

BHAJATI

FRANZ JOSEF
KONWITZ

BHAJATI
[BHAIJ]

TO ASSOCIATE WITH
KEEP COMPANIONSHIP WITH
FOLLOW ~~REASON~~ TO LOVE
TO BE ATTRACTED TO

MAORI

PĀ

PAI

PANEORE

PANUI

and TA-PA

PARA

and PĀPĀ

ATI

TI

TIKA

TIKA NEA

TIA

HAM UA

HĀ KORO

HA KUI

HA NEA

A HA ITO EEE

WHA-NAU

WHA EREETZE

WHA NEI

ND

MAP OF THE WORLD MADE BY THE 16TH CENTURY ITALIAN, FRA MAURO CAMALDOLESE. COPY COURTESY OF MAP DIVISION, NEW YORK PUBLIC LIBRARY.



Alt. piedi parig 5, poll. n. lin. 7
 Larg. pied. 6, lin. 7.

ABBOZZO DEL MAPPAMONDO DI F. MAURO CAMALDOLESE
 Cosmografo incomparabile alla Meta del Sec. XV.
 ESISTENTE NELLA BIBLIOTECA DI S. MICHELE DI MURANO PRESSO VENEZIA.

NOTE SUMATRA

JAV	1	MATI	>	HUMISOLT	NO	DEATH
JAV	2	BUAH		"	"	FRUIT
JAV	3	TAN		"	"	YEAR
JAV	4	API		"	"	FIRE
	5	BHUTA				born produced NO
	6	BHUMMI				Term of address
		MAMA				self like
	7	BHARA				anything to carry a load
	=	WHA RA				
	8	BHATAR				Brother
	9	BHATTIHA				SPOKEN SAID
	10	BHANE				Term of address
		BHATA				Supported nearest
	=	WHA [TA]-				NO
HUMISOLT	11	JUGA				
	12	JUGA				
	13	PALI 16				SCRIPT
	17	MORI 22				Script
	23	SK 25				Script
	26	PATI-PAKHA	A			opposite opposed
	27	PATIJACCA	PETI			TEND LOOK after
	28	PAPANCA				expansion manifoldness
		PATI-CAYA				adding to keeping up

TABLE 1. Comparison of vocabulary words within the Malayan-Polynesian language family.

	Mal. Jav.	Bugi Mad.	Tag.	Tonga	N.Z.	Tah.	Haw.
to die	mati pati (death) mati	mate mate fatte matē fate (death) matte	matay matay patay (death)	mate	mate	māte	make
MĀORI MĀORI	TE NEA MATE NA MATA NGĀ NGA-NGĀ NGA-KI NGA-RO RA - NGA RA NA NGĀ RA NA-KI RA-U-TUPU TI TI-A TI-NEI PA-O PA-O-KA A - PA PA - REMATA PA-REKURA PAT-AHI PAT-A PĀTE HE TĒ-NGĀ PAT-U WHA-RA TA-NEI TAHAKURA TAU	TE NEA MATE NA MATA NGĀ NGA-NGĀ NGA-KI NGA-RO RA - NGA RA NA NGĀ RA NA-KI RA-U-TUPU TI TI-A TI-NEI PA-O PA-O-KA A - PA PA - REMATA PA-REKURA PAT-AHI PAT-A PĀTE HE TĒ-NGĀ PAT-U WHA-RA TA-NEI TAHAKURA TAU	DISTENDED STRAINED DEATH ANCIENT TIMES TIME TO COME BREATHE TAKE BREATH FAIL OF BREATH AVENGE DESTROYED CONSUMED PASSED INTO AVENGE A DEATH [ANYTHING] BATTLE AVENGE KILL IN REVENGE OVERCOME CATCH i KILL KILL STRIKE STAB PIERCE SPIRIT of ONE DEAD REVENGE PEOPLE SLAIN IN BATTLE BEFALL ALL ALIKE ANCIENT TIMES CONSUMED EXTINGUISHED KILL BURIAL CAVE FUNERAL SPIRIT of one DEAD ANCESTOR				
Note							
JAV MĀORI							
WHAKA							
#							

fire	āpi	hapi	api	afou	apuy	afi	ahi	auahi	ahi
		genni		af			ai		
		gni		affe					
		Kr. latu		mottē					
		K. hapuyi,		langourou					
		bahning							

(Kr. designates the elevated language, and K. stands for Kawi.)

See Notes for PĀLI AENI-GINI-NINI-AFI-AHI ITO IN FULL.

But, not only are the words similar. Grammatically, the pronoun for the first person singular, I, is also the same: New Zealand *ahau*, Mad. *ahē, ahī*; the /h/ sound is transformed in the other languages (except Tahiti) into its corresponding hard sound, in *gua, co, aco, ku, aku*, very much in the same way that Latin *ego* is constructed from Skr. *aham*, or in the way that English "I," differs from German "ich" or "ik." Also, in the third person singular, there is an extraordinary similarity, especially in the possessive form, "his": Mad. *ny mpiana 'ny*, which means "his young ones"; Mal. *kapala-nia*, meaning "his head"; Tag. *ang yna-niya*, meaning "his mother"; Tah. *to 'na ahu*, "his dress"; NZ. *tōnatoki*, "his axe"; Tong. *ana falle*, "his house."

MĀORI	Ā		drive urge compell
	AI		capulate
	-PI E		DESIRE EARNESTLY = ONE of the 7 TONGUES]
	A-HI		FIRE [of AENI
	HĀTĒTĒTĒ		FIRE
	NGI-HĀ		FIRE
	NINI		GLOW
	HĀ NA		GLOW HEAT FLAME
	NGE PĀKI		STEAM OVEN
	PA PAH -HŪ		BURST INTO FLAME
	PAH -UNU		FIRE BURN
	HĀ PU-TĀ		forfront of BATTLE
KR	RĀT -A RĀTĀ		RED HOT
	RĀ MĀ		TORCH
	RĀ		Roar continued dull sound.
KR	TU -O HUNGA		HOUSE DWELLING = Igniter doorway
KR	TU NGI TUNGI		KINDLE = A-GNI FIRE]
#	TA MOE		cover fire with ASHES [= PAU GINI]
	TU NGI		SET A LIGHT TO
	HI KA		kindle fire
	TU KOROU		DESIRE = TONGUE of AENI
	PU KU		DESIRE
	PU MĀ HĀ NA		WARMTH
	PU KĀ KĀ		HOT BURNING FIERCELY
	NGO-TU NGO-TU		FIRE BRAND

BHŪ TA

BORN PRODUCED GROWN BECOME
NATURE AS the RESULT of BECOMING
ANIMATE NATURE AS PRINCIPLE OR THE
VITAL ACCREATES INANIMATE NATURE
AS PRINCIPLE GHOSTS THE FOUR
DHĀTU S [ELEMENTS] ALL THAT EXISTS
EXISTENCE IN GENERAL. ALL BEINGS OR
SPECIFIED EXISTENCE ANIMAL KINGDOM
VEGETABLE KINGDOM NATURE CREATION

pl rot BHŪ TA NI

WORLD NATURAL TRVE TRUTH SUPERNATURAL
FALSEHOOD LIE [BEING GHOST DEMON AS VRA]

neg A - BHŪ TA

WHAT HAS BEEN OR HAPPENED i.e

BHŪ TA

> HAVING BEEN HIS MOTHER

MĀ TU BHŪ TA

BHŪ TA - KĀ YA

BODY of TRUTH

BHŪ TA - GĀ MA

VEGETATION TREES PLANTS etc [HANGARURU FOREST LAND]

BHŪ TA - GA HA

POSSESSED BY A DEMON

BHŪ TA - TĪ HĀ NA

PLACE of a GHOST

MĀORI

MA-U FOOD PRODUCTS FIXED

PU

ORIGINATE ORICEN SOURCE CAUSE ROOT
OF A TREE FOOT of a MOUNTAIN HEART CENTRE

PU TA RUN A CONNECTED BY FAMILY TIES [CLAN HEAP STACK
BREAK FORTH SPRING UP

PU

FLOWER SEED FORM of the SETA A TREE SMOKY

PU A

DAWN CLOUD

PU AO

WORLD DAYTIME CLOUD BUD DAWN BRIGHT

- AO

See

TA PU

ANCESTOR

TU PU NA

WORLD

TA I AO

ARRIVE COME GO AMOUNT TO ITU

TA E

BREATHE

TĀ

WORN OUT SOIL

TA EKAI

TA - HA-KURA DREAM of ONE DEAD

TA - HA- LINE of ANCESTRY

HAERE A SPIRIT IN A CLOUD & RAINBOW

KA I NEA FIELD of OPERATION SCOPE of WORK

NEA HERE FOREST

[TA] TĀ I-NEA PLACE for building a canoe

MA-TO GREEN GROWING VIGOROUSLY

MAORI
 old word
 =
 MAORI
 A
 =
 =
 523 PAALI
 SESK
 MAORI
 =
 MAORI

BHU MM1
 BHU MMA
 PIY A-VACANAD
 HU A
 PU
 PU
 PUA KI
 PUA RORA
 PUHI
 PU HOU
 PU KEKO
 MA
 HU I
 PU NA RUA
 PI NE RUA
 PI PI
 PIA
 PIKI
 MA-MA
 PRIYA
 RI E
 PIRIHONGA
 PI TI
 PI TO-TOTO
 HU NAONGA
 HU NEAREI
 HU RAHU BA
 RATA
 MI NE
 MI HA
 MI HI
 WA
 WA-KA
 NA
 WHA-NA-U
 PA
 SK
 PA BA PHA BHA WHA-PA ITO
 MA-TUA PARENT

voc of friendly address
 MY [DEAR] MAN
 CALL BY NAME NAME KNOW [BE]
 COMPANY of WORKERS [SURE OF]
 CLAN WISE ONE
 be uttered
 Sympathetic sympathy
 Behath
 Youthful
 wounded man, appearing old.
 DUAL RELATIONSHIPS IN MARRIAGE ITO
 CONGREGATE COME TOGETHER MEET
] IN PAIRS [DOUBLE UP]
 young fighting men of an army -
 first order of learners of Eoteric Lore.
 Second Support in a Dual.
 gen dat of pers poon AHAN self like see
 See MAORI AHA-ITO
 2
 attached faithful
 put side by side
 BLOOD RELATIVE
 SON DAUGHTER IN LAW
 FATHER MOTHER IN LAW
 VISITORS CONDOLE WITH PEOPLE
 familiar friendly
 BE ASSEMBLED
 DISTANT DESCENDANT
 GREET
 SO AND SO singi plural. ACCUSE
 CLAN
 LINEAGE LINE of ANCESTRY
 (FAMILY, see.
 as term of address
 PARENT

MĀORI	RA	Soul	A-RA WAY PATH → ITU	7
PĀLI	BHA RA		ANYTHING TO CARRY A LOAD	
	BHA RA	g -	VA HATI TO CARRY A LOAD	
	BHA RA - HA	RA	BURDEN CARRIER LOAD	
	BHA RA - GA	RU	A HEAVY LOAD = a PREGNANT WOMAN	
	BHA RY A		a load as a measured quantity	
	BHA RI YA		WIFE	
MĀORI	PA E		HEAVY WEIGHTY GRAVE SERIOUS	
Note	BHA VA		IN WHAKA PAE ACCUSE [OFFENCE]	
MĀORI	WAHA ERE ERE		BEING BECOMING NATURE [WOMAN'S CHARACTER]	
	WAHA NEA I		WIFE MOTHER of ONE'S CHILDREN	
			NOURISH FEED MAINTAIN	
		WA - KA	CANOE CREW of a CANOE	
		A - WA	RIVER	
		WAI	MEMORY WATER	
		WAHA PU	MOUTH of a RIVER	
WHAKA	-	-	WA ACCUSE	
		WAHA	CARRY ON THE BACK	
		WA - HIA	FIREWOOD	
		WA HINE	WIFE	
			TIE TIE break up firewood	
			TINAKU be pregnant	
		HA RA	EXCESS	
		HA RA HARA	ABUNDANCE	
		HARA	VIOLATE TAPU SIN offence	
		HA RI	CARRY	
		HA PU	PREGNANT	
		HA PAI	TAKE UP CARRY	
		RA HI	SLAVE	
		RA RE	CARRY	
		RE TI	CANOE	
		RI AKI	LIFT UP RAISE	
		RI U	BELLY BILGE of a CANOE	
	A RA		WAY PATH	
		WAHA ROA	PATHWAY of a PĀ	
WHAKARI	UA		BEAR AWAY	
WAHA	NAV		BE IN CHILD BED	
WAHA	I A WA		BED of a RIVER	
PA	ENGA		SITE of BUILDINGS PĀ FLOCK HERD	

PĀLI
AVES
MAORI

BHĀ TAR
BRĀ TAR
RĀ TA
RĀ MENE
HĀ MUA
WĀ
WĀ E WĀ E
WĀ HI
WĀ I HO
HO A
WĀ I OHĀ

WĀKĀ

WĀ I TA VA
WĀ KĀ
WHĀ TA TA
WHĀ RE
BHĀ RA
WHĀ RE
WHĀ RA
RĀ TO
WHĀ NĀ U
WHĀ NĀ
WHĀ I A RO
WHĀ I

SK

TAR - U - NA
TĀ
TĀ NE

PĀ
PĀ KĀ NĀ
PĀ PĀ
PĀ R - A EROA
HĀ NĀ
PĀ RĀ
TĀ RĀ
WĀ RĀ I S
PĀ RĀ O N

TO

BROTHER,

FAMILIAR FRIENDLY
BE ASSEMBLED
ELDER BROTHER dual -> sister
SO and SO
YOUNGER BROTHER of a MAN
ANNOINT
+ HEI BE REGARDED
FRIEND
TOKEN of REGARD

BODY of WARRIORS
CLAN CREW of a CANOE
NEAR CONTIGUOUS
people in a house
Bear Carry
DIVISION of an ARMY
Receive a portion [of food]
BE DISTRIBUTED
FAMILY GROUP
PARTY PEOPLE
PERSON

Settled constantly Resident
CONNECTED BY FAMILY TIES
term of address occas = FRIEND
MALE MANLY
BE CONNECTED WITH
RELATIVE CONNECTION
MALE RELATIVES
WARRIOR
PEOPLE
BLOOD RELATIVE
COURAGE M-VIRILE

CHIEF. ARISTOCRATIC

PAU BHATTHA
 PP of BHAN
 BHANA NA
 from BHANA TI
 BHANA TI
 MAORI PA
 WHA KI
 WHA - I - KI
 WHA - IA IPO
 WHA KA
 WHA
 write KAU PA - PA
 KAU WHA TA
 KAU WHA - U
 WA IA TA
 KA WA
 TA
 TA KI
 NGA RI
 NA
 TA NEI
 WHI TI
 TI KA
 PU KE
 HA
 MA HA - RA
 PALI VA C - A
 VA C - O
 MAORI WA
 WA IA TA
 KO RERO
 A KO
 # WHA I - KO RERO
 WA KA
 WHA KA O KO
 Also PA NU I
 PA

SPOKEN SAID
 TELLING SPEAKING
 PROCLAMATION
 Reach one's ears be heard.
 CONFESS REVEAL DISCLOSE
 MAKE A FORMAL SPEECH
 ONE BETROTHED
 REPLY TO
 BE DISCLOSED GET ABROAD
 MEDIUM for intercourse with a God.
 original of a Song.
 RECITE OLD LEGENDS
 RECITE DECLAR ALOUD
 SONG
 Rites i KARAKIA f.
 BE UTTERED
 RECITE
 Rhythmic chant
 LINEAGE
 DIRGE
 RELATE RECITE
 KA NGA meaning purport
 KE NGA
 Tone of voice Tenor of speech
 MEMORY Recollection
 ACCUSE
 Song
 SPEECH
 LEARN
 FORMAL SPEECH
 Medium of a God
 LISTEN TO
 PROCLAIM
 hold personal communication with

PALI	BHA NE			I STAY TO BE SURE 'LOOK HERE FAMILIAR TERM of ADDRESS often used by persons of RANK to inferiors
MAORI	PA PA KA NEA PA KA NEA NGE PA HI PA PA WA WAA			hold personal communication with Relative connection KIIZITAHAI Near Relative part used before personal or possessive pron [WITHOUT apparent modification of sense !!!] Section of a Clan. Elders Male Relatives ACCUSE respectful T. of address MADAM
PALI SPEAK SK	BHATA BHRTA BHATA - BHACCA			SUPPORTED FED REARED [MAINTAINED] MAINTAINED ARE MY DEPENDANTS
MAORI	WHA - NEA WHA - NAU WHA - RE HA NEA TA - RUNA TA MA PA NEORE HA - - - TA PA TA MB WHA - NONEA WHA - NO WHA NA UNGA JU GA HU GA HIYA - HIKA HIKA			FEEB NOURISH BRING UP 'FAMILY GROUP home people in a house people make build ITO CONNECTED BY FAMILY TIES SON CHILD ITO CHILDREN 'KA = WHA-KA CAUSATIVE PREFIX KA HOME KA RI FEAST name call by name Know FOOD CONDUCT DOING BEHAVIOR ACT BEHAVE RELATIVE BLOOD CONNECTION ONLY 'also, 2 only 3 'so, 'the SAME LINE of DESCENT
KAWI pren MAORI				

two branches.

The word Humboldt is referring to is an adverb of time; if this verbal particle functions as an adverb of time, he says, then it is certain that other verbal particles will also have that function. "The Mal. *juga* and *jua*, ... is an adverb of very varied and complicated meaning, often meaning 'empty,' this means one can hardly attribute a meaning to it." However, he goes on, "in the meaning of 'still,' it functions as the sign of the present and imperfect tenses." The single example he gives for this is a phrase which means: "a huge blustering rose up in the sea, such that the little ship was covered with waves." The original is *tetapi iya tidor juga*. Another example given is *tiada juga*, meaning "not yet," which had the function of placing the verb in the perfect tense (as in English, "it has not yet happened"). Another example shows it as the sign for the pluperfect, in the meaning of "already" (as in English, "it had already occurred"). Humboldt notes a curious fact, which is, that the verbal particle always appears after the word it modifies in the western branch of Malayan, and always comes before the word, in the eastern branch. Humboldt draws up a chart showing the overview of the word for the whole language family.

Having reached this point, Humboldt takes one further crucial step, and considers the entire group which he has established as the Malay family, in comparison with, first, the Chinese language, and then, with the native languages of America. With Chinese, the group has much in common: The South Sea Islands languages have the habit of forming different words by making very slight sound changes, almost imperceptible to the untrained ear. And, "these languages recall the Chinese, in that the words which indicate a grammatical relationship, follow or precede the expression of the concept separately from it, such that they, more than the other languages, could be written in a script similar to Chinese."

In his detailed analysis of three languages in the South Sea Island group (Tonga, New Zealand, and Tahiti), Humboldt identified several characteristics which they shared with Chinese, such that they could be written in Chinese characters. These are: that each word which can be considered by itself, exists in the word order by itself, including words which indicate a grammatical relation; that none of these words undergoes any changes in the context of the phrase; and, that the grammatical words do not fuse with others.

TABLE II. Overview of the verbal particle of time for the entire Malayan-Polynesian language family, as presented in "On the Kawi Language."

		Adverb	Verbal Particle	Pronoun
Mal	<i>juga</i>	"also" 2. "only, along" 3. "so" 4. "however; moreover" 5. "still" 6. "already" (lama juga already long since")	<i>juga</i> sign of present imperfect, perfect, pluperfect	itu juga "the same" (m) <i>sama</i> and <i>sama juga</i> "the same" (m)
	<i>jua</i>	"only" 2. "so" 3. "still"		
Kawi	<i>juga</i>	"only"		
Jav.	<i>huga</i>	"also" 2. "only" 3. "so" 4. "yet, however"		<i>hiyahika huga</i> "the same" (m) (<i>hiyahika</i> "this one")
Mad.	<i>coua</i>	"also" 2. "yet" 3. "more" (davantage, plusque cela)		<i>isicoua</i> "the same" (n) [<i>isi</i> , "this one" (m.)] <i>zanicoua</i> "the same" (m. & n.)
Tonga	<i>gua loa</i>	"before, long ago"	<i>gua</i> sign of present sometime of preterite	
N.Z.			<i>koa</i> sign of perfect	
Tah.			<i>ua</i> sign of present preterite, future of imperfect conj	<i>taua, ana</i> "this one" (m)
Haw.			<i>ua</i> sign of present, imperfect, perfect	<i>ua</i> "this one" (m)

MAORI WHANA UNGA Ū . U. UA = WHEN UHU
UHUNGA UNGA ITO See >>> ROA

95 (2) *Samgayha* 2

2 Atha kho āyasmā Mālukyaputto¹ yena Bhagavā tenu-pasaṅkami|| pe||

3 Ekam antaṃ nisinno kho āyasmā Mālukyaputto Bhagavantam etaḍ avoca|| Sādhu me bhante Bhagavā saṃkhittena dhammaṃ desetu|| yam aham Bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpi pahitatto vihareyyanti||

4 Ettha dāni Mālukyaputta kiṃ dahare bhikkhū vakkhāma|| yatrahi nāma tvam bhikkhu jīṇo vuddho mahallako addhagato vayo anuppatto saṃkhittena ovādaṃ yācasīti||

5 Kincāpaham bhante jīṇo vuddho mahallako addhagato vayo anuppatto desetu me bhante² Bhagavā saṃkhittena dhammaṃ desetu Sugato saṃkhittena dhammaṃ|| appevanāmaham³ Bhagavato bhāsītassa attham ājāneyyam|| appevanāmaham Bhagavato bhāsītassa dāyādo assanti||

6 Tam kiṃ maññasi Mālukyaputta|| Ye te cakkhaviññeyyā rūpā aditṭhā aditṭhapubbā na ca passasi|| na ca te hoti Paṣeyyanti|| atthi te tattha⁴ chando vā rāgo vā pemaṃ⁵ vāti|| No hetam bhante||

7 Ye te sotaviññeyyā saddā assutā assutapabbā na ca suṇāsi|| na ca te hoti Suṇeyyanti|| atthi te tattha chando vā rāgo vā pemanti|| No hetam bhante||

8 Ye te ghānaviññeyyā gandhā aghāyitā aghāyitapubbā na ca ghāyasi||⁶ na ca te hoti Ghāyeyyanti|| atthi te tattha|| la||

9 Ye te jivhāviññeyyā rasā asāyitā asāyitapubbā na ca sāyasi||⁷ na ca te hoti Sāyeyyanti|| atthi te tattha|| la||

10 Yetekāyaviññeyyā phoṭṭhabbā asamphuṭṭhā asamphuṭṭhapubbā na ca phusasi|| na ca te hoti Phuseyyanti|| atthi te tattha|| la||

¹ So B¹⁻²; S¹ Mālumkya^o always; S³ Mālumkya twice; besides Mālu- (or Mālum) kya and sometimes kyā

² Missing in S¹⁻³ ³ B² onāmāham ⁴ S¹⁻³ add tatra

⁵ B¹⁻² pemo always ⁶ B¹ ghāyisi ⁷ B¹ sāyisi; S³ isāyisi

11 Ye te manoviññeyyā dhammā aviññātā aviññātapubbā
na ca vijānāsi|| na ca te hoti vijāneyyanti|| atthi te tattha¹
chando vā rāgo vā pemaṃ vāti||| No hetam bhante|||

12 Ettha ca te Mālukyaputta² diṭṭha-suta-muta-viññā-
tabbesu dhammesu diṭṭhe diṭṭhamattam bhavissati|| sute
sutamattam bhavissati|| mute mutamattam bhavissati||
viññāte viññātamuttam bhavissati|||

13 Yato kho te Mālukyaputta diṭṭha-suta-muta-viññātab-
besu dhammesu diṭṭhe diṭṭhamattam bhavissati|| sute
sutamattam bhavissati|| mute mutamattam bhavissati||
viññāte viññātamattam bhavissati|| tato tvam Mālukya-
putta³ na tena||| Yato⁴ tvam Mālukyaputta³ na tena⁵||
tato tvam Mālukyaputta³ na tattha||| Yato tvam Mālukya-
putta³ na tattha⁶|| tato tvam Mālukyaputta nevidha⁷ na
huraṃ na ubhayamantarena⁸|| esevanto dukkhassāti|||

14 Imassa khvāham bhante Bhagavatā saṃkhittena
bhāsitassā vitthārena attham ājānāmi|||

Rūpaṃ disvā sati⁹ muṭṭhā|| piyanimittam¹⁰ manasi
karoto||

sārattacitto vedeti|| tañca ajjhosa¹¹ tiṭṭhati|||

Tassa vadḍhanti vedanā|| anekā rūpasambhavā||
abhijjhā ca vihesā ca|| cittam assu pahaññati|||

Evam ācinato dukkhaṃ|| āra nibbānaṃ vuccati|| 1 ||

Saddaṃ sutvā sati muṭṭhā|| piyanimittam manasi karoto||
sārattacitto vedeti|| tañca ajjhosa tiṭṭhati|||

Tassa vadḍhanti vedanā|| anekā saddasambhavā||
abhijjhā ca vihesā ca|| cittam assu pahaññati|||

Evam ācinato dukkhaṃ|| āra nibbānaṃ vuccati|| 2 ||

¹ Missing in S¹⁻³

² S¹⁻³ etthame mālukyaputto (S¹ °puttā)

³ S¹⁻³ °putte ⁴ S³ tato ⁵ Missing in S³

⁶ Missing in S³ from yato ⁷ S³ °puttenavidha

⁸ S¹⁻³ ubhayantarena ⁹ S¹ sati always

¹⁰ B¹ piyaṃ° always ¹¹ S¹⁻³ ajjhosāya always

yitaṃ sukhaṃ vā dukkhaṃ vā adukkhaṃ asukhaṃ vā||
tam pi na tumhākaṃ tam pajahatha|| taṃ vo pahīnaṃ
hitāya sukhāya bhavissati||| la|||

9 Mano na tumhākaṃ tam pajahatha|| so vo pahīno
hitāya sukhāya bhavissati||| Dhammā na¹ tumhākaṃ te
pajahatha|| te vo pahīnā hitāya sukhāya bhavissanti|||
Manoviññānaṃ na tumhākaṃ tam pajahatha|| taṃ vo
pahīnaṃ hitāya sukhāya bhavissati||| Manosamphasso
na tumhākaṃ tam pajahatha|| so vo pahīno hitāya su-
khāya bhavissati||| Yam pidam manosamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhaṃ
asukhaṃ vā|| tam pi na tumhākaṃ tam pajahatha|| taṃ vo
pahīnaṃ hitāya sukhāya bhavissati|||

10 Seyyathāpi bhikkhave yam imasmiṃ Jetavane tiṇa-
katthasākhāpalāsaṃ taṃ jano hareyya vā² ḍaheyya vā
yathāpaccayaṃ vā kareyya|| api nu tumhākaṃ evaṃ assa
Amhe jano harati vā ḍahati vā³ yathāpaccayaṃ vā karoti.
ti|||

No hetam bhante|||

Taṃ kissa hetu|||

Na hi no hetam bhante attā vā attaniyaṃ vā ti|||

11-16 Evaṃ eva kho bhikkhave cakkhu na tumhākaṃ
tam pajahatha|| taṃ vo pahīnaṃ hitāya sukhāya bhavis-
sati||| Rūpā na tumhākaṃ|| pe|| Cakkhuviññānaṃ|||
Cakkhusamphasso||| pa||| Yam pidam manosamphassa-
paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā aduk-
khaṃ asukhaṃ vā|| tam pi na tumhākaṃ tam pajahatha||
taṃ vo pahīnaṃ hitāya sukhāya bhavissati|||

102 (9) Natumhākaṃ 2

[The same as 2-9 of the preceding Sutta] +

¹ Missing in S^{1.3}

² S^{1.3} pa

³ S³ āharati paccāharati paccāhati vā; S¹ harati paḍahati
paḍa (or cca-) hati vā—there seems to be a confusion of ḍ
and cc

+ This text differs only from the preceding by the sup-
pression of the ending upamā (10-16); therefore it would
be better if it had been put the first

103 (10) *Uddako*

2 Uddako ¹ sudam ² bhikkhave Rāmaputto evaṃ vācam bhāsati|||

Idaṃ jātu vedagū|| idaṃ jātu sabbaji||
idaṃ jātu palikhitam ³ gaṇḍamūlam palikhaṇṭi|||

Taṃ kho⁴ panetaṃ bhikkhave Uddako Rāmaputto avedagū yeva samāno Vedagusmiti bhāsati|| asabbaji yeva samāno Sabbajismīti bhāsati|| apalikhitam yeva gaṇḍamūlam palikhitam me gaṇḍamūlan ti bhāsati|||

3 Idha kho taṃ bhikkhave bhikkhu sammā vadamāno vadeyya|||

Idaṃ jātuvedagū idaṃ jātu sabbaji||
idaṃ jātu palikhatam gaṇḍamūlam ⁵ palikhaṇṭi|||

4 Kathañ ca bhikkhave bhikkhu vedagū hoti||| Yato kho bhikkhave bhikkhu channam phassāyatanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtam pajānāti|| evaṃ kho bhikkhave bhikkhu vedagū hoti|||

5 Kathañca bhikkhave bhikkhu sabbaji hoti||| Yato kho bhikkhave bhikkhu channam phassāyatanānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtam viditvā anupādā vimutto hoti|| evaṃ kho bhikkhave bhikkhu sabbaji hoti|||

6 Kathañ ca bhikkhave bhikkhu apalikhitam ⁵ gaṇḍamūlam palikhitam hoti||| Gaṇḍo ti kho bhikkhave imassetam cātumahābhūtikassa kāyassa adhivacanam mātāpettika-sambhavassa odanakummāsapacayassa aniccucchādana-parimaddanabhedanaviddhamsanadhammassa||| Gaṇḍamūlan ti bhikkhave taṇhāyetam adhivacanam||| Yato kho bhikkhave bhikkhuno taṇhā pahīnā hoti|| uechinnamūlā

¹ B¹⁻² Uddako always ² S¹ sukham

³ S¹⁻³ apalikkhātam; B² apalikhitam; B¹ palikhatam;

⁴ B¹ vo

⁵ B² idaṃ jātu apalikhitam gaṇḍamūlam palikhitam me gaṇḍamūlam ⁵ S¹⁻³ anu (S³ ṇu) palikhatam

ADDENDA

I—KO RUAUMOKO

KO Ruaumoko, ko te tuarua o ona ingoa ko Whakaruaumoko. Ko Whakaruaumoko e kai ana i te u o te whaea, ka hurihia te aroaro o te whaea ki raro, koia te tamaiti i waiho e nga tuakana kia haere ana i te whaea ki te Muriwai hou ki Rarohenga. Koia i kiia ai te tamaiti whakamutunga he tamatiti pekepoho, he potiki pekepoho, he potiki whakahirahira. Na konei te puia, te ru e ru nei. Titiro ki a Tane raua ko Paia; ko nga mea tenei o muri o taua whanau; na, ko raua ano nga tangata rongo nui o roto i tena whanau; ka tuturu taua whakatauki:—"Potiki whakahirahira, potiki whakahoki tipu." Kati enei.

Ko Ruaumoko i mau i te waha o te puta o Papa. Ka wehea nei e Tane nga matua; no te hurihanga nei i te aroaro o te hakui ki raro ki te Muriwai hou, haere tonu atu a Ruaumoko i te hakui. Koia i riri nei ki a tatau, e ru nei, e hu nei te puia, koia a Ioio-whenua, a Hine-tuoi, a Hine-tuarangaranga, a Te Kuku, a Te Wawau, a Tawaro-nui, me etahi atu, he ingoa no te puia.

II—KO WHAKARUAUMOKO RAUA KO
TE HINUTOHU

Na Papa ano raua ko Rangi a Whakaruaumoko. Ko tenei tamaiti kaore i whanau, rokohanga ka wehea a Papa raua ko Rangi takoto tonu i roto i te kopu o Papa—

Papa-tuanuku = Rangi-nui
 |
 Whakaruaumoko = Te Hinutohu
 |
 Manu-ongaonga
 |
 Uetonga
 |
 Mataora = Niwareka.

Ko ta Whakaruaumoko wahine he mea tiki mai i tenei ao; he rongo i tae atu ki a ia—kotahi te wahine ataahua o runga, ko Te Hinutohu, tuahine o Tangaroa; ka kata ana, puaho ana mai nga niho me te pohoi toroa tera. Te mahi nui a tena wahine he waiata, he karakia i nga karakia wananga; koia te kaimau i te ahi tapu o Tangaroa. Koia te rongo o Te Hinutohu; tae ki a Whakaruaumoko; ka whanake a Whakaruaumoko, ka tae ake ki te Paehuakai, he taumata tera e titiro atu ai ki te kainga ki Te Kapu-kaiwhara. Ka tae mai tangata ra ki reira, katahi ka whatai atu te kaki ki te kainga i a Tahuanini. Ka tae tangata ra

ki reira, katahi ano tangata ra ka eke ake ki te whatitoka i te whare i a Te Kuwatawata; karanga ake a Whakaruauumoko: "E Wata! Tuku atu au ki runga na."

Ka ki mai Te Kuwatawata: "E ta! Kua motuhia atu na hoki te po ki a koutou ko o tuakana." Mo Whiro-nui, mo Tau-te-ariki, mo Roiho, Taupuru, Ruakopito, Tawhao-nui, Kaupeka, Tawhirinuku, Tawhiri-wanawana, Mokotiti, Mokotata, me etahi atu, tona tini, tona mano tuauriuri whaioio. Ka karanga mai a Whakaruauumoko: "Kei te haramai te ao, kei te kake ake te po; tuku atu au." Ka huakina te tatafu o te whare, ka tomo mai ma roto, ka puta mai ki tenei ao. Ka haere tangata ra i te ahua o te ruru, ka tae ki te take o te pa, ka noho i reira, ka whakarongo tangata ra e haka ana te whare nei, e waiata ana. Na, ka rongo ia e pepeha ana: "Ehara koe i a Te Hinutohu; tena tera o rona (?) me wai taha." Mo te rere pai nei te rere te tikanga o tera kupu 'me te wai taha.' Ka mohio a Whakaruauumoko koia tenei taua wahine.

Ka whakarongo tangata ra ki te pai o te waha ki te waiata, me te mea tera e hiki ana i a ia te ahua. Ka moe te iwi nei, ka haere atu a Whakaruauumoko ki roto i te whare; ko te kaiwhakaara i raro iho i te matao e moe ana. Ko te ingoa o te whare ko Hui-te-ananui; he whare whakairo tenei, korero ai nga whakairo o tenei whare o roto, ko o waho whakairo kaore e korero. Ko te tekoteko ko Manu-hauturuki, ko tamahine a Rua-te-pupuke. Ko te ingoa o te kainga ko Poutiriāo, ko te ingoa o te pa ko Te Pakaroa. Katahi ka karakiatia e Whakaruauumoko kia moehewa te wahine nei; katahi ka totoro iho te ringa ki te konui o te waewae; ka karakia tera i tona karakia, koia tenei:—

Ko Whakaruauumoko, ko Whakaruauumoko au, e Hinu!
 E kume i raro ra i te au maro, i te au whakarere
 I te au tarere, i te au matawhaiti na Rua i te mahara
 I te au titiraupenga na Tawaro-nuku
 Na Tawaro-rangi mata ngaro
 E whakaau ana koe i to moe, e Hinu e noho nei
 E moe i te moe mata ngaro na to tungane, na Tangaroa
 I te Moana-a-kura, i te moana terepuku, i te moana parauri
 Ka tu takahi ki tawhiti ki te moana tutumaiaio
 Horahia ki takere nui o Kiwa
 Ko tona marae takanga ia, e Hinu
 E hiki to tapuwae, ko te tapuwae o Manu-tahakura
 O Manu whakaangi, o nui (?) tikapa a Tane
 E whakaangi ra i Tahekerora
 Nou anake tou tira haere kia rutua iho
 Ko te po nui, ko te po roa na Matikotai
 Whakaau piri rawa to tapu ki mamao
 E moe, e moe i te po nau, e Rangi iho ai (?)
 Ki tukemata pakau nou, e Tangaroa i te mata ngaro
 Waiho i te aoturoa takiri ai i tohou tapu, e Hinu
 Naumai taua, ka heke i te ara nui, i te ara roa
 I te ara o toa ka rere i te rangi

Nou anake tou tira, awhai naku
 Ka tuarua te ara ripi i te whare kuwatawata
 E Hinu, e! Ki au mata moe
 E hika, to ara ko te ara o Mataora
 E heke ai i te angi . . . e.

Ka mutu te karakia a Whakaruaumoko i konei, ka puta ki waho, ka karakiatia e ia a Matiko-tai, e noho ana i te poti o te whare; ko reira hoki te kaiwhakaaraara: Koia tenei tona karakia:—

Ko Matiko-tai koe
 Pokia o mata, pokia o mata ki o hautai
 Ki o hau pa, ki o hau angi, ki o hau mahana
 E tuku te ahurau e roropi mai te makoakoa
 Heke aro nau, e Tane
 E moe i te moe roa nau, e Papa i te autaha
 E moe ko te moe nau, e Hurumanu
 E Tuoi i tuohu paetaku . . . e . . . i.

Ka haere a Whakaruaumoko ki te tatau o te pa, e haere atu ana a Te Hinutohu; ka haere raua, a tae tonu atu ki tona kainga. Katahi ano ka oho te wahine ra, ka moe i a Whakaruaumoko i konei. Koia tenei te matua o te parangeki i puta mai ai ki te ao nei; kei te ara ki a Te Hinutohu, kei te ara ki a Whakaruaumoko ka heke ki te Reinga. Ka mutu te iwi e kaha ana ki te haere ki te Reinga, ki te hoki mai ki te ao nei. Ki te kitea taua iwi nei ki te ao nei, he tohu aitua tena na Te Hinutohu. Ka mutu te wahine o tenei ao i haere tinana atu ki Te Reinga ko Te Hinutohu; ko Mataora hoki te tane.

III—KO TE KAKENGA O TANE KI TE TOI-O-NGA-RANGI

Na, ka tae ki te Orongonui katahi a Tane-nui-a-Rangi ka ki atu ki a Tawhiri-matea: “Me tuku mai e koe ta taua whanau hei kawae i au ki te puhi o nga rangi tuhaha, ki te tiki i te wananga o Rangi-nui raua ko Papa-tuanuku, me nga whatu.”

Ka mea atu a Tawhiri-matea: “E pai ana; me karanga e koe ki to ratau tipuna, ki a Huru-te-arangi, mana e tuku mai ki a koe; kei runga o Tihi-o-Manono e noho ana ratau.”

I muri o tenei ka haere ratau, a Tane-nui-a-Rangi, a Te Haeata, a Tawhiri-matea, a Uruao, a Tukapua, a Taka-wairangi, a Rangaihi-matua, me etahi atu, na, ka tae ki te wa i whakahorohoro ai nga kapua ki te paepae-taku o te taepatanga o Rangi ki roto i tona whare noho mai. Ko Te Ahoaho o Tukapua te whare o Hine-pukohu-rangi, o Tukapua, o Aoao-nui, o Aoao-roa, o Uhirangi, o Takere-wai, koia nei nga ingoa o taua whanau i roto i to ratau whare. He wehi hoki i a Huru-mawake, i a Huru-atea, i a Huru-nuku, i a Huru-rangi, koi pakia ratau ki nga huapae o Rangi-nui whakapae ai ki Tauru-rangi, ki reira takapau mai ai.

Ka mea atu a Tane-nui-a-Rangi ki a Tawhiri-matea: "Tukua mai ta taua whanau hei kawē i au ki te puhi o nga rangi kia pokapu ai au te kake ki te toi o nga rangi tuhaha."

Ka mea atu a Tawhiri-matea: "E pai ana; me haere taua me o taua tuakana taina ki Rangi-tamaku nei." Ka whakaae atu a Tane-nui-a-Rangi; ka haere ratau, ka tae ki Rangi-tamaku, ka korerotia atu ki a Huru-te-arangi, ka whakaaetia mai e Huru-te-arangi. Ka tonoa nga mokopuna kia tae mai, koia tenei nga mea i tac mai.—

- | | | |
|---------------------|---------------------|--------------------------|
| Ko Titi-matangi-nui | Ko Titi-apu-hau | Ko Titi-te-apu-whakataka |
| Ko Titi-mataura | Ko Titi-koroi-rangi | Ko Titi-tu-te-ahunuku |
| Ko Titi-parauri | Ko Titi-hau-mapu | Ko Titi-tu-te-wanawana |
| Ko Titi-matakaka | Ko Titi-kokouri | Ko Titi-tu-te-ihiihi |
| Ko Titi-puhi | Ko Titi-kokotea | Ko Titi-tu-te-winiwini |
| Ko Titi-kauru-nui | Ko Titi-kohura | Ko Titi tu-te-ahurangi |
| Ko Titi-roro-hau | Ko Titi-kokopara | Ko Titi-te-apurangi |
| Ko Titi-apu-nui | Ko Titi-pokai-rangi | |

ara atu ano o tenei whanau o ratau, he tini whaioio ratau. Ko to ratau taunga i tau ai ratau ko runga i Tihi-o-Manono i Rangi-naonao-ariki. Kei reira hoki o ratau tuakana e tau ana, a Huru-mawake, a Huru-nuku-atea, a Huru-nuku-rangi. Koia nei nga putake o te hau e kiia nei ko Paraweranui, he tonga tena; ko Tahu-makaka-nui, he mauru tena; ko Tahu-mawake-nui, ko te rawhiti tena, ko te whakarua tena, he hau marangai tena, he hau raro tetahi whakahua. Ko to ratau whare i noho ai ratau, ko Te Pumairekura, ko Rangi-tahua, ko Rangi-mawake, ko Tu-te-wanawana-a-hau, ka mutu o ratau whare. Ko Tara-puhi, ko Tara-pae, ko Tara-aorangi, ko Tara-waihekura nga kai ropiropi i te whanau nei. Ko to ratau marae ko Marae-nui, ko Tahuaroa, ko Mahora-nui-atea; ta ratau mahi i reira he koakoa ana, e takatake ana, he ta potaka ta ratau mahi i reira, he takaaho ki a ratau ano. Ko to ratau taumata e whatatai iho ai ki nga rangi takapau ko Paroro-rangi, kei te tuatoru o nga rangi ki te ahu iho i runga te tatau, ki te ahu ake i raro nei te tatau ko te ngahuru tera o nga rangi. Ko te iwi noho o reira ko Tini-o-Matangi-nui, ko Tini-o-Mataruwai, koia nei hoki te putake mai o Huru-te-arangi, o to ratau tipuna. Ko ti putake mai tenei o te uru kehu, o te uru korito, o te uru pakaka, o te korakorako; ko tenei uru he uru ariki, kahurangi, taua uru pera.

Na, ka tae mai te whanau nei, ka haere a Tane, a Te Haeata, a Taka-wairangi, ki Tiritiri-o-matangi, ki te rangi ngahuru ma tahi; ka hoki mai a Taka-wairangi i reira, a Te Haeata. I mua ake o tenei to ratau taenga ake ki Rangi-naonao-ariki; ko Te Haeata i tae wawe ki te whakaatu kei te kake atu a Tane-nui-a-Rangi, a Taka-wairangi. Ka haere a Kautu, a Tapuhi-kura, ki te paepae o te turuma o Tauru-rangi, ka tu mai a Kautu, a Tonganui-kaea, a Tapuhi-kura i

reira Ka tae atu a Tane raua ko Taka-wairangi, haere tika raua ki te tu uma, ka purea, ka mutu te pure ka whakangaua ki te paepae o te turuma, ka mutu ka kawea ki roto o Tauru-rangi, ki reira whakahoro ai nga tapu o Papa-tuanuku nei. Ka tu ki runga ki te ahumairangi, ki te ahuwera tetahi ingoa; ka mutu te whakahorohoro ka kawea ki te wai whakaruku ai, ka mutu ka ki atu a Tapuhi-kura, a Kautu: "Naumai, whanano (? whana ano) kua hei whara ki te kai, ki te wai, tae noa mai koe ki konei rawa whakahoro ai nga tapu o runga na, katahi koe ka whara ki te kai, ki te wai.

Na, ka haere a Tama-i-waho ki te kawea i a Tane-nui-a-Rangi ki te pumotomoto o Tikitiki-o-rangi, ka pahemo atu i te paetaku o Rangi-naonao-ariki, ka pokea a Tane-nui-a-Rangi e Tini-o-Pepetua, koia nei taua whanau akaaka:—

Te Whanau-punga	Te Whanau-takaahu	Te Whanau-papa
Te Whanau-roto	Te Whanau-peketaua	Te Whanau-hura
Te Whanau-tuoi	Te Whanau-toropuku	Te Whanau-waewae-roroa
Te Whanau-peke	Te Whanau-rere	Te Whanau-waewae-rau
Te Whanau-pepe		

me etahi atu o taua whanau, he ngarara, he manu. Na Whiro-te-tipua i whakahau kia tikina kia whaia a Tane-nui-a-Rangi kia patua, kia paoa ranei, kia riro atu nga toto i a ia; kore rawa i tata mai ki a Tane-nui-a-Rangi i te whanau a Tawhiri-matea, e taka tera me potaka kotore rua tera e whirou ana, te tata hoki te taua nei, te aha. Koia nei te ingoa o tenei pakanga ko Kopara-kore, ko Te Haemata ki etahi tohunga.

Ka tae a Tane ki te Pumotomoto, i reira a Ruatau, a Pawa, a Rehua, a Puhaorangi, a Oho-mairangi, me te Tini o Houere-tu, o Houere-tau, o Houere-nuku, me era atu o o ratau ingoa whakahua. Ko to ratau whare ko Tawhiri-rangi, ko te tataui i te kauwhanga o te whare ko te Pumotomoto tera tataui, e ahu ana ki raro ki nga rangi ngahuru ma tahi, tae iho ki a Papa-tuanuku nei. Ko te whatitoka e puta ai ki te Toi-o-nga-rangi ko Tahurangi. Te urunga atu o Tane ki roto i Tawhiri-rangi, ka hoki a Tama-i-waho me te whanau puhi ki Tiritiri-o-Matangi whanga mai ai ki a Tane-nui-a-Rangi.

Ka uru atu a Tane-nui-a-Rangi ki roto i Tawhiri-rangi, ka pokaia te koroputa i raro iho o te tahu o Tawhiri-rangi, hei putanga mo Tane-nui-a-Rangi ki roto ki te Toi-o-nga-rangi. Ka puta a Tane-nui-a-Rangi ki roto o Tikitiki-o-rangi, ka kawea e nga whatukura ki te Moana-i-Orongo ki reira whakaruku ai, ka mutu, ka purea e Ohomairangi, e Puhaorangi, e Ruatau, me era atu o nga whatukura, ka mutu, ka kawea a Tane-nui-a-Rangi ki Matanga-i-reia, i reira a Io e noho ana. Ka ui mai a Io: "Ko koe anake to tira?" Ka mea atu a Tane-nui-a-Rangi: "Kei te kake ake ano taku tuakana, a Whiro-te-tipua, ma te taepatanga o nga rangi."

22

Ka mea atu a Io: "E kore to tuakana e kake ake, kei te tarahau nga puhi o Tiritiri-o-Matangi." Ka ui atu a Io: "He aha te take i kitea mai ai koe?"

Ka mea atu a Tane-nui-a-Rangi: "Ko te kete o nga wananga me nga whatukura o Rangi-nui, o Papa-tuanuku kia riro i au."

Ka mea atu a Io: "Haere taua ki roto i te Rauroha, kei reira nga whatukura, nga mareikura."

Ka tae a Io me Tane-nui-a-Rangi, ka kawea ki te ahurewa pure ai, ka riro enei ingoa i a Tane-nui-a-Rangi i te wa i purea ai e Ohomairangi, e Puhaorangi i te Moana-i-Orongo tae mai nei ki roto i Te Rauroha ka tutuki nga ingoa mo Tane-nui-a-Rangi i konei—

Tane-nui-a-Rangi
Tane-matua
Tane-te-waiora

Tane-te-wananga
Tane-torokaha

Tane-uetika
Tane-te-whawhanga.

me era atu ingoa maha noa atu o Tane-matua. Ko enei ingoa maha ona maku ano e tatau ake a tetahi takiwa ki a koutou.

Ka mutu ra te pure i a Tane-matua ka mauria ki roto i Rangiatea. Ko te whare tera i whata ai nga wananga o nga rangi ngahuru ma rua, o nga ra, o nga marama, o nga whetu o ia kauwhanga, o ia kauwhanga, o ia rangi, o ia rangi, i tona ahua, i tona ahua ano. Koia te take o aua ingoa maha o Io, o Tane-matua, me era atu whatukura, mareikura ranei.

Ka purea ano a Tane ki runga i te ahurewa o te whare o Rangiatea i te wa i takoto ai nga kete o te wananga, o nga whatukura hoki. Koia nga ingoa o nga wananga me nga kura:—

1. Te kete tuauri.
2. Te kete tuatea.
3. Te kete aronui.

Koia tenei nga kete o te wananga i homai ki a Tane-matua. Ko te kete tuauri, ko te kete tera o nga karakia mo nga whakahaere katoa e pa ana ki a Rangi-nui, ki a Papa-tuanuku, me te mana o nga mea katoa e hiahia ana kia mahia e te whanau a Papa-tuanuku.

Ko te kete tuatea, ko te kete tenei o te kino, ahakoa he aha te kino. Kei roto i tenei kete nga kino katoa e kitea ana, nga mea e mahia ana e te whanau, e Papa-tuanuku ranei, e Rangi-nui ranei, e te ra, e te marama, e nga whetu, e te hau, e te ua, e te wai, e te rakau, e te kowhatu, e nga mea katoa. Koia tera to ratau kete whakaari i a ratau mahi kino, te pakanga a te tangata, a nga atua, kei reira katoa e takoto ana.

Ko te kete aronui, ko te kete tenei o te aroha, o te maunga rongo, o te taketake e kiia nei ko te rongo taketake, me nga mahi pai katoa o te matauranga ki nga mahi e puta ai te pai ki te tangata, ki te whenua, ki te rakau, ki te wai, ki te oneone, ki nga taru, ki nga

Section 1

na mah sa rva bu ddhā bo dhi sa tua byah na mo
 sa pta nam sa mya ksam bu ddha ko ti nam sa sra va
 ka sam gha nam na mo lo ke a rha ntā nam
 na mo sro tā pa nna nam na mo so kr tā gā mi nām
 na mo a nā gā mi nām na mo lo ke sa mya gga
 ta nam sa mya kprati pa nna nam na mo ra tna tra
 ya ya na mo bha ga va te dr dha su ra se na
 pra ha ra na ra ja ya ta thā ga tā yā rha te
 sa mya ksam bu ddhā ya na mo bha ga va te a

mi tā bhā ya ta thā ga tā yā rha te sa mya ksam bu
 ddhā ya na mo bha ga va te a kṣo byā ya ta thā ga
 tā yā rha te sa mya ksam bu ddhā ya na mo bha ga
 va te bhāi sai jya gu ru vai tū rya pra bha ra ja ya
 ta thā ga tā yā rha te sa mya ksam bu ddhā ya na
 mo bha ga va te sam pu spī tā sā le ndra rā ja ya
 ta thā ga tā yā rha te sa mya ksam bu ddhā ya na
 mo bha ga va te sā kya mu na ye ta thā ga tā yā
 rha te sa mya ksam bu ddhā ya na mo bha ga va te
 ra tna ku su ma ke tu rā ja ya ta thā ga tā yā
 ta thā ga tā ku lā ya na mo bha ga va te pa dma
 ku lā ya na mo bha ga va te va jra ku lā ya na
 mo bha ga va te ma ni ku lā ya na mo bha ga va

mi tā bhā ya ta thā ga tā yā rha te Sa mya Ksam buddhā ya
 na mo bha ga va te a kso byā ya ta thā ga tā yā rha te Sa mya
 Ksam bu ddhā ya na mo bha ga va te bhāi Sai Jya gu ru vai
 tū rya pra bha rā Ja ya ta thā ga tā yā rha te Sa mya Ksam
 bu ddhā ya na mo bha ga va te sam pu spi tā sā le ndra
 rā Ja ya ta thā ga tā yā rha te Sa mya Ksam buddhā ya
 na mo bha ga va te sā kya mu na ye ta thā ga tā yā
 rha te Sa mya Ksam bu ddhā ya na mo bha ga va te ra tna
 ku su ma ke tu rā Ja ya ta thā ga tā yā rha te Sa mya
 Ksam bu ddhā ya na mo bha ga va te ta thā ga tā ku lā ya na
 mo bha ga va te pa dma ku lā ya na mo bha ga va te
 va jra ku lā ya na mo bha ga va te ma ri ku lā ya
 na mo bha ga va

PĀU
MĀŪ

PĀ TI - PAKK HA
PĀ
WAA KĀ PĀ
PĀ RĀ RĀ RĀ
PĀ E RŪ NĒ
PĀ E TĀ U
PĀ HĀ KE
PĀ HĀ RE
PĀ HĀ

OPPOSITE OPPOSED INIMICAL
STOCKADE
MAKE AN ACCUSATION
Lower eyelid
Upper eyelid
SIT APART
ANCIENT TIMES
BITTER DISTASTEFUL
False untrue

#

PA K A
PA K A - RA
PA K A - RU
PA K E HA
PA K E KE
PA K I

QUARREL
UNSUITABLE
PUT TO FLIGHT
POM
OLD person.
GOSSIP

TI - RA KA
TI - A
TI - A - KI
TI - HOI
TI - KAI
TI - KOTIKO
TI - NA
TI - MORI
TI - NEI

game -> throw sticks one to another
Catch i kill
Guard keep watch wait for
Refractory Dis obedient
INSULT
DIARRHOEA
Constipated
DECOY BIRD
KILL

#

KĀ O NO

KĀ H O RE NO NOT

KĀ IĀ STEAL

KĀ IĀ KIRI CIVIL WAR

KĀ IĀ RŪ DESTROY

KĀ IĀ KĀ IĀ Ū treachery plot Traitors

KĀ IĀ IWI Strange people.

KĀ IĀ MĀ TA UN RIPE

SK

last of MĀ / MĀ

- - MĀ TA JUDGE KNOW PERCEIVE MEASURE

KĀ IĀ KIRI QUARREL

- HĀ E cause pain jealousy hate fear

- HĀ IĀ HŪ NĒ FROST

- HĀ RĀ VIOLATE TĀ PŪ SIN offence

PRU
 course of 2
 Note
 MAORI
 WHAKA

PAT	I	JAGGAP	ETI	TO MAKE LOOKAFTER or TEND
PAT	I	JAGEAT		
PAT	I	JAGEA-	NAKA	TO BE REARED OR BROUGHT UP [PUT-TRA]
		PETI		HEAP UP
		PETI		COLLECT GATHER
		PE -RUA		DECOY PARROT
		PE-REPERE		CLEAR off WEED
		PET-O		BE CONSUMED
		PE-RA		LIKE THAT TREAT or DO IN THAT WAY
		PE-NEI		LIKE THIS TREAT or DO IN THIS WAY
		TI-A		MOTHER SERVANT
		A-TI		OFFSPRING
		TI-AKA		LEADER of a flock of parrots
		TI-HERU		BAIL WATER OUT of a CANOE
WHA	KA	-	TI-HI	FEAST
			TI KA	RIGHT CORRECT JUST FAIR
			TI KI	fetch
WHA	KA	-	TI KI	pass over in distribution of FOOD
WHA	KA	-	TI-TINA	ENCOURAGE ENSPIRIT
WHA	KA	-	TI-PI	WANDERER 'VAGABOND'
			TI-RI	SHARE PORTION offering to
			TI-RI TIRI	APPORTION [a good]
		NGA	-RE	'FAMILY
		A	NGA	Aspect set about doing anything
			NGA	Satisfied
WHA	KA		NGA KAU	SHOW AFFECTION FOR
			NGA KI	CULTIVATE PLANT
			NGA KI NGA	a CULTIVATION
			NGA ORIORI	NURSING SONG LULLABY
		A		moveable property food husband wife etc of belonging to possessed by.
PA	TA	KA		FOOD STORE
PA	KE	TU		clear off weed.
PA	NGORE			CHILDREN
PA	I HI			SERVANT see PAI etc
PA	E			lie ready for use be collected Together
PA				SERVANT [be kind to the charge of anyone]
PA	NI			ORPHAN WIDOW

A

PĀLI SK	PA PA PA PA	NCA NCA	EXPANSION MANIFOLDNESS DIFFUSENESS
MĀORI	PA PA		the Earth
PĀLI MĀORI WHAKA	PAR GŪ PA E PA HENO PAR - AU NEU TU	HĀ NĀ HĀ HA HĀ HU HAN ō HĀNI	HIDING CONCEALMENT DECEPTION ACCUSE Ship away Escape FALSE DECEIT ENTRANCE TO A CAVE GOSSIP Desolate Deserted Search for put to shame speak ill of disparage.
WHAKA	-	- NĀNO NĀ WE	DISBELIEVE Beat fault
See		NGĀKAU HA NĀI	Earth Oven.
PĀLI MĀORI	PATI - ATI PA PUNI KAI -Ā -A PĀ PĀ PA ENĒA PA EĀ RAU PA E - WHĒNUA PA HĀU PA RI PAT - AKA PATĪ TI - E TI - HE WA	CAYA KAI -Ā -A ENĒA EĀ RAU WHĒNUA HĀU RI AKA E HE WA	ADDING TO HEAVING UP ACCUMULATION OFFSPRING INCREASE DAM a stream QUANTITY NUMBER PRODUCTS FOOD of belonging to moveable PROPERTY Drive urge compell. dam a stream stockade. clump group flock. SITE of BUILDINGS place where [Things are heaped up] shipwrecked cast ashore. STRONG GROWING WEEDS Reard. abundance. STOREHOUSE BREAK WIND ABUNDANCE SNEEZE P B BHA WHA W > V