

PI-YA SA-NG-VĀSA-NG-VĀSI

SĪRMITUANA'
J KARETAI
ADEL SCHAFER

FALETOLU JÓZWICKI
ROTEAROA

[PAGES 57]

PI-YA-SAṆ-VĀSA-Ṇ-VASI

PI-YA-SA-Ṇ-VĀ-SA-Ṇ-VASI

TO ASSOCIATE LIVE COHABITATE [HARMONY]

JEŚLI CHCESZ, OŚLE, BY PIES KOCHAŁ CIEBIE
KOCHAJŹE TY PSA'

SEOWA SA LOKMANA [LUKMĀN]

[FOR THE EDIFICATION of OŚLE]

Note add to PIYASANVĀSANVASI PAGE 45

	VA-HA	CARRYING LEADING VEHICAL
from	VA H	
	VA H AKA	THAT WHICH CARRIES or CAUSES TO CARRY AWAY [CURRENT FLOOD ITS]
FROM	VA HE TI	
MAORI	HE - RE	PROPHETIC GUIDE is the STAR
MAORI	WA-KA	CANOE [GUIDING TEARAWA TO RIVER [AOTEAROA]
	A WA	
	WAHA	SAIL VOICE
	WA HAPU	ELOQUENT MOUTH of a RIVER
	WAHA ROA	Entrance to a PĀ
	WA-TUHI	Just signs of a FLOOD
	WA-HA	CARRY ON the BACK
	WAI KARI	DITCH
	WA ETEA	Good Runner
	WHA KA	causative prefix VI+VAHA
	WHA NA	TRAVEL COME GO CHARGE
WHAKA	WHA NA	IMPELL [RUSH]
	WHĀ NAU	BE BORN
	WHĀ NAKO	STEAL
	WHĀ NAU	GO
	WHĀ NEA	STRETCH of WATER
	WHĀ NO	GO LEAD of a ROAD act behave.
	WHĀ O	GO INTO ENTER
	WHĀ NEAI	FEED NOURISH MAINTAIN
	HAERE	COME GO
	HARI	CARRY
	HAKA	Sing dance [in THIS! sense]
	HĀ PAINGA	SET out on a JOURNEY
	HE KE	EMIGRATE
	HĒ I	GO TOWARDS > HAI
	HE I NEA	parent Ancestor
	HEI	SKY re sidereal motion carrying
	HEI	STORM [bearing
	TI RA	Company of travellers RAYS BEAMS
	HE RU	begin to FLOW of TIDE [MAST of a CANOE

7
 from
 from
 MAORI
 AWA
 TAI HE MA HEMA
 TAI HE KE
 AWA - KARI
 WA KA
 AWA JA
 WA I
 A HE - I
 TE HE
 TE HE - A
 TI HE I
 H
 HE RE
 HE KE
 HE I
 HE RU
 HE RI
 HE MO KAI
 HE MO
 HE KE
 HE KE RI
 HE INEA
 WHAKA
 WHAMA
 TA HE
 TA HE I
 KA WA
 TI HE
 TI HE I
 TI HE RU
 TO HE
 HA - RI

CARRYING LEADING VEHICAL

THAT WHICH CARRIES OF CAUSES TO BE CARRIED

COMPANY of TRAVELLERS MAST of a CANOE = TI WHA appeal for assistance in war RIVER FURROW in a GARDEN

GENTALS of either sex

RAPID of a STREAM SLOPE of a HILL DITCH A WAKE 2 days hence

Canoe medium of a God

DESIRE

WATER MEMORY

ABLE WITHIN one's POWER

MEM. VIRILE

WHERE? no cause to lead ITU >>>

Carry on the back.

Carry on the BACK

GUIDE

MIGRATE

SKY [as a carrier] STORM

begin to flow of TIDE

CARRY

hungry.

be gone away.

cause to descend. mate to shed tears

TESTES

parent ancestor

GO TO MEET WELLCOM

for to as denoting purpose or intention MENSES ABORTIONS SAP of a tree Exclude flow

WEAR anything from the NECK

RITE'S of

SNEEZE

CARRY on the BACK

CONVEY in a hollow vessel.

THIEF

CARRY

ʔʔ^c zʔh ʔz ʔh^ʔ ʔ ʔh z
 ʔʔ^ʔ ʔh^ʔ ʔʔz ʔ^ʔ ʔz ʔh ʔh^ʔ ʔ^ʔ
 ʔh^ʔ ʔ^ʔ ʔh^ʔ ʔʔ^ʔ

I Survival of Polyn-ORIOL Tradition in Sumba under the
 guise of 'TIRA, and ORIOL in HAWAII

II Margretheen HIJENGI DANCE, > of Nataraja! >

III TUA ʔ
 TUA 100

W 77 77 R
MAORI TA PA

BASA SUNDA
CALL NAME / PA / PAO / WHA-I KORETO ITI

SUNDA HANE UT

WARM
give forth heat

MAORI HAN - A

WARM - DAY

MA HAN - A

tone of voice TENOR of SPEECH

SUNDA HA
LA DA

HOT

MAORI RA

SUN

RARA

expose to heat

TA RA

RAY of SUN

HANE ANE

PLEASANT COMFORTABLE

RATA - RATA

RED HOT

fy RA NGA

AVENUE of DEATH

TAI TAI AO

DAWN

TA HU

set on fire COOK

TA RA

M. VIRILE

TA RA

P. MUL

TA RA

Gossip Scandle

SUNDA I NU M

DRINK [AVE CIAVA UNU]

POLITE LEU LEUT

MAORI I NU

DRING

RE - NGA

fill up see all RE -

RE - RE

FLOW fall of Rain see >>>

SUNDA TANG TUNG

STAND [abroad],

polite A DEG

MAORI TAINGA

as a place to stand campsite see man.

TANG TA

STAND BE ERECT

TU

M. VIRILE

TARA

TU RANGA WAEWAE place of STANDING

ATE - TE









oppose Resist

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







Spirit high feeling

LA 7 LU 6 6









MĀORI SYMBOLISM: RECONVEITO A









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



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









































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MĀORI LUNAR CALENDAR

  	  	MO TE HI FOR LINE FISHING [HI] MO TE RAMA TAKE BEELS BY TORCHLIGHT MO TE RAMI TAKE BEELS BY HAND
        	        	MO TE WHAKAPA MO TE WHAKATA MO TE TAIKI MO TE TURANGA PAWAI MO TE NEARO HUE MO TE NEARO KAI ITO MO TE RA HE [for LOCKLESS DAYS]
   	   	WHIRO TIREA OHOATA OUE OKORO
		TAMATEA 6789 nights TŪTAHI TŪRUA TŪTORU ITO

LUNAR CALENDAR

B

•	TAMATEA-NEENGA	
•)	TAMATEA-AIO	
•)	TAMATEA WHAKA PAU	
◌	HUNA	[cancelled]
)	ARI	
)	HOTU	
•))	MAWHARU	
◌	ATUA	
X)	OHUA	
L X)	TURU	
L X)	RAKAUNU	18TH
L X)	RAKAUMATOHAI	17TH
•)	TAKI RAU	
|	OIKE	
◌	KOREKORE	
◌	KOREKORE-TURUA	
L	KOREKORE WHAKA PIRI KINGA TAGALOA	
• — →))	TANGALOA AMUA	
• — →))	TANGAROA AROTO	
• — →	TANGALOA KIOKIO	
• — →)	OTANE	
•) —	O-RONGO-NUI	
•) —	MAU-ROA	
•) —	MUTU	

See info from NEATI RAUKAWA of OTAKI who stated he obtained info from NEATI POROU

REV METARA TE AO-MARERE possessed a LUNAR CALENDAR [of OTAKI] DIED in the Epidemic of 1918

SYMBOLS REMEMBERED BY MOKOKAI [died 1888]

who credited them to MITA TETAI

See WHAKA ATA of KAI-TAHU

Similar calendar collected by MR W J PHILLIPS AT OHAEAWAI

See RONGO RONGO AND INDOUS VALLE SCRIPTS whose similarity i exact copy of a number of signs were denied on the grounds POLYNESIANS, could not travel such distances which of course is nonsense!

A	SAG-VASA	TI	TO LIVE TO ASSOCIATE COMPARTITE
1	ACCHANNA		covered clothed in
2	ACC HARA		WATER
3	ACC HARIKA		in compound to make heavenly music
	AÑHA MĀNA		
	AŚNANA		EAT ENJOY
4	ATATA > AT		ROAMING ABOUT
	ATTA		PLATFORM
	AÑNAVA		TO MOVE
5	ATI		prep of Direction of forward motion
	AÑNA		KNOWLEDGE
6	ATĀ ATĀ		ROAMING ABOUT
	ANĀ		CONSTITUENT PART of any thing
7	ATĀ NAKA		ROAMING ABOUT
8	ATĀ THA		The number in objective significance
	ATĀ THA		A COUPLE
9	ATĀ THA		System of counting in TETRADES
10	" "		" " " "
11	ATĀ THA		old dual number in objective significance
	ASTĀU		
12	NA VA		number in counting by tetrads
13	ABHI GITA		SUNG FOR
	ABHI NĀATA		know by experience
	ABHI JĀ NĀ TI		" " " "
14	ABHI JĀYATI		beget produce
15	ATĀ THIKA		A BONE
16	GĀYAKA		a Singer
17	SI GHA		going quickly
	GĀ MA		Partish collection heap
18	GIMĀ		heat
	HE MAN TA		WINTER
19	SI NEI KA		having horns
	GIRI AGA		MT TOP
	GIRĀ		praise Song
20	GIRĀ		to praise
21	GĀLA		d SOUNDS
22	GĀLA		
	GUR		SOUNDS

?

23	GALAGALĀ YATI	TO ROAR
	GAHA	the Seizer
24	GAIDANA	SINGING
25	TIYA	] THIS THAT
	JAO	
26	TEMETI	] TO MOISTEN
	TIM	
	TEMEN TO	
	TIPPA	
27	TOSANA	pleasing a difficult Rel.
	DUGGA	
27	DUKHA	
	SUKHA	
28	SUGATA	happy life after death heard learnt taught to generate a SON Daughter of HISSING SOUNDS
	SUTA ¹	
	SUTA ²	
	SUTA ³	
	SU	
29	SŪCAKA	slander informer
	SUDAKA	
	SUTI GHARA	lying in chamber
	SUHATA	happy ness.
3	SŪDAKA	a cook.
31	SEKHA	belonging to Training
32	SETA	WHITE
	SETA - ATI HIKA	having white bones > famine
33	SETI	LIE DOWN TO SLEEP
	SAYATI]	
34	SETU	BRIDGE CAUSEWAY
35	SEDA	Sweat
	SEDAMALA	the Stain of Sweat
36	SELA, from	SILĀ ROCKY STONE ROCK CRYSTAL
37	SURĀ	
	SURĀ ²	VALIANT COURAGEOUS
	SURATA	the SUN
	SO RATA	KINDLY DISPOSED soft mild
	SU RATA	

cp
and

39	SEYYĀ ŚĀYYA SI	A BED
from	SEYYA-AG- SEYYA-AG-	KAPPEṬI to lie down AVASATHA Resting lying Down.
40	HETU HI	CAUSE REASON CONDITION TO IMPELL ITD
from	PACCAYA	= HETU
41	BHAVATI > BHU > HO-	TO BECOME EXIST BEHAVE AHU-AHO-BHĀNSI-AHESUMHĀ
42	VASIN from VAS	LIKING DWELLING
43	VĀSETI denom from VĀSA	perfume disinfectant
	VĀSĀNĀ	THAT WHICH REMAINS IN THE MIND CLOTHED IN CLAD IN
44	VĀSIN	
45	VĀHA	CARRIAGE LEADING VEHICLE
46	SAṆVI BHĀṆĀ	DISTRIBUTION SHARING OUT
47	SAṆ-VI-DITA	KNOWN
48	SAṆ-VI LĀPA , °A BHĀ	NOISY TALK fig THUNDERING
49	SAṆ SEḌA	SWEAT MOISTURE
50	SAṆ SEVA	ASSOCIATING
51	SAṆ SE VĀNA	ASSOCIATING
52	SAKU MARA	of the same age play mate
53	SAKKARA	HONOR WORSHIP
54	SAKHI	FEMALE FRIEND
55	SĀGĀ MEYYA	hailing from the same village
56	SĀNKEĻĀYATI	TO AMUSE ONESELF
57	SĀNKHA	SHELL CONCH TRUMPET mother of PEARL

CP	U	PA °	MAORI UHA | PA | PANGORE ITO
>	SAN	-VA SA TI	TO LIVE TO A SSOCIATE COHABITATE
CAUS-	°	-° VASE TI	[Same meaning]
	SAN	-VA SA	LIVING WITH CO RESIDENT
	SAN	-VA SA KA	LIVING TOGETHER
	PIYA	- SAN -VA SA - I VASI	LIVED TOGETHER
MAORI	[	HIA KOA KOA > HAPPY	IN HARMONY
"	[	HANGA = PEOPLE	COHABITATION INTIMACY
>	SAN	-VA SI YA	ONE WHO LIVES WITH SOMEBODY
MAORI	WA HI	NE	WIFE HIA fall in Love with
	HANG	- A	MAKE BUILD PROPERTY BUSINESS PEOPLE
W-	HANG	- AI	FEED NOURISH MAINTAIN [VI-]
W-	HAN	- AU	FAMILY GROUP BE BORN ITO [VI-]
	HAKU		MOTHER
	HAKORO		FATHER
	HAMUA		ELDER BROTHER or SISTER
	HANGO		DIG PLANT
	HANGI		Communal Earth oven contents of ---
	HAKOAKO		HAPPY
	HAKARI		GIFT PRESENT FEAST
	HAKOKO		BENT CURVED = INCLINED TO [PIETY ITO]
W-	HAKA		CAUSATIVE PREFIX
	WA		definite space area interval time
	WA IATA		SONG
	WA IHO		REST REMAIN
	WA HA	- ROA	Entrance to a PA
	WA ERE	NGA	clearing for a Cultivation
	WAIKANAETA	NGA	PEACE TRANQUILLITY
	HEI	]	AT / IN WITH of time or place for to
	HAI	]	as as denoting purpose intention
WIAKA	HEI		go to meet WELCOME satisfy an
	HEI	NEA	ANCESTOR PARENT [obligation]
	PI	RIONETA	KEEPING CLOSE FAITHFUL
	+ HANGA		People + VA place + HA + HI [HIA ITO]
	KAI	NGA	HOME
	HE	KE	party of immigrants migrate
U	HANGA		keep together as a body of men.
	PA		As a HABITATION [MALE ELDERS ITO]
	PA	NGORE	children

	> ACC	HA NNA	covered with clothed in fig steeped in
	MAOR	HA E	JEALOUSY ENVY SHINE GLEAM FEAR
		HA EA TA	DAWN Beam of light (POLLEN
		HA E M ANEA	STREAMLET
		HA ERE	become bediffused
		HAI TUTU	close oppressive of atmosphere
		HAI HUNGA	FROST
		HA KIKAU	WING
		HĀ KI WAKIWA	dark threatening of clouds.
WHAKA		HA KO	BEDECK oneself.
		HĀ KOA KOA	happy.
		HA MARURU	shut in confined
		HĀ MOA MOA	clay.
		HĀ MOE MOE	Sleepy.
		HĀ MURE	catch vermin in the hair
		HA NA	SHINE GLOW GIVE FORTH HEAT A GARMENT SHEARED with RED OCHRES
		HA N-E	PUT TO SHAME
		HĀ N-E ANEA	pleasant Comfortable
		HA N-U	oven
		HA N-EA	make build properly people.
		HA NGARURU	FOREST LAND
		NGA HĀRE	FOREST NGA - for NA
#	WHAKA	NA KONAKO	Covered with fine markings
		NA MU	SANDFLY
		NA KU	Piercing cold.
		NA ERŌA	Mosquito
		NA NĀ	teral nurse
		NA PE	Weave STONE of a fruit CORE of a BOIL
		NATI	fasten THATCH ON A ROOF
		NA WE	Seat
		HĀ NGI	Contents of an OVEN
		HĀ NU	OVEN
		HĀ O	NET DRAW A NET AROUND anything
		HĀ POKI	Covered pit
		HĀ	taste flavour about

	> ACC	HA RA	WATER
MAORI		HA ROTO	pool
		HA EMANGA	Streamlet
		HA HO HA HO	Slimy
		HA HUNGA	frost
		HA KI	Ripple
	A		of belonging to possessed by.
		HA NE	Water
		HA PUA	POOL LAGOON
		HA RA KEKE	flax [in swamps]
		HA R - U WAI	watery
		HAU	Dew moisture
		HAU VA VA	RAINY
		HAU RA NEI	DEW
		HA UAI	channel in a stream Rivulet
		RA	SAIL
		RA NGA	FISHING GROUNDS
		RA RO	below under underneath
		RA RE	Carry
		RA PA	P. MUL
		RA NEI RANI	Dry at a fire
		RA KI	dried up.
		RA HOPE	Calm at Sea
WAKA		RA E	Green not dry
		RAUMANCE	prepare by soaking in WATER
		RA RAWA	SWAMP
		RA WAHI	other side of a River or Sea
	DI		Collect
	DE		Calm
	D - I HE		Dolphin driftwood drifting
	AK RAU		shallow on the Surface.
	AK - AU		Shore coast bank of a stream
	AK - E		from below upwards.
	- KA - HA KA		CALABASH
	- KA HE KA HE KA		MILDEVED
WAKA	- KA HO		RAISE IN WAVES
	KA HU		Surface.
	KAI KA HU		DRIZZLING RAIN / KAI CONSUME

> ACC HA RI KA in-compound to make heavenly MUSIC

MAORI

HARI

DANCE SING

HA KA

SING dance.

O RI ORI

chant Sing

KAI - WHAKA-TANEI

MUSICIAN

HAKI RI

hear indistinctly

TA RI NGA

EAR listen

HA KU WAI

extinct NIGHT BIRD

HA NGA

practice habit work,

HA PAI

BEGIN a SONG DAWN ie

HA KU TURI BIRDS

[birdsong!]

HAU

WIND be heard.

KĀ EA

TRUMPET

KA HA-U name of a KARAKIA

KANA KAMA JOYOUS

KANI DANCE

KARAKIA incantation

SK

HA

HEAVEN HAPPYNESS WELLFARE etc

MAORI

KAUAE RUNGA Lored Celestial

KAUPAPA medium for intercourse with a God of

KAUWHAU RECITE [a Spirit]

KHA see

> AN HA MA NA > AS

SK A'SMĀNA I'ASWATI TO EAT ENJOY

> A I S

MAORI

A I S

FOOD property no drive urge collect

A HA U

windshake for crops

A H U RENGĀ

Enjoy TIRI share portion

A H U RU

Warm comfortable

HĀ

Taste flavours

HA NEI

Earth oven contents of oven

NĀ

Satisfied

MAEA

be lifted of a crop

MAOA

RIPE

MANA POU anything to support life

AN-UANU

UMU for-cooking sacred food.

	>	AT A TA	ROAMING ABOUT Named a PURGATORY
		AT	NIRAYA HELL
		AT AN AKA	
MIAORI		AT A	shadow Reflection form Semblance appear to SUBSTANCE
MIAORI		A	drive urge compell. as far as until
		AT - I TI	turn aside wander
		TA - E	come go arrive ISO
		AT - U	DIRECTION ONWARDS
		NAKA	move in a certain direction
		NGA RE	Send urge.
		NGA HU	hunt with dogs.
		KAEA	WANDER.
		* AKA	STATE of TURMOIL
	>	AT TA	PLATFORM used as a watchtower
MIAORI		A TA - MIRA	PLATFORM
WHAKA		A TA	LOOK at PEER INTO
		TA EKI	LIE
		TA HU	Ridge pole of a house.
		TA IA	outer fence of a PA
		TA IPO	heaped up.
WHAKA		TAI RANGA	Raise up Elevate
WHAKA		TA IRI	Suspend elevate
		TA PATU	COVER
		TA PU TAPUTO	place in bays
		TA PU PU	hill oak
		TA RA HANCA	fork of a tree
		TA RA WAHI	bank of a River
	>	AN NAVA	
SK		AR NA I ARNAVATO	> RNOTI TO MOVE
MIAORI		A	DRive urge compell
		RO	GO
		NGA-RE	Send urge
		HANGA	make build
		A RO NGA	DIRECTION
WHAKA		AR - A	marching band.
		WA KA	Canoe
		WAE	LEE FOOD WAETEA a GOOD RUNNER

	>	ATI		
MAORI		ATI	ATI	
		Ā		
		- TI	RA	
		Ā TI	- U	
		TI	RA	
		TI	U	
		TI	RE	WA
		TI	RA	TU
		TI	PA	
	>	AN	NA	
	=	A+	JN	ATI
	>	AN	NA	NA
		A+	NA	NA
See			NA	NA
MAORI		Ā		
	>	ANG	-A	
		WA	NA	NGA
			TI	RO
			TI	RO
PAU			TI	KA
PAU				
			HA	NEA
			NA	KAU
			NA	NEA
			NA	WE
			NA	U
		WA	NA	+
		NA	WA	NGA
with				
PAU				
MAORI				

prep of DIRECTION forward motion
 rim meaning ON FURTHER ON ON]
 DRIVE AWAY [TO UP TO as far as]
 drive urge compel.
 Company of travellers
 wander
 Rays beam's mast of a canoe.
 stars of ORIONS BELT
 Scar wander N. WIND
 scaffolding
 mast of a canoe.
 Escape.

KNOWLEDGE perfect knowledge gnosis
 JHANA

IGNORANCE

note use of N and NA

POSSESSED BY BELONGING TO

FACE in a certain direction shall husk skeleton
 ASPECT

LORE of TOHUNGA [NAWA distant] knowledge

TI RO Look see percieve-examine look into

TI RO HA - NGA INVESTIGATE

A - NGA a constituent part of a whole. ITU see

TI KA - NEA MEANING PURPOSE

AN - NA KNOWLEDGE

Seat of feelings; Emotions

make build business people property
 ITU

WE BEAT FAULT be excited of feelings

U Refuse.

LORE of Johunga [DISTANT KNOWLEDGE]
 DISTANT

KA-U-AE RARO LORE of TERRESTRIAL

KAYA

KAI NGA field of operation Scape of work

Niraya!

>	AT	AT	A
>	AT		
MAORI	Ā		
	Ā	-HU	
	Ā		
PAU	Ā	NEA	
	A	NEA	
		TAE	
MAORI	A	NEA	
=	A	KA	
	DIDI	TA HI	=
K	DIDI	TA HI	=
	AT	A	RAU
	AT	-E	
	AT	-I	AT
	AT	-I	RU
	AT	-I	U
	AT	-U	A
	AT	-U	TAHI
	AT	-U	A PIKO RAINBOW
	AT	A	-TU =
	AT	A	
	AT	A	
	AT	-A	MIRA
	AT	A	MI RO
	AT	A	MI RU
SEE	SK	MI	RU / MIRO / MIRAITO

cp DESCRIPTION OF ROAMING ABOUT
IN NIRAYA. Name of a certain Purgatory
ROAM ABOUT

DRIVE URGE COMPELL as far as until, then
Move in a certain direction
Extension of space lapse of time
as far as. UNTIL. AND. AND THEN.
of belonging to
AT the time of [future time. AT
DRIVING FORCE THINE DRIVEN
constituent part of a whole. SYSTEM]
ARRIVE COME GO. FEELINGS for Collection]
face in a certain Direction shell hawk
Skeleton Set about doing anything
[TAHU] for - KAYA / KAINED / P. NEA TO
after the manner of

] THEN [in poetry]
of belonging to possessed by
MOON MOONLIGHT
Seat of affections fig = AT ROAM ABOUT!
DRIVE AWAY
Clouds Unrelenting RAIN; WIND

WANDER SOAR stray
Supernatural Being NO
CANOPUS!
PIKO RAINBOW
] also ATA-TUHI [TUHI = point out indicate
[shine
FORM SHAPE SEMBLANCE SHADOW [only
of HUMANS] Reflected image
a stage for a corpse
] 'MUMMY CASE' for HUMAN REMAINS

Note
Note

> AT
cp SK AT
MAE
MAE

AT
AT
AT
AT

A
A
A
-1-
-1-

NA
NA
NA
ATI
U

KAI
KA
KA
KA
KA

COURTEZAN-WANDERING, I
NOHI EYE = PALI-WANDERING.
] ROAMING ABOUT WILD
° GA VI
QUICK NIMBLE
DRIVE URGE COMPELL
as far as until
DRIVE AWAY
WANDER STRAY SOAR
SEND URGE
SET ON FIRE KINDLED of
PROCEED [FEELINES]
DISTANT
COME GO
Move.
MIDGE
DOG
I TA MAHINE SEEK IN MARRIAGE
SANDFLY
Desire Earnestly!
WANDERING
QUICK
AVENGE
MOVE IN A CERTAIN DIRECTION
MOVE TO OR FROM
OUTRUN
MOSQUITO
HUNT WITH DOGS
WANDER from PLACE to PLACE
TIDE
OVERFLOW
ROLL as the SEA OSCILLATE as a BOG
MOSQUITO
LIZARD
DANCE BRISK
FOREST
SEAT of FEELINGS / AFFECTIONS
AVENGE A DEATH
AVENGE
KAI NOHI EYE! RAKA GO TO

Note

RA
RA

AS IS > AT THA

THE NUMBER in OBJECTIVE SIGNIFICANCE

VED AS TA U

[also as number of Symmetry intrinsic SET]

MAORU TA HI

one one and another altogether 120

TA U

COUNT

TA U

as cycle of Season's

TA KA

Revolution circuit come Round as a DATE [TIME]

MAORI AT - A

SHADOW REFLECTION

> AT THA

the Number as SUBJECTIVE significance espec as GIFTS

MAORI TA ONGA!

HA-E-AT-A

DAWN as TWO ie LIGHT + SUN.

> AT THA

in meaning of COUPLE

MAORI AT - A

MORNING OPPOSED TO EVENING

TA - RA

SIDE WALL of a house

TA - RA

M. VIRILE PUD MUL

WAIKANA

TA - RA

Marriage union till Death

TA - RA-NGA

Separation

TA - RA

Rays of Sun BEFORE SUNRISE

TA - PURV

ADD JOIN

TA - PU WAE

FOOTPRINT

TA PAE

place before a person present

TA - O - KETE

MAN'S BROTHER IN LAW

WOMAN'S SISTER IN LAW

TA TA O SECOND PERSON SLAIN

TA TANGA Snatch from one another

TA NE HUSBAND

TA NA his her

TA MPU Bath

TA MA WAIKANE EAST See! >>>

TA MA SON

HA NGI Earth OVEN and CONTENTS of OVEN

HA TETE follow in Regular Sequence.

TA RA MARO SOUTH WEST WIND

TA RARUA DIVIDING IN TWO PARTS

Note W

HA 4 + VI in 2 parts

TA TAU WE [YOU and ME]

Pat. 86 and Vin iv.357; DhA 1.214; J 11.387, 425, 484 supports of a seat. Morris J. P. T. S. 1884, 69 compares Marāṭhi aḍaṇi a three-legged stand. See also *Vin Texts* 11.53.

Aṭala (adj.) [cp. Sk. aṭṭa & aṭṭāka stronghold] solid, firm, strong, only in phrase aṭaliyo upāhanā strong sandals M 11.155 (vv. 11. pataliye & agaliyo) = S 1.226 (vv. 11. ātaliyo & ātāliko). At the latter passage Bdhgh. expl. ganṅa-gaṅgā-upāhanā, Mrs. Rh. D. (*Kindred Sayings* 1.291) trsls. "huskined-shoes".

Aṭavi (f.) [Sk. aṭavi: Non-Aryan, prob. Dravidian] 1. forest, woods J 1.306; 11.117; 11.220; DhA 1.113; PvA 277. — 2. inhabitant of the forest, man of the woods, wild tribe J VI.55 (= aṭavicoṛā C.). — rakkhika guardian of the forest J 11.335. — sankhepa at A 1.178 = 11.66 is prob. faulty reading for v. l. "sankopa "inroad of savage tribes".

Aṭṭa' [cp. see aṭṭaka] a platform to be used as a watch-tower Vin 1.140; DA 1.209.

Aṭṭa' [cp. Sk. artha, see also aṭṭha 5 b] lawsuit, case, cause Vin 1.224; J 11.2; 75; 11.129 (°ṇ vīñcchināti to judge a cause), 150 (°ṇ uveti to see a suit through); VI.336.

7 **Aṭṭa'** [Sk. arṭa, pp. of ardati, rd to dissolve, afflict etc.; cp. Sk. ardra (= P. adda and alla); Gr. ἄρδω to moisten, ἄρδω dirt. See also aṭṭiyati & aṭṭita] distressed, tormented, afflicted; molested; plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= pñjita ThA 271); J 11.293 (= ātura C.); Vv 80^a (= aṭṭita upadduta VvA 311). Often —°: inañña oppressed by debt M 1.463; Miln 32; chāi^o tormented by hunger VvA 75; vedan^o afflicted by pain Vin 11.61; 11.100; J 1.293; sukka^o (read for ācūkattha) pained by stich Pv 11.2^a. — saara 'cry of distress Vin 11.105; S 11.255; J 1.265; 11.117; Miln 357; PvA 285.

Aṭṭaka [Demin. of aṭṭa'] a platform to be used as a watch-house on piles, or in a tree. Vin 1.173; 11.416; 11.322, 372; DA 1.209.

Aṭṭāna at Vin 11.106 is obscure, should it not rather be read with Bdhgh. as aṭṭhāna? (cp. Bdhgh. on p. 315).

Aṭṭha [Demin. of aṭṭa] a watch-tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J 11.160; V.373; Miln 7, 330; DhA 11.488.

Aṭṭalaka [Sk. aṭṭalaka] = aṭṭala; J 11.94, 220, 224; VI.390, 433; Miln 66, 81.

Aṭṭita (& occasionally addita, e.g. Pv 11.64; Th 2, 77, 89; Th 1, 406) [Sk. arṭita, pp. of ardayati, Gaus. of ardati, see aṭṭa] pained, distressed, grieved, terrified Th 1, 157; J 11.436; 11.85 (v. l. addhita); v.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs 1.66; 11.23; 11.9; Sdhp 205. — See remarks of Morris J. P. T. S. 1886, 104; & 1887, 47.

Aṭṭiyati & Aṭṭiyati [Denom. fr. aṭṭa, q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually combd. with harāyati, e.g. D 1.213 (+ jigucchati); S 1.131; M 1.423; Pv 1.10^a (= aṭṭa dukkhita PvA 48), freq. in ppr. aṭṭiyamāna harayamāna (+ jigucchamāna) Vin 11.292; J 1.66, 292; It 43; Nd^a 566; Ps 1.159. — Spelling sometimes addiyāmi, e.g. Th 2, 140. — pp. aṭṭita & addita.

Aṭṭiyana (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA 11.179.

∇ **Aṭṭha'** [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. aṣta, Gr. ὀκτώ, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in-a. A. The number in *objective* significance, based on natural phenomena: see cpds. °angula, °nakha, °pada, °pāda.

B. The number in *subjective* significance. — (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakkute aṭṭha jiva-k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA 1.213, sanghassa a salākabhattay dāpesi VvA 75 = DhA 11.104. a. piṇḍa-pātāni adadaṇ Vv 34^a. a. vattha-yugāni (a double pair as offering) PvA 232, a. therā PvA 32. — The highest respectability is expressed by 8 × 8 = 64, and in this sense is freq. applied to *gifts*, where the giver gives a higher potency of a pair (2³). Thus a "royal" gift goes under the name of sabb-aṭṭhakaṇ dānaṇ (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA 11.45, 46, 71. In the same sense aṭṭh' aṭṭha kahāpanā (as gift) DhA 11.41; aṭṭh-aṭṭhakaṇ dībbakāṇṇā Vv 67^a (= catusaṭṭhi VvA 290); aṭṭhathaka Dpvs VI.56. Quite conspicuous is the meaning of a "couple" in the phrase satt-aṭṭha 7 or 8 = a couple, e.g. satt-aṭṭha divasā, a week or so J 1.86; J 11.101; VvA 264 (sāvacccharā years). — (b.) used as definite *measure* of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpanā J 1.483; 11.138; VvA 76; Miln 291. — In distances: a. karisā DhA 11.80; 11.217; PvA 258; a. usabha J 11.142. — (c.) in combⁿ with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus aṭṭha satāṇ 800, Sn 227. As denotation of wealth (cp. below under 18 and 80): a. sata-sahassa-vibhava DhA 11.7. But aṭṭha-sata at S 11.232 means 108 (3 × 36), probably also at J 11.377. — aṭṭha sahassaṇ 8000 J 11.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combⁿ with any other decimal (18, 28, 38 etc.): (α) 80 (asiti) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyañjana), besides the 32 main signs (see dvattiṅsa) VvA 213 etc. Freq. as measure of riches, e.g. 80 waggon loads Pv 11.7^a; asiti-koṭṭivibhava DhA 11.129; PvA 196; asiti haṭṭh' abbedho rāsi (of gold) VvA 66, etc. See further references under asiti. — (β) The foll. are examples of 8 with other decimals: 18 aṭṭhā-dasa (only M 11.239: manopavicāra) & aṭṭhārasa (this the later form) VvA 213 (avenika-buddhadhammā: Bhagavanta's qualities); as measure J 11.432 (18 hands high, of a fence); of a great mass or multitude: aṭṭhārasa koṭṭiyo or °koṭṭi, 18 koṭṭis J 1.92 (of gold), 227; 11.378 (°dhana, riches); DhA 11.43 (of people); Miln 20 (id.); a. akkhohini-sankhāsena J 11.395. a. vatthū Vin 11.204. — 28 aṭṭhavisati nakkhatāni Nd¹ 382; paṭṭisallāgagūṇā Miln 140. — 38 aṭṭhatṅsa Miln 359 (rājaparisa). — 48 aṭṭhacattārisaṇ vassāni Sn 289. — 68 aṭṭhasaṭṭhi Th 1, 1217 °sita savitakkā, where id. p. at S 1.187 however reads aṭṭha saṭṭhi-sasita-vitakkā; J 1.64 (turiya-satasahassāni) — 98 aṭṭhanavuti (cp. 98 the age of Eli, 1 Sam. 11.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). — (2) As number of *symmetry* or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. °aṅsa and °angika. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2, 4, 8, 16, 32, where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 × 8 under 1 a) — J 11.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaṇ manussabhavaṇ: the 8 unlucky signs). In progression: J 11.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparukkha at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA 11.3.

— aṅsa with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B 2), of a diamond D 1.76 = M 11.121 (maṇi veluriyo a.); Miln 282 (maṇi-ratanā subhāṇ jātīmantāṇ a.) of the pillars of a heavenly palace (Vimāna) J 11.127 = 173 = Vv 78^a (a. sukata thambhā); Vv 84¹⁸ (āyatāṅsa = āyatā hutvā aṭṭha-solasa-dvattiṅsādi-aṅsavanto VvA 339). Of a ball of string Pv

Mahārāstri form cauttā = Sk. caturtha) three and a half J 1.82; IV.180; V.417, 420; DhA 1.87; Mhvs 12, 53. -ocitaka half plucked off J 1.120. -karisa (-matta) half a k. in extent VvA 64 (cp. attha-karisa). -kahāpaṇa † kahāpaṇa A v.83. -kāṣika (or °ya) worth half a thousand kāṣiyas (i. e. of Benares monetary standard) Vin 1.281 (kambala, a woollen garment of that value; cp. Vin Texts II.195); II.150 (bimbohanāni, pillows; so read for addhā-kāyikāni in T.); J v.447 (a°-kāṣiganikā for a°-kāṣiya° a courtesan who charges that price, in phrase a°-k°-ganikā viya na bahunnāṇ piyā manāpā). -kumbha a half (filled) pitcher Sn 721. -kusi (tt. of tailoring) a short intermediate cross-seam Vin 1.287. -kosa half a room, a small room J VI.81 (= a° kosantara C.). -gāvuta half a league J VI 55. -cūḷa (°vāhā vihi) † a measure (of rice) Miln 102, perhaps misread for addhāḷha (āḷha = āḷhaka, cp. A III.52), a half āḷha of rice. -tiya the third (unit) less half, i. e. two and a half VvA 66 (māsā); J 1.49, 206, 255 (°sata 250). Cp. next. -teyya = °tiya 2½ Vin IV.117; J II.129 (°sata); DA 1.173 (v. l. BB for °tiya); DhA 1.95 (°sata), 279; PvA 20 (°sahassa). -telasa [cp. BSk. ardhatrayaḍaṣa] twelve and a half Vin 1.243, 247; D II.6 (°bhikkhusatāni, cp. tayo B 1 b); DhA III.369. -daṇḍaka a short stick M 1.87 = A 1.47; II.122 = Nd² 604 = Miln 197. -duka see °ruka. -nāḷika (-matta) half a nāḷi-measure full J VI.366. -pallanka half a divan Vin II.280. -bhāga half a share, one half Vv 13⁸ (= upadābhāga VvA 61); Fv 1.115. -maṇḍala semi-circle, semi circular sewing Vin 1.287. -māna half a māna measure J 1.468 (m. = atthanaṇaṇa nāḷinaṇa nāmaṇ C.). -māsa half a month, a half month, a fortnight Vin III.254 (ūnak°); A v.85; J III.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin IV.117; VvA 67; PvA 55. -māsaka half a bean (as weight or measure of value, see māsaka) J 1.111. -māsika half-monthly Pug 55. -muṇḍaka shaven over half the head (sign of loss of freedom) Mhvs 6, 42. -yoga a certain kind of house (usually with pāsāda) Vin 1.58 = 96, 107, 139, 239, 284; II.146. Acc. to Vin T. 1.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supaṇṇa vankageha "like a Garuda bird's crooked wing", i. e. where the roof is bent on one side. -yojana half a yojana (in distance) J v.410; DA 1.35 (in explⁿ of addhāna-magga); DhA 1.147; II.74. -rattā midnight A III.407 (°an adv. at m.); Vv 31¹⁸ (°rattāyan adv. = addharattāyan VvA 315); J 1.264 (samaye); IV.159 (id.). -ratti = °rattā VvA 255, 315 (= majjhimayāma-samaya); PvA 155. -ruka (v. l. °duka) a certain fashion of wearing the hair Vin II.134; Bdhgh explⁿ. on p. 319: aḍḍhukan-ṭi-udare lomaraḷi-thapanāṇa "leaving a stripe of hair on the stomach". -vivata (dvāra) half open J v.293.

Aḍḍha² (adj.) [Sk. aḍḍha fr. ṛddha pp. of ṛdh, ṛdhnote & ṛdhyate (see ijḷhati) to thrive cp. Gr. ἄδδουσι thrive, Lat. alo to nourish. Cp. also Vedic idā refreshment & P. iddhi power. See also āḷhiya] rich, opulent, wealthy, well-to-do; usually in combⁿ with mahaddhana & mahābhoga of great wealth & resources (foil. by pahūta-jātarūparajata pahūta vittūpakaraṇa etc.). Thus at D 1.115, 134, 137; III.163; Pug 52; DhA 1.3; VvA 322; PvA 3, 78 etc. In other combⁿ. Vv 31⁴ (°kula); Nd² 615 (Sakka = aḍḍho mahaddhana dhanavā); DA 1.281 (= issara); DhA II.37 (°kula); Sḍhp 270 (satasākh°), 312 (gṇ°), 540 sq. (id.), 561.

Aḍḍhaka (adj.) wealthy, rich, influential J IV.495; Pv II.8² (= mahāvibhava PvA 107).

Aḍḍhatā (f.) [abstr. to aḍḍha] riches, wealth, opulence Sḍhp 316.

Ana [Sk. ṇa; see etym. under iṇa, of which ana is a doublet. See also āṇanya] debt, only in neg. anaṇa (adj.) free from debt Vin 1.6 = S 1.137, 234 = D II.39; Th 2, 364 (i. e. without a new birth); A II.69; J v.481; ThA 245.

Anu (adj.) [Sk. anu; as to etym. see Walde Lat. Wb. under ulna. See also anī] small, minute, atomic, subtle (opp. thūla, q. v.); D 1.223; S 1.136; v.96 (°bhija); Sn 299 (anuto anuṇ gradually); J III.12 (= appamattaka); IV.203; DhS 230, 617 (= kisa); ThA 173; Miln 361. *Note* anu is freq. spelt anu, thus usually in cpd. °matta.

-thūla (anuṇthūla) fine and coarse, small & large Dh 31 (= mahantaṇ ca khuddakaṇ ca DhA 1.282), 409 = Sn 633; J IV.192; DhA IV.184. -matta of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M III.134; A II.22); Dpvs IV.20. The spelling is anumatta at D 1.63 = II.118; Dh 284; DA 1.181; Sḍhp 347. -sahagata accompanied by a minimum of, i. e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

Anuka (adj.) = anu Sn 146, KhA 246.

Anḍa (nt.) [Etym. unknown. Cp. Sk. anḍa] 1. an egg Vin III.3; S II.258; M 1.104; A IV.125 sq. — 2. (pl.) the testicles Vin III.106. — 3. (in camṇ°) a water-bag J 1.249 (see Morris J. P. T. S. 1884, 69).

-kosa shell of eggs Vin III.3 = M 1.104; A IV.126, 176. -cheda(ka) one who castrates, a gelder J IV.364, 366. -ja 1. born from eggs S III.241 (of snakes); M 1.73; J II.53 = v.85; Miln 267. — 2. a bird J v.189. -bhārin bearing his testicles S II.258 = Vin III.100. -sambhava the product of an egg, i. e. a bird Th 1, 599. -hāraka one who takes or extirpates the testicles M 1.383.

Anḍaka (nt.) = anḍa, egg DhA 1.60; III.137 (sakūṇ°).

Anḍaka² (adj.) [Sk. ? prob. an inorganic form; the diaeresis of caṇḍaka into c° anḍaka seems very plausible. As to meaning cp. DhS 396 and see DhS trsl. 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to arḍ, as in atṭa°] only used of vācā, speech: harsh, rough, insolent M 1.286; A v.265, 283, 293 (gloss kaṇṭakā); J III.260; DhS 1343, cp. DhS 396.

Anṇa (food, cereal). See passages under aparāṇṇa & pubbāṇṇa.

Anṇava (nt.) [Sk. arṇa & arṇava to ṛ, ṛṇoti to move, Idg. °er to be in quick motion, cp. Gr. ἄρῆναι; Lat. orior; Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm 31¹⁵; M 1.134; S 1.214; IV.157 (mahā udak°); Sn 173 (fig. for saṅsāra see SnA 214), 183, 184; J 1.119 (°kucchi), 227 (id.); v.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). — 2. a stream, river J III. 521; v.255.

Anṇa [Sk. aṇna, day, see ahan] day, only as —° in apar°, pubb°, majjh°, sāy°, q. v.

Atakkaka (adj.) [a + takka²] not mixed with buttermilk J VI.21.

Ataccha (nt.) [a + taccha²] falsehood, untruth D 1.3; J VI.207.

Ati (indecl.) [Sk. ati = Gr. ἄτι, moreover, yet, and; Lat. et and, Goth. ip; also connected with Gr. ἄρα but, Lat. at but (= over, outside) Goth. aḷḷhan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position adverbially (only as ttg.): in excess, extremely, very (cp. II.3) J VI.133 (ati ugghata C. = accuggata T.), 307 (ati ahitaṇ C. = accāhitaṇ T.).

II. as prefix, meaning. — 1. on to, up to, towards, until; as far as: accanta up to the end; aticchati to go further, pass on; atipāta "falling on to"; attack slaying; atimāpeti to put damage on to, i. e. to destroy. — 2. over, beyond, past, by, trans-; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimānāti to put one's "manas" over, to despise; atirocati to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atitā past, gone beyond. — Also with

MAORI TA HI
 > AT I HA
 VEO ASTA U
 MAORI TA PARU

ONE FIRST one i another altogether.
 [OLD DUAL] see NAWA the number
 I in OBJECTIVE SIGNIFICANCE BASED ON
 JOIN ADD] [NATURAL PHENOMENA
 II QUOTE CONSPICUOUS in meaning of 'COUPLE',
 III USED ASA DEFINITE MEASURE of
 QUANTITY ; DISTANCE

AS ITI
 AT I HA
 MAORI AT ORU A
 AT A

IV + 100/1000 ITU = many a great many.
 V A GREAT MANY see under ASITI
 VI like DASA = a COMPREHENSIVE UNITY HARMONIOUS

A
 A - IO

FEASTING HOUSE HAKARI > FEAST
 Shadow Reflection early morning opposed to]
 [evening
 HAKARI FEAST GIFT
 moveable property food husband spouse [a unit]
 MOON ON 10TH DAY

SK just MA TA
 NAMA - TA
 AT - VA
 WHI - TV

Measure judge know perceive from MA/MI 10
 Time to come time past (MIHI/MIHITO)
 FIRST MOON ON 15th DAY MENSES
 7

JA HI
 AT A PO
 AT A HAPARA
 AT A TU
 A - TA HI RA

ONE one i another altogether unprecidented
 BEFORE DAWN
 TIME of DAWN
 just AFTER SUNRISE
 DAY AFTER TOMMORROW
 BUILD PROPERTY PEOPLE

> A SI TI [NUM]
 MAORI HI - A
 TA U
 TA KA

see AT I HA > 80 CUBITS DEEP = a MEASURE
 HOW MANY - Several indefinite number
 COUNT cycles of seasons
 Come round a a date revolution circuit

TA ONGA
 AHI - AHI
 AHI - KA EA
 AHI - MARU
 TA PE KE

GIFT see HAKARI GIFT
 Evening
 1st MONTH of Spring
 2nd MONTH of Spring
 TOTAL

Note WHI T - U = 7
 TI - EKE
 TI KANGA
 TI NI
 TI NEA HURU

U - HONO JOIN CONNECTED [HARMONIOUS 8 see]
 measure lay off set out (Royal gift = 8 see
 Rule plan custom method CORRECT RIGHT
 Very many
 10

	>	NA VA		NUM in counting by TETRADES OCTO=8 is a DUAL A NEW SERIES BEGINS WITH N° 9
Note	(	NA VA NA VA	2 KA	NEW FRESH YOUNG YOUNG MAN
Māori		WA NA		YOUNG SHOOT BUD DIVISION of a HEAP of food at a FEAST!
PALI Māori		NA WA		see ATTHA! previous page!!
			KA HO NO	[to a young person]
			KA HU	shiltan infant
			KA I AKA	MAN ADULT [at hair cutting]
>		NA	W - AKA	YOUNG MAN
Note			KA I - MATA	UNRIPE
SK F	UT			MATA from MA/MI measure judge know
		(TAMARA KI)		child KA - / KI - [perceive]
			KA NEHE	anything small.
		NA NA		TEND NURSE
=		NA VA	2	
Māori		NA WA	- KI	PROCEED
		NA WE		beat fault
Tā		NA		HUSBAND new and young.
Tā		NA		HIS HERS
WHA		NA U		BE BORN
see		ATTHA		
Māori		Tā MA		SON CHILD MAN [TANE MALE TAMAHINE-FEMALE]
A		NA		when in future time
A		NA		continuing action the point to which
		NA TI		we are a net i NEW [anything Reaches]
		I WA		9
PALI		NA WA		as a new series beginning with 9 as tetrads!
Māori		MA		to connect numerals NA-8 + 1 ITO
		Tā KI		+1 or 2 ITO = IN ONES or 2 vs ITO
=		ATTHA		OLD DUAL
PALI		NA VA		counting in TETRADES
Māori		NA WA KI		proceed.
		Tā U		COUNT ITO see
		Tā TOU		WE to YOU and ME

<p>> MAORI A A</p>	<p>BHI GI TA WHI TI TA NA TAKI PI HI PI KI PI KOKO PI O PI ORI ORI ORI ORI PI TO -HI -HI WA TA WHI A = HI A</p>	<p>WHI - A NA KI WHI - RO WHI TI</p>	<p>SUNG FOR of belonging to Relate RECITE division of a SONG] DIRGE [incantation] RECITE begin to grow spring up. counter 'charm' hungry 'give our our daily bread! SONG SONG in war. SONG CHANT SONG offering to a God. Lead a Song. Sing I TO see. he uttered] Desire Trust in Depend on. a charm, Convey across.</p>
<p>PP > MAORI V V MAORI</p>	<p>ABHI NATA ABHI - JANA TI AW HI HI NA PO WA NA NGA J NGA J NA A NA TI KA NGA NGA IO HA NGA TIRO TIEKE TI KA WHI TI A NA WAKI NATI</p>	<p>MAORI TA-UIZI teacher know by EXPERIENCE draw near to! ignorant see >>> LORE of TOHUNGA partic of affirmation TO KNOW YES NO meaning purport Expert clever make build construct Look percieve examine measure set out lay off. Right correct Relate Recite belonging to possessed of, PROCEED weave a Net</p>	

>	ABHI JĀY ATI	TO REGRET PRODUCE effect attain
>	ABHI + JĀYATI	
passoc)	JĀN	but in sense of causative >
	JĀNE TI	
>	ABH JĀYATI	means 'TO BEHANE, TO BE,
=	BHĀVATI	
MAORĪ	ABH	DRAW NEAR TO EMBRACE
	WHĀ - KA	causative prefix
	WHĀ NAU	be born.
	WHĀI	becoming acquiring the character or shape
		of COURT W/O POSSESSING PERFORM PRACTISE
	WHĀKOĀNA	STEP RELATION
	WHĀIŃĀ	EMNITY GAURTEL
	WHĀ WHĀI	Exert oneself
	WHĀ EREERE	mother den's children wife
	WA HINE	WIFE
	TIKA	Right correct just fair
Ā		drive urge compell
A I		Capulate
	ATI	offspring beginning Then clan.
	ATA	case deliberation slowly clearly openly
	ATI ATI	Drive away
	TINEI	kill
	TINAKU	Conceive garden.
	ATI TI	Wander.
Ā		husband Spouse - moveable property food.
ĀN Ā		his her
ĀN Ā		there
ĀNĀ		continuation of action or state point to where anything reaches succession of events
ĀNĀIANEI		hence forwards. ĀN-ĪU feel shame
ĀNĀMĀTĀ		hereafter ĀN-ĪNĀNĀ DISGUST
ĀNĀU		Ramble wander ĀN-U COLD
ĀN - ĪNĪ		Sensation ĀN-ĀA aspect
ĀN - EWA		Sweep by war ĀN-VAĀA UGLY
ĀN - EI		here in this case ĀN-ĀO be Consumed
ĀN - EWA	VERAK	ĀN ĀA Set about doing anything
ĀN - ĪPĀ		Anxious Solicitous

> AT THI KA A BONE

MAORU AT - A MIR O MUMMY CASE

A - HA weapon of shankes teeth

A - NEA SKELETON

[TANU] =

A - - KA SKELETON

A - - KA clean off scrape away.

AT A form Semblance opposed to SUBSTANCE ie BONE not BODY

TI - KI - TONA OS SACRUM

TI NANA BODY main part of anything

TI NEI KILL

TI POKA Dig up what buried is

TI RA KI OS SACRUM.

TI RANGA Scattered in disorder

HI AKO Skin

HI ATO be gathered Together

HI KITOZA Dunge

HI KOKO Starved Wasted

HI MU HIP BONE

HI POKI Covers with a garment

HI WI dead branch

KA PITI small BONE of arm or leg.

KA RAMEA Red ochre [for bones]

KA RI HI STONE of fruit TOOTH

KAU KAU ANNOINT

KAU Bone ANCESTOR

KAU TAU annoint

KAO KAO RIBS

KA KARA a rattle of whale bones

KA HI KA Ancestor

	GĀ YA KA	ASINGER
>	GĀ YA TI	SING RECITE often combined with
>	GĀ I	w NACCATI - TO DANCE
VED	GĀ YA TE	MĀORI WHAKA TENE SING SOLO PART
PPR	GĀ YANTO	TO IERE SING
	GĀ YA MĀ NA	MĀIRE SONG
and	GĀ YA MĀ NA	NAWA = ENDING TO A STANZA
IMPER	GĀ HI	HI LEAD A SONG
Sut	GĀ YISSATI	HAKA SING and HARI
ger	GĀ YITABBA	TAPA RECITE
CP	GĀ THĀ	TAHUA - MĀRAE = STHA abide
	GĀ TA	TAU SING
	GE YYA	NEE RI] CHANT + ACTIONS
	GĀ YA NA	NGA RI]
MĀORI	NA HE	SINGING] ANCIENT TIMES [NANT NOISY
	NGA RI	] RHYTHMIC CHANT + ACTIONS
	NGE RI	= GĀMA to COMPRISE *GREM ! SEE
TA	NGI	DIRGE
	HI	LEAD A SONG
	IA	HE SHE IT
	HI APO	GATHERED TOGETHER ASSEMBLED
	HI ARE	INDISTINCT SOUND MURMURING [Sacred chant]
WHAKA	HI A TANG	BE MOURNFUL
	TA-NGI	DIRGE
	TO-I-ERE	SING TOI KNOWLEDGE
	HI A	SOLO PARTS of a SONG
	TA PA	RECITE
	PA O	SING
	MĀIRE	SONG
	TO-H-TU	RECITE WITHOUT A BREAK
	HA KA SING [GĀTHĀ]	HARI SING HĀ TONE/VOICE.
	AN-I	Rebounding Echoing
	I-RETO RO	imitate the song of a BIRD
	I-RI	HEARD ORIORI SING OTRI/TARINGAIE
	I-ERE	SOUND of VOICES SINGING [of the hearing]
	TA PA	RECITE
	TA U	SING
	HI KITO REA	DIRGE + GESTURES

	>	SI	GHA	GOING QUICKLY
Māori		HI	E	SHOUT
Waiāka		HI	E	SHOUT AT TO DRIVE AWAY
		HI	EMI	GO PASS BY
		HI	KA	RUB VIOLENTLY KINDLE FIRE
		HI	KA	COPULATE [BY FRICTION]
		HI	KA KA	RASH BRISK INCITE
		HI	KA NUI	STRONG N E SEA BREEZE
		HI	KA RE IA	DASHING FORCEFUL VIOLENT
		HI	KOI	STEP
		HI	KI	START JUMP
		HI	HI KO	BRISK QUICK <i>joyous cheerful.</i>
		HI	KU	TAIL of a FISH SOURCE of a River
PALI		HI	I SATI	TO HURT INJURE
Māori		HI	NGA	BE KILLED
		HI	N ON GA	DOING UNDERTAKING
		HI	NGA HINGA	Slaughter of numbers
		HI	HI RI	LABORIOUS BRISK <i>eagerly desire</i>
		HI	WI	JERK a fishing line to catch a fish
		HI	WA	VIGOROUS of GROWTH SINGING JOY
		HI	WI MAI RI	method of conducting a fight
			NGA HU	HUNT WITH DOGS
			NGA RE	SEND URGE
	>	SI	GHA	GOING QUICKLY
Māori			HA-ERE	GO
			NGA-RE	Send URGE
			NEA H-U	hunt with dogs.
	>	GA	MA	PARISH COLLECTION HEAP.
Māori		NGA	KI	CULTIVATE PLANT <i>apply oneself to stow</i>
HA		NGA		MAKE BUILD PROPERTY PEOPLE
			MA ORI	>
			MA EA	BE TAKEN OUT of the GROUND as a CROP
			MA HA	ABUNDANCE
GHAW			MA HE LE	PORTION DIVISION SECTION
		NGA	HERE	FOREST
		NGA	HURU	HARVEST TIME
		NGA	RE	PEOPLE CONNECTED BY BLOOD FAMILY,

	> GI M	HA		HEAT in special application to ATMOSPHERE HOT PART of DAY or YEAR SOMMER always as LOC as a DESIGNATION of TIME 2 of SOMMER in contrast to <u>HEMANTA</u> WINTER
orig genpl	> GI M	HA NA	NA	> MAORI NĀ Satisfied content and HA-NA
	GI M	HĀ	=	
	GI M	HĀ	NA - J	> MAORI See ANGA and NĀ Satisfied etc.
	GI M	HI	KA	Relating to SOMMER [MAORI HI] DAWN
MAORI	A-NG-A	HĀ	NGĪ	ASPECT facing a certain Direction etc. EARTH over as LOC of TIME is GI M HA appear seem to be.
	NGĪ	TA	HA	BURN [as for a clearing i.e. LOC of TIME (of season)]
Note	NGĪ	—	TA	Bring out [GI M HA loc of TIME]
	HA	HĀ	NA	SHINE GLOW GIVE FORTH HEAT
		HĀ	NEĀ NEĀ	WARM COMFORTABLE
		HA	TEPE	FOLLOW IN REGULAR ORDER / SEQUENCE
		HA	EĀĀ	DAWN
A	NGĪ	HA	EMĀĀ	STRONG GROWING
		HA	ETRE	SOMETHING CONNECTED WITH DESCENT TO UNDERWORLD
		HA	I = HEI	COME GO DEPART BECOME BE DIFFUSED AT IN WITH of TIME or PLACE
TA	NGĪ	HĀ	NGĪ	FUNERAL DIRGE with GI-M- as LOC DESIGNATION of TIME! Earth over fig? [See NI/GI/ITU]
		HA	NGĪ	DIG PLANT
		HA	NGĪ NGĪ	UNRIPE
		HA	RIĀ MĀĪ	COME ARRIVE arrival
		HA	RI	dance sing joy
		HĀ	TAĪ	MILD WEATHER
	MA	HA	NA	WARM DAY
	MA	HA	NA TA NEĀ	WARMTH
>		HE	MAN TA	WINTER
MAORI		HE		in trouble difficulty baleful fail miss
		HE		AT IN WITH of TIME or PLACE turn towards
			MAN-ENE	WEAKENED BENUMBED
		HE	MA	LEFT HAND empty void
HAW		HE	MA HEMA	WANTING DESTITUTE
		MA	KĀ RIRI	WINTER
			TA-U	CYCLE OF SEASONS

See >	SI	NGI	KI	having HORNS ITO	19
>	GI	RI		a MT gen in COMPOUNDS by itself POETICAL [in enum. of the 7 LARGE MTS]	
>	GI	RI-	AGA	MT TOP Name of a MT TOP FESTIVAL	
>	GI	RA		PRaise SONG [MAORI RANGI STANZA + NGA-RI]	
MAORI		MAU	-NGA	MT [CHANT POWER OR IORI CHANT]	
TA	NGI			MOURN CRY FOR DIRE SEE GORA	
RA	NGI			ABOARD of Supernatural beings	
RARA	NA			LINE Rank Row of 7 MT RANGES!	
RA	NGI	TA	WHITI	far distant	
TA	NGI	TA		LIE	
	TA	RI		Carry bring note MT MEDICINES HERBS	
Note	TA	RE	WA	Raised up.	
	TAU	RI	-PA RIPA	HORIZON A a MTRANGE between	
	"	"	"	BOUNDING RANGE [heaven i Earth]	
		RI		SCREEN PROTECT SHUT OUT with a SCREEN	
		RI	AKI	STAND HIGH BE ELEVATED LIFT	
| > See		A-	N-RA	CONSTITUENT PART	[UP RAISE]
>	GI	RI	AGA	MT TOP	
MAORI		RI	ANGA	SHUT OUT with a screen LIT i fig	
			ANGA	Aspect face in a certain direction set	
		MAU	-NGA	MT [about doing anything]	
	A	RI		'FENCE [RI TUA derived Separated]	
	A	RI	ARI	BARE	
			-NGA HAU	Dance	
			-NGA HERE	FOREST	
			-NGA HORO	and upwards GOR-A / HOR-A see	
			-NGA-HU	POINT PROMONTORY	
			-NGA-HAE	DAWN GAYATRI see + MT	
	NGA	RI		greatness power CHANT	
NGARURUMAIRA		NGI		ROMLING THUNDER!	
		NGA	RURUMAI RANGI	ROMLING THUNDER	
			RANGI	STANZA SKY HEAVEN TIME	
		RI	PA NGA	HEAP	[TOWE da FORTRESS =]
		RI	PA	RIDGE BOUNDARY	[7 MT RANGES da WORLO]
		NGA	WIARA	CRUMBLE	
		NGA	WIHI	be punished suffer penalty	
	RA	RI		make an uproar	
Note	RA	RO		BENETTA UNDER see.	

246 > TO *GER

> GI RĀ
MĀŌRĀ RĀ NGĀ
TĀ NGĀ
NGĒRĪ

TO PRAISE
STANZA
DIRGE
CHANT + ACTIONS

PĀLI

NGĀRĪ
GĀ LA

RHYTHMIC CHANT + ACTIONS

Sharp sounds characteristic of QUICK MOTIONS
DULL SOUNDS of SLOW; heavy motion i.e.
ROLL of Thunder THUD ITO Sometimes with
the elimination of the SOUND element as applied to
SWELLING; FULLNESS (MĀŌRĪ NGĀ satisfied)
general noise GULP [of stomach]
Groan grool HOWL ROAR CRASH GRUNT
articulate confused giggle cackle crowing
sounds of swallowing

KUR
KUR
KHAT
GAL
KO

MĀŌRĪ KŪ low articulate SOUND
" KUPU SPEAK
hawking " KĪ SCREECH
THREAT " WHAKĀ NGĀMI SWALLOW UP
as partridge ITO " MĀŌRĪ KŌ SING as BIRDS
HARSH SOUND

MĀŌRĪ

NGĀ NGĀ
NEĀ RĪ
NGĀE
NGĀ EROĀ
NGĀ HOĀ
NGĀ REKĀ
NGĀ KE KE
NGĀ NĀ
NGĀ NEĀ
NGĀ NEĪ
NGĀ RĀ HŪ
NGĀ NGĀRE
NGĀ RĀ
NGĀ NĀE
KU NE NE
RĀ
HĪ RĀ

CHANT
WHEEZE
MOSQUITO NOISE-E-GOING-OF
THUD
JEST
CREAK
RAGE WRATH
HAIL
Cry of distress Noise
WAR DANCE
QUARREL
SNARL
HOWL SQUEAL

Note

BEG [PĀLI KUR] and KURI DOG
low continued SOUND and ROAR
Laborious hiss as sound of efforting

PĀŪ
Roars

GA LA
KAR
KEL
KER
KOI

MĀŌŪŪ

NGĀ - NGĀ
NGĀ - RI
NGA RA

KĀ
KĀ EA
KA RA KIA

KA HE KA HE
KA I

KAR - I - HĪKA
KA - KAR - I

KĒ
KĒ

KE - A
KE HO

KE KE KE KE
KĒ RĒRU

KĒ - RĪA
KE KĒRI

KĒ ROA
KE TE KETE

KŌ
KŌ KŌ

KŌ HA KŌ HA
RĀ

RA EKĪ HĪ
RA HĪ

NGĀ RA HŪ
RĀ

RA MENE
MENE

RA NGĪ
RA NGO
RA RI

'SOUNDS of various kinds

HARSH SOUND

CHANT

SNARL

SCREECH

TRUMPET

See >

PANT

CONSUME FAST

COPULATE

QUARREL

different of non identity
SCREAM as a HAWK CRACK SNAP
MT PARROT

cry of the PUKEKO

CONFUSED NOISE

WOOD PIGEON

the cry of the TŌREĀ (omen of peace)

QUARREL

MOSQUITO

CHATTER AS A BIRD

SING AS BIRDS RESOUND

WIND as sound

EXERTION effort

ROAR continued sound,

Strong winds at Equinoxes

LOUD

WAR DANCE

there yonder

be assembled

be assembled be recited

Stranger weather

BLOW FLY

make an uproar

	> GA LA		of sounds
	> GUR		GRUNT
MAORŪ	NEŪ		MOAN GROAN
	NEUR - U		utter a suppressed GROAN ERUNT MURMUR
	RA		ROAR continued LOW SOUND
	NGA - NGA		harsh sound.
	> GA LA		of Sounds.
	> KIKI		
	> KUR		
	> KOI		
	> KER		
MAORŪ	KE KA		dinge Lament
	KER - I		the cry of the TŌREA amen/peace
	KER - O - A		MOSQUITO [NOISE - LONG - OF] ie GOING
	KĪ		say tell incantation SPEAK
	KI A		MT PARROT
	KI HA		GASP PANT
	KI HI		indistinct of SOUND MURMUR of Sea
	KI KI KIKI		STARTER
	KI KI POUNAMU		CRICKET [green]
	KI KĪ TARA		CRY of the CICADA
	RA		Continued low sound Roar
	KI KI WHARA		name of a KARAKIA
	KI RI WETI		grumbling
	KŌ		Sing of Birds
	KŌ KŌ		WIND
	KŌ AHI		GOSSIPING ie = FIRE - SPEECH |
See VA	CO		from VAE / VAEA Speech.
	KŌ E		SCREAM
	KŌ HUMU HUMU		WHISPER MURMUR
	KŌ IRO		Seagull
	KŌ RERO		Say TELL speak talk
	KŪ		low unarticulate sound.
	KŪ KŪ		GRATING SOUND
	KŪ HI		RUSHING SOUND
	KŪ HA		GASP
	KŪ T		the cry of the KŪ T
	KŪ NE NE		BEG [as whine]

>	GA LA - GA LĀ-YATI	TO ROAR
>	GA LĀ KA	THROAT
MĀORI	NGA RA	SNARL
	NGA RO	passed into anything
	NGA O	PALATE
	NGA ORE	Succulent tender soft
	NGA NGI	Cry of distress with NEI for NI as down [away away from grief] 150
	NGA MI	SWALLOW UP
	NGA KE	middle section of fishing net fij = throat
	NGA HUA	harvest time
	RA	ROAR
	RA NGA	Raise cast up [as RUAKI]
	RA NEA	Bloo Gently
	NGA U	BITE EAT
	RA OA	BE CHOKED
	RA RO	BOTTOM UNDER SIDE DOWN BELOW
	RA U	RECEPTACLE
	KAKI	THROAT
	KO ROKORO	THROAT [as of SOUNDS]
>	GA LA	DEVOUR SWALLOW [NGA-MI + RĀOA CHOKED]
>	GA HA	SEIZER seizing grasping
MĀORI	HĀ PAI-TŪ	MAKE A CLEARING [HAPPI TAKE UP CARRY]
PA	NGA	lay place THROW aim a blow at
PO	NGA	method of ROZING TIMBER.
PO	NGA - KAWA	CONSUME
PO	NGA - RONARO	MIDGE [as biting]
PV	NGA	FIX ANCHOR basket for catching EELS
RA	NGA	AVENGE A DEATH and RA NAKI.
PV	NGA HUNGA HU	ENVY JEALOUSY
RA	NGA	PULL UP BY the ROOTS fishing grounds
RA	NGA RANEA	WEAVE
TĀ	NGA	=TĀ Carve fashion paint tattoo
TIKA	NGA	MEANING PURPORT
TO	NGA	SOUTH WIND i.e. COLD
	HĀ E	Cause pain
	HĀ MURE	Catch VERMIN in the hour
	HĀ O	CAPTURE A FORTRESS grasp greedily
	NGA KI	cultivate clear off weeds plant

>	GA-I-ANA	SINGING
MAORI	NGA-RI	RHYTHMIC CHANT
	ANA	
	A	DRIVE URGE COMPELL
	A I ANEI	NOW TODAY PRESENTLY
	A I	Reason for doing Time or place of Action or Event HABITUAL CONDITION
	ANA	CONTINUANCE OF ACTION or STATE CONTINUING ACTION TEMPORARY CONDITION
		AROUND SUCCESSION of ACTIONS THE POINT TO WHICH ANYTHING REACHES
	ANA	WHEN of future Time
	ANA-I-ANEI	HENCEFORWARD
	AN-EI	HERE
	NA - WAKI	proceed
	NA - WAI	regular sequence of events presently after a time in due course for a while
	NA WAKI	proceed.
	NA WA	an ENDING TO A STANZA
	NA PE	MISSAY SAY FALTERINGLY
	NA NAPE	CEASE
WHAKA	NA NO	indistinct inarticulate
	NA KO NAKO	RECOLLECTION
	NA HEA	LONG IN TIME
	NA HE	Ancient Times
	NA ENAE MOKO	A FORM of RITUAL
	NA	by Reason of on account of by]
WHAKA	NA	Rest Remain still [way of]
	NA =	as I say
	JE NA	THERE
	NGA HAU	DANCE [and SING]
	NGA ORIORI	LULLABY
	- ORIORI	CHANT SING
	NGA RA HAU	WAR DANCE
	NGA RO	FORGOTTEN UNINTELLIBLE SECRETLY
	A	of belonging to possessed by

	>	TY A =	
		TA °	
LOE SING		TY A M HI	
LOE PL F		TY A S U	
Com		TA SU	
MIAOZ		TA	
		TA =	
		TE	
		TE E	
		TA EI	
WHAKA		TA HA	
		TA HATA HA	
		TA HA KI	
		TA HAKU PU	
		TA NA	
		TA KU	
		TA HARUA	
		TA U	
		TA HI	
U		TA	
		TA HU	
		TI HEI	
		TI EKE	
		TI HAKE	
		TI TI	
		TI RINAKINGA	
		TI KA	
		TI HOI	
		TI KANEA	

?

THIS THAT
base of demon prenum THISTHAT

carve fashion paint tatoos baila canoe
the --- of = HAVE

Come go amount to of number's touch of
LIE [IT LIES THERE] feelings

put on one side

Steep bank of a River
one side shore from the water
high water line

HIS

MY

of 2 aspects or bearings

THY

one first one + another altogether

load or man a canoe

Cook's Set on fire burn.

Carry a burden on the back.

Measure bay off set out

put vessel.

game of throwing sticks one to another

game of opening & shutting the hands
while reciting verses

Right correct just faint

DIVERGENT : THREADS

meaning purport

e.	>	TE ME TI	caus- of] TO MOISTEN
		TI M	
		TE MEN TO	Note ancient confusion between ROOTS
cp		TI MIRA	I TIM | TAMAS to be dark
		TI PPA	OR II TIM | TEMETI TO BE WET
Māori		TŌ	MOISTEN WET [A-TO THATCH]
		ME MEKE	BUSTLED
	A-TI	-RU	CLOUDS threatening RAIN
		RAE	GREEN NOT DRY
TĀ-	TE	A	SEMEN
TĀ-	TI	KA	COASTLINE
TĀ	-	- TO E	BECOME DRY ROTO LAKE
	TĒ	TĒ	young shoot of a plant
	TĒ	TĒ	frequentive applied to MILKING
	TE	HE	M. VIRILE
	TE	KA	SPRING of the TIDE
	TE	KE	PUD MUL
	TE	KI	drift with the anchor down but not of
		PĀ	COITUS [touching the bottom]
	TE	NE TENE	VAGINA
	TE	PE	Congeal clot coagulate
	TE	PE TEPE	Jelly fish clot of blood.
	TE	RE	Swim of fish FLOW as WATER
		MI MI	URINE STREAM
	TE	TĒ WAI	WATERY of EYES
	TE	WE TE WE	WET DRIPPING
	TI		CORDYLINUM re sugary
	TIA		take a vigorous stroke in paddling re to get [wet]
	TI	EHU	SPASH ABOUT
	TI	HE	SNEEZE
HE UA	TI	IHE NGI	LIGHT SHOWERS
	TI	HE RU	BAIL WATER OUT of a CANOE
	TI	KOTI KO	DIPARRHOEA
	TI	KOU	CLITORIS
	TI	NA KU	CONCEIVE
		ME RA MERA	prepare by steeping in WATER
		MI MIHAU	PASSING SHOWER

	>	TO SA NA	PLEASING
	MĀORI	TO A	BRAVE VICTORIOUS
		TO	CALM TRANQUIL
		TO	BE PREGNANT
		HA KOA KOA	HAPPY
		HĀ KĀ RI	GIFT PRESENT FEAST
		HĀ RI	DANCE SING JOY
		HĀ NGI	EARTH OVEN; CONTENTS of
		NĀ	SATISFIED CONTENT
WHĀKA		NĀ	SATISFY REFRESH
		NĀ	acted on + verb by reason of, etc
WHĀKA		NA KONA KO	COVER WITH ORNAMENTATION
		NA KO	EARNESTLY DESIRE
		NA WE	be excited of feelings
see		DADA TI	DOWRY
>		DA	giving presenting bestowing
MĀORI		TA ONGA	gift present
		TA NE	husband.
		TA MA	SON CHILD
		TIRI	share portion
		TA I MAU	BETROTHED
		TA I PU	BETROTH
		TAKĀ HI	traverse land to claim ownership
		TAKI URA	SACRED FOOD
>		DUG GA	a difficult ROAD
MĀORI		TU	MANNER SORT
		TU TŪ	MESSENGER
		TU NG - A	BE WOUNDED [TUKUTATA SHORT da ROAD]
		TU NG - A	SEND
		TU A	further side da solid body.
		TU A HI WI	Rising ground
		TU A KĀ I HĀ U	DISTANCE
		TŪ A OMA	pace of travelling STAGE da JOURNEY
		NGARĒ	SEND URGE
		NGĀ RURU	DENSE BRUSHWOOD
		NGĀ U	WANDER GO ABOUT, act upon nat
		NGĀ WĀ RI	MOVING EASILY QUICK [always painfully attacke]

<p>- SU I > DU KHA > [SU^{II} KHA] from DU + KA SEE SU^{III} MAORI HU ATERA =</p>	<p>CHILDLESS</p>	<p>MUCH VERY SU^I > VERY GOOD / VERY BAD See SU^I Any worldly sensation, pleasure & experience may be a source of discomfort espec DESIRE & BECOMING [CHANGE PAIN SUFFERING and [PLEASURE as fleeting unsatisfactory Pain of desire ITO Pain of not lasting getting or HAVING or] [of change.]</p>
<p>MAORI TU TU TU HIRA TU HONO TU I TU I AV TU KETUKE TU KEKA TU KITUKI TU KI NO TU TUKI TU KIND TU KU TU MA TU NO HUNOHU TU NEWHA TU NA WHEA KAI NEA KA MA KA-RIHIKA HU A MO</p>	<p>MANNERZ SORT Be hit be wounded fig i lit DESIRE JOIN fig i lit PIERCE fig i lit HURT a FLEA INCISE LAZY KILL destroy ILLTREAT reach its furthest limit be finished distressed in trouble [be completed] Receive entertain ABCESS OLD MAN or WOMAN ie AGE overcome with sleep. THIN FIELD of OPERATION SCOPE of WORK Eager Capuliate GRIEVE SORROW</p>	<p></p>
<p>> SU KHA ! MAORI HU KORE ! NEA HU A TA HU HU A HU A HU AN EA HU AURI HU I</p>	<p></p>	<p>pleasures ITO See DEVOID of DESIRE [PAU SUKHA DRIED UP harvest time desire COOK product progeny abundance. think of Relative having off spring take as plunder</p>

Come back to this

Note > MIAORI

SU GA TA
 NA MA TA
 NA NA

a happy life after Death
 man in KARAKIA

TIME TO COME
 Satisfied
 Satisfied content

> HU
 SU

TA NEI

funeral dirge
 see SU > happiness
 happiness.
 world.

TAI AO
 NGA RO

passed into anything disappeared.

TAIRANGA

be raised up.

TA HAKURA

dream done dead.

TA E

arrive at Reach be accomplished

TA KOTO

be in a state or condition
 lie before one in the future

TA RU

atherness

TA

BREATHHE he uttered

> SU

GA TIN

RIGHTEOUS

> MIAORI

SU TA
 TA KI
 TAUIRA

heard learnt taught
 RECITE

WIAKA

HU A

TEACHER pupil
 RECITE

A

HU REWA

be REMOVED Resound. HISS

HU A

Sacred place,
 name call by name

TA NEI

DIRGE

> SU

TA²

TO generate a SON

HU ARI

HAVING OFFSPRING

TA MA

SON CHILD MAN

TA NE

MALE

> MIAORI

SU TA
 TA MA

DAUGHTER
 DAUGHTER

PV TA

BE BORN

> SU

SU RU

applied to hissing sounds also as SŪSŪ

MIAORI

HU

HISSING & SOUND
 HISS

<p>> MĀORI SŪ HU</p>	<p>CI HU</p>	<p>KA</p>	<p>KA</p>	<p>Slandered informer BE RUMOURED</p>
<p>> MĀORI SŪ HU</p>	<p>DA HU HU</p>	<p>KA</p>	<p>KA</p>	<p>A COOK = SŪ DA A COOK HISS BUBBLEUP ROE EGG PRODUCT ROGENY COOK</p>
		<p>TA TA</p>	<p>HU KĀ</p>	<p>HOME take fire be lighted burn.</p>
		<p>TA TA</p>	<p>KĀ HU</p>	<p>PREPARE be developed. FOOD PLENTY COOK</p>
<p>> MĀORI SŪ HU</p>	<p>TI HU</p>	<p>GI KI</p>	<p>HARA KI</p>	<p>LYING IN CHAMBER Charm Recited over NEW BORN CHILD]</p>
		<p>TINA TINA</p>	<p>KU NGA</p>	<p>CONCIEVE [RĀ WED] [PURE] place cleared from weeds.</p>
			<p>HA</p>	<p>NGA make build</p>
			<p>HA</p>	<p>MOEMOE Sleepy</p>
			<p>HA</p>	<p>MOKO Thatch for a house.</p>
			<p>HĀ</p>	<p>KUI MOTHER</p>
		<p>TA</p>		<p>MOTHER</p>
			<p>HA</p>	<p>EORATŪ high pitched of a Roof</p>
			<p>HA</p>	<p>EPARANGI Remain at a distance</p>
			<p>PARA</p>	<p>placed Rites</p>
			<p>HA</p>	<p>HU KI KŪMARA PIT fig = lying in chamber</p>
			<p>HA</p>	<p>MA RUV SHUT IN CONFINED</p>
			<p>RAIHE</p>	<p>SMALL ENCLOSURE FENCED</p>
			<p>RAHUI</p>	<p>TAPU market.</p>
			<p>RA PA</p>	<p>PVD MUL</p>
			<p>RA POI</p>	<p>FIRST PREGNANCY</p>
			<p>RA HU</p>	<p>BASKET, fig lying in chamber</p>
			<p>RA HU</p>	<p>BUNDLE</p>
			<p>RA KE</p>	<p>make bare. [re clearing]</p>
			<p>RA</p>	<p>there yonder.</p>
			<p>RA</p>	<p>FLOODING BEFORE BIRTH</p>
		<p>NGA</p>	<p>A</p>	<p>-E-NGA-E UMBILICAL CORD</p>
<p>> MĀORI SŪ HU</p>	<p>HA HA A</p>	<p>TA RI</p>	<p>TA HU</p>	<p>happyness. Dance Sing Joy ABUNDANCE FOOD PLENTY COOK</p>

	> SŪ	DA	KA
	= SU	DA	
MĀORI			KĀ
	SŪ	PI	KA
	SŪ	PĀ	KA
MĀORI		PĀ	
>	SŪ	PĀ	KA
>	SŪ	PI	KA
>	SŪ	PE	YYA
>	SŪ	P	YA
MĀORI		P	IN-E
>	SŪ	PA	
NT	SU	PĀ	NI
f	SŪ	PI	
MĀORI		PI	KO KO
	HU		
	HU	-A	
A	HU	-RU	
A	HU	-REI	
A	HU	RU	
A	HU	-A	
WHAKA	HU	-A	
A	HU	-A	TIA
A	HU		
TA	HU		
		PE	KA
TA	HU	-A	
TĀ	HU	-NA	
	HU	-A	HUTA
		TA	KA
PĀTU		TĀ	KA-U-KA-U
WHAKA		TA	KA
		PE	HEA
		PE	PE
		PE	HI
		PE	HU

A COOK
 A COOK
 AGENT 'KA = WHAKA CAUSATIVE]
] A COOK [PREFIX]
 [KA-I FOOD]
 BE CONNECTED PA-I GOOD EXCELLENT
 HAVING CURRY TOGETHER WITH CURRY
 BELONGING TO SOUP BROTH A SOUP
 CLOSE TOGETHER
 BROTH SOUP [PATUA food Receptacle]
 [PATU pound fern Root]
 [PATONE FOODSTUFFS
 HUNGRY
 HISS BUBBLE UP
 ROE EGG PRODUCT PROGENY
 WARM COMFORTABLE
 PLANT, KŪMARA! *sig cooking!*
 CALM WARM SHELTERED HAVEN
 FORM MAKE
 FORM FASHION *acquire form*
 BE FORMED
 HEAP MOUND HEAP UP TEND FOSTER
 FASHION TREAT WITH [TREAT WITH FASHION
 COOK SET ON FIRE LIGHT RITES
 UNDERGO COOKING *sig i lit as THINKON*]
 FIREWOOD... ITU
 HEAP espec of food at a feast
 BED IN a CULTIVATION *Battlefield*
 BOIL *lit* HEATED STONES A
 VESSEL FOR BOILING FOOD
 PREPARE *be developed*
 TĀ KA-U-KA-U METHOD of POUNDING FERN ROOT
 PREPARE DIRECTOR CHIEF
 of what SORT DO or TREAT in what WAY?
 MASHED CRUSHED ROE CAKE
 COVER 'INCUBATE ie COOK
 BALL of POUNDED TARO MASH POUND

	> SE		ptom = TAG see under SA ²
	> SE-KHA		BELONGING TO TRAINING
CP SK	SAI KSA	]	IN WANT OF TRAINING
from	SI KS		[IMPERFECT]
	SI-KHA-TI		ONE WHO HAS STILL TO LEARN
	SE KHI YA	]	CONNECTED WITH TRAINING
form	SE KHA		RULE of GOOD BREEDING
>	SE KHA		BELONGING TO TRAINING
			IN WANT of TRAINING
MAORI		TI-KA	RIGHT CORRECT JUST FAIR
A	HE I		ABLE POSSIBLE WITHIN one's POWER
A	HE I - HA		TRULY EXACTLY CERTAINLY
A	HE RE		SNARE FIX SNARES
	- HA		E PAPA STRAIGHT CORRECT
[TANU AKA = ANGA]	> TI-KA-NGA		MEANING PURPOSE > A-NGA / KAI NGA!
	HE I]		AT IN WITH of TIME or PLACE FOR TO AS
	HAI]		DENOTING INTENSION PURPOSE
+ ADJ	- KA UA		FORMING A FUTURE IMPERATIVE chiefly in neg sentences as >
TIKINA	HE TO KI		GO FETCH AN AXE <
	HE I TE MEA NUI		LET IT BE A BIG ONE
	HE		WRONG ERROR MISTAKE FAULT
	HE HE		NOT FULFILLING REQUIREMENTS
WHAKA	HE I		SATISFY AN OBLIGATION [WRONG]
	HE KE		PRACTISE SURF RIDING
	HA E PAPA		STRAIGHT DIRECT
	HA TE PE		FOLLOW IN REGULAR SEQUENCE
			PROCEED IN ORDERLY MANNER
	HA NGA		MAKE BUILD PEOPLE PROPERTY BUSINESS
	KI		TO of PLACE DENOTING PURPOSE INTENSION FOR IN QUEST
	HI		Leader SONG [OF CONCERNING RESPECTING]
	HI KA		PERFORM RITES KINDLE FIRE PLANT
	KA-U-	AE RARO	LORE of the TERRESTRIAL
	KA-U-	AE RUNGA	LORE of the CELESTIAL
	HI NA PO		dimness of sight espec- in regard to SPIRITUAL
W-	HI		CAN BE ABLE ie VI+HI [MATTERS]
W-	HI TI		RELATE RECITE
	KI		SAY TELL DESIGNATE THINK IMAGINE SPEAK

>	SE TA		WHITE
VED	SVE TA		MĀORI HUA FULLMOON
	SE TA	A NEA	WHITE BODIED
MĀORI		A NEA	SKELETON aspect
>	SE TA	A TTIKA	LIT = [HAVING WHITE BONES] FAMINE
MĀORI		TI-TI	SHINE [TINEI KILL]
	HE	INGA	ANCESTOR [TINANA BODY]
	HEI =	- A HEI	COLLAR BONE
	HU A		FULL MOON
	HE A		MOURN GRIEVE what place?
	HE MO		be consumed die HUNGER
WHAKA	HE MO	HEMO	attend to the death bed of anyone.
	HE MO	KAI	HUNGER
	A - TA -		MARANA or MAHINA MOONLIGHT!
	HE VETA		be made free from TAPU be separated
	HI AKO		SKIN HIDE RIND
	HU HU		EMACIATED
	HI HI		Ray of SUN
	HI KOKO		STARVED
	HI MU		HIP BONE
	HU MU		HIP BONE
> SETA	HI KA		LIT = having white bones, FAMINE
	TA		STALK STEM SHIN
	TA EKAI		WORN OUT SOIL
	TA HA KURA		Dream of one Dead
	TA NEI		funeral Duge
HI	A KAI		hunger.
	TA - HE - I		COLLAR BONE
	TA - HE RE		tie up pack.
	TA HU MA ERE		Sickness disease.
	TA HA HO ANO		Very bright usually + MARANA >
	TA KI	RIB	[MOON]
	TA KI URA		SACRED FOOD cooked on Removal of the bones of the dead for final burial
	TA KO U		Red ochre for painting BONES!
	- KOIWI		BONE
HE			Dead
	TI HORE		peel skin off Bare laid Bare

	>	SE TI	LIE DOWN TO SLEEP
and		SAYATI	
cause-		SAYA PE TI	TO MAKE LIE DOWN
		SE NA =	] LYING SLEEPING BED
		SAYANA	
		SE NA SANA	SLEEPING SITTING ABOARD DWELLING
		SAYANA + ASANA	
		SE NA SANA - GAHA	ALLOTMENT of DWELLING PLACES
		- GAHA -	PAKA HOUSE STEWARD
MAORI		HE A	WHAT PLACE PA be connected with
		HE U	EAVES of house. PA term of address to a
		TI NAKU	Conscience] SUPERIOR or MALE ELDER
		[Garden]	'KA = WHAKA CAUSATIVE
		Mother	[PREFIX]
		- TIA	
		E NA	those connected to PAKA-RĀ UNSUITABLE
			the person spoken to PAKA-U'WING, = party faction people
		ETE	thicken in cooking PAE BELAID TO THE CHARGE
		HA FORATU	HIGH of a ROOF] of ANYONE
		HA	DESERTED - KĀ HOME dwelling
		HA MOE MOE	SLEEPY DOZE IN the APPORTIONMENT
		Ā	of belonging to] of ANYTHING
		A	moveable property] BE IN NEED of
		NGA-RE	people connected by blood
		HANGA	Make build property people
		HA MOKO	thatch of a HOUSE
		HA MA RURU	Shut in Confined
		HA I =]	AT IN of place and time
		HE I]	
		HAN-EARĀ	pleasant comfortable
		HA MOE MOE	Doze Sleepy
		HANA	shine glow give forth heat flame
		NA	Satisfied content
		NEĀ	Satisfied
		HE MA	AT PEACE
WHANA		HE MO HEMO	attend the Death bed of anyone.
		HE RE IMU	COOKING SHED
		TI ANGA	MAT TO LIE ON

Note	HAKU TU RI	BIRDS for one who paves the way [OUT AT SEA] 10'
>	SE TU	BRIDGE CAUSEWAY [away from Land]
VED	SE TU	MĀORI TUPUNA > ANCESTOR
TO	SI	[AHI fire] 11 TU RAM LIGHT with a TORCH
or	SĀ	
>	SE TU	-KA RA KA A BRIDGE MAKER one who PAVES
MĀORI	TU	-KA UATI WHIRLWIND [the WAY
MĀORI		KARA-KIA !
		ARA WAY PATH MEANS of CONVEYANCE
		RĀ SAIL
		RĀ HOPE CALM [at sea] a Bridge, to
	HE KE	MIGRATE IMMIGRANTS
ā	HEI	POSSIBLE WITHIN ONE'S POWER ABLE
WHAKA	HEI	go to meet welcome
	HEI	be required
	HEI	Be able.
	HEMA	VOID open.
	HE KE	TANGA ROPE
		KA HA ROPE
		RĀ HIRI ROPE
	HA-NGA	MAKE BUILD CONSTRUCT
	TU KO KI	UNSTEADY SWAYING from SIDE to SIDE
WHAKA	TU	propose a subject for discussion
	TU TU	Summon Assemble Messenger to summon,
	TU Ā	Propitiate by an offering
	TU A	further side of a Solid body this side
		on the further side
	TU A-HU	Sacred place.
	TU AKO	Divide Separate
		A RĀ WHATA BRIDGE
		RANGA SANDBANK
	TU A PA PA	FLAT ROCK TERRACE PLATFORM
	TU A ONE	BEACH [as a Causeway]
	TU A WHIO RANGI	RAIN BOW
	TU WANGA	FLATTEN OUT > a Reef flattened out
	TU HI	Conjure invoke [and worn with use]
	TU I	THREAD on a STRINE LACE
	TU I TUI	loose sew FASTEN UP Render
		INACCESSABLE = ACCESSABLE

MAORI	HEI		at an in d place Time
>	SE DA		SWEAT
	SE DA	-MA LA	the STAIN d SWEAT
MAORI		MARA-U	APPEARANCE
Note		MA RE	COUGH PHLEEM = appearance of
MAORI	TARU		PAINFUL ACUTE INFLUENZA (ILLNESS)
"	TA E		STAIN COLOR HUE JUICED d PLANTS
>	SE DA KA		SWEATING [MAORI TARU SHAKE]
	SE DI TA		MOISTENED
	SE DE TI		MAORI WHAKA TE SQUEEZE FLUID out d
Caused d	SI JJA TI		TO CAUSE TO TRANSARE HEAT TO STEAM
MAORI	HE KE		DRIP [TEWETEWE = MOISTURE]
	HE KE TA	A NEA	MAKE TO DRIP [DRIPPING]
		MA	CLEAN FREE FROM TAPU
W	-E		RAWERA SWEATY > VI+HE > assim - W-HE -
		MA - HI - E	CRIME HATE EVIL DEED
	HI KA		COPULATE
A	HI		FIRE [TI FONERA prepare d COOKING]
	HI NA	MOKI MOKI	SEVERE COLD catarrh
	HI NO	NEA	Doing undertaking
	HI PO	KI	Covers
	HI RI		LABORIOUS Spring up.
	HI WINI	NINI	Suffer from aching PAINS [illness]
	TA		Sprinkle
	TA EWA		catarrh cold
	TA HE		EXUDE DROP FLOW Sap d a TREE
	TA RE		GRASP for Breath
	TA HE KE		DROP as Liquid
	TA HU		Set on fire light cook.
	TA HUNA		DRY DRIED UP
	TAI AROA		Wearry Exhausted
	TAI TVRI		DEW fig = Sweat
	TA KIATU		BUSTLINE HURRIED
	TA KA WAI		MOISTEN
	TA KOHU		MIST VAPOUR
	TA - MA - OA		COOKED lit i fig
	TA NGI		WEEP
	TA PU HI		tend in SICKNESS
	TA RARE		MOTTLED

	SE	LA	ROCKY STONE ROCK CRYSTAL
from	SI	LĀ	
MAORŌ	HEI		out on in of place time ornament
MA	HE		SINKER for a fishing line [for the neck]
	HEI	TI KI	greenstone ornament
	HE	KERI	TESTES
TO	HI		VESSEL IN WHICH HOT STONES were placed for cooking!
		RAHO	TESTICLE
WHAKA	HE	KE	FEELING AXE of STONE
	HI	ATO	be gathered together of stones
	HI	NEATAUIRA	a FLINT LIKE STONE
	HI	NEIOITU	a kind of STONE
	HI	WA	STONE AXE
PANE	HE		STONE ADZE
		RA NEI TOTO	BLACK LAVA SCORIA
	KA	RIA	Basaltic stone
MA	HI	TI HITI	RIPPLE as a STREAM over STONES
		RA UKARA KA	a kind of GREENSTONE
		RAUTUPU	thunderstorm of a certain kind re
KO	HI		SKELETON [one bringing haulstones]
WAI	TA	RA	HAIL STONES
TAHA	KU	RA	CORNELIAN STONE
MA	HE	NO	ISLAND
	UATA	RIA	HAIL
PE	HI		BALLAST FOR A CANOE
	TĀ	RA KE	shoal exposed at low TIDE
	TĀ	RA U	pound fern ROOT [with a stone beater
PARANO	HI		COVER WITH HOT STONES in an OVEN
		RA TA	sharp cutting
		RA WEKE	PREPARE FASHION DRESS
TA	HEI		wear anything from the neck as HETIKI
	HEI	TI KI	Greenstone ornament
	PO	RA PORA	A WHITE STONE
WHAKATA	HI		GLACIS SLOPE
	PO	RA NEI HU	a kind of STONE
TO	HI		COOK WITH HOT STONES
KO	HE	RE	pound fern Root into a cake

> SU
 > SŪ RĀ'
 VED SŪRA from SŪ
 as MORE EXTRA ITO See VALIANT COURAGEOUS

> SŪ RA-KA TĪĀ A TALE ABOUT HEROES
 SU RA-BHAVA STRENGTH VALOUR.
 MAORI PU RA KA-U ANCIENT LEGENDS
 RA NEA Avenge a death
 RA NEA TĪĀ and RA-HU-A failed unsuccessful.
 RA - HI Great physically & Morally.
 RA - NEA A ATTACK RUSH charge.
 KAUAE [RARO] LORE [of the Terrestrials]
 PU RA KAU ANCIENT LEGENDS OLD MAN
 TU AHANA - TA familiar name for HERO of a STORY
 TA-NEATA MAN
 TĀ aim a blow at strike
 TĀ - KU MY
 TĀ HŪ DIRECT LINE of ANCESTRY

TĀ HŪ DIRECT LINE of ANCESTRY
 WHA - KI Reveal disclose
 WHA - KA Causative prefix
 WHA | WHAIROROA PERSEVERE
 WHA | TĪTĪRI THUNDER
 WHA | WHĪ CHASE HUNT
 WHĀ WHĀI EXERT ONE SELF
 WHA | POSSESSING EQUIPT WITH

HU A BECOMING acquiring the character
 NAME CALL BY NAME [of Shape of]
 WHĀ RA UNGA VOYAGE Company of Travellers
 [BHĀ RA] BEAR CARRY
 WHĀ - RONA - A - WA - TER PITCHED BATTLE
 [BHAVA] Becoming
 PA RE KURA BATTLE
 PA REMO drowned.
 PA - RĀ - OA Well born Noble chief
 PA - RA FROA a fighting man espec one wounded
 PA - RA Blood Relative
 WA. DEFINITE TIME PERIOD INTERVAL
 WHA - KA - PA - TA ANCIENT TIMES

ALSO

> A
MFAOTZ1
MFAOTZ1

SU RA 3
SU RA
HU RA
HU NU
RA
RA NGA

SUN
a name of the SUN as an ASURA
BEGIN TO DAWN
RAY of SUN [fig knowledge see]
SUN
heaven aboad of Divine Beings
SI TIME WEATHER SKY

Not
And

HU RU
HU RO
HU RI
HU RA
A RA
RA V
HU ME KE
HU KA
HU
HU TO KE

FLOW
JOY [See ISLAMIC CHANT HUR/HURO!
TURN ROUND overwhelm
BEGIN T [overflow]
means of conveyance way path
project extend
Dumbed by cold
frost snow cold
as VERY MUCH + ---
WINTER.

TA RA
RA TO
RA RO
RA RO
RA WHI TI
[LOHI-TI]
HI
TI TI
TI RA

RAY of SUN
WEST
NORTH
Day time Season
SUN RISING, EAST
SHINE
Dawn
shine
RAYS BEAMS.

> cp
MFAOTZ1

SU RA TA
SO RA TA
HO A
RA TA TA
TA TA RUNA
TA MA
RA
HU A NGA
HU RO

KINDLY DISPOSED soft MILD
and SURATA
FRIEND spouse ITD
familiar friendly
friend
Connected by family ties
Son child man.
WED
A RELATIVE see SVA affine
JOY

> SE YY A
SK SA YY A
from SI

A BED COUCH

> SE YY A

AI - KAPPETI

TO LIE DOWN

- AVASATHA

LYING DOWN RESTING

USSURA

SLEEPING BEYOND SUNRISE

DIVA

NOON DAY REST

MFAOTI

PE-HI cover incubate as a HEN. LIE.

MFAOTI

HEI =
HA I

] AT IN WITH of time or place

FOR TO AS as denoting purpose or intention Go towards turn towards

PETI HEAP UP

[be Requested]

Bind Entangle barnyard fowl [MOO]

DESCEND practise SURF RIDING

HEI HEI

HE KE

HE KE TUA

HE MA

HE MA NGA

HE MO

HE MO NGA

HE MO KA I

HI A

PRNY

AT PEACE

Empty space.

DIE

Object of earnest desire

hungry

desire wish

WIAPKA

HI A PO

EMBRACE

HI - - KA

TO COPULATE

HA ERE

a spirit residing in fragmentary Rainbows

HA I PU

place in a heap

[or clouds

HA KI HA KI

worn out MAT

HA NE ANEA

PLEASANT COMFORTABLE

HA MU TI

PRNY

HA MO E MOE

SLEEPY

HI A MOE

SLEEPY

TAINEA place to build a canoe = CAMPSITE

ANGA

Aspect 170 See

KA

HOME

KA HU PAPA RIBT

KAP-I be overspread occupied as space

= DI VA > [TI WHANEA WHANEA LIE AT FULL LENGTH

[WA definite time interval area

- URA-NEA GLOW of SUNRISE

	> HE TU		CAUSE REASON CONDITION
from	HI		TO IMPELL
MAORI	HĪ		to be effected by DIARRHOEA
	PA CCAYA	= HETU	
	KAI - NEA		field of operation scope of work
	WHA - KA		causative prefix
	PA		TOUCH + Sij; lit be connected with
	HE		MISTAKE FAULT TROUBLE DIE
	HĪ		be effected by diarrhoea
	HI		fall in Love with
	A		manner Sent
	TŪ		be wounded be placid Remain
	TŪ		serve Send
	TŪ		messenger to summon people
	TU A HANGATA		name for Hero of a story
	TU		fight with
	TU PERE		Ejaculate
WHAKIA	TU		erect setup propose a subject for discussion FORMAL SPEECH
	TŪ TŪ		Point out
WHAKA	TŪ - RĀKAU		practise with weapons
WHAKA	TŪ Ā		propitiate by an offering
	TU Ā		time past future
	TŪ ĀHU		Sacred place
	TU ĀITITANGA		childhood
	TU ĀMOE		Relating to Sleep
	TU NA ROA		Earth Personified
	TU HU		point out by indicating
	TU HE - Ā		Overgrown deserted
	TU HE IHEI		Dishvelled
	TU HA WAIKI		LEPROSY
	TU HĪ		DESIRE
	TU HĪ		COOVR
	HĪ KA		Copulate
	HĪ AWAI		thirst
	HĪ ĀKAI		HUNGER
	KA TU Ā		full grown animal
	KŌ TU HĪ		GLOW PRECEDING DAWN

MAORI TI
 > BHAVATI
 > BHU
 2 bases BHAV
 and HO
 1 present BHAV A MI
 and HO - MI
 2nd BHAV A SI
 and HO - SI
 1 sing AHU VA
 3rd AHU
 3rd AHO - SI
 1 plur AHESUM HA
 3rd AHESUN
 HE HI TI
 HESSATI
 MAORI AHU - RE WA
 WHA KA
 WHA NAU
 WHANGAI
 WHAEREERE
 PA PA
 PA
 PA NGORE
 PAO PAO
 PANA
 A PA
 PU
 PU PU
 PU AKI
 PU HI
 HU A
 HU
 HOKAKA
 HO-A-WHA
 HOTA
 HE I
 HE
 HEI TARA

NAKU CONCEIVE 41
 TO BECOME EXIST BEHAVE
 TO BECOME
 MAORI WHA-PA-HA-HAU-ITO
 contracted MAORI HONO MARRY
 MAORI WHAKA causative prefix
 MAORI HO-KOITANGA CHILDHOOD
 MAORI AHI BEET
 MAORI AHO WOOF of a MAT crossthreads
 MAORI AHU-A FORM MAKE
 MAORI WHAKA AHU-A FORM FASHION
 MAORI AHO-RANGI teacher of high
 MAORI AHE-I ABLE possible [standing]

FUT 3rd SING of BHAVATI
 FUT of BHAVATI
 Sacred place [AHU-A PREGNANT]
 Causative prefix
 be born
 feed Nourish maintain
 mother of one's children wife
 the Earth personified
 cortex be connected with
 children immature
 Gossip
 cause to go or come forth in any way.
 Spirit of one Dead slave.
 originate origin source cause
 break forth spring up.
 flower
 VIRGIN
 product produce fruit flower full moon
 Desire
 DESIRE
 WHAI ENEMY
 friend husband wife ITO
 at in with of place or time purpose intension
 mistake fault trouble die ITO
 Accusation

		HA	-	U-	KA-I NGA HOME	42
Māori	>	VA	SIN		LIKING DWELLING	
	from	VA	S		LIVING SOJOURN LIFE	
		VA	SA		TO DWELL	
		VA	S		LIVING DWELLING	
		VA	SA	KA		
		VA	SI	KA		
		VA	SA	NA		
Māori		W	HA	NGAI	DWELLING [Māori W+HANA-U]	
		WA			feed nourish maintain VI+HANGAI	
	⊙	WA			definite space time area interval	
	⊙	WA			bordering place River [in the sense]	
	⊙	WA	I	HO	BED IN A GARDEN	
	⊙	WA	RUA		LEAVE	
	⊙	WA	HA	I	Central passage in a house.	
		WA			SPOUSE A+VI-WAH I see.	
WaiKare		WA			LATCH BOLT	
		WA	WA		FENCE	
		WA	H-	⊙	Entrance	
		WA	HI	N - E	WIFE WOMAN	
	>	VA	SIN		Liking dwelling	
		WA	HI	- E	FIREWOOD	
		WA	-	IHO	REST REMAIN	
	>	WA		HO	contracted form of BHAV / BHU EXIST	
		WA	I	KA WA	floor mat	[Become - ing]
		WA	I -	KOTI KOTI	Ceremonial cutting of hair	
		WA	I -	PA WA	Cooking Stone	
		WA	I	REKA	Contented	
		WA	I	TUHI	child birth Rites	
			HA	MOKO	Thatch of a house.	
			HI	N - E	female girl	
			HI	KA	COPULATE Kindle fire	
		⊙	HI		Fire > ognisko Domowy,	
				KA	HOME	
		MA	HI		make build	
			HA	NA	shine glow give heat flame.	
			WA	NGI	earth oven [communal]	
WaiKare			-	NA NA	REST REMAIN	
		W	HA	-	VI+HAI settle constantly Resident	
		W	HA	NA	BE BORN FAMILY GROUP = VI+HANA-V	

	>	VĀ	SE	TI	perfume, disinfect re smell
denom from		VĀ	SA		
MĀORI		WA	-I	NEĀIO	IN BAO ODOUR
PIA		WA			SMOKE [INSENCE]
		HEI			tie round the neck.
		HE	KETARA		OLERIA RANI!
		HE	MA		PUDENOA
		HE	NE		Arus.
			TIKOTIKO		OIARIRAOEA
			TI IARE		SCENT
	>	VĀ	SA	NĀ	] THAT WHICH REMAINS in the MIND Tendencies of the past IMPRESSION
from		VĀ	SA	TI	
MĀORI		WA			MEMORY
		WA	-	NA - NGA	LORE of TOIUNGA
		WA	HAINE		WIFE [W-HAEREERE wife]
		WA	IHO		Rest Remain
		WA	REKA		CONTENTED
		MA	HA MA HA		Seat of Emotions
		MA	HA RA		THOUGHT MEMORY
See for HE		MA	HA RA HARA		have much in one's mind
		MA	HE RE		PLAN
		MA	HE -U		TRAIL or TRACK through scrub;
			HA NGA		make build property business
			HA U		vitality of land essence.
WĀRIKA			NA NĀ		Rest Remain
		WA	IHO		Rest Remain
			NA		Satisfied
		HA	NE ANEA		Satisfied content
		HA			taste flavour
		HEI			at in or of place time
			TI RO		Look see examine survey view
			TI RI		offering to a God share portion
			TI A		Mother
		A	TI		offspring
			NA		ACTED ON By way of
			NA HE		Ancient times

>	VA SIN	CLOTHED IN CLADIN
M̄	WA HI -A- WA	PLACENTA
	WAH- A RUA	a pattern of weaving in interior of a
	WAH- A	Sheet of a SAIL [house]
	WAH- A- PŪ	Eloquent
	WA I KE URI	TATTOED
	WA I HI - NAU	a CLOAK
	WA I NGŌ IO	IN BAD ODOUR
	WA I RUTU	weep copiously
	WA I RUA	Spirit
	WA I WA I A	Beautiful.
	WA O	FOREST
	WA RE	IGNORANT
	WA O WA O	Obscuration
	WA O WA O	NUNUI HEAVY CLOUDS obscuring the MOON
	WA O KU	DENSE FOREST
	WA RA	Desire
	WA WATA	Loosely WOVEN
PA	WA	SMOKE
	HI A	be in Love with
	HI HI	RAY of SUN plumes of a war canoe
	HI HI	dress the hair in horns a cape
	HI KU	front Gable of a house.
	HI KU MĀ RŌ	Eaves of a house.
	HI NA	tail of a bird
	HI NA KI PŪ RI	Moon Personified gray hair
	HI WA	quite DARK very sad.
		DARK
	HI NU	BIRDS preserved in their own FAT
	HI TAU	petticoat apron.
	HI PO KI	COVER as with a Garment
	HI RI NA KI	OLD AGE

	VA HA		CARRYING LEADING VEHICLE
from	VA H		
	VA HA KA		THAT WHICH CARRIES [at cause's to
from	VA HE TI	]	carry away] CURRENT TORRENT FLOOD
	VĀ HA NA		CARRYING PULLING DRAWING CONVEYANCE
	VA HIN		CARRYING CONVEYING
MĀOTA	HA KIKĀU		WINE [HI diarrhoea]
	WA - KA		CANOE [HIKA Capulate]
A	WA		RIVER [A HI fine]
	WAH I NE		WIFE [WA HINE WIFE]
	WA I		WATER MEMORY
	WA HA		SAIL VOICE [TIU SOAR HOVER]
	WA		Time Season [ATI off spring]
	WA ERO		TAIL [TIH Mother]
	WA ENGA		shrouds of a canoe mast
KIAI	WA EWĀE		Messenger TIRA Company of travellers
	WA ETĀ		Good Runner [TIKOTIKO DIARRHOEA]
	WA HA		CARRY ON the BACK
	WA HA PU		mouth of a River Eloquent
	WA HA ROA		Entrance to a PA
	WA HIE		Firewood [KARO P. MUL]
	WA KA RI		DITCH [KA RIRI sail in a fleet]
	WA I PUNA		Spring of water [KAPATI] narrow pass]
	WA I TUHI		first signs of flood
WA I	WA HA		SLEET [KA-RO MARRAUDING PARTY]
	HA RI		Carry [KA-RIHĪKA Capulate]
	HA KA		See as carrying
	HA PU		pregnant [KA-RA-WA MOTHER]
	HA RA KEKE		Flax [KA-RAKIA see]
	HA NEO		Shovel [KA-RAHU OVEN]
	HANU		OVEN [KA PUA Bank of clouds]
	HANA HANA		PUD MUL [KA NA PU Lightning]
	HA MUTI		shit [KAM a bird snore]
	HA MURE		Catch vermin in the hair
	HAMOE MOE		Sleepy
	HA KUI		mother
	HA KI WĀKIWA		dark threatening of clouds

MAORI	PO-WHIRI	WELLCOME BECKON TO COME ON	
MAORI	WHI - RI - WHIRI	SELECT CHOOSE	46
>	SAN VI BHAGA	DISTRIBUTION SHARING OUT	
	SAN VI BHATTA	DIVIDED SHARED [MAORI TAVWHI-RO]	
	SAN VI BHAJATI	TO DIVIDE SHARE COMMUNICATE	
CAUS-	VI BHAJETI	MAORI E-A come up as a crop performer	
	SAN VI BHAGIN	GENEROUS OPEN HANDED	
MAORI	TA-HUA	HEAP of FOOD at a FEAST	
	HANGI	COMMUNAL EARTH OVEN	
	WHANGAI	FEED NOURISH MAINTAIN OFFER	
	TI RI	SHARE PORTION [as FOOD	
[	HA RI = CARRY]	offering to a God	
	HA KARI	GIFT PRESENT FEAST	
	WA-WA	BE DISTRIBUTED > BHA/PA/WA/PB/V	
	HA-U- PA	EAT PA- = BHA-WHA AND	
	HA KAI - NGA	HOME	
	WHA - KA	CAUSATIVE PREFIX	
	PA	be connected with GROUP	
	PA KA NGA	Relative connection	
	PAE	be collected together Ready for use	
AND	[TA WAE divide]	be laid to the charge of anyone.	
	PAHEKO	COOPERATE COMBINE	
	PAI	prosperity Assent approve.	
	TI KA	RIGHT CORRECT JUST FAIR	
	TI KA NGA	Rule plan customary.	
	HA E - PA- PA	STRAIGHT CORRECT [Correct]	
	PAI HAU	WING = PARTY PEOPLE <u>SIDE</u>	
	PA KA	DRIED PROVISIONS COOK	
	PA KA ROA	SCARCE of FOOD	
	PA KI HI	dig for fern Root	
	HAU MIA	FERN ROOT personified!	
	HAU HA KE	take upon Root Crop.	
	HAU MI	Reserve lay aside	
	HA RAMAI TI A	be come fore.	
	WHA - KI	gather fruit ITU	
	WHA - RA	RECIEVE A PORTION at DISTRIBUTION	
	NGA - HURU	10 HARVEST TIME [of FOOD]	
	NGA - I	CLAN prefix	
	IN - E	COMPARE MEASURE	
	ET - A	As it were, as if perhaps how great!	

>	SAG VI DI TA	KNOWN
MBOBI	HANG-IA HA ERAPA WHI WHI TI TI RO TA VIRI TI KANGA MA TA U MA TA U RANGA TI A	make build business property straight correct can be able Relate Recite Look see survey view examine teacher pupil meaning purport [Right correct custom] KNOW KNOWLEDGE Matter home.
	HA UKAINGA HA PAI HA MUMU HA KUI HA KA HA RI HA	begin a song. Speak mother <u>OLD WOMAN</u> Sing a song. dance sing joy happyness wellfare.
SK WHAKA	HA ERE HA HA HA - RA - TA U TA KA TA KE	CONDUCT any business execute Enquire about procure. suitable approved. come Round as a DATE origen beginning SUBJECT mean's cause Reason.
>	SU TA JA KIRA TA KI WHAKA - TA KOTO TA KURUA TI EKE TI KANGA TI RI TA TAI	Certain on good authority TAUGHT HEARD NOON on 19TH DAY Recite give direction order plan determine SERIOUS Measure lay off espec ground Rule plan method [plans of a house] Remove TAPU from any thing STUDY the HEAVENS IN NAVIGATION Measure arrange set in order prepare Recite genealogies

7a				BHA > WHA / PA / and WA / P / B / V 48
>	SAN	VI	LĀ PA	NOISY TALK fig = THUNDERING
MAORI	HANCA		AB BHA ^o	MAORI WHA-IKORERO FORMAL SPEECH
	HANCA	I		PEOPLE
	HANCA-REKA			opposite confronting
	HANE-RA-U			Jest Deciene
	HA ^o			JEST WITH BEFOOL
	HA		PA-RA-NGI	Capture a fortress
	WHI TI			SHOUT BAWL
	WHI - RI			RELATE RECITE
	WHI - U			flock of certain birds (nowy)
			E PA	be gathered together
				THUNDER BOLT
=	HĀ HĀ		WHA-TITIRI	THUNDER
			A BHA ^o	MAORI APA-RANGI COMPANY OF PERSONS
				Shout out to drive away
			TA PA	RECITE
o	HA			warning mockery remembrance
			WHA-KA-WĀ	ACCUSE FORMAL CHARGE
	HA - RA		PA-KI	JOIN BATTLE
	HA - RA		- U	be heard vaguely
	HA TATA			Blustering
	MA RA			FRIEND!
	MA RA-E			and TAHUA
	MA RA-NGAI			STORM
			RA	ROAR
			RA-HI	LOUD
			RANGA	AVENGE A DEATH
			RA RI	MAKE AN UPROAR
			RA UIRA	LIGHTENING
			RA UTUPU	THUNDERSTORM of a certain kind
			PA	hold personal communication with be
			PA PĀ	BURST EXPLODE [connected with]
			PĀ	BEHEARD
			PĀ HO	Noised abroad as News
			PA HUIHŪ	RESOUND
			PA HŪ	Alarm Explode
			WHA-NA	RUSH CHARGE
			A PA [RANGI]	Company of Persons [of WORKMEN]

	SA	SE	DA	SWEAT MOISTURE	
MARU	HA	RO	TU	POOL	
	HANG-	A		WORK	
	HA	U		DEW MOISTURE	
	HA	PIA	PIA	sticky clammy.	
	HANGA	NOA		Small basket for cooked food.	
	HANG-	I		contents of Earth OVEN	
	HANG-	INA		ULCERATED	
	HANG-	U		Scrape glase leaves with a shell.	
	HA	WA	I	Rivulet	
	HA	-U	-TA	-KU	BEDWEED WET
	HA	-U	-TA	-I	garment for wet weather
	HA	WANI	WANI	SLIMY SLIPPERY	
	HE	A		Mourn.	
	HEA	HEA		SOB	
	HE	I		poetic > SKY	
	HE	KA	PONGA	GUM of tree fern.	
	HE	KE		DRIP	
WHAKA	HE	KE		make to shed TEAR'S	
	HE	<u>MONGA</u>		OBJECT of Earnest Desire	
	HE	NE		ANUS	
	HE	RU		begin to flow	
	HE	U		LEAVES	
		TA	E	JUICE shit glase refuse.	
TI	HA	-U		SWEAT	
		TA		Sprinkle tattoo paint dash water	
		TA		shit [out of a canoe]	
WIHAKA		TA	ERANGI	mix soot with MAHOE SAP = TATOO	
		TA	EWA	CATARRA COLD	
		TA	<u>HE</u>	MENSES Sap of tree Exude flow drop	
	TA	<u>HE</u>		" " " " "	
	TA	-TA	<u>HE</u>	chippings EXUDATION ISSUE	
TA	TA	<u>HE</u>		" " " "	
		TA	TEA	SEMEN	
		TA	NEI	CRY FOR	

	> SA] SEVA] ASSOCIATING	
from	SA] + SEV	
MĀTORA	WA IHO	Rest Remain
	HA NĀ	make build property people.
	HĀ	taste flavour
	HĀ KUI	Mother
	HĀ MUA	Elder brother or Sister
	HĀ MOKO	Thatch of a house.
	Ā NGA	shell waste skeleton Aspect
	HE KE	a party of immigrants
	HEI =]	at or of place time
	HAI	
WĀKA	HEI	go to meet wellcome satisfy]
	WA IHO	VOICE 100 see. [an obligation]
	HE-KA-PONGA	GUM of tree ferns
	HE-KĀ	Mouldy.
	HEI TARA	Accusation
	HEI NGA	ancestor parent
	HEI	be able
	HEI	tie around the neck
	HEA	Mourn Grieve
	HEKE	practice Surf riding
	HEKE TĀNGA	make to shed Tears
	HE-KĒRI	testes
	HE-KE TUA	primy
	HE-MA	puddenka
	HEMAHEMA	adultery
	HE-MONGA	object of earnest Desire
	HE MO KAI	hungry
	HE NG	anus
	HERU	COMB for the hair
	HERE PURU	material to caultra canoe
	HERE	GUIDE concilliate propitiate
	Ā WA	River
	WAI	memory
	WA-HINE	wife
	WĀ	accuse
	WĀ	definite space area time Season

	>	SAN SE	VA NĀ	ASSOCIATING
from		SAN SE	VA TI	
MAORĪ		HANĀ		people property business make build
		HĀ KUI		Mother
		HE KE		party of Emigrants
		HE MO KAI		hungry
		WA IHO		Rest Remain
		WĀ		def space area time interval
		WA NĀ NĀ		Zoned TOHUNĀ
		WHĀ NĀ U		family group
		NĀ		Lineage
WĀKĀ		NĀ NĀ		Rest Remain
		WA HINE		WIFE
		WHĀ EREERE		wife mother of one's children
		TI NĀ KU		conceive a cultivation
		TI Ā		Mother
		KARĀ WA		Mother
		HE RE		Guide conciliate propitiate
		HE I		at on with of time or place
		HĀ I		
		WA HĀ PŪ		Eloquent
		VACA		
		VA CO		voice
		WA HA		voice
		WĀ		accuse
		KARAKIA		
		KORERO		
		WHĀI KORERO		
		NA HE		Ancient times
		NĀ		as mentally placing oneself beside a speaker in speaking ITD
		NĀ KU		belonging to me
		NĀ NĀ		belonging to him
		MA NĀ WA		MIND + anything to support life ITD
		NAWE		tangled excited of feelings
		NGĀ-RE		family group
HA		NGĀ		make build business people property
		Ā TI		offspring

> SAKU MĀ RA of the SAME AGE a playmate
SA+ KU MĀ RA
MĀ RA HA - NEA people.

MA RA FRIEND!

BATA FAMILIAR FRIENDLY

RĀ-RI make an uproar

RĀ TOU they them

RĀ UA THEY 2 them 2

RA U PAU QUARREL fight

RA WA HA NEA MISCHIEVOUS

RA WE MA KOI NAUGHTY

P
RAWA

RAW EI
HA NEA

MA

KOI NAUGHTY

MISCHIEVOUS

RA NEI Seat of affections

RA NEA Company of Person's

RA HURAHU handle pull about

CHILD MAN SON

they them

be assembled [SK MI-MA-ME-]

YOUNG

pull drag

TALK GIBBERISH

KU — RA KURAKU ANNOYANCE

CRY [like a seagull]

SOB

IGNORANT

LONG FOR Desire

ill feeling, Jealousie cause pain

Sport enjoy oneself

Elder brother or Sister

Jest with

SMALL

shout Bawl.

Grove of trees of ONE SPECIES

foolish Silly

Command.

WHAKA

HA-U

HA-U-ITI

HA-U — MA

SMALL

SHOUT

>	SAKKA RA	HONOR WORSHIP
MĀORĪ	KA RA	KIA
	KA RA	OLD MAN
	PURĀ KA U	ancient love old man.
	HĀ KORO	father old man
	HĀ KUI	mother old woman
WHA	— KATA RA	INVOKE
	RA NEA TIRA	
WHA	KA RA RA RA	CHANT Recite
	Ā RA	talisman of a canoe.
	Ā RA NEA	Become Famous
	Ā RA WA	a Species of Shark.
	Ā RA WA RU	a species of Eel.
HĀ	UKĀ I NGA	FEAST
HĀ	KA RI	gift present feast
	RA TO	be distributed
HA-U		Sacred food [of the dead].
HA-RĪ		Dance Sing a Song [as worship]
HA PUI		Behatted
HA PŪ		pregnant
HA PARU		DESECRATE
HA PARU		VIOLATE TAPU
HA — RA		VIOLATE TAPU
HAK-U		CHIEF
HĀ KUI		mother
HA KA		Sing a Song Dance
HA ERĒ MA I		WELCOME
	RA HI	great morally or physically

] = PĀ-SK RESPECT!

	> SAK HI		female friend
MAORI	WA HI NE		WIFE
	HI NE		female.
	HIA [KUI]		mother
	HIA MUIA		Elder Sister } both Oual.
>	SAK HI KA		a female friend
MAORI	HI KA		Capulate [KAUAWAI Embrace]
		KA I RAU	Courtesan
>	SAK HI	TĀ	friendship
MAORI		TĀ	FRIEND
		TA RUNA	Connected by family ties
		TĀ NE	husband.
>	SAK HI		companion friend.
MAORI	HIA		fall in love with desire
	HA		who in asking a person's second name.
	HA E		Envy Jealousy ill will
	HA HA		Seek look for
	HĀ KARI		Gift present
	HA KA		Dance.
	HĀ KINA KINA		Sport enjoy oneself.
	HA MUIA		Elder sister
	HANA HANA		PUD MUL
	HANEA		people.
	HA O		be eager for.
	HĀ PU		Betrothed
	KI		call designate CONSIDER anything to be
	KI		towards at for with
	KI ATO		KEEP CLOSE
	KI KO		person. PUD MUL
	KI RI		person self.
	KI TE		Recognize
	KI RITĀPU		UNMARRIED
	HI AMO		be excited be thrilled
WIATAKA	HĀ NEONEO		object of violent affection
WIATAKA	HĀ PO		Embrace
	HĀ KA		term of address to both sexes girl daughter
	HĀ NENGARO		Seat of Emotions i thoughts desire pud mul
	HĀ RAU		place the hand upon [a woman]

> SĀ GĀ MEYYA
 MAORI HAŊA NGA
 NGA RE
 KAI NGA =
 HA U KAI NGA]
 HA RI
 HA KAR
 NGA HA U
 NGA I
 NGA KI
 NGA RIRI
 WA HA ROA
 ME A
 ME
 ME HA
 MEA
 MEKAMEA
 MENE
 MERI
 M1 HA
 A
 A
 IA

grad formation from GAMA + SA³ = SAŊ^o
 HAILING from the SAME VILLAGE
 people
 people connected by blood family
 HOME VILLAGE
 dance sing joy
 feast
 dance.
 clan prefix
 cultivate plant occupy oneself with
 Love.
 Entrance to a PA
 one with = concomitance or
 concurrence in time
 like as it were
 apart Separate
 Do deal with So i So
 CHAIN [in this sense]
 Be assembled
 Enclose
 distant descendants,
 of belonging to
 husband spouse movable property food.
 he ste it

> SAN KU LA
 SAŊ + KU LA]
 MAORI HANĊA
 KURA
 KURA
 KURA TO PUNI
 RA NGA MARO
 NGA RA HU

Crowded full
 PEOPLE
 TAKAHI PUNI BODY of WARRIORS see
 Remove lice from the hair
 TO PUNI Ambush.
 RA NGA MARO Army in Battle Array.
 war Dance. Leader

> SAN KELĀYATI

TO AMUSE ONESELF [WITH]

MFAORU

HAN GA RA U

JEST WITH BEFOOL

HAN GA - TĪ - TĪ

TEASE

HA KOA KOA

HAPPY

HA - RA - KOA

DANCING AMUSEMENTS

HA - RA - NEI

foolish Silly unsettled

HA - RI

DANCE SING JOY

KE - Ā

LIE FALSE

KE

in a different character or appearance

KE HO

P. MUL [rather than Expected]

KE I

DOWN IN PLACE

KETE KETE

Chatter as a bird

RA KAI

adorn bedeck.

RA MA

Catch Bels by Torchlight

RA NEI

Seat of affections

RA PA

P. MUL

RA PA RA PA

irritate provoke.

RA PEI

gather together

WHAKA

RA RE

HOODWINK BEMUSE

RA RATA

familiar friendly

TI - TAKARO game see

TI - RINGARINGA " "

TI - RAKAU game see.

TI - EMI play out See-saw

TI - HOHE Silly giggling

A TI off spring

TI MATA throw a dart in Sport

TINI HAN-GA

TI NI HAN GA AMUSE BEGUILE

amuse beguile

TI PI play at DUKS and PRAGES

WHAKA - -

TI WHETA make to writhe TORMENT

> SANK HA

SHELL CONCHA mother of PEARL a charm used as a TRUMPET

- UPAMA LIKE A SHELL ie WHITE
- OHAMA KA conch blows a trumpeter
- SHADA the sound of a charm trumpet
- SILA mother of PEARL

MĀORI

PAUA
MA

SHELL of
WHITE

KA-EA WOODEN TRUMPET
KA SCREECH
KA SCREECH
TRUMPET

K-A
K-A

TĀ

TARA CONCHA SHELLS

PŪ TĀ

TARA

PĀ

trumpet
fish hooked PAUA shell
shell

PA-U-A

UPA-

MA
MA

like a shell is white
white

> MĀORI

HA HA

Warn off

TĀ

be uttered [of a trumpet]

HAN-EROA

Sea SHELLS

HAN-EU

scrape glass with a SHELL

TĀ

RINGA

EAR [see SHELL of EAR]

HA-RAMA

ARRIVAL come arrive

HA RURU

Resound.

HA U

Resound be heard.

HAURU

shellfish

TA KI

challenge.

TA PA

NUI a species of MUSSEL

> MĀORI

- SI LA
HI

MOTHER of PEARL

fish with a hook i line use
+ PA-VA shell

TA TA PA
HI KI RA

fish hooked PAUA shell.
CONCHA SHELLS.

lift up Raise a charm to
Raise anything from the water

HINA
HI KO

PALE in COLOR MOON personified
- Shine.