

BEINTBEBEBEKOMENBEBEINTBE

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F. J. J. J. J. J.
TE WAKA O MAUI

Donald in terms which might well have seemed excessive if applied to Bismarck. In the army, again, I marvelled at the adroitness with which public-school-reared junior officers helped their brigadiers on with their overcoats compared with the clumsy efforts of us socially inferior officers to ingratiate ourselves with them. Even in the Labour Party the unlikely emergence of figures like Hugh Gaitskell, R. H. S. Crossman and Wedgwood Benn may well have been fostered by their sycophantic skills. Bertrand Russell's elder brother, when he was a member of a Labour Government, told me that he had never before been so conscious of the advantages of being an earl. I doubt, however, whether the built-in sycophancy of the upper classes can be regarded as a social asset, precisely because it is so indiscriminating. A Khrushchev attracts it as readily as a Curzon. As the Nazi régime, particularly, showed, anyone who gets into power may count upon being adulated in the upper social echelons; it is the poor whose support is difficult to attract.

The great difference I observe when I visit Cambridge nowadays is that, compared with my own time there, they are all – dons and undergraduates alike – on the run, and, as is the way with fugitives, tend to discard more than they need to make a getaway. Whereas in my time poor boys like myself were induced to copy the others – their clothes, their ways, their speech – now it is the other way round. The upper-class boys copy the poor ones, decking themselves out in a weird kind of proletarian fancy dress, and speaking in an accent which sounds like a badly rehearsed number in a satire show. They are social descenders, who display, in reverse, all the absurdities, and more, of social climbers. The most comical part of the whole thing is that when, to clinch the transformation, they adopt what they consider an appropriate ideology, it usually turns out to be a half-baked regurgitation of the Marxism and associated revolutionary notions which were fashionable at the time of the Spanish Civil War. Again, the parallel with the situation in reverse as I knew it is strikingly close. The social climber in my day felt it necessary to go to the extremes of Kiplingesque patriotic loyalty to King and Country, in precisely the same way that the social descender nowadays goes to the extremes of revolutionary disruption. It is difficult to decide which of the two attitudes is the more ludicrous; but on the whole, the latter seems to me to be the more deleterious. A ruling class may gain strength from its apes, but the forces of necessary change are weakened and discredited by jackals.

As a secondary schoolboy, I was, of course, an outsider. Public

MALCOLM MUEGERIDEE

CHRONICLES OF WASTED TIME,

A	PEYYALA	REPETITION PARIYAYA
B	PEYYALA	REPETITION
1	LENA	A CAVE IN A ROCK A MOUNTAIN CAVE
SK	LAYANA	
from	LI	TO HIDE
2	LEPA	STAIN DIRT
from	LEPA	SMEAR COATING OVER PLASTER
from	LIP	affection
3	LOKA	
4	YAKKHA	quick Ray of light a Ghost fierce
5	YAKKHA - ANU BHAVA	POTENCY of a YAKKHA
	PATI - VED ETI	TO MAKE KNOWN DECLARE
	VID	
6	RUPANI	FORM FIGURE APPEARANCE
	RUPAKA	of such is such a form like kind
	RUPATA	form figure likeness
7	TARA	[Being] SHAPE [O] APPEARANCE
8	RUPA	BELONGING TO the INNER PART
	NAMO and NAMA	form figure appearance
	NA DATI	VENERATION
9	MACEU - TA RA	REAR CRY make a Noise
	MANU - JI	one who overcomes death
chymel	MANUSSA	Spring from MANU
10	BHO / BHAVANT / BHAVANT	MAN HUMAN BEING
11	BHUSANA	ornament decoration
	BURI	KNOWLEDGE
12	MAKKATA KA	Spider
13	MANNITA	ILLUSION
	MA TA	BY MEASURE
	PAHI	TO SEND
14	PAHI	TO SEND
15	MARICI	Ray of Light MIRAGE
-	MAYA	
	MARATI	TO DIE
16	MAHI	Let the Great one the Earth
	MAHI KA	COLD FOG FROST
17	MAGHATA	KILL NOT
	MANA ²	MEASURE & BUILDING

#

18	MITA	MEASURE, MODERATE = im sense of MEASURED
19	DONA DRON ^o A DHAMIN	A UNIT of MEASURE a measure of capacity faithful to the law JAOS
20	VAHATI	TO drive along bear carry
21	VAHA VANA ²	transport NOT OVERSHADOWED BY
22	VAYATI ² VIDHANA	fig DESIRE JUNGLE TO BLOW TO BREATHE Ceremony Rite
23	ATI NAMI ²	TO PASS TIME
24	ME	TO MEASURE JUDGE KNOW PERCEIVE
25	KANNA - KARANA	BEING - DONE BACK WITH the DEED
26	PENA PRI PIYA	LOVE AFFECTION
27	PESETI	TO send forth or out
28	BHAKKHA = BHO - JANA PA HUTA	EATING FEEDING ON VORACIOUS FIRE
29	BHATTAR	husband [Supporter]
30	HE HETU BHAVA	here Cause condition Becoming
31	BHU-TA - GAMA BHU BA BHU YAS	Vegetation Become be
32	YUTTA HESSATI	yoked suitable State of existance Earth war
33	YUTTAKA YUDDHA	proper fit for war battle.
34	°NATAKA	JUMPER Acrobat
35	JUJHANA	making war
36	LJKHATI	to scratch

37 BHARU
BHAVATI

SEA
Earth

38 SATA
SATTU

Remembering
an Enemy.

39 RUORA
BHAMU
BHANA

Storm Deity
Eye brows
Becoming

40 PRA
BHANA
[J]JHE

Set fire to | BURN

41 BHARO
BHAVANA M
PURISO

Burden Load
Development
MAN PERSON

HO
PAU
POETI

BHUTAGĀ MO LIVING BEINGS
P U R I SO " "
P O - -SO " "

Māra
PDL 473

B SK
and

PE YĀ LA
PA RI YĀ
PI YĀ LA
PE YĀ LA
PA LI

A MAGADHISM FOR
YA REPETITION SUCCESSION
FORMULA WAY of SAYING
PHRASE = PARIYĀYA
a row of Successions
very frequent in abridged form
where we would say ... ETC
to indicate that a passage has
to be Repeated the Literal
meaning > 'HERE FOLLOWS the
FORMULA [PARIYĀYA]
we often find PA for PE

for
sometimes

PA - FOR PE
PE -
PA + PE

(Māra) PARU void element RIE=2
combined
- as PE is the first Syllable of
PEYYĀLA so LA is the LAST
and is used in the Same SENSE
crushed mashed = Repetition
SOFTEN MASH CRUSH
LIKE

Māra
WĀKA

PE
PE
PE
PE HA
PE RUA
PE HEA
PE HU
PE LA
PI NDA
PE KEA WANI
PE KEI RA NGI
PE RA
PE TI
PE TI
PI A
PI KI
PI KI TOTO
PA I
PA RI KO

A SET FORM of WORDS PROVERB
DECOY . PARROT
of what sort character appearance +
Ball of rounded TARO ETC

PAI
for a part
Māra

A LUMP
a Star of 8th MONTH
4th FENCE of PA
Like what do in that way
Collect Gather
HEAP OP

WĀKA

first order of learners of Exoteric Lore
FLOW of the TIDE = REPETITION
Second Support is a DUAL
AVENGE A DEATH
COTUS = Repetition
DARK

MAORI			RA-PA	PUD MUL
PALI	PE	YYA	LA	MAGADHISM FOR
	PA	RI	YA	REPETITION SUCCESSION
B.SK	PI	YA	LA	FORULA WAY of SAYING
and	PE	YA	LA	PHRASE=PARIYAYA
and	PA	LI		A ROW of SUCCESSIONS very frequent in abridged form where we would say ECT to indicate that a passage has to be repeated the literal meaning [HERE FOLLOWS the FORMULA/PARIYAYA]
				wegten find PA FOR PE AS PE is the first syllable of PEYYALA so LA is the last and is used in the
OFTEN FOR PHRASES	PA	-		COITUS SAME SENSE Strip of BARK of TREE BY BEATING
	PE	-		
	PA			
	PA	O PADO		
WHAKA	TA	-	RA	INVOKE
	TA		RA	M.VIRILE P.MUL
			RA NGI	STANZA TIME WEATHER SKY
		A	RA	WAY PATH
	PA	RE	MATA	Return Revenge REPLY
			RA NEA	averge or death RA SUN DAY
	PE	WA		NEW MOON MA-RA MA MOON
	PA	RI		Bark as a Log. [MONTH]
	PA	RI		flowing of the TIDE
		RI E		Z [ORIG) CHANT]
	O	RI	ORI	CHANT
	PA	RI	RI	CLEARING IN the BUSH WHERE the TREES have begin to GROW
	PA	RI	TO	OFFSPRING AGAIN
	PA		RA TA	Sea monster causing the tides by opening/shutting its mouth
	PA	-	RA	BLOOD RELATIVE of game where darts are thrown from one
	PA	PA	RUA	REPEAT [person to another]
	PA	PA	RA HI	FOOT PRINTS
WHAKA	PA	PA		Recite genealogies
WHAKA	PA	PA	RA NGA	LAYER SERIES of LAYERS
	PI			FLOW of the TIDE / GENERATION

PAU
and
SK
from
MAORI

LE	NA
LE	NA
LA	YA NA
LI	
RA	HE
RI	
RI	A
RE	INGA
RA	RO
RE	PA KI

a cave in a Rock a mountain cave
from Li meaning to HIDE

STOCKADE FENCED
SCREEN SHUT OUT WITH A SCREEN
Screening protecting
abode of departed Spirits
Underworld.

MATS LAID on food in an
Earth OVEN Before filling it
[with Soil]

Set as heavenly bodies

RE	RE
	NGA RO
	NGA HERE

HIDDEN out of SIGHT
passed into anything
FOREST

A
WAPKA

MAU	NGA
RE	
ARE	
ARE	ARE
ARE	ARE

MOUNTAIN
OPEN
ARCH
OVERHANGING ARCHED
[ROUNDED]
EXCAVATED CAVERNOUS

AREA	RE	NGA
PAU	LE	NA

CONCAVITY HOLLOW
A CAVE IN A ROCK A MOUNTAIN
[CAVE]

PAU
MAORI

LE	NA-GU	HA
MAU	NGA	NEU

A MOUNTAIN CAVE
MOUNTAIN
ENTRANCE TO A CAVE
HA-NA Earth OVEN = HOLE IN THE GROUND
HA-NU OVEN
HAMARU SHUT IN CONFINED
HA I AS IN OF PLACE TIME
HA RO VAULT of HEAVEN
HA U SHELTER
HA U OVERHANG

WHEKI -

PAULI	YAK	KHA	BHU	TA	A YAKKHA BEING A GHOST	4
MAERI			PU	TA	pass through in a out + KE = BECHANGED	
S43 PAULI	YA	KK	HA		[PUTA BE BORN [BE DIFFERENT]	
VEDIC	YA	SA			[QUICK RAY of LIGHT also = GHOST	
from	YA	KṢ			TO MOVE QUICKLY perhaps =	
					SWIFT CREATURES CHANGING	
					THEIR ABODE QUICKLY; AS WILL	
>	YA	KK	HI	NI	persecuting taking vengeance. a	
from	YA	KK	HA		female yakkha a vampire	
VED	YA	KṢ	INI		fierce addicted to murder of man	
					i least they are like PETI's in	
MAERI			K	I	N - O EVIL BAD UGLY HATE ILL TREAT [HABITS]	
PAULI	YA	KK	HIN	I	- BHAVA the STATE of being a YAKKHA	
	YA	KK	HI		OLDER FORM than YAKKHA NI	
MAERI					WHA-I BECOMING ACQUIRE the CHARACTER	
					DASH [or APPEARANCE OF]	
					thing driven	
					drive urge compell.	
					BOY [TANU] JOCLAR	
					be lengthened out	
					HAERE A SPIRIT Residing in fragmentary	
					[clouds or RAINBOWS]	
					HAERE Come go become be diffused	
					HAERE GLEAM be CONSPICUOUS appear	
					HAERE MOVE FREELY FLOAT through the AIR [shine]	
					HAERE be diffused progressive change	
					HAERE thin of fine texture [travelling party]	
					K A - NA PU BRIGHT SHINING LIGHTENING	
					K A NEKE More progress	
					K A NEKANEKE MOVE ABOUT from	
					[PLACE TO PLACE]	
					HAERATA BEAM of LIGHT ENTERING	
					HAERATA STEALTHY APPROACH [A DARK PLACE]	
					TA HA KURTA Dream of one DEAD	
					NIHINIHI STEAL past glide by	
					NGI NGONGINGO MALIGNANT	
					DEVOURING SPIRITS =	
					HINE shine with a PALE LIGHT [RIKO RIKO]	
					NGI something connected to DESCENT TO	
					NGI MOVE FREELY FLOAT [the UNDERWORLD]	

<p>PAU MAORI</p>	<p>YAKKHA- A</p>	<p>NU A</p>	<p>BHAVA NU</p>	<p>the POTENCY of YAKKHA COLD</p>
				<p>WHAU Becoming acquiring the appearance or character of</p>
<p>SK</p>		<p>NU A</p>	<p>DE VA NU</p>	<p>✓ includes Yakkha gods azura ITO of belonging to possessed by GHOST = NU ✓ MOAN PROAN</p>
			<p>NU HA NU NU</p>	<p>Rage fury hunch backed DEFORMED</p>
<p>WHA KA</p>			<p>NU KE NU MI NU MI</p>	<p>crooked humped pass out of sight disappear go out of sight</p>
			<p>NU - KA</p>	<p>BE GONE (with the idea of HASTE) the Earth Personified in Relation to Rangū</p>
<p>See</p>	<p>RA KA U</p>			<p>Tree 100 by foot Rakha</p>
				<p>HA U vitality of man essence of HAU WIND AIR [Zand]</p>
<p>Note PAU 399 PAU cause of FOR MAORI</p>	<p>B HI- and BHE- PA TI + PA NUI</p>	<p>VED BTI VID VED AYI</p>	<p>terrible = MAORI WIWINI and WHIRO TO MAKE KNOWN DECLARE ANNOUNCE</p>	<p>TO MAKE KNOWN DECLARE ANNOUNCE</p>
				<p>DECLARE ANNOUNCE Right correct just fair</p>
				<p>Custom Rule plan method CAN BE ABLE</p>
				<p>RELATE RECITE DRAW NEAR TO</p>
				<p>fall in love with Enemy</p>
				<p>Experience knowledge Sing attack</p>
				<p>THIRSTY SING as a bird [rededication]</p>
				<p>CHALLENGE the Enemy THREATEN</p>
<p>WHA KA</p>				

MĀORI
MĀORI
374 PĀLI

✖

		PA	-	prejuse 2 THIS SENSE / APPEARANCE / CONDITION	
		NI	-U	DRESS TIMBER WITH AN ADZE	
	RŪ	PĀ	NI	FORM FIEURE APPEARANCE of SUCH i SUCH A FORM LIKE KIND of a certain APPEARANCE OF A POTATO [CERTAIN CONDITION	
	NI	PA		ORPHAN WIDOW PAINT BESMEAR	
		PA	NI	GOOD LOOKING	
		PA	I		
		PA	RA	HEATHER UGLY	
		NGI	A	APPEAR SEEM TO BE	
		A	NGI	APPROACH STEALTHILY	
		NI	-NI	GLOWING [STALK]	
		NI		HOWERA EXTRAVAGANT with FOOD	
		NI	HO	TOOTH	
		NI	HO KAI Ū	MILK TOOTH [see KAYA and RUPA]	
		NI	HO TUNGA	DECAYED TOOTH	
		NI	HO KAKERE	TOOTH SHAPED SHELL	
		NI	-U	DIVINATION [ORNAMENTS	
		NI	HONIHO	throw out shoots or BUDS a pattern in weaving	
		NI	KO	FORM A ROPE INTO A COIL	
		NI	WHA	BRAVERY	
		PA	KA	QUARREL	
		PA	KA	HUKAHU STRENGTH	
	PĀLI	RU	PA	KA	FORM FIEURE LIKENESS
	PĀLI	RU	PA	TA	[Being] SHAPE 'D APPEARANCE
	MĀORI		TĀ	Carve fashion paint tattoo	
			TĀ	RAI dress timber with an ADZE	
			TĀ	I Sea wave tide Rage	
			TĀ	U Cycle of Seasons	
		PA	I	Good looking	
	RU	RU		attach Storm	
	A	PA		Spirit of one dead.	
	TĀ	PA	TĀ	NGI WAI a TRANSPARENT GREEN - CALL NAME [STONE	
	TĀ	PA	RA RO	NORTH WIND	
	TĀ	PA	WA HA	TATOO ON the CHEEK	
	TĀ	PA	TĀ - I	SEASHORE	
	TĀ	PA	TĀ	THATCH COVER IN A ROOF	

WHAKA

PĀLI
PĀLI
MĀORI

See SK

MAORI

U -

RA

RA - NEA

Speed motion LOVE BATTLE ITD

GLOW of SUNRISE

7

PAU

TA

RA

BELONGING TO THE INNER PART

MAORI

TA

RA - NEA

SHOAL of FISH [of a PLACE

MAORI

TA

RA

P. MUL M. VIRILE

RAYS of SUN BEFORE SUNRISE

HORN of MOON WAINE of MOON

TA

E

Come go Reach arrive [COURAGE

TA

E

JUICE of PLANTS

RA NEI

SEAT of AFFECTIONS

A

TA

Simblance form shape opposed to substance SHADOW REFLECTION

A

TA

PŌ

Before Sunrise

TA

E

TOUCH of FEELINGS

RA KORAKO

UNCOVER EXPOSE

TA

KE

KA

SLOVENLY of WEAVING

TA

KE

origin beginning cause Reason

A

TA

RA

U

MOON MOONLIGHT

A

TA

RA

NEI

SHADOW

PAU

RU

PĀ

NI

of suchi such an appearance or way parts means of convenience [form]

MAORI

TA

KE

SUBJECT of an Argument

TA

KA

RIRI

INDIGNANT

TA

KA

TĀ PUI

intimate companion

TA

KA

COVERING

TAI

PA

BE SILENT PAWA QUARREL

RA

RO

underworld down below underneath

RA

NEI

SKY Heaven Divine Being

TAI

A

ROA

GOSSIP [RUORA = weather]

PAU

RU

PĀ

NI

of a certain appearance form etc

MAORI

TAI

RA

NGI A

appear seem to be

TAI

A

WA

VAGINA

RA

PA

P. MUL

RA

HO

TESTICLE LABIA MAJORA

RA

HA KI

Situation out of the Way

RA

HO

Cover with a floor or platform

RA

HIRI

Grieve over sorrow for

RA

KA

[KAYA > KAI -] ACHE from WEARINESS

WHA

RA

BURIAL CAVE

RA

I HE

STOCKADE FENCED

Notes use fe			NI	PA A POTATO	
MĀORI			NGI	A APPEAR SEEM TO BE	
PALI 376	RU	PA		FORM FIGURE APPEARANCE	
NOM PLU	RŪ	PĀ		principle of form of such i	
and	RŪ	PĀ	NI	such a form like kind of a	
				certain condition or appearance.	
	SU	PA		very beautiful	
	DU	PA		of Evil form.	
NĀMA	RŪ	PA			
NĀMA	[KA IYA]	=	VEDANA	form figure likeness.	
	RŪ	PA	KA	[BEING] SHAPE [O] APPEARANCE	
	RŪ	PA	TA	[CONFORMITY ACCORDANCE]	
	BHA	VYA-	RŪ PA TĀYA	'BY APPEARANCE LIKELIHOOD	
MĀORI	WHA	I		BECOMING ACQUIREING THE	
				CHARACTER or APPEARANCE	
		WHA		can be able.	[of]
		PAI		Good looking	
			TA	TATOO Carve fashion paint	
				PAINT	
			PA NI		
		PA	RA	HEAHEA	VELY
	A	PA			Spirit of one dead.
Note	NA	MA-	RUPA	Name i form.	
	NA			'ACTED ON, w name [NGĀI CLAN PREFIX]	
		MĀO	RI		[See GANA CLAN
		RU	A	2 PAI GOOD LOOKING	

Notes use fe					
347 PALI	NA	MA		TORO	WOOD PAY ADDRESSES TO
	NA	MO			VEDNAMAS PRAYER VENERATION
		MO-	E:		[MĀORI MOKO PERSON
		MA	NETA		RECITE TRADITIONAL LORE,
MĀORI					Sacred place WHAKAMŌHIO TERCH INSTRUCT
346	PALI	NA	DA	TI	ROAR CRY make a noise
	VOO	NA	DA	NA	ROARING
		NA	DI	TA	caused NADAYATI ROAR NOISE
		NA	DI		the ROARING
MĀORI	NA	NI			NOISY
			TI	O	CRY CALL
		TA			BEUTTERED WIND
		TA	NEI		DIREE NOISE

from VEDIC
PAUSIS
MAORI

MRT YU			
MAC CU -	TA	RA	
	TA	RA	
MA	TE		
MA -	TA	O	
		RA	NCI
	TA	M	
ANA MA -	TA		
	O	RA	
MAK AU			
MAK A -	RA		
	RA	KA	
MA KU	HEA		
MA KU	RU		
MA K -	OREA		
	TA	E	
	TA	RA	
MA TE	TA	RA	
	TA	TEA	
	TA	TAI	
MA -	TA	OTAO	

MA RA GOD of DEATH
ONE WHO OVERCOMES DEATH
P. MUL M. VIRILE
DEATH
INFERTILITY
HEAVEN
FOOD
TIME TO COME
ALIVE LIVING
husband wife
Come or GO
AGILE ROBT
STARVED suffering
from want of FOOD
MULTIPLY make abundant
SURVIVOR
COME GO REACH ARRIVE
COURAGE METTLE
WHARE Natural Death
OFFSPRING
LINE of ANCESTRY
DIE OUT

PAU
MAORI

MA NU	JA		
MA NU +	JA		
MA TA	WA	KA	
MA ORI			
MA N	A	WA	
MA NU			
	NU		
	A		
MA TA	ORA		
	IA		
	NGU		
TA MA			
TA MA I TI			
MA EA			
	NU	KUNUKU	
	NU	KU	
MA TO	RU		

ie SPRUNG FROM MANU
Elym of MANUSSA MAN
CLAN HUMAN BEING
Tangata Whenua
MIND PATIENCE
transform in a BIRD
PEOPLE multitude
of BELONGING TO possessed
ALIVE LIVING by
he she
GHOST
MAN CHILD
child
EMERGE
MOVE EXTEND
the Earth Personified
CROWD

PALI BHO
 VOC BHA VA NT
 epSK BHO H - [o] is shortened voc BHAEHA [o] of
 VEDIC BHA GA VANT
 epSK BHO AVU SO >
 SK AYU SMAH
 AYU SMANT

is shortened voc BHAEHA [o] of

a familiar term of address in speaking to equals or inferiors
 SIR FRIEND YOU MY DEAR plural [SIRS]

MAORI NEA-RE
 BHO PU RI SA
 BHO VA DI N

MALE ELDERS

MY DEAR MAN
 a BRAHMAN ie ONE WHO ADDRESSES OTHERS WITH THE WORD BHO implying some superiority of the speaker name given to the Brahman as PROUD of his BIRTH IN CONTRAST TO A TRUE BRAHMAN ANNOINT

MAORI PO
 PO A
 PO AI
 PO KA

RECITE
 Cry call
 adapted a line of conduct often with the suggestion of strangeness

PO KI
 PO NO
 PO U
 PO U
 PO U
 PA PA

sacred goods firstfruits see
 TRUE hospitable
 TEACHER EXPERT
 term of address to old folk
 KNOWLEDGE
 term of address to Elders

U
 HO
 HO A
 -HA NGA
 HA HA

Song U
 shout
 friend,
 people
 who in asking a persons SECOND [NAME]

WHAIKORERO FORMAL SPEECH

TIN-AND person. [Ti pers terminative] in answer to a call.

O
 PU

Clan HANGA people

PAL 508	BHU SA NA	ornament decoration
from	BHU S	
	BH U S A	
	BHU SE TI	TO BE BUSY in meaning to ADORN
caused	BHU S	
MAR 12	HE I TI KI	ORNAMENT
WHAKA	NA KO	ADORN WITH FINE MARKINGS
	NA	KONAKO ADORN ORNAMENT
TAN	NA NAO	TATOO MARKS
	HA HA KI	OSTENTATIOUS VAIN
	HA KA RI	ADORN DRESS the HAIR
	TIA	adorn with feathers
	HA NA	a GARMENT of dressed glass smeared with RED OCHRE
	HU MAREREKO	TAIL FEATHERS of a [OIL]
	HA NGA	thing properly make
	HA RA KA	Dancing amusements
	HA RI	(Dance)
	PU	FLUTE
	PU A	FLOWER
	PU A PUA	WREATH worn in Mourning
	PU AHAU	FORLOCK
	PU AHI	a cloak made of strips of DOGSKIN
	PU AREARE	DISPLAYED (used by chiefs)
	PU HI	TOPKNOT BUNCH of FEATHERS (as an Ear ornament)
	PU HI PUHI	decorate with feathers
	HU MA RIRI	Comely beautiful
SK	SU RU PA	Very beautiful
MAR 12	HU RU	WHITE DOGSKIN MAT FEATHER
	HE RU	COMB for the HAIR
PAL 1	BU RI	KNOWLEDGE UNDERSTANDING
MAR 12	PU	WISDOM
	PU RI	Sacred KNOWLEDGE
	TA RI NGA	Ear
	PU RA KAU	Ancient Lore old man.
	A RI KI	chief priest

MARU
PALI
der from
=

MA KKA TA
MA RKA TA
MA KA TA
MA KA TA

KA-I-RA-RANGA WEAVER
KA SPIDER

MARU
MARU

KA T-I
TA

SUTTA SPIDER'S THREAD
TA NET
PO VENOMOUS SPIDER
NET
TA-NEKANA TIENT de CORD
HU-KA HUKA THROWS or a CAPE
HU RU HAIR [LOCK of HAIR]
HUI put or add together
HUI a STRING GAME
HU TETE BE TIED UP
HUTI FISH WITH A LINE
HUTHUTI ROPE

for
for
MARU
WHAKA

SU TRA =
SU TTA
TA-KI
A
RA NGA

TAREMO as Recite =
RECITE
RECITE
STANZA

*
*
PALI
-
MARU

MA KA - KA
MA NIA
NGA RA RA
MA KA -
MA KKA TA
UN NANA BH I
NANA P E
NANA PI
NATI
A WHI
WHI

Curly of HAIR
HAIR
SPIDER
WE HAIR of HEAD / VE = WEAVE
SPIDER SK / PALI "
WEAVE tangled
CLING TIGHTLY
weave a Net
draw near to embrace.
WIND ROUND FASTEN
WRAP ROUND ENTANGLED
Disentangle loosen a Noose

U- I
UNGA
MA
MA EA

Cause to come forth Seek.
JOIN POINTS of COMPASS
EMERGE

PAW 515	MA	ZS ZS	ITA	NT	ILLUSION IMAGINATION
PP d	MA	ZS ZS	ATI		
SK	MA	Z	A-VA		MIND
MAZ 22	MA	Z	A-WA		MIND
	MA	RIRI			LOVE [as an illusion!]
	MA				TO BE FRACTURED ON BY
	MA	HA KI			mild meet Self possessed
	MA	E			LANGUID LISTLESS
	MA	HA RA			THOUGHT be anxious
		NGA KA U			Seat of thoughts and feelings e)
		TAI PO			GOBLIN [Desire]
		TA HA KURA			Dream of one Dead,
		NGI-A			appear seem to be
	MA	KA RO			DIMLY INDISTINCTLY
	MA	KE RE			be seen in VISION
PAU 4	MA	- TI			mind opinion
	MA	- TA			THOUGHT
MAZ 22	MA	HA RA			THOUGHT
		TA E			TOUCH of FEELINGS
		TA TAI			measure set in order prepare
		TA			FRIEND
		TI KA			Right correct just fair
PAU	MA	- TA			BY MEASURE
MAZ 22	MA				Connect numerals connect
		TATAI			Measure prepare pointing/compass
		TA U			COUNT
		TA HI			one one another - all together
PAU	PA	HI			TO SEND
	PA				ASSAULT
	PA	RA			SEDIMENT from FLOOD
SK		RA			speed motion + RU+PA
		HI KI			CONVEY
	PA	HI			BEFAL ALL ALIKE
		HI			be effected by DIARRHOEA
		HI			FIRE ANIANI EVENING
	PA	HI			STEEP [RA= SPEED MOTION] as
		HI-PA			PASS GO BY [O RA alive]
O-	PA				THROW PELT PA

PALI	PA		HI	TO SEND	See RU-PA ITU >>>
MAORI	PA	RA	HI	STEEP	
SIX ^{ms}		RA		SPEED MOTION	
MAORI		RA		SAIL	
		RA	NGA A	ATTACK	
	D	RA		WAY PATH	
			HI KI	CONVEY	
	PA	RA		Sediment from a flood.	
A	PA			Spirit of one dead visiting a medium	
		A	HI	FIRE	
		D	HI	AHI Evening	
		D	HI	BEEB	
		D	HI	KI FOOT STEP	<u>make haste</u>
			HI RI	RISE UP of THOUGHTS	
			HI	NINGARO	DESIRE
			HI NA	Moon Personified	
WHANA			HI KU	present brought in large quantities	
			HI KUWAI	SOURCE of a stream	
			HI KI	CONVEY	
			HI HI	Ray of the SUN	
			HI	DIARRHOEA	ORAWN
			HI WA	Dark	
	PA			Assault	
	PA	O		Sing	
	PA	IHAU		Wing of a Bird	
	PA	-	HI -KA	Escaped.	
	PA	-	HI	Stroke Beat	
	PA	-	HI	EXPEDITION	Sea going ship
	PA	-	HI -KA	clear from weeds	
AHI-	PA	-	HI -KA -HIKA	A SACRED FIRE IN	
				USED FOR RITES of the DEAD	
	PA	HO		Noised abroad as NEWS	
				Scaring floating	
TA	PA			Recite	
	PA	HO	HORO	HASTEN HURRY	
	PA	RI		Flowing of the TIDE	

PALI	MA RI CI	RAY of LIGHT
-	MAYĀ	MIRAGE often combined with MAYĀ
MARĪ	KI TE	SEE PERCEIVE RECOGNIZE
=	MA RI CI KA	[DISPLAY PROPHECY]
	MĀ YĀ	
	MA RI CI-	DHAMMA LIKE A MIRAGE UN-
		[SUBSTANTIAL MĀRĪ TA HAKURA + MARIKO!]
MARĪ	MĀ HI NA	DAWN MOON
	MA RI-RO	DRAWN, a STAR
	MA RI KO	TA HAKURA DREAM of ONE DEAD
	MA RI KO	PHANTOM UNREAL
WIHA	KA RI - KA	RIKO SPIRIT APPARITION
	RI KO	DREAM OF
	RI KO	Dazzled
	RI KO	glitter twinkle man
	KI	tell of mention designate [eating Spirits]
	KI	to of place at in on against
PAU	MA RA TI	TO DIE
	MR = 108 MER	ROOT = SAME AS MRNĀTI TO CRUSH
VEDIC	MRI VATE	
AND	MA RATE	
SK	MA R TA	
RES	NO RT	
LET	MO RI OR	TO DIE
CAUSE 2	MĀ RĀ PE TI	CAUSE TO BE KILLED
CAUS 1	MĀ RE TI	TO KILL
MARĪ	MA - TE	DEATH deeply in love is crushed!
	TI NEI	KILL
	O- RA	ALIVE LIVING
	ME MEHA	DECAYING WEAK
	PE RA	Remains of a Corpse
	ME TO	PUTRID
	MI HI	LAMENT see MIRA [binding]
	MO ARI	Circling Round [flashing]
	MO E	DIE
	MO KIO	End extremity
	MĀ RE HU	SURVIVOR REMNANT
	MA ERO	EMACIATED

PAU MA HI
 PAU MA HA NT
 SK MA HI YAN
 AV MA ZA NT
 LAT MA ENUS
 NOM MA HA
 J MA HI

LIT the GREAT ONE, the EARTH
 GREAT EXTENSIVE BIG
 IMPORTANT VENERABLE

- 1 one of the 5 GREAT RIVERS
- 2 THE EARTH

PITA MA HA
 HI KU
 HI KU
 WA HA PU
 HI KU
 RA HI

paternal Grandfather
 WAI SOURCE of a stream
 HEADWATERS of a RIVER
 MOUTH of a BAY or RIVER
 NEA HEAD of a RIVER
 great mountain physically
 size multitude abundance
 see the TROUBLES of OTHER LANDS
 ARE THEIR OWN >

NO RA HI OW
 MA TUA
 HI KA

HENUA ONA RARURARU!
 parent esp father
 PLANT

SK MAORI NU KU
 HA RA
 TI NA KU

the Earth
 the Earth
 Excess beyond a Round number
 Bed in a garden
 a CULTIVATION

Note TA KA HI

traverse land to Establish
 ownership

SK TA
 MAORI TA AO
 MA

the Earth
 the WORLD
 Connect points of Compass

Note MA HA i Compounds in certain compounds i TO ---
 525

in which the 2nd part does not occur
 any more by itself PAU 525

PAU MA HI KA
 MA - KA
 HU KA
 HI KA
 A HI
 HI HI KIWI

FROST COLD FOG
 RIRI WINTER COLD
 FROST SNOW COLD
 Kinole fire
 FIRE
 SHIVER

POU	MĀ			prohibition particle NOT DO NOT	
LIT	MĀ	GHATA		KILL NOT	
MĀORI	RA	NGA			
			TA	NGI	Dodge
	MĀ	HI	E		Crime Evil Deed.
	MĀ				Free from TAPU
WHAKA	MĀ	MAE			INFLECT PAIN
	MĀ	HO	NGE		LAZY
	MĀ	HUE			OMITTED NEGLECTED FORSAKEN
	MĀ	HU	KI		GREEDY
	MĀ	HU	KI	HUKI	Ceremonies to Remove TAPU FROM KUMARA GROUND ITO Jelku [contemptuous]
	MĀ	IA			MEDDLESOME
	MĀ	IKU	TU		DEATH
	MĀ	TE			weapon
			HA	NI	Beet with a stick
			TA		power authority
	MĀ	RU			PLUNDER MALTREAT
	MĀ	RU	RE		
	MĀ	-	TA	- IKA	first person killed in Battle
	MĀ	TE			DANGER CALAMITY DEFEAT
POU	MĀ	NA			= MEASURE AND BUILDING
from	MĀ				SK MA Measure judge then perceive
MĀORI	MĀ	HI			MAKE BUILD WORK
	HA	NGA			MAKE BUILD CONSTRUCT
		NA	NA	HI	YESTERDAY
		NA	HE		WHAT TIME?
		NA	MA	TA	ANCIENT TIMES
		NA	HE		Ancient times
		NA			parentage descent
WHAKA	-	NA	Ō		MAKE
	MĀ	HU	TI		TATOEING
	MĀ	HU	RU		4TH MONTH
	MĀ	RA	MĀ		MEAN MONTH
IA	MĀ	-	I		SWELL on the SEA :
A	MĀ				CARVED POSTS OF MAHI da HOUSE

PAL	MI	TA			
VED	MI	TA			
PP4	MA				
	MI	NA	TI		TO MEASURE also MODERATE increased MEASURED
MAORI	MI	TA	AHARA		MEASURED i.e. LIMITED
		TA	TAI		MEASURE [IN FOOD]
TA	MI				FOOD eat
TA	ME				FOOD eat
SK	ME	(MI)	MA		MEASURE Judge know, to
MAORI	MI	NE			BE COMPLETELY RECTED
			HARA		EXCESS BEYOND A ROUND
			HANA		Abundance [NUMBER]
			RATO		BE DISTRIBUTED
SK PALI			DO	NA	A MEASURE
MAORI			A	TO	RUA A FEASTING HOUSE
			TO	HUNGA	COLE OUT
			HA	KARI	FEAST GIFT [PRESENT]
PAL	MI	TA	A	MITA	UNLIMITED SOUNDLESS WITHOUT MEASURE
			A	MI	O Go round about ROAM Assemble collect
			A	MI	gather collect
			A	MI	KI TELL A STORY WITHOUT OMITTING ANY PARTICULAR
					go round about
				TAI	AO WORLD
	NA	MA		TA	ANCIENT TIMES TIME TO COME
PALI	DO	NA			a measure
MAORI	TO	HU	NGA		COLE OUT
RA	TO				BE DISTRIBUTED
	TO	HU			preserve lay by
	TO				the end of that of
	TO	E			SPLIT DIVIDE
		NA	HE		ANCIENT TIMES
		NA			Lineage ancestry

SK	DR	Ó	NA	from other TROUGH a MEASURE of CAPACITY
PAU	DO	NA		a DONA MEASURE FULL
MAORU	TO	HU	NGA	DOLE OUT
RA	TO			BE DISTRIBUTED
	TO	E		SPLIT DIVIDE
		NGA	HU RU	HARVEST TIME
	WHA	NGA		FEED NOURISH MAINTAIN
		NGA		SATISFIED [REAR]
		NGA	HIRI	ABUNDANCE of CROPS
	HA	NGA	HA NGA	ABUNDANT SUFFICIENT
MAORU	RO	NEO	A	PRESERVE TAKE CARE OF
#		NGA	HU RU	<u>10</u> see numerals harvest time
		NGA	KO A	offerings of fish 100
		NGA	U	BITE ENAW
		NGA	RU RU	Abundant
502SK	DR	ONA		BUCKET TROUGH MEASURE
				= 4 ADHAKAS [of CAPACITY]
MAORU	TOR	EA		a PIT for catching Rats
	TOR	EHE		a fishing net
	TOR	E-NA		OVERFLOW
	TOR	INO		a small basket for cooked
				ALONG FLAX BAG [FOOD]
	TOR	I-WHA		WANE of the MOON = Gods
				[drinking SOMA]
	TOR	HE		CONSUMED
	TOR	U		3 THIRO
	TOR	U	TORU	FEW
	HA	NGA		make build abundance
WHAKA	RO	ARO		CONSIDER PONDER OVER
	ARO	NU		UNIT of MEASUREMENT
	RO	HE		SET BOUNDS TO Enclose
	RO	AKA		ABUNDANT
	RO	HE		Basket, Net
	RO	KI		PRESERVE HUSBAND STORE
		NGA	HURU	HARVEST TIME
SK	DHA	NIN		faithful PIOUS OBEYING the LAW
MAORU	TA	KI		RECITE [DUTY]
		MIN	E	Be assemble be completely RECITED
SK	MI	ME	MA	measure Judge know perceive

PAU 606	VA	HA	TI	TO DRIVE LEAD ALONG BEAR CARRY TRANSPORT
imper	VA	HA		
inj	VA	HI	TUJ	
grad	VA	HI	TA	BIHA to proceed to do ones work
PASS	VU	Y	HATI] TO BE CARRIED ALONG TO CAUSE TO GO DRIVE AWAY [CARRY]
SK	U	H	ATE	
-CAUS	VĀ	HE	TI	
MAORI	WA	I		Memory
A	WA			RIVER
	WA	HA		SHEET da SAIL
	WA	I	TAU	VOLLEY of SPEARS
	WA	I	TAU A	Army
	WA	I	PUKE	FLOOD
	WA	I	HA PE	TACK SHIP GO ABOUT
	WA	HA		Carry on the BACK
	WA	I	PUNA	SPRING of WATER
		HA	RI	CARRY = HERRI
		HA	ER E	COME GO
		HA	HA	Shout at to drive away
		HE	KE	MIGRATE
		HE	RE	GUIDE
		HA	RE WA	TAKE off in FLIGHT
		HE	UHEU	BE DISPERSED
		HE	RI	CARRY = HA RI
		HE	RU	Begin to flow [of the TIDE]
		HI	KA	Capsulate
		HI	A	Desire wish
		HI	HI	RAY of SUN FEELERS of Grayfish
		HI	AKAI	Hunger
		HI	KOI	Step
		HI	KI	CONVEY take away Set out
		HI	KI TORE	DIRGE
		HI	KUOTO	Expedition to avenge murder
				Reach land arrive by water
				DRIVE AWAY EXPELL

U

PALI 608 from	VĀ NA ² VA NA	Both in meaning I and II BUT LIT-MEANING OVERSHADOWED BY fig JUNGLE DESIRE
MĀDREṢ	NA WE	BE KINDLED of FEELINGS
	WA O	FOREST
	WA RA	DESIRE
	WA RE	IGNORANT
KI	WA	DARK
	WA RO	ABODE of the DEAD Deep hole or pit
	WA WA TA	DAYDREAMING
	WA I	MEMORY
	WA E NA E	MOSQUITO
	WA HA	Dark space in the SKY GALAXY
TAH	WA NA O	TATOO MARKS
	WA HO NA HO	MIDGE
	WA KU	piercing cold
	WA MU NA MU	flower taunting food from a different source
	WA PE	STONE of a FRUIT CORE of a]
	WA NI	NOISY [BOIL]
	WA NU NA NU	STUTTER
	WA MA TA	Ancient times' time to come.
	WA WE	BE KINDLED of FEELINGS
	WA TI	FASTEN THATCH on a Roof
	WA RI	WATERY of FROSTED POTATO S
	WA NA PA NA	STRONG-EMOTION
	WA NA	DRIVE AWAY EXPEL
Seed	WA TE NA WA RE ITO >>>	
WAHAKA	WA KO NA KO	Cover with fine markings
	WA NE NA	COPIOUS SATISFYING
	WA = NE NA	Satisfied
	WA WE	SCAR

MAORI	TA	WA	RA	pleasant flavour-taste
CP	A	BHI		
Pou	VĀ	YĀ	TI ²	TO BLOW TO BREATHE FORTH
VEOC	VA	TI		SMELL EMIT AN ODOUR
and	VA	VĀ	TI	
see etym	VĀ	TA		
AOR	VĀ	YI		
MAORI	WA	HA		Sheet of a SAIL
PP	VĀ	TA		only as noun WIND
MAORI		TĀ		WIND BE UTTERED BREATHE
		TA		EXCREMENT
		TA	HE	menses abortion
		TA	HENGI HENGI	CALM of WIND
		TA	HU	Set on fire BURN
		TA	I MATE	DECAY
		TA	KA HĀKĀHA	COLLOSPERMUM HASTIUM
				name only used when in flower = scent
		TĪ	ERE	SCENT
	WA	TA	TEA	SEMIN
		TA	WA HA	WIND from the LEFT
	WAI	PA	RA	effluent
		TA	WHĪRĪ	bid welcome GUM of PITTIOSPERUM
		[A	BH I]	TENUIFLORUM USED AS A -
		TA	RA	Lemonwood > SCENT
			TI O	sharp piercing of eard
			TI U	N. WIND
			TI WANA	PERSON
PAU	VI	DHA	NA	Ceremony Rite
from	VI+	DHA		
MAORI	WHI	-	TI	Relate Recite
		TA	KI	Recite
		WA	NA NGA	KNOWLEDGE of TOHUNGA
		TA	TA I	Recite Genealogies
WHAKA		TA	RA	INVOKE
See		WA	NA NGA mo	
		-	HĀ KĀRI	Gift present feast
			HĀU	Sacred food
			HĀ JETE	fine
		TA	H - U	Sacred Rites fine

Pau	ATI				prep/ direction forward motion
Pau	ATI	NA	ME	TI	TO PASS TIME
	TI	NA	NA		PERSON
			ME	RAMERA	prepare food BY STEEPING
SK			ME		TO MEASURE [IN WATER]
MFOR			ME	NE	Be completely Recited BE
>			ME	MENGE	WITTHERED SHAVELED [assembled]
	A	NA			WHEN IN FUTURE TIME
		NA	MA	TA	Ancient time's time become
SK			MA		MEASURE
MFOR		NA	HE		Ancient Times
Abc			MA	EKO	LAZY
		NA	WAI		after a time
	TI	NA		TI - NA KU	conceive being garden.
	A				Constipated
					drive urge compell as
					far as until's then
	ATI	ATI			drive away expell.
	A -	PI -	TI		FRIEND
			TI	OHO	apprehensive
			TI	ONGA	Decay partat
			TI	NEI NEI	UNSETTLED READY TO MOVE
			TI	NA	Satisfied content exhausted
			TI	MU	EBB TIDE
	TI		MA	TA	Begin
			TI	EKE	Measure.
			TI	ANGA	Mat to lie on.
			TI	PI HORI	Begin to Wane of Moon.
			TI	POKA	DRIED UP
			TI	PI WAI	LEAN of FISH
			TI RA		Company of Travellers
			TIR AHA		SECH
			TIR A MA		look for with a torch
			TIR EA		MOON on 2nd Day.
			TIR I		plant Root crops
			TITANA		Decline of the SUN
			TIRO		Look Survey examine
			TI TOWERA		prepare by COOKING

	MA NA WA	MIND BREATH PATIENCE
SK	ME	(MI/MA) future MATA TO MEASURE
FUTURE	MA TA	JUDGE KNOW PERCEIVE
MFORI	ME RA MERA	PREPARE FOOD BY STEEPING IN
	ME MENGE	SARVELLED (WITH WATER
	ME ME NGE	SARVELLED WRINKLED WITHERED
	JAME	FOOD EAT [as MEASURED FOOD]
	ME RI	ENCLOSE
	ME JO	PATRIO
	ME TO	A STAR
	ME RO	SMALL
	ME RE	VENUS
WAKKA	MEREMERE	SHOW of
	MENGE RANGI	a variety of KUMARIA
	MENE	be assembled be completely Recited
	MEKE MEKE	Patch Renovate
	MEKA MEKA	CHAIN (in MYSTIC SENSE! see)
TO HU	ME TA	THINK mark sign proof point out
		THING FACT EVENT CASE ONE
		SO IS DO DEAL WITH CAUSE
		MAKE SAY INTEND WISH
		THINK TO DENOTE LAPSE of
		TIME sometimes = go or soon
TO	MI NA	LONG FOR DESIRE [immediately]
	ME TA ME HA	Set apart Dedicated Ashamed
TO-I		KNOWLEDGE [LONELY/SOLITARY]
	ME HO	FALSE
	ME KA	TRUE
Also	HAUM I	JOIN
	MA NA WA	MIND BREATH PATIENCE
AWA	MA TE	DITCH MOST outside PA fence.
	HE MA	Bevel chamfer TAPERING
	HE MA	VOID EMPTY [LEFT HAND]
	HE MA NA WA	CUT of BREATH
RUAHA	MA NA WA	MIND BREATH PATIENCE
	MA NA WA - ARI	SMOKE
	MA NA TA	Soft Smooth of Hair
	MA TA WA - RA	DESIRE
SK	TA	RA LOVE MOTION SPEED

192 PAU	KAMMA or KA	KA KA	RA RA	NA NA	BEING DONE BACK WITH THE DEED, OR THE REACTION of the DEED
CC	KA	NMA	KA	RA	NAJ . KARETI or KARAPETI] = HE CAUSES THE REACTION of the DEED TO TAKE PLACE
PAU	KA	NMA	KA	RA	NA KARIYATI HE IS AFFLICTED WITH THE REACTION
SN			RA		Love speed motion want ISU >>> EAGER causative prefix
MAZI	KA	MA			
	KA				
WHA	KA				
WHA	-1				BECOMING acquiring the appearance or character of EMERGE MIND
		MA	EA		
		MA	NA	WA	
PAU			KA	RA	See as TIME (right time)
MAZI			KA	RA	NGA CALL SUMMON wellcom
				NGA	KI cultivate plant ISU
				HA	NGA DO PERFORM BUILD MAKE
		KA	RA	PE	TI - causes the reaction of the DEED
MAZI	KA				causative pref
SN		RA			MOTION
			PE	HI	incubate as a hen Cover
			PE		LIKE
			PE	KERAU	apprehension
			PE	RA	Like that treat or]
		A	RA		WAY PATH (do in that way,]
			TI	NANA	person
			NGA	KAU	Seat of feelings Emotions]
			PE	RE	GO [desire
			PE	NEL	Like this in this case]
			PE	RA	in that way [otherwise]
				KARI	deave wound
		MA			HITHER
			O	RA	alive Living

LOVE AFFECTION

PAU 1/2
 from
 See
 and
 cp BSK
 >
 >

PE MA
 PRI
 PI YA
 PI NE TI
 PRE MA
 PE MA KA
 PE MA NIYA

M. or NEU from PEMA
 from PEMA affectionate kind of

PE HEA
 PE
 PE KE POHO

Do or treat in what way.
 LIKE
 FIRST BORN CHILD

PE NU

SNEAR here taken in
 sense of AFFECTION]

PE BE
 PE RA
 PI E
 PI KI

CLOSE TOGETHER
 act or behave in that way.
 Desire earnestly
 Come to the Rescue of.

PI RI HONEI
 PI R ANGI
 P RI YA
 PI RI POHO
 PE KE POHO
 MA RI RI

keeping close faithful
 OBESIRE

See
 MAORI

nursling child in arms
 first born child
 LOVE

NEE HE
 NEE

peaceful calm,
 partick in this sense!
 Mother

See

-RE RE HUA
 -RE RE
 -RI O

BEAUTY
 Come upon as FEELINGS
 M. VIRILE

MA TUA
 KA RA WA
 MI HI

PARENT
 MOTHER
 greet 100

and

MADORA PA I HUNE
PAU 473 PE SE TI
[PA + IS]

SCATTERED for ARMY! is sad!
TO SEND FORTH or OUT espec on a
TO SEND] MESSAGE ie employ as
a servant employ order

PP
MADORA PE SI TA
PA NA
PA NUI
PA
PA KANGA
PA ENGA
PA ERANGI

DRIVE OUT EXPELL
proclaim announce
tell privately
Relative connection
Drive as here heap up
Coming from a Distance

PA HI
HE A
HE KE
HE I
HE MA NGA
HE RU
HE RE

AUTHORITY RANK
EXPEDITION
what place?
MIGRATE [PARARAKI LANDWIND]
GO TOWARDS

JAKA HI
HI KA

Empty open
begin to flow of the TIDE
GUIDE
traverse land to Establish
plant [ownership]

D PA
I
ATI
HI

Company of travellers
Spirit of one dead visiting
FRONT of place, BT of place a medium/messenger
drive away expell
DIARRHOEA

PA HI HI
PA HI KA

KOTIKO DIARRHOEA
Ray of SON
Escaped
Be willing be agreeable
Direction [Assent]

PA I
PA I HAU
PE RUA
PA - I - HI

DECOY PARROT
SLAVE!

PALI
MADORA PA + IS
PE AU
PE RE

TO SEND
be turned away,
GO throw a DART
COLLECT GATHER

WIKAKA PE - TI
PE RE
PE RE PERE

Conoe SAIL
Cultivate weed.

PAZI 485	BHA	K	K	HA	EATING FEEDING ON
from	BHA	K	S		EATABLE TO BE EATEN
	PA	HU	TA		VORACIOUS of FIRE
pl	BHA	K	HA		Eatables
=	BHO	J	NA		
MIAOZI	WHA	-	NEA	I	feed nourish maintain
		K	AI		food
			TA	M	food Eat
			NA		Satisfied
		=	NEA		
		HU	A		fruit product Egg Roe of fish
		HU	HU		Abundant
PAZI	PA	HU	TA		VORACIOUS of FIRE
MIAOZI	PA	HU	NU		BURN FIRE
	PA	PA	HU		BURST INTO FLAME
fy	PA				COITUS
			TA	HU	SET ON FIRE LIGHT
					BURN COOK SACRED RITES
			TA	HU	FEED PLENTY
			HA		taste flavour
			HA	TETE	FIRE as <u>eating</u> fuel.
	PA	KA			QUARRREL re feeding on ----
	PA	KA			COOK HOT of SUN
	PA	KA	KINA		GLOWING
	PA	KA	KINA KINA		HOT
	PA	KARA			SMACK the LIPS
	PA	KA	IAHI		clay fireplace
	PA	KA	ROA		Scarcce of food.
	PA	KA	KOHI		FERN ROOT of POOR QUALITY
			TA	M	"FOOD, fig i lit
	PO	A			(B) FOOD
	PO	H	-	A	FULL
WIAOZI	PO	A	-	A	Contribution of food.
Note!	PO	KO			GO OUT as a FIRE [NO FUEL!]
	PO	NC			Abundant
	HA	-	KA	-	R
					FEAST

PAU
Dum Sing
gen
MARI

BH AT JAR
BH AT JA
BH AT TU
PA
PA PA

HUSBAND [SUPPORTER]

COTJUS
FATHER UNCLE male Relatives
[Elders.]

TA NE HUSBAND MALE
NA TU - A PARENT espec FATHER
TA R - A M. VIRILE P. MUL
WHA EREERE WIFE
WA HI NE wife

PAU
MARI

BH A JA
WHA - NGA
JA NE
JA MI

Supported fed reared maintained
fed nourished maintained Rear
HUSBAND
FOOD

PAU
MARI

BH A J TI
WHA - EREERE
WA HI NE
TI A
PA NGORE

devotion fondness attachment
WIFE mother of one's children
wife
Mother
children

PAU
MARI

BHAN AT I
[BHAN]
PAN VI

PROCLAMATION

PROCLAMATION

NGA - RA HU
T I O
ATI ASTI

Leader-Commander
cry call

WHA I KO RERO
PA NA

drive away espel
FORMAL SPEECH
drive away espel.

PAU
MARI

[BHAT TIKA]
[BHAT TIKA]
TIKA
TIKA NGA
WHA EREERE
TI A
WHA NGA
- HA KARI

scold of a TOILING HOUSEWIFE
Bengal Servant working for FOOD
JUST FAIR RIGHT CORRECT
CUSTOM RULE PLAN
WIFE
MOTHER STOMACH
feed nourish maintain
FORGET Gift present.

PALI I	HE		VOC(EXCLAM) particle (EH!), > HERE
I from	HETU HI		CAUSE REASON CONDITION [TO IMPELL] in older use PACCAYA and HETU are almost identical as SYNONYMS other combinations are =
ablative ACCUS	HETU--PACCAYA HETUSO HETU		KARANA FROM or BY WAY of NS CAUSE
from	HETUKA HETU HETUTTA HETU YE HESSATI	PACCAYA	the moral causal relation [one of 24]. Connected with a cause. causing] conditioned by. [or caused abstract for HETU REASON CONSEQUENCE see BHAVATI
FUT d	BHAVATI HEHI TI]]
1st 3rd sing	BHAVATI HOTI HOTABBA] PALI 499] See BHAVATI
PALI	BHAVA		Named VED DEITY OF BHU see BHAVATI] [BECOMING] form of Rebirth state of existence a LIFE
PSK Note	BHAVATI [BHU] - BHUMI BHUTA		TO BECOME Earth VEDIC BHUTA GROWN BECOME BORN
PP d	BHAVATI BHUTANI] PRODUCED NATURE as the RESULT of] Nature creation world. [BECOMING]
MÄORI PALI from	PUA HUA BHUMMI BHUMMA] MARA MAKARIRI MATARIKI	TAIRO TAHUNA PUTA ITO	that which belongs to the GROUND [ie plane of existence] SOIL STAGE GARDEN winter Spring
PALI 507	BHU BHUTA - PU		to Earth for BHUMI BHAVA HAVING BEEN FORMERLY

See	PA	PRA	150	
PAU	BHU	TA	GĀ	MA VEGETATION as TREES
MĀORU	PU	KE	RI	DIG [plants grass 100]
MĀORU			NEA	<u>HE</u> RE FOREST See HE 150
PAU	BHU	—	—	
PAU	BHU	—	—	MA] planed of Existence
	BHU	—	—	MI] that which belongs to the ground
MĀORU	PU	KOKI		SELF SOWN POTATO [SOIL]
				MĀRA garden and prof MA ---
				MĀKĀRIKI
				MĀTĀRIKI
				MĀTA Emerge as a crop.
				NEA KI weed cultivate ground.
	PU	TA		be born be <u>planted</u>
SK		TA		Earth
MĀORU		TA	150	world, district
		TA	KĀ	<u>NI</u> traverse land to claim ownership
		TA	HU	RI Set to work be overgrown.
		TA	HU	NA Bed in a cultivation
		TA	<u>HO</u>	RA Uncultivated open land.
		TA	E	KAI WORN OUT SOIL
		TA	E	JUICE of PLANTS
	PU	PU		Break forth Spring up
	PU	A		FLOWER SEED
MĀORU	P	U	KŌ	AREARE the Earliest white bait to enter
SK 760	BH	U		BECOME BE [the RIVERS
per	BA	BHŪ	YAS	
unperf	BO	ODI		[MĀORU PAPA PUA PUTA PŌ
*	BHA	VISHA	YATI	[PORO <u>HE</u> TE HE HĀERE = BECOME]
ful	BHU	BH	VE	[See TOI 150 and A PŪ GUST
infin	BHA	VI	TUM	[See MĀORU WHITI = SUN RISING] [d WIND]
RV	PU	A		flower Seed see PORI PŪ ITO
MĀORU	PU	A	NU	COLD See HĀ - HĀU - HĀERE
	PU	KU		appetite desire passions
	PA	NEORE		CHILDREN [MEMORY]
	PŌ			AEON of time night ocs PO.
	PO	RO	<u>HE</u>	TO <u>HE</u> OWINE Being
	WH	A		BECOMING again the appearance
*	WH	A	KĀ	Causative prefix [or characteristics of

PAU	YUTTA			Suitable yoked harnesses. devoted to PREPARED IN ORDER
MARU		TĀ	TĀI	Measure prepare set in order Recite genealogies. prepare Soti Order.
		YU	TA	
PP of	YU] TO FASTEN TO [Loc] Benton.
	YĀ	UTI		
MARU		TĀ		Net
		TĀ		Tattoo carve fashion paint
		TĀ	RUNA	Connected by family ties
		TĀ	NE	HUSBAND
	Ū			Reach hand arms by water
	UI			disentangle
	YO	DHA		WARRIOR SOLDIER
VED	YO	DHA		
from	YU	DIA		
MARU		TĀ	U	attach
		TĀ	HU NĀ	BATTLEFIELD
		HĀO		Capture a fortress
	U	ANĒIA		Keep together as a body of Men.
	U	TO		Revenge.
	U	NEA		Expell [GA]
	U	RE		Courage.
	O	PE		TROOP
	O	RA		Escape alive
	O			of belonging to.
	O			provision for a journey
PAU	HESSA	TI		[MĀRU HĀRECE become come go
FUD	BHA	VA	TI	[BHU become] EHSITIT [State of Eastward]
	HE	TI		[HEKE MIERATE, HEI AID place [Rebirth]
Int 3 sig sig	BHA	VA	TI	[MĀRUI WĀAI becoming WITH NĀU Be Bannin
eg	BU			[MĀRU TAKAHI/PAPA site]
PAU	HOTI			
See	BHA	VATI	499	
>	HU	TI	from HU/HVA	TO CALL/CALLING-PAU/HAVAN

PAU	YUT- TA YUT-TI	KA	proper fit for fitting ie application use correctness of meaning fitness right
		TA KA TI KA TI KA	prepare Right-Correct just four
WHANA		TA KA TA KA TA KA	NGA CUSTOM RULE PLAN Company of person. PREPARE DIRECTOR CHIEF make Ready be in readiness [to start]
	UT - A UT -U		Load a man a Canoe. Return for anything satisfaction RANSOM REWARD PRICE REPLY Revenge.
	UT -C		
PAU orig pp of MAORI	YUD YUJ TA TA	DHA JHAATI U H-U	KA I NGA field of operation scraped work WAR BATTLE ATTACK BATTLEFIELD
PAU usually MAORI	YUD YOD	DHA KA DHA [KA]	capture a fortress for the USUAL
		KA I KA RA KA-U	RTAKAU Body of men skilled at WARRIOR [Arms] WEAPON REVENGE
Note	YU YU YU YO	VAN VASSA VA = BBANENA	'YOUTH, PANGORE CHILDREN IMMATURE
Dem sing MAORI		WHANA-NA U	Be Dem. teat

	ONATAKA	ACROBAT JUMPER TUMBLER
PALI	LANGHANA	JUMPING HOPPING [JUMPOVER]
f	LANGH	as stars
MABORI	RANG-A	SKY WEATHER HEAVEN
	HA-RO	Vault of HEAVEN
	HA-ERE	Come go become
	RAKA	AGILE ADEPT
A	ARA	Means of conveyance way path
	RANG-A	Set in motion a body of men.
	TAKOTO	SCHOOL of FISH SANDBANK LIE TAKEUP A POSITION
	TAKARO	ENGAGE IN SINGLE COMBAT WRESTLE PLAY SPORT
	NA-HAU	QUICK
	NA-EROA	MOSQUITO
	NA-NUNANU	STUTTER!
	NA-PE	JERK
PALI	LANGHAKA	JUMPER ACROBAT
MABORI	HAKA	DANCE SING
	RAKA	agile adept
	KAU	SWIM
	TAKAHI	traverse land to Establish [ownership]
PALI	YUTTA	yoked harnessed [TO = LOC] COUPLED CONNECTED WITH DEVOTED TO
MABORI	U-TO	REVENGE U-HA FEMALE
	UTA	LOAD or MAN A CANOE
	TAU	COME TO ANCHOR
	TARUNA	connected by family ties
	RATA	familiar friendly
	TA	friend
	TANE	HUSBAND
	TAMAITI	CHILD
	TAKAHI	traverse land to establish [ownership]
	TARA	P.M.-M.-VIRILE
	TARA	Rays of Sun before Sunrise
	TAHI	are one i another all together
		TEAT

PALU	YU	JHA	PA	NA	INCITE TO WAR
PALU	YU	JHA	NA		FIGHTING MAKING WAR
from MBOZI	YU	JHA	TI		
	U	TO			REVENGE
		HA	HA		Devilate deserted shout out to drive away.
			PA	NA	DRIVE AWAY EXPELL
			PA	NU	PROCLAIM DECLARE
		HA	-	NA	hold up weapons in defiance
			RI	NAKI	AVENGE
			RA	NEA	AVENGE A DEATH
			RA	NEA	MARO Army in Battle Array.
			NEA	RAHU	war dance.
		HA	RE	WA	take off in flight
		HA	O		Capture of fortress
		HA	PA	I	advance guard.
		HA	-	NEA	People
		KA	E		fear envy jealousy
WRAKA	U				Keep together as a body
	U				Strike home/weapons of men
	U	EPU			Company party
	U	-	-	NGA	Expel
	U	-	PA	NG	abreast in even Rank
	U	RAU	RA		Gingry fierce
PALU	YU	TI			Correctness of meaning fitting use application use
MBOZI	U	I			Ask engine
	UT	-U			Reply
	UT	I -	UTI		ANNOY WORRY FUSS ADOO
PALI	YU	VAN			A YOUTH YOUNG
NOM Sg	YU	VĀ			
	YU	VIN			YOUNG
MBOZI		WA	N-A		BUD SHOOT YOUNG TREE
		WHAN	-AU		BE BORN
	U				TEAT
	U	RA	NGA		GLOW of DAWN
	RA	WHI	TI		SUN RISING EAST = <u>YOUNG!</u>
		WHI	TI	REIA	<u>NEW</u> MOON

PALI	LI	KHA	TI	TO SCRATCH
	LI	KH		
also	RI	KH		
VED	ARI	KH	- TI	
CPT pal	RI	SA	TI	
	LI	KKH	A	EEE of a LOUSE
SK	LI	KṢ	A	
PALI	LI	HA		TO LICK, [TO TASTE]
	LI	KHANA		SCRATCHING cutting writing
MAORI	RI	HA	-	RIHA NIT
	RI	K-A		WRITE TOSS ONESELF ABOUT
	RI	K-O		man eating spirits
	RI	KIRIKI		BE BROKEN IN PIECES
	RI	RIPI		SKIM along the surface.
	RI	NEA		HAND
WAKA	-	-	NA KO	ADORN WITH FINE MARKINGS
	ARI	HI		CUT CHOP
		KA	KU	PIECES STRIPPED off in the
				PROCESS of DRESSING FLAX
		KA	MA KA	Rock stone [lithograph] ? but
		KA		Rioldali puzzle. [MA measure]
		KA	HA	Line of ancestry
	KA	KA	RI	NOTCH
		KA	RI	DIG
			TIMA	cutthroat the soil
578 PALI	LA			Syllable of abbreviation - ETC
		PE		LIKE see PEYALA
PALI	LA	KA	RA	LIT FITTING UP.
FOR	ALA	NKA	RA	
HINDI	LA	NEA	RA	A SAIL
TAMIL	ILA	NKA	RAN	
MAORI	ARA			MEANS of CONVEYANCE
			RA	SAIL
	TA	KA		PREPARE
	HA	NEA		MAKE BUILD
		KA	INEA	field of operation scope of work
		RA	HOPE	Calm out See.

PALI 499	BHA	RU	
MARZI	PA		
	PA	PA	
	PA	E	
	PA	HA	
	PA	KA	TO
	PA	PA	UKU
	PA	PA	RA
	PA	RA	RA
	PA	RE	MO
		RU	MA KI
		RU	RU
PALI	BHA	VA	TI
>	BHU		
MARZI	PA	PA	
	PA	PA	
	-HAU		
	PA	NGA	HU
	WHA	-I	
	-HA	ERE	
		WA	NA
		WA	O
		WA	
			TI
			TI A
			TI E
			TI NA KU
	PU		
	PU	PU	
	PU	A	
	PU	AH	EIRI
MARZI	PU	HI	

a dial inscription word SEA in 2
 Name's for a TOWN or KINGDOM
 VIZ BHARU-KACCHA; BHARU-RATTA
 A KINGDOM SWALLOWED UP BY the
 DAM A STREAM [SEA]
 BE OVERCOME
 be cast ashore
 Arrive suddenly
 FLOW of the TIDE
 Covered of a Surface.
 FLOW of the TIDE
 ROAR of the SEA
 DROWNED
 DROWN
 STORM

Earth
 TO BECOME
 the Earth in Relation to RANGI
 Earth floor bed of a lake.
 ground covered with a certain type of
 VITALITY of LAND [of vegetation]
 hard clay land.
 Becoming acquiring the character
 BECOME [a appearance of
 Bud shoot seedling
 forest
 definite space area time season.
 of spring BEGINNING
 Mother
 Abundance
 Bed in a Garden.
 origin source cause
 break forth spring up.
 FLOWER SEED
 SNOW
 BLOW

Remembering conscious mindfield
of SMR

MEMORY RECOGNITION CONSCIOUSNESS

POU	SA	TA ²	
PP	SA	RA	TI
SK	SMR		
SK	SMR	TA	
	SA	TI	
VED	SMR	TI	
See chyn	SA	RA	TI
MAORI			
MA	HA	RA	
		TA	KI
			TIRO
			TIRO
			HA
			NGA
			INVESTIGATE
		RA	NGI
WAKA		TA	RA
		TI	NA
		TA	RU
		TA	
VED	SA	TR	U
PAUL	SA	TTU	
MAORI	HA	NGA	
PALI	SA		
		TU	
		RU	RU
		RU	
		TU	
		TU	TA
		TU	PUA
		TU	PE
		TU	MU
See SK	SNI	--	
BURMA	SHI	N	BYU
		PIA	
		PIU	PIU
		U	METRE
	HI	N-	A
	HI		

MEMORY think upon.

RECITE

See book examine Survey view

STANZA TUNE

INVOKES CONSULT

PERSON

Connected by family ties
tattoo carve fashion ru

an Enemy.

people
with ru See
he hit he wounded.

ATTACK

follow pursue.

make response reply

SPY

object of terror

ENERGY

FIELD of BATTLE

CEREMONY B. NOVICE first wear's
embroidered garments/feet/head shaved. ru

Garment + heavy fringe on waistband

dimness of sight in Spiritual
Leada Song matters

SK RU DR A

STORM DIRTY THE RED ONE

PAU RU DD A

MARU RU RU
HAER TA

STORM
DAWN
RED OCHRE

RE A TA TUHI

RED GLOW of DAWN

RU
RU KU
KV R A

Shake agitate
pour forth vent discharge
Red

TA HE

MENSES

A TA PO

Before Dawn.

WHAKA TA R- A

INVOKE

RU MA KI

DROWN

R A HOPE CALM AT SEA

PAU BHA MU

Secondary formation of BHAMUKA
EYEBROW

PAU BHA MU KA

EYEBROW

BHA MU KHA

CPVED BH RU

MARU PA E RU NEA UPPER EYELID

MU A FRONT FOR PART in front of

KA NOHI EYE

PA ER RO lower eyelid

PA RU A edged a BOWL or NEST

PA RU RU PLACE CLOSE TOGETHER

PAU BH A VA

BECOMING [FORM of] REBIRTH STATED

NAME VELOCITY BH U

see BHAVATI [EXISTENCE. LIFE

3 states of EXISTENCE I KAMA = SENSUAL

II RUPA Name form III ARUPA = FORMLESS

BECOMING acquiring the shape or character of [EXISTENCE]

MARU WHAI

A RU PA

CEMETARY

KA MA

Eager MARIRI LOVE

MA HI

WORK

WH A NA U

Be BORN

PU

ORIGEN SOURCE CAUSE

PU TA

BE BORN

See RU PA
 BHA VA
 SK PRA
 SK 653 PRA - KU LA
 SK 748 BHA VA
 MAORI PA I
 SK 715 PH A
 MAORI PA
 W A
 P A - KA
 P AR - A
 WHA - NAU
 PA NGORE
 A PA
 KU RA
 RA NEA TIRA
 O RA
 RA NEL NA MU HANDSOME

bepe forward in front on FORTH
 [away]
 Like Resembling fitting fulfilling

a handsome or excellent Body
 ✓ BHU Coming into existence
 Good Looking
 MANIFEST A GALE blowing angry
 Blow as the wind (speak)
 Accuse.
 QUARREL
 Sediment from a flood.
 Be Born
 children immature
 spirit of one Dead.
 chief Red feathers ornamented
 with Red flowers mang prowess.
 chief priest noble birth
 alive Living
 RA NEL NA MU HANDSOME

MAORI HE - MO - KAI
 PBL [J] J HG
 [NT] NA
 NA TI
 NA TO
 MAORI NEA RE
 NEA I
 TI NANA
 A TI
 TO
 TO I
 TO KAI
 NG A KAU
 TO NA
 HE MAHEMA
 HE MONGA

HUNGRY HUNGER
 I BURN causative set fire to
 KNOW Learn (HEU Clean off brushwood)
 Relative Kinsman. [by fire]
 Friend
 Family group.
 Clean precise
 person.
 offspring
 THY
 Native aboriginal
 Capulate
 Seat of Emotions / feelings desire
 his hers
 make amorous advances
 object of earnest Desire

PALI	BHĀ	RO		BURDEN LOAD
MĀPARI	-HAR-	I		CARRY
MĀPARI	PA	RO		DICT SAYS <u>MISPRINT</u> FOR
	PA	RA	KI	
		RO	NGO A	MEDICINE
see	PA	RA	KI	WAI SEDIMENT SILT from a FLOOD
	PA	RA		SILT SEDIMENT
	PA	RO		Small basket for food.
	PA	RO	HEA	WEARIED
	PA	RO	RO	Cloudy where threatening storm
	PA	RU		Excrement
	-HA	RO		VAULT of heaven
		RO	MA	CURRENT FLOOD
		RO	MI	PLUNDER
		RO	KI	ROKI a store of articles
		RO	KE	Excrement
		RO	PĀ	Servant
		RO	PI	BODY PERSON
>	BHA	VA	NAM	DEVELOPMENT
MĀPARI	-HAU			VITALITY of MAN ESSENCE of LAND
	WHA	I		Becoming acquiring the appearance or character of
		WA	NA -NEA	Loved the TOTUNEA
	PA	NG	ORE	Children immature
		WA	NA	BUD SHOOT SEEDLING young tree
		NA	W	be excited of feelings
PALI	PU	RI	SO	MAN PERSON
PALI	PO		SO	(POETIC) MAN PERSON
>	BHŪ	TA	EĀ	MO living beings
MĀPARI		TA	NEA -TA	MEN HUMAN
			MO	
	PŪ			CLAN
	PU	RA	KA	U OLD MAN
			NGA	RE FAMILY GROUP
				MO-KE SOLITARY PERSON
				MO-KO PERSON
		TA	NE	MALE
	HU	KA		LAST MAN SLAIN LONG IN TIME

SK	BHŪ	TA	GĀ	MO	LIVING BEINGS
PALI	PU	RI	SO		MAN PERSON
POETIC	PO		SO		MAN PERSON
MĀCRA	-	HA	NGA		PEOPLE
	PU				CLAN
	PU	RA	KAU		OLD MAN
	PU	KEN	ĒA		SKILLED IN
	PŪ	KE	KO		WOUNDED MAN
URLĒ	PŪ	KA	KA		MALE LINE of DESCENT
	PU	HI			VIRGIN
MĀ	O-	RI			
	PO	RI			
	PO	PŌ			CROWD AROUND
	PŌ	HĀ			Youngest child in a family
	PO	HE			DEAD
	PO	-	HO		Stomach Seat of affections
	PŌ	RA	NGI		MĀO [SK RA MOTION SPEED ITO]
	PO	RO	IWI		Emaciated
	PO	RI			PEOPLE
SK		TĀ	TA	NET	PROPAGATE A FAMILY
MĀCRA		TA	NG		HUSBAND
	MĀO	RI			
See	PO	RO	HE	TE	a Supernatural being
			HO	KO	LOVER
			NGĀ-	I	CLAN PREFIX
			NGĀ	RE	FAMILY GROUP
			NGĀ	RA HU	WAR DANCE Commander
			HO	KAKA	HUNGRY [take counsel]
	HU	-			Congregate come together
		TA	I	AO	world
		TA	MA		MAN child son
		TA	NGĀ	TA	MAN MEN
			HO	A	FRIEND COMPANION
	A	-	HO		LINE of DESCENT [husband wife]
	A	-	HO	RANGI	TEACHER of high standing
			MO	-KO	PERSON
	-HU	KA			Last man slain
	-HU	A			PROGENY