

**PORANA-PURANA**  
**[ANCIENT FORMER]**

**FOR S.F. AMITUSNAI**  
**FOR ADELE SHAFFER**  
**FOR B. JŌŻWICKI**

*F Faletolu*  
**O MAUI TE WAKA**

# Jacob Frank

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**Jacob Frank** (Hebrew: יעקב פרנק, Polish: *Jakub Frank*, born **Jakub Lejbowicz**; 1726, Korołówka – December 10, 1791, Offenbach am Main) was an 18th-century Polish-Jewish religious leader who claimed to be the reincarnation of the self-proclaimed messiah Sabbatai Zevi and also of the biblical patriarch Jacob. The Jewish authorities in Poland excommunicated Frank and his followers due to his heretical doctrines that included deification of himself as a part of a trinity and other controversial concepts such as neo-Carpocratian "purification through transgression".<sup>[1][2]</sup>

Frank arguably created a new religion, now referred to as Frankism, which incorporated some aspects of Christianity into Judaism. The development of Frankism was one of the consequences of the messianic movement of Sabbatai Zevi, the religious mysticism that followed violent persecution and socioeconomic upheavals among the Jews of Poland and Ruthenia.



Jacob Frank

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## Historical background

There were numerous secret societies of Sabbateans (followers of Sabbatai Zevi) in Eastern Poland (now Ukraine),<sup>[3]</sup> particularly in Podolia and Galicia at the end of the seventeenth century

In expectation of the great Messianic revolution, the members of these societies violated Jewish laws and custom. The mystical cult of the Sabbateans is believed to have



included both asceticism and sensuality: some did penance for their sins, subjected themselves to self-inflicted pain, and "mourned for Zion"; others disregarded the strict rules of modesty required by Judaism, and at times were accused of being licentious. The Polish rabbis attempted to ban the "Sabbatean heresy" at the assembly at Lviv (Lwów) in 1722, but could not fully succeed, as it was widely popular among the nascent Jewish middle class.

Jewish merchants in Warsaw, 1841

## Early life

Jacob Frank is believed to have been born as Jakub Lejbowicz<sup>[2]</sup> to a Polish-Jewish family in Korołówka, in Podolia of Eastern Poland (now in Ukraine), in about 1726. His father was a Sabbatean, and moved to Czernowitz, in the Carpathian region of Bukovina in 1730, where the Sabbatean influence at the time was strong. While still a schoolboy Frank began to reject the Talmud, and afterward often referred to himself as "a plain" or "untutored man."

As a traveling merchant in textile and precious stones he often visited Ottoman territories, where he earned the nickname "Frank", a name generally given in the East to Europeans, and lived in the centers of contemporary Sabbateanism: Salonica and Smyrna.

In the early 1750s, Frank became intimate with the leaders of the Sabbateans. Two followers of Sabbatian leader Osman Baba (d. 1720) were witnesses at his wedding in 1752. In 1755 he reappeared in Podolia, gathered a group of local adherents, and began to preach the "revelations" which were communicated to him by the Dönme in Salonica. One of these gatherings in Landskron ended in a scandal, and the rabbis' attention was drawn to the new teachings. Frank was forced to leave Podolia, while his followers were hounded and denounced to the local authorities by the rabbis (1756). At the rabbinical court held in the village of Satanov the Sabbateans were accused of having broken fundamental Jewish laws of morality and modesty.

## The anti-Talmudists

Consequent to these disclosures the congress of rabbis in Brody proclaimed a universal *Cherem* (excommunication) against all "impenitent heretics", and made it obligatory upon every pious Jew to seek them out and expose them. The Sabbateans informed Dembowski, the Catholic Bishop of Kamenetz-Podolsk, Poland, that they rejected the Talmud and recognized only the sacred book of Kabbalah, the Zohar, which did not contradict the Christian doctrine of the Trinity. They stated that they regarded the Messiah-Deliverer as one of the embodiments of the three divinities.

The bishop took Frank and his followers (the "Anti-Talmudists", or "Zoharistic Jews") under his protection and in 1757 arranged a religious disputation between them and the rabbis of the traditionalist community. The Anti-Talmudists presented their theses, which began the intense dispute. The bishop sided in favor of the Frankists and also ordered the burning of all copies of the Talmud in Poland. 10,000 volumes were destroyed, which was a tremendous loss for the Jewish libraries of that era.

After the death of the bishop, the Sabbateans were subjected to severe persecution by the rabbis, although they succeeded in obtaining an edict from Augustus III of Poland guaranteeing them safety.

## Declaration of being a successor to Sabbatai Zevi

At this critical moment Jacob Frank came to Iwania, proclaimed himself as a direct successor to Sabbatai Zevi and Osman Baba, and assured his adherents that he had received revelations from Heaven. These revelations called for the conversion of Frank and his followers to the Christian religion, which was to be a visible transition stage to the future "das" or religion to be revealed by Frank. In 1759 negotiations looking toward the conversion of the Frankists to Roman Catholicism were being actively carried on with the higher representatives of the Polish Church; at the same time the Frankists tried to secure another discussion with the rabbis. The Polish primate Łubieński and the papal nuncio Nicholas Serra were suspicious of the aspirations of the Frankists, but at the insistence of the administrator of the bishopric of Lemberg, the canon Mikulski, the discussion was arranged. It was held in Lwów, and was presided over by Mikulski. Protestant missionaries also tried to detour the Frankists to Protestantism, and a handful did in fact join the Moravian church.

## Baptism of the Frankists

At the discussion in 1759, the rabbis energetically repulsed their opponents. After the discussion the Frankists were requested to demonstrate in practice their adherence to Christianity; Jacob Frank, who had then arrived in Lwów, encouraged his followers to take the decisive step. The baptism of the Frankists was celebrated with great solemnity in the churches of Lwów, with members of the Polish szlachta (nobility) acting as god-parents. The neophytes adopted the names of their godfathers and godmothers, and ultimately joined their ranks. Frank himself was baptized in Lwów (September 17, 1759) and again in Warsaw the next day, with Augustus III as his godfather. Frank's baptismal name was "Joseph" (*Józef*). In the course of one year more than 500 individuals were converted to Christianity at Lwów, and nearly a thousand in the following year. By 1790, 26,000 Jews were recorded baptised in Poland.<sup>[4]</sup>

However, the Frankists continued to be viewed with suspicion due to their strange doctrines. Frank was arrested in Warsaw on February 6, 1760 and delivered to the Church's tribunal on the charge of heresy. He was convicted of teaching heresy, and imprisoned in the monastery of Częstochowa.

## Prison and later days

Frank's imprisonment lasted thirteen years, yet it only increased his influence with the sect by surrounding him with the aura of martyrdom. Many Frankists established themselves near Częstochowa, and kept up constant communication with their "holy master". Frank inspired his followers through mystical speeches and epistles, in which he stated that salvation could be gained only by first adopting the "religion of Edom" (Christianity) and later adopting a future religion which Frank called *das* ("knowledge"). After the first partition of Poland, Frank was released by the Russian general Bibikov, who had occupied Częstochowa, in August 1772. Frank lived in the Moravian town of Brno until 1786, surrounded by a retinue of adherents and pilgrims who came from Poland. His daughter Eve began to play an important role in the sect at this time. Frank kept a force of armed men at his "court". The future czar Paul I of Russia visited him.



Jacob Frank on his deathbed, 1791

Accompanied by his daughter, Frank repeatedly traveled to Vienna, and succeeded in gaining the favor of the court. Maria Theresa regarded him as a disseminator of Christianity among the Jews, and it is even said that Joseph II was favorably inclined to the young Eve Frank. Ultimately Frank was deemed unmanageable and he was obliged to leave Austria. He moved with his daughter and his retinue to Offenbach, in Germany, where he assumed the title of "Baron of Offenbach," and lived as a wealthy nobleman, receiving financial support from his Polish and Moravian followers, who made frequent pilgrimages to Offenbach. On the death of Frank in 1791, Eve became the "holy mistress" and leader of the sect. Her fortunes dwindled in the aftermath of the Napoleonic Wars, and she died in Offenbach in 1816.



Isenburger Schloss

Some Frankists were active during the French Revolution, such as Moses Dobruška, a son of Frank's Sabbatian cousin in Offenbach Shendl Dobruska. Many of the Frankists saw Napoleon Bonaparte as a potential Messiah. The Frankists scattered in Poland and Bohemia eventually intermarried into the gentry and middle class. Maria Szymanowska, a piano virtuoso, came from a Frankist family.<sup>[5]</sup> Wanda Grabowska, the mother of Tadeusz Boy-Żeleński, also descended from Frankists.<sup>[6]</sup>

In 1883, a Russian magazine *Русская старина* (*Russian Old Times*) issued memoirs of an influential official of the Russian Ministry of the Interior, the privy councillor and staunch anti-Semite O. A. Phzetslavsky. He promulgated the allegations that the mothers of three of the greatest men of Poland (Frédéric Chopin, Adam Mickiewicz and Juliusz Słowacki) were converted Jews from the Frankist sect.<sup>[7]</sup> Similar assertions were put forth by Miseses and Balaban.<sup>[4][8][9][10][11][12]</sup>

## Notable Sabbatian teachers of Jakob Frank

- Rabbi Issohar, one of Frank's principal teachers. A disciple of Hayim Malakh, Frank studied with him in Izmir in 1750-52.<sup>[13]</sup>
- Rabbi Mordechai ben Elias Margalit of Prague (Mardocheusz in Polish), another of Frank's principal teachers. He helped introduce Frank to the practices of the Karakashi sect of the Donmeh in the Turkish empire, which worshipped Beruchiah Russo (also known as Osman Baba).<sup>[14]</sup> Frank traveled with him to Salonika in November 1753. He left Bohemia and moved to the Ottoman Empire after Jakob Frank's uncle Moses Meir Kamenker was caught smuggling Sabbatian literature into Germany in 1725. Mordechai allegedly engaged in adultery and other antinomian conduct.<sup>[15]</sup>
- Leib, a Jewish Sabbatian teacher of Frank's during the latter's childhood in Wallachia and Moldavia. He was also a wonderworker who attempted to dispel demons.<sup>[14]</sup>

## Jacob Frank's writings

- *The Collection of the Words of the Lord* (<http://www.languages.utah.edu/kabbalah/protected/download.html>), available online in English. Translated, edited and annotated by Harris Lenowitz, with an introduction by Lenowitz.

## Cultural references

- Jacob Frank is the subject of Andrzej Żuławski's book *Moliwda* (1994).
- The personality of Frank has inspired the Polish historical movie *Daas* of 2011 directed by Adrian Panek. Frank is played by Olgierd Łukaszewicz.<sup>[16][17]</sup>
- Jacob Frank is the main hero of the novel by Polish writer Olga Tokarczuk *Jacob's Scriptures* (pol. *Księgi Jakubowe*) published in October 2014 by Wydawnictwo Literackie.

## See also

- Christianity and Judaism
- Jews in apostasy
- List of messiah claimants
- Schisms among the Jews
- Harris Lenowitz, a professor at the University of Utah who has extensively studied Frank's writings

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13. J. Doktor, Jacob Frank and His Doctrine against the Background of the Crisis of Traditional Polish Jewry of the Eighteenth Century, (Polish; Warsaw, 1991).
14. *The Collection of the Words of the Lord* (<http://www.languages.utah.edu/kabbalah/protected/download.html>), translated, edited and annotated by Harris Lenowitz.
15. Maciejko, Pawel (2011). The Mixed Multitude: Jacob Frank and the Frankist Movement. Philadelphia, PA: University of Pennsylvania Press. ISBN 978-0-8122-4315-4., pg. 15
16. "*Daas*" (in Polish). Retrieved 2011-10-06. (pol.)
17. *Daas* (<http://www.imdb.com/title/tt1927006/>) at the Internet Movie Database

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	A	PORANA	ANCIENT FORMER
	1	UT THA HATI	RISE STAND UP BE PRODUCED ARISE
	2	LULI TA JLU	Agitated moved
	3	SRAO HA	'FAITH
	4	ROPA ROPA-YI-TRI TIR-I	the ACT of PLANTING A PLANTER PLANT ROOT CROPS
BUD SK	5	AVA-KAROTI AVA-KUB JA	TO Despise Thrown away. PRONE BENT OVER
	6	PI for API BHUMMA	Just So (with Numbers) 1 TO Earthly Gods (YAKKHASIT)
	7	PORANA = PURANA PURAKKHA	Ancient former -RANA 'LOOKING AT HOLDING BEFORE ONESELF.



475 PALI	PO RA NA	ANCIENT FORMER
=	PU RĀ NA	plur = THE ANCIENT'S
MAORI TĪ	PU — NA	ANCESTOR'S
PALI 476	PU RE	LOOKING AT BEFORE
OR	PU RO	BEFORE EARLIER O
MAORI	PO RI	PEOPLE
468 =	PU RA	Based adv i prep denoting BEFORE
	PU RI MA	comp-super-form from *PURA
MAORI	PO RO RI	NOT BORED of the EARS FORMER EARLIER
MAORI	PO PO	DECAYED
PALI	PU RAK KHA	ROTI TO REVERE PUT IN FRONT
	PO RA	LARGE SEA GOING CANOE [FOUR]
MAORI	PU RI	SACRED LORE
	PU RA KA U	ANCIENT LORE OLD MAN
See TA	PU	CEREMONIAL RESTRICTION
		NA HE ANCIENT TIMES
		NĀ LINEAGE
	PU RE	RITE'S
Note Ā	PŌ PŌ	AT SOME FUTURE TIME
	RA NEI	Heaven God's period of TIME
	PŌ	Night Son of Time
	PO RA E	K -U-AE RUNEA KNOWLEDGE
	PA RA	KA -U-AE-RARO KNOWLEDGE of the
		SACRED PLACE [TERRESTRIAL]
	KA H-A	LINE of ANCESTRY
TA like	PU IRI	ceremony with SACRED FIRE
	[PU RE]	
	PŪ WA WAU	SPIRIT VOICES (heard in Running)
	PO RO HETE	a Supernatural Being [water]
	PO RE WAKOHU	a FABULOUS BIRD
	PO U	TEACHER EXPERT
	PO UĀ KAI	POST POLE FIX KNOWLEDGE in MIND
	PŌ UA	a fabulous Bird
	PO U NA MU	OLD PERSON
	PO UTI NI	Greenstone
	PO UTŪ RANEI	a Star
	MA RA E	attain a ANTARES
	PŪ	= TĀHUA see AHU ITO
		ORIGINATE

PAU 129	UT	THA	HATI	TO RISE STAND UP GET UP TO ARISE TO BE PRODUCED TO ROUSE EXERT ONESELF TO BE ACTIVE ACTIVITY
2nd Sing AOR	UD +	STHA		RISING RISE GETTING UP
cause 129	UT	THE -HI		STANDING RISE OR IGEN OCCASION or opportunity for PRODUCING EXERTION
	UT	THA -HI		EXERCISING ONESELF [MANLY VIGOUR
PP of	UT	THA HANA		ROUSING ONESELF
	UT	THA HA		BE ACTIVE SET TO WORK
	UT	THA TI		ONE WHO GETS UP or ROUSES HIS HIMSELF ONE SHOWING ENERGY
from PAU	UT +	STHA		COME OUT GO UP
	UT	TARATI		HIGHER
	UT	TA RA		RAISED UP HIGH
Māori	UD	'NA TA		FOOD PLENTY
	U -	TA HU		M. VIRILE [HANA give forth HEAT]
		RE		PEAK of MOUNTAIN M. VIRILE COURAGE
		TA RA		LAND appeared to Sea [SUN'S RAYS]
MOE	UT -	A		Marriage union till death
	NEA	TA RA		DAWN [HI DAWN]
		HA E ATA		= MARE
		TAH - U - A		RIDGE POLE of a HOUSE
		TAH - Ū		BATTLEFIELD CULTIVATED LAND
	[Ū	= TEAT]		SAND BANK BEACH Battle field
		TAH - Ū - RI		SET TO WORK [HA-RI DANCE]
		TAI		WAVE TIDE RACE
PAUB2	U'	DA	WA	WATER WAVE
PAU 132	UD	'NA TA		RAISE UP HIGH
Māori		TEH - E		M. VIRILE
	UT	A		Land appeared to Sea
	HI	TA WE	TALL	TALL [TARA SUMMIT PEAK]
		TA KA	HEAP	[HEAP] [HA-NGA BUILD]
		TA KE	FENCE	[PETI HEAP]
		TE O	STAKE	[HI DAWN]
		TE HE	M VIRILE	[TI - U SOAR MILKY WAY]
		TAI - A - TAI		SEASHORE
		TEI		High tall lofty
		TĀ KEKA		SLOVENLY of WEAVING
		TE KA		attach cross pieces of a LADDER
		TE		Young shoot of a PLANT

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TO SET IN MOTION

MĀOTEI

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ASURA &amp; EARTHQUAKES

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ARO

MAHANA

SPRING SEASON

WHAKA

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WAVES CARRIED BY N.E WIND

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BURNING WITH DESIRE

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SHAKE AGITATE

PA-RE<sup>KURU</sup>

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QUIVER FLAP FLAP WINGS

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WHAKI

DESIRE think consider plan

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LOVE LOVE COMPASSION

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DESIRE think PLAN

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RO

WHAKI

MOVE the HANDS with a QUIVERING

# -&gt;

PA

RI

FLOW &amp; TIDE [RARI UPROAR]

RŌ

GO [TA-E TOUCH &amp; FEELINGS]

PA

RI

RAU

WING of a BIRD

RŪ

EARTH QUAKE

PA

RU

RE

A SEA BIRD [RANEA SHOAL &amp; FISH]

PA

RO

WANDER [KARIHIKA COPULATE]

A

RU

ARU

WOOD [RINEA HAND WEAPON]

RI

RI

FIGHT QUARREL BATTLE

RU

RU

ATTACK STORM (WIND + RAIN)

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DROWN [RIKORIKO GLITTER TWINKLE]

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VOMIT [RATA M. VIRILE PMULL COURAGE]

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RO

HURI

GIDDY DIZZY FOOLISH

RŌ

RI

GIDDY

RŌ

PU

GUST &amp; WIND SQUALL

RO

PI

PERSON BODY FIGURE

RŌ

PĀ

Servant

RI

POI

NEA HAUNTS

RI

PO

WHIRLPOOL EDDY DIFFUSED as SCENT

RI

U

BICE de CANOE

SK MĀORI	S RAD O HA RAT A TI RA		FAITH, FAMILIAR FRIENDLY BE DISTRIBUTED
		T AH T A	U-NA = MAREE FRIEND
	RA TO RA T A-	U	BE SERVED he PROVIDED they them
Note	RA T A-	ROA	A SUPERIOR VARIETY of FLAX i.e TO BE TRUSTED!
		T AH T AH -	O-KA E RECITE CEREMONIALLY SACRED FOOD offered to a [ God ]
WHAKA	RO MA RU MA KI RO TO		HOLE CAVITY WATER DROWN LAKE (asa hole)
SK 889 MĀORI	MA NA TU MA EA MA E MĀ HE MA HU TA MA KE NEO MĀ KŪ		EBS of TIDE Be taken out of the GROUND RO A CHANNEL for WATER [AS A CROP] Sinker for a fishing line LAND from a BOAT WET wetness moisture
KA RO	MĀ RŌ		PUD MUL KEEPING STEADILY ON ONE'S COURSE [of a CANOE]
PĀ	MA MA RU RU A RŌ TA RI RO TO		SAIL PIT HOLLOW MAKE A NOOSE the INSIDE LAKE BOG [ SWAMP ]
	RO MA		CURRENT FLOOD STREAM CHANNEL
MĀORI	TA NGO [EAT] >		TAKE IN the HANO TAKE UP Read also TAKING TOUCH ie = EAT
	WHA TA MI	NGO HI NGO NEO MI	FISH / VICTIM of BATTLE FOOD for an INVALID FOOD

SK 289	RO PA			the ACT of planting setting up.
from cause of	RU H			fixing in hole
	RO PA	NA		CAUSING TO GROW over or cicatrize
				THE ACT of PLANTING IT
	RO PĪ	TA		CAUSED TO GROW PLANTED
MĪPOTĒ		TA PĪ		APPLY DRESSINGS TO A WOUND
SK	RO PA	YITRI		A PLANTER
MĪPOTĒ			TIR-I	PLANT ROOT CROPS
		PĪ	Ī	first order of leanness [ie made to grow]
PA	RU	A	URU	ONE WHO CULTIVATES the SOIL
KA	RO	KARO		SLAVE
	A	PA		SLAVE
		NEA	KI	CULTIVATE PLANT
	RO	NEO		God of Agriculture
TA	RO			Colocasia Antiquorum
	RO	PA		SLAVE [planted in swamps/pit
Note	RE	RE		Be PLANTED
Note	HI	KA		he planted
	RŪ			Scatter Sow
	RU	MA	KI	plant KŪMARA
	RU	I		Sow (seeds of KARAKA)
	PA	NEORE		children immature
	WHĀ	NEA		feed nourish rear maintain
	WHĀ	I		becoming acquiring the
			[I-A > HE/SHE]	character or appearance of.
	PĀ			COITUS.
	WHĀ	EREERE		Mother of one's children WIFE
	HA	NEA		Make build do business
	PA	NEA		lay place
	PĪ	HI		Spring up grow shooty
WHĀKA	PĪ	KI		CAUSE TO ASCEND [sprout]
Ā	PĪ	TU		place side by side add.
A	PA	TARI		Carry Bring
	PA	-E-KE		LOOP'S da SNARE
		TA MA TA		CULTIVATE the SOIL
	PA	ENGA		OUTER Edge of a KŪMARA PLANTATION
				place where things are heaped up
	PA	E		Surround with a Border

PAZI 81	AVA-KA	RO TI	TO DESPISE PUT DOWN TO THROW AWAY
SK	APA-KA	RO TI	
CPP	APA-		part of down away away from.
MĀORI	APA-		SLAVE
	APA-		Spirit of one Dead.
	-PAWA		a LEADING QUESTION DESIGNED or INTENDED TO DRAW AN INCRIMINATING ANSWER
	-PAWA		SMOKE
	-PĀWA	1	BILGE of a CANOE
	-PAWA	PAWA	Strongly scented
	-PA-KA		QUARREL
	-PA-KI		GOSSIP
	KA RO	KARO	SLAVE
	KA-VA-E		LIE/DECEIT
	KA-TI-WERA		BADLY ROASTED FERN
	KA TA		LOOK AT [ROOT]
	KA RU		LOOK AT
	KA NEA		CURSE ABUSE
	KA NEHE		trifle anything small
	KA I PUKU		Selfishness greediness
	KA I KI RI		QUARREL
	A RO		ATTEND TO favour face towards
	RO HEA		ENNUY
	RO MI		PLUNDER
	RŌ PĀ		SLAVE
	RA RO		HOLE PIT UNDERWORLD
SK 81	AVA KU	JJA	Face Downwards head first
BUD SK	AVA* KU	BJA	PRONE BENT OVER
MĀORI	KU HU		THRUST IN INSERT
	*KU P-A-PA		STOOP LIE FLAT
	KU MU		ANUS BUTTOCKS
	KU HA		GASP
	KUI KA		DESIRE
	KŪ		Low inarticulate Sound.
SK	AVA KUJ	JA-PANNE	one whose Reason is UPSIDE [DOWN] or EMPTY
MĀORI	KU MA	NU	Talk Gibberish?

See other  
PALI 450  
= enclitic form of

Notes for  
PI  
API

PI-

API-100

enclitic form of API ALSO EVEN  
SO JUST SO with NUMBERS or  
NUMERICAL EXPRESSIONS =  
ALL TOGETHER IN ALL  
JUST THAT MANY

MāORI  
MāORI

-PI Pī  
API TI

Young men in VANEGARD of an ARMY  
PUT TOGETHER PLACE SIDE by SIDE  
ADD SUPPLEMENT

PI HANGATI  
API API  
API TŪ

Attach fight at close quarters  
lie in a HEAP gathered up [Confined  
CROWDED DENSE Confined  
FIGHT AT CLOSE QUARTERS

MāORI

BHUMMĀ  
YAKKHAS  
KAH-U

the EARTHLY ONES ie the GODS of the  
EARTH espec YAKKHAS ie TREE SPIRITS  
SPIRIT of STILLBORN enant GERMINATE

MāORI  
PALI 506  
from

BĀ KA-U  
PU WA WAU  
BHUMMA  
BHŪ-MI  
BHŪ<sup>2</sup>

TREE See RUK/RUHA [GROW SPROUT]  
SPIRIT VOICES HEARD IN RUNNING WATER  
adj n I BELONGING TO THE EARTH  
VED BHŪMYA] TERRESTRIAL NT SOIL GROUND  
the EARTH [FLOOR

BHŪTĀNI-BHUMMĀNI

EARTHLY CREATURES in  
contrast to creatures of the AIR  
the EARTHLY ONES ie the GOD'S  
inhabiting the EARTH esp tree YAKKHAS

plus

BHUMMĀ

=  
PALI 507

BHUMMĀ-DEVI  
[RĀKA-U=TREE]

Gods ie YAKKHAS = BHUMMA-DEVI  
that which belongs to the ground  
ie a PLANE [of EXISTENCE] SOIL  
BEING (N) CREATURE LIVING BEING GROUND

=  
MāORI

BHŪ'  
PĀNA-BHŪ  
PŪ  
PU TA  
PUH I RETRE  
PUH A  
PU TA  
PŪ

[MāORI PAO HATCH d EES]  
CLAN [PUNI Covered filled up of a Surface]  
BE BORN be changed different PASS  
a RAISED STAGE [THROUGH OUT]  
Gasp for breath

PU

BE BORN MOVE from ONE PLACE TO ANOTHER  
CAUSE OR I EN SOURCE] PASS THROUGH IN at

MĀ EA  
PŪKI ORE  
PŪKI ORE  
PŪMAU  
PU NA

EMERGE MĀNEA SACRED PLACE [OUT]  
DIVIDING LINE between HILLOCK'S IN A  
RAISED STAGE [KŪMARA FIELD  
fixed constant permanent  
Ancestor PUARERE DECOY BIRD

PAL 475 PO RANA = PURANA ANCIENT FORMER plus = the ANCIENTS

PAL 470 PU RA-K KHA - RANA HOLDING BEFORE ONESELF  
PAL 470 PU RE } ie LOOKING AT BEFORE  
or PU RO } BEFORE EARLIER OLDER

MAORI PU KO ARE ARE Name for EARLIEST IN ANCA TO ENTER RIVERS  
7 VEO PU RUS-KAROTI MAORI PU KU Memory

PPd PURAKK HAROTI TO PUT IN FRONT REVERE FOLLOW  
> PUREKK HATA [MAORI WHAKA PA RU FULL TIDE]

PAL 461 VEO PU NA TI CLEANSED TO CLEAN  
MAORI PU NA ANCESTOR [ANNOINT the BONES OF]

PAL 469 PU RI MA comp-superl-formation from \*PURU FORMER EARLIER  
MAORI PURAKA-U OLDMAN ANCIENT LORE

PU WISE ONE TWICE TOLD  
PURI SACRED LORE

PAL 468 PURA Based adv i prep denoting BEFORE  
of yuse PURANA [MAORI PA RE WHAI PAINTED SCROLL PATTERN]

470 PURE objectival PURIMA/PURANA  
PURA ANCIENT PAST former

PUR A-TO IN FRONT of [PARI RI SHOOT UP GROW]  
PUR A TANA former old belonging to the PAST

MAORI A RU FOLLOW PERSUE  
RE SEE! [PARI BARK as DOG ie BEFORE!]

AR O FRONT MIND [RO=GO]

RE RE BE PLANTED SAIL BE BORN

PU KA KA DIRECT in tracing LINED DESCENT

PAL 408 PU MAN MALE MAN (PUMANAWA Reata  
from PU MA ACCUS sing PUMAI) secretly cleverness

PAL 409 PU RI SA MAN SOMEONE

> PU RI SANTARA [MAORI TARA [M, VIRILE]

MAORI MA ORI TANAWA WHENUA [RIO M, VIRILE]

PAL 465 PUTTA [Base PU-PUMS] A CHILD

PU TTA -DARA WIFE; CHILDREN

PAL 470 PU TTI YA BELONGING TO the SON of ---

PUNGA = } TI A MOTHER [See PAL 1 TTHI WOMAN]  
Corporation }  
GUILD }

TAMA TI CHILD sing

RA WEO TA NE HUSBAND

MO-E-NEA TARA M. VIRILE P. MUL

TAMA SON CHILD MAN

RATA FRIENDLY FAMILIAR

PU TA BE BORN PUNGA CORPORATION GUILD

MOENEA - TARA MARRIAGE UNION TILL DEATH