The British objective at Waitara had been a rapid and decisive victory that would destroy the main enemy warrior force, checking and crippling Māori independence and asserting British sovereignty. That mission failed and the Te Kohia clash ended as little more than a minor skirmish with a result that disappointed English settlers.^[11]

Yet for Māori, too, the engagement had strong symbolic importance. Outnumbered and outgunned, Kingi needed to draw allies from several places, but by Māori tikanga, or protocol, support would not be offered to an aggressor. Te Kohia pa, hastily built and just as quickly abandoned, appeared to have been built for one purpose: to provide plain evidence of the Governor's "wrong". The aggressor having been identified, others were then free to launch reprisals under utu laws.^[3]

Within days, Māori war parties began plundering the farms south of New Plymouth, killing six settlers who had not taken refuge in the town. Fearing an attack on New Plymouth was imminent, the British withdrew from Waitara and concentrated around the town.

Battle of Waireka

The military action at Waitara brought the result Kingi had been hoping for and within 10 days of the Te Kohia battle, about 500 warriors from the Taranaki, Ngati Ruanui and Nga Rauru iwi converged on the New Plymouth area to provide support. The warriors built an entrenched and stockaded pā named Kaipopo on one of the hills at Waireka, about 8 km southwest of New Plymouth and 4 km from the Omata stockade that lay on the road to the town.^[16] The area was scattered with some houses built by European settlers, and on 27 March, five settlers, including two boys, were either shot or tomahawked in the Omata district.^[17]



Troops defend Jury's farmhouse in the Battle of Waireka, by A. H. Messenger.

Tensions in New Plymouth quickly climbed and settlers with large families were ordered, under martial law, to evacuate to the safety of the town. Among those who remained in the Omata area were the Rev. Henry Brown, the Rev. Thomas Gilbert and several others who were either French or Portuguese. All felt safe: both ministers were treated by Māori as tapu or untouchable, while the others were confident the Māori grievance was with only the British.^{[16][18]}

About 1pm on 28 March, a British force of about 335 men—28 Navy, 88 from the British 65th Regiment, 103 members of the newly formed Taranaki Rifle Volunteers^[19] and 56 from a local militia^{[16][17]}—set off in two columns to ostensibly rescue those who had remained behind. It would be the first occasion on which a British Volunteer corps engaged an enemy on the battlefield.

Captain Charles Brown, in command of the settlers, was ordered to march down the coast until he reached the rear of the Māori positions at Waireka. The Regulars, under Lieut-Colonel G.F. Murray, marched down the main road to Omata, intending to dislodge a war party reported to be at Whalers Gate, north of Omata. Once the road was clear, it was intended they would be joined by the Volunteers and militia, who would rescue the settlers, before marching back to New Plymouth. Because of the heightened state of fear in New Plymouth, however, Murray had been ordered to return his troops to the town before nightfall. The Volunteers were armed with muzzle-loading Enfield rifles and the militia had old smooth-bore muskets from the 1840s, with each man issued with just 30 rounds of ammunition.^[17]

Murray met no resistance at Whalers Gate, but as he approached Waireka he heard the sound of rapid firing towards the coast. He entrenched his men and opened fire on the Kaipopo pā with a rocket tube. The gunfire Murray heard was being exchanged between about 200 Māori warriors^[11]—who, armed mostly with double-barrel shotguns and some rifles, were firing from the cover of bush and flax in the river gully—and the militia and Volunteers, who had retreated to the safety of the farmhouse of settler John Jury. Most of the battle took place on the flat farm land below the pa.

About 5.30 pm, Murray sounded the bugle for a retreat, withdrawing his Regulars for the march back to New Plymouth so they could arrive before dark. His withdrawal left the settler force, which had already suffered two killed and eight wounded, isolated at the farmhouse with little ammunition and late in the night, carrying their casualties, they scrambled across paddocks to the Omata stockade, arriving about 12.30 am, before returning to New Plymouth.^[17]

Late in the afternoon, meanwhile, Captain Peter Cracroft, commander of HMS *Niger*, had landed 60 bluejackets at New Plymouth and marched via Omata to Waireka, encountering Murray as he prepared to retreat. Cracroft's troops fired 24-pound rockets into the pā from a distance of about 700 metres and stormed it at dusk, tearing down three Māori ensigns. The first man into the pā was leading seaman William Odgers, who was awarded a Victoria Cross for bravery—the first awarded in the New Zealand wars.^[17] Cracroft's

farmhouse. The storming of the pā was the second stage of the battle. Most or all of the Maori casualties —between 17 and 40— occurred during the first stage of fighting around the gully and Jury homestead, according to Cowan.

Cracroft was lauded as a hero for his mission, with claims of the number of Māori killed by his troops ranging from 70 to 150. Total European losses were 14 killed and wounded.^[17] Historian James Belich has claimed the pā was more of a camp and all but empty and the total Māori casualties amounted to no more than one. He described the "legend" of Waireka as a classic example of the construction of a paper victory, with invented claims of "enormous" losses and a great British victory.^[11]

The settlers, apparently overlooked in the fracas, watched the action from their house and the next day made their own way to New Plymouth, where Gilbert said: "It was no wish of ours that an armed expedition should be set on foot on our behalf. We were perfectly safe."^[16]

Murray was widely condemned for his actions in withdrawing his troops and a court of inquiry was convened into his conduct.^[17]

Battle of Puketakauere

On 20 April 1860 Browne ordered a suspension of hostilities against Taranaki Māori, fearing the intervention of the King Movement and a possible attack on Auckland. He knew he lacked the resources to defend Auckland if troops were engaged in Taranaki.^[20] Both Kingi and the Government made repeated diplomatic approaches to King Pōtatau Te Wherowhero seeking his allegiance, but by early May Pōtatau seemed to have decided to offer at least token support to Taranaki Māori, sending a Kingite war party to the district under the control of war chief Epiha Tokohihi. Kingi seized the opportunity to spark a confrontation with the imperial government to demonstrate the viability of resistance and draw stronger Kingite support.^[20]

Early in June, Atiawa war chief Hapurona began building a stockaded pā, Onukukaitara, adjacent to an ancient, and apparently unpopulated and unfortified, pā known as Puketakauere. The two pā were sited on a pair of low hills 800m southeast of Te Kohia and 1.6 km south of the garrison known as Camp Waitara (site of the modern town of Waitara), which had been established to protect the surveying of Waitara. The pā posed a military threat to the Waitara garrison and was seen as extreme provocation.^[20]

On 23 June, a British reconnaissance party approached the pā, in what may have been an attempt to bait the Māori,^[20] and was fired on. Colonel Gold immediately authorised an attack. Before dawn on 27 June, the British commander at Waitara, Major Thomas Nelson, marched out with 350 experienced troops and two 24-pound howitzers to storm the pā, which was defended by about 200 Atiawa.

The troops intended to encircle the two hills, cutting off a path of retreat for the Māori, before destroying Onukukaitara, above the flax-covered stockade of which flew a flag. The troops split into three divisions for the march. Nelson led the main body of almost 180 men and the two howitzers on an approach from the north, intending to bombard the stockade from the south-west. A second division of 125 men, led by Captain William Messenger, was given the more difficult task of approaching the area in darkness through a swampy gully and high fern and scrub to the east, taking possession of the apparently deserted Puketakauere, blocking the path of any possible reinforcements and supporting Nelson's efforts against the main target. His approach was made more challenging by the heavy mid-winter rain that had deepened the swamp. The remaining division, about 60 men under Captain Bowdler, was to take up a position on a mound between the pā and Camp Waitara, blocking an escape to the north.^[20]

About 7am, Nelson's howitzers began pounding their target, but created only a small breach in the fort. His men then approached the pā across open ground, but came under heavy fire from Māori concealed just metres away in deep trenches in a small natural gully. The attack was described by some survivors as "hotter than anything in the great Indian battles or in the attack on the Redan in the Crimea".^[21] As they came under

fire, Messenger's division found itself the target of other Māori who ambushed them from outlying trenches on the fern-covered slopes. Messenger's division became disordered and was split into groups. Many troops were tomahawked in the swamp or drowned as they fled to the flooded Waitara River. Most of the wounded were abandoned and many of those were hacked to death. A group of survivors with Messenger managed to join Nelson, who sounded the retreat, while others remained hiding in the swamp and fern and returned to camp later.

Puketakauere was both the most important and most disastrous battle of the First Taranaki War for the British, who suffered losses of 32 killed and 34 wounded, almost one in five of the force engaged.^[21] It was also one of the three most clear-cut defeats suffered by imperial troops in New Zealand.^[20] Despite claims at the time that the British killed between 130 and 150 of the enemy, Māori casualties were estimated to be just five, including two Maniapoto chiefs.^{[20][21]}

Colonel Gold came under heavy criticism for the defeat. He was accused of cowardice and stupidity and an attempt was made to persuade the senior militia officer to arrest him. He was subsequently replaced by Major-General Thomas Pratt.^[20]

The real reason for the Māori victory, however, was a combination of tactics and engineering techniques. Hapurona had enticed the British to fight at a place of his own choosing and then used the twin ploys of deception and concealment. He created a false target for the British artillery with the fortification of Onukukaitara which, despite its flag and flax-covered stockade, was essentially an empty pā. Māori defences were instead concentrated on the old, apparently unfortified pā, where deep trenches concealed the well-armed warriors until the British were almost at point-blank range.^[20] When the British were split into two groups at the two hills, Hapurona was also able to switch warriors from each focus of action, forcing the British to fight two battles while the Māori fought just one.

In the wake of the demoralising loss, the central portion of New Plymouth was entrenched and most women and children were evacuated to Nelson, out of fear the town would be attacked. The garrison was reinforced with almost 250 soldiers from the 40th Regiment, sent from Auckland, as well as additional artillery.^[21]

In July Browne convened a month-long conference of chiefs at Kohimarama, Auckland, ostensibly to discuss the Treaty of Waitangi, but with an aim to halt the conflict at Waitara. Browne opened the conference by explaining that the treaty guaranteed racial equality, but he also warned that violating allegiance to the Crown would negate the rights of British citizenship under the treaty. Among the resolutions adopted was one in which chiefs "are pledged to do nothing inconsistent with their declared recognition of the Queen's sovereignty, and the union of the two races," and that they would halt all actions that would tend to breach that covenant. Author Ranginui Walker noted: "The Maori were too trusting. There was no reciprocal promise extracted from the Governor to abide by the Treaty."^[22] Another resolution proposed by Maori "kingmaker" Wiremu Tamihana, which "deprecates in the strongest manner the murders of unarmed Europeans committed by the Natives now fighting at Taranaki", was also passed.^{[23][24]}

Further clashes

From August to October 1860, there were numerous skirmishes close to New Plymouth, including one on 20 August involving an estimated 200 Māori, just 800 metres from the barracks on Marsland Hill. Many settlers' farms were burned and the village of Henui, 1.6 km from town, was also destroyed. Several farmers and settlers, including children, were killed by hostile Māori as they ventured beyond the town's entrenchments, including John Hurford (tomahawked at Mahoetahi on 3 August), Joseph Sarten (shot and tomahawked, Henui, 4 December), Captain William Cutfield King (shot, Woodleigh estate, 8 February 1861) and Edward Messenger (shot, Brooklands, 3 March).^[25] There were frequent skirmishes around Omata and Waireka, where extensive trenches and rifle pits were dug on the Waireka hills to threaten a British redoubt on the site of the Kaipopo pā.^[21]

War in Taranaki 1860-63

Page 2 – Pressure on Māori land

As the non-Māori population of New Zealand grew during the 1850s, Māori faced more pressure to sell their land to these new settlers. By the late 1850s the South Island was firmly in settler hands. In the North Island, where the majority of Māori lived, meeting settler demand for land was proving much harder. In his first term as Governor, George Grey had overseen sizeable purchases in Porirua, Rangitīkei, Wairarapa and Hawke's Bay. His successor from 1855, Thomas Gore Browne, achieved few significant land purchases in the North Island.

Māori became more reluctant to sell land in the North Island in the early 1850s. The idea of a Māori king was suggested. It was hoped that a king would hold sufficient mana to enable Māori land to be placed under his protection and thus defeat the 'divide and conquer' approach to buying it.

Belich on the King Movement

Historian James Belich argued that the emergence of the Kīngitanga did not represent a radical change. The profile of Māori independence was raised from a level which the British disliked but tolerated to a level which many now found unacceptable.

In 1858 the Waikato leader Pōtatau Te Wherowhero was installed as the first Māori king. He set a boundary separating his authority from that of the British Crown. Several major iwi did not join the Kīngitanga. Nevertheless, there were fears that the Māori King posed a direct challenge to the authority of the British Crown. The settler community viewed the Kīngitanga as an elaborate anti-land-selling league that needed to be 'nipped in the bud'.

Having achieved political and numerical supremacy (the non-Māori population exceeded that of Māori for the first time in 1858) the settlers expected more to be done to free up Māori land for settlement. Particular pressure points were Auckland and New Plymouth, which were surrounded by large Maori populations reluctant to sell land.

Tensions in New Plymouth

The European settlement of New Plymouth had been plagued from the outset by the unavailability of sufficient land. In 1848 it remained confined to an area of only

3500 acres. George Grey was able to extend this by securing an additional 32,000 acres between 1848 and 1853. But this did little to satisfy settler demand. A minority of local Te Ātiawa leaders, including Rāwiri Waiaua, Ihaia Kirikumara and Te Teira Mānuka, were willing to sell land, but they faced strong opposition from men such as Te Waitere Katatore and Wiremu Kīngi Te Rangitāke.

Te Ātiawa politics had been complicated by the return to northern Taranaki of many of those who had migrated south a generation before, following the Waikato invasion of Taranaki. In 1848 Wiremu Kīngi and nearly 600 of his people returned from Waikanae and established a new base on the south bank of the Waitara River. As he consolidated his position and authority in the area, tensions with Te Teira began to emerge.

The Puketapu feud

In August 1854 the disagreement within Te Ātiawa came to a head. Rāwiri Waiaua, his brother Pāora and three other members of his Puketapu hapu were killed in a dispute over a block of land Rāwiri wished to sell. The killings were carried out by a group of fellow Puketapu men acting on behalf of Katatore. New Plymouth braced itself for a backlash. There were fears for the longer term prospects of the town if other 'friendlies' should fall victim to the actions of the 'anti-land-selling league'.

The first New Zealand parliament was only a few months old and the country was 'between Governors' (George Grey's replacement, Thomas Gore Browne, did not arrive until September 1855). Donald McLean, the government's chief land purchase commissioner, was sent to New Plymouth to deal with the matter. Rāwiri's people were told that as this was a 'quarrel between natives' the government would not get involved.

These events were quickly overtaken in early 1855 by the fallout from another killing. Rimene of Ngāti Ruanui (south Taranaki) was murdered for allegedly having had an affair with the wife of Ihaia Kirikumara, an ally of the recently slain Rāwiri. In the conflict that followed around a dozen Māori were killed.

Wiremu Kīngi had initially refused to take sides in the Puketapu feud. When it appeared that land at Waitara might get caught up in this dispute he threw his support behind Katatore. He and his wife, Hēni, tried to bring the feud to an end during 1856 by visiting a number of local pā. These efforts appeared to be working. But in January 1858, Katatore was ambushed and killed near Bell Block on the instruction of Ihaia. Fresh panic gripped Māori and settlers alike.



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3	" " " UT-THA	ONE WHO GETS UP OR [ROUSES]
4	UT-THA HAT " " " UD-STHA	" " " " TO BE ACTIVE
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7	PURA PURAKKHA RANA PURAKKHA ROTI	BEFORE LOOKING AT PUT IN FRONT REVERE HONOR

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PAU 132 UD NA TA RAISED UP HIGH
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 STANDINE UP
 M. VIRILE

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 LAND OPPOSED TO SEA INLAND [opposed]
 UD - A
 UT - U DIP UP WATER [to COAST]

HI - TA - WE TALL 'LONG
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* AR UNAJ [SURIYAN] U = LET THE SUN RISE
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 TAI WAVE TIDE RACE
 NA WE Be EXCITED of MIND

TA RA RAYS of SUN before sunrise M. VIRILE
 U - RA NEA GLOW of SUN BEFORE SUNRISE [COVERAGE]
 R UNEA UP ABOVE OVER

U NEA RU WAVE of the SEA [PAU NA TA]
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PAH 129 UT THA HATI TO RISE STAND UP GET UP
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* TA KA HEAP prepare.
 TA I RANEA BE RAISED UP
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ppd	UT UT UT	THA-HA* THA-TAR		ONE WHO GETS UP & ROUSES ONE SHOWING ENERGY [HIMSELF]
Nag of > for	UT+ UT UT+ UT+	STHA THA NA STHA		NT [MAORI NANG EXCITED & FEELINGS] I RISING RISE GETTING UP STANDING II RISE ORIGIN OCCASION & opportunity for an adj - PRODUCING III ROUSING EXERTION ENERGY ACTIVITY MAINLY VIROUR INDUSTRY
Pāli	E	TAH-A TAH-A KA- TAH-E TAH-A TAH-A	-TIKA -TO - EKE -PA -KI	COAST RIVER BANK STEEP of the SHORE TOGETHER on ONE SIDE WATERFALL STEEP AMBUSH the SHORE REEPTROED [SK/CI]
#	HI	TEI TEI TA R- TA WE TE HE TA RA TA -E- TA RA TA RAHU TA -E- TA TAI	TEI R- WE HE RA -E- RA RAHU RA TAI	HIGH TALL [from the WATER DRESS SHAPE FASHION TIMBER TALL 'LONG [with ADZE] M. VIRILE M. VIRILE FENCE = TAI EPA PEAK of a MOUNTAIN HEAT AN OVEN SEXUAL DESIRE PLAN PURPOSE JOIN PARTS of a NET
Pāli SK MAORI	UT	THA TA TEI TA		ONE WHO GETS UP & ROUSES RA LOVE I TO Carve fashion paint tattoo heat with HIGH TALL [a stick] MEASURE ARRANGE SET IN ORDER STUDY the HEAVEN'S IN NAVIGATION

Māori			HI RI	REQUIRING EXERTION	↳
PAU 129	UT	THA	HATI	TO RISE STAND UP GET UP	
and	UT	THA	TI	TO ARISE TO BE PRODUCED	
	UD+	STHA		TO ROUSE & EXERT ONESELF	
				TO BE ACTIVE	
2ND SING	UT	THE-	HI	[Māori TE-I-TE-I HIGH-TALL]	
* PAR	UT	THA-	HI	[" HI-TA-WE TALL-LONG]	
CAUSE 129	UT	THA-	PETI	TO MAKE RISE [ARUNAN] (SURIYAN) U = LET THE	
	UT	THA-	HĀ NA	EXERTING ONESELF [SON RISE	
PPd	UT	THA	HA TI	ROUSING ONESELF.	
	UT	THA	TAR*	ONE WHO GETS UP & ROUSES	
Nag of	UT+	STHA		ONE SHOWING ENERGY [HIMSELF]	
>	UT	THA	NA	NT [Māori, NAWG EXCITED & FEELINGS]	
from	UT+	STHA		I RISING RISE GETTING UP STANDING	
				II RISE ORIGIN OCCASION &	
				opportunity for an adj - PRODUCING	
				III ROUSING EXERTION ENERGY	
				ACTIVITY MAINLY VIGOUR INDUSTRY	
PPU	UT	THA	PETI	TO MAKE RISE	
Māori			PETI	HEAP UP	
			PE KA	BRANCH of a TREE	
			PE KE RANGI	OUTER FENCE of a PĀ	
	HI	TA	WE TALL	A RAISED STAGED	
	WHA	KA	PE TI	COLLECT GATHER	
			TI-U	SOAR HOVER	
*	HI	TA	WE	TALL LONG	
			PE WA	RAISE to EYEBROW'S	
*			TAR-EKA	ACCOMPLISHED STRENUOUS	
	PU	TA	HUI	A SCREEN in a PLANTATION	
	PU	TA		BATTLEFIELD	
		TAH-U	-NA	BATTLEFIELD	
*			[TARI CARRYING]	CULTIVATED LAND	
PUT-	PU	-	-TI	MUTIMO LAND covered in TREE	
	U			LIE IN A HEAP [STUMPS]	
			TI A ROA	long straight sides of	
*			[TARI INCITING]	the fence of a PĀ	
			TI HE	SNEEZE	
			TI EMI	play at SEE SAW	
*			TAR-E	BE INTENT UPON	
			TI HI	PEAK PERT POINT	
			TEI TEI	HIGH TALL	

PA 129 and	UT UT	THA THA	HATI TI	TO RISE STAND UP GET UP TO ARISE TO BE PRODUCED TO ROUSE & EXERT ONESELF TO BE ACTIVE
	UD+	STHA		
END SING	UT	THE-	HI	[MĀRĀ TE-I TE-I HIGH TALL]
FOR	UT	THA-	HI	[" HI-TA-WE TALL-LONG]
CAUSE 129	UT	THA-	PETI	TO MAKE RISE [ARUNAJ(SURIYAN) U = LET THE
	UT	THA-	HĀ	NA] EXERTING ONESELF [SON RISE
PPd	UT	THA	HĀ	TI] ROUSING ONESELF.
	UT	THA	TAR*] ONE WHO GETS UP or ROUSES
Nag of	UT+	STHA] ONE SHOWING ENERGY [HIMSELF]
>	UT	THA	NA	NT [MĀRĀ NA NG EXCITED & FEELINGS]
for	UT+	STHA		I RISING RISE GETTING UP STANDING II RISE OR IEN OCCASION & opportunity for an adj - PRODUCING III ROUSING EXERTION ENERGY ACTIVITY MAINLY VIGOR INDUSTRY

SK 1262	(UT-)	STHA	NA	STANDING UP TO STAND TO STAND FIRMLY STATION ONESELF STAND UPON GET UPON TAKE UP A POSITION ON TO STAY REMAIN CONTINUE in any CONDITION OR ACTION REMAIN OCCUPIED OR INTENT UPON
		STHA		

MĀRĀ		TAH	-U-	A = MĀRĀE
		TAH	-U-	NA LAND IN CULTIVATION BATTLEFIELD
	U	TA		Reach land arrive by water
	U	TA		LOAD or MAN A CANOE
		TA	IĀ	outer fence of a PĀ
		TA	IĀO	WORLD
		TAH	-U-	RI Set TO WORK
		TAH	UNA	SAND BANK RANA-SWAMP
		STHA	LA] ABOVE DRY LAND opposed
	=	STHA	LĪ] to damp low ground.
MĀRĀ	TA	TA	RI	WAIT EXPECT [A HEAP]
		TA	RA	BANK of a RIVER
		TA	RA	KE SHOAL EXPOSED AT LOW TIDE

PA 129 and	UT UT	THA THA	HATI TI	TO RISE STAND UP GET UP TO ARISE TO BE PRODUCED TO ROUSE & EXERT ONESELF TO BE ACTIVE
2ND SING FOR	UD+ UT UT	STHA THE-HI THA-HI		[MAOR: TE-I-TE-I HIGH-TALL] [II HI-TA-WE TALL-LONG]
CAUSE 129	UT UT	THA-PETI THA-HA		TO MAKE RISE [ARUNAJ(SURIYAN) U = LET THE NA] EXERTING ONESELF [SON RISE
PPd	UT UT	THA-HA THA-TAR	TI	ROUSING ONESELF. ONE WHO GETS UP & ROUSES ONE SHOWING ENERGY [HIMSELF]
Nag d > for	UT+ UT UT+ UT+	STHA THA NA STHA		NT [MAOR: NAWG EXCITED & FEELINGS] I RISING RISE GETTING UP STANDING II RISE ORIGIN OCCASION & opportunity for an adj - PRODUCING III ROUSING EXERTION ENERGY ACTIVITY MAINLY VIEODR INDUSTRY

MAORs TA KA
TAH UNA
prepare heap.
LAND & CULTIVATION
BATTLEFIELD

SK = MA RAE
S THA
STATION ONESELF TAKE
UP A POSITION

MAORs U TA
TAH - U - RI
TO STAY REMAIN
Load of Man a Canoe
SET TO WORK

WAI U
U
TE HE
MILK
TEAT BREAST
M. VIRILE

MĀORI		KA - PU RA NEA DAWN		7
PAL 470	PURĀ			BEFORE
	PURAK	KHA	RĀNA	HOLDING BEFORE ONESELF 10 LOOKING AT BEFORE IN FRONT
CSVEDIE	PURAS	KA	ROTI	
PPd	PURAK	KHA	ROTI	[MĀORI KARO PICKOUT of a HOLE]
>	PURE	KHA	TA	[" KATA LAUGH AT]
P. 469	PURAK	KHA	TA	[" KĀ PU I EARTH UP CROPS]
FROM	PURAH	(A)		[" KĀ-PURA = FIRE]
MĀORI	PU	KĀ	NOHI	EYE
	PURAKA	-U		ANCIENT LORE OLD MAN
	PURI			SACRED LORE
	PŪ			TWICE TOLD WISE ONE HEAP STACK
	PU	KA	NA	AVENGE [KAIRANGI RAINBOW]
TI	PU	-	NA	ANCESTOR [KAIRORO LOVER]
A	PŪ			MOVE IN A FLOCK or CROWD
	PŪ	KA	RU	EYE [COMPANY of WORKERS]
A	PŪ			BARK AS a DOC [BEFORE ONE]
	PU			SQUALL GUST BILLOW
A	PU			BURROW into the Ground. HEAP CRAM INTO the MOUTH [UPON]
	PŪ	TER	E	STRANGER
	PUR	-U		PREPARE from Root by soaking in
	PUR	-U		CURLY of HAIR [water]
	PŪR	I	KORIKO	SLIMY STAINED
	PŪR	E	HUA	FUCKERING [KANA STARE WILDLY]
	PŪRĀ	-	TOKE	PHOSPHORESCENT ANIMALCULES IN the
	PŪRĀ	-	NAI	MAGELLAN CLOUDS [SEA]
	PŪRE	RE		ESCAPE [KAIA STEAL]
	PŪ	RE	RO	EMERGE from WATER
		A	RO	FRONT FACE TOWARDS MIND
		RE	RE	THOUGHT INTENTION PLAN
		RE		BE BORN BE PLANTED SAIL
		REI		SEE! [KANA PU BRIGHT SHINING]
	TA	KA		BE RUN AFTER
		KA	RO	PREPARE [KĀNEWHA UNRIPE]
	RA	KA		SLAVE
	TA	KA	HOA	= RA THERE YONDER
		KA	TA	MAKE A FRIEND of.
		KA	RO	LAUGH AT
				AROA COAST WHERE LANDING IS DIFFICULT