

DAKKHINĀ

ALL RIGHTS RESERVED

F. FALETOLU-JOZWICKI
OMAU
KAWATIRI

[77 pages]

PALI

DAKKINA

GIVING 'THE RIGHT HAND
A GIFT

MĀORI

TA-E

JUICE of PLANTS

TA-E KE

SNARE

WHĀ - NGA-I

NGAI FOOD SENT TO MEET VISITORS ON THEIR

WHĀ - NGA-I

OFFER CEREMONIAL FOOD TO ATUA [WAY]

TA NGO

TAKE UP IN THE HAND

RI-NGA

HAND

WHĀ - NGA-I

FEED NOURISH REAR MAINTAIN

TA - NGA

ROA MOON from 23rd to 26th NIGHTS

TĀ - HORA

GATHER FRUIT of a TREE

TA-HU

HUSBAND LOVER COOK FOOD

TA-HU-A

HEAP of FOOD AT A FEAST [PLENTY]

TĀ - [NEA]

NET

[moō = FUND] MONEY

TAHU A =

MAREE

TAI

SEA FIRSTFRUITS

TAI AO

WORLD

TAI AROA

PART OF A DEAD FOE OR LIVING CAPTIVE

BROUGHT BY THE AVENGING FORCE TO THE

MOURNER IN THE WHARE TAUA IN ORDER

THAT THE MOURNER MAY EMERGE

PASS NEWS FROM ONE TO ANOTHER

SACRED FOOD on REMOVAL of BONES of the DEAD

TA KI URA

GIFT PLEDGE TOKEN

TA KO HA

BETROTH = RIGHT HAND = RINGA = HAND

TAI PŪ

LEAD BRING ALONG ENTICE

TA KI

MOON on 6 7 8 9 TH NIGHTS

TA-MĀTERA

FOOD MINE to be assembled,

TA-MI

CEREMONY of ASSIGNING FOOD AT A FEAST

TA-O MATUA

PRESENT place before a person [TO VISITORS]

TĀ PAE

Cultivate plant avenge

NEA KI

CALL DESIGNATE TO of place by means of on the

KI

CUT OFF

KI-HI

PAT CLAP

PA KI

DIG FOR FERN ROOT

PA KI HI

HI WAI POTATO

RI - NGA

HURU HARVEST TIME

RI - NGA

HAND

STUDIES IN THE BUDDHISTIC CULTURE OF INDIA DURING THE 7TH and 8TH CENT ACE

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I MIND KNOWS ITSELF, JUST AS A LAMP RENDERS
ITSELF MANIFEST.

II THE EXTERNAL OBJECTS EXIST, THEIR DENIAL IS
WITHOUT ANY PROOF.

THEIR EXISTANCE IS PROVED BY A

A INFERENCE, eg NOURISHMENT IS INFERRED FROM A
THRIVING LOOK. NATIONALITY FROM LANGUAGE,
EMOTION FROM ITS EXPRESSION ETC

THEIR EXISTANCE IS FURTHER PROVED BY,

B THE FACT THAT CONSCIOUSNESS MANIFESTS ITSELF
IN DUALITY; IF THE OBJECTS WERE A MANIFESTATION
OF CONSCIOUSNESS, THEN THEY SHOULD APPEAR AS
CONSCIOUSNESS, AND NOT AS OBJECTS.

TO SAY THAT CONSCIOUSNESS APPEARS AS EXTERNAL
OBJECTS WOULD BE ABSURD, IF THE LATTER DID
NOT EXIST.

HOW CAN THE MIND APPEAR IN THE FORM OF A
NON-ENTITY?

1	3 aspects of V	INANA	
2	PRAMANA	KNOWING MIND	
3	PRAMANA-	PHALA KNOWLEDGE	
4	VADA-VI	YA SCIENCE OF DEBATE	
5	SILA	MORALITY	
	UHA	LIFE	
6	UHA ^{see VY°}	and SAM°	
7	ERETI	MOVE SET IN MOTION	
	IRE	SET IN MOTION	
8	ELA	WATER	
	SALI LA	WATER	
SK	JOYA	WATER	
9	TOYA	WATER	
	SALI LA	WATER	
	ELA	WATER	
10	E KA	ONE	
	E KE	"	
	E KATO	"	
	E KATA H	" TAJ = TAJA	
11	EKA]	ITD	
	EKE]		
12	EKE]	ITD	
	EKATO]		
	EKATO-HU	TVA Coming to one agreeing	
13	EKATTA	UNITY	
14	EKATTATA	UNITY COBINATION CONCENTRATION	
15	E-KA-ME KA	ONE BY ONE EACH	
	E KA	one side together	
16	EKA SO	ONE BY ONE Singly	
17	EKO DI	ONE POINTED ATTENTION	
18	BHAVA-EK ODI	fixing the MIND ON ONE POINT	
19	ETI	Come go	
	ETTA	there here	
20	APO	WATER	
	ET TAKA	Contrasting Comparative Junction	
21	O KA SA	LIT VISIBILITY [VISIBLE]	
	O KA SATI	TO BE VISIBLE	

22	OKIRANA	CASTING OUT
23	OHARANA	taking away.
CAUSE	OHARETI	
24	OHITA	PUT DOWN INTO
25	OHITA	" " " "
26	OHIIYAKA	one left behind
	OHINA	one who is left behind
27	OSSAVANA	'OUTFLOW', Running water
from	AVA+SRU	
28	OHITA	Put down into
BUDSK	AVA-HITA	" "
also	APA-HITA	" "
29	OHI NA	HAVING LEFT BEHIND
PP4	OJA HATI	
30	KATA	DONE WORKED MADE
31	KATATTA	the doing the performance of
32	KATA MA	WHICH WHICH ONE
33	KATTABBA	TO Be done or performed DUTY
34	KANITTHA	youngest espec younger brother
35	KAPA NIKA	MENTALLY MISERABLE WOMAN
36	KAPPA	
37	KAMATI	to walk through travel enter
	KAMANIYA	Beautiful
38	USSA DAKA	overflowing
	UKSH	Sprinkle wet
39	KAMA	STEP GOING proceeding
40	DHA	putting placing
	DVE DHA	in 2 parts
41	RUP	form view aspect
	RUPA	any outward appearance.
42	RETA	Semen VIRILE
	RETAH PATA	effusion of SEMEN
43	RETA	SEMEN
	RETAS / RI	FLOW of SEMEN
44	RUPAM / KRI	to Assume form
45	KAMA	work espec sacrificial process

46	KAMMA	work espec Sacrificial process
47	KAMMA	" " "
48	KAMMA	" " "
49	KAMMA	" " "
50	KAMA KILESA KILESA	BAD actions defilements
51	ADDITION TO PATI	VAGGA page A 3 Back to against Towards in apposition opposite
52	KAMMA-VI-PAKA	RIPENING of KARMA= PAL KAMMA
53	KAVYA KAVACA KAVYA	Poetry STANZA Armour PRIEST
54	KASI	CULTIVATION TILLING
55	KASI KAMMA	" " " " ACTION
SK	HI	TO SEND FORTH SET IN MOTION
√ 1st sing	HAI	
FOR	HISHE	
SK	AHEMA	
SK	HITA	UREEDON COMPELLED SET IN MOTION
56	HITA	SET IN MOTION GOING
√	HA-I	
FUT	HE-TA	
57	ITO	
58	CHANDOGYU	UPANISAD 1-13
59	" " "	" " "
60	NAKSHATRA	STARS
61	BHA BHAMA NI	SHINES LIGHT BRINGER
62	BHUR	HAIL!
63	SVAR	HAIL!
	AHAVANIYA	OBULATION of EASTERN FIRE
64	BHUR	HAIL!
	BHUR - GARIJA PATIYA	HOUSEHOLDERS FIRE
65	PURUSA A-MANAWA	COSMIC PERSON, of CREATION NON HUMAN

66	MANTRAVID	SACRED SAYINGS
67	DEVA-VIDYA	SCIENCE of the GODS
SK	VAC	SPEECH make known sacred verse
68	CHĀNDOGYA	UPANIŚAD
69	GITTA	THOUGHT
	MANTRA	SACRED SAYINGS
	ATMAN	SOUL IS THOUGHT
70	MANAS	MIND
	MANTRA	SACRED SAYING
	KARMA	SACRED WORKS

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3 ASPECTS OF VIJÑĀNA according to DĪNNAĀ

1 PRAMEYA

OBJECT KNOWN

2 PRAMĀNA

KNOWING MIND

3 PRAMĀNA-PRĀLA

KNOWLEDGE

[1] PRA-ME AND 2 PRA-

MĀ AND 3 PRA-MĀ-NA]

MĀORI P-Ā

PRA-ME YA

OBJECT KNOWN JOIN

P-Ā

BE CONNECTED WITH

PĀ

TOUCH EFFECT the SENSES

REACH one's EARS BE HEARD

BLOW AS THE WIND

PA E PĀ ETĀ PU

CANOPUS

TA

PA

RECITE

PA E

GOOD EXCELLENT GOOD

PAR-A

BLOOD RELATIVE [LOOKING]

PA-

PAR-A

TRUE FATHER

PAR-A NA KO

PUT FROM ONE'S MIND

-RA

THERE YONDER

WHAKA

-RA -E

LOOK ANYONE IN THE FACE

-RA -HI

GREAT PHYSICALLY or MORALLY

ME

LIKE WITH

ME -Ā

WHAT DOES IT SIGNIFY?

ME A

THINK REASON CAUSE FACT

TA ME

FOOD TA MI FOOD

[ONE]

ME A

used of person's unnecessary TO NAME

ME NE

BE COMPLETELY RECITED

ME I

ACCORDING TO JUDGEING BY

ME KA

TRUE

ME HO

FALSE

SK

MI / ME / MĀ [TA / TE]

FIX BUILD MEASURE OBSERVE

MĀORI

JUDGE KNOW PERCEIVE °TA °TE

MĪTĀ INVESTIGATE KNOWN [MĀORI MĪMĪ TO]

MĪMĪVU FIXED = MĀORI MĀV / MĀHI

WHAT OF THINGS DO WHAT TO?

of belonging to possessed by
HE SAID IT

A-HA

A

IA

SK [MI - ME - MĀ
 °TA AND °TE
 MAORI KI TE
 1 PRA - ME - YA
 MAORI - RA - ME NE

JUDGE KNOW PERCEIVE °TA and °TE =
 BUILD CONSTRUCT MEASURE HD]
 SEE PERCEIVE TA CARVE FASHION TATOO
 OBJECT KNOWN
 assembled BE COMPLETELY RECITED

2 PRA - MĀ - NA
 MAORI NGA - RO
 MAORI PĀ
 PA - E
 A PA TA RI
 A PA
 PAR - A
 PAR - A - HA KO
 - RA - IHI
 TA P - A
 PA PAR - A
 - RA
 - RA - NGA
 PA KI
 PA KI HAKA
 MA NA WA
 SK MA NA VA
 MAORI MA HA - RA
 TI KA NGA
 WHAKA MA ORI
 MA NU
 - RA - NGA - A
 NGA KA U
 RA NGA
 HA NGA
 PĀ NUI
 PA - NGA
 NGA KI
 TA PA
 NGA RI
 NGA - IO
 NGA KI
 PA - C

KNOWING MIND
 FORGOTTEN SECRETLY
 TOUCH BE CONNECTED WITH TOUCH
 OF FEELINGS REACH ONE'S EARS
 GOOD GOOD LOOKING [BE HEARD
 CARRY BRING
 spirit of one cleared waiting a medium
 BLOOD RELATIVE
 PUT FROM ONE'S MIND
 great physically or morally
 RECITE
 TRUE FATHER
 Where yonder sail weel,
 AVENGE A DEATH
 GOSSIP
 ABSENT MINDED
 MIND
 MIND
 MEMORY
 MEANING PURPOSE
 EXPLAIN ELUCIDATE
 person held in high Esteem
 FISHING ROUNDS school of fish
 Seat of thoughts and Emotions
 well born NOBLE
 MAKE BUILD CONSTRUCT BUSINESS
 PROCLAIM speak aloud,
 RIDDLE GAME of GUESSING
 OCCUPY ONSELF INTENTLY APPLY
 RECITE [ONE'S SELF TO]
 RHYTHMIC CHANT + ACTIONS
 EXPERT CLEVER LOOK carefully at
 Cultivate plant Avenge
 SING

MAORI	TA	WHI	TO	ANCIENT SOUND change O/U THIS see TU-
SK	VĀ	DA-	VID YĀ	SCIENCE of DEBATE
MAORI	WĀ			FORMAL COMPLAINT
TAU	WHA-	WH	AI	CONTEND ONE WITH ANOTHER
	WA	I		MEMORY
WHAKA	WĀ	WĀ		TAKE COUNSEL
		TĀ		BEWTERED
		TA	WHIT-O	OLD ANCIENT ORIGINAL EXPERIENCED PERSON
		TA	JAI	SET IN ORDER ARRANGE RECITE
		TA	KI	MAKE A SPEECH ENTICE [GENEALOGIES]
		TA	HOKA	RECITE CEREMONIALLY
		TA	E	AMOUNT TO EQUAL PROCEED TO
		TA	U PA TU PA TU	DISAGREEMENT
Ā	TETE	TA	NGA	DISAPPROVAL
	WĀ	I	E	DISAPPROVAL
	WĀ	KI		DISCLOSE
		TA	U WE HE WE HE	DISCRIMINATE [draw -
WHAKA	-	TA	KĒ	DISCRIMINATORY / distinctions
WHAKA	-	-	WHIT - I	DISCUSS
			WHIT - I	RELATE RECITE
		TA	KI	RECITE
		TA	KĀ	PREPARE
		TA	KĒ TAKE	LONG ESTABLISHED ANCIENT
				ORIGINAL WELL FOUNDED LASTING
				CERTAIN ON GOOD AUTHORITY
		TA	KĒ	origin beginning cause Reason [OWN]
		TA	KĒ	SUBJECT of AN ARGUMENT
			WHI	CAN BE ABLE
Ā	WA	-WA-	NGA	UNERSY IN MIND
SK		PRA	MĀ - NA - PHALA	= KNOWLEDGE
SK		PRA	MĀ - NA	KNOWING MIND
MAORI				WHA - KORE FORMAL SPEECH
				KU - RA KNOWLEDGE
		Ā	WHI	DRAW NEAR TO BESIEGE
KORERO	WHAKA	Ā	WHI	(CLOSE CONVERSATION
		Ā	WHI	ASSIST BENEFIT
		Ā	WHI	'WINDING, GO ROUND ABOUT [ie DEBATE]
TA	WA	E		DIVICE SEPARATE

SK PA MIAORI RA	SI HI	LA RA HI	MORALITY GREAT MORALLY GREAT MORALLY
PALI MIAORI	U- U	HĀ HA-U	LIFE VITALITY OF MAN ESSENCE of LAND
TA- WAKA	U U	ONI ONI HA ERE HA ERE HA NEA	TEAT WAI-U = MILK COPULATE COME GO BECOME BE DIFFUSED CONDUCT ANY BUSINESS PEOPLE
TA-U TA-U	U U	HE KE HA -HORE HA KOKE HĀ KORE HĀ KUI HĀ NEA NEA HĀ NAHANA HA NEO HA PŪ HĀ POKI HA RA HA RI HA-U- HA U - HA-U- HA-U- HA-U- HA-PU HA-U	GROW OLD BARREN of LAND [no without life] WANDER father old man mother old woman pleasant comfortable P. MUL dig plants PREGNANT STORE PIT VIOLATE TAPU DANCE SING JOY A CRIPPLED LAME KAI FIRST MIA ROA FERN ROOT SPIRIT of LIFE FOOD CLAN BREATH
KA-U KA-U- TA-U	U U U	HA RE WA TE TE RUNGA	FEMALE M. VIRILE FIRE ANCESTOR MULTITUDE LORE of the TERRESTRIAL LOVER

SEE U/VI/VO ITO

CONFUSED MIXTURE of ROOTS ITO See

611 PALI
611 for VI

U HA

VY°

see VY° and SAM° LIFE
SEMI VOWEL FORM of VI Before a following
a and ā [VYA/VYĀ] RARELY U and O
pre/VI is very unstable and a variety of FORMS
are also attached to VY° also a contracted VV°
written V [LIKE VAEGA for VYAEGA]
VAYA for VYAYA
VOSITA = VYOSITA or diacritic as VIY° in
poetry or VEYY° [popular]
ref 2 AS CONNOTATION of DUALITY
OR SEPARATION

MAORI

U HA]
U WHA]
WHARET
WA HINE
WHI-TI

FEMALE WOMAN
HOUSE PEOPLE IN A HOUSE
WIFE [DIVISION in an ARMY]
SHINE UPON
Receive portion in distribution of food

MAIWA

WHARA
WHANGAI
WĀ
WĀ
WĀE
WE HE
WE WE HE
WE HE RUA
WE RO
WE RĀ
WĪ TĀ
WHĀ EREERE
WHĀ KĀ
WHĀ IĀ PO
WHATI
WĒ - NĒ
WĒ I NU
WĒ NĒ KO

FOSTER PARENT
INTERVAL SEASON TIME definitely
accuse. [Space]
divide part separate
detach divide
LOVE SICK
DIVIDING SEPARATING
string of insect
BURN HEAT
ONE of the FENCES around a PĀ
MOTHERS of one's children wife
Reply to
BE IN LOVE WITH A PERSON
flee take flight EBB of TIDE
ENEMY
Thirsty
steal

655 pts

SAM. -> SAJ TOGETHER MAORI HANGAI ITO see
WĒ O UNCOOKED WĒORI DISEASED
[SO] > SA² IDIOMATIC USE of SO THAT = HE or SOMEBODY >
SĀ fem. MAORI HOA friend spouse husband

			BY OF the AGENT	7
MAORI	RE	TI	TO MOVE SET INTO MOTION	
PALI	RE	TI	RAISE [ONE'S VOICE]	
=				
CAUSED				
SK	RA	TA	[MAORI ATITATI DRIVE AWAY]	
PALI	RI	TA	[MAORI TIKOTIKO DIARRHOEA]	
PP	RE	TI	MOVED SHAKEN DRIVEN	
MAORI	TI-	RE-PA	FLAP hang loose	
	PA		throw cast Thunder bolt	
	TA-	RI	URGE INCITE	
	NE	ENE	INCITE PROVOKE	
	KE		Rise as a star embark RAISE	
WHAKA	KE		ATTACK make a Rush,	
	HU		TURBID	
	A		be flooded Rise as heavenly bodies	
			BY of the agent	
			BE STIRRED of FEELINGS	
			from by reason,	
			Current Rushing Stream	
			DAWN	
			BLOW AS WIND	
			TWITCH [S'AKTI]	
			LIFE PRINCIPLE	
			rest upon be elevated Embark on.	
			hungry.	
			SPIRIT VOICE	
			SPRING UP GROW	
			play the flute	
			Leap run rush.	
			SET IN MOTION	
PALI			VOICE	
PALI			FLOW FLY SAIL RUSH RUN FALLY RAIN	
MAORI			CANOE CONVEY CARRY [DIARRHOEA]	
			M. VIRILE	
			SAIL SUN there gender	
			Set in Motion a body of men.	
			WIND be uttered	
			RA company of travellers	

NOTE	SK	TOYA	A =	WATER MAORI	TŌ = WET
PALI	SALI	LA	-	WATER SKHA = WATER	[= HĀROTO, WARI, RINO, RIO, RIMA, RAWA, HANE]
161 PĀLA	E	LA			WATER
MAŌRU	E	-A			APPEAR ABOVE WATER BE
	E	HU			BAIL A CANOE [FLOODED]
	E				CALM
NOTE	I	-A			RUSHING STREAM
TAH	E				MENSES ABORTION EXUDE DROP FLOW
WHĀKA	E	TO			EVAPORATE
	E	WE			PLACENTA WOMB
		RĀ			SAIL
		RA HOP	E		CALM AT SEA
	PA	RA WHE	NVA		FLOOD
	PI	RA	NGI		DESIRE
WHĀKA		RA	-E		GREEN NOT DRY
		RA	NGA		fishing ground school of fish
	MA	RA			STEEP FOOD IN WATER
	TA	RA			M. VIRILE P. MUL
		RA	RI		WET
		RĀ	TAMOKO		SEA MONSTER
		RA	UMAROKI		DRY
		RA	UWHARE		THATCH
		RA	UWIRI		EEL WEIR
		RA	WA		SWAMP
		RA	WHARA		SAIL for CANOE
		RE	RE		FALL of RAIN
	RI	RĀ			STRONG
	I	RA			LIFE PRINCIPLE
WHĀKA	I	RA			BECOME PREGNANT
	KA	RA	-E		A SEA BIRD
PĀLA	E	LA			WATER
MAŌRU	KA	RA	H E		CALABASH
	KĀ	RA	PV		SPLASH
	KA	RA	WA		MOTHER overflowing spreading
	KATIRA	RA	-UKAWA		a variety of glass
KO	E	HU			TURBID of WATER
KO	E	RO			MELT of FROST
KO	I	RA	HA		SHALLOW of WATER
KU	I	RA	RI	RARI	WET SLOPPY

SK	TO	YA		WATER
MAORI	TŌ			WET
PI	TO	RI	TORI WAI	WATERING of the EYE'S
PI	TO	-	TOTO	BLOOD RELATIVE
KA	TO			FLOWING FLOOD [of TIDE]
KA	TO	PŌ		INCLEMENT re RAIN
KO	TO	KOTO		TRICKLE DROP
KO	TO			SOB
KŌ	TO	NGA		C.S WIND [+RAIN]
PALI	SA	LI	LA	WATER
MAORI	HA	-E-	MA NEA	STREAMLET
	HĀ	RO	TO	POOL LAKE
HĀRO	TO			POOL LAKE
	A	RI - A		DEEP WATER
		RI - NEI		POUR OUT
		RI - O		M. VIRILE
		RI - PO		DEEP POOL
	PA	RI		FLOWING of the TIDE
		RI	RINO	WHIRLPOOL
	HA	NE		WATER
SK	HA			WATER
MAORI	HA	-U		DEW MOISTURE
	WA	-RI		WATERY
			RA KI	DRIED UP
	PA	-	RA	WHENUA FLOOD
			RA	SAIL
	PA	-	RA KI	SALIVA
	PA	PA	RA	FLOW of the TIDE
			RA RI	WET
	RA	RI		WET
		RI	RE	DEEP WATER
			RE RE	FLOW FAULT of RAIN
		TA	RA	P. MUL M. VIRILE
	U	-	RE	M. VIRILE
PALI	E	-	LA	WATER
MAORI	E	HU		BAIL A CANOE
	E	A		BE FLOODED

159	PALI	E	KE	NOM plural ONE	
	PALI	E	KA	NOM PLURAL E-KE ONE, SINGLE OR ASCENDING	
	PALI	E	KA TO	abl formation from EKA	[TO 2
	from CP SK MAORI	E	KA TAH	ON THE ONE SIDE [app on the other]	
		E	KE	PLACE ONESELF UPON SOMETHING [TOGETHER]	
		E	KA TO - KAROTI	TO PUT TOGETHER TO COLLECT	
		E	KA	one single [MAORI KA-U ALONE]	
		E	KU NA	ONE LESS [MAORI KUI SHORT of FOOD]	
		E	KA	ONE BY ONESELF ONE ONLY SOLITARY	
		E	KA VA	SENA ON THE ONE DAY ONLY i.e. SAME	
	MAORI		TO - HU	PRESERVE LAY BY	[DAY]
	PALI	E	KA	A CERTAIN ONE SOME ONE SOME	
				adj in function of indefinite article	
				= A, ONE [def or indefinite]	
		E	KA DI VA SAJ	ONE DAY	
		E	KA - A NGA NI	ONE [CLEAR SPACE]	
		E	KA - A NGA - RIKA	THIEF	
	MAORI			KA-I-A THIEF	
				RIKA impatient eager	
				RI-HA BAD	
				HA U capture a foot	
				definite time period interval	
			WA		
			A NGA	ASPECT face in a certain direction	
				set about doing anything	
			PA-NI	ORPHAN WIDOW	
		E	KE	PLACE ONESELF UPON an OBJECT	
			WA	definite time area interval	
			HEI	out on in of place time	
			HE	A. AN	
			NA-HE-A	WHAT TIME?	
			NA-NA	Belonging to him/her	
			TAH-I	one one; another all together	
			KA I NGA	FIELD of operation scope of work	
			RO-KI ROKI	preserve husband STORE a	
			TIRI	share portion [COLLECTION of articles]	
			KA TO - A	ALL the WHOLE	
			KA - U	ALONE per se	
		E	TA HI	how great! of oneself!	
		E	WE	MOTHER WOMB LAND of ones birth	

PALI	E-	KA		ONE SINGLE OR AS CONTRAST TO 2
	E-	KE		NOM PLURAL ONE
cp SK	E-	KA	TAH	ON THE ONE SIDE [opposite the other]
MĀORI	A	KA	-U	BANK of a STREAM
MĀORI	E-	KE		PLACE ONESELF UPON SOMETHING
"	E-			before cardinal numbers from 2 to 9
				REGARDING the NUMBER of ARTICLES
PALI	E-	KA		A CERTAIN ONE SOME ONE SOME only
				in function of indefinite article = A, ONE →
MĀORI	E-	A		RISE as HEAVENLY BODIES [clef or indefinite]
	E-	A		Came up as a crop.
WHAKA	E-	A-	NGA	OBJECT of AFFECTION
	E-	HI	NU	SOME
WHAKA	E-	KE	-E-KE	ARRIVAL of GUESTS
		KE		DIFFERENT of ANOTHER KIND
	E-		TAH-I	HOW GREAT! [of ONESELF]
	E-	TE		FORCE ONESELF THROUGH A CROWD
	E-	WE		MOTHER LAND of one's BIRTH
	E-	WE	EWE	BLOOD RELATIVE
		KA	-U	ALONE
			TAH-I	ONE ONE and ANOTHER ALL TOGETHER
			TAI A	OUTER FENCE of a PĀ
			TAI	THE OTHER SIDE
			TA-RA	PUD MUL M VIRILE
			TAHA	OF 2 ASPECTS TAH=TAHA
			TAHA TIKA	River bank COAST
			TAHA	side edge.
			TAHA E	THIEF STEAL
			TAHA-KUPU	HIGH WATER LINE
			TA-E	AMOUNT TO of NUMBERS EQUAL
			TA-E-KA-I	WORN OUT SOIL [proceed to
				COLLECT INTO HEAP'S COMPANY
TA	KA			THESE [of PERSONS] [on one side]
E-	NGA			ENGAGE IN SINGLE COMBAT
TA	KA	RO		measure arrange set in order
		TA	TAI	SHADOW REFLECTED IMAGE early morning
	A	TA		[opp to evening]
A	KE	-NGO	KE NGO	TOMORROW

PALI

E KE

NOM PLURAL

PALI

E- KA TO

1 ON THE ONE SIDE [OPPOSED TO THE OTHER]

from

E- KA

2 TOGETHER

SK

E- KA

TAH 3 EKATO HUTVA COMING TO ONE, AGREEING

PALI

E- KA

TO- HUTVA COMING TO ONE, ie AGREEING

MĀORI

TO- HU

THINK

TAH I

one onei another all together

TA

HU NA = MĀRAE

HUI

COME TOGETHER MEET

TA I

to OTHER SIDE

JA RA

P. MUL M. VIRILE

TA HA

of 2 aspects = SK EKATAH
WA HINE WIFE [TAH = TANA]

JA KA

collect into heaps prepare

KĀ

HOME

E TE

force oneself through a crowd

E KE

- E- KE

ARRIVAL of GUESTS

KĒ

different of another kind

JA

TO- KA- I

COPULATE

TA

TO- U

WE CUS

A

TO- E

BECOME DRY [other side of WBT]

TO

THATCH of a HOUSE

TO

pregnant

TA- U

LOVER

TA- NE

HUSBAND

TA MA

SON CHILD MAN

TA MA HINE DAUGHTER GIRL WOMAN

PALI

E KA

TO- HUTVA COMING TO ONE AGREEING

TAU

TAU- HU ANGA NEAR RELATIVES

HUI

meet come together

ME KA

CHAIN, = TARUNA

TA RUNA

connected by family ties

TO I

NATIVE [opposed to PĀKEHA]

TO AI

be repeated

TO- E

DIVIDE

TO- HE

THIEF

TO

= def part of POSSESSION THE ONE THAT OF

TO HI

DIVIDE SEPARATE

[= TE]

TO KU

MY

PALI	E	KATTA	I UNITY 2 LONEINESS SOLITUDE
als from	E	KA	
	E	KE	NOM PLURAL
MARORI		KA -U	ALONE
		TAHI	one; another all together
		TA RUNA	Connected by family ties
		TA HUA	= MARAE
	"	KĀ	HOME
		RA TA	FAMILIAR FRIENDLY
		TĀ NE	husband.
		TA I AC	WORLD
		TA I	SEA WAVE TIDE
		KA TOA	ALL the WHOLE
		TA KA	heap collect into heaps
	E	TE	force oneself into a crowd.
PALI	E	KA JO- HUIVA	COMING TO ONE, agreeing!
MARORI	E	KE - E-KE	ARRIVAL of GUESTS
		KĀ	HOME
		TAU	LOVER
		TA- HU-A	= MARAE
		TAU TAU HU-A-NEA	Near Relatives
		HUI	meet come together
HAI		KA I	FEAST
HAI		KA I NEA	HOME
		TA-TO-U	WE OUS
		TOI	KNOWLEDGE
		KA U A E RUNGA	LORE of TERRESTRIAL
		TA KI	Recite
		TA HU NA	LAND IN CULTIVATION SEASIDE BEACH
PALI	E	KA TO HUIVA	COMING TO ONE, AGREEING.
MARORI		TA O KE TE	MABLE CONNECTION BY MARRIAGE
		TA OMATUA	Ceremony of assigning heaps of
		TA PA	Call name FOOD TO GUESTS
		HUA	call by name Know be sure of.
		TUA-KA-NA	ELDER BROTHER
		TUA-URI	ANCIENT TIMES
		TUAPA	DANCE
		WĀ HINE	WIFE

PAU
from
MORRI

E	KA	TTA	TĀ	UNITY	COMBINATION	UNIFICATION
E	KA	TTA				CONCENTRATION
E	KE					NOM PLURAL
			TĀ	TAI		MEASURE ARRANGE SET
						IN ORDER RECITE GENEALOGIES
						JOIN PARTS of FISHING NET
						STUDY the HEAVENS IN
						NAVIGATION i.e
			TĀ	TAI-A	RORANGI	Stellar navigation
	KA	U-A	E	RUNGA		LORE of CELESTIAL
	KA	U-A	E	RARO		LORE of TERRESTRIAL
	KA	U-	WHAI			RECITE EXPLAIN
		TA	VIRA			TEACHER PUPIL
		TA	HI			ALL TOGETHER
	KA	HA				CONCENTRATE ON
HIHI	RI	TA	NGA			MENTAL CONCENTRATION
	KA	INGA				FIELD of OPERATION SCOPE
	KA	NO				SORT KIND [of WORK]
			TĀ	TAI		BE NEEDED IN ORDER PLAN
		TA	KA			PREPARE [PURPOSE]
WHA	KA					CAUSATIVE PREFIX
	KA	RIHI	KA			Capulate
HI	KA					Kindle fire by friction Perform
						Rites Capulate PLANT
E	KE	E	KE			arrival of GUESTS
	KA	INGA				HOME
			TA	HUA		= MARRAGE
HAV	KAI					FEAST
	KA	TO	A			all the WHOLE
			TA	PA		Recite
			TA	KI		Recite
			TA	U		CYCLE of SEASONS
E	WE	E	WE			BLOOD RELATIVE
			TA	KE		ORIGEN BEGINNING CAUSE
						REASON MEANS
			TA	KE	TA KE	ANCIENT ORIGINAL CERTAIN
						ON GOOD AUTHORITY OWN
			TA	RUNA		CONNECTED BY FAMILY TIES

PAU	EKA - ME KA	
↑	EKA - M - EKA	
CP BUDSK	EKA ME KA	
MAORI	ME KA	
MAORI	ME KA	
PAU	EKA	
NOM PLUR	EKE	
	EKA	
MAORI	TA ME	
	KA - U	
	KA HA	
	KA - E - A	
	KA	
	KA HO	
	KAI	
	KAI HAKAI	
	KA O	
	KAIRAKAU	
	KAIRAU	
	KAI TAMAHINE	
	KAI NEA	
	KAI TO A	
	KA KA	
	KA - KE	
SK	ME	
MAORI	KA NE KE	
	KA NO	
WAH	KA O	
	KA PA	
	KA PE	
	ME A	
	ME HA	
	ME NE	

ONE BY ONE EACH

CHAIN, here in mystical meaning
 as a RITUAL CHAIN, as the 7 CHURCHES
 of CHRISTIANITY from PRIOR HINDUISM
 TRUE [see ROMAYANA Congregation]

one one side TOGETHER

NOM PLURAL ONE

ONE SINGLE OR AS A CONTRAST

FOOD EAT [TO TWO]

ALONE

LINE of ANCESTRY LINEAGE

FILE of an ARMY

LEADER of FLIGHT of PARROTS
 HOME

RAIL of a FENCE is one

QUANTITY NUMBER [of many]

RETURN PRESENT of FOOD

LOCK of hair - Single [CLAN FEAST]

BAND of TRIBU WARRIORS

COURTEZAN

SEEK IN MARRIAGE

field of operation scope of work

BRAVE MAN WARRIOR

SINGLE HAIR

CLIMB UPON ASCEND

Judge perceptive measure to no ito

MOVE PROGRESS

SOFT KIND SEED

COLLECT ASSEMBLE

RANK ROW

PICK OUT SEPARATE REJECT

THINK REASON CAUSE ONE THINK

APART SEPARATE [50 and 50]

BE ASSEMBLED

PALI	EKA	SO
	<u>EKE</u>	
MIRORI	KA	U
	KA	HA
	KA	E - A
	KA	I
	KA	O
	KA	RAU
	KA	KA
	KA	NO
	E	
	E - A	
WIJAKA	E - A - EA	
	E - HINU	
	E - HU	
		HO KA
	<u>EKE</u>	
WIJAKA	<u>EKE</u>	
Note	<u>UTA</u>	
	<u>UTU</u>	
		HO - A
		HO - A
		HO - A HOA
		HO - ATA
		HO - <u>E</u>
		HO - E HOE
		HO <u>KE</u> HO KE
PALI	E - -	KATTA
	E - -	<u>KE</u>
		HO KI
WIJAKA		HO KI
		HO KO
		HO KO

SINGLY ONE BY ONE
 NOM PLURAL ONE
 ALONE
 LINE of ANCESTRY
 LEADER of a FLIGHT of PARROTS
 NUMBER QUANTITY
 SINGLE HAIR
 COURTEZAN
 SINGLE HAIR
 SORT KIND
 By of the agents
 Come up as a crop.
 WATER DISCONNECTEDLY through
 SOME I WANT of Breath
 BAIL water out of a Canoe.
 RUN OUT BEPAID OUT
 place oneself upon an object RISE
 as a star Climb Mountain
 ATTACK LEAD an Army to attack
 EARTH UP CROPS PLACE UPON LOAD
 Load or man a canoe
 dip up water
 Lay out plan arrange
 friend Spouse husband companion wife
 WIFE of HUSBANDS BROTHER
 HAIL
 PADDLE ROW A CANOE
 make repeated trips in a Canoe
 SOLITARY
 from EKA SOLITARY
 NOM PLURAL ONE
 Return
 give back REPLACE
 EXCHANGE BARTER SELL
 pref with numerals 1 to 9 = 20 TIMES
 THE SUBJOINED NUMERAL
 any indefinite Number

PALI	EKE		NOM PLURAL = ONE
PALI	EK - O	DI	LIT = OF ONE'S ATTENTION LIMITED TO
	EKA + O	DI	[ONE POINT]
MĀORI		TI - RO	LOOK SURVEY VIEW EXAMINE
		TI - A	STICK IN PEE STAKA ADORN BY
	Ō		IN ANSWER TO A CALL TO show it is HEARD
		TI - TĪ	STICKS THROWN FROM ONE PLAYER
			TO ANOTHER IN GAME of TĪ - RAKAU
		TI - E	TIE BREAKUP FIRE WOOD
	O - TI		FINISHED used ABSOLUTELY!
		TI - A	MOTHER STOMACH catch i kill
	O - HA		GREET [see AWA ITO --]
		TI - EKE	measure espic of ground plans of
PALI	EKA		ONE [a house i.e. points of compass
MĀORI	EKA		: PLACE ONESELF OR BE PLACED UPON --
PALI	EKE		. NOM PLURAL of EKA = ONE
MĀORI	- KANO		SORT KIND SEED ITO
	- KĒ		OF NON IDENTITY DIFFERENT of
		TI - HE	SNEEZE [ANOTHER KIND]
		TI - HER	VESSEL TO BAILACANOE WITH
		TI - KANEA	MEANING PURPORT RIGHT CORRECT
		TI - HI	POINT PEAK
		TI - HOKA	STICK IN
		E - KA	ONE, [see MĀORI KĒ / KA ITO]
PALI		TI MO	PECK AS A BIRD strikes
MĀORI		TI - RI	SHARE PORTION [with a pointed tool]
		TI MORI	DECAY BIRD
		TI - O	SHARP PIERCING of COLD
		TI - O - RO	SCREAM,
		TI - PAKO	PICK OUT SELECT
		TI - RAMA	LOOK for with a torch
		TI - RA	PICK ROOTCROPS out of the ground
		TI - RI	place one on another [with a POINTED STICK]
		TI - RI	PLACE ONE BY ONE
		TI - TA PU	CERTAIN FEATHERS of WHITE HERON
		TI - TEI	a SPY
		TI - TC	BARB of a HOOK
		TI	throw cast
	O	TI - KI	MAINLAND OPPOSED TO ISLAND

MARORI	WHA	-	-	KI
PALI	BHA	VA-	EKO	DI
"			EKE	
			EKA	ODI
MARORI			-KA-	O
A-	PA	TARI		
A-	PA			
A-		WA-	I	
A-		WA-	KE	
				OTI
				-TI MO
				-TI O
				-TI RO
				-TI RI
				-TI TEI
A-	WHA	-I		
		WA	I	
		WA		
		WA	IARO	
		WA	IHOE	
		WA	INAMO	
	WHA			
	WHA	I	TKIO	
	WHA	-I		
	WHA	-I		
	WHA	-I	NEA	
	WHA	I	HANEA	
	WHA	I	AIPO	
	WHA	KA		
	WHA	KA		
	WHA	KA		
	WHA	-	-KO	MA
		WA	NA	NGA
		A	-KO	
		A	-KO	RO
			-KO	ANEA
			-KO	
			-KO	-E
			-KO	WHA

GATHER FRUIT ITO
 CONCENTRATION FIXING ONE'S MIND ON
 non plural of EKA ONE see force points
 of one's attention limited to ONE POINT
 SINGLE HAIR see KE - ITC
 Carry bring
 company of workers
 DRAPE of a SONG
 2 days hence
 finished [absolutely!]
 peck as a bird
 SHARP piercing of COLD
 Look see examine
 place one by one.
 a SPY
 SPOUSE
 BAG of a FISHING NET
 ACCUSE formal complaint
 A VARIETY of POTATO
 MOVEMENT of PADDLES WORKING IN
 having a dislike of certain foods [TIME]
 = WHAKA = BHAVA + KA [NMA] ACTION
 DOORWAY [I.e. = becoming -> action]
 Becoming acquiring the shape or
 lay hold of PRACTISE [character of]
 QUARREL
 make build construct
 BE IN LOVE with a person betrothed
 Reply to
 towards in the direction of -
 pluck of gather fruit
 EAT
 LORE of TOHUNGA
 LEARN TEACH INSTRUCT
 MOON ON 5TH DAY
 PLANTING TIME SPRING
 part of Emphasis before proper names pron
 NOT [ITC]
 -KO WHA - NGA = KOHANGA = 'NEST, see.

PALI	E	TI	
SK	E	TI	
AND	A-E	TI	
Zngsing	E	HI	
fut	E	SSA	TI
and	E	HI	TI
PP	I	TA	
	ET	TA]
-SK	AT	RA]
PALI	ET	TA	TO
	ET	TO]
angabbatij	ET	AD]
	ET	TA]
SK	AT	RA]
MORU	E		
	E-	A	
	E	HI	
	E	KA	
	A		
	A-	HI	KA
WAKA		HI	TA
		HI	
		HI	EMI
		HI	KI
	A	TI	
		TI	RA
		HA	ERE
		TA	E
		RA	
		TE	E-KI
		TA	NA
		TA	HUA
		TA	HUNA
		TA	EPA
WAKA		TI	KA
	A	RA	
		TO	
		TO	HE

TO GO and COME [here] to go got to
 Reach. after > A-ETI
 > TO COME BACK Return
 only as COME [Ehi passitka RO]

THERE HERE

FROM HERE therefore.

FROM THIS FROM IT OUT OF HERE HENCE

HERE IN THIS PLACE now in this case in

EVOCAT O CALLING EXTENSION [this matter

APPEAR ABOVE WATER Rise of

WELL! [heavenly bodies]

Come to land.

AS FAR AS UNTIL and then

footstep [collect]

Collect gather

Caen.

pass by go

Separate move convey.

beginning

Company of travellers

Come go

Come go arrive at Reach.

There yonder sail

USE [let it lie there

place to bail a canoe

= MORAE

CULTIVATED land - battle field

Enclose in a fence.

way path

way path

the one of that

Thief

PĀLI MĀORI	Ā A	PO		water
		PO		dreps of shark oil
		PO	HA	full.
		PO	HANE	LUST
		PO	HE	ROUGH water
		PŌ	HŪ HŪ	cloudy overcast
		PŌ	HUTU	Splash. SURF
		PO	KI	WELL
		PO	ROHĀU	Swelling of legs.
		PŌ	RUTU	Break as the sea on the shore.
PĀLI MĀORI	Ā A	PO	U	POUR OUT
		PO	WHĀRU	Sink into a bog.
				Collect
				Calm of the Sea.
		PA		water
		PA		coitus
		PA	HEKE	Trickle flow
		PA		WEIR
		PA	HO	floating
		PA	NA	DRY
PA	KATO	flow of the tide		
PĀLI CP	ET ET	TA	KA	. CONTRASTING, COMPARATIVE FUNCTION SO MUCH THIS MUCH according to context either to deficiency or abundance.
		TA	KA	
		TA	KA	
MĀORI	TĀ TĀ	TĀ	TĀ	MEASURE ARRANGE SET IN ORDER be ranged in order PLAN PURPOSE PREPARE be formed developed. HEAP COLLECT INTO HEAPS Company of person's Come Round as a date or TIME Revolution circuit. . CYCLED SEASONS COUNT Repeat one by one Bundle. tie in bunches thread on a string QUANTITY NUMBER one one i another altogether SORT KIND SEED
		TA	KA	
		TA	KA	
		TA	KA	
		TA	U	
		TA	U	
		TA	UTA U	
			KAI	
		TA	HI	
			KA	

PĀU

○

KĀ SA

LIT VISIBILITY, [VISIBLE]
[TO SHINE]

AVA + KĀ

space as geometrical term OPEN SPACE
ATMOSPHERE AIR as SPACE

m

Ā

KĀ SA

2 VISIBILITY / re appearance as adj =
LOOKING LIKE APPEARING

MĀORI

○

KĀ SA

TI = AVA + KĀS TO BE VISIBLE

○

KA NO

TI-HĀ HĀ RAVE ACT LIKE A MADMAN
of belonging to possessed by 100
COLOR SORT KIND SEED

○

- HA

GREET

○

KA KA

insanular to call to show that the
VAULT of HEAVEN [call is heard]

KA NO HI

feels longing be eager = HŌKAKA
EYE

TI RO LOOK SEE VIEW EXAMINE VIEW

TI TI SHINE

TI RA STARS of ORIONS BELT MILKY WAY
deformed.

HA KA

HA KĀRI

gift present feast adorn or dress
FILE of an ARMY [the hair]

KA HA

KA HA

Strong able boundary line of land
take fire be lighted [a garment]

KA

KA KĀ

GLOW

HAU

WIND AIR DEW SEEK

KA HU

SURFACE GARMENT

TE

KA HU - ○

TE RŌNGA BLUE SKY put on

KA HU A

FORM APPEARANCE [garments]

TI -

KA TA KATA

SMALLER MAGELLAN CLOUD

KA I RŌNGI

LOOK FOR

KA I KA MO

EYE [ie Range of sight]

KA I KA NO HI

LOOK

KA I MĀTA

UNRIPE

HA E

appear shine

HA E ATA

DAWN

HA HA

SEEK LOOK FOR procure

HA KI

WĀKI WĀ dark threatening of clouds

HA RU

HĀRU DISAGREE ABLE TO THE EYE

PALI MRAOTZ	O +	KI KI	RA NA	CASTING OUT out on to of place against RTT concerning respecting by means of in consequence of. tell of mention
			RA NGA - A	RUSA CHARGE
			RA NGA - MARO	ARMY IN BATTLE ARRAY
			NGA - RA - HU	WAR DANCE
			RA NGA	AVENGE A DEATH
			RA NGA HAU	Seek search out pursue
			HOA NGA NGA RE	ENEMY
WHAKAARI		KI		INVADING ARMY
			NGA - KI	AVENGE
WHAKIA			NGA - RO	DESTROY
			NGA - U	WANDER GO ABOUT
			NGA NGA - U	QUARREL
			NGA WHI	Suffer penalty be PUNISHED they them
			RA MA	Company of Person's
			RA NGA	AVENGE
			RA NA KI	AVENGE
WHAKA		PA	RA HA KO	REJECT DESPISE
		PA	RA HA U	protection defence.
		PA	RA	BRAVERY
		PA	RA U	SLAVE CAPTIVE
			RA RI	make an uproar
WHAKIA			RA U	TAKE CAPTIVE LEAD AWAY
			RA U TU PU	Retaliate kill in Revenge.
			RA WA	DESTITUTE WITHOUT PROPERTY of belonging to of parts of a whole. [from place]
	O			
	O	KI	-CKI	Rest pause
	O	MA		Escape
	O	NOI		Move
	O	PE		Number of person's moving together
	O	-	RA	SURVIVE ESCAPE
	O	-	RA NGA	REMNANT SURVIVOR
PALI	O	KA		HABITATION
MRAOTZ	O			of belonging to place occupied land
		KA	- NGA	HOME

PALI	[O+ HAR - TAKE]		
PALI	O - HARANA		UT TAKING AWAY, leading astray
from	O - HARATI		side track deviating path
CP	AVA HARANA		
MAORI	HARA		VIOLATE TAPU
	HĀ HĀ		Desolate deserted
	HAR		Carry.
	RAUTUPU		RETA LIATE KILL IN REVENGE
	NGA-RE		SEND URGE
	TI RA		COMPANY of TRAVELLERS
	RAUPEKA		DOUBT PERPLEXITY
WHAKA	RAU		TAKE CAPTIVE
	O		FROM place, DRIED provisions for a journey
	HĀERE		Came go become.
	HĀUA		crippled lame.
	HĀU		Eager brisk seek.
	HĀRI-AU		WING
	HĀRA WENE		ENVIOUS JEALOUS
	HĀRA MAITIA		BECOME FOR
	HĀRA MURAMU		OUT of REGULAR ORDER
			taking food in an informal way.
	RANGA		AVENGE A DEATH
	RA		Canoe
I CAUSE	O HĀ RETI		[MAORI HĀRI = CARRY - TI RA company
	O + HAR		TAKE [of travellers WHAKA RE] throw away
MAORI	O		FROM place of belonging to
II CAUSE	O HARĀPETI		in meaning of CHARATI - TO TAKE DOWN
			TO CUT OR SHAVE HAIR
PP	AVA HĀ TA		[MAORI TA - O = WEIGHT DOWN
	O HĀ RI - N		DRAGGING DOWN WEIGHTY HEAVY
from	AVA HARĀ TI		
MAORI	HĀ RI		CARRY
	HĀ RA		EXCESS above a round number
			of belonging to from place.
	HĀ HĀ		Desolate deserted
	TA NEO		TAKE
	TA I MA HĀ		HEAVY
	HI RI		LABORIOUS REQUIRING EXERTION
			PE-HĀ BARK PEELINGS

PŌLI	O	HI	TA	PUT DOWN INTO DEPOSITED
PPJ	O	DA	HA TI	PUT DOWN LAID DOWN TAKEN OFF
BUD SK	AVD	HI	TA	RELIEVED OF PUT DOWN IN
also	APA	HI	TA	HIDDEN PUT AWAY IN
				PUT DOWN TO APPLIED TO
MĀORI	O	HI		AKARAKIA TO LIFT TĀPU of a NEW
		HI	-A	PĀ for to impart the female principle.
		TA	HI	HOW MANY ?
		TA	NGO	ONE ONE and ANOTHER ALL TOGETHER
		TA	HA NEI	TAKE IN the HAND take hold of
		TA	NU KU	EARTH OVEN [PIT]
		TA	NGO	SWALLOW
		TA	PA	TAKE
	-PĀ	TA	-O	PUD MUL
		TA	-O	COITUS
		TA	-O	MĀTUA Ceremony of assigning heaps
		TA	-O	of food to various visitors at a
		TA	-O	NEA PROPERTY [FEAST]
		TA	-O	TA-HI RECITE GENEALOGY IN A
				SINGLE LINE of DESCENT
PĀLI				- HI-TA PUT DOWN INTO
MĀORI		HI	KA	ITC
		HI	-A	COPULATE PLANT
	A	HI		FALL IN LOVE WITH
		HI		FIRE [see oblations etc]
		HI		RAISE DRAW UP CATCH WITH
				A HOOK & LINE LEAD A SONG
		HI	A NC	the TOPMOST BATTEN ON A ROOF
		HI	A KAI	HUNGER
		HI	A WAI	THIRSTY
		HI	A NOE	SLEEPY
		HI	A NEB	ACT of RAISING
WHĀKIA		HI	A TO	COLLECT GATHER
		HI	HI	RAY of SUN
		HI	KA WE	CARRY A BURDEN
		HI	KI	LIFT UP RAISE
		TA	NEI	FUNERAL DIRGE ka PARITTA
		HI	RA	ABUNDANT

NOTE	AVA	as A	PA	Māori	APA SLAVE PANGORE-CHILDREN
PALI	○	HIY	YAKA		ONE WHO IS LEFT BEHIND i.e.
from	○	HĪY	ATI		[IN THE HOUSE AS A GUARD]
	○	HI	NA		
PP of	○	JA	HĀ	TI	HAVING LEFT BEHIND
Māori	-WA	-I-	HO		LEFT BEHIND
=	○	HI	YA	TI	I TO BE LEFT BEHIND TO STAY
	=	AVA+HĪ	YA	TI	BEHIND
PASS of		HA			II TO STAY BEHIND IN ORDER TO
=	AVA	HĪ	YA	TI =	[DEFICATE or URINATE]
	○	-HIY	YA	TI	
Māori	○	HI	NA		CHILDHOOD YOUTH
	○	HI	-TI] CAUTIOUS ON ONE'S GUARD]] FEIGNED RETREAT]
AND	○	HI	-TU		
			TI	AKA	GUARD KEEP WATCH WAIT FOR
			TI	KANA	Circumstance of Guarding
SK ITO				KA	= AGENT = Māori KA = AGENT
Māori	TU	HI	RA		ONE TOO LAZY TO HUNT a FISH
TA	W.	HA	-NEA		LIE IN WAIT FOR SEE BHA-
			TI	RA	Company of Traveller's
			TI	NA	PERSON
PALI	○	HI	-NA		ONE WHO IS LEFT BEHIND
Māori			TU		REMAIN FIGHT WITH
	-WA	HI	NE		WIFE CHINA CHILDHOOD
	AWA	NEA	WA	NEA	UNDECIDED UNERSY IN MIND <i>distress</i>
			TI	A	MOTHER Servant
	AWA	-I-	HO		LEAVE [POETIC] WA-HO = OUTSIDE
WAKA			Ā		of belonging to possessed by
			NA		REMAIN
			NA	HE	alone only
			NA	-U	Come go
		A	NA		Continuation of action or state
		Ā			as far as until and then
	○	RA			SURVIVE ESCAPE
		HĀ	HĀ		Desolate Deserted
	-WA	IHO			Rest Remain
	○	IO			PROVISION for a Journey THY
		HA			of belonging to as parts of a whole
				=HEI	= AT ON IN OF PLACE

See MAORI

PĒLI

from

CP

MAORI

HO SA VA NA

OS SA VA NA

AVA +S RU

AVA SA VA

H UR

O- NI

O- PE

RU

O- NE

O- KO RI

O- HI

HA RU

H UR

Ō RONGO NUI

RONGO-

-WA I RU A

RONGO-

O RO WA RU

O RO WA RU

O RO WA RU

PŌ - RU TU

-PA - RU

HĀ

-PŌ - RU RU

AWA

WA HA

HA WA

TA RU

HĀ RO TO

HA E

RA

-WA

-WA ITI

-WA ITĀ TEA

-WA I TU HI

AND

-PA -RA WHENUA

-PĀ

HA U

-WAI WAI

UP ABOVE / FROM ABOVE DOWNWARDS
OUTFLOW. RUNNING WATER

also AVA / APA = MAORI PA. RA WHENUA FLOOD!
RISING of the SUN

COPULATE

RAIL OUT WATER

NEA UP ABOVE OVER UPON ABOVE
MUD SAND

EDDY IN A STREAM

LONG AFTER

NA-KO DESIRE EARNESTLY

ROAR of a STORM

A BEGIN TO FLOW of TIDE BEGIN TO DAWN

MOON ON 28th DAY

MAI-WHITI Sacredness WHITI shine upon

SPRIT. [RU-ACH BREATH] see

Medicine, support life

Rippling sound of water

ROGGY Rough of SEA

FROM of PLACE

SURGE of the SEA BREAK on SEA on the SHORE

SHIT MUD

BREATH BREATHE TASTE FLAVOUR

DARKNESS

RIVER

MOUTH of a RIVER VOICE 110

WATERCOURSE IN A STREAM

TI WHITI INFLUENZA EPIDEMIC

POOL

STREAMLET

SWAMP

SWEET SAP of TI

SEMEN

first signs of flood water

FLOOD

COTUS

WIND AIR DEW VITALITY of MAN

ESSENCE ESSENTIAL ESSENCE of LAND

Pāw	O	HI	TA	1	PUT DOWN INTO DEPOSITED
PP	O	DA	HA TI	2	PUT DOWN LAID DOWN TAKEN OFF
BVOSK	AVA	HI	TA		RELIEVED OF PUT DOWN IN
also	APA	HI	TA		HIDDEN PUTAWAY IN
					Fig PUT DOWN TO APPLIED TO
PP	O	DA	HA TI		LIE [LET IN LIE THERE]
MTAORI		TA	— EKI		RIVER
	AWA	TA	—		E RANGI MIX SOOT WITH SAPd:
		TA			SHIT [MAHOE for TASTOING
	-PĀ				COITUS
		TA			TATOO PAINT
		TA	TA		BAIL WATER OUT of a CANOE
	O	RO			SHARPEN ON A STONE GRIND
		TA	HA - TA		HA STEEP BANK of a RIVER
	APA	TA	RI		CARRY BRING
		TA	HA - KI		THE SHORE RECORDED from the
	A-	HI			FIRE [WATER]
	A-	HI	— PUA		FIREPLACE of a CANOE
	A-	HI	— KI		FOOT STEP =
		HI	- A - PO		BE GATHERED, TOGETHER
WHAKA		TA	HA		PUT on one SIDE
		HI			FISH WITH A HOOK AND LINE RAISE
		TA	WA TIKA		COAST RIVER BANK [DRAW UP
		TA	- U		THY O BELONGING TO A POSSESSED BY
		TA	HEI		Set SNARES for birds bird snare
			HEI =		HAI circlet worn on the Neck
WHAKA		HI	- A - TO		COLLECT GATHER
SO		TA	HAI		Set snares for birds bird snare etc
			HAI		= HEI = AT IN WITH of time place
			HA WAI		WATER COURSE RIVULET in a STREAM
			HAU W		HENVA DEW
			HA WA		Smear on
		TA	NEO		TAKE in the HAND
		TA	RAI		smooth timber with an ADZE
#		TA	HI		one one and another altogether
	O	TA	HA A		HI STONES SET IN THE FLOOR FOR
					of belonging to A FIRE PLACE

PĀLI	KA TA		DONE WORKED MADE
PP	KA RO TI		ORIG = PREPARED BUILT WORKED OUT
MAORI		TI-	DONE MADE PREPARED CULTIVATED
WHA	KA A RO		RO LOOK SEE EXAMINE [TRAINED SKILLED]
		TA KA	THOUGHT INTENTION PLAN THINK UNDERSTAND
	KA RI		PREPARED
WHA	KA RO NGO		DUG DUG UP
	KA		CAUSE TO HEAR LISTEN OBEY ATTEND TO
	KA KA RI		= WHAKA CAUSATIVE PREFIX =
	KA RIHI KA		KANHA [ACTION] + WHAI [BECOMING] =
	KA RA WHI U		BATTLE [MAHI WORK = ACTION BECOMING]
	KA RA WHITI		COPULATE
	KA RA KIA		Assemble levy on army
	KA RA HUI		ASSEMBLE FORM UP
		TA	See >>>!
		TA E	COLLECT GATHER TOGETHER ASSEMBLE
		TA EPA	Carve fashion paint tattoo ITO NET
		TA VIRI A	proceed to be effected be accomplished
KA	IRA KA U		ENCLOSE IN A FENCE
	TA HE RE		TEACHER PUPIL
	TA HO KA		BODY OF MEN SKILLED AT ARMS
	TA HU		TIE UP PACK
KA	INGA		RECITE CEREMONIALLY
	TA HU NA		COOK Set on fire Sacred Rites
	TA HU RI		SCOPE of WORK FIELD of OPERATION'S
	TA RA I		LAND IN A CULTIVATION
	TA KA		SET TO WORK
		TI	Smooth dress timber with an Adze.
		TI KA	PREPARE BE FORMED BE DEVELOPED
		TI KA NGA	EKE MEASURE SET OUT LAY OFF
	RO PU		RIGHT CORRECT keeping a direct course
WHA	KA - TI KA		PLAN METHOD CUSTOM CORRECT
	TA TAI		SERVANT MEANING PURPORT
		TI	SET OUT ON A JOURNEY
	RO		Measure arrange set in order study the heavens
	RO NGO A		In Navigation Recite genealogies
			LOOK SEE EXAMINE SURVEY VIEW CONSIDER
			APPLY MEDICINES TO

PALI	KA	TA	TTA	
	KA	TA		
SK	KR	TV	AN	
only ABLAT	KA	TA	TTA	
-A	KA	TA	TTA	-
MĀORI	KA	IRĀ	KĀU	
A-	KA	-A	KA	
	KA			
	KA	RI		
	KA	RI	HĪKA	
	KA	INGA		
		TA	UIRA	
		TĀ	TA -I	
		TA	KI	
		TA	HO	KA
WHA	KA	TA	RA	
		TĀ		
		TA	KA	
		TA	KA	
HĀ	KA	RI		
		TA	KA	HOB
	KA	RA	KĪA	
		TA	KA	HI
		TĀ	KA	RO
		TA	KĀ	WA ENGA
		TĀ	KE	KA
		TA	KE	KE
WHA	KA	TA	KI	
		TA	KĪ	RI
		TA	KĪ	URA
		TA	KO	TO
		TA	TAKU	
WHA	KA	TA	KO	TO
		TA	NGI	
		TA	MĀ	TĀ

NT abstract from

THE DOING OF PERFORMANCE OF
usually in meaning of 'OWING TO, ON ACCOUNT'
through NON PERFORMANCE of [OF]
in absence or default of

Body of MEN SKILLED AT ARMS
STATE of TURMOIL
= WHAKĀ CAUSATIVE PREFIX
DIE DIE UP

Copulate
FIELD of OPERATION SCOPE of WORK
TEACHER PUPIL

measure arrange set in order prepare
Study the heavens in navigation Recite
RECITE [genealogies]

RECITE CEREMONIALLY

INVOKE CONSULT

carve fashion paint tattoo be uttered
PREPARE FORMED DEVELOPED [Net]

heap of food at a feast
GIFT PRESENT FEAST

make a friend of

See >>>!

DANCE

WRESTLE play sport single combat

GO BETWEEN MEDIATOR

SLOVENLY of WEAVING

MAKE A NET

go to meet visitor's arriving CONDUCT
free from TĀPU set in motion [Recite]

Sacred food [of the dead see >>>]

LIE take up a position be in a state

UTTER DELIBERATELY [or condition]

LAY DOWN PLAN DETERMINE GIVE
DIRECTIONS ORDER PLANT PLACE RECITE

FUNERAL DIRGE > PARITĀ
CULTIVATE the SOIL

Come back to.

PRATI

KA TA MA

WHICH, WHICH ONE [of 2 or MORE] interperson.
sometimes merely emphatic for KO

INSTA

KA TA ME NA

BY WHICH WAY? HOW?

KA TA RA

inter person WHICH ONE? [of a certain
number usually of 2]
often emphatic for KO
how many?

KA TI

KA TI KA

AGREEMENT CONTRACT PACT CONVERSATION
TALKING TALK

MAHATI

KA NO

SORT KIND

KA O

assembled collected together

KA NOI

trace one's descent

KAJI WA KA

3rd MONTH

TA KA

heap of food at a feast prepare.

TA TAI

arrange prepare measure set in order

TA HI

one single one and another all together

TA MA

SON CHILD MAN

TA MA

HINE daughter girl woman.

TA RA

M. VIRILE P. MUL

RA

WED

TI KA

Right correct just fair

KA HA

line of ancestry

KA RO

PICK OUT

KA TA -U

RIGHT HAND

MA

to connect Numerals

KA TO A

all

PĀLI	KATTA	BBA	TO BE DONE OR PERFORMED TO BE MADE
ger of	KA	RO TI	THAT WHICH COULD BE DONE THAT WHICH IS
			TO BE DONE OBLIGATION DUTY FIT OR PROPER
MĀORI		PĀ KUVHA	PRESENT GIVEN BY BRIDEGROOM TO the
	TA	RUNA	FAMILY TIE'S [FATHER of the BRIDE]
	TA	KIURA	SACRED FOOD or Removal of BONES of the DEAD
		PA O	SING
PĀLI		APA	SPIRIT of one DEAD
MĀORI		PA-RI-TIA	funeral Dunge RITE'S of
	TA	NGI	
		PA RIA	A PLACE of RITE'S
	TA	HA KURA	DREAM of ONE DEAD
	TA	PA	RECITE
		PA-TA-KA	FOOD STORE HOUSE
	KA	INGA	field of operation SCOPE of WORK
	A	RO	ATTEND TO FAVOUR -
	TA	HUNA	Battle field cultivated land.
TI	KA		Right correct just fair
TI	KA	NGA	RULE PLAN CUSTOM AUTHORITY
WHA -	KA	TA KA	DIRECTOR CHIEF PREPARE - [RIGHT CORRECT]
		PA E	BELAID TO the CHARGE of ANYONE
WHA	KA	RO	THINK CONSIDER PLAN INTENTION
		RO NGO A	apply medicines to
		TA PI	apply medicine to a wound.
WHA	KA	RO NEO	Cause to hear listen attend to obey
		TA VIRA	Teacher pupil
		TA TAI	Study the heavens in Navigation measure
			arrange prepare set in order
WHA	KA	RO	PLAN THINK UNDERSTAND
	TI	RO	look see examine survey view
	TA	HO KA	RECITE CEREMONIALLY
	TA	HU	SACRED RITES
	TA	HU A	= MARAE
	TA	I PU	BETROTH
	HAE	PA PA	STRAIGHT CORRECT
		PA NA	drive away Expell
		PA RE	PAYMENT REVENGE RETURN FEAST

PALI		KAN ITTHA	younger youngest younger born ESPEC YOUNGER BROTHER
MĀORI	TUA	KAN - A	ELDER BROTHER of a male fig lesser - ELDER SISTER of a female inferior
NOTE	TUA	KA U	INFERIOR FERN ROOT
BUKANESE MĀORI	TUA		OLD
WĀHAKA	PA	KANG - A	YOUNGEST CHILD IN A FAMILY
		KA - HU	still born infant
		TAI TAMA	YOUNG MAN
		TAI NA	BROTHER of OLDER BOY
	TUA	KAN - A	older brothers
		TĀ I NA	younger brothers
PALI		KAN IT - THA	younger born younger brother
MĀORI		IT - I	SMALL
		TA - NA WE TO.	CRY FRET AS A CHILD
		HA - MUA	ELDER brother or Sister
		TAMARIKI	child
		KA KERE	a children's game.
		KA MU I MU I	anything SMALL
		HA WANI WANI	SKINDISEASE of CHILDREN
		KA PA	play disobedient wayward.
		KA NI	dance.
		KA NO	Sort kind
		TA RUNA	connected by family ties
		KA PE WHITI	TIREDSOME BEHAVIOR of a CHILD
		KA RE KA TA	SMALL BOY
PALI		KA NI - T - THA	younger brother younger born.
MĀORI		KA RA WA	MOTHER
		TA - MAROA	first born son.
		TA - MANG - KOTORE	Youngest child but one
		TA - MARI	CHILD
		TA - KA WAI RORE	a TOY object of affection
		TA - KA RO	PLAY SPORT
		TA - INA	Younger brother of a man.
		- HAKA - HAKA	short in stature
		- HANARI - KA	SMALL
		- HAPU	pregnant
		- HA - RI	Carry,

	KA	PA	NI	KA	MENTALLY MISERABLE WOMAN
PĀU	KA	RA	WA		MOTHER
MĀŌŪ	KA	I	RAU		COURTEZAN
		PA	NI		WIDOW ORPHAN
		PĀ			COITUS
			NGI-TĀ		Bring carry [BRIDE ABDUCTION]
		TĀ	NGI		WEEP FRET CRY CRY FOR. NOURN
PUKU	PĀ				STERILE of a WOMAN
	PA		HEKE		MENSES
	PĀ		HUNU		ANXIETY APPREHENSION
	PAI				good looks approve of
	PAI	HI			UNEASY IN MIND
	PĀ	KU	WĀ		Relating to the marriage ceremony.
	PA	WĀ	Ā		VIOLATE A WOMAN
	KA	-	NI		dance.
	KĀ				HOME
	KA	HĀ			line of ancestry
WĀ	KA	PA	PA		genealogy.
	KA	HU			STILLBORN ENFRANT
	KAI	RA	NGI		DARLING
	KAHU	RA	NGI		CHIETAINNESS
	KAI	KAI	RAU		COMMIT ADULTERY
	KAI	RORO			LOVER.
	KAI	JA	MAHI	NE	SEEK in marriage look for a WIFE
HI	KA				COPULATE
	KA	NEI	HE		Desire affection
	KA	RE			long for desire
	KA	RI	HI		PUD MUL
	KA	RO			PUD MUL
	PĀ	KA-	TO	KATO	FORLORN

PALI	KA P PA	FIT SUITABLE PROPER FITTING SUITABLE PROPER ORDINANCE PRECEPT RULE PRACTICE MANNER (FIXED) TIME, TIME WITH REFERENCE TO the INDIVIDUAL as a CYCLE of TIME [MAORI TĀKA] PREPARED ARRANGED
TI	KA NGA	CORRECT RIGHT RULE CUSTOM
MAORI	KA I TĀHĀINE	SEEK IN MARRIAGE
	PA KU WĀ	Relating to MARRIAGE CEREMONY. PRESENT
	KA INGA	field of operation scope of work
	KAI PĀ KŪ HĀ	PRESENT given by BRIDEGROOM TO BRIDES
	KA RANGA	CALL SUMMON WELCOME [RELATIVES]
	PA HEKE	MENSES
	PA-I	SUITABLE APPROVE ASSENT
	KAI WHAKA PA ĒPĀE	RETURN PRESENT of FOOD
	PA KA - RI	RIPE MATURED
WĀHĀ-TĀ	KA PA I	MAKE GOOD SET IN ORDER APPROVE PRAISE
	KA	COMEROUND ASA DATE or PERIOD of TIME
	KA I MATA	UNRIPE [Revolution circuit]
	PA KO	Cultivate PLANT
	KAI RI	DIE DIE UP
	PA NAKO	a Constellation
	KA TO	FLOWING of the TIDE
	PA TĀ KA	A FOOD STORE HOUSE
	PA RĀ	place of RITES
	KA-U	RISE of HEAVENLY BODIES
	PA RA PA RAU	RECITE
	KAI U ANGA	CANOPUS
	TA PA	Recite
	PA RĒMATA	food present to givers da feast PAYMENT
	PA RĀ WĒRA	SOUTH WIND [RETURN REVENGE REPLY]
	PA RITO	offspring
	PA TOTE	8TH MONTH
	PA TŌHE	A FALLOW CULTIVATION
	PA WHAKA RUA	N EAST WIND
	KA RĀ KIA	at due time
MA	KA RI RI	WINTER
	KAI HU	Germinate grow sprout
	KAI HĀU KAI	RETURN PRESENT of FOOD FEAST

PĀLI	KA MA TI	LIT 1 C LOC TO WALK TRAVEL GO THROUGH
		2 TO GO OR GET TO TO ENTER
		fig to succeed have effect
	KA U	TO plunge into to enter into TO COME TO 3rd
		SWIM WADE SWIM FOR [mvp]
	TI RA	party of travellers
	MAI	HITHER
	A TI RA TI	EXPELL
	ATI	Beginning
	TI - KA	KEEPING A DIRECT COURSE
WHAKA	TI - KA	START SET OUT on a JOURNEY
	TI - MA - JA	BEE IN
	TI - MA	Cultivate soil [WITIA TIRA]
	MA KA - RA	COME GO
	MA KA RIRI	WINTER
	MA KA RO	be dimly visible be out of sight
	MA KA TEA	TRACK left by passing persons
	KA I ORA	TRAVEL ABROAD WANDER
	RU MA KI	DROWN
	KA RIH I KA	COPULATE
	KA RA NGA	CALL SUMMON WELCOME
	HAERE MAI	WELCOME
	KA RA WHI U	LEVY AN ARMY
	KA KA RI	BATTLE
PĀLI	KA MA NI YA	DESIRABLE BEAUTIFUL LOVELY
MAORI	KA HU RA NGI	CHIEFTAINNESS DISTINGUISHED DARLING
	KAITAMA HINE	SEEK IN MARRIAGE
	MA KA TI KA	BEAUTIFUL
	MA KA - U	object of affection
	MA KA - U - RAU	having many lovers
	KA I - - - RAU	COURTEZAN
	MA RIRI	LOVE
	NGI A	appear seem to be.
	KA I KA NOHI	LOOK
	A NINI	Sensation
	A NGI	fragment smell.
	KA EA EA	LOOK RAPACIOUSLY
	KA HUA	FORM APPEARANCE

Note TO VAGEA PAGE 45

PALI US SA DA KA
SK TA

OVERFLOWING OVERFULL
WOMB BREAST CRESSING LAKSMI

" TA RA
" TA MA

Descent of a River Bank
LOTUS POND

" KA
SK TO YA

WATER
WATER

SK HA
SK UK SH

WATER
SPRINKLE WET

UD = DA KA =

> WATER = UD

NOTE O NE
MAORI UT -U

BEACH OKEWAI RAIN CLOUD ONOI copulate
DIP UP WATER found ORICOPULATE

O - PEOPLE

Reach land arrive by WATER
FLOAT RINSE WIPE UP

WAI U - RE

MILK U = TEAT
M. VIRILE

KA - U

RAIN
SWIM

HA - U

SWIM
DEW. MOISTURE

KA - U

WATER

KA TA - O
KA TO

KA TA - O

WATER

WATER
FLOOD of TIDE

SK TO YA
MAORI TO

WATER
WET

A TO
TA TEA

THATCH of a HOUSE
SEMEN

TA I

SEA WAVE TIDE

TA RA HI

DIARRHOEA

TA HA TI KA

RIVER BANK

HA RO TO

POOL
Excess

UK - U
U HUNGA

WASH using white clay.
Cry over

U - - KA

STAUNCH BLOOD

U - - KA - I - PO

MOTHERS

HA TA U

LIE STEEPING IN WATER

HA - U - A - UA

DAWN as overflowing
RAIN = U - A RAIN

PAU from ep 120	KA MA KRA M KRA MA		STEP GOING PROCEEDING course steps way manner 2 BYWAY of GOING, ie in order or in DUE COURSE IN SUCCESSION HAVING A CERTAIN WAY OF OF DIANIFIED ASPECT [GOING]
MAORU WHA -	A- MA -RU KA RA KA KA RA NEA MA I MA RA -E MA ERO MA HA KI MA HA NA MA HA RA MA HEU MA HI MA HIM AHI MA HIE MA HIRIA MA HU MA HU MA HU E		WALK STEP OUT Call Summer WELCOME HITHER [-TAHUNA] PLAZA see HOSPITABLE float drift calm quiet Day warm. THOUGHT MEMORY trail track through fern or scrub. do perform make Cephalata Crime GREEOY gentle HEALED GONE BY of TIME Come Round as a Date or time circuit
TA KA	MA HURU MA HU TA		[revolution] 4th MONTH SPRING JUMP
SK MAORU	MA MA IA MA IKI MA EKO MA IRE MA KA MA KA HED MA RA MA RA MA RA MA MA RA NEA -RA MENE A -RA RA		measure judge know perceive ITO WARRIOR brave. DEPART Lazy SONG throw cast put place strike blow Recite CANOPUS friend prepare for acting by stepping IN ground under cultivation [WATER] MOON MONTH Arise from sleep lift a crop begin to WORK be assembled MENE completely Recited WAY PATH means of conveyance SAIL

SK

DVE-DHĀ
DVE-DHĀ

PUTTING PLACING
IN 2 PARTS

MĀORĀ

TA-HI
TA NEO

ONE one another - all together
take up in the hand.

PA TA-PATA
PA TA KA
PA TA KI TAKI
PA TA JARA
PA TA JARI

parallel lines in detail of carrying
food store
BOUNDARY DIVISION
FENCE
Snare Noose

TA KA HI

place the feet on - traverse land
to establish ownership

TA KA HANA

SOLE of the FOOT

TA KA

WRAP UP WRAP ROUND

TA KA PAPA

mat on which to spread food.

TA KA

prepare.

TA KEKE

NET

TA KI

TAKE TO one side

WIHAKA

TA KOTO

PLANT PLACE

TA TAMI

VINES to hold thatch on a Roof.

TA NA

HIS HERS

TA NE WHA

LIE [it lies there]

TA NEI

Grasp of a bird

TA NEO

TAKE HOLD of take in the hand.

- HA KORI

gift present feast

[TAKE

- HA NA

make build

- HA RO

VAULT of heaven.

- HA NEI

Earth oven.

- HA O

Catch in a Net

- HA - PAI

take up carry

- HARI

Carry

- HA PINO

Scrape glass

- HARAU

feel for with the hand

- HAU

food used in PURE RITES

TE TE

lie lie in a position

TE - TA HI

Once a certain ANOTHER ONE THE OTHER

TU

Serve send.

TU A

THE FUTURE THE PAST

SK 887
 H
 V
 MAORI

RE TA	-	RETAS SEMEN VIRILE
RE TAH	-PĀ-TA	EFFUSION OF SEMEN.
	-PĀ-TIN	DISCHARGING SEMEN COITUS
RE TA NA		SEMEN VIRILE
TA NE		MALE MANLY
NĀ		ACTED ON BY IT
RĒ		SEE!
REĀ		MURMUR MAKE A LOW SOUND
		SPRING UP GROW MULTIPLY.
RĒHIA		PLEASURE
HIA		FALL IN LOVE WITH
HI-KA		COPULATE
RE NEĀ		FILL UP
RE PO		CANNON [MOD].
RE RE		FLOW BE BORN
RE REHU		BE HEATED
	HŪ	DESIRE
RE RE HUA		BEAUTY.
RE TE		KA KINO TAKU RETE, KA KAIPARA WAVE KIA RANGONA HE RINGA I WHATORO
		CONVEY. CARRY.
RE TI		BECOME LIQUID START BE HIGH UP MAST
RE WA		SMEAR. LAUNCH SET IN MOTION. LIQUID
WHAKA RE WA		MEM. VIRILE
TA RA		STAND OUT PROTRUDE [TĪ MOHEA FLACID]
TĀ TIKO		SEMEN. [TĪ HOKA THRUST IN]
TA TEA		LOVER SATISFACTION.
TA U		EMBRACE [TĪ ANGO SHRINK CONTRACTED]
TA UAWAI		COPULATE [TĪA STICK IN MOTHER SERVANT]
TA UONI ONI		HYMEN
TA UPĀ		COPULATE
SK MAORI	RETĀH --	PĀ TA EFFUSION OF SEMEN.
		PA TA DRIP FALL IN DROPS DROP
		TA TEA SEMEN
		PA TĪ OOZE SPURT
		PA U CONSUMED EXHAUSTED
		PA WERA HOT STIRRED AFFECTED SORE
		PA WHERA VIOLATE A WOMAN
		TĪN AKU CONCEIVE TĪNEI QUENCH TĪKO PROTRUDE

SK 886

RŪ PAM / KRI
RŪ PAM / BHŪ

TO ASSUME FORM
FORMED OR COMPOSED OF APPEARANCE/COLOR OF
ALSO TERM FOR N° 1 ITD.

MĀORI

PŪ
PAPA

ORIGINATE ORIGEN SOURCE CAUSE
EARTH PERSONIFIED.

RAROTONGA

PŪPŪ
PUA

BREAK FORTH SPRING UP RISE as FOG
FLOWER SEED

PUA

REINGA the TREE FROM WHICH SPIRITS TOOK
THEIR FINAL LEAP!

PUANGA
PUA

BLOOM BLOSSOM.
HOLD UP DISPLAY. SMOKY HAZY
MAKE A SIGNAL BY SMOKE

PUAHERI
PUA PUA

SNOW
BREAK of a WAVE

PŪ
PUAKI

FUTE
DISCLOSE BE UTTERED.

PŪAO
PUATAI

DAWN CLOUD
SEA FOAM.

PŪHAEHAE
PŪHANA

ENVOIOUS.
GLOW

PŪHONEA
PUIA

STINKING OFFENSIVE
VOLCANOE

PŪKEKO
PŪKANA

APPEARING OLD
DISTORT the COUNTENANCE STARE

PŪKĀ
KI

JEALOUS.
THINK IMAGINE DESIGNATE TELL OF

KI NO
KIOKIO

EVIL BAD UGLY. HATE
MOON ON 26th DAY.

KIRI
KI-TE

PERSON SELF SKIN
SEE PERCEIVE RECOGNISE PROPHECY.

WHA KA
RU AMO
RU AKI

KI-TE
KO
VOMIT

DISPLAY REVEAL DISCLOSE
ASURA of EARTHQUAKES

PA PA
RU TA

EARTH PERSONIFIED
RAGE BLUSTER.

SK
SK
MĀORI

RU TA
RŪ PA

ANY OUTWARD APPEARANCE

- DHARA
TARA
TA

HAVING THE FORM OR SHAPE OF
MEM VIRILE PUD MUL
TATOO PAINT RĀ THERE YONDER DRY SAIL

PALI
VED
IDG
MAORI
KA MA
KAR MAN
*MEN
KA

TA KA
WHAKA TA KA
KA NGA
KA I NGA
TA KA
TA KA
TA KA

MA HI
MA EA
MAN EA
MA HU
MEN -E
MA HIE
MA HURU
MA RAE
MA KA
MA KA

KA MAI - GARA HATI

NGA WIRI

HA E PAPA Straight correct
TI OKO Assembly
JI NGA HURU 10 of MEN the JUDGES
of dignified aspect

IA MA RU

NGA WHI
NGARA HU

SUFFER PENULTY BE PUNISHED
TAKE COUNSEL DELIBERATE
practise habit work Business
OPPOSITE CONFRONTING

HA NGA
HA NGA J

WHA KA MAN -A

RA MEN -E be assembled
MEN -E be completely Recited

WORK espec SACRIFICIAL PROCESS

= WHAKA Causative prefix =
BHA WA BECHINE + KARMA = ACTION

[= Becoming action
PREPARE be formed) be developed

PREPARE DIRECTOR CHIEF

HOME [here - PALI Usage]

FIELD of OPERATION SCOPE of WORK
come round as a date or time

fell to ones lot [Revolution account,
Company of persons common meeting

houses of a village collect into heaps

WORK WORK AT DO PERFORM

harvest a crop
SACRED PLACE

ceremony to lift TAPU of a Crop.
Be assemble be completely Recited

CRIME

Spring

Ritual PLAZA

POT PLACE

Atire vigorous

to find fault with proceedings gone through

TI KA Right Correct just fair

JI KA - NGA RULE CUSTOM CORRECT

10!

[MEANING PURPOSE]

PALI	KAMMA			work expect sacrificial process
MAORI	KA			= WHAKA CAUSATIVE PREFIX work do perform
PALI	KAMMA -	MAHI	ADHI	JTHAYAKA SUPERINTENDANT of WORK [INSPECTOR]
MAORI	KA		ATI	BEHIND THEN
WHA	KA	-	-	TA-KA-MAN-AWA PREPARE CHIEF [DIRECTOR]
				TAKA PREPARE PROPOSE BE DEVELOPED FORMED
				IA HE KA AGENT
				MANAWA PATIENT PATIENCE FOREBEARING ENCOURAGEMENT SUPPORT
WHA	KA	-	-	- MANAWA ENCOURAGE MANAWANAWA PATIENT PERSISTANT NAWAKI PROCEED WORK DO PERFORM NA-HANAHANA WELL ARRANGED IN GOOD ORDER
			MAHI	NA be reason of an account NANA of RIS [of] NAKA position near or connected with person spoken to NA-KO have much in the thoughts NAO [manipulate] [of] [operate on make]
PALI	KAMMA -	KA	KA	NAWENAWA Secure firm WORKING LABOUR SERVICE
MAORI		KA	KA	= WHAKA Causative prefix field of operation Scope of WORK
			KA	RANFA RANFA WEAVES
			KA	RANFA RITES avenge a death
			KA	RANFA Set in motion Raise cast up
			KA	NEAKI CULTIVATE [Company of Persons]

PĀLI MĀORI	KĪMĪA 'KĀ MĀ-HI MĀNEA MĀRĀE				WORK espec sacrificial process = WHĀKA Causative prefix Work do perform Sacred place See
PĀLI MĀORI	KĀMĀ-KĀ 'KĀ MĀ HI		RA NA		working labour Service = WHĀKA Causative prefix Work do perform dig dig up
			KĀ RI KĀ RA KĪA RĀ HI RĀ-KĀ RĀ-KĀU RĀ KE KĀI - NEA RĀ-NEA NEAKI RĀ NEA RĀ NEITUPU RĀ RE RĀ RO RĀ RU RĀ TC HĀ NEA RĀ UPAPA		Slave ache from weary nose wood tree timber spear makea cultivation field of operation Scoped work fishing grounds cultivate plants perform Rites SCAFFOLDING LIE BEST CARRY day time Season. BE OCCUPIED be served be provided be make Build work [distributed] put in ORDER ordered PREPARE be formed [completed] DOING WORK active
TĪA PĀLI	KĀ KĀM MĀ-KĀ or KĀ RA		RA		
PĀLI MĀORI	KĀM MĀ-KĀ KĀ MA		MA		LITKAK WORK EAGER
PĀLI MĀORI	KĀM MĀ-KĀ KĀ		RA KA I NEA KĀ		a WORKMAN field of operation Scoped work an AGENT = SK KĀ an agent
		MĀ HI KĀ RI			Work do perform dig dig up.
WHĀ KA			RA KĀ RA KĀ RA KĀ		ADEPT walk step out perform ceremonies RAKE HARROW

PŌW
POW

KAM MA
KAM MA -

VĀ CA

WORK espec of SACRIFICIAL PROCESS
TEXT OR WORD of an OFFICIAL ACT

MĀORĪ

WĀ

ACCUSE A FORMAL COMPLAINT

WĀ

ADJUDICATE ON

WĀ KA

WĀ

WĀ

TAKE COUNSEL

WĀ

NA

NEA

LORE of TOHUNGA INSTRUCTOR

KARANGA CALL SUMMON WELCOME =

WĀ

HA

PŪ

ELOQUENT [PŌW KAMMA-KARANA

MĀ

NEA

SACRED PLACE

MA

RAE

Plaza Rites 100-TA HU NA

KA RAKIA

KA UAE RUNGA Lore of TERRESTRIAL

KA UAE RARO Lore of Terrestrial

KA U-A-KA DO NOT

WĀ KA

KA

KA

U

DISCLOSE MAKE KNOWN

KA

U

Line of ancestry

KA

U

Gather Together

KA

U

Medium for intercourse with an original of a Song [ATUA]

KA

U

ANNOUNCE

KA

U

RECITE PROCLAIM DECLARE about Ancient Lore genealogies

KA WA

protected by the ceremonies of --

a class of KARAKIA for New Houses canoe's 100 i birth of child

perform the KAWA Ceremony

prepare be developed

WĀ KA

KA

TA

KA

ANNOUNCE

WĀ

HI

Memory of words instructions 100

WĀ

I

Song, Sing

WĀ

I

be Regarded.

WĀ

I

Greeting

WĀ

I

Spirit

WĀ

I

child birth Rites

WĀ

I

place of Rites

WĀ

I

MEDIUM of a GOD CLAN

WĀ

RĀ

forgotten traditions

WĀ

RĀ

forgotten

KAM MA KA RA NA 'BEING DONE BACK WITH THE DEED
OR PUNISHMENT!

IN THE PHRASE

KAM MA KA RA NA] he causes the reaction of the deed
to take place

MAORU

MA HI

KA VA

DO PERFORM

KA VA

DO NOT imperative

KA VA

DO NOT

NEA RA HU TAKE COUNSEL DELIBERATE

HOA NEA-NEARE Enemy.

NEA RINGARIA SHAME

NEA RO be certain

NEA WHI SUFFER PENULTY]
BE PUNISHED]

KA RA

NEA CALL SUMMON

NEA WHERE AMENABLE TRACTABLE

NEAU make a disturbance

NEARO UN AVENGED

RA

NEA AVENGE A DEATH

ANGA ASPECT Set about doing
[anything]
FACE in a Certain Direction]

NEA KI AVENGE

PA -

RA

KRU SLAVES

PA -

RA U

false dissembling DEBIT

PA RE

MA TA

TA

REVENGE PAYMENT

RA by way of.

RA IAU trespass marker

RA KORAKO expose uncover

RA NAKI change.

RA NAI RU in Doubt uncertain

RA HITA NGA place of gathering

RA UTUPU KILL IN REVENGE

RA WA property grounds quarrel dispute]

RA WHI grasp seize [object]

PALI	KAM	MA-	VI	PA KA	THE RIPENING of KAMMA
	KAM	MA-	VE	GA	THE IMPETUOUS of KAMMA
MAORI	KA				= WHAKA Causative prefix do perform work.
PALI		MA	HI		
MAORI			VI-		part in 2 parts
				PA KA	COOK HOT of the SUN SCAB or SORE
				PA KA	QUARREL
				PA KA-KAHA	Strenuous
WHA	KA	-	-	PA	ACCUSE
				PAKA-RI	RIPE MATURED
				PAKEKE	EROW UP ADULT
		MA	RI RI		LOVE
				NGA	WHI SUFFER PENULTY BE PUNISHED
	KA	MA			Eager
				NGA - KA-U	seats of Affections feelings Inclination DESIRE
WHA KA	-	-		NGA - KAU	Show affection for long for Desire of
				NGA KI	AVENGE CULTIVATE [bear malice] can be able.
			WHI		
			WI NIWINI		ORERO TERROR
			WHI A	= HIA	FALL IN LOVE WITH
				- HIA KAI	hunger figi lit!
				- HIA INU	THIRST figi lit!
			WHEI		QUARREL
			WHE KOI		MOVE ABOUT
			WHE IRO		BE SEEN
			WHE AKO		Experience knowledge.
		WHA	WHE		GO or COME ROUND
			WHE TE NEI		LAND EXHAUSTED (BY CULTIVATION [I've exhausted by ACTION])
			WHE TE KE		OLD person.
WHA	KA	-	WHE RE		INDUCE PREVAIL UPON
			WHE TA		ARRIVE AT
			WHE UKA		BEAR SUPPORT
			NGA	KAU	seats of affections feelings DESIRE
			HA	NGA	make build WORK DO
	KA	I	-	NGA	FIELD of OPERATION SCOPE of WORK

PALU	KĀ VYA			POETRY BALLAD prophetic
	KĀ VĪ			POET one who puts into VERSE SINGER
MĀORU	KĀ U -	ĀE RUNGA		Lore of Celestial
	KĀ U -	ĀE RĀRU		Lore of Terrestrial
	KĀ U -	WHĀU		RECITE PROCLAIM Declare aloud.
	KĀ U WHĀTĀ			old legends genealogies etc
	KĀ U WHĒKE			HUMAN MEDIUM of a God Recite
		WHĪ TI		ANCESTOR
	KĀ WĀ			Relate Recite VERSE POEM.
	KĀ RĀ KIA			a class of KARAKIA
	KĀ WĀ			See RANGI STANZA
				POEM of Consecration
		WHĪ TI NGA	WHĀKAARO	POETRY
	TĀ WHI TO			OLD ANCIENT ORIGINAL Experienced
	TĀ WHI WHI			ENTWINED ENTANGLED [person]
SK	KĀ VYA			PRIEST
SK	KĀ VA CA			Armour part of a MANTRA
MĀORU		WĀ HĀ		VOICE
		WĀ I		Memory
		KĀ UWHĀTĀ		human medium of a God etc
		U-MERE		CHANT
		KĀ WĀ		a class of KARAKIA
				PROTECTED BY KĀWA RITE
SK		KĀ VA - CA		ARMOUR PART of a MANTRA
MĀORU		WĀ I WĀ		SONG
		WĀ - KĀ		MEDIUM of a GOD
	WHĀ KĀ	KĀ I RĀKAU		BODY of MEN SKILLED AT ARMS
SK			KĀV - A - CA	Armour
MĀORU		KĀ I NGA		field of operation scope of work.
		WĀ I WHĀKA IKI		place of RITES
		WĀ I WĀ		Song.
		WĀ NA NGA		LORE of TORUNGA
SK	KĀ I HĀU			the PRIEST WHO EATS the offering
	KĀ VYA			PRIEST

SK 1297

HI

FUT HETĀ HINOTI of VARY SET IN MOTION SEND FORTH CONVEY

PALI
FROM
MĀORI

KA SI
KA SA TI
HI KA

CULTIVATION TILLING

PLANT

TI MA CULTIVATE the SOIL [MARA Garden]

KA RI

DIE DIE UP

HA

NGA HANGA WORK UPON

HA

NGA WORK PROPERTY

PĀ

HI

KA CLEAR FROM WEEDS

TI NAKU A CULTIVATION

[EX TĀHU
SOUND CHANGE]
SO

[A

NGA] SET ABOUT DOING ANYTHING

[A

KA] IN TĀHU DIALECT

NGA KI CULTIVATE PLANT BECOMES

KA KI IN TĀHU DIALECT

HI

RI LABORIOUS

KA

NGA HOME

KA

field of operation SCOPE of WORK

KA HU

GERMINATE GROW SPROUT

TA

KA

PREPARE [YOUNG SHOOT]

KA HA

BOUNDARY LINE of LAND

KA HERU

Spade TO CULTIVATE the LAND

KA WE

Carry convey bring

TA

—

HI

TOOL FOR CULTIVATION of SOIL = TĀHI

HA

at in on of place = HĒI

HA

EMATA Strong growing

HA

HORE Barren of land

HA

NEO HANGEO Dig or PLANT WITH

HA

PĀI TŪ MAKE A CLEARING

HA

PĀ RA SPADE

HA

U VITAL ESSENCE of LAND

HA

U property

HA

UHĀKE TAKE UP A ROOT CROP

HA

UMAKO RICH FERTILE

HA

UMĀUIVI Result of one's labour [accomplished]

HA

UKĀINGĀ HOME

HA

WĒRĀ a clearing made by fire

HA

WĒRE A VARIETY of KŪMĀRĀ

HI

RI Spring up Rise up

HI

WĀI SHOOTING UP SPRINGING FORTH

TA E

KA

—

WORN OUT SOIL

Note SK
PALI
from
MAORI

SI
KA SI
KA SA TI
HI KA
PA HI KA
TA HI
NGA KI
KA KI

TO BIND FETTER
CULTIVATION TILLING
PLANT
CLEAR FROM WEEDS
TOOL for CULTIVATION
CULTIVATE PLANT [TAHU SOUND
CHANGE of NGA TO KA

TAHU DIR
DIR of A
TO TAHU A
WHA
SK

NGA
KA
KA A NGA
KA

aspect set about doing anything face in
A CERTAIN DIRECTION ASPET SHELL HUSK
CAUSE TO FACE IN A CERTAIN DIRECTION
PRAJAPATI of VISNU, TIME the BODY
of VISNU = MAORI NU-KU the EARTH]

PALI
SK
SK

KA MMA
KA RMA
KA =

ACTION [personified]
= MAORI 'KA for WHAKA and MA-AI WORK
TO BE SEVERAL AFTER WISABO FOR SEEK LOVE

SK
g√
P ACTIVE / PASS
I sing
POR

HI
HAY
HI NVA
HI SHE
HE MA
HE TA
HE TA

TO SEND FORTH SET IN MOTION
IMPELL URGEEON HASTENON TO
INCITE TO ASSIST HELP TO [DIA]
TO DISCHARGE HURL CAST SHOOT TO CONVEY
TO BRING PROCURE FORSAKE ABANDON

Just
W

HE TA
HE TA
HE TA
HE TA

GET RID of GLADDEN DELIGHT
[MAORI TA-HE-KE QUICK WATERFALL]
[MAORI TA-HA-A STEAL]

SK
MAORI

HI NOT
HI TA
HI RI
HA ERE

= PERF JI GHAYA
URGED ON IMPELLED SET IN MOTION GOING
LABORIOUS

WHA

HA ERE
[HA I]
[HE I]
KA HE I

Come go become ITD
AT IN ON of place purpose intention FOR TO
GO TOWARDS [HEI also FOR SKY]
GO TO MEET WELCOM

HE KE
HE MA
MA HI

MIGRATE MISSA MARK PRACTISE SURF
PUDEN DA PEACE [EBB DESCEND [RIDING
WORK DO [AHIAHI > EVENING.]

HA RI
A HI
HI KA
A HE - U
A HA
A HE A

Carry Dance sing Joy
BEGET FIRE SEE Sigi LIU
COPULATE PLANT
a changeable wind from S, E
do what to
ATU HOW FAR?

SK
MAORI

WHAKA
SK
y ✓
FUT
MAORI

		HI	TA	
		HI	-	RI
		HI	-	KA
	PA	HI	-	KA
	PA	HI		
	MA	HI		
	HA	HI		
	TA	HI		
	TA	HI	TA	-E
WHAKA	TA	HI		
SK		HI		
y ✓		HA	Y	
FUT		HE	TA	
MAORI		HE		KE
		HE	=	
		HE		
	DID	HE	-	A
		HE	-	A
		HI	-	A
			TA	KA
	A	HI	-	AHI
		HI	-	RE RE
		HI	-	A
		HI	-	NENGARO
	A W	HI		
			TA	HA -E
WHAKA	A	WE	-	AWE
	A	WE	-	KA PARA
	A W	HA		
	A	WHE		
	A	WHE	T	A WHE
	A	WHI	-	OWHIO
		WE	-	WE HE
		WE	HI	
		WE	-	RO
		WE	-	TO
		WI	-	NIWINI

SET IN MOTION GOING
 URGED ON IMPELLED
 LABORIOUS
 COPULATE PLANT
 CLEAR FROM WEEDS
 FIRE BEGET
 WORK DO
 TOOL FOR CULTIVATION
 IN COUNTING NO
 DRESS TIMBER WITH AN ANZE
 ARRIVE COME GO TOUCH FEELINGS
 WITHDRAW FROM A PLACE

MIGRATE
 GO TOWARDS SKY
 in HAERE COME GO Become
 HOW FAR?

fall in Love with
 PREPARE
 EVENING
 RUSH waterfall
 DESIRE
 Seat of Emotions Desire
 DRAW NEAR TO BESIEGE
 STEAL THIEF
 LOVER
 PLANTING SEASON
 GALE STORM
 GO TRAVEL
 work in a body on something
 WHIRLPOOL
 LOVE SICK
 BE AFRAID
 PLANT ROOT CROPS
 WEEP
 TERROR

SK	B	HE	
Mā-	W	-E	
	W	HE	
		HE	
SK	B	HI	
Mā-	W	HI	
	W	-I	
	W	HI	
		HI	
SK	B	HA	
Mā	W	HA	
	W	-A	
		HA	
SEE	A	VA	> O
Mā-	A-W	HE	
	A-W	E	
	A-	HE	
	TA-	HE	
	TAW	HE	
Mā	A-W	HI	
	A-	HI	
	TAW	HI	
	TA-	HI	
	TAW	HI - O	
	TAW	HI - RI	
SEE	AVA	A = LOW	LOWER DOWN
SEE	-P	E -	IN COMPOUNDS
	-P	-	
	-P	A -	
	-P	A -	
	-P	-	A
	-P	E -	A
See	P	for	B
	T	for	K
	K	FOR	G
	VI		
	VI	= VIY	

AFFINITIES = APA [COMMON] ABH and V I IN
 [contrast to AVA]

AND MAORI WA-RO PIT WA
 [ACCUSE AWA RIVER WARE FORGOTTEN ITO]

ITO

as distributives [Repetitional pre in Compounds]
 before vowels and VO = VI + AVA GUNA form = VE

CHANDOEYA UPANISHAD - 1.13.2
13 KHANDA

MYSTICAL MEANINGS of CERTAIN SOUNDS IN the SAMAN
INTERJECTION TRILL = THE WORLD

SK HĀ-U
MĀORI HA-U VITALITY of MAN ESSENCE of LAND
HA - E-ATA DAWN [BREATH BREATHE

8 SK HĀ-I INTERJECTIONAL TRILL = WIND ORIGIN of WIND
MĀORI HA-U WIND BREATH DEW [LAND WATER]

WĀKA HA-U COMMAND
HA-RU BARK of DOGS See VĀGĪTHA of the DOGS > [A WHITE DOG]
U-A RAIN

U-E SHAKE
U-E-VE SHAKE DISTURB IMPELLING (TEJĀTĀNE)

U-HO SOUND
U-MERE SING in SAMAN
U-NEA SEND CAUSE TO COME FORTH
U-RU WEST WIND

U-RU-PA HAU WHIRLWIND

= TE I-RA TANE
I-RA LIFE PRINCIPLE
MĀTAJ-I BLOW of WIND

MĀRAJA I RAINY WIND
I-H from above downwards
I-HI BLOW AS the WIND Essential for...
i BE STIRRED

SK AT HA is the MOON
MĀORI AT A-RAU MOON MOONLIGHT

SK Ū the sound Ū is the SUN [FOR PEOPLE SING of the SUN
WHEN IT IS UP [Ū-RDHVAM

MĀORI Ū-RDHVAM SUN UP
Ū Say Ū
U-MERE SING
U-RANGA GLOW of SUNRISE

WĀKA KA HUA CALL BY NAME
HUA RECITE HUA-KI DAWN

SK	E	the SOUND E IS THE INVOCATION FOR PEOPLE CALL WITH 'COME' > E-HI
	E-HI	COME
MĀORŪ	E	particle denotes ACTION IN PROGRESS IMPERATIVE!
	E	Exclaim E
	E	By of the AGENT
	E	= VOCATIVE O CALLING ATTENTION
	E-A	BE PERFORMED AS A RUDICIOUS RITE
	E-A	RISE AS HEAVENLY BODIES [COME UP]
	E-A	APPEAR above water [ie horizon] [REAPPEAR]
WĀWĀ	E-A	PERFORM AN INCANTATION appear
	E-HI	WELL! [above the surface]
	E-I	HĀERE ATU RĀ <u>E</u> !
PA	E	HORIZON DIRECTION
PA	E- RANGI	COMING from a DISTANCE
	HI	lift up Raise LEAD A SONG DAWN
HĀ-	E-RE MAI	WELCOME
	E-MI	be gathered together
	HEI	go towards
=	HAI	" "
HĀ-	E-RE	COME
	HI APO	ASSEMBLE gathered together
MIN-	E	BE ASSEMBLED BE COMPLETELY
	-HI KA	a term of address [RECITED]
	-HI KI	LIFT UP RAISE CONVEY RECITE
		a charm to Raise anything up from the water ie [the DAWN]
	-HI KOI	STEP
	-HI -NA	MOON [as used in invocation]

Speech yields MILK the MILK of SPEECH FOR HIM HE BECOMES AN EATER of FOOD, WHO KNOWS THIS!

SK	NAKSHA	TRA	ARE EYES, (SPIES) of VARUNA
SK	NAKSHA	TRA	are STARS [includes planets SUN]
MARU	K-A	MO KAO	WINK TWINKLE
MARU	K-A-NA	PA	BRIGHT SHINING
	NA HA		COALSACK near Southern Cross.
	HA	O-O-RVA	CONSTELLATION NEAR ORION
		PA-NAK-O	TEAO A CONSTELLATION
	NA KA	NA KA	MOVE TO OR FROM
	NA KI		GLIDE move with an even motion
		TA TAI	STUDY THE HEAVENS IN NAVIGATION
	NA NAMU		FLASH GLITTER
		TA KURVA	PARADWAY A STAR
		TA KIRA	MOON ON 19th DAY
	HA PA		RISE of HEAVENLY BODIES
		TA MATED	MOON 6 7 8 9 TH NIGHTS
		TA UKAPO	TWINKLE of a STAR
		TA URITE	ALLIKE MATCHING SEE RITE!!!
		TA NGA	ROA! MOON 23 to 26th NIGHTS
		TA RARO	ORNAMENTED as INDRA'S NET
	HA -E		SHINE AS STARS BEFORE DAWN
	HA RO		VAULT of HEAVEN
Note	WHE TU		for STAR is WHA - TU [WHA = HA]
		TIR A	stars of ORIONS BELT [TIR for DARTI -
	K-A-I	WAKA	STAR of LATE WINTER [KAIARIKI = LOOK FOR]
	K-A-HUI		ASSEMBLAGE CLUSTER
	MA TAR	VIKI	PLIADDES
	NA WUB		appear in great numbers.
		TA R-I	TAO A STAR IN MILKY WAY
	RI TE		Corresponding in position or number
	KA K-A		GLOW
	RO I A	TA	MILKY WAY
		TA KA	TURN and PIVOT REVOLUTION CIRCUIT
		TA I RA	COME ROUND AS A DATE of TIME
		TA U TORU	NGA RAISED UP [small sides Round]
			STARS of ORIONS BELT
HI	NA		MOON
		TA HUTAHU	GLOWING BRILLIANT
	K-A-	NA-PU	BRIGHT SHINING
		TA	NET [of INDRA'S STARS]

SK	BHĀ			SHINES
	BHĀ	MA	NĪ	LIGHT BRINGER
	PĀ			BE heard [in sense of KURA]
	PĀ			fish hook of PĀUA shell
			NI NI	GLOW
	PA-	E-PRE	TOTO	CANOPUS = AVTAHI SEE sig of !
	PA	E WAI		person of importance
	PA	E WAI		water horizon
	PA	HOKA		Rainbow
		MARU	<u>AO</u>	DAWN DAYLIGHT [AO-DAYTIME]
	PA	PA HU		BURST INTO FLAME
	PA	HU NU		FIRE and HATETE = FIRE
	PA	HU RE		COME INTO SIGHT APPEAR BE
	-HA	ETA TA		DAWN [ACCOMPLISHED]
		NAI	-HA	FIRE BURN
TE IKA-	A-	MA-	UI	= MILKY WAY + MAUI AS LIGHT BRINGER = SK.
	PA	HU RERE		perfect of weather [MA MEASURE]
	PA	RE ARAU		JUPITER [as at a specific time of Season]
	PA	KA		HOT of the SUN
	PA	KA KINA		GLOWING
	PA	KI		proclaim
		MATA	RIKI	PLEIADES / SPRING TIME [SK MATA EUT] MA MI
	PA	NA		Cause to come forth drive away expell
	PA	NA	KO-TE <u>AO</u>	a Constellation [of night]
	PA	NG E		TINDER
	PA	OA		SMOKE
	PA	O-	RĀNGI	Resounding of WHĀTI TIRI [DITI SHINE]
	WHA	TIT IRI		THUNDER TITI = SHINE = TITI !
	PA	PA		the Earth personified in Relation to RĀNGI - SKY
	WHA	NAVA		BE BROUGHT FORTH
	WHA	REKURA		house of Sacred Lore - KURA = KNOWLEDGE
	WHA	TI TOKA		DOORWAY
		MA I NA		KINDLE
	WHA	TU PĀNGO		PUPIL of the Eye
		MA RĀMA		MOON
		MARI <u>AO</u>		STAR DAWN
		MARINO		fine weather
	HA	TE TE		FIRE [as a DEITY] See

SW	SV	AR	HAIL WITH SAMAN OBLATION TO EASTERN FIRE,
SK	BH	UR	HAIL! of the RIC VERSES CHA UP
			red extracting the ESSENCE -4 17 6
MAORI	PU	R- I	SACRED LORE one instructed in
			[ancient Lore]
	PŪ	R- ERO	BE PROMINENT EMERGE
	PU	R- E-TUMU	perform Rites
	PŪ	R- A-KAU	ANCIENT LORE
			KAU A ERUNFA LORE of CELESTIAL
	PU	R- E	RITES of
TA	PU		Religious Segregation 170 See.
	PŪ	R- A-HO-RUA	MESSENGER
A	PŪ		BARK of a DOG IN above sense
			and Refer to UPAN DOES SING TO
A	PU	APU	PALATABLE! [the DAWN]
HA	PU	-I	BETROTHED
HA	PŪ		PREGNANT a species of SHARK
HO	PU	>	[SURPRISE DETECT] [MUCH PRIZED]
			[TAKE IN THE ACT OF]
HO	PU	HOPU	Catch frequently catch one after another
HONO	PU		A TOKI carried by CHIEF'S of HIGH RANK
			[as a mark of DISTINCTION]
HŌ	PUR	-U- PUR-U	DIFFUSING A SCENT
			REBOUND
	-HU	A	ABUNDANCE FULL of the MOON product progeny
WHAKA	-HU	A	RECITE
	-HU	A	NAME CALL BY NAME KNOW BE SURE OF
	-HU	A I A KOE	LIT KNAME YOURSELF
	-HU	A-KANGA	DAWN
	-HU	A-NGA	A RELATIVE MEMBER of SAME CLAN
	-HU	A-RANGI	EXCELLENT!
	-HU	A-TAU	COMELY ELEGANT Smooth Running of words
WAHA	PŪ		ELOQUENT
	-HU	I	congregate come together
	-HU	NA REI	FATHER MOTHER IN LAW
	-HU	NA	MOON or 10th DAY
	-HU	RA	BEGIN TO DAWN
	-HU	RU	WHITE DOGSKIN MAT,

SK	SV	AR	HAIL in SAMAN TO EASTERN FIRE
MAORI	AH	AWANI	VA OBLATION of EASTERN FIRE FROM
		AR-IKI	PRIEST [THIS RAIN comes
		AR-A-AR-A	THERE!
		AR-IA	[=YA] VISIBLE MATERIAL EMBLEM of a GOD OR A
	H	A-TETE	FIRE [REPRESENTATIVE of a GOD]
	H	AU	FOOD IN PU-RE RITE
	H	APA	DRAWN LIFT UP RAISE BEGIN A SONG
	AH	I	FIRE [SONE RISE of HEAVENLY BODIES
	HU	RA	BEGIN TO DAWN
	HU	A-KANGA	DAWN
	HU		REBOUND
WHAKA	HU	A	RECITE
	HU	A-RANGI	EXCELLENT!
	HU	A	Name call by name.
		WAN-A NEA	LORE of TOI FUNGA
		NI NI	GLOW and NGI-HA FIRE BURN
	-H	AU-A-VA	RAINY
	H	AI	AT ON IN of place purpose intension
	=H	EI	= SKY poetic,
	HAR	A-MAI	COME ARRIVE
	HAR	O	VAULT of HEAVEN
	HATE	PE	proceed in orderly manner follow in Regular
	H	AU	VITALITY of MAN ESSENCE of LAND Sequence
	H	AU	FOOD IN PURE RITE
SK	BH	UR	HAIL!
MAORI	PU	R-E	RITE
	PU	R-I	Sacred Lore
A	P	U	'BARK, See UPANISADS
	H	VA	Call by name
WHAKA	H	VA	Recite
	A	WHA	HEAVY RAIN WHA/HA = HAROTO POOL
	-H	AU-A-VA	RAINY
TAKI	-	UR-A	Sacred food
		UR-A-NEA	Glow of Sunrise
	AR	A	RISE UP means of conveyance
WHAKA	AR	A-AR-A	CHANT
	AR	A-RA	THERE! calling attention
	-	RA	There yonder SUN DAY SAIL

SK So if there should come any injury in connection with the RIG Venses one should make an OBLATION IN THE HOUSEHOLDERS FIRE with the words BHUR! HAIL!

MAORI SK - HURA BHUR HAIL! GA R HA PATYA HOUSEHOLDERS FIRE

MAORI TA - PU PU RI 'BARK ie VOCALISING of SAMAN SACRED LORE

TA PU PU HU-A See origin source cause. CLAN

WHAKA PU A PU A KI CALL BY NAME KNOW [WISE ONE Cause to smoke.

PU A KI H A PA-I dry twigs be uttered RISE of HEAVENLY BODIES RISE

PU - HA CHANT [DANN]

PU - HA NA GLOW

PU KE NGA H A PU CLAN REPOSITORY

SK PU MA NA WA PA-RA BLOOD RELATIVES

MAORI TA HA - WA NIYA Steamy OBLATION of EASTERN FIRE

PU R - A 'MESSENGER, RAISE UP

PU R - ANGI PA PA MALE RELATIVES FATHER BROTHER UNCLE

TA - HU PA HU NU BURN FIRE

PA OA SMOKE

AHI - PA HIKA HIKA SACRED FIRE IN RITES of DEAD

NGA R - E PEOPLE CONNECTED BY BLOOD

NGA R - A HU CINDERS

A HU Sacred mound of fire make build business do work of MAN MEN [PROPERTY PEOPLE]

HA NGA father also PA - PA plur. mother also TIA = MOTHER

TA NGA TA thatch of a HOUSE HOUSE people in a house

H A KORO NANA PERSON

H A KUI

H A MOKO

W H A RE

TI

CHANDOGYA UPANISAD 7TH KHANDA

MAN, VERILY O GAUTAMA, IS A SACRIFICIAL FIRE
IN THIS CASE SPEECH IS THE FUEL

BREATH the SMOKE
the TONGUE the FLAME
THE EYES the COALS
THE EARS the SPARKS

IN THIS FIRE THE GODS OFFER FOOD
FROM THIS OBLATION ARISES SEMEN

8TH WOMAN VERILY IS THE SACRIFICIAL FIRE IN THIS
CASE the SEXUAL ORGAN IS THE FUEL

WHEN ONE INVITES, THE SMOKE [PA COITUS] PAO SMOKE!
THE VULVA the FLAME
WHEN ONE INSERTS the COALS; the SEXUAL PLEASURE = SPARKS

IN THIS FIRE THE GODS OFFER SEMEN FROM THIS OBLATION RISES
PURUSA COSMIC PERSON & CREATION. [the FOETUS]

SK MAORI PU WISE ONE TWICE TOLD BUNDLE PU ORIGIN SOURCE ORIGINATE TWICE
TOLD PUA HAZY SMOKY PUA HERI OF A FINE DUSTY NATURE

PAGE 233 THERE IS A PERSON WHO IS NON HUMAN = PURUSHA
=> PU RUSHA WHO IS NON HUMAN =

A MANAVA NON HUMAN
MAORI PU AKI COME FORTH SHOW ITSELF BE EXHALED IE BREATH

PU HI WIND VIREIN MAKE INTO BUNCHES [d PURUSA]
MA NAWA MIND

PU KEKO appearing OLD = PURUSA PUKENEA REPOSITORY
PU RAKAU OLD MAN / PUKU SWELLING SWELL

TA MA CHILD MAN [PUKONI] STREACH ONESELF OUT
HA BREATH BREATHE

SK MA NAV A MIND
MAORI TI NA = NA PERSON

NA LINEAGE PARENTAGE SATISFIED
NA ENAE FAILING d BREATH [CONTENT]

TI NA KU CONCEIVE
WA-HINE WIFE

WAI MEMORY WATER

RU-A-MOKO ASURA d EARTHQUAKES

PU ORIGIN SOURCE CAUSE ORIGINATE

PU ANEA EMACIATED = PURUSA'S EXERTIONS!

		TARA	WAIT-I	> INVOKE RECITE ENCIRCLE see
SK	MA	NT	RA	VID THE SACRED SAYINGS
MAORI			RA	WAIT-I UT = SUN RISING, EAST [GAYATRI]
	MĀ	HU		a CEREMONY TO REMOVE TAPU
WHAKA		T	AR-A	INVOKE CONSULT
WHAKA	MA	HUKI		EXPLAIN
	MĀ	HUKI	HUKI	CEREMONIES TO REMOVE TAPU
KURA	MA	HUKI	HUKI	This expression occurs in many KARAKIA
	MĀ	ORI	T A-NGA	EXPLANATION MEANING
		KU	RA	KNOWLEDGE
	MA	HI	NA	MOON
	MA	-	RA - MA	MOON
			RA	MENE BE ASSEMBLED
			MENE	Assemble COMPLETELY RECITED
	UMU	PA	RA	RAHI SACRED UMU
	MA	HI		DO PERFORM
			WAIT-I	RELATE RECITE
	MA	HA	RA	MEMORY RECOLLECTION
	MĀ			POSSESSED BY / ACTED ON BY
	MA	IKI	ROA	AN INCANTATION [BY MEANS OF]
	MA	I	RE	SONG
WHARE	MA	I	RE	HOUSE of SACRED LORE
also WHARE		KU	RA	HOUSE of KNOWLEDGE
	MA	KA		RECITE
	MĀ	KIRI		FALSE UNFOUNDED [missionaries.]
	PU		RA	KAU [SACRED] ANCIENT LORE
	MA	MA		RISES
	MA	MINA		PRETEND [missionaries]
	MA	N - A	T U	BEAR IN MIND REMEMBER
	MA	N - A		PSYCHIC FORCE AUTHORITY BINDING
				[VESTED WITH AUTHORITY
WHAKA	MA	N - A		GIVE EFFECT TO make effective
	MA	N - A	KA	affectionate REMEMBRANCE
	MA	N - A	PO U	anything TO SUPPORT LIFE
		T A	P A	RECITE
		T A	T A I	RECITE GENEALOGIES
			RA	NGI STANZA TUNE heaven Gods
	MA	N - E	A	SACRED PLACE
	MA	N - I	N I	KURA IN KARAKIA

SK DEVA VI D YA
MĀORI WHIT - I

SCIENCE of the GODS
RELATE RECITE
See for DEVA and DIV in Notes.
INVOKER A GOD

WHA-NGAI

SK VAC
PALI VA CA
VA CO

SPEECH [MAKE'S KNOWN SACRED]
[VERSE]

MĀORI KO RE RO
WA K - A

SPEECH
MEDIUM of a GOD ✓

WHAKA WA
WA - HA

INVESTIGATE ADJUDICATE ON
VOICE

WHA KO RERO
TI KA NGA

FORMAL SPEECH
MEANING PURPORT

SK WA - NI
MĀORI - NI -

Speak HARSHLY of
DOWN AWAY AWAY FROM, SAD IN

MĀORI WA RE
WA RE WA RE

IGNORANT
FORGOTTEN

KA WA RA WA RA

TUPUA FORGOTTEN TRADITIONS
CEREMONY RITES

WA VA
A KO

be discussed.
TEACH LEARN

WA WA WA
KAU WA AI
WHA - I KO RETRO

RELATE RECITE

TARA WA U
TO KO

Speak ill of
SPRING UP IN THE MIND

TU WHA NA
WA

INCITE VREE
Accuse.

WHA
WHA INGA

COURT WOO
QUARREL

PA KA
WA KA

QUARREL
MEDIUM of a GOD see KAWA

WHA KA
WHA KI

REPLY TO [Ceremony]
REVEAL DISCLOSE

WHA NGA
WHA NGA

REPEAT AFTER ANOTHER

WHA NGA
WHA RE KURU

OFFER CEREMONIAL FOOD TO A GOD
'HOUSE of SACRED KNOWLEDGE

TA WHA NGA
WA RA

INVOKER A GOD
HUMM of CONVERSATION

[SA] Note VARUNA GOD, UPPER: LOWER WATERS [WAI/RUNGA/RUATO

CHANDOGYA UPANISHAD 233 10TH KHANONHA

[IN THE BEGINNING THIS WORLD WAS NON EXISTANT THEREFROM BEING BECAME] THERE IS A PERSON [PURUSA] WHO IS NON HUMAN [A MANAVA] HE LEADS THEM ON TO BRAHMA. THIS IS THE WAY LEADING ON TO THE GODS.

BUT THOSE WHO IN THE VILLAGE REVERENCE A BELIEF IN SACRIFICE MERIT AND CHARITY - THEY PASS INTO THE SMOKE [THAT IS THE SMOKE OF THE CREMATION FIRE] FROM THE SMOKE INTO THE NIGHT; FROM THE NIGHT INTO THE LATTER HALF OF THE MONTH [Latter half of the lunar month], INTO THE 6 MONTHS DURING WHICH THE SUN MOVES SOUTHWARD - THESE DO NOT REACH THE YEAR. FROM THOSE MONTHS INTO THE WORLD OF THE FATHERS FROM THE WORLD OF THE FATHERS INTO SPACE FROM SPACE INTO THE MOON. THAT IS KING SOMA [HOMA] = HOMAISE THAT IS THE FOOD OF THE GODS THE GODS EAT THAT THEN BY THAT COURSE [ARA | ARA HANA] BY WHICH THEY CAME THEY RETURN AGAIN INTO SPACE FROM SPACE INTO WIND, AFTER BECOMING WIND ONE BECOMES SMOKE AFTER BECOMING SMOKE HE BECOMES MIST AFTER BECOMING MIST HE BECOMES CLOUD AFTER BECOMING CLOUD HE RAINS DOWN. THEY ARE BORN HERE AS PLANTS FOOD [HAUMIA ROA] FOOD OF THE EARTH RUDRAS RICE HERBS TREES, THENCE VERILY INDEED IT IS DIFFICULT TO EMERGE, FOR ONLY IF SOMEONE OR OTHER EAT HIM AS FOOD AND EMITS HIM AS SEMEN, DOES HE DEVELOPE FURTHER.

BUT ON NEITHER OF THESE WAYS ARE THE SMALL CONTINUALLY RETURNING CREATURES SUCH AS FLIES AND WORMS AND INSECTS. OF THOSE IT IS SAID,

'BE BORN AND DIE, - THEIRS IS THE THIRD STATE

Note MAORI AWA RIVER and HUI RIVER OF LIFE = ESSENCE INTO BOTH KHANDO OF WATER WHEN DRUNK, THAT WHICH IS THE FINEST OF ALL ESSENCE MOVES UPWARDS, IT BECOMES BREATH

MAORI HAU = WIND AIR BREATH DEW MOISTURE HA BREATHE WANGANA HAROTO POOL WAI WATER MEMORY WAIWAI ESSENCE NERAKAU | WAI RU-A SPIRIT, AWA RIVER [ESSENTIALITY]

SK

CIT TA

THOUGHT IS the SOUL [ATMAN
THOUGHT when one thinks then he
forms a conception, then he has in
mind then he utters speech and he
utters IT IN NAME

SK

- MAN T RA

THE SACRED SAYINGS [MANTRA] are
included in norms i sacred works in the
Sacred Sayings THOUGHT IS the SUPPORT of
SACRED SAYINGS [these things]
SOUL IS THOUGHT

MBORI

ATMAN

TĀ - HO KA

RECITE CEREMONIALLY

Ā

DRIVE DREE COMPEL

AT - AWAHA

he inclined to desire

AT - I

Beginning

AT - A

form shape semblance opposed to SUBSTANCE

MAN AT Ū

HOMESICK [SHADOW REFLECTED IMAGE

MAHA RA

Memory Recollection

AT - AHI RĀ

DAY after TOMORROW

O RA

ALIVE

RA

REBARE CONFUSED IN MIND

RA

NERA Change a Death

MAN - A - WA

MIND = SK MANAVA = MIND

TA - E

TOUCH of FEELINGS PROCEED TO

MBORI

MAN - EA

SACRED PLACE

RA

NEI STANZA HEAVEN DIVINE BEINGS

KI

SAY TELL SPEAK THINK TELL OF

KI

DESIGNATE CALL SAYING RECITE

TA KI

TO of place Concerning Respecting in the
RECITE [opinion of in quest of]

TA

KI

RECITE

KI TE

SEE PERCEIVE RECOGNIZE prophetic

KI TA

BRIGHT of colors - [utterance]

KI RI

PERSON

KI NO

EVIL BAD badly behaved.

WAAKA

TA - E

CAUSE TO COME ABOUT

TAHI RĀ

THE DAY AFTER TOMORROW

TA HU

SACRED RITES see SK HUTA ITO

TA I

Anger Rage Violence

TA TAI

STUDY the HEAVENS IN NAVIGATION

SK	MA	NA	S	MIND is more than speech when through mind one wishes to learn the Sacred Sayings MANTRA he learns
"	MA	N-	TRA	SACRED SAYINGS [Them] Wish to PERFORM SACRED WORKS KARMA then he performs them
"	KA	RM	A	SACRED WORKS
MĀORI	MA	R-	A-E	= TA-HU-NA
	MA	NA	WA	MIND
		NA	HE	ANCIENT TIMES
	WA	NA	NGA	LORE of TOHUNGA
		M	A-HI	DO PERFORM WORK OCCUPATION
		NGA	KAU	Seat of Emotions i feelings
		NA		acted on [BY] by way of [my Reason] possessed by belonging to []
		NA	HAKU	belonging to me.
		NA	NAH-E	YESTERDAY
	MA	N-	ETA	SACRED PLACE
	MA	I	RE	SONG
	MA	NA	TU	HOMESICK
	MA	NGA	NGA	CONFUSING PERPLEXED
	MA	N-	U-MEA	Sacred BIRD [ie MIND] IN KARAKIA and ANCIENT SONGS
		PU-	RA KA-U	SACRED LORE U-MERE [CHANT]
			TA KI	RECITE
			TA TAI	study the heavens in Navigation
			A TA	form shape semblance opposed to SUBSTANCES
WHAKA			TAR-A	INVOKER CONSULT
			-RA-NGI	heaven Divine beings STANZA
			-RA MENE	BE ASSEMBLED
			-- MENE	Be Completely Recited
			PA RA	SACRED PLACE
	KA	RA	-KI-A	See Ritual verses.
			R-A - NA	STANZA
			M A-NEA	Sacred place.
			M AORITANEA	EXPLANATION MEANING
	KA	U	WHA U	Relate Recite
			U MERE	CHANT