

DHANA-KOSA. DVAI-GATA

[STORE of WEALTH - BELONGING TO THE TWICE BORN]

[PAGE 10 EKA/EKI/EKE/EKATO/EKA.SO I TO]

PAGE 1012 ADITO/ADI-KA/ADI-KENA

Ś. Chaturvedi

7 Jalatolu Jozwicki

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O Maui Je Waka

ARRIEROS SOMAS Y EN CAMINO ANDAMOS

SK 129	DHANA	KO SA	STORED WEALTH
Māori	A	KO	TEACH LEARN
>	DVAI -	GA TA	BELONGING TO THE TWICE
SK	RI TA VAN		OBSERVING ORDER PIOUS' [BORN]
Māori	TA ONGA		PROPERTY HIGHLY PRIZED
SK	RITE	GA	FAITHFUL TO the LAW
Māori	RITE		PERFORMED COMPLETED FULFILLED
	TAH -E		SACRED FOOD offered to an ATUA
	TAH -O -KA		RECITE CEREMONIALLY
	TAH -O -RA		GATHER FRUIT of a TREE
	TAH -O -RE		a variety of POTATO
	TAH -U		DIRECT LINE of ANCESTRY
	TAH -U		COOK SACRED RITE'S
	TAH -U		FOOD PLENTY
	TAH -U A		HEAP of FOOD AT A FEAST
Māori	WAN ANGA		KNOWLEDGE of TOHUNGA
PALI	NANA		KNOWLEDGE
	TAH -U -RI		BE OVERTHROWN of a PĀ
	TAH -U -RI		Set to work
			TAMA IN KARAKIA - TOHUNGA ATUA TAUIRI]
SK	RI TA		PIOUS Established order [KETE]
Māori	TI KA NEA		CUSTOM RULE MEANING
			PURPORT RIGHT CORRECT
	PŪ KE NGA		SKILLED IN VERSED IN REPOSITORY
	NEA HURU		HARVEST TIME
	HA NGA		PROPERTY
	RA NGA TIRA		WELL BORN NOBLE
	RA NGA		PERFORM RITE'S over CHILD of a CHIEF
PĀ	TA -KA		FOOD STORE GRANARY
	WHA KA		TAMA-TAMA BE TOO PROUD
	WHA NEA I		feed nourish maintain rear perpetuate
	KO A		REJOICE OVER [invoke a God]
	KO -EKE		OLD MAN [STORE of KNOWLEDGE]
#	KO HA		SURPLUS PARTING or FINAL
			INSTRUCTIONS RESPECT REAR
			property can't ashore claimed by]
	HA NEA		PROPERTY [the land owner]
	NEA TA		MAN [in KARAKIA
	TUA		form of address [NEATI WHATA]
	TA TAO		2nd person SLAIN in Battle
	NA MA TA		TIME PAST the FUTURE

SEE TA TRA [-TARA COMPARATIVE prefixed with TA [TATA etc.]
 LATIN TĀLIS; ISTE
 POLSK TAM - THERE PAU TAM - HI
 TA KI LIKE THIS
 TAK LIKE THAT

-T- as composition-consonant (see Müller pp. 62, 63. on euphonic cons.) especially with agge (after, from), in ajja-t-agge, tama-t-agge, dahara-t-agge A v.300; cp. deva ta-t-uttari for tad-uttari A III.287, 314, 316.

Ta [Vedic tad, etc.; Gr. *τάς τήν τό*; Lat. is-te, tĀlis, etc.; Lith. tās tā; Goth. þata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). — 1. Cases: nom. sg. nt. tad (older) Vin 1.83; Sn 1052; Dh 326; Miln 25 & taṅ (cp. yaṅ, kiṅ) Sn 1037, 1050; J III.26; acc. m. taṅ J II.158, f. taṅ J VI.368; gen. tassa, f. tassā (Sn 22, 110; J 1.151); instr. tena, f. tāya (J III.188); abl. tasmā (J 1.167); tamhā Sn 291, 1138; (J III.26) & tato (usually as adv.) (Sn 390); loc. tasmiṅ (J 1.278), tamhi (Dh 117); taṅhi (adv.) (Pv 1.57) & taṅaṅ (adv.) (J 1.384; VvA 36); pl. nom. m. te (J II.129), f. tā (J II.127), nt. tāni (Sn 669, 845); gen. tesaj, f. tāsaṅ (Sn 916); instr. tehi, f. tāhi (J II.128); loc. tesu, f. tāsu (Sn 670). — In composition (Sandhi) both tad- & taṅ- are used with consecutive phonetic changes (assimilation), viz. (a) tad°: (a) in subst. function: tadagge henceforth D 1.93 taduṭṭhāya DhA III.344; tadūpiya (cp. Trenckner, Notes 77, 78 = tadopya (see discussion under opeti), but cp. Sk. tadrūpa Divy

543 & tatrupāya. It is simply tad-upa-ka, the adj. positive of upa, of which the compar.-superlative is upama, meaning like this, i. e. of this or the same kind. Also spelt tadūpikā (f.) (at J II.160) agreeing with, agreeable, pleasant Miln 9; tadatthaṅ to such purpose SnA 565. — With assimilation: taccarita; tapparāyana Sn 1114; tappona (= tad-pra-ava-nata) see taccarita; tabbisaya (various) PvA 73; tabbiparita (different) Vism 29; DhA III.275; tabbiparitatāya in contrast to that Vism 450. — (β) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad-ahan this day, then felt as euphonic *d*, esp. in forms where similarly the euphonic *t* is used, (ajja-t-agge). Hence ta- is abstracted as a crude (adverbial) form used like any other root in composition. Thus: tad-ah-uposathe on this day's fast-day = to-day (or that day) being Sunday D 1.47; Sn p. 139 (exp^d as tam-ah-uposathe, uposatha-divase ti at SnA 502); tadahe on the same day PvA 46; tadahū (id.) J v.215 (= tasmiṅ chaṇa-divase). tad-angā for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga-nibbuta S III.43; tadanga-samatikkama Nd² 203; tadanga-vikkhambhana-samuccheda Vism 410; tadanga-pahāna DhA 351; SnA 8; tadangena A IV.411. — (b) tan°: (a) as subst.: tammaya (equal to this, up to this) Sn 846

MĀRASI TATA Near/ time or place.
 PAU TAṅ THERE TO
 See MĀRASI TANG - in compounds.

(= tapparāyana Nd² 206); A 1.150. — (β) Derived from acc. use (like a *β*) as adj. is tankhanikā (fr. taṅ khaṅaṅ) Vin III.140 (= muhuttikā). — (γ) a reduced form of taṅ is to be found as ta° in the same origin & application as ta-d- (under a *β*) in combⁿ ta-y-idaṅ (for taṅ-idaṅ > taṅ-idaṅ > ta-idaṅ > ta-y-idaṅ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. *ταύρο* & *ταύρα*, used adverbially as therefore (orig. just that) Sn 1077; Pv 1.3²; PvA 2, 16 (= taṅ-idaṅ), 76. The same ta° is to be seen in tāhaṅ Vv 83¹⁸ (= taṅ-ahaṅ), & not to be confused with tāhaṅ = te-ahaṅ (see tvaṅ). — A similar combⁿ is tanyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta-(y)-yathā, like ta-y-idaṅ); cp. Trenckner, P.M. p. 75. — A sporadic form for tad is tadaṅ Sn p. 147 (even that, just that; for tathaṅ?). — II. Application: 1. ta° refers or points back to somebody or something just mentioned or under discussion (like Gr. *οὗτος*, Lat. *hic*, Fr. *ci* in *voici, cet homme-ci*, etc.); this, that, just this (or that), even this (or these). In this sense combⁿ with *api*: to e' āpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. *ὅδε*, E. *thus*): this now, esp. in adv. use (see below); taṅ kiṅ maññasi D 1.60; yaṃ etaṅ paṅha apucchi Ajita taṅ vadāmi te: Sn 1037; taṅ te pavakkhāmi (this now shall I tell you:) Sn 1050; tesaj Buddhovyaḅkāsi (to those just mentioned answered B) Sn 1127; te tositā (and they, pleased ...) ib. 1128. — 2. Correlative use: (a) in rel. sentences with ya° (preceding ta°): yaṅ ahaṅ jānāmi taṅ tvaṅ jānāsi "what I know (that) you know" D 1.88; yo nerayikānaṅ sattānaṅ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. — (b) elliptical (with omission of the verb to be) yaṅ taṅ = that which (there is), what (is), whatever, used like an adj.: ye te those who, i. e. all (these), whatever: ye pana te manussā sādhdhā ... te evaṃ ahaṅsu ... "all those people who were full of faith said" Vin II.198; yena tena upāyena gaṅha "catch him by whatever means (you like)," i. e. by all means J II.159; yaṅ taṅ kayirā "whatever he may do" Dh 42. — 3. Distributive and ilorative use (cp. Lat. *quisquis*, etc.): taṅ taṅ this & that, i. e. each one; yaṅ yaṅ passati taṅ taṅ pucchati whomsoever he sees (each one) he asks PvA 38; yaṅ yaṅ mānaso piyaṅ taṅ taṅ gahevā whatever ... (all) that PvA 77; yo yo yaṅ yaṅ icchati tassa tassa taṅ taṅ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); taṅaṅ taṅaṅ id. J 1.384; VvA 36, 187; tato tato Sn 390. — (b) the same in disjunctive-comparative sense: taṅ ... taṅ is this so & is this so (too) = the same as, viz. taṅ jivaṅ taṅ sariraṅ is the soul the same as the body (opp. añhaṅ j. a. s.) A v.193, etc. (see jiva). — 4. Adverbial use of some cases (local¹, temporal¹, & modal¹): acc. taṅ (a) there (to): tad avasari he withdrew there D. II.126, 156; (b) taṅ enaṅ at once, presently (= tāvad-eva) Vin 1.127 (cp. Ved. enā); (c) therefore (cp. kiṅ wherefore, why), that is why, now, then: S II.17; M 1.487; Sn 1110; Pv 1.2³ (= tasmā PvA II & 103); II.7¹⁶; cp. taṅ kissa hetu Nd² on jhāna. — gen. tassa (c) therefore A IV.333. — instr. tena (a) there (direction = there to), always in correl. with yena: where—there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jivakassa ambavanāṅ tena pāyāsi: where the Mango-grove of J. was, there he went—he went to the M. of J. D 1.49; yena Gotamo ten' upasankama go where G. is D 1.88; yena āvasathāgāraṅ ten' upasankami D II.85 etc.; yena vā tena vā palāyanti they run here & there A II.33; (c) so then, now then, therefore, thus (often with hi) J 1.151, 279; PvA 60; Miln 23; tena hi D II.2; J 1.266; III.188; Miln 19. — abl. tasmā (c) out

of this reason, therefore Sn 1051; 1104; Nd² 279 (= taṅ kāraṅaṅ); PvA 11, 103; tato (a) from there, thence Pv 1.12⁴; (b) then, hereafter PvA 39. — loc. taṅhi (a) there (over there > beyond) Pv 1.57; (c) = therefore PvA 25; taṅaṅ (a) there; usually repeated: see above II. 3 (a). — See also tattha, tathā; taddā, tādi, etc.

1	EKIN EKA EKODI = EKA+ODI TĀ	ONE ONE LIMITED TO one POINT [OTI in māori] base of demonstrative pronoun.
2	* EKA TO	on one SIDE
3	EKE EKIN VI VITA+KA	place ONESELF UPON one. SOLITARY
4	TRI TRETĀ	3 TRIAD
5	DAKSHINA DAKSHINA-ITARA Māori Māori	SOUTHERN RIGHT HAND RIGHT SIDE SOUTH LEFT TARA I TI Left side of floor space. TARA-NUI RIGHT side of floor space for honored guests
6	* TO TAKA TRA TRĀYA ō	ANGRY SPEECH Rescue from:
7	TRAP	Embarrassed ashamed.
8	TOKA TOKMA	offspring child 'Race, young 'cheat sprout
9	TAHAŊ TAHUA Māori	there 100 = MĀRĀRE HĀNGĀ property people
10	EKA/EKI/EKE/EKASO/EKATO/AOITO	

SK231	E	KIN	[SIMPLY CONSISTING OF ONE]
incomp for	E	KA	[INCOMP for EKA]
	E	KA	ONE SINGLE SOLITARY
PALI	E	KO DI] LIMITED TO ONE POINT = ADI TO
"	E	KAT ODI	
"	E	KA	ONE AS A NUMBER WITH OR WITHOUT
nom plural	E	K	CONTRAST TO 2 or MORE SINGLE
"	E	KA KA	SINGLE ALONE
	E	KA SO	SINGLY ONE BY ONE [= MEKA CHAIN]
"	E	KI for EXA	ONE SINGLE SOLITARY
	ADI	- TO	FROM THE BEGINNING
MAORI		KA	verble particle used to denote commencement of a new action or condition
	PA	KA IAHI	FIREPLACE MADE OF CLAY IN A CANOE
	PA	KA TO	FLOW OF TIDE [IN OR OUT contrast]
		KA - E - A	LEADER of a FLIGHT of PARROTS
		KA - HO	RAIL of a FENCE
		KA I MO HU	SOLITARY
		KA I - O	= IAI - O A SINGLE LOCK of HAIR
		KA - RA	OLD MAN
Note		KA IA	THIEF T/K
and		TA HA - E	THIEF.
		KA - U	ALONE per Se.
		KA - TO - A	ALL the WHOLE
PALI VI	VITA + KA		SOLITARY
SK	TA		pronoun base see TAB
"	TA - TA MA		THAT ONE of MANY [TAMA superlative]
"	TA - TA RA		THAT ONE of TWO [TARA comparative]
	TA KA		M. nom plur as diminutive of TA' THAT
dimin of	TA		= THAT [see MAORI TANA HIS HER ITS]
PALI 291	TA°		Base of demonstrative pronoun. evolved of
[MAORI see	TA KA HI]		time & place [see also SA - MAORI HA]
INSTRUMENT	TE NA [HI]		= THERE [DIRECTION = THERE TO] [see HI]
f	TA YA		MAORI TETE LIE BE IN A POSITION
	TA TO		" TETAHI one the other each.
pl nom M	TE		" TE WHA over a field at planting time
instrum	TE HI		" TENA THAT THIS [near]
nom sing	TA O		" A - NA dep from HIS/HER [TANA]
example	TA D - AH		UPO SATHE ON THIS DAYS FAST DAY =
>	[TA]		TODAY

PALI	E	KA TA	UNITY SEPARATION
PALI	E	KA	ONE SINGLE SOLITARY
emphatic	E	KE	
"	E	KI	in comp for KA
>	E	KA TO	ON the ONE SIDE opposed to the other
[SK EKASAH]	E	KA SO	*SINGLY ONE of ONE [TOGETHER]
MAORI	A	KE - NG	OKENGO TOMMORROW
	TA	KE	ORIGEN BEGINING CHIEF
TAUA-RA	A	KE	THAT SAME DAY
		KA - E - A	LEADER of a flock of PARROTS
		KE - U	trigger of a Gun.
TA		KA RO	ENGAGE IN SINGLE COMBAT
		KI RI TO NA	WART STY
		HO - KE - HOKE	SOLITARY = MOKEMOKE
		KA TO KATO	A VARIETY of KUMARA
	A	KI TO	POINT SUMMIT of a Weapon.
		KA TO	FLOWING FLOOD
		KA TO - A	ALL TOGETHER
PALI	E	- KO - DI	LIMITED TO ONE POINT
=	E	KA - O DI	
MAORI		KE - O	POINTED PEAK
		KA - U	ALONE
		KA TI	BE LEFT IN STATUS QUO. CONCLUSION
		KA UANGA	A FORD A CROSSING POINT
		KA - KA TI	STING BITE
		KA TI	CLOSED of a PASSAGE
		KA TO . I TOI	GIVE A RESPONCE
		KA - U	STALK of a PLANT HANDLE of a Tool a VARIETY of KUMARA
			PART of the CONSTELLATION of ORION
Date		TA	STALK of a plant QUILL of a feather
	KI	KO	POINTED] lower joint of the leg.
and		TA RA	PEAK of a MT. PMUL. M. VIOLET
		O TI	'FINISHED!' [RAY of SUN]
	PA	O - KA	STAB POINTED STICK
		TI	COROYLIN SPECIES
		TI - A	MOTHER NAVEL STOMACH
		TI - A KA KA HI	ON the MERIDIAN of
		TI - HI	TOP PEAK POINT [the SUN]
	PA	- HO - KA	A SCREEN of BRANCHES STUCK IN GROUND
	TO	KA - I	COPULATE = PALI - E KA TO TOGETHER

MAORI	E	KE		place ONSELF UPON RISE as a STAR Mountain
PAU	E	KI	}	Be cast upon as blame or CENSURE
PAU	E	KE		nom pl. one single TO
	E	KA		
MAORI	E			before interrogative HIA [how many?] and the cardinal numbers 2 to 9 in a statement regarding the number of articles BY [of the Agent the Agent [SK KA] one = O Vocative Calling O! Rise as heavenly bodies Reaper as MOb Nat New Moon How great [of oneself!]
Note	E	KA	I	
PAU	E	KA		
MAORI	E			
	E	TA	HI	
=		<u>KA</u>	<u>TA</u> - <u>HI</u>	
PAU	E	HI	PAS	KA Come; hear = MAORI E = VOCAT O calling NOTHER [HIA WISA DESIRE PA talk to TO KE RE TEKI OUTER fence of a PA = fKA (with PA)
	E	-WE		
		KE	RE	TEKI OUTER fence of a PA = ONE IN CONTRAST to 2 or MORE of the FENCES of a PA! ONE UGLY
PAU	E	KIN		
MAORI		KIN	-O	
		KIN	-A- KI	Eat ONE kind of food with another
		KIKO	PUKU	Brave warrior brave man.
	PA	KE	WA	Solitary
PA	PA	KI		Saw one thing upon another
	PA	KI	HANU	WING SEE PAU/SKAN a SIDE (lit)
	PA	KI		DECOY PARROT (i lit)
	PA	KI	TARA	Side wall of a House
PAU	VI	VITA	+KA	SOLITARY in 2 parts
	VI			
MAORI		KA	U	alone perse
PAU		E	KA	one single
MAORI	WHAKA	TA	KA	DIRECTOR CHIEF
		<u>TA</u>	<u>KA</u> - <u>HA</u>	A SEA BIRD that NESTS [WITH MUTTON BIRDS. SENTRY BIRD
		TA	HI	ONE

SK
f

T RI
TIS RI
T RI - MSA
- SAT + [DA] SAT
MA -
T IR - A
RI - E
T IR - I
RI - TE
RI - MA
RI - TE

num pl.n.N 3
30TH
to connect numerals
STARS of ORION'S BELT
2 [+speaker=3?]
Company of Travellers
Corresponding in Number
5 hand. [position 100]
Resemble compare with

HAT - E - TE follow in Regular sequence
Proceed in orderly manner.
TA - HI one one another
all together

RI T VA Bedwived be separated
TA - U - TORU ORION'S BELT

TAU RI TE alike matching
TA WA E divide Separate
TA WHANA RUA Cook a SECOND TIME
offspring

A

-H IR AUTV Named a Constellation!
TI A mother stomach
[servant]
TI RI offering to a God share portion

SK
Māori

TR E - TA
TA HU
TE - NA
TE R - E
TI R - A
TE TA HI

TRIAD the 3 SACRED FIRES
Sacred Rites Set on fire
3
Company of travellers
Stars of ORION'S BELT
Company of Travellers
one a certain another
Some Repeated to give
distributive force ONE ---
the other --- each.

8 BATS Respect SOUTHSIDE 5

SKIS	DAKS	HINA	A	ABLE CLEVER DEXTROUSE SOUTHERN because when looking EAST the RIGHT HAND IS TOWARDS the SOUTH [RIGHT SIDE SOUTH] SOUTH [WIND] upright honest amiable Right hand or arm.
MĀORI	DAKS	HINA	AYANA	DAWN RISE SOUTHERN PATH [ie realm of Death] southerly course of the SUN the half year in which the Sun moves from N. to S. [from Summer to winter Solstice also abounding in gifts PIOUS
* MĀORI	DAKS	HINĀ		
	TARA	ITI		LEFT SIDE
	DAKS	HINI	-KRI	place on the Right, walk around anyone (or) keeping him on the RIGHT as
WHĀKA	TAK	-Ā		INVOKE CONSULT [RESPECT]
* SK	DAKS	HINA	ITARA	LEFT
* MĀORI	TARA	NUI		floor space on the RIGHT for HONORED GUESTS
* MĀORI	TAK	-I	-RI	DAWN Spread out food.
	TĀK	-INA		used of Rising of heavenly BODIES
	TAK	I O	AUTANI	SOUTHERN CROSS [Recite
	TAK	I -	TIPUNA	RECITE GENEALOGIES
	TAK	I RĀ		MOON on 19th DAY
	TAK	I URA		Sacred food cooked on the occasion of Removal of Bones of the DEAD
	TA	-RĀ		RAYS Before SUN RISE
		HINĀ		MOON in ancient Song is as RISING [in the East]
	MA	HINĀ		MOON [in the East]
	TA KI	WHĒNUA		perform Rites over food presents as a precaution against witchcraft
	TA KI			brack Tow with a line from the shore Lead Bring along.
	TA KA	HI		TRAVERSE LAND TO CLAIM
		NA KA		move in a certain direction
		NA U MAI		GUEST
		NA KU		piercing cold ie SOUTHERN

SK MĀORI	TO	TĀ	KĀ	ANGRY SPEECH QUARRELSOME
WĀKĀKĀ	TO TO	Ā HE	TĀ HE	Boasting self confident. DISDAIN Thief
	TO TO TO	HE TOHE HE	RIRI RIRI	Persist be urgent Refuse object CONTEND ONE WITH ANOTHER QUARREL WITH HOSTILE
WĀKĀKĀ		TĀ TĀ TĀ TĀ PĀ	KĀ - O KĀ - O KĀ HĀ KĀ KĀ	Be uttered RUDE JEST INSULT DESPISE VIOLENT TEMPTED FAIL as a PROMISE QUARREL
WĀHĀRE		TĀ TĀ	KĀ KĀ	Company of PERSON'S COMMON MEETING HOUSE
SK MĀORI	T > > >	RĀ RĀ RĀ	YA A-NA A WETI -ANA -TAVYA -TRI -TRA	PROTECT RESCUE FROM [MĀORI RANGI GODS STANZA] PROTECTION [of or FROM] help HOSTILE [shelter protecting guarding to be protected or guarded. PROTECTOR SAVIOUR PROTECTION
SK MĀORI		TĀ TĀ TĀ	R- A RĀ RO R- U-NA TIR- I TĀ U TIR- A	PATRON GODDESS / MARINER'S A CHARM TO COUNTERACT WITCHCRAFT Connected by family ties offering to a GOD share portion LOVER ATTACK Stars of ORIONS Belt
		TĀ RA TĀR- A	E PĀ HĀ E - A TĀ U	Enclose in a fence. FENCED STOCKADE COURAGE COME TO ANCHOR
WĀKĀKĀ	TĀR- A			INVOKE CONSULT
TĀ	TĀR- A			FENCE
	TĀRĀ	POU	HĀI	TO GARMENT
	TĀRĀ	- PUA	Ā	SEA BIRD

SK T RAP EMBARRASSED or ASHAMED
 @ T RAP A
 > T RAP - A f embarrassment shame

M̄P̄EKRI TA RA - RE DIARRHOEA = TO RORE = SK
 W̄AKA TA RA - WAU SLANDER GOSSIP [TOYA = WATER]
 W̄AKA TA RAP - EKE * HIDE SKULK [SKEKE SOLITARY]

W̄AKA TA RAP - I FASTIDIOUS DELICATE
 RAP - OI 1ST PREGNANCY
 RAP - U APPLY to anyone for advice
 RAP - A - RAPA imitate provoke Ascertain
 RAP - A Awkward unskillful mess up
 RAP - A - RAPA be in Doubt or perplexity
 RAP - A P. MUL

W̄AKA TA RAP - A Standing aloof overlooked
 omitted as persons in the
 distribution of FOOD or
 persons who do not respond
 to an invitation to turn off
 the Road to Receive Hospitality
 or those who look on but do
 not take part in a PLUNDERING
 PARTY [NURU] UNLUCKY

TA RAP - A Patch of clothing [glance
 Steal Thief
 Menages abortion
 TA HA KO PA LAME
 TA HA KORE Unsuccessful in fishing
 TA HA NEOI Hesitating awkward
 [Unaccustomed]

W̄AKA TA RA - RI KI * TEASE TAUNT
 SK EKE *nominal* + EKA ONE SINGLE SOLITARY

TA R - E - PA TORN hanging in tatters
 TA R - I Urge incite
 TA R - I - NEA Deaf obstinate
 PA KA QUARREL

PAKI TA R - A GOSSIP SCANDAL
 PAKI W̄A TA R - A SCANDAL REPROACH subject
 [of Gossip]

SK	TO	KĀ		offspring child 'race'
SK	TO	K-	MA	YOUNG SPROUT GREEN BLADE
MĀORI	TŌ			BE PREGNANT [of a PLANT]
	TO	KĀ	MA-TUA	COMPANY BOY of PERSON'S
	TŌ			PLANT
	TO	KĀ		COPULATE
		KĀ	TO KATO	PLUCK off LEAF by LEAF
#		KĀ	WAI [A-WEI]	LINE of DESCENT [SHOOT]
	TŌ	NA		his heir's [of a CLIMBER]
		MA	EA	EMERGE take out of ground
		MA	KĀ	A SPROUT [as a Crop]
	TO	E		Grass Sedge.
		KĀ	NE HE	ANYTHING SMALL
	TŌ	I		CORDYLINAE Species w/ leaves of
	TO	HU	NEA	SKILLED PERSON
	TO	I		Jinger / TOE = children
	TŌ	ITI		ORIGIN SOURCE of MANKIND
	TO	I	WHENUA	HOME BIRTH PLACE
	TO	NA		PUD MUL [NATIVE, [TO]]
	TO	I		Climbing vine slender Root
	TŌ	ITI		Little Jinger of toe.
	TO	KĀ	I	COPULATE
		KĀ	U	Ancestor MULTITUDE
		KĀ		HOME
WHĀKĀ	TO	PA	TO PA	PLANT KŪMARA NO
	TO	RE		Erect [of PENIS]
	TŌ	RE	RE	object of affection
	TŌ	RO	HĒ	MARAUDING PARTY ambush
	TO	RO	NEA	Distant Relative's
		KĀ	HA	LINE of ANCES
		KĀ	HU	STILL BORN ENFANT YOUNG
		MĀ	HURI	YOUNG TREE [SPROUT SHOOT]
WHĀKĀ		KĀ	HU KĀHU	Begin to grow again
		KĀ	HUA	form appearance [size]
		KĀ	I	Number
		KĀ	I RĀKĀU	Body of men skilled at Arms
		KĀ	I AKIRI	CIVIL WAR
		KĀ	I WI	Strange people:
		MA	HĒU	OVERGROWN with WEEDS
		MA	HURU	SPRING

APPA

TA

SEE PAGE A

9

matm

TE

NA

There [DIRECTION = THERE TO]
always in correl with YENA where
there, or in whatever direction HERE
and THERE

[YE

NA]

MADERS

E

NA

HE plural of definitives TENA
THOSE NEAR or CONNECTED
WITH THE PERSON SPOKEN TO

TA

TA

Near of time place

TA

-E

Arrive come go reach.

Notes

TA

TA

HI

the seaside

TA

TA

HI

Measure arrange set in order
study the Heavens in Navigation

TE

THERE

TE

-

A

WHERE?

TE

KA

Drive forwards.

NA U

Come go

KA KA

position near connection with
person spoken to move in a
certain direction

NA KA

NA KA

Move to or from

NA - HE

Ancient times

PROU

TA

g

There to

TA

TA

Near of time or place.

TA

-KA

HI

traverse land to claim possession

TA

N

- I -

WHA

Shank

TA

NG

- A -

TA

WHENVA PEOPLE of the PLACE

TA

NG

- A

carve fashion paint tattoo

TA

TA

NGA

alert prompt ready.

TA

NG

- E -

RE

WANDER

TA

NG

- A -

NGA

STRAGGLERS CAMP follower's

TA

NG

- A -

ROA

Moon on 23rd to 26th Nights

TA

NG

- A -

TA

MAN

WHA KA

TA

NG

- A -

TA

Assume human shape,
become adult [see 3 worlds]

TA

NG

- I

Urge as - PARIT TA

TA

NG

- U

take in the hand.

SK37 Ā- KAR-ANA ARRIVAL PERFORMANCE CONDUCT

MĀRĀ Ā DRIVE URGE COMPELL extension of space / time as far as until i then ancient Rites

KAR AKIA KAR ANE A CALL SUMMON WELCOME

CALL OUT SHOUT Remain Silent when called. irritated provoked. face in a certain direction set about doing anything Continuance of action or state after a noun = denotes the POINT TO WHICH ANYTHING REACHES

[TĀHU]

KAR ANE A KAR ANGI ANE A = AKA ANA

ANA-U Ramble wander. ANA-U RAIN [TĀHU] ANA-NEA MOON on 6TH DAY

KAR - A CONSPIRACY KAR - E - RE MESSENGER

SEE DENAORO-NANA 223

PALI E KA one one as a number with or without context. nampl. E KE [MĀRĀ E = VOCATIVE O] [to 2 or more in Composition for EKA

E KI SINGLE ALONE SOLITARY E KA-KA TOGETHER ON ONE SIDE opposed. ADI - TO [OMI] FROM the BEGINNING [to the OTHER]

as [

E KA SO SINGLY ONE BY ONE ADI-KA INITIAL from the BEGINNING

ADI-KE NA IN the BEGINNING at the same time

instaurum MĀRĀ

NA - WE PROCEED NA - HE ANCIENT TIMES

ATI KA KA Beginning i then SINGLE HAIR

KA U ALONE KA I Number quantity TO I ORIGIN SOURCE of MANKIND TŌ pregnant HO - KA take on the POINT of a STICK HO A make a companion of HO RITE measure compare