

KIA-O-RA

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[26 pages]

MĀORI KI A-O-RA

SK 394	CI			TO INCREASE THRIVE HEAP UP
SK 169		O	RA	compformation from AWA [PILE UP
MĀORI	KI			FULL
nt		O	RA] THE BELOW THE NEAR SIDE
PBLI 269		CI	RA	LONG TIME CIRENA int AFTER A LONG
		O	RA] THIS WORLD [TIME
abla		O	RA	-TO FROM THIS SIDE
		O	RA	PĀRA THE LOWER; HIGHER WORLDS
		O	RA+TA	PP of RAMATI I DELIGHTED
instrum		O	RE NA	[SATISFIED PLEASED
SK 878			RĀ	ILA GOD of LOVE [see RĀMA BEAUTIFUL
PBLI 80	[A	VA		AVA-CARA SPHERE of MOTION [SEE 7:
		O		O-CARA-KA SPY
		O		[REST] LOWER LOW opposed to UT-
				MOTION DOWN DOWNWARD AWAY [DOWN] of
				LAT AWAY FROM OFF
				5. fig DOWN in VERBS of EMOTION
SK			RA	AQUIRING POSSESSING GIVING
				EFFECTING FIRE HEAT SPEED DESIRE
				LOVE AMOROUS PLAY GIVING GOING
				MOTION BRIGHTNESS SPLENDOR
			RA NSU	DELIGHTFUL
MĀORI			RA RO	BELOW UNDERWORLD
			RA NG-I	SKY WEATHER HEAVEN
			PARA	SACRED PLACE [GODS]
			RA TIS	FAMILIAR FRIENDLY
			RA M-U	P. MUL
				TA E TOUCH of feeling TĀKARO PLAY
			IRA	VITALITY of MAN
			HU A TAU	DELIGHTFUL ELEGANT
		O	RA	ALIVE [this world] HEALTHY SAFE
		O	RA	SATIATED SURVIVE RECOVER
		TA	RA	NGIA FOOD LIVELIHOOD RARE = STUPID
				P. MUL M VIRILE
Not PBLI		CI	RE NA	int /CIRA after a long time
MĀORI		KI	RE	-A EXHAUSTED BY FREQUENT CROPPING
			RE	INGA underworld RĀRO underworld
SK 300	KRI			cause effect DO > MĀORI KIRI PERSON see KĀRSI

MĀORĀ KI A-O-RA

SK 394 CI

CI NOT NUTE

TO INCREASE THRIVE HEAP UP PILE UP TO ARRANGE IN ORDER COLLECT GATHER CONSTRUCT AN ALTAR *

PĀU 269 O RA-ŋ

O RA-TO

THIS WORLD [of the 3 worlds] FROM THIS SIDE

CI

TO SEARCH THROUGH [for collecting] to cover heap up gather up

KI A TO

ASSEMBLE OF TOHUNGA AND GOD'S

MĀORĀ A KI TU

NU I

CLOSE ON IN FIGHT = HEAPING

NOT-I

Consider-important ABUNDANT [UP]

KI

COVER A FIRE WITH ASHES

FULL WHAKA KI FILL

RA

NEA ABUNDANCE PROFUSION

KI KI

CROWDED

KI

Say tell of CALL DESIGNATE THINK to of place into on to towards at in

KI

RA-KI

LEAVES COVERING FOOD in oven/guest of

KI A TO

Compact = HIATO

RA

POI SWARM CLUSTER Gather-Together

RA

PUPUKU PUT FORTH BUDS

KI NA

STOMACH DISTENDED WITH FOOD

RA

TO BE DISTRIBUTED SERVE ROUND

KI MI

SEEK LOOK FOR TR MI = FOOD

RA RA

SHOAL of FISH

O RA

SATIATED

KI-O-KI-O

MOON on 26th NIGHT

KI TE

find discover seek look for NORTH WEST WIND

KI WITH A KI

PI RA KA

FIRE WOOD

MĀORĀ WHĀ K A PI PI

HEAP PILE

314 SK C A Y A

HEAP PILE COLLECTION MOUND of EARTH REEF

MĀORĀ K AI-NEA

SCOPE of WORK FIELD of OPERATION

K AI-HAU

CLAN FEAST

K AI-WHARA

WHARA WHARA FEATHERS from the WINGS of ALBATROSS

* HAU - K AI-NEA

HOME

HŌ - K AI

QUILL FEATHERS

A K A U

ROCKY COAST BANK of a STREAM

K AI

QUANTITY NUMBER PROFUSION

21	SAKKĀYA SANT + KAYA or SAM + KĀYA	EMBODIMENT ie EXISTING BODY OWN BODY
22	MANA SI KARA - KARA	LIT DOING IN the MIND producing causing Becoming development
23	BHAVANA Root = BHU	
24	SE KHA KHA	one who trains others STATE
25	SANKAPPA JĀ	intention emotion TO KNOW
26	KAMMA PAPA ñCA	ACTION DIVERSIFICATION produced upon uprising
27	KHATA KHARA	TO WOUND HURT WATER
28	KHANITTI	A SPACE
29	KHATTA	RULE POWER
30	PURA-PURIR	- CHOY ANG
31	" " "	" "
32	KALPA TARU KALPA TARU KA SU	WISH YIELDING TREE " " "
33	KOSA KĀR- [KAR RYA]	A HOLE Cavity Box vessel. Secondary Root of KAROTI = MORE KARO SLAVE
34	ANU TIRE UPA-TAPA	Alongside the RIVER BANK VEXATION TROUBLE
35	UPA-CINĀTI UPA-VĀSA-TI	TO COLLECT HEAP UP ACCUMULATI TO DWELL IN TO LIVE
36	ABHI DA = A TA R AU	full powerful [of SUN or MOON] MOONLIGHT ITD
37	ABHI-TO	on both side's Round about
38	ABHI-NI-KU-JITA	Resounding with full of
39	ABHI-NI-PUNA KATI	VERY CLEVER BECOMING CURVATURE
# 40	KĀRIYA	TO BE DONE
41	SACCA	
42	KĀ	

SK	SAK KĀ YA	'EMBOIMENT
PAU	SAN T+KĀ YA	= EXISTING BODY
ア	SAM+KĀ YA	OWN BODY = the INDIVIDUALITY
マ	KAI-RO	ALIVE LIVING } for PERSONALITY
	HĀ	Breath breathe taste flavour
	HAK - A	DEFORMED
	KAI AKA	MAN ADULT
	HAK - A	Dance Sing Joy
	KĀ I-A-UR	FORM APPEAR RANCE
	KAI KAHU	WEARING CLOTHES DRIZZLING
		RAIN = HINDI CLOTHES da CLOUD
	KAI	pref to trans verbs = SK KĀ + AN AGENT
	HAK - E REKERE	MULTITUDE
	HĀK - I-KI	LAZY
WHAKA	HAK - O	BEDECK [also RA-KAI ADORN]
	HĀK - O-A KOA	HAPPY
	HAK - O- REA	UNSKILFUL LAZY
	HĀK - O- RO	OLD MAN
	HAK - U	FIND FAULT WITH GRUMBLE
	HĀK - UI	OLD WOMAN
	HAK - U- NG	BEDELIBERATE BE CAREFUL
! >>>	KAI - RO	ALIVE LIVING
	HĀK - U RE	Search the Head for LICE
=	WHĀK - U - RE	
	HAN + A HANA	P. MUL
>>>	KAI AKA	MAN ADULT
>>>	KAI - A - KIRI	FLESH WOUND
	KAI	FOOD CONSUME EAT DRINK
	KA	= WHAKA CAUSATIVE PREFIX
	HĀM AREMARE	have a Slight Cough,
	HĀM E ME	GRUMBLE
	HĀM - O E MOE	SLEEPY
	HĀM - U - MU	SPEAK
	KAI - NGA	FIELD of OPERATION SCOPE of WORK
	HAN GA	make build people property
	HAN GA REKA	JEST DECIECE / business
	HA O	Group Greedily be eager for
	KAI APA	Selfish

PAU	MA	NA	SI	KARA
PAU 195				KARA
MARA	MA	NA	-WA	
SK	MA	NA	-VA	
MARA	MA	-KOA	KOA	
	MA	-KINO	KINO	
	MA	KI	TOUNU	
	MA	-KOI		
	MA	-KE	RE	
	MA	-KA	RIRI	
	MAI	TAI		
	MA	RIRI		
	MAI			
	MA	NA		
	MA	NA	-HAU	
	MA	NA	- -	KA
	MA	NA	-KO	
	MA	NA	-TU	
	MA	NA	WA	
	MA	ZI	NOHER	
	MA	ZI	ORE	
		NA	-HE	
	=	NE	HE	
		NA	KO	
		NA	MA	TA
		NA	WE	
		NA	TU	
	PA	NA	PA	NA
PA	MA	MAE		
			HI	NA PO
		A	HI	KAURI
		A	HI	
		TA	HI	
			HI	RI
			HI	RI

Note

AT DOING IN THE MIND
 PRODUCING CAUSING FORMING
 MIND JOIN E
 MIND
 JOY
 DISGUSTED
 THOSE MISER
 DEAL DECEITFULLY WITH
 BE SEEN IN A VISION
 COLD WINTER
 BEAUTIFUL
 LOVE
 HITHER
 BE AVENGED
 CHEERFUL
 AFFECTIONATE REMEMBRANCE
 SET ONE'S HEART ON
 LONGING ANXIETY
 HOMESICK BETTER IN
 MIND REMEMBER
 MIND ANXIOUS ANXIETY
 DISGUSTED
 ANXIETY
 ANCIENT TIME'S
 HAVE MUCH IN THE MIND of
 ANCIENT TIME'S
 PARENTAGE DESCENT
 BE EXCITED of FEELING'S
 VEXED ANGRY
 STRONG EMOTION
 GRIEVED IN PAIN DISTRESS
 DIMNESS of MIND
 HATRED
 BEGET
 COUNT ONE and ANOTHER
 EAGERLY DESIRE [ALTOGETHER
 SPRING UP of THOUGHTS

PĀU	BHA	VA	NA	BECOMING, DEVELOPMENT = MAKING TO CONTINUE TO BE
ROOT	BHŪ			
MĀRĀRĀ	PŪ			ORIGIN SOURCE CAUSE ORIGINATE
MĀRĀRĀ	WHA	-	KA	Causative prefix
	WHA	-I		BECOMING ACQUIRING the CHARACTER / APPEARANCE]
	WHA	-	NEAI	FEED MAINTAIN REAR BRING UP] g.
8BĀRĀ -> TA	WHA	-O		ONE WHO INTERFERES IN OTHER PEOPLE'S CONCERNS CAUSE QUARREL
	PA	NEO	RE	children immature
	PĀ			CORTUS
	PĀI			God excellent abundance approval
	WHA		NA -U	BE BORN [assent agree
	WA	NA		BUD SHOOT SEEDLING
	WA			time Season.
	WA	ERĀ		Mosquito
	WA	ERĀNGĀ		Clearing for a cultivation
	WA			Memory.
	WA	NA	NEA	threatening defiant words
	WĀ	NTĀ	NEA	KNOWLEDGE of TOKUNGA
	WHA	KA WA I Ū		PROMOTE God FEELING [INSTRUCTOR]
	WĀ	VA		BE the SUBJECT of THOUGHT
	WA	WATA		Day dreaming yearning
	A-	NA		Continuance of action or state.
	WHA	I		FOLLOW PERSUE PROCEED TO [to set words
	WHA	I	NEA	practice QUARREL Emnity
	WHA	RA		Be eaten of food.
	PU	PŪ		Break forth spring up,
	PŪ	AO		Dawn.
			NA	WE
				be excited of feeling] [Be set on fire]
8BĀRĀ	PU	A RERE		DECOY PARROT
	PU	A TAI		SEA FORM See
			NA	MATA TIME TO COME TIME PAST
	PŪH	-A	EIĀRE	ENVIOUS ILL WILL
WHĀKA	PŪH	-R	NA	APPREHENSIVE
	PŪH	-E	KE	FLOW

PALU		KHA
PALU	SE	KHA
	ASE	KHA
MAFOA	HE	
WHAKA	HE	
	HE	HE
	HE	
	HE	PU
WHAKA	HE	KE
	HE	KEHEKE
	HE	MA
TOKI	HE	MHEMI
	HE	MO
	HE	OI
	HE	RE
	HE	UEA
	HE	WA
See all	TI	KA - U A E
		KA - U A E
		KAH - U
		KA NGA
		KA
		KA I NGA
		KA I AKA
		KA H - U

STATE i.e. SU-KHA - GOOD STATE
 ONE WHO TRAINS OTHERS
 ONE WHOSE TRAINING IS INCOMPLETE

WRONG ERRING MISTAKEN
 PERPLEXED ERROR MISTAKE
 FAULT FAIL MISS
 FIND FAULT WITH CONCERN
 WRONG NOT FULFILLING
 REQUIREMENTS
 AT IN WITH TIME PLACE
 FOR TO AS PURPOSE INTENTION
 JUST PROPER
 MISS A MARK
 PRACTISE SURF RIDING
 A METHOD OF ROZING-TIMBER
 LEFT HAND
 A METHOD OF ROZING-TIMBER
 Denoting a COMPLETION of an ACTION

implying that what follows is
 the natural Result of what has
 just been started
 KILL BIRDS WITH A SPEAR
 be made free from TAPU
 Be under a false impression

RUNGA KNOWLEDGE of the CELESTIAL
 RARO KNOWLEDGE of the TERRESTRIAL
 in Compounds
 RULE PLAN CUSTOM
 MEANING PURPOSE
 Reach arrive at
 FIELD of OPERATION
 SCOPE of WORD
 FORWARD in attainments
 ADEPT PROFICIENT
 RANGI DISTINGUISHED
 HONORABLE CHIEFTAINNESS

PAU	SAN	KAP	PA	INTENTION [a-THOUGHT?] EMOTIONAL INTENTIONALITY [of SENSUAL DESIRE ill will cruelty etc = WHAKA Causative prefix PUT TO SHAME
MAORI	HAN	'KA	-E	P. MUL make build construct
MAORI	HAN	-A	-HANA	JEST DECIDE
	HAN	-E		Group greedily
	HAN	-GA	-REKA	fear ill will hunt for prey
	HA	O		SELFISH
	HA	E		Catch at Snatch
		KAIA	PA	TIRE SOME BEHAVIOR
		KAP	-O	Reject Refuse
		KAP	-E	WHITI
		KAP	-E	THREATEN
		KAP	-A	TBU
		KAP	-A	play sport Disobedient
			PA O PAO	Gossip
			PA OA	Bitterness
			PA OKA	stab pierce
			PA O	stroke
			PA NEA	aim a Blow at
			PA KIA	QUARREL
			PA I	Good looking advantage
			PA	Cistus
			PA	Be struck ASSAULT
		'KA		= WHAKA Causative prefix
MAORI	A	-HA		DO WHAT TO of WHAT USE a SORT
PAU	ROOT	JA	TI KANGA	MEANING PURPOSE
	verb	JA	TI	TO KNOW
		JA	NA TI	TO KNOW
		JA	NA NA	ACT of KNOWING
		JA	NA NA	KNOWLEDGE
MAORI	WA	NA	NEA	KNOWLEDGE of the TORUNGA
		NA	NEA KAU	Seat of feeling emotions MIND
		NA	NEA IO	EXPERT CLEVER
	I			after the manner of
	I	NA	WE	of belonging to possessed by.
				EXCITED of FEELINGS

PAU KA M MA
 MĀORI KA

ACTION
 = WHAKA and WHĀ = Causative
 [prefix]

PA KA M MA HI
 TA KA MA HI
 KA MA HI

WORK [the great Earth MAHI]
 Paqā,
 QUARREL
 prepare.

HI KA RIHIKA
 KA RIHIKA
 KAI RAU

Capulate
 Capulate plant
 Courtesy

MA KA

THROW PUT PLACES
 STROKE BLOW

SK MA KA HI HI
 MA KA U

talk without Restraint
 drive compell urge to
 object of affection

PAU PA PA ŌKA

DIVERSIFICATION,
 produced upon UPRISING =
 [UPPĀDA]

MĀORI PA PA

THE EARTH IN RELATION TO
 RANGI = Birth pains of Mother-Earth

PA PA

THE EARTH PERSONIFIED
 IN RELATION TO LAEI

PAU PPH	KHA TA ³ KSA N	TO WOUND HURT WOUNDED
MAORI	KA RI KA N-E KA N-E HE KA N-I KANI KA N-A -KA NA IA KA N-I -WHA	CLEAVE WOUND DIE CHOKER DESIRE AFFECTION SCIATICA WITSCHCRAFT BARBS of a FISH HOOK BARBED /SPEAR
	KA N-O - NE KA N-PA KAH A KAH -I -KATOA KAH - O TA TA E	Speak ill of Curse abuse. Surface. A WEAPON A WEAPON TATOO Beat with a stick TOUCH of FEELINGS
	TA HA E TA HE TA HEHE TA HUMAERO	Steal thief Abortion Spear Birds Sickness Disease.
TA TA TA	KAH -A KAH - I KA RE PA	VIOLENT PLUNDER MUTILATED
MAORI PAU 238	PAPA-RE TI KHA RA KHA LE TI	EPIDEMIC SICKNESS WATER LIT TO WASH SLANG FOR TO TREAT BADLY i.e give a RUBBING
SIC MAORI	KSHA L HA NE KAH -A -KA KAH -A -ROA	WATER or THRASHING CALABASH DRAG NET
WHIKA	KAH -O KA TA O RA -HA PUNA PUNA -HA O RA HOPE	RAISE IN WAVES WATER RETI CANOE SAIL [RERE BE BORN] forming a POOL NET REVE WATERFALL DIARRHOEA CALM AT SEA

PĀU	KHA TA ²	ppj	KĀN TO WOUND HURT WOUNDED
PĀU	KHA NIT	TĪ	A SPADE or HOE
TO	KHAN		
op SK	KHA NI	TRA	
MĀRĀ	KĀH - E	RU	SPADE
	KA NI -	ORO	GRIND BY RUBBING TO & FRO
	KA NI		RUB BACKWARDS; FORWARDS
	KA - RI		DIE DIE UP Battle wound.
		TI - MA	Cultivate soil with a TI MA
		TIN AKU	Bed in a Garden.
		TIR I	plant Root crops
	KAH - U		SURFACE Germinate grow sprout Young shoot
	KAH - A		BOUNDARY LINE of LAND
	KĀ		HOME
		NI - HO	TOOTH, EDGE of a TOOL or WEAPON traverse in a defensive ditch (mo)
Not WH	KA	NGI	Bring carry,
HI	KA	TO	PLANT [HIKA = PLANT]
			PLANT
	KA NI		STAMP,
TA	KA HI		TRAMPLE STAMP TREAD
			PLACE the FOOT ON ANYTHING TO HOLD IT
TA	KA HI		CARVED FOOTREST of a KŌ or DIGGING STICK
	KŌ		DIGGING STICK
TA	KA		PREPARE
		TAR - A	LOOSEN SEPARATE
		TAR - E-MU	LOWER END of a CULTIVATED
		TAR - O	See Colocasia antiquorum [FIELD]
		TAR - I	wait expect he waited for
		A TI	Beginning & then
		TI AKI	GUARD KEEP
		TI RA U	PICK ROOT CROPS
		TI RI	PLANT ROOT CROPS
		TI RI WĀ	plant at intervals

WHI WHI possessed of having acquired 29
 WHAKA WHI WHI GIVE PRESENT

PAU 232
 SK TO
 KHA TTA
 K'S A TRA
 KSI

RULE POWER POSSESSION
 [MARI RANGATIRA see]

MARI
 >
 der from
 =
 short form
 HI-KA-HIKA
 KHA TTI YA
 KHA TTA
 K'S A TRA
 KHA TYA
 KHA TTI YO

-DHA MMA THE LAW of RULING POLITICAL
 DIRECT LINE of DESCENT [SCIENCE
 'HAVING POSSESSION'S
 CLAN of HIGHEST SOCIAL RANK
 [THE BUDDHA WAS A KSHATRIA

PRECELLCO

KHA TTI YA
 RA JA NO
 KHA TTI YA - AB
 KHA TTI YA - KU LA
 - PA RISA

SETTNO JANE TASMING = THE
 KHATTIYA ALWAYS COME FIRST
 WHO DO PRINZ CHIEF [WHIU he gathered
 KI-KOPUKU = WARRIOR] (together)
 [WHE-KE as KAUNHAKE LINE of ANCESTRY
 HISEKA INAUGURATION of a KING
 AKHATTIYA CLAN A PRINCELY
 the ASSEMBLY of] HOUSE
 the KHATTIYAS

KHA TTI YI
 KHA TTI YA
 TA ONGA

A FEMALE KHATTIYA
 A MALE KHATTIYA
 See > > >

MARI

KAH - U - RANG - I
 KAH - I
 KAH - U
 KAH - U
 KAH - U - WHERO
 - KU LA

CHIEFTAINNESS HONORABLE
 CHIEF [DESTINEVISHED
 CHIEF
 A CAPE of PIGEON FEATHERS
 A CAPE of RED FEATHERS
 CHIEF RED RED FEATHERS
 KNOWLEDGE

PAU DIALECT

RA NGA
 RA JA] KING

MARI

RANGA TI RA
 TI KI
 TI KIA
 TI KA
 TI KE

CHIEF of NOBLE BIRTH
 personification of PRYFEVAL MAN
 RULE PLAN METHOD CUSTOM
 Right Correct just fair
 important esulted HEIGHT = TALL
 ARISTOCRACY

TE AI TANGA

TI KI
 TI KI TI KI
 HA - NGA
 KA - U
 KA - U - HOU

TOPKNOT
 HA - NGA PEOPLE + pnd PARI Surrounding see
 ANCESTOR [as PARI - HA - KA
 LINE of ANCESTRY

~~BAKADISE~~
MADORA

PURA-PURI R-CHO
TA PU
PURĀ
PURI
PURE - KŌ I WI
RA RO
TI-PU NA

YĀING ANCESTOR WORSHIP
see
ANCIENT LORE
KEEP IN the MEMORY
FOOD COOKED for the SPIRITS
UNDERWORLD [of the DEAD]

WHĀKA - - KŌ I A
KŌ I
KŌ HIWIHIWI
KŌ HĪKA
KŌ HĀNEA
KŌ HĀ
KŌ
KŌ
KŌ I WI

ANCESTOR'S
HOU make an offering
affirm assent
in POETRY = KI
SKELETON Corpse.
Ancestor
BIRTH PLACE
Respect Regard.
Distant point in time
place in Reference to future
BONES [time]

PŪ
PŪNEA
PŪ I KI

-HO RO HORO Remove TĀPU
ORIGEN SOURCE CAUSE ORIGIN
-HOVA NEA AN INTERVAL of TIME
Reason cause origin
BE ENTERED

PŪ KĀKĀ
PŪ KĀRI
PŪ KĀNEA
PU KU
PŪ MĀNĀWA
PU NĀ
PU RĀKU
PU RE
PŪ TĀ- KĀ

-HOV DEDICATE Establish by RITES
DIRECT IN LINE of DESCENT
Long bones of arm or leg.
DYE
REPOSITORY
MEMORY Seat of affections
Route secretly
ANCESTOR
Coffin or utapu.
Ceremony to Remove TĀPU
be changed be different

WHĀKA

-HO RO I
PU TĀ
PŪ TĀKE
-HO RE

cleanse wash Rub, Scour
Perform ceremonial cleansing
from TĀPU contracted from a
Ancestor reason cause. [CORPSE]

WHĀKA - HO

RO
-HO RŪ

BURIAL PLACE
Pass Down as TRADITIONS
REO CENTRE [for BONES]

STANFORD
MROTA
PAGES
MARA

PU RĀ PURI R CHOYĀING-ANCESTOR WORSHIP
NA ANcestor (AI meet caretaker)
KA LPA TARU wish yielding TREE
PA be connected with touch

It is reminiscent of the trees found in the MYTHICAL SOUTHERN ISLANDS which supply its inhabitants with all their wants the artificial KALPATARU where goods are hung on the artificial tree as gifts for KOI PAKKHO's

R UNCA THE SOUTH SOUTHERN PORE
PA TA Ancient James
PA TA = MĀNUKA tree
PA TA Cause occasion advantage fruit
PA TA - KA STOREHOUSE Raised on posts.
PA TA - RI allure entire
TA RU THINE OTHERNESS
TA RUA by o by = TARI
= TA RI WAIT EXPECT
TA RI - TA BEWAITED FOR

R U I TA Large branches for tree
* PURI keep in the MEMORY
TA R - AI dress timber with an adze.
RU - KORIRI wind shaking fruit off
RUA STORE for provisions in tree
RUI Shakes down as fruit from a tree

RU PA HV false untrue!
= RUKA HV " " "
RUKU gather together
RUKUTANGA Collecting together
RURUKU Spell to stop a tree splitting when falling

* PUR E KŌIWI FOOD COOK for the spirits of the DEER
PURĀ Ancient Legends 100
PURĪ Sacred pertaining to ancient Lore one instructed in ancient lore.

	NU	KU	KU	insert
	KO	WA	HA	
	KU	KA		
Pāu 230	KO	SA		
epSK	KO	SA		
ep Gōtia	HŪ	S		
Eng	HOU	SE		
Relate to	KU	KSI		
= Pāu	KU	C'CHI		
	KO	SA-	KAR	
	KO	SA	KAR	
	KO	SI	KA	
	KO	SI		
Pāu 209			KAR	
	KĀ	RYA		
gem of	KĀ	RE	TI	
cause of	KA	RO	TI	
	K		KĀR	
mācēri			KĀR	
	KŌ	HA		
	KŌ	KA		
	KŌ	WA		
	KŌ	RO		
	KŌ	HA		
	KŌ	HA	NGA	
	KŌ	HA	O	
	KŌ	HUA		
	KŌ	KI		

HOLE PIN
YAWN KUMU TANUS

HE KUITAKAINA a Scrap of
CAVITY BOX VESSEL [a dwelling]

[Mācēri PĀHUHU FORESKIN NOOSE]
" KORO NOOSE

any cavity or ENCLOSURE
CONTAINING ANYTHING ie a
STORE ROOM or STOREHOUSE
STORE'S = WEALTH = KVKA avertis
a COCOON SHEATH membrane of PENIS
AKA the COCOON MAKER [SILKWORM]
ACTION see
Bowl Container
a sheath

Secondary ROOT of KAROTI in
denom i intens function in
KĀRA
KĀRANA/KĀRIN/KĀRETI ITO
TO BE DONE
TO construct BUILD ITO ppKĀRITA

Ā-PAKA a SCHEMER INVENTER
CONSPIRACY Secret plan.
PĀ hold personal communication
[with
PĀ Reach one's ears be heard.
PĀE ACCUSE
PAKA QUARREL
PAKAPAKA DRIBB PROVISION'S
PAKĀHĀ POM, see KA-/KE-
Empty as a Seed vessel.
Calabash. Ravine rift valley,
water course
ROT of Timber ie hole's
present gift ie wealth
Nest
HOLE
OVEN
a vessel of seaweed a bottle.

PRU1
LOC of
MARRA

ANU

WHA

TI RE
TI RA
TI RA
RE TI
TI RA U
KA RE WA

RE WA

TI A
TI AKI
TI HERU
TI HOR
TI ROU

ALONGSID or the BANK of a RIVER
BANK of a RIVER
Company of Travellers
CANOE
DRAW A CANOE SIDEWAYS
LAUNCH PUT AFLOAT
Set in motion
FLOAT get underway start
take a vigorous stroke in
Paddling
Guard keep watch wait for
Bail water out of a canoe
Goer pass on one side
move a canoe Sideways by
paddling

A RE
A RE
A RA
TI TI
TI RA
TI KA
TI KA

OPEN
ARE OVERHANGING ARCHED
WAY PATH [ROUNDED]
STEEP
FILE of MEN
Set out on a journey Way paths
Straight Direct
Keeping a direct course.
any long stretch of ROAD, way
lying open exposed

WHA KA

TI BROA
TI RA HA

PRU1/1
from
MARRA

UPA-TAP A
UPA-TAP IKA
UPA-TAP A
IKA
TA PA-TU
TA P-1
TA PETUPETU
TA PA RAH
TA P-IR1
TA P-O A
TA P-O -KO
TA P-U

VEEXATION TROUBLE
CAUSING PAIN TORTMENT
VICTIM
BEAT STRIKE
apply as dressings to a WOUND
DISPUTE
VIOLENT
Second person killed in Battle
ABSCESS
SINK IN MIRE

PA1166 ABHI DA

AS ATTRIBUTE of SUN AND MOON
 'FULL, POWERFULL UNRESTRICTED
 OR AS VEDIC ABHI DYU > HEAVENLY
 HEAVENLY

VEDIC ABHI DYU

M^{ra} AWHI
 RA - WHI - TI

DRAW NEAR TO
 SHINE UPON Sun Rising
 SURROUND
 GO ROUND ABOUT
 CIRCUITOUS

WHI^{ra} AWHI
 AWHI - O
 AWHI - O WHI^{ra}

A TA RAU
 A TA ITI
 A TA TUH1
 A TIA

MOON MOONLIGHT
 EARLY DAWN
 RED GLOW of DAWN
 form shape semblance as opposed
 to substance

TA KA

Shadow Reflection
 Come Round as a Date or Time
 Go or pass Round Revolution Circuit

TA | TA | RO

DAWN

TA HU TRHU

Glowing Brilliant
 Sacred Rites

TA HU

TAE

arrive come go arrive at reach
 extend to of space or time
 proceed to
 Cause to come about

WHI^{ra} TA E

TA KI RA

MOON on 19th DAY

TI U

MILKY WAY SOAR HOVER
 NORTH WIND ITO

TA MA TBA

a Name for the MOON on 6/7/8
 and 9th NIGHTS

= TŪ-TAHI / TŪ-RUA / TŪ-TORU / TŪ-WHA
 ITO

PAU	ABHI	- TO	
M̄BORI	A	TO	
M̄BORI	A	TO	
	A	TO	RUA
	A	TO	ATO
	AWHI		

ON BOTH SIDES ROUND ABOUT
 ENCLOSE IN A FENCE
 THATCH for a HOUSE
 A FEAST HOUSE
 REGULATE THE FORMATION
 of a CORPS ON A MARCH
 BESIEGE DRAW NEAR TO
 Embrace. SIT ON

	AWHI	NA	
M̄BORI	KA	- TO -	TO
PAU	ABHI		
2	ATI		
3	ADHI		
4	ANU		

BETRIEND
 ALL the WHOLE, all together
 ON TO TOWARDS
 UP TO ; BEYOND
 UP TO TOWARDS OVER
 ALONG TOWARDS

M̄BORI	AWHI		
2	ATI	- ATI	
3	ATI	RU	
	ATI	TI	
	ATI		
	ATI		
	ANU		
	A		
	NU NU	MI	
	NU	KU	

DRAW Near to besiege embrace.
 DRIVE AWAY EXPELL
 CLOUDS THREATENING RAIN i WIND
 Turn aside wander
 Begining then
 a person i his clan.

as far as until i then
 Disappear go out of sight
 Distance move extend

Also API TI

Attack put Together

PAU	EKA	- TO	
M̄BORI	A	TO	
	RA	TO	
	PO	TO	
	PO	TO	KE
PAU			E KE
M̄BORI	PA	TO	
	PA	TO	HE
	PA	TO	KE
	PA	TO	TARA
	PA	TO	TI

TOGETHER ON ONE SIDE / ON ONE SIDE
 Enclose in a fence. Thatch of
 DISTRIBUTE SERVE ROUND | a HOUSE
 YOUNG of FISH
 TOKE Gather Together in a
 for EKA one 100 Bundle.
 Crack emit a sharp sound
 an abandoned cultivation
 GLEAN Root crops
 a Variety of KUMARA
 CUT A FURROW or NOTCH

māori
 PĀLI 65
 māori
 Ppē
 Caus. of
 =
 =
 PĀLI 61
 māori
 ABHI-TAPA
 ABHI-JATI
 ABHI-BHA VATI
 ABHI = AOH1
 ABHI
 ATI
 AOH1
 ANU
 Note māori
 ABHI - TO
 A - TO
 KU AWA
 KU HI
 KU KU
 KU RAT OPUNI
 WIAKKA KU RE PE
 KU RI
 KU WAIWA
 KU KU
 NA-NAT -U
 RU RU

DRAW NEAR TO
 FIGHT AT CLOSE QUARTERS CHARGE 38
 DRIVE AWAY EXPELL
 RESOUNDING-WITH FULL of the NOISE
 of [BIRDS] of the barking of Dog
 of the cuckoo
 TO GO FORTH FROM GO OUT ISSUE
 sig to leave the household life
 NOISE DIRGE
 RESOUNDING-WITH, FILLED WITH
 THE NOISE or SONG of BIRDS
 [MĀORI NI-WHA RĀE
 WHAKANI-HONING QUARREL
 " NĀNI=NOISY/NĀNE=DOG]
 facing i aggressing towards against on to at
 ATTACK PUT TOGETHER [on top of out over
 sig INCREASING i.e INTENSIFYING of the ACTION
 IMPLIED in the VERB very much frequently
 as the first part of a double prefix often seems
 superfluous. get HER-BE1-KOMMEN for BE1 KOMMEN
 LIT MEANING against to on to at-INTENSIFYING
 VERY HOT [OUT OVER ALL ROUND
 offspring MĀORI = ATI -OFFSPRING
 overcome [AWHI-BESEEE/PĀH-A-ATTACK
 and ANU
 ON TO TOWARDS
 UP TO ; BEYOND
 UP TO TOWARDS OVER
 ALONG TOWARDS
 Round about on both Sides see PĀRI
 THATCH A HOUSE / ATO ROA FEAST HOUSE
 DELIRIUM.
 make a Rushing sound
 Nightmare
 AMBUSH
 Crying as a child
 Dog
 Mouth
 PIGEON
 ANERY = ABHI-NĀD-I-TA
 ATTACK
 ATTACK

PRU 65 ABHI-NI PU NA

VERY CLEVER.

MAFORU

PU
PUKE NEA

WISE ONE TWICE TOLD
SKILLED IN VERSED IN
REPOSITORY

PU KU
PU NA
NGA IO
NGA KI
NGA RI
NGA RI

MEMORY
Ancestor
EXPERT CLEVER
Strive for occupy the MIND]
LEADER COMMANDER [WITH

HIA NGA

Greatness power
make build construct
property Business

PRU

KA TI

orig BENDING CURVATURE
in compounds also KATA
the BUTTOCK'S

KA TI- PADESA

KA RE
KA RA WHIU
KA KA RO

Ripple Lash of a whip
whirl swing around.
Parry avoid a blow

TI WHETTA

WRITHE

TI WHAO

WANDER

TI WHANA

BE CURVED

TI WAI WAKA

Fantail

TI WAI

Hull of a Canoe.

TI TO

Barb of a Hook.

TI RAU

Draw a Canoe Sideways with

TI RI WHANA

Curved arched. [the PROOLES

TI RA MA

Look for out a torch

TI PO NA

TIE IN A KNOT

TI PI HORI

BEGIN TO WANE of the MOON

TI NIHANA

Deceive cheat

TI KITIKI

GIRDLE

PAL 200
second roots

KAR
KAR OTI
KĀR - A
KAR ANA
KAR IN

SECONDARY ROOT of KAROTI
in denom- i intem- formation in

ger of
course of
pp

* KAR ETI
KAR YA
KAR ETI
KAR OTI
KĀR ITA
KAR APA KA

TO BE DONE
TO CONSTRUCT BUILD [TIEKE]
from OTI finished
construct build

PALI

KĀR ANA
KĀ TA
KAM MA

a schemer or inventor
FUNCTION Reaction of the deed.
DONE
ACT ACTION

MAHATTA I

KAM MA-VI PAK A
KAM MATĀ
KAM - A

ACTION RIPENING [of.]
STATE of ACTION
Sense Desire

PALI 190
VED

KAM MA
KAR MAN

DOING DEED WORK orig = BUILDING
work espic Pālidgeous, for WEAVING
CEREMONY DOING DEED and DOER GOOD DEED
DONE or TO BE DONE

> KAM MA-KI LESA
> KAM MA-VI PĀK A
> KAM MA-VE GA
> KAM MA TĀ
MAURI

"BAD, WORKS
RESULT of ONE'S ACTION'S
THE IMPETUOUS of KAMMA
WISH DESIRE STRIVING FOR
LIFE PRINCIPLE

MAURI

REAO

WHE NGEI
MAU - I
- KI NO
PĀKARI

QUARRELSOME RESENTFUL
AS RIPENING ACTION
EVIL BAD [a creator 100]

WHA
NEA RE

RIPE
CAN BE ABLE
SEND URGE

- A
Ā - NEA

DRIVE URGE COMPELL
DRIVING FORCE thing Drive

WHE NAKO

NGA KAU Seat of feelings | Emotions
STEAL

WHE KORI

BE SEEN UNDERSTOOD

WHE NU TO

LAND GROUND

MANI NI

THAT ON WHICH ONE HAS LABOURED

deriv of
ROOT

SA CCA
AS

TRUTH, LIFE, A THERE IS NESS,
explained as UNMISLEADING ACTUALNESS
THERE IS

the Root AS rendered by
THERE IS, [ATTHI] or EXISTS
and also serves with the DATIVE for our
verb TO HAVE, which has no
direct counterpart in PĀLI or SK

There is
There is

PĀLI AT TH)
SK AS TI
MĀĀRA TIN ANA
BHĀ VA

PERSON SELF REALITY as opposed to apparition
Essence has sometimes been used
for this causative noun from ROOT BHĀ
where it is not merely meaning - NESS
IT IS KNOWING

Root

BH Ū

MĀĀRA

P Ū
P U-RA KAU

WISDOM [PUH-ONEA STINK STENCH
Ancient Knowledge
formal speech!

WHĀI KOREKO
WHĀI
WHĀ
WHĀ ERETERE
WAIRUA
WA NA

BECOMING adjoining the appearance and
-WHĀKA Causative part of character of
Mother of ones children wife
Spirit

PĀ
PĀ)

TI NO

NEA Knowledge of the TOHUNEA
hold personal communication
Excellent advantage prosperity [WITH
ESSENTIALITY SELF REALITY

HĀ
HA U

KAI AO
TIN ANA

EXACT VERITABLE QUITE VERY
GIVES VIVIDNESS; FORCE TO THE NARRATIVE
Breath Breathe taste flavour odor
VITALITY of MAN ESSENCE of LAND
ALIVE LIVING

PŪH-U-KA
HA EPAPA

Main part of anything Body trunk
Self person Real actual Actually
Really in a mass bodily Real
COLD WINTERY COLD WIND

TI O
TI NA

STRAIGHT CORRECT
SHARP PIERCING of COLD
fused hard fast Constipated exhausted

SK	KA			PRAJAPATI VISNU YAMA SOUL COMET SPLENDOR SUN FIRE LIGHT BODY TIME WEALTH SOUND JOY WATER HEAD HAIR
MIRI	KA	PU		CURLY HAIR
	KA	PE		EYE BROW
	KA	KAH	O	FAIR of HAIR
	KA	I A	KIRI	FLESH WOUND
WHAKA	KA	PO	WAI	preserved HEAD
	KA	U	PEKA	OFFERING TO A GOD
	KA	TAO		WATER
	KA	PU		SPRINKLE WATER in KAWA
	KA	I		[QUANTITY] DRINK out of the hand [Ceremony]
	KA	PUKU		GUNWALE = WATER (BELLY)
	KA	REWIA		SURFACE of WATER
	KA	RIHIA		COPULATE
	KA	TO		FLOOD
	KA			TAKE FIRE BELIGHTED
	KA	PURA		FIRE
	KA	NAKU		FIRE
	KA	RETEHE		SUPERNATURAL BEING'S
	KA	TA		LAUGH
	KA	RO		PUD MUL
TIME	KA	RA	UA	OLD MAN HEAD of the BODY
YAMA	KA	U		ANCESTOR
	KA	U	NOTI	FIRE STICK [MALE]
	KA	RE	HA	SCREECH
	KA	RE	RIA	CALL OUT CRY
	KA	UTA	U	ANNOINT
	KA	WA		RITTS of
V	KA	WA	RU	GALE VAYU/RUDRA
	KA	WA	TA	SHINE GUSTAM
	KA	RI		DIE OIE UP
	KA	KA		BURNT BY the SUN
	KA	HERU		Cultivate SOIL KA + RUDRA/and
TE	KA	HU	OTE	RANGI BLUE SKY SPIRIT
	KA	HUA		form appeared of a STILLBORN ENFANT